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Table of Contents	Page
1) How to Define Breathing Long and Short in <i>Ānāpānasati</i>2	
by Fa Qing	2
2) “The Life and Writings of Sangharāja Śīlālaṅkāra Mahāsthavira”17	
By Nishan Barua	17
3) The Development of Loving-kindness (Mettā bhāvana) as reflected in the Buddhist literature38	
By Wint War War Htun	38
4) A Study of Asaṅga’s Six Categories of the Teachings on the Practice of Meditation55	
By Ven. Hong Yuan.....	55
5) Earliest Known Evidence of Buddhism in the <i>Dvāravatī</i> Kingdom and its Influence in the Languages in Thailand and Burma70	
By Ashin Sūriyālaṅkāra	70
6) The Concept of ‘Good Friend’ (kalyānamitta) – a study based on the Sigālovāda Sutta of the Dīghanikāya84	
By Mr. Silar Dounboudty	84
7) Mental Factors in Relation to Buddhist Cosmology Based on <i>Theravāda Abhidhamma</i>95	
By Ven. Vicakkhana	95
8) “The <i>Mettāsuttavaṇṇanā</i> of the <i>Aṅguttaranikāya</i>: An annotated translation and study”107	
By Visvakirti Maharjan	107
9) A Study and Annotated Translation of the <i>Sphuṭārthā Abhidharmakośavyākhyā</i> on <i>Abhidharmakośabhāṣya</i> 5. 1-5.120	
By Joy Barua.....	120
10) A study of Root and Object Conditions in Relations to Our Daily Lives133	
By Ms. Ohnmar Nyunt.....	133
11) An Interpretation of Yin-shun's Analysis Based on Nāgārjuna's Four <i>Siddhānta</i> Classification149	
By Siau Sie Voo (Kongyan Shi)	149
12) “不捉金钱戒”之略探164	
名字: 释果善	164
13) 佛教“一切皆苦”之诠释176	

名字: 刘祖辉	176
14) 《瑜伽師地論》無常觀的修行及意義	190
名字: 释慧超	190
15) 试析明清主要律学著作之流行	209
名字: 释圣迪	209
16) 淺談業稠林以《大方廣佛華嚴經隨疏演義鈔》為主	227
名字: 释覺涵	227
17) 《阿毗达磨大毗婆沙论》与《清净道论》中的慈观修习	242
名字: 陈才喜 (释成安)	242
18) 《圓覺經》與《大圓滿》根道果探討	256
名字: 龔禮柏	256
19) 《略谈净土法门的救度法》论文概述	275
名字: 黄蕉风	275
20) 淺探止觀功能如何對治現代煩惱-以說一切有部阿毗達磨為主	287
名字: 释知普	287
21) 僧肇對支遁“即色”義的窺探	299
名字: 释法心	299
22) 唯識學之種子輪回學說	311
名字: 释寂穎	311
23) 《現觀莊嚴論》境, 行, 果之妙用	332
名字: 王鈺堦	332
24) 敦煌佛陀故事壁画中的教义	346
名字: 饶平山	346

How to Define Breathing Long and Short in *Ānāpānasati*

by Fa Qing

I. Introduction

Mindfulness of breathing (*ānāpānasati*)¹ is one of the two gates of ambrosia (*amṛta-dvāra*) in meditation practice², the other one is the contemplation of foulness (*asubha*). For trainees, mindfulness of breathing leads to the destruction of the taints. For arahants, it leads to a pleasant dwelling here and now (*diṭṭha-dhamma-sukha-vihāra* 現法樂住). It is a noble dwelling, a divine dwelling, the Tathāgata’s dwelling.³ It is peaceful and sublime, an ambrosial pleasant dwelling.⁴

In the Pāli Nikāyas, the *Anāpānasati sutta* (MN118) summarizes the main teaching found in the *Anāpānasamyutta* (SN54). It shows how practice of mindfulness of breathing fulfills all four establishments of mindfulness (*satipaṭṭhāna*). Each one of the four establishments has four aspects of practice, thus making up sixteen modes (*ṣoḍaśākārā*)⁵ The correlation of *ānāpānasati* with *satipaṭṭhāna* is also explained in the *Girimānandasutta* (AN10:60). The first tetras are expounded in the section on contemplation of the body in the *Satipaṭṭhāna Sutta* (MN10, DN22) as:

- Breathing in and out long (*dīgham*)
- Breathing in and out short (*rassam*)
- Experiencing the whole body (*sabbakāyapaṭisaṃvedī*)
- Tranquillizing the bodily formation (*passambhayaṃ kāyasaṅkhāraṃ*)

¹ Pāli terms are more familiar to English speakers, thus Pāli is used for the most technical terms even the original sources are from Chinese.

² The Dharmatara dhyāna-sūtra 《達摩多羅禪經》 T15, no. 618, p. 301c2: 二甘露門。Also, the Saṃyuktābhīdharmahr̥daya 《雜阿毘曇心論》 T28, no. 1552, p. 871c12-13 復次二種色觀故，入佛法中為甘露門，謂不淨觀及安般念。

³ All English translations of SN are made by Bhikkhu Bodhi. SN54:11, V 326.

⁴ The Vesālisutta, SN54:9; V 321. *santo ceva paṇīto ca asecanako ca sukho ca viharo.*

⁵ Cf. Bhikkhu Anandajoti, *Ṣoḍasakara anapana-smṛtiḥ*. suttacentral.net/arv1/en/anandajoti. Vism uses sixteen bases (*soḷasa-vatthu*); in Chinese, it is called “sixteen advanced praxis” (*ṣoḍasakaraparicaya* 十六勝行) or 十六特勝, because it refers to advanced stage of practice. (T30, no. 1579, p. 432a27-28). Ven. Dhammajoti has compared the 16 modes in different traditions. He noticed that in the *sutras/suttas* and Vinaya texts both Theravada and Northern traditions, all agree that the first breath is breath-in and long-breath. While the explanation of the 16-mode meditation in all traditions confirm that at its highest level, it is a complete path of liberation capable of leading to arhat-hood. (“The Sixteen-mode Mindfulness of Breathing”, p. 283.)

How do we define short and long here? How do we know whether it is breathing long or short if we do not have a clear definition? In the early Nikāyas and Āgamas, we could not find any further explanations on breathing long or short. In the later Abhidharma texts and meditation manuals, the explanations differ. In the practice of mindfulness of breathing, what is common in all traditions is that “counting breathing” is instructed for beginners’ practice.

In the following, we will explore the different definitions given in the meditation manuals around the 4th century in India, mainly the *Dharmatara-dhyānasūtra*.

II. Defining Breathing Long and Short

The *Dharmatara Dhyāna-sūtra* offers Buddhahadra’s (359-429 CE) translation of Buddhasena’s meditation method, his teacher in Bactria. Its Sanskrit title is also called: *Yogācārabhūmi*. Traditionally, the Chinese treated this text as the most valuable meditation manual comparing it with the *Dhyānasamādhi-sūtra* (T15, no. 614) composed by Kumārajīva. The text was transmitted from teacher Buddhasena of the Sarvāstivādin lineage to his student directly. From then on, Sarvāstivādin meditation practice began a long and unbroken history in China.⁶

The section on *ānāpānasati* occupies eight out of the total of seventeen chapters. It gives a very detailed method of practicing *ānāpānasati*. The whole text describes progress of meditative praxis in four stages: (i) retrogressing (退); (ii) staying (住); (iii) progressing (升進); and (iv) penetration (決定 *nirvedhabhāgīya*)⁷. Each stage is illustrated under two sections: (a) preparatory path (方便道 *prayoga-mārga*), and (b) distinctive path (勝進道 *viśeṣa-mārga*).⁸ Among the four stages, the 3rd and 4th are positive, thus encouraged. Among the two paths, preparatory path deals with how to practice meditation, while the distinctive path is for the meditative attainments, which apply to both *ānāpānasati* and *asubha* meditation.

⁶ Yiu-wing Chan. *An English Translation of the Dharmatrara-Dhyana-Sutra—With Annotation and a Critical Introduction*. Dissertation (Hong Kong: The University of Hong Kong, 2013): p. 69.

⁷ Chinese 決定 lit. means “resolving.” The *Samyuktābhidharmahr̥daya* (雜阿毘曇心論 T28, no. 1552p. 924b916) defines: penetration is warmth, summit, patience and the highest worldly factor (*uṣman, mūrdhan, kṣānti, laukikāgra-dharma, 決定分者暖、頂、忍、世間第一法*). See the entry *nirvedha-bhāgīya* (Pāli: *nibbedhabhāgiya*), the Edgerton Buddhist Hybrid Sanskrit Dictionary (BHS 1953).

⁸ Op. cit. pp. 69-70.

Beginners' Breathing – Breathing Long

The sixteen modes of mindfulness of breathing are explained in the stage of penetration, the highest stage in the preparatory path. For beginners and those who have not entered the first *jhāna*, only long breathing should be observed:

It is incorrect to state: “At the initial stage of out-breathing, [the breathing] is first short,⁹ because the force increases gradually.”¹⁰

When the breath is leaving gradually, and has not returned, it is all to be known as long.

It is wrong to say that it is short.¹¹

It clearly says that only long breathing should be employed by beginners. Here long is not duration of time, but the amount of air one breaths in-out. When translating the *Ānāpānasatisutta* (MN118), Bhikkhu Sujāto used “breathing heavily” for “breathing long”, and “lightly” for “breathing short.”

When breathing in heavily they know: ‘I’m breathing in heavily.’ When breathing out heavily they know: ‘I’m breathing out heavily.’ When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’ (suttacentral.net/mn118/en/sujato)

⁹ This is a view of the Vaibhaṣika: 問入出息。為先短後長為先長後短耶。答先短後長。云何知然。如施設論說。菩薩初入定時其息速疾。久入定已息便安住。如人擔重經嶮難處其息速疾。後至平道息便安住。故入出息先短後長。(阿毘達磨大毘婆沙論T27, no. 1545, p. 136a22-27)

¹⁰ In Sanskrit grammar, direct speech is common. Here it is more logic to use direct speech.

¹¹ T15, no. 618, p. 309c19-22: 謂出息始起,說言短在前,是說非所應,勢漸增進故。息去漸久遠,乃至未還間,當知盡是長,謂短則不然。

Bhikkhu Sujāto’s translation of “breathing heavily” may not follow the literal meaning of the Pāli, but implies this is the beginners’ practice.¹²

Da anban shouyi jing (T15, No. 602), An Shigao’s translation of the *Ānāpānasmṛti-sūtra*, reads:

When breathing, not having mindfulness is a long breathing; while gaining mindfulness is a short breathing. Breathing without being tranquil is long; while tranquil [breathing] is short. Thinking of everything is a long breathing; thinking of nothing is a short breathing.¹³

Here it also suggests long breathing for beginners, who have not gained *samādhi* through mindfulness.

The *Visuddhimagga* explains long should be understood by extent, just as water occupies an extent of space:

But their length and shortness should be understood by extent (*addhāna*). For just as water or sand that occupies an extent of space is called a “long water,” a “long sand,” a “short water,” a “short sand,” so in the case of elephants’ and snakes’ bodies the in-breaths and out-breaths regarded as particles slowly fill the long extent, in other words, their persons, and slowly go out again. That is why they are called “long.” They rapidly fill a short extent, in other words, the person of a dog, a hare, etc., and rapidly go out again. That is why they are called “short.” (Vism. chap. 8, para. 165)

The body extent similarly indicates: in-out breathing long or short is not time duration, but again, the amount of air it takes to fill one’s body.

¹² Bhikkhu Anandajoti comments, “This seems to me a mistranslation, nowhere do we find *digha* meaning heavy. Nor would it agree with the simile used to illustrate it, where the commentary says: *Digham va añchanto ti mahantanam bheripokkharadinam likhanakale hatthe ca pade ca pasaretva digham kaddhanto.*” (An Email message from Bhikkhu Anandajoti, November 23, 2021)

¹³ T15, no. 602, p. 164c26-28: 數息時,有離意為喘息長,得息為喘息短。不安行息為長,定為短。念萬物為長息,無所念為短息。

The First Tetra Related to the Four *Jhāna*

The sixteen modes of mindfulness of breathing are not necessarily sequential stages but to some extent overlap.¹⁴ However, in the *Dharmatara Dhyāna-sūtra*, the first tetra are explained as the four stages of deep meditation (*jhāna*).

Breathing Long in the First *Jhāna*

The *Dharmatara Dhyāna-sūtra* also states that long breathing exists generally in the first *jhāna*, not the second.

Similar to the contemplation of the [four] noble truths, suffering (*duḥkha*) comes before its cause (*samudaya*). The observation of breathing is the same. **It is firstly long and then becomes short.**

It is wrong to assert that breathing in the first *jhāna* is short and that in the second *jhāna* is long, for it contradicts what is being experienced.¹⁵

Why is it that in the first *jhāna*, it is only said to be long, not short?

Because the support-bases (*āśraya*) have not been relinquished, hence the breath is long.¹⁶

This is direct challenge to the Vaibhāṣikas's view: "Breathing short is the first *jhāna*, breathing long is the second".¹⁷

¹⁴ Bhikkhu Bodhi. trans. *The Connected Discourses of the Buddha*, p. 1516 (in the section Introduction to the Great Book).

¹⁵ T15, no. 618, p. 310a21-24: 譬彼真諦觀,先苦而後集;觀息亦如是,先長然後短。若初禪息短,第二禪息長,以違正受義,是說則不然。

¹⁶ T15, no. 618, p. 310b2-3: 何故初禪中,唯說長無短? 不捨諸所依,由是故息長。

¹⁷ 念短息者是初靜慮。念長息者是第二靜慮。(《阿毘達磨大毘婆沙論》T27, no. 1545, p. 136b10-11)

Breathing Short in the Second Jhāna

In the first *jhāna*, the force of the breath lasts very long, in the second *jhāna* the breath becomes short, and what is being experienced comes to gradually differ.¹⁸

Also,

With the force of thought and examination [weakened], the “breathing long” disappears. In the second [*jhāna*], these bases are relinquished; the power being weak, the breath is short.¹⁹

The first part of the Chinese verse literally means “the forces of thought and examination make long breath disappear.” But understanding from the context of the whole verse, and also from the Pāḷi *Rahogata Sutta* (SN36.11), the interpretation must be otherwise:

Dutiyam jhānam samāpannassa vitakkavicārā niruddhā honti – For one who has attained the second *jhāna*, thought and examination have ceased.

The Dharmatara Dhyāna-sūtra also uses a simile to explain short breathing in the second *jhana* like the hill-top spring (see below Simile 5).

Breathing Short-Short to Enter the Third Jhāna

Experiencing the whole body (*sabbakāyapaṭisaṃvedī*) is related to the third *jhāna*:

Experiencing the whole body (滿身遍覺知), one has entered the third *jhāna*.²⁰

When the in-breath is extremely short, returning to where the breath originated; what is observed therein is said to be short-short. One should hence contemplate properly and understand this thoroughly during one’s practice. After having achieved penetration one should again apply the other efforts – experiencing the whole body, and tranquillizing the out-breaths and in-breaths bodily formation. Cultivating and awakening like this is the stage of penetration.²¹

¹⁸ T15, no. 618, p. 310a25-26: 於彼初禪中,息風勢極遠;第二禪息短,正受漸差別。

¹⁹ T15, no. 618, p. 310b4-5: 彼以覺想力,能令息去長;第二捨諸依,勢羸故息短。

²⁰ T15, no. 618, p. 310a27: 滿身遍覺知,則依第三禪。

²¹ T15, no. 618, pp. 309c29-310a5: 入息極短時,還到所起處,於是所觀察,說名短中短。如是正思惟,修行善明了,已得決定分,復進餘方便。滿身遍覺知,出入身行息,修行如是覺,則為決定分。

“No Breathing” in the Fourth *Jhāna*

Eventually, after tranquilizing the bodily formation, one’s breath [ceases], leaving the pores in the skin [“breathe”].²²

The description about breathing ceasing in the fourth *jhāna* can also be found in the Pāli Nikāyas:

Catutthaṃ jhānaṃ samāpannassa assāsapassāsā niruddhā honti – For one who has attained the fourth *jhāna*, in-breathing and out-breathing have ceased. (SN36.11: *Rahogata Sutta*, IV 217; and AN9:31)²³

Catutthaṃ jhānaṃ samāpannassa assāsapassāsā paṭippassaddhā honti – For one who has attained the fourth *jhāna*, in-breathing and out-breathing have been tranquilized. (SN36.11; also SN41:6 fn301)

Body formation is in-and-out breathing itself.²⁴ Tranquilizing the bodily formation thus means breath tranquilized.

Seven Similes

Four Similes for Beginners’ Breathing

The *Dharmatara Dhyāna-sūtra* used seven similes to explain breathing. The first four similes are for beginners’ breathing.

1. Blazing Fire

As the blazing fire, the flames reach “far away”. So the fuel of the fire exhausts itself, its flames will be gradually “weakened”. If more fuel is added, its flames will again flourish. It will extinguish on exhaustion of momentum. So is the wind (breathing), one of the four great elements (*mahābhūta*).²⁵

²² T15, no. 618, p. 310a28: 最後身行息,以離毛孔故。

²³ Cf. AN10:72: In-and-out breathing is a thorn to the fourth *jhana*.

²⁴ The Kamabhusutta: *Assasapassasa kho gahapatara* the bodily formation.” (SN41:6; IV 293)

²⁵ T15, no. 618, p. 310a6-9: 譬如火熾然,光炎則長遠;薪盡火將滅,光炎還漸短;若更增益薪,光炎普周遍;勢盡乃歸滅;四種風亦然。

2. Drawing Water from a Deep Well

As drawing water from a deep well, the drawing pot running down is “far”. So when the pot is pulled upwards and back up it is called “short”.²⁶

3. Shooting an Arrow up the Sky

As shooting an arrow up the sky, it first speeds up without hindrance, then upon reaching a certain height, it falls down upon exhaustion of force. So practicing proper mindfulness, one observes the various phenomena of the breathing – initially it is **long** and then it becomes **short**. So is the definition of long and short [breathing].²⁷

4. Playing a Spinning Top

Like playing a spinning top during which the top moves to and fro, when the top rolls to the far end, it is called long; when it rolls near, we call it short. So are long and short when breathing out and in take turns.²⁸

Those four similes show that at the beginning a trainee first breathes heavily and quickly thus his/her breathing is called “long”; when practice progresses, his/her breathing is weakening and slow thus it is called “short”.

Simile 5 the Hill-top Spring: “Breathing Short” in the Second *Jhāna*:

In the profound sūtra, the Buddha pointed to analogies between this practice and the hill-top spring which flows slowly and ebbs away because it is not joined by other springs.

The second [*jhāna*] is similar to the analogy of the hill-top spring which fails to flow far as it is located at the top (and hence is not reinforced by other springs).²⁹

²⁶ T15, no. 618, p. 310a12-13: 如彼汲深井,瓶下轉就遠;既攝令還上,訖至復之短。

²⁷ T15, no. 618, p. 310a14-17: 譬如仰射空,矢發疾無闕,其去漸高遠,勢極還自下。修行正思惟,觀察依風相,初遠然後近,長短義亦然。

²⁸ T15, no. 618, p. 310a18-20: 猶如牽旋輪,屈伸互往來,往遠名為長,來近則為短;息風迭出入,長短亦復然。

²⁹ T15, no. 618, p. 310b6-9: 甚深修多羅,佛說山頂泉,涓流勢不遠,餘處無來故。如彼山頂喻,第二依亦然,唯從其處起,是終不能遠。

Simile 6 a Strong Man Going Uphill with a Load: Striving for the Final Stage

The sixth simile is like a strong man going uphill with a load:

Like a strong man going uphill with a heavy load, he exerts himself, causing fast breath. The force of his breaths hence rotates quickly. When he gets to a flat plain, his breaths will then revive. This simile explains that his breaths are first fast and then slow.³⁰

Going uphill with the load, this strong man exerts his whole effort, thus he strengthens his breaths. If he applies his effort wrongly or bears a load beyond his capabilities, his breaths will be weakened and he will be powerless to go farther.³¹

Here, “fast” and “slow” refer to time duration, not refer to long and short as previously explained. First breathing is quick and heavy, later on it becomes slow and light.³² The main point of this simile is that one needs certain effort and striving, and proper skill to advance in *ānāpānasati*.

Simile 7 A Strong Archer Shooting an Arrow: to Sum up

The seventh simile is a strong archer shooting an arrow:

Like a strong archer shooting an arrow which will go extremely far. Should it be shot by somebody lacking strength, then its force will be drastically weakened and it will drop nearby. This serves to stipulate the meanings of being long and short. When all the minute and subtle sensations and the sixteen modes [of *ānāpānasati*], have been thoroughly understood by the practitioner, such a state is known as the stage penetration.³³

³⁰ The Chinese “前短而後長”lit. means “first short later long,” which contradicts previous explanations. According to the context short or long really means “fast and slow”.

³¹ T15, no. 618, p. 310b10-17: 彼說健士夫,負重而上山,竭力令氣奔,息風急迴轉,既到安隱處,其息乃調適;是喻說彼息,前短而後長。所說健士夫,負重而上山,以身力方便,是乃令息長。如彼劣方便不自力負重;以無力方便,息微故不遠。

³² Cf. The *Daodi jing* (Sarvastivadin Yogacarabhumi text) says: Following breathing slow or quick, one contemplates. 隨息遲疾而觀察之(修行道地經, T15, no. 606, 216c02).

³³ T15, no. 618, p. 310b18-22: 譬如壯夫射,能令箭極遠;劣力無方便,勢弱去則近。此喻應當知,是說長短義。修行細微覺,一切諦明了,如是十六分,悉名為決定。

The above two similes refer to an advanced practice, or as stage one approaches the final stage of penetration, where breath is short (weak and calm).

Among the seven similes, the first four are for the beginners' while breathing in long. The fifth is for those who enter the second *jhāna* where only breathing short is applied. The sixth refers to those who are approaching to the final stage, thus striving and effort are required. The last simile sums up the sixteen modes of *ānāpānasati*.

III. Cultivation of *Ānāpānasati*

The *Ānāpānasamṛti-sūtra* (安般守意經) set up four kinds of mindfulness of breathing (counting, following, stilling, observing), and six gates (counting, following, stilling, observing, reverting, purity).³⁴ The earliest mention or, at least, the record of what appears to be the earliest form of this practice is found in the *Vimuttimaggā* (解脫道論 T32, No.1648, 430b17-29): “The four ways of practicing mindfulness of breathing as the teaching of the ancient masters (*pubbācariya* 先師).” It suggests that the technique was older than the date of the composition of this treatise. Ven. Yinshun concludes that the four methods of practice corresponding to the first four stages of the six gates, is the early teaching, while the six gates are developed later. (Yinshun, 404-405). The six gates of *ānāpānasamṛti* are also explained in the *Abhidharma-mahāvibhāṣā*, *Abhidharmakośa*, Buddhaghosa's *Visuddhimagga*, **Vimuttimārga* and others³⁵. Ven. Dhammajoti suggests that the six gates doctrine originated in the northern commentary traditions. While the four-stage doctrine is shared by both Pāli and northern traditions.³⁶

In Early Nikāyas/Āgamas, practice the four tetras starting with mindfulness of breathing long and short. The Pāli suttas contain no reference to anything similar to the counting (*gaṇanā*). In the northern tradition, the initial stage of practice *ānāpānasati* is developed as in the six gates.

In the Abhidharmas, one first practices the 6 gates: counting, following, stilling, observing, reverting, purity. When one's practice progressed, one moves to a higher stage: 16 modes of *ānāpānasati*.

³⁴ T15, no. 602, 164b-165a. Also, Dhammajoti, “The doctrine of the six-stage mindfulness of breathing,” p. 640.

³⁵ Dhammajoti, “The doctrine of the six-stage mindfulness of breathing,” p. 639.

³⁶ Op. Cit. p. 648.

In the *Yogacārabhūmi* (T15, no. 602), first counting breathing is advised, then, 16 modes beginning with breathing long or short. “Breathing short” is defined as the period of exchanging breath from in to out, and from out to in.³⁷ Since they have clearly defined what breathing is long or short, it is easier for the practitioners to contemplate breathing long and short without going through the above mentioned six gates. Again beginning trainees can start with counting breathing, and later move to the sixteen modes. In higher level of praxis, long or short breathing is no more valid, but each breath should link up with impermanence of life force, each breath (in or out) is a matter of death and life.

Again, in practice of *ānāpānasati*, there are two distinctions: one is *uttara* (higher), the second is *anuttara* (the highest). The higher level: having stayed alone in an empty place, with calmed mind, one contemplates skillfully in-and-out breath linking up with *jīvita* (life force) – “If I have no out-breath after in-breath, or no in-breath after out-breath, thus my *jīvita* should be broken. However, it will be a rare thing in the impermanent formation that after in-breath stopped, my life force continues at the time out-breath arises; after out-breath stopped, my life force continues at the time in-breath arises.”

Relying on such conditioning, in one’s deep mind, one dislikes the circumstances of this triple world filled with craving and hatred. Cultivating and purifying one’s mind, this is called the sixteen modes of praxis, to be known as the highest level.³⁸

³⁷ Yogacarabhumisastra «瑜伽師地論»:當知此中入息有二,何等為二? 一者入息,二者中間入息。出息亦二,何等為二? 一者出息,二者中間出息。入息者,謂出息無間內門風轉乃至臍處。中間入息者,謂入息滅已乃至出息未生。於其中間在停息處。暫時相似微細風起。是名中間入息。(T30, no. 1579, p.430c)

³⁸ T30, no. 1579, p. 866b6-15: 復次入出息念修習差別略有二種。一者有上。二者無上。其有上者。謂如有一獨處空閑。以靜定心如理觀察。命根繫屬入息出息。若我於入息後無有出息,或出息後無入息者,如是命根即應斷滅。而於無常行中,有希奇事入息滅已,我命根住,乃復得至出息生時;出息滅已,我命根住。乃復得至入息生時。彼由攀緣如是事故。深心厭離於三世境所發愛恚。淨修其心。是名有上十六行修。當知無上。

IV. Concluding Remarks

In the early sūtras, the mindfulness of breathing was explained under sixteen modes. For the trainees, it is difficult to start with “breathing in long, one knows it long..” Thus meditation manuals advise counting breathing for beginners, while the sixteen modes are for a higher level of practice.

In the higher level of practice of the sixteen modes, long and short breaths are defined as the amount of air one breathes. Breathing long is for the unrefined beginners’ breathing. Short is for the refined breathing. Ultimately, practitioners should forget long or short, but contemplate each breath as impermanent – our life force can cease at any moment during either in-breathing or out-breathing. The practice of *ānāpānasati* is important, in fact it is literally a matter of life and death.

Abbreviations

All the references of the Chinese Tripiṭaka are to the CBETA (Chinese Buddhist Electronic Text Association, www.cbeta.org) and Pali canonical texts are to the Pali Text Society (PTS) editions.

- AN *Anguttaranikāya* (figures: number of sutta). Sutta numbers refers to Bhikkhu Bodhi's translation. *The Numerical Discourses of the Buddha: a translation of the Aṅguttara Nikāya*. Somerville: Wisdom Publications, 2012.
- DA *Dighanikāya* (figures: number of sutta)
- DĀ *Dirghāgama* T1, No. 1.
- MA *Majjhimanikāya* (figures: number of sutta)
- Vibhāṣā *Abhidharma-mahā-vibhāṣā-śāstra* T27
- SN *Samyuttanikāya* (S 54:9 means *Samyutta* 54, *sutta* 9). Sutta numbers refers to Bhikkhu Bodhi's translation. *The Connected Discourses of the Buddha: a new translation of the Samyutta Nikāya*. Somerville: Wisdom Publications, 2000.
- SĀ *Samyuktāgama* (figures: number of sūtra)
- T Taishō Chinese Tripiṭaka (大正新修大藏經) Cited by book (T) followed by sutranumber, page, column and line number(s). For example, "T15, no.603, 1a24" means the Taishō Tripiṭaka Vol 15, Number 603, page 1, col. a, line 24.
- Vism. *Visuddhimagga*. Buddhaghosa. *The Path of Purification: Visuddhimagga*. tr. By Nyanamoli. Kandy: Buddhist Publication Society, 2010. PDF. Cited by chapter and paragraph. For example, "Vism. Chap. 8, Para. 243" means *Visuddhimagga* Chapter 8 and paragrah 243.

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“The Life and Writings of Sangharāja Śīlālaṅkāra Mahāsthavira”

By Nishan Barua

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Introduction

His Holiness (HH), the 8th Sangharāja Śīlālaṅkāra Mahāsthavira, is a well-known Buddhist personality and a contributor to the history of Buddhism in Bangladesh, whose importance to Buddhism in Bangladesh as a Sangharāja is undeniably significant and commendable. The term Sangharāja (Bengali; sangharaj), meaning 'Supreme Patriarch', is a prestigious title given to the head of the Sangha. A Sangharāja is the most revered and authoritative figure within the Buddhist community. He is usually appointed by the senior members of the Sangha. The Sangharāja's duties often include directing the religious, spiritual and administrative activities of the order. He acts as a teacher and mentor to other members of the order. His duties may vary according to the Buddhist traditions and nations he serves. Ultimately, however, he is the supreme spiritual figure of the order, charged with upholding Buddhist teachings and traditions. In addition, a Sangharāja, who often serves as the representative of Buddhism worldwide, works to spread religious knowledge and principles. He looks after the spiritual and administrative welfare of the monastic order and is a beacon of wisdom for people who want to understand Buddhist theories and practises.

This study focuses on the 8th Supreme Patriarch of Bangladesh Ven. Śīlālaṅkāra Mahāsthavira, who made an unparalleled contribution to Buddhism in Bangladesh and overseas. He was not only the Supreme Patriarch of Bangladesh but also a renowned author, researcher, editor and preacher. Therefore, this study aims to explore the life and literary works of the 8th Supreme Patriarch of Bangladesh, Ven. Śīlālaṅkāra Mahāsthavira.

Bangladesh is a tiny country with a sizable population, but few Buddhists live there. According to the Bangladesh Bureau of Educational Information and Statistics (BANBEIS), Buddhism makes up about 0.7% of Bangladesh's population, making it the third-largest religion.³⁹

³⁹ *Bangladesh: At a Glance*, 29 Jan. 2023, accessed February 20, 2023, https://web.archive.org/web/20110706132048/http://www.banbeis.gov.bd/bd_pro.htm.

Historically, Bangladesh was once a centre of Buddhism. According to traditional beliefs, Buddhism came to Bangladesh at the time of Buddha. Bangladeshi Buddhists believe that Buddha visited Bengal, a place called Puṇḍravardhana (present-day Bogra district, Rajshahi division), at the request of Anāthapiṇḍaka's daughter Sumāgadhā, which was also confirmed by the Chinese pilgrim Xuan Tsang in his notes, in which he also added that Buddha visited Samatāṭa (present-day Comilla district, Chattogram) and Kaṇasuvarṇa (present-day Murshidabad in West Bengal, India) and preached the Dhamma.⁴⁰ However, according to historical and archaeological records, Buddhism came to Bengal around the 2nd-3rd century BCE, during the reign of Emperor Ashoka of the Maurya Empire. An archaeological inscription found at Nagarjunikonda in Andhra Pradesh, India, dates back to the 3rd century BCE and contains the names of early Buddhist centres in Indian subcontinents, namely Kashmir, Gandhāra, China, Chilāta, Vaṅga, Vanavāsi and many more.⁴¹ The term Vaṅga here is the ancient toponym of what is now South Bengal, proving that Buddhism entered Bengal almost 2000 years ago.

Moreover, Bengal flourished during the Pala Empire (8th to 12th centuries CE) and became the centre of Buddhist learning and culture. However, with the decline of the Pala Empire, Buddhism in Bangladesh also experienced a decline due to several factors, such as political instability, Muslim invasions, the expiry of support and the emergence of new religious organisations. Since then, Buddhism has survived in Bengal alongside other religions, but much non-Buddhist content has been incorporated into Buddhism. Consequently, Buddhists in Bangladesh practised various Buddhist and non-Buddhist rites and rituals. Later, in the 19th century, Theravada Buddhism was reintroduced in Bengal by a prominent Arakanese monk named Sāramedha Mahāsthavira, the first Sangharāja of Bangladesh. After the reintroduction of the Theravāda tradition, Buddhists in Bangladesh adopted it and established many Buddhist monasteries and educational institutions in the region.

⁴⁰ Puspa Niyogi, *Buddhism in Ancient Bengal*, (Calcutta: Jijnasa, 1960), p.2. For more details see *Bodhi-Sattvavadāna-Kalpalatā*, Bengali Translation by S. C. Das, (1961), pp. 215-221, and *Si-yu-ki*, II, pp. 194-95.

⁴¹ J. Ph. Vogel, Prof. "Prakrit Inscriptions from a Buddhist site an Nagarjunikonda" *Epigraphia Indica*. Vol. XX (New Delhi: The Director General Archeological Survey of India Janpath, 1983). p.23.

Buddhist Nikāyas in Bangladesh

After the re-establishment of the Theravāda tradition in Bangladesh, the Sangha was divided into two Nikāyas, namely the Sangharāja Nikāya and the Mahāsthavira Nikāya. Before that, however, there were other nikāyas, such as the Sudharma Nikāya and the Dvara Nikāya of Arakan, which no longer exist in Bangladesh.⁴² Most followers of the Mahāsthavira Nikāya and the Sangharāja Nikāya live in the lowlands of Chattogram (e.g. Barua, Mutsuddhi, et cetera.), while others live in the Chittagong Hill Tracts area (e.g. Chakma, Marma, Tanchiangya, et cetera).⁴³ These two sects have their own Sangha heads, so the head of the Sangharāja Nikāya is called Sangharāja; conversely, the head of the Mahāsthavira Nikāya is called Saṅganāyaka.

Sangharāja Nikāya

Sangharāja Nikāya is more dominant between two nikāyas, with a large number of monks (approximately 1500). It was established by the first Sangharāja Sāramedha Mahāsthavira, as mentioned above. The first ordination ceremony of Sangharāja Nikāya took place at Mahamuni Village in Pahartali, Chattogram in a Udukukkhepasīma⁴⁴. The Sangharāja Nikāya in Bangladesh shares similarities with the Mahāvihāra tradition of Sri Lanka. It has a long and impressive history of producing renowned Buddhist scholars and meditation practitioners. Furthermore, the Sangharāja Nikāya has played a crucial role in preserving and disseminating Buddhist literature in Bangladesh. Many Buddhist temples linked with the Sangharāja Nikāya have extensive collections of rare and ancient Buddhist texts in their libraries.⁴⁵ Besides, since its establishment Sangharāja Nikāya has been led by twelve more Sangharājas, marking a significant lineage in the history of Buddhism in Bangladesh. The list of the thirteen supreme patriarchs Sangharāja Nikāya is as follows⁴⁶:

⁴² Paola G. Tinti. “Between Two Civilisations: History and Self Representation of Bangladeshi Buddhism.” *ORA*, 1 Jan. 1998. Accessed February 12, 2023, <https://ora.ox.ac.uk/objects/uuid:fe2861b7-4ec2-4830-810d-a6f60a3e4246>.

⁴³ Suman Kanti Barua. “Theravada Sangha.” *Banglapedia*, (18 Jan. 2021). Accessed February 15, 2023. https://en.banglapedia.org/index.php?title=Theravada_Sangha.

⁴⁴ A water boundary prepared on a lake or river for ordination purpose as there was no in land ordination hall (Bhumi Sima). See, Nuton Candra Barua, *চট্টগ্রামের বৌদ্ধ জাতির ইতিহাস* [*Chattogramer Bouddha Jatir Itihas – History of Buddhist in Chattogram*], (Chattogram: Konika Ade, 1986), pp.40-69.

⁴⁵ Nuton Candra Barua, *চট্টগ্রামের বৌদ্ধ জাতির ইতিহাস* [*Chattogramer Bouddha Jatir Itihas –History of Buddhist in Chattogram*], (Chattogram: Konika Ade, 1986), pp.40-69.

⁴⁶ Ibid; Sanjoy Barua Chowdhury, “Reflection on Buddhism in Bangladesh.” *Eastern Horizon*, 1 Jan. 2023, accessed March 1, 2023. https://www.academia.edu/93934764/Sanjoy_Barua_Chowdhury_Reflection_on_Buddhism_in_Bangladesh_EH_Jan_23.

i) Mahādhammārājādhirāja Guru Sāramēdha Mahāsthavira	(1801 - 1877)
ii) Ācārya Pūrṇācāra Dham'madhārī Candramōhana Mahāsthavira	(1834 - 1907)
iii) Jñānalaṅkāra Mahāsthavira	(1838 - 1927)
iv) Śāsanadhajja Varajñāna Mahāsthavira	(1867 - 1936)
v) Karmayōgī Tējabanta Mahāsthavira	(1868 - 1942)
vi) Dharmakathika Dharmānanda Mahāsthavira	(1873 - 1957)
vii) Saddharmakīrtī Abhayatisya Mahāsthavira	(1884 - 1975)
viii) Śīlālaṅkāra Mahāsthavira	(1900 - 2000)
ix) Dharmācārya Nāgasēna Mahāsthavira	(1908 - 1992)
x) Biśbanāgarika Nāgarika Mahāsthavira	(1914 - 2002)
xi) Śāsanāśrī Mahāsthavira	(1921 - 2003)
xii) Dr. Dharmasen Mahāthero	(1928 - 2020)
xiii) Dr. Gyanaśrī Mahāsthavira	(1925 - present)

Mahāsthavira Nikāya

After Sangharāja Nikāya, Mahāsthavira Nikāya is the second dominant Buddhist sect in Bangladesh, although the number of monks and adherents is comparably lesser than Sangharāja Nikāya. According to the historical perspective, when Ven. Sāramedha Mahāsthavira conducted the ordination during the 19th century in Mahamuni Village; the group of monks who refused to accept reordination is later known as Mahāsthavira Nikāya, and it prioritizes meditation and tantric rituals in its practice. This sect also has played an integral role in promoting and advancing Buddhism in Bangladesh. Mahāsthavira Nikāya has actively been involved in providing spiritual guidance and support to Buddhist communities. In the Mahāsthavira Nikāya, there are altogether twenty-nine supreme patriarchs (Saṅganāyaka). The first Saṅganāyaka is Śrīmat Cāindā Mahāsthavira, and the present Saṅganāyaka is Śrīmat Banaśrī Mahāthero.

Biography of the 8th Supreme Patriarch Ven. Śīlālaṅkāra Mahāsthavira's Birth and Childhood

On the 7th of the Ashar (Bengali month) 21st June on Friday in 1900, a baby boy was born in the village called Nanupur in the Fatickchari subdistrict of Chattogram District. His father's name was Joydhan Barua, who was a businessman in Chattogram Municipality, and his mother's name was Shyamabati Barua.⁴⁷ He grew up in a joint family, where he lived

⁴⁷ Mutsuddi, Ila. “৮ম সংঘরাজ শ্রীমৎ শীলালঙ্কার মহাস্থবির ১১৬ তম জন্মদিবসে বিনম্র শ্রদ্ধাঞ্জলী” [Ashtam Sanghaj Srimat Shilalankar Mahasthavirer 116 tama jonmdibose binarma sraddhanjali– Humble Tributes on the 116th Birth Anniversary

with his parents, grandparents, siblings, uncles, aunts, and cousins. His family was a traditional Buddhist family devoted to Buddhism, financially stable, and actively involved in different socio-religious activities in his village. Being a pious Buddhist family, they often used to discuss Buddhist principles and practices, drawbacks, and propagation of Buddhism.⁴⁸ He was introduced to Buddhism by his family and was highly influenced by the teaching of the Buddha.

Sahadev has been contemplative by nature since his childhood⁴⁹. He had an opportunity to study, unlike other children in his village, and at the age of six, he started formal education in a local school.⁵⁰ At the same time, Sahadev showed his zealous interest in witnessing and participating in different religious activities within his family and throughout the community. Besides, in his childhood, he was also interested in reciting Buddhist sutras' discourses, and his strong interest in Buddhism, later was carried out under the guidance of esteemed and revered monks adjacent to him. After completing his primary education, Sahadev was admitted to Chattogram J. M. Sen High School in 1912. He continued his secondary education there until the 8th grade before moving to assist in his paternal business in the port city of Chattogram.⁵¹

of 8th Sangharaj Srimat Shilalanka Mahasthavar], *Facebook*, 20 June 2016, accessed February 1, 2023, https://web.facebook.com/soshanvumi/posts/753821941424421/?_rdc=1&_rdr.

⁴⁸ Pravat Barua "His Holiness Sangharaja Shilalankar Mahasthavar, the 8th Supreme Buddhist Patriarch of Bangladesh: An Outstanding Sunlight of the 20th Century in This Indian Subcontinent." *Academia.edu*, 15 Feb. 2020, accessed January 25, 2023, https://www.academia.edu/41979215/His_Holiness_Sangharaja_Shilalankar_Mahasthavar_the_8th_Supreme_Buddhist_Patriarch_of_Bangladesh_An_Outstanding_Sunlight_of_the_20th_century_in_this_Indian_Subcontinent.

⁴⁹ Sajalmegh. "চম সংঘরাজ শীলালঙ্কার মহাথের." [Ashtam Sanghraj Shilalankar Mahasthavar – 8th Sangharaja Shilalankar Mahasthavar], *Sajalmegh's Diary*, 26 Apr. 2020, accessed February 3, 2023, <https://sajalmegh.wordpress.com/2020/04/26/%e0%a7%ae%e0%a6%ae-%e0%a6%b8%e0%a6%82%e0%a6%98%e0%a6%b0%e0%a6%be%e0%a6%9c-%e0%a6%b6%e0%a7%80%e0%a6%b2%e0%a6%be%e0%a6%b2%e0%a6%99%e0%a7%8d%e0%a6%95%e0%a6%be%e0%a6%b0-%e0%a6%ae%e0%a6%b9%e0%a6%be/>.

⁵⁰ Rupananda Bhikkhu. "মহামান্য অষ্টম সংঘরাজ সাহিত্যরত্ন শ্রীমৎ শীলালঙ্কার মহাথেরোর সংক্ষিপ্ত জীবন পরিচিতি." [Mahamanya ashtam Sanghraj Shahityaratna Srimat Shilalankar Mahasthavar sangkhipto jibon poriciti – A brief biography of His Highness Ashtam Sangharaj Sahityaratna Srimat Shilalankara Mahasthavar], *Facebook*, 29 May 2019, accessed February 6, 2023, <https://m.facebook.com/750037468390822/photos/a.803714166356485/2366626910065195/>.

⁵¹ Sajalmegh. "চম সংঘরাজ শীলালঙ্কার মহাথের." [Ashtam Sanghraj Shilalankar Mahasthavar – 8th Sangharaja Shilalankar Mahasthavar], *Sajalmegh's Diary*, 26 Apr. 2020, accessed February 3, 2023, <https://sajalmegh.wordpress.com/2020/04/26/%e0%a7%ae%e0%a6%ae-%e0%a6%b8%e0%a6%82%e0%a6%98%e0%a6%b0%e0%a6%be%e0%a6%9c-%e0%a6%b6%e0%a7%80%e0%a6%b2%e0%a6%be%e0%a6%b2%e0%a6%99%e0%a7%8d%e0%a6%95%e0%a6%be%e0%a6%b0-%e0%a6%ae%e0%a6%b9%e0%a6%be/>.

Ordination

From his autobiography, we know that he was particularly drawn towards Buddhism after reading the book “Saddhamma Ratnamala,” written by a Jain monk Pūrṇananda Svāmī and Guṇalānkāra Bhikkhu. It changed his attitude and perception towards human life and Buddhism, which led him to renounce the Samsaric life. He had repeatedly expressed his wish to become a monk to his parents, but they did not allow him. As in general, most of Buddhist parents in Bangladesh do not want their children to lead a lifelong monastic path. Meanwhile, Sahadev’s determination to renounce the world was further strengthened and enhanced only after a face-to-face interview and discussion with his future preceptor, Ven. Paññāloka Mahāsthavira, who was actively involved in the propagation and promotion of Dhamma, which likely contributed to Sahadev’s commitment to his decision.⁵² In 1920, without telling his parents, Sahadev went to Akyab (Sittwe capital of Rakhine State) on his own. His endeavor, however, was unsuccessful.⁵³

Later, in 1921, Sahadev once again traveled to Akyab, where he made a life-changing decision to pursue a path toward peace and happiness. There he met a renowned Arakanese monk named Ven. U Sumaṅgala Sthavira, whose importance in Sahadev’s spiritual journey, was remarkable. On 12th February 1921 (21st Magh in the Bengali calendar) Ven. Paññāloka Mahāsthavira organized an ordination ceremony (*pabbajjā*) for Sahadev in the vicinity of his national monastery and Ven. U Sumaṅgala Sthavira performed the ceremony.⁵⁴ After the ordination, Sahadev abandoned his worldly designation and received a new name Samenera Śīlālānkāra, which means “Ornament of morality.” Following his ordination, he spent six months in a particular forest called Cheripokta (probably in Akyab) with his preceptor Ven. Paññāloka Mahāsthavira underwent an intensive spiritual experience of pain and joy there.⁵⁵

Subsequently, on the occasion of the Kartik Purnima festival in November 1921, the Chief monk of Sowyzadi Monastery (Golden Pagoda)⁵⁶ Ven. U Tejaram Mahāthero presided over an elaborate and morally upright ceremony of higher ordination (*upasampadā*) for Samenera

⁵² Pravat. “His Holiness Sangharaja.”

⁵³ Sajalmegh. “চম সংঘরাজ শীলালঙ্কার মহাথের.”

⁵⁴ “চম সংঘরাজ শ্রীমৎ শীলালঙ্কার মহাথুবির ১২২ তম জন্মদিবস আজ.” *Bibartanonline*, 21 June 2021, accessed February 3, 2023, <https://bibartanonline.com/2021/06/21/%E0%A7%AE%E0%A6%AE-%E0%A6%B8%E0%A6%82%E0%A6%98%E0%A6%B0%E0%A6%BE%E0%A6%9C-%E0%A6%B6%E0%A7%8D%E0%A6%B0%E0%A7%80%E0%A6%AE%E0%A7%8E-%E0%A6%B6%E0%A7%80%E0%A6%B2%E0%A6%BE%E0%A6%B2%E0%A6%99%E0%A7%8D/>

⁵⁵ Pravat. “His Holiness Sangharaja.”

⁵⁶ Sajalmegh. “চম সংঘরাজ শীলালঙ্কার মহাথের.”

Śīlālaṅkāra with the attendance of 15 senior Mahāsthavira. Ven. U Sumaṅgala Sthavira recited the *kammavācā*⁵⁷ during the ordination, while Ven. Paññāloka Mahāsthavira conducted and recited the *kammavācā* as the preceptor. Samanera Śīlālaṅkāra was ordained along with his fellow friend Samanera Dhammatilaka, marking a significant milestone in their progression toward monkhood.⁵⁸ After receiving his Higher Ordination, Bhikkhu Śīlālaṅkāra returned to Chattogram with his preceptor, and they settled at Mayani Vihar. There he observed his first Rains Retreat (*vassa*). During his first year of Rains Retreat, he participated in various religious assemblies where he attentively listened to the discourses (dhamma talks) of eminent Buddhist monks from different directions, including Śrīmat Paññātissa Mahāsthavira, Jñānālaṅkāra Mahāsthavira, Bangachandra Mahāsthavira, and many other renowned scholars on the tenets of Buddhist philosophy. He was deeply moved and inspired by their teachings and displayed a profound commitment to attaining true righteousness.⁵⁹

On 24th January 1923, Bhikkhu Śīlālaṅkāra left Chattogram for Calcutta (Kolkata) with Bhikkhu Dhammatilaka and Bhikkhu Jyōtiḥpāla, disciples of Vinaya Acharya Ven. Vaṅsadīpa Mahāsthavira, and embarked on a journey to Sri Lanka. Their primary aim was to deepen their knowledge of Dhamma and Vinaya through studying with well-versed monks and scholars from Sri Lanka. There they studied at the renowned Saddhammodhaya Pirivena⁶⁰, situated on the outskirts of Colombo, for over two years. At the same time, they were re-ordained under the preceptorship of HH Mahānāyaka Upasena Mahāsthavira of Sri Lanka.⁶¹ They received instruction from eminent monks HH Mahānāyaka Upasena Mahāsthavira and reverend Dhammadassī Mahāsthavira.⁶² Towards the end of 1924, they

⁵⁷ *Kammavācā* is a Pāli term describing an assemblage of passages from the Tipitaka – the Theravada Buddhist canon – that relate to ordination, the bestowing of robes, and other rituals of monastic life. A *Kammavācā* is a highly ornamental type of manuscript usually commissioned by lay members of society as a work of merit, to be presented to monasteries when a son enters the Buddhist Order as a novice or becomes ordained as a monk. The novitiation ceremony of a Buddhist monk is an important family ritual, the main purpose being to gain merit for their future life. A novice may remain a monk for as long as he wishes, whether for one week or one season of lent or even for life, and he may undergo the initiation ceremony as many times as he likes. The most important *Kammavaca* were prepared for the *upasampada* (higher ordination), the ritual for the ordination of a Buddhist monk.

⁵⁸ Pravat, “His Holiness Sangharaja.”

⁵⁹ “চম সংঘরাজ শ্রীমৎ শীলালঙ্কার মহাস্থবির ১২২ তম জন্মদিবস আজ.” *Bibartanonline*, 21 June 2021,

⁶⁰ it’s a monastic educational centre.

⁶¹ Sajalmegh. “চম সংঘরাজ শীলালঙ্কার মহাথের.”

⁶² Pravat. “His Holiness Sangharaja.”

moved to Udarata, Kandy, and devoted two years to studying Vinaya and Dhamma under Pandit Dhammadassī Mahāsthavira.⁶³

Post-ordination and Contribution to Buddhism

Furthermore, in 1927, Bhikkhu Śīlālaṅkāra received authorization from his preceptor, Mahānāyaka Upasena Mahāsthavira of Panadura Saddhammodhaya Pirivena, to return to his birthplace Chattogram through Rangoon (Yangon).⁶⁴ In Rangoon, he met with his revered master, Ven. Paññāloka Mahāsthavira, at the Kandaglai Dhammadhuta Monastery and stayed there for two months. On his return, Bhikkhu Śīlālaṅkāra first visited his native village monastery at Nanupur Police Station in Fatickchari. There he spent two years advancing and educating the rural people.⁶⁵ He established a public library called “Gyanodhoy Library,”⁶⁶ with the objective of providing education to underprivileged and marginalized groups and gave motivational and encouraging speeches to the local school children and youths.⁶⁷

Between 1930 to 1933, Bhikkhu Śīlālaṅkāra, on behalf of his former preceptor Ven. Paññāloka Mahāsthavira, acted as the abbot of Bauddha Dharmankur Shaba (BDS) or Dharmankur Vihar in Calcutta. This tenure was particularly challenging due to the demise of reverend Kripasaraṇa Mahāsthavira, a prominent figure within the organization. However, Bhikkhu Śīlālaṅkāra made substantial contributions to the revitalization and renaissance of BDS through his literary works and astute leadership. In addition, he also founded the “Bauddha Anushilan Samaj” (Buddhist Practice Society), an organization of devoted individuals with shared interests in promoting and advancing Buddhism within the bustling city of Calcutta. Through his multifaceted efforts, Śīlālaṅkāra Bhikkhu significantly impacted the growth and continued success of BDS and the broader Buddhist community in Calcutta.

In 1933, Bhikkhu Śīlālaṅkāra went to Rangoon at the invitation of Shrimat Paññāloka Mahāsthavira. There Bhikkhu Śīlālaṅkāra was entrusted with the responsibility of overseeing the Rangoon Mission Press and editing “Sanghashakti” (1928) from 1933 to 1941, which was a pioneering and illuminating periodical of colonial Bengal. This decision was made by Shrimat Paññāloka Mahāsthavira, who had founded these two supplementary organizations.

⁶³ Sajalmegh. “চম সংঘরাজ শীলালঙ্কার মহাথের.”

⁶⁴ Pravat. “His Holiness Sangharaja.”

⁶⁵ Ila. “চম সংঘরাজ শ্রীমৎ শীলালঙ্কার.”

⁶⁶ Rupananda. “মহামান্য অষ্টম সংঘরাজ”

⁶⁷ Pravat. “His Holiness Sangharaja.”

He envisioned these initiatives through these organizations to have a boundless potential and limitless impact on the Buddhist community.

The exceptionally talented and pioneering Bhikkhu Śīlālaṅkāra performed missionary and productive activities related to Sanghashakti. It was a unique journal serving as an intellectual and socio-religious spokesperson on disseminating Buddhism, Tripitaka, and related subjects in Bengali. The Barua community of undivided Bengal contributed significantly to this journal, catalyzing scholarly interest in Buddhism during that era. The journal encouraged scholars to write on a wide range of topics related to Buddhism's teachings, philosophy, history, the Buddha's life and the Arhats, Jataka stories, and Pali translations. Despite various constraints and limitations, the journal successfully promoted Buddhism and related subjects among the burgeoning Barua community and inspired scholars and practitioners beyond its immediate community to engage with Buddhism and its teachings. The impact of Sanghashakti extended beyond its time, and its contribution to the development of Buddhist thought and practice in Bengal is invaluable.

Bhikkhu Śīlālaṅkāra served as the Chief Abbot of Hingala Vihar in Raozan for six years, from 1946 to 1952. During this time, he devoutly served the Sangha Councils and followers. He maintained close relations with Theravāda countries like Myanmar and Sri Lanka, and his efforts helped promote Buddhism locally and internationally. As the Chief Abbot, Śīlālaṅkāra Bhikkhu was a role model for several aspiring monks and practitioners, and his unwavering dedication to the principles of Buddhism shone through his works. Those six years of devotional stay at Hingala Vihar played a significant role in his scholarly pursuits and strengthened his reputation as a prominent figure in Buddhist studies.

Next, in 1952, Bhikkhu Śīlālaṅkāra was honored to become the Chief Abbot of Baidyapara Shakyamuni Vihara in Boalkhali subdistrict of Chattogram, the birthplace of his preceptor, Ven. Paññāloka Mahāsthavira. Bhikkhu Śīlālaṅkāra spent 15 years at this monastery, during which he wrote a significant number of books and preached Dhamma about the Four Noble Truths to awaken and enlighten the people. He maintained his role as Chief Abbot, and his effort helped to uplift the rural community around him.

Appointment as Sangharāja

On 27th February 1975, the Buddhist community of Bangladesh mourned the demise of the 7th Sanghrāja Abhayātisya Mahāsthavira. After the completion of the funeral ceremony, on 28th February 1975, Bhikkhu Śīlālaṅkāra was appointed as the 8th Sangharāja of the Sangharāja Nikāya of Bangladesh.⁶⁸

Amidst 1979-1980, respected Sangharāja Śīlālaṅkāra Mahāsthavira visited the Baraigoan Pāli Piriven in Comilla, a potential educational center founded by the “10th Sangharaj Independent Awardee”. In 1981, a grand celebration was organized to honor the revered Sangharāja Śīlālaṅkāra Mahāsthavira on his 81st birth anniversary. The “Mulgandhakutir” was opened during that occasion, and a Buddha statue was installed, and established a library named “Ratna Library” at Mirzapur Shantidham Vihar. Ven. Vissudhācāra Mahāthero presided over this grand event, and it was also attended by Dr. Rāṣṭapāla Bhikkhu, the founder and Secretary-General of the International Meditation Center (IMC) in Bodhgaya.

In 1982, revered Sangharāja Śīlālaṅkāra Mahāsthavira had the privilege to meditate at the IMC, Bodhgaya. The Bangladesh Buddhist Association (BBA) formally recognized him as the Head of the Theravada Sangha and the Supreme Patriarch of Bangladesh’s Buddhists in the same year. His selection for this position was a testimonial to his commitment to the fundamentals of Buddhism and his significant contributions to the development and dissemination of Buddhism in Bangladesh. Additionally, in 1982, he was overwhelmingly chosen to serve as the President of the Bangladesh National Center of the Asian Buddhist Conference for Peace (ABCP) with Mr. D.P. Barua⁶⁹. This position served as evidence of his importance as a leading person in Buddhist studies and his effortless dedication to spreading Buddha’s message of peace and harmony.

In 1984, His Holiness played an active role in commemorating the platinum birthday anniversary of several significant Buddhist monks, which further solidified his status as a respected figure in the Buddhist community. Later in 1986, he again participated in

⁶⁸ Bhikkhu, Pragyamitra. “জীবন চরিত: ৮ম সংঘরাজ ভদন্ত শীলালংকার মহাথেরো.” *Facebook*, 7 Mar. 2015, www.facebook.com/PMBBSPMC/photos/a.504042833052342/673315646125059/?paipv=0&eav=AfbOW52XNiXuWYhIsuRthUiXqXJ4Hkbpne6WiM9RSk0BrxPAb3SPWzM8ncdyx8IIR30&_rdr.

⁶⁹ A seasoned journalist and well-known national Buddhist leader, serving as Secretary-General.

meditation practice at IMC, Bodhgaya, and Igotpuri,⁷⁰ led by prominent meditation master S. N. Goenka from Maharashtra, India. In 1988 CE, His Holiness established the “Sashan Sebaka Sangha,” a council of monks and devotees aimed at promoting the welfare of the Buddha Sasana. He also served as its Founder and President. In 1991, he received medical treatment at the Siri Raj Hospital in Bangkok under the support of the Thai Royal family.⁷¹

1993 was significant for intra-faith relations between the two largest organizations: Bangladesh Buddhist Society (BBS) and Bangladesh Bauddha Kristi Prachar Sangha (BBKPS). The congregation of BBS and BBKPS was held at J. M. Sen Hall, in which respected Sangharāja Śīlālankāra Mahāsthavira presided. In 1994, he played a key role in organizing the international conference at the International Buddhist Monastery in Merul Badda, Dhaka. At this conference, he played the role of President, and his speech was both time-honored and far-sighted for the Buddhist community in Bangladesh.

In 1995, respected Sangharāja Śīlālankāra Mahāsthavira officially visited Myanmar as a state guest, accompanied by 18 ambassadors from Bangladesh, including reverend Ven. PaññaVaṅsadīpa Mahāsthavira, the General Secretary of the Bangladesh Sangha Council.⁷²

Moving forward to 1997, the leaders of the Bangladesh Buddhist Federation (BBF) accompanied the 8th Sangharāja during his exclusive interviews, firstly with the Honorable President of Justice Shabuddin Ahmed at Banghabhavan and secondly with Prime Minister Sheikh Hasina at Ganabhaban. These interviews aimed to represent the needs of the microscopic Buddhist community at the highest level of government and, in the same year, respected Ven. Sangharāja Śīlālankāra Mahāsthavira observed his *vassa* at Dhaka International Bouddha Bihar.⁷³

⁷⁰ Igotpuri is a town and hill station in the Western Ghat mountains of Maharashtra, western India. The huge Dhamma Giri academy is dedicated to the teaching of Vipassana meditation.

⁷¹ Pravat. “His Holiness Sangharaja.”

⁷² Pravat. “His Holiness Sangharaja.”

⁷³ Sangharaj Shilalankar Mahāthero রাহুল চরিত, [Rahul Charit – A Life of Rahul]. (Taiwan: The Corporate Body of the Buddha Educational Foundation, 2006). p. 3.

Advocacy for Peace and Harmony

Before appointing as Sangharāja in 1971, Bhikkhu Śīlālaṅkāra played a crucial role in safeguarding the local population against the assault of the Pakistani military junta. He selflessly offered his assistance and resources for the accommodation and refuge of countless freedom fighters and refugees. His humanitarian efforts aimed to provide relief and protection to those suffering from political turmoil during the liberation war. His actions symbolize his compassionate dedication to the welfare of humanity and diligent efforts in alleviating the suffering of others. These actions are also serving as inspiration for the young monks at present.

On another occasion, in 1974, on 31st December, he embarked on an 18 days trip to Thailand as a Royal Guest. On this trip, the General Secretary of Bangladesh Sangharaj Bhikshu Mahasabha (BSBM), and writer, poet, and journalist Mr. Bimalendu Barua accompanied him. They brought sacred relics of the Buddha with them as well. This visit has a great cultural and spiritual significance because it involved the exchange of ideas and practices. The late King of Thailand, His Majesty King Bhumibol Adulyadej, welcomed him in a grand ceremony at his summer palace in the Scenic Hill Station in Chiangmai on 12th January. The King paid homage to the Sangharāja and expressed his appreciation for coming to Thailand and sharing the rich cultural heritage of Bangladesh. During the trip, as mentioned above, Bhikkhu Śīlālaṅkāra also met the 18th Sangharāja Somdet Phra Sangharāja Chao Kromma Luang Jinavajiralongkorn (Vasana Vāsano) of Thailand, who kindly gifted him a statue of the Buddha.⁷⁴ It was a rare opportunity to promote international brotherhood and respect between two different Buddhist communities.

HH Sangharāja Śīlālaṅkāra Mahāsthavira visited Thailand for the second time in 1979. On this trip, he was accompanied by 21 members of the Bangladeshi Buddhist Association (BBA). During this visit, he offered the invaluable Buddha Relics from the Chittagong Bouddha Vihar (CBV) to the Prime Minister of the Kingdom of Thailand. Ven. Dīpankara Śrījñāna Mahāthero, the Chief Abbot of CBV, and members of the BBA witnessed that auspicious. This significant occasion highlights the two nations' long-standing and close cultural and religious relationship.

⁷⁴ “His Holiness 8th Sangharaja Most Ven. Shilalankar Mahasthabir.” *Schoolandcollegelistsings*, 25 Mar. 2021, accessed January 28, 2023, <https://www.schoolandcollegelistsings.com/BD/Hathazari/102695705216358/His-Holiness-8th-Sangharaja-Most-Ven.-Shilalankar-Mahathero>.

Awards and Achievements

HH, the 8th Sangharāja Śīlālaṅkāra Mahāsthavira, during his lifetime and posthumously received several awards and was honored for his contribution and dedication towards Buddhism and humanity. A list of awards and achievements received by HH the 8th Sangharāja Śīlālaṅkāra Mahāsthavira is given below:⁷⁵

Year	Awards and Achievements	Reasons	Organizations
1966	“Sahitya Ratna” (Jewel of Literature, presided by the late 7 th Sangharāja Saddharmakīrtī Abhayatisya Mahāsthavira)	exceptional literary contributions to Bengali Literature	Pakistan Sangharāja Bhikkhu Mahasava (PSBM). ⁷⁶
1967	“Deputy Sangharāja”	outstanding contribution in propagating and promoting peace and harmony, and as an outstanding spiritual leader	PSBM
1979	International Buddhist Peace Gold Medal	presided over a plenary session and as a recognition of his dedication and contributions to promoting peace and harmony through Buddhism, both in Bangladesh and beyond	“5 th Asian Buddhist Conference for Peace” Ulan Bator, Mongolia
1984	“Published his biography” (he gained worldwide recognition for his spiritual and religious leadership but also showcased his contributions to the Buddhist community)	distinguished and esteemed religious leader	“World Buddhist Directory” by the efforts of Mr. H. L. Barua, the Chairman of the Bangladesh Bauddha Samity
1996	Saramedha Gold Medal	in recognition of His Holiness’s exceptional contribution to Dhamma and Buddhist literature.	Paññāloka - JinaVangsha Welfare Trust at the Mahamuni Mahananda Sangharāja Vihara in Chattogram, Bangladesh

⁷⁵ Pravat. “His Holiness Sangharaja.”

⁷⁶ Rupananda, “মহামান্য অষ্টম সংঘরাজ.”

1998	“Gunijan Sanmanana”	a tribute to the immense respect and admiration that His Holiness had earned from the academic community in Bangladesh	Dhaka University Buddhist Union (DUBSU), presented by the then Vice Chancellor of Dhaka University
1999	“Mahasaddhamma Jyotika Dhajha”	in recognition of his efforts to advance Buddhism and humanistic principles	Government of Myanmar
2000	“Aggamahapandita”	honorary award	Bangladesh Sangha Bhiksu Mahamondal, Shanthidam Vihara

In 1999, he also laid the cornerstone for the Biswashanti Pagoda at Chattogram University, run by the Bangladesh Sangharaj Bhikshu Mahamondal, on 24th June.

Death

In 2000, HH the 8th Sangharāja Śīlālaṅkāra Mahāsthavira died at the age of 101 years on 23rd March at 2:05 pm at his monastery Mirzapur Shantidham Vihar. His demise was a significant loss for the Buddhist community in Bangladesh. After a year in 2001, from 18th to 19th January, a grand funeral ceremony was held for the late HH 8th Sangharāja Śīlālaṅkāra Mahāsthavira, and his body was cremated at Mirzapur Shantidham Vihar. The ceremony was attended by people from all faiths and received immense support nationally and internationally.⁷⁷ His memory was honored and preserved in many ways.

Literary Works

HH, the 8th Sangharāja Śīlālaṅkāra Mahāsthavira, is remembered by people not only as Sangharāja but also for his outstanding writings and contribution to Buddhism, which made him immortal among Buddhists in Bangladesh. He also worked with the Buddhist Mission Press (BMP). In 1964, he worked with the distinguished Ven. Gyanaśrī Sthavira and founded the Tripitaka Prachar Board (TPB)⁷⁸. He wrote numerous books and articles on various subjects related to Buddhism. The journal Sanghasakti published many of his writings. Some of his notable writings include Rahula Charita, Dhammapadaṭṭhakatha,

⁷⁷ Rupananda. “মহামান্য অষ্টম সংঘরাজ”

⁷⁸ The primary objectives of the TPB were translating and publishing the Tripitaka written in Bengali, and to spread the teachings and principles of Buddhism among the monastic community and laities.

Ajjatasattu, Vimanavatthu, Jivaka, Visakha, Ananda, Buddhayuge Bauddha Nari, Bauddha Nitimanjuri, Jatakas, and many more. Despite the abundance of his written works, a considerable number of his writings remained unpublished. Although many of his publications have been reprinted, it is challenging for modern scholars in the field of Buddhism in Bangladesh to access his reprinted works because of the limited number of publications and the lack of e-books. This poses a significant obstacle for scholars and researchers who wish to explore his literary legacy and intellectual contributions and insights. The aim of this study, therefore, is to provide a concise overview of some of his literary works to give readers an insight into his available publications. Some of them are summarised below:

Jivaka

Jivaka is a scripture of the HH 8th Sangharāja Shīlānākāra Mahāsthavira, which is about Jivaka, the Buddha's personal physician and an expert on Ayurveda⁷⁹. In this book one can read the life story of Jivaka and his extraordinary skills in ancient Indian medicine. For example, Jivaka studied surgery in Ayurveda and was considered the best disciple of Atreya⁸⁰. Jivaka was equally proficient in the study of the body and Ayurvedic treatments. He possessed an extraordinary ability to read the pulse and was an expert in treating incurable diseases and performing complicated surgeries. Jivaka's life story and his unsurpassed knowledge of medical treatments as presented in this book will undoubtedly overwhelm readers. Although the book was written in 1938, it saw the light of day only in 1965. In honour of the 122nd birth anniversary of the esteemed Ven. Sangharāja Śīlānākāra Mahāsthavira on 21 June 2021, however, the book has been reissued to commemorate his significant contributions to Buddhism.⁸¹

⁷⁹ The ancient Indian medical system, also known as Ayurveda, is based on ancient writings that rely on a “natural” and holistic approach to physical and mental health. Ayurvedic medicine is one of the world's oldest medical systems and remains one of India's traditional health care systems.

⁸⁰ Atreya (अत्रेय) Rishi, or Atreya Punarvasu, was a descendant of Atri, one of the great Hindu sages (rishis) whose accomplishments are detailed in the Puranas. Sage Atreya was a renowned scholar of Ayurveda and six schools of early Ayurveda was founded based on his teachings. He is credited as the writer of Agnivesha Samhita, dating to a period of 6th century BCE.

⁸¹ Sangharaj Śīlānākāra Mahāthero. *জীবক*, [Jivaka]. Chattogram, 2021.

Bauddha Nitimanjuri

Bauddha Nitimanjuri is another excellent writing of His Holiness. In this book he has formulated the Buddhist bundle of ethics. This book supports, illuminates and disseminates the ethical principles to which Buddhists are committed and has been edited, polished and published for the benefit of all.⁸² Just as virtues or ethics are important for a person to live righteously, the Buddha taught various doctrines of virtue. For example, the five and eight precepts for the laity, the ten precepts for the samaneras, and 227 codes of conduct for the monks and 311 codes of conduct for the nuns. He also taught people the ten wholesome actions, the four sublime abodes and so on, so that one can lead a virtuous life and achieve happy states of life or attain one of the four attainments through the accumulation of merit.

Ananda

The book Ananda highlights the life and contributions of Ven. Ananda is a prominent figure in Buddhism who was the personal attendant of the Buddha and very well versed in the Dhamma. This book contains a comprehensive collection of Pāli texts on Ananda and has been meticulously translated into Bengali. In this way, a nuanced and detailed exploration of the life and legacy of Ven. Ananda is revealed. It offers a wealth of insight into Ananda's multi-layered role within the Buddhist community. In particular, it contains numerous accounts of Ananda's active participation in various important events, providing a comprehensive picture of his importance in the development of Buddhist thought and practise.⁸³

Rahul Charit

This book is compact yet informative and is a valuable contribution to Buddhist literature by HH as it deals with the life and works of Ven. Rahula, the son of the Buddha. It offers the reader a comprehensive and insightful view of Rahula's life and his contributions to Buddhist teaching.⁸⁴

⁸² Śīlālaṅkāra Mahāthero, and Gyanaśrī Mahāthero. বৌদ্ধ নীতিমঞ্জুরি, [Bauddha Nitimanjuri –Buddhist Ethics]. 2021.

⁸³ Śīlālaṅkāra Mahāthero. আনন্দ, [Ananda]. (Taiwan: The Corporate Body of the Buddha Educational Foundation, 1967).

⁸⁴ Sangharāja Śīlālaṅkāra Mahāthero “রাহুল চরিত,”

Bishaka

This book is about Bishaka's life and life events, written by His Holiness, named after Bishaka, an eminent female lay follower of the Buddha at the time of the Buddha. This book tells the life story of Bishaka, provides detailed and insightful knowledge about her, and highlights her devotion and significant contributions to Buddhism. The book begins with the birth story of Menḍaka, Bishaka's grandfather, and concludes with an account of Bishaka's attainment of the realm of the gods.⁸⁵

Buddha Yuge Bauddha Nari

The book “Buddha Yuge Bauddha Nari” captivates its readers as it explores the lives of eight renowned Buddhist female disciples, which includes Sujata, Patachara, Ishidasi, Amrapali, and four more, of the Buddha, who were able to attain arhathood in the contemporary conservative social condition. While this book does not provide an in-depth knowledge of these characters, it offers sufficient information to acquaint its readers with their life stories. It also draws a line over their importance in Buddhism.⁸⁶

Dhammapadaṭṭhakatha

Dhammapadaṭṭhakatha is another important work of His Holiness that provides a carefully crafted translation of the Yamaka Vagga of the Dhammapada, a collection of sayings attributed to the Buddha. Although this book does not contain an in-depth analysis of the verses, it offers a clear and well thought-out rendering of the text. In the first part of the book, the authors have judiciously included a comprehensive table describing the process of transliterating the Roman Pāli script into Bengali, which will be of great value to readers who wish to deepen their understanding of the Pāli language. It thus serves as a valuable resource for scholars and students interested in the study of Buddhist literature and the Pāli language.⁸⁷

⁸⁵ Śīlālaṅkāra Mahāthero. *বিশাখা* [Bishaka]. (Chattogram: Habib Printing Press, 1971).

⁸⁶ Sangharāja Śīlālaṅkāra Mahāthero. *বুদ্ধ যুগে বৌদ্ধ নারী*, [Buddha Yuge Bauddha Nari—Buddhist women during the Buddha period]. (Razvan Bihar Offset Press, 2005).

⁸⁷ Śīlālaṅkāra Mahāthero. *ধম্মপদটটকথা*, [Dhammapadaṭṭhakatha – Commentary on Dhammapada]. (Taiwan: The Corporate Body of the Buddha Educational Foundation, 1943).

Conclusion

From the above discussion, we can see that, this study has narrowed down the life and literary contribution of the HH 8th Sangharāja Śīlālaṅkāra Mahāsthavira. It is clear from HH's life that he was a devout Buddhist before he entered the monastic life. Although his parents disapproved of his decision to become a Buddhist monk, they could not stop him from becoming a monk because of his firm determination and devotion to Buddhism since childhood. From the discussion above, we also learn about his early life events related to his education, ordination and important people who contributed to his spiritual journey as a monk. After becoming a monk, he not only led a normal monastic life but also contributed to the development of Buddhism. Thus, he worked effortlessly in the fields of community development, education and social welfare and wrote many important books on Buddhism. He also played various important roles in different organisations throughout his life. As a result, he was awarded and honoured for his invaluable contribution and work in society, education, writings, and the propagation of Buddhism.

Besides, from his life events, we can also see his importance to Buddhism in Bangladesh, for apart from his role as Sangharāja, he also made several missionary journeys to various Buddhist countries such as Myanmar, India, Thailand, Mongolia and Sri Lanka. His efforts helped the Buddhist community in Bangladesh to get acquainted with other Buddhist communities overseas. Moreover, his works and contributions to Buddhism earned him a place of respect in the minds of the Buddhist people of Bangladesh, who remember him with gratitude and respect to this day. Finally, looking at HH's life works and publications, we can understand his importance to Buddhism in Bangladesh, to whom Buddhists in Bangladesh are indebted.

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The Development of Loving-kindness (Mettā bhāvana) as reflected in the Buddhist literature

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Mettā Sutta is translated in English as the Buddha's discourse on "Loving-kindness," in the Khuddaka Nikāya, the fifth section of five Nikāya in the Khuddakapāṭha and Suttanipāṭa⁸⁸. The Buddha mainly teaches the development of loving-kindness practice in the Karaṇīya Metta Sutta, widely known as Metta Sutta. Despite a popular meditation technique, loving-kindness meditation for cultivating personal well-being is neglected. Practicing loving-kindness for personal well-being is the first and foundational step towards contributing well-being of others.

In this article, I shall give a background history of the Mettā Sutta. Then, I shall provide the etymological definition and classification of *Mettā*. Moreover, the paper will focus on the prerequisite qualities of the *Mettā* meditation. After that, the cultivation of *Mettā* meditation for personal well-being with the benefits of practicing loving-kindness meditation the various ways of extending loving-kindness to the different categories of beings at the mundane wholesome level and *jhāna* level with the elaboration of loving-kindness developed to the stage of insight meditation.

⁸⁸ Khp. 10, Sn. 300

Background History of Mettā Sutta

The commentary on *Mettā Sutta*⁸⁹ states that at one time, while the Buddha was residing at the Jetavana monastery, the Buddha preached this Sutta. The commentary continues to narrate the full episode of the story. The story in the commentary goes like this. It is a traditionally well-established practice that at the time of the Buddha that when rainy retreats approached, monks used to get suitable meditation instructions from the Buddha. Having obtained meditation instructions, the monks looked for a suitable place to reside for the whole period of the rain retreat. Among the monks, five hundred monks received proper meditation instructions from the Buddha and left for the forest near the Himalayan Mountains. When they found a suitable place for their meditation and arms meal, they decided to reside for a whole period of rain retreat. The monks settled down in the forest, and each monk took one big tree as their vihara, a dwelling place for their meditation, and started practicing by the striking bell as a mark of starting and ending their duty of meditation. People nearby first rejoiced to see and pay their respect to the meditative monks. They even pledged to offer necessary arms and food to the monks. Therefore, all these five hundred monks were happy with the spiritual practice.

However, there were some deities dwelling in the trees. When the virtuous monks dwelled under the tree, they were afraid to continue living on the tree. So, they attempted to move from the tree with their children to somewhere waiting with the hope that the monks would leave soon from their trees. The deities lived on the ground with difficulties and unpleasantness. Finally, they could not bear the suffering, so they frightened the monks by showing undesirable forms, sounds, and smells. At that time, the monks could not quickly establish their concentration on meditation objects. Therefore, they left that place and went to see the Buddha with this incident report.

When the Buddha heard the report, the Buddha, with omniscience, looked for the place and did not find any place better than the former place in the entire *Jambudipa* for these returning monks. In addition, the Buddha foresaw that these monks would attain the final liberation at the place where they first chose to meditate. Thus, the Buddha ordered the monks to leave for the former place, this time with particular teaching aimed at meditation objects to develop

⁸⁹ SnA.I, 175

and protection to recite. Hence, with this purpose, the Buddha taught Karaṇīya Metta Sutta to the five hundred monks.

After carefully listening to this Karaṇīya Mettā Sutta, the five hundred monks left the Buddha and went to the former place where they were frightened by the deities. This time, as instructed by the Buddha, the monks resided by contemplating Loving-kindness meditation as mental development and reciting it as verbal development. Subsequently, the deities who received mental and verbal loving-kindness from the monks grew their love for the monks. As a result, there would be no frightening of the monks. Therefore, there was no fear in the mind of monks, and their minds became serene and peaceful. Consequently, a peaceful mind helps to achieve concentration. Afterward, the monks developed *Vipassanā* insight meditation step by step, and finally, all these monks reached arahanthood by extinguishing all the defilements at the very place.

Etymological Definitions of *Mettā*

The pali word *mettā* derives from *mitta*, which means friendliness and protectiveness. It also indicates that the friendly one has good intentions for the welfare of others, and the one who has protectiveness has good intentions to remove the downfall of others. Thus, loving-kindness mind is the mind which has the intention of making the development of others and removing the downfalls of others.⁹⁰ Based on this commentary definition of *mettā*, it is generally translated as ‘loving-kindness’.

In other words, the commentary of The *Visuddhimagga* defines *metta* as friendly friend or friendliness of friend. By this definition, loving thought or friendly thought means, in this context associating with the thought of love for the sheer mutual welfare of each other and the welfare of all beings in the universe with no attachment of love born out of craving and greed.⁹¹ Moreover, the Great Sub-commentary of *Visuddhimagga* defines *metta* as a friendly mind that associates with knowledge or wisdom that opposites the other unwholesome states that have the ability to destroy any living beings and that type of friendly mind are not born out of craving but born out of pure loving-kindness.⁹²

The concept of *mettā* in Abhidhamma is expressed with another term. The Abhidhamma Pitaka of Dhammasaṅgaṇī, as regards *do so*, it is defined as the absence of hate, of hate, of hatred, which there is on that occasion, the absence of malice, of the spleen, the absence of hate, which is the root of good—this is the absence of hate that there then is.⁹³ Although *metta* is interchangeable with *a dosa*, all consciousnesses that are rooted in *dosa* are not consciousnesses that are associated with loving-kindness. In the *Visuddhimagga*, too, *metta* is defined as which means that non-hate (*adōsa*) itself is loving-kindness.⁹⁴

This type of loving mind is not born out of attachment that is rooted in delusion, but it is born out of wisdom. It is said by ancient teachers that malice, grudge against others, and jealousy rooted in anger can be expelled through the practice of this type of loving-kindness. Thus, it is calm and peaceful, and it is associated with being non-greedy.

In *Sāleyyaka Sutta*⁹⁵ the Buddha instructed us to have a kind heart and loving intentions. The Buddha also instructed us to develop the thought of loving-kindness as follows: 'May these

⁹⁰ SnA. I, 175

⁹¹ Vism. 311: *mittebhāvā vā, mittassa esō pavattītipi mettā.*

⁹² Vism-mhṭ. 378: *sineyhatīti ettha sattesu bhyāpaccavasena lūkhabhāvassapatipakkhanbūtaṃ ṇānapubbaṅgamaṃ hitakāraappavattisasena sinehanam na tahnāyavasena.*

⁹³ Dhs. 56

⁹⁴ Bhikkhu Ñānamoli, “*Visuddhimagga: The Path of Purification.*” (Kandy: Buddhist Publication Society, 2010), 474: *attatō hi adōsōyeva mettā.*

⁹⁵ M. I, 154

sentient beings live free of enmity and ill-will, untroubled and happy!' It is stated that some sentient beings live with that mind.

Classification of *Metta*

Despite the common understanding of *mettā* which can be expressed only with mind, it can also practise in other ways. From the practical aspects, there are three kinds of *mettā*: bodily loving-kindness, verbal loving-kindness, and mental loving-kindness. Bodily loving-kindness means doing physically for the welfare of others. Verbal loving-kindness means speaking benevolently with the wish of other beings to be prosperous and mental loving-kindness means the mental wish for other beings to be good, wealthy, and healthy.

In the Mahāparinibbāna Sutta, the Buddha preached that abiding with these three kinds of *metta* can lead to greater development but not downfall.⁹⁶ The Buddha instructed the monks to abide by these three kinds of *metta*. That instruction of the Buddha can also be learned from the Saṅgīti Sutta of Dīgha Nikāya⁹⁷ as a mendicant consistently treats their spiritual companions with verbal kindness, both in public and private. This, too, is a warm-hearted quality, and a mendicant consistently treats their spiritual companions with mental kindness, both in public and private. This, too, is a warm-hearted quality and a mendicant share without reservation any material possessions they have gained by legitimate means, even the food in the alms bowl, using them in common with their ethical, spiritual companions. This, too, is a warm-hearted quality.

Moreover, the Mettāsahagata Sutta of Mahāvaggasamyutta,⁹⁸ also clearly states that among the three kinds of *metta*, if someone systematically develops thoughts of loving-kindness, it can remove the hindrances for a long time, and it helps reach absorptive concentration (*appanāsamādhi*).

The Prerequisite of practicing loving-kindness

⁹⁶ D.II, 61

⁹⁷ D. III, 175

⁹⁸ S. III, 101

Having discussed on the classification of *mettā*, I shall highlight prerequisite attributes of loving-kindness meditation. According to Kesamutti Sutta⁹⁹, a person must prepare three things before practicing loving-kindness.

- i) Having removed greed, anger, and delusion,
- ii) Having reasoned rationality, and
- iii) Having absorbed mindfulness.

According to the Metta Sutta, there are fifteen qualities a person should endow with before developing loving-kindness meditation. The one who is going to develop the living-kindness should endowed with:

- i) able,
- ii) upright,
- iii) very upright,
- iv) amenable to advise,
- v) gentle,
- vi) without arrogance,
- vii) content,
- viii) easily supported,
- ix) of few duties,
- x) a frugal way of living;
- xi) of peaceful faculties,
- xii) judicious,
- xiii) courteous,
- xiv) without greed when among families,
- xv) not do anything, however slight, because of which otherwise people might criticize him.
- xvi)

According to the Visuddhimagga¹⁰⁰, there are prerequisites that need to be practiced by a meditator who wants to practice loving kindness. It expresses as follows:

A meditator, who wants to develop loving-kindness firstly among these, if he is a beginner, should sever the impediments and learn the meditation subject. Then, when he has done the work connected with the meal and gotten rid of any dizziness, he should sit comfortably on a

⁹⁹ A.I, 189

¹⁰⁰ Vism. I, 287

well-prepared seat in a secluded place. To start with, he should review the danger of hate and the advantage of patience.¹⁰¹

It will become clear to provide more explanation on the qualities which we are taking the qualities mentioned above as prerequisites for the practitioners of loving-kindness meditation. For example, I shall discuss becoming humble and content out of many qualities in the *Mettā Sutta*.

Humble is the opposite of arrogance which hinders listening to other advices. Once a person does not become humble, he will not listen to the meditation guidance from teachers. Moreover, when his mind is full of arrogance, his mind is haughty and does not quickly calm down his mind towards meditation subject. Hence, one can say that after calming one's conceit, it is easy to concentrate one's mind.

Moreover, another prerequisite quality of practicing loving-kindness meditation is content. When a person is content, he does not seek more than what he has. In the case of a monk, when a monk is content with four requisites, he does not seek more than that.

The qualities mentioned above may not be strictly prerequisites for cultivating loving-kindness meditation. However, possessing those qualities will provide extra advantages for the practitioners to cultivate it quickly with a strong foundation. Unless without those qualities, one may take time to concentrate one's mind.

The Ways of Development of *Mettā*

After discussing about the prerequisites of loving-kindness meditation I shall state the cultivation of loving-kindness meditation. According to *Kesamutti Sutta*, a person is able to develop boundless loving-kindness without malice and agitation towards other beings living, first, in terms of directions, east, west, south, and north; second, in terms of abode, above and below without distinguishing between enemies and friends.¹⁰²

According to *Metta Sutta*, while developing loving-kindness meditation, there are two ways to develop: directing toward beings and directing towards directions.

¹⁰¹ Bhikkhu Ñāṇamoli. “*Visuddhimagga: The Path of Purification*.” (Kandy: Buddhist Publication Society, 2010), 291

¹⁰² A. I, 189

Firstly, a person can develop such a way that may all beings be happy and free from danger". Such a way is called directing toward all living beings without being categorized.

May all sorrowful mundane beings who have not yet abandoned anger and all sorrowless supramundane beings who have already removed anger be happy and free from danger.

May all seen and unseen beings be happy and free from danger.

May all beings near and far be happy and free from danger.

May all disabled beings and all beings at the conception of mother's womb, physically completed born-out beings, be happy and free of danger. Such a way of practicing loving-kindness is called the division of beings into two categories.

May all physically long, medium, and short be happy and free from danger.

May all physically big, medium, and small beings be happy and free from danger.

May all physically fat, medium, and thin beings be happy and free from danger.

Above all, beings with one category unit, two categories, and three categories be free from pride, looking down, verbal abuse, and free from suffering born out of malice and agitation by an angry mind.

May all beings living above, below, and middle be happy and free from danger.

It is noted that the development of loving-kindness in Kesamutti Sutta can also be found in other *Suttas*. Thus, Buddha repeatedly gave instructions on the practice of loving-kindness meditation. However, the Buddha does not preach the way of loving-kindness in other *Suttas* as he teaches in the Metta Sutta.

Here, it is worth discussing three points regarding spreading loving-kindness meditation: generalized radiation(*anodhiso-pharana*) 'specific radiation (*odhiso-pharana*) and directional radiation (*disa-pharana*)¹⁰³.

First, when we radiate loving-kindness meditation we are directing towards all beings, without specifying to whom we are radiating loving-kindness. For example, may all living beings be happy and free from hostility, affliction, distress and live happily, would consider

¹⁰³ Acharya Buddhārakkhita, "*Mettā: The philosophy and practice of universal love.*" (Kandy: Buddhist Publication Society), pp-36-39: <https://www.bps.lk/olib/wh/wh365_Buddharakkhita_Metta--Philosophy-Practice-of_Universal-Love.pdf>

as generalized radiation. Moreover, when I radiate may all females be happy and free from hostility, affliction, distress and live happily would consider as cultivating specific radiation. The final one is may all beings in the eastern direction happy and free from hostility, affliction, distress and live happily will constitute as directional radiation.¹⁰⁴ In this way, we can understand intending toward beings and directing towards directions in cultivating loving-kindness meditation.

According to the Visuddhimagga the way to the development of loving-kindness is as follows¹⁰⁵:

- i) He should first develop loving-kindness for himself,
- ii) Then, he should proceed to develop for his beloved ones,
- iii) he should then continue to develop for the ones he loves and hates with whom he neutrally associates,
- iv) Finally, he should develop for those who have malice toward him by reciting, "May they all be happy and free from danger.

Cultivation of Mettā for personal well-being

According to Visuddhimagga, one should cultivate *metta* first and foremost toward oneself: May I be free from anger, May I be free from ill-will, May I be free from mental and physical suffering, May I look after myself and live happily¹⁰⁶. Why should one cultivate *metta* toward oneself first? The Buddha asked this question in the Mallika Sutta from the Sagathavagga. The Buddha delivered as follows:

“Having traversed all quarters with the mind, one finds none anywhere dearer than oneself. So, likewise, each person holds himself most dear; Hence one who loves himself should not harm others.”

Hence, according to Mettā Sutta, each person loves themselves the most. If one can love oneself, one can love others. If one develops *metta* in oneself, one can develop *metta* in others. If one experiences peace of mind, one can make others peaceful. If one does not have peace of mind, one cannot make others peaceful.

¹⁰⁴ Acharya Buddhārakkhita, “*Metta: The philosophy and practice of universal love.*” Kandy: Buddhist Publication Society pp-37-39.

¹⁰⁵ Vism. I, 287-289.

¹⁰⁶ *Aham avero homi, abyāpajjo homi, anīgho homi, sukhī attānam pariharāmi.*

For example, it is like someone who does not have money in his hand; he cannot give money to others. Therefore, firstly one should try to find peace by oneself and eliminate defilements that defile one's mind. Then only it is possible to develop loving-kindness and have peace of mind. After that, one can spread one's love to one's parents by cultivating a mind that wishes others happiness and peace. Therefore, it is called loving-kindness practice for personal well-being.

The Development of *Mettā* for the Attainment Concentration

When a person develops loving-kindness for the above four kinds of people, it is said it reaches the mixing up of the boundary lines.¹⁰⁷ When it reaches its status of mixing up the boundary lines by equally sending loving-kindness to all above beings, it has no discrimination between the lines of hate and love of beings.

When a person has sent loving-kindness to four types of being equally, he has torn down the barrier or boundary. He then repeatedly develops the first sign caused by breaking down the barrier and boundary. He then reaches the first absorption of concentration. The commentary of *Visuddhimagga* states thus:

*Thus, this bhikkhu obtains the sign and access simultaneously while breaking down the barriers. But when breaking down the barriers has been affected, he reaches absorption in the way described under the earth kasiṇa without trouble by cultivating, developing, and repeatedly practicing that same sign.*¹⁰⁸

Breaking the barrier between one person to another is not easy for worldly people. One cannot break the barrier without one could develop one's mind at a higher level. Then, only there are no differences between relatives and enemy the way worldly people interact.

The Development of *Mettā* insight meditation

If a person practices loving-kindness meditation and wants to shift from concentration to insight meditation, he must change the object he contemplates. Loving-kindness development is designed for the beings upon which he targets his mind by sending loving-kindness. Therefore, when he concentrates on the development of the concept of beings, he

¹⁰⁷ *Vism.* I, 287

¹⁰⁸ *Ibid*, 301

thinks of the existence of beings.¹⁰⁹ In fact, with the thought of the existence of being in mind, he cannot proceed to the level of insight meditation. And with this concept, he cannot escape the samsara cycle too.

To reflect that there is only mind and matter in the person to whom I am sending loving-kindness meditation without having a thought of the wrong view in the existence of being, he must discard the wrong view of persistence in being, reflecting that there is only mind and matter in me but also in the person whom I am developing loving-kindness meditation and he must contemplate on the nature of the arising and disappearing of mind and matter in a person whoever or me.¹¹⁰

According to commentary, loving-kindness consciousness is objected to by the beings; thus, it is in the sense of self-existence.

Therefore, to prevent our mind from falling into the view of self-existence, it is essential to follow the path of insight meditation based on loving-kindness meditation.

The commentary further states that a person who has reached the loving-kindness absorption arising from the very consciousness should develop the mental factors of initial application and sustained application etc. These material phenomena are associated with those mental factors through the knowledge of the mind and matter. With the understanding of descending mind and matter, he does not wrongly grasp the existence of the self in himself and others. However, he sees only the heap of compounded things. By contemplating this way, his mind cannot grasp the wrong views of the existence of beings when he develops loving-kindness meditation.

Still, instead, he develops further the arising and perishing nature of mind and matters during cultivating loving-kindness meditation. This is how a person can shift from the concentration level to the insight meditation level in applying loving-kindness meditation.

¹⁰⁹ SnA. I, 190

¹¹⁰ Dr. Nandamalabhivamsa, “*The Summary of Metta Sutta.*” (Myanmar: Dhammavijjālaya, Center for Buddhist Studies, 2009), 53

The Benefits of *Mettā*

The Buddha teaches the various types of benefits of loving-kindness practice in the various discourses. It is so evident that in the *Āṅguttara Nikāya*,¹¹¹ the Buddha clearly stated the benefits of the development of loving-kindness in the following manners:

- 1) to sleep soundly,
- 2) to wake up soundly,
- 3) not to have a nightmare,
- 4) to be loved by human beings.
- 5) to be loved by deities, animals, demons
- 6) to be protected by deities,
- 7) not to be destroyed by fire, poison, or weapons,
- 8) to have a stable mind quickly,
- 9) to have a clear face,
- 10) to die without wavering mind and remorse and
- 11) to be born in the Brahma world.

The eleven kinds of benefits can get to those who practice loving-kindness meditation. We will examine a few benefits of practicing loving-kindness meditation. The first benefit is given as sleep soundly. One sleeps well when one practices loving-kindness meditation. By practicing the wholesome qualities of loving-kindness, we feel relaxed. As a result of such a relaxed mind, one can sleep well without trouble. Moreover, getting love from deities, animals, and demons. When one practice loving-kindness meditation, positive vibes circulate, and even other animals can feel the positive environment.

One may surprise how it is possible even not to be burned by hot oil when one cultivates loving-kindness meditation. This incident is shown in the *Dhammapada* commentary verse-223 under Uttara Upasika Vatthu, where Sirima poured hot ghee out of jealousy with Uttara's husband. Then, Uttara contemplates: 'If I bear any ill will towards Sirima may this boiling-hot butter burn me; if I have no ill will towards her, may it not burn me.'¹¹²

Therefore, attaining the benefit of practicing loving-kindness meditation is not impractical. Depending on practice, those who cultivate loving-kindness meditation will reap the

¹¹¹ A.III, 542

¹¹² < <https://www.tipitaka.net/tipitaka/dhp/verseload.php> > verse=223 accessed on May 14, 2023.

following benefits. According to the Visuddhimagga, the development of loving-kindness has the ability to remove anger and enables the mind to associate with patience. With this purpose, the loving-kindness practice should be developed. Thus, the Visuddhimagga commentary stated thus:

*He should embark upon the development of loving-kindness to seclude the mind from hate seen as a danger and introduce it to practice known as an advantage.*¹¹³

Loving-kindness meditation is beneficial here and now for everyone. Even in the Okkhā Sutta, Samyutta Nikāya, the Buddha also expounded that the benefits of loving-kindness are far beyond the donation practice. Thus, the Buddha urged his fellow monks to practice the development of loving-kindness meditation.¹¹⁴ Moreover, the Velāma sutta, Aṅguttara Nikāya also states that the benefits of the practice of loving-kindness are far more significant than the various donations and morality.¹¹⁵ By the following instructions of the Buddha regarding the benefits of the practice of loving-kindness meditation, it is noted that the benefits of the practice of loving-kindness meditation are so beneficial that the Buddha wanted his fellow monks to practice it, and thus, every monk in his monastic circle ought to practice it.¹¹⁶

¹¹³ Vism. I, 301

¹¹⁴ S.III, 455

¹¹⁵ A.III, 195

¹¹⁶ Ashin Vasetthabhivamsa Ashin, “*The New translation of Paritta*” (Myanmar: Department of Religious Affairs: Yangon, 1983), 362

Conclusion

The Buddha expounds the practice of loving-kindness in the Karaṇīya Metta Sutta, widely known as Metta Sutta, a popular discourse in Buddhist teaching.

The practice of loving-kindness is for everyone, although the Buddha's loving-kindness is intended for the monastic members, and specific benefits of the development of Metta are granted in the different levels and states. The different ways of extending our loving-kindness are well articulated.

It is noteworthy to cultivate loving-kindness meditation for the well-being of oneself. By cultivating one's well-being, one can develop for the well-being of others. After cultivating loving-kindness towards oneself, one can proceed for the well-being of others. In this way, through repeated cultivation, concentration will arise. The concentration makes us observe and note that all beings are equal, whether they are friends, relatives, or even enemies. If one wishes to develop further loving-kindness, meditation will lead to comprehending all mental and physical phenomena as empty of self and belonging to self. It is the cultivation of insight meditation based on the practice of loving-kindness meditation.

Moreover, the practice of loving-kindness can transform the lives of beings from ordinary peace to supra-mundane peace. Cultivating loving-kindness is promoting positive qualities to imbibe in our mental streams. Hence, a person should try to develop to possess the good qualities he or she does not have. Possessing good qualities is essential not only in the sphere of meditation but also in day-to-day life in the secular sphere. Having possessed wholesome qualities, a person can do many good things for personal well-being and others.

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Abbreviations

Titles of the Texts (Original Sources)

A.	<i>Aṅguttara-nikāya</i>
A-a.	<i>Aṅguttara-nikāya-aṭṭhakathā</i>
Abh.	<i>Abhidhānappadīpikā</i>
Bv-a.	<i>Buddhavaṃsa-aṭṭhakathā</i>
D.	<i>Dīgha-nikāya</i>
Khp.	<i>Kuddakapāṭha</i>
M.	<i>Majjhima-nikāya</i>
S.	<i>Samyutta-nikāya</i>
Sn.	<i>Suttanipāta</i>
Vism.	<i>Visuddhimagga</i>
Vibh.	<i>Vibhaṅga</i>

Grammatical Terms and Others

ACBDTC. An Ancient Collection of the Buddha's Discourse, together with its commentary

Ibid. Ibidem/the same source just cited above

Dial. Dialogues

etc. etcetera

GD. PTS The group of Discourses by Pāli Text Society

A Study of Asaṅga's Six Categories of the Teachings on the Practice of Meditation

By Ven. Hong Yuan

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Introduction

“*Liumen jiaoshou xiding lun*”(Six Categories of Teachings on the Practice of Meditation), the whole volume is a total of 37 odes, was created in the 4th or 5th centuries AD by the Asaṅga Bodhisattva, commented by Vasubandhu Bodhisattva, which was related to Yogācāra meditation practice. This theory was translated by Master Yijing of the Tang Dynasty and collected in volume 31 of Chinese Buddhist Canon.¹¹⁷

According to the text, Asaṅga summarizes in six categories the whole course of of the study of meditation, which are “willingness (liberation seeking), reliance abidance (accumulation provisions), original basis (abiding in diligent practice), right basis (attain three perfections), practice (reliance), attainments(fruits of meditator)”. These six categories aim to teach the practitioners how to obtain the right meditation and ultimately attain liberation. There is a summarizing ode, which is to establish the six categories, such as:

*“The liberation seeker accumulates,
abiding in diligent practice,
Those who attain the three perfections,
Can be named as meditator with reliance.”*¹¹⁸

At the end of the text, Asaṅga Bodhisattva also use another ode to summarize the six categories established at the beginning of the text, such as:

*“Show the willingness and the reliance,
The fundamental basis and the right basis,
The mundane meditation is complete,
And so is to be the transmudane meditation.”*¹¹⁹

¹¹⁷ 《開元釋教錄》卷第九：「六門教授習定論一卷（無著菩薩本 世親菩薩釋 長安三年十月四日於西明寺譯）」（CBETA 2019.Q4, T55, no. 2154, p. 567c15-16）

¹¹⁸ 《六門教授習定論》：「求脫者積集，於住勤修習，得三圓滿已，有依修定人。」（CBETA 2023.Q1, T31, no. 1607, p. 774a17-18）

Vasubandhu Bodhisattva explains: “ ‘those who seek liberation’, should emphasize the perfection of the willingness in meditation practice. The second ‘accumulates’ emphasizes the fulfillment of basis; that is, those who want to practice meditate must rely on provisions accumulation. ‘Abiding in diligent practice’, emphasizes the perfection of the foundation basis; which is, as the sutra says, *the Buddha told bhikṣus, ‘you should first rely on meditation so as to remove all afflictions, as what I have said. One who wants to escape from the cycle of life and death, if without right meditation, there is no other expedient way (to liberate).’* ‘Attaining three perfection’, emphasizes the perfection of right basis, that is, the qualified good mentor, is sure to learn from. ‘The meditator with reliance’, emphasizes the perfection of practice, that is, the wise meditator, as said above, stay away from the pramada and diligently practise, can not only attain all kinds of mundane meditation, but also attain the transmudane meditation, that is, to emphasize the perfection of the fruits.”¹²⁰

Above has already briefly described the content of the six categories, which is the expedient way of method of meditation practice, the following passages are according to the content of Nine Abiding (九住), which is the important process of meditation in the Six Categories.

¹¹⁹ 《六門教授習定論》：「顯意樂依處，本依及正依，世間定圓滿，并了於出世。」(CBETA 2023.Q1, T31, no. 1607, p. 777a20-21)

¹²⁰ 《六門教授習定論》：「釋曰：略說義周，為會前事故說斯頌。如最初云：求脫者為顯意樂圓滿，積集者依處圓滿。此明有心修定，必須依託積集資糧故。於住勤修習者，顯本依圓滿。如經中說：佛告諸苾芻：「汝等先當依定能盡有漏，是我所說。若欲求出生死海者，離於正定無別方便。」得三圓滿者，顯正依圓滿，明師資承稟決定可依。有依修定人者，此顯修習圓滿。諸有智者如前所說，遠離放逸正修行時，世間諸定悉皆圓滿，及出世間咸能證悟，顯得果圓滿。」(CBETA 2023.Q1, T31, no. 1607, p. 777a22-b2)

Chapter One: Nine Abiding

By focusing on objects of the observation, the mind is not scattered, so is named as meditation. We can say that the meditation is attained according to the observation of the objects. Even if mundane meditation, which is still inseparable from the objects. So the objects of the observation is the basis of learning and practicing meditation.

There are seven meanings in this category, as it says in the teaching:

*“The object of the mind and its nature,
Noticing the differences and paying attention,
Being scattered in mind and being abiding in provisions,
By practising meditation, getting the liberation fruit.”¹²¹*

In this essay, we mainly talked about the nine abiding (九住) as follows:

There are nine kinds of abidance, as the odes saying in the teaching:

*“Persistence and mindfulness flow,
And review the object of mind,
one turns to be joyous of mind,
When the correcting aggregates arises,
Afflictions can be removed all,
The preparatory practice is continuous,
Which can attain the effortless path,
One should know that nine kinds of unscattered meditation.”¹²²*

Vasubandhu explained nine abiding as follows: *“In the initial time, the mind learns to attach to the objects, the mind closely sticks to the object, which is named as initial abidance. Afterwards, the mindfulness flows constantly, which is named as the mindfulness abidance. In this state, if there is turmoil of mind, review the object and can be concentrated again, this is called review abidance. Then, the mind turns to a different state, called transfer abidance. As the arising of right control, the mind feels comfortable, arising of joy, named as flexible and adaptable abidance. For this joy, when overcome by no love mind, become no love for joy, and the mind is still, called stillness abidance. Then, all the existing and unborn severe afflictions are vanquished, called vanquishing affliction abidance. Then the mind works*

¹²¹ 《六門教授習定論》：「所緣及自體，差別并作意，心亂住資糧，修定出離果。」(CBETA 2023.Q1, T31, no. 1607, p. 774c22-23)

¹²² 《六門教授習定論》：「堅執及正流，並覆審其意，轉得心歡喜，對治品生時，惑生能息除，加行常無間，能行任運道，不散九應知。」(CBETA 2023.Q1, T31, no. 1607, p. 775a20-23)

harder, tightly buckles for the object of the observation, called functioning (abhisamkāra) abidance. Then, for the object of observation, the mind no need to work hard, that which arises spontaneously, slides into the meditation, which is named as effortless abidance.”¹²³

These nine kinds of abidance, although the terms are different, are all to make the mind to the object neither scattered nor disordered, so are collectively referred to as “abidance”.

Chapter Two: Nine Abiding and Attention

Attention here is another name for discrimination, thought or reflection, instead of the attributes of the mind. It means according to the holy words, focusing on an object, discriminating all the meaning of dharma, or concentrating on cessation, or concentrating on observation, or concentrating on both, all belong to the function of attention. There are four kinds of attention, saying:

*“Taking efforts and with intermittence,
Functioning and effortless,
In these one, six, and two sections,
Four kinds of attention should be known.”*¹²⁴

¹²³ 《六門教授習定論》：「於彼住中差別有九，謂最初住、正念住、覆審住、後別住、調柔住、寂靜住、降伏住、功用住、任運住。此等並依阿笈摩經，隨句次第而為修習。若於最初學緣境時，其心堅執名最初住。次於後時令其正念流注不斷，名正念住。若依託此有亂心生，更覆審察緣境而住，名為覆審住。次於後時轉得差別，名後別住。次於後時對治生起，心得自在生[4]歡喜時，名調柔住。於此喜愛，以無愛心對治生時，無所愛樂其心安靜，名寂靜住。次於後時所有已生未生重障煩惱為降伏故，名降伏住。次於後時以加行心於所緣境無間隨轉一緣而住，名為[5]功用住。次於後時於所緣境心無加行任運隨流無間入定緣[*]串習道，名任運住。」(CBETA 2023.Q1, T31, no. 1607, p. 775a24-b11)

¹²⁴ 《六門教授習定論》：「勵力並有隙，有用及無用，此中一六二，四作意應知。」(CBETA 2023.Q1, T31, no. 1607, p. 775b12-13)

These four kinds of attention are:

2.1 Working hard to bear the burden attention

The meaning of “*bear burden*” is competent, endurance. Vasubandhu explained: “*Among which persistence without scattered, is working hard to bear the burden attention, as the initial use of the mind force caused the burden.*”¹²⁵ That is to say, as the initial use of the mind force, the mind is disagreeable, perverse and scattered, which need to work hard to persist. So that it belong to the first “initial abidance” of the nine abiding.

2.2 With intermittence bear the burden attention

The meaning of “intermittence” is with interrupt. That is when the mind observes the object, although sometimes being interrupted by coarse afflictions, forgetting, and etc., it still can correspond with medittaition before and after, so that the mind is not scattered, so as to obtain from the second mindfulness abidance to the seventh vanquishing affliction abidance, these six kinds of abidance.

2.3 With effort bear the burden attention

That is with the effort of preparation and effect, which making the mind abiding in the uninterrupted and continuous samādhi, so with the eighth abidance of concentrating on one condition, the functioning (abhisamkāra) abidance of the nine abiding.

2.4 Effortless bear the burden attention

That is according to previous countless hard working preparation practice as condition, which making the mind abiding in mindfulness, effortlessly and spontaneously slide into the continuous meditation, without interruption, being corresponding to the object, so there are the last kind of abidance, effortless abidance.

In this way, we know that the first attention including the initial abidance, the second attention including the middle six kinds of abidance, and the last two kinds of attention including the eighth and the ninth abidance respectively, these are the four kinds of attention.

Chapter Three: Avoiding Scattered mind

¹²⁵ 《六門教授習定論》：「此中堅執不散，是勵力荷負作意，初用功力而荷負故。」(CBETA 2023.Q1, T31, no. 1607, p. 775b26-27)

When observing, the mind cannot focus on the object, the mind is self-scattered (*prakṛti-vikṣepa*) when observing the form etc. five senses (五塵), or the external mind scattered when observing the five coarse desires, such as fame, lust, money, food, sleep, and five fine desires, such as form, sound, etc.; or when practising the good deeds, the inner mind scattered such as being *auddhatya* and sunk in stupor; or in order to earn others' belief, pretending to be the good, that is the evil condition mind scattered (*nimitta-vikṣepa*¹²⁶); or when practising the good deeds, holding to the concept of the ego, that is the coarse mind scattered; or with intention down to the lower vehicles, that is the attention mind scattered. These obstacles hinder both cessation and clear observation, for this reason, should be overcome.

In this teaching, the scattered mind has five kinds: first, the external mind scattered; second, the inner mind scattered; third, the evil condition mind scattered; fourth, the heavy coarse mind scattered; fifth, attention mind scattered. As to external mind scattered, when in the abidance, the mind should have observed the object, but thought of other things, thus resulting in the mind scattered. As the odes saying:

*“They are named as the inner and outside evil conditions,
Coarse afflictions and attention,
There are five kinds of scattered of mind,
Which are contrary to the meditation.
What kind of objects the mind abides?
Not being quiet inside and being scattered outside,
Transferring to other objects, being *auddhatya*, sunk in stupor, and
attached to the objects of the mind,
These are the intra scattered of mind that one should know.
Should know the features of evil conditions,
That is to think of relatives and so on,
Which can arise two kinds of self-clings,
So are named as coarse affliction scattered.
In the chaos of attention,
There are another phases of chaos,
In vehicles and meditation,
The first two kinds of scattered mind should be removed.”¹²⁷*

¹²⁶ 佛教漢梵大辭典, P.2499

¹²⁷ 《六門教授習定論》：「勵力並有隙，有用及無用，此中一六二，四作意應知。謂外內邪緣，麤重並作意，此亂心有五，與定者相違。於彼住心緣，不靜外散亂，掉沈心味著，內散亂應知。應識

In these five odes, the first ode lists the name of five kinds of scattered mind, and the later four odes respectively make the interpretation.

3.1 The external mind scattered

That the mind leaves the object of observation, transfers to other objects such as the form and other five desires, so that the mind outwardly scattered, but not abiding in stillness, so that with the name of external mind scattered.

3.2 The inner mind scattered

That is when the mind abides in a situation, the mind sometimes becomes drowsy and restless in the middle of the meditation, the mind is not attached to the object, so with the name of inner mind scattered.

3.3 The evil condition mind scattered

That is when practicing meditation, the mind transfers to seek family relatives, friends and even disciples, or arising attachment and greed in the body and property, so with the name of evil condition mind scattered.

3.4 The heavy coarse mind scattered

During meditation, arising the attachment of self and the things, from these two attachments, arising the feeling of gain and loss, bitterness and joy, etc, discriminating or clinging to the feeling of bitterness and joy. And if the body is satisfactory, that is beneficial; if the body is weak, that is harmful. Or clinging to I am suffering or happy, there are suffering or happiness to be experienced by me. Above all, are collectively named as coarse affliction mind scattered.

3.5 The attention mind scattered

In meditation, when observing the object with too much insight and careful analysis, which make the mind lost the continuous mindfulness (meditation), so with the name of attention mind scattered. In order to treat this attention mind scattered, only not to discriminate and observe to the object, while recalling the original state when the mind was not in a chaos, then the scattered mind will return to normal.

邪緣相，謂思親族等，生二種我執，是名麤重亂。見前境分明，分別觀其相，是作意散亂，異斯唯念心。於作意亂中，復有其亂相，於乘及靜慮，初二應除遣。」(CBETA 2023.Q1, T31, no. 1607, p. 775b12-23)

There are another two kinds of attention mind scattered: first is when one practising the Mahayana meditation but with intention for the Śrāvaka and pratyeka- buddha; second is when practicing the first dhyāna in the desire world, with intention to the second and third dhyāna.

As to the three kinds of attention mind scattered, the first lose the train of thought (musita-smrtitā)¹²⁸, the second transferred to the two vehicles, these two kinds of scattered mind with no merits but faults, should be removed; the last one is with intention from the lower meditation to the upper meditation, is of no fault, so no need to be removed.

¹²⁸ 佛光電子大辭典 p1880

Chapter Four: Accumulation abidance

Accumulation here means accumulating provisions for practicing meditation, the special provisions for meditation is abiding by precepts¹²⁹. The meditators always abide by precepts means accumulation abidance. Therefore, the pure precepts has become the indispensable main supreme cause.

*“Keeping precept purifying,
It's a accumulation abidance,
protecting the good roots, etc.,
Four purifying causes should be known.
Practising right action to the object,
Mutual support with the basis,
Be diligent in good deeds,
Can get rid of all faults.”¹³⁰*

Vasubandhu says: *“the precept, in which countless merits arising, one must abide by precepts, being purification of precepts without violation.”¹³¹* There are four kinds of causes:

4.1 Well protect the good roots

The roots here refer to the six roots or the six sense organs¹³² such as eye, ear, nose, tongue, body, and mind. To protect the roots is to practise the root precepts(根律儀), that is, the use of the roots should be according to the precepts, purified without afflictions. To do this, one should first abide in mindfulness, protect the mind by mindfulness. In *The Sixth Patriarch's Dharma Jewel Platform Sutra* (六祖法寶壇經), it says: *“What we have to do is to purify our mind so that the six Vijñāna, in passing through the six gates (sense organs) will neither be defiled by nor attached to the six sense-objects. When our mind works freely without any hindrances, and is at liberty to ‘come’ or to ‘go’, we attain śamatha of Prajna, or liberation.”¹³³* The *Vajracchedika-prajna-paramita Sutra* also said: *“Subhuti, this is why*

¹²⁹ 佛光電子大辭典 p3816, 持戒 (śīla). observing precepts, morality.

¹³⁰ 《六門教授習定論》：「住戒戒清淨，是資糧住處，善護諸根等，四淨因應知。正行於境界，與所依相扶，於善事勤修，能除諸過失。」(CBETA 2023.Q1, T31, no. 1607, p. 775c20-23)

¹³¹ 《六門教授習定論》：「謂戒即是無邊功德所依止處，必先住戒，戒行清淨無有缺犯。」(CBETA 2023.Q1, T31, no. 1607, p. 775c26-27)

¹³² William Edward Soothill and Lewis Hodous : *A Dictionary of Chinese Buddhist Terms*, The six indriyas or sense-organs: eye, ear, nose, tongue, body, and mind. See also 六入, 六境, 六塵, and 六處.

¹³³ 《六祖大師法寶壇經》：「使六識出六門，於六塵中無染無雜，來去自由，通用無滯，」(CBETA 2023.Q1, T48, no. 2008, p. 351a29-b2)

all Bodhisattvas and Mahasattvas should thus develop a pure and clean mind which should not abide in form, sound, smell, taste, touch and dharma. They should develop a mind which does not abide in anything.”¹³⁴ If practice like this, is for the real good protection of the roots.

4.2 Be appropriate about food and drinking

As Buddhist, no matter being at home or renouncing the secular life, should have a correct understanding of this, not to be greedy. One should know that diet is only for temporary nourishing the form body. When receiving the diet, should be with the conception of as medicine, as being not pure, as will not eat in the future (for the future liberation never eat), as gratitude, as impermanence. Eat according with conditions and be appropriate about food and drinking, not being greedy. In *The Buddha's Last Bequest*, it says: “*O Bhikkhus, in receiving all sorts of food and drinking, you should regard them as though you are taking medicine. Whether they are good or bad, do not accept or reject them according to your likes and dislikes; just use them to support your bodies, thereby staying free from hunger and thirst. As bees while foraging among flowers extract only the nectar, without harming their colour and scent, just so, O Bhikkhus, should you do (when collecting alms-food). Accept just enough of what people offer to you, for the avoidance of distress. But do not ask for much and thereby spoil the goodness of their hearts.*”¹³⁵

4.3 Be accordance with meditation during the beginning and the late night

One should practice at the beginning and the late night, walk or sit at ease, diligently practice, contemplate according to dharma, in order to treat the indolent¹³⁶ and unrestrained¹³⁷. In the middle night, sleep according to dharma. One should not be greedy for sleep, as it can make one spend a useless life, or even become malignant afflictions.

¹³⁴ 《金剛般若波羅蜜經》：「是故須菩提，諸菩薩摩訶薩應如是生清淨心，不應住色生心，不應住聲、香、味、觸、法生心，應無所住而生其心。」(CBETA 2023.Q1, T08, no. 235, p. 749c20-23)

¹³⁵ 《佛垂般涅槃略說教誡經》：「汝等比丘，受諸飲食當[8]如服藥，於好於惡勿生增減，趣得支身以除飢渴。如蜂採花，但取其味不損色香；比丘亦爾，受人供養[9]取自除惱，無得多求壞其善心。譬如智者籌量牛力所堪多少，不令過分以竭其力。」(CBETA 2023.Q1, T12, no. 389, p. 1111a22-26)

¹³⁶ [Dictionary References] Naka300c Iwa104 [Credit] cmuller(entry) cwittern(py), Laziness, negligence, indolence, idleness. A mental action of not exhausting all of one's energy in the effort of cutting off evil and cultivating goodness. One of the six great defilements as listed in the Abhidharmakośa-bhāṣya. One of the twenty secondary defilements *suifanna* 隨煩惱 in the doctrine of the Yogācāra 瑜伽行派 school. [成唯識論 T 1585.31.33b] William Edward Soothill and Lewis Hodous : *A Dictionary of Chinese Buddhist Terms*, *kausīdya*, indolent, lazy or remiss (in discipline).

¹³⁷ [Dictionary References] Naka1239c Iwa718 [Credit] cmuller greeves(entry) cwittern(py) Negligence, indolence, dissipation (Skt. *pramāda*, Pali *pamāda*, Tib. *bag med pa*).¹ Careless, undisciplined. One of the

In *The Buddha's Last Bequest* (遺教經), it says: “Do not allow yourselves to pass your lives in vain and fruitlessly, on account of sleep. You should envisage the world as being consumed by a great fire and quickly determine to save yourselves from it. Do not (spend much time on) sleep! The robbers of the three afflictions (貪 greed、瞋 aversion、癡 delusion) forever lie in wait to kill men so that (your danger) is even greater than in a household rent by hatred. So fearful, how can you sleep and not arouse yourselves? These afflictions are like a poisonous snake asleep in your own hearts. They are like a black cobra sleeping in your room. Destroy the snake quickly with the sharp spear of keeping the precepts! Only when that dormant snake has been driven away will you be able to rest peacefully. If you sleep, not having driven it away, you are men without shame (無慚 a-hiri).”¹³⁸

4.4 Be mindfulness about the four modes of behaviour

Four respect-inspiring forms of demeanour in walking, standing, sitting, lying, in this four postures, never lose great bodhi wish. In *Brahma-viśeṣa-cintī-paripṛcchā* (思益梵天所問經) volume 3, it says: “The mind is constant in equanimity, abiding in idle settlements, there is no variation of demeanour, and constant willing to meditate”.¹³⁹ Here “no variation of demeanour”, refers to when walking, standing, sitting, lying, the mind often abide in that all the dharma being in equanimity, neither grasping nor letting go the stillness observation meditation.

As described above, there are four kinds of “first is to well protect the good roots; second is to be appropriate about food and drinking; third is to be accordance with meditation during the beginning and the late night; fourth is to be mindfulness about the four modes of

great defilement elements as listed in the *Abhidharmakośa-bhāṣya* 俱舍論; one of the twenty secondary defilements (隨煩惱) in *Yogācāra* 瑜伽行派 doctrine. Playing with one's energy. Negligence, laziness, self-indulgence. Not holding to the intent of practicing goodness and repelling evil. A function of the 'three poisons' 三毒. *William Edward Soothill and Lewis Hodous : A Dictionary of Chinese Buddhist Terms*, Loose, unrestrained.

¹³⁸ 《遺教經論》：「汝等比丘！晝則勤心修集善法無令失時，初夜後夜亦勿有廢，中夜誦經以自消息，無以睡眠因緣令一生空過無所得也。當念無常之火燒諸世間，早求自度勿睡眠也。諸煩惱賊常伺殺人甚於怨家，安可睡眠不自驚悟？煩惱毒蛇睡在汝心，譬如黑虻在汝室睡，當以持戒之鉤早摒除之。睡蛇既出乃可安眠，不出而睡是無慚人。」(CBETA 2023.Q1, T26, no. 1529, p. 286a27-b5)

¹³⁹ 《思益梵天所問經》卷 3：「心常住平等，處空閑聚落，威儀無變異，恒樂於禪定。」(CBETA 2023.Q1, T15, no. 586, p. 53b29-c1)

behaviour (四威儀)¹⁴⁰, which is the supreme cause of the achievement of the pure precepts. First, “*well protect the good roots*” refers to the practitioners practice pure conducts in the six *gunas*¹⁴¹ of form, sound, smell, taste, touch and dharma. The second “*to be appropriate about food and drinking*” means although the practitioners rely on the diet, should stay away from the attachments about diet, although one is nourished by the diet, should eat in the middle way. Third, “*be accordance with meditation during the beginning and the late night*” means that the practitioner can be able to stop evil conducts and practice goodness, diligently learn and practice the right dharma. The fourth “*to be mindfulness about the four modes of behavior*” means that the practitioner can make good use of the mind in behavior and stay away from all evil ideas and faults. From this four reasons, the precepts are purified.

Chapter Five: Liberation fruit

*“At first getting the attention,
Then getting the purification of the mundane world,
Moreover, attaining the transmundane abidance,
Three kinds meditation resulting to three realms.”*¹⁴²

There are three kinds of liberation fruits, which are attention abidance, the mundane world purification, and the transmundane purification. One should know that, the three kinds of meditation, resulting to three kinds of liberation. Conditioned by the external objects is the attention abidance, conditioned by the upper realm as object attaining the mundane world purification, conditioned by the inner mind attaining the transmundane purification. The meaning of abidance is liberation forever, attain the nirvana and never retreat. Above has already explained about being diligent practice in abidance.

Specifically speaking: initial meditation the practice of observation the external objects, the mind concentrated on the objects continuously, attain the attention abidance, so that the mind

¹⁴⁰ 《六門教授習定論》：「一善護諸根、二飲食知量、三初夜後夜能自警覺與定相應，四於四威儀中正念而住」(CBETA 2023.Q1, T31, no. 1607, pp. 775c28-776a1)

¹⁴¹ *William Edward Soothill and Lewis Hodous : A Dictionary of Chinese Buddhist Terms*, The six *gunas*, qualities produced by the objects and organs of sense, i. e. sight, sound, smell, taste, touch, and idea; the organs are the 六根, 六入, 六處, and the perceptions or discernments the 六識; cf. 六境. Dust 塵 is dirt, and these six qualities are therefore the cause of all impurity. Yet 六塵說法 the Buddha made use of them to preach his law.

漢英-英漢-英英佛學辭典字庫 Six *Gunās* 六塵 or Six External Bases, or Six Dusts. They are sight, sound, scentsmell, taste, tangibles/touch and dharma/idea. They are the qualities produced by the objects and organs of sense.

¹⁴² 《六門教授習定論》：「最初得作意，次得世間淨，更增出世住，三定招三界。」(CBETA 2023.Q1, T31, no. 1607, p. 775c24-25)

can be away from scattered state, abiding in true thusness¹⁴³, that is in accordance with the first *dhyāna* obtain the initial fruit of attention abidance. In the practice of the second *dhyāna* and observation upper objects, as being tired of the coarse bitterness in lower realms, observing the above the stillness phase as the object, without afflictions, although not reborn in the upper realms, and can get the pure transmudane fruit in the mundane world, that is according to the second *dhyāna* obtain the fruit of mundane world purification. In the practice of the third *dhyāna* observing the internal objects, with the the phase of the mental words as the object, then one can know, the objects of the mind, is constructed by the consciousness, so that one can be away from all attachments, attend nirvana, obtain the liberation fruit of transmudane purification forever, that is according to the third *dhyāna* obtain the fruit of transmudane purification.

Conclusion

Asanga & Vasubandhu's "*Liumen jiaoshou xiding lun*" (*Six categories of teachings about meditation*) is an important work on the study and practice of meditation. There are thirty-seven verses in this teaching, from "willingness for liberation, accumulating provisions and extinct doubts and afflictions, according to the objects of observation to achieve right meditation, on the basis of three perfections to achieve the teaching, relying on the four jhanas to practice three phase, relying on meditation to obtain supreme fruits" six aspects to discuss the introduction of convenience for meditation practice, and convey the meaning of right practice of meditation in Mahāyāna Buddhism.

The Nine abiding is in the third category "according to the objects of observation to achieve right meditation", which seems mainly talked about the meditation process. However, in each step of the whole process (Nine Abiding), it conveys the method on how to attain the meditation by alerting attention and remove the afflictions, so we can say that, the Nine abiding is also the expedient way to the meditation practice.

¹⁴³ William Edward Soothill and Lewis Hodous : *A Dictionary of Chinese Buddhist Terms*, 如如 "Just as it is-ness." The disclosedness of something. Suchness, true thusness (tathatā, tattva).

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Earliest Known Evidence of Buddhism in the *Dvāravatī* Kingdom and its Influence in the Languages in Thailand and Burma

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Chapter 1: Introduction

There are many papers written about *Dvāravatī*, which was a kingdom in Southeast Asia. The majority of them discuss the archaeological discoveries, few were linguistic aspects. As a Burmese, I have been interested in linguistically studying *Dvāravatī* in Thailand, which has many historical connections with Burma. This inspired me to compose this paper. Therefore, chapter-by-chapter comparisons of the Mon Burmese dialects spoken in Burma and the Dvrat dialects will be offered.

Based on the Mon inscriptions, it can be noted that historical information about *Dvāravatī* has been known for more than 50 years¹⁴⁴. Historical information reveals that there are numerous historical associations between Thailand and Burma. Among the same historical data, it is noted that the language associated with the people living in *Dvāravatī* is also included.

Either by assisting in the archaeological excavation surrounding Buddhism in Southeast Asian countries throughout history or by investigating the Austroasiatic language, it may be deduced that the Buddhist people have lived in *Dvāravatī* for more than a thousand years. Regarding the word Austroasiatic, I would like to quote the description in the article by Burmese literary scholar Nai Pan Hla. His article states:

“Old linguist W.Schmidt (1906) of Vienna started calling a language superfamily as “Austriac” which has two sub-divisions known as Austronesian (languages spoken on the southern islands) and Austroasiatic (languages spoken on the mainland of South Asia including Mon-Khmer but excluding Thai-Chinese and Tibeto-Burman, both belong to Sino-Tibetan, a different main family). Among members of the Austroasiatic

¹⁴⁴ *Diffloth. Gerard.* The Dvaravati Old Mon language and Nyah Kur, Chulalongkorn University Printing House. Bangkok, 1984, p-6.

*stock, Mon was one of the major languages which had played a considerable role in bygone days in the soil now known as Thailand*¹⁴⁵.

Therefore, in my paper, the dialects of *Pāli* and *Sanskrit* will be compared to that spoken by the inhabitants of the ancient kingdom, which are Nyah kur and Mon Buddhist words associated with the *Dvāravatī* period.

This would indicate that the *Dvāravatī* people were certainly Buddhists. Some information about the Nyah Kur language is provided by linguistic researchers in the history of this paper. Furthermore, I will compare some of the words used in the ancient *Dvāravatī* with the words of the Thai, Burmese, and Mon people. This comparison will demonstrate the continued influence of the ancient *Dvāravatī* terms in Thailand and Burma.

Consequently, by studying the Austroasiatic language related to Buddhism, we will be able to find out the closeness to Buddhism of the people who lived in the ancient kingdom of *Dvāravatī*. Through this, people will understand that the cultural heritage, languages, and ethnic groups related to Buddhism must be preserved. Through the history of Thailand and Burma, which are Buddhist countries, the closeness of ethnic groups will be highlighted and friendship between neighboring countries will be increased.

Chapter 2: Historical Contribution

In Southeast Asia, there is an ancient kingdom called *Dvāravatī* that is significant in history. *Dvāravatī* was a kingdom highly influenced by Buddhism in Southeast Asia. Literary and archaeological evidence confirms that it was established as a kingdom between the 7th-11th centuries AD¹⁴⁶. However, Based on the inscriptions in *Dvāravatī* found by Diffloth, the kingdom was established between the 6th-11th centuries AD¹⁴⁷. The principal cities of *Dvāravatī* were *Nakhon Pathom*, *Lopburi*, and *U-Thong*, and it was situated in *central Thailand*. The word in Sanskrit “*Dvāravatī* ” means "great gate". Archaeologists identify the people who lived in *Dvāravatī* as possibly the Mon people. Linguistic research has revealed that the words used in *Dvāravatī* and Old Mon are strikingly similar. According to Gerard

¹⁴⁵ *Nai Pan Hla*. Remnant of a Lost Nation & Their Cognate Words To Old Mon Epigraph, Journal of The Siam Society Vol.74, 1986, p.123.

¹⁴⁶ *Indrawooth, Phasook*. Dvaravati: Early Buddhist Kingdom in Central Thailand, p-37.

¹⁴⁷ *Diffloth. Gerard*. The Dvaravati Old Mon language and Nyah Kur, Chulalongkorn University Printing House. Bangkok, 1984, p-16.

Diffloth, the Nyah Kur dialect, which is thought to be similar to the Old Mon language, is still spoken in *North-East* Thailand. The Mon people still live in Thailand until now. In Burma, they still reside in the lower part of Burma with an ethnic name called "Mon". Therefore, *Professor Gordon H. Luce* commented on *Dvāravatī* Mon and Burmese Mon that

*“My first feeling, I confess, is how different they all are—even Dvaravati Mon and Burma Mon. There was little or no difference between these Mons, either in language or race”*¹⁴⁸.

The Mon people have been religiously Buddhist since ancient times. Historically, it is known that the Mon people supported the construction of Buddhist temples and pagodas during both (the 6th century AD) and the Pagan period (around the 11th- 13th century). It can also be known by referring to the words related to the Buddhist culture that they used.

2.1. Archaeological Discoveries

According to archaeologists, the architecture of *Dvāravatī* Mon is more influenced by Indian art. Scholars note that it is the arts of *Amarāvātī* and *Ceylon* in particular¹⁴⁹. However, *Professor Gordon H. Luce* noted that before the 11th century, the influence of Singhalese had hardly been felt, and North Indian models were more influential during the *Dvāravatī* Period. Moreover, he has urged research comparing the *Dvāravatī* Mon arts with ancient arts in Burma. He said that

*“I propose to try and compare the arts of Mon Dvāravatī, as shown especially in Dupont's book, with those of Burma: namely the Pyu of Śri Ketra (7th-8th cent.), the coastal Burma Mon (Rāmaññadesa), and the inland Mon/Burmese of Pagan (11th-13th cent.)”*¹⁵⁰.

Two of the main archaeological finds related to Buddhism are the *Dharmacakra* (Wheel of the Law) and silver coins. Researchers have written that more than 30 pieces of stone have been discovered related to *Dharmacakra* in *Dvāravatī*. According to these findings, the people of ancient *Dvāravatī* seemed to be quite familiar with *Pāli* literature, "*Dvarvatī: Early Buddhist Kingdom in Central Thailand*", *Phaskook Indrawooth* wrote that

¹⁴⁸ *Luce, G.H.* *Dvāravatī and Old Burma*, *Journal of The Siam Society* Vol.52, 1965, p-11.

¹⁴⁹ *Luce, G.H.* *Dvāravatī and Old Burma*, *Journal of The Siam Society* Vol.52, 1965, p-11.

¹⁵⁰ *Luce, G.H.* *Dvāravatī and Old Burma*, *Journal of The Siam Society* Vol.52, 1965, p-11.

“the Buddhist monuments at Nakhon Pathom, including Chula Paton, emphasize its importance as a Buddhist center during *Dvaravati* times. And the Pali texts engraved on some stone Dharmacakra mostly with *Pratitya-samutpada-sutra*, provide evidence that the Dvaravati people were familiar with the Pali canon”^{151, 152}.

The closeness to Sanskrit is evident from the fact that each of the silver coins found in Nakhon Pathom have Sanskrit words written on them, "*sridvaravatisvarapunya*". The Sanskrit words mean 'meritorious deed of the King of Dvaravati'¹⁵³.

2.2. Language comparison

Diffloth's "The Dvaravati Old Mon language and Nyah Kur" and "Shorto's "A Dictionary of the Mon inscriptions from the 6th to 16th Centuries" regarding the languages of the people at the time of *Dvāravatī* can be found to be very similar related to the Mon language. Based on the inscriptions, the dominance of the *Pāli*, *Sanskrit* languages during the *Dvāravatī* period is evident. Dr. Diffloth's research indicates that the language used during *Dvāravatī* was Old Mon. Regarding the *Dvāravatī* Old Mon, linguistic researchers note that the language of the Nyah Kur people is related to the *Dvāravatī* society. As a result of Dr. Diffloth's research, he concluded that the *Dvāravatī*-Old-Mon dialect of the Nyah Kur language was unquestionably one of its offspring. I will briefly quote some information about the Nyah Kur people as described by the Burmese scholar Nai Pan Hla in his article. According to Burmese scholar Nai Pan Hla in his article:

*"The Nyah Kur is called Chao Bon by the Thai which means "people of the hills". In Modern Mon, ṅahgū/ngah ku/ means "people of the plantations" - ṅahgū/ngah/ or/ nyah/=people and gū/ku/=plantation. Perhaps this meaning had been changed from hill to plantation because old people used to do plantation on hillsides or on slopes of the hills. The majority of them are located in Chaiyaphum. About five villages in Korat and two in Petchabun. All the villages are found on the edge of Korat plateau. Except one all villages have mixed populations with Thai. All of them can speak Thai"*¹⁵⁴.

¹⁵¹ Coedès, G. *Une Roue de la Loi avec inscription en Pali provenant du site de Pra Pathom, Artibus Asiae* 19,31, (1956), p- 221-226.

¹⁵² Indrawooth, *Phasook*. Dvaravati: Early Buddhist Kingdom in Central Thailand, p-43.

¹⁵³ Indrawooth, *Phasook*. Dvaravati: Early Buddhist Kingdom in Central Thailand, p-42.

¹⁵⁴ *Nai Pan Hla- Remnant of a Lost Nation & Their Cognate Words To Old Mon Epigraph, Journal of The Siam Society* Vol.74, 1986, p-126.

In addition, citing Gerard Diffloth's article "Reconstructing Dvāravatī-Old-Mon", Nai Pan Hla also pointed out that the *Nyahkur* language associated with the Dvāravatī period is a sister language of Modern Mon.

Chapter 3: Buddhist words associated with the *Dvāravatī* people

In this chapter, I will present the connections of the words by *Nyah Kur* people who associated the Dvāravatī to *Pāli* and *Sanskrit*, extracted from Therapha Thongkum's Dictionary. These words were added by Nai Pan Hla, a scholar of Burmese literature, in his article "*Remnant of a lost nation & Their cognate words to old Mon epigraph*" written in 1986. He included an observation in his article about the Nyah Kur words, which connected to *Pāli* and *Sanskrit*;

*"Though Indo-Aryan words are not so plenty found in Nyah Kur, they seem rather old borrowings. Tentatively the following words are considered as corrupted loanwords from Sanskrit and Pali"*¹⁵⁵.

Through this *Pāli* and *Sanskrit*, it will illustrate how closely the vocabulary of the *Dvāravatī* period was aligned with Monism. I will explain the relevant *Pāli* and *Sanskrit* words as they appear in the dictionaries and compare them with the words associated with the *Dvāravatī* period. These points will show the influence of *Pāli*, *Sanskrit* in *Dvāravatī*. Furthermore, it will become clear how essential the Mon language was to recognize the *Dvāravatī* period, a time when ancient Buddhists lived in Southeast Asia.

3.1. The terms associated with *Dhamma*

I will proceed directly over two ancient Buddhist terms that go beyond *Dhamm*, following sources. The word "*baap*" (*Nyah Kur*) has a meaning that is frequently employed by Buddhists. According to Therapha Thongkum's Dictionary, the word "*baap*" used by Nyah Kur people who is associated with the time of *Dvāravatī* refers to the meaning of "sin"¹⁵⁶. Words like "*baap*," which means "sin" are frequently incorporated into common phrases for Buddhists who believe in *kamma* and its repercussions. Regarding the word "*baap*", we must comprehend the *Pāli*, *Sanskrit* word "pāpa".

¹⁵⁵ Nai Pan Hla. Remnant of a Lost Nation & Their Cognate Words To Old Mon Epigraph, Journal of The Siam Society Vol.74, 1986, p-136.

¹⁵⁶ Thongkum, Theraphan L. Nyah Kur (Chao Bon) Thai-English Dictionary Chulalongkorn University Printing House, Bangkok, 1984, p-141.

The word "*Pāpa*" is defined in the Pāli English dictionary as being evil, bad, wicked, and sinful¹⁵⁷. For instance, we can determine that the word "*pāpa*" is used in the Pāli scriptures by looking at the words "*Pāpāni*" Sn 399, Dh 119 found in *Sutta-nipāta*, *Dhammapada* and the word "*Pāpakamma* D111.182 (evil doing, sin, etc)" mentioned in *Dighanikāya*. Additionally, it is clear that the word "*baap*" is related to the Pāli and Sanskrit word "*Pāpa*". The Mon speak a language known as "*pāp/paap*", which is essentially equivalent to the word "*baap*" used by *Dvāravatī* people. The words "*baap*" "*pāp/paap*" are close to Pāli, Sanskrit word "*Pāpa*" and it can be observed that the sound changes.

The word "*bùn*" (*Nyah Kur*) is the exact opposite of the aforementioned word "*baat*". Therapha's dictionary defines the word "*bùn*" as "merit"¹⁵⁸ in Therapha's dictionary. Buddhists in Thailand and Burma frequently use the word "*bùn*". It is important to comprehend the Pāli word "*Puñña*" and the Sanskrit word "*Puṇya*" in regards to the word "*bùn*". The Pāli English dictionary explains that "*Puñña*" in Pāli, "*Puṇya*" in Sanskrit means merit, meritorious action, virtue¹⁵⁹. Regarding the word "*Puñña*", we can find the word *puññam* (*puññāni*) *karoti* D1.137 in *Dighanikāya*, the word *puññakamma* S 1.97, Dh 1.10 in *Samyuttanikāya* and *Dhammapada*. The word used by old Mon for "merit" is "*Puin/pcn*". It can be observed that the word used by the Mons has changed intonation from the word "*bùn*" used by *Dvāravatī* people. In any case, the expressions used for merit by the *Dvāravatī* people and the Mon people can be found to be close to Pāli and Sanskrit words.

3.2. The words concerning to Buddhists

The three words to be mentioned are related to the Buddhist people associated with *Dvāravatī*.

1) Therapha Thongkum's Dictionary provides a definition of "Learned man"¹⁶⁰ for the first word associated with Buddhists, which is the word "*ṭathit*" (*Nyah Kur*), used by the *Nyah Kur* people. Regarding the word "*ṭathit*", we should be concerned with the Pāli and Sanskrit, *paṇḍita*. *Paṇḍita* is a term that describes wise, clever, skilled, circumspect, and intelligent,

¹⁵⁷ Davids, T.W. Rhys. & William Stede- The Pali Text Society's Pali English Dictionary, London: Pali Text Society, 1979, First published 1921-1925, p-453.

¹⁵⁸ Thongkum, Theraphan L. Nyah Kur (Chao Bon) Thai-English Dictionary Chulalongkorn University Printing House, Bangkok, 1984, p-143/144/456/457.

¹⁵⁹ Davids, T.W. Rhys. & William Stede. The Pali Text Society's Pali English Dictionary, London: Pali Text Society, 1979, First published 1921-1925, p-464.

¹⁶⁰ Thongkum, Theraphan L. Nyah Kur (Chao Bon) Thai-English Dictionary Chulalongkorn University Printing House, Bangkok, 1984, p-21.

according to the Pāli English dictionary (PTS)¹⁶¹. In connection to this word, I would like to reveal an excerpt from aṅguttaranikāya, pañcakanipātapāḷi, which explains about the *paṇḍita* in Pāli version “diṭṭhe dhamme ca yo attho, yo cattho samparāyiko, atthābhisamayā dhīro, paṇḍitoti pavuccatī” ti¹⁶²(AN 5.43). Based on the description of *paṇḍita* in the *sutta*, it will be known that the Pāli word *paṇḍita* is a word widely used in Buddhist circles. It was discovered that the Mon people's language, as described by Diffloth, was referred to as "*paṇḍit*" using the Pāli and Sanskrit word "*paṇḍita*" and the word "*?thit*" by Nyah Kur people. We can infer from the interaction between these languages that the Buddhist terms used during the dynasty of *Dvāravati* still have a connection to the Mon language.

2) The second word "*chaat*" (Nyah Kur) used by Nyah Kur people associated *Dvāravatī* period means children, and family¹⁶³ according to Therapha Thongkum's Dictionary. The Pāli word "Jataka" for the word "*chaat*" was mentioned by a Burmese scholar Nai Pan Hla in his article. "*Jātaka*" is defined as "birth, nativity, a birth or existence in the Buddhist sense; a *jātaka*, or story of one of the former births of Buddha" in Childers, R. C.'s "A Dictionary of the Pāli Language"¹⁶⁴. If we assume the Pāli word *jātaka* for the word "*chaat*", although it has a variety of meanings, I would like to refer only to the "nativity" meaning in connection with the word "*chaat*" used by Nyah Kur people. Another possible Pāli and Sanskrit word is "*Jāti (jātikā)*". The term "*Jāti (jātikā)*" can refer to caste, family, and lineage, according to "A Dictionary of the Pli Language"¹⁶⁵. Considering the Thai word "นานาชาติ" used for international schools in Thailand, it is clear that the word "*chaat*" may be closer to the Pāli, Sanskrit word "*Jāti*". The Mon term "*jāt/chaat*" is used in relation to this word "*chaat*." Given the Pāli, Sanskrit, Thai, and Mon words that can be related to the word "*chaat*," associated with the time of *Dvāravatī*, it is obvious that the word is still influencing Buddhists today.

3) As a third word, I would like to discuss the word "*manih*" (Nyah Kur) spoken by Nyah Kur people associated with the *Dvāravatī* period. Therapha Thongkum's Dictionary defines

¹⁶¹ Davids, T.W. Rhys. & William Stede. The Pali Text Society's Pali English Dictionary, London: Pali Text Society, 1979, First published 1921-1925, p-404.

¹⁶² AN. 5. 43.

¹⁶³ Thongkum, Theraphan L. Nyah Kur (Chao Bon) Thai-English Dictionary Chulalongkorn University Printing House, Bangkok, 1984, p-22/229/466.

¹⁶⁴ Childers, R. C. A Dictionary of the Pāli Language, Trubner, London 1874, p-166.

¹⁶⁵ Childers, R. C. A Dictionary of the Pāli Language, Trubner, London 1874, p-167.

"*manih*" as "person"¹⁶⁶. In connection with this word "*manih*" we must know the *Pāli* word "*manussa*". It is "*manuṣya*" in *Sanskrit*. In the *Pāli* English dictionary (PTS), the meaning of "*manuusa*" is a human being and man¹⁶⁷. The *Pāli* words related to "*manuusa*" are mentioned in *Pāli* texts as *manuusadhamma* (VvA24), *manusaloka* (Sn 683) etc. The words used by the Mon people for the meaning of that person are "*manih/nih*". It can be seen that the word "*manih*" used by the Mon people is identical to the word spoken at the time of *Dvāravatī*. There may be a slight change in pronunciation due to the change of times. Due to such information, linguistic researchers have noted the words spoken during *Dvāravatī* as Mon language. In connection with the word "*manih*", it is clear that the word used in the *Dvāravatī* period and the Mon language are related to *Pāli* and *Sanskrit*.

3.3. A word of ancient meaning

It is interesting to know the words used by Nyah Kur people in connection with the *Dvāravatī* period "*buráan/bráan*" (*Nyah Kur*). According to Therapha Thongkum's Dictionary, the definition of "*buráan/bráan*" is ancient¹⁶⁸. Regarding the words "*buráan/bráan*", the *Pāli* word that we should know is "*porāṇa*" and the *Sanskrit* word is "*paurāṇa*". In the *Pāli* English Dictionary, the words "*buráan/bráan*" refer to old, ancient, and former¹⁶⁹. The *Pāli* word "*porāṇa*" can be found in *dīghanikāya*, *sīlakkhandhavaggapāli* as *porāṇaṃ mantapadaṃ* D 1.88, and in *vinayapīṭaka*, *cūlavaggapāli* as *porāṇaṃ sarāmī* Vin 4. 311. Corresponding to the *Dvāravatī* words "*buráan/bráan*", the Mon word used is "*porān (Old Mon)/ poranam/ param*". In connection with these words, we can perceive the distinction between Mon words and *Nyah Kur* words associated with the *Dvāravatī*. The connection between these words *Pāli*, *Sanskrit* is plainly obvious.

Chapter 4: The Buddhist words in the lexicon

In this chapter, I will discuss the Buddhist etymology words that all Burmese-Thai-Mon still use and that sound similar. I will compare some words to those in *Pāli* and *Sanskrit*.

¹⁶⁶ Thongkum, Theraphan L. Nyah Kur (Chao Bon) Thai-English Dictionary Chulalongkorn University Printing House, Bangkok, 1984, p-27/28/181/195/196/203.

¹⁶⁷ Davids, T.W. Rhys. & William Stede. The Pali Text Society's Pali English Dictionary, London: Pali Text Society, 1979, First published 1921-1925, p-520.

¹⁶⁸ Thongkum, Theraphan L. Nyah Kur (Chao Bon) Thai-English Dictionary Chulalongkorn University Printing House, Bangkok, 1984, p-288.

¹⁶⁹ Davids, T.W. Rhys. & William Stede. The Pali Text Society's Pali English Dictionary, London: Pali Text Society, 1979, First published 1921-1925, p-475.

These elucidatory words will demonstrate the long-standing influence of Buddhist terminology in Thailand and Burma.

4.1. The words identified to *Buddha*

In Thailand and Burma, the word is frequently used in reference to Buddha, as “ဘုရား purhā (Old Burmese), burhā (Modern Burmese)”.

1) The definition of ဘုရား (purhā) burhā is an acronym for the Buddha, Buddha's image, stupa, pagoda, and deity. Additionally, it can be used respectfully when speaking to royalty or monks in Burma¹⁷⁰. Therefore, in Burma, use it for master; it has a moment of honor and is frequently equivalent to Sir; Burmese typically respond with "burhā ဘုရား" to officials and pongyes¹⁷¹. It corresponds closely to the Thai word “phrá=พระ” and the Burmese word burhā(ဘုရား). However, it does not imply that all contexts in the two nations where these words are used communicate the same meaning. Additionally, the voice tone is plenty of the same. It's interesting to consider the word the Mon people used pertaining to this Buddha. This is attributable to our observation that the word used by the Nyah Kur people who associated with Dvāravatī to describe the Buddha is identical to that used by the Mon people. ဘုရား (purhā) burhā used by Burmese such as Old Mon referred to as kyāk, kyaik (ကျန် ကျိုက်) Kayak (Domi: p. 59), Modern Mon speaks as "caik"(Sho). The Nyah Kur people used the word “kayak” (Nyk). Therefore, the Dvāravatī and Mon people are obviously more closely related linguistically based on the following etymology.

4.2. *Bhikkhus*-related words

The words that I want to discuss in connection with *Bhikkhus* are သင်းပိုင်/ san:puiñ: (pronounce- thin: bain) and သင်္ဂန်း/ sañ gan: (pronounce- thin gan:) in Burma.

¹⁷⁰Myanmar–English Dictionary, by the Government of Myanmar’s Myanmar Language Commission, 1993, p-323.

¹⁷¹ *Judson, Adoniram* . A Dictionary of the Burman Language with explanations in English, printed at the Baptist Mission press, Circular Road, Burmah, 1826, p-265.

1) The first word သံဃိနိဗ္ဗိဇ္ဇာန် *saṅ:puin:* (pronounce- thin: bain) is as follows: a monk's waistcloth. It's a lower garment of the Buddhist monk¹⁷². In connection with this, we must know the four necessities for a *Bhikkhu*'s daily life. It's referred to as *catupaccaya*¹⁷³. Clothing, food, alms, a place to live, and medicine are among them. They are also known as *cīvara*, *piṇḍapāta*, *senāsana*, *gilānappaccaya* in *Pāli*. The *saṅ:puin* (*bhikkhu*'s waistcloth) is included in the *sīvara* and is a necessary clothing for *bhikkhus*. It is referred to as *antaravāsaka* in *Pāli*. The term "sirpuñ/ sapron" was originally used by the Old Mon and is now known in modern Burmese as *saṅ:puin:* (pronounce- thin: bain). The modern Mon refers to the Burmese word *saṅ:puin:* as "hapaag". When comparing the Burmese word *saṅ:puin:* with Old Mon and Modern Mon words, the Burmese word can be found to be close to Old Mon.

Additionally, it is referred to as "สบง sa:bông" in Thai. It will be discovered that the expression of the Thai people is nearly identical to the Old Mon's words. As a result, the ancient Mon language which is connected with the *Dvāravatī* has influenced Buddhism in Thailand and Burma even today.

2) The second word, "သံဃိနိဗ္ဗိဇ္ဇာန် *saṅ gan:*" (pronounce; thin gan:), has the meanings "robe worn by Buddhist monks, the rock dammar tree, a type of hardwood tree," according to the Burmese English dictionary published by the Myanmar government¹⁷⁴. However, this is only relevant to the definition of "robe worn by Buddhist monks". The dictionary mentions that the word *thin gan:* is related to the word *āsaṅga* of *Pāli* *uttarāsaṅga* = *uttara*+*āsaṅga* (upper robe). Furthermore, the possibility of a connection with the word *saṅghāṭi* (the upper robe of a Buddhist monk) is also described. In this regard, I would like to address the expression of the Shan people, a large ethnic group in Burma. The Burmese term "သံဃိနိဗ္ဗိဇ္ဇာန် / *thin gan:*" is used by the Shan people as "သံဃိနိဗ္ဗိဇ္ဇာန် = *saṅ gan*". According to Diffloth's "The Dvaravati Old Mon language and Nyah Kur", it is extracted from the inscriptions that the Old Mon used the

¹⁷² Myanmar–English Dictionary, by the Government of Myanmar's Myanmar Language Commission, 1993, p-512.

¹⁷³ *Davids, T.W. Rhys. & William Stede. The Pali Text Society's Pali English Dictionary, London: Pali Text Society, 1979, First published 1921-1925, p-261.*

¹⁷⁴ Myanmar–English Dictionary, by the Government of Myanmar's Myanmar Language Commission, 1993, p-510.

word “*siṅgāl*” (*DMO*). Morden Mon people use it as “သ္ဗူ”. As a Thai word, it used the word “จิวร =jeewon” for robes. It can be said that the Thai word “จิวร” is derived from the Pāli “*cīvaram* =the robe of a Buddhist monk”. I will examine in relation to this robe, the Burmese term "သင်္ဂန်း / saṅ gan:" and the Shan word "သင်္ဂင်္ဂ်= *saṅ gan*" are similar to the Old Mon term "siṅgāl" found in the inscription that Diffloth mentioned.

4.3. The terms that refer to *vihāra* (Temple)

Two words related to *vihāra* (Temple) are ပြဿဒ်/ pja’ tha’ (pyattha) and အုတ် (ou’).

1)The meaning of ပြဿဒ်/pja’ tha’ (pyattha) is explained as a many-tiered, spire-like roof¹⁷⁵ in the Burmese English dictionary. In Judson's Burmese English Dictionary published in 1826, it is explained as follows: a four-cornered graduated steeple, attached to palaces, royal boats, *kyoungs*¹⁷⁶. The Burmese English dictionary noted that ပြဿဒ်/pja’ tha’ (pyattha) is derived from the Sanskrit word “*prāsāda*”. Judson's dictionary notes that it may come from the Pāli “*pāsāda*”. In Nai Sac Lun's Mon-Burmese Dictionary in 1993, it is found that it is written as ပြဿတ်, ပြဿဒ် *prāsād’*. Mon's writing can be recognized as being connected to Burmese and possibly derived from Pāli and Sanskrit. According to the Thai-Burmese dictionary, it is known that Thai people use it as “ ปราชสาท *parāsāda*”. The Thai word comes from Sanskrit. It is obvious from the connection between these concepts that the words of Southeast Asian Buddhists continue to influence modern society today.

2) The meaning of အုတ် (ou’) is brick¹⁷⁷ in English. It is evident that bricks are still useful for home construction. I describe the terminology used in relation to brick because comprehension is crucial when investigating ancient Southeast Asian Buddhist inscriptions. Additionally, during the *Dvāravatī* period, Pāli-Sanskrit inscriptions on bricks were discovered. In this regard, Thai people refer in the way as “ อิฐ *it*”. The brick is used as *Itthakā*

¹⁷⁵ Myanmar–English Dictionary, by the Government of Myanmar’s Myanmar Language Commission, 1993, p-285.

¹⁷⁶ Judson, *Adoniram*. A Dictionary of the Burman Language with explanations in English, printed at the Baptist Mission press, Circular Road, Burmah, 1826, p-244.

¹⁷⁷ Myanmar–English Dictionary, by the Government of Myanmar’s Myanmar Language Commission, 1993, p-626.

in *Pāli*. In *Sanskrit*, a brick is known as *iṣṭakā*. Based on the *Pāli- Sanskrit* term, it can be noted that the word "အုတ်" (Burmese) and "อิฐ" (Thai) is derived from the *Pāli- Sanskrit* words. As a result, the words used by the Thai and Burmese in Southeast Asian Buddhism have been related to one another, and those terms continue to influence Thailand and Burma.

Chapter 5: Conclusion

The relationship between the words in Mon language and Nyah Kur words associated with the *Dvāravatī* period is evident in light of the words above. In this regard, I would like to draw attention to the description found in the introduction of "The Dvaravati Old Mon language and Nyah Kur" written by Dr. Diffloth. Dr. Nai Pan Hla's article titled "Remnant of a lost nation & Their cognate words to old Mon epigraph," also addressed this subject. This is what Dr. Diffloth described as his introduction:

*"The comparison of Mon and Nyah Kur gives us not only more information (two Monic languages instead of one), but also information of a totally different kind; it allows us to construct, in part, a third language which has disappeared forever, and to suggest the course of events which led from this reconstructed language to the ones which are still spoken today: Mon and Nyah Kur. This third language will be called Proto-Monic, following normal linguistic practice; but we will try to show in the conclusion to the present work that this language was actually the one spoken in Central Thailand in the Dvaravati Period, i.e. that Proto-Monic is indeed Dvaravati-Old-Mon"*¹⁷⁸.

Dr. Nai Pan Hla has also written the following, quoting Professor Luce's assertion and citing Old Mon evidence of words used in *Dvāravatī* through linguistic research:

*"Professor Luce has also very often said that Thailand was once Monland because the oldest Mon inscription was discovered not in Burma but in Thailand. Of course, Mon inscriptions are found in Nakhon Pathom, Loburi, Lamphun and various other places in Thailand dating between 6th and 13th centuries A.D"*¹⁷⁹.

There's no doubt about the *Dvāravatī* kingdom's connection to the Mon. As a result, I have gathered and summarized as much information about the linguistic connections between

¹⁷⁸ Diffloth, Gerard. The Dvaravati Old Mon language and Nyah Kur, Chulalongkorn University Printing House, Bangkok, 1984, p-29/30.

¹⁷⁹ Nai Pan Hla. Remnant of a Lost Nation & Their Cognate Words To Old Mon Epigraph, Journal of The Siam Society Vol.74, 1986, p.128.

Southeast Asian Buddhist peoples the Thai, Mon, and Burmese under this title. This information makes it possible to observe the impact of expressions from the ancient language *Dvāravatī* on Southeast Asian Buddhists.

We will be able to understand historical contacts between various nations in Southeast Asia by understanding the linguistic interactions Austroasiatic to this. By studying this way, the relationship between ancient culture and language in Thailand and Burma will be obvious. This will facilitate Buddhist studies among the upcoming generation. This paper will highlight the importance of ancient Buddhist literature to advance studies related to Buddhism in the current era. In conclusion, I hope that the paper would dedicate the efforts of Buddhists to preserving and advancing ancient history, culture, and language in Thailand and Burma.

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The Concept of ‘Good Friend’ (kalyānamitta) – a study based on the

Sigālovāda Sutta of the Dīghanikāya

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Abstract

Buddhism has a long-developed philosophical and practical teachings with the goal of helping humans to attain happiness and end suffering. Buddha considers happiness to be a fundamental part of our being. Hence, there are many Suttas he preaches about how to achieve happiness in this life as well as in the future lives. In the *Anaṇa Sutta* (AN 4.62), “Happiness from the debtlessness”, and *Dighajānu Sutta* (AN 8.54), the Buddha instructs the householders on eight personality traits or conditions that lead to happiness and well-being in this and future lives. In the *Mahamangala Sutta*, the Buddha lists the greatest blessings that bring about a happy and peaceful life.

Keywords: Buddhism, Happiness.

Introduction

Happiness is the main pursuit and need of human beings. Every human being wishes to be happy in everyday life. And happiness has different levels. For the spiritual community, there is one level; and for lay community, there is another level. Therefore, in Buddhism, “Happiness” is separated into two types: 1) Internal happiness and 2) external happiness or sensual pleasurable. In this article, I will provide the details of “what is happiness? How many categories of happiness? How to approach happiness in both worldly and supermundane happiness? And finally, the benefits of having happiness in our present life and life after death”.

What is Happiness (Sukkhā)?

To understand the deeper meaning of the word “Happiness”. One should realize the origin of the word “Happiness”. In the book "Buddhist Dictionary: Manual of Buddhist Terms and Doctrines", it is stated that *Sukkhā* means happiness, please, joy and bliss.¹⁸⁰ And the definition for *Sukkhā* is given in the Pāli-English Dictionary as pleasant, best, and agreeable.¹⁸¹ So, the word "Happiness or *Sukkhā*" has many meanings based on the diverse contexts. Finally, in Oxford Dictionary, “Happiness” is the state of feeling or pleasure."¹⁸² Hence, it is not so clear yet because a human has complicated and profound feelings. In Buddhism, there are three kinds of feelings such as pleasant (*Sukkhā*), unpleasant (*Asukkhā*) and neither pleasant nor unpleasant (*Adukkhā-Asukkhā*).¹⁸³ And the term depends variously on different fields, such as philosophy, sociology, psychology, religion, etc. According to the philosophy, there are two states that correspond to this term:

- 1) A state of mind
- 2) A state of satisfaction in life which gains from four requisites (food, cloth, shelter and medicines)¹⁸⁴

And in the field of Sociology, happiness is defined as "the degree to which a person evaluates the overall quality of his present life as a whole positively."¹⁸⁵ In other word, happiness means a deep sense of flourishing that arises from an exceptionally healthy mind. This is not a mere pleasurable feeling, a fleeting emotion, or a mood, but an optimal state of being."¹⁸⁶

Nevertheless, the most important research contribution from this paper is the Buddhist in-depth perspectives. As mentioned in the beginning, happiness is a life satisfaction, pleasure, or positive emotional condition. From that, contemporary Buddhist scholars also give more definition as following:

¹⁸⁰ Nyanatiloka. *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*. Taiwan: The corporate body of the Buddha educational foundation, 1946. Page 174.

¹⁸¹ Rhys Davisa, T.W. William Steded. *The Pali text society's Pali English dictionary*. The Pali text society, 1999, Print. Page 716.

¹⁸² Erin, Mckean. *Concise Oxford American dictionary*. Oxford New York: Oxford University Press, 2006. Print. Page 408.

¹⁸³ "Datthabba Sutta: To Be Known" (SN 36.5), translated from the Pali by Nyanaponika Thera. Access to Insight (BCBS Edition), 30 June 2010, <http://www.accesstoinsight.org/tipitaka/sn/sn36/sn36.005.nypo.html> .

¹⁸⁴ Dan, Haybron "Happiness", *The Stanford Encyclopedia of Philosophy* (Summer 2020 Edition), Edward N. Zalta (ed.), web access November 4, 2023 <<https://plato.stanford.edu/archives/sum2020/entries/Happiness/>>.

¹⁸⁵ Matthieu Ricard. *Happiness : a guide to developing life's most important skill*. New York: Little, Brown, 2006. Print. Page 42.

¹⁸⁶ Ibind

Thich Nhat Hanh, a Vietnamese monk, explains, "Happiness is Being at Peace in the Present Moment just like we can breathe, walk, and eat our meals in a way that allows us to be in touch with the abundance of happiness that is available."¹⁸⁷

Henepola Gunaratana, a Sri Lankan Buddhist monk, describes that "The basis of Buddhist morality is that acting in unskillful ways leads to unhappy results, and acting in skillful ways leads to happy results."¹⁸⁸ Here, he means that happiness is a result of positive skills. For instance, a wholesome deed means one does something without harming the others, which means he performs the happiness for oneself and others.

Ricard is a Buddhist scholar, the author of the book "Happiness: A Guide to Developing Life's Most Important Skill". He says that happiness is the well-being: "well-being is not just a mere pleasurable sensation; it's a deep sense of serenity and fulfilment."¹⁸⁹

To sum up, the definition of the word "Happiness" from the Buddhist perspectives consists mainly of two parts - a healthy mind and well-being. A state of mind means free from negative emotions. Because the mind is a controller of everything in our body. We can see this in the second verse of Dhammapada.¹⁹⁰ A controlled mind and guarded mind (guard thoughts) is conducive to happiness. Real happiness is the realization by the mind. In this way, a peace of mind is the base of supreme happiness. And then the welfare of well-being condition means one can gain from the materials, such as four basic requisites, food, cloth, medicine, shelter as well as power, dignity.

¹⁸⁷ Hahn, Nhat, and Arnold Kotler. *Peace is every step : the path of mindfulness in everyday life*. London: Rider, 2010. Print. Page 17.

¹⁸⁸ Henepola Gunaratana. *Eight mindful steps to Happiness : walking the path of the Buddha*. Boston, MA: Wisdom Publications, 2001. Print.

¹⁸⁹ Matthieu Ricard. *Happiness : a guide to developing life's most important skill*. New York: Little, Brown, 2006. Print. Page 43.

¹⁹⁰ Manopubbangama dhamma manosettha manomaya manasa ce pasannena bhasati va karoti va tato nam sukha1 manveti chayava anapayini(All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with a pure mind, Happiness (*sukha*) follows him like a shadow that never leaves him.)

The Categories of Happiness

As mentioned above, there are two types of happiness from the buddhist perspectives, such as sensory happiness and spiritual happiness. (These happiness are achieved from the materials and mind's trainings).

Happiness from Experiences (Worldy Happiness)

We have five senses: seeing, hearing, smelling, tasting, and then physical contact with the external objects. We may see something beautiful, hear a sweet voice, smell something good, taste delicious food, and feel comfortable in our body like lying under the sunshine, swimming in the ocean, and having sexual intercourse.¹⁹¹ So, those kinds of pleasant experiences are pleasant. However, these sensory pleasant feelings can not be last long. They emerge just for some periods of time and eventually disappear. Usually, one needs to have contacts with some external objects to be able to gain those pleasures. When we cannot access to the related external objects, such as we cannot see the beautiful things or hear the beautiful sounds and etc, then the unhappiness will arise because our sensory is losing its supporter.

Moreover, when one attaches to certain types of unpleasant objects or unpleasant experiences, that naturally leads him to the opposite states of mind: aversion, unhappiness, and even anger. So, whenever we have unpleasant experiences with our five senses, we will not like it but in contrast, we have an attachment to the pleasant things; mind is constantly up and down from feeling good to feeling lousy or feeling terrible. Therefore, the great masters always advise us that the sensory pleasure is impermanent and they are unreliable¹⁹² because they require external objects, and they can lead to negative states of mind. So, these sensories of pleasure is considered lower quality of happiness.

¹⁹¹ O'Brien, Barbara. "Sadayatana: The Six Sense Organs and Their Objects." Learn Religions, Web access November 5, 2023, <[learnreligions.com/sadayatana-or-salayatana-3887548](https://www.learnreligions.com/sadayatana-or-salayatana-3887548)>

¹⁹² Web access November 5, 2023 <<https://www.skepticspath.org/podcast/four-kinds-of-Happiness-sangye-khadro/>>

Furthermore, the Buddha had pointed out in the *Anaṇa Sutta* (AN 4.62)¹⁹³ through describing four types of happiness to benefit the householders who partake of sensuality" (gihinā kāma-bhoginā):

- 1) The happiness of earning (atthi-sukha) wealth by just and righteous means
- 2) The happiness of using (bhoga-sukha) wealth liberally on family, friends, & on meritorious deeds
- 3) The happiness of debtlessness (anaṇa-sukha) be free from debts
- 4) The happiness of blamelessness (anavajja-sukha)¹⁹⁴

In this Sutta, the main idea is concerned about happiness gained from possessing property materials as well as how the mind can be freed from the fear that caused by others as one freely uses his or her properties that are righteously gained with his own efforts. We can see that in our daily life one has earned his income in improper ways, he will be afraid of using it. Therefore, the Buddha always encourages us to live in Dhamma or it is known as eightfold path.

The Happiness from the Piritual life (Happiness of Renunciation)

Spiritual happiness comes from seeking something beyond worldly and seeking solitude in peaceful surroundings to pursue spiritual development. Happiness comes from religious inspiration and practice. So, this refers to one's mind who has been trained to be freed from external objects, especially the sensory pleasures from the five organs. This happiness or sensual pleasure derives from the positive states of mind. According to *Anna Sutta*, this happiness is contained in five mental factors:

- 1) Vitakka ("applied thought") counteracts sloth and torpor (lethargy and drowsiness)
- 2) Vicāra ("sustained thought") counteracts doubt (uncertainty)
- 3) Pīti (rapture) counteracts ill-will (malice)
- 4) Sukha (non-sensual pleasure") counteracts restlessness-worry (excitation and anxiety)
- 5) Ekaggata (one-pointedness) counteracts sensory desire¹⁹⁵

¹⁹³ "Anana Sutta: Debtless" (AN 4.62), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (BCBS Edition), 30 November 2013, <http://www.accesstoinsight.org/tipitaka/an/an04/an04.062.than.html>

¹⁹⁴ Sujato Bhikkhu. Anguttara Nikaya: Numbered Discourses. Perak Malaysia: Sangha foundation, 2021. Print Page 377-378.

Through these factors, there are also concerns about the stable mind or unshakable mind when the external objects come in contact with it. The mind enjoys inner peace and it is contented. In the commentary of great master Nagarguna, he describes that, "There is no treasure like contentment. Of all the types of wealth, it is contentment, which was told by the teacher of God and men, which is the most supreme. Strive for contentment, and should you achieve it, even without material wealth, you will truly have found your fortune of happiness."¹⁹⁶

Here, he clearly defines that the mind with contentment is the most fortunate and most happy. Contentment is the source of genuine happiness and inner peace is characteristic of true dharma practitioners. The dissatisfaction, unhappiness and frustrations that we so often encounter in our daily lives are merely mundane materialistic development.

To conclude, there are two types of happiness taught in Buddhism. Firstly, it is the sensory happiness which is based on specific objectives known as five internal and external objects, and the Buddha points out four kinds of living one should follow. Then, spiritual happiness is concerned with the states of mind. In the spiritual practice, one's mind should be freed from negative thoughts, attachment, and focus on concentration thought.

How to Approach the Happiness?

Approaching the happiness is a crucial point that we are seeking in our whole life. Whatever we do or perform daily, the main aim is to achieve the happiness because it is the highest the most essential need in our life. There are various ways to approach happiness. For instance, if we ask a businessman how can he approach happiness? He might answer that making a lot of profits for his company is his happiness. But if we ask the other person the same question, he may say that less work but an increase of salary and bonus for his employees is his happiness. In the *Kālāmā Sutta (AN 3.65)*, the townspeople ask the Buddha how they gain happiness according to His teaching? Then, the Buddha counsels that one should cultivate three skillful means:

- 1) Skillful (*kusalā*), do good deeds
- 2) Blameless (*anavajjā*)

¹⁹⁵ Anana Sutta: Debtless (AN 4.62), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (BCBS Edition), November 5, 2023 <<http://www.accesstoinsight.org/tipitaka/an/an04/an04.062.than.html>>

¹⁹⁶ Lopen Gen Dorji" Happiness and spiritual. Web access November 6,2023, <<https://d-nb.info/1219966851/34>>

3) Praised by the wise (viññuppasatthā)

He confirmed that when we put these into practice, we will conduct well-being and happiness. He further advises that dwelling without obtaining from the three poisons, such as non-greed, non-hatred, and non-delusion, may lead to well-being and happiness. In contrast, one needs to cultivate loving-kindness, compassion, sympathetic joy, and equanimity.¹⁹⁷ Here, I want to emphasize more about compassion because it is one of the serious factors that triggering our potentials to experience an object or a situation with happiness. Compassion is the wish for others to be free of their sufferings and the causes of sufferings, just as we wish the same for ourselves. When we focus on the sufferings and unhappiness of others, we naturally feel sad about that, not happy. Or we may have blocked our feelings and feel nothing. In either case, we don't feel happy about their sufferings. In short, the Buddhist advice is, "Don't make a solid 'thing' out of feeling sad; don't make a big deal out of it."¹⁹⁸

¹⁹⁷ "Kalama Sutta: To the Kalamas" (AN 3.65), translated from the Pali by Thanissaro Bhikkhu. Access to Insight (BCBS Edition), 7 November 2023, <<http://www.accesstoinsight.org/tipitaka/an/an03/an03.065.than.html>>

¹⁹⁸ Alexander Berzin. Sour of Happiness. Web access November 11, 2023<<https://studybuddhism.com/en/tibetan-buddhism/mind-training/what-is-mind-training/the-sources-of-Happiness>>

The Benefits of Cultivating Happiness

The benefits of cultivating happiness is very easy to note because it can be shown on our appearance. If one has happiness in life or happiness in heart, we will see his characteristics which are different from the others. Whatever he does, he is composed of compassion, lack of hatred, greed, and delusion and absent of causes of negative actions, unhealthy mind as well as unhealthy body. In the *Dighajānu Sutta (AN 8.54)*, Dighajānu approaches the Buddha and asks him about the benefits of happiness for the people who enjoy sensuality: living crowded with spouses & children, using Kasi fabrics & sandalwood...how do these people gain happiness & well-being in this life and future lives? The Buddha identifies four sources that lead to well-being and happiness in the current life:

- 1) Productive efforts (uṭṭhāna-sampadā) in one's livelihood
- 2) Protective efforts (āraṅkha-sampadā) regarding one's wealth in terms of possible theft or disaster
- 3) Virtuous friendship (kalyāṇa-mittatā), ~~and~~
- 4) Even-headed living (sama-jīvikatā), abstaining from womanizing, drunkenness, gambling and evil friendships¹⁹⁹

For future lives, the Buddha identifies happiness through the following sources:

- 1) Faith (saddhā) in the fully enlightened Buddha
- 2) Virtue (sīla), as exemplified by the Five Precepts
- 3) Generosity (cāga), giving charity and alms
- 4) Wisdom (paññā), having insight into the arising and passing of things²⁰⁰

Through all the causes of happiness, we can see that it is the roots of good deeds one has to cultivate in this present life and it gives the good results in the future life as well. Therefore, doing good in this life, the good results will blossom in the future also.

Conclusion

In conclusion, from the Buddhist perspectives, happiness is utmost important for our life that everyone is searching for. The term "Happiness or *Sukha*" means the states of feeling

¹⁹⁹ "Dighajānu (Vyagghapajja) Sutta: Conditions of Welfare" (AN 8.54), translated from the Pali by Narada Thera. Access to Insight (BCBS Edition), 10 November 2023, web access <<http://www.accesstoinsight.org/tipitaka/an/an08/an08.054.nara.html> >

²⁰⁰ "Dighajānu (Vyagghapajja) Sutta: Conditions of Welfare" (AN 8.54), translated from the Pali by Narada Thera. Access to Insight (BCBS Edition), 10 November 2023, web access <<http://www.accesstoinsight.org/tipitaka/an/an08/an08.054.nara.html> >

or pleasure that emerge from the cultivation mind and from the external objects. There are two types of happiness, such as worldly happiness and spiritual happiness: Worldly happiness is acquired through the sensory objects, whereas Spiritual happiness is cultivated from the trained mind, the mind that is free from the negative thoughts. ~~And~~ happiness can manifest through subduing the three poisons non-greed, non-hatred, and non-delusion, then cultivating the *Brahmavihara*, especially compassion because it is one of the key factors for triggering our potentials to experience an object with happiness. Besides that, the *Kalama sutta* is the important path to achieving the ultimate goal of happiness and benefits for current life and future lives.

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Mental Factors in Relation to Buddhist Cosmology Based on *Theravāda*

Abhidhamma

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Introduction

Cosmology is a technical term combined with two Greek words: kosmos/cosmos-the order, universe or the world and logia/ology-speaking, discourse, theory, science, and it becomes cosmology (cosomologia), which means “general science or theory of the material universe as an ordered whole”²⁰¹. Oxford Learner’s Dictionary defines this term as the scientific study of the universe and its origin and development²⁰². The cosmos in Buddhist literature is used for *loka*(world), *lokadhātu*(the element of the world or just the world, and *bhūmi*(land). But the cosmos in *Pāli* canon commonly is translated as *loka*(world), which is *manussa loka*, *deve loka*, *brahma loka* and so on. There are three technical terms of *lokas* mostly can be found in most Buddhist literature: *okāsaloko* “the world of space”, *sattaloko* “the world of beings” and *saṅkhāraloko* “the world of formations”. Another term *cakkavāḷa* can be seen in the commentarial literature. It means the whole system of the world. It is a solar system, and a grouping of worlds around the great central mountain (Sineru) that exists one sun and all different kinds of being live²⁰³. Thus, Buddhist cosmology means the study of both the origin and development of the world or universe.

The Two Different Types of Buddhist Cosmology

²⁰¹ Online Etymology Dictionary (<https://www.etymonline.com/word/cosmology>)

²⁰² Oxford Learner’s Dictionary (<https://www.oxfordlearnersdictionaries.com/definition/english/cosmology>)

²⁰³ Punnadhammo Mahāthero. *The Buddhist cosmos: A comprehensive Survey of the Early Buddhist Worldview; according to Theravāda and Sarvāsativāda sources*. Arrow River Forest Hermitage. 2018.p-41-42

There are two different explanations in the Buddhist literature: *Suttantika* way of explanation and *Abhidhamma* way of explanation. Buddhist Cosmology in *Suttanta Piṭaka* is clarified as the system of the worlds or the origin of the worlds like *Aggañña sutta*, *Cakkavatti sīhanāda sutta*, and so on. *Aggañña sutta* describes the origin and development of the human world as well as social development or social transmission that is changing step by step according to the power of human actions (*kamma*)²⁰⁴. But the Buddhist cosmology in *Theravāda Abhidhamma* is explained in detail about the worlds and the ways to these worlds. There are thirty-one worlds (*loka* or *bhūmis*) in *Abhidhamma*; hell, animals, hungry ghosts, and demons are called four woeful realms (*apāya bhūmi*), seven worlds of sensual pleasures (*kāmasugati bhūmi*), sixteen fine-material-sphere worlds (*rūpāvacara bhūmi*) and four immaterial-sphere worlds (*arūpāvacara bhūmi*). These 31 worlds are called the Buddhist cosmos well known as the endless *saṃsarā* in *Abhidhamma*.

Buddhist Cosmology in *Theravāda Abhidhamma*

According to the teaching of the Buddha, no one was not a relative to each other in *saṃsarā*. Everyone could be relatives in the past while going through the *samsarā*²⁰⁵. So, concerning the *Theravāda Abhidhamma*, worldly people (*puthujjana*) were born in every 26 realms except five *suddhavāsa bhūmis* again and again, only non-returner can be born in the five *suddhavāsa bhūmis*²⁰⁶. This is the process of the cycle of rebirth or endless *saṃsarā* in Buddhism, and the beyond the *samsara* is called *Nibbāna*. As long as when we are travelers in the endless *saṃsarā*, we need to collect expenses called *kusala* (wholesome action) for the long journey. Because all ordinary people have been wandering around in 26 realms out of 31 realms (except five *Suddhavāsa*). All beings are continually reborn in the various realms by the power of their past *kamma*(action). Here *kamma* means actions: 21 Wholesome action (*kusala kamma*), and 12 unwholesome actions (*akusala kamma*)²⁰⁷. Moreover, *kusala kamma* in *Abhidhamma* have three types of *kusala* as follows:

- A) 8 *kāmāvacara kusala kamma citta*- the eight great sensual pleasure wholesome consciousnesses²⁰⁸
- B) 5 *rūpāvacara kusala citta*- the five fine-material-sphere wholesome consciousnesses²⁰⁹

²⁰⁴ Sujata, Bhikkhu. Trans. "Aggañña Sutta: What came first" (DN 27). Sutra Central, Website.2018.

(<https://github.com/suttacentral/bilara-data/tree/published/translation/en/sujat/sutta/dn>)

²⁰⁵ AN 10.117

²⁰⁶ "Anāgāmino pana suddhavāsesu uppajjati" Abhi-p 88

²⁰⁷ "dwaḍasākusalānevaṃ kusalānekavīsi" Abhi.p-15

²⁰⁸ Imāni aṭṭha pi kāmāvacarakusalacittāni nāma. Abhi. p-6

- C) 4 *arūpāvacara kusala kamma citta*- the four Immaterial-sphere wholesome consciousnesses²¹⁰
- D) 4 *lokuttara kusala citta*- the four supramundane consciousnesses²¹¹

The first wholesome consciousness is called the worldly wholesome mind (*lokīya kusala citta*)²¹², second and third wholesome consciousnesses are the great wholesome mind (*mahaggata kusala citta*)²¹³. This *mahaggata citta* is counted as Absorption consciousness (*jhāna citta*), which are first *jhāna*, second *jhāna*, third *jhāna*, fourth *jhāna*, and fifth *jhāna*. The last one is supramundane wholesome mind (*lokuttara kusala citta*) or noble wholesome mind (*magga citta*). According to *kamma*, these thirty-one Buddhist cosmoses are divided into two groups: The four woeful worlds are bad worlds or **the lower level of Buddhist cosmoses** (*duggati bhūmi*), and the seven sensory pleasurable worlds, the sixteen realms of pure form (*rūpa loka*) and the four formless realms (*arūpa-loka*) are good worlds or **the higher levels of Buddhist cosmoses** (*sugati bhūmis*). All these results of *kamma*, which have been done in the past, give birth in the 31 worlds. These *kusala citta*s are a kind of wholesome mental factors to go the good worlds(*sugati bhūmis*). On the other hand, these 12 *akusala citta*s are also a kind of evil mental factor to go to the four lower woeful worlds.

The Development of Mental Factors

The human being is the center of Buddhist 31 cosmos in *Abhidhamma*. Because only human beings can go anywhere in 31 cosmoses according to their *kamma* and can do a different type of merit only in the human world with complete aggregates²¹⁴. And all *Bodhisattas* used to be born in the human world. Thus, *Abhidhamma* considers the human world as the center to go to the higher world and the lower worlds as well, but it needs to develop their mental factors. There are two types of mental factors; evil mental factors and wholesome mental factors that are mentioned above. Among the 31 worlds, the four woeful worlds (hell, animals, hungry ghosts, and demons) are the lower worlds to go for one who has

²⁰⁹ *Vitakha vicāra pīti sukha ekaggatā sahitaṃ paṭhamajjhāna kusala cittaṃ, vicāra pīti sukha ekaggatā sahitaṃ dutiyajjhāna kusala cittaṃ pīti sukha ekaggatā sahitaṃ tatiyajjhāna kusala cittaṃ, sukha ekaggatā sahitaṃ catutthajjhāna kusala cittaṃ, upekkhā ekaggatā sahitaṃ pañcamajjhāna kusala cittaṃcāpi Imānaṃ pañca pi rūpāvacarakusalacittāni nāma. Abhi. -p-9*

²¹⁰ *ākāsañācāyatana kusalacittaṃ, viññānañcāyatana kusalacittaṃ, ākiñcaññāyatana kusalacittaṃ, nevasaññānā saññāyatana kusalacittaṃcāpi Imāni cattāri pi arūpāvacarakusalacittāni nāma. Abhi.p-12*

²¹¹ *Imaṃ cattāri pi lokuttarakusalacittāni nāma. Abhi. p-14*

²¹² *Kāme tevīsa pākāni puññāpuññāni vīsati. Abhi.p-8*

²¹³ *Sumingalathera, Bhadanta. Abhidhammatthvibhāvinītikā. Yangon, Kabhā Aye publication. 2002.p-12*

²¹⁴ *“Tāni kāmaloke pana sabbānipi labbanti, rūpaloke pana ghānadittayaṃ naṭṭhi, arūploke pana sabbānipi na saṃvijjanti” Abhi p- 52/53.*

done bad *kamma* in the past life²¹⁵. Another 27 worlds are higher worlds or good worlds to go for one who has done wholesome actions. If a person wants to be in a good world, one needs to develop one's mental factors by accumulating *kusala citta* (*kāmāvacara kusalacitta*, *rūpāvacara kusalacitta*, *arūpāvacara kusalacitta* and *lokuttarakusala citta*) as follows.

(a) The accumulation of *kāmāvacara akusalacitta* (unwholesome mind) is called the development of evil mental factors to be born in four bad worlds (*apāya bhūmi*)²¹⁶.

(b) The accumulation of *kāmāvacaramahākusalā citta* is called the development of mental factors to be born in seven *kāmasugati bhūmi*²¹⁷.

(c) The accumulation of *rūpāvacāra kusalacitta* and *arūpāvacāra kusalacitta* are the development of mental factors in order to be born in 15 Brahma worlds except for five *Suddhavāsa bhūmis*²¹⁸. For five *Suddhavāsa bhūmi*, one must develop one's mental factors by accumulating both *lokuttarakusala citta* and *rūpā'rūpākusala citta*²¹⁹.

The Development of Mental Factors for the Bad Worlds (*Apāyabhūmi*)

Nowadays most people around the world are doing wrong for their livelihood with greed, anger, and ignorance. The Buddha said, “mind enjoys doing bad things. Thus, there is no need to develop one's evil mental factors specifically for *apāyabhūmis*. Because people are enjoying very much in unwholesome minds²²⁰”. Therefore, if we behave badly while we are alive, this the development of evil mental factors to go to the four woeful worlds after death. Besides, the commentary of *Abhidhammatthavibhāvinīṭīkā* said that when one dies with a greedy mind (*lobha citta*), mostly one will go to the ghost(*petta*) world, which can be found in *petavutthu* in *kuddaka Nikāya* of *Sutanta Piṭaka*. One generally will go to hell due to death with anger like *cunda sūkārika* in *cudda sūkārika Jātaka* who killed pigs in different ways and sold them for his livelihood. As a result of this *kamma*, he had gone to hell directly after death²²¹. And one mainly will be born in the animal world if one dies in ignorance(*moha*). If one does not want to go to lower worlds and wants to go to the higher worlds in the future, one needs to develop one's mental factor by avoiding evil actions, and instead, do wholesome actions.

²¹⁵ “*Tāsu Nirayo , tiracchānayoṇi, pettivisayo , asurakāyo ceti apāyabhūmi catubbīdhā hoti*” *Abhi* p-73

²¹⁶ “*Ettha akusalakamma uddhaccarahitaṃ apāyabhūmiyaṃ paṭisandhiṃ janeti*” *Abhi*-85

²¹⁷ “*Kāmāvacarakusalānpi kāmasugatiyaṃ eva paṭisandhiṃ janeti*”. *Abhi*-p85

²¹⁸ “*Rūpā'rūpākāmāvacarakusalānpi yathākkammaṃ bhāvetvā rūpā'rūpalokesu uppajjanti*”. *Abhi*-p88

²¹⁹ “*Anāgāmino pana suddhavāsesu uppajjati*” *Abhi*-p 88

²²⁰ *pāpacittaṃ ramati mano*

²²¹ *Vicittābhivamsa*, Ashin. Trans. *Dhammapadaaṭṭhakathā*. Yangon, Kanbhāye publication. 2012-p176

The Development of Mental Factors for the Good Worlds (*sugati bhūmi*)

The *Gotama Buddha* expounded all teachings to different audiences for 45 years until attaining of *parinibbāna*. Those teachings are called *Tipiṭaka*, which can be summarized under three teachings: the teaching about the donation (*dāna kathā*), the teaching about the virtues (*sīla kathā*), and the teaching about the meditation (*bhāvanā kathā*) or noble path (*magga kathā*) in order. These three different types of teachings are called *puññakiriya vatthu*, which makes the development of mental factors go to the *kāmasugatibhūmi*. There are 7 worlds in *kāmasugatibhūmi*: *manussā*, *cattumahārājika*, *tāvātimsā*, *yāmā*, *tusitā*, *timmānaratī*, and *paranimmitavasavatī*. All the worlds of sensual pleasure (*kāmasugatibhūmi*) except the human world are counted as Deva worlds or heavens. So, as an ordinary human being, to go to the heavens and the human world, one must upgrade one's mental factors by practicing generosity (*dāna*), virtuous actions (*sīla*), and meditation (*bhāvana*). At the first, *dāna*- offering is a very simple way that is giving something to someone. The Buddha expounded the doctrines about *dāna* and *sīla* in many *suttas* and Buddhist narratives. Among them, the *Māgha vatthu jātaka* from *dhammapada Atthakathā* is very famous and interesting. In this *Jātaka*, the Buddha was the young brahmin called *Māgha*. He worked for social value by building the rest houses, digging the ponds, preparing the roads, and donating something, etc. He had four wives. They were *Sudhammā*, *Sunandā*, *Sucittā* and *Sujātā*. All of them participated in his good works except *Sujātā*. Therefore, after they died, they were born in *Tāvātimsa* heavens, and only *Sujāta* became a heron. Then *Māgha deva* came and advised it to observe a precept, not to kill any living beings. Then it observed that precept. After it died, it became the daughter of a rich man. And then *Māgha deve* came to remind her to observe the five precepts or ten precepts and engage in donations. After she died, she was born in *Tāvātimsa* heaven with her husband *Māgha*. This story proves that *dāna* and *sīla* are the way to the heavens²²². Another way is *bhāvana* (meditation). The term *bhāvana* has two types of meditations: the general practice of meditation, which is the only practice meditation just to get a wholesome state of mind, and the special practice of meditation, which is to develop mental factors into a higher level. Here it needs the general practice of meditation. It just generates wholesome consciousness by contemplating everything in the world as impermanent, suffering, and not self. It is not as deep as tranquility meditation and insight meditation.

²²² *Vicittābhivamsa*, Ashin. Trans. *Dhammapadaatthakathā*. Yangon, Kanbhāye publication. 2012-p361

In addition, if one wants to go to the highest Brahma worlds, one must accumulate the fine-material-sphere wholesome consciousness and immaterial wholesome consciousness called *jhāna* consciousness (*rūpāvacāra arūpāvacarakusala citta*) by only practicing special tranquility meditation (*samatha bhāvanā*). The tranquility meditation practice can produce calmness and tranquility of the mind and develop mental factors at a higher level called *jhāna*. But one who first needs to try to eliminate the five hindrances (*panca nīvarana*) temporarily. Then one can practice *samatha bhāvanā* properly and then will achieve *jhāna*.

How to Overcome the Six Hindrances

The term *nīvaraṇa* means hindrance or obstacle to the way of generating *jhāna* and noble path(*magga*). It is a kind of evil mental factor, which is an obstacle not to attaining *jhāna* and wisdom(*magga*) even wholesome consciousness (*kusala citta*). Another way, *nīvaraṇa* prevents the way to brahma worlds and *nibbāna* (*jhānādikam nivarentīti nīvarana*). If a person wants to go to brahma worlds and become a noble person (arahant-ships), one needs to develop one's mental factors to a higher level by suppressing the hindrances temporarily to experience *jhāna* and eliminating them permanently to achieve higher wisdom(*magga*). In the *Abhidhammatthasangaha*, there are six hindrances, but in *Sutta Piṭaka* only the first five *nīvaranas* are mentioned as follows:

- A. The hindrance of sensual desire (*kāmcchadda nīvarana*)
- B. The hindrance of anger (*vyāpāda nīvarana*)
- C. The hindrances of sloth and torpor (*thin middha nīvarana*)
- D. The hindrances of restlessness and remorse (*uddaccha kakkucca nīvarana*)
- E. The hindrance of sceptical doubt (*vicikiccha nīvarana*)
- F. The hindrance of ignorance (*avijjā nīvarana*)²²³

These six evil mental factors are called *nīvrana* because they obstruct the way to rebirth in *brahama* worlds and to the becoming arahant-ships. These hindrances are a main problem to develop mental factors at a high level. The commentary of *Abhidhammatthavibhāvinīṭikā* defines that the hindrances are a kind of evil mental factors, which prevent unarisen even wholesome to arise in the mind²²⁴. The first five hindrances are the major obstacles to the

²²³“*Cha nīvaranāni Kāmcchadda Nīvaranan vyāpāda Nīvaranan thina middha Nīvaranan Uddaccha kakkucca Nīvaranan vicikiccha Nīvaranan avijjā nīvaranan*” *Abhi*.p117

²²⁴ *Nyānasāmi, ashin. Abhidhammā Aung Pan. Myit Thā city, Myanmar. 2003.P-162*

attainment of the absorptions (*jhānas*), and the sixth hindrance is the major obstacle to the arising of *magga*(wisdom)²²⁵.

As a person has these hindrances, that person cannot meditate properly to attain *jhana*, which means cannot reach the higher *brahma* worlds, and *magga*(wisdom). These hindrances are a major problem to attain *jhāna*. That is why the Buddha taught the guilty of these hindrances with an example of the dusty water in *Agguttara Nikāya* “Sensual desire is compared with water mixed with manifold colors, anger with boiling water, sloth and torpor with water covered by mosses, restlessness and remorse with agitated water whipped by the wind, skeptical doubt with turbid and muddy water. Just as in such water, one cannot perceive one’s reflection, and so also in the presence of these five mental hindrances, one cannot clearly discern one’s own benefit, nor others benefit, nor both of benefit”²²⁶. The last hindrance, ignorance in *Abhidhamma* is given with the coloring spectacles. When one wears the coloring spectacles, he cannot see the reality of things. If he wears the black-coloring spectacles, he will see everything black²²⁷. Therefore, these hindrances are the biggest problem to develop one’s mental factors. To gain *jhānas*, firstly one needs to try to remove the hindrances permanently.

Therefore, the Buddha taught the five practical ways in *Satipaṭṭhāna Sutta* of *Majjhima Nikāya* to investigate hindrances, recognize when a hindrance is present and is absent, understand the conditions that cause a hindrance to arise and to cease and then explore how to prevent it from arising again in the future. In this way, if one applies them to practice, these five or six hindrances are suspended in the mind. When there is no hindrance in the mind, there is the calmness of mind or unity of mind. When there is the unity of the mind, it is ready to take tranquility meditation. If one takes *samatha bhāvana* properly, one needs to know a suitable special object to attain *jhāna*. *Abhidhammatthasangaha* describes forty special objects as follows:

1. The ten *Kasiṇas* (*dassa kasiṇas*)
2. The ten Impurities (*dassa asubha*)
3. The ten Reflections (*dassa Anussati*)
4. The four Illimitables (*caturo Appamañṇā*)

²²⁵ Bodhi, Bhikkhu, General Editor. *A Comprehensive Manual of Abhidhamma, The Abhidhammattha Sangaha of Ācariya Anuruddha*. Onalaska, Buddhist Publication Society. 2000.p-362

²²⁶ SN 46:55

²²⁷ *Sumingalathera, Bhadanta. Abhidhammatthavibhāvinītikā*. Yangon, Kabhā Aye pulication. 2002.p-218

5. The one Perception (*eka saññā*)
6. The one Analysis (*eka vavatthāna*)
7. The four *Arūpa-Jhānas* (*catuttho Arūppā*)

The Analysis of Suitable Objects for the Mediators

Altogether are forty meditation objects that are mentioned in *Abhidhammattha sangaha*. But for the practitioners, here are some criteria to choose a suitable object. According to the nature of people, some people are greedy type (*rāga carita*). Thus, whatever they do, they do strongly attach to that. For that kind of person, *asubha* meditation objects are the most suitable objects for him²²⁸. A meditator contemplates the impermanence of the dead body. There are ten different types of *asubha*; a bloated corpse, a livid corpse, a festering corpse, a dismembered corpse, an eaten corpse, a scattered in-pieces corpse, a mutilated and scattered-in-pieces corpse, a bloody corpse, a worm-infested corpse, and a skeleton²²⁹. These ten kinds of *asubha* are corpses in different processes of destroying that, one meditates on them.

Another one, some people are the angry type (*dosa carita*). They are very easy to get angry. That kind of person needs to take the four illimitable (*appamañña*) meditation objects; loving-kindness is the wish for all living beings to be happy mentally and physically, compassion is the wish not to see the unhappiness of all beings, appreciative joy is the happiness of seeing at the success of other, and equanimity it is nothing feeling between pleasant feeling and suffering (*caturo appamaññā*), and the four *kasiṇas* (the blue *kasiṇa*, the yellow *kasiṇa*, the red *kasiṇa*, the white *kasiṇa*²³⁰) of ten *kasiṇa* objects²³¹. Besides, reflecting on breathing is a suitable object for the unintelligent person (*mohacarita*) and discursive person (*vitakkacarita*)²³². The first six reflections of ten reflections (*dasa anussati*); the reflection on the Buddha, the reflection on the doctrine, the reflection on the order, the reflection on morality, the reflection on generosity, and the reflection on deities, are the best meditation objects for the devout person (*saddhācarita*)²³³. Reflection on death, peace, perception, and analysis are the right meditation objects for an intellectual person

²²⁸ “*caritāsuca pana dasa Asubhā kāyagatāsatisankhāra kothhāsa bhāvana ca sappāya*” *Abhi. p-149*

²²⁹ “*Uddhumātakaṃ vinīlakaṃ vipubbakaṃ vicchiddakaṃ vikkhāyitakaṃ vikkhitakaṃ hatavikkhitakaṃ lohītaṃ puḷavakaṃ aṭṭhikaṃ ca ti ime dasa asubhā nāma*”. *Abhi.p-148*

²³⁰ “*nīla kasina, pīta kasina, lolita kasina, odāta kasina*”. *Abhi.p-150*

²³¹ “*catasso appamañño nīlapitadīni cattāri kasiṇāni dosacaritā*” *Abhi. p-150*

²³² “*ānapanam mohacaritassa vitakkacaritassa ca*” *Abhi. p-150*

²³³ “*Buddhānussatiādiyo sa saddhācaritassa*” *Abhi. p-150*

(*Buddhacarita*)²³⁴. The remaining mental developments for meditation objects are suitable for all ordinary people²³⁵.

The Attainment of Jhāna and Brahma Worlds

The tranquility meditation practice is a way of the training mind and is concerned with producing a one-pointed mind. One-pointedness is a concentrated state in which all the faculties and mental powers are focused and governed by willpower and directed toward a particular object mentioned above²³⁶. If a practitioner takes a particular object and practices enough tranquility meditation accordingly, finally he will attain *jhānas*. When the one who takes the ten *kaṣiṇa* and the breathing meditation objects, it can produce the five *jhānas*²³⁷. A person who takes the ten impurities and contemplation them on the dead body, that person can attain only the first *jhāna*²³⁸. The one who practices the first three of four *appamaññā* (illimitable) such as loving-kindness, compassion, and sympathy, that person can achieve the fourth *jhāna*²³⁹. The practice of equanimity can produce the fifth *jhāna* and these above twenty-six subjects of mental factors produce *rūpāvacara jhānas*²⁴⁰. The four formless objects produce the *arūpa jhānas* if one has enough practice²⁴¹. In this way, a practitioner can develop one's mental factors up to attain *jhānas* by practicing a particular object.

Furthermore, this attainment of *jhānas* is a process of mental development in Buddhist *Abhidhamma*. As a result of that, after death, they will be born in a particular world according to their attainment of *jhānas*. One who has attained the first *jhāna*. When he died, he recently will be born in the three worlds (*brahmapārisajja, brahmapurohita, mahābrahma*) of the first *jhāna*. One who has attained the second *jhāna*. When he died, he recently will be born in the three worlds (*parittābha, appamānābha, ābhassara*) of the second *jhāna*. One who has attained the third *jhāna*. When he died, he recently will be born in the three worlds (*parittasubha, appamānasubha, subhakiṇha*) of the third *jhāna*. One who has attained the fourth *jhāna*. When he died, he recently will be born in the two worlds (*vehapphala, asaññasatta*) of the fourth *jhāna*.

²³⁴ “*marana upasama sañña vavatthani Buddhacaritass*” *Abhi. p-150*

²³⁵ “*sesāni pana sabbāni pi kammatthānāni sabbesampi sappāyani*” *Abhi. p-150*

²³⁶ Min Tin Mon, Dr. “*Buddha Abhidhamma: Ultimate Science*” International Theravāda Buddhist Missionary University, 2004.p-431

²³⁷ “*tatthāpi dasa kasināni ānapānanca pancakajjhānikāni*” *Abhi. P-151*

²³⁸ “*dasa asubha kāyagatāsati ca pathamajjhānikā*” *Abhi. p-151*

²³⁹ “*mettādayo tayo catthajjhānikā*”. *Abhi.p-151*

²⁴⁰ “*upekkhā pañcamajjhānikāni sabbīsati rūpāvacarijjhānikāni kammatthānāni*” *Abhi. p-151*

²⁴¹ “*cattāro pana āruppā arūppajjhānikāti*”. *Abhi.p-151*

Besides, if one wants to be in the fourth jhāna worlds of the five *Suddhāvāsa bhūmi*, one needs to become a non-returner with jhāna by practicing both tranquility meditation and insight meditation. Because the five *suddhāvāsa* bhūmi are only for the non-returner (*anāgāmi phala*) with the attainment of the fourth jhāna. When he practices enough insight meditation, then he can see the reality of the physical and mental phenomena as they truly are in the way of impermanence, suffering, and non-self. And then he will become a non-returner. And he continues to practice tranquility meditation to attain jhāna. But it is easy to attain jhāna for him. When he attained the fourth *jhāna*, he will be born in one of the five *suddhāvāsa* worlds (*aviha, atappā, sudassā, sudassī, akaniṭṭhā*) after death²⁴². One who has attained *arūpāvaca jhānas*²⁴³. When he died, he will be born in the four *arūpa* brahma worlds in accordance with their attainment of *jhāna*²⁴⁴.

²⁴² “*Anāgāmino pana suddhāvāsesu uppejjhatī*” *Abhi* p-88

²⁴³ “*ākāsānañcāyatana jhāna, viññānañcāyatana jhāna, ākiñcaññāyatana jhāna, nevasaññānā saññāyatana jhāna*” *Abhi* p-151

²⁴⁴ “*ākāsānañcāyatana bhūmi, viññānañcāyatana bhūmi, ākiñcaññāyatana bhūmi, and nevasaññānā saññāyatana bhūmiceti arūpabhūmi catubbidhā hoto*” *Abhi* p-74

Conclusion

This research examined Buddhist cosmology in *Theravāda Abhidhamma* and shows the way to 31 worlds. As I mentioned above, the Buddhist cosmos in *Abhidhamma* is 31 worlds called the cycle of rebirth(*saṃsara*). In the endless *saṃsara*, *human* beings, and the human world are the most important role in Buddhism because *Abhidhamma* considers the human world as central to 31 Buddhist cosmos. Thus, human beings can go to the upper worlds and lower worlds through the accumulation of *kusala and akusala kammās*, which are called mental factors in this study. We all are travelers of the endless *saṃsara*. We have to go around the *saṃsara* until the attainment of *Nibbana*. So, we all should know the ways to the human world, heavens, *Brahma* worlds, etc. For these reasons, all Buddhist literature talks about *Ḍāna kathā*, *sīla kathā* and *bhāvanā kathā* which are the ways to the pleasant worlds. If one wanders in 7 sensory pleasurable worlds, he needs to develop his mental factors by making offerings, taking five precepts or eight precepts, and meditating on the reality of the world as impermanent, suffering, and not self. If one wants to be a *Brahma* in 20 worlds, he first needs to take a break from hindrance arising in mind. Then one must practice tranquility meditation and insight meditation to develop one's mental factors to a higher level until attaining *jhānas* and becoming *arahant-ships*. After death, they will be born in a particular *Brahma* world in accordance with the attainment of their own *jhāna*. For the noble persons (stream-winner, once returners, non-returners), when they become a noble person with *jhāna*, they will be in *brahma* worlds, but if without *jhāna*, they must go in 7 sensory pleasurable worlds, especially for the non-returner with *jhāna*, he must go to the five *suddhavāsa* worlds. As an *arahanta* person, he can go beyond the *saṃsara* and attains *nibbāna*.

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**“The *Mettāsuttavaṇṇanā* of the *Āṅguttaranikāya*: An annotated translation
and study”**

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Introduction

The Pali term *mettā* is generally translated as loving-kindness. In PTS’s Pali-English Dictionary, this word is defined as “love, amity, sympathy, friendliness, active interest in others”.²⁴⁵ All of these interpretations convey a feeling of friendship. Bhante Gunaratana, a longtime Buddhist monk and scholar, states that its origin has come from the similar word *mitta*, which has the meaning of sun and friend. He said, while we “depend on the sun’s warmth to survive...we rely on loving friendship to thrive”.²⁴⁶ In *Mitta Sutta* of AN, Buddha pointed out there are seven qualities we seek in the association of a friend. He said to associate a friend if “(1) He gives what is hard to give. (2) He does what is hard to do. (3) He patiently endures what is hard to endure. (4) He reveals his secrets to you. (5) He perseveres your secrets. (6) He does not forsake you when you are in trouble. (7) He does not roughly despise you.” (Bodhi, 1022) It is perhaps, for this reason, *mettā* is translated as loving-friendliness. When one cultivates it, *mettā* becomes a true friend in abandoning unwholesome states of mind of anger, ill-will, animosity, and jealousy.

Mettā is also translated as love, but it is not to be mistaken with carnal love we all are familiar with. There is a great distinction between them. While *mettā* is unconditional love and has no ulterior motive involved in it, carnal love is conditional and does have reasons and expectations. We usually think it is rational to expect in return but according to Buddhism, it is selfish to love someone only if they love us back or make us happy. For instance, if my father gives me his wealth and property, I will love him and take care of him. This type of love only fuels craving, lust, and attachment which can soon enrage a person when wishes are not being fulfilled. On the contrary, *mettā* “is indeed a universal, unselfish and all-embracing

²⁴⁵ T.W. Rhys David, and William Stede, eds., *The Pali Text Society’s Pali-English Dictionary* (London: The Pali Text Society, 1921-1925), p.600

²⁴⁶ Bhante Gunaratana, *Loving-kindness in Plain English*. (Somerville: Wisdom Publications. 2017), p.1.

love.”²⁴⁷ Therefore, it is sometimes considered a one-way love because there is no expectation in return.

***Mettā* as motherly love**

One of the most popular illustrations of *mettā* is the comparison with a mother's love and caring. When Buddha instructed his disciples to radiate loving-kindness, it is recommended to do as a mother would show love to her child. In *Metta-Sutta of Sn*, it is described as:

As a mother would risk her life to protect her child, her only child,
even so should one cultivate a limitless heart with regard to all beings.²⁴⁸

A mother carries a child in her womb for ten months without any complaints. She willingly sacrifices her necessities and desires on behalf of her child. During her delivery, she happily endures all the pain. Achariya Buddharakkhita says that *mettā* projects "the protective and immensely patient attitude of a mother who forbears all difficulties for the sake of her child and ever protects it despite its misbehavior".²⁴⁹ This comparison vividly depicts the limitless nature of *mettā*.

Mettā* as *Brahma Vihāra

The cultivation of *mettā* is also regarded as *Brahma Vihāra* which means “divine abiding”²⁵⁰ or sublime states. The concept of Brahma pre-existed the Buddha, which is attributed to the highest god in Brahmanic religion. He uses this familiar term to denote four immeasurable qualities - loving-kindness (*mettā*), compassion (*karunā*), joy (*muditā*), and equanimity (*upekkhā*). In Buddhism, parents are to be seen as *Brahma* at their house²⁵¹ because they too possessed these immeasurable qualities toward their children. In *Tevijja Sutta*, Buddha points out that by cultivating these immeasurable qualities, one can be with Brahma:

Then, with his heart filled with loving-kindness, he dwells suffusing one quarter,
[251] the second, the third, the fourth. Thus he dwells suffusing the whole world,

²⁴⁷ Acharya Buddharakkhita. *Mettā The Philosophy and Practice of Universal Love*. (Kandy: BPS Pariyatti Editions) 2014. p.v.

²⁴⁸ Bhikkhu Thanissaro, "**Karaniya Metta Sutta: Good Will**", *Access to Insight*, accessinsight.org/tipitaka/kn/snp/snp.1.08.than.html

²⁴⁹ Ibid., p.v.

²⁵⁰ Robert E. Buswell Jr., and Donald S. Lopez Jr., *The Princeton Dictionary of Buddhism* (Princeton: Princeton University Press, 2014), p. 410.

²⁵¹ Bhikkhu Bodhi, *The Numerical Discourses of the Buddha: A Complete Translation of the Aṅguttara Nikāya* (Somerville: Wisdom Publications, 2012), p.453.

upwards, downwards, across, everywhere, always with a heart filled with loving-kindness, abundant, unbounded, without hate or ill-will...Just as if a mighty trumpeter were with little difficulty to make a proclamation to the four quarters, so by this meditation, Vasettha, by this liberation of the heart through loving-kindness he leaves nothing untouched, nothing unaffected in the sensuous sphere. This, Vasettha, is the way to union with Brahma.²⁵²

According to this sutta, the practice of loving-kindness is shown as a pathway to be reborn in the Brahma world. It is one of the heavenly worlds among the 31 planes of existence in Buddhist cosmology.

Mettā as pārami

The *mettā pārami* means perfection of loving-kindness. In the Princeton Dictionary of Buddhism, *pārami* is defined as “a virtue or quality developed and practiced by a Bodhisattva on the path to becoming a buddha”.²⁵³ There are ten of them. They are namely: generosity, morality, renunciation, wisdom, energy, patience, truthfulness, determination, loving-kindness, and equanimity. Looking at the meaning, the perfection of loving-kindness has a remarkably significant place in Buddhist practice because it is an obligatory practice to become the self-awakened Buddha (*Samma Sambuddha*), the silent Buddha (*pacceka-Buddha*), and *Arahant*.

Mettā as a meritorious deed

The practice of *mettā* is also considered a meritorious deed that bears fruits. Buddha encouraged monks to practice loving-kindness even for a short period. In *ANI:394*, he pointed out that even if they practice it for a finger snap, it makes them worthy of receiving alms from laypeople.²⁵⁴ He shared his practice of loving-kindness in his previous life and the benefit he received:

For seven years I developed a mind of loving-kindness. As a consequence, for seven eons of world-dissolution and evolution I did not come back to this world... I was reborn in an empty mansion of Brahmā...I was Sakka, ruler of the devas, thirty-six

²⁵² Maurice Walshe, *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya* (Somerville: Wisdom Publications, 1995), p.194.

²⁵³ Buswell, 1648.

²⁵⁴ Bodhi, *The Numerical Discourses*, p.125.

times. Many hundreds of times I was a wheel-turning monarch, a righteous king who ruled by the Dhamma.²⁵⁵

Looking at these different aspects of *mettā*, it is evident that cultivating a heart of loving-kindness is wholesome, immeasurable, and leads to a spiritual goal. Thus, practicing loving-kindness meditation is an effective way to be free from unwholesome states such as anger, ill-will, and enmity.

***Metta-sutta* and its commentary: An analysis of its practice and benefits**

The sutta entitled the *Metta-sutta* is sutta no. 1 in the book of the Eights in *Aṅguttara Nikāya*. Its commentary entitled the *Mettasuttavaṇṇanā*, is included in the *Manorathapūraṇī* is ascribed to Buddhaghosa. The discourse opens up with a famous phrase “*evaṃ me sutam*”. It means “Thus have I heard”, which was an indication of recalling and reciting done by Venerable Ananda at the first historical Buddhist Council. The Buddha delivered this teaching to a group of monastics at Anāthapiṇḍika's park in the city of Sāvattihī. The *sutta* and its commentary point out two main important aspects of *mettā* - practice and its outcome.

The practice of loving-kindness in eight ways

According to the *metta-sutta*, there are eight ways to cultivate loving-kindness. Buddha instructed monks saying, “when the liberation of the mind by loving-kindness has been pursued, developed, and cultivated, made a vehicle and basis, carried out, consolidated, and properly undertaken, eight benefits are to be expected”.²⁵⁶ The *sutta* itself does not further elaborate on them but the *vaṇṇanā* provides some explanation of what each way means.

1. *Asevitāyāti ādarena sevitāya*

The commentary of *Metta-sutta* explains the first method of cultivating loving-kindness is to practice with great devotion. In the way we go after noble friends, we need to devote ourselves to thoughts of loving-kindness willingly by listening to dhamma talks, chanting or reciting discourses on loving-kindness, and conversing with spiritual friends in the benefits of *mettā* and the negative consequences of lacking it. Bhante Gunaratana suggests practitioners “affirm loving-friendliness in...thoughts and deeds, not as a chore, but

²⁵⁵ Bodhi, *The Numerical Discourses*, p.1062.

²⁵⁶ Bodhi, *The Numerical Discourses*, p.1111.

in a way...truly enjoy. It will become like second nature, and resentments and fears will slowly disappear.”²⁵⁷

2. *Bhāvitāyāti vaḍḍhitāya*

The second method is to cultivate loving-kindness in meditation practice. The word *vaḍḍhita* is translated in the Pali dictionary as “increased, augmented; raised, enlarged”.²⁵⁸ It means loving-kindness should be nurtured to grow. To be successful in cultivating a heart of loving-kindness is to sit daily and meditate on the thoughts of *mettā*.

For instance,

May I be well, happy, and peaceful! May no harm come to me!

May no difficulties come to me!

May all beings be well, happy, and peaceful! May no harm come to them!

May no difficulties come to them!

Establishing our mind in harboring such thoughts of good-will helps to abandon the thoughts of ill-will.²⁵⁹

3. *Bahulikatāyāti punappunam katāya*

The third method is to do it again and again what was done in the second method. Harboring positive thoughts is needed to be done repeatedly to make *mettā* grow and become stable. Just as a plant does not become a tree overnight, the heart of loving-kindness does not grow in a single day. It needs to do the groundwork of making a habit of daily practice. Bhante Gunaratana says, “the more we practice loving-friendliness, the more skilled we become at sending it outward to the whole universe and all living beings, the more its power and effect grow, become amplified.”²⁶⁰

4. *Yanikatāyāti yuttayānasadisakatāya*

The fourth method of cultivating *mettā* is to use loving-kindness as a proper mode of transportation. It means the practice of loving-kindness is to be cultivated off the cushion and carried out in daily activities. For instance, we should practice it while we are walking on the sidewalk, standing in line for a coffee or waiting for a bus at a bus stop, sitting at our desk, or even lying down on the bed to rest. According to Buddha's instructions, we should be

²⁵⁷ Gunaratana, 21.

²⁵⁸ Rhys David, 661.

²⁵⁹ Bodhi, *The Middle Length Discourses*, p.211.

²⁶⁰ Gunaratana, 22-23.

mindful of cultivating *mettā* while we sit, stand, walk, or lie down.²⁶¹ It means we should be cultivating in all positions and movements.

²⁶¹ Bhikkhu Thanissaro "*Karaniya Metta Sutta: Good Will*", accesstoinsight.org/tipitaka/kn/snp/snp.1.08.than.html.

5. *Vatthukatāyāti patīṭṭhānaṭṭhena vatthu viya katāya*

According to Pali Dictionary, *vatthukata* means “foundation, basis, ground to feed and live on”²⁶². The fifth method is to make loving-kindness practice as the basis of one’s every action. It means every thought, word, and deed should be based on loving-kindness. When it is cultivated firmly, as Bhante Gunaratana stresses, it becomes a basis for “tranquility meditation and insight meditation”²⁶³, the two levels of Buddhist meditation.

6. *Anuṭṭhitāyāti paccupaṭṭhitāya*

The sixth method is to develop loving-kindness until it becomes a direct experience. In PTS’s Pali Dictionary, *Anuṭṭhita* means “practicing, effecting or effected, come to, experienced, done”²⁶⁴ and *paccupaṭṭhita* means “presented, offered, at one's disposal, imminent, ready, present”.²⁶⁵ It could mean cultivating loving-kindness to a level that is available at any moment. It is like the second nature of the mind.

7. *Paricitāyāti samantato citāya upacitāya*

The PTS’s Pali dictionary defines *paricita* as “known, scrutinized, accustomed, acquainted or familiar with, constantly practiced”²⁶⁶. The adjective form *samanta* means “all, entire”²⁶⁷ and the adjective form *upacita* means “heaped up, accumulated, collected, produced”.²⁶⁸ The meaning of the seventh method is that *mettā* should be cultivated from all sides or in every way. It could also mean radiating loving-kindness in every direction as Buddha said in *Karaniya metta sutta*:

So with a boundless heart
Should one cherish all living beings;
Radiating kindness over the entire world:
Spreading upwards to the skies,
And downwards to the depths;
Outwards and unbounded²⁶⁹

²⁶² Rhys David, 665.

²⁶³ Gunaratana, 50.

²⁶⁴ Rhys David, 43.

²⁶⁵ Rhys David, 430.

²⁶⁶ Rhys David, 478.

²⁶⁷ Rhys David, 757.

²⁶⁸ Rhys David, 159.

²⁶⁹ Bhikkhu Thanissaro "*Karaniya Metta Sutta: Good Will*",
accesstoinsight.org/tipitaka/kn/snp/snp.1.08.than.html.

8. *Susamāradhāyāti sutthu samāradhāya sukatāya*

The word *susamāradhā* means “thoroughly undertaken”²⁷⁰. The last method of cultivating metta is to undertake thoroughly the practice of loving-kindness.

The benefits of loving-kindness

The *Metta-sutta* itself presents a list of eight benefits from the cultivation of loving-kindness but its commentary does not provide any elaborations. Instead, it suggests seeking an explanation of its benefit in the commentary of *Mettānisaṃsa-sutta* which comes under the book of Elevens in *Aṅguttara Nikāya*.

Among the benefits, the first one is “*sukhaṃ supati*”. It means “one wakes up well”. In the commentary it explains that unlike others who sleep in pain rolling from one side to another and snoring, one will fall asleep well as one is entering into the stages of meditative attainments (*jhāna*).

The second benefit of loving-kindness meditation is “*sukhaṃ patibujjati*” which means one wakes up well. The commentary elaborates that one wakes up well unlike others who wake up in sorrow groaning and rolling. Without waking up in this way, the practitioner of loving-kindness meditation wakes up well like a flower blossoming.

The third benefit is that one will not have any bad dreams (*na pāpakam supinam passati*). According to commentary, one will only see the dream of paying respect to stupa or making an offering or listening to a dharma talk. Unlike others who dreams of being cornered by robbers or chased by ferocious beings or fallen from a cliff. One who practices loving-kindness meditation will not have such bad dreams.

It seems above-mentioned three benefits of loving-kindness are directly related to one’s physical well-being. While going to sleep, harboring thoughts of loving-kindness can help to relax the mind and body. The *Visuddhimagga* reiterates that a practitioner of loving-kindness meditation can sleep without discomfort or snoring, wake up comfortably as the lotus petal is opening, and will have only good dreams of doing wholesome.²⁷¹

²⁷⁰ Rhys David, 791.

²⁷¹ Bhikkhu Ñāṇamoli, Trans. *The Path of Purification* (Colombo: A Semage, 1956), p. 306

The *sutta* lists the next two benefits of *mettā* which are social benefits. It says when one practices loving-kindness, one becomes dear to (1) humans and (2) non-humans. The *Visuddhimagga* expounds that humans will love dearly “as a necklace worn to hang on the chest, as a wreath adorning the head”.²⁷² It is natural when we show love to people, we are loved in return because we are social beings and depend on each other. Similar to humans, we see animals too feel our love and love us back unconditionally. The story of Elder *Visākha* is given in the *Visuddhimagga* as an example. It says that a deity showed him the way to Cittalappabbatta Monastery and lived there until attaining Nibbana because of the deity wanted him to stay there.²⁷³

The sixth benefit is shown as *devatā rakkhanti* which means that one will be given protection by deities. *Visuddhimagga* elaborates that deities will “guard him as a mother and father guard their child.”²⁷⁴ The famous background story of *Metta-sutta* of Sn is a good example. The tree-dwelling deities were not happy with the presence of the monks and wanted them to go away. They started to make scary noises which made these monks flee from the forest. After consulting with the Buddha, he told them to go back to the same forest and before they meditate, they should recite a discourse on loving-kindness. After hearing the words of loving-kindness, deities started to protect them. At the end of the three months retreat, all five hundred monks became enlightened monks.²⁷⁵

The seventh one is the benefit of not getting affected by fire, weapon, or poison. According to commentary, those who are dwelling in *mettā* “...like the fire in the case of the lay woman devotee *Uttarā*, like the poison in the case of the *Samyutta* reciter the Elder *Cula-Siva*, like the knife in the case of the novice *Sankicca*; they do not disturb the body” (Ñāṇamoli, 307). It also provides a story of hunter who tried to shoot a cow who was feeding her calf. Because of her love to her calf, a spear that is thrown at cow did not go through her body. Instead, it simply bounced.²⁷⁶ However, Bhante Gunaratana thinks this benefit is somewhat misunderstood. He says that they are symbolic and Buddha meant “greed, hatred, and delusion are the fires, the poisons, and the weapons against which metta protects us”.²⁷⁷

²⁷² Ibid., p.306.

²⁷³ Bhikkhu Ñāṇamoli, “*Visuddhimagga*”, p.307.

²⁷⁴ Ibid., p.307.

²⁷⁵ *Buddharakkhita*, p.4-7.

²⁷⁶ Bhikkhu Ñāṇamoli, “*Visuddhimagga*”, p.307.

²⁷⁷ Gunaratana, 33.

The last benefit from this sutta is “*uttariṃ appaṭivijjhanto brahmalokupago hoti*” which means if “he penetrates no higher: if he is unable to reach higher than the attainment of loving-kindness and attain Arahantship, then when he falls from this life, he reappears in the Brahmá-world as one who wakes up from sleep”.²⁷⁸

It is also important to note that the assigned *metta-sutta* of this project only lists eight benefits whereas the sutta that comes under the books of Eleven lists eleven benefits. The additional benefits are as follows:

1. getting the mind quickly concentrated,
2. having a serene facial complexion, and
3. dying without any confusion.

Looking at these benefits, it is speculated that *metta-sutta* with eight benefits might have been for non-practitioners of meditation and *mettānisaṃsa-sutta* with eleven benefits for meditation practitioners because the supplementary benefits are from the direct result of deep states of meditation.

What is the liberation of the mind?

The *sutta* reiterates twice that if one cultivates the liberation of the mind by loving-kindness, one can experience above mentioned eight types of benefit but does not provide any explanation either in the *sutta* or its commentary on how to cultivate it. However, in the *Mettā-Sahagata Sutta* of SN, Buddha instructed monks on how it is to be developed as follows:

And how, bhikkhus, is the liberation of the mind by loving-kindness developed? What does it have as its destination, its culmination, its fruit, its final goal? Here, bhikkhus, a bhikkhu develops the enlightenment factor of mindfulness accompanied by lovingkindness ... the enlightenment factor of equanimity accompanied by lovingkindness, based upon seclusion, dispassion, and cessation, maturing in release.²⁷⁹

According to the *Mettā-Sahagata sutta*, the liberation of the mind by loving-kindness is achieved when the seven factors of enlightenment accompanied by loving-kindness are

²⁷⁸ Bhikkhu Ñāṇamoli, “*Visuddhimagga*”, p.308.

²⁷⁹ Bhikkhu Bodhi, *The connected discourses of the Buddha, A Translation of the Saṃyutta Nikāya* (Boston: Wisdom Publications, 2000), p.1609.

developed. It can also be developed in conjunction with compassion, joy, and equanimity. They too lead to the liberation of the mind. In Theravada Buddhism, there are two types of liberation mentioned. They are namely:

1. the liberation of the mind (*cetovimutti*), and
2. the liberation by wisdom (*paññāvimutti*)

Mettā cetovimutti is a type of liberation of the mind which is achieved through *samatha* or tranquility. It can attain the deep state of absorption (*Jhāna*), a blissful state which is a type of liberation of the mind. According to Lily De Silva, this type of liberation of the mind is temporary and if it is practiced in conjunction with the liberation of the mind by wisdom leads to final liberation.²⁸⁰ While this is a traditional view of Theravada Buddhism, there are some scholars like Richard Gombrich who disagree with a such view and claim that the liberation of the mind by loving-kindness means final liberation. He says,

Of all the four states, from kindness to equanimity, the Buddha says that when they have been developed, the karma which is finite (*pamāṇa-kataṃ*) no longer remains. No more finite results. That can only mean freedom from rebirth.

But why am I beating about the bush? Each of these four states is called *ceto-vimutti*, “liberation of the mind”. Does one need, could one have, anything more explicit?²⁸¹

However, the *metta-sutta* points out that by cultivating the liberation of the mind through loving-kindness can help to lessen the fetters.²⁸² There are ten fetters that is required to be eradicated to attain enlightenment. They are:

1. Self-identity view
2. Skeptical doubt
3. Attachment to rites and rituals
4. Sensual desire
5. Ill will
6. Desire to be born in fine material worlds
7. Desire to be born in formless worlds
8. Conceit

²⁸⁰ Lily De Silva, *Cetovimutti, Pannavimutti and Ubhatobhagavimutti*. *Buddhist Pali Review* 3, 3 (1978). p.120-121

²⁸¹ Richard Gombrich, *Kindness and Compassion as means to Nirvana in Early Buddhism*. ocbs.org/wp-content/uploads/2015/09/gonda.pdf

²⁸² Bodhi, *The Numerical Discourses*, p.1111.

9. Restlessness

10. Ignorance

In conclusion, the practice of loving-kindness meditation is a pragmatic approach to surmount unwholesome states of mind and to experience physical and mental well-being. It leads practitioners to be kind and compassionate and makes a friendly individual to fellow human beings and other beings.

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A Study and Annotated Translation of the *Sphuṭārthā*

Abhidharmakośavyākhyā on *Abhidharmakośabhāṣya* 5. 1-5.

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Introduction

Abhidharmakośa (hereafter AK) or ‘*The Treasury of Abhidharma*’ is one of the most fundamental treatises on Buddhist philosophy, composed by one of the leading Indian Buddhist scholars of the 4th -5th century C.E Acharaya Vasubandhu. It is a systematic and comprehensive treatise of Abhidharma system as it had been systemized by Dharmasreṣṭhin’s *Abhidharmahr̥daya* and revised and enlarged by Upasānta’s *Abhidharmahr̥daya-bhāṣya* and Dharmatrāta’s *Abhidharmahr̥daya-vyākhyā* respectively.²⁸³ It consists of two parts, the root verses *Abhidharmakośakārikā* or ‘*The Root Verses of the Treasury of Abhidharma*’ (hereafter AKK),²⁸⁴ where the author impartially sets forth the orthodox system of the school, and the auto-commentary in prose to the root verses *Abhidharmakośabhāṣya* or ‘*A Commentary on the Treasury of Abhidharma*’ (hereafter AKBh),²⁸⁵ where the author offers a word by word explanations of the verses, states and criticizes the opinions of other Buddhist schools and finally provides his own opinion.²⁸⁶ And the most important sub-commentary on AKBh,

²⁸³ Charles Willemen, Dessein Bart, and Cox Collet. *Sarvāstivāda Buddhist Scholasticism*. Brill; Leiden; New York; Lón: Brill, 1998, p.270.

²⁸⁴ Gokhale, V. V. *The text of the Abhidharmakośakārikā of Vasubandhu*, *Journal of the Bombay Branch of the Royal Asiatic Society*. Vol 22, London: The society, 1946.

²⁸⁵ Pruden, Leo M. (tr.), *Abhidharmakośabhāṣyam of Vasubandhu*, (from fr. Louis de La Vallée Poussin), Berkeley: Asian Humanities Press, 1988.

²⁸⁶ Lamotte, Etienne. Preface to the 1971 edition of “*Louis de La Vallée Poussin’ Abhidharmakośa de Vasubandhu*”, p. 71.

which is an auto-commentary on AKK, is *Sphuṭārthā Abhidharmakośavyākhyā* (hereafter AKV),²⁸⁷ composed by the Indian scholar Ācārya Yaśomitra (6th century CE).

In my research, I have focused on the study and annotated translation of the verses 1-5 of chapter five called “Explanation of Insidious Growth (*Anuśaya-nirdeśa*)” from Yaśomitra’s sub commentary *Sphuṭārthā Abhidharmakośavyākhyā* which comments on both the verses (AKK) and the commentary on those verses (AKBh). The primary concern of these selected verses is the detailed analysis of *anuśaya*-s together with their different classifications into 6,7,10, 98, and the methods by which they are abandoned. *Anuśaya* is one of the generic synonyms for defilements (*kleśa*).

Annotated English Translation of the *Vyākhyā*: 5.1-5

“It has been said the various aspects of the world are born from *karman*,”- it has been said at the beginning of the fourth chapter.²⁸⁸ Therefore, by this connection, referring to the *anuśaya*,²⁸⁹ in this way, he shows the connection.

²⁸⁷ Wogihara, Unrai. *Sphuṭārthā Abhidharmakośavyākhyā*. Vol 2. Tokyo: Sankibo, 1936.

²⁸⁸ Chapter four is mainly about the “Explanation of *karman* (*Karma-nirdeśa*)”; throughout the chapter, it focuses on the detailed analysis of the doctrine of *karman*. In verse one (4.1a), it explains that the variety in the world arises from the *karman*-s of living beings; and *karman* is generated because of *anuśaya*-s. In this way, there is a connection to the *anuśaya*-s. For more details- see AKBh(P), p. 551. See also, Dhammajoti 2015, p. 369-431.

²⁸⁹ There are several meanings used in different translations for the term ‘*anuśaya*’, such as latent disposition, bad proclivity, latent affliction, latent impulse, latent propensities, latent tendency, predisposition, propensity, subconscious instinct (See 84000 Glossary of Terms). According to Salvini, it is translated as latency or insidious growth, i.e., something that ‘lays down and grows’ (*śete*) ‘gradually’ (*anu*). (See Salvini, Mattia. *Ācārya Vasubandhu’s Thirty Verses (Trīṃśikā)*, 2022, p.96). Further Dhammajoti explains in his book (Dhammajoti 2015: p. 325-326): Etymologically, *anuśaya* is derived from *anu* + √*śī* (‘lie down’, ‘sleep’). In the Sarvāstivādin explanation, however, the chief meaning is ‘to adhere and grow concordantly [with the object]’. The prefix *anu* connotes the tenacity of the defilement. The sense of *śī* is not taken to convey the notion of latency as in the case of some other schools but rather that of subtlety. An *anuśaya* is that which has or does *anuśayana*, i.e., the function of growing or intensifying in accord with an impure object. For example, greed, when it arises taking a with-outflow (*sāsrava*) object, it becomes intensified as a defilement of that nature; the object in this case conduces to such an intensification. In AKBh (308), following PrŚ (702a), the following four meanings of *anuśaya* are attributed by the Sarvāstivāda:

1. *anu*: meaning ‘fine’, ‘subtle’ — A pseudo etymological interpretation of the prefix *anu* — stressing the difficulty in detecting the arising of the defilements which are subtle in nature.
2. *anu* + √*bandh* (‘bind’) — They ‘bind along with’ (*anu-√bandh*), i.e., they proceed together with the psycho-physical series (*saṃtati*), ‘like the image of a bird moving in the sky (*khacara*) being followed by

Those *karman-s*, with respect to which the distinction in characteristics has been mentioned earlier, **accumulate because of *anuśaya-s***. And they are accumulated by reason of their retribution, i.e., becoming necessarily productive of a retribution.²⁹⁰ **“In the absence of *anuśaya-s*”, meaning without *anuśaya-s*, *karman-s* wholesome or unwholesome, are not capable of producing a new existence.** It is not the case that an Arhat does not have the indeterminate *karman-s* which are conducive to a rebirth. But on account of the absence of *anuśaya-s*, they become incapable of producing a rebirth. Therefore, for them, the property of being indeterminate is established. Here, the term “ca” should be read in the sense of “hi”. Since **“in the absence of *anuśaya-s*, *karman-s* are not capable of producing a new existence”**, therefore, **“by reason of the *anuśaya-s*, those *karman-s* accumulate”**- this is the sense. On the other hand, others explain these two sentences in this way:

“By reason of the *anuśaya-s*, those *karman-s* accumulate”: when those *karman-s* that are not performed (*akṛta*), it is by reason of the *anuśaya-s* that they accumulate and produce a new existence – this is the sense. For, it is not in the case for an Arhat that *karman-s* accumulate and produce a new existence.

a fish moving in water (*jalacara*)’ (Cf. MVŚ, 257a-b; ADV, 220; Ny, 641c). “It is extremely difficult to be separated from them... According to some: this means that their acquisitions always follow along.” (Ny, 641c)

3. *anu* + √*gam* or *anu* + √*saj* (Tibetan *rjes 'brel* suggests *anu-√saj*) — They follow along or adhere ‘like the oil in sesame seeds or the grease in a morsel of food’ (Dhammajoti: 2008, 92). Vasubandhu explains in the sense of *anu* + √*saj*: “they adhere through adhesion of their acquisitions” (AKBh, 308). Saṅghabhadra: from beginningless time, one is followed along by the acquisitions arising in one’s serial continuity (Ny, 641c).
4. *anu* + √*śī* — They grow or become intensified in accord with (*anu-√śī*): They become nourished from (a) the objects they take (*ālambanato 'nuśerate*) and from (b) the thought concomitants with which they are conjoined (*samprayogato 'nuśerate*) (Dhammajoti: 2008, p.92; AKBh, 308; Ny, 641c). Saṅghabhadra explains that the first way (a) is like the case of an enemy seeking a weak point; the second way (b) is like the case of a heated ball that heats up the water. Like a foster mother who causes the growth of an infant, both the object taken and the conjoined mental *dharma* cause the series of the defilement to grow and accumulate. Out of the four senses given above, MVŚ gives only three, i.e., without that of *anu-√gam*. It attributes the explanation in terms of the four senses to the foreign masters (MVŚ, 257a-b; see also Dhammajoti: 2008, Introduction p.7).

²⁹⁰ There are various classifications of *karman* given in the Sarvāstivāda texts. One of them is: ‘a *karman* is two types: that which is done (*kṛta*) and one that is accumulated (*upacita*)’ (Dhammajoti 2015: p. 375). And the one that is accumulated is accumulated by five reasons: by reason of its intentional character, by its completion, by the absence of regret and opposition, by its accompaniments, and by its retribution. “By reason of its retribution”: action is accumulated which necessarily gives forth retribution (*vipākādāne niyatam*). See also AKBh(P): iv. 120, p.701.

“In the absence of *anuśaya*-s, *karman*-s are not capable of producing a new existence”: when the *karman*-s that are performed (*kr̥ta*), without *anuśaya*-s, they are not capable of producing a new existence. For, it is not the case in the state of Arhat or *pṛthagjana* (worldly beings) that the *karman*-s, wholesome and unwholesome – that are performed, do not have the indeterminate *karman*-s which are conducive to a rebirth. On the other hand, due to the lack of *anuśaya*-s, they are **incapable of producing a new existence**. Thus, in the sense of mentioning separated things, the “ca” is in the sense of addition (*samuccaya*).

“*Anuśaya*-s are the root of existence”: *anuśaya*-s are the root of existence, i.e., of rebirth or of *karman*, because they have the property of being the cause – this is the sense.²⁹¹

“It makes firm its root”: for, the root is its possession (*prāpti*)²⁹²; ‘it makes firm’ in the sense of not cutting off that root – this is the sense.²⁹³ **“It places itself in a series”**: for it causes to establish the continuity of the series of *kleśa*. **“It accommodates its field”**: for it makes the basis (*āśraya*) conducive to its abiding. **“It engenders its offspring”**: for it causes to produce the secondary defilements (*upakleśa*), just like attachment engenders shamelessness, arrogance, stinginess; in the same way, hatred engenders anger, envy, etc. **“It leads to *karma-bhava*”**: the *bhava* which itself is a *karman*; thus, “*karma-bhava*”; the meaning is that it generates this for the manifestation of a new existence.

²⁹¹ Dhammajoti comments (Dhammajoti 2015: p.329): From another perspective, all defilements arise on account of ignorance, and it is for this reason that it constitutes the first link (*nidāna*) in the twelvefold formula of conditioned co-arising (*pratītya-samutpāda*), even though there is no notion of the First Cause in Buddhism. Accordingly, ignorance is also declared to be the root of all existence. See also AKBh(P): v. 36cd, p.306.

²⁹² *prāpti* is acquisition and possession which is of two types: (1) acquisition of that which has not been obtained (*prāpta*) or of that which had been lost; and (2) possession of that which, having been obtained, has not been lost. *apṛapti* is the opposite. See AKBh(P): ii.36b, p.206.

²⁹³ Through a stream of possessions, i.e., a formation dissociated from thought (*citta-viprayuktasamskāra*), a life-stream stays connected to past defilements which in this way can function as a cause for the arising of other defilements. The stream of possession, however, can be severed through the path of seeing or the path of cultivation’. See AKBh(L), p.1765.

For this, “*anuśaya*-s are the root of existence” is the exposition of the meaning. “**It gathers up its own causes**”: ‘its own causes’ for it gathers up and gives rise to the improper mental application (*ayoniśomanasikāra*) of those *kleśa* which have not yet arrived or have not yet been established in form of cause – this is the sense.²⁹⁴ “**It causes one to be mistaken with regard to the object of consciousness**”: due to the grasping the things mistakenly or due to the harming the proper understanding of the person. “**It bends the stream of consciousness**”: for it turns the continuum of consciousness towards the object or towards rebirth.

If the “**root of existence**” is the acceptance of rebirth, this is the example of that. “**It makes one go astray from what pertains to the good**”: it causes one’s falling away from good *dharma*-s. “**It becomes a bond (*bandhana*)**” means to extend and spread the action of bonding. How? He says: “**By preventing the surmounting of the sphere of existence that which it belongs**”, i.e., nourishing the defiled spheres.²⁹⁵ Thus, this is what is being said: the *kleśa* which belongs to a particular sphere doesn’t surmount that sphere of existence.

The sixteen (functions are mentioned) in regard to another person. To them, six are added.

“11. It generates a weightiness of one’s basis, for it brings about an inaptitude in one’s basis

²⁹⁴ According to Collett Cox, “referring to the *Mahāvibhāṣā* and the *Prakaraṇapāda*, it discusses three conditions for the arising of defilements. The first being the cause (*hetubala*), i.e., the non-abandoned and not completely understood proclivity (*anuśaya*), the second being a conducive object-field (*viśayabala*) and the third being the impetus (*prayogabala*), i.e., the incorrect mental application (*ayoniśomanaskāra*) with regard to the object-field of a proclivity, which Saṃghabhadra identifies “as erroneous (*viparīta*) orientation (*ābhoga*), and compares the action of incorrect mental application to an object-field to that of boring a piece of wood: when this orientation of incorrect mental application occurs, the fires of lust are produced.” See Cox, p.78.

²⁹⁵ These ten functions of the defilements illustrate the conditions for the arising of the defilements, their range, their mode of operation, the close connection between the defilements and actions, and how actions lead to future rebirth.

Saṃghabhadra explains in his book (Ny, 596ab) that the *anuśaya*-s are capable of serving as the root of existence because, when a defilement is arising, it performs sixteen functions. Saṃghabhadra inserts six additional functions into Vasubandhu’s list of ten functions. See AKBh(L), p.1764.

for actions; 12. it loathes virtues, for its nature is opposed to the virtues; 13. it serves as the seat of reproach, for it projects bodily, vocal, and mental *karman*-s which are reproached by the wise; 14. it blocks the path of liberation, for it abandons drawing near to those who teach the true doctrine; 15. it plants the seeds of suffering, for it can generate all forms of suffering in *samsāra*; 16. it brings together that which is undesirable in the world in the form of *ādhipatya-phala*, for, by reason of this, there comes to be the deterioration of the external things.”²⁹⁶

“Others arise due to the force of attachment”, when there is attachment, the rest, beginning with the anger, also grow insidiously with respect to the same object. According to the Sūtra, because of love, aversion arises, and also that which is beginning with pride, etc. arises. Therefore, due to absence of *anuśayana*²⁹⁷ of attachment by taking an object without fluxes pertaining to the dissimilar spheres of existence, defilements do not grow insidiously.

“We shall explain this point later”: **“With respect to the thing which is appropriated either through a wrong view of a self or through craving, other *anuśaya*-s are also able to grow insidiously, just as the adherence of dust on a wet piece of cloth”**.²⁹⁸ We will make this understood later.

Is there an *anuśaya* called *kāmarāga*? For Vaibhāsika, *anuśaya* is equivalent to *paryavasthāna*; for Vātsīputrīya, *anuśaya* is the possession (*prāpti*); and for the Sautrāntika, it is the seed.²⁹⁹ Here, **“ulterior exit”** means later exit. **“Completely destroyed by keen**

²⁹⁶ Dhammajoti 2015: p.330.

²⁹⁷ It refers to the act or process of insidious growth.

²⁹⁸ See AKBh(P): v.17, p.795; See also AKV: i.4, p.14.

²⁹⁹ In regard to the nature of the defilements, the different Abhidharma schools discuss two prominent controversies, which are in some ways connected: (1) Can a distinction be made between defilements in the latent, potential form and the manifested form? (2) Are the defilements associated with (*samprayukta*) or dissociated from (*viprayukta*) mind? What is the relation between the defilements (whether latent or active) and the thought processes of the individual life-stream that they characterize?

strength” means destroyed with well and right strength. “Having abandoned together with its *anuśaya*”: in this example, there is a contradiction. For, in this compound, the property of being different is seen, just like Devadatta and his son.³⁰⁰ If it is so, **one then contradicts the Sūtra.**

“The contradiction to the Abhidharma”: *kāmarāgānuśaya* is associated with three faculties. What are those three? *kāmarāgānuśaya* is associated with the three faculties namely, pleasure, satisfaction, and equanimity.³⁰¹ Now a *dharma* disassociated from the mind cannot be accompanied by these faculties.³⁰² And this is in contradiction with the śāstra.

In the AKB, the controversy, between the Vaibhāṣika and the Sautrāntika, on the relationship between *anuśaya* and *pariyuṭṭhāna*, takes the form of a debate on how the compound *kāmarāga-anuśaya* (‘sensual-greed-latency’ of which sensual greed is the first component, latency, the second) is to be interpreted: Is it a determinative compound (*tatpuruṣa*) meaning ‘the *anuśaya* of *kāmarāga*’ as the Sautrāntika holds, or a descriptive compound (*karmandhāraya*) meaning ‘the *anuśaya* is *kāmarāga* itself’ as the Vaibhāṣika holds? The Vaibhāṣika opts for the second interpretation which accords with their tenet that there is no such thing as a latent defilement-defilement and *anuśaya* are just synonyms. See Dhammajoti 2015: p.340; see also Cox 1998: p.69.

³⁰⁰ To say that attachment is abandoned at the same time as its *anuśaya* is to say that attachment and its *anuśaya* are two distinct things, just like Devadatta and his son are two different person.

³⁰¹ They are one of the five mental faculties comes under *vedanā*. For more details see AKBh(P): ii.7, p.160-161.

³⁰² LVP(fn.): According to Vasumitra (172a, Wassilief, p. 265), the Mahāsaṃghikas say:

“The *anuśaya*-s are neither mind (*citta*) nor mental states (*caitta*). They do not have an object (*anālambana*, comp. *Kośa*, i.34, ii.34b). The *anuśaya*-s are different from the *pariyuṭṭhāna*-s (*kun nas dkris pa*): the first are disassociated from the mind (*viprayukta*), whereas the second are associated with the mind (*samprayukta*)”

The Sarvāstivādins (173b, Wassilief, p. 274) say:

“The *anuśaya*-s are mental states, and are associated with the mind. All the *anuśaya*-s are *pariyuṭṭhāna*, but all *pariyuṭṭhāna*-s are not *anuśaya*.”

According to Bhavya (180a, Rockhill, p. 188), the Ekavyavahārikas say:

“Since the mind is pure in nature, one cannot say that the *anuśaya*-s are associated with the mind or disassociated from the mind. The *anuśaya*-s are different from *pariyuṭṭhāna*-s (*kun nas idan ba*).” [See *Mahāvīyūtpatti*, 30.9.55; 109.59.57].

On the mind which is pure by nature, *Āṅguttara*, i.10, *Kośa*, vi.77, Wassilief, 265.

According to *Nettipakaraṇa*, p. 79:

“Former *avidyā* is the cause of later *avidyā*: former *avidyā* is *anuśaya* of *avidyā*; later *avidyā* is the *pariyuṭṭhāna* of *avidyā*.”

The Andhakas maintain:

“*anuśaya* is different from *pariyuṭṭhāna*;

an ordinary person’s mind is good, but he does not however cease from being “endowed with *anuśaya*” (*sānuśaya*); but one cannot say that he is *pariyuṭṭhita*, enveloped [by the defilements]. (*Kathāvatthu*, xiv.5).

The same Andhakas maintain that *pariyuṭṭhāna* is disassociated from the mind (xiv.6).

The Andhakas and certain Uttarāpathakas say that the *anuśaya*-s do not have an object (*anāramaṇa*) (ix.4); the Mahāsaṃghikas and the Saṃmitīyas say that the *anuśaya*-s are morally neutral, without causes, and disassociated from the mind (xi.1).

anuśaya as distinct from *pariyuṭṭhāna*, *Vibhaṅga*, p. 383.

“The explanation “with its *anuśaya*” as “with its consequences (*anubandha*)”: the consequence of *kāmarāga* has been explained with the word *anuśaya*. Moreover, the consequence (*anubandha*) of a defilement is the fact that it is conducive to the production of other defilements. Or the *anuśaya* can also be understood in the sense of continuation (*anuvrtti*); when one abandons *kāmarāga* together with its *anuśaya*, the process of defiling (*samkleśa*)³⁰³ does not continue furthermore - this is the sense.

“Or else, the Sūtra uses the word *anuśaya* metaphorically” that which is presented through metaphor is ‘metaphorical (*aupacārika*)³⁰⁴. Where is this metaphor referring to? **To the sense of possession.** The word *anuśaya* comes about in the *pariyavasthāna* with its correct sense. On the other hand, it uses in the sense of possession through metaphor, because possession (*prāpti*) has the property of being the cause of the *anuśaya*. Just as, because of the property of being the cause of the unpleasant feeling, “it is said ‘suffering is fire’”.

Similarly, the word *anuśaya* is “expressed in accordance with defining traits in **Abhidharma**”. “Expressing in accordance with defining traits” means something exists in respect to the defining traits or one shines by means of defining traits of reality.³⁰⁵ Thus, in accordance with defining traits says, the *anuśaya* is the “**defilement itself**”. It is because a defilement grows insidiously by way of taking an object, and by way of associating with a mental factor; therefore, it is *anuśaya*. On that account, ***anuśaya*-s are associated with the mind itself.** And this meaning is exemplified through a verse. *Anuśaya* is the *pariyavasthāna* itself-

³⁰³ Dhammajoti translates *samkleśa* as ‘pollution’. See Dhammajoti 2015: p.335.

³⁰⁴ It is one of the methods of presenting the teachings of the Buddha. In the Buddhist context, the Buddha’s teachings are often presented through *aupacārika* (those that rely on approximation or metaphor) and *lākṣaṇika* (those that correspond to actual defining traits, *lakṣaṇas*, of reality). See Salvini, Mattia. *Svayambhūvyākaraṇa: Introductory Sanskrit Course*. Thailand: IBC, 2022, p.229.

³⁰⁵ ‘*lākṣaṇika = lākṣaṇa+ ṭhan*’ is an example of a secondary derivative form, where suffix ‘*ika*’ is added with the verbal base. This is a *ṭhan-pratyaya* that refers to the sounds *ika*.

“1. because they defile the mind,³⁰⁶ 2. because they hinder,³⁰⁷ 3. because they are in contradiction with the good,³⁰⁸ and 4. yet because the wholesome appears, the *anuśaya*-s are not disassociated from the mind.”

“Because the *anuśaya*-s defile the mind”, meaning “due to the *anuśaya*-s, the mind is defiled”; apart from the *anuśaya*-s, the mind is not defiled. “Because they hinder”, which means “the wholesome which has not arisen (*apūrvā*) is hindered from arising”, i.e., with respect to the mind which is with *anuśaya*, the wholesome which has not arisen is hindered from arising. “Because they are in contradiction with the good”, the meaning of the verse is one falls away from the good which has already arisen, therefore, *anuśaya*-s are in contradiction with the good. Since one falls away from the wholesome which has already arisen, then, the *anuśaya*-s are in contradiction with the wholesome. “Therefore, the *anuśaya*-s are not *dharma*-s disassociated from the mind”. Since the *dharma*-s which are absent in the mind, therefore, defile the mind, etc. as mentioned above, are not possible. On the other hand, that all are associated with the mind makes sense.

³⁰⁶ Dharmatrāta states (*Samyuktābhīdharmahṛdaya*, p. 231): Because of two things, contaminants defile awarenesses: they are their supporting object and are associated (*saṃprayukta*). If contaminants were dissociated from awarenesses, they should not defile awarenesses as supporting object. See AKBh(L), p.1772.

³⁰⁷ Ibid. If contaminants were dissociated from awarenesses, they would be no obstruction at the moment the path arises: because they were not contrary to the awarenesses being successive.

³⁰⁸ Ibid. If contaminants were dissociated from awarenesses, they would not be contrary to good awarenesses (*kuśala citta*): because when simultaneously arising together with good awarenesses, no mistake would be made. Because of making a mistake, they are, therefore, not dissociated.

Conclusion

It is sometimes stated that the final goal of Buddhism is the liberation from or cessation of *duḥkha*, and this comes through the destruction of all defilements. The unenlightened worldly experiences *duḥkha* in *saṃsāra* on account of his *karman*; and *karman* is generated because of defilements. Therefore, defilements are the generating cause and supporting condition for *karman*. It is by reason of defilements (*anuśaya*-s) those *karman*-s accumulate, i.e., become necessarily productive of a retribution; without them, *karman*-s are incapable of producing new existences. Accordingly, defilements are the root of existence. As they are the root of existence, they must be eliminated, and it has been discussed in starting point of *Abhidharmakośa* that after having properly understood the nature of the *anuśaya*-s (*dharmapracicaya*), one can decisively eliminate them.³⁰⁹

Besides, the doctrine of the abandonment of defilements is correlated with the Sarvāstivādin cosmological view: to transcend *saṃsāric* existence, one must progressively abandon the defilements pertaining to the three spheres. A total of eighty-eight forms of the ten fundamental kinds of defilements are to be abandoned through (the path of) vision - thirty-two pertaining to the realm of sensuality; twenty-eight each, pertaining to the two upper spheres (the realm of fine-material and the realm of immaterial). Ten forms are to be abandoned through cultivation: four pertaining to the sensuality sphere; three each, pertaining to the two upper spheres.

³⁰⁹ dharmāṇāṃ pravīcayam antareṇa nāsti
kleśānāṃ yata upaśāntaye 'bhyupāyaḥ |
kleśaiś ca bhramati bhavāṇave 'tra lokas
taddhetor ata uditāḥ kilaiṣa śāstrā || AKBh. 1.3.

“Since without the analysis of the dharmas there is no means to pacify the afflictions, and since due to the afflictions the world wanders in this ocean of existence, thus, for the sake of that, this has been taught, indeed, by the teacher.”

In this way, through this sparse selection of five verses from AKV 5.1-5, I have attempted to convey the detailed analysis of *anuśaya*-s along with their different classifications into 6,7,10, 98, and the methods by which they are abandoned. However, a deeper comprehension of the subject matter will unavoidably result from the complete translation of Chapter Five but the selected verses could provide a considerable idea about that chapter.

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A study of Root and Object Conditions in Relations to Our Daily Lives

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1. Introduction

Our Lord Buddha taught the Dhamma for around 45 years after He attained enlightenment together with the power of omniscience (*sabbaññutañāṇa*). His teachings can be divided into three baskets such as *Vinaya*, *Suttanta* and *Abhidhamma Piṭaka*. Among of them, the *Abhidhamma* makes use of philosophical, abstract terms, such as, consciousness, mental factors, matter, faculties, etc., which are true in the absolute sense (*paramattha vacana*). The conventional reality is broken down to the minute elements of ultimate realities (*paramattha dhamma*) explaining their characteristics, functions, manifestations and causes.³¹⁰ *Abhidhamma* consists of seven books. The last book is known as *Paṭṭhāna*, the Book of Conditional Relations, synthesizes ultimate realities into a complex whole. The purpose of the *Paṭṭhāna* is to apply its scheme of twenty-four conditional relations to all the phenomena incorporated in the *Abhidhamma-Matrix*. Although, I will present the first two conditional relations which are Root condition and Object condition in this study. Due to the time limitation and word limitation, out of all the Conditional Relations, only the Root and Object conditions will be used in this study.

2. Tipiṭaka, Abhidhamma and Paṭṭhāna

The *Abhidhamma Piṭaka* is one of the three main divisions of the *Tipiṭaka*; the others being the Collection of Teachings (*Sutta Piṭaka*), and the Collection of Disciplines (*Vinaya Piṭaka*). There are seven texts in the *Abhidhamma Piṭaka* and the *Paṭṭhāna* is the last of these. The Theravāda *Tipiṭaka* edition of *Paṭṭhāna* consists of five volumes in total. The meaning of *Paṭṭhāna* in *Pāli* is “*Pakārehiṭhānaṃ paṭṭhānaṃ*” which is the happenings in various ways of conditional relations.³¹¹

³¹⁰ Venerable Dr. Nandamālābhivamsa, *Fundamental Abhidhamma: Part 1* (Sagaing: Centre for Buddhist Studies, 2nd edition, 2005), p. 22.

³¹¹ Ashin Kuṇḍalābhivamsa, *Paṭṭhāna and Vipassanā 1: Hetu Paccayo* (Yangon: Saddamaramsī Meditation Centre, 2008), p. 2.

Three main sections of the Paṭṭhāna are the *Paccayuddesa*, the ‘Enumeration of the twenty-four Conditions’, the *Paccayaniddesa*, the ‘Analytical Exposition of the Conditions’, and the *Paṭiniddesa*, lit. trans. ‘coming back to a subject again’. The *Paṭiniddesa* makes up the rest of the Paṭṭhāna and explains the interrelations between phenomena in a great detail. The *Paccayuddesa* and *Paccayaniddesa* are well known amongst the lay people and ritualistically recited by most Myanmar Buddhists, while the *Paṭiniddesa* is the focal of scholastic study in Paṭṭhāna studies.

In the methods of the Four Noble Truths and Dependent Origination, only the manifested causes and effects are considered. But, in Paṭṭhāna, the forces as twenty-four conditions that bring about the relations between the causes and effects are also taken into account, and it is with these forces that this subject is primarily concerned.³¹² In order to understand Paṭṭhāna, it is crucial to see it through the lens of Abhidhamma themes. That is, in the Theravāda Abhidhamma, there are four ultimate realities (*paramattha-dhamma*): the consciousness (*citta*), the mental factors (*cetasika*), the matter (*rūpa*) and *Nibbāna*. In the Paṭṭhāna, the final analysis of any relationships between the conditioning states (*paccaya-dhamma*) and conditioned states (*paccayupanna-dhamma*) resorts to the four ultimate realities. *Nibbāna* in the Abhidhamma terms is expressed as unconditioned element (*asaṅkhatā-dhātu*) i.e. that which is not produced by any cause or condition. By definition, it cannot be a conditioned state. The other three ultimate realities, consciousness, mental factors, and matter, which can be both conditioning states and conditioned states. In other words, the Paṭṭhāna explains specific relations and correlations between the four ultimate realities by highlighting the conditioning forces involved in and acting on these relations. We can study twenty-four conditional relations in Paṭṭhāna.

3. Root Conditions and Our Daily Lives

3.1. Six Roots

Root or *Hetu* in *Pāli* here refers to the mental factors that serve as roots for their concomitant consciousness, mental states and mind-produced matters in the same way as real roots do for a tree. They are six in number: *Lobha* (craving), *Dosa* (hatred), *Moha* (delusion), *Alobha* (non-craving), *Adosa* (non-hatred) and *Amoha* (non-delusion).³¹³

³¹² U Nārada Mūla Paṭṭhāna Sayadaw, *Conditional Relations: Paṭṭhāna Volume 1* (Bristol: The Pali Text Society, 3rd edition 2010), p. xv.

³¹³ U Hla Myint, *Paṭṭhāna in Daily Life: An Introduction to the Law of Conditionality* (2010), p. 49.

These six roots are conditioning the consciousness and the mental factors; the rooted mind-produced matter, and rooted rebirth *kamma*-produced matter are collectively known as *sampayuttakhandhā* in one's continuity of consciousness (*santāna*). Hence, the six roots are conditioning both the matter (*rūpa*) and the mind (*nāma*). When the three *akusala* roots are the conditioning states, consciousness and mental factors, the conditioned states are also unwholesome and hence the mind becomes defiled. The mind is no longer clear and the matter also is neither clear nor pure but gets defiled. When the three *kusala* roots are the conditioning states, the matter and consciousness as well as mental factors become clear, resulting in an increase of *kusala dhamma*.

In the Buddha's teachings, these six roots are compared to the roots of a tree. Trees with good roots, trees whose roots are not infected or damaged will certainly grow. Whereas trees with bad roots, trees whose roots are infected or damaged will not be able to grow but will gradually deteriorate. Similarly, the results of *kusala* and *akusala* root conditioning states and the conditioned states produced are the same in our *santāna*.³¹⁴

Every ordinary human being develops thoughts on *Akusala* side in most of the time. If we carefully investigate our mind as well as how others are activated in the society. Not only that if we carefully investigate the human history then we can find how people were engaged in wrong activities. When check about the *Akusala* and formation of *Akusala* three categories has been given as Consciousness Rooted in Attachment, Ill-will and Ignorance.

These six roots are present in the *santāna* of all sentient beings. All these six roots, sometimes the *akusala* roots and at other times, the *kusala* roots are present in the *santāna* of worldlings (*puthujjana*), stream-winners (*sotāpanna*) and once-returners (*sakadāgāmi*). For the non-returners (*anāgāmi*), there are only five roots: *lobha*, *moha*, *alobha*, *adosa* and *amoha* but no more *dosa* is present. For the arahants only three roots: *alobha*, *adosa* and *amoha* are present. These are only functional, indeterminate (*abyākata*) roots.

³¹⁴ Second time: Kuṇḍalābhivaṃsa, p. 6.

3.2. Three *Akusala* Roots

In order not to have *lobha*, *dosa* and *moha*, to arise the faults of these should be known. Only on knowing the faults, they can be prevented from arising. By knowing the benefits of *alobha*, *adosa* and *amoha*, the individuals can strive for having these *kusala* roots in their *santānas*.

Lobha, *dosa* and *moha* can cause *akusala* to arise in our *santāna* of, as follows: It gives support to -

pānātipāta = taking life of others;

adinnādāna = stealing other's properties;

kāmesumicchācārā = doing wrong to the members of other families. (sexual misconduct)

musāvāda = telling lies;

pisunavāsā = slandering;

pharusāvācā = speaking harshly;

samphappalāpa = speaking frivolously;

abhijjhā = intending to get other's property unlawfully;

byāpāda = intending to destroy others;

micchādiṭṭhi = thinking right to be wrong and wrong to be right.

“Of these ten unwholesome Kammās, killing, harsh speech and ill will spring from the root of hatred...” That means when a person kills, or speaks harshly, or is angry, that *Akusala* is accompanied by the root of hatred, *Dosa* accompanies it. “... sexual misconduct, covetousness, and wrong view from the root of greed; ...” Through *Lobha*, people commit sexual misconduct, have covetousness and the wrong view. Whenever we have the wrong view, we have some attachment. *Lobha* or greed *Lobha* or greed always accompanied the wrong view. “... the remaining four arise from two roots.” The remaining ones may arise from either *Lobha* or *Dosa*. The volition is driving the other four acts - stealing, lying, slandering, and frivolous talk - may be accompanied by either greed or hatred. The root *Moha* *Moha* invariable accompanied all *Akusala* courses of action. There is always *Moha*, either *Moha* and *Lobha*, or *Moha* and *Dosa*, or just *Moha*.³¹⁵

³¹⁵ Venerable Sayādaw Sīlānanda, *Handbook of Abhidhamma Studies - Volume 2* (West Malaysia: Selangor Buddhist Vipassanā Meditation Society, October 2012), p. 199.

Immoral roots generated unwholesome minds. In the consciousness rooted in attachment, only two roots *lobha* and *moha* are functioning. In the consciousness rooted in ill-will, only two roots, *dosa* and *moha* are acting. In the consciousness rooted in ignorance, only one root is *moha*. Here in this explanation, one particular point has arisen in *Akusala cittas*, only few roots are functioning but only some of the roots. In this manner, all the *Akusala* consciousness are weak in quality wise. Because only some of the roots are performing there, that is quite the opposite in the *Kusala cittas*.

3.3. Three Kusala Roots

Alobha, *adosa*, and *amoha* can cause the following wholesome deeds (*kusala kamma*) to arise in one's *santāna*: not to take others' life; not to steal; not to have sexual misconduct; not to tell lies; not to do back-biting; not to use harsh words; not to speak frivolous words; not to take other's property unlawfully; not to destroy others, and not to have wrong views. These last three mental actions are *Alobha*, *Adosa*, and *Amoha*. Non-covetousness is *Alobha*, Non-ill-will is *Adosa*, and non-delusion is *Amoha*.³¹⁶

The wholesome deeds do not have negative aspects, they can function with all the roots together such as *Alobha*, *Adosa* and *Amoha*. "Evil conduct" called the ten unwholesome actions. Of the ten, *dosa-mūla cittas* accomplished killing, harsh speech and ill-will. *Lobha-mūla cittas* accomplished the sexual misconduct, covetousness and wrong view. Either *lobha-mūla cittas* or *dosa-mūla cittas* may accomplished stealing, lying, slandering and vain talk.

That is why all the *akusala cittas* are two-rooted, while all the *kusala cittas* are three rooted. When we know the benefits of *alobha*, *adosa* and *amoha*, we can quickly know the faults of *lobha*, *dosa* and *moha*. In this manner, it is understood that any ordinary human being while living collects more *Akusalas* than *Kusalas*. But in quality wise, his many *Akusala* collection will become less effective than the effective of little *Kusala* collection.

3.4. Advantages of Kusala Roots and disadvantages of Akusala Roots

The benefits of *alobha*, *adosa* and *amoha* are explained as follows:

(1) "*Alobho dāna hetu*"

³¹⁶ Second time: Sīlānanda, p. 201.

Alobho, not wanting, is *dāna hetu*, the cause for dispensing charity (or) for being fully endowed with *dāna* merit. *Alobho dāna hetu* means lack of greed is the basis for generosity.

“*Adoso sīla hetu*”

Adoso, not having anger is *sīla hetu*, the cause for being fully endowed with morality. *Adoso sīla hetu* means lack of aversion is the basis for virtue.

“*Amoho bhāvanā hetu*”

Amoho, having wisdom, is *bhāvanā hetu*, the cause for being fully endowed with the practice of meditation. *Amoho bhāvanā hetu* means lack of delusion is the basis for developing the mind in meditation.

Alobha helps to become endowed with *dāna* merit. *Lobha* makes one not to be able to donate. *Adosa* assistances one to be fully endowed with *sīla*. *Dosa* supports to break *sīla*. *Amoha* aids to become fully endowed with *bhāvanā* merit. *Moha* facilitates to make it impossible to meditate. So, we should try to eliminate *lobha*, *dosa* and *moha* as quickly and as much as possible and exert effort to be complete with *alobha*, *adosa* and *amoha* in our *santāna*.

(2) “*Alobhena pettivisaye upapatti na hoti*”

Alobhena = with *alobha*; *pettivisaye* = in *peta* realm;
upapatti = rebirth; *na hoti* = is not possible.

Alobhena pettivisaye upapatti na hoti means *alobha* is not the cause for one to be reborn in *peta* realm.

“*Adosena niraye upapatti na hoti*”

Adosena = with *adosa (mettā)*; *niraye* = in hell;
upapatti = rebirth; *na hoti* = is not possible.

Adosena niraye upapatti na hoti means *adosa* is not the cause for one to go down to hell.

“*Amohena tiricchāna yoniyam nibbatti na hoti*”

Amohena = with wisdom (*amoha*); *tiricchāna yoniyam* = in animal world;
nibbatti = to be reborn; *na hoti* = is not possible.³¹⁷

Amohena tiricchāna yoniyam nibbatti na hoti means *amoha* is not the cause for one to be reborn in the animal world.

³¹⁷ Third time: Kuṇḍalābhivaṃsa, p. 11.

It is obvious that *alobha* is not the cause for one to be reborn in *peta* realm; *adosa* is not the cause for one to go down to hell and *amoha* is not the cause for one to be reborn in the animal world. It is obvious that *lobha* is the cause to be reborn in the *peta* realm; *dosa* is the cause to be reborn in hell (*niraya*) and *moha* is the cause for one to be reborn in the animal realm. So, it is evident that roots are conditioning.

Due to root condition (*hetu paccayo*), when *alobha* and *adosa* are the conditionings, people can be reborn in human, *deva* and *brahma* worlds. *Amoha* means wisdom (*paññā*). With this wisdom, the noblest and highest effect that can be achieved is the attainment of *nibbāna*. Individuals with this wisdom can be reborn in human, *deva* and *brahma* worlds.

To be able to die without delusion (*amoha*) is very important. When one is accustomed to wisdom (*amoha*) and, on dying with (*amoha*), according to one's *pāramitā*, one will reach noble and nobler realms and attain *nibbāna*. To die with *paññā*, one should do contemplating. *Vipassanā ñāṇa* can develop while reflecting. On dying with *vipassanā ñāṇa*, one will reach noble and nobler realms. On nearing death, most of individuals have to face a fatal illness. When an individual can contemplate very well to overcome this illness and if he dies while considering, we can say this is dying with wisdom (*amoha*). Due to this *amoha* root conditioning, the individual can be reborn in noble and nobler realms. So, we must practice *satipaṭṭhāna vipassanā* to be able to die with *amoha*.

When the three rotten roots, *lobha*, *dosa* and *moha*, are conditioning, an individual can become an animal, a *peta* or go down to *niraya*. When the three good roots, *alobha*, *adosa* and *amoha* are conditioning, an individual can be reborn in the human, *deva* and *brahma* worlds and can even reach up to *nibbāna*.

(3) “*Alobho ārogyassa paccayo hoti*”

Alobho = the non-greed; *ārogyassa* = of having good health;

paccayo = the cause; *hoti* = is.

Alobho ārogyassa paccayo hoti means *alobha* is the cause for having good health.

“*Adoso yobbanassa paccayo hoti*”

Adoso = the non-anger, the absence of anger; *yobbanassa* = of looking younger;

paccayo = the cause; *hoti* = is.

Adoso yobbanassa paccayo hoti means *adosa* is the cause for youthfulness.

“*Amoho dīghāyukatāya paccayo hoti*”

Amoho = the wisdom; *dīghāyukatāya* = of having longevity;

paccayo = the cause; *hoti* = is. ³¹⁸

Amoho dīghāyukatāya paccayo hoti means *amoha* is the cause for longevity.

The individual has the habit of less greed in eating and in other bodily or verbal actions will act moderately and in balance. So, these individuals are healthy. On the contrary, the greedy individual will overeat when he sees the food he likes. A greedy person is a heavy eater. Thus, overeating will cause indigestion. *Alobha* is the cause for having good health. *Lobha* is the cause for having poor health.

Adosa, non-anger, is the cause for youthfulness. As *adosa* is the cause of youthfulness, then *dosa*, anger, must be the cause of easy aging. An angry individual with intense *dosa*, burning with the fire of *dosa*, gets old quickly. As *dosa* rages, it starts to consume the mind-rooted matter in one's *santāna*. The graying of hair, deafness, stooping and toothlessness tend to come quickly to an angry person. Anger, *dosa* is the actual cause for getting old quicker than usual. Having *adosa*, *mettā* in abundance is the actual cause of youthfulness.

Wisdom, *amoha*, is the cause for longevity. If one has insight, one performs only right deeds and refrains from performing unsuitable acts. So, he will enjoy longevity. Delusion, *moha* is the cause of having a short life. Due to illusion, one does not know what is good or bad, what is compatible or not, what is suitable or not for him. If he acts thus, the life can be shortened.

The conditioning states have two causes: one produces good and has bad effects. All individuals, who do not attain arahatship yet, have these roots. So, everyone should be especially mindful.

(4) “*Alobho bogasampattiyā paccayo hoti*”

Alobho = the *alobha*, having no covetousness;

bogasampattiyā = of being fully endowed with wealth;

paccayo = the cause; *hoti* = is.

Alobho bogasampattiyā paccayo hoti means *alobha* is the cause for having wealth in abundance.

³¹⁸ Fourth time: Kuṇḍalābhivaṃsa, p. 16.

“*Adoso mittasampattiyā paccayo hoti*”

Adoso = the *mettā*, having neither anger nor doing wrong to others;

mittasampattiyā = of being complete with friends; *paccayo* = the cause; *hoti* = is.

Adoso mittasampattiyā paccayo hoti means *adosa* is the cause for having many friends.

“*Amoho attasampattiyā paccayo hoti*”

Amoho = the *amoha*, the wisdom; *attasampattiyā* = that makes oneself acquire all-round completeness; *paccayo* = the cause; *hoti* = is.³¹⁹

Amoho attasampattiyā paccayo hoti means *amoha* is the cause for having completeness.

Out of the roots in *santāna*, *alobha*, having no covetousness is the cause for acquiring wealth. Generous persons usually are fully endowed with luxuries, properties and precious things. Because of having no desire, one will dispense charity. When one performs charity, one gets more and more property in this very life and also in future existences. As *alobha* is the cause of having wealth in abundance, *lobha* must be the cause for poverty. When one is too greedy, one cannot dispense charity. A covetous person may be in scarcity in this life and future existences, which is evident.

Angry people often tend to lose friends because they have no forbearance and will not tolerate anything. So, they cannot have close friends. *Dosa* and intolerance are compatible with one another. Because of intense anger, one cannot handle and because *Adosa*, *mettā* is the cause for having many friends. One who wants others to be happy can take many things. *Adosa* and tolerance are compatible to one another. One who can tolerate must have plenty of *mettā* (*adosa*) in one's *santāna* whereas one who cannot accept must have anger in abundance. If one can have tolerance towards everything, he will gain friends.

An individual without delusion or with *amoha* can differentiate between what is right and wrong, what is suitable and what is unsuitable. So, he shall acquire completeness in all aspects. *Amoha* is the cause of having fullness. As *amoha* is the cause for having entirely, *moha* must be the cause for having incompleteness and degeneration. An individual with *moha* cannot differentiate between what is right and what is wrong; what is suitable and what is unsuitable and what is proper and what is improper. So, he will get degenerated. The saying “Not knowing poses more difficulty than not having” means *moha*. It is also known as

³¹⁹ Fifth time: Kuṇḍalābhivaṃsa, p. 20.

avijjā or *moha*. *Avijjā* means “in darkness” or having no light. When an individual cannot differentiate between what is right from what is wrong; what is suitable from what is unsuitable; and what is beneficial from what is unbeneficial, he will get degenerated.

So, we must try to remove the outcoming of *akusala* roots, *lobha*, *dosa*, *moha* and to develop the *kusala* roots, *alobha*, *adosa*, *amoha* in our daily lifes, mindfully.

4. Object Condition and Our Daily lives

4.1. Panhāvāro, Paccayānulomaṃ, Vibhaṅgavāro

In *Panhāvāro*, *Paccayānulomaṃ*, *Vibhaṅgavāro*, it describes as the following.

- *Faultless state is related to faulty state by object condition.*

After having offered the offering, having undertaken the precept, having fulfilled the duty of observance, (one) enjoys and delights in it. Taking it as object arises lust, arises wrong views, arises the doubt, arises restlessness, arises grief. (One) enjoys and delights in (such acts) formerly well done. Taking it as object arises lust, arises wrong views, arises the doubt, arises restlessness, arises grief.

- Faulty state is related to faulty state by object condition.

(One) enjoys and delights in desire. Taking it as object arises lust, arises wrong views, arises doubt, arises restlessness, arises grief. (One) enjoys and delights in wrong views. Taking it as object arises lust, arises wrong ideas, arises the doubt, arises restlessness, arises grief. Taking doubt as an object, arises doubt, arises wrong views.

- Indeterminate (Abyākata) state is related to faulty state by object condition.

(One) enjoys and delights in the eye. Taking it as object arises lust, arises wrong views, arises doubt, arises restlessness, arises grief... ear . . . nose . . . tongue... body . . . visible object . . . sound . . . smell . . . taste . . . tangible object . . . (heart-) base... (One) enjoys and delights in the resultant indeterminate or functional indeterminate (*abyākata*) aggregates. Taking it as object arises lust, arises wrong views, arises doubt, arises restlessness, arises grief.³²⁰

So, we must prevent *akusala dhamma* and try to develop *kusala dhamma* when we meet objects in our daily lives.

4.2. Six Objects

The six objects are the conditioning states. The respective six consciousnesses are known as consciousnesses of living beings which, are the conditioned states. In the *santānas* of various individuals, due to six objects, the separate six consciousnesses arise. The effect, the six consciousnesses, are formed only at the moment when the cause, the six objects, impinges on the six sensitivities. No effect can arise in the absence of a sense impression.

When a visible object (*rūpārammaṇa*) impinges the eye sensitivity, eye consciousness (*cakkhaviññāṇa*) arises. Similarly, when a sound, an audible thing (*saddārammaṇa*) invades the ear sensitivity, *Sotaviññāṇa*, ear consciousness arises. When smell, an odorous object (*ghandhārammaṇa*) impinges the nose sensitivity, nose consciousness (*ghānaviññāṇa*) arises. When the taste or a sapid object (*rasārammaṇa*) impinges the tongue sensitivity, tongue consciousness or the cognition of the taste (*jivhāviññāṇa*) arises. When a tangible object (*phoṭṭhabbārammaṇa*) impinges the body sensitivity, body consciousness (*kāyaviññāṇa*)

³²⁰ Third time: Nārada, p. 202.

arises. When the mind cognition, a cognizable object (*dhammārammaṇa*) impinges the mind sensitivity, mind consciousness (*manoviññāṇa*) arises.

We can say that the six objects are stimulators, the six sensitivities are receptors, and the six consciousnesses are sparks. So, in one's own *santāna*, there are stimulators, receptors and sparks. Only at the moment of rising of the sparks, is nothing done in *vipassanā* meditation. For example, there is no flame in a matchstick, no flame in a matchbox, but when we strike a matchstick into a matchbox, a flame is produced. The matchstick is the stimulator, the matchbox is the receptor and the flame is the spark.

In the same way, the six consciousnesses arise in our *santānas*. They are likened to the flame and the sparks being produced. At the very moment the spark appears, we should note, 'seeing, seeing'; 'hearing, hearing'; 'smelling, smelling'; 'eating, eating'; 'touching, touching'; 'thinking, thinking'. These are the critical points in the contemplation of *vipassanā* meditation.

A door is a place where the two persons come to exist.³²¹ An incoming person has to come through this door, as an outgoing person has to leave through this door also. The two persons, one who goes and the other who enters, both come to exist at this place and so it is named the door.

The same phenomenon applies to eye-door (*cakkhudvāra*), ear-door (*sotadvāra*), nose-door (*ghānavdāra*), tongue-door (*jivhādvāra*), body-door (*kāyadvāra*) and mind-door (*manodvāra*). Through these doors, the respective consciousnesses can enter or leave. Eye consciousness can enter or leave through the eye-door (*cakkhudvāra*). Also, the eye-consciousness arises at the eye-sensitivity (*cakkkhuppasāda*). It means one must be able to note to perceive this phenomenon of the arising as well as the passing away. If one can be perceived thus, he is being successful. If not, he is not successful yet at the eye-door.

4.3. Contact with Pleasant Objects

Akusala dhamma which brings suffering must be abandoned and efforts are to be made to be complete with *kusala dhamma*. The Buddha expounded that and it is essential.

³²¹ Ashin Kuṇḍalābhivamsa, *Paṭṭhāna and Vipassanā 2: Ārammaṇa Paccayo* (Yangon: Saddamaramaṁsī Meditation Centre, 2008), p. 54.

Therefore, one shall dwell in making efforts to abandon the unwholesomeness and to be complete with wholesomeness. It means one shall dwell paying attention and contemplating. If one cannot pay attention, unwholesomeness will become very evident. Pleasant objects strike the six kinds of sensitivities such as sight, sound, taste, touch and object of thought with the respective sensitivities of eye, ear, nose, tongue, body and mind. If one cannot pay attention, cravings *lobha* will arise.

4.4. Contact with Unpleasant Objects

If one cannot pay attention, on encountering opposing unpleasant sight, sound, touch, and so on, grief, *domanassa* and anger, *dosa* will arise. Without paying attention, when meeting with agreeable objects, cravings *lobha* will take place, with disagreeable object, anger, *dosa* and grief, *domanassa* which are all *akusala* will arise.

4.5. How to remove *akusala dhamma* and How to develop *kusala dhamma*

When we meet with pleasant objects, we should pay attention that one must have performed good deeds to have *kusala kamma* before so as to be able to meet with good sense objects now. Due to being good before, one now is meeting with pleasant objects. Later on, in future also, to meet with good objects and realize the bliss of *nibbāna*, it is certainly necessary to perform wholesome (*kusala*) deeds, and by reflecting thus, *kusala* will arise.

When one meets with unpleasant objects, he must have performed *akusala kamma* in the previous existences. One cannot be overcome by doing bad deeds or *akusala kamma*. One can overcome by *kusala dhamma*. Due to this knowledge, as soon as one pays attention to this effect that wholesome deeds must be done more than before, and *kusala* will arise.

Sometimes one can pay attention, but at other times it may not be possible. When the object becomes the object of intense or gross thought, with the object being pleasant and agreeable, one may become delighted and get attached to it and thus one may not be able to pay attention. Vicious greed (*visamalobha*) may arise in some individuals. For, on encountering pleasant objects (*iṭṭhārammana*), we must try to pay attention.

Especially on encountering unagreeable and very unpleasant objects, sometimes one may not be able to pay attention, and one may have anger or grief. Sometimes paying attention gains the upper hand, but at time it may not be so. It must be remedied by recognizing.

Taking note is the best remedy. As soon as noting can be done, this *dosa* and *domanassa* do not have the chance to appear. One must note, “angry, angry, disturbed, disturbed”. When *Samādhi* and *ñāṇa* becomes strengthened, one can perceive the dissolution of anger or disturbances. If the *Samādhi* and *ñāṇa* is still weak, one cannot perceive this yet.³²² So, we must practice every day, every time not to appear *akusala citta* when we meet pleasant or unpleasant objects.

5. Conclusion

Paṭṭhāna is the teaching on conditional relations between various conditioning states and conditioned states. It is the most scientific explanation given on conditional relations. Hence, in this age of science, those who want to study the Buddha’s teachings scientifically should study Paṭṭhāna treatise where various conditional relations are explained. The conditional relations between the conditioning state (cause) and the conditioned state (effect), such as *rūpa* cause and *nāma* effect; *nāma* cause and *rūpa* effect; *rūpa* and *nāma* cause to form *nāma* effect, and *rūpa* and *nāma* cause to form *rūpa* effect are clearly explained. Since this is a scientific era, it will be convincing and reliable only when the conditional relations between *rūpa* dhamma and *nāma* dhamma can be explained. Due to the intensive research carried out by the present day scientists, the conditional relations of arising and passing away of matter (*rūpa dhamma*) is distinctly known. The arising and passing away of about one million *rūpa dhamma* in one second has been discovered. The Buddha had seen this phenomenon over 2500 years ago. Due to this discovery, the scientists have found the truth in the Buddha’s teaching and are having more faith in it.

The conditional relations of arising and passing away of mind (*nāma dhamma*) has not been fully discovered by the scientists yet, but they are still searching. When this phenomenon is discovered, the Buddha’s *sāsanā* will become more convincingly dependable. The Buddha had known this phenomenon for over 2500 years ago. In one second, about one lakh of ten million (10,000,000 x 100,000) arising and passing away of *nāma dhamma* was seen by the Buddha. Even though the scientists have not found this yet, they are still searching for it and if discovered, there will be more faith in the Buddha’s *dhamma*. Anyone who wants to study scientifically the conditional relations or cause and effect scientifically must study the

³²² Second time: Kuṇḍalābhivaṃsa, p. 61.

Paṭṭhāna treatise which is fully adequate. If one knows clearly the conditional relations described in Paṭṭhāna, he can live well in his life because he can avoid *akusala kamma* and try to develop *kusala kamma*.

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An Interpretation of Yin-shun's Analysis Based on Nāgārjuna's Four

Siddhānta Classification

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Introduction

From the early Buddhist texts, we can learn that the Buddha was very adept in perceiving individuals' mental qualities and their capabilities of learning and in guiding them skillfully. In fact, skillful means (**upāya*) is an integral part of the promulgation of Buddhism. However, there are various skillful teachings and Buddhist doctrines being spread and circulated in Buddhism. Yin-shun (1906-2005), who was a scholarly prolific and influential Chinese Buddhist monastic in the twentieth century, attempted to explain the differences between the Buddhist texts that are preserved in the Chinese *tripiṭaka* based on Nāgārjuna's *four Siddhānta*. In fact, Nāgārjuna's thinking and his principles of *four Siddhānta* in his *Commentary on Mahāprajñāpāramitā Sutra* (in Chinese: *Dazhi du lun*; DZDL) had notably influenced Yin-shun's approach of investigation. As Yin-shun said, he held Nāgārjuna in esteem and DZDL is the essential basis for him to master the Āgamas.³²³ The *four Siddhānta* is his chief guidance in his study of Indian Buddhism for the purpose of revealing the original teaching of Buddhism.

Four Siddhānta—Classification of skillful means

Nāgārjuna categorized the various skillful means in Buddhism into four main purposes. He named his categorization as "*four Siddhānta* (**catuḥ-siddhānta*)."*Siddhānta* is originally a Sanskrit compound term: *siddha* has the meanings of "accomplished," "perfected," and "proven;" *anta* has the meanings of "end," "border," "limit," and "conclusion." Thus, *Siddhānta* can be literally translated as "established end" and might be

³²³ 《大智度論》是龍樹所造，鳩摩羅什所譯，這是中國漢譯保有的大論，也是我「推重龍樹，會通阿含」的重要依據。[*Mahāprajñāpāramitā-sāstra* was composed by Nāgārjuna and translated by Kumārajīva, it is a major [Buddhist] treatise preserved in Chinese translation, which is also an important basis for me to "hold Nāgārjuna in esteem and master the Āgamas".] Yin-shun, *平凡的一生* (重訂本) [*An Ordinary Life* (Revised ed.)], 169.

translated as "doctrine," "dogma," or "tenet" from a philosophical perspective.³²⁴ Other English translations of *Siddhānta* include "doxography" or "classification of views,"³²⁵ or "accomplishments."³²⁶ *Siddhānta* is a familiar concept in Tibetan Buddhism. However, the terminology of *four Siddhānta* was first created by Nāgārjuna. The *four Siddhānta* are: the Ultimate Siddhānta (**pāramārthika siddhānta*), the Antidote Siddhānta (**prātipākṣika siddhānta*), the Siddhānta Specific to A Person (**prātipaurusika siddhānta*), and Worldly Siddhānta (**laukikasiddhānta*).³²⁷

Materials on *four Siddhānta* in the Chinese Buddhist Canon

Nāgārjuna's *four Siddhānta* had a significant influence on the Chinese Buddhist masters in their classifications and interpretations of Buddhist doctrines. Zhi-yi (智顛; 538-597), the founder of Tiantai School, interpreted the *four Siddhānta* as the four appropriate methods:³²⁸ in accordance with desires, with what is appropriate, with corrective reasons, and with the Truth.³²⁹ Zhi-yi also commented on the *four Siddhānta* in *Profound Meaning of the Sutra on the Lotus of the Marvelous Dharma*, stating that the *four Siddhānta* are designed for people of sharp or dull faculties. Persons of sharp faculties are able to comprehend the Ultimate Siddhānta, whereas people of dull faculties need to learn the cultivation of goodness and eradication of evils first before they are ready for the supreme Truth.³³⁰ Ji-zang (吉藏;

³²⁴ Changkya Rölpa Dorjé, *Beautiful Adornment of Mount Meru. A Presentation of Classical Indian Philosophy*. Traduit par Donald S. Lopez Jr., Somerville, Wisdom Publications, coll.«The Library of Tibetan Classics», 2019. 1-2.

³²⁵ Lopez, Manuel. "Contemplative Practice, Doxographies, and the Construction of Tibetan Buddhism: Nupchen Sangyé and the Lamp for the Eye in Meditation." *Religions* 9, 11, (2018): 360. <https://doi.org/10.3390/rel9110360>

³²⁶ Translation in DDB: <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=%E5%9B%9B%E6%82%89%E6%AA%80>. Accessed Jan 9 2022.

³²⁷ 有四種悉檀：一者、世界悉檀，二者、各各為人悉檀，三者、對治悉檀，四者、第一義悉檀。四悉檀中，一切十二部經，八萬四千法藏，皆是實，無相違背。[There are four types of *siddhānta*: first, the Worldly Siddhānta; second, the individual point of view; third, the Antidote Siddhānta; fourth, the Ultimate Siddhānta. The *four Siddhānta* embraces all the twelve divisions of Buddhist Canon and eighty-four thousands of Dharma treasure. They are all true and do not go against [the Buddha's teaching].] DZDL, fascicle 1, (CBETA 2021.Q3, T25, no. 1509), 59.

³²⁸ Four appropriate methods: 四隨

³²⁹ 禪經云。佛以四隨說法。隨樂隨宜隨治隨義。[Meditation sutras said, the Buddha teaches beings in compliance with four appropriate methods: in accordance with desires, with what is appropriate, with corrective reasons, and with the Truth.] *摩訶止觀* [Mohe Zhiguan], fascicle 1, (CBETA 2021.Q4, T46, no. 1911), 4.

³³⁰ 悉檀是佛智慧，對利鈍緣則成四種。利人聞世界解第一義... 若鈍人未悟，更須為人生善、對治破惡，乃入第一義... 四悉檀法，專為鈍者，對義是同，次第則異。[*Siddhānta* is the Buddha's wisdom that can be categorized into four types according to the sharp and dull faculties [of the objects]. Persons of sharp faculty listen to the Ultimate Siddhānta... persons of dull faculty who are yet to be enlightened, they first need the individual point of view to cultivate goodness and the Antidote Siddhānta to eradicate the evil, then

549-623), master of Sanlun School, also commented on the *four Siddhānta* in his *Profound Commentary on the Lotus Sutra*. He said that those who grasp the *four Siddhānta* can fully comprehend the Buddha's intention and find no contradictions among all the Buddhist scriptures. Furthermore, the application of the later three *Siddhānta* is out of one's kindness and patience, and only people who possess insight into emptiness are able to understand the Ultimate Siddhānta.³³¹ Guan-ding (灌頂; 561-632), a disciple of Zhi-yi and the composer the *Profound Commentary on Mahāparinirvāṇa Sutra*, also remarked on the *four Siddhānta*, stating that the *four Siddhānta* are meant to delight the sentient beings, to guide them to cultivate goodness, to destroy their evildoings, and to reveal the ultimate Truth to them.³³² Cheng-guan (澄觀; 738-839) of Huayan School concluded that all the types of commentaries are grouped under two meanings and within the *four Siddhānta*. The Worldly Siddhānta is to delight sentient beings, the Siddhānta Specific to A Person is for cultivating goodness, the Antidote Siddhānta is for eliminating evils, and the Ultimate Siddhānta is for realizing the Truth.³³³ Zhi-xu (智旭; 1599-1655), who composed the *Interpretation on The Essentials of Amitābha Sutra*, answered a question about the manifestation of the birds in the *Amitābha Sutra* by referring to the *four Siddhānta*. He stated that there are four main causes-and-conditions for the birds to appear in different forms: first, to delight the sentient beings; second, to guide the beings to cultivate goodness; third, to stop the beings from cultivating inferior thoughts and to counteract the discriminating mind; and, fourth, the bird is

they can enter the Ultimate Siddhānta... The *four Siddhānta* are especially for dull faculties; they are essentially the same but different in its sequence.] *妙法蓮華經玄義* [*Profound Meaning of the Sutra on the Lotus of the Marvelous Dharma*], fascicle 1, (CBETA 2021.Q4, T33, no. 1716), 686.

³³¹ 「了四悉檀，善識佛意，於十二部經八萬法藏不相違背。」以慈忍故依三悉檀，具空觀故識第一義，入佛法中無所執著、不相違背，謂無諍法師。["If one] grasps the *four Siddhānta*, [one] then fully comprehends the Buddha's intention, and knows that there is no contradiction among the twelve divisions of Buddhist Canon and eighty-four thousands of dharma treasure." The application of the three *siddhānta* is out of one's kindness and patience; people who possess the insight of emptiness are able to understand the Ultimate Siddhānta, [are able to] enter the Dharma without attachment and without contradiction; they are called the Dharma masters of no strife.] *法華玄論* [*Profound Commentary on the Lotus Sutra*], fascicle 1, (CBETA 2021.Q4, T34, no. 1720), 361.

³³² 有四悉檀因緣故則作通說。云何更別問耶。所以作通說者為悅眾生故。引導生善故。破壞諸惡故。顯昔第一義故。[...the explanation [of *four Siddhānta*] is to delight the sentient beings, to guide the sentient beings to cultivate goodness, to destroy all evil doings, and to reveal the ultimate Truth.] *大般涅槃經玄義* [*Profound commentary on Mahāparinirvāṇa Sutra*], fascicle 1, (CBETA 2021.Q4, T38, no. 1765), 4.

³³³ 疏「雖復多種」下，二以義統收，不出四悉檀義。一世界悉檀，但令歡喜... 二生善者，即是為人。三滅惡者，即對治。四見理者，即第一義。[Though there are numerous types of commentaries, they are all grouped under two meanings and within the *four Siddhānta*. The Worldly Siddhānta is to delight [sentient beings] ... second, the individual point of view is for cultivating goodness. Third, the Antidote Siddhānta is to eliminate evils. Fourth, the Ultimate Siddhānta is for realizing the Truth.] *大方廣佛華嚴經隨疏演義鈔* [*Subcommentary and Explanation of the Meaning of Flower Ornament Sutra*], fascicle 28, (CBETA 2021.Q4, T36, no. 1736), 216.

manifested by the Amitābha provisionally as the dharma-body of Amitābha that causes beings to realize the equality of the Dharma-body.³³⁴

Obviously, these leading Chinese Buddhist masters had accepted Nāgārjuna's concept of the *four Siddhānta* and agreed unanimously that the major functions of skillful means are to please the sentient beings so that they will accept the Buddha's teaching, and then to guide the sentient beings to cultivate goodness and to eradicate evils in order to realize the supreme Truth. The concept of *four Siddhānta* influenced their analyses and expositions of the Buddhist scriptures.

Yin-shun's writings indicate that he read the commentaries of these Chinese Buddhist masters and studied Nāgārjuna's *four Siddhānta* in DZDL. He stated that the *four Siddhānta* are four types of principles or theories that "embraces all the twelve divisions of Buddhist Canon and the eighty-four thousands of Dharma treasure," and that the *four Siddhānta* are based on the four primary principles of the four Āgamas.³³⁵ He concluded by comparing the *four Siddhānta* with Buddhaghosa's naming of the four commentaries on the four Nikāyas.³³⁶

³³⁴ 有四悉檀因緣：一者、凡情喜此諸鳥，順情而化之，令歡喜故；二者、鳥尚說法，令聞之生善故；三者、鳥能說法，不於眾鳥起下劣想，對治分別心故；四者、鳥即彌陀化作，不異彌陀法身，令悟法身平等... [There are causes and conditions for *four Siddhānta*: First, the sentient beings like these birds, thus [the birds] manifest according to their favorite in order to delight them; second, the birds can teach the Dharma that guides the beings to cultivate goodness; third, the birds can teach the Dharma that stops the beings from rising the inferior thoughts and counteract the discrimination mind; fourth, the bird is manifested by the Amitābha provisionally, it is the dharma-body of Amitābha to make the beings realize the equality of the Dharma-body...] 佛說阿彌陀經要解 [Interpretation on the Essentials of Amitābha Sutra], (CBETA 2021.Q4, T37, no. 1762), 369.

³³⁵ 四種悉檀，是四種宗旨，四種道理。四悉檀可以「總攝一切十二部經，八萬四千法藏」。龍樹四悉檀的判攝一切佛法，到底根據什麼？說破了，這只是依於「四阿含」的四大宗旨。[The *four Siddhānta* is four types of principles or four types of theories. The *four Siddhānta* "embraces all the twelve divisions of Buddhist Canon and the eighty-four thousands of Dharma treasure." What is the basis of Nāgārjuna's categorization of the Dharma? To put it bluntly, it is based on the four primary principles of the four Āgamas.] Yin-shun, 原始佛教聖典之集成 [The Compilation and Formation of the Early Buddhist Canon], 490.

³³⁶ 南傳佛教的覺音三藏，我沒有能力讀他的著作，但從他四部（阿含）注釋書名中，得到了啟發。他的四部注釋，《長部》注名「吉祥悅意」，《中部》注名「破斥猶豫」，《相應（即「雜」）部》注名「顯揚真義」，《增支部》注名「滿足希求」。四部注的名稱，顯然與龍樹所說的四悉檀（四宗、四理趣）有關，如「顯揚真義」與第一義悉檀，「破斥猶豫」與對治悉檀，「滿足希求」與各各為人（生善）悉檀，「吉祥悅意」與世界悉檀。[[Though] I am unable to read the writings of Buddhaghosa, the tripiṭaka master of Theravāda Buddhism, I was inspired by the naming of his four commentaries [on Nikāyas]. His four commentaries: commentary on DN is named "Auspicious Joyous Sport" (*sumaṅgalavilāsini*), commentary on MN "The Destroyer of Mental Fabrication" (*papañcasūdanī*), commentary on SN "Showing the Essential Meaning" (*sāratthapakāsinī*), commentary on AN "The Fulfiller of Wishes" (*manorathapūraṇī*). Obviously, the naming of his four commentaries is related to Nāgārjuna's *four Siddhānta* (four principles, four reasonings). For example, "Showing the Essential Meaning" in relation to the Ultimate Siddhānta, "Destroyer of Mental Fabrication" in relation the Antidote Siddhānta, "The Fulfiller of Wishes" in relation the Siddhānta Specific to A Person, and "Embellishment of the Very

Though Yin-shun was unable to read the Pāli writings of Buddhaghosa directly, he likely had learned about the naming of Buddhaghosa's four commentaries from the Chinese translation of Japanese scholars such as Taiken Kimura (木村泰賢; 1881-1930),³³⁷ and related Buddhaghosa's naming of the four commentaries to *four Siddhānta* as such: the "Showing the Essential Meaning (*sāratthapakāsinī*)" to the Ultimate Siddhānta (第一悉檀), "Destroyer of Mental Fabrication (*papañcasūdanī*)" to the Antidote Siddhānta (對治悉檀), "The Fulfiller of Wishes (*manorathapūraṇī*)" to the Siddhānta Specific to A Person (各各為人悉檀), and "Embellishment of the Very Auspicious (*sumaṅgalavilāsinī*)" to Worldly Siddhānta (世界悉檀).³³⁸

Pāli information provided by Bhikkhu Bodhi

Since Yin-shun published his postulation of the connection of Buddhaghosa's naming of his four commentaries, no Buddhist research paper further investigating and verifying Yin-shun's postulation or Buddhaghosa's naming of his four commentaries on the four Nikāyas have been found. It is essential to search for Buddhaghosa's original rationales for naming his four commentaries on Nikāyas and to verify Yin-shun's bold hypothesis.

While there are plenty of Chinese Buddhist commentaries on *four Siddhānta*, the author is unable to find the relevant information in the Pāli Canon and other secondary resources in Chinese or English. The author then made an inquiry to Bhikkhu Bodhi (1944-), a renowned American Theravāda Buddhist monastic translator who is currently residing in New York. There are two main points in Bhikkhu Bodhi's detailed email reply on Dec 5, 2021. First, "a global search through the entire corpus of commentaries, using the search function of the Chaṭṭha Saṅgāyana Tipiṭaka, fails to turn up the word *siddhanta* (Pāli for Sanskrit *siddhānta*)

Auspicious" in relation the Worldly Siddhānta.] Yin-shun, *華雨集 (四)* [*Hua-yü Collection* (Vol. 4)], 28-29.

³³⁷ 二十六年上學期，住在武昌佛學院。讀到了日本高楠順次郎與木村泰賢合編的《印度哲學宗教史》；木村泰賢著的《原始佛教思想論》；還有墨禪所譯的，結城令聞所著的，關於心意識的唯識思想史（書名已記不清，譯本也因戰亂而沒有出版）。這幾部書，使我探求佛法的方法，有了新的啟發。 [During the first semester of the 26th year [of the Republic of China; 1937 CE], I lived in Wuchang Buddhist College. I read *A History of Indian Philosophy and Religion* by Takakusu Junjirō and Taiken Kimura from Japan; *A Commentary on Primitive Buddhist Thought* by Taiken Kimura; and *A History of the Mindfulness of Consciousness* translated by Mozen and written by Lingwen Yuki (I don't remember the title of the book, and the translation was not published due to the war). These books have given me new inspirations in my study approach of Buddhism.] Yin-shun, *華雨集 (五)* [*Hua-yü Collection* (Vol. 5)], 9.

³³⁸ See footnote 14.

in the commentaries ascribed to Buddhaghosa." According to Bhikkhu Bodhi, there is no record of *four Siddhānta* in the Pāli Canon, not to mention in relation to Buddhaghosa. This hints that Nāgārjuna's commentaries on *four Siddhānta* are unknown to the Southern Tradition. Second, Bhikkhu Bodhi wrote, "Yin-shun is completely wrong, there is no basis at all for his hypothesis that Buddhaghosa named his commentaries with reference to the *four Siddhānta*; there is no evidence that he even knew of the *four Siddhānta*." To support his refutation, Bhikkhu Bodhi also included the English translation of the colophons to Buddhaghosa's four commentaries from Pāli, in which Buddhaghosa explained the rationales of each naming. They are as follows:

Commentary on Dīgha Nikāya:

Requested by the Saṅgha elder Dāṭhānāga,
a resident at the Sumaṅgala Parivena (a monastic study institute),
a follower in the lineage of elders, one strong in virtues,
I composed the commentary with the name *Sumaṅgalavilāsinī* ("Embellishment of the Very Auspicious"), [the commentary] to the excellent Dīgha Nikāya,
which illuminates the multitude of virtues of the One with the Ten Powers (= the Buddha).

Commentary on Majjhima Nikāya:

Requested by the very wise elder, Venerable Buddhāmitta,
who in the past dwelled [with me] in Mayūradūtaṭṭana,
to the excellent Majjhima Nikāya, which destroys the doctrines of others,
I composed the commentary *Papañcasūdanī* ("Destroyer of Mental Fabrication").

Commentary on Saṃyutta Nikāya:

Desiring the long duration of the good Dhamma,
I composed the subtle commentary named *Sāratthapakāsinī*
giving an explanation of the meaning of the excellent Saṃyutta Nikāya,
which is helpful to monastics of subtle intellect who practice insight.

Commentary on Aṅguttara Nikāya:

Because this work fulfilled my wish to comment on all the Āgamas, it has been given the name *Manorathapūraṇī* (“The Fulfiller of Wishes”).

Based on the colophon of each commentary above, Bhikkhu Bodhi justified that Yin-shun's speculation is incorrect and irrelevant to Buddhaghosa's original intention of writing the commentaries. The author does not know Pāli sufficiently to verify Bhikkhu Bodhi's statement but hopes that the materials presented here will inspire readers who are interested in this matter to research it further. Regardless of Yin-shun's hypothesis on Buddhaghosa's naming of his four commentaries in relation to the *four Siddhānta*, Nāgārjuna's classification of *four Siddhānta* is still a valuable reference in identifying the four principles of skillful means in Buddhism and has substantially impacted the Chinese Buddhist scholars including Yin-shun.

Principles of *four Siddhānta*

According to Yin-shun, there are two basic principles in teaching the Dharma to people: in accordance with the Dharma and in accordance with individual capabilities.³³⁹ For people of sharp mental faculties, the Buddha directly taught them the true meaning of the Dharma; this approach is in accordance with the Dharma. For people of less sharp or dull mental faculties, the Buddha skillfully guided them to cultivate goodness, to stop unwholesome actions, or to arouse their faith and interest in his teaching; this is in accordance with individual capabilities. The *four Siddhānta* embraces both the direct and indirect within all the skillful teachings in Buddhism, and groups them into four: First, is the direct revelation of the supreme truth (the Ultimate Siddhānta); second, to destroy the evildoings and wrong views (the Antidote Siddhānta); third, to teach according to the individual capability of understanding (the Siddhānta Specific to A Person); and fourth, to teach according to the conventional understanding of the world (Worldly Siddhānta). The second to fourth are the indirect and skillful means. The concept of *four Siddhānta* serves as

³³⁹ 契理與契機：佛法所最著重的，是應機與契理。契機即所說的法，要契合當時聽眾的根機，使他們能於佛法，起信解，得利益。契理，即所說的法，能契合徹底而究竟了義的。[In accordance with the Truth and with capabilities: The thing that is most emphasized in Buddhism is to match with the [beings'] capabilities and to accord to the Truth. Matching with [beings'] capabilities is, the Dharma that is spoken should be appropriate to the capabilities of the listeners at the time, so that they can develop faith and understanding in the Dharma and gain benefits. In accordance with the Truth is, the Dharma that is spoken is in accordance with the thoroughness and the ultimate meaning.] Yin-shun, *佛在人間* [*The Buddha in the Human-realm*], 17.

the main reference for Yin-shun in his analysis of the changes that occurred in the evolution of Indian Buddhism. He elaborated on each of them in detail.

The Ultimate Siddhānta

According to Yin-shun, the supreme Truth was first realized by the Buddha. All beings must first have confidence and then practice realizing the Truth to attain the final goal of liberation from samsara.³⁴⁰ To help sentient beings attain the final goal, the Buddha taught the direct path that leads to the realization of the Truth—that is the Middle Path or the Noble Eightfold Path—after his self-enlightenment.³⁴¹ The Buddha also established the saṅgha according to the Dharma and Discipline. The saṅgha is meant to provide the ideal conditions for the Buddha's disciples to cultivate and realize the Truth and to keep the Dharma flourishing for future generations.³⁴² A few notable examples of those who were completely liberated through the Ultimate Siddhānta include, first, the five ascetics, Kondañña, Bhaddiya, Vappa, Mahānāma, Aśvajit, who had attained arahantship after the Buddha gave his sermon to them on non-self and impermanence of the five aggregates.³⁴³ Second was Śāriputra who met Aśvajit on a road when Aśvajit was going for alms round. Śāriputra was stunned by Aśvajit's dignified appearance. He approached Aśvajit and asked for his teacher's teaching. Aśvajit replied to Śāriputra with a stanza:

Whatever phenomena arise from cause: their cause and their cessation.

Such is the teaching of the Tathagata, the Great Contemplative.³⁴⁴

Śāriputra immediately attained the stage of stream-enterer after listening to the short stanza. The same occurred for Maudgalyāyana after Śāriputra repeated the stanza to him. In the case of Aśvajit's reply to the same question asked by Saccaka, Saccaka responded differently. Not only did Saccaka disagree with the statement, but he planned to pursue Buddha to abandon

³⁴⁰ 第一義悉檀，這以顯了真義為宗，這是佛陀自證的諸法實相。不信解這甚深的真義，而修行趣證，是決不能了脫生死，圓成佛道的。[The principle of the Ultimate Siddhānta is to reveal the Truth, the true characteristics of all dharmas realized by the Buddha. [Those who] practice and cultivate without believing in this profound Truth are impossible to liberate from the cycles of birth-and-death and attain the Buddhahood.] Yin-shun, *佛在人間* [The Buddha in the Human-realm], 31.

³⁴¹ SN 22.59; parallel with SA 34.

³⁴² Parivāra 9 “Exposition of Reasons,” *Theravāda Vinaya*; Yin-shun, *原始佛教聖典之集成* [The Compilation and Formation of the Early Buddhist Canon], 196-205.

³⁴³ SN 22.59, parallel with SA 34 and SA 379.

³⁴⁴ Mahavagga (Mv) 1.23.1-10 “Śāriputra's Question,” *Theravāda Vinaya*. Bhikkhu Thanissaro, Trans., Web. Accessed Jan 9 2022 <<https://www.accesstoinsight.org/tipitaka/vin/mv/mv.01.23.01-10.than.html>> Same in SFV, fascicle 33, 798: “如來說因緣生法，亦說因緣滅法。若法所因生，如來說是因。若法所因滅，大沙門亦說此義。此是我師說。”

the 'evil view'.³⁴⁵ For Saccaka, Aśvajit's direct answer was not suitable because it did not help him to realize the Truth. Moreover, it triggered doubt in him. Subhadra is another person who benefited from direct teaching. Subhadra came to meet the Buddha on the Buddha's last night; the Buddha assured Subhadra that the Noble Eightfold Path is the only path to direct knowledge. Subhadra was thrilled by the Buddha's answer and immediately requested the Buddha's permission to join the saṅgha, and he attained arahantship not long after that.³⁴⁶ Śāriputra, Maudgalyāyana and Subhadra are examples of people with sharp faculties who thus were able to understand and realize the profound teaching directly.

The Antidote Siddhānta

The Antidote Siddhānta is a skillful means that functions to first destroy the unwholesome behaviors and defilements that can be hindrances in one's practice. In Nāgārjuna's commentary, his simile describes the Antidote Siddhānta like the medicines for treating different sicknesses.³⁴⁷ Similarly for the Buddha and other Buddhist teachers, knowing the affliction of each being is necessary to 'prescribe' appropriate and effective corrective teaching for them.³⁴⁸ In Buddhism, the three major afflictions are greed, ill-will and ignorance that are rooted in self-attachment. All other mental defilements are the derivatives of these three major afflictions.

To be able to skillfully prescribe the Antidote Siddhānta, a teacher should be observant, experienced, and wise enough to identify the student's weaknesses and obstacles in the practice. A useful example of someone who benefited from the teaching of the Antidote Siddhānta was Rāhula, the Buddha's son. There was an occasion when the Buddha admonished Rāhula for his habit of telling lies deliberately without feeling shame. The Buddha equated someone who feels no shame at telling a deliberate lie to leftover water that is tossed away on the ground, to the water dipper that is upside down, or to a shallow and

³⁴⁵ MN 35: "The Shorter Discourse to Saccaka"

³⁴⁶ SA 979

³⁴⁷ 對治悉檀者，有法，對治則有，實性則無。譬如重、熱、膩、酢、鹹藥草飲食等，於風病中名為藥，於餘病非藥。[The Antidote Siddhānta is; there is a dharma that has the function of correction, yet it is insubstantial in nature. For example, the intense, hot, greasy, vinyary and alkali herbal drink is medicine for wind disease; it is not the medicine for other diseases.] DZDL, fascicle 1, 60.

³⁴⁸ 不淨觀思惟，於貪欲病中，名為善對治法；於瞋恚病中，不名為善，非對治法。...思惟慈心，於瞋恚病中，名為善對治法；...因緣觀法，於愚癡病中，名為善對治法。[Contemplation on impurities is the right treatment for disease of greed; it is not the right treatment for the disease of hatred... Contemplation on loving-kindness is the right treatment for the disease of hatred... Contemplation on cause-and-condition is the right treatment for the disease of ignorance.] DZDL, fascicle 1, 60.

empty dipper.³⁴⁹ The Buddha successfully aroused Rāhula's shame and guilt by sternly sharing a series of similes with him. Rāhula immediately realized his own mistakes upon receiving the Buddha's teaching. He stopped the habit of telling lies and started to practice diligently. He eventually attained arahantship.

The Siddhānta Specific to A Person

The Siddhānta Specific to A Person is the other side of the coin of the Antidote Siddhānta; both Siddhānta complement one another. The Siddhānta Specific to A Person is a skillful means functioning to guide beings toward cultivating goodness and developing wholesome behaviors. Nāgārjuna gave an example of teaching someone who does not believe in future consequences the law of cause-and-effect.³⁵⁰ This approach helps the person to develop the right view and abandon wrong views such as nihilism. According to Yin-shun, the Siddhānta Specific to A Person is a skillful means that guides people to develop their wholesome roots such as the practice of giving, patience, tolerance, etc. The teaching from the Siddhānta Specific to A Person is not necessarily familiar to lay people, but it produces virtuous results from the Buddhist perspective.³⁵¹

One example of the Buddha applying the Siddhānta Specific to A Person is in his skillful teaching to Sigālaka.³⁵² Sigālaka was worshiping the six directions upon his late father's request when the Buddha met him one morning. The Buddha took the opportunity to tell him the six directions of the noble discipline, the evil causes and conditions that should be refrained from, and the wholesome causes and conditions that should be cultivated. Sigālaka

³⁴⁹ MN 61, parallel with MA 14.

³⁵⁰ 云何各各為人悉檀者？觀人心行而為說法，於一事中，或聽或不聽。如經中所說：「雜報業故，雜生世間，得雜觸、雜受。」...以有人疑後世，不信罪福，作不善行，墮斷滅見；...欲拔彼斷見，是故說雜生世間、雜觸、雜受。...是名各各為人悉檀。[What is the individual point of view? [It is] to teach someone after having observed their mental factors; allow or do not allow [them] to act in a particular way. As stated in a sutra, "[There are beings] born into the world based on intermingled karmic actions, that give rise to mixed contacts and mixed feelings."... there are people who do not believe in the future lives, do not believe in evil and good karmas, are committed to unwholesome deeds, fall into nihilism... want to eliminate their view of nihilism. Thus are the teachings about an intermixable world, mixed contacts, mixed feelings... this is the individual point of view.] DZDL, fascicle 1, 60.

³⁵¹ 為人悉檀，以生善為宗。如不肯布施的，就將布施的功德說給他聽。為說持戒，為說忍辱等功德，... 以使他的善根滋盛為目的。...這不一定是世間所熟識的，但必是佛法所認為合於道德的。[The purpose of the individual point of view is to cultivate goodness. If someone refuses to make an offering, then explain the virtues of giving to the person. Telling [them] the virtues of observing precepts, the virtues of patience and tolerance, etc... to nourish one's wholesome roots... It might not be something that the world is acquainted with but must be something moral from the Buddhist perspective.] Yin-shin, 佛在人間 [The Buddha in the Human-realm], 30.

³⁵² DN 31, parallel with MA 135 and DA 16.

was delighted after listening to the Buddha's exposition and decided to take refuge in the Three Jewels. The Buddha demonstrated his excellence in guiding people through the Siddhānta Specific to A Person. He shared the right teaching skillfully without creating opposition from people's pre-existing beliefs. There are many similar accounts in the Buddhist Canon in which the Buddha and other Buddhist masters demonstrated their mastery in guiding and instructing people to practice wholesomeness according to their own mentality and abilities.

The Worldly Siddhānta

The purpose of the Worldly Siddhānta is to trigger someone's desire to practice Buddhism by skillfully inserting the teaching into the worldly knowledge with which people were familiar. Nāgārjuna presented a simile to explain the Worldly Siddhānta. He compared the five aggregates of a human's body and mind to the components of a cart.³⁵³ The direct teaching of the concept of emptiness is too profound for ordinary people to grasp, while it is easy to understand the teaching by taking a cart as a simile. Yin-shun interpreted the Worldly Siddhānta as a function to first arouse people's interest and joy. This can be done by relating the teaching to their desires and wishes.³⁵⁴ An example of the application of the Worldly Siddhānta occurred when the Buddha was questioned by the brahmin Kasi Bhāradvāja.³⁵⁵ The brahmin told the Buddha that he should farm like other farmers. The Buddha replied to the brahmin that he too farmed. The Buddha then took the opportunity to compare human mental qualities with farming tools: wisdom is the yoke and plow, shame the pole, mind the yoke-tie, mindfulness the plowshare and goad, faith the seed, austerity the rain, energy the beast of burden, and deathlessness is the fruit, which is the release from all suffering. The brahmin was delighted by the Buddha's talk and requested to be the Buddha's lay disciple on the spot.

On another occasion, a huge group of deities came to pay respect to the Buddha and praised the Buddha like a dragon, a lion, a thoroughbred, a chief bull, or a beast of burden that is tamed. Therefore, the learned brahmins cannot be compared with the Buddha.³⁵⁶ Yin-shun considered the teaching of these kinds of sutras the Worldly Siddhānta. He considered that the inclusion of the deities and gods was a skillful means used to introduce the Dharma to the local folk-believers and to places where such god-beliefs were strongly held.

Conclusion

³⁵³ 有世界者，有法從因緣和合故有，無別性。譬如車，轅、軸、輻、輞等和合故有，無別車。人亦如是，五眾和合故有，無別人。[Taking a cart as an example, it is assembled by the combination of shafts, axles, spokes, rims etc., there is no other cart [without these components]. The same for human beings who are composed of the five aggregates, there is no other human [who does not consist of the five aggregates].] DZDL, fascicle 1, 59.

³⁵⁴ 如對初學而缺乏興味的，佛必先使他生歡喜心。隨順眾生的不同願欲，給他說不同的法。如遇到農人，可先談些田園的事，然後即巧便地引入佛法，...如印度多信天（神），佛也就稱「天人師」，為梵天、帝釋等說法。[For those who are lack of interest, the Buddha first aroused their delight and joy by teaching them according to their wishes and desires. For example, first talk about farming with farmers, then skillfully introduce the Dharma... Another example is, most of the people in India believe in heavens (gods), thus the Buddha is called 'teacher of gods and humans' and has preached the brahmas and Indra.] Yin-shun, *佛在人間* [The Buddha in the Human-realm], 29.

³⁵⁵ SN 7.11, parallel with SA 98.

³⁵⁶ SN 1.38, parallel with SA 1289.

Four Siddhānta is Yin-shun's main structure and reference in his research on the history of Indian Buddhism, especially the changes from the period of "Buddha-dharma" (the first five-hundred years after the Buddha had entered parinirvāṇa) to "Mahāyāna's Buddha-dharma" (the second five-hundred years after the Buddha had entered parinirvāṇa, around the first century BCE and up to the fourth century CE³⁵⁷). For instance, Yin-shun argued in his short essay "Popularization and Deification"³⁵⁸ that a few significant changes in the saṅgha such as the monastics began to construct stūpas and temples and emphasized cultivation of merit, the use of mantra, and request protection from spirits are the consequences of the application of Worldly Siddhānta. His extensive and comprehensive study on the history and development of Indian Buddhism can be found in his voluminous writings such as *The Compilation and Formation of the Early Buddhist Canon* (原始佛教聖典之集成) and *The Origin and Development of the Early Mahāyāna Buddhism* (初期大乘佛教之起源與開展).

³⁵⁷ 第二個五百年 (一——五世紀) ... 大乘以菩薩道為主, 以成佛為標極。到西元初, 大乘顯著的流行起來。[The second five-hundred years (first to fifth century) ... Bodhisattva Path is the main practice of Mahāyāna, and attaining the Buddhahood is its ultimate goal. Mahāyāna Buddhism had notably become the trend in the early CE.] Yin-shun, *以佛法研究佛法* [*Study the Dharma by means of the Dharma*], 219.

³⁵⁸ 通俗化與神化 ["Popularization and Deification"], Yin-shun, *華雨集* (二) [*Hua-yü Collection* (Vol. 2)], CBETA 2021.Q1, Y26, no. 26, 82-92. The complete translation of this short essay by the author and its discussion can be found in the author's original MA thesis.

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“不捉金钱戒”之略探

名字：释果善

指导老师：朱晓宁博士

摘要

本文以“不捉金钱戒”为探讨主题，借助经文具体解释此戒，表明佛陀对僧人接受金钱的态度是明确禁止的。这既是为了止息世人讥嫌，维护僧伽身份，主要也是为了灭除僧众对于身外之物的贪求之心，以便更易趣入解脱之门，证悟涅槃。由此戒是“对俗而制”，让俗人知僧人持“不捉金钱戒”，能使“未净信者令生净信，已净信者令倍增长”，令正法久住。佛陀因事制戒，又能因事开缘，可见戒律并非僵硬不可更改的。所以对于当今“金钱至上”的现代社会，僧团应立足佛陀制戒的根本精神及开遮持犯的原理，更好地继承戒律，弘扬戒律，严持“不捉金钱戒”，依靠信众及净人的力量，如理如法的建设寺庙，恢复清净道场，弘扬正法，利乐有情。

关键字：不捉金钱戒、制戒缘起、开缘、对俗而制、净人、僧团财务制度

第一章 持不捉金钱戒

第一节 何为“持不捉金钱戒”？

“不捉金钱戒”在沙弥十戒中的是第十条，又名“离接受金银学处”³⁵⁹。具体解释为：金为黄金；银为货币、铜钱、木钱、胶钱等。凡通用的货币也属于金银。接受是指以任何的方式接受它，包括语言、身体行为、默认不拒绝等。“离接受金银学处”这句话的意思是说：不以任何方式接受可以用来交换商品的等价物，包括金、银、钱币等。

在沙弥戒条中还对接受金银的方式做了明确的界定：

1. 自己拿取 —— 当有人供养金钱时，他亲自接受；或在任何地方发现不属于任何人的金钱时，他自己拾取。

2. 指使他人拿取 —— 当有人供养金钱或发现金钱时，他指使别人为自己拿取金钱或代为保管。

3. 同意放在近处 —— 允许他人将金钱放在自己身旁或某处。具体指居士们将钱摆在他的面前，说：“这是给你的。”或者钱放在某处，他们说：“在某某地方的那笔钱是要给你的。”再者，如果居士单单借着言语或手势来传达这项给予的讯息，而该僧人不经由身体的表态或言语加以拒绝，并且在内心接受了它，这就称为“允许”。³⁶⁰

³⁵⁹ 《小诵经》：一、禁杀生学处我受持。二、禁不与取学处我受持。三、禁非梵行学处我受持。四、禁妄语学处我受持。五、禁沈醉谷酒、果酒、酒类学处我受持。六、禁非时食学处我受持。七、禁舞诵、唱歌、音乐、观剧学处我受持。八、禁持华香、薰香、涂香、扮饰、装饰学处我受持。九、禁高床、大床学处我受持。十、禁领受金、银学处我受持。(N26, no. 8, pp. 1a11-2a1)。

³⁶⁰ 汤敏达《分文不取——关于“不持金钱”戒》中的〈第二章有关金钱的戒条〉(2000年)。

上述三种拿取金银的方式，就沙弥戒律来说，都不允许。沙弥十戒中的其他九条是和在家人所受的八关斋戒是完全相同的，因此从某种角度说，除了剃除须发的外相改变，此不捉金钱戒就是在家俗人和出家僧众一个明确的分界线。

另外，不捉金钱戒也是比丘戒中的规定。如《四分律比丘戒本》中说：若比丘自手捉钱、若金、银、若教人，捉若置地受者，尼萨耆波逸提。

361

即僧人不可自己索取钱财，也不能让他人为自己索取钱财。又《四分律》云：

若比丘种种买卖宝物者，尼萨耆波逸提。若比丘种种贩卖者，尼萨耆波逸提。³⁶²

也就是说，直接或间接得到钱财的做法严格来说都是违背戒律的。

尼萨耆波逸提是梵文的音译，此翻为舍堕³⁶³，总共有三十种，故称“三十舍堕”。“舍”具有舍财、舍心、舍罪三义。舍堕法是属于“五篇罪”³⁶⁴之一。具体内容是有关于衣、食、金钱等物，主要是用来警诫僧人勿因贪着而积蓄财物的戒条。

³⁶¹ 《四分律比丘戒本》，大正 22, no. 1429, p. 1017c28-29。

³⁶² 《四分律比丘戒本》，大正 22, no. 1429, p. 1018a1-2。

³⁶³ 舍堕：《四分比丘戒本疏》卷 2，大正 40, no. 1807, pp. 475c28-476a2。“尼萨耆者，此翻为舍。波逸提者，此翻为堕。谓犯此罪牵堕三恶，此就总名故称为堕。若犯此堕，要先舍财后忏堕罪，故云舍堕。”

³⁶⁴ 五篇罪：《瑜伽论记》卷 24，大正 42, no. 1828, p. 864b10-22。庄春江在《印度佛教思想史要略》说：“律的部分，是将佛陀为出家弟子（僧团）所制的戒，又称为‘学处’，依犯戒的轻、重，类分为五‘波罗提木叉’：一、波罗夷：义译为‘堕不如’。这是最严重的过失，要受到逐出僧团的处分，所以也有依实际处理情形而译为‘驱摈’的。二、僧伽婆尸沙：义译为‘僧残’。就像使人残废一样的过失，要受到与僧团六日、夜短期隔离的处分，然后再向二十名清净比丘僧出罪，获他们的同意后，才能重返僧团。三、波逸提：义译为‘堕’。这是让人身心焦灼，不得安宁的过失，要在僧团中向大众自白，然后再向一名清净比丘私下发露出罪，所以也有依实际处理情形而译为‘忏悔’的。四、波罗提提舍尼：义译为‘对说’。这是比较轻的过失，不必在僧团中向大众报告，只要向

第二节 制戒缘起

佛陀制戒属于案例法，有一件不善行发生，才制定一条相应的戒律，即“随犯随制”³⁶⁵，所以说：“毗尼是因缘所显。”藉由制戒的缘起，可以更进一步了解与掌握佛陀制戒的精神和意义，以避免对戒条的依文解义。

佛陀当时在印度王舍城迦兰陀竹园精舍内，有一位名叫摩尼珠髻的长者前来礼谒佛陀言：

世尊！先日国王集诸大臣，共论议言：‘云何沙门释子比丘自为受畜金银

宝物，为净耶？为不净耶？’佛告聚落主：‘沙门释子自为受畜金银宝

物者，不清净故；若自为已受畜金银宝物者，非沙门法、非释种子法。’³⁶⁶

也就是说佛陀认为沙门比丘若是接受并储蓄金银宝物就是不清净，非出家佛弟子之行为。于是在摩尼珠髻长者离去后，世尊便叫阿难尊者去召集所有依止在竹园精舍内的比丘僧团在食堂集会，制下此戒：

诸比丘！汝等从今日，须木索木、须草索草、须车索车、须作人索作人，

慎勿为已受取金银种种宝物！³⁶⁷

一名比丘承认过失就可以了，所以也有依实际处理情形而译为‘悔过’的。五、众学法：这是义译，是最轻微的过失，只要自己心悔念学就可以了。五‘波罗提木叉’：就是僧团中，每间隔半个月举行布萨时所诵‘戒经’的主要部分。”

³⁶⁵ 《四分律行事钞简正记》卷1，X43，no. 737，p. 11c16 // R68，p. 128a13 // Z 1:68，p. 64c13。

³⁶⁶ 《杂阿含经》卷32，大正02，no. 99，p. 228b4-18。

³⁶⁷ 同上，p. 228c11-13。

《四分律》制戒之因是跋难陀接受大臣夫妇供养食资五钱，并把五钱寄放在集市上去。《摩诃僧祇律》则是难陀因子钱而手上沾到泥土，有失威仪。³⁶⁸又优陀夷受泥师之妇的饼钱，后到市场买饼。形式上虽然没有亲自捉持金钱，但有损出家众的威仪与形象，并引起一些人的讥嫌，为此佛亦制戒。³⁶⁹

纵观以上佛陀制戒事缘，表面上看皆是为了止息世人讥嫌，维护僧伽身份和“调御威仪”³⁷⁰而制戒。故而可知，出家众持守戒律不只是个人的事情，同时也涵盖了个人与信众的互动关系，更涉及到居士对三宝的直接感观与敬信。出家众肩负续佛慧命的任务，言谈举止皆是佛法的展现，因此更需时刻谨慎。

而再深入佛陀制戒本怀，可以看出佛制“不捉金钱戒”，乃因佛陀深知金银货币易增长贪心，易与人争利，最后成为财富的奴隶，终为钱财所束缚。这是为了破除贪心而制定的戒条，目的是灭除对于身外之物的贪求之心，若有一念贪求存在，便很难进入解脱之门。所以佛陀不允许比丘持有和受取金钱。这不只是形式上不能碰触金钱，更有两种含义：一是保持出家众清净的修行身份，坚决杜绝持有金钱的弊端，更不涉及社会上的金钱交易和争端；二是维持施主对僧团的恭敬善根。藉由此点，可以明显地看出，佛陀施設戒律的智慧是鲜明而又具体化的，处处展现在日常生活的事物之中。

³⁶⁸ 《摩诃僧祇律》卷10，大正22，no. 1425，p. 311a3-9。

³⁶⁹ 同上，p. 311a10-b5。

³⁷⁰ 《摩诃僧祇律》卷1，大正22，no. 1425，p. 227a15。

出家修道，本为熄灭贪求争竞，证果成道。僧伽的修行是以正觉、离欲及解脱为道，生活诸事中以受用合度、少欲知足为念，如果不是生活中所必要的事物，如金钱、珠宝、古玩、艺术品或过逾四事等，佛陀教诫僧伽不应受取。因而佛陀所制的一切戒，都只是为了协助出家僧众趣向解脱，证悟涅槃。

第三节 如法开缘

如来随顺于种种缘起所制之戒，亦悉随顺于种种缘起有诸开缘。此不捉金钱戒，也不例外有其开缘。

关于“持不捉金钱戒”开缘的问题，总概有六种情况视为不犯：一、经过如法的舍财；二、经过如法的还财；三、将舍堕的金银换取衣、钵等僧伽必需物，布施给僧人，此时由“净人”³⁷¹用金银钱物购买的“净物”，比丘即可接受；四、若净人失职，不依施主交代或者处理不当，比丘则告知施主取回，以守护施主布施的善行；五、比丘说了“如是”“看是”的“知净语”³⁷²，则不违反律制；六、如因三宝事而受畜金银与交易，可以

³⁷¹ 净人：汉译为僧团的执事人，帮忙比丘作净和处理道场事物的在家人，适合担任净人的有园役、优婆塞。出家众可以通过净人，如法如律地受用居士布施的物品。观净《复归佛陀的教导（一）——兼论印顺法师的诠释》，彰化：正法律学团，第132页。

³⁷² 知净语：《佛光大辞典》解释为：“略称知净，系比丘净语之一。净语，犹言忌词。例如比丘要草木之时，若言‘知之’、‘看之’者，方属净语；若言‘斫木摘花’，或对金钱而言‘收’、‘取’等，则悉属不净语。比丘之净语有四种：汝知是、汝看是、我须是、与我是。此四净语中之第一种‘汝知是’，称为知净语。《四分律删繁补阙行事钞》卷中三坏生种戒（大四〇·七七中）：五分凡诸草木，若有所须，语净人言‘汝知是’；若不解者，又语言‘汝看是’；若不解，复语‘我须是’；若不解，复语‘与我是’。坏地亦然。同书卷中二畜钱宝戒（大四〇·七一中）：〈僧祇〉云（中略），若凡得钱及安居衣，直不得手取，使净人知。无者，指脚边地，语言‘是中知’。上引中之净人，指奉侍比丘僧之俗人，因其解比丘之净语，故称之。”

开缘。包括由于痴狂心乱痛恼所缠而犯戒的，佛陀都允许开缘。由此可见，佛陀因事制戒，又因事开缘，呈现出戒律是灵活而非僵化性。

第二章 金钱戒与现代僧团

第一节 僧团可否接受金钱供养

僧众受持“不捉金银戒”，不触碰、不蓄积金银钱宝，那么对于僧团而言，是否能够接受金钱的供养呢？

答案是否定的。在相关佛教典籍中，并未曾见到僧团可以直接收受金银钱宝方面的规定，在列举僧物时，有土地、房屋、园林、田庄、牲畜等，但并未提及对于金银钱宝的纳受。在《普端严注》中（*Samantapasadika Commentary*）又解释道：“不只是不准许为自己个人以这三种方式接受金钱，即使是要赠给僧团、一群比丘、其他人、佛塔、寺院，或其他任何事物的金钱，比丘也都不准许接受。如果比丘为了自己而接受金钱，就违犯尼萨耆波逸提罪。如果为了上述的这些对象而接受金钱，则违犯突吉罗罪。如果有人带很多金钱来说：‘我供养这些金钱给僧团，请（从这金钱）取得四事供养吧！’若僧团接受该金钱，接受及使用都有罪。”³⁷³

由此可见金、银、钱币或货币等基金是造成违犯尼萨耆波逸提罪的犯因。珍珠、珠宝、宝石、七种谷物、女奴、男奴、稻田、耕地、果园或花园是

³⁷³ 《普端严注》：在巴利语三藏之外，还有一套相当完整的三藏义注。其中，对《律藏》的义注为《普端严》（*Samantapāsādikā*），中国古代翻译成《善见律毗婆沙》，收录于汉文《大藏经》中。但是《善见律毗婆沙》跟上座部佛教的《普端严》还是有一定出入。《善见律毗婆沙》较简单，解释没有巴利语的那么详细，有点像节译本。汤敏达《分文不取——关于“不持金钱”戒》中的〈第二章有关金钱的戒条〉（2000年）。

造成违犯突吉罗罪的犯因。这些都不许为个人、佛塔、僧团、群体，或其他人而接受。

第二节 净人的作用

早在佛陀时代，即有“净人”出现。《释氏要览》云：

谓为僧作，免僧有过，故名净人。³⁷⁴

净人，就是护持僧团的在家居士，他的作用是做僧人不能做的一些事，是“为僧作净”“供给比丘”，从而使僧人行持清净，即戒法不允许比丘持有金钱或是有涉及金钱交易的言行，但可以透过净人代为管理自己不适合直接持有的物品。

因此净人可以协助僧团如法取得物资，使僧团可以安住在修行上，护持了出家众的修行生活；净人可以协助施主完成如法布施，成就善行；净人本身也能以此累积解脱道的资粮。

第三节 现代僧团财物制度

僧团是大众和合的清静团体，僧团的财物制度是僧团如法运作的重要组成部分，僧团中出现的许多矛盾，甚至是争斗之事，多是因为财物的分配使用不恰当等而引起的，它关系到僧团的和合与正法的久住。

³⁷⁴ 《释氏要览》卷3：谓为僧作净。免僧有过故名净人。大正 54, no. 2127, p. 303b26-27。

在经济高度发展的今天，许多人在物质享受中迷失了自己。甚至出家僧众，也受到物质的诱惑，影响到清净的修道生活。因而在这对当代僧团如何如法处理财物事务简单提几点建议：

- 一、寺庙应该恢复清净的道场，主张僧众能严持“不捉金银戒”，培养懂得基本僧尼戒律的净人，帮助施主们如法地供养出家众，以协助僧团更好的管理寺庙，保证僧团的财物来源是如法可用而不犯戒的。
- 二、严禁寺院以迷信的方式盈利。
- 三、从方便大众的角度出发，寺院所成立的一些相关的服务行业，如小卖部、素食馆、店铺、流通处，应有针对性地加以约束，且禁止由出家人来充任服务人员。
- 四、对于寺产，应当建立明确的钱财和物品账目。

不论僧人还是寺院财物的规范和管理，一方面要注重行为的如法化、制度化 and 规范化；但另一方面，更应注重规章制度的遵照执行。古人言，徒法不足以自行。因人弘法，非法弘人，规章制度能否执行，最终起决定作用的，仍然是人。如果僧人没有修行，素质不提高，即使有相应的规范，也无法遵行，僧人和寺院，唯有持戒修行才能树立正信，弘扬正法；唯有持戒修行才能利乐有情，回报社会。

第三章 结语

不捉执金钱，并非一条小小的戒律，也不是新制的戒，而是由佛陀亲自立下，三千多年来，此戒未变，在未来也必然如此。

出家人潜心修行，在家人布施供养，净人如法护持，因于此戒而泾渭分明。唯有僧众与居士之间皆承担责任和履行义务时，僧俗之间的关系才会正常，僧团才能和合共住，佛陀的正法才能因此得以久住。

总之，身为现代僧伽，若欲完全如法如律地受持佛世所制的“不捉持金银戒”，诚为不易。但在不违背佛陀制戒的精神及原则的根本前提下，既不拘泥于戒文，又符合于僧制，或许才能圆满地实践“戒是正顺解脱之本”这一修行要义。

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大正 = 《大正新修大藏经》。引用出处是依册数、经号、页数、栏数、行数之顺序记录，例如：（大正30, no. 1579, p. 517b6-17）。

X = 《卍新纂大日本续藏经》引用出处是依册数、经号、页数、栏数、行数之顺（如，X78, no. 1553, p. 420a4-5）。

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（如，N78, no. 1553, p. 420a4-5）。

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佛教“一切皆苦”之诠释

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摘要

佛教对“苦”的理论思想架构中，特别强调三法印中的无常即苦，苦即无我，立足于“无明”和“无我”的思想下展开阐述“苦”的普遍性，并且主张“一切皆苦”，建立了从无常引申到无我；从无我引申到“苦”的理论脉络。而集谛是苦的因，因它集生死轮回之苦。众生由于无明所障，执着生命个体的恒常存在和对现世物质的贪恋，又不解“无常”、“无我”之真理进而起惑造业而生后有。若要离苦，就需要按照佛教的修行理论不断的实践修行，才能有机会摆脱无尽的轮回之苦。由此可知，“苦”是佛教建立自身理论体系的根本，在佛教的理论体系当中具有极其重要的位置。佛教的理论立足于论证了世间的本质即苦和无尽轮回之苦，进而建立其修证解脱的修道论。

第一章、苦的内涵与分类

佛教中对苦的探讨与阐释非常细致，并不单纯如我们平常所认知的“苦”。佛教认为这个世间从本质上来说就是苦的，因为众生生命的呈现是迁流变化的现象和形式，没有任何的安稳。佛教从世间的本质为“苦”展开其理论思想脉络，进而分析苦的种类。

第一节、苦的内涵

提起“苦”是每一个人都会不会陌生的，因为它普遍存在于我们的日常生活中，但要对“苦”下一个定义却不是简单的事。从普遍的含义来说“苦”可以分为精神层面；“苦：意为难受、痛苦”³⁷⁵，和物理层面的；“痛苦：身体和精神感到非常难受”³⁷⁶。而从佛法的角度来分析，这世间即是苦的本质。在佛法中“苦”、“无常”、“无我”几乎可以视为同义词。在佛教对“苦”的理论思想架构中，特别强调三法印中的无常即苦，苦即无我，如《别译杂阿含经》卷11：“若假因缘和合有者，即是无常，无常即苦，苦即无我。”³⁷⁷因此若要理解佛学中所强调之“苦”的含义；并且何以会主张“一切皆苦”，就必须立足于“无明”和“无我”的思想下展开探讨。关于从“无常”引申到“苦”；从“苦”引申到“无我”的理论脉络

，在《瑜伽师地论》中有详细的阐述，《瑜伽师地论》卷67：

由五因缘，若无常即苦。一由摄受：……。二由法性：……。三由随逐：谓彼三苦常随逐故。四由因：谓是增长行因故。五由执着：谓是颠倒所缘事故。³⁷⁸

此中以五种因缘来说明“无常即苦”的原由，此五义分别如下：

³⁷⁵ 中国社会科学院语言研究所词典编辑室，《现代汉语词典》，北京，商务印书馆，2002，页728。

³⁷⁶ 同上，页1269。

³⁷⁷ 《别译杂阿含经》卷11：大正02，no. 100，p. 448c11-13。

³⁷⁸ 《瑜伽师地论》卷67：大正30，no. 1579，p. 672，b11-16。

一、由摄受：是指无常的五蕴诸行，色受想行识、色声香味触法，这些有为法都是有羸重烦恼种子所摄受的。由于无常的色受想行识里面，有很多烦恼种子，所以无常就是苦。

二、由法性：法的性质本身就是苦，生、老、病、死会引生诸苦。但需要注意无常的法性本质为苦，只限于有漏法中。因为无漏法也是缘起法，也是无常的，但其本质却不是苦。

三、由随逐：有三种苦，即苦苦、坏苦（变异苦）、行苦，有情众生从生至灭永远与此三苦常相随逐，相续不断，无有间断。乃至相续于六道轮回，皆无止息。

四、由因：无常会使众生心识增长烦恼的因。当五蕴色身有损坏和老去的时候，众生对于自身的贪染执着令贪烦恼增长，因此，无常的五蕴诸行是让烦恼增长的因，说无常故苦。

五、由执着：无常的五蕴，被有情错误的执取为常，产生常乐我净的颠倒执着，由于有情执着无常法是常，但五蕴却是无常的刹那变化，让有情产生坏苦，因此说无常就是苦。

以上所述，可知无明众生于一切世间之有漏法中，充满不安稳性并产生诸多烦恼，故无常就是苦，佛教在此“苦”的含义上进而又引申到“苦即无我”的重要思想，在《瑜伽师地论》卷 67 中继续阐述苦即无我的五种缘由“复次由五因缘。若苦即无我。一离苦诸行我不可得故。二彼苦诸行依众缘故。三无作用故。四有刹那生常随转故。五展转相依故。”³⁷⁹ 这里又以此五种因缘，来阐述苦即无我”的义涵。

³⁷⁹ 《瑜伽師地論》卷 67：大正 30, no. 1579, p. 672b17-20。

一、有情众生只是五蕴和合的身心，若离开色受想行识这个苦的果报体，没有所谓常恒、唯一、主宰的我，故说离苦诸行我不可得故。

二、本质是苦的色受想行识是依众缘和合才能存在、是无常不自在的，即是众缘所生那就没有常恒、唯一、主宰性，因此苦的五蕴即无我，此即彼苦诸行依众缘故。

三、苦的色、受、想、行、识是依众缘所生，故众缘所生法没有主宰的作用，所以说苦的五蕴果报体是无我的，此即无作用故。

四、由于色、受、想、行、识这五蕴是缘生法，是无常性的，《南传中部经典》：“世尊说五蕴无我。诸行无常。诸法无我。³⁸⁰”故刹那生灭，不断的现起与谢灭，这当中没有一个主体的存在，所以是无我的。故说有刹那生常随转故。

五、色、受、想、行、识蕴，就是十二因缘法中的识缘名色、名色缘识等，它们是一个相互依待的辗转现象显现，不仅无我也无我所。所以一切诸法中亦无我，为展转相依故。

以上清晰的说明了苦即“无我”的五种原因，可以留意到以上所阐述的五个因缘中其共同点即“苦”为逼迫性，没有自在主宰的能力故苦。此处为了更好的理解何以“苦”即“无我”的主张，就有必要说明一下佛陀时代印度的主流思想，和他们对“我”的定义是什么，才可以让我们更好的理解何以苦即“无我”。印度的主流哲学思想，是探讨现象以外的一个长恒不变的“梵”，即“真我”。我：梵文 *Atman*，音译阿特曼，原意为呼吸，引伸为生命，自我、自性等。此“我”有三个特质：恒常、主宰、

³⁸⁰ 《南傳中部經典》：N06, no. 4, p. 85b13-14。

唯一。由此可知，从“无常即苦”、引申到“苦即无我”可说是顺理成章的，因为人类都不具有此三种特质。

第二节、苦的分类

佛学中对苦的分类很多，最早的是三苦、八苦，随着部派佛教的发展，《舍利弗阿毗昙论》中又有七苦、十一苦、十八苦，而若要论把苦分析至最微细的当属《瑜伽师地论》卷 44，把苦开为一百一十一种³⁸¹。总的来说苦的分类非常多，主要的差异在于粗细的不同，而其内涵并无差异。而一般最普遍，使用范围较广泛的当属三苦与八苦，下文将对此二种分类作简单的概述。

一、三苦

《阿毘达磨俱舍论》卷 22《分别贤圣品》 6：“苦由三苦合，如所应一切，可意非可意，余有漏行法。³⁸²”苦谛是由三苦：苦苦、坏苦、行苦，合起来才为苦谛。三苦主要是从苦的普遍可观规律而言的。

一、苦苦：《杂阿含经》卷 1：“世尊告诸比丘：色无常，无常即苦，苦即非我，非我者即非我所”³⁸³。众生的有漏五蕴之身本来就苦，而欲界众生因为业力所招感的生老病死，天灾人祸等等的逼迫境界。又因为无明所蔽，无我执我，无常执常，导致外在境界与内在身心苦上加苦。

二、坏苦：见《瑜伽师地论》卷 72 中又作“变异苦”³⁸⁴，乐境变坏的苦。对所爱的人或物，因死亡破坏的变化所生起的苦感。又身中地、水、

³⁸¹ 《瑜伽师地论》卷 44：「此中菩萨於有情界。觀見一百一十種苦。」大正 30, no. 1579, p. 536a2-3。

³⁸² 《阿毘達磨俱舍論》卷 22：〈分別賢聖品 6〉：大正 29, no. 1558, p. 114, b5-6。

³⁸³ 《雜阿含經》卷 1：大正 02, no. 99, p. 2a13-19。

³⁸⁴ 《瑜伽師地論》卷 72：大正 30, no. 1579, p. 695b25-26。

火、风等四大互侵、互坏之苦，亦称坏苦。此外，诸可意之乐受法，生时为乐，坏时逼恼身心之苦，亦称坏苦。对人事物的爱着、贪爱自己的身体与一切美好的，感觉无法恒久持有，最后必然会因缘还灭而感到痛苦，即坏苦。坏苦主要针对色界的天人，那怕拥有再大的福报而享受快乐，但也是瞬间消逝，天人再长的寿命与美妙的色身，也终要坏灭。色界天人虽受禅味之乐，但福报享，还是会继续于六道中轮回。

三、行苦：《大乘阿毘达磨集论》卷 3：“谓不苦不乐受自相故、随顺不苦不乐受法自相故、彼二麁重所摄受故、不离二无常所随不安隐故，是行苦性义。”³⁸⁵行是迁流之义，行苦的行相非常微细难以察觉，表面上就是一种不苦不乐的感受，但诸法无刹那常住安稳；见诸法无常，而感逼恼。无色界中没有质碍的色法、没有苦乐境界，但仍不能摆脱有为法的迁流造作，有漏的心识仍然是苦。无色界的众生福尽后还要继续于六道中轮回。

二、八苦

相对于三苦从“苦”的普遍规律作分类，八苦就是从人具体的身心来说明苦的，一、生苦：即出生时的痛苦。《大宝积经》卷 55：“初出胎时，若男若女，适生堕地或以。³⁸⁶”二、老苦：人必然会随着时间的流逝而衰老，更甚者还要面对子女的远离。三、病苦：众生的五蕴之身是由四大假合，若四大出现不调，则产生诸多的病苦。四、死苦：人生乃至一切都是无常的，有生就必然会死亡，承受四大离散之苦。五、怨憎会：对于我们

³⁸⁵ 《大乘阿毘達磨集論》卷 3：大正 31, no. 1605, p. 672a25-27。

³⁸⁶ 《大寶積經》卷 55：大正 11, no. 310, p. 325, a4-11。

不喜欢甚至是怨憎的人，却要经常在见面，乃至共住，共事，共谈，却无法改变。六、爱别离：古诗有说：“悲莫悲兮生别离”，人生活在这个世界上难免要面对与父母、亲人、朋友的生离死别。七、求不得苦：人总有无穷的欲望，所谓：欲壑难填。当现实条件不能满足自己的欲望时，就会热恼痛苦。八、五阴炽盛苦：即五蕴，众生的身心都是众缘和合而成，终究会衰坏。但众生由无明故，执着着此五蕴身心为我，不停向外攀求，如同火烧身心不能止息。此是导致前七苦的原因。方天立在《佛教哲学》中把八苦作总别之分，以最后的“五阴炽盛苦”为总相，前面七苦皆因为有此五蕴色身而生起的。³⁸⁷

第三节、别释生苦

在上文对苦的分类和基本内涵作了简单的概述，在此小节中笔者要对“生苦”作进一步的反思与探讨。因为对普遍的人而言，尤其是我们中国人的文化，“生”是非常值得庆幸的事情，每个家庭都会很欢喜新生命的降临，故说“生”是苦的会让人难以接受，甚至觉得佛法的思想是典型的悲观主义。

第二章、苦的根源

在上个章节中分析探讨了苦的分类和现象，苦无论从本质或现象而言是为结果，那必须要追问导致此结果的原因。在以佛学的教理角度阐述之前，笔者先引述叔本华对此问题的观点。

以下将从佛学“四谛”中的“集谛”来说明苦的来源。集，聚集、招感之意。集谛是说明形成痛苦的原因。《根本说一切有部毘奈耶杂事》卷

³⁸⁷ 方天立《佛教哲学》，中国人民大学出版社，页72-73。

39: “云何苦集圣谛? 谓喜爱俱行随处生染, 是名为集。³⁸⁸” 集圣谛是苦的因, 因它集生死轮回之苦。佛学认为众生由于无明所障, 不解“无常”、“无我”之真理而起惑造业而生后有。集谛是由烦恼与业所构成, 而烦恼是导致造业的根本原因, 也就是十二因缘中的无明、爱、取这三惑, 而有行与有二业。佛学中所分析的烦恼主要是贪、嗔、痴、慢、疑、不正见六根本烦恼, 其余的枝末烦恼皆是由此而衍生。烦恼是迷惑凡夫自性的根源, 是障碍、遮蔽凡夫真如本性。烦恼亦称为“障”、“盖”, 它盘旋在众生心中, 如重重枷锁、层层烦恼就如污垢, 能染污众生的业是身、口、意三业, 又可分为十善业与十恶业。十恶业: 一、杀生。二、偷盗。三、邪淫。四、妄语。五、两舌, 即离间语。六、恶。七、绮语。八、贪欲。九、嗔恚。十、邪见, 即愚痴。十善业: 不杀、不盗、不淫、不贪、不嗔、不痴、不两舌、不恶口、不妄言、不绮语。众生由惑造业, 而有轮回的苦果。

以上是就佛学中的理论框架而说明苦的根源, 总的来说就是众生在“诸行无常”的普遍法性中去追求长恒和主宰性。众生由无明烦恼而起贪造业, 而此“贪”可以分为两个层面而论:

一、对物质和现世的贪恋: 佛学的理论主张一切众生在证见道位解脱之前, 皆有强烈坚固的“我执”, 一切利益皆从自我出发, 于世间的名利产生无穷的欲望并没有真正满足的时候, 如同叔本华说的: “浮世欲望的满足正如抛给乞丐的施舍, 维持他活过今天, 却也延长了他的苦难到明日。³⁸⁹” 欲望越多人的烦恼也就越多, 也会因此被烦恼系缚而不自知。人类都

³⁸⁸ 《根本說一切有部毘奈耶雜事》卷39: 大正24, no. 1451, p. 407, a9-10。

³⁸⁹ 叔本华《爱与生的苦恼》, 台海出版社, 2022第三版, 页41。

渴望能自由主宰一切，但却毫不察觉的被欲望和烦恼所捆绑。而人类对于自身没有得到的会渴望拥有；拥有之后继而希望能长久不愿失去，但如佛学认为的无常为世界的普遍规律，没有任何事物可以永恒不变，一旦所拥有的变坏或失去就会产生不同程度的痛苦，包括外在的物质和色身。

二、对生的贪着：正常的人类都是喜生厌死，好生是人之常情，但如叔本华在《作为意志和表象的世界》中说：“诞生和死亡同样都属于生命，并且互为条件从而保持整个世界生命的平衡。³⁹⁰”有生必有死是自然界的规律，可以想象一下如果这个世界只有不断出生的生命而没有死亡，这或许又是另一种痛苦和灾难。而道理虽是如此，但人类在面对死亡的时候仍然是无比的恐惧和抗拒，“我们之所以怕死，不是因为害怕痛苦而是害怕个体的毁灭。³⁹¹”人类打从深层的潜意识里爱执这个色身。在日常生活中的保健防止疾病；护肤防止衰老这一系列的行为看似正常，但若作进一步分析，这就是对色身爱执的外在显现。人类的理性虽然明白衰老于病死是不可避免的，但还是会努力与其挣扎对抗，这就会导致内心极度痛苦。故佛教始终强调的是要以缘起观察此五蕴色身，并破除对其的爱执，从而获得解脱。如《杂阿含经》卷1：

世尊告诸比丘：「于色当正思惟，色无常如实知。所以者何？比丘！于色正思惟，观色无常如实知者，于色欲贪断；欲贪断者，说心解脱。「如是受、想、行、识当正思惟，观识无常如实知。所以者何？于识正思惟，观识无常者，则于识欲贪断；欲贪断者，说心解脱。」

³⁹⁰ 叔本华《作为意志和表象的世界》，中国华侨出版社，2019第四版，页161。

³⁹¹ 同上，页164。

「如是心解脱者，若欲自证，则能自证：『我生已尽，梵行已立，所作已作，自知不受后有。』³⁹²

此段文的大概含义是要说明，佛陀对于众生贪着五蕴色身的开示。我们需要不断的思维观察，从而认识到五蕴的无常性，继而能确定无论属于物质身体的“色”，或是属于精神层面的“受、想、行、识”皆是无常的。若能正确的观察思维，就能断除对五蕴身的爱执，心就能离苦的解脱自在。

第三章、“苦”于佛教理论体系之地位

佛教的整个理论思想皆是偏向出世解脱的，因为世间的无常不安稳从本质而言皆是苦的，再者结合佛教的业力轮回理论，人类的苦不止是现在和此世，即不是死亡就能解决的。因此若要离苦，就需要按照佛教的修行理论不断的实践修行，才能有机会解脱而摆脱无尽的轮回之苦。由此可知，“苦”是佛教的理论思想的根本，在佛教的理论体系当中具有极其重要的位置。无论是四谛或十二因缘等理论思想都是立足于苦而展开的。如佛陀在《长阿含经》卷19《龙鸟品》：

若人不知苦，不知苦所起，亦复不知苦，所可灭尽处，
亦复不能知，灭于苦集道，失于心解脱，慧解脱亦失，
不能究苦本，生老病死源。³⁹³

³⁹² 《雜阿含經》卷1：大正02, no. 99, p. 1a17-25。

³⁹³ 《長阿含經》卷19〈龍鳥品5〉大正01, no. 1, p. 129, a12-22。

苦圣谛是四圣谛的核心，在四圣谛中，先说苦谛，因为轮回是苦；众生观察认知到苦，才能生起真正的出离心。进而才会思维苦的因“集谛”，了知由烦恼造业而有轮回之苦果，是现实的身心世界最容易体认的。进而再说“灭谛”、烦恼熄灭的状态；没有痛苦的状态，也就是涅槃。众生认知到有希望脱苦；有涅槃可得，就会遵循“道谛”的方法，如实精进去修行。也就是经中常说的“知苦断集；慕灭修道。”而一般提及“苦”的命题皆会与四谛并谈，对于四谛此命题若缺乏深入探讨，就会忽略了虽然佛说四谛，但从根本而言“集”、“灭”、“道”三谛皆是依“苦”而展开论述的，在《瑜伽师地论》卷 55：

复次，四圣谛说次第者，谓由此故苦此最为初，如此故苦此为第二，此二摄黑品究竟，由此故乐此为第三，如此故乐是为第四。³⁹⁴

如果依照因果的次第来说，四圣谛应该是集、苦、道、灭，何以佛陀先说“苦”呢？即先明果后说因呢？佛说四圣谛的次第，有着特殊的意义，现实人生的真正实相就是由于四大假合的五蕴身逼迫苦性，招感万千不同的苦果，因此苦谛必须安立在前；苦果是有染污爱引生，由爱而有苦，于此安立集谛。这是众生的根性，因果而明因，是为方便教化众生而为。苦谛和集谛这两种杂染的因果，须有证得灭谛而才止息苦获得安乐。灭尽贪、嗔、痴等无明烦恼，显现出真如本性为灭谛。灭谛是修道者修道后所证得的清净无为解脱境界，故当修道即道谛。四谛的安立次第从果到因，包含

³⁹⁴ 《瑜伽師地論》卷 55：大正 30, no. 1579, p. 605, b11-18。

了世出世间的染净因果。四圣谛为佛教真理，即为真理就有其普遍性、必然性、恒常性、公平性。任世事的变迁，都无法改变其实相。佛陀以智慧观照众生根器，如大医王对治生死凡夫开出药方。苦谛无疑对是重病中的凡夫，病因则是凡夫不识真相造作的种种苦因为集谛，令凡夫获得痊愈的安乐的结果是灭谛，需要拔除众生苦难的良药为道谛。重病、病因、病愈、还有良药来譬喻苦集灭道四谛的道理。四圣谛的内容如治病的过程。苦为生死大病中的凡夫；生死大病的原因是有爱，爱是集谛；生死病治好了，是灭谛；为什么能医好病？因为吃了药，是道谛。又有不同的譬喻，依世间遭受苦的次第，来安立苦集灭道四圣谛的次第。

第四章：结论

“苦”是佛教建立其理论体系的核心思想，“苦”的解脱是佛教追求的终极目标。四谛中的苦谛从生死观出发，再趋向解脱观。以苦为核心，从认知到苦，进而趋向修道以灭除苦。佛教先以“无常”的思想理论充分的说明了宇宙世间的的不安稳性，再对人类的心理层面作微细的分析，来说明“苦”的普遍存在性质。进而说明了生与死的根源和开显了脱离“苦”的途径。佛教的理论体系庞大，经论繁多，但整体而言皆是引导众生脱离轮回之“苦”的“流转门”与趋向离“苦”解脱的“还灭门”。而佛教积极强调说明一切法的本质皆是苦的目的，主要是让众生可以积极的灭苦以趋向无漏清净的安乐。由此可知，“苦”为整个佛教理论体系的核心思想。要正确理解佛教，必须把握“无常”、“苦”、“无我”的思想脉络。而佛教对“苦”的分析及其修正离苦的理论，于现实的经验世界而言，也有助于减低或超越人类于心理和精神层面的痛苦。

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一、主要略语

大正 = 《大正新修大藏经》。引用出处是依册数、经号、页数、栏数、行数之顺序纪录，例如：(大正 30, no. 1579, p. 517b6-17)。

N= 《汉译南传大藏经》引用出处是依册数、经号、页数、栏数、行数之顺（如，N78, no. 1553, p. 420a4-5）。

二、经论原典本

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《瑜伽師地論》無常觀的修行及意義

名字：釋慧超

指導老師：法慶博士

提要：無常是佛法的根本要義之一，是有為法的共相，也是《瑜伽師地論》中〈聲聞地〉所闡釋的重要義理之一。本文通過提取、整合、歸納《瑜伽師地論》中涉及無常的內容，界定了無常的定義，闡述了修無常觀的殊勝利益，詳細分析了遍佈於情與無情內外法之上的無常觀修的廣大對鏡和種種角度，並指出了觀修的方法以及初修學人起修的下手處，為行人從觀修無常開始，斷除貪愛執著，乃至最終成就聖道提供了方便。

關鍵詞：無常 變異行 剎那生滅 修學利益

一、前言

無常是佛教基本的義理，它描述一切行之性相，屬於不相應行法，即非色法或心法；它無有自體性，只是說明一切有為法中，無有一個「常」法可得。對於無常是現實，凡夫和聖人都能感知到，但產生的效果卻不相同，《瑜伽師地論》卷 52 云³⁹⁵：凡夫因執著諸行實有，見諸行變異、散壞、現墮無常時，反增悲歎而不能厭離；外道雖有定力，但無觀慧方便，修下地過患想，觀上界淨妙之相，只能一分厭離；而聖弟子有止觀之方便，能

³⁹⁵「若受用欲塵多放逸者，但能思惟變易無常、散壞無常、現墮無常，廣起悲歎、愁憤憂悴，然於諸行不能厭離。若諸外道即於如是諸無常性，多起思惟，少能方便厭患離欲，但於諸行一分厭離，不能究竟。若聖弟子圓滿思惟諸無常性，於一切行究竟厭患乃至解脫。」（T30, no. 1579, p. 586c18-24）

如實照見五蘊等諸行「常」不可得，不起貪愛染著，故能厭患永拔隨眠，最終獲得解脫。因此「無常」之正見是行人走向解脫之關鍵。

對於無常，專題研究的論著比較少，目前學界主要從幾個角度進行探討：

一、從考察原始佛教義理的角度探討，觀察五蘊無常、無我的現象，引導行人走向解脫；二、將無常作為內觀的所緣境，將此觀念落實在實際修行和日常生活中，指導生活，覺悟生命的實相；三、以《阿含》為准探討無常作為一個法門的可能性，並論述無常觀的修行方法及產生的實際功用和效果。無常是《瑜伽師地論》〈聲聞地〉中最重要的理論之一，具有極大的整理挖掘的必要和意義，而目前還沒有以《瑜伽師地論》為主系統論述無常的論著。故本文綜合、歸納、分析論中涉及無常的內容，以期掌握無常的要義、對境及觀修的方法。

二、無常的定義

對於無常的觀照往往放在諸行中，「諸行無常」是四法印之一。何謂「諸行」？論中認為諸行可指兩種：一是一切假設安立的能詮之名言；二是離言說的依他起法，即以自種子為親因緣，兼托其他助緣而生起之法。又論中「諸行」又特指「五蘊」，《瑜伽師地論》卷 18 中說：諸行包括蘊及取蘊，五蘊指色受想行識和合之體，通有漏和無漏；而五取蘊特指有煩惱有漏的五蘊體，故諸行通指有漏、無漏之五蘊體。

何謂無常？也可分為兩種，一是無性無常，即求其「常」不可得；二是生滅無常，即離言自性的「本無而生，生已尋滅」³⁹⁶，即諸行出現或消失的現象。此無常可從兩個角度說明：一從通三世論，過去諸行是生已謝滅，

³⁹⁶ 《瑜伽師地論》卷 18：T30, no. 1579, p. 378c24。

故體是無常；未來法雖未生起也沒有謝滅，但未來因緣具足就會現起，是有生法，有生則有沒，故此未來法也是無常的；又現在法從無到有，現在雖能暫住存活，但最終會殞滅，是有滅法，故其體亦是無常。二從剎那不住論，「生剎那後，剎那不住故無常有為相」³⁹⁷，即無有一「常」無為相可得。

此等諸行，求其「常」法不可得。論中從兩個角度觀察：一從三世時間相上觀察，過去行已消滅，無因可得，其果報體也消滅，故自性不可得。現在諸行已經現起，故諸行因不可得；但果還未謝滅，故有果報自性體可得。未來行未生，故有因；但未滅，故無果報自性體。二從諸行剎那生滅之四相觀察，以四相說明無常的道理，《瑜伽師地論》卷 46 云³⁹⁸：生和滅是從無到有、從有到無的變化過程；而住和老，雖未滅，卻是前後剎那生滅、相續變化的，故也是無常。而四相無別自性，皆以諸行為自性，《瑜伽倫記》卷 11 說：若「生」有自體性，則生有行生之大生和生生之小生，而此二法，是一，還是異？若一，則不應有能生之生生和所生之行生，能生之生生不能獨立生起，生於所生之行生，故非一。若異，二法則有二體，則各自能生，不需互生，不合道理，故非異。若「滅」別有自性，則此「滅」應同諸行有生有滅，若「滅」生起，則一切諸行皆滅，一切心心所也滅，即可入滅盡定。若「滅」相滅時，先前所滅的一切諸行皆應還生

³⁹⁷ T30, no. 1579, p. 291c28

³⁹⁸ 《瑜伽師地論》卷 46 云：「即於此中，前剎那行自性滅壞，無間非先諸行剎那自性生起，正觀為生。諸行生已即時未壞，正觀為住。此已生行，望前已滅諸行剎那自性別異，正觀為老。從此諸行剎那後，即此已生諸行剎那自性滅壞，正觀為滅。菩薩觀此已生剎那諸行自性，即是生、住、老之自性，不見生等別有自性。如實觀見生剎那後即此生等諸行剎那自性滅壞無別有性。如是四種有為之相，總攝諸行。」（T30, no. 1579, p. 544b4-13）

，「滅」不在故，然此二不合道理。再者，若一切生住異滅都有自性體，則修觀，觀其假有，必不能離欲而成就解脫，與事實不相符，但聖人是修觀成就，故反推四相是假有。

依三世無常及生滅等四相無常，又可綜合為六種無常³⁹⁹，如圖：

六種無常	現墮無常	壞滅無常	當有無常	生起無常	變易無常	散壞無常
三世四相無常	現在無常	過去無常	未來無常	生相	住、老相	滅相

綜上可知，諸行是指一切緣起法，包括有漏的五取蘊及無漏之五蘊，具有生住異滅之四相，無常是一切諸行的現象，非是實有自性體之法，是諸行之共相。

三、修無常觀的利益

具有觀慧方便是獲得無常利益的鑰匙，觀修無常具體有哪些利益呢？《瑜伽師地論》卷 20 云⁴⁰⁰：修無常苦想能對治六法：未生善法而起懶惰、已生善未圓滿而懈怠、不相續恭敬師長常往請問、雖隨師長轉但不隨法理生淨心、由對法無淨信不能常修、又雖有淨信而由放逸不能常修。即無常觀能策勵行人於善法能精進而行、常親近善士聽聞於法生淨心並能常修。

又論中如何具體教行人觀無常對治懈怠心呢？《瑜伽師地論》卷 31 云⁴⁰¹：思維五蘊色身需仰賴眾緣和合相續而轉，有眾多內外諸緣能奪性命，此

³⁹⁹ 《瑜伽師地論》卷 52：「若一切行生已尋滅，名壞滅無常。若一切行本無今有，名生起無常。若可愛諸行異相行起，名變易無常。若不變壞可愛眾具及增上位離散退失，名散壞無常。即四無常在未來時，名當有無常。即現在世正現前時，名現墮無常。」(T30, no. 1579, p. 586c11-18)

⁴⁰⁰ 「又於無常所修苦想，略有六種所對治法：何等為六？一於未生善法最初應生，而有懶墮。二於已生善法應住，不忘修習圓滿倍令增廣所有懈怠。三於恭敬師長往請問中，不恆相續。四於恆修善法常隨師轉，遠離淨信。五由遠離淨信不能常修。六於內放逸，由放逸故於常修習諸善法中。不恆隨轉。如是六種所對治法。還有六法能為對治多有所作。與此相違。」(T30, no. 1579, p. 390b24-c4。)

⁴⁰¹ 「我有多種橫死因緣。所謂身中或風、或熱、或痰發動；或所飲食不正消化，住在身中成宿食病；或為於外蛇蝎、蚰蜒、百足等類諸惡毒蟲之所蛆蠶。或復為人非人類等之所驚恐；因斯夭沒。於如是

身剎那生滅、不可久住，生命短暫，就在呼吸之間，以此對治懈怠慢緩之心，而精進修學佛之聖教。

又修無常想能成就忍辱，《瑜伽師地論》卷 42 云⁴⁰²：菩薩修耐他怨害忍⁴⁰³時，觀己身、他身皆是無常必死之法，剎那剎那生滅，決定敗壞不可久住。怨人要報仇打罵乃至斷己之命時，觀見己身無常之相，不起染污心執為「我」，「我」不可得，惱亂的是誰？更何況去報仇，故行者忍辱是知無「我」可忍，無有「常」法，能堪任一切怨害。

又此能成就斷惡修善之行，《瑜伽師地論》卷 76 云⁴⁰⁴：觀緣起行無常等，生諸怖畏不起愛著，並能積極斷惡修善，成就福慧二資糧。二資糧的目的是成就道果，《瑜伽師地論》卷 85 云⁴⁰⁵：由漸次修無常、空、無我想，而得入諦現觀獲得正見，再進一步於修道位，奢摩他中機多修習，遍觀現見諸行及不現見之境，了知無常等，不生染著，最終斷見貪等粗重煩

等諸橫死處恒常思惟，修無常想，住不放逸。由住如是不放逸故，恒自思惟：我之壽命儻得更經七日、六日、五日、四日、三日、二日、一日、一時、半時、須臾、或半須臾。或經食頃、或從入息至於出息、或從出息至於入息，乃至存活經爾所時，於佛聖教精勤作意修習瑜伽，齊爾所時，於佛聖教，我當決定多有所作。」(T30, no. 1579, p. 455c21-456a4)

⁴⁰² 《瑜伽師地論》卷 42：「修無常想，謂諸菩薩應如是學，諸有有情若生若長，一切無常皆是死法。極報怨者謂斷彼命，是諸有情念念斷。智者何緣復欲更斷如是生死性無常法，諸有情上其有智者，尚不應起有染濁心，況當以手塊杖加害，何況一切永斷其命，如是如理正思惟故，捨常堅想安住無常不堅固想，依無常想於諸怨害悉能堪忍。」T30, no. 1579, p. 523c3-12。

⁴⁰³ 通過修宿生親善想、隨順唯法想、無常相、苦相、攝受想五種想而成就耐他怨害忍。

⁴⁰⁴ 「能於一切緣生行中，隨分解了無常、無恒，是不安隱變壞法已。於一切行心生怖畏，深起厭患。心生怖畏，深厭患已遮止諸惡。於諸惡法能不造作，於諸善法能勤修習。習善因故，未種善根能種善根，未清淨障能令清淨，未熟相續能令成熟。由此因緣，多修勝解，亦多積集福德智慧二種資糧。」T30, no. 1579, p. 720b18-25。

⁴⁰⁵ 「於諸行中依如所有性及盡所有性，修無常想。依無常，修苦想。依苦，修空、無我想。因此得入諦現觀時，由正觀察所知境故，獲得正見。由此正見為依止故，修道位中遍於諸行住厭逆想。彼於住時，雖由彼相應受，憶念思惟不現前境，明了現前，而不生喜。由不生喜增上力故，彼於行時，即於彼受所緣境界不生染著。彼於一切所求境界，得處中故，尚不希求，何況耽著。彼由如是若住、若行，於喜貪纏速能滅盡，心清淨住。又即於彼如所得道，極多修習為因緣故，永拔彼品麁重隨眠，獲得真實究竟解脫，當知即是心善解脫。」(T30, no. 1579, p. 773b20-c4)

惱及隨眠，獲得究竟的解脫。此究竟解脫是否特指阿羅漢的無學位呢？《瑜伽師地論》卷 36 中說：菩薩在觀五取蘊生死時，不是從厭患邊觀察，故不速取證涅槃；又修習空勝解⁴⁰⁶，觀諸行「常」法不可得，是眾緣和合之法，故不染生死，而能證得無上正等菩提。可見由於觀慧的不同，修無常觀可有得二乘極果和大乘極果之不同。

綜上所述，修無常想能使行人對治種種懶惰懈怠心，常隨師學，於法如理思維長時修習，由此成就福慧二資糧，並由進一步修習入諦現觀獲正知見，悟後漸次斷除貪等煩惱，最終二乘人獲得究竟無學果位，菩薩根性者獲得無上佛果。即修無常觀能成就聖果。

四、修無常觀的對境

修行無常觀，即有能觀之心及所觀之境，在〈聲聞地〉中，對苦諦⁴⁰⁷之無常行相有詳細的闡述。論中從三個能觀之角度和五種無常之對境展開論述，即：一、通過聖人的至教量，如器世間的成住壞空，雖未能現見，但以聖人的智慧和神通，如實告知弟子，由於聖人是實語者、不妄語者，弟子能仰信，如變異無常。二、依現見量，即依眼等六根數數尋伺觀察一切法，如見有情死亡現象，而知壞滅行，如合會無常。三、依比量，即雖未能現見，但可以依現見增上作意力比量推知，如剎那生滅極其微細雖不能現見，但由現前生滅變化諸法不是頓變，而推知是剎那剎那變化相續而成的，如別離無常、法性無常。

⁴⁰⁶ 空勝解：雖未證空，能於此處不染污轉，於諸煩惱，得離係故。

⁴⁰⁷ 苦諦之四行相即無常行、苦行、空行和無我行。

(一)、變異行觀察無常

1、依聖言量觀察

無常的觀察對象是有為法，有為法包括兩種世間，即有情世間和器世間。有情指五蘊眾生，佛以清淨天眼觀察，「生者皆歸死，壽命雖無量，要必當有盡。」⁴⁰⁸，即有情的無常性。而器世間，包括大地、諸山、大海及蘇迷盧大寶山王，乃至梵世，亦皆歸無常。《中阿含經·七日經》指出：在坏劫時，從欲界及至梵宮，有情界壞，有七個日輪相繼出現，一切草木乾焦、泉池枯涸、大江河竭盡、五河諸大泉源竭盡、最後大海消盡，大地及須彌山王也被灾火焚燒，連灰燼都不留，這是世尊的聖言量所顯示的兩種世間的無常性。

2、從現見觀察

上述無常的時間跨度機長，非僅有百年壽命的眾生所能現見；一般有为法無常的現象在我們的身邊可時時現見。論中將眾生可現見之事分內外兩類，內則是眼耳鼻舌身意六處，外則分為城邑、山川河流、草木、所做事業、財、衣、食、住、行、娛樂、男女等十六種事，可謂將有情內身及外境所接觸的一切法包含殆盡，即所謂攝一切內外法觀察。對於內外二法，論中觀察無常的角度各不相同。對於色等內法，從十五種所作變異和八種變異去觀察其無常性。

⁴⁰⁸ 《大般涅槃經》卷2，T12，no. 374，p. 373a26-27。

十五種所作變異⁴⁰⁹主要由老、病、死等引生。一、分位所作變壞無常：指從少年位乃至到老，在這個過程中，諸行剎那生滅相續而轉，前滅後生，前後差別互不相似，如幼年期、少年期、青年期、壯年期和老年期，每一期都具有單向性和不可逆轉的特征。由此觀見，年齡無常，有生必有老。二、顯色所作變異無常：此顯色的變化或由病引起，或由老引起，如年輕時肌膚鮮澤，隨年紀增長，漸漸鶴發雞皮，容顏憔悴；或健康時肌膚潤澤，病時顏色枯槁，後病痊愈則容光煥發。如是觀察，顯色也是無常。三、形色所作變異無常：如肥變瘦或瘦變肥，乃至由於年老而老態龍鐘之狀。故形色也是無常變異的。四、興衰所作變異：人的一生活興衰起落不定，如家族興旺之時，家財萬貫，眷屬廣聚，門庭若市；後家族沒落，樹倒猢猻散，眷屬離散，門可羅雀；後又復興盛。由此可知隨福報厚薄變化，興衰無常不定。五、支節所作變異：先前六根具足，後由於觸犯刑法被截，或盜賊所傷，或被人所傷，或已疾病，或被非人所傷，導致六根缺減。因此可知色身不可常保，無常不定。六、劬勞所作變異：身體舒適和疲勞不定，人奔走勞作，或跳高，或跳遠，或馴馬騎馬，或大量運動等導致身體疲勞；休息過後，身體氣力恢復如初。因此身體舒適和疲勞也是無常不定的。七、他所損害所作變異：由於外界造成身體的損害，如被「刀、杖、鞭、革、皮、繩、矛稍」⁴¹⁰等器具傷，或被蚊、蛇、蝎等有毒、兇猛的動物所傷，造成身體損傷甚至威脅生命等無常變異。八、寒熱所作變異：於正寒之時，身不舒展，心不安泰，由溫度下降導致身體蹇跼戰慄，寒凍纏逼時，

⁴⁰⁹ 《瑜伽師地論》卷34：「一分位所作變異、二顯色所作變異、三形色所作變異、四興衰所作變異、五支節具不具所作變異、六劬勞所作變異、七他所損害所作變異、八寒熱所作變異、九威儀所作變異、十觸對所作變異、十一雜染所作變異、十二疾病所作變異、十三終沒所作變異、十四青瘀等所作變異、十五一切不現盡滅所作變異。」(T30, no. 1579, p. 471a29-b7。)

⁴¹⁰ 《瑜伽師地論》卷34, T30, no. 1579, p. 472a1-2。

希遇溫陽；而於正熱時，身體開始是舒坦的，但隨著運動說話，大汗淋漓，水分減少，漸漸熱渴纏逼，希望得到清涼；再遇寒時又希望溫暖。可知人的安危舒適與否隨天氣的變化而無常變化。九、威儀所作變異：人生活在世間有行住坐臥四威儀，如長時維持一種威儀，則會有損害；若能適時轉變不同威儀，則能增益身體。如《素問·宣明五氣篇》說：久視傷血，久臥傷氣，久坐傷肉，久立傷骨，久行傷筋。因此，威儀或損或益也是無常變化。十、觸對所作變異無常：當六根所對是順樂受的六塵境界時，自然能生起樂受；反之，接觸違逆境界時，則生苦受；接觸不苦不樂境界時，則生捨受。由此可知，不同境界出現時，會產生苦、樂、捨受之差別，故觸對不同感受也隨之變化，而且每一剎那都是新的，如長時的樂受，前後剎那感受的強弱都不一樣；又隨因緣合離，感受也不一樣。十一、雜染所作變異：前七轉識其性本來無覆無記或有覆無記，然心向外攀緣時，若無正念，則貪嗔等煩惱心所隨之而起，心為煩惱所染；若安住正念，煩惱起時，修奢摩他則能不起貪等煩惱，則心不被染。如此心念因安住正念與否有染汙不染汙的無常變異。十二、疾病所作變異：疾病的出現也是無常不定的，如由三種因緣能得病：「一者、四大五藏增損得病……二者、鬼神所作得病，三者、業報得病。」⁴¹¹隨任一緣起時，就會遭受病苦，種種苦觸猛利現前；隨湯藥調理或懺悔力，四大調適業障消除，則身體恢復如初。因此，身體健康與否也是無常不定的。十三、終沒所作變異：生命存活，壽暖識和合，來去自如；一旦喪命，三法離散，唯有尸體，毫無生氣。因此了知生命無常。十四、青瘀等所作變異：一旦識捨離身，尸體即起種種變化，所謂「青瘀想、膿爛想、破壞想、腫脹想、噉食想、血塗想、離散

⁴¹¹ 《修習止觀坐禪法要》，T46, no. 1915, p. 471c7-8。

想、骨鎖想。」⁴¹²可知色身終歸敗壞無常。十五、一切不現盡滅所作變壞無常：觀尸體變化到骨鎖位，最後連骨頭也滅盡，尸體全部消失，塵歸塵，土歸土，無法再現見。這十五種無常都是在日常生活中，從自身或從他身可以觀察到的無常現象，提供了行人隨時觀修的方便。

除此之外，還有八種變異無常觀察角度。《瑜伽師地論》卷 34 指出⁴¹³：八種因緣變化適合觀察一切色、無色法的無常性。第一積時貯蓄，從其內在因緣而言，有聚必有散，此乃自然規律，經久時因緣離散，必然衰損。第二他所損害，即有情外力造成的損害。第三受用虧損，即屬主受用消耗，由受用之時是否適當使用，或福報具足與否而造成增加或減緩其離散的速度。第四至第七是外自然界氣候火、水、風等災難對外物器世間的摧毀。第八，異緣會遇，分為三種：一、諸觸變異，指有情苦樂捨三觸受隨不同因緣不斷變換；二、煩惱變異，即貪嗔癡的煩惱隨色香等外境的轉變而生滅變易；三、諸識變異，五識也隨著不同外境的轉變或生起或消滅。前七種是觀察有色法變異的角度；第八種是觀察無色法變異的角度。

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⁴¹² 《瑜伽師地論》卷 25, T30, no. 1579, p. 417b12-13.

⁴¹³ 《瑜伽師地論》卷 34：「云何八種變異因緣？一積時貯畜，二他所損害，三受用虧損，四時節變異，五火所焚燒，六水所漂爛，七風所鼓燥，八異緣會遇。積時貯畜者，謂有色諸法，雖於好處安置守護，而經久時自然敗壞其色衰損變異可得。他所損害者，謂種種色法，若為於他種種捶打，種種損害；即便種種形色變異。受用虧損者，謂各別屬主種種色物，受者受用增上力故；損減變異。時節變異者，謂秋冬時叢林藥草華葉果等，萎黃零落，於春夏時，枝葉華果，青翠繁茂。火所焚燒者，謂大火縱逸，焚燒村邑、國城、王都，悉為灰燼。水所漂爛者，謂大水洪漫，漂蕩村邑，國城、王都，悉皆淪沒。風所鼓燥者，謂大風飄扇，濕衣、濕地，稼穡叢林，乾曝枯槁。異緣會遇者，謂緣樂受觸，受樂受時，遇苦受觸。緣苦受觸，受苦受時，遇樂受觸。緣不苦不樂受觸，受不苦不樂受時，遇樂受觸或苦受觸。又有貪者，會遇瞋緣，貪纏止息，發起瞋纏。如有瞋癡者，會遇異分煩惱生緣，當知亦爾。如是眼識正現在前，會遇聲香味觸境等，餘境餘緣起異分識，其餘一切，如理應知。是名八種變異因緣。一切有色及無色法所有變異。皆由如是八種因緣。」(T30, no. 1579, p. 471b7-c1)

八種 變異	積時 貯畜	他所 損害	受用 虧損	時節 變異	火所 焚燒	水所 漂爛	風所 鼓燥	異緣會遇
	自然 變化	受個人別業 影響	季節及自然界火、水、 風等災難				隨觸受、煩惱、諸 識三種不同變異	

總之，前八種變異和十五種變異都是觀察內事種種變異無常性。對於外事無常性的觀察有十六種角度，《瑜伽師地論》卷 34 云⁴¹⁴：第一、地變異，即觀空地新建善飾的種種道場、天寺、舍宅；後由於時間或外力水火之災造成屋宅等毀壞破落。第二園事變異，即先見園林中藥草叢林、花果枝葉，繁茂興盛、青翠丹暉生機勃勃；後季節變化或水火等災難百花凋零，枯株朽木。第三山事變異，先見高山峻嶺、巍峨挺拔，叢林茂盛；後由於地殼運動或水火等災，使高山夷為平地，溝壑變成峻嶺。第四、水事變異，先見江河、池泉、大海波濤湧溢、甘泉盈滿；後見河水乾枯，滄海變桑田。第五、業事變異，即所做畜牧、工巧、正論、行船等士農工商盈利之業，先見事業興盛，處處得利；後由於經營不善、福報缺少轉贏為虧，諸事失利。第六、庫藏變異，先見庫藏之內寶物盈滿，後由於外在自然災難或經營不善，庫藏一時虧空。第七和第八，包括飲和食兩種變異，因兩者性質相似，故論中合說。見種種飲食，一時未準備好的食材，一時準備好後烹飪成色香味美之飲食，享用時送入口中，牙齒咀嚼摻和唾液，細細吞嚥，經過食道、胃、小腸、大腸進行消化吸收，最後消化不了的美味飲食殘渣形成屎尿排除體外。第九、乘事變異，先見宝马香車等，新妙莊嚴，高檔豪華；後由於時間流逝、或水火、車禍等災，使新車毀壞或破爛不堪。第

⁴¹⁴ T30, no. 1579, pp. 472b23-473a23.

十、衣事變異，先見種種衣服，清新雅麗，品味時尚；後由不打理或數數穿著，變得衣衫襤褸、油污垢膩。第十一、嚴具變異，先見幡、幢、蓋等莊嚴具，一時未經裝飾打點，一時已經整裝好，一時堅固華麗，一時頹敗破壞。第十二、歌舞樂事所有變異，先見歌舞伎樂笙歌聒地，鼓樂喧天；後時曲終人散，繁華落幕。第十三、香鬘塗飾所有變異，先見種種香鬘，馥郁芬芳，美艷動人；後時葉瘦花殘，枯萎臭爛。第十四、資具變異，先見資具未造前凌亂不堪、已造後精美絕倫，又經時日毀壞破落。第十五、光明變異，見日月星辰、燈光等，隨雲朵的遮蓋或消失或明或暗。第十六、男女承奉所有變異，先見有名利等之時侍奉的眷屬、子女、家丁簇擁左右，晨昏定省，繁榮昌盛；後財富權勢等消散時，則家破人亡，樹倒猢猻散。

綜合十六種變異而言，「前之六種是所攝受事，後之十種是身資具事。」⁴¹⁵即前六是所攝受之事，相對而言，前四種有暫住性相對穩定，但一旦外力侵入即發生無常變化，比如地震、火山爆發等自然災害導致山川河流等的變化，這與眾生的共業有關，這種無常有可能百年不遇，也可能瞬間爆發，在有生之年隨時可能親身經歷，或雖不經歷也能耳聞眼見。而業事變異和庫藏變異與個人福報有關，若廣修福報，斷惡修善，培植福慧資糧，則所做牧農工巧等求利之事及庫藏能興盛盈滿。反之，德不配位縱使金山銀山也會衰敗坐食山空。後十種是色身所需資具之事，由對十事的觀察，印證諸行無常的道理。這些法遍布在生活的方方面面，故修行人在行住坐臥中應多一份覺照心，廣觀法的無常變化性，從而去除對法的執著。

⁴¹⁵ 《瑜伽師地論略纂》卷9: T43, no. 1829, p. 123a21-23.

(二)、微細非現見滅壞行

關於滅壞行分為兩類：可依現見及非現見比度而知的無常性。

1、依可現見比量

此等無常變化由於極其微細，非凡夫所能現見，但可以通過現見諸法比量推知。這包括兩類：一是剎那生滅，即諸行無常是剎那剎那生滅，雖不能現見，但從萬法的變化可以推知，變化不是一剎那間頓變的，而是剎那剎那相續變化，從量變引發質變從而出現我們可以感知的結果；二是自然滅壞，即滅是緣生法必然的結果，法爾如是道理。如論云⁴¹⁶：生由因緣成就，但滅壞不需要因緣，任運自然滅壞。此與前面由外緣造成的無常變異不同，可從兩方面說明滅不從緣。首先，有一外緣促使一法滅同時另一法生起時，可知此外緣是法生之緣，非法滅之緣。《瑜伽師地論略纂》卷九中舉例：如太陽曬葉子，使青葉變成黃葉，太陽是黃業生起之緣，而不是青葉滅去之緣，黃業和青葉不相同，有太陽處青葉壞滅，而黃業出現，所以太陽是黃業生起之緣。又此一外緣能否同時作為法滅和法生之緣，答案是否定的，因為生滅法本身相違，故不能同時作緣。其次，又即便看似在一外緣的促使下，一法滅的同時沒有新的法生起，也不可說此外緣是法滅的因緣，只能說新法眾緣不具足不能生起。如火燒水，最後水被燒幹沒有新的東西產生，不是火令水消滅，而是水的勢力無，故水自然滅。或劫末火燒世間連灰燼都無，是世界成的因緣還未具足，故劫火燒盡無有法起。

⁴¹⁶ 《瑜伽師地論》卷34：「彼彼眾緣和合有故，如是如是諸行得生；生已不待滅壞因緣，自然滅壞。如是所有變異因緣，能令諸行轉變生起。此是變異生起因緣，非是諸行滅壞因緣。所以者何？由彼諸行，與世現見滅壞因緣，俱滅壞已，後不相似，生起可得。非彼一切全不生起。或有諸行既滅壞已，一切生起，全不可得。如煎水等，最後一切皆悉消盡。災火焚燒器世間已，都無灰燼，乃至餘影亦不可得。彼亦因緣，後後展轉漸滅盡故，最後一切都無所有。不由其火，作如是事。是故變異，由前所說八種因緣，令變生起，自然滅壞。如是比度作意力故；由滅壞行，於彼諸行剎那生滅滅壞無常，而得決定。」（T30, no. 1579, p. 473b9-22）

即他緣只能加速其滅的速度，但不是令其滅的根本因緣。這也告訴我們，只要是有為法，有生必有滅，任何事物都不能阻止有為法的消滅，故法是任運而滅的。

2、依非現見比度

此等事雖不能現見，但能以現前種種差別想象推知諸行生滅無常，萬法緣聚則生，緣散則滅。如論云⁴¹⁷：同為人，若無前世今生，則應該一切相同平等。但事實上，每個人來到這個世間各自的形色、族性、貧富、宗業、壽命、威肅、根機等種種不同，這一定是由個人過去所造的種種善惡業因不同而感召的不同果報，而不應該是由外在的自在天神所變。《瑜伽師地論略纂》卷九對於自在天能生，不符合道理進行了如下論述：若自在能生諸行，此生是以自在為緣？還是要以其他法為緣？若以自在為緣，自在本有，諸行和自在同時有，則諸行也是本有，不需更生，若本有即是常住，就不是造作變化的有為法。若說先有自在體生，然後諸行才生，則說明諸行不僅僅以自在為緣而生，還要靠他緣，如需祈願等方生，則祈願的欲求心是有因還是無因？若是有因，欲以自在為因，自在本有，欲求心也應是本有，就不用更生。若欲不以自在為因，以他法為因，則諸行生起就不需要以自在為因。如是觀察，可知今生種種果報，是以過去世諸行造作為因生起的，即法是眾緣和合成就的，必然就是無常。此無常的討論主要是說明無常是眾緣法的必然結果，世間中不存在「常」法，更無能生的第一因

⁴¹⁷ 《瑜伽師地論》卷34：「諸有情現有種種差別可得，或好形色或惡形色，或上族姓或下族姓，或富族姓或貧族姓，或大宗業或小宗業，或長壽命或短壽命，言或威肅或不威肅，或性利根或性鈍根。如是一切有情差別，定由作業有其差別，方可成立，非無作業，如是有情色類差別，定由先世善不善業，造作增長種種品類，由彼因緣，於今自體差別生起，不應自在變化為因。」(T30, no. 1579, p. 473b24-c3)

者，諸行是眾緣和諸有為法無有自性，生是待緣起如幻之生，滅是不待緣起如幻之滅。故未曾有一法真實的生和滅。

（三）、別離行觀無常

所謂別離，即因緣條件離散變化，別於前法而轉。此可從兩個角度觀察：一依內，人的身份是無常變化的，如福報具足時為主，能驅疫他人；但隨著因緣變化，由外緣內因而福慧資糧不具足時則反主為奴，需對主人卑躬屈膝。二依外，如現前資生財寶豐盈，後由國主、不肖子孫、盜賊、仇人、合夥人侵吞掠奪等敗壞因緣的出現，或由不當行為：如以財求姪欲，不小心人為或老鼠引起家火、投資失利等，以及由過去惡作因感果或現在智慧力不夠使財產耗盡。故知別離無常是由內外二緣造成的。

（四）、法性行觀無常

法性，也就是諸有為法本有的特性，雖無常未發生，但必然如前三種無常一樣。如《瑜伽師地論》卷 34 云⁴¹⁸：過去或現在諸法雖未經變異無常、滅壞無常、別離無常三種無常的變化，現在還是欣欣向榮的樣子，但可推知未來必定有此三種無常性，此是法爾道理，無常什麼時候出現，只是時間早晚的問題。這就告訴我們要居安思危，觀榮知敗，時常保持覺照無常的心，從而在無常真正到來時能坦然面對。

⁴¹⁸ 「云何復由法性行故觀無常性？謂即所有變異無常、滅壞無常、別離無常。於現在世猶未合會，於未來世當有法性，如實通達如是諸行，於未來世當有法性，如是等類名為通達法性無常。」(T30, no. 1579, p. 474a3-7)

（五）、合會觀無常

合會無常是指現在法與前三種無常和合時，即無常正現在前，如論云⁴¹⁹：觀察現在法與變異、滅壞、別離三種無常和會，也就是無常現象正顯現在前時。眾生見無常現前，因執有為法為實有，而產生種種痛苦。

總之，五種觀察角度中，前變異和滅壞無常是從諸行無常的內外因緣來觀察，第三別離無常是從內外因緣變化的角度來觀察，第四和第五是從三時觀察無常。故知無常是有為法的共相，也是修行的入道處。此五種無常是由淨信增上力、現見修增上力及比量增上力所證成的道理。對於無常，論中將有為法方方面面的無常現象羅列其中，因此是眾生起於我法二執的依據，論中剖析此中無常的想象，讓行人曆緣對境中修止觀照見有為法之實相遠離對治二執。

五、修無常觀的方法

前文無常的觀修的觀修角度非常廣泛，初修行人應選擇何法下手起修呢？論中指出可以二甘露門之一的安般念作為修行的下手處。安般念的修習，論中卷 27 分為五個層次：「一算數修習，二悟入諸蘊修習，三悟入緣起修習，四悟入聖諦修習，五十六勝行修習。」⁴²⁰。算數修習方法又分為四種：一、數入息為一，出息為二，如此數至十，又重新數；二、合入出息為一算數；三、從一順數至十法；四、從十逆數至一法。算數法的目的是息諸亂想而成就奢摩他。第二悟入諸蘊修習，即悟入息與色等五蘊和合之身心是不相離，後進一步悟入緣起修習，即了知息身心三法是互相依靠，

⁴¹⁹ 「云何復由合會行故觀無常性？謂即如是變異無常、滅壞無常、別離無常，於現在世合會現前，如實通達如是諸行，於現在世現前合會，如是等類名為通達合會無常。」(T30, no. 1579, p. 474a3-7)

⁴²⁰ 《瑜伽師地論》卷 27：T30, no. 1579, p. 431a19-21。

皆由命根執持，而命根依於行，行依於無明，故生死流轉的根源是無明。若要還滅，則須對治無明，無明滅則行滅，行滅則命根滅，由此息身心滅。行人若與緣起多住善修習，則能悟入緣起，進一步如實了知五取蘊從眾緣生，而悟入無常。其次進行聖諦修習⁴²¹，此主要是從緣起諸行切入，觀其從無到有，有已散滅，即是生老病死法，眾生執著故苦，苦即無主宰性之我，悟入苦諦，由知苦不自在是由於貪愛等煩惱，即悟入集諦，由能斷集之道諦，最終可證得畢竟寂靜之滅諦，此即見道位。迷理的見惑是頓斷，而迷事的修惑須在修道位漸斷，故進修十六勝行，即隨息出、入長，中間入出息短，覺了遍身入出息，於息除身行入出息，覺了喜、樂入出息，覺了受想等心性入出息，於息除我慢見等受想心行入出息，覺了貪、離貪心等入出息，隨緣淨妙境界喜悅心入出息，制持掉舉惡作等心入出息，解脫蓋纏心入出息，無常隨觀斷隨眠入出息，見道所斷隨觀入出息、離欲界修道所斷隨觀入出息、有餘依滅隨觀入出息。由於第四禪無入出息，故在修無常觀之前，行人或依未到地定或依初、二、三禪修習奢摩他和毗婆捨那，到了無常觀時，以止觀的力量能斷隨眠煩惱最終獲得無學之位。

⁴²¹ 「悟入諸行是無常故，本無而有，有已散滅。若是本無而有，有已散滅，即是生法老法病法死法。若是生法老法病法死法，即是其苦。若是其苦，即是無我，不得自在，遠離宰主。如是名為由無常、苦、空、無我行，悟入苦諦。又彼如是能正悟入諸所有行眾緣生起，其性是苦，如病如癰，一切皆以貪愛為緣。又正悟入即此能生眾苦貪愛若無餘斷，即是畢竟寂靜微妙。我若於此如是了知，如是觀見、如是多住，當於貪愛能無餘斷。如是名能悟入集諦、滅諦、道諦。於此悟入能多住已，於諸諦中證得現觀，是名悟入聖諦修習。」（T30, no. 1579, p. 432a13-26。）

六、結論

本文首先界定無常的定義，闡述修無常觀的種種殊勝利益。然後詳細分析無常觀的對境，其範圍既廣大又細緻，遍佈於情與無情所有的內外法上，為行人提供隨時隨處觀察起修的角度。然而如此廣大的所緣鏡對初修行人有一定的困難，故指出可以數息觀作為起修的下手處，以奢摩他及毗婆捨那照見諸法的無常性，於法不起貪愛，斷盡一切煩惱隨眠，最終成就聖果。可見，《瑜伽師地論》中對於諸行無常之現象、修無常之利益、無常之境界範圍及修無常的方法有系統的闡述，無常是有為法的共相，觀修無常可督促行人認清事實，精進斷惡修善，則轉凡成聖必水到渠成。

參考書目

一、主要略語

T = 《T 新修大藏經》。引用《T 新修大藏經》出處是依冊數、經號、頁數、欄數、行數之順序紀錄，例如：(T30, no. 1579, p. 517b6-17)。

X = 《卍新纂大日本續藏經》引用出處是依冊數、經號、頁數、欄數、行數之順（如，X78, no. 1553, p. 420a4-5）。

二、經論原典本文

《T 新脩大藏經》的資料引用是出自「中華電子佛典協會」（Chinese Buddhist Electronic Text Association，簡稱 CBETA）的電子佛典系列光碟（2022 年）。

《瑜伽論記》T42, No. 1828。

《瑜伽師地論》T30, No. 1579。

《瑜伽師地論略纂》T43, No. 1829。

《瑜伽師地論釋》，T30, No. 1580。

三、現代著作論文（依中文拼音順序排列）

賴隆彥（譯），阿姜查（著），《無常》深圳報業集團出版社，2013 年第 4 版。

董靜宜《〈雜阿含經〉無常法門之研究》，台灣國立中央大學碩士論文，2007 年。

试析明清主要律学著作之流行

名字：释圣迪

指导老师：法庆博士

摘要

随着社会的发展，律学在中国传统文化中扮演了重要的角色。将从明清时期的戒律发展动态着手，试图梳理戒律在中国发展的情况，找出戒律本土化的依据。第二章内容主要梳理和探讨明清时期的主要流行的律学著作，接着探讨中国戒律产物的出现及融入中国社会的影响和意义。从《毗尼日用》到《传戒正范》再到《沙弥律仪》规范的完善及传承流通，试图厘清明清时期的律学内涵及其社会作业。通过梳理并反思当前中国佛教律宗发展方向及不足之处。体会律宗典籍来之不易，使学人更应具有创造性诠释佛戒且不离佛戒本怀。深入发挥戒律在当代佛教及僧团发展中的重要性。真正做到珍重尊重戒律，以戒为师，体现佛法根本精神。

关键词：毗尼日用；传戒正范；明清律

明清律宗主要著作

明代的律宗思想建设比较苍白，除去个别僧人对日常行为仪轨的撰述之外，有影响的律学著述几乎空白。许多重要的戒律学著作也往往是他宗僧人写出的，更多的是侧重日常规范行为的汇编准则。这种汇编也大多是采撷律藏或日常规范的条文或传统的律疏中与戒律有关给予汇集而成。

第一节 时代背景

晚唐至五代时期，中国佛教的法难聚起，因为战乱引起的兵火相间，致使佛教律门典籍多遭毁佚，佛教衰势顿现不及隋唐。尤其元明时期，戒范律仪虽隐寓于禅教之中，然律宗之法系传承几至无闻。威德尊重、精究律藏典籍、妙仪群范之弘律宗师，更是寥寥无几。经嘉靖一朝毁坏塔寺，焚毁佛像，沙汰僧尼，强制僧尼勒令还俗，更先后三次下诏禁止开设南北戒坛举行传戒之事。终致木叉高束，律宗典籍虚悬；戒法沦丧、纲纪荡然无存。

明代中叶时期，佛教戒律的发展遇到最严重的挑战。直接来源是世宗嘉靖皇帝的封闭戒坛。《明世宗实录》中保留了嘉靖皇帝三次诏禁传戒的记录：

嘉靖五年（1526）五月，诏严禁西山戒坛，及天宁寺受戒僧人并男女相混者，并令榜谕全国，犯者罪无赦。⁴²²

四十五年（1566）九月，第三次又令禁设坛传戒说法。

诏顺天抚按官，严禁僧尼至戒坛说法，仍令厂卫、巡城御史通查京城内外僧寺，有仍以受戒寄寓者，收捕下狱。四方游僧，并听所在有司递回原籍。⁴²³

嘉靖皇帝宠信道教，排斥佛教，其在位时颁布了一系列诸如毁佛像、焚佛骨、不许僧人游方说法、沙汰僧尼等针对和控制佛教的政令。

⁴²² 佚名《明世宗实录》卷64，（中国书店出版社，2015）46页。

⁴²³ 同上，48页。

另一方面，当时白莲教盛行，为防犯白莲教之徒混入，危及政权，政府以禁止佛教开坛传戒的方式，严格防控人口聚集。在朝廷看来，佛教开坛传戒之大型团体活动，四方缁衣男女僧尼，混淆聚集一处，又有妄徒混入其中危害社会的危险。

明代后期戒坛正式封闭长达五十余年，对佛教及其律学都造成严重影响。这时期后学者自不受戒，也不见坛仪授法，不仅言行上戒律缺失，出家也失去了基本要求，僧门甚至真的成了藏污纳垢之地，僧团更是流弊丛生。更造成了戒不应自授，须等待国家开禁的想法。导致明代后期律典无用，律宗无闻，出家者仅讲经习禅而已。

自明初以来，朝廷对宗教政策态度的转变，造成度牒的泛滥及僧品的良莠不齐，从而加深了丛林管理的混乱。由于受政府的压制，寺院经济大幅度缩减，影响了僧人的修行生活。另外，所谓罗教的兴起，因其与禅宗的相似性，极大地侵蚀了丛林的社会基础，并一定程度地动摇了禅僧的宗教立场。正是这些因素，导致了丛林的进一步混乱与衰微，以及修行途径的艰难。

第二节 《毗尼日用》之创造及使用

明清时期，律师更为重视的是僧众的日常行为威仪与规范。由于宋元的战乱，道宣律师《行事钞》等著作遗失不传，仅存有《四分律删补随机羯磨》一类，这使得明清时期的律学发展受到严重的影响和滞碍，出现律学思想的苍白。也迫使诸多仪式规范无法流传难以为继，乃至僧人及律门

内部也不知古德之旨和律学戒法之古风。这对明清律学是重大一打击。故明清时期的诸宗僧人及律师们只能尽力旁搜博采，以期创造出一些实用的典章规范以为急用，这也是明清时期《毗尼日用》兴盛的缘故。

明代性祇编纂的《毗尼日用录》就是在这样的处境下产生的著作。简称为《毗尼日用》一卷，法师汇集了《华严经》中以及密教中与行为操守有关的偈、咒，加以吸收《涅槃经》《地持论》中的思想和议论，并融入了《梵网经》的十重四十八戒相。

《毗尼日用录》内容除了日常衣食坐卧诵念之偈咒外，亦有出家在家之戒条，罗列细致，如登厕仪轨、净手、洗面、净钵偈咒、剃头偈咒等。最后则是一些十分简单的佛教概念解释和罗列，没有明确的系统性。

正如性祇法师在序文中所说：

夫欲求无上菩提，必也精持禁戒。戒律既精，定慧自然当前。故欲精戒律，不离日用平常，日行不忘，戒律自然精莹。故自须行住坐卧吃饭穿衣…然而初心蒙劣，不能尽行者众，故不得已，而广中取略，复以古集密部咒语而赘之，以便其初学，目为《毗尼日用》，俾之二六时中，即行相似明。⁴²⁴

显然，明代律学思想也受到了明代秘密教真言和瑜伽深刻的影响。

另一方面，也有人却对真言和瑜伽法门抱有错误的认识，把它们看作神秘或随意之举，或者想以方便的真言代替严谨的持戒。如明代受登就如此评比道：

先须受持禁戒，坚固不退，心不散乱，方许入此法门。今俗流带妻挟

⁴²⁴ 《毗尼日用录》序：（X60, no. 1114, p. 145, a17）。

子，饮酒瞰肉，缙素不分，混滥坛席，则严持戒律之难也。⁴²⁵

其次，明代还有一位律师弘赞，法师通华梵胡语，受当时佛教的影响，编有《沙门日用》二卷，内容上显密具存。大师强调为沙门者，当于二六时中，心存定慧；口持显密，身被四仪。但他认为，在其之前所编的一些“毗尼日用”，名号既多不同，条相不无舛舛。其间偈颂，多出《净行品》中，真言咒语，悉录密部诸经但其所集，广略欠宜。⁴²⁶而且，当时一些僧人编辑的日用威仪，不依所犯忏除，不稍律典，仅仅是令用者持咒尔许。故弘赞法师删补成《沙门日用》，比丘五篇七聚详具律藏，其菩萨轻重戒相全依于经论，以便学习者持诵。弘赞法师重视沙门日用中的真言咒语及偈颂。

正如后来学人指出的那样，认为前代律师们所编的“毗尼日用”，名即不当。

一者，即是因为咒语载之密部，毗尼即是律藏，惟明比丘二百五十戒法，根本不说诸真言咒语、一经律真言，各有宗旨，而这些“日用”中兼有咒语，不是真正的“毗尼”；二者，这些“日用”中的偈颂又多出自华严诸经，也算不得毗尼。⁴²⁷

这也正是弘赞法师为其所撰名《沙门日用》而不言“毗尼”的原由。

到了清代，律宗主体不明。与明代一样，清代的义学僧人著述仍然是对经典解读诠释，主要是对净土诸经以及《金刚经》《心经》《华严经》等的解释。明代弘赞编的《沙门日用》二卷；明代性祇著的《毗尼日用录》一卷。它们都受到了清代读体和书玉的重视，并分别以此书为基础撰集了

⁴²⁵ 《准提三昧行法》：（X74, no. 1481, p. 546, c22）。

⁴²⁶ 《沙门日用》序：（X60, no. 1117, p. 212, b14）。

⁴²⁷ 《沙门日用》序：（X60, no. 1117, p. 212, a10）。

《毗尼日用切要》和《毗尼日用切要香乳记》笺释本两卷。

读体汇集的《毗尼日用切要》，俗称为“五十三咒”，内容上涵盖僧人日常一切行仪，如：早觉、着衣、登厕、赞佛、礼佛等饮食起居和法事等行持。对于僧众生活用品和法器的使用及放置，如三衣、卧具都规定了所应诵念的偈咒真言或经文。读体本《毗尼日用》一出即流行于各大僧团诸寺之中，诸丛林传戒之时，皆令戒子们熟读熟背《毗尼日用切要》。时时刻刻要求僧众，约束身心，观文思义，令无有暂废，此亦是行者入道之基。乃至今中国僧人受戒，于受戒前皆需熟背五十三小咒，令日常行持，方可登坛受具戒。也是诸多日用中影响最为深广的，笔者认为此本着作的影响离不开读体老人本身的影响。

读体老人的《毗尼止持会集》作于顺治二年（1645），此时的他已经继席宝华山，以法制僧。翻阅全部律藏、考究毗尼而撰写以明《四分戒本》。

后又为其作注，名为《毗尼作持续释》，以解随机羯磨、安居、自恣和布萨羯磨等。为了使‘事率遵行，复还旧制’，故时人皆称为南山再世。⁴²⁸

另有清代律师戒显、济岳汇笺著《沙弥律仪毗尼日用合参》三卷，原本为云栖株宏辑集的《沙弥律仪》《毗尼日用》之合本。德基律师著《毗尼关要事义》一卷、《毗尼关要》十六卷；清代时期，此类规范威仪大都分属于两个系统：一是性祇的《毗尼日用录》，一是云栖株宏的《沙弥要

⁴²⁸ 《羯磨仪式》序：（X60, no. 1135, p. 745, b21）。

略》。

如果说明代的诸多戒律学人著作是明代中国律学复兴的表现，那么清代出现的一些笺记和汇解则是将明代的这种律学创造应用到了佛教的生存和发展中。这有点类似于唐宋时对道宣著作的注疏繁荣一样。不过，此类律学著作虽在僧众学修中强化日用毗尼的作用，但从律学理论上，仍然没有突破。因为，缺少有理论意义的著作出现。浩瀚三藏之一的律藏也只剩下一些基本条文，造成了律学荒芜、渐成浅陋的萧条现象。诚如清朝时纪荫曾如是说：

如来灭后，戒乃大师，如构华堂，当培基址。未何了明体性，而拨弃毗尼者，纵身心之解脱，必清净以无依，律师辩洽精严，提纲振纪，诚可谓法门宪章，神一流砥柱者也。⁴²⁹

诚然，毗尼日用的出现及创造，也符合了当时佛教律宗的需求，及时解决僧人因缺律典而造成的行无规范及所依。虽有褒贬不一，但不可否认在当时的社会背景和佛教律学低迷的处境中，毗尼日用的出现及时解决和规范僧人的日常行持，也起到了一定的作用。甚至至今，在中国戒律行持中，仍是不可忽略的一本日常手册。从小众沙弥阶段到受戒，再到比丘，背诵并运用“五十三小咒”毗尼日用，已成为每位僧人必备必背的守则及日常行持。

第三节 《传戒正范》之规范及流传

⁴²⁹ 《宗统编年》卷3：（X86, no. 1600, p. 139, b17）。

明代时期律学队伍中还有一支重要的力量，不少他宗僧人都曾对《四分律》或南山律学律学研习和撰述。法藏提倡的是禅律并重的律学思想，十五岁出家，自序中称生季法世，早无师承，但具信心。闻戒即受，闻禅即参，闻净土即求生。年二十九深心学戒。⁴³⁰曾受小戒于莲池大师，受大戒于古心如馨律师。后因闻折竹声而大悟，因见黄梅堕地，而觉千门万户顿开。法藏主要律学著作有《弘戒法仪》二卷、《传授三坛弘戒法仪》三卷。法藏虽为禅门宗师，但其在《弘戒法仪》序中自称为“三峰菩萨戒弟子”。

《弘戒法仪》为法藏辑撰于天启三年（1623）冬日。当时的佛教界律法不整，亦如法藏所说：

自戒坛久闕，仪法亡失，藏以参禅者务持律以同禅宗，受戒者当参禅以求戒体，乃考求古规，会归宗旨，为诸说戒之仪式。⁴³¹

法藏编撰《弘戒法仪》目的和本质即是站在禅宗的立场上，为了调和与解决长期困扰僧众的禅律之间相顾讥诃、难于和会的现象。为了破除戒不谈禅、禅不持律之风，欲求达到僧人不堕于增上慢、不清净、破戒这样的地步，才求拾古规，汇集三归五戒剃度十戒并比丘白四羯磨受戒及菩萨戒等诸品为说戒之式，汇集成《沙弥律仪要略》《比丘戒本》《梵网经》等三种戒本，以及随机羯磨等为比丘之则，使命之曰《弘戒法仪》，以供受戒之人及在家二众使用。

⁴³⁰ 《于密渗施食旨概》：（X59, no. 1082, p.302, c6）。

⁴³¹ 《宗统编年》卷31：（X86, no. 1600, p.292, b20）。

《弘戒法仪》的内容丰富，志向远大，法藏正是要以之为中国佛教诸宗制定出一套切实有用的弘戒法仪，其内容也广为吸收了诸种戒律和疏记的内容及精神。作为一种戒法仪规类的著述，法藏的《传授三坛弘戒法仪》及《弘戒法仪》与同类此书中不同且突出的是，《传授三坛弘戒法仪》首创在中国具有很大影响的“三坛大戒”之仪规，此对明清以后的三坛大戒的仪式规范有若开拓和奠基性的作用，其“三坛传戒”之名和传戒仪规也成为中国佛教的特色，直接影响到清代宝华山见月读体撰写的《三坛传戒正范》。

值得关注的是，明清之际戒法沦丧。原因于明代中期度过封戒坛，禁戒坛之法，世间所不张。于是造成清代戒学无人深研，传戒、持戒多无轨度，以至顺治年间，便出现持戒本身即不合律的现象：

海内持戒，开坛所至多有，考其学处，则懵昧无闻；视其轨仪，则疏慵失准。仓皇七日，便毕三坛。大小乘而不分，僧尼部以无别；心轻露忤，羯磨视为故文；罔语开遮，问难聊云塞白。一期解散，挂名只在田衣；三业荒唐，戒本束归高阁。列圣戒法，等同儿戏，而毗尼大坏矣。⁴³²

自明末法藏律师撰集传戒法仪振兴仪范后 对传戒仪范进行整理的集大成者 并对后世产生深远影响的首推见月读体律师。戒显律师曾在《传戒正范》序中云：

见月读体和尚悯之 内重躬行 外严作法 兼勤著述 以利方来。于两乘 布萨 律制僧行 外复撰辑《传戒正范》。三坛轨则 巨细有条。

⁴³² 《传戒正范》：（X60, no. 1128, p. 626, a17）。

七众科仪 精详不紊。勤开示则智愚灌以醒醐 谨羯磨则轻重拣于丝发。不违古本 别出新型。⁴³³

见月读体于大小乘布萨律制僧行外，列七众科仪，言三坛轨则以匡时弊，即是读体的另一部重要著述《三坛传戒正范》。读体本《传戒正范》有四卷，初卷内容为初坛授沙弥戒前请戒忏悔仪，包括净堂集众法、通启二师法、请戒开导法、验衣钵法，乃至第四卷三坛传授菩萨成正范等内容。尽管此本《传戒正范》海内风行，但仍然有人指出其中不足。认为其存在四个不连贯之处。不连贯即是不完整、不合逻辑或不合规度。比如忏悔不贯串、白四羯磨不连贯、发菩提心不贯串、问遮难不连贯。

从明代法藏法师对传受三坛大戒的仪轨法度进行设计和实践，这种努力到清代读体基本上完善。以三峰法藏和明末四大高僧为代表的律学复兴思潮一直持续到清初，其主要都是对二部僧受戒仪轨规范的重视。另外，书玉对僧尼二部受戒仪著有《二部僧授戒仪式》两卷。可见，更多的律师将精力重心转移到了传戒仪轨，为摇摇欲坠的戒法能重现都在竭力奉献和努力。

律师们的努力，为明清以后三坛大戒的仪式规范有开拓和奠定的作用，其“三坛传戒”之名和传戒仪规也成为当时中国佛教独有的特色，并直接影响到清代宝华山见月读体撰写《三坛传戒正范》。以读体的《传戒正范》为蓝本，已然成为中国佛教界传授三坛大戒的范本，并延续至今时。二部

⁴³³ 《传戒正范》：（X60, no. 1128, p. 626, a19）。

僧受戒仪度，是对僧团寺院广为流行的受戒仪认同和完善。它们对清代佛教的规范发展有着极大的影响，也奠定了中国佛教近代的传戒体制和规范。

第四节 《沙弥律仪要略》之流行

明代弘传戒律的两个系统是云栖株宏和古心如馨，后者便以宝华山体系为主。云栖株宏是明末清初四大高僧之一，对律学贡献巨大。著作甚丰，在其示寂后，由居士王宇春等人整其遗著共三十四卷，名为《云栖法汇》。株宏之时，南北戒坛久禁未开，他认为末法时期僧徒多有懈怠，闻繁则厌，所以他对前代之戒律章仪进行删繁取要，分类汇编以便读学。法师修行重视依律，着力于佛教戒律的注疏以发明之。其参考内容来自诸本律藏中的比丘戒律，《沙弥十戒经》《事师法》《百丈清规》及古德所撰箴规、明笑岩月心禅师所撰的《沙弥成范》、道宣律师行护律仪和《诫新学比丘》等。其律学著作的代表即是《沙弥律仪要略》和《具戒便蒙》。

到了清代，此类威仪规范大部分属于两个系统：一是祿宏《沙弥要略》，一是性祇《毗尼日用录》。祿宏的《沙弥律仪要略》广受后世重视。该《要略》上卷为“戒律门”，共集录杀、盗、淫、妄、不非时食等十戒；下卷为“威仪门”共二十四条，内容分别为：敬大沙门、听法、随师出行、礼拜、事师、习学经典、入寺院、睡卧、在房中住、入禅堂随众、到尼寺、衣钵名相等初出家僧人应习学的威仪规范，如何行弟子法及僧格的养成。

《沙弥律仪要略》还体现了祿宏对戒律规范的创造性努力，对于经论或未备者，他则从义补入一二己见，如令受戒者白备三衣于佛前受戒，为作正明以代受戒即是其创制。再如，佛制沙弥诸经，原无偈咒，但《沙弥律仪要略》以别经偈咒编入威仪篇中。云栖此举乃时众所不敢为之，但顺应了上承元代的明代佛教发展的变化，因此，其在吴地流行，即有律师称其为“末法中之光明幢”。⁴³⁴其后，祿宏的《沙弥律仪要略》又与性祇法师《毗尼日用录》互为补充，明至清时一直为僧人使用。为《沙弥律仪要略》著注本较多，著名者有弘赞注的《沙弥律仪要略增注》二卷，师乃曹洞宗禅僧，一生致力于弘传戒律。重视毗尼，兼闲咒语。强调三学的三乘次第，强调先戒后禅。还有清代书玉依之科释的《沙弥律仪要略述义》二卷。

⁴³⁴ 《沙弥律仪毗尼日用合参》：（X60, no. 1120, p. 334, b24）。

此外值得关注的是，读体见月律师也著有《沙弥尼律仪要略》，是为数不多的女众修学书籍。此书系见月律师从《沙弥律仪要略》《沙弥尼戒经》《大爱道经》以及《四分律》第二分中有关比丘尼戒律威仪部分，将沙弥尼所应受持的戒律和威仪，略为解释，删繁取要，辑成书。师感于时风下迈，而沙弥尼本所受戒未谙，骄傲者多轻二部大僧；愚昧者全失诸门细行，欲光道化以摄尼徒，难可冀也。⁴³⁵ 而见月为了让初入道的沙弥尼有一个遵循的准则，辑采十戒。以勉励好心出家者，能切意依教奉行，无有违犯。沙弥尼之律仪者，“近为式叉摩那、比丘尼戒之阶梯，远为菩萨戒之根本。”⁴³⁶ 故此书对于沙弥尼习学戒法来说，是非常重要的著作。

总之，以云栖株宏为主的《沙弥要略》体系，从明至清乃至经民国至今，已然成为出家小众未受大戒前阶段的必修之课，除加强初出家者应具备的行仪及弟子法，更是完善僧格的必学之宝典。也是初级阶段应修应学应行的初级戒律威仪法。乃至受大戒之后，小小威仪细行也始终贯穿僧人的日常行仪。可见此本著作的重要性及不可替代性。

第五节 其他律学著作

明代戒律受到佛教其他宗派的影响，其最具影响者当为禅宗。明代中期以后，在外在的政治和社会环境以及佛教内部发展的双重影响下，佛教的持律与戒行愈加松弛和懈怠，或者是把持戒和修禅看成相互分离的过程。明代的律宗思想建设比较苍白，除去个别僧人对日常行为仪轨的撰述之外，

⁴³⁵ 《沙弥尼律仪要略》：（X60, no. 1122, p. 441, b24）。

⁴³⁶ 《沙弥尼律仪要略》：（X60, no. 1122, p. 441, b24）。

有影响的律学著述几乎空白。许多重要的戒律学著作也往往是他宗僧人写出的，著名者如弘赞、元贤和明末的四大高僧等。律师有影响的律学撰述倒不多见，大篇章的律学著作基本上没有，更多的则是一些侧重日常行为规范 的准则汇编。这种汇编大都是采撷律藏或传统的律疏中与戒律有关或日常规范的条文给予汇集而成。

律学著作除去上文的主流部分，其他还有今释造《菩萨戒疏随见录》一卷；永海述《佛说目连五百问戒律中轻重事经释》两卷；广莫辑录的《四分戒本缘起事义》一卷；古心如馨着《经律戒相布萨轨仪》一卷，寂光着《梵网经直解》，元贤着《四分戒本约义》四卷、《律学发轫》三卷。弘赞《四分律名义标释》四十卷、《沙弥学戒仪轨颂注》一卷、《四分戒本如释》十二卷、《半月诵菩萨戒仪式注》、《梵网经菩萨戒略疏》八卷，辑录有《八关斋法》一卷、《式叉摩那尼戒本》一卷、《归戒要集》三卷，另有《礼佛仪式》《摄颂戒相图》《归戒要集》三卷、《比丘尼受戒录》一卷、《八关斋法》一卷、《比丘受戒录》一卷；乃至宝华山五大部：读体《毗尼止持》十六卷、《三坛正范》四卷、《毗尼作持》十五卷；寂光的《梵网直解》四卷、德基的《毗尼关要》十六卷等等。

在《新续高僧传·明律篇》中，清代律师人数有正传四十八人，附见有十六人。清代律师有古心如馨、三昧寂光。主要后学有见月读体、香雪戒润、定庵德基、宜洁书玉、文海福聚等。仅从人数上看，此阶段律师队伍还是有一定团队规模，律学还是稍有成就的。至于律学翻译和著述，在

《清史稿》卷一百二十二《艺文三》中收于清代的佛教撰述六十一一种，不过无一与戒律或律宗相涉。

由上种种著作名目可见明清时期的律学主流已消沉，大多律师也是力争著一些跟行仪规范相关的律学著作和对菩萨戒的注疏创造。这种现象必然要影响到明清律学的发展使其律学少了一种理论的传承，而且更缺少唐宋律家那样有分量的律学著作。

结论

综上所述，戒乃三学之首，佛法命脉在于戒律之有无。当今佛教内部更多的学人偏重于理论的学习，且不能正确解读和行持戒律。明清时期的律宗主体消融，导致佛教走向低迷，亦有内在僧人轻视戒律，没有对戒律系统学习而导致对持戒迷茫一无所知造成的。故本文先从分析梳理明清律典开始，从《毗尼日用》到《沙弥律仪要略》等著作的产生及流行得知，此时期律师们没有延续四分律的南山主流，而是转向僧伽行持规范日常上来体现戒律的价值和特色。

其次，窥探明清时期社会背景，从诸宗融合中得到律宗的发展必然中国化的启示和反思。总结历史经验，正确看待历史和佛教走向社会发展的必然性。更是创造出符合明清的中国特色清规戒律，才使得佛教得到稳定的。以期树立正确知见，更好地学戒持戒弘戒。

最后，借鉴律师古德的修学历程启发自己。饮水思源，不忘初心。

参考文献

一、主要略语

X = 《卍新纂大日本续藏经》。引用出处是依册数、经号、页数、栏数、行数之顺序如：（X78, no. 1553, p. 420a4-5）。

二、经论原典

以下经论资料引用皆出自中华电子佛典协会（Chinese Buddhist Electronic Text Association, 简称 CBETA）电子佛典系列光盘（2022 年）。

《大正新修大藏经》，简称“大正”，渡边海旭、小野玄妙等人编辑校勘。

《传戒正范》 卍续 60, No.1128。

《羯磨仪式》 卍续 60, No.1135。

《毗尼日用录》 卍续 60, No.1114。

《沙弥律仪毗尼日用合参》 卍续 60, No.1120。

《沙弥尼律仪要略》 卍续 60, No.1122。

《沙门日用》 卍续 60, No.1117。

《于密渗施食旨概》 卍续 59, No.1082。

《准提三昧行法》 卍续 74, No.1481。

《宗统编年》 卍续 86, No.1600。

三、现代著作

鲁海军《明清佛教戒律思想研究》，北京商务印书馆，2019。

释圣严《明末中国的戒律复兴》，台北东大图书公司，1990。

王建光《中国律宗通史》，南京凤凰出版社，2008。

王建光《中国律宗思想研究》，成都巴蜀书社，2004。

佚名《明世宗实录》，中国书店出版社，2015。

淺談業稠林以《大方廣佛華嚴經隨疏演義鈔》為主

名字：釋覺涵

指導教授：法慶博士

第一章 緒論

在無盡的生命長河中，端看眾生千姿百態的心理結構，以及不同的人生際遇，有人善於尋找問題的癥結，有人怨天尤人郁郁寡歡終不得志。尤其在唯物至上的偏執下，導致心理的貧瘠而衍生出各種的矛盾，當然也充斥個人身心煩惱無從調解、根除的問題。針對這些重重問題，佛教常以凡有造作皆不失壞的因果理論來解析，概括而言即是「業力」餘勢連續性的功用所引發。「業說」乃佛教教義的根本基石之一，也包含了極為龐大的理論體系，因而圍繞業說的分類、體性、體用乃至思想發展等相關方面的討論也層出不窮。

比如演培法師的〈業及依業而有的輪迴〉和慧風的〈輪迴與業〉都是以講座形式將業的分類，及思想概況進行了理論說明。著作方面有舟橋一哉的《業的研究》是圍繞部派佛教的業力觀，將業和苦樂的關係，認定為實體現象，又結合六道輪迴理念，建立了「業感緣起論」⁴³⁷；期刊方面的論述有李世傑〈說一切有部的業力論〉也是以部派時期為主題，其分析「無表業」存續問題成為有部業論的特色之一；黃俊威〈論部派佛教時代之業力存在觀〉，將各部派爭論的業力主張進行了說明，並且對各部派普

⁴³⁷舟橋一哉著，余萬居譯《業的研究》，台北：法爾出版社，頁96。

遍存在的形上學的過失進行了檢視，再從龍樹對各部派的批判中，引生業力存續的思維角度，作者認為只有切實聞思修，才能從根本上解決認知的局限；林世敏〈中論觀業品的業力思想〉，通過龍樹對部派業力思想的破斥，而彰顯緣起的實性是空，性空的妄相又依緣起的業感緣起之義；莊麗娟〈業力的形成及其轉化：以《阿含經》的緣起說為探討中心〉，主要以探討《阿含經》依緣起思想構建業報的相續與轉化；釋宗平〈說一切有部無表色功能之探討〉及〈無表業、無表色與無表戒之研究——以說一切有部的論書為中心〉主要是圍繞有部的無表業、色的思想研究推論出其成立的背景、因緣。而與華嚴相關的業討論，翻閱到性空的〈《華嚴經》〈菩薩問明品〉眾生業性之探討〉，主要圍繞眾生業性與成佛的與關係進行論述。

本文擬藉助澄觀大師的著作《大方廣佛華嚴經隨疏演繹鈔》第70卷中，關於「業稠林」的內容做一番探析。因為相較於通常對「業」一詞的描述而言，第九地善慧地菩薩獨用「稠林」一詞形象化的說明眾生「業」的繁複、綿密，似乎更有直觀透徹的衝擊力。那麼通過澄觀對九種業稠林的統攝歸納，大體可以概括「業說」的主要輪廓，這對從根本上探尋生命的流轉狀況，有理論指導的現實意義，並且也可依此引導在現世人生中，如何從行為上做如理的取捨，從而開發內在智慧，得到生命的升華和超脫。

第二章 試析《華嚴經隨疏演義鈔》之業稠林

當佛教進入公元一、二世紀，初期大乘經典相繼問世，其中《大方廣佛華嚴經》為一切諸佛所說的根本經典，華嚴祖師依此開發教理建立華嚴宗。該宗四祖澄觀大師，因覺《華嚴經》疏文繁義約，而撰寫了《大方廣佛華嚴經隨疏演義鈔》九十卷。

該疏鈔以華嚴思想為中心，同時囊括了早期南北朝學派所形成的地論、攝論、中觀思想，也包含了天台、唯識、禪宗等思想，可以說此書是澄觀大師華嚴思想的集大成之作。

眾生的生相，皆於各自業因而來，善慧地菩薩知諸業相狀，了知業相根源，而為眾生開示「業稠林」，藉由澄觀對「業稠林」九種差別相的分析，可以為進一步探尋業的發動轉狀況做基礎。因此本文以《大方廣佛華嚴經隨疏演義鈔》相關內容著重探討業稠林。

第三業稠林。然論有二：先正解、後重分別。今疏將下重分別文合在前文，正解中用九句分二：前八對果辨業、後一明定不定。⁴³⁸

「稠林」，梵語為 *gahana*，又作謎，即密茂之森林，「多故名『林』，難知曰『稠』」。 ⁴³⁹

種種自身大樹聚集，故名稠林。⁴⁴⁰

《瑜伽師地論》卷 84：

又言林者：能生種種苦蘊。體性由親愛故，彼得增長，說名稠林。⁴⁴¹

⁴³⁸ 《大方廣佛華嚴經隨疏演義鈔》（以下簡稱《義鈔》）卷 70，大正 36, no. 1736, p. 561c14-17。。

⁴³⁹ 《新修華嚴經疏鈔》（以下簡稱《新疏鈔》）冊 14，卷 53，頁 203。

⁴⁴⁰ 《瑜伽師地論》卷 8，大正 30, no. 1579, p. 314c9-10。

⁴⁴¹ 同上, p. 770b4-6。

以上都說明了稠林的繁複和密集，業稠林中有九種差別，如經云：

又知諸業種種相，所謂：善不善無記相、有表示無表示相、與心同生不離相、因自性剎那壞而次第集果不失相、有報無報相、受黑黑等眾報相、如田無量相、凡聖差別相、現受生受後受相、乘非乘不定相；略說乃至八萬四千，皆如實知。⁴⁴²

以上經文說明業稠林的九種差別相，有總有別，前八種是對果辨業，從果位來看，業都有差別相，後一種是明定不定。

業稠林有九種差別，前八種是從果位辨別業的差別相，第九說明業的定與不定。

第一節、對果辨業

1、道因差別

疏「初一因」者，此即對果明業。疏文有二：先通三性感五趣果、後唯善惡。⁴⁴³

從修道的層面來說業的差別，「道因」即為業的差別。業分善、不善、無記，「通說三性為六趣『因』」⁴⁴⁴，此三種情況便是引發凡夫輪迴六道之因。大體分來有引業，此為總報業，即牽引眾生輪迴流轉的業。引業唯善、惡各有三品，「十善業道，是人、天乃至有頂處受生因。」⁴⁴⁵因而行持下品十善業道便是生而為人之因，中品十善為欲界天之因，上品十善是色、無色界之因。相反，如果行持十惡業也有三種情況，「上者地獄因，

⁴⁴² 《大方廣佛華嚴經》卷 38，大正 10，no. 279，p. 202b6-11。

⁴⁴³ 《義鈔》卷 70，大正 36，no. 1736，p. 561c20-21。

⁴⁴⁴ 《新疏鈔》冊 14，卷 53，頁 226。

⁴⁴⁵ 《大方廣佛華嚴經》卷 35，大正 10，no. 279，p. 185c2-3。

中者畜生因，下者餓鬼因。」⁴⁴⁶總而言之，各種善惡不同的引業，釀造了六道輪迴中的各種苦樂的果報。上品和中品的差別在於用心程度的不一樣，若想上升至色、無色界必須要有禪定的功夫，因為禪定可以助其降服、斷除煩惱。

與引業相對的為滿業，又名別報業，即眾生在當下感受的別別不同的業。此通善、不善、無記三性。

2、自性差別

疏「二有表示等者自性差別」，此下二句唯就業體隨義差別。云自性者，造作之義，是業自性，論初釋中但云自性差別。⁴⁴⁷

「『有表示』等者，『自性差別』」，⁴⁴⁸即造作，「表」就是表現，自性身語意三業跟思的關係，沒有思就不是意業。有兩種意不受果報，一是還沒有做，二是剛剛做還沒有得到果報。「以思為『自性』故」⁴⁴⁹，有思與無思，有思即在審慮；無思，即念頭沒有意義，不起身口不受報，種子沒有得到滋潤，意業定了一定召報。

即造作，自性身語業，「以思為『自性』故」⁴⁵⁰，有思即審慮；無思，即不起身口受報。澄觀用《成唯識》的觀點進行了說明：

能動身思說名身業，能發語思說名語業。審決二思，意相應故、動作意故，說名意業。⁴⁵¹

⁴⁴⁶ 同上。

⁴⁴⁷ 《義鈔》卷 70，大正 36，no. 1736，p. 562b19-22。

⁴⁴⁸ 《新修華嚴經疏鈔》冊 14，卷 53，頁 232。

⁴⁴⁹ 同上。

⁴⁵⁰ 《大方廣佛華嚴經》卷 38，大正 10，no. 279，p. 202b6-11。

⁴⁵¹ 同上，p. 562c7-9。

《俱捨·業品》云：「世別由業生，思及思所作。思即是意業，所作謂身語。」⁴⁵²

問：世界從何而生，答：從業而生，思業跟思已，意識是跟意業等而起，不但是思形成意業，與意相應，「意等引起，名為意業」，⁴⁵³如果是身業，「業依身起，故名身業」，⁴⁵⁴語業，與他自己有自性，「言語業者，約自性立，語即業故」，⁴⁵⁵這些都有成為表跟無表業。

「然『唯識』示正義，云：『然心為因，令識所變示色等相，生、滅相續，轉趣餘方，似有動作表示心，故假名身表；』⁴⁵⁶一切原因都是我們的心，心起來後經過八識的轉變，會有相，會生生滅滅，去哪個方向就是善惡無記，經過轉，會看到人的身體在做什麼東西，或者是講什麼，這是假名語業，改變的時候就是心在變。

3、方便差別

疏「方便差別」者，心為起業之方便，故經云「與心同生不離者，業共心生，生已不離。」此言業行常依心王也。⁴⁵⁷

是說業從心起，心是起業的方便，以心起善惡熏成表意、顯境名言等種，都是出自心跟意識共生，相續無間。

「與等起意識共生」者，《俱舍》云：「等起有二種，因及緣剎那。

如次第應知，名轉名隨轉。⁴⁵⁸

⁴⁵² 同上，p. 562c17-19。

⁴⁵³ 《新疏鈔》冊 14，卷 53，頁 236。

⁴⁵⁴ 同上。

⁴⁵⁵ 同上。

⁴⁵⁶ 同上，頁 238。

⁴⁵⁷ 《義鈔》卷 70，大正 36，no. 1736，p. 563b13-15。

⁴⁵⁸ 《新疏鈔》冊 14，卷 53，頁 241-242。

具備有因有緣，生滅才會有剎那，一起發生作用叫等起，也是隨轉。比如見惑已經斷了，只轉到前五識，如果見惑沒有斷，第六、七識都會跟著轉。

謂『業』『種』『不離』『心』，得『果』『不離』『種』也。⁴⁵⁹

心是起業的方便，業種不離心，業是隨心起，同時熏意識共生，一旦成為業種，又在心就會得果，隨心起業成為名色，善惡果報。

4、盡集果差別

疏「四盡集果」者……而言「得持至果」者，即《俱舍》得得連持義。⁴⁶⁰

一切有違法有求有違，自性會壞，但是功用不敗亡，《俱舍》將持業比喻為手持債卷，最後得的這個果，是連續的，「券」像一張票據，得到這個業就是如拿了一張有業的票據，都不會失去，隨時兌換果報。

5、已受果未受果差別

疏「論云已受果」等者，此句明業得報遲速。言「過去生報業現在已受」者，且約一相隨近以明。若今世受，更是前前所造之業，即亦得是後報之業，名為已受。是則後報之業已潤有報、未潤無報，亦應云已熟已受、未熟未受。⁴⁶¹

有報無報在於已受果、未受果的差別，前因有，業也有，但是有快慢的區別。今世所受不一定是前世所造，有可能是前前世的因，這個是後報。

⁴⁵⁹ 同上。

⁴⁶⁰ 《義鈔》卷 70，大正 36，no. 1736，p. 563c2。

⁴⁶¹ 同上，p. 563c10-16。

為什麼不是前世的業，今世就趕快受呢，輕重的問題，先報的是重業，後報之業已潤就有報，潤也要靠緣。

疏「更有一理」者，上是六地緣生中護外三過中，此通業無報難。⁴⁶²

第六地在緣生，觀待十二因緣的時候，有「護外三過」⁴⁶³即不受報，因為還沒造作、滋潤，同時得到了對治。

6、對差別

疏「初二黑白相對」等者，釋論對差別。然其論經具有四句，云黑業、白業、黑白業、非黑非白業。⁴⁶⁴

「謂四業相對，成差別」故⁴⁶⁵，黑白相對即對差別。

黑黑業，因果與無明相對，果即三塗的業；白白業，因果是善，與智慧相應，感色界天的善業；有黑有白，是欲界的善業，善多於惡，善惡相雜，受報也相雜；非黑非白，是無漏業，無異熟果，沒有後報。

此外，還提到「非白」⁴⁶⁶說，只有佛與修證者能了知。「非黑」⁴⁶⁷是離煩惱垢，沒有煩惱染污。非黑非白是無漏，黑黑、黑白是有漏，白白是無漏。

7、因緣差別

疏「因緣差別」者，彰業能為緣，容因種故。疏「隨田高下有殊令種亦多差別」者，上句單約喻，下句雙合法喻。又云令種差別者，且約喻明，如穀子隨田肥瘦，非令種穀而生豆芽。⁴⁶⁸

⁴⁶² 《義鈔》卷 70，大正 36，no. 1736，p. 563c16-17。

⁴⁶³ 《大方廣佛華嚴經疏鈔會本》卷 38，L132，no. 1557，p. 430a2。

⁴⁶⁴ 《義鈔》卷 70，大正 36，no. 1736，p. 563c20-22。

⁴⁶⁵ 《新疏鈔》冊 14，卷 53，頁 246。

⁴⁶⁶ 同上，頁 248。

⁴⁶⁷ 同上。

⁴⁶⁸ 《義鈔》卷 70，大正 36，no. 1736，p. 564c1-5。

「謂識『種』為『因』」⁴⁶⁹，意識種子是因，播種在不同的稻田裡面會出現不同的果。「業」「田」為「緣」，隨「田」高、下等殊，令「種」亦多「差別」⁴⁷⁰

意識跟種無差別，業有善惡，會召感苦、樂兩種果。差別在於種子，不是稻田。

8、已集未集差別

疏「出世未集」等者，約凡未能集聖法故，以釋經文凡聖差別故。⁴⁷¹

凡聖的差別在於已集和未集，說明凡夫無法集出世的業，只能集世業。

第二節、明定不定差別

1、定不定差別

疏「於此三中各有定不定」下，第三釋論定不定言。於中，上二句標、「謂前二」下釋。然即《俱舍》意，頌云「此有定不定，定三順現等。或說業有五，餘師說四句。」⁴⁷²

報通定、不定，順著現受業的力量，最勝強的先報。

或有各造一「生」之「業」，人、天並造，先「受」人「報」，「後受」於天。⁴⁷³

比如一生持受三皈五戒者，人身不失，再修十善業，即有人、天的區別。純善，行善先轉生為人，人報受完再升天。

⁴⁶⁹ 《義鈔》卷70，大正36，no.1736，p.564c1-5。

⁴⁷⁰ 《新疏鈔》冊14，卷53，頁254。

⁴⁷¹ 《義鈔》卷70，大正36，no.1736，p.564c8-9。

⁴⁷² 同上，p.565a6-10。

⁴⁷³ 《新疏鈔》冊14，卷53，頁256。

由於因果之相及其複雜微細，而感果也是緣起法，會受到時、人、處客觀因素的影響。有些果報成熟的時間會比較緩慢，造惡未受報是因為罪業尚未成熟。因而應該確信所有相好業都有後報，因緣聚會必然在造業者身上體現果報。

釋曰：初句標、次句別釋現生、後三即三定業。加於不定即有四業。或說業有五者，或有欲令不定受業復有二種，謂於異熟及時有定不定，開為二種：一異熟定時不定，謂果必定受於三世，時即不定也。二異熟與時二俱不定，謂果與時俱不定受，但有果定、時不定。⁴⁷⁴

異熟定就是果定，但是三世當中現生後不定，果一旦定了，都一定可能發生在現生後三個時段。還有一種是異熟跟時間都不定的情況，果跟時不定受，但是果是一定要受，但是時間發作尚不清楚，一旦變異成熟就產生果報。

結中亦言「八萬四千」者，惑「因」既爾，所起之「業」亦然。根等諸門，皆成「八萬」；翻此，即顯波羅蜜門、三昧門等。⁴⁷⁵

煩惱無明惑就是業的本身，因為有八萬四千煩惱，因、業也隨有八萬四千，同樣，依根、性、解、欲的勝劣、差異、深淺、輕重各成八萬四千，跟業有絕對的關聯。若能將此業翻轉，就顯示波羅蜜門、三昧門，用以對治，不依惑繼而到彼岸。將八萬四千的業轉為八萬四千的度門。不起惑不造業，用波羅蜜、禪定對治，或者不動。

通過澄觀對業稠林的九種因相的說明，可進一步探討業的產生之源以及業所蘊含的積極面。

⁴⁷⁴ 《義鈔》卷71，大正36，no. 1736，p. 565a10-16。

⁴⁷⁵ 《新疏鈔》冊14，卷53，頁263。

第三節 業稠林之必然性

《華嚴經》云：

諸蘊業為本，諸業心為本，心法猶如幻，世間亦如是。⁴⁷⁶

說明業與心的關係，心有集起、儲藏、思維、思考、判斷等作用，而業隨著心念的起伏產生善、惡的相應。若以五蘊的形成來探究有情的生命形態，則是因為業的聚集，而業的形成又是剎那的心識所構成。心識不會依賴某個外境主宰，而是由前際的心識輾轉而來。我們今生的第一剎那識依賴於前世的最後識，一期生命的結束，在心相續中還殘留俱生我執的因，依此而產生的煩惱業習也依然存在，在死亡的最後剎那，心識相應所執著的種子，由此產生轉生的果。因而無論是行善、造惡，還是無記的狀態，煩惱業果種子始終隨惑業而轉，遇緣現行又熏新種子。

「業」形成的根本原因為一念「無明」生起⁴⁷⁷，一念的無明生起染心，遇境緣情執就現行，繼而不斷造業墮入生死之流。有無明，心就不會安定。

一切世間愚癡凡夫心無常故、心不定故、以樂力勝覆其心故、為愛使故，心百倍動。⁴⁷⁸

凡夫的分別心識轉動的速度非常之快，只要非理作意，心會立即陷入邪思妄念。此心妄動向外轉，執著外境為實有，從而熏習妄心，增長念著造業，便成為生死輪迴的雜染業。相反如果心能生起正信，對於外境不起心妄動不念不著，即能破除根本無明，從而顯現清淨涅槃的覺性。

⁴⁷⁶ 《大方廣佛華嚴經》卷 19，大正 10，no. 279，p. 101b27-28。

⁴⁷⁷ 「無明」在《起信論》中又被稱為「無始無明」。

⁴⁷⁸ 《正法念處經》卷 38，大正 17，no. 721，p. 222b18-21。

第四節、業稠林之啟示

通過對業稠林的認識，可以清楚的看出因果的規律，即一切皆由業決定。眾生每時每刻的起心動念及身語意造作的行為，都會形成一股力量，遇緣成熟時，便成為各自要承受的果報。因此，對善不善業會感召未來苦樂的道理要生起定解，在此基礎上，若能把握這顆妄動的心不受外在環境所影響，生起一個自發的定力，就不會隨煩惱生果報。如《淨土十疑論》云：

惡世界煩惱強，自無忍力，心隨境轉，聲、色所縛，自墮三塗。⁴⁷⁹

我們身處於由過去業感召的世界中，每天與各類誘發煩惱的外境相接觸，然後由此造業、感果，輪轉不息，此為困於業稠林的因，外境是成熟的業果。如果外境離開了有情的心識，便沒有能取的因，就不會造業。所以心能不隨境轉，或者往哪個方向去轉，就是陷入業稠林的關鍵。

因而如果能夠加強對業因果的認知，對十法界一切唯心造原理的深入確信，就會驅使身口意去造作善業、解脫業，由此就可以截斷污穢果到污穢因的無限輪轉。

⁴⁷⁹ 《淨土十疑論》，大正 47, no. 1961, p. 77c4-6。

結論

所有生命持續不斷地隨著各自的業力轉變著各自的形態，通過對「業稠林」的探究，可以洞悉到由自身所种的業力種子遇緣就會呈現。如果可以清楚認識這些道理，繼而可以隨之生起明辨業因果的理智，並且督導自身在行為思想方式上，極力契合業果的規律。

《華嚴經》云：「應觀法界性，一切唯心造。」⁴⁸⁰三界都是一心造作，由於心有染淨、為善為惡，所以召感三界參差不齊的果報。輪涅的萬法皆攝於自己的心，任何的行為及起心動念，都會留下影響而成為一種潛在的力量，它不僅影響到現前的人事物，更會給自己造成一種熏習，形成一種勢力直接影響到今後世的善惡果報。

通達業稠林之理，浮躁的心才會平靜，對自己過往的人生遭遇也會有更為客觀和理性的認知，行為就會趨向平和、清淨。由此，生命的當下就能得到安寧和快樂，生命的層次也會呈現一種福報、智慧、功德增上的趨勢。

⁴⁸⁰ 《大方廣佛華嚴經》卷19，大正10，no. 279，p. 102b1。

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大正 = 《大正新修大藏經》。引用《大正新修大藏經》出處是依冊數、經號、頁數、欄數、行數之順序紀錄，例如：(大正 30, no. 1579, p. 517b6-17)。

L = 《乾隆大藏經》。引用出處是依冊數、經號、頁數、欄數、行數之順序(如, L78, no. 1553, p. 420a4-5)。

二、經論原典本文

《大正新脩大藏經》及《乾隆大藏經》的資料引用是出自「中華電子佛典協會 (Chinese Buddhist Electronic Text Association, 簡稱 CBETA) 的電子佛典系列光碟 (2022 年)。

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《阿毗达磨大毗婆沙论》与《清净道论》中的慈观修习

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摘要

本文的论述主要依据一切有部的《阿毗达磨大毗婆沙论》及《清净道论》中四无量心的慈心内容为主。四无量心中以慈心为代表，亦包括其他三心，故重点阐述慈心。首先，说明早期佛教经典中佛陀提出并劝勉弟子修习慈心；其次对两部论中慈心观的修持对象差异进行对比；最后探讨修学慈悲喜舍的先后顺序。藉此对两部论中慈心修习的解析对比，希望能够发掘出适合现代人修行理论与实践完备的慈心修习方法，提供现代禅修实践另一种途径，使此修学法门更具多元性和实用性。

关键词：四无量心 慈心 阿毗达磨大毗婆沙论 清净道论

第一章 绪论

慈悲是佛教的重要伦理准则和理想价值观念，为佛教的核心概念之一，体现了佛教的人文精神，构成了佛教人道主义思想的重要形式。⁴⁸¹另慈悲喜舍心对调柔心性，克服烦恼有着殊胜的功用，并能开发智慧禅定，消除热恼。

《大智论》说：“慈悲是佛道之根本。”⁴⁸²在大乘佛教中，慈悲心的生起能引发度众生的菩提心，菩提心是大乘佛教趣向佛道的基础，故慈悲心是修行佛法的根本。

《增一阿含经》云：

汝今，罗云！当修行慈心，已行慈心，所有嗔恚皆当除尽……当行悲心，已行悲心，所有害心悉当除尽。汝今，罗云！当行喜心，已行喜心，所有嫉心皆当除尽。汝今，罗云！当行护心，已行护心，所有骄慢悉当除尽。⁴⁸³

众生有各种烦恼，三毒是一切烦恼的根源，一个没有慈悲心的人，处处以自我为中心，自私自利，瞋恚嫉慢等负面情绪就会出现，生起诸多烦恼。修慈悲喜舍四无量心，可化嗔恚为慈悲平等舍，得智慧禅定，进可对治嗔恨诸烦恼，令心得清净安乐。

另佛在《相应部 47 相应 19 私达迦经》中劝勉弟子：

比丘们！以忍辱、不害、慈心的状态、怜悯的状态，这样守护他人者守护自己。⁴⁸⁴

⁴⁸¹ 方立天《中国佛教慈悲理念的特质及其现代意义》，《文史哲》2004年第4期。

⁴⁸² 《大智度论》，大正藏册 25 No.1509，页 256 c。

⁴⁸³ 《增一阿含经》，大正藏册 2 No.125，页 581c。

⁴⁸⁴ 庄春江译，《相应部 47 相应 19 私达迦经》SN.47.19/(9) *Sedakasuttam*。

<http://agama.buddhason.org/SN/SN1416.htm>。

修习慈心可自利利他。可见慈悲是南北传佛教共同遵修的法门，也是解脱之道。

第二章 佛教的慈悲概念

第一节 早期佛教的慈悲观

四无量法门最早出现在《尼柯耶》中，《中部 62 经/教诫罗侯罗大经》：

罗侯罗！请你修习慈之修习，罗侯罗！因为当慈之修习被你修习时，凡恶意都将被舍断。……凡加害都将被舍断……凡不乐都将被舍断……凡嫌恶都将被舍断。

*Mettaṃ, rāhula, bhāvanaṃ bhāvehi. Mettañhi te, rāhula, bhāvanaṃ bhāvayato yo byāpādo so pahiyissati. Karuṇaṃ,…… yā vihesā sā pahiyissati. Muditaṃ,…… yā arati sā pahiyissati,…… yo paṭigho so pahiyissati.*⁴⁸⁵

佛鼓励罗侯罗修习四梵住，修习慈心能断种种不善法，把恶心转化为善心，改恶修善即是修行的过程。

另在《相应部 46 相应 54 经》中也有说：

比丘们！而慈心解脱如何被修习？什么是趣向的？什么是最高的？什么是结果？什么是完结？比丘们！这里，比丘与慈俱行……修习念觉支⁴⁸⁶……（中略）与慈俱行……比丘们！这里，对未通达更上解脱的有慧比丘来说，我说慈心解脱，清净是最高的。⁴⁸⁷

⁴⁸⁵ 庄春江译，《中部 62 经/教诫罗侯罗大经》。MN.62/(2) Mahārāhulovādasuttaṃ.

<http://agama.buddhason.org/MN/MN062.htm>.

⁴⁸⁶ 《佛学大辞典》七觉支：以七种法能助菩提智慧开展，故称觉支。（一）念觉支，心中明白，常念于禅定与智慧。（二）择法觉支，依智慧能选择真法，舍弃虚伪法。（三）精进觉支，精励于正法而不懈。（四）

修习慈心观再加上七觉支的加行，可以达至最高的涅槃解脱，不再受生死束缚。从此可看出，修慈心通于有漏及无漏。从早期佛教开始，佛陀就赞叹并鼓励比丘修习慈悲喜舍四无量心法门。至后期的大乘佛教，菩萨的慈悲利世的精神更是处处弘演。

第二节 慈悲喜舍语义

慈悲喜舍又名四梵住 (*cattāro brahmavihārā*)⁴⁸⁸，四无量心，四等心、慈心观等名义。

《清净道论》卷3:

慈、悲、喜、舍，此是“四梵住”。⁴⁸⁹

复次修此四种得生梵天。为大梵王故名梵住。复次以四无量于梵福中最胜最尊。故名梵住。⁴⁹⁰

依此四心修行，则得生色界之梵天，所以叫做四梵行。

在《婆沙》中，慈悲喜舍有与乐除苦庆喜平等之功用。此四无量心能接引无量众生，对治无量烦恼，得无量福报故名无量心。

“慈”梵文 (*mettā*)，慈是慈爱，对朋友的态度或行动，可引申为人与人之间的友好关系。

“悲” (*karuṇā*) 是对于他人有苦时表示同情。

喜觉支，得正法而喜悦。(五)轻安觉支，又作猗觉支，指身心轻快安稳。(六)定觉支，入禅定而心不散乱。(七)舍觉支，心无偏颇，不执着而保持平衡。https://www.fgs.org.tw/fgs_book/fgs_drser.aspx

⁴⁸⁷ 庄春江译，《相应部 46 相应 54 经》。SN.46.54/(4) *Mettāsahagatasuttam*。

<http://agama.buddhason.org/SN/SN1364.htm>。

⁴⁸⁸ *sanskritdictionary*, <https://sanskritdictionary.com>

⁴⁸⁹ 《清净道论》，《汉译南传大藏经》册 67，No. 35，页 189a。

⁴⁹⁰ 《阿毘达磨大毘婆沙论》，大正册 27，no. 1545，页 425b。

“喜” (*muditā*) 这里的喜不是平常我们所说的欢喜，而是随喜赞叹他人的美德，庆贺他人的善法⁴⁹¹。

“舍” (*upekkhā*)，是无怨恨，舍断前三心不执着，达至冤亲平等状态。不是布施或施舍叫舍，而是要保持内心中立、平等不偏不倚的状态叫舍心。

第三章 四无量心之慈心修持

第一节 《阿毗达磨大毗婆沙论》与《清净道论》背景

在整个佛教的发展中，部派佛教是一个很重要的时期，它承接了早期佛教的教义，并影响了后期佛教思想的发展，在诸多有部的论著中，对四量心的描述又以《阿毗达磨大毗婆沙论》的内容最为详细完整，故引之说明。

《清净道论》是觉音尊者于公元五世纪撰写，此乃综述南传上座部佛教思想最详细、最完整、最著名的一部作品，是研究南传上座部教理的必读之书。⁴⁹²

故本文将以《清净道论》第九品〈梵住品〉为主，解明修习慈心的相关内容。

⁴⁹¹ 丁保福，《佛学大辞典》。善法：五戒十善为世间之善法，三学六度主繫世间之善法，浅深虽异，而皆为顺理益己之法，故谓之善法。<https://foxue.supfree.net/lcd.asp?id=9089>

⁴⁹² 叶均译《清净道论》册上，小引，中华佛教百科文献基金会，1979年。

第四章、四无量心之慈心修习方法

慈悲喜舍的行持有种：一种是我们平常所说的慈悲，另外一种修习禅定业处⁴⁹³的慈悲喜舍“四无量心”。虽分成二种，但是二者之间的关系是密要相联的。⁴⁹⁴因为慈悲喜舍“四无量心”其实是慈悲心的四个不同层面的体现，可以说四无量心是慈悲心的深化。

大乘佛教常把慈悲当作一种利益他人的活动行为，如布施、放生等。而南传佛教则把慈悲当作一种业处，修行禅定的对象来观修。四无量心中，慈与悲经常一起连用。慈心是培养无分别的爱，这是四种无量心的基础，如果没有无量的慈心，悲、喜、舍的无量心就无法到达更高的层次。⁴⁹⁵故修行四梵住时，以慈心观为入门，也可以以慈心观来统摄四梵住。

(一)、《婆沙》

《婆沙》有阐述四无量的修习方法与明确次第：

问：此四无量加行云何？答缘七有情而起加行。七有情者，谓分欲界一切有情为怨亲，中三品，怨亲二品。复各分三谓下中上，中品有情总为一种无差别故。⁴⁹⁶

《婆沙》中先把欲界一切有情分为七种：怨家、亲友、中间（非亲非冤家）三类，然后将怨家和亲友二类再分为下、中、上三品三个不同的等级。中间一类有情只有一品。以此三类七品有情作为修习慈悲喜舍四无量心所缘的对象。

⁴⁹³ 业处(巴利语:kammatthāna)，心业止住之处。即入定而使心住于一境也。（心工作处所，或修行时心专注的对象,也是一种修行法门）。《佛学大辞典》，<https://foxue.supfree.net/lcd.asp?id=2051>。

⁴⁹⁴ 赵淑华，《有关「慈悲」的诸问题》，《法光学坛》，1997年第1期。

⁴⁹⁵ 性空法师讲，释见愷文字整理，《四无量心》，嘉义市：香光书乡，2004年。

⁴⁹⁶ 《阿毘达磨大毘婆沙论》，大正册27, no. 1545, 页421c。

在修慈心时，先从上品亲者开始作观。上亲即指父母、师长，乃至清净的同修，皆可作为慈心的修习对象。然后才逐渐扩展至中亲、下亲及中人（无直接关系者）。至于最后才对怨敌起慈观，不过对怨敌修慈则从下怨、中怨、上怨次第而修，将忿恨最重的对象放在最后，这样才不会一起修就疲惫。当渐次修习至圆满时，再将这慈心的目标遍向欲界一切有情。直至慈心平等对待一众生。且念念相续时，即所谓的修慈禅定究竟。接下修悲、修喜的次第也跟修慈心一样。

最后修心“舍”的时候，次第则有所不同，先从中品开始修，次到下怨、中怨、上怨；下亲、中亲、上亲。顺序与前三心有所不同。⁴⁹⁷

修习舍心时，先缘中人，因为与自己无直接关系者，最易生舍心。相反地如果缘亲者与怨者则不易生舍，前者会令起贪染心，后者则可能产生瞋恨之心，所以缘中人是最适合的。随后扩展至下怨、中怨、上怨、下亲、中亲、上亲次第而修。依照这样的次第，主要是因为瞋恚心比贪爱心容易舍故。修慈悲喜三者都是先缘上品亲者，修舍则先缘中品开始渐次而修。

（二）、《清净道论》

《清净道论》中说明慈心修持的对象，共有十二组。即是五种行相无限制的遍满：指一切的有情、生物、生类、人（补特伽罗）、一切肉体所有者。及七种行相有限制的遍满（指各种同别的众生）：指一切的女人、男人、圣者、非圣者、天、人、堕恶道者。后再依十行相十方徧满慈心修习。

498

⁴⁹⁷ 同上。

⁴⁹⁸ 《清净道论》，《汉译南传大藏经》册 67，No. 35，页 135。

十二组有情是先修五种行相（无限制）的遍满慈心，再修七种行相（有限制）的遍满慈心。后再依十行相十方徧满慈心之解脱与所说之（变化）其心唯得安止定者为完成应当知。⁴⁹⁹

对十二组有情（5+7=12）修习四种慈句⁵⁰⁰，共有四十八种定（12×4=48），皆证得三禅。以慈心遍满十方一切众生时，一样的对十方十二组有情修习四种慈句，共有四百八十种安止定的方式（48×10=480），皆证得三禅。证到安止定之后，当对十二组的有情众生，修习四种慈句，将所缘的对象扩大到十方。共有五百二十八种安止定（480+12×4=528），都证得三禅。所以种种的“慈心解脱”，可由此五百二十八种安止定而得成就。

修习慈心的次第先从缘一方开始，对所有人都消除敌意无偏爱或讨厌心，达到近行定后便现起“破除界限”。依近行定的力量，继续修习慈心所缘扩大到十方众生，而证得初禅，由初禅进入到二禅，最后可证得三禅。此是证到三禅的历程，修慈心可达到三禅。

《清净道论》修慈心前先观察嗔恚的过患及观忍辱的功德，首先要断除十种障碍修学的情况，包括：

- (1) 住所——被住处或家束缚；
- (2) 家——对家人朋友执着；
- (3) 利养——被钱财束缚；
- (4) 众——热衷处在众中或喜欢交往；
- (5) 业——投入修建或其它事务；
- (6) 旅行——喜欢到处游览；

⁴⁹⁹ 同上。

⁵⁰⁰ 《清净道论》，页 116a，四种慈句：无恨、无瞋害、无烦恼、有乐。

- (7) 亲戚——牵挂亲戚或其事务；
- (8) 病——病苦；
- (9) 读书——做学问研究；
- (10) 神变——执著超能力。

此都是障碍修行的十种情况，都要去除。

论中还指出初学者不应修习的六种对象：

- (1) 不爱者——置爱处会疲倦。
- (2) 极爱者——置无关心处易疲倦及起悲心。
- (3) 无关系者——置尊重爱处易疲倦。
- (4) 怨敌——起忿怒。
- (5) 异性——起贪欲。
- (6) 死者——不得安止定或近行定。

初学者应修慈的对象顺序：

- (1) 对自己修慈。
- (2) 对可爱者修慈（阿阇梨、和尚等）
- (3) 对一切人修慈（欲破除〔自己、爱者、极爱者、无关系者、怨敌者〕之界限，由〔对〕无关系者〔修习慈〕而对怨敌人亦应修习慈。）
- (4) 对怨敌修慈。
- (5) 修平等慈，对前四种人行慈，当你能毫无差异地对除自己以外的

三类人修行都达到慈心禅时，已经破除存在于不同类人之间的差异，这称为破除界限。

《清净道论》慈习观的修习，在于作观先从自己下手，进而到所敬爱的人、所关心的人、到所憎恶的人、再扩及一切十方有情众生，愿其无怨、无害、无恼、安乐。此即为修慈心观所缘的对象。

第四章 四无量心修习次第

第一节、《清净道论》

问：此等〔四梵住〕之顺序如何？

所以说依利益等的行相于第一说慈，其次说悲喜舍，这是慈悲喜舍修行的顺序。⁵⁰¹

《清净道论》中四无量心是以渐次的方式从慈开始修习，后到悲无量至喜无量，最后以舍去前三种无量之过失，再修舍无量，从而直接从近行定到第四禅。此是《清净道论》中四无量心修习的顺序。

第二节、《婆沙》

《阿毘达磨大毘婆沙论》卷 82：

问：此四无量次第云何？⁵⁰²

瑜伽师认为欲界诸有情类欲与饶益，故佛说慈为第一。次于欲界诸有情类欲除衰损，故悲为第二。既得饶益复离衰损，次应生庆慰，故喜以为第三。既生庆慰已。次应于彼平等舍置，所以舍为第四。四无量次第如是。

503

⁵⁰¹ 《清净道论》，《汉译南传大藏经》册 67，No. 35，页 161a。

⁵⁰² 《阿毘达磨大毘婆沙论》，大正册 27，No. 1545，页 422b。

⁵⁰³ 同上。

论师认为应先悲再慈次喜后舍。认为瑜伽师先于欲界的有情除衰损，其次与饶益，后深生庆慰，最后行平等舍。⁵⁰⁴

尊者僧伽筏苏认为，悲喜二种互相制御。若先悲次必生喜。悲令心下沉必以喜来策发；如果先生喜其次必起悲，喜令心掉举须以悲调制。⁵⁰⁵

评论家则说，四无量没有固定的顺序。有修行者随乐生；有观行者随慈悲喜舍四心依次而生；有的修行者则逆转次第，先起于舍后喜、悲、慈等等。总而言之，四无量心的修习顺序是不定的。⁵⁰⁶

从实修的角度看，评论家对四无量次第修习的观点更加灵活，更符合不同众生的根性。

⁵⁰⁴ 同上。

⁵⁰⁵ 《阿毘达磨大毘婆沙论》，大正册 27, no. 1545, 页 422b。

⁵⁰⁶ 同上。

结论

综上所述，在修习四无量心的所缘对象上，《婆沙》观修对象先是七类有情，进而将四无量心的所缘范围扩及欲界一切有情。《清净道论》在修习慈心前先避免十种不利的情况，六种不能观修的对象，后以十二组为观修对象，从凡夫到圣者的一切有情众生都包括在内的观修方法。虽然两部论的观修对象分类方式不一样，此是对不同众生的根机来阐述的。

从修习四无量心的次第上来说，《清净道论》慈悲喜舍四无量心是依次而修。《婆沙》则有四种不同的观点，以评论家的观点慈悲喜舍修行顺序是不一定的，此更为灵活实用。

总的来说，《清净道论》对四梵住的所缘对象，修学次第的阐述都比较简扼明了，层次清晰。《婆沙论》篇幅庞大，内容详细但繁杂，四无量心的修学内容在不同的卷数里都有描述，初学者比较难入手，但贵在要义完备详细，不失为修学的宝典。行者可根据不同的机缘选择相对应的修习方法，此两部论都不失为实际修学次第的重要依据论典，都有其殊胜不共之处。综而观之，二者可以互补，相辅相成。

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一、主要略语

大正=《大正新脩大藏经》

《婆沙》=《阿毘达磨大毘婆沙论》

MN= *Majjhima Nikāya* 南传中部

SN= *Samyutta Nikāya* 南传相应部

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《大正新修大藏经》的资料引用是出自 CBETA 的线上阅读（2022）。

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《圓覺經》與《大圓滿》根道果探討

名字：龔禮柏

指導教授：李葛夫博士、法慶博士

緒論

本文是撮取改篇自個人，呈交國際佛教大學碩士學位結業論文，題為：「《圓覺經》與《大圓滿》根道果探討」一文中，第三章：「《圓覺經》與《大圓滿·椎擊三要》結構及核心思想」的握要內容。而文章之本意是希望藉藏傳佛教義理，來挺證《圓覺經》的可信。因古往今來《圓覺經》，皆被時人後世指為偽經；無獨有偶於同時期《大圓滿》教法在後世西藏，亦曾一度被受質疑。而細研之下，除發覺此一經一系內義，基本思惟結構十分相似外，亦同時出現在七至八世紀的漢藏兩地分別流傳，故個人嘗試以兩者內容之呼應處來推斷，《圓覺經》並非杜撰而來。

此章文中，引用寧瑪派古老及典型教法《椎擊三要》及其注釋《椎擊三要訣勝法》，作為跟《圓覺經》的對讀，並引述近代漢地藏傳佛教學者如：南懷謹、談錫永對《圓覺經》研究著作，以助證《圓覺經》的可信和跟《大圓滿》的密切關係。

關鍵詞：圓覺經、大圓滿、三分概念、三摩鉢提、本覺佛性、口傳言教

《圓覺經》與《大圓滿·椎擊三要》結構及核心思想

《圓覺經》以如來藏思想為核心，以洞察妄心為緣，及了解如幻的法為所緣，以奢摩他(止)、三摩鉢提(正定現前、止觀等至)、禪(靜慮、止觀一如)三法概念為實踐之道；《椎擊三要》亦以本覺佛性思想為核心，以認知妄念為據，及徹見法性光明為所緣，而與《圓覺經》相應的是，皆以止觀息妄(先止後觀)、止觀等至(止觀任運)、圓融覺知(止觀一如、現觀)為觀修之道。故握要地說，《圓覺經》《椎擊三要》皆是三分大綱，真常唯心體系的法門。而湊巧地上述三分大綱之結構，……故下文便沿彼此共通的「佛性」「三分」概念為重點，……探討這一《經》一《要》的對讀。

1. 《椎擊三要》流傳和編撰

《椎擊三要》原句：「直指本元、決定堅定、定見解脫」⁵⁰⁷，…(略)…這三句言教，能直接針對修行的重點，如矢中的，故後世名此三句為《椎擊三要》。而此亦道出了大圓滿三個修行的握要概念和重點：

一、直指本元：人與法的共鳴同步關係。

二、決定堅定：人與法的共存互動關係。

三、定見解脫：人與法的共同一致關係。

頓---則覺醒自心即佛陀法身，漸---則次第甦醒自性即法身如來藏。

⁵⁰⁷ 噶拉多傑著．巴珠吉美卻旺疏．法護譯《大圓滿椎擊三要口訣》大藏文化出版社，第4-5頁。

2. 《椎擊三要》與《圓覺經》三法理趣

《椎擊三要》三句要義，藏文音譯：「基松聶德」⁵⁰⁸，屬無上瑜伽部的「見、修、行」的竅訣；亦即是整個體系的「根、道、果」。……故此《椎擊三要》雖然看似只是三句握要的修行重點，，……故若非藏傳行者，單純看此《椎擊三要》三句表意，只是意會到三句精要的道理，未必能深入了解個中內義，故以下撮引此《椎擊三要》的漢文疏釋，《椎擊三要訣勝法》⁵⁰⁹相應對比，如何跟《圓覺經》內容和結構呼應。

第一頌：[見是廣大界無邊] 這一頌相應首句：直指本元，是以「首先自心寬坦住……洞徹無礙無可說(離言)」⁵¹⁰，依妄念為起修。「寬坦住」便是「止」---奢摩他，以奢摩他，來「認持」法身體性的體驗，「廣大界」是指法界，法界與法身同義，是以止入觀「認知分別」，心性與存在自身周邊的宇宙界域密切的「勝妙」感通連繫，此一以止觀入法界之道，與《華嚴》法界觀門理趣相當。

第二頌：[修是悲智之光輝] 這一頌是以相應第二句：決定堅定或為決定信；堅固定，重點在於悲、智二門；悲是空性(根本慧)，智是明分(後得智)。藏傳而言即：悲智相運，相當於三摩鉢提---止觀等至的描述，故云：「根本、後得……無別狀態連續住」，「保認」(唯)一法身妙用，融妄念為一心無礙」。這是說止觀同步來「了知確別」，心與心所(內外)周邊的遷流變

⁵⁰⁸ 撮方力脩，第54頁。

⁵⁰⁹ 詳見附錄。

⁵¹⁰ 詳見附錄，第一頌釋。

化，緣起緣滅的呈現，共同互動，互不妨礙，矛盾共存的「微妙」關係，這理趣與《大乘起信論》，一心開二門，真如、生滅平等呼應。

第三頌：[行是正覺之苗芽] 相應第三句：定見解脫，重點於「倏爾無餘分別念……無接續……無縱自淨……無修法身狀」，是心無二元、染淨對立，住於圓融，沉澱靜慮，領悟心物一如，煩惱即菩提，亦無煩惱、菩提可得，也同一法身體性，本覺佛性顯露，無明便無有用處，這是現觀證知，身、心內外明空無別，甚至無內無外，通體一致，「融通無別」的證知、現量，這近於禪宗明見性，故無所修；也無有可修的「殊妙」體證。

《大圓滿》教法認為，無明、佛性與法身皆同一體性，所言妄念只是眾生未覺現象，故不需費力消除，因既是一元無別，也是法身本然特性，如影隨形，如浮雲蔽日之喻，行者當住於法爾光明，無明便無作用，自然消逝。甚至本覺中，妄念、無明根本亦不存在。

從上述對讀內容所見，《椎擊三要》的主體是以吾人之佛性為見地，與《圓覺經》一樣，以認知妄幻為起修，總略以三法：止、止觀等至、止觀一如為修行次第。與《圓覺經》三法：奢摩他、三摩鉢提、禪那為骨幹鋪排是完全對應的。

3. 《圓覺經》表詮的密意

現撮引南懷瑾《略說》中，……多處隱透以藏傳佛教大手印法門觀點來闡釋《圓覺經》密意。並多處以引號⁵¹¹，特定把四個辭句框上，分別是「專一」、「離戲」、「一味」(一味)、「無修無證」之字句……。而這些字句，在一般佛教徒認知中，也許只是深邃的名相，但在藏傳中人而言，卻另有一重意義，因南懷瑾道出了藏傳佛教的大手印四瑜伽⁵¹²之意趣：「…專一瑜伽；…離戲瑜伽；一味瑜伽；…無修瑜伽。」此可從他在普眼菩薩章道明：「奢摩他---止，即“專一瑜伽”」⁵¹³而次第推斷到。所以南懷瑾先生不單祇在其《略述》中說密教，他也暗示《圓覺經》處處跟密教觀點相應，宏觀視之，《圓覺經》根本地在說無上密部⁵¹⁴的表詮。所不同的只是他引用的並非《大圓滿·椎擊三要》的框架而已。

有關經中奢摩他、三摩鉢提、禪那三法的引導。主要出自威德自在菩薩章。……[威德自在菩薩章]云：

「……以淨覺心，取靜為行，由澄諸念，覺識煩動，靜慧發生，身心客塵，從此永滅。便能內發寂靜輕安(止之發徵)，由寂靜故，“十方世界諸如來心，於中顯現，如鏡中像”，此方便者，名奢摩他」。⁵¹⁵

上文中十方佛顯現的描述，在藏傳佛教大圓滿生起次第中，有謂三三摩地⁵¹⁶說法，第一「如是三摩地」說法相應。引頂果欽哲仁波切《淨相》⁵¹⁷

⁵¹¹南懷瑾《圓覺經略說》，第285-286頁。

⁵¹²大手印四瑜伽，是藏傳佛教獨有之次第觀修次第，即文中：專一；離戲；一味；無修。普遍由專一入路，漸次遞升。

⁵¹³南懷瑾《圓覺經略說》，第104頁

⁵¹⁴宗喀巴著，法尊法師譯《密宗道次第廣論》香港佛教慈慧中心出版(初版)第369-437頁。無上密部，又稱無上瑜伽部，藏傳佛教密教判教次第上，普遍分為：事(作)、行、瑜伽、無上瑜伽四部；寧瑪派在無上瑜伽部中細分出：摩訶、阿努、阿底(阿的)瑜伽，稱為三大約嚩。但大抵不出四部範疇。

⁵¹⁵《圓覺經》〈威德自在菩薩章〉一卷，大正17, no. 842, p. 0917c14。

說：「.....吾人從“如是三摩地”開始.....以空性為基礎。假如沒有佛的法身，就沒有報身或化身.....佛之功德聚合時，報身便從法界中顯現，當報身的悲心.....有所感時，化身便顯現」。⁵¹⁸

這與《椎擊三要訣勝法》第一釋頌，以「寬坦而住」相應廣大法身描述相通，故《圓覺經》言此「奢摩他」說法不謀而合。

此按學生理解，這好比「唯心所現」⁵¹⁹描述，傳統而言，奢摩他是把心念，止於一點，不作他想來把妄念止息，而上述經文按南懷瑾見解，是指從「專一」之止，認知妄心不實的「知幻即離」，擺脫散亂；「離戲」的紛擾，進而「以幻修幻」的觀修，而其所指的「觀」，便是三摩鉢提---止觀等持(至)。如《圓覺經》[威德自在菩薩章]：

「以淨覺心，知覺心性及其根、塵，皆因幻化，即起諸幻，以除幻者，變化諸幻，而開幻眾，由起幻故.....漸次增進，彼『觀』幻者，非同幻故，非同『幻觀』，皆是幻故.....此方便者，名三摩鉢提。」⁵²⁰

而南懷瑾並界定修止是定學，修觀才是慧學⁵²¹，因《圓覺經》主旨在於「依幻修幻」，若缺乏現觀智慧，單純依幻起修，便墮幻妄而不自覺。是由「離戲」達至「一昧」進境。

⁵¹⁶頂果欽哲法王《淨相·金剛乘修行的生起次第與圓滿次第》雪謙文化出版，第27-40頁。三三摩地：「如是、遍照、因三摩地」是甯瑪派修持生起次第的禪修。

⁵¹⁷同上，第27-30頁。

⁵¹⁸同上。生起次第是指藏傳佛教無上瑜伽部修行的階段，與圓滿次第相題並論，意思是：開始階段、基礎階段。通常以觀想本尊的身相為重點，逐步建立壇城與本尊的具體樣貌，同步乃至融入轉化，作為圓滿次第的前行作業。

⁵¹⁹唯心所現，分別出自《華嚴經》和《楞嚴經》。《華嚴經》卷十九·昇夜摩天宮品，覺林菩薩偈：「心如工畫師，能畫諸世間.....若人欲了知，三世一切佛，應觀世間法，一切唯心造。」（大正10, no. 279, p. 102a21-b1）《楞嚴經》卷一：「爾時，世尊開示阿難及大眾.....如來常說，諸法所生，唯心所現。」（大正19, no. 945, p. 0109a01）

⁵²⁰《圓覺經》〈威德自在菩薩章〉一卷，大正17, no. 842, p. 0917c20。

⁵²¹南懷瑾《圓覺經略說》，第289頁。

由此觀之，上述的說法，三摩鉢提所指的是，身心俱幻，「等至」現前之觀。而此亦對應生起次第第二「**遍照三摩地**」理趣。不論是三摩鉢提，抑或是遍照三摩地，皆對向空、明同步等至任運，……而此也符合《**椎擊三要訣勝法**》第二頌釋：「修是悲智之光輝」對空性與明分同步觀照任運的解釋。也符合三摩鉢提，等至現前，平等無礙的理趣。

接續禪那之修。見《**圓覺經**》[威德自在菩薩章]云：

「……以淨覺心，不取幻化，及諸靜相，了知身心皆為罣礙，無知覺明，了依諸礙，永得超過(超越)礙、無礙境……“相(色身)在塵域，如器中錙，聲出於外，煩惱涅槃不相留礙”(煩惱與涅槃打成一遍)，便能內發寂滅輕安，妙覺(佛之覺地)隨順寂滅境界，……名禪那」⁵²²

這是說，「禪那」不單祇是觀修智慧之道，甚至是達至身心俱幻，心物一如，圓融無別，對向涅槃的「現觀」。若把《**圓覺經**》三項觀修，對應《**椎擊三要**》根本偈，便是「止」道對治妄心之根是：直指本元，以「等至」看待眾生輪迴之道是：決定堅固，以「禪那」消融無明障閉，達至涅槃之果「離幻即覺」是：定見解脫。此亦相應第三「**因三摩地**」略意。泛指修行至次第圓滿時，無明、輪迴、二障清淨了，明空不二，無分別智慧境界呈現，二元執取消融，本覺種子萌芽滋長了。如《**椎擊三要訣勝法**》第三頌「行是正覺之苗芽」描述。

⁵²² 《**圓覺經**》<威德自在菩薩章>一卷，大正 17, no. 842, p. 0917c27。

4, 《圓覺經》遮詮的隱義

此參引談錫永先生的《圓覺經密意》來探討與《椎擊三要》就禪定的次第說法之異同。談錫永先生的《圓覺經密意》，是以三重抉擇⁵²³的三分概念，來分析當中，…隱含的「法界觀」內容。及從其啟示下，個人推斷出談氏在其文中，隱示了跟大圓滿《三解脫》《三休息》的名目。

[第一重抉擇離言]:

「由得圓覺便可以抉擇『自心清淨』

「說清淨……離名言句義而得清淨」。……佛陀因應眾生根器，說法施設不同名相概念，然而法界中實亦沒有所言的“名相”事物，……真如法界之中亦無有如佛所說法的「概念」存在，……故經中言「清淨」應是說世界上，並非實有種種不同的法，……在覺者心中根本一法不立，一法不存，也沒有可染淨可言，故曰：「離言」。

此處對照《椎擊三要訣勝法》即便第一頌「見是廣大界無邊」的言量…是心性「止」於靜相中，來觀待生命與法界體性的「法性自解脫」理趣。這在普眼菩薩章所道：「先依如來奢麼他行」，…《椎擊三要訣勝法》第一頌釋：「首先自心寬坦住」。……「洞徹無礙無可說(離言)，法身本明(本淨)當持」意義一致的參悟。

⁵²³ 同上，第 85 頁。

[第二重抉擇。證法界覺性無礙，無變異]:

《經》言：「虛空如是平等不動，當知覺性平等不動，四大不動，當知覺性平等不動，如是乃至八萬四千陀羅尼門平等不動，當知覺性平等不動。」⁵²⁴

虛空是無為法---不動、寂靜；無有始終，四大是色法之元素，既是事物出現之原素，也是最終還原的狀態，故四大既是始也是終---動、變化，……故曰總持。動、靜一如，平等無滯。……

第二抉擇主要說，空性無差別的包容，無分別的共存---悲；一種相待共容，互不防礙的照用---智、覺性。虛空無所不包、週遍；四大堅濕暖動，互不相礙，互相依存，無有分別，也不會分別，一切法的呈現，皆法界自相，故不會自相污染和障礙，本末寂然故不擾。……，平等不二。

談氏言此與華嚴的「理事無礙觀」⁵²⁵相應。……理、事平等任運，是故兩不相礙，遍於一切根、塵、界，無有一法，不與法界、法身本體之共相和功用。⁵²⁶

與《椎擊三要》第二句：決定堅定，所闡釋的呼應。……也呼應《椎擊三要訣勝法》第二頌：「修是悲智的光輝」；悲(空)智(明)雙運，及第二頌釋：「根本後得無分別」的共同無別內義。……此章以專注心與法界等持，向外本理相應，平等互動體會，如《椎擊三要訣勝法》第二頌釋：「或住(靜)或馳(動)亦皆可」描述，心性不昧動靜二相，如如而住的淡然，與「心性自解脫」深意相當。

⁵²⁴ 談錫永《圓覺經密意》，第86頁。經文引述《圓覺經》〈普眼菩薩章〉一卷，大正17, no. 842, p. 0915a02。

⁵²⁵ 同上。

⁵²⁶ 同上。

[第三重抉擇。觀法界包容一切法]⁵²⁷：

說當認知覺性週遍法界，六根、六塵、四大、五蘊、一切陀羅尼門，皆是法性呈現，法界與一切法無有分別，無有分別即法界體性。此如《經》中云：

「百千燈光照一室，其光遍滿無雜壞」⁵²⁸

意思是光芒交錯暉映而互不相礙。如一光入眾光無雜，眾光入一光而無壞⁵²⁹；如站著一點觀法界相是「眾」，相反以宏觀而看眾生相是全「一」，故一即全：全即一，眾與一全皆無分別，…這好比華嚴法界觀之「周遍含容」⁵³⁰的說法相當。

故推知第三抉擇，便是《椎擊三要》第三句之「定得解脫」意旨所在，也是《椎擊三要訣勝法》第三頌「行是正覺之苗芽」相應。當行者了知心性與法性之微妙關係，從而踐行，邁向正覺之行願，如大樹之苗芽，茁壯增長，身心內外一如，打成一片，圓融一致的契合，「平等性自解脫」。

另則談氏在[辯音菩薩章]言奢摩他、三摩鉢底、禪那三法，……也是以三分方式折解。

此單修三摩鉢底(止觀等至或定慧等持)，引[圓覺菩薩章]佛所說：「……憶念十方如來、菩薩(念佛、本尊觀)隨緣自顯」；在藏傳佛教中則觀

⁵²⁷ 同上，87頁。

⁵²⁸ 《圓覺經》〈普眼菩薩章〉一卷，大正 17, no. 842, p. 0915a02。

⁵²⁹ 同上。

⁵³⁰ 歐陽鍾裕，第113-116頁。

修「光明」，如《椎擊三要訣勝法》謂「子母光明」⁵³¹的觀修，寧瑪派稱之為「相礙緣起」。談氏在其《密意》中說：

「因有相礙，即是有局限，適應這些相礙局限，便是任運圓成，由是即知，相

礙便是一切法所須適應的緣。」⁵³²

此依個人理解，三摩鉢提為「止觀等至」，是依行者認知心、心所一切法，…皆如幻不實，無有自性，隨緣起滅，看似矛盾，實則無礙共存，任運、自在…。談氏謂此是：「自然生起清淨妙行和清淨妙慧，不失寂念，得入涅槃。此如龍欽巴於《虛幻休息》中，八種幻喻觀行」⁵³³

是說單修禪那(止觀一如)，則不住動靜二相；也不住二元虛幻，於定中入無礙處而與法界體性相融，無自他；無所得；也無有所失，因根本一無所有，而但卻具足一切，無有或缺，故為圓滿。……。屆時…無明也如同幻化，自然幻滅，如幻諸法也非真實，亦不執幻化為實，同時亦不落於寂滅中，談氏在此補充道：不將所見寂滅實相視為禪定所生相⁵³⁴，是概說《經》中：「不取作用，獨斷煩惱」⁵³⁵之意，指從禪那修持中，二元相對消融，心、心所皆無有是處，身心如幻，故煩惱也是幻化，也無有是處，如幻起滅，……知此煩惱反成修行之逆增上緣，轉化煩惱為道用，盡一

⁵³¹談錫永《圓覺經密意》151頁。

⁵³²同上，152頁。

⁵³³內文見於談錫永《圓覺經密意》152頁。《虛幻休息》或曰《如幻休息》；龍欽巴著「三休息論」之一，八種幻喻指：「夢、幻(魔術)、光影(空華)、陽炎、水月、乾達婆城、聚沫」。

⁵³⁴同上。

⁵³⁵大正17, no. 842, p. 918b12。

切煩惱轉化為現證---即「直指本元」，知煩惱所生之名言概念、戲論皆無分別---「決定堅定」，本覺現起，證諸法實相---即「定得解脫」。

5. 小結：一《經》一《要》(原文3.12段)

從表詮上《圓覺經》部份在說密教，從遮詮上，它亦以一種如來藏為核心的三分概念演繹的密教禪觀風格，而這可從對比相當於同時期，傳入吐蕃(西藏)的《大圓滿·椎擊三要》的相似性可推知，……………從時空上碰巧亦是紀元七、八世紀時…密教的哲學體系……分別各自發展形成《圓覺經》及《大圓滿》法門，是十分合理的推斷。

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大正 = 《大正新修大藏經》。引用《大正新修大藏經》出處是依冊數、經號、頁數、欄數、行數之順序紀錄，例如：(大正30, no. 1579, p. 517b6-17)。

X = 《卅新纂大日本續藏經》引用出處是依冊數、經號、頁數、欄數、行數之順（如，X78, no. 1553, p. 420a4-5）。

圓 = 圓覺經

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《大正新脩大藏經》的資料引用是出自「中華電子佛典協會」（Chinese Buddhist Electronic Text Association, 簡稱 CBETA）的電子佛典系列光碟（2022年）。

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【附錄】

《椎擊三要》之疏釋，名為《智者師利嘉波文殊勝法疏》一卷，是十九世紀西藏。巴楚(或稱：巴珠仁波切造，由上世紀中貢噶法師子傳到漢地，漢譯由釋滿空法師譯名《椎擊三要訣勝法》。

《椎擊三要訣勝法》

(或曰：智者師利嘉波殊勝法疏)。噶拉多傑著

巴楚仁波切造疏

臺灣。法護譯

【釋】：指頌釋，引述自《大圓滿椎擊三要》演義。鄭振煌居士著

【根本頌】

頂禮上師

見是廣大界無邊 [第一句：直指本元]

修是悲智之光輝 [第二句：決定堅定]

行是正覺之苗芽 [第三句：定見解脫]

如是實修行持中，即生成佛必無疑

否亦心樂“阿拉拉”

見是廣大界無邊，椎擊三句義要訣

【第一頌】

首先自心寬坦住，不即不離無分別，悠然遍住狀態時，

倏爾著心用一呬，猛力短促“埃、瑪、吹”

任何皆非楞然中，楞然之中洞徹然，洞徹無礙無可說(離言)，法身本明當認持，

直指本元。第一要。

【釋】知自心相見：依妄念、緣念之起，而觀察自本心，認知法身自性

【第二頌】

或住或馳亦皆可，或嗔或貪或苦樂。一切時間分位中，認識法身認持中，舊識光明子、母會，無詮本明狀中住，住樂、明、喜再三壞，驟降方便智慧字，

根本、後得無分別，座與座間無分別，無別狀態連續住，然而未得堅固間，

捨喧囂後殷重修(此處滿空廣法師譯作---且須閉關專行持，意思較明確)

禪定區分出修座，一切時間分位中，保認一法身妙用，此外別無惟決定，決定堅定。第二要。

【釋】決定信之定(修)：融妄念為法身妙用，熟識法身。

【第三頌】

其時貪嗔喜憂苦，倏爾無餘分別念，認識狀中無接續，認持解脫之法身，

譬如水上之圖畫，自升自解無間斷，隨現明空赤露食，任變法身王之力，無縱自淨“阿拉拉”，升起理趣如昔時，解脫理趣殊勝訣，無此修即迷妄道，

此具無修法身狀，定見解脫。第三要。

【釋】 堅固定之行：於念滅上堅固定之，念無連續，法身之見不忘。

具足三要見地中，悲智相繫之觀修，佛子總體恆助伴，三時諸佛雖共議，再無更勝此教授，開顯明力法身藏，般若界中取寶藏，不與土石精華周，噶拉多傑之遺教，三種傳承心意粹，於心之子交付印，是奧義矣心中言，是心中言義要訣，義訣當令勿佚失，教授當令勿漏失。

《智者師利嘉波殊勝法》

《略谈净土法门的救度法》论文概述

名字：黄蕉风

指导老师：朱晓宁博士

我的硕士论文，聚焦于讨论净土法门的救度法及其与基督教的“因信称义”的救赎模式的异同。之所以有此关切，乃在于净土信仰在中国十分流行，但许多人对净土宗之救度模式，存在着错误的认识，即以为念佛往生净土，乃是纯任他力、不须自力的。此种化约式理解，无法把握净土法门之整体脉络，且会造成修行上的偏差。究其原因，不外有二：其一，未审净土法门之全体大概——往生者得到救度的前提乃仗佛力而兼自力；其二，以西方宗教尤其是基督教的恩典救赎模式，来比附净土宗的弥陀救度模式，未明二者之区别。有鉴于是，本文尝试从多个角度进行探析，期待能够做到既兼顾历史性的梳理、同时又具备横向的平行比较的工作。通过研究，我的结论是，对净土法门最整全的概括应为——仰赖“自力”和“他力”，兼顾“信自”与“信他”。

传统净土宗经典（如“五经一论”）皆比较详尽的展示了净土法门的各方面要则，经典文本呈现出的净土宗的概貌和救度模式，的确给人一种与其他佛教宗派似乎有所不同的“他力救度”的色彩。近代以来，不少中西方学者和教内外学者都曾尝试给予净土法门的救度模式给予一个定义，但终究未能达成统一的共识，可见这个问题的复杂性。比如，有一些学者

认为净土法门之重点在于“他力”，如朱亚仲在《净土宗他自二力念佛法门》一文中提出，“他力指的是十八愿，即彻底投诚皈依，仰仗弥陀愿力。能否往生靠的是他力”⁵³⁶；王克琬在《略论净土宗：一个开放的双重性信仰系统》一文中指出，“净土信仰是作为一种他力信仰而与佛教传统的自力修持立场相异，他力性的因素仍然是根植于佛教内部的”⁵³⁷。

我在论文中还提到其他一些学人的看法，比如基督教学者潘儒达认为，即便佛教中的确有一些相关他力救度的元素——比如观音菩萨“应声而至”的救助、阿弥陀佛接引信徒往生净土的应许，乃至藏传佛教中漫天神佛的神力加持，一般而言，包括净土宗在内的整个佛教的救度模式，都应该归属于偏向自力的内向型宗教信仰——因所谓佛力成全，能须依靠自力发出才能得到感召和应许。⁵³⁸印光大师在阐述净土法门时则明言：“自佛开此法门，一切菩萨、祖师、善知识，悉皆遵行此法。以其具足自他二力，校彼专仗自力者，其难易无异天渊之别”。⁵³⁹此虽是褒扬净土法门因有佛力保障而比之其他修行法门更加超胜，但也显见印祖是将“自力”元素含纳其内的；张雪松则认为净土“易行道”只不过是相比禅宗法门稍微容易而已，还是离不开自力修行，“中国净土宗依靠他力，同时并不排斥自力。净土信仰自始至终没有排斥过积累功德”；⁵⁴⁰英武等学者指出，净土法门确实难信，若欲起信，须有“信自”“信他”这二端。⁵⁴¹

⁵³⁶ 朱亚仲《净土宗他自二力念佛法门》，《法音》第3期，2015:13页。

⁵³⁷ 王克琬《略论净土宗：一个开放的双重性信仰系统》，《广州社会主义学院学报》第3期，2011:79页。

⁵³⁸ 潘儒达《十架与莲花——基督徒与佛教信仰的对话》（道声出版社，2016）130页。

⁵³⁹ 印光《印光大师文钞菁华录》（佛陀教育基金会，2006）30页。

⁵⁴⁰ 赖品超、学愚《天国、净土与人间：耶佛对话与人间关怀》（中华书局，2008）72-73页。

⁵⁴¹ 英武、正信《净土宗》（巴蜀书社，2009）162-164页。

既言“救度模式”（或曰“救赎模式”），而“救度模式”又一般被分为“自力型”和“他力型”，那么我们就需要对“自力”和“他力”做一个相对审慎的定义，因为这是“比较宗教”研究领域经常被提及的话题。其中被学者用以“对标”的对象，往往是东方的儒释道和西方的基督教。由于前者追求圆满人生的路径是偏向走向心灵身处的“内向反求”（类如儒家所言的反求诸己），后者趋向境界提升的方式是依靠个人与有情意的、无限他者（即上帝）之间的对话。⁵⁴²此二者往往被认为是泾渭分明、难以通约。

从佛教的观点来看，人由于“无明”而无法放下“我执”，进而脱离六道轮回和五浊恶世。因此人需要通过修行佛法，去除“无明”，才能使此对“我执”的贪欲不再成为生死流转中之沉沦下堕的力量，进而得以成佛，进入涅槃。而要让“我执”真正放下，就需要全面的自力修行。无论是原始佛教强调的“八正道”修行，还是“八万四千法门”，均不脱离“戒、定、慧”。无论是戒律的遵守、内在的禅修观想、对佛法的领悟理解，从精神角度而言，都是偏向“自力式”的，即主要依靠个人的努力去解决“生命突破”过程中的种种困境。⁵⁴³

根据常人的普遍观感，依靠“自力”来求解脱的难度远远大于依靠“他力”，也因此“自力”被归为“难行道”，“他力”被归为“易行道”。以佛教为例，佛教其他宗派论修行，多言解脱非容易之事，历时久远，不说今生今世，可能累生累世，都极难成就，动辄以恒河杀数阿僧祇劫来计数。修行过程中所遇到的障蔽、困难更是修行人所难以承受，此之

⁵⁴² 温伟耀《成圣、成仙、成佛、成人——正视人的高贵与丑恶》（明风出版，2015）150-151页。

⁵⁴³ 潘儒达《十架与莲花——基督徒与佛教信仰的对话》（道声出版社，2016）130页。

谓“难行道”。而根据佛教的“末世观念”，在末法时代，人类所处的世界，只会越来越败坏。相应的，众生的根机只会越来越浅陋，僧团也会越来越腐败。如果在正法时代和像法时代，人们或许还可以修行一般的法门，逐步进阶而有所成就；但是进入末法时代之后，一般性的法门已经失去作用，或说众生的根机已经无法承受或者修习这些法门。⁵⁴⁴因此只有依靠净土法门这种横超一路、利钝全受、简单易行、相对保险和稳妥的特殊方法才有可能得到解脱和拯救。故此更彰显出“自力救度”之“易行”而又“可贵”的特色。

净土宗则别开蹊径，走不同寻常的“易行”道路。关于“易行”和“难行”之区分，龙树菩萨在《十住毗婆沙论》卷五《易行品》中已有言到：

“佛法有无量门，如世间道，有难、有易；陆道步行则苦，水道乘船则乐。菩萨道亦如是：或有勤行精进，或有以信方便易行疾至阿惟越致者”。⁵⁴⁵

阿惟越至，即“不退转”，龙树将达至“不退转”境地的路径，别分为难行、易行二道。前者次第而上，历阶级而进展；后者凭“信方便”来成就。如同乘着水流坐船达到极远之地，因有风帆水流舟楫的加持，相比走路步行，更快到达。⁵⁴⁶循此思路，净宗开显出独有其特色的对解脱成佛的认知图景——值此末法时代，众生根器短浅，正法难寻，在无佛时代之娑婆世界，纯靠自力修为，并不应机，想于此土入圣，实在甚深难证；占

⁵⁴⁴ 裴勇〈如何理解末法时代〉，《原佛》第4期，2021：78页。

⁵⁴⁵ 《十住毗婆沙论》卷5：(CBETA 2022, T26, no. 1521, p. 41b2-6)。

⁵⁴⁶ 陈探宇《中国净土宗脉络》（中国财富出版社，2013）82页。

众数的钝根之人（即便其为上善之人），当求简单易行之“净土门”“易行道”，即便生前大恶，临命终时，仰佛愿力，仍有可能往生净土。

在本文中，我也对弥陀本愿的因缘和誓愿做了一些分析。《阿弥陀经》等经典明确开显净土信仰的核心对象——阿弥陀佛以及净土行人修行的目的地——极乐净土。“无量光”“无量寿”即言弥陀的光明无边无量，突破空间的限制，没有任何事物可以遮蔽阻碍，而弥陀及其国土的人民寿命亦是无穷，突破时间的限制，寿命之长不可计量。而净土的种种景象，则召唤人们向往此美好国度。根据大安法师的分解，弥陀誓愿可分为三组，分别是：“摄法身”、“摄净土”、“摄众生”。与修行人之关切联系最紧密的，当然是“摄众生”的部分。因为这部分誓愿堪称净土信仰的焦点所在，就是希冀为向往净土的一切众生，提供一切有利于修道的便利，使他们能够便捷修行、疾速成佛。不同众生根据其自身的种类，在净土国度享受不同层次的条件。而在此类誓愿中，又以第十八誓愿“十念皆生我国”之愿为核心中的核心、关键中的关键。因其乃是凸显弥陀愿力广大、慈心深厚的一个誓愿，同时也是最符合娑婆众生之生命需求的、对我们这个世界的人而言最急迫、最实际的一个誓愿。

也因着弥陀的誓愿，众生得以有条件能够“乘佛力而往生”。但这并不意味着希求往生之人，什么都不用做，就可以“等死往生”。我在文中指出，净土法门的完整路径，应该是“兼自力与他力，凭信心而往生”，“他力”的部分自然是弥陀的愿力，而“自力”的部分，则体现为“三资粮”。事实上，宗历代大德反复申说到的一点即是，净土法门乃是极难深信之法门，需要于难信法中生起决定信。与其他更重自力的大乘法门相比，净土法门之所以“难信”乃在于根器短浅的凡夫众生，限于自身的见识和

视野，难以测度阿弥陀佛的悲智善巧；又因众生我慢贡高，多有怀疑之烦恼，甚至欲以逻辑推演或科学疏证等角度评断此法门，故难起信；亦有人以通途教理或别宗法门，妄测净土为特异，贬低其方便易胜之处，认为不可能——凡此种种，皆为修行之障壁。“信心”实是净土一宗入佛道之关键，其也是“三资粮”中起首的部分。

生起“信心”十分关键，堪称净土信仰的首务，它取决于对自我能力和佛菩萨愿力的正确认知，依善导大师所言两种“决定深信”，即：第一，自己是沉溺于无明的愚痴凡夫，累世以来不断流转于生死轮回的循环之中，实在难遇出离苦海之缘分；第二，阿弥陀佛愿力深广，无量光及无量寿之悲智福德，完全摄受广大众生，众生一体均沾，承其愿力定得往生。此两种“深信”，分别对应于对个人境况之改变“无能为力”的认识上以及对佛菩萨之“他力”果效的绝对信赖和仰仗的基础上。⁵⁴⁷这是“信门”。

有信之后必有愿。“愿门”之要旨，在“厌离娑婆，欣求极乐”。此岸世界，八苦交缠，极乐世界则无诸般苦，享诸般乐。有此认识，必然发愿，也就是发成佛的愿心，即菩提心。念佛之人，在未往生前就当发愿，愿临命终时仰佛愿力到极乐世界。⁵⁴⁸发菩提心之意，乃在成佛前要救度世人，行菩萨道。故到了极乐世界，仍然不停止精进，须继续学习佛法，效仿弥陀，愿未来能庄严国土，普度众生。修行之人发菩提心，后能与弥陀的愿力相应和。往生净土，是无条件的，只要愿意往生，这个“愿意”就是发愿。

⁵⁴⁷ 释大安《净土宗教程》，289-290页。

⁵⁴⁸ 释大安《净土资粮信愿行》（文化中国出版社有限公司，2019）137页。

发愿之后，又当依愿而行。“行”包括“正行”和“助行”。前者就是念阿弥陀佛，后者即修一切善法。于精进时，就要积极念佛；于日常生活中，要行善积德、广植福田、做诸善业。此二者是相辅相成。修善业一端，目的在于修道之人早日得到成就，成就自己的同时也可以成就众生。念佛一端，则有实相念佛、观想念佛、观像念佛、持名念佛四种，难度系数而言，各自深浅不一。一般而言，当然是持名念佛更容易些，所以使用此种方法之信徒的人数也更多些。⁵⁴⁹此是“行门”。

通过分析，我们可以见到，虽然发心往生净土的起点，是在于信靠弥陀愿力的伟岸以及弥陀已经达成了建筑佛国的成就这一“事实”上，但接下来的修为路径，仍然需要“愿”和“行”的支持配合。若说弥陀之力是航登彼岸的行船，那也需要搭乘之人本身有一主观“意愿”去搭乘，才能达成到岸的效果。细细看来，净土法门，本就不存在何事都不做即可往生的情况，还是需要修行人充分发挥自己的主观能动性的。信、愿、行，是净土“三资粮”，也是净土行人达成佛道的路线图，这其中的“自力”部分，已经是明显被揭示了。

我在硕士论文的最后部分，我将净土的救度法门和基督教的“因信称义”的救赎方式，进行了一些横向的比较。之所以有此意图，乃是因为净土宗经常被当做是佛教宗派中最像基督教的一个宗派，因其仰佛愿力往生极乐的救度模式有很多“他力”的成分，而被认为和基督教的“因信称义”有异曲同工之妙。这样的理解，不仅出现在耶佛二教人士当中，甚至不少

⁵⁴⁹ 释大安《净土宗教程》，319页。净宗大德，一般都推荐持名念佛的方法。因其入手容易，且成功率高，更适应于普罗大众。四种念佛方法中，实相念佛，非上根利智，则无从措手；观想念佛，凡夫心思散乱，难体会微妙之观；观像念佛，像虽可修，离相却难。唯有持名念佛，只要一门深入，便得往生。

世俗人士，也认为此二者大有可通约处。客观来说，如果是从“比较宗教”等学术范畴去进行研究，自无不可。但若严谨审查二教有关救度的教义，则可以显见其不同。

所谓“因信称义”是基督教的核心教义，即谓人“得救”的根本，不是靠遵守教会的律法和礼仪或者个人的功德善行，而在对上帝的“信心”，只有信仰耶稣基督的救赎和其宝血对罪的洗净，才能被上帝称为“义人”，与上帝和好，并得到拯救。⁵⁵⁰该教义强调信徒凭借信心（而非行为邀功），就可以直接连通上帝，不需要主教或者神父作为桥接中介。⁵⁵¹

因“信心”称义而非因“行为”称义，是主流基督教教会反复申说的教理。从其宣说来看，似乎基督教的救度模式，更凸显“信心”而不重视信徒在世时的修行或功德。那么在上帝的眼中，只凭信心，如何使罪人称义并得拯救呢？关于这个问题，基督教著名的教理问答手册《威斯敏斯德大要理问答》如是解释：“不是因为随之而来的美德，或信心所结的善行的果子，也不是信心的行为可算为义。只是因为信心是器皿，罪人由此接受基督和基督的义，并运用在自己身上”。⁵⁵²

也就是说，基督徒对得救的盼望，是靠安稳在上帝赐予的恩典和耶稣为此付上的代价中，而不是靠今生修行所能达到的圣洁程度，如果是依靠

⁵⁵⁰ 相关“因信称义”的经文，在《圣经》中重要的大约有如下几处：“得赦免其过，遮盖其罪的，这人是有福的。因一人的悖逆，众人成为罪人，照样因一人的顺从，众人也成为义的了”（《罗马书 4: 7; 5: 19》）；“谁能控告上帝所拣选的人呢？有上帝称他们为义了”（《罗马书 8: 33》）；“唯有我为自己的缘故，涂抹你们的过犯，我也不纪念你的罪恶”（《以赛亚书 43: 25》）；“我们既因信称义，就借着我们的主耶稣基督，得与上帝相和”（《罗马书 5: 11》）；“如今却蒙上帝的恩典，因耶稣基督的救赎，就白白得称义”（《罗马书 3: 24》）；“人称义是因着信，不在乎遵行律法”（《罗马书 3: 28》）。中国基督教三自爱国运动委员会、中国基督教协会编《圣经》（南京爱德印刷有限公司，2009）170、173 页、704 页。

⁵⁵¹ 乐峰、文庸《基督教千问》（红旗出版社，1995）180 页。“因信称义”是由德国改教家马丁路德最先提出的，后由加尔文加以完善并发展出“加尔文神学 5 点”：全然败坏、无条件的拣选、有限的赎罪、不可抗拒的恩典、圣徒蒙保守。此 5 点彼此关联，按照逻辑顺序排列。

⁵⁵² 王志勇《威斯敏斯德大要理问答》（香港雅和博圣约书院，2013）25 页。

修行或者功德的话，终其一生也达不到上帝所命定的可以得救的标准。无论是感情的冲动，还是外在的行为，都不能作为信心的根基，这些只不过是有了信心之后，自动而来的结果，是不能倒果为因的。⁵⁵³“信心”和“行为”的关系表述，按照基督教的教义原则来说，首先是人的得救本于上帝的恩典，人的行为，并不能带来救恩的本身。但是不代表就否定了行为的价值，因为“称义”是由“信心”而来的，“称义”本身就一定会带来相应的、与未被称义之前的旧境况完全不同的“新造的性情相适配的行为”。⁵⁵⁴

通过我文中的分析可见，无论是净土信徒还是基督徒，此世之人欲得弥陀救度或上帝救赎，都须首先以“信心”为前提。在这一方面，两者是相似的。于前者而言，是相信弥陀愿力已经成就净土，且其大愿足以遮蔽哪怕五逆之人的罪恶，但凭一声佛号，都可往生净土；于后者而言，是相信耶稣宝血已经洗净人之罪孽，靠着其代死代赎的牺牲，只要“因信称义”，必然蒙上帝保守，且永不失落。从这个角度来看，说此二宗有极强的他力色彩，的确是不错的。

但是也要注意到两者的不同之处。比如基督教的“因信称义”，固然绝对彰显上帝的主权和其救的不可抗拒，但其神学表述，显见是否定人可以因为行为或者努力，而被得称为义的。基督教的主张是，人固然有善行，但善行是人已经被上帝“称义”的自然结果，在被上帝“称义”的那一刻，人已经得救。因着称义，开始了解上帝对人的意旨，从而能将人生命中本来具有的美善，通过行为表达出来。这在被“称义”前，是绝对达不到的。

⁵⁵³ [荷]赫尔曼·巴文克《我们合理的信仰—四卷本《改革宗教义神学》缩写本》（南方出版社，2011）359页。

⁵⁵⁴ [美]米拉德·艾利克森《基督教神学导论（第二版）》（上海人民出版社，2012）440页。

被“称义”后，人还需要“成圣”，成圣的过程，就是不断继续逼近、肖似基督。⁵⁵⁵

由此，我们可以看出两种救度模式的微妙区别。虽然都有强烈的“他力”色彩，但净土信仰大体上还是与广义上的传统佛教诸宗派的救度方法相关联。净土宗在内的大乘佛法，即便提到诸佛菩萨会以超自然的力量介入，来给人提供帮助，但“信、解、行”等部分，还是要靠自己，也就是自力的。而基督教“自力”的部分，似乎因为“因信称义”的教义的强调，容易被人们所忽视，因为对信徒而言，最担心的是“因行为称义”而成为以个人功德向上帝邀请荣宠的“伪善”——其实对普世诸宗教而言，这点都是共通的，之于佛教的我慢，之于基督教则是骄傲。⁵⁵⁶

在本文的结论部分，我指出，净土宗的救度模式，纵使其确实为佛教诸宗派中最仰佛愿力者，然其终究乃是基于佛陀所开示之一代教法，即解脱之根本，重在于人自己的醒悟、忏悔、自觉和进取，其信仰弥陀的源发动力仍然不脱离“充分发挥人的主观能动性”——绝对不是被动地、消极地等待救度和往生。

⁵⁵⁵ 潘儒达《十架与莲花——基督徒与佛教信仰的对话》（道声出版社，2016）141页。

⁵⁵⁶ 基督徒对救度的理解模式，系于“他者介入”的修养工夫、“他者在场”的道德情操、“他者相遇”的生命超越体验。基督教认为普世人类陷入罪的罗网中，为最所捆绑和奴役，人与上帝之间的关系全然撕裂，人生在世完全没有任何可资“自救”的可能——即凭靠超越性他者之恩典与救度。参温伟耀《成圣、成仙、成佛、成人——正视人的高贵与丑恶》，157-161页；温伟耀《生命的超拔与转化——我的基督宗教汉语神学思考》（宗教文化出版社，2009）138-139页。

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一、经论原典

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淺探止觀功能如何對治現代煩惱-以說一切有部阿毗達磨為主

名字：釋知普

指導老師：法慶博士

在佛教的修行中通過止觀修行是可以獲得究竟解脫的，然而在普通人的生活當中，言「究竟解脫」可能覺得相距甚遠，人們更想要解決的是生活中出現的瑣碎問題而引發的煩惱情緒。所以「止觀」的修行如何對普羅大眾具有實用性能，如何對治現代日常的煩惱這是本文主要探討的內容。

「止觀」的修行在佛教修行體系中一直占有相當重要的地位，最早在阿含經典中便多有出現《雜阿含經》卷7：

佛告比丘：頭衣燒然尚可暫忘，無常盛火當盡斷。為斷無常火故，當修止⁵⁵⁷；謂斷色過去、未來、現在無常，乃至滅沒，故修止觀。受、想、行、識亦復如是。⁵⁵⁸

即使頭髮被火燒著了或者衣服被火燒著了都可以暫時忘卻，但卻要為了斷除無常的逼迫而修行「止觀」，由此可見修行止觀在佛教體系中的重要性、急迫性、必要性了。

「止觀」梵名奢摩他「*Śamatha*」毘鉢捨那「*Vipaśyana*」，*Vipaśyana*可以譯為「正智」，當指禪修時，「觀」就是一個更好的翻譯。⁵⁵⁹在《俱舍論》中有云「奢摩他。此云定」⁵⁶⁰也就是「止」能夠止息諸想，止息境

⁵⁵⁷ 《雜阿含經》卷7，大正 02, no. 99, p. 48b7-11。

⁵⁵⁸ 同上 p.48c17-18。

⁵⁵⁹ 惟善《說一切有部之禪定論研究》，中國人民大學出版社，2011，頁 54。

⁵⁶⁰ 《俱舍論記》卷 21，大正 41, no. 1821, p. 323b16。

界的散亂之相，使心不妄動安住於靜的定境之中。⁵⁶¹而「觀」和「止」相對應，是對於法能夠揀擇、了知、遍了、能夠聰睿觀照到事物的實相，並且世尊有云要想證得涅槃不能僅有定或僅有慧，這樣都是不可行的，一定要同時有定有慧才能證得涅槃。⁵⁶²

在《大毘婆沙論》中云：復次二種色觀於入佛法為甘露門，謂不淨觀及持息念。⁵⁶³此中將不淨觀及持息念認為是入佛法之甘露門即涅槃。法光法師也在其《說一切有部阿毘達磨》指出了有部止觀的修行方法，認為止以「不淨觀」及「持息念」這兩種方法作為開始，構成正入修行的法門。其中不淨觀通過觀察身體的逐漸壞失從而來對治貪念；而持息念則是由六個方面構成，分別為：數、隨、止、觀、轉、淨，⁵⁶⁴也被稱為「六息念」，而觀則由四念處構成。

依《大念處經》所云，四念處內容包括：身念處⁵⁶⁵、受念處⁵⁶⁶、心念處⁵⁶⁷和法念處⁵⁶⁸，《大念處經》云：

諸比丘！為眾生之清淨，為度憂悲，為滅苦惱，為得真理，為證涅槃，唯一趣向道，即四念處。⁵⁶⁹

四念處的修持一直被作為是解脫修行的唯一道路，在說一切有部不淨觀與持息念和四念處的關係並非是分離的，而是相互連接的。

⁵⁶¹ 示洗〈說一切有部之止觀概念辨析〉中國佛學,2018(02):266-276。

⁵⁶² 《阿毘達磨集異門足論》卷3：「毘鉢舍那云何？答：奢摩他相應，於法揀擇、極揀擇、最極揀擇，解了、等了、近了、遍了，機點通達審察聰觀，覺明慧行毘鉢舍那，是謂毘鉢舍那。如世尊說：「非有定無慧、非有慧無定，要有定有慧，方證於涅槃。」大正 26, no. 1536, p. 375b19-25。

⁵⁶³ 《阿毘達磨大毘婆沙論》卷 74，大正 27, no. 1545, p. 384b16-17。

⁵⁶⁴ 法光著 高明元、譚凌峰、尤堅譯《說一切有部阿毘達磨》，香港佛法中心，2022，頁 475-476。

⁵⁶⁵ 身念處包含知息出入觀「安那般那」、四威儀觀、四正知「時時繫念觀」、不淨觀、四界分別觀及九種墳場觀。

⁵⁶⁶ 受念處則需要觀者在肉體、精神的感受中都去感知其苦受、樂受、不苦不樂受。

⁵⁶⁷ 心念處須觀心貪、心離貪、心嗔、心離嗔、心癡、心離癡、心集中、心散亂等十六種心。

⁵⁶⁸ 法念處即觀法即五蓋、五取蘊、六內外處法、七覺知、四諦法。

⁵⁶⁹ 《長部經典(第 15 卷-第 23 卷)》《大念處經》大正 07, no. 4, p. 275a6-7。

《阿毘達磨大毘婆沙論》卷 26：

此不淨觀通四念住。如說若觀青淤膿爛蟲食等事名身念住。又說。若觀此中有受能引淨貪亦令止息名受念住。又說。若觀無損害意憐愍一切遍諸方域名心念住。又說。若觀貪瞋癡斷離染起明得眾苦盡名法念住。⁵⁷⁰

也就是說不淨觀是通四念處的，在不淨觀中通過觀色身的青淤膿爛蟲食等現象，所引發的受能夠使得令貪慾止息，使行者對色身體悟其本質的惡露、無常性從而脫離貪愛執着；又說觀無損害意憐憫遍一切國內是名心念處；觀貪瞋癡而能夠斷除雜染而生起明了的智慧，使得諸苦滅盡是名法念住。論中也說只一經提到不淨觀通四念處，而有無數無量的經說持息念通四念處。

問雖此一經說不淨觀通四念住。而無量經說持息念通四念住。

非不淨觀有何意耶。答以持息念依處串習牢固可恃。假使失念煩惱現行速可依之伏諸煩惱引四念住。⁵⁷¹

無量無數的經提出持息念通四念處，因為持息念依處串習牢固可靠，在四念處的修行中處處都離不開對所緣的清楚覺知，這樣假使念頭散亂或者煩惱現行，也可以依持息念的呼吸降服這種種煩惱從而入四念處。

經由上文意的梳理，可以說依照有部的止觀，是止中有觀，觀中有止。法光法師亦認為對於說一切有部論師來說，「奢摩他」和「毗鉢舍那」並不是互相排斥的修習，也沒有被太過嚴格的區分，在同一個心中「奢摩

⁵⁷⁰ 《阿毘達磨大毘婆沙論》卷 26，大正 27，no. 1545，p. 134b20-26。

⁵⁷¹ 同上 p. 134b26-c。

他」和「毗鉢捨那」是同時存在的⁵⁷²。下文將具體討論這二甘露門是如何對治現代煩惱的。

說一切有部將「煩惱」和「隨眠」視為同義語，《阿毘達磨俱舍論》卷 19：「阿毘達磨依實相說：即諸煩惱說名隨眠。」⁵⁷³在《大毗婆沙論》中提出了三個引發煩惱的原因分別是：「一由因力。二境界力。三加行力。菩薩起此三不善尋。但由因力能伏餘二名不放逸。⁵⁷⁴」因力是指萬物生成時直接的力用，為「緣力」的對稱。《俱舍論》卷二：「又諸根生非由有用，若有因力，無用亦生。」⁵⁷⁵也就是說明這個因力是指原來就存有的，就是原本存有的煩惱種子；「境界力」是指外在刺激，也就是顯現煩惱的對境；最後一個「加行力」法光法師特指此處指的是「非理作意」⁵⁷⁶，即執著錯誤的觀念顛倒妄想。比如一個人即使居住在阿練若處也會生起煩惱，因為就算沒有受到外界「境界力」的影響，但仍然有「因力」和「加行力」的存在。另一方面，有的人即使居住在城鎮，雖然有「因力」和「境界力」，但是由於沒有「加行力」，也就是沒有非理作意，那麼這個「煩惱」也有可能不會生起。

在現代心理學「認知行為療法」體系中，認為人之所以產生煩惱和某種情緒，是因為認知系統的作用所產生。認知行為療法強調更好的覺知自我，在感知、思考、行動的過程中能夠關照到自己，也就是讓人更自覺、合理的認識自我，認識自己與外界環境的相互作用、相互影響。⁵⁷⁷其認為人的

⁵⁷² 法光著 高明元、譚凌峰、尤堅譯《說一切有部阿毘達磨》，香港佛法中心，2022，頁 478。

⁵⁷³ 《阿毘達磨俱舍論》卷 19，大正 29, no.1558, p. 98c18-19。

⁵⁷⁴ 《阿毘達磨大毘婆沙論》卷 44，大正 27, no. 1545, p. 227b2-4。

⁵⁷⁵ 《阿毘達磨俱舍論》卷 2，大正 29, no. 1558, p. 7c20-21。

⁵⁷⁶ 法光著，高明元、譚凌峰、尤堅譯《說一切有部阿毘達磨》，香港佛法中心，2022，頁 373。

⁵⁷⁷ [英]柯瑞妮·斯威特 (Corinne Sweet) 著段鑫星等譯《認知與改變：CBT 對情緒和行為的積極影響》，人民郵電出版社，2016，頁 64。

行為是受人的認知與感覺而影響，也就是錯誤的認知會影響產生錯誤的思維，思維影響行動，如此往復循環，使人陷入到困境之中無法脫離。此結論和說一切有部對於煩惱相同之處都在於對事物產生錯誤的認識而引發的這一點可以說是「不謀而合」。

佛法的教導主要就是要斷除煩惱使人獲得解脫，對於說一切有部論師來說，在本體的意義上，煩惱不能被「滅」⁵⁷⁸。因為說一切有部主張煩惱是心所，與心相應，是「心相應行」法，並且有部的煩惱是建立在「三世實有」說的主軸上的，雖有三世的變遷，但諸法的自相不失，所以煩惱的自性也是恆有的，有為法的體性是沒有變異的⁵⁷⁹。所以在說一切有部這其中煩惱的斷，指的是將連接「煩惱」與有情相續的「得」切斷。

《大毗婆沙論》卷 60 言：阿羅漢斷諸煩惱非令全無過去未來煩惱性相猶實有故。若相續中違煩惱道未現在前。爾時名為煩惱未斷。若相續中違煩惱道已現在前。斷諸繫得證離繫得。不成就煩惱名煩惱已斷。⁵⁸⁰

可見斷除煩惱並非指將煩惱斬斷切除，在有部來說煩惱的性相是實有的，好比人心中本來就具有的諸多情緒的種子，是實際存在的。在相續中阻礙煩惱生起的方式沒有顯現，這也就說明煩惱並沒有斷除，如果相續中出現了障礙阻止煩惱生起的方式，並且可以斷除種種的繫得，證得離繫得，離繫即指離開煩惱之束縛⁵⁸¹，使得煩惱沒有辦法形成，這樣就可以說明煩惱

⁵⁷⁸ 法光著，高明元、譚凌峰、尤堅譯《說一切有部阿毘達磨》，香港佛法中心，2022，頁 376。

⁵⁷⁹ 周柔含〈說一切有部的斷惑理論〉《法鼓佛學學報》第四期，民國九十八年，頁 15。

⁵⁸⁰ 《阿毘達磨大毘婆沙論》卷 60，大正 27，no. 1545，p. 312c10-15。

⁵⁸¹ 〈離系〉《佛光大詞典》網絡，2023 年 3 月 5 日：<http://www.fodizi.tw/f05/71057.html>。

已經斷除了。由此可見想要斷除煩惱的關鍵就是在於使阻礙煩惱生起的方式現起，那到底如何阻止？

《阿毘達磨大毘婆沙論》卷 22：諸隨眠因何當斷。答因所緣前所顯義今現其文。謂諸隨眠由對治力令彼於境不復起過。可說當斷。如人制子不令復入酒舍淫舍博戲舍等。⁵⁸²

煩惱的斷除在於不對境再產生執著，或者說是對境不生錯誤的認知，就像制止自己的孩子不讓他出入不良場所一樣。對於認知行為療法來說，人的認知建立在曆史背景、個人經歷教育及信仰等基礎之上，並且強調要能夠重新審視看待自己、他人和外境的方式，也就是不斷地向自己的固定思維和習慣發起反思⁵⁸³。如下 1-1 圖，乍一看以白色作為背景會看到相對的兩個人側臉，但如果以黑色為背景就會看到是一個酒杯，這種圖片被稱為是「雙歧圖」，會使感覺器官發生混亂，其實說杯子或者是兩張人臉都正確。在認知行為療法中就是去嘗試一件事情從不同角度和方式來看待，會產生不同的結果，使得人重新去審視自己原有的觀念。也就是改變對事物的認知，一旦對事物的理解和認知發生變化，認知影響情緒，情緒是會隨著認知的變化而變化的。當煩惱情緒產生的時候，如果在認知層面進行對應的工作，先不要隨意下決斷，要能夠先控制住情緒，隨後運用智慧進行多方面的反思審查，那自然就能夠使煩惱情緒得到解決。

⁵⁸² 《阿毘達磨大毘婆沙論》卷 22，大正 27，no. 1545，p. 113b29-c5。

⁵⁸³ [英]柯瑞妮·斯威特 (Corinne Sweet) 著段鑫星等譯《認知與改變：CBT 對情緒和行為的積極影響》，人民郵電出版社，2016，頁 68。



圖 1-1

具體如何運用「止觀」來對治煩惱，通過修行「不淨觀」對治由貪心引發的煩惱，如治對艷麗顏色所起的顯色貪；對曼妙好看的形態所起的形色貪；對因軟、滑舒適的觸感所起的妙處貪以及人給與供養恭敬的供奉貪⁵⁸⁴。可以說「不淨觀」主要對治的是能夠對人的感官起到直接刺激影響的境界。基于馬斯洛的「需要層次論」人類的五種基本需要來說，第一層涉及的就是「生理需要」，也就是衣食住行、睡眠、甚至是男女慾望需求等等，這些都是屬於生理需要的範疇⁵⁸⁵。人自然對這些生存境界有需求，並且這是構建其它需求的基礎，是普通人生活中不可或缺的一層。但是很明顯現代社會來說，一般人群是不缺乏基本的生存資源的，在這其中的種種需求之中，使得煩惱產生的根源在於「貪」這個字。貪作為佛教的三大根本煩惱之一《阿毘達磨集異門足論》卷 12：

⁵⁸⁴ 《阿毘達磨順正理論》卷 59：「修不淨觀正為治貪，然貪差別略有四種，一顯色貪、二形色貪、三妙觸貪、四供奉貪。」大正 29, no. 1562, p. 671a18-20。

⁵⁸⁵ 亞伯拉罕·馬斯洛《動機與人格》（第三版）【M】許金聲，北京中國人民大學出版社，2007，頁 20。

云何貪欲？答：於諸欲境諸貪等貪，執藏防護、堅著愛樂、迷悶耽嗜遍耽嗜、內縛希求耽湏苦集貪類貪生，是名貪欲。⁵⁸⁶

貪的主要特征可以看出是堅著愛樂，也就是這個心深深的愛樂在這個貪的對象上，認為這個對象是有樂的，所以內心希求，沒有的想要獲得，有的還想要更多更好的，就這樣在貪慾的驅使下煩惱叢生。當然看似是對外境美妙事物的貪著，實際上是對「我」的執著，所貪的外境無非也是為了「我」的樂受。而通過「不淨觀」的修行，觀色身之無常變化，以及出現的膨脹、青瘀、爛壞、出膿血、蟲啖、骨頭散亂等等可怕的現象，對「我」這個色身能生起厭離之感，明白其空有不淨的根本，進而不再執著於于此色身貪愛之中。當對「我」生起了厭惡之心，自然也就不會去任意追逐為「我樂」的身外慾樂了，也由此能夠對治此類貪引發的一系列煩惱。

而持息念對煩惱的對治可以從現代風靡全球的正念療法來了解，在 20 世紀 70 年代由卡巴金教授 Jon Kabat-Zinn 所提出的正念療法教導正念的練習⁵⁸⁷。卡巴金教授認為正念是來自佛教的一種古老修行方式，其對人們現今的生活具有十分重要的意義，「這種意義無關是否是一位佛教徒，這是一種普世的需求，是關乎人們的覺醒、關乎人們是否能夠與自身及世界和諧共處」⁵⁸⁸。卡巴金教授給到正念的定義是「有意識地、不予評判地專注當下」其認為這種專注使得人們對當下的現實更自覺、更清明、更接納。⁵⁸⁹而實現這樣境界的方法之一就是「呼吸法」，當意識到自己的呼吸，修行者知道自己身處當下，對當下發生的一切全然了悟。⁵⁹⁰而這個「呼吸法」

⁵⁸⁶ 《阿毘達磨集異門足論》卷 12：CBETA T26, no. 1536, p. 416b1-4。

⁵⁸⁷ 【美】喬·卡巴金《正念：此刻是一枝花》，Apple Books 頁 6。

⁵⁸⁸ 同上，頁 33。

⁵⁸⁹ 同上，頁 35。

⁵⁹⁰ 同上，頁 57。

可以說是「持息念」的簡化版，相較於正念的呼吸法，「持息念」的步驟劃分的更為細緻，不僅細緻的描述呼吸的觸點，並且將呼吸訓練的各個階段都進行了細緻的闡述。不過總體而言不管是正念呼吸法還是持息念目的都是為了能夠讓行者斷除與妄念的連接，讓身心回歸當下，清楚的覺受。

對於現代人來說有很大一類煩惱來自於心意識的散亂，注意力不易集中，對手機遊戲、短視頻等短暫性觀感刺激的追求不斷提升，「低頭族」已經不再是新鮮詞了。對於一部分群體來說，網絡短視頻已經替代了舊有的圖文信息方式，人們對於資訊的了解變得越來便捷。在這樣龐大的群體之中，更多一部分人群刷短視頻則是為了娛樂，尼爾·波茲曼在《娛樂至死》里提及「當一切社會文化，都以娛樂的形式表達出來，也是這個社會危機的開始。」⁵⁹¹隨著時代的發展，現代文化、宗教、教育、藝術、體育和商業等都逐漸以娛樂化的形式在呈現出來，人們更多的習慣在向外部去獲取滿足。然而伴隨科技的飛躍、物質的豐富，現代社會人們的焦慮、抑鬱卻不斷增長，在這樣的趨勢之下到底是人類社會進步的體現，還是無形之中使得人心越來越背離守真，這是值得思考的地方。

如前文所言持息念用以對治心多散亂，讓心念通過數息的方法先初步安止下來，當心念專注在呼吸的修持上，注意力便能夠從被煩惱的事件中暫時脫離出來，專注於當下，讓精神和自我統一，從而讓身心獲得一定的平復。也由此通過「止」功能的修持，讓煩惱的心得到安穩平靜，後通過「觀」進一步進行精神的實踐，了知事物的智慧實相，從而令人對所緣

⁵⁹¹ [美]尼爾·波茲曼《娛樂至死》，北京中信出版社，2016，頁16。

的對鏡生起正確的認知，一旦認知觀念得到改變，其結果或者說煩惱自然也就改變了。

由此「止觀」對於煩惱的對治，筆者將其歸結為四個特點：

首先，以安身作為前提，即能夠令身先「停住」先能安止住強烈的情緒困擾，如此才會能夠有進一步的可能。

第二，以「止」作為方法、手段，用以對治心識妄念，並且逐漸進入心止清淨的狀態，脫離與世俗煩惱的糾葛。這個過程也在不斷地提升行者自身的定力、內察等，使行者可以體會到清淨安寧的意識。

第三，以「觀」智慧觀照，如實思察。通過此觀行，逐漸生發對實相的認知，改變思維模式，轉變思維方向，對事物升起真實的知見。

第四，以斷除煩惱為目標，「止觀」的修行依深入的程度不用，自然各行者進入的深淺層次也各差別，但是只要是在此範疇之內，都是能夠減少與其程度相對應的某部分的煩惱。

一切有部作為一個重視實際修持的教派，對煩惱解脫這個問題進行了深入的討論，礙於筆者的能力、時間、資料蒐集的不完備等諸多狀況，本文也並沒有給到完備的探索。但總歸是初步將「止觀」修行方法和煩惱斷除理論做了一個初步結合，也算是筆者自己的一個突破，對於之後的研究打下一下基礎。總結以上內容，普通人的「煩惱」雖然不可能完全被斷除，但是可以通過「止觀」的修行斷開與煩惱相應的連接，從而起到減少煩惱甚至令煩惱不生作用。

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大正 = 《大正新修大藏經》。引用出處是依冊數、經號、頁數、欄數、行數之順序紀錄，例如：(大正 30, no. 1579, p. 517b6-17)。

X = 《卍新纂大日本續藏經》引用出處是依冊數、經號、頁數、欄數、行數之順（如，X78, no. 1553, p. 420a4-5）。

N = 《漢譯南傳大藏經》引用出處是依冊數、經號、頁數、欄數、行數之順

（如，N78, no. 1553, p. 420a4-5）。

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僧肇對支遁“即色”義的窺探

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【內容摘要】：僧肇在《不真空論》中對“即色”義的評判，是對支遁在“即色”義的認識上，進一步的認知，不管是從支遁對“即色”義認知的不足上，還是“空”性的圓融無礙上，僧肇都作出了完美的闡釋。僧肇通過《不真空論》對“即色”的評判，是為了大眾明白，“即色”的圓融義是俗諦和真諦的統一，而不是偏執一邊，落入“假有”而不明“真空”，而後又進一步提示了，“假有”和“真空”都不可得，而是從二者圓融中道的般若真義。

【關鍵字】：支遁 僧肇 即色 空性 假有

一、僧肇的生平

僧肇是南北朝時的著名佛教學者，《高僧傳·僧肇傳》中記載：“僧肇出家前，以傭書為業，遂因繕寫，乃曆觀經史，備盡墳籍。志好玄微，每以《莊》《老》為心要，後見舊《維摩詰經》而言‘始知所歸矣’而出家。”⁵⁹²出家後，拜三大譯經三藏法師之一的鳩摩羅什為師，接觸到更多的佛教經典，如《大品般若經》《百論》等以般若、唯識為首的著名經典。他

⁵⁹² 《高僧傳》卷6, T50, no. 2059, p. 365a14。

的學習對象也開始從“玄學”過渡到般若、中觀、唯識等佛教經論上，並且從此開始各種譯經和著述，弘始六年他著了《般若無知論》，另為《百論》作序文闡明要旨；弘始八年，依羅什口述之義，譯出《維摩詰經注》並注解、作序；僧肇後來又著有《不真空論》《物不遷論》等論著；弘始十五年，佛陀耶舍譯出《長阿含經》，他參加譯事，並為之作序；僧肇在羅什門下十餘年，被尊稱為“四聖”或“十哲”之首，被羅什讚為“解空第一人”。羅什往生後，僧肇再次博采眾經，著出《涅槃無名論》，論成上表秦主姚興，得到姚興贊許。而他自身在弘始十六年（414）卒。⁵⁹³（對於生年，學術界存在兩種說法：一、為384年生，年31歲；二、為374年生，年41歲。）僧肇的一生為佛教作出了巨大的貢獻，僧肇的出現，主要的貢獻就是總結了各家學說，再進行分析料簡，分別著述了《物不遷論》《不真空論》⁵⁹⁴、《般若無知論》和《涅槃無名論》⁵⁹⁵共四篇。這四篇是僧肇以印度般若學的方式對六家七宗的評判，後人把這四篇論文合集成為《肇論》。

⁵⁹³ 湯用彤《漢魏兩晉南北朝佛教史》武漢大學出版社，2008年12月，第182-183頁。

⁵⁹⁴ 《物不遷論》和《不真空論》收錄在當代學者任繼愈《漢唐佛教思想論集》附錄中，人民出版社1973年4月出版，第271-302頁。

⁵⁹⁵ 在張墾良2020年4月著的《〈肇論〉篇目〈宗本義〉與〈涅槃無名論〉文本真偽再辨——運用現代語言學方法的新考察》一文中，對《涅槃無名論》和後加入的《宗本義》是否僧肇所著的真偽進行了詳細的考察，《興義民族師範學院學報》，第18頁。

二、《不真空論》中‘即色’部分的原文解析

《不真空論》中的“即色”是針對支遁“即色”義的評判，對於經典的探索，最好的探究方式還是先從原典覓起，依著原典的論義再結合支遁的“即色”論和僧肇的觀點，及歷代諸家的論述展開討論，以這樣的方式進行研究探索，才能更好地理解“即色”的本義。

以下是《不真空論》“即色”部分的原文：

即色者，明色不自色，故雖色而非色也。夫言色者，但當色即色，豈待色色而後為色哉？此直語色不自色，未領色之非色也。⁵⁹⁶

通過原文可發現，僧肇在文中利用（明、故、而、但、豈待、此、未領、也）等的運用，了了分明的把整段文字分成了三個層次，：一、支遁理解的“即色”義；二、僧肇反問指出支遁“即色”義的不足；三、用遞進轉折關係作了總結，支遁明白“色不自色”而未明“色之非色”。通過這三個層次，緊扣主題，次第地闡述了“色”與“空”的真俗二諦關係。

本文多處引用了彭自強的《支遁‘即色’義試析》中的白話釋譯，故此處加以引用呈現，作為論證鋪墊：

色不是自己成為色的，所以色雖然表現為色，但是並不是真正的色（色不自色，也就是支遁所理解的空）；色本來就是色，色並非由更為根本的色決定才成為色。僧肇認為支遁認識到了色由於無自性，所以是非色，這種無自性的非色就是空，這是“即色”義正確之處；但是支遁沒有認識到所謂根本的色是不存在的，是空。⁵⁹⁷

⁵⁹⁶ 《肇論》 T45, no. 1858, p. 152a17-19。

⁵⁹⁷ 彭自強〈支遁即色義試析〉，第 49 頁。

對於《不真空論》中“即色”的原文試析，眾說紛紜，如任繼愈《漢唐佛教思想論集》中的“物質論”⁵⁹⁸；元康《肇論疏》的“緣色、果色論”；陳堅〈僧肇的“不真空”義——兼談“六家七宗”對“空”的理解〉文中的“茶杯論”等，各各說法並不統一，彭自強對於“即色”論的白話直譯則是用了“根本”二字，並指出支遁認識到色是無自性的“色”，是“假有”的，沒認識到所謂根本的色是不存在的，是空。

三、探索支遁的“即色”義

支遁（約西元 313-316 年），是魏晉時期般若學盛起初期的風雲人物，他的即色義是當時“六家七宗”中最接近“空”性思想的，⁵⁹⁹支遁的著作資料多數遺失，關於“即色”義的文字更是只剩下一些片段，而僧肇正是根據遺留的這些片段對支遁即色義提出評判，本文擬通過這些遺留的資料和僧肇在《不真空論》中的評判兩方面分別進行討論，梳理出二人對“即色”義的理解，從中分析兩者之間的關係。

如果要厘清支遁的“即色”義，就要從目前現存的記載中去探尋，支遁的著作很多，但流傳下來的並不多，特別是關於“即色”義的，只剩下各處論典中引用的寥寥數語，對於支遁著述的記載，數湯用彤先生的《漢魏兩晉南北朝佛教史》書中記錄最為全面，但關於“即色”部分的記載還是彭自強的《支遁“即色”義試析》更為詳細，論中把引用“即色”義的原文也作了記錄：

⁵⁹⁸ 任繼愈《漢唐佛教思想論集》附錄中，人民出版社 1973 年 4 月出版，第 290 頁。

⁵⁹⁹ 彭自強〈支遁即色義試析〉，第 47 頁上。

《世說新語·文學》劉孝標注引支遁《妙觀章》：“夫色之性也，不自有色。色不自有，雖色而空。故曰色即為空，色復異空。”

慧達《肇論疏》引支遁《即色論》：“支道林法師《即色論》云：吾以為即色是空，非色滅空，此斯言至矣何者？夫色之性，色不自色（不自色，三字原缺，依《妙觀章》《肇論》等以及本段文字句式補），雖色而空。如知不自知，雖知恒寂也。”

安澄《中論疏記》引支遁《即色遊玄論》：“第八支道林著《即色遊玄論》云：夫色之性，色不自色。不自，雖色而空知不自知，雖知而寂。”⁶⁰⁰

另有唐·元康撰《肇論疏》中引用《妙觀章》的原文：“云夫色之性也。不自有色。色不自色。雖色而空。”⁶⁰¹此段義為：言色的性質，不是來自“色”的本身。色因其本身無自性所以並不自為色，雖然稱為色，但其實是“空”的。這段話意和般若《心經》有異曲同工之妙，此處詮釋了《心經》“色即是空，空即是色”的涵義。（同樣的《妙觀章》，劉孝標的《世說新語·文學篇》引文中多引用了後兩句，可能是意在凸顯支遁“即色”義的觀點，卻也因為後兩句坐實了支遁未明“色本是空”的義理，對於“色復異空”後面會詳細說明。）而惠達《肇論疏》中引用的《即色論》原文是：

支道琳法師即色論云。吾以為即色是空。非色滅空。此斯言至矣。何者。夫色之性。色雖色而空。如知不自知。雖知恒寂也。⁶⁰²

⁶⁰⁰ 同上，第47頁下-48頁上。

⁶⁰¹ 《肇論疏》卷1, T45, no. 1859, p. 171c15-16。

⁶⁰² 《肇論疏》卷1, X54, no. 866, p. 59b4-6。

彭自強的引文中加了“色不自色”，意思並無差別，而這段話的原文又跟《即色遊玄論》非常相近，為了更直觀地瞭解支遁的“即色”義片段，特整理列出下表⁶⁰³：

作者	著作	支遁的作品出處	引用原文
晉·惠達 (265-420)	《肇論疏》	《即色論》	吾以為即色是空。非色滅空。此斯言至矣。何者。夫色之性。色雖色而空。如知不自知，雖知恒寂也。
後秦·僧肇 (384-414)	《肇論》	《即色遊玄義》	明色不自色，故雖色而非色也。 (只取支遁所作部分)
南宋·劉孝標 (420-581?)	《世說新語·文學篇注》	《妙觀章》	夫色之性也，不自有色。色不自有，雖色而空。故曰色即為空，色複異空。
唐·元康 (627)	《肇論疏》	《妙觀章》	夫色之性也。不自有色。色不自色。雖色而空。
日本·安澄 (763-814)	《中論疏記》	《即色遊玄義》	夫色之性，色不自色。不自，雖色而空知不自知，雖知而寂。

楊浩的《支遁即色義重探》中提出支遁的“即色”思想是依《維摩詰經》而來，並引用了《維摩詰經》的一段文字：

⁶⁰³ 此表格參照了楊浩的《支遁即色義重探》，做了細微的改變。表中年限皆出自中華電子佛典協會（Chinese Buddhist Electronic Text Association，簡稱CBETA）的電子佛典系列光碟（2023年）。引用的原文著作時間已無從可考，湯用彤的《漢魏兩晉南北朝佛教史》101-103頁也有支遁的傳記，但對他的作品年限也未提及，這是頗為遺憾的地方。另劉孝標的《世說新語》是轉引自楊浩《支遁即色義重探》，第72頁。

喜見菩薩曰：“色、色空為二。色即是空，非色滅空，色性自空。如是受、想、行、識、識空為二，識即是空，非識滅空，識性自空，於其中而通達者，是為入不二法門。”⁶⁰⁴

陳寅恪又認為支遁的“即色”思想來自支婁迦讖的《道行般若經》⁶⁰⁵，但個人更傾向於楊浩之說，畢竟從文字手法和字義上看，《維摩詰經》更接近支遁的“即色”思想。在《維摩詰的滿天花雨》中諸菩薩各說不二法門，喜見菩薩闡述了色和空在表面是一種對立，但本性上色就是空，也就是“色即是空”為不二法門，所以只要明白了這一句，也就明白了《維摩詰經》的“非色滅空”，不是色滅了才是空，色之自性本是“空”的，也就是“色性自空”，五蘊及世間萬事萬物都是同樣的道理，遷流變換沒有一個恆常的個體，都是無自性的“空”。

進一步以中觀理論進行探析，中觀派認為世間萬事萬物都是無自性的空，也就是支遁的“不自有色，色不自色”，如第二章直譯云“色不是自成為色”的，是假名為色，這就是中觀的“假名安立”，色是無自性的，是因緣和合的，所以是假有，故“色即是空”，這是支遁對“即色”義的領會。至於“色複異空”，彭自強在《支遁“即色”義試析》中認為：

“色即是空”“色複異空”中，兩個“色”的所指是一致的，都是意指世間萬物，而兩個“空”的意思卻各不相同，一指萬物無自性之空，也就是般若學意義上的空，一指空無之空。⁶⁰⁶

支遁的《妙觀章》最後這兩句也是爭議之處，彭自強在提到“色複異空”時，先認為支遁是明白了根本的色本來是“空”的道理，後來又從支遁的

⁶⁰⁴ 楊浩〈支遁即色義重探〉《國際韓國學》第2期，2017年6月，第72頁。

⁶⁰⁵ 陳寅恪〈逍遙遊向郭義與支遁義探源〉《清華學報》1937年第2期，第313頁。

⁶⁰⁶ 彭自強〈支遁即色義試析〉，第49頁上。

生活背景上否定了這種可能，還是認為支遁只是明白了表面的色是無自性的空。⁶⁰⁷個人也認為支遁的“色複異空”並沒超過對相“空”的範疇，《中觀論疏》云：“空色不可一，故空非色內而出，空色不可異，故空非色外而來”⁶⁰⁸從體性上說，“異”不可取，如“異”可取，就有體性上的過失，“空”性的本來面目就無法除遣對諸行的諦理實相的執著，也就無法脫於二縛（相縛、粗重縛）⁶⁰⁹，所以支遁的這句話就只能從俗諦上解，“色複異空”是支遁對“空”認識得不足，沒瞭解到“空”更高一層的深意，這也造成了他在“空”的認識上沒有達到僧肇的高度的原因。

四、論僧肇對支遁“即色”義的補全

在上節的表中可看出《不真空論》中“即色”的文字來源是《即色遊玄義》，《肇論疏卷》中，釋元康認為僧肇評支遁的“即色”是以《即色遊玄義》為依的，但他又說《即色論》中無有此語，論中引用是從《妙觀章》中出的，從文字看釋元康應該是《即色遊玄義》《即色論》《妙觀章》都看過，那麼論中的《即色論》無有此語，是指何語？是無有《即色遊玄義》中語？還是無有《即色論》中語？⁶¹⁰此處頗為費解，不過從上表中可看出《妙觀章》的內容更接近於僧肇評判的“即色”。

在《肇論疏》中釋元康通過中觀理路的“緣色”和“果色”為例，論證僧肇對支遁“即色”論的評判，認為支遁只知道“色非色因緣而成”，卻不知“色本性空”的道理。^[611]釋元康把僧肇對支遁“即色”的評判，看成

⁶⁰⁷ 同上，頁第 49 頁中。

⁶⁰⁸ 《中觀論疏》卷 2, T42, no. 1824, p. 26a16-18。

⁶⁰⁹ 《解深密經》卷 1 〈2 勝義諦相品(一)〉 T16, no. 676, p. 691b6-9。

⁶¹⁰ 《肇論疏》卷 1: T45, no. 1859, p. 171c13-15。

[611] 同上 p. 171c13-14。

了是批評式的，也是把二者分開的。但個人認為僧肇對支遁“即色”的評判，是對支遁在“空”的認識不足上的補充，而不是區分，如第二章《不真空論》中“即色”的部分，僧肇云：“直語色不自色，未領色之非色也”。這句話是個遞進關係，同時也是認可支遁明白的色是因緣和合的色，無自性的色，雖色而假有的色。但進一步又補充說明，支遁沒有明白所謂假有的色也是不存在的，是空不是色。對於支遁的“即色論”，僧肇為什麼沒反對？因為支遁的“即色”論亦不離佛法，他只是站在俗諦的層面上看到了色是空無自性的，是假有的；而僧肇則是站在了真諦的層面，闡述了色本質上就是空無的，假有也是空。

所以說僧肇在《不真空論》中圓滿支遁的“即色”義，實際上就是從“假有”到“空無”的過程。從俗諦到真諦的圓滿。《瓔珞經》云：“眾生無轉，本末空慧乃謂為轉；一切眾會、我身及汝皆謂無轉，本末空慧乃謂為轉。”⁶¹²又云：“有斷無轉，無斷有轉；生滅無轉，無生滅者乃謂有轉。”⁶¹³經中的轉法輪，“無轉者”就是持“有”的一邊，“有轉者”就是持“無”的一邊。眾生有漏故無轉，了知畢竟無所得，也就是空慧者有轉；有斷見、生滅者無轉，無斷見生滅者有轉。世尊開示的“有轉”“無轉”和支遁的“非無”，僧肇的“非有”是相同的。《法華經指掌疏》卷1云：“轉入機心。故名轉也。是名者謂實際理地。本無法輪可轉。言轉輪者。亦惟是其名耳。”⁶¹⁴文中道出了“假名”與“空”的真諦，“本無法輪可轉”和僧肇的“色之非色”都是指本質的空，而“亦惟是其名耳”與“色不自色”都是明瞭表色之體性是無自性的“假名安立”。《不真空論》

⁶¹² 《菩薩瓔珞經》卷13〈37 聞法品(一三)〉 T16, no. 656, p. 109a8-9.

⁶¹³ 同上, p. 109a11-12.

⁶¹⁴ 《法華經指掌疏》卷1, X33, no. 631, p. 531a16-18.

中支遁領悟的“即色”義，是“色不自色”假名為色，落入了“非無”的斷見，這也是為什麼多數學者認為，僧肇對支遁的“即色”義的觀點是批判，是破除這種斷見。但如果只是僧肇的“色本自空”也是不圓滿的，因為最終的中道是從“有”“無”二邊所證的，真諦和俗諦同時存在，二者的關係是不即不離，空有不二的關係。僧肇在“即色論”中也並不否定支遁的“色不自色”，只是說他只明白了俗諦的“即色是空”，而不明白真諦的“色本自空”。所以我認為，僧肇對“即色”並不是評判，而是補全。從俗諦和真諦中認識到事物既不是“有”，也不是“無”，要從“有”“無”中找到佛法真義，要明白“色不自色”，也要明白“色之非色”，這樣才是佛法的圓滿，也是僧肇對支遁“即色”義補全的本意。

五、總結

經過對“即色”的探索，了知支遁對“空”的瞭解，是停留在以相解“空”的範疇，這也是支遁對般若學認識不足的原因，支遁對“即色”的錯誤認識，主要有兩點：

只認識到了因緣和合的“假名安立”，是緣起無自性的空。支遁沒有打破這個相的框架，也就認識不到“色本性空”，是不需要通過概念言詮定義為“空”。

支遁在“即色”論中對“空”的認識，一直把“色”和“空”的關係，只簡單地從“認識論”的角度解析，只是簡單的把二者作為“概念化”的結果。

僧肇與支遁在“即色”義上的差別是：

支遁對“即色”義的理解是片面的，是在相內的，是俗諦；

僧肇對般若學的認知遠遠超越了支遁，因為他已經打破了相上的束縛，僧肇把“性空”與“假有”“非有”和“非無”參究得非常深透，既明白了“色不自色”的道理，又明白色本身也是空的實相。

僧肇既然對實相如此瞭解，又怎麼會只注重真諦，而不明真諦是需要俗諦的詮立呢？所以《不真空論》中的“即色”部分，是僧肇對“即色”義的補全，二者合一，以俗諦證悟真諦理體，以真諦的理體成全俗諦的建立，達到真俗圓融，色空不二的中道。這才是本文論證的目的，也是僧肇在“即色”論中最大的貢獻。

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唯識學之種子輪回學說

名字：釋寂穎

指導老師：法慶博士

原始佛教雖吸收了印度宗教中的輪回思想，但否定了受業報的“自我”，而保留了業與輪回的理論。主要以四聖諦、十二因緣、三法印作為極重要的教理思想，但佛陀卻未說明在“無我”的理論思想框架下，輪回如何可能；誰作為輪回的承擔者。此問題一直困擾著當時的僧團，到部派佛教時期，雖然諸多學派都建立了各種輪回主體的學說，但仍沒有具體的完善，直到中期唯識學阿賴耶識的建立才解決輪回承擔者的問題，以及輪回與解脫是如何可能。本文主要以《成唯識論》與《攝大乘論》為文本依據，同時參考相關文獻結合學者的研究，從中梳理種子與阿賴耶識的關係，首先來說明作為輪回主體的作用，著重探討唯識學阿賴耶識與種子輪回學說的建立，進而討論建構的輪回緣起說。

第一章 阿賴耶識之概述

阿賴耶識作為唯識學說中的核心理論，因其能藏、所藏、執藏的三藏性質，與一切雜染法互為因緣，為彼雜染所熏之依，並執持諸雜染種子令之不失，亦能與彼生起現行之因，以是等故，其阿賴耶識不但承擔了輪回主體的功能，更是變現宇宙萬法的根源。在《成唯識論》中以三相來具體說明了阿賴耶識的各種功能。

第一節、阿賴耶識之三相

“阿賴耶識”是唯識學八個識中的第八識，又名藏識、阿黎耶識、異熟識等，此識具有能藏、所藏、執藏的功能。“能藏”謂阿賴耶識能含藏一切雜染諸法的種子；“所藏”謂阿賴耶識為前七識熏習的諸雜染法所覆藏；“執藏”謂阿賴耶識為第七識所執為自內我。故阿賴耶識安立三相。

（一）自相

依《攝大乘論本》所說：“依一切雜染品法，所有薰習為彼生因，由能攝持種子相應。”⁶¹⁵阿賴耶識的自相深細隱微而難以了知的，對其自相需要從它的因果關聯中去分析才能夠認識。阿賴耶識不僅是依一切雜染品法所熏習（現行熏種子），即阿賴耶識所攝持之種子是由一切雜染法現行所熏成；而且此識又為一切雜染法的生因（種子熏現行），即成為一切雜染種子生起的親因。在現行熏種子、種子熏現行的相互關係上，可以看出阿賴耶識的自體，其之所以能與一切雜染法恒時相應，成為一切雜染品法產生

⁶¹⁵ 《攝大乘論本》卷1，T31, no. 1594.p134b25-26。

之動力，以及成為諸法的所依，是因為阿賴耶識“能攝持種子相應”。⁶¹⁶故阿賴耶識因無始時來受轉識熏而又為彼所依，亦能生轉識的自性，稱為自相。

（二）因相

因阿賴耶識三藏的功能，如同一個倉庫，故諸法所熏的一切雜染種子，都攝藏於阿賴耶識中，由阿賴耶識執持而使之不失壞變異，故成為本識，亦名“種子識”，此一切種子阿賴耶識，於一切時與彼雜染品類諸法，作現前的能生因，⁶¹⁷其能生為因的功能性，在賴耶識瀑流中不易分別，要在生起諸法的作用上顯出，從它的“能生現行”來理解它所具的“能生性”存在，是阿賴耶識的因相。⁶¹⁸

（三）果相

果相是乃有情之總報果體。它是從阿賴耶識所攝雜染諸法的來源而說，這是與因相截然相反的特點，也即是說，果相是從受熏方面來安立的。《攝大乘論本》卷 1：“依彼雜染品法，無始時來所有薰習，阿賴耶識相續而生。”⁶¹⁹因種子能熏習的一切雜染品類的現行法，從無始時來所熏成的一切善惡業種，能成為引生一切善惡業異熟果的增上業種，阿賴耶識因種子引力的作用，在阿賴耶識的後後異熟相續而生，無有間斷，引起本識內在的潛移默化，這受熏而轉化的本識，或因名言新熏而有轉生性，或因有支

⁶¹⁶ 《攝大乘論本》卷 1， T31, no. 1594, p.134b26。

⁶¹⁷ 《攝大乘論本》卷 1， T31, no. 1594, p.134b27-28。

⁶¹⁸ 《攝大乘論講記》， Y06, no. 6, p.73a4-7。

⁶¹⁹ 《攝大乘論本》卷 1， T31, no. 1594, p.134b29-c1。

熏習成熟識的相續，就是三相中的果相。⁶²⁰⁶²¹總的說來就是阿賴耶識無始以來受一切雜染法所熏習的結果。

以上的三相，是阿賴耶識三種功能的不同體現。“自相”著重體現的是阿賴耶識作為“染污”的根源；“因相”著重體現的是阿賴耶識作為一切法“因性”的特徵；“果相”著重體現的是阿賴耶識作為輪回受報的主體。

第二節、阿賴耶識之現行模式

在討論阿賴耶識的現行活動之前，先需要就古今唯識學的根本差異做簡單的說明。在印度唯識學本無古今之分，但在中國佛學中因為攝論派與後來玄奘一系對唯識學中的主張有不少差異，遂後來呂澄依此把玄奘一系以前即真諦所弘的攝論派判為古學，玄奘一系判為新學。唯識古學如攝論派之名，是專弘無著的《攝大乘論》，此論是唯識學中“一種七現”的代表，如《攝大乘論本》卷1：“若離阿賴耶識，無別可得。是故成就阿賴耶識以為心體，由此為種子，意及識轉。”⁶²²即主張阿賴耶識即種子，阿賴耶識沒有現行活動。印順在《攝大乘論講記》卷2中言：

從種生起（即轉識，轉即是現起）的現識，只有七識，本識是七識的種子，是七識波浪內在的統一。它與轉識有著不同，這不同，像整個的海水與起滅的波浪，卻不可對立的平談八識現行。⁶²³

由上可知在“一種七現”的理論下，阿賴耶識等同種子，而現行活動的是前七識。

⁶²⁰ 《第六編 法相唯識學》，TX08, no. 6, p.518a5-7。

⁶²¹ 《攝大乘論講記》Y06, no. 6, p.73a8-12。

⁶²² 《攝大乘論本》卷1, T31, no. 1594, p. 134a7-9。

⁶²³ 《攝大乘論講記》卷2, Y06, no. 6, p. 58a10-13。

因此，這一小節中探討阿賴耶識的行相，即其現行活動，自然是依護法、玄奘一系唯識新學的八識現行模式。“八識現行”的理論以彌勒《瑜伽師地論》的本地分、世親《百法明門論》、《唯識三十頌》和《成唯識論》為代表，主張八識皆能現行變現世間萬法，如《唯識三十論頌》：“由假說我法，有種種相轉。彼依識所變，此能變唯三：謂異熟、思量，及了別境識。”⁶²⁴此中“異熟”即阿賴耶識。以下將依《成唯識論》對阿賴耶識的“行相”，即其現行模式做探討。

“行相”，梵語 *ākāra*，依臺灣陳一標對行相一詞的梵語語義所做的研究，*ākāra* 在原始佛教和部派佛教期間，義為“形相”和“影像”，指客觀的事物相貌；而到了世親著《俱舍論》時期至大乘唯識學建立之時，此語義開始發生轉變為“行相”，成為主觀的心、心所取境的作用。⁶²⁵即阿賴耶識的行相等同見分，是阿賴耶識領納和取境的作用，稱它為行相。《唯識三十頌》卷一中，開所緣和行相二門，來解釋阿賴耶識的所緣和能緣。頌文說：“不可知執受、處、了。”⁶²⁶“執受”指的是有漏種子和根身，根身所目即有情正報而感的不共相境，此二屬於內境；“處”指的是器界，器界所目即山河大地等五塵作為有情依報而感的共相境，此屬於外境。“執受”與“處”皆是阿賴耶識所緣，屬於相分。關於這段文義《成唯識論》解釋到：

了謂了別，即是行相，識以了別為行相故。處謂處所，即器世間，是諸有情所依處故。執受有二，謂諸種子及有根身。諸種子者，謂諸相名分別

⁶²⁴ 《唯識三十論頌》，T31, no. 1586, p. 60a27-29。

⁶²⁵ 陳一標〈唯識學“行相”（*ākāra*）之研究〉第一屆印度學學術研討會，2003年10月，第3頁。

⁶²⁶ 《唯識三十論頌》，T31, no. 1586, p. 60b5。

習氣。有根身者，謂諸色根及根依處。此二皆是識所執受，攝為自體同安危故。執受及處俱是所緣。⁶²⁷

此中行相即指能緣的見分，是講能緣之心，行於所緣之境，也就是說異熟識於自己的所緣有了別的作用，而這了別用是見分所攝，可見見分要仗相分而起。故所緣相分即是處和執受，處即指器世界，執受二種明確為種子根身，即分別習氣和淨色根、浮根塵。即將所緣開為二類三法，二類即是處和執受，三法即器界、種子、根身。處是物質世界。所緣執受，“執”即“攝持”，第八識收攝種子為自體，持令根身保持不壞；“受”謂“領受”，第八識領種子為境，令根身有所覺受。由此可見，心王需要有所緣才能產生作用。

第三節 阿賴耶識之所熏四義

上一節所闡述的是阿賴耶識緣取境界的功能，其所緣境是種子、根身和器界，此三所緣境中的根身與器界，皆是由阿賴耶識中的種子所變現。而阿賴耶識之所以能變現萬法，是因為此識相續不斷的受前七識的現行法所熏習。而阿賴耶識作為受熏的對象，必須具足四個條件，即“所熏四義”。也就是說阿賴耶識必須具備四個條件才能構成“所熏”，否則，就構不成阿賴耶識所熏的要求。所熏四義包括：

⁶²⁷ 《成唯識論》卷2， T31, no. 1585, p. 10a12-17。

(一) 堅住性

“堅住”即堅固、穩定、不變之義。指“所熏”之性質，必須堅固不變異，從無始之始，乃至究竟之終，此性一類相續而不間斷，這是構成所熏的前提，也就是說，所熏的法要以此堅住為前提，才能夠執持不變異的習氣，作為阿賴耶識所熏的法。在此，不具堅住性的前七識及其所相應的心所法“六塵”與“四大”就排除了，因為這些是易變異的，且是間斷的。因此，堅住性也是簡別前七轉識以及其心所法與色法，不能構成所熏法。如以花熏荳藤為例，香花雖然本身具有香氣，但花期是短暫的，香氣也不能持久，故不能做所熏的法。又再如風一樣，風具有流動性，仍然不能作為所熏之法。是故，《成唯識論》中說：“堅住性，若法始終一類相續能持習氣，乃是所熏。此遮轉識及聲風等，性不堅住故非所熏。”⁶²⁸所以，前七轉識及所相應的心所與色法色法，都不具作所熏法的資格。

(二) 無記性

“無記”即非善非惡，因不具善與惡的性質性，稱為“無記性”。阿賴耶識無覆無記性故，才能平等接受熏習，倘若所熏法的性質是善，則不能則被惡性所熏，反之亦然，若所熏法的性質是惡，同樣不能被善法所熏，因為善惡二者是互不相容的，如極香與極臭兩種味，力量強大，所以互不受熏。因此，只有所熏的法性質在無覆無記性的前提下，互不相違，才會達到惡來惡熏、善來善熏的作用。因為第八阿賴耶識只攜帶本有的種子，這是無覆無記的互不相違的，所能容善惡二法所熏，故《成唯識論》說：

⁶²⁸ 《成唯識論》卷2，T31，no. 1585，p. 9c7-10。

無記性，若法平等無所違逆能容習氣，乃是所熏。此遮善染，勢力強盛無所容納故非所熏。由此如來第八淨識，唯帶舊種非新受熏。⁶²⁹

（三）可熏性

“可熏性”，即具備可接受熏習的條件性，可受熏的法是自在性的，不是堅密或恒固的法，能受習氣乃是所熏。反之，法不自在，其性堅密而恒不變的法，則不能受熏。第八阿賴耶識能相應五遍行心所，依他便能生起，故體性不自在，不具所熏性。其次，真如無為體性恒常不變，故非不實，亦非假法，故亦不受熏。唯第八識心王，其體性是虛疏不實，故能容能受，所以具有可熏性。如《成唯識論》說：“可熏性，若法自在性非堅密能受習氣，乃是所熏。此遮心所及無為法，依他堅密故非所熏。”⁶³⁰

（四）與能熏共和合性

此即指所熏與能熏和合，所熏與能熏法必須在同時同處，不即不離的前提下乃能受熏。若非同時，亦非同處，則不和合，故達不到受熏的條件。如眾生各自的第八識，只能接受各自前七識的熏習，不為他人前七識所熏。又過去和未來的第八識，不能在時間上和合，亦不能為所熏處。只有當下的第八識，是在同一時，亦在同一處，如是時、處和合，故能為所熏。故《成唯識論》：“與能熏共和合性，若與能熏同時同處不即不離，乃是所熏”。⁶³¹

⁶²⁹ 《成唯識論》卷2，T31, no. 1585, p. 9c10-13。

⁶³⁰ 《成唯識論》卷2，T31, no. 1585, p. 9c13-15。

⁶³¹ 《成唯識論》卷2，T31, no. 1585, p. 9c15-17。

第四節 能熏四義

阿賴耶識為所熏，而前七識為能熏。而作為能熏習阿賴耶識的前七識，也必須具足四個條件，即能熏四義。

(一) 有生滅

“生滅”是無常變化的，而非恒有常住性，具有無常變化的生滅性才能作為能熏的條件，如種子與芽，種子能變成芽，芽生長後能結種子，如是輾轉變化，互為生起現行之果法，具生滅無常性，具能熏之作用。因此說，能熏事物的前提必須是變化無常，無有常住性，才有生能熏習氣的作用。如真如體性不生不滅、常恒不變，既不是習氣能熏，也不被習氣所熏死。故《成唯識論》說：“有生滅，若法非常，能有作用生長習氣，乃是能熏。此遮無為，前後不變無生長用故非能熏。”⁶³²

(二) 有勝用

“勝用”分別為兩個作用：第一：能緣勢用。即色法為相分熏，只能作心所見分之所緣，不作為能緣熏；第二：強盛勝用。阿賴耶識雖有能緣勢用，但極微弱，故無強盛作用，不能熏習。遍行心所法，也極微弱，無強盛作用故，也不作為能熏。而心不相應行法，是既無能緣勢作用，亦無強盛勝作用，皆不是能熏法。生滅變化又勢力強盛，才能夠引生能熏種子的作用。《成唯識論》說：“若有生滅勢力增盛能引習氣，乃是能熏。此遮異熟心心所等，勢力羸劣故非能熏”。⁶³³

⁶³² 《成唯識論》卷2，T31，no. 1585，p. 9c19-21。

⁶³³ 《成唯識論》卷2，T31，no. 1585，p. 9c22-23。

(三) 有增減

即能增能減的一切諸法，才能熏習成種子。此是遮佛果究竟圓滿善法，因為佛果是常住不變、不增不減的，故不能作為能熏法。如果佛果是能熏，那佛果就存在了前後果的優劣之分，非究竟圓滿的佛果。《成唯識論》謂：

有增減，若有勝用可增可減攝植習氣，乃是能熏。此遮佛果，圓滿善法無增無減故非能熏。彼若能熏便非圓滿，前後佛果應有勝劣。⁶³⁴

(四) 因與所熏和合而轉

與上所熏四義中的第四義同義，能熏與所熏是必須同時同處、不即不離、和合而轉的，若非同時同處，不能是構成熏的前提條件，能熏及所熏都不成立。第七轉識熏第八識阿賴耶識只能在自身中，不能熏他人的第八識。從所熏和能熏的特徵來看，能熏者是前七轉識及其相應的心所；所熏者的唯是第八阿賴耶識心王。二者必須各具上述四個條件才能構成能熏與所熏的前提條件。

⁶³⁴ 《成唯識論》卷2，T31，no. 1585，p. 9c24-27。

第二章 種子內涵之概述

在上一章已簡單的概括了作為有情輪回主體的阿賴耶識，其執持種子、根本，與其變現器世間的功能。在這一章要探討的是儲藏於阿賴耶識中的種子其內涵；以及阿賴耶識與種子之間的關係。

第一節 種子六義

種子是在阿賴耶識生起由諸現行所熏習的種子儲藏在阿賴耶識中，作為阿賴耶識功能之一部分，在《成唯識論》中對種子的定義是：

一切種相應更分別。此中何法名為種子？謂本識中親生自果功能差別，此與本識及所生果，不一不異，體用因果，理應爾故……種子雖依第八識體，而是此識相分非餘，見分恒取此為境故。⁶³⁵

此中說種子就是本識直接生起自果的功能，所謂“功能”，就是作用之義，即表示種子還沒有表現出來的它的潛在作用。這如自然界中花草樹木的種子一樣，具有能生根、發芽、開花、結果的功能，但在這些功能沒有生起之前，它還是作為種子的狀態存在。以是意故，名為“種子”。種子名相本身就說明了現行生起的因或者現行生起的本質，種、現互生包含了全宇宙的生成和存在。《攝大乘論》和《成唯識論》將種子歸納為六義，即表述種子的六個體性。

⁶³⁵ 《成唯識論》卷2, T31, no. 1585, p. 8a5-13。

(一) 剎那滅

種子是一種功能，當它生起現行時是剎那生滅的，所謂“剎那”，就是即生即滅，即滅即生，謂“無間即滅”，指在生與滅之間無有“住”的階段。凡是有生有滅一切萬物，都不是常法，時時都有變化著，極微極細，不易覺知。所若宇宙萬物無生滅相，則是恒常不變，也就沒有成住壞空，如人的生命，所無生滅相，也就無生死和衰老。所以，唯識學就是以“種子”剎那滅概念來說明世界的無常義。其次，種子具有功能性，以強勝的力量生起自果，如穀種若不能變為穀芽，那就不成為種子了。故《成唯識論》說：“剎那滅，謂體纔生，無間必滅，有勝功力，方成種子。此遮常法，常無轉變不可說有能生用故”。⁶³⁶

(二) 果俱有

種子具有生起果法的功能，當遇緣生起果法時，並與所生之果法和合同時存在、同時顯現。這裏的“俱有”，即指作為“因”的種子與現行所生“果”法同時並存。因此，種子與現行是因果關係，因果同時存在方可成為新的潛在的種子。種子能生現行果，現行果又復生種子，現行與果是互生的關係。“現行”即說明因果互生之間是輾轉起伏的運動，所以這裏的果是指“現性果”，而非自類相生的“自類果”。因為自類相生即表示是恒常不變的，所以唯識學強調種子與現行同時存在。故《成唯識論》說：

果俱有，謂與所生現行果法俱現和合，方成種子。此遮前後及定相離現種異類互不相違，一身俱時有能生用，非如種子自類相生，前後相違必不俱

⁶³⁶ 《成唯識論》卷2, T31, no. 1585, p. 9b8-10.

有。雖因與果有俱不俱，而現在時可有因用，未生已滅無自體故。依生現果立種子名，不依引生自類名種，故但應說與果俱有。⁶³⁷

(三) 恒隨轉

“恒”是時間性。此即種子生起現行果法的時間性，《成唯識論》卷 2：“謂要長時，一類相續，至究竟位，方成種子。”⁶³⁸此即是說當種子一旦生起現行就是恒久的，現行復生種子，如自類相生，並持續不斷，一直到成佛的究竟位。但能長時保持“一類相續”種子的，只有第八識阿賴耶識，所以種子“恒隨轉”的性質，唯決定了唯以第八阿賴耶識相應。因為前七識與前六識都有變化和間斷性的，沒有一類相續的功能。

(四) 性決定

善、惡、無記類性性質的種子，只能隨其類性決定生起相應的現行，善的種子只能生起善的現行，惡的種子只能生起惡的現行，同樣，無記種子也只能生起無記種子的現行，隨其善惡因力的原則決定不變，謂“性決定”。《成唯識論》說：“謂隨因力生善惡等功能決定，方成種子。此遮餘部執異性因生異性果有因緣義。五待眾緣，謂此要待自眾緣合功能殊勝，方成種子。”⁶³⁹

⁶³⁷ 《成唯識論》卷 2, T31, no. 1585, p. 9b10-17.

⁶³⁸ 《成唯識論》卷 2, T31, no. 1585, p. 9b17-18.

⁶³⁹ 《成唯識論》卷 2, T31, no. 1585, p. 9b20-23.

(五) 待眾緣

種子生起現行，還得要眾緣具足。心法來說，要具備四緣：親因緣、所緣緣、等無間緣和增上緣，若無眾緣的配合，就不能生起現行。《成唯識論》說：“謂此要待自眾緣合功能殊勝，方成種子。”⁶⁴⁰唯識學“待眾緣”的這種主張，不同於婆羅門教的主張的“自然因”，認為歸究到大自然。也不同於說一切有部的“緣”永遠具有，不需要待。

(六) 引自果

“引自果”指只能引生自類性質的的果法。色法種子或心法種子，各自只能引生與各自相應之果，而不錯亂。此觀點不同於外道“一因生萬果”的主張，也不同於一切有部主張“色法”、“心法”等互為因緣。

以上所述種子的六種含義表明了它的六種特徵，是儲藏在阿賴耶識內的種子，屬於內種；而外部器世間（物質世界）的一切山河大地等一切萬物，屬於外種。外種是由阿賴耶識中的內種的所生（現行）的果；內種也必定是由熏習而生起和增長的。⁶⁴¹故它們是互熏的關係，這種關係是能熏和所熏的特徵，

⁶⁴⁰ 《成唯識論》卷2：T31, no. 1585, p. 9b22-23。

⁶⁴¹ 林国良撰《成唯识论直解》上海：复旦大学出版社，2000年4月，第140页。

第二節 種子阿賴耶識之同異

關於阿賴耶識與種子之間的關係有兩種說法，若按《攝大乘論》的觀點，阿賴耶識即一切種子的集合體，雖也說二者是非一非異，但更偏向“非異”，主張二者間是一種體用關係；而按《唯識三十頌》等觀點，則更偏向二者是“非一”，除了說明了阿賴耶識中的種子作為萬法生起的因緣以外，在《成唯識論》中是主張種子是阿賴耶識的相分，《成唯識論》卷 2：“種子雖依第八識體，而是此識相分非餘，見分恒取此為境故。”⁶⁴²這裏說明了種子雖然依阿賴耶識自體分處受熏，但本質上它們仍是阿賴耶識所變似的所緣相。對於種子作為生起八識現行的因緣；而在現行的當下種子又為阿賴耶識所攝，是阿賴耶識的相分，而非是它的見分。這個問題在王靜的〈從“現行”範疇的厘清看阿賴耶識與其“因緣”親種的關係問題——以《成唯識論》及《成唯識論述記》為中心〉一文中有很詳細的論述，作者把此問題概括為兩個層面的不同視覺去看待：

一者，“種子”作為因法親生第八識相分、自體分是依“因緣”說；“種子”為阿賴耶識相分等(自體分)果法所攝是分別依“所緣緣”、“增上緣”而說，其出發視角不同，所顯義亦不同。二者，從根本上來說，正是由於阿賴耶識“亦種亦識”、“亦識亦種”的特殊性，所以一方面“種子”作為“因緣”體親生第八識相分、自體分時不壞“識”之名，即“種子”生諸法時已為賴耶現行所攝；同樣，阿賴耶識相分在為“所緣緣”體以顯“識”名時亦不壞“種子”義，即阿賴耶識現行攝藏“種子”。⁶⁴³

⁶⁴² 《成唯識論》卷 2: CBETA 2022.Q3, T31, no. 1585, p. 8a11-13。

⁶⁴³ 王靜〈從“現行”範疇的厘清看阿賴耶識與其“因緣”親種的關係問題——以《成唯識論》及《成唯識論述記》為中心〉西北政法大學。2022 年 10 月，第 9 頁。

在此文中就此問題更是結合了阿賴耶識的三相和四分說，做了詳細的分析探討，礙於篇幅本文不對個別的教理做過於微細論述。但總的來說阿賴耶識與種子雖為一體，但卻也有著不同的作用。並且需要注意的是無論是說種子作為生起八識現行；或是八識現行種子作為阿賴耶識的相分，都是在“假說”的前提下而說的，此種並沒有一個實有的阿賴耶識或種子，不然就會違背了唯識理論中主張的緣起法。

第三章 依阿賴耶識所建立之緣起

如上第一章所闡述，在唯識學的理论架構中，以阿賴耶識的親因緣種子作為有情輪回的根本因，而原來的十二因緣成為次要的增上緣。如呂澄在《印度佛學源流略講》中言：“到了無著、世親時代，不僅不滿意從人生現象講，而且也不限定在一般認識領域內講緣起……這叫分別自性緣起說。”⁶⁴⁴而依此建立了兩層緣起模式，即以親因緣的等流習氣建立的“分別自性緣起”；與以業習氣建立的“愛非愛緣起”。

第一節、分別自性緣起

“分別”乃差別之義，指一切現象各不相同；“自性”即法的“自體”，分別自性即是各種法差別的自體。《攝大乘論本》對分別自性緣起的解釋是：“此中依止阿賴耶識，諸法生起，是名分別自性緣起，以能分別種種自性為緣性故。”⁶⁴⁵因阿賴耶識的親因緣種子能生起各種現行，所以阿賴耶識是作為一切諸法之因緣性的存在，故有一切諸法的生起，因此，也可

⁶⁴⁴ 呂澄《印度佛學源流略講》，上海人民出版社，2018年4月，第173頁。

⁶⁴⁵ 《攝大乘論本》卷1：T31, no. 1594, p. 135a1-2。

以將分別自相緣起直接視為賴耶緣起，因為分別自性本身就是阿賴耶識阿賴耶識的功能之一部分。

前面已說過，阿賴耶識具有三藏（能藏、所藏、執藏）的功能，這是他的“總相”。而它的“因相”就是能夠攝藏一切有漏的善惡種子，如一切眾生的一切思想和行為，都是以種子的形式保存在阿賴耶識中，阿賴耶識所攝這些藏有漏的善惡種子本身就是各個差別的，因阿賴耶識能不錯亂的攝持種子，所以也就能毫不錯亂的為各種自性做緣性，使之生起各種分別自性的法。故說“分別自性緣起”是一切萬法生起的親因緣。

阿賴耶識的“果相”與因相是相反的，指眾生無始時來在無量劫的生死流轉中，所造下了諸多的善業與惡業，如佈施、持戒等種種善業，也有殺、盜、淫、妄等的種種惡業，這些善惡業力都儲存在阿賴耶識中，而形成種子，在阿賴耶識的後後相續中生起，引起本識中的潛移默化，成為新的種子，而具有轉生性。此種子能夠生起諸法的現行，它能夠把每一個種子的差別自體表現出來。比如說佈施的業，佈施有財佈施、法佈施、無畏施三種，每種種子都能分別招感與之相應的業力，如財佈施種子的自體是能夠招感財富、法佈施的自體能夠招感智慧、無畏施的自體能夠招感健康長壽等。每一種業的種子，都各自有相應果報的招感自體，所以，這些種子，保存在阿賴耶中的時候，是各個差別的，造了何種業，就會產自類業種，當因緣成熟時，此業種招感的各種果報就分別現行。即使同樣是善業，就善業的本身，也有各式各樣的差別。在阿賴耶識當中，有很多差別的業的自體，而這種業的自體，都是由種子的方式來保存的，所以叫做分別自性緣起。

第二節 分別愛非愛緣起

《攝大乘論本》卷 1：“複有十二支緣起，是名分別愛非愛緣起，以於善趣惡趣能分別愛非愛種種自體為緣性故。”⁶⁴⁶ “分別愛非愛緣起”，就是說有情眾生生命流轉過程，分成十二個相互關聯的因果環節——十二支緣起，亦稱“十二有支”或“十二緣支”。“愛非愛”，所目即名色的自體，可以分為可愛與不可愛的。如有情眾生因由於無明，不明白因果等佛理，無明緣行，造作種種意志行為，感召當來識、名色等一連串生老病死差別現象的業果，這些業果有善惡性質的差別，受此業力的牽引，倘若所造之善業就感得善趣自體，是可愛異熟果，如感生天道，就是可愛之處；倘若所造之惡業就感得到惡趣自體，是不可愛異熟果，如感生三惡道，當受諸苦，就是不可愛之處。愛非愛差別自體皆是由於十二有支緣起，且有業感差別，所以能絲毫不繆的感生三界五趣四生的可愛和不可愛的差別自體，故名分別愛非愛緣起。也叫“業感緣起”。

愛非愛緣起是增上緣，它的力量非常大，一切業果必須要仗增上緣的力量才能生起。阿賴耶識中所攝之差別種子為差別果報的因，而要從種子轉成名正式色所構等差別自體（果報），必須經過十二有支緣起薰習。因為無明緣行，造作種種業行（思想行為），業力薰染行成種子儲存在阿賴耶識中，由此阿賴耶識所攝的種子，現行生起名色、六入、觸、受、愛、取、有等等緣支過程，是故，十二支緣起中的每一緣支都是一個增上緣。

十二緣起主要是講有情眾生第六意識的分別心——生起我執、法執的分別，由此我、法二執的分別，將所造業力之種子薰染以後，生起分別愛非愛之差別自體，於眾生所居之器世間當中，可愛的果報就感生善趣，非愛的

⁶⁴⁶ 《攝大乘論本》卷 1： T31, no. 1594, p. 135a3-5.

果報就感生惡趣。因為善趣、惡趣的果報已明確分別了愛、非愛的自體，故稱“分別愛非愛緣起”。此緣起，能夠透過我法二執所薰染成種子，成為生起三界的果報的緣性。

第三節 與原始佛教輪回說之同異

以上探討了唯識學中的兩種緣起理論，而在原始佛教和部派佛教中，就只有十二因緣而緣起觀，接下來要討論的是相對於原有的十二因緣觀，唯識學的緣起觀根本差異點是什麼？

要討論此問題必須要先瞭解唯識學中的兩種習氣（習氣為種子之異名），首先是“等流習氣”，《成唯識論述記》卷 8：“此顯來世至諸因緣種。述曰。顯當來世異熟果心。及心相應法。各望自果為因緣種子親能生果故。”⁶⁴⁷等流習氣即四緣中的因緣，這是一種直接的互生關係。先從種子生現行，種子是自類的種子，和由種子引生的自類現行果相，它是最根本的因。種子生現行，是前七轉識作為正在起作用的當下，而當下的這種作用又能熏習第八識成為種子保存在第八識中，前七識也是生自類種子最根本的因。因緣即種子與現行相互觀待的生成關係。

第二種是“業習氣”，《成唯識論》卷 8：“是業氣分熏習所成，簡曾現業，故名習氣。如是習氣展轉相續，至成熟時招異熟果，此顯當果勝增上緣。”⁶⁴⁸這是由第六意識的造強盛業力所熏成的種子，在未來世遇緣成熟時就會牽引眾生在六道中輪回。依此而建立十二緣起，無明至老死十二法，前者引後者，而形成一條業報的因果鏈。

⁶⁴⁷ 《成唯識論述記》卷 8：,T43, no. 1830, p. 516a4-6。

⁶⁴⁸ 《成唯識論》卷 8： T31, no. 1585, p. 43a16-18。

或在《成唯識論》中開為三種，就是從等流習氣再細分出我執習氣。而等流習氣就是阿賴耶識的親因緣種子，即分別自性緣起；而業習氣則為阿賴耶識的增上緣種子，即愛非愛緣起。由上可知，唯識學建立了阿賴耶識緣起，以阿賴耶識的種子為現象，成為眾生生命輪回的根本直接因緣，而十二緣起的是增上緣的作用，居於輪回根源的次要位置。

第五章 結論

唯識學以阿賴耶識緣起建立的緣起的輪回理論取代原有的十二緣起，更好的說明了眾生輪回的可能。原始教佛所建立的輪回主體多偏向實有論，而大乘空宗的理論又遮破的過於徹底，不建立任何的主體作為輪回的根源，很難為一般群體所理解與接受。而唯識學所建立的阿賴耶識既不是有情實有，但又不違背緣起法的理論框架下，以阿賴耶識種子為現象成為眾生生命輪回的根本直接因緣，解決了輪回承擔主體的問題，有主體作為輪回的承擔者，也說了解脫的可能性，可以說唯識學相對圓滿的解決了從原始下佛就留下來的難題。

參考文獻

一、經論原典

本文《大正新脩大藏經》的資料引用是出自「中華電子佛典協會」（Chinese Buddhist Electronic Text Association，簡稱 CBETA）的電子佛典系列光碟（2023年）。《大正新脩大藏經》出處是依冊數、經號、頁數、欄數、行數之順序記錄，例如：T0,n,p., b ~

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《現觀莊嚴論》境, 行, 果之妙用

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第一節：弁言

《現觀莊嚴論》乃一「釋經論」，主要以二百七十三偈，及以八事七十義為綱領，有系統地統攝、詮釋、歸納廣、中、略三部《般若經》為一「莊嚴」——以偈頌為體裁之論典。此《論》分別以佛之「一切相智」現觀、菩薩之「道相智」現觀，及二乘之「一切智」現觀等三智之內容作「境」；且以圓滿現證一切相現觀加行、至頂現觀加行、漸次現觀加行、一剎那現證菩提現觀加行等四加行作「行」；最後更以法身現觀作「果」；亦即以境、行、果三門，或八種現觀(即八事)作總綱來鋪排整部《般若經》。斯總綱下有「七十義」。「七十義」後復有「一千二百細目」⁶⁴⁹。此即《現觀莊嚴論》或《大品般若經》之全部內涵。若就「般若波羅密多」之內涵視之，或說境、行、果三種般若，(法尊法師則稱之為教、道、果)⁶⁵⁰或說文字、觀照、實相三種般若，一一皆為本論所詮之列。以下自第二節開始，約以三節分別簡陳論中境、行、果三門凡七十義之內涵。

⁶⁴⁹ Edward Conze, *The Prajñāpāramitā Literature*, P104.

⁶⁵⁰ 《現觀莊嚴論中八品七十義略解》卷1, 《大正藏補編(B)》第9冊, 頁3a14。

第二節：《現觀莊嚴論》中「境」之略義

第一項：佛地「一切相智」現觀之十義

據《略釋》之科判，屬佛地之「一切相智」現觀，意謂能於一剎那頃現見諸法如所有性、盡所有性的究竟智慧，乃「一切種智」或「遍智」之異名，其界限囿於佛地。有關之兩頌為：

「發心與教授，四種決擇分，正行之所依，謂法界自性。（第5頌）

諸所緣所為，甲鎧趣入事，資糧及出生，是佛徧相智。」⁶⁵¹（第6頌）

二者合計十義，以示「一切相智」之體，如下：

1. 發心乃誓願意樂、
2. 教授乃成辦誓願之方便、
3. 四順決擇分為最初通達空性之正行、
4. 大乘修行之所依，乃法界自性住種性、
5. 大乘修行斷除增益之所依乃所緣、
6. 大乘正行之究竟所為、
7. 發廣大心乃擐甲正行、
8. 趣入正行乃廣大進趣、
9. 廣大資糧正行、
10. 決定出生正行。

⁶⁵¹ 《現觀莊嚴論略釋》卷1，《大正藏補編(B)》第9冊，頁18a19—20。

第二項：菩薩「道相智」現觀之十一義

依《略釋》，屬菩薩地之「道相智」現觀，意謂行者依圓滿、成熟及修煉以現證實際之「道相(種)智」。界限自大乘見道乃至佛地。有關十一義之三頌為：

「令其隱闇等，弟子麟喻道，此及他功德，大勝利見道。」(第7頌)

作用及勝解，讚事并稱揚，迴向與隨喜。無上作意等。(第8頌)

引發最清淨，是名為修道，諸聰智菩薩，如是說道智。」⁶⁵²(第9頌)

以上三頌所蘊含之十一義，為「道相智」之體，次第分析如下：

1. 道相智之支分乃由如來自性光明，令諸天光隱闇不現；
2. 了知聲聞道智之道相；
3. 了知獨覺之道相智；
4. 了知菩薩道之道相智中之大乘見道——具足現法後法廣大勝利；
5. 了知菩薩道之道相智中之大乘修道作用，或由修道之力或其勝利；
6. 信解般若為三利隨一本源之勝解修道；
7. 勝解修道之勝利乃讚美承事稱揚之修道；(有漏修道)
8. 迴向修道乃轉自他所有善根為大菩提支分；(有漏修道)
9. 隨喜作意大乘修道於自他善根深修歡喜；(有漏修道)
10. 引發修道乃能得究竟智德之因；
11. 清淨修道乃能得究竟斷德之因。

⁶⁵² 《現觀莊嚴論略釋》卷1，《大正藏補編(B)》第9冊，頁19a06-07。

第三項：聲聞「一切智」現觀之九義

按《略釋》，屬小乘之「一切智」現觀，從屬聲聞，現證一切蘊處界等所攝諸法補特伽羅無我性之大乘聖者所證之智，包括聲聞聖者證悟之境。界限從小乘見道乃至佛地。演繹其九義之二頌為：

「智不住諸有，悲不滯涅槃，非方便則遠，方便即非遙。（第 10 頌）

所治能治品，加行平等性，聲聞等見道，一切智如是。」⁶⁵³（第 11 頌）

上述二頌所蘊含之九義，為「一切智」之體，次第略陳如下：

1. 由智不住諸有(三有)之道相智，乃能破有邊現觀種類之大乘聖現觀智。
2. 由悲不滯寂滅之道相智，乃能破靜(寂滅)邊現觀種類之大乘聖現觀智。
3. 遠離殊勝方便智慧之聲聞、獨覺一切智，乃非方便遙遠之一切智。
4. 殊勝方便智慧所攝持聲聞、獨覺一切智，乃方便非遙遠之一切智，為菩薩道相智之一分。此二如其次第亦即是「所治品」之一切智與「能治品」之一切智，俱為本論所陳。
5. 菩薩一切智加行，乃正修對治實執之一切智之加行。
6. 破除實執智慧所攝持之加行，即加行平等性。
7. 大乘之諦現觀，即見道(道相智之一)。就建立所依不同，此別開為二：乃

⁶⁵³ 《現觀莊嚴論略釋》卷 1，《大正藏補編(B)》第 9 冊，頁 19a15-16。

8. 就聲聞聖者身中所立之一切智，及
9. 就獨覺聖者身中所立之一切智。

第二節小結：如《現觀莊嚴論》尾頌所示，無論「三智」之「三十義」或其下之「一百七十三種行相」，皆為修加行之「境」。由此觀之，「境」者即菩薩終極之精神理想目標，乃其安身立命之方向也。

第三節：《現觀莊嚴論》中「行」之略義

佛家之修行，依《略釋》之科判，則以四加行為基礎，分別為：1. 初釋圓滿證一切相加行之體(有十一義)；2. 次釋頂加行之體(有八義)；3. 三釋漸次加行之體(有十三義)；4. 四釋剎那加行之體(有四義)，四者凡三十六義。茲次第開下列四項略釋之。

第一項：初陳圓滿證一切相加行之十一義

圓滿一切相加行者，分別依下列兩頌：

「行相諸加行，德失及性相，順解脫決擇，有學不退眾。(第十二頌)

有寂靜平等，無上清淨剎，滿證一切相，此具善方便。」⁶⁵⁴ (第十三頌)

⁶⁵⁴ 《現觀莊嚴論略釋》卷1，《大正藏補編(B)》第9冊，頁20a03-04。

乃指於三智所證獲得自在，總攝三智自性無生離諸戲論，以修 173 種行相之慧所攝大乘聖者瑜伽。界限從大乘資糧道乃至最後心。此中能表法具十一義：

1. 所修之行相、
2. 能修之加行、
3. 加行之功德、
4. 加行之過失、
5. 加行之性相、
6. 大乘順解脫分、
7. 大乘順抉擇分、
8. 有學不退眾之不退相、
9. 安立法身之有寂平等加行、
10. 安立受用身之嚴淨無上佛土加行、
11. 安立化身之善巧方便加行。

第二項：次陳頂加行之八義

頂現觀加行者，分別復依下列兩頌：

「此相及增長，堅穩心徧住，見道修道中，各有四分別。(第十四頌)

四種能對治，無間三摩地，並諸邪執著，是為頂現觀。」⁶⁵⁵ (第十五頌)

意謂依正等加行修習三智行相獲得自在之大乘聖者瑜伽。界限從大乘加行道煖位乃至最後心。此中能表法具下列八義：

1. 煖頂加行、
2. 頂頂加行、
3. 忍頂加行、
4. 世第一法頂加行、
5. 見道頂加行、
6. 修道頂加行、
7. 無間道頂加行、
8. 除邪執加行。

⁶⁵⁵ 《現觀莊嚴論略釋》卷 1，〈大正藏補編(B)〉第 9 冊，頁 20a09—10。

第三項：三陳漸次加行十三義

漸次加行者，按第十六頌之上半偈，「漸次現觀中，有十三種法」⁶⁵⁶乃謂菩薩為令三智行相缺而不捨，勇往直前，依次修畢三智一百七十三種行相之大乘聖者瑜伽。界限從大乘資糧道乃至最後心之前。此中能表法有十三義：1. 布施波羅蜜、2. 淨戒波羅蜜、3. 安忍波羅蜜、4. 精進波羅蜜、5. 靜慮波羅蜜、6. 般若波羅蜜等六度、7 隨念佛、8. 隨念法、9. 隨念僧、10. 隨念戒、11. 隨念捨、12. 隨念天等六隨念之漸次加行；及 13. 無性自性漸次加行。

第四項：四陳剎那加行之四義

剎那加行者，依第十六頌之下半偈，「剎那證菩提，由相分四種。」⁶⁵⁷乃指逐次修習三智行相所生大乘聖者究竟瑜伽，一剎那頃現證圓滿菩提之加行。界限唯最後心。此中能表法具四義：1. 非異熟剎那加行、2. 異熟剎那加行、3. 無相剎那加行、4. 無二剎那加行。

以上四目，乃《現觀莊嚴論》總綱八事七十義中屬「行」之部分——四加行即四事中之十一義、八義、十三義、及四義，合計三十六義。

此外，大乘修行「所緣」之境，通一切法。界限由資糧位乃至佛地。按《略釋》菩薩修行之所依分二：1. 依十三種種性；2. 修十一種所緣。今分別以下第五項及第六項略釋其義：

⁶⁵⁶ 同上，頁 20a16。

⁶⁵⁷ 同上，頁 20a20。

第五項：列修行所依之種性凡十三種

依《略釋》以下第三十七及三十八兩頌，乃陳菩薩修行所依之十三種種性：

「通達有六法，對治與斷除，彼等皆永盡，具智慧悲愍。

不共諸弟子，利他漸次行，智無功用轉，所依名種性。」⁶⁵⁸ 菩薩修行之所依，乃菩薩本性住種性⁶⁵⁹，亦即法界自性住種性，乃種姓、種子、界或性(本質)之異名。茲安立為十三種種性：即六種「通達法」、三種「修行作用」及四種「界限增上」。法相上之總次第為：

1. 煖、2. 頂、3. 忍、4. 世第一法、5. 見道、6. 修道、7. 對治、8. 斷除、9. 彼等皆永盡、10. 具智慧悲愍、11. 不共諸弟子、12. 利他漸次行、13. 智無功用轉。

從初、二、三及四之四種性，乃反映菩薩之資糧已近完備，快將「見道」。然於止觀中，仍待加功修行，故名「四加行位」，亦稱「四順抉擇分」。此位菩薩所修之「止」，均為第四靜慮；所觀之智，分別為上述初至四之法性。「煖」者，以見近「道火」故名。「頂」者，乃謂有漏尋思之極，故名。「忍」者，乃謂此位所觀之智，能先後印證了悟境識皆空，故名。「世第一法」者，菩薩於此位依無間定——以此定無間，必入見道。菩薩於此位所觀之智，雖仍有漏，然於世法中，最優最殊最勝，故名。「見道」者，菩薩以世第一法無間而無漏智現前，現證真如，故名「見道」

⁶⁵⁸ 《現觀莊嚴論略釋》卷1，《大正藏補編(B)》第9冊，頁26a08—09。

⁶⁵⁹ 種性：性指本質、自性、性質。《現觀莊嚴論》偈五云：「正行之所依，謂法界自性」。意謂法界(宇宙萬有)自性住種性，亦即大乘修行所依之根本。

，亦稱「通達」、「正性離生」。菩薩入此位時，能伏第六識俱生煩惱障之現行，永斷分別之煩惱障及所知障二種種子。「修道」者，菩薩於見道後，雖證得「無分別智」，及斷盡分別之二障，然俱生之二障尚存，是故當須動輒修習無分別智，斷餘俱生二障，故名。以上為六種智德，乃修行自性，為「通達」所緣之智也。

至於「修行作用」者分三，其次第於十三種性中分別為：7. 對治、8. 斷除、9. 彼等皆永盡。易言之，就7.之對治逆品立能治修行；就8.之斷除逆品立能斷修行；而就9.之逆品盡分，立彼永盡解脫道之修行。

有關「界限增上」者別四：其次第於十三種性中為最後之四：即10.具智慧悲愍；11. 不共諸弟子；12. 利他漸次行；13. 智無功用轉。換言之，即就第10種性言，乃依八地增上，立雙破生死、涅槃二邊之慈悲修行；就第11種性言，依九地增上，立不共聲聞弟子之修行；就第12種性言，乃依十地後得增上，立次第利他之修行；就第13種性言，乃依十地後心增上，立智無功用轉修行。故法尊法師言：「如是……十三種修行之法性，即是大乘所依修行之種性。彼諸修行皆由緣彼法性昇進故。」⁶⁶⁰

上述十三種性其實有著次第提昇之歷程，名副其實乃菩薩之修道次第。是數雖眾，大率別為通達、修行作用，及界限增上三大層次，後一種乃前一之超越，環環相扣，層層輾轉遞進，直臻佛地。如是遞進方式乃佛家刻意安排之實踐序列，蓋其一一之修習亦被設立為與各各種性相連。修行其間，菩薩須先於止觀中加功修行，以通達(亦即見道)大乘四順抉擇分為基礎，依明(智慧)得定，從煖修至頂，乃至世第一法，斷一一見惑，直至見

⁶⁶⁰ 《現觀莊嚴論略釋》卷1，《大正藏補編(B)》第9冊，頁26a15。

道，體證「無生法忍」，即菩薩從有漏之「世第一法智」，提昇至見道位之無漏根本智。如是以此為基石，菩薩層層輾轉昇進，從一種性輾轉至另一種性，從一地輾轉修至下一地，從「通達」之層次輾轉修至「修行作用」乃至「界限增上」層次，一一層次對治及斷盡一一修惑，從有執之「加行位」趨向無執之佛位，最後從三乘共法、悲智少分趨向最究竟佛之不共法及悲智圓滿。爾即菩薩地地輾轉昇進，從有執修至無執，從有學修至無學，從「智有功用轉」輾轉修至究竟「智無功用轉」之佛地。

第六項：列菩薩十一種之修行所緣

大乘修行「所緣」之境，通一切法。據《略釋》下列第四十及四十一兩頌；

「所緣一切法，此復為善等，若世間所知，及諸出世間。

有漏無漏法，諸有為無為，若共弟子法，及佛不共法。」⁶⁶¹

按法尊長行之釋，大乘修行所緣之相，其界限通一切法。是故菩薩自發心至成佛之修道上，所修之宇宙萬法可歸納為「十一種不同之所緣境」，分別為：(1)善法、(2)不善法、(3)無記法、(4)世間法、(5)出世間法、(6)有漏法、(7)無漏法、(8)有為法、(9)無為法、(10)三乘共法、(11)佛不共法。

其間菩薩主要修「四正勤」，從不同之時段、階位，斷某某之不善(惡)法，包括見道前之種種見惑、世間法、有漏法、有為法；同時體證如何如何之善法、出世間法、無漏法、無為法、佛不共法。如是菩薩層層輾轉昇

⁶⁶¹ 《現觀莊嚴論略釋》卷1，《大正藏補編(B)》第9冊，頁27a04-05。

進，位位輾轉昇進，分別先從資糧位、加行位修至見道位，體證「無生法忍」，或稱「正性離生」；復自此地地輾轉增上，斷種種修惑，從一地至下一地，即分別從見道位、修習位最後臻至究竟之佛位，亦即從有執趨向無執，從世間趨向出世間，從有漏趨向無漏，從有為趨向無為，最後從三乘共法趨向最究竟佛之不共法。爾即意味著菩薩從有執輾轉修至無執，從有學輾轉修至大乘無學，從少少自在輾轉修至圓滿究竟自在之佛地。綜觀所述，可得一結論：善法、出世間法、無漏法、無為法、佛不共法、無執、無學及圓滿究竟自在，乃實相之異名，一一俱為佛所俱備。

第三節小結：如《現觀莊嚴論》之尾頌所示，「四加行」之三十六義，乃修習彼究竟三智之「行」，亦即菩薩終身修行實踐之所緣，直達成佛之徑也。

第四節：《現觀莊嚴論》之一果四義

八事中最後一事為「法身事業果」，而其所擁之四義亦為七十義中最後之四義。「法身事業」者，乃指圓滿積集所具備之福、智資糧而證得之究竟功德。界限唯佛地。有關「法身」之義，參見前第六章第一節第三項——《現觀莊嚴論》對法身之闡釋。此中能表之法具四義：分別為：1.自性身、2.智法身、3.報身、4.化身。次義「智法身」堪作一果四義之代表。茲分二：(甲)法身建立；(乙)法身事業。前者圓滿俱備二十一聚無漏法，廣說參見第六章第三節之四項——佛地中智法身二十一聚無漏法。後者乃許二十七種法身事業，廣說參見第六章第三節第五項——佛地中智法身二十七種事業。

第四節小結：如《現觀莊嚴論》尾頌所示，法身之四義、智法身二十一聚無漏法及智法身二十七種事業，均為修習加行究竟三智之「果」也。

第五節：小結

整部《現觀莊嚴論》，乃以八事為其內涵，分別指三智、四加行及一法身者，主要為提供樂廣者成佛之現觀次第正說是也。然而，同樣之內涵亦可歸納為境、行、果三事(法尊法師則稱之為教、道、果)，主要為樂略者所開示也。所謂「境」或「教」者，乃探討釋尊之言教，亦即佛之三智是也；所謂「行」或「道」者，乃指菩薩因地之瑜伽行，亦即一般所稱之「菩薩道」是也；所謂「果」者，佛之「法身」之謂也。論主彌勒菩薩企圖透過此架構——以「境」詮佛智、以「行」釋菩薩瑜伽，及以「果」訓佛之法身，從而涵蓋整部論，亦即整個佛家哲學。此舉之鋪排，其目的明顯不過，除揭櫫《般若經》「深觀」、「廣行」之隱晦義外，乃教人按圖索驥，依境而起行，依修行而證果是也。此乃三世諸佛「般若波羅蜜」之弘圖大願是也，故《論》云：「般若波羅蜜，以八事正說」。

至於「七十義」一一內涵之數，大體可綜合為以下：

1. 屬「境」之三智總具三十義：分別為佛地「一切相智」之十義、菩薩「道相智」之十一義、及二乘行者「一切智」之九義；
2. 屬「行」之四種加行總具三十六義：次第為：圓滿證一切相加行之十一義、頂加行之八義、漸次加行之十三義、剎那加行之四義；
3. 屬「果」之佛法身僅具四義。

以上三者合計七十義，乃成就佛地「一切相智」之正因。惟無論是境、是行、是果，整部《現觀莊嚴論》或《大般若經》悉引導菩薩走向一條「成佛之道」，一條「無執」之路，誠如《大智度論》之序對作者龍樹之讚：「其為論也，初辭擬之，必標眾異以盡美；卒成之終，則舉無執以盡善……」⁶⁶²《大智度論》或《現觀莊嚴論》二者同屬《摩訶般若經》之「釋經論」。因此不論是經是論，莫不教人徹底放下執著，方能盡善盡美以成佛。可見菩薩究竟無執乃成佛之主要條件。

總而言之，依《現觀莊嚴論》之系統，「境」之內涵乃以「三智」之內涵開展而成，故三智所具之一百七十三種行相乃覺慧之「境」；「行」或「道」者則含攝其次之四品加行現觀；最後則以一品法身及事業為「果」。假名而言，境行果三者大體可歸納為「般若波羅蜜」一事，亦即以「八事七十義」為其正說。

⁶⁶² 《大智度論》卷1，僧叡撰〈摩訶般若波羅蜜經釋論序〉《大正藏》第25冊，頁57上20。

參考文獻

(一) 主要略語：

大正藏 (I) = 《大正新修大藏經》

大正藏補編 (B) = 《大正新修大藏經補編》

(二) 論藏之原典：

《大智度論》 《大正藏(I)》 第 25 冊， No.1509。

《現觀莊嚴論中八品七十義略解》 卷 1， 《大正藏補編(B)》 第 9 冊， No. 0030。

《現觀莊嚴論略釋》 卷 1， 《大正藏補編(B)》 第 9 冊， No. 0031。

(三) 英文著作：

Edward Conze, *The Prajñāpāramitā Literature*, (Second edition. Tokyo : The Reiyukai) 1978

敦煌佛陀故事壁画中的教义

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前言

佛陀修成正觉后四方游化，阐述佛法，以种种因缘和譬喻故事整治僧团，教化众生，使“存其理，弃其迹，戒其祸，招其福。”⁶⁶³随着佛教的广泛传播，佛教绘画也广为流行。佛教绘画在中国绘画史上具有重要的地位，表现了佛教中特定的积极意义，表现了人们生活中的欢乐和苦难、情感与希望，表现了人们的坚强、镇定、忍耐、牺牲的品德。石窟和寺庙里的壁画与佛像是宣讲经义、劝导众生的重要方式，如有生死轮回、寻求真谛、因果报应、舍生求死、改恶从善、济世救众、智慧精进的佛陀故事壁画等，敦煌莫高窟里脍炙人口的佛陀壁画基本上是根据佛经内容创作的故事画，作用于人的视觉感官，便于人们观看和欣赏，其赏心悦目的艺术形象远比抽象的说教和繁体字的经文更容易被人们理解和接受。

佛教讲轮回转世，释迦牟尼成佛之前也不能例外，成佛是他累世修行的结果，释迦牟尼在过去的无数世代修菩萨行、教化众生、普行六度的事迹和佛门弟子、善男信女的故事，统称为佛陀故事，亚洲其他国家如中国、泰国、缅甸、老挝、柬埔寨、马来西亚、印度尼西亚、斯里兰卡等都流行佛陀故事。汉译佛经《修行本起经》、《方广大庄严经》、《撰集百缘

⁶⁶³ 《法苑珠林》卷46，大正53，页635上。

经》、《菩萨本生蔓论》、《普曜经》、《佛本行集经》、《六度集经》等都记载着许多佛陀的故事，而根据佛陀故事内容描绘的壁画和雕塑作品基本上存在于中国的佛教石窟中，如甘肃的敦煌石窟、新疆的克孜尔石窟、山西的云冈石窟、河南的龙门石窟、麦积山石窟等。

敦煌莫高窟是十六国至明清等十多个朝代及东西方文化交流融合的文化宝藏，其规模之宏大，内容之丰富，历史之悠久，位列中国石窟之冠，是一处由建筑、绘画、雕塑组成的博大的综合性艺术殿堂，是世界上现存规模最宏大、保存最完好的佛教艺术宝库。

早期的佛陀故事壁画多为片段式画面，如单独仅画《乘象入胎》、《夜半逾城》等二个代表性场面；北周时期才出现完整的、连环画式的佛陀故事壁画，为中国现存早期最完整的传记性连环画，如第 290 窟窟顶人字坡的系列壁画就是典型的连环画式；五代宋初曹氏画院时期，佛陀故事壁画又以屏风画的形式出现，使佛陀故事壁画的内容更为丰富，更加中国化，如第 72 窟《萨埵太子舍身饲虎》壁画就是屏风画的形式。

特别是敦煌北魏、西魏（公元 535—556 年）时期的壁画和彩塑代表了早期敦煌石窟艺术的最高成就，属于这一时期的石窟有三十六个，壁画遍布于各窟的四壁及窟顶、中心塔柱各处，除少量纯装饰性的题材外，主要题材包括具有情节性构图的佛传故事、佛本生故事、因缘故事，还有大量的菩萨、飞天、伎乐天人、药叉等形象，其中第 254 窟《萨埵太子舍身饲虎》、第 285 窟《五百强盗成佛》、第 249 窟《说法图》、第 257 窟《鹿王本生》、第 290 窟《佛传故事》等，这些壁画绘制精美，结构严谨，构思匠心，具有高度艺术性，是敦煌石窟壁画中的代表作品。

本文选取了敦煌莫高窟七个典型性佛陀故事壁画，其目的是为了探讨出佛陀故事壁画中所蕴含的佛教教义，汲取教义中的精华，去其糟粕，对民众进行教育和激励。现分述如下：

第一节、生死轮回的佛陀故事画

《乘象入胎》是敦煌壁画故事中最具装饰美感的作品，描绘了悉达多太子的母亲受胎的神话故事。《乘象入胎》出自《修行本起经—菩萨降生品第二》：

乘象入胎，灵梦托胎。于是能仁菩萨。化乘白象。来就母胎。用四月八日。夫人沐浴。涂香著新衣毕。小如安身。梦见空中有乘白象。光明悉照天下。……圣神降胎。故有是梦。（大正3，页463上）

经文中记载：“六牙表六度，四足表四如意，六牙白象是菩萨无漏六神通。牙有利用如通之捷疾，象有大力，而其性柔软，表示法身荷负，无漏无染，称之为白。”⁶⁶⁴所以，所乘大象是表示菩萨性善、柔软之大势。释迦牟尼在出生之前，是住在天国兜率宫的一位善慧菩萨，法号能仁，他决心投生人间成佛，以度化众生，于是选择了仁慈的净饭王夫妇作为父母。《乘象入胎》壁画描绘悉达多太子的母亲摩耶夫人梦见一尊菩萨乘白象而来，怀有身孕的画面，表达的是能仁菩萨化乘白象，投入摩耶夫人胎中。

⁶⁶⁴ 智顓<灌顶记>，《摩诃止观》卷2，大正46，页14上。

第二节、寻求真谛的佛陀故事画

《方广大庄严经—出家品》卷6:

菩薩作是思惟：“於今夜靜，出家時到。”即就車匿，而語之言：

“車匿！汝宜為我被乾陟來。”……菩薩於此乘馬王已，初舉步時，十方大地六種震動，昇虛而行，四天大王捧承馬足，梵王帝釋開示寶路。爾時，菩薩放大光明，照燭一切無邊世界，所可度者皆得度脫，有苦眾生皆得離苦。(大正3，頁574-575下)

敦煌莫高窟《夜半逾城》壁画描绘有二个情节：悉达多太子在外出游观后更欲出家图和释迦牟尼涅槃图。悉达多太子于二十九岁那年的四月七日夜，决心离世出家，急命马夫车匿为他备马，白马不忍太子离去，前后跳踏，不让太子接近，太子抚摸马背，口说颂偈，才得以上马；此时国中人都昏睡不醒，为了不使马蹄踏地时发出声响，天神托起马蹄，腾空而起，行至城门，在诸天的帮助下城门无声打开，太子乘乾陟马逾城而出，开始了漫长的苦行生活。这一故事是莫高窟佛陀故事中最流行的题材，早期画面构图简单，之后时期故事壁画的情节及画面更加丰富。此幅壁画只绘出太子骑白马出城的情节，画面中太子头戴宝冠，手持马缰，坐在白马上，四位天王分别手托马蹄，飞奔于空中。白马前面有一位骑虎的仙人开道，后面有天女、力士守护，画面上部有伎乐飞天奏乐散花，彩带飞舞，画面极富动感。

第三节、因果报应的佛陀故事画

《杂阿含经》卷 10，佛告诸比丘：“於無始生死，無明所蓋，愛結所繫，長夜輪迴，不知苦之本際；有時長久不雨，地之所生百穀草木，皆悉枯乾”（大正 2，页 69 中），意思是灵魂本身永远不会消灭，只有从因果报应中解脱出来，也就是从生死轮回中跳出来，那就能长生永存。小乘佛教的因果、善恶报应的教义在敦煌石窟的本生故事壁画中被反映出来，如《兔王焚身供养仙人》壁画，出自《撰集百缘经》卷 4：

波羅捺國，有一仙人，在山林間，食果飲水，修習仙道，經歷多年，值天亢旱花果不茂，飢渴所逼，便欲入村乞食自活。時有菩薩兔王，與諸兔等，隨逐水草，俱行見是長鬚仙人，為飢渴所逼，欲入村落乞食自活，……時彼兔王知仙人許，尋集諸兔及彼仙人，宣說妙法，手復拾薪，積之于地，每自燃火，自投其身在大火中。……佛告諸比丘：“欲知彼時菩薩兔王則我身是，彼時仙人者今拔提比丘是。皆由彼時隨順我語來聽法故，今得值我，出家得道。”（大正 4，页 221 中）

这个故事告诉我们，释迦牟尼在前生某一世中曾经是兔王，由于他见到长须仙人为饥渴所迫，便做了大的善行，自焚其身，供养给仙人。因为兔王做了这件大事，所以，后世就得到了善报，修身成佛。此本生故事在画面上表现的是“兔王自焚”的场面：一个长须的婆罗门坐在那里，旁边燃烧着一堆熊熊烈火，火中有一只洁白的兔子，婆罗门正伸出双手作救援的姿态。

有关兔子的传说有很多，《大唐西域记》卷7：“一何至此！吾感其心，不泯其迹，寄之月轮，传乎后世。故彼咸言，月中之兔，自斯而有。后人於此建窠堵波。”（大正51，页907中）东汉文学家王逸《楚辞章句》是《楚辞》的注本，以为“言月中有菟，何所贪利，居月之腹，而顾望乎？”⁶⁶⁵把菟解为兔。西汉文学家刘安《淮南子·览冥训》描写：嫦娥经受不住天上生活的诱惑，趁大羿外出狩猎，独自吞食了不死药，嫦娥由于背弃了丈夫，怕天庭诸神嘲笑，就投奔月亮女神常羲，想在月宫暂且安身。

666

第四节、舍生求死的佛陀故事画

成佛前的释迦牟尼以菩萨身份化入六道，为利益各道众生而艰难修行，他具有“为利众生受诸快乐”⁶⁶⁷的慈悲精神，也是以《摩诃萨埵太子本生》为代表的舍身类本生故事所要表达的终极思想，《舍身饲虎》就是《摩诃萨埵太子本生》类故事的其中之一。《舍身饲虎》壁画故事出自《菩萨本生鬘论》卷1：

有一国王名曰大车。王有三子。摩诃波逻。摩诃提婆。摩诃萨埵。
是时大王众赏山谷。三子皆从有。至大竹林于中憩息。次复前行见有一虎。产生七子已经七日。第一王子作如是言。七子围绕无暇寻食。饥渴所逼必噉其子。第二王子闻是说已。哀哉此虎将死不久。我有何能而济彼命。第三王子作是思念。我今此身于百千生虚弃败坏会无少益。云何今日而不能捨。……尔时王子摩诃萨埵。遂入竹

⁶⁶⁵王逸撰，黄灵庚校点《楚辞章句》，上海：上海古籍出版社，2017。

⁶⁶⁶《淮南子·览冥训》：羿请不死之药于西王母，姮娥窃以奔月，怅然有丧，无以续之。参看刘安《淮南子·览冥训》，重庆：重庆出版社，2007。

⁶⁶⁷《金光明经》卷4，大16册，页353上。

林。至其虎所。脱去衣服。置竹枝上。于彼虎前。委身而卧。菩萨慈忍。虎无能为。即上高山。投身于地。虎今羸弱。不能食我。即以干竹。刺颈出血。于是大地六种震动。如风激水。涌没不安。日无精明。如罗睺障。天雨众华及妙香末。缤纷乱坠遍满林中。虚空诸天咸共称赞。是时饿虎即舐颈噉肉皆尽。唯留余骨。……共收菩萨遗身舍利。为作供养置宝塔中。阿难当知。此即是彼萨埵舍利。

(大正3, 页332下-333上)

这幅壁画把经文中描述的情节表现得丰富细腻,在不足2平方米的壁面上绘出了二十个人物、八只老虎、五只山羊、二只鹿、一只猴子,还有重重的山峦及一座庄严的白塔,整幅壁画形象众多,但却繁而不乱;饥饿母虎周围围绕着几只小老虎,一个人躺在虎口边上,天空中有一位神人正在降临;老虎的形象被画师们加以夸张,把饥饿的母虎画的像一只犬,饿虎背骨叉立,腹背相连,显得十分羸弱,几只小虎正围着饿虎,嗷嗷待哺;在这幅画中还有一个动人之处,就是那个头朝下脚朝上在半空中飞翔的神人,由于摩诃萨埵王子舍生求死的行为感动了天宫,神人坐不住了,于是飞临上空,观看这一悲壮的场面。

萨埵太子的牺牲给他的亲人们带来了无尽的悲痛,有人拿着干净的水洒在亲人们身上,在佛教中洒水具有觉醒的意义,清凉的水将悲伤的王子们从迷乱中唤醒,并感悟到萨埵太子舍身的功德,这些剧烈的动态将画面的动势引向画面的边缘,这正是画师的精心设计,使观众的目光在画面结尾处转向,并继续推进故事情节的发展。正如佛经所说,萨埵太子舍弃了

肉身，却获得了完整的法身。⁶⁶⁸与母亲的悲痛相比，萨埵太子的父亲一直在礼拜佛塔，将观众的注意力又集中在这座白塔上。白塔象征着萨埵太子的慈悲和舍生求死的功德，也是整个故事的精神所在。

第五节、改恶从善的佛陀故事画

佛教认为现实世界是邪恶的，称之为秽土。⁶⁶⁹《人本欲生经》说：

以往愛因緣便不欲捨慳，以不捨慳因緣便有家，以有家因緣便守，從守行本，阿難！便有刀杖，從有刀杖，便有鬪諍言語、上下欺侵、若干兩舌多非，一致弊惡法。”（大正 1，页 42 中）

世界是邪恶的，一个人如果想脱离现实的苦海，只有改恶从善。

《增一阿含经》卷 1：

諸惡莫作，戒具之禁；清白之行，諸善奉行；心意清淨，自淨其意；除邪顛倒，是諸佛教，去愚惑想。（大正 2，页 551 上）

《降魔成道》壁画表现的是释迦牟尼在成佛过程中，面对各种恶魔的威逼利诱而不为所动，并向大地伸手，请大地女神作证，最后降服魔军，使众魔改恶从善的故事。魔全称为魔罗，意译为杀者、夺命、能夺、能夺命者、障碍，又称恶魔，指夺取吾人生命，而妨碍善事之恶鬼神⁶⁷⁰。据《普曜经》卷 6 降魔品载，佛陀成道时，魔王波旬曾遣派欲妃、悦彼、快观、见从等四女前来扰乱。《普曜经》卷 6：

⁶⁶⁸ 《摄大乘义章》卷 4：菩薩末後肉身得無生法忍捨肉身得法身。於十方六道變身化眾生。（大正 85，页 1042 中）

⁶⁶⁹ 《观无量寿佛经疏妙宗钞》卷 1：初句以所成國土苦樂相對。安養淨國但受諸樂，故名樂邦；堪忍穢土多受眾苦，義言苦域。（大正 37，页 195 下）

⁶⁷⁰ 丁福保《佛学大词典》，佛陀教育基金会，2014。

爾時波旬告其四女：一名、欲妃，二名、悅彼，三名、快觀，四、名見從：汝詣佛樹惑亂菩薩，嗟歎愛欲之德，壞其清淨之行。女聞魔言，即詣佛樹，住菩薩前，綺言作姿三十有二。（大正 3，页 519 上）

第六节、济世救众的佛陀故事画

在敦煌莫高窟第 254 窟北壁的壁画中，描绘“尸毗王割肉救鸽”的事迹，只画了割肉和过秤两个情节，是莫高窟最早的连环故事画之一。壁画故事出自《尸毗王救鸽命缘起》第二（《菩萨本生鬘论》卷 1）：

今阎浮提有尸毗王。志固精进乐求佛道。当往归投必脱是难。天帝闻已审为实不。若是菩萨今当试之。乃遣毗首变为一鸽。我化作鹰。逐至王所。求彼救护可验其诚。……毗首天子。化作一鸽。帝释作鹰。急逐于后。将为博取。鸽甚惶怖。飞王腋下求藏避处。鹰立王前乃作人语。今此鸽者是我之食。我甚饥急。愿王见还。……即取利刀自割股肉。持肉与鹰贸此鸽命。鹰言。王为施主。今以身肉。代于鸽者可称今足。王敕取称两头施槃。挂钩（同“勾”）中央。使其均等。鸽之与肉。各置一处。股肉割尽鸽身尚低。以至臂胁身肉都无。比其鸽形轻犹未等。王自举身。欲上称槃。力不相接失足堕地。闷绝无觉。……是时大地六种震动。诸天宫殿皆悉摇。色界诸天住空称赞。见此菩萨难行苦行。各各悲感泪下如雨。复雨天华而伸供养。（大正 3，页 333 下）

早在释迦牟尼佛的前身为尸毗王时，慈悲仁厚，广行菩萨道，唯求作佛。帝释和毗首羯摩为试探尸毗王的慈悲与道心，就相约化成老鹰和鸽子，

老鹰是毗首羯摩变的，白鸽是帝释天变的。他们用这种方法来考验尸毗王济世救众、普度众生的坚定至诚之心。

第七节、智慧精进的佛陀故事画

佛教强调智慧，即一个佛教徒应该要有对佛教义理抱有高度信仰的觉悟，有了智慧，才能达到一种无所思想、精神平静的境界。《猕猴本生》故事壁画出自于《佛本行集经》卷6：

昔者菩薩，為獼猴王，常從五百獼猴遊戲。時世枯旱，眾果不豐，其國王城去山不遠，隔以小水，猴王將其眾入苑食果。苑司以聞。王曰：“密守，無令得去。”猴王知之，愴然而曰：“吾為眾長，禍福所由，貪果濟命而更誤眾。”勅其眾曰：“布行求藤。”眾還藤至，競各連續，以其一端縛大樹枝。猴王自繫腰登樹投身，攀彼樹枝，藤短身垂，勅其眾曰：“疾緣藤度。”眾以過畢，兩掖俱絕，墮水邊岸，絕而復蘇……佛告諸比丘：“獼猴王者，吾身是也，國王者，阿難是也，五百獼猴者，今五百比丘是。菩薩銳志度無極精進如是。”（大正3，页32中）

初转法轮时，释迦摩尼于无数劫中以种种不同身份示现，如《大般涅槃经》卷29：“為欲說法度眾生故，或作麀、鹿、羆、鴿、獼猴、龍、蛇、金翅、魚、鼈、狐、兔、牛、馬之身。”（大正12，页796上）向信徒宣扬释迦摩尼之所以能够成佛是累世修行的结果，他的行善乐施、智慧精进等行为和德业为信徒们提供了典范。

第八节、结论

敦煌石窟中生死轮回、寻求真谛、因果报应、舍生求死、改恶从善、济世救众、智慧精进等故事壁画中所体现的教义，是对敦煌石窟佛教义理的总结和提炼，是佛教思想的升华，佛教思想体现为因果报应、苦、涅槃、孝的思想。发掘和宣扬敦煌石窟佛陀壁画中蕴含的积极因素，对实现各民族的团结友好和中华民族的伟大复兴，具有现实意义。

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