

eJOURNAL of BUDDHIST RESEARCH STUDIES

VOLUME 9, 2022



Than Hsiang Buddhist Research Centre
Penang, Malaysia

<http://research.thanhhsiang.org/>

Table of Contents	Page
1) A Study and Translation of Vasubandhu's 'Zhi Guan Men Lun Song' (The Verses about the Theory of The Gate of 'Serenity and Insight')	2
By Chen Juan (Ven Chifeng).....	2
2) 'Ācārya Yaśomitra's <i>Sphuṭārthā Abhidharmakośa-vyākhyā</i> : A study and Annotated Translation of Verses 6:9–6:13'	16
By Isabel Swieczewski	16
3) Buddhist Economic View on the Equal Right of Resource Consumption (Based on the <i>Vessantara Jātaka</i>)	25
By Bakul Chakma.....	25
4) "The Significance of the Perfection of Generosity (<i>Dāna pāramī</i>) in the <i>Pāli Nikāya</i> Literature"	42
By Ratan Barua.....	42
5) Anger Management Through The Practice of <i>Mettā Bhāvanā</i>	59
By Lê Thị Ngọc Hòa(Thích Nữ An Ngữ).....	59
6) An annotated translation of the Prayoga-mārga and the Darśana-mārga verses (23-27) from the <i>Sphuṭārthā-abhidharmakośa-vyākhyā</i> of Yaśomitra.	76
By Ani Barua	76
7) An Analysis of the Buddha's Teaching Skills and Methods as Depicted in the Suttas and Vinaya.....	86
By Ms. Khin Khin Oo.....	86
8) The Theravāda Perspective of the Buddhist Philosophy and its influence upon the Worldly Beings	96
By Yee Wai Than	96
9) Master Taixu's Reformation in Modern Chinese Buddhism.....	105
By Lim Lee Nee.....	105
10) The five precepts are the basis for a peaceful society: A personal perspective.....	113
By Lai Meng CHEAH	113
11) 《瑜伽师地论.声闻地》之不净观研究	136
名字: 史鸿谦	136
12) 增上三學之殊勝—依《攝大乘論》為主	146
名字: 釋果慧.....	146
13) 浅析《瑜伽师地论.声闻地》之修习慈愍观	153
名字: 王亚光	153
14) 浅论北元时期的佛经翻译与文化需求 - 以《甘珠尔》经为视角	161

名字：沈靖琪	161
15) 佛教的地獄觀念—以《地藏經》為主	171
名字：釋中嚴	171
16) 學習阿賴耶識：以《成唯識論》為主	177
名字：釋清欣	177
17) 淺析儒佛二家對「孝」之理論—以《牟子理惑論》為主	184
名字：釋行輝	184
18) 略論一行禪師的戒律觀	190
名字：釋行遠	190
19) 陈仁宗与竹林禅派安子	197
名字：釋良解	197
20) 略論近半世紀來越南的佛教政策	203
名字：釋慧通	203
21) “大越國陳仁宗生平及其思想研究”	210
學生：釋普覺	210
22) 「三增上」與「三乘法」的關係	218
名字：釋真如	218
23) 略論塔像功德	228
學生：徐碧云	228
24) 淺析越南一行禪師對佛教教育的觀點	234
名字：釋妙賢	234

A Study and Translation of Vasubandhu's 'Zhi Guan Men Lun Song' (The Verses about the Theory of The Gate of 'Serenity and Insight')

By Chen Juan (Ven Chifeng)

Assoc. Prof. Mattia Salvini (Supervisor)

Chapter One: Introduction

“Zhi Guan Men Lun Song” (止观门论颂)¹ is a text supposedly written by the Indian Buddhist scholar Vasubandhu in the 4th or 5th CE. Here the ‘Zhi’ 止 means śamatha (serenity), ‘Guan’ 观 means vipaśyanā (insight); ‘Men’ 门 means gate; ‘Lun’ means theory; ‘Song’ 颂 means verse. So the whole title means ‘The verses about the Theory of the Gate of Serenity and Insight’. This text is devoted to an exposition of the śamatha-vipaśyanā practice, especially focus on the contemplation on impurity (aśubha-smṛti)² including the visualization of white bones (asthi-sajjñā)³, which is a common practice in both Theravāda School and Sarvāstivāda school. The practice of the contemplation on impurity is described as an antidote to the hindrance of sense-desire. It is said to be one of the two most important meditation practices⁴ At the Buddha time, the meditation of aśubha can lead people to realize the true nature of existence, and result in the cessation of sufferings, so it is an entrance into ‘serenity and insight’.

In my study, I have focused on the “Zhi Guan Men Lun Song” (止观门论颂) of Vasubandhu. The book is consisted of one volume which contains seventy-seven verses centered on the practice of the contemplation of impurity of a body and the contemplation of the white bones. Apart from the Zhi Guan Men Lun Song, there are several other texts that contain similar presentation of the mentioned practices, such as Abhidharma-kośa-śāstra (Jushelun)⁵, Chan Mi Yao Fa Jing⁶, and so on. In the process of researching the relevant materials for ‘Zhi Guan Men Lun Song’, it became clear to me that the text has not been

¹ 《止觀門論頌》(CBETA 2021.Q4, T32, no. 1655)

² A Dictionary of Chinese Buddhist Terms, William Edward Soothill and Lewis Hodous. “The meditation on the uncleanness of the human body of self and others, e. g. the nine stages of disintegration of the dead body 九想; it is a meditation to destroy 貪 desire, etc.

³ 佛光大辭典 P.2092. “白骨观又作想相生、骨想、枯骨想。即九想觀中之骨想。” (the contemplation of white bones also called the contemplation of the bones or skeleton which is one of the nine contemplations)

⁴ One is aśubhā-smṛti, another one is ānāpāna-smṛti.

⁵ 《阿毘達磨俱舍論》(CBETA 2021.Q4, T29, no. 1558)

⁶ 《禪祕要法經》(CBETA 2021.Q4, T15, no. 613)

translated into English yet. Therefore, in this research project I have carried out a study and a translation of Vasubandhu's 'Zhi Guan Men Lun Song', the discussion of the contemplation on impurity, and understand Vasubandhu's views with regard to the practice and its benefit in one's spiritual journey.

Chapter Two: An annotated translation of 'Zhi Guan Men Lun Song'

In this paper, I have chosen the original text of "Zhi Guan Men Lun Song" (止觀門論頌) written by Vasubandhu and translated Chinese text by Yiching. The whole text is very short with about 1000 words, presented in about seventy-seven verses. For my translation, I have followed the method of compare research in which I looked at each word and expression so as to understand meanings of each term and concept in the text and translated them into English. The translation text as follows.

The Verses about the Theory of The Gate of 'Serenity and Insight'

-----written by Vasubandhu

-----translatable by Ven. Yiching⁷⁸

1. If one sees the appearance of women, and their enchanting gestures, the foolish man does not know the truth(real nature), and falsely produces sense-desire(in the mind)⁹.
2. The Buddha said "by contemplating bloated characteristic (肿胀相) of the body, etc., one can remove the desire of lust, if one can follow the Buddha's teachings, will obtain wonderful fruit, not other (fruits)¹⁰.
3. Keeping precepts pure, listening, thinking and constantly practice, one observes all objects with mindfulness, these are the causes of liberation¹¹.
4. If one has the hindrances of sensory desire (*Kāmacchanda* 贪), Ill-will (*vyāpāda* 嗔), sloth-and-torpor (*styāna-middha* 昏沉), restlessness (*auddhatya* 掉举), and doubt

⁷ A Dictionary of Chinese Buddhist Terms, William Edward Soothill and Lewis Hodous.

Yijing 義淨 (635-713) A Tang period monk originally from Shandong 山東. Inspired by the accomplishments of such monks as Xuanzang 玄奘 and Faxian, he traveled to India to study Buddhism, (671- 695). During his 25 year stay, he traveled through more than thirty states, gathering many Sanskrit texts. Later, after his return to China, he translated some 50 texts in 230 fascicles, concentrating particularly on Sarvāstivāda 說一切有 and Vinaya 戒律 works. Among his more famous writings are the Nanhai jigui neifa chuan 南海寄歸內法傳 and the Datang xiyu qiufa gaoseng chuan 大唐西域求法高僧傳.

⁸ '止觀門論頌一卷 世親菩薩造 三藏法師義淨奉 詔譯'

⁹ '若見女形相 及以豔嬌姿愚人不了知 妄生姪染意'.

¹⁰ '佛說臃脹等 斷除姪欲念 能隨世尊教 得勝果非餘'.

¹¹ '戒淨有聞思策勵常修習繫念觀諸境 斯為解脫因'.

(*vicikitsā* or *vicikicchā* 疑), these are the five hindrances (*pañca nivāraṇa*)¹² hindering meditation¹³.

5. If one does not want to study, lives in a crowded place(with others), and likes doing some trivial (or small) things, loves and enjoys one's body, all these also can obstruct the meditation (mind)¹⁴.
6. One's mind follows the objects to scatteras five conditions, such as: clinging to the taste of meditation, sloth-and-torpor(昏沉), restlessness (掉举), arrogance (*māna* 我慢), attention to good fame and fortune¹⁵.
7. According to the holy teachings of the Buddha, when a *Bhikṣu* makes mistakes, he should (speak out and) correct them, choose objects well and calm down the mind, This is the prime act (of a *Bhikṣu*)¹⁶.
8. Then, to settle in a quiet place without obstacles and hardships, and to extinguish unwholesome thoughts. This is the the prime karma of a *Bhikṣu*¹⁷.
9. (A *Bhikṣu*) should be able to live in a crematory ground (*śmaśāna* 尸陀林), wear rags and dusty clothes (*pāṃsu-kūlika* 糞扫衣), and often hope to stop all routine affairs and cut off the thoughts polluted by lust¹⁸.
10. When a *Bhikṣu* sees a woman while begging for food outside, he should observe the woman's body as impure, restrain the eye faculty, remove unwholesome thought, and take food with mindfulness¹⁹.
11. A *Bhikṣu* should get out of talking too much and doing many things, when the annoying and chaotic conditions disturb, he should endure with the power of wisdom²⁰.
12. Alternatively, living on a haystack under a tree, or living in a cave on a cliff, one should live in such places to practice meditation, because a quiet place is good for cultivating one's mind²¹.
13. The place of meditation should not be too high or too low, too far or too close, and

¹² *A Dictionary of Chinese Buddhist Terms*, William Edward Soothill and Lewis Hodous. 'five covers'(五盖). mental and moral hindrances - desire, anger, drowsiness, excitability, doubt.

¹³ '若人有瞋染 及昏沈睡眠掉惡作并疑 此五遮修定'.

¹⁴ '少聞與眾居 鄙事情欣樂 愛身并受用 亦能遮定心'.

¹⁵ '心亂有五緣 情隨眾境散味著并沈掉 我慢重名聞'.

¹⁶ '苾芻依聖教 有過應說除善取住心緣 是為最初行'.

¹⁷ '次依寂靜處 妨難並皆無然後息邪思 是苾芻初業'.

¹⁸ '應可住屍林 著糞掃衣服常求靜息事 斷除婬染心'.

¹⁹ '乞食見女人 應觀為不淨攝眼除邪意 正心當取食'.

²⁰ '多言多事務 此皆須遠離惱亂緣來逼慧力應須忍'.

²¹ '樹下草積中 或居崖窟內觀時應住此寂靜可修心'.

should correspond to meditator's mind²².

14. (One should) skillfully choose the (external) object to dwell on, and carefully observe it. When one settles in one's mind while closing his eyes, it is like opening the eyes to see²³.
15. One should dwell guarding the doors of the sense faculties (都攝根門), condense in one-mind, observe the image(影相) of the object placed before in front of oneself, and maintain it continuously²⁴.
16. Then carefully observing the image taken before, and viewing the swollen female organs (女根) of a (female) body, it can be said that it is both frightening, and repulsive²⁵.
17. (The image contemplated) is like muddy pools of water shaken by the wind; When one looks at those tree shadows, he cannot abide clearly²⁶.
18. The troubled water of dirt in the mind is blown by the disordered love wind . When one wants to clarify the thoughts and observe, (one should know) the mind cannot settle down as the darkness (state)²⁷.
19. when the mind is sloth-and-torpor, it should be stimulated: one can observe wonderful things (to make it wake up), just as a leech wakes up due to watering while it is sleeping after drinking blood²⁸.
20. (And one should also) quickly converge the mind, let it still settle in the original image, and make it become stronger, follow one's thoughts and adjust it to a good state²⁹.
21. If the mind has restlessness, one should think about the abominable things, and settle it in peace, which is just like someone hooking the head of a mad elephant³⁰.
22. To get away from sloth-and-torpor and restlessness, one should operate with an equal mind, and live in the middle (equal) ³¹, so that there is no fault³².
23. From then on, the mind can gradually settle down (in the state of equanimity), so one can take the image (of the object) to settle down in one's mind, understand the middle

²² ‘習定緣境時 不太高太下不應極近遠於境使相應’.

²³ ‘善取所緣境 子細善觀察閉目住心時猶如開眼見’.

²⁴ ‘根門皆攝斂 住念凝內心緣境現前觀念令相續’.

²⁵ ‘於前所取相 形貌用心觀 臃脹女根邊可畏可嫌賤’.

²⁶ ‘猶如濁池水 風吹令動搖觀諸樹影時不善分明住’.

²⁷ ‘心垢煩惱水 亂情風所吹澄念觀察時闇昧不能住’.

²⁸ ‘心沈應策舉 可觀勝妙事如蛭飲血困水澆令使甦’.

²⁹ ‘還應速收斂於舊境安心令意有堪能 調善皆隨念’.

³⁰ ‘若其心掉舉應思厭惡事令心寂靜住 如鉤斷象頭’.

³¹ ‘The equal’ means ‘neither being satisfied with the bad nor loving the good’.

³² ‘遠離於沈掉 應平等運心隨情住捨中 此時無過咎’.

- way of cultivation, (then) the lamp of mindfulness will shine forever³³.
24. At this time, with the gradual observation of coarse examination (*vitarka* 尋)³⁴ and precise investigation (*vicāra* 伺)³⁵, the image of *samādhi* will arise and be clearly seen in front of oneself³⁶.
25. When the (mental) image (or projection) is clear and unshakable, it is like the "the appearance of a Great Man" (clearer and clearer). When comparing this image with the previous one, (one can easily understand) the difference between them³⁷.
26. Since the mental image has been produced, lust and the rest will be eliminated, which is called "the convenient characteristic of first *dhyāna*"³⁸ achieved by the one (just dwelling in one-mind)³⁹.
27. Then, one should know that the nature of aversion is originally generated by greed, and now the (state of) greed have been eliminated, aversion will be eliminated too⁴⁰.
28. Then, by carefully stimulating the mind, one can get rid of the sleeping state. Now that the difference has been observed, doubt also is extinguished⁴¹.
29. Then, removing evil doing (*kauṛtya* 惡作)⁴², walking well on a stable way, one can abide his mind in peace state without obstacles, so as to prevent restlessness⁴³.
30. One should know that after observing the form(image) taken before by general investigation (*vitarka*)⁴⁴, one should keep the image of *samādhi* and observe it by precise analysis (*vicāra*)⁴⁵⁴⁶.

³³ ‘從此漸得住 取相影心安明了中道行 正念燈持照’.

³⁴ (*vitarka*)尋 counteracts sloth-torpor (lethargy and drowsiness)

³⁵ (*vicāra*)伺 counteracts doubt (uncertainty)

³⁶ ‘此時用尋伺 次第應觀察定影即便生 分明現前住’.

³⁷ ‘不動搖明淨 如大丈夫形此影望前觀 是為差別相’.

³⁸ *dhyāna*(Pali, *jhāna*; absorption, trance)

³⁹ ‘此相既生已欲愛等便除即是繫心人初定方便相’.

⁴⁰ ‘次知瞋恚體 本由貪染發欲愛既已除 得離於瞋恚’.

⁴¹ ‘次以勤策念 遣除昏睡心既觀差別相 疑情即便息’.

⁴² *Sanskrit-English Dictionary*, by M. Monier William, “惡作”The feeling of remorse or repentance that arises in one's mind subsequent to the realization of having committed an evil act;

⁴³ ‘次當除惡作 善行安隱路寂靜無障礙 能防於掉舉’.

⁴⁴ *A Dictionary of Buddhism*, Oxford University Press, 2003, 2004 (which is available in electronic version from answer.com). “*vitarka*”: (Sanskrit, thought conception; Pāli, *vitakka*). In Buddhist psychology the initial application of the mind to its object. It is defined as the mind laying hold of the object of thought and directing attention towards it. Closely associated with *vitarka*, and usually following it, is *vicāra* or ‘discursive thought’. The relationship between the two is said to be like the striking of a bell and its resounding. Both *vitarka* and *vicāra* are eliminated from the mind in the early stages of transic meditation (*dhyāna*).

⁴⁵ *A Dictionary of Buddhism*, “*vicāra*” (Skt). Discursive thought and examination; one of the mental functions (*caitta*), classed as morally neutral, it is the mental process which picks out the details of any object presented to the mind.

⁴⁶ ‘應用用羈尋 觀其所取相即於心影內 以伺細推求’.

31. Seeing such a difference, there is joy (*prīti*)⁴⁷ in the mind, so one can get peace, and then gain the joyful meditation (*sukha samādhi*). The (five) factors of *samādhi* (禪支) are like this, one by one⁴⁸.
32. This is the fundamental *dhyāna* (*dhyāna-maula* 根本定), abiding in one-mind well. It's like someone who wanted to go to the village, and has now already arrived at the village⁴⁹.
33. Now that one has obtained the fundamental *dhyana* (根本定), should also do other practices; he will then obtain magical powers, divine ear, penetration of the minds of others, remembrance of former existences, divine eye.⁵⁰⁵¹
34. At this time, there are still observation of precise analysis; the mind does not completely calm down, just like when there are waves in a river. It should be known to belong to someone who has not yet obtained the higher ground.⁵²⁵³
35. Now that one has reached the first *dhyāna*, one should still focus one's mind on the object, and then based on the second *dhyāna*, one can become free from *vitarka* and *vicāra*⁵⁴.
36. Although one can settle in the (second) *dhyāna*, the joy of water floating is still existent. When one enters the third *dhyāna*. This mind can have equanimity (*upekṣā*)⁵⁵⁵⁶.
37. As there is joy in one's mind, one cannot abide in mindfulness, only while getting the forth *dhyāna*, one can eliminate all the faults⁵⁷.
38. There are four types of pure absorptions (*śuddhaka*): falling (*hānabhāgīya*), duration (*sthitibhāgīya*), progress (*viśeṣabhāgīya*), and penetration (*nirvedhabhāgīya*)⁵⁸, which

⁴⁷ A Dictionary of Buddhism, In Sanskrit, “rapture,” “joy,” “zest”; the third of the five factors of meditative absorption (*dhyānāṅga*) and the fourth of the seven factors of enlightenment (*bodhyaṅga*); rapture helps to control the mental hindrances (*nīvaraṇa*) of both malice (*vyāpāda*) and sloth and torpor (*styāna–middha*).

⁴⁸ ‘見差別心喜 由此得輕安次證於樂定 定支次如是’.

⁴⁹ ‘即是根本定 善安於念心猶如欲至村 及至村中者’.

⁵⁰ 他心通，宿命通，神足通，天眼通，天耳通

⁵¹ ‘既獲根本定 更復作餘修 得他心宿住 神通天眼耳’.

⁵² Here refers to the second *dhyāna*.

⁵³ ‘於此有伺時 心未能靜住 猶如河有浪 非上地應知’.

⁵⁴ ‘既得初定已 仍於所緣住 次依二靜慮 尋伺皆止息’.

⁵⁵ A Dictionary of Buddhism, Oxford University Press, 2003, 2004 ‘equanimity’, Fundamental Buddhist state of equilibrium in the mind. It is one of the seven constituents of enlightenment, and one of the four cardinal virtues (with *metta*, *karuṇā*, *muditā*)

⁵⁶ ‘雖得住此位 尚有喜水漂入第三定時其心便靜住’.

⁵⁷ ‘由其心有樂 未能令住念既證四靜慮眾過並皆除’.

⁵⁸ *Abhidharmakosa Karika Study.pdf* compiled by Korin, p.202. “K17a-b: —The pure (*suddhaka*) absorption is of four types: of falling (*hanabhagiya*), of duration (*sthitibhagiya*), of progress (*visesabhagiya*), and of penetration (*nirvedhabhagiya*). 《俱舍論》卷28 提到淨定有四種 謂即順退分 順住順勝進 順決擇分攝 (即

is the first thing the meditator should know⁵⁹.

39. When one ('s mind) follows defilement in meditation, this is called "falling (*hānabhāgīya*)"⁶⁰; when it (conquers the defilement and) gets better later, it is called "progress (*viśeṣabhāgīya*)"⁶¹; Simply letting the mind abiding well by itself is called "duration (*sthitibhāgīya*)"⁶². We should understand all of the above⁶³.
40. Distinguishing well (the three portions above mentioned), this is the cause of the path of penetration portion(抉擇道因), The portion can attract others: this is called "penetration (*nirvedhabhāgīya*)"⁶⁴.
41. When one can attain the meditation of understanding the reality of impermanence, suffering and so on: this is called the path portion of 'heat attained'(煖), etc.⁶⁶⁷
42. Just like the sign of the black-blue (*vinīlaka* 青瘀) and "the bloated" (*vyādhmātaka* 臃脹), etc, there are many ways to observe such things. One should practice as the holy Dharma says, and know all of differences thereinto⁶⁸.
43. Because of the wind, the abdomen of the dead body will be bulging, all orifices(穴處) will have pus outflow, all limbs will become thick: this is the so-called "the bloated"⁶⁹.

，四种净定（等至），有顺退分（*hāna-bhāgīya*）、顺住分（*sthi-bhāgīya*）、顺胜进分（*viśeṣabhāgīya*）、顺抉择分（*nirvedha-bhāgīya*）”。

⁵⁹ ‘退分勝進分 住分決擇分靜慮有四種修定者初知’。

⁶⁰ *Abhidharmakosa Karika Study.pdf* compiled by Korin, p.202., “K17b-d: —When the pure absorption is of such a nature that it tends to lead to the arising of the defilements, it is called an absorption of falling.”

⁶¹ Ibid., “When the pure absorption tends to lead to a higher sphere, it is called an absorption of progress.”

⁶² Ibid., “When the pure absorption tends to lead to its own sphere, it is called an absorption of duration.”

⁶³ ‘若定順煩惱 此名為退分後勝為勝分自住住應知’。

⁶⁴ See *Abhidharmakosa Karika Study.pdf* p.202., “When the pure absorption tends to lead to the undefiled absorption, it is called an absorption of penetration (vi.20a). Therefore it is from this last category of pure absorptions that the undefiled absorption arises.”

⁶⁵ ‘由先善分別 是決擇道因此定能招彼 名為決擇分’。

⁶⁶ See *Abhidharmakosa Karika Study.pdf* p.146. ‘Heat attained’ (煖) is one of the four roots of goodness” “From this cultivation of the foundation of mindfulness having the dharmas as its object, there finally arises a root of good called *Usmagata* (Heat attained), because it is similar to heat (*usma*), being the first indication or the anticipation of the Noble Path, a fire which burns the fuel which are the defilements”, “K17c-d: —The Heat develops, weak, medium, and strong; there finally arises the Summits (murdhan 頂).” “K17d: —Like Heat, the Summits have the Four Truths for their object and include the sixteen aspects: they receive another name by reason of their excellence. They are called Summits (Heads 頂), because they are the most elevated or the head of the unfixed roots of good, that is, those from which one can fall away; or one can fall away from the Summits; or one goes beyond them by penetrating into a Patience (*ksanti* 忍).” K19c: —These, exactly like strong Patience, bear on the suffering of Kamadhatu and are momentary. They are termed Supreme Worldly Dharmas (*laukika agradharma* 世第一): because they are worldly, being impure; because they are supreme dharmas; and because they are supreme among the worldly dharmas. They are Supreme Worldly Dharmas because, in the absence of any similar cause (*sabhagahetu*), by their own power, they manifest the Path of Seeing the Truths.” the above are the four roots of goodness.

⁶⁷ ‘於無常等相作苦等行解若得此定者是煖等道分’。

⁶⁸ ‘於青逢等相觀事有多途如聖教修行差別宜應識’。

⁶⁹ ‘死屍風鼓腹穴處有膿流連跨並皆羶說名為臃脹’。

44. One does not crave for the coarse characteristic of body, only loves the fine smooth body. For these people who have such defilement, let them cultivate as this way⁷⁰.
45. If there is a little white pus outflow from the body, the rest of the fresh color is black-blue: this is called the characteristic of bruise-bloated⁷¹.(青臃)
46. People who crave for the form of the body are called “form lovers”; the antidote, for such people, should be to observe the bruised or swollen signs of the body. This is what the Buddha said⁷².
47. When the pus is all over the dead body, it is called “the pus flow sign”, and for those who love the smell of the body, the method that consists in observing “the pus flow (*vipūyaka* 脓烂) can help to eliminate such defilement⁷³.
48. The dead body rots and is torn from the waist: this is called “disintegrating (or rotting) (*vipaḍumaka* 破坏)”. Such as the Buddha says, it is the way for those who crave for the whole body⁷⁴.
49. The corpse remains were eaten by foxes, raccoon dogs, birds and animals, only leaving the remaining tendons. For those who love their skins, the way of observing “the gnawed sign (食残相)” should be told⁷⁵.
50. Limbs of hands, feet and other limb bones are scattered everywhere, for those who love the limbs of the body, it should be said “the scattered sign (*vikṣiptaka* 分离/散乱相)⁷⁶.
51. Even after the bones are scattered, they are furthermore cut off and separated by a knife. This too is aimed at those who love to see the body as a whole body to view (this is the sign of hacked and scattered 斩斫相)⁷⁷.
52. The bones of a corpse were cut with a knife, or wounded by arrows, and blood flowed all over the body: this is called 'the sign of bleeding (血涂相)⁷⁸
53. Some people are attached to keeping the body clean and wearing perfume, and to putting on new and nice clothes: this is the good medicine for such greedy people⁷⁹.

⁷⁰ ‘不愛身羶分唯貪細滑身對此染心人令修如是觀’.

⁷¹ ‘若於死屍分少有白膿流 餘肉並多青說此為青臃’.

⁷² ‘睹色而生愛斯名愛色人 對治以青臃日親之所說’.

⁷³ ‘死屍膿遍出是謂膿流相對彼愛香人令觀染心息’.

⁷⁴ ‘死屍腰爛斷名為斷壞相對彼愛全身大仙尊為說’.

⁷⁵ ‘屍骸狐貉噉鳥啄有殘筋對治愛肌膚為說食殘相’.

⁷⁶ ‘手足諸支骨隨處皆分散對貪支分人說骨邪亂相’.

⁷⁷ ‘即於骨亂相刀杖斫分離亦為愛全身令觀打亂相’.

⁷⁸ ‘屍骸被刀斫或由鋒箭傷 流血遍殘軀名為血塗相’.

⁷⁹ ‘淨潔香塗體新莊著彩衣於此起貪人用斯為妙藥’.

54. One who loves (certain) objects himself and does not permit others to see them, should eliminate this unwholesome idea by observing many worms eating the corpse (虫食相)⁸⁰.
55. The skeleton, tendon and flesh are all gone, only leaving the teeth-bones. As for those who love their teeth, they should observe the sign of teeth- bones (齿骨相)⁸¹.
56. One sees a recently dead person whose consciousness has gone, leaving only the body as a remnant. As for those who cling to sentient beings' beauty and charm, they should observe in this way, which can eliminate such desires⁸².
57. Excrement, urine, saliva, etc. aggregate to form the human body, which contains 32 kinds of things. The skin thus filled is called "human being"⁸³.
58. The head-hair, body-hair, nails, teeth, liver and so on are dependent causes of each other. There are three hundred bones supporting each other, and nine hundred tendons are wrapped around each other⁸⁴.
59. The nine orifices (九孔) of the body outflow the unclean things. It is difficult to describe the dirty scene, which can make people disgusting while observing carefully. Wise people should not close to that⁸⁵.
60. After observing others' bodies, one should observe one's own body in the same way. In respect of the greed defilement factors (the various conditions of greed desires mentioned above), one should always observe mindfully in this way⁸⁶.
61. The reason why (sentient beings) cannot get out of the prison of three realms is because of the defilement, lust: therefore, wise men are very good at contemplating such things⁸⁷.
62. After going through so many sufferings in hell, fortunately, we get the living body of a human being: how can we indulge our crazy mind and not practice merit and virtuous deeds?⁸⁸
63. There are many types of lust, as different people have different kinds of desire, but just through observing one (white bone), one can remove all (desires). This is the

⁸⁰ '於境唯獨愛不許外人看多虫啖死屍令觀除惡念'.

⁸¹ '骸肉皆銷散但唯牙骨存於齒生貪者令觀齒骨相'.

⁸² '若見新死者識去有殘形樂著眾生貪令除嬌態欲'.

⁸³ '屎尿及涕唾合聚共成身三十二種物皮囊喚作人'.

⁸⁴ '髮毛并爪齒肝肚等相因內扶三百骨橫纏九百筋'.

⁸⁵ '九孔流不淨垢污穢難陳審觀真可惡智者不應親'.

⁸⁶ '既觀他女體亦復察己形於斯貪染因理應常繫念'.

⁸⁷ '不出三界獄咸由欲染心是故明智者極善思其事'.

⁸⁸ '經多地獄苦幸會得人身豈得縱狂心不修殊勝行'.

contemplation of the skeleton.⁸⁹

64. Color-greed, touch-greed, form-greed, coquettish-greed, greed for clothes and jewelry, which medicine can make one gets rid of such greed, no more than the meditation on white-bone(skeleton) ⁹⁰.
65. At first, one should abide on the big toe of one's foot, and observe the sore(瘡). When the sore is broken, the pus will flow out and the flesh of the toes will fall off⁹¹.
66. Then one should observe the shape of the knuckles is like the color of a dove, the skin ulcer has been growing bigger and bigger, and the skins and flesh(es)(of the knuckles) will remove up⁹².
67. Observing in this way step by step, the flesh of the body is eliminated, then when such mindfulness and *adhimukti-manaskāra* (勝解作意)⁹³ is accomplished, only the bones are observed⁹⁴.
68. If there is a little flesh left : it is called “the distracted” (亂意). Moreover, let the distracted mind to pursue all realms again and again⁹⁵.
69. Therefore, (one should) take much time to meditate, know himself can abide well in his mind. and gradually expand the contemplation to the rest people. till observing all people become the chain of bones (skeleton 骨鎖)⁹⁶.
70. Gradually expanding the contemplation to the seaside, one sees the white bones are full of the whole range (from oneself to the seaside). After such meditation is completed, one should change the contemplation from the broad way to brief way⁹⁷.
71. For the brief contemplation, one should abandon it little by little from the outside (to internal body) till just remain a white bone (or a skeleton), and finally return to the toe tip of the foot. This is the gradual way to contemplate the mind⁹⁸.
72. Or sometimes to abandon piece by piece, till up to the parietal bone, one should know

⁸⁹ ‘姪貪有多種隨生愛不同一觀並能除調是白骨觀’.

⁹⁰ ‘色觸形嬌態衣纓生染著何藥能除此無過白骨觀’.

⁹¹ ‘先於足大指定心緣作瘡破壞既膿流肉皆隨墮落’.

⁹² ‘即觀指骨形由如白鴿色其瘡既漸大膚肉盡皆除’.

⁹³ Dr. Faqing *The Development of Aśubha Meditation in the Sarvāstivādin Tradition.pdf*, p.3 “. It is an important role in the *Abhidharma* category—*adhimukti-manaskāra*—that is, an imaginative visualization. It is imaginative but it is done with clear awareness and good intention. It is an instrument for the contemplation of the impure.an imaginative visualization. It is imaginative but it is done with clear awareness and good intention. It is an instrument for the contemplation of the impure.”

⁹⁴ ‘作如是次第身肉皆除盡正念勝解成但觀其骨鎖’.

⁹⁵ ‘若有片肉在即名為亂意況復縱心猿馳求趣諸境’.

⁹⁶ ‘於多時繫想自知能善住次漸及餘人總觀為骨鎖’.

⁹⁷ ‘漸寬至海際滿中皆白骨此定既成已捨廣復令狹’.

⁹⁸ ‘略時從外捨乃至唯身骨還觀足指端是定心次第’.

that the last mind should focus on just the point between the eyebrows⁹⁹.

73. If practicing in this way, one will often be born in the brilliant Brahma Palace, and will not fall into the three evil realms (of hell, hungry ghosts and animals), but will be born in five heavens of purity(*Śuddhāvāsa*)¹⁰⁰.
74. In the world, if one does good deeds with a scattered mind, he will eventually fall into the river of life and death (*samsara*). A wise man practices meditation, just like rescuing his clothes on fire¹⁰¹.
75. (So,) one should abandon all objects, just live in a suitable quiet forest (to cultivate), then he cannot be forced by impermanence and cannot die vainly in a scattered mind¹⁰².
76. "If one practices with pure mind of *prajñā*, he will eventually gain a wonderful and lovely fruit. If one does not want to live and die in the *samsara*, he should practice the wonderful right path¹⁰³.
77. A *Bhikṣu* takes out his beard and hair, wears a cassock, and practices the noble path, because oneself and the noisy chores are the main causes to result in the *samsara*¹⁰⁴.

These are the seventy verses¹⁰⁵.(End)

For above, this is the translated English text about the original Chinese text. In the following chapter I have provided a main explanation of the translated text.

⁹⁹ ‘或時片片捨極至於頂骨應知最後心眉間攝令住’.

¹⁰⁰ ‘若作此修習常生勝梵宮不落墮三塗得生於五淨’.

¹⁰¹ ‘人間散心善還流生死河智人修定心如救身衣火’.

¹⁰² ‘即可捨諸緣宜居靜林處勿使無常逼虛死散心中’.

¹⁰³ ‘以般若淨心終獲可愛果如不願後有於勝道應修’.

¹⁰⁴ ‘剃髮著袈裟宜應修聖道自餘誼雜事咸為生死因’.

¹⁰⁵ Actually there are seventy-seven verses in this text.

Chapter Three: A study of the main teachings of ‘*Zhi Guan Men Lun Song*’

From the translation text, we see the text ‘*Zhi Guan Men Lun Song*’ expounds the basic method of ‘serenity and insight’ in the form of verse, which is the method of the contemplation on impurity and the visualization of white bones. Although there are just about 1000 words in this text, but it covers a wide range of contents, including the general meditation method, the related matters of practice, the corresponding results achieved and the meditations of *aśubha* and *white bones*. Here I have divided the text into several paragraphs based on the original doctrine, and explained the main meanings so as to understand the doctrine.

First, Vasubandhu introduces the wonderful function and fruit about the method of *aśubha* meditation, it can remove human beings’ lust.

Second, Vasubandhu respectively describes how to cultivate “*śamatha* and *vipāśyanā*”. There also includes two parts.

1. The first part is about the general practice way of meditation, at first, he tells us the five hindrances can obstruct the meditation, and how to choose a corresponding place and how to avoid the hindrance; as well as how to get the four *dhyānas* (四禪)¹⁰⁶ step by step and the differences among them.

2. In the second part, he tells us how to practice *aśubha* meditation (contemplation of ten signs of the dead body) and white-bones(from one’s big toe to one’s white bones and others’, as well as how to contemplate from the aboard way to brief way, etc.) and their wonderful functions when one follows the way to practice.

Third, he tells us the wonderful fruit and retribution of *aśubha* meditation and advises us to practice this method.

¹⁰⁶ 四禪 There are four stages of *Dhyāna*:-The First *Dhyāna* is called the Joyous Ground of Separating from Production (離生喜樂地), in which one's pulse stops. The Second *Dhyāna* is called the Joyous Ground of Production *Samādhi* (定生喜樂地), in which one's breath stops, but it does not mean death. It is another realm of consciousness. The outer breath ceases and an 'inner breath' comes to life. The Third *Dhyāna* is called the Wonderful Blissful Ground of Separating from Joy (離喜妙樂地), in which conscious thought ceases. The Fourth *Dhyāna* is called the Pure Ground of Renouncing Thought (捨念清淨地), in which all thoughts are abandoned. One can know what is happening in the heavens and among people. However, it is only the first step in cultivating the Way. <https://www2.buddhistdoor.net/dictionary/details/four-dhyana>, 1st Mar. 2022.

Chapter Four: Conclusion

In Buddhism, we see, the main purpose of Buddhism is to see things as they are. The text ‘Zhi Guan Men Lun Song’ written by Vasubandhu, it tells us a general meditation system and takes the *aśubha* meditation and white bones meditation as examples to introduce the whole process of practicing *śamatha-vipaśyanā* and their wonderful benefits, which can lead people to know the truth of all things. The contemplation of *aśubha* and white bones are from different point of view to practice, but the purposes of the two methods are same to get rid of sense desire, to understand the truth of impermanence, no self, dependent origination,, emptiness, etc. Practicing *aśubha* meditation is to eliminate one’s greed. Practicing white bones meditation, one can avoid the side effects from *aśubha* meditation. From the pure aspect to contemplate, observing the existence of white bones to nonexistence, one can see everything is false and empty, and see the true nature of all things. On the whole, they are also very important and useful meditation methods for people who are in the suffering of desires in the modern time. By observing the body as impure (*aśubha*) to observing white-bones as pure (*śubhā*) under the *abhimokti*. One can enter the first *dhyāna*. Furthermore, following other meditations to practice, one can gain the higher fruit and get the true liberation.

As the original text refers to a large context about *śamatha* and *vipaśyanā*, here I could not give more precise expressions about the contents in this paper, but I will carry on discussing this topic in my future study and get more clear understanding.

Bibliography

Dictionary

A Dictionary of Buddhism, Oxford University Press, 2003, 2004

A Dictionary of Chinese Buddhist Terms, William Edward Soothill and Lewis

Hodous. <https://mahajana.net/texts/soothill-hodous.html>

Sanskrit-English Dictionary, by M. Monier William

<https://sanskritdictionary.com/?q=dharma%22&lang=sans&iencoding=iast&action>

The electrical Dictionary of Foguang 佛光電子大辭典

https://www.fgs.org.tw/fgs_book/fgs_drser.aspx

Chinese Primary Sources

Abhidharmakosa Karika 阿毘達磨俱舍論 (CBETA2021.Q4, T29, no.1558) Abidamo
jushelun

Abhidharma Mahāvibhāṣā Śāstra. 阿毘達磨大毘婆沙論 (CBETA2021.Q4, T27, no.
1545) Apidamo dapiposha lun

Chan Mi Yao Fa Jing 禪祕要法經 (CBETA2021.Q4, T15, no. 613)

Zhi Guan Men Lun Song 止觀門論頌 (CBETA 2021.Q4, T32, no. 1655)

English Primary Sources

Abhidharmakosa Karika Study.pdf Compiled by Korin.

<https://abhidharmakosa.files.wordpress.com/2010/09/kosa-karika-study.pdf>

Dr. Faqing. The Development of Aśubha Meditation in the Sarvāstivādin

Tradition.pdf. *The International Buddhist College Journal of Buddhist Studies*
(IBCJS) Volume 1, 2019.

**‘Ācārya Yaśomitra’s *Sphuṭārthā Abhidharmakośa-vyākhyā*: A study and
Annotated Translation of Verses 6:9–6:13’**

By Isabel Swieczewski

Assoc. Prof. Mattia Salvini (Supervisor)

One of the most important treatises within the field of Buddhist Abhidharma is the *Abhidharmakośa-kārikā*, in English, *The Root Verses of the Treasure of the Abhidharma* (further on, AKK),¹⁰⁷ composed by the Indian philosopher Vasubandhu (~4th–5th century CE). The most important commentary on the AKK is Vasubandhu’s auto-commentary *Abhidharmakośa-bhāṣya*, in English, *A Commentary on the Treasure of the Abhidharma* (further on, AKBh).¹⁰⁸ And the most important sub-commentary on the AKK and AKBh is *Sphuṭārthā Abhidharmakośa-vyākhyā*, which has not been yet completely translated into any European Language (further on, AKV),¹⁰⁹ composed by the Indian scholar Ācārya Yaśomitra (6th century CE). This article focuses on the AKV’s verses 9-13 of the Chapter 6 “Exposition of the Path and the Persons (*Mārgapudgalanirdeśa*)” presenting two important Buddhist meditation techniques: visualization on the impure (*aśubhā*) and mindfulness of breathing (*ānāpānasmṛti*).

¹⁰⁷ 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 p. 73-102.

¹⁰⁸ Pruden, Leo M. (tr.) *Abhidharmakośabhāṣyam* of Vasubandhu (from fr. Louis de La Vallée Poussin), Berkeley: Asian Humanities Press, 1988.

¹⁰⁹ Wogihara, Unrai (ed.) *Abhidharmakośavyākhyā* (Yaśomitra), Vol 2. Tokyo: The Publishing Association of *Abhidharmakośabhāṣyavyākhyā*, 1932-36.

Annotated English Translation of the Vyākhyā: 6.9-6.13.

Smṛta is *smṛti* means that the application of ‘*кта*’ (*pratyaya*) denotes the action itself (*bhāva*).

The following sentence states that the entrance is that by which one enters into the way.¹¹⁰

In ‘**those in whom desire appears vividly and appears on many occasions,**’ the former desire refers to those in whom desire arises easily and quickly; and desire that appears on many occasions refers to those in whom desire is intense. For ‘**having an unvaried object**’ it should be understood that, where wind is concerned, there is no differentiation of color and shape. And this ‘**has for its result the cutting off of the imaginative process,**’ because is turned towards internal, ‘**because it is not turned towards external.**’ Furthermore, by saying ‘**it is a contemplation of an object,**’ this is explained as being a visualization of an object of the visual consciousness.

In ‘**a cadaver turning blue, etc., is the object**’ by using the word ‘**etc.**’ this includes the list followed by ‘rotting,’ etc. And in ‘**the cadaver eaten by worms**’ is speaking of the arising of worms. A further description is provided for ‘**the object of attraction if fourfold:**’ these are color, shape, contact and honor to oneself.

The visualization on the impure does not have the abandoning of the defilements as its result, but only an arresting of the defilements. In this context, where it is stated that the **mental application from resolution occurs only on one part,** this is mainly a resolution applicable only into one thing,¹¹¹ because the object of *aśubhā* does not consist of the five

¹¹⁰ This explanation is meant to analyze the word ‘*avatāra*’ as ‘*karaṇasādhana*.’ This specific term is a grammatical term meaning that the word in this particular context is functioning as the instrument, something by which an action is accomplished. I thank Prof. Salvini for pointing this out.

¹¹¹ This seems to specify that it only takes the *rūpāyatana* as the cognitive object in contrast to other feasible things such as sounds, thoughts, thoughts-concomitants, anything from the *Kāmadhātu*, etc. Suen, Stephen. *Methods of spiritual praxis in the Sarvāstivāda: A Study Primarily Based on the Abhidharma-mahāvibhāṣā*. Hong Kong: Thesis Dissertation, 2009 p. 212.

aggregates and neither the form realm. Taking this into account - what is it then? It occurs through the object of only one part of the form-aggregate.¹¹²

‘Binds his mind on a part of his body,’ means that even in the preparatory exercise, one has to abandon any reason for attraction; therefore the ascetic will not consider a part of the female body. Furthermore, **‘purifying’ the bone**’ is when, having removed the flesh from the bone, he **sees it entirely reduced to a skeleton.**

‘If he wants to overcome desire, the novice bhikṣu (or bhikṣuṇī) who is still in training and whose mind is not yet fully developed should proceed to a charnel ground. Once there, he should gaze at a blue corpse; after that, he should gaze at a putrid one. After that, he should gaze at a swollen one, as well as a skeleton of (mere) bones.’¹¹³

Summing up, in respect to this, the ascetic abiding in accordance to *aśubhā* is of three kinds: **‘beginner,’ ‘master’ or ‘an absolute master in the act of attention.’** Among these, in the **‘reduction of the visualization’** the beginner ascetic, having focused his mind on his toe for a certain time, in the same way then he sees the removing of the flesh on his whole **body**, until the point that he sees it just **as a skeleton.** The **master** ascetic does it in the same way, but until **half of the skull.** The **‘absolute master in the act of attention’** does it in the same way, but until the point where he **brings his mind between his two eyebrows.**

Moreover, the levels of the mind are three - starting with **the beginner, by enlarging the visualization of the bones up to the sea, and by then reducing it.** Having elucidated it in this way, then **other four possibilities** will be approached. One level of the mind comes about **whether the act of attention has been mastered or not.**

¹¹² Here what it could be referring to is that from the three different types of *manaskāra*, this is specifically speaking of the *adhimukti-manaskāra*, which is constructed by the imagination. Suen, 2009 p. 234.

¹¹³ Engle, Artemus B. The Inner Science of Buddhist Practice, Vasubandhu’s Summary of the Five Heaps with Commentary by Sthiramati. New York: Snow Lion Publications, 2009 p. 159.

In the first alternative **the master of the act of attention considers his own body as the object. The visualization on the impure can be small through the smallness of its object** not only because of the smallness of the mastery. ‘**Because of the mastery of the act of attention**’ is by means of the limitation of his body, thus this clarifies that he has mastered the mental application.

In the second alternative the ascetic is **not a master in the act of attention**, and in the visualization on the impure he considers the earth filled with skeletons as his object. **The smallness is not through the smallness of its object** but because the ascetic is not a master on the act of attention; because it takes the earth filled with skeletons as the object.

In the third alternative the ascetic is **not a master in the act of attention**, and in the visualization on the impure he considers **his own body as its object**. It can be small even with the smallness of its object and also with the smallness of the mastery. This is by reason of the body’s limitation and due to the ascetic not being a master on the act of attention.

In the fourth alternative the ascetic is **a master of the act of attention** and in the visualization on the impure considers the earth as filled with skeletons. It is not small neither through the smallness of its object nor through the smallness of the mastery, in view of the fact of having earth filled with skeletons as its object and due to the mastery on the act of attention.

The locus of **the *dhyānas* and the *sāmantakas***¹¹⁴ are four; plus **the *dhyānāntara* and the *kāmadhātu*** together with these there are ten spheres,¹¹⁵ considering the four *dhyānas* and their preparatory stages as well.

Here **it only has a thing for its object** implies that because the object has color and shape the object is a ‘thing’ rather than being a ‘name.’ **As its name indicates it has the impure for its**

¹¹⁴ The ‘*sāmantakas*’ are the preparatory stage of the *dhyānas*, the specific meditative state of mind.

¹¹⁵ These are the ten spheres in which the ascetic can possibly produce visualization on the impure.

aspect and the aspects of the object are not as arranged in the *sūtra*.¹¹⁶ **The object is contemporaneous with it** because the object of the eye consciousness, occurring in the past pertains to the past, and in the same way until the point that what occurs in the present pertains to the present, thus the object has the property of being fixed in this sense **accordingly as it has been, or not, (cultivated in a previous existence)**. In the context of this saṃsāric existence, since time without beginning, one **obtains it through detachment or through effort**.

The foundations of mindfulness,¹¹⁷ beginning the body, are **wisdom by nature. They are being provoked by the force** because, among these, the inducement is prompted by the effect of the force of mindfulness upon them. That is what then makes them be regarded as **provoked by the force of mindfulness**.

The foundation of mindfulness, starting with body, etc., is the substantially existent (*dravya*) wisdom of the body, etc.,¹¹⁸ thus they are called the foundations of mindfulness. This wisdom of inhaling and exhaling is provoked by the force of mindfulness; thus they are called mindfulness of breathing.

When it alludes to ‘**five stages**’ it refers to the **three stages of preliminary concentration: caturtha, sāmāntaka and varjya; the intermediate meditation, and the realm of desire (kāmadhātu)**; these are the five stages – what is the reason for this? **Because of their association with neutrality**. The reason for this is the feeling of neutrality in the preliminary concentration, *etc.*, during the first *dhyāna*. But in the case of the fourth *dhyāna* there is neutrality too in the preliminary concentration.¹¹⁹ Moreover, the inhaling and exhaling is

¹¹⁶ This indicates that in this instance is going to contemplate the visible form as impure rather than focusing on other aspects such as impermanence, etc.

¹¹⁷ The Foundation of Mindfulness (*smṛtyupasthānānī*) are four: *kāya, vedanā, citta, and dharma*.

¹¹⁸ In other words, when we want to know what exactly are the *smṛti-upasthānas*, in terms of ultimately existent dharmas, they are the *caitta* called *prajñā* (which is a *dravya*, i.e., an ultimately existent dharma), applied to the body, etc., where "etc." refers to *vedanā, citta*, and, lastly, *dharmas*.’ Prof. Salvini’s clarification.

¹¹⁹ Each fundamental meditative attainment has one preliminary concentration (*sāmāntaka*) through which one enters into the fundamental meditative attainment (*yenatatpraveśaḥ*).’ Lodrö 2012, Vol. 3 p. 2410.

absent in the fourth *dhyāna*.¹²⁰In this way the reason for having neutrality associated with them is certainly understood when it is stated **because of being favorable to discursiveness**.

When it remarks ‘**of being opposite to that**’ it reveals that mindfulness of breathing acts in opposition to discursiveness, it **cannot be associated with pleasant and unpleasant feelings. The feelings of pleasure and satisfaction because of acting as an obstruction to the application of the mind**, are an obstacle by means of being enjoyment. And mindfulness of breathing can only **be realized by the application** of the mind separated by both of them, *as per* being favorable to discursiveness.

‘**Kila.**’¹²¹The word ‘*kila*’ is used to convey a different opinion. Through the use of this word a dissimilar opinion is introduced. These fundamentals of the root text are expanded upon in the divergent conceptions of others.

‘**After that**’: starting from the fourth *dhyāna*. **Its support is the realm of desire** because of the nature of discursiveness present there. The practitioner obtains it either from engagement towards it or from dispassion.

‘**It belongs to those within this Dharma**’; those whose dharma is the Buddhist are called ‘those within this Dharma’; the meaning is that it belongs only to them, the Buddhist. That **the instructions are absent** stands in reference to the **outsiders’** systems and declares that the instructions about *prāṇāyāma* do exist, but that they lack the instructions of mindfulness of breathing. Additionally, they are **incapable of completely understanding the subtle factors by themselves**, due to the non-existence of the internal instruction. The subtlety of those instructions is from the **endowment of the six operations. Without being concerned with the body or thought**, broadcast the sense to let go.

¹²⁰ There is *upekṣa* in the fourth *dhyāna*, but in-breathing and out-breathing is not here.’ Pruden 1989 Vol 3 p. 1049

¹²¹ Through this term Ācārya Vasubandhu, subtlety introduces a different position from that which is being expressed, not necessarily agreeing with that of the Vaibhāṣika’s system.

A distance of a hand and a cubit¹²² describes the engagement with or without a powerful breath. It follows the air breathed **‘till the circle of wind’** staying on top of the **very strong winds. The opinion that is not admissible, placing one’s mind on things as they really are**, refers to the previous statement of the circle of wind and the very strong winds, because placing the mind into those things would be placing the mind into imaginary things.

The question of if it is favorable until the **warm** should be seen just like in **fixing**, where having been fixed by the mind in only one part of the body, one distinguishes it as being favorable or not, etc. **And the mind with its mental dharmas rest on them** refers thus that these elements are conjoined by means of their function.

When it appears **‘to better and better dharmas,’** these dharmas entail the *smṛtyupasthānas*, and the *uṣmagatas*,¹²³ etc. The word **‘etc.’** within **the Path of Seeing and etc.** includes such things as the Path of Meditation. **Purifying is the Knowledge of Extinction, etc.** includes the Knowledge of Non-arising and the Right Views of the Arhat.

Inhaling and exhaling are like the body - this indicates that where the inhaling occurs is linked to the same sphere in which it takes place, due to the connection of mindfulness of breathing with **the same sphere as for the body**; thus **that sphere** should be the same as that of the body, likewise the sense sphere is the same as that of the sense sphere until the realm of the thirty-three, etc., and not any other sphere. **The body and mind characteristics being connected** means that the characteristics of the body are connected with the characteristics of the mind. This was said referring to the inhaling and exhaling.¹²⁴

The non-existence among the arūpyadhātu, among embryonic beings, etc., means that inhaling and exhaling do not exist among those beings in the *arūpyadhātu* due to the absence

¹²² ‘A measure of the length of the two extended arms.’ Lodrö, 2012 p. 2059, fn: 150.

¹²³ ‘The practitioners modify the cognition (*buddhi*) which had the wind for its cognitive object and apply the cognition onto more and more superior wholesome roots [(*kuśalamūla*): *smṛtyupasthāna*, heat (*uṣmagata*), up to and including the supreme mundane factors (*laukikaagradharma*)]. Lodrö, 2012 p. 1905.

¹²⁴ Pruden 1988. Vol 3 p. 924.

of body. Also they do not exist among the embryonic beings -during the first stage of the embryo (*kalala*), in the second half of the first month or the fetus soon after the conception - due to the absence of certain particularities of the body, such as the absence of the cavities of the body. A clarification of **among non-conscious beings**, is that inhaling and exhaling does not exist due to the absence of mind. **Among beings that have entered into the fourth *dhyāna*** they neither exist due to a certain type of mind, which is absent in that sphere. It is mentioned that ‘when the body has cavities in it, and when the mind belongs to a sphere in which there is breathing, then there is inhaling and exhaling.’

The expression ‘**it does not form part of any sense organ**’ means that they occur separately from the sense organs. **The diminution is when the body increases** -the cutting off of the inhaling and exhaling. **There isn’t an increment of it. Moreover, it doesn’t arise from a retributive cause. For that it doesn’t exist as a retribution of the body**, such as the retribution of the nature of the body: the eye, etc., of the body. **That** recovery does not occur because the mind and mental states of the formless sphere, being hindered, cannot be recovered.

‘**Not by means of a lower, neither by means of one of proper deportment or magically emanated mind.**’ The mind of the *ūryapathas* and the magically emanated mind, when it belongs to a lower *bhūmi* becomes present, up to for someone who has attained the fourth *dhyāna* - thus, anticipating this consideration, he says: ‘there is no synecdoche¹²⁵ by means of those two belonging to the lower *bhūmis*.’

¹²⁵ ‘When one mentions something while intending to include other things too.’ Prof. Salvini’s clarification.

Bibliography

Primary sources

Abhidharmakośabhāṣyam of Vasubandhu (from fr. Louis de La Vallée Poussin). Lodrö Sangpo, G. (tr.) Delhi: Asian Humanities Press, 2012.

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

Abhidharmakośavyākhyā(Yaśomitra), Vol. 2. Wogihara, Unrai (ed.) Tokyo: The Publishing Association of Abhidharmakośabhāṣyavyākhyā, 1932-36.

Secondary sources

Engle, Artemus B. The Inner Science of Buddhist Practice, Vasubandhu's Summary of the Five Heaps with Commentary by Sthiramati. New York: Snow Lion Publications, 2009.

Hanner, Oren. Abhidharmakośabhāṣya (Treasury of Metaphysics with Self-Commentary). In Oxford Research Encyclopedia of Religion. Oxford: University Press, 2014—. Article published March 25, 2021.

Salvini, M. Siddhānta, An Introduction to Buddhist Thought from the Sanskrit Tradition, Draft. Thailand: IBC, 2021.

Shastri, Swami Dwarikadas. The Abhidharmakośa and Bhāṣya of Ācārya Vasubandhu with Spuṭārthā commentary of Ācārya Yaśomitra. Varanasi: Bauddha Bharati, 1998.

Suen, Stephen. Methods of spiritual praxis in the Sarvāstivāda: A Study Primarily Based on the Abhidharma-mahāvibhāṣā. Hong Kong: Thesis Dissertation, 2009.

Buddhist Economic View on the Equal Right of Resource Consumption

(Based on the *Vessantara Jātaka*)

By Bakul Chakma

Prof. Tilak Kariyawasam (Supervisor)

Chapter 1: Introduction

1.1 *Jātakas* and *PansiyaPanas Jātaka Pot Wahanse*

Jātakas are the previous births of the *Gautama* Buddha in both human and animal form.¹²⁶ Every *Jātaka* story has deeper and more subtle meanings than the literal. A *Jātaka* is like ship sailing over the ocean. Only half of the ship is apparently seen because its bottom is always under the water. The implication of this illustration is that the textual meanings of the *Jātaka* are visible and the underlying meanings are invisible. Underlying meanings are more important and one needs some efforts to clarify them for better understanding.

Jātakaṭṭhakathā or *Jātaka Atthavaṇṇanā* was written narratively with the basis of *Sīhalaṭṭhakathā*¹²⁷ during the *Anuradhapura period* of Sri Lanka to support the understanding of *Jātakas* summarized in *Gāthās* in the *Jātakapāli*¹²⁸ of *KhuddakaNikāya*. Having taken the subject matters of those stories found in *Jātakaṭṭhakathā*, minister *Weerasinghe Patirāja*¹²⁹ composed the Sinhala version of *Jātakas* in such a way as to highlight the character of the

¹²⁶ “*Jātaṃbhūtaṃpurāvuttamābhagavatopubbacaritaṃkhāyatitatheti jātakaṃ*”. **PansiyaPanas Jātaka Pot Wahanse**, Preface, Ven. Paṇḍita Wattewawe Candima (Colombo 11: Sīmā Sahita M.D. Guṇasena Saha Samāgama, 2011), vii, viii.

¹²⁷ *Sīhalaṭṭhakathā* were the basis for *PāliAṭṭhakathā*. *Sīhalaṭṭhakathā* are believed to have been written down at the same time as the canon, in the last century BCE. Today, only available their names such as *MahāAṭṭhakathā*, *MahāPaccharīAṭṭhakathā*, *KurundiAṭṭhakathā*, *Andhaṭṭhakathā* (written in Āndrā, India) etc., See, Sirisena Vithānaga, “*Sīhalaṭṭha Katha saha PāliAṭṭhakathā*”, **Pravarthana** (12 volume), edited by Dr. G.A. Lesli Gāmiṇi (Colombo 10: S and S Printers, 2019), 203-207.

¹²⁸ *Jātakapāli*, a collection of 6463 *Gāthās* under twenty-two *Nipātas*, is the 13th text of *KhuddakaNikāya*. See, Ven. Rāmaṇa Vānarātana, **Jātakaṭṭhakathā** **Wānarātana Vyākhyā** Preface, Ven. Paṇḍita Wijayabodhi (Alutgama: Guṇasekara publisher, 1956), v.

¹²⁹ *Weerasinghe Patirāja* was a minister of the royal council of King *Parākramabāhu IV* also known as *Paṇḍita Parākramabāhu* of *Dambadeniya* in the 14th century CE, the period of *Kurunegala*, Sri Lanka. This work was written at the invitation of minister *Parākrama*. See, **PansiyaPanas Jātaka Pot Wahanse**, Preface, Ven. Paṇḍita Wattewawe Candima, xi.

*Bodhisatta*¹³⁰ during the *Kurunegala* period of Sri Lanka. This reconstruction of *Jātaka* stories later became famous with the title of “*Pansiya Panas Jātaka Pot Wahanase*”. This marvelous work is accepted as one of the foremost prose poems of ancient Sinhala classical literature.

1.2. *Vessantara Jātaka* and its content in brief

Vessantara Jātaka appears as the 547th *Jātaka* in the *Mahānipāta* of *Jātakapāli* and as the 539th *Jātaka* in the *Pansiya Panas Jātaka Pot Wahanse*. It has been noted that the Supreme Buddha preached the *Vessantara Jātaka* at *Nigrodhārāma* in *Kapilavatthu* with a thousand stanzas regarding the fall of the cluster rains in the relative company.¹³¹

King *Vessantara* in the *Vessantara Jātaka*, according to the *Pansiya Panas Jātaka Pot Wahanse*, was a grandson of King *Sivi*¹³² and the son of King *Sañjaya* (*Candramahā*). King *Sañjaya* ruled the country of *Sivis* from the city of *Jetuttara* (*Jayatura*). His queen was *Phussatī* (*Phusati*), the daughter of the king of *Madu* country. Prince *Vessantara* was the only child born to Queen *Phussatī*. He was named as *Vessantara* because he was born on a market street. When the Prince was sixteen years old, his father made him got married to Princess *Maddī* (*Madri*), the only daughter of the King of *Ceti* country, and handed over the kingship of *Sivi* country to him. Soon after, King *Vessantara* and Queen *Maddi* had a son and a daughter namely *Jālī* (*Jālin*) and *Kaṇhājinā* (*Kṛṣṇajinā*).

King *Vessantara* made several donations in various ways. The donation of the royal elephant *Paṇḍaraby* the name caused him to leave the kingdom in exile at the maze (*Vaṅkagiri*)¹³³ because it was done in the midst of an opposition of the people of his own

¹³⁰ *Bodhisatta* refers to the previous births of *Gotama Buddha*. “A *Bodhisatta* is an intelligent person aiming at the enlightenment, but not yet enlightened, and struggling to become a Buddha (*Bodhisattotipaṇḍitasatto*, *bujjhanakasatto*, *bodhisankhātesuvācatusumaggasuāṣattolaggamānasoti Bodhisatto*).” See, *Dīghanikāya Aṭṭhakathā* volume II (Sinhala Edition) (Dehiwala: Buddha Jayanti Publication, 2005), 427.

¹³¹ *Pansiya Panas Jātaka Pot Wahanse*, Guṇasena Publication, 1837.

¹³² The ruler of the country of *Sivis* was known as King *Sivi*. See, *PPJW*, 1841.

¹³³ *Vaṅkagiri* is also known as *Vaṅkapabbata* and *Vaṅkatapabbata*. It is about sixty *Yojanas* (probably 420 miles) far from the *Sivi* country. *Yojana* is a former measure of distance by land, usually about 7 miles. To reach the Maze from *Sivi* country, one needs to pass the *Ceti* country which is thirty *Yojanas* far from

country. However, at the end of the *Jātaka*, with the help of Gods, King *Vessantara* received back the two children, the queen, the royal elephant and also the kingship of *Sivi* country at the will of everyone.

The *Vessantara Jātaka* is vitally important because it describes not only generosity but also Buddhist economic view on the resources from the Buddhist economic perspective. The *Jātaka* also explains the difference between the Nationalist economic view and Internationalist economic view. One of the greatest concepts found in the *Vessantara Jātaka* is the equal right of resource consumption.

1.3 Objectives

The objectives of this research are to figure out the exact view of the *Vessantara Jātaka* and to investigate the Buddhist economic view on the right of resource consumption from Buddhist perspective. Although the *Vessantara Jātaka* has been introduced in every text as a story about the *Dāna Pāramī* of the *Bodhisatta*, this independent study tries to prove that this *Jātaka* defines more than the *Dāna Pāramī*.

1.4 Literature Review

The *Jātakapāli* has only *Gāthās* which briefly describe the main idea of *Jātaka* stories. *Jātakaṭṭhakathā*, the commentary of *Jātakapāli* provides the whole story of each *Jātaka* in details. *Pasiya Panas Jātaka Pot Wahanse* written with the basis of *Jātakaṭṭhakathā* is the Sinhala version of those *Pāli Jātaka* stories. The order of *Jātakas* as well as some of the facts inside the *Jātakas* are quite different from text to text. *Vessantara Jātaka* appears as the 547th *Jātaka* in *Jātakapāli* and as the 539th *Jātaka* in the *Sinhala* version. According to the *Jātakapāli*, elephant *Paṇḍara*, white in colour as the *Kailāsa* rock, was inherited from the

Jetuttara. The way from *Jetuttara* to *Ceti* country: *Suvaṇṇagiritālā* Mountain – *Kontimārā* River – *Arañjaragiri* Mountain – *Dunniviṭṭha* Village – *Mātula* city. See, **Jātakatthavaṇṇanā** (the *Jātaka* together with its commentary), Edited by V. Fausboll (London: The Pali Text Society, 1963), 514. From *Ceti* country to *Vaṅkagiri*: *Vipulamountaion* – *Gandhamadana* – *Ketumatiriver* – *Sānu* (*Nālika*) mountain – *Mucalinda* lake – the square pond – *Vaṅkagiri*. **PPJPW**, 1848.

ancestors. But according to the Sinhala *Jātaka* Book it was given by the gods.¹³⁴ Although Sinhala *Jātaka* text is called *Pasiya Panas Jātaka Pot Wahanse*, only 547 *Jātakas* are available in the book. Some of the *Jātakas* are later constructions. Some of them can be found in other non-Buddhist literatures. For an example, *Dasaratha Jātaka* which is similar to the main story of the *Mahābhārata*.¹³⁵

Research Methodology

Depending especially on the *Jātakapāli*, *Jātakaṭṭhakathā*, *Pansiya Panas Jātaka Pot Wahanse* and renowned works on the Buddhist economic philosophy in different languages, the study is conducted through the qualitative and quantitative methods. The research is especially done from the Buddhist Economic perspective. The research tries to adapt the Buddhist economic view on the right of resource consumption described in the *Vessantara Jātaka* to the modern economic philosophy.

Chapter 2: The Three Sacrifices and Expulsion of King Vessantara.

1.3 Three Sacrifices of King Vessantara

The word “Donation” or “Sacrifice” is applied in the sense of *Pariccāga* rather than *Dāna Pāramī* because the research recognizes King *Vessantara*’s three kinds of deeds as “Three Sacrifices” for the good of many rather than “Fulfillment of Giving” for the Buddhahood.

A group of eight Brahmins from the country of *Madu* came on behalf of their king and asked King *Vessantara* to donate them the royal elephant in order to save their country from the famine caused by aridity. King *Vessantara* donated it even in the midst of the opposition of the people of his own country. This was the first sacrifice. King *Vessantara* donated the state treasury by keeping open its gates.¹³⁶ This was the second sacrifice.

¹³⁴ *Pansiya Panas Jātaka Pot Wahanse*, 1841.

¹³⁵ Ramesh Menon, *The Complete Mahabharata* (Daryaganj: Rupa Publications India Pvt. Ltd., 2012), 4.

¹³⁶ *PPJPW*, 1845.

Donating his two children and wife in the maze was the third sacrifice. Since there is no mention in the Buddhist scriptures that a *Bodhisatta* except King *Vessantara* gave the state treasury, the royal elephant, children and wife for the *Dāna Pāramī*, all of these three actions have been taken here as *Pariccāga* (sacrificing for the good of others) of an ideal Buddhist king rather than the *Dāna Pāramī* (Fulfilment of Giving for Buddhahood) of a *Bodhisatta*.

2.2 Expulsion of King *Vessantara*

Having known the news that the elephant was donated, the people of *Sivi* country were extremely angry. Then, they all gathered and forced king *Saṇjaya* to expel king *Vessantara* from the country. Since the entire people of the country were outraged, king *Saṇjaya* reluctantly had to expel his son to the maze (*Vaṁkagiri*) full of dangers.

According to the viewpoint of *Sivi*, King *Vessantara* committed a huge crime through the donation of the royal elephant because the royal elephant was the symbol of prosperity and the main factor for the development of *Sivi* country. Since King *Vessantara* was guilty, the people inflicted the maximum possible punishment on him. In Buddhism, the maximum punishment that can be given to an offender is expulsion because Buddhism approves of deportation instead of the death penalty for an offender. In the *Kesi Sutta*, the Supreme Buddha tells Brahmin *Kesi* that he expels from the *Sāsana* those who are stubborn and cannot be disciplined even by him.¹³⁷

¹³⁷ “Sace me, Kesi, purisadammosaṇṇe navinayaṇṇa upeti, pharusenavayaṇṇa upeti, saṇḥapharusenavayaṇṇa upeti hanānītaṃ kesī’ti.” AN.4.111. See, *Aṅguttara-Nikāya*, Edited by Rev. Richard Morris (London: The Pali Text Society, 1976), 113.

Chapter 3: Inquiry into the Vision and the Theme

3.1 The Vision of King *Vessantara*

King *Vessantarawas* neither a reckless ruler nor an unkind father nor an irresponsible husband but a great king who displayed the true character of an ideal Buddhist king endowed with an advanced vision of seeking the good for all. An ideal Buddhist king has ten qualities known as *Dasa Rājadhamma* namely charity (*Dāna*), morality (*Sīla*), sacrificing (*Pariccāga*), honesty (*Avijjā*), gentleness (*Maddava*), austerility (*Tapa*), free from ill-will (*Akkodha*), patience (*Khanti*), Non-violence (*Avihimsā*) and Non-opposition (*Avirodha*). Among the ten qualities, *Pariccāga* is the one which is predominantly seen in the *Vessantara Jātaka*. King *Vessantara* was also a *Bodhisatta* who cannot wait for someone to be harmed. *Vyāghrī Jātaka* where in the *Bodhisattva* sacrificed his own life to protect the cubs from their own mother tigress who was trying to eat them in hunger is the best example.¹³⁸ King *Vessantara* could not wait and see for the people of *Madu* country to suffer from famine because of these two reasons; he was a King ruling the *Sivi* country with the Ten Principles of Buddhist Governance, and he was a *Bodhisatta* fulfilling *Pāramīs* for Buddhahood. On the way to the enlightenment, a *Bodhisatta* is ready to make any donation which can be a physical object or his blood relatives or a part of his own body or even his own life. These facts prove that everything what he intentionally did was for the good of many.

3.2 The Vision of the *Vessantara Jātaka*

What is being discussed in the *Vessantara Jātaka* is an in-depth philosophy of the Nationalist view and the Internationalist view from the view of Buddhist economic philosophy. Thinking of the welfare only for own country is Nationalism (*Jātikavāda*). A nationalist leader like to see his country to be better than other countries. He does not care whether his actions will be harmful or not to other countries. There is also a certain economic

¹³⁸ **The Jātakamāla (Bodhisattvāvadānamāla)** by *Āryaśūra*, Edited by Charles Rockwell Lanman (Cambridge: The Harvard University Press, 1914), 1-6.

view of the equal development among the nations living in the world through the equal distribution of the resources. It is called Communism or Internationalism (*Jātyantaravāda*). The view found in the *Vessantara Jātaka* (*Viśvantara Jātaka* in Sanskrit) can be introduced as Cosmopolitanism (*viśva + antaravāda = viśvantaravāda*). Its vision is to see the development of the entire universe. People who have equal compassion to the entire universe can be introduced as Cosmopolitan (*Viśvaantaravādin*) and King *Vessantara* was one of them. In this sense, *Vessantara* (*Viśvantara*) is not a name but a vision. King *Vessantara* thought that resources are belonged not only to one specific country but also to all nations. So, he gave the elephant to a foreign country. Thus, the view presented in the *Vessantara Jātaka* is the thought for everyone. Since “*Vessantara*” is more famous as a king than a “*Bodhisatta*”, this study believes that the *Vessantara Jātaka* portrays the character of an ideal Buddhist ruler with the vision of seeking the good for all rather than the character of a *Bodhisatta* who is fulfilling the *Dāna Pāramī*.

3.3 The Theme of the *Vessantara Jātaka*.

Many people recognize *Vessantara Jātaka* as a story about *Dāna Pāramī*. But this idea must have started with or after the beginning of the *Pāramī* or *Pāramitā* literature because the reason for delivering this *Jātaka* story has no connection with the *Dāna Pāramī*. It is clearly stated that the Buddha preached *Vessantara Jātaka* because of the cluster rains fallen in the relative assembly. It was fallen not because of the donations but the reunion of separated relatives. According to Buddhism, donating something with the intention of giving arose automatically in own mind¹³⁹ is more acceptable as *Dāna* than donating something after mind was tempted by something or someone else to donate.¹⁴⁰ In this *Jātaka*, if King *Vessantara* had donated anything before being asked of him, among the three donations, it was only the

¹³⁹ Donating something with the “One consciousness, unprompted, accompanied by pleasure, and associated with knowledge” (*somanassasahagatamñānasampayuttamāsāṃkārikamekaṃ*). See, **A Manual of Abhidhamma**, NaradaMaha Thera. Fifth Edition, (Kuala Lumpur: The Buddhist Missionary Society, 1987), 52, 55.

¹⁴⁰ Donating something with the “One consciousness, prompted, accompanied by pleasure, and associated with knowledge (*somanassasahagatamñānasampayuttamāsāṃkārikamekaṃ*). See, Ibid.

state treasury. King *Vessantara* donated his two children and his wife at the request of two separate *Brahmins*. Furthermore, it has been stated that he was named ‘*Vessantara*’ because he was born in the market street.¹⁴¹ This fact seems to give us a figurative meaning that the market street means Economy. If so, *Vessantara Jātaka*’s underlying meaning is the Buddhist economic view on resource consumption. Therefore, what is analyzed in this *Jātaka* is the difference between Nationalist view and Internationalist view on resource consumption. The people of *Sivi* country acted with Nationalist viewpoint while King *Vessantara* treated others with Internationalist point of view. The character of *Vessantara* advises everyone to act based on the Internationalist or humanitarian view point because everyone is a human. A person becomes a national to a specific country only after his birth and registration. As long as he is in his mother’s womb, he is still a human child, not a nationalist. This is one of the basic tenets of Buddhism. *Aggaññasutta* mentions that there is no clarification even as male and female at the beginning. All of them were known with a common word “*Sattā*” which means beings.¹⁴²

¹⁴¹ PPJPW, 1841

¹⁴² “*naitthipumāpaññāyanti, sattāsattātvevasaṃkhyamgacchanti*” See, **The Dīgha Nikāya**, Edited by J. Estlin Carpenter (London: The Pali Text Society, 1976), 90.

Chapter 4: Buddhist Economic Philosophy in the *Vessantara Jātaka*.

4.1 Natural Resources

The earth is rich in natural resources as well as an environment suitable for all living beings. The *Vessantara Jātaka* emphasizes that these innate natural resources derived from the spherical earth relic do not belong to an individual or a nation, but to the entire sentient beings, including the mankind. This means that everyone has the equal right to consume natural resources but no one has any right to possess them. According to the *Aggaññasutta* which traces the origin of the world, beings and consumption of resources, at the beginning, everyone had the equal right to enjoy natural resources. They enjoyed solid nectar (*Rasapathavi*), ground-sprouts (*Bhūmipappataka*), bursting pods (*Padālatā*) and ripe untilld rice (*Akaṭṭhapākasāli*).¹⁴³ Later, problems began to arise because of them who tried to possess the natural resources for only own consumption and who tried to steal resources from others. Due to the gradual emergence of unwholesome attitudes such as intention of possessing, stealing etc., all of them had to face to number of problems day by day. Then, a king (*Mahāsammata*)¹⁴⁴ was elected to protect the resources, distribute the resources equally, and punish the guilty. For his service, the people gave him as a gift to enjoy a share of what they were allowed to enjoy.¹⁴⁵

Today, the natural resources such as mineral, fish, water etc. seem to be captured and consumed by a few companies or some countries. It is no secret that mineral is not a resource that is newly created by a person or a group or a country. This resource existed in this world even several hundred years before man discovered it. Even so, it is already has being captured by a few certain companies or countries by now. This is one of the results of

¹⁴³ Rod Bucknell, John Kelly, and BhanteSujato, "SuttaCentral," The SuttaCentral Development Trust, last modified in 2022. <https://suttacentral.net/dn27/en/sujato>, (accessed on 22.3.2022).

¹⁴⁴ "Mahājanasammatotikho, Vāseṭṭha, 'mahāsammato, mahāsammato' tvevapaṭhamamakkharamupanibbattaṃ." **DN. Aggañña sutta.** See, **The Dīgha Nikāya**, Edited by J. Estlin Carpenter (London: The Pali Text Society, 1976), 93.

¹⁴⁵ "Ehi, bhosatta, sammā khīyitabbaṃkhīya, sammā garahitabbaṃgaraha, sammā pabbājetabbaṃpabbājehi. Mayaṃ pan ate sālīnaṃbhāgaṃanuppadassāma'ti. Evaṃ, bho'tikho, vāseṭṭha, so sattotesaṃsattānaṃpaṭissuṇitvā sammā khīyitabbaṃkhīyi, sammā garahitabbaṃgarahi, sammā pabbājetabbaṃpabbājesi. tepanassasālīnaṃbhāgaṃanuppadamsu." Ibid.

Nationalist thinking. The fish are hunted down by countries claiming to own parts of the ocean. Not only fishing but also entering into that area without a permission is prohibited for other countries. Since fish resource and the ocean were not created by any country then how can they belong to only a few countries for only their own enjoyment? According to Buddhist economic view, all natural resources in the world do not belong to any country, even not only to humans but to all living beings. Here, “Belonging” referred to the right of enjoyment or consumption, not to the possession.

The thought of possessing objects arises in selfish people who still could not understand well the real teaching of the Buddha. By now, the Earth has been partitioned with large concrete walls and iron fences by the Nationalist Communities. Having captured accordingly their powers, they are now consuming and claiming them. Dissatisfied even with that, some people seem to be trying to snatch away the resources available for the consumption of others. As a by-product of this, only a minority of the entire human beings is getting comfort and the majority are facing various forms of problems. The Nationalist economic thinking is the main reason why some countries in the world are developing while others are getting poorer. If one day all the people of the world have the opportunity to consume equally the natural resources in the world, then all communities of the world will definitely come to a better place. What is described through the Internationalist Economic View in the *Vessantara Jātakas* is the expectation of the well-being for all living beings through the equal distribution of the natural resources in the world to everyone without distinction of nations and territories.

Although some people try to possess the natural resources, according to Buddhist teachings, it is foolish to believe that I have children and material resources because even

oneself does not belong to himself.¹⁴⁶ According to Buddhism resources are protected not by hoarding but by donating to others. King *Vessantara* had understood this teaching well. He told Queen *Maddī* to protect all wealth by donating them to others.¹⁴⁷ This emphasizes to throw away the idea of gathering external objects with the Nationalist economic viewpoint for only own consumption and to act with Internationalist economic viewpoint for the welfare for everyone because all sentient communities have the same right to consume resources that come from the spherical earth. This is the viewpoint of Buddhist economic philosophy. Thinking only of own nation is a presentation of own selfishness. In Buddhism, it is the altruism that is exactly praised, not the selfishness. Every *Bodhisatta* attains enlightenment and preaches the truth to the world for the good of many. They have the same compassion for all. These qualities make the *Bodhisattas* to be always greater than others.

4.2 Man-made Resources

Another Buddhist economic philosophical view explained in the *Vessantara Jātaka* is that the full right to enjoy man-made resources belongs to the creator. This means that others have no right to plunder a resource that was created through hard work by one. Today, the hard-earned resources of innocent peasants in remote villages are subtly being plundered by certain trading companies. Innocent peasants have lost the right to enjoy their products such as fruits, grains, vegetables, fruits, etc. It is seen in many places that the benefits of the crops produced by one is being enjoyed by another. According to the Buddhist economic philosophical view the producer should receive a fair value for his products earned through hard work because he deserves it and every right to consume them belongs to him. Right means free enjoyment of resources. Everyone living on the Earth has the same right to

¹⁴⁶ “*Puttamattidhanamatthiitibālivihāññati – attahiattanonattikuto putto kutodhanaṃ.*” See, **The Dhammapada**, Edited by K Sri Dhammananda (Kuala Lumpur: SananaAbhiwurdhiWandhana Society, 1992), 154.

¹⁴⁷ “*Āmantayittharājānaṃ – maddiṃsabbaṅgasobhanaṃ, yaṃtekiñcimayādinnaṃ – dhanamdhāññaṃcavijjai.*” **Jātakapāli**, 1708th verse, “*sabbamtaṃnidaheyyāsi.*” Ibid., 1709th verse. “*sīlavantesudajjāsi – dhanammaddiyathārahaṃ.*” Ibid., 1711th verse.

consume resources. But, no one has the right to own any kind of resources because all resources belong to the Earth itself. Even if a person creates something new with his own talent, he creates it with the help of the resources that already existed in this spherical Earth. One can enjoy water as much as he wants. But he has no right to own water. One can cultivate crops in the part of the land where he lives. But he has no right to sell even a clod of the Earth. It is mentioned in the *Aggaññasutta* that even though *Mahasammata* king was unanimously appointed by the people, he also did not have a permission to enjoy the resources alone or by forcibly snatching from others. According to Buddhist economic view the resources produced by one are allowed to be enjoyed by another after paying the value of the items or donating by the producer or getting the permission from the manufacturer. This concept of Buddhist economic philosophy is clearly seen in the *Vessantara Jātaka*. The resources donated by King *Vessantara* are enjoyed by various people. King *Sañjaya* buys from *Jūjaka* Brahmin his two grandchildren donated by King *Vessantara* in the forest. The story wherein the young woman named *Amittatāpa* was possessed to *Jūjaka* Brahmin, shows that if a person enjoys a resource of others without paying for it, he will have to pay more than the value of the object. Furthermore, having been obtained queen *Maddī*, King of the Gods (*Sakka*) says to king *Vessantara* thus: “Dear king, since you have donated me your wife, she is now belonged to me. Since she is belonged to me you cannot donate her again to others though I keep her with you.”¹⁴⁸ What is clear from this is if a resource does not belong to one, he is allowed neither to enjoy nor donate it to others. Thus, according to Buddhist economic philosophy, every resource has a certain value. One can enjoy resources by paying a sum commensurate with that value. Without paying for the value, one has no right to enjoy any resource that is belonged to others.

It is no secret that Buddhism does not approve of the plundering or abduction of an object that is for the consumption of others. It is an unethical act in Buddhism to take and

¹⁴⁸ PPJPW, 1860.

enjoy an object of others without permission. This intentional act is called stealing (*adinnādanā*) in Buddhism. It has been mentioned in several places of the teachings of the Buddha to avoid stealing other's properties or taking that is not given. Avoiding from taking resources belonged to others is morality (*Sīla*). In the *Bhikkhu Pātimokkha*, taking what is not given (*adinnādānasikkhāpadam*) for own consumption without permission is one of the four *Pārājikās* (defeats).¹⁴⁹ A *Bhikkhu* intentionally commits this *adinnādāna* (*adattādāna*) *Pārājikā* he is automatically “defeated” in the holy life and falls from monkhood immediately. Avoiding from stealing is one of the three factors for Right Action (*sammā kammanta*) which is an essential aspect of the Noble Eight-fold Path (*ariyaatṭhaṅgikamagga*)¹⁵⁰ for liberation in Buddhism. Buddhism always teaches to live a righteous life.

King *Vessantara* gave his country's royal elephant to *Madu* country to solve the famine problem before it spreads far and wide because he considered that issue is relevant not only to the people of *Madu* country but also to the people of his own country. The present world leaders must learn a lesson from this story. Today, the entire world is afflicted with a dreadful disease called COVID-19. When the first case of this disease was reported from the Wuhan area, many thought that this problem is relevant only to China. But in less than a year, it became a global issue. The nations of the world are still trying to solve this problem individually from a Nationalist viewpoint. But no country has yet been able to fully resolve the COVID-19 issue even after more than three years. It is no secret that Corona Virus Disease is not just a problem of one country but of the whole world. If so, this issue cannot be solved by the countries of the world acting individually. Even if one country solved this issue, there is a possibility of re-emergence from other countries. Therefore, in order to solve

¹⁴⁹ “*Bhikkhu adinnaṇādiyamāno, ayaṃpipārājikohotiasaṃvāso.*” **The Pātimokkha**, Edited by William Pruitt (London: The Pali Buddhist Society, 2001), 8-9.

¹⁵⁰ “*Ayamevaariyoatṭhaṅgikomaggo, seyyathīdaṃ-sammādiṭṭhisammāsaṃkapposammāvācāsammākammantosammāājīvosammāvāyāmosammāsatisammāsamā dhi.*” See, **Samyutta-Nikāya**, Edited by M. Lemon Feer (London: The Pali Text Society, 1976), 421.

this issue, all countries in the world must work together. In this case, the entire people of the world, including the leaders of nations, must work from a humanitarian perspective, not only on themselves but on all in the world. Since this is an international issue, it can be fully solved only from the Internationalist or humanitarian point of view. What is emphasized in the *Vessantara Jātaka* is that if a problem arises even only in a single country, it should be considered as a problem relevant not only to that particular country but to every single country in the world. It should be considered as an issue pertained to all communities of mankind and steps must be taken as soon as possible to solve it. One person is facing to a problem means the entire human community is also facing to that problem because a human being represents the entire human community. Therefore, one should not look at an issue from a nationalist point of view, but from an Internationalist point of view which is humanitarian to all mankind as well as to all kinds of living beings and should provide the best solution for each issue.

Chapter 5: Conclusion

The *Jātakas*, the stories of the Supreme Buddha's previous births, show how the *Bodhisatta* completed the fulfilment of the Ten Perfections (*Dasa Pāramī*) such as *Dāna*, *Sīla*, *Nekkhamma*, *Paññā*, *Viriya*, *Khanti*, *Sacca*, *Adhiṭṭhāna*, *Mettā*, and *Upekkhā*. These stories were turned into a literature by the subsequent authors. The *Vessantara Jātaka* is traditionally considered to be the last human birth of the Supreme *Gotama* Buddha of his *Bodhisatta* career. Although this story is now well known as a story about his charitable nature, it can be described as a story that presents the concepts of Buddhist economic philosophy in the light of the above. *Vessantara*'s character clearly shows the nature of an ideal Buddhist king who leads the country for the benefits of many. It also defines the vision of a true *Bodhisatta* who had already completed the fulfilment of *Dasa Pāramīs* for Buddhahood in order to free living beings from the *Samsāra*. Thus, an ideal Buddhist King or a *Bodhisatta* always work with humanitarian outlook for good not only of the people living on this world but also of the entire sentient beings of the universe. Furthermore, this *Jātaka* emphasizes that all the resources available in this world belong not only to an individual, a company or a country or even only to the mankind but also to all living beings. Therefore, everyone should understand that the right to consume resources is common to everyone.

Bibliography

Primary Resources

Āṅuttara-Nikāya. Edited by Rev. Richard Morris. London: The Pali Text Society, 1976.

Buddhavaṃsa and Cariyāpiṭaka. Edited by N.A. Jayawikrama. London: Pali Text Society, 1974.

DīghanikāyaAṭṭhakathā volume II. (Sinhala Edition). Dehiwala: Buddha Jayanti Publication, 2005.

Jātakatthavaṇṇanā(the Jātaka together with its commentary). Edited by V. Fausboll. London: The Pali Text Society, 1963.

Jatakatṭhakathā(Vanaratanavyākhyā). Edited by Ramdombe Vanaratana Sthavira. Alutgama: Alutgamvela Gunasekara Publication, 1956.

MahāUpaniṣad. Transliterated by Sunder Hattangadi. Sanskritdocuments.org, 2000. Pdf.

Pansiya Panas Jātaka Pot Vahanse. Colombo 11: Sīmāsahita M.D. Gunasenasahasamāgama, 2011.

Samyutta-Nikāya, Edited by M. Lemon Feer. London: The Pali Text Society, 1976.

TheragāthāAṭṭhakathā. (Sinhala Edition). Dehiwala: Buddha Jayanti Publication, 2005.

The Dhammapada. Edited by K Sri Dhammananda. Kuala Lumpur: Sanana Abhiwurdhi Wandhana Society, 1992.

The Jātakamāla (Bodhisattvāvadānamāla) by Āryaśūra. Edited by Charles Rockwell Lanman. Cambridge: The Harvard University Press, 1914.

The Paṭimokkha, Edited by William Pruitt. London: The Pali Buddhist Society, 2001

Secondary sources

Menon, Ramesh. **The Complete Mahabharata.** Daryaganj: Rupa Publications India Pvt. Ltd., 2012. Pdf.

Ven. Candavimala, Renukāne. **Abhidharma Mārgaya.** 21st Publication. Boralesgamuva: Ajit Printers Private Ltd, 2016.

Ven. Vanaratana, Randombe. **Jātakatṭhakathā WanaratanaVyākhyā**. Alutgama:
Guṇasekara publisher, 1956.

The Adventure of Pinocchio by **Carlo Collodi**, Translated by Walter S. Cramp with
editorial revision by Sara E.H. Lockwood. Cambridge: The Athenaeum Press, 1904.

Google application:

Vipassana Research Institute. “Tipitaka.app - ChattaSangayana.” Google Play Store, Version
1.2 (2018). <http://tipitaka.app> . (Accessed on 01 March 2022).

Website:

Bucknell, Rod, John Kelly, and BhanteSujato, “SuttaCentral,” The SuttaCentral Development
Trust, last modified in 2020. <https://suttacentral.net/> , (Accessed on 01 March 2022).

“The Significance of the Perfection of Generosity (*Dāna pāramī*) in the *Pāli Nikāya Literature*”

By Ratan Barua

Dr. Krishna Ghosh Della Santina (Supervisor)

Chapter One: Introduction

“*Dāna pāramī*” is translated as the Perfection of Generosity, that is the first of the ten perfections (*pāramī*) discussed in the *pāli* literature. According to *Theravāda* Buddhism, there are ten Perfections (*pāramita*). They are: generosity(*dāna*), morality(*sīla*), renunciation(*nekkhamma*), wisdom(*pañña*), energy (*virīya*), patience(*khanti*), truthfulness(*sacca*), resolution(*adhiṭṭhāna*), loving-kindness(*metta*), equanimity(*upekkhā*). In this Independent study report, I will try to discuss “The Significance of the Perfection of Generosity (*Dāna pāramī*) in the *Pāli Nikāya Literature*”.

The *Bodhisatta* fulfilled and offered numerous *dāna* to attain the wisdom of perfect Enlightenment. The perfection of generosity is important because it destroys greed (*lobha*). It is one of the ten perfections and it is at the top of the list of the ten perfections that *Bodhisattas* completes in the process of becoming the Buddha. (Thanissaro Bhikkhu describes them as perfections (*paramī*) of character necessary to achieve enlightenment as one of the three enlightened beings, a *samma sambuddha*, a *pacceka* Buddha or an *arhant*).

The outcome of the perfection of generosity is stated as “conferring upon the giver the double blessing of inhibiting immoral thoughts of selfishness, while developing pure thoughts of selflessness.”¹⁵¹ According to Buddhism, both the giver and the receiver are benefitted from the act of generosity.

¹⁵¹ Ven. *Nārada Mahāthera. The Buddha and His Teachings.* (Taiwan: The Buddha Educational Foundation, 1998), p. 460.

The magnitude of generosity performed by *Bodhisattas* is mentioned as follows, “A *Bodhisatta* exercises this virtue of generosity to such an extent that he is prepared to give away not only wealth and other cherished possessions, but also his kingdom, his limbs and even his children and wife. He is ever ready to sacrifice his own life wherever such sacrifice would benefit humanity.”¹⁵² According to *Theravāda* Buddhism, aspirant *Bodhisattas* are required to fulfill ten perfections(*pāramitas*) in order to attain Buddhahood. Therefore, the practicing of ten perfections in the form of the middle path is the solution to those matters not only to this present life but also in the future lives.

The perfection of generosity a state of mind that enables us to work on ourselves and help others in the best possible way. This attitude directly counters the big obstacles like laziness and anger and so they are helpful for everyone. We call them “far-reaching” because in the Buddhist context, when we fully develop them, they enable us to reach our limitations and problems.

If we are motivated by renunciation, that is, if we resolve to be free from all suffering, they will lead us to salvation. Inspired by enlightenment, the desire to be a Buddha for the benefit of others leads us to attain fully Enlightened.

Therefore, a bodhisatta who is going to become Buddha, practices the ten perfections, and he helps the poor people by giving (*dāna*). Thus, he fulfils the perfection of generosity, develops his mind through the generosity and practices other perfections until he achieves his goal.

Chapter Two: Definition

2.1: The Meaning of the Generosity

¹⁵² Ven. Nārada Mahāthera. *The Buddha and His Teachings*. (Taiwan: The Buddha Educational Foundation, 1998), pp. 462-463.

The *Pāli* and Sanskrit word “*Dāna*” means generosity. Besides generosity, the word *dāna*, can be translated as “giving, offering, gift, alms, alms giving, donation, charity, dealing out, munificence, generosity and liberality etc.”¹⁵³ Every religion is endowed with the practice of generosity according to its religious culture. According to Buddhism, Generosity develops our mind, loving-kindness, morality, and spirituality.

“Generosity is the opposite of misery. Giving provides a base of contentment, joy and delight.”¹⁵⁴ Generosity is the foundation, the place from which we begin the practice. The Buddha said: “Bhikkhus, there are these two kinds of gifts. They are: the gift of material goods and the gift of the Dhamma. Of these two kinds of gifts, the gift of the Dhamma is foremost.”¹⁵⁵

According to Buddhism, there are “four types of generosity” such as, (a). materials gift refers to property, food, clothing, money, and everything else, which comes under material possession. (b). Gift of dhamma in the Buddhist context refers to advices and teachings, more precisely, Buddhist teaching, but we can also expand it in the non- Buddhist context.

In a wider and modern perspective, it may include, translating copying, publishing or creating learning centers and working there. Further it extends to answering questions, giving advices and furnishing information as and when situation demands.

(c) Giving protection to sentient beings is another kind of giving. This kind of giving refers to helping humans and animals who are afraid of bad situations and consequently suffer a great deal. Giving the gift of fearlessness to those people who are in a terrible

¹⁵³ T. W. Rhys & William Stede (ed). *Pāli- English Dictionary*. (London: The *Pāli* Text Society, 1952), p. 727.

¹⁵⁴ Ajahn Pasanno. *The Delights of Dāna*. (California: Abhayagiri Buddhist Monastery, 2007), P.14.

¹⁵⁵ Bhikkhu Bodhi (Trans). *The Numerical Discourses of the Buddha: Aṅguttara Nikāya*. (Boston: wisdom publications, 2012), p. 182.

situation or saving the lives of animals those were to slaughtered or freeing prisoners who are in cages and so on.

(d). Through offering friendship (*mettā dāna*) people can express happiness and desire to be happy is accomplished. It is not possible to embrace everyone wherever we go, but it is imperative to wishing sincerely for the happiness of all sentient beings.

Generosity (*dāna*), which can be perfected and completed with four factors can benefit in the present lifetime. “The benefits of giving are innumerable. Wealthy must live with gift. Humanity without gift will in fact be very much uncivilized. In addition, of course, incivility of mind eventually leads to savagery in physical action.”¹⁵⁶

“The Bodhisattva attained self-enlightenment and became the *Tathagāta* after renouncing wealth, power and glory of the crown only with the help and support of numerous donors offering him alms-food, etc. He was then able to preach his Noble Dhamma and establish the Holy order of the Sangha to propagate his teaching (*sasana*) with the support of wealthy devotees like *Anathapindika*, *Visakha*, *king Bimbisara*, etc. If there had been no such generous donors there never would have been the Buddha, but also countless previous Buddhas would not have attained Omniscience if the world were void of Charity. I would thus like to make an ardent wish, let there be no persons who denounce and ignore the benevolent deed of Charity, now and forever.”¹⁵⁷ The generosity can bear great fruit up to *Nibbāna*, which is taught by the Buddha. Giving is the true way to attain *Nibbāna* straightly. Giving is the true cause of noble Path (*magga*), fruition (*phala*) and *Nibbāna*.

‘*Dāna*’ produces wholesome *kammic* energy, which bring a lot of wealth, prosperity and favorable births in human and heaven. It helps to destroy greed and other related defilements. This was said by the Buddha: “Bhikkhus, if beings knew, as I know, the result of

¹⁵⁶ Ashin Janakabhivamsa, Prof. Ko Lay (Trans). *Abhidhamma In Daily life: The Principle of Physical and mental Processes*. (California: A Gift of Dhamma, 2007), p. 53

¹⁵⁷ Ibid., p. 54.

giving and sharing, they would not eat, without having given nor would they allow the stain of meanness to obsess them and take root in their minds. Even if it were their last morsel, their last mouthful they would not eat without having shared it if there were someone to share it with. But, as beings do not know, as I know, the result of giving and sharing, they eat without having given, and the stain of meanness obsesses them and takes root in their minds.”¹⁵⁸

The Buddha discussed about the benefits of generosity in Sutta. “Giving promotes social cohesion and solidarity. It is the best means of bridging the psychological gap, much more than the material economic gap, that exists between haves and have-nots.”¹⁵⁹

Therefore, the generosity is the most important for human beings, because without the generosity people cannot go to the highest position or *Nibbāna*.

2.2: The meaning of the perfection of generosity

The meaning of the *Pāli* word *dānapārami* is the “Perfections of generosity”. The Buddha said, Bhikkhus, there are three kinds of perfection such as perfection of body, perfection of speech and perfection of mind. “Bodily perfect, perfect of speech, mentally perfect and taintless; a sage possessing such perfection is called one cleansed of evil.”¹⁶⁰ *Brahmajāla sutta* explains that “they are the noble qualities such as giving etc., accompanied by compassion and skillful means, untainted by craving and conceit views.”¹⁶¹ A *Bodhisatta* has fulfilled and given uncountable *dānas* to attain the wisdom of perfect Enlightenment (*sammāsambodhiñāṇa*), and the support to become a Buddha.

¹⁵⁸ John D. Ireland (Trans) *Itivuttaka Sutta: The Buddha's Sayings*. (Kandy: Buddhist Publication Society, 1997), p.16.

¹⁵⁹ <https://www.accesstoinight.org/lib/authors/various/wheel367.html>

¹⁶⁰ John D. Ireland (Trans) *Itivuttaka: The Buddha's Sayings*. (Kandy: Buddhist Publication Society, 1997), p.37.

¹⁶¹ Bhikkhu, Bodhi. *The Discourse on the All-Embracing Net of Views: The Brahmajāla Sutta and its Commentaries*. (Kandy: Buddhist Publication Society, 2007). p.243.

The Buddha said that the perfection of generosity is the most important matter in Buddhism because it will be helpful in our effort to purify the mind. *Bodhisatta* skillfully through the practice of generosity achieves compassion. According to *Theravāda* Buddhism, the aim of *Bodhisatta*'s practice ten perfections is to become a Buddha. The Bodhisattas, "the great beings, are supreme (pāramī) since they are the highest beings by reason of their distinguished qualities such as giving, virtue, etc. The *pāramitas*- the activities of giving, etc.- are their character or their conduct. He excels in his conduct; thus, he is supreme. The Bodhisattva is the fulfiller and guardian of the noble qualities such as giving, etc. That which belongs to the supreme- a *pāramita*, i.e., the activities of giving are the characteristic conduct of a Supreme."¹⁶²

Through the perfection of generosity, people can develop their wholesome activity, morality, and mental development. Through the practice of generosity, a *Bodhisatta* develops his wholesome activity and mind. Therefore, *Bodhisatta*'s develops their wholesome activity, moral quality and mental development through the perfection of generosity which help them to understand the Noble Eightfold Path that leads to *Nibbāna*.

¹⁶² Ibid., p.244.

Chapter Three: The Way a *Bodhisatta*'s fulfill the perfection of generosity

In Suttas and in many *Jātaka* stories, we find how *Bodhisatta*'s fulfill the perfection of generosity to attain Buddhahood. A *Bodhisatta* in order to fulfill the perfection of generosity, have to give willingly many things in his life such as his body, his children, his wife, and even his own life.

In the story of the *Vessanatara Jātaka*, (N0-547)¹⁶³ Story, the *Bodhisatta* gave away the auspicious, powerful royal elephant to the people of a rival kingdom merely because they had requested it. As a result of his liberality, *Vessanatara* together with his wife and two small children were banished to a remote mountain and they lived in a forest. *Vessanatara* tending his son and daughter in their hut while his wife was gathering wild fruits on which they lived. One day a traveler met him by chance and asked the *Bodhisatta* to give him the children. *Vessanatara* gave them away without any hesitation at all. Later he gave away his virtuous wife too. "Neither child was disagreeable to me, the Lady Maddi was not disagreeable. Omniscience was dear to me; therefore, I gave away those who were dear" It should be noted that at that time, children and wife were generally considered to be a man's property. Ages before, the Lady Maddi had aspired to be the wife of the *Bodhisatta* and to share whatever trials he had to undergo along the path to Buddhahood. The result of her own *kamma* complemented Prince *Vessanatara*'s volition and let her being given away. Their children must also have been experiencing the results of their own past deeds when they had to leave their parents.

In *Sivi Jātaka*, (No-499)¹⁶⁴ as king *Sivi*, the *Bodhisatta* plucked out his both eyes with his bare hands and gave them to *Sakka*, the king of the gods. *Sakka* a blind old man approached king *Sivi* just to provide him with the opportunity to make this remarkable gift.

¹⁶³ E. B. Cowell (Trans). *The Jātaka or Stories of the Buddha's former Burhs Vol-6, of the Sutta Piṭaka*. (London: Cambridge University Press, 1907), p. 246

¹⁶⁴ E. B. Cowell (Trans). *The Jātaka or Stories of the Buddha's former Burhs Vol-3, of the Sutta Piṭaka*. (London: Cambridge University Press, 1907), p. 34.

King *Sivi* did this with no hesitation prior to the act, nor with any reluctance during the act or with any hit of regret afterwards. He said that this gift was made for the sake of Awakening itself. The two eyes were not disagreeable to me. Omniscience was dear to me; therefore, I gave my eyes.

side of the river. Thus, instructing and teaching dhamma to the king, the *Bodhisatta* of great monkey passed away.¹⁶⁵

3.1 Reflecting on the practice of the perfection of generosity

A *Bodhisatta* practices the perfection of generosity to become Buddha. The perfection of generosity should be reflected upon thus: “Possessions such as fields, land, bullion, gold, cattle, buffaloes, slaves, children, wives etc., bring immense harm to those who are attached to them. As they stimulate desire they are wanted by many people. They can be confiscated by kings and thieves. They spark off disputes and create enemies. They are basically insubstantial. To acquire and protect them, one has to harass others. When they are destroyed, many kinds of calamities, such as sorrow etc., follow. Because of attachment to these things, the mind becomes obsessed with the stain of stinginess, and as a result one is reborn in the plane of misery. On the other hand, one act of relinquishing these things is one step to safety. Therefore, one should diligently relinquish them.”¹⁶⁶

“Further, when a supplicant asks for something, a *Bodhisatta* should reflect: he is my intimate friend for he divulges his own secret to me. He is a companion helping me to remove my belongings from this world, like a blazing house with the fire of death. In removing, he helps me to get rid of the worry it costs me. He is my best friend; by enabling me to perform this noble act of giving, he helps me to accomplish the most eminent and difficult of all

¹⁶⁵ J. S. Speyer. *The Jatakamala or the Garland of Birth Story Aryasura*. (Delhi: Motilal Banarsidass Publisher, 1990), p.335.

¹⁶⁶ Bhikkhu, Bodhi. *The Discourse on the All-Embracing Net of Views: The Brahmajāla Sutta and its Commentaries*. (Kandy: Buddhist Publication Society, 2007), p.261.

achievements, the attainment of the plane of the Buddhas. He should further reflect: He honors me with a lofty task. Therefore, I should acknowledge that honor faithfully.” “Since life is bound to end, I should give even when not asked, much more than when asked.” Those with a lofty temperament search for someone to give to, he has come to me on his own accord because of my merit.” “Bestowing a gift upon a suppliant will be beneficial to me as well as to him”.¹⁶⁷

3.2 The Method of practicing the perfection of Generosity

A *Bodhisatta* follows several methods to practice the perfection of generosity and thereby destroy defilement from his life. Methods of practicing the perfection of generosity: “Firstly, the perfection of giving is to be practiced by benefitting beings in many ways- by relinquishing one’s happiness, belongings, body, and life for others, by dispelling fear, and by instructing in the Dhamma. Herein, giving is threefold by way of the object to be given. They are as follows: the giving of material things (*Āmisadāna*), the giving of fearlessness (*Abhayadāna*), and the giving of the Dhamma (*Dhammadāna*). Among these, an object to be given can be twofold: internal and external. The external gift (*Dasa bahira dātabbavatthu*) is tenfold: food, drink, garments, vehicles, garlands, scents, unguents, bedding, dwellings, and lamps.”¹⁶⁸

“These gifts, again, become manifold by analyzing each into its constituents, e.g., food into hard food, soft food, etc. The external gift can also become sixfold when analyzed by way of sense object (*Arammanato*): Visible forms, sounds, smells, tastes, tangibles, and non-sensory objects. The sense objects, such as visible forms, become manifold when

¹⁶⁷ Ibid.,p.262.

¹⁶⁸ Bhikkhu, Bodhi. *The Discourse on the All-Embracing Net of Views: The Brahmajāla Sutta and its Commentaries*. (Kandy: Buddhist Publication Society, 2007), p. 262.

analyzed into blue, etc. So, the external gift is also manifold by way of valuable belongings, such as gems, gold, silver, pearls, coral, etc.; slaves' cows, buffaloes, etc.”¹⁶⁹

“When the great man gives an external object, he gives whatever is needed to whoever stands in need of it; Knowing by himself that someone is in need of something, he gives it even unasked, much more when asked. He gives generously, not ungenerously. He gives sufficiently, not insufficiently when there is something to be given. He does not give because he expects something in return. And when there is not enough to give sufficiently to all, he distributes evenly whatever can be shared. But he does not give things that bring affection to others, such as weapons, poisons, and intoxicants. Nor does he give amusements that are harmful and lead to negligence. He does not give unsuitable food or drink to a person who is sick, even though he might ask for it, and he does not give what is suitable beyond the proper measure.”¹⁷⁰ These are the methods a *bodhisatta* chooses while giving dāna.

“The method of giving is when asked, he gives to householder's things appropriate for householders, and things to monks appropriate for monks. He gives to his mother and father, kinsmen and relatives, friends and colleagues, children, wife, slaves, and workers, without causing pain to anyone”.¹⁷¹

¹⁶⁹ Ibid., p. 276.

¹⁷⁰ Ibid., p. 277.

¹⁷¹ Ibid.

Chapter Four: Three stages of the Perfection of Generosity

There are three stages of the perfection of generosity according to the Theravāda Buddhism, such as *Dāna Pāramī*, *Dāna Upapāramī*, *Dāna Paramattha Pāramī*. The sole intention of ‘*Dāna Pāramī*’ is giving with non-attachment. “With boundless love and compassion, they give away material wealth, service, share knowledge or whatever they can give for the well-being and happiness of the others without expectation anything in return.”¹⁷²

In *Dāna Upapāramī*- “They give away even a part of their bodies or organs for the well-being and happiness of others. They are ready to give away kidneys, livers, blood, bone marrow, eyes or any other part of the body if others can be benefited.”¹⁷³

While in the case of *Dāna Upapāramī*, Bodhisattvas willingly give away even a part of their bodies or organs, in *Dāna Paramattha Pāramī*, they even go further. Here “*Bodhisattas* are ready even to offer their lives for a good purpose. If it can bring happiness and well-being to other beings, they do not hesitate to sacrifice their own precious lives.”¹⁷⁴ Therefore, an aspirant *Bodhisatta* who is to become a Buddha, practices three stages of the perfection of generosity i.e., *Dāna Pāramī*, *Dāna Upapāramī*, *Dāna Paramattha Pāramī* all along to his life.

4.1 The Perfection of Generosity for the Enlightenment

The perfection of generosity is the most important to attain Enlightenment. It is the foundation of the gradual training of the mind and heart that leads to less suffering and ultimately to Enlightenment. “For the sake of the supreme enlightenment (*Sambaññāṇa*), *Bodhisatta*, striving for enlightenment, should first of all surrender himself to the Buddhas, thus: “I offer myself up to the Buddha”. And whenever any possessions he has, he should

¹⁷² K. Rathanasara. *Art of giving*. (Singapore: Sri Lankaramaya Buddhist Temple, 2012), P.7.

¹⁷³ Ibid.

¹⁷⁴ Ibid.

first of all resolve upon them as a potential gift. Whatever requisite of life comes on my way, that I will give you to those who need it, and I myself will only use what remains over from this gift.”¹⁷⁵

The *Bodhisattas*’s striving for enlightenment, the inclination towards to each of the ten *pāramīs* is a condition for practicing them. For *Bodhisatta*, through their inclination towards giving see the fault in its opposite. stinginess and therefore fulfill the perfection of giving. “*Dāna pāramī*” is cited as one of the virtues of enlightenment that is to be cultivated through focusing upon one’s state of mind during alms donations. The prescribed behavior of donors and receivers of alms de-emphasizes social reciprocity and the reason for this lies in Buddhist soteriology: it is impossible to transcend the cycle of rebirth through the act of giving or receiving alms if the very act itself ensnares one further into the morass of social debts and attachments. Thus, giving alms is instrumental as both a means of escape from the wheel of rebirth through cultivating detachment to a sense of self and acting without desire, as well as a method for securing a better rebirth through acquiring merit; in both instances the gift must be free.”¹⁷⁶

In Buddhism, the generosity is a proximate cause for the four foundations of wholesome dhammas as follows: A. “For the foundations of truth, since one vows to give to those who ask without deceiving them, gives without violating one’s vows, and rejoices without deceiving them about the gift; B. For the foundation of relinquishment through the relinquishing of the opposite qualities such as stinginess, etc. C. For the foundation of peace through the pacification of greed, hatred, delusion and fear. D. For the foundation of wisdom

¹⁷⁵ Bhikkhu, Bodhi. *The Discourse on the All-Embracing Net of Views: The Brahmajāla Sutta and its Commentaries*. (Kandy: Buddhist Publication Society, 2007), p. 307.

¹⁷⁶ Joanna Cook. *Meditation in Modern Buddhism: Renunciation and Change in Thai Monastic Life*. (Cambridge: Cambridge University Press, 2010), P. 142.

through giving according to desert, at the proper time, in the appropriate manner, and through the pre-eminence of wisdom.”¹⁷⁷

“The perfection of generosity associated with wisdom before, during and after the act is the highest type of giving. Three examples of wise giving are: giving with the clear understanding that according to the *kammic* law of cause and effect, the generous act will bring beneficial results in the future; giving while aware that the gift, the recipient and the giver are all impermanent; and giving with the aim of enhancing one’s efforts to become enlightened. As the giving of a gift takes a certain amount of time, a single act of giving may be accompanied by each of these three types of understanding at a different stage in the process.”¹⁷⁸

For giving, it (*dāna*) is the most important object that it strengthens one’s efforts to attain *Nibbāna*. “Liberation is achieved by eliminating all mental defilements (*kilesa*) which are rooted in the delusion of a controlling and lasting “I”. Once this illusion is eradicated, selfish thoughts can no longer arise. If we aspire for ultimate peace and purity by practicing generosity, we will be developing the *dānapāramī*, the perfection of giving, and building up a store of merit that will bear its fruit with our attainment of enlightenment. As we progress towards that goal, the volition involved in acts of giving will assist us by contributing towards the pliancy of the mind, an essential asset in developing concentration and wisdom, the prime requisites for liberation.”¹⁷⁹

¹⁷⁷ Bhikkhu, Bodhi. *The Discourse on the All-Embracing Net of Views: The Brahmajāla Sutta and its Commentaries*. (Kandy: Buddhist Publication Society, 2007), p. 302.

¹⁷⁸ Bhikkhu Bodhi (ED). *Dāna: The Practice of Giving*. (Kandy: Buddhist Publication Society, 1990), p. 12.

¹⁷⁹ *Ibid.*, p. 12.

4.2 The Defilements of the Perfection of Generosity

“The ten perfections, *pāramīs*, are most important as conditions for the complete eradication of defilements. We should develop every kind of *Kusala* for *paññā* to arise which can eradicate all defilements, stage by stage. *Kusala* is not always a perfection, and, thus, it is necessary to understand correctly when *kusala* is a perfection and when it is not. Since the ten perfections are essential for the eradication of defilements.”¹⁸⁰

“The perfection of generosity is a condition to cross over to the further shore, namely, the eradication of defilements, different from the realm of defilements. It is an extremely long way to reach the further shore, the eradication of defilements; it is not easy to reach it. We should clearly understand what the eradication of defilements means. Therefore, we should know whether at the moment of giving we are hoping for a reward or not. Giving that eliminates *lobha*, attachment, is giving with the aim to eradicate defilements, and that means that we should not expect any kind of reward.”¹⁸¹

¹⁸⁰ Nina Ven. Gorkom (Trans). *The Perfections Leading to Enlightenment*. (London: Zolag, 2007), p. 7.

¹⁸¹ *Ibid.*, P.14.

Chapter Five: Conclusion

From above discussion, we can understand that we do not need to be rich or have a lot of possessions to practice generosity. No matter where we are or what we do, we can begin to develop a generous mind by sharing what we even enjoy mentally, such as fresh air we breathe, the colorful sunsets we enjoy, and the delicious food we eat. The desire to be able to enjoy what we enjoy is the basis of the next step, where we can actually give to others what they need.

Material support is great if we can afford it, but we can also be generous with our time and energy. When we give with joy and with a pure motivation, generosity becomes a powerful force that protects the prosperity and happiness of ourselves and other people.

Bodhisatta complete the perfection of generosity (*dānapāramī*) to the highest degree by happily donating their limbs and their very lives to help other things. They practice generosity and other perfections (*pāramitas*) for the welfare of all beings until they become Enlightened Ones. Out of the ten, generosity or *dāna* is the first perfection which every aspiring bodhisattva has practice to begin his journey to become a fully Enlightened One.

Bibliography

Primary Sources

- Anguttara Nikāya: The Numerical Discourses of the Buddha*. Bhikkhu Bodhi (Trans). Boston: wisdom publications, 2012.
- Dhammapada: The Buddha's Path of wisdom*. Achary Buddharakkhita. Kandy: Buddhist Publication Society, 1985.
- Itivuttaka: The Buddha's Sayings*. John D. Ireland (Trans). Kandy: Buddhist Publication Society, 1997.
- Samyutta Nikāya*. Bhikkhu Bodhi (Trans). Boston: Wisdom Publications, 2000.
- The Jātaka or Stories of the Buddha's former Burhs Vol-6, of the Sutta Piṭaka*. E. B. Cowell (Trans). London: Cambridge University Press, 1907.
- The Jātaka or Stories of the Buddha's former Burhs Vol-3, of the Sutta Piṭaka*. E. B. Cowell (Trans). London: Cambridge University Press, 1907.
- The Jātaka or Stories of the Buddha's former Burhs Vol-4, of the Sutta Piṭaka*. E. B. Cowell (Trans). London: Cambridge University Press, 1907.

Secondary Sources

- Bhikkhu, Bodhi. *The Discourse on the All-Embracing Net of Views: The Brahmajāla Sutta and its Commentaries*. Kandy: Buddhist Publication Society, 2007.
- Bhikkhu Ñānamoli (Trans). *Visuddhimagga: The Path of Purification*. Kandy: Buddhist Publication Society, 2010.
- Bhikkhu Bodhi. *Dāna: The Practice of Giving*. Kandy: Buddhist Publication Society, 1990.
- Banks, Ellisan. *Dāna: Giving and Getting in Pāli Buddhism*. Delhi: Motilal Banarsidass, 2003.
- J. S. Speyer. *The Jatakamala or the Garland of Birth Story Aryasura*. Delhi: Motilal Banasidass Publisher, 1990.
- Janakabhivamsa, Ashin & Prof. Ko Lay (Trans). *Abhidhamma In Daily life: The Principle of Physical and mental Processes*. California: A Gift of Dhamma, 2007.
- Joanna Cook. *Meditation in Modern Buddhism: Renunciation and Change in Thai Monastic Life*. Cambridge: Cambridge University Press, 2010.
- Key Chapple Christopher. *The Bhagavad Gita: Twenty-fifth–Anniversary Edition*, State University of New York Press.
- Venerable Nārada Mahāthera. *The Buddha and His Teachings*. Taiwan: The Buddha

- Educational Foundation, 1998.
- Pasanno, Ajahn. *The Delights of Dāna*. California: Abhayagiri Buddhist Monastery, 2007.
- T. W. Rhys Davids, & Stede William (ed). *Pāli- English Dictionary*. London: The Pāli Text Society, 1952.
- Rathanasara, K. *Art of giving*. Singapore: Sri Lankaramaya Buddhist Temple, 2012.
- Stewart McFarlane in Peter Harvey. *Buddhism*. Continuum, 2001.
- U Nyunt Maung. *A Dictionary of Buddhist Terms*. Yangin: Ministry of Affairs, 1996.
- Ven. Gorkom Nina (Trans). *The Perfections Leading to Enlightenment*. London: Zolag, 2007.

Anger Management Through The Practice of *Mettā Bhāvanā*

By Lê Thị Ngọc Hòa (Thích Nữ An Ngũ)

Prof. Tilak Kariyawasam (Supervisor)

Introduction

Anger, an unwholesome mentality is a negative emotion. It is one of the powerful obstacles for the serene mind in our daily life.¹⁸² When anyone has this state of mind, he is not able to think clearly what is good and what is bad. This was given in the Vietnamese proverbs: "Food loses its taste when the eater is full, a person loses his wisdom when he is angry", or "Anger and haste hinder good counsel."¹⁸³ Indeed, in a society, if there is a quarrel or dispute, anger is the major mental drive for these kinds of dissensions. Therefore, among the ordinary people more disputes, quarrels and fights are eminent in most of the times. Not only that but also if we look at the whole Human history we can read the stories of wars throughout the human history. They fought with each other because of various reasons. The underlying cause of those wars, disputes and quarrels were the anger, which have been explained as one of the major defilements in Buddhism. Therefore, anger can be considered as one of the most dangerous enemies of human beings. Why? Because anger is contagious and so it is destructive in most areas of life. Therefore, the methods of anger management and fully control of it in the mind will be very important subject of human psychology.

If we read the behavior of the Siddhattha Bodhisatta before the enlightenment we can understand the value of anger control.¹⁸⁴ At the period of self-mortification the Bodhisattva mainly tried to control three kinds of thoughts. Those are Thoughts of pleasures (*kāma vitakka*), Thoughts of hatred (*vyāpāda vitakka*) and the Thoughts of harmfulness (*vihimsā*

¹⁸² <https://tuvienquangduc.com.au/tudien/tdphathoc/tdphthienphucVA-s.html>

¹⁸³ <https://www.thivien.net/printpoem.php?UID=ukf3sFjjepVLvmDd3krDPg>

¹⁸⁴ M.I, 19. *Dvedhavitakka Sutta: Two Sorts of Thinking*.

vitakka). Out of these three, thoughts of hatred and the thoughts of harmfulness are emerging because of anger.

And as we know, meditation is the core of Buddhism and it is also considered the methodical effort to train one's mind, to develop the wholesome thoughts and free from defilements such as greed, hatred, and delusion, is one of the threefold training in Buddhism (*sīla*, *samādhi* and *paññā*), then attained *nibbāna*, freed from the *saṃsāra*. Therefore, from the very beginning it formed an essential part of the Buddhist way of life.

According to the *Visuddhimagga*, there are forty kinds of meditation objects, *Mettā Bhāvanā* (Loving-Kindness meditation) is one of the four “divine abodes” (*brahmavihāra*). The other three are compassion, gladness and equanimity.¹⁸⁵ And *Mettā Bhāvanā* is the methodical effort to build up the required concentration base for the development of insight, because with *Mettā*, our mind concentrates rapidly. From this, we can see that *Mettā Bhāvanā* (Loving-Kindness meditation) is something that should be practiced to some degree by everyone in his daily living. And this study of me has two main purposes, that is to study the concept of anger, causes of anger and to study the *Mettā Bhāvanā* to manage the anger which applied in Buddhist scriptures and how this practices have been applied by some Buddhist Masters and Modern Scholars.

¹⁸⁵ Buddhaghosa. *Visuddhimagga: The Path of Purification*. Trans. Nyanamoli. 4th Ed. Kandy:2010, p.291.

The Concept of Anger, its Causes and effects as found in the Buddhist Scriptures

The Concept of Anger

Anger is the one of the most uncomfortable emotions for so many of us. This is a negative emotion that consists of personal and situational factors, and ranges in intensity from frustration to annoyance to rage. So, anger, also known as wrath or rage, is an intense emotional state involving a strong uncomfortable and non-cooperative response to a perceived provocation, hurt or threat.¹⁸⁶

Why this state of mind creates such a powerful emotion in the mind? Because this state of mind originates from one of the three major unwholesome roots of the mind¹⁸⁷. The three unwholesome roots are *lobha* (greed), *dosa* (anger), and *moha* (delusion). Out of these three Anger (*dosa*) is the harmful one and its harmfulness can understand if we see the English renderings are given in the books. Some of those English renderings are: hatred, ill-will, anger, irritation, annoyance, animosity and enmity.

Anger in the form of *Vyāpāda* is referred to as one of the hindrances (*nivarana*), along with sensuality, sloth and torpor, restlessness and remorse, and doubt. *Vyāpāda* is one of the fetters that bind beings to the wheel of existence. *Vyāpāda* (ill-will), *kodha* (anger) and *upanāha* (malice), *issā* (envy) and *macchhariya* are considered as defilements (*upakkilesa*) in a list of sixteen defilements¹⁸⁸.

Anger, rage, fury, wrath, whatever we call it, it also happens to all of us, because we are still human beings, and sometimes we get angry. At that time, our minds get caught on our anger, and we often find ourselves being highly reactive when angry, losing our ability to

¹⁸⁶ <https://en.wikipedia.org/wiki/Anger>.

¹⁸⁷ Bhikkhu Bodhi. Trans. *A Comprehensive Manual of Abhidhamma: The Abhidhammattha-Saṅgaha of Ācariya Anuruddha*. Kandy: Buddhist Publication Society, 1993. p33.

¹⁸⁸ Dr. Padmasiri de Silva, *Anger or Hatred*, The Psychology of Emotions in Buddhist Perspective Sir D. B. Jayatilleke, Colombo, 1976), p.8.

stay calm and mindful. The external expression of anger can be found in facial expressions, body language, physiological responses, and at times public acts of aggression. Facial expressions can range from inward angling of the eyebrows to a full frown.¹⁸⁹ Anger can influence mind and cause depression which leads to losing control of mind and mindfulness. In other words, when there is anger, there is potential of losing skillful mind power and capacity of mindfulness. And when one is angry or hateful one usually cannot control one's mind immediately and causes at least some minimum damage to the opponent by means of verbal action such as abusing or fringing and insulting. One's face can become red, one's hand and body may be shaking or one may kick and break something nearby.

What does Buddhism teach about anger?

In Buddhism, anger is generally described as the ignorant response to an unpleasant feeling. It is seen as aversion with a stronger exaggeration, and is listed as one of the five hindrances. Every kind of action, speech and thought done by one whose mind is deluded by hatred, his bodily behavior, verbal behavior and mental behavior are said to be unwholesome and blameworthy, and it cause painful results and brings both one's own affliction or the affliction of others. Indeed, angry persons wish misfortunes to befall their enemies (*Kodhana-sutta*); monks attack each other with harsh words (*Kosumpiya-sutta*, *Majjhima-nikāya*); and kings fight wars that bring only ill-will and enmity. So, anger is considered as the fire of ignorance, the fire of ignorance destroys the forest of merit.¹⁹⁰

In the teachings of the Buddha, emotions and thoughts that have greed and aversion will be classed as unwholesome (*akusala*). In the *Sutta-piṭaka*, anger (*kodha*) is the same as hatred (*dosa*), one of the three human defilements that are basic motivating factors of human behaviors.¹⁹¹ “*Dosa*” is considered as a noun when it is called hatred or anger and it

¹⁸⁹ <https://www.humblewarriortherapy.com/blog/anger-management-101>

¹⁹⁰ <https://tuvienquangduc.com.au/tudien/tdphathoc/tdphthienphucVA-ta.html>

¹⁹¹ Bhikkhu Bodhi. Trans. *A Comprehensive Manual of Abhidhamma: The Abhidhammattha Saṅgaha of Ācariya Anuruddha*. Kandy: Buddhist Publication Society, 1993.p.31

considered as an adjective when a person is angry with something or someone. "*Dosa*" is also one of the three unwholesome roots of evil (*akusalamūla*), comprises all kinds and degrees of aversions, ill-will, anger, irritation, annoyance, and animosity, and that is main obstacles to attain peace and happiness.¹⁹²

In *Abhidhamma* it is explained that "*dosa*" is an unwholesome mental factor (*akusalacetasika*) that arises along with an unwholesome consciousness (*akusalacitta*). A consciousness rooted in hatred is called in Pāli as (*dosamūlacitta*).¹⁹³ Whenever one gets angry or sad or depressed under any circumstances, consciousness rooted in hatred also will appear. When the consciousness rooted in hatred arises, it is accompanied by resentment, ill-will and mentally painful feeling.¹⁹⁴

The Buddha never allowed anger of any kind or reason to be happened in one's mind. As all kinds of anger, even the subtlest level or briefest duration, have the unwholesome consequences which prohibit attaining the freedom from all sufferings, ultimate achievement of a Buddhist. According to the *Sutta-piṭaka*, individuals who are consumed by anger suffer negative consequences of their own wishes; they have a bad complexion, do not sleep peacefully, do not prosper in life, will have their wealth confiscated, will be stripped of titles, will be deserted by friends, and will go to hell after death¹⁹⁵ (*Kodhana-sutta*, *Aṅguttara-nikāya*). So, purifying ourselves of anger is essential to Buddhist practice.

¹⁹² Ibid.,

¹⁹³ Ibid.,

¹⁹⁴ Piya Tan, "*Vyāpāda*," <http://dharmafarer.org/wordpress/wp-content/uploads/2010/02/32.5-Vyapada-piya.pdf>.5

¹⁹⁵ AN VII.60.

The Cause of Anger

The first and foremost cause of arising anger as explained by the Buddha is repulsive object. According to the Buddha's teachings, the unarisen anger arises and arisen anger increases when there is unwise attention (*Ayonisomanasikāra*) towards sensory objects or repulsive object. In *Aṅguttara-nikāya* the Buddha said that, "Bhikkhu, I do not know of a thing more conducive to the arising of non-arisen anger and the development of arisen anger as an angry object. Unwise reflection of an angry object arouses non-arisen anger and develops arisen anger."¹⁹⁶

If one is being treated unfairly or being assaulted and at that very moment, if he has unwise attention, he might feel angry and react with impulsively with anger and hatred either screaming or attacking the opponent. And the Buddha himself in *Ayonisomanasikārasutta* of *Saṃyutta-nikāya* has clearly said, "Supposed if some people ask you what is the reason unarisen anger arise and arisen anger increases and expands? You should answer thus, A repulsive object."¹⁹⁷ Therefore, to prevent unarisen thought of hatred and to minimize the arisen ill-will from mind, wise attention (*yonisomanasikāra*) is recommended by the Buddha to be cultivated and developed intensely.

Next, craving (*lobha*) is said to be a ground of anger according to the teachings of the Buddha. The Buddha vividly say that craving has the very ground of arising anger that causes conflicts at all levels of society. Indeed, everyone actually wants to live in a perfect and happy life. So they not only for themselves try to accumulate the things and have friends they dear but also for his family, friends and nations as well. After gaining what they desired, they do not want to lose what is dear to them because they are attached to them. But when things go wrong as they do not expected, they become displeased, frustrated and anger.

Besides, envy (*issā*) is also one of the causes of the anger. According to the explanation of the *Abhidhammā*, anger (*dosa*) does not come alone but it arises with other

¹⁹⁶ AN. II.12.

¹⁹⁷ AN. III. 290.6

companions envy (*issā*), miserliness (*macchariya*), and remorse (*kukkucca*) that are all unwholesome mental states (*akusalacetāsika*) that generate unwholesome consequences (*akusalakamma*). They all together arise with two consciousness rooted in hatred (*dosamūlacitta*).¹⁹⁸ The envy (*issā*), miserliness and remorse are associated with anger. Whenever therefore the envy, miserliness and remorse are present in the mind of human being, he is bound to be angry and create conflicts and engages in misconduct in bodily, verbally and mentally.

In addition, miserliness (*macchariya*) and conceit (*māna*) are also one of unwholesome mental states (*akusalacetāsika*)¹⁹⁹ that breed physical ailments and mental suffering and it is considered to be a ground of arising anger in Buddhism.

Chapter III: A Discussion of *Mettā Bhāvanā* (Loving-Kindness Meditation) in Overcoming Anger

As mentioned above, anger is an unwholesome state of mind and there is no righteous anger. It is like a poison to the mind. Thus, the Buddha exhorted his disciples to return love for anger: "Anger never cease through anger. Only through Loving-Kindness does it cease. This is an ancient and ageless law." On another occasion he said, "Conquer the angry man by Loving-Kindness."²⁰⁰

There have the two enemies of *Mettā*, as following: love, lust or *tanha* is called the near enemy and hate or *dosa* is called the far enemy of *Mettā*.²⁰¹ Why love, lust or *tanha* is the near enemy and hate or *dosa* is the far enemy of *Mettā*? Love, lust or *tanha* is the near enemy because these mind states can very easily creep into the heart of *Mettā*. And once any of these have entered the heart, it may suddenly become filled with lust without our

¹⁹⁸ Bhikkhu Bodhi. Trans. *A Comprehensive Manual of Abhidhamma: The Abhidhammattha Saṅgaha of Ācariya Anuruddha*. Kandy: Buddhist Publication Society, 1993.p.83.

¹⁹⁹ Ibid.,

²⁰⁰ Bhikkhu visuddhacara, *Curbing Anger spreading Love*, (Kandy: Buddhist Publication Society, 1997).pp.3-5

²⁰¹ Sayadaw U Indaka. *METTA - The Practice of Loving-Kindness*, As the Foundation for Insight Meditation Practice, 2004. Prin, p.3.

knowledge. Hatred or *dosa*, however, has a much more difficult time entering the heart because we are immediately aware of its presence.

The Buddha expounded about *Mettā Bhāvanā* (Loving-Kindness meditation) as the remedy for the anger because hatred feeling leads to poor relationship with people, it can destroy everything in our life, relationship of interpersonal and harmony of human societies. *Mettā* cultivation over a period of time can melt the hatred or soften the egoistic self. Thus, *Mettā Bhāvanā* (Loving-Kindness meditation) is the basic foundation to live peacefully in our lives and the concept of *Mettā* is appropriate in the context of social engagement for managing anger.

Concerning with the anger, the Buddha uttered²⁰²: “Hatred is, indeed, never appeased by hatred in this world. It is appeased only by Loving-kindness. This is an ancient law”. (Dh. 6)

There are some conditions we should know before we start practicing *Mettā*. According to Buddhagosa, the meditator is advised to pervade loving kindness, not at the first to hostile or antipathetic person, but to a respected person, a dear friend or a neutral person and finally to the hostile person. This strategy has been set up in a way of systematic desensitization for overcoming anger. Why? Because for it is so difficult to concentrate our mind and sent Loving-kindness to person whom we hate, for if one recollects his enemy, anger springs more and more in him. (*Vism.* IX, 292)²⁰³.

According to the *MettāSutta*, when one practices Loving-kindness he is required to universalize the kind of love a mother has towards her one and only child. As *MettāSutta* says:

“Whatever living beings there may be feeble or strong, long (or tall), stout, or medium, short, small, or large, seen or unseen, those dwelling far or near, those who are born and those who are yet to be born may all beings, without exception, be happy-minded.” (*Sn* I,

²⁰² Ksri. Dhammanada,(ed.) “*Dhammapada*”, Malayasia: Sasana Abhwurthi Society, Print. 1988

²⁰³ Buddhaghosa. *Visuddhimagga: The Path of Purification*. Trans. Nyanamoli. 4th Ed. Kandy:

8)

When our mind is full of Loving-kindness, we will act gently and kindly in wholesome manners and will speak gently, kindly, in friendly language openly and privately. We also can practice and express Loving-kindness thorough bodily actions that means helping others, rendering social services, giving something in order to benefits and welfare them. Through speech we also can practice Loving-kindness that means speaking gently and kindly using pleasant and kind words, and encouraging others when they are depressed or sad so that they can feel happy and relax.

Loving-kindness just as a mother would protect her only child even at the risk of her own life, even so, let one cultivate a boundless heart towards all beings. Moreover, according to the Buddha teaching Loving-kindness can be practiced in deed (*mettākāyakamma*), in words (*mettāvacīkamma*), and in thought (*mettāmanokamma*).²⁰⁴ They are understood as three manifestations of Loving-kindness.

And finally, Loving-kindness is practiced through mind that means having sincere wish others to be free from anger, enmity, danger, conflict, stress, difficulties, diseases, suffering and to be peace, healthy, success and happy.

Taking Care of Anger According to Meditation Master Thich Nhat Hanh

According to Master Meditation Thich Nhat Hanh, “he often compares our anger to a small child, crying out to his mother”²⁰⁵. When the child cries, the mother takes him gently in her arms and listens and observes carefully to find out what is wrong. The loving action of holding her child with tenderness already soothes the baby’s suffering. Likewise, we can take our anger in our loving arms, and right away we will feel some relief. We don’t need to reject our anger. It is a part of us that needs our love and deep listening just as a baby does.

²⁰⁴ Ven. Sujiva, *Loving-kindness Meditation*, Kota Tinggi, Print. 1991, p. 43.

²⁰⁵ Thich Nhat Hanh. *Anger : Wisdom for Cooling the Flames*. New York: Riverhead Books, 2001. Print

After the baby has calmed down, the mother can feel if the baby has a fever or needs a change of diaper. When we feel calm and cool, we, too, can look deeply at our anger and see clearly the conditions allowing our anger to rise.

When we feel angry it is best to refrain from saying or doing anything. We may like to withdraw our attention from the person or situation which is watering the seed of anger in us. We should take this time to come back to ourselves. We can practice conscious breathing, mindful breathing and outdoor walking meditation to calm and refresh our mind and body. After we feel calmer and more relaxed we can begin to look deeply at ourselves and at the person and situation causing anger to arise in us.

Often, when we have a difficulty with a particular person, he or she may have a characteristic that reflects a weakness of our own which is difficult to accept. As we grow to love and accept ourselves this will naturally spread to those around us".²⁰⁶ And we are capable of sitting there and listening for one hour without suffering. Compassion is born from happiness and also from understanding. When compassion and understanding are kept alive, we can overcome anger safely. What the other person says will not make we suffer. And at this time, we can really listen deeply with compassion, and the quality of this listening is the fruit of our practice Loving-Kindness meditation (*Mettā Bhāvanā*)”.

²⁰⁶ [Mindfulness in Daily Life — Thich Nhat Hanh Foundation](#)

Effective Anger Management by HH Dalai Lama

The Dalai Lama is one of the 14th Holiest ones of Buddhist Scholar in Buddhism. He was given Noble Peace Prize from the UN in 1989. Therefore, we believe that the present HH Dalai Lama is one of the top anger and conflict resolutions scholars in the modern world. He explains the most effective way to deal with your anger, such as: “Loving-kindness (*Mettā*) is the strongest antidote to anger”.²⁰⁷ Therefore, we believe that the present HH Dalai Lama is one of the top anger and conflict resolutions scholars in the modern world.

The Dalai Lama has some practical advice: “Often we direct our anger at another person, someone who we think has hurt us or offended us in some way. If your anger is not very forceful, you can try to look at a different aspect of the person. Every person, no matter how negative she seems to be, also has positive attributes. If you try to look at that side of her, the anger will immediately be reduced.” This is one way.

You can also try this: “Another thing you can do is to try to find what is good or useful about the anger. Anger is really something awful. On the other hand, you can find many good things in patience, compassion, and love. Once you have that kind of genuine conviction, when anger begins to develop, you will remember its negativity and try to reduce it.”

And finally, this is what to do when the anger is particularly strong: “But when your anger is too forceful, you can try to direct your mind elsewhere, on some other thing. Just close your eyes and concentrate fully on your breathing. Count your breaths up to about twenty or twenty-five. Then the anger will be slightly reduced, slightly cooled down. But really, it is better to express it than to hide it inside. A very negative, hateful feeling may remain there for years. That is worse. Compared to that, it is better to say a few nasty words.”²⁰⁸

²⁰⁷ <https://ideapod.com/dalai-lama-reveals-need-embrace-anger-transform/>

²⁰⁸ <https://ideapod.com/dalai-lama-reveals-need-embrace-anger-transform/>

A Personal Experience of the Power of *Mettā* of Sayadaw U Indaka

There is a story of Sayadaw U Indaka. He wants to tell us about a personal experience of the power of *Mettā*. As a young monk, he performed many duties in relation to his Sayadaw. When he performed these duties, he did them with the respectful attitude of a student who is taking care of his teacher. However, his guru Sayadaw also did not seem to see things in the right way, and for this reason, his guru shouted and barked and only told him how dull-witted and lazy he was. His guru did not accept any accidental mistakes. For a whole year, not a single day passed without his being criticized and shouted at; not a single day passed without his being blamed or reproached.

However, despite these difficulties, he never stopped persevering. No matter how much Sayadaw shouted and scolded him, he decided to bear it. He was not discouraged, and he performed his duties taking care not to make any mistakes. If he had one hour or two hours of free time, he developed *Mettā* for as long as he could. In fact, the more time he spent developing *Mettā*, the easier it became to feel *Mettā* for Sayadaw. Whenever his guru Sayadaw's face appeared in his mind, his guru's face was cheerful with a friendly smile. During this time, the practice of *Mettā* meditation was very rich and full of flavour.

Practising *Mettā* meditation in this way, he began to notice a complete change in his guru Sayadaw's behaviour. His guru no longer shouted or scolded. His guru smiled at him. After this incident, he became Sayadaw's personal attendant. He attributed these changes in his behaviour to the benefits of *Mettā*.

The Importance of *Mettā Bhāvanā*

Mettā Bhāvanā is one of the most important meditation practices in Buddhism and in the modern world. It is in the list of ten perfections recorded as ninth perfection of ten

perfections (*Dasa-pāramīta*)²⁰⁹. Therefore, Loving-Kindness (*Mettā*) is the most effective and remedy for the sickness of anger and ill-will. The Buddha is one of those who always advised to avoid conflict and encouraged to practice Loving-Kindness. *Mettā Bhāvanā* or Loving-Kindness meditation is a particularly effective weapon against hatred and anger. And through the practice of *Mettā*, love and compassion will also blossom when we realize that all of us are fellow-sufferers in *saṃsāra*.

Benefits of *Mettā Bhāvanā* (Meditation on Loving-Kindness)

In *Aṅguttara-nikāya* XI. 16, the Buddha mentioned there are eleven benefits in cultivating the boundless quality of *Mettā Bhāvanā* (Meditation on Loving-kindness):²¹⁰ Which eleven?”

- (1) One sleeps happily.
- (2) One wakes happily.
- (3) One sees no bad dreams.
- (4) One is dear to humans.
- (5) One is dear to non-humans.
- (6) One is protected by devas.
- (7) Fire, poison and weapons cannot harm one.
- (8) One’s mind easily concentrates.
- (9) One’s countenance is serene.
- (10) One dies unconfused, and
- (11) If he penetrates no higher, he goes to the Brahma world.

²⁰⁹ Ten Perfections are: the perfection of giving-*dāna- pāramīta*, the perfection of morality-*sīla-pāramīta*, the perfection of renunciation-*nekkhamma- pāramīta*, the perfection of wisdom-*paññā- pāramīta*, , the perfection of effort-*vīriya- pāramīta*, the perfection of patience-*khantī- pāramīta*, the perfection of truthfulness-*sacca- pāramīta*, the perfection of resolution-*addhiṭṭhāna- pāramīta*, the perfection of loving-kindness-*mettā- pāramīta*, and the perfection of equanimity-*upekkhā- pāramīta*. “the Theravādins, Motilal Banarsidass Publishers (Delhi), 2nd Edition: 228

²¹⁰ AN, XI.16

The list clearly shows that negative emotions can be overcome through *Mettā*. One can sleep and wakes happily means one has no mental stress of sadness, depression, anger, and frustration. *Mettā Bhāvanā* improves one's concentration. The benefit is extended to a happy rebirth in the future.

Conclusion

These days most of the people from different countries, in one way or another, endure sufferings resulting from wide range of conflicts, revenge, hatred, such as: war, act of terror, killing, stabbing, abusing, accusing, problem making and harming each other. And people also realize that immediate cause of conflicts is anger.

Moreover, human values are the starting point and final goal in the philosophy of *Mettā* (Loving-kindness) in Buddhism. Therefore, if the people are educated in the Buddhist way of teaching, i.e., communicating or dealing with each other with loving-kindness and compassion, the anger and problems resulting from conflict between them will be reduced and the world will become to be a more peaceful and beautiful place for all the humankind.

Besides, everyone needs to have a deep awareness of their own values, our responsibilities to the whole society; always know how to overcome obstacles, difficulties and especially anger to cultivation and self-improvement through *Mettā Bhāvanā* (Loving-kindness meditation). Thus, cultivating and educating Buddhist Loving-kindness is ground for human beings to perfect ourselves.

Therefore, in order to preserve and promote the good traditional values about the kindness and compassion, we must constantly learn and take a great deal of effort. For everyone, the creative application of the Buddhist philosophy of *Mettā Bhāvanā* (Loving-kindness meditation) is a great way to improve our personal values, reaching common values of Truthfulness, Goodness, and Beautifulness, which mean achieving the cultural values and standards, gradually forming a sustainable and fully developed society.

Bibliography

Primary Source

- Aṅguttara Nikāya: The Numerical Discourses of the Buddha.* Trans. Bhikkhu Bodhi. Kandy: Buddhist Publication Society, 2012.
- Dīgha Nikāya: The Long Discourses of the Buddha.* Trans. Bhikkhu Thanissaro. Kandy: Buddhist Publication Society, 2012.
- Majjhima Nikāya: The Middle Length Discourses of the Buddha.* Trans. Bhikkhu Ñāṇamoli and Bhikkhu Bodhi. Boston: Wisdom Publications, 1995.
- Sutta-Nipāta.* Andersen, D. and Smith, H. (eds.) Oxford: PTS. 1913.
- Saṃyutta Nikāya: The Connected Discourses of the Buddha.* Trans. Bhikkhu Bodhi. Boston: Wisdom Publications, 1995.
- Windisch, E. (ed.) *Itivuttaka.* London: PTS. 1994
- Buddhaghosa. *Visuddhimagga: The Path of Purification.* Trans. Nyanamoli. 4th Ed. Kandy: 2010
- Ksri. Dhammanada, (ed.) “*Dhammapada*”, Malayasia: Sasana Abhwurdhi Society, 1988.

Secondary Sources

- Bhikkhu Bodhi. Trans. *A Comprehensive Manual of Abhidhamma: The Abhidhammattha Saṅgaha of Ācariya Anuruddha.* Kandy: Buddhist Publication Society, 1993.
- Dr. Padmasiri de Silva, *Anger or Hatred, The Psychology of Emotions in Buddhist Perspective* Sir D. B. Jayatilleke, Colombo, 1976.
- Acharaya Buddhakkhita, *The Philosophy and Practice of Universal Love*, Buddhist Publication Society, Kandy, Print. 1995.
- Bhikkhu Visuddhacara, *Curbing Anger Spreading Love*, Kandy: Buddhist Publication Society, 1997.
- Sayadaw U Indaka. *METTA - The Practice of Loving-Kindness*, As the Foundation for Insight Meditation Practice, 2004.
- Ven. Sujiva, *Loving-Kindness Meditation*, Kota Tinggi, 1991.
- Thich Nhat Hanh. *Anger : Wisdom for Cooling the Flames.* New York: Riverhead Books, 2001.
- Piya Tan, “*Vyāpāda*,” <http://dharmafarer.org/wordpress/wp-content/uploads/2010/02/32.5-Vyapada-piya.pdf>.

Internet Sources

<<https://tuvienquangduc.com.au/tudien/tdphathoc/tdphthienphucVA-s.html>>. Web, 15 March 2022

<https://www.thivien.net/printpoem.php?UID=ukf3sFjjepVLvmDd3krDPg>>. Web, 29 March 2022

<<https://www.accesstoinsight.org/tipitaka/mn/mn.019.than.html>>. Web, 15 March 2022

<<http://www.buddhismtoday.com/english/texts/anguttara/an7-60.html>> Web, 25 March 2022

<<https://www.accesstoinsight.org/tipitaka/an/index.html#an7>> Web, 25 March 2022

<<https://www.humblewarriortherapy.com/blog/anger-management-101>>. Web, 17 March 2022

<<https://www.medicinenet.com/anger/definition.htm>>. Web, 18 March 2022

<<https://ideapod.com/dalai-lama-reveals-need-embrace-anger-transform/>>. Web, 18 March 2022

<[Mindfulness in Daily Life — Thich Nhat Hanh Foundation](#)>. Web, 19 March 2022

**An annotated translation of the Prayoga-mārga and the Darśana-mārga
verses (23-27) from the Sphuṭārthā-abhidharmakośa-vyākhyā of
Yaśomitra.**

By Ani Barua
Assoc. Prof. Mattia Salvini

Chapter 1: Introduction

The Abhidharmakośa-kārikā (Treasury of Abhidharma) is one of the fundamental treatises of the Sarvāstivāda Abhidharma. It was composed by the well-known Indian master, Ācārya Vasubandhu, in the 4th or 5th C.E. It has an auto-commentary, known as Abhidharmakośa-bhāṣya. Both the kārikā (verses) and bhāṣya (commentary) originally exist in Sanskrit, and they have been translated into various languages by different scholars. There is also a sub-commentary in Sanskrit, known as Sphuṭārthā-abhidharmakośa-vyākhyā of Yaśomitra. It provides a further detailed explanation of both the kārikā and bhāṣya. In the kārikā, there are altogether nine chapters. The first eight chapters are from the main text with almost 600 verses. The last chapter called „An examination of the person“ (*Pudgala-viniścaya*) is a later addition. The master of this treatise represents all the crucial points of the Abhidharma teachings from the Sarvāstivāda point of view.

In this paper, I am going to translate the Prayoga-mārga and the Darśana- mārga verses (23-27) based on both kārikā and bhāṣyā from the Sphuṭārthā-abhidharmakośa-vyākhyā of Yaśomitra. These verses comes under the sixth chapter known as „The Path and the Saints“ (*Pudgala-mārga-nirdeśa*). This chapter mainly deals with the fivefold spiritual paths from the point of view of the Sarvāstivāda School, presented in a very systematic and coherent way. It explains how from the beginning an ordinary person transforms himself to become a noble person by following this spiritual path. According to the Sarvāstivādins, this spiritual path takes three incalculable eons in order to attain the final state of liberation.

The first of the fivefold path is called the „Path of requisite“ (*sambhāra-mārga*). It is a preliminary path to accumulate the merits by practicing giving (dāna), morality (śīla), and meditation (bhāvanā). The second path is called the „Path of preparatory effort“ (prayoga-mārga). It has seven sub-stages, divided into two parts namely mokṣabhāgīya (conducive to liberation) and nirvedhabhāgīya (conducive to penetration). In the path of mokṣabhāgīya, one

practices two types of meditation, called tranquility (śamatha) and insight (vipaśyanā). It is said that one who obtains the seed of the mokṣabhāgīya, is destined for the final nirvāṇa. The second path i.e., nirvedhabhāgīya is also known as the „four skillful roots“, which are: warmed up (uṣmagata), heat (mūrdhan), patience (kṣānti), and worldly supreme dharmas (laukika-agra-dharma). Of the four roots, the first one is lower than the second one; and the fourth one is higher than the third one. One who obtains the first two skillful roots may fall back into the evil realm of existence and commit the ānantarya -karmas. However, one never falls back from the last two roots, because one is already free from both actions and their consequences. After the completion of the second path, one achieves the third path which is called the „path of seeing“ (darśana-mārga). This is also known as the direct realization of the Four Noble Truths. This direct realization into the four truths requires a process of 16 moments. In this final moment of bhāvanā-mārga, one obtains the fruit of śrotaāpanna and contemplates on the 16 moments of the four truths until one reaches the „Path of non-trainee“ (aśaikṣa-mārga).

Chapter 2: An Annotated Translation

One obtains the condition of non-arising; this means one obtains the cessation not due to deliberation of those realms of existences, etc. On the other hand, as it is befitting, that which indicates the condition of non-arising, one obtains as it is befitting in respect to either weak patience or strong patience. This is the explanation. By thinking in what way, does one obtains the condition of non-arising of not going to the existence of evil realms in respect to weak patience? With respect to strong patience, one obtains the condition of non-arising of not being born from egg (aṇḍaja) or moisture (saṃsvedaja). With respect to the weak patience, one obtains the condition of non-arising of neither being born without notion nor in the Uttarakuru and the Mahābrahma realms. With respect to strong patience, one obtains the condition of non-arising of not being born as eunuchs and androgynous bodily bases. With respect to strong patience, one obtains the condition of non-arising of not being born in the existence of eighth, ninth, rebirth etc. These defilements can be abandoned through the path of seeing that which is only the condition of non-arising.

Only because of that very lineage, according to the belief of the ācāryā, a person of the Śrāvaka lineage who has penetrated through patience; one has the nature of not being turned back by penetration from patience. This is the intention.

Thus, three and also others, having turned back from the patience of the lineage of the Śrāvaka, would become a Pratyekabuddha. Indeed, they do not go into evil realms of

existence for the sake of others. This is the intention. Because of having the nature of samādhi, which is immovable and sharp, this samādhi is called immovable, due to the devoid of eight defects, and also this samādhi is called sharp, due to having the sharp and shine forth faculty.

On the other hand, for those who are also different from the rhinoceros (khaḍga), according to Ābhidharmikas, the Pratyekabuddha is different from the rhinoceros. The Pratyekabuddha who also practices in a group (vargacārī) merely produced the path conducive to penetration (nirvedhabhāgīya). This is the intention. Due to the determination of the Pratyekabuddha who is similar to rhinoceros, there is nothing to prevent them from changing their family in both heats and summits.

There is a rapid liberation in three existences. One who obtains rapid liberation (kṣipram) in one's lifetime, would produce the path conducive to liberation (mokṣabhāgīya). In the second life, one would produce the path conducive to penetration (nirvedhabhāgīya). Since, in his former life he has obtained the path conducive to liberation, and in that one life alone he also produces the path conducive to penetration and the noble path. This is to be understood. Thus, it is that which begins with the planting of the seed, etc. Thus, planting a seed refers to the arising of the path conducive to liberation, growth of the sprout refers to the origination of the path conducive to penetration, arising of the fruit refers to the noble path. According to this nature of the dharma; it is by the discernment of the dharma that they enter, mature, and liberate. Entering through the path conducive to liberation, maturing through the path conducive to penetration, and liberating through the noble path. The entrancement of that resolution means that which is embraced by the mental resolution.

Moreover, this resolution is a specific kind of intention, just as giving alms is a bodily action, and taking training is a verbal action. Among them, the highest action is the mental action. One projects the path conducive to liberation, due to the power of the longing for liberation and also projects pertaining to the nature of these three actions. The acquisition of the portion of the liberation that follows the portion of the liberation is called the path conducive to liberation for the good. On the other hand, wisdom and despondency are absent as it is befitted. Both do not exist in the kuruṣu. The despondency exists in the evil realm of existence, but wisdom does not exist there. Wisdom exists in the realm of devas but despondency does not exist there. Therefore, this (mokṣabhāgīya) is only projected on the humans of the three continents, not elsewhere.

On the other hand, it is to say about the beginning of the gradual direct realization. Having established one's conduct (śīla), one applied oneself in listening, reflecting and meditation. This begins with the gradual path conducive to penetration. With regard to that consequence, it is the statement of the path conducive to penetration. The patience of the dharma is outflow free. The patience of the dharma also refers to the path conducive to penetration. Then, it is qualified through its outcome (niṣyanda). Thus, whose outcome is knowledge of the dharma that is patience with the knowledge of the dharma. The meaning of the knowledge of the dharma is patience that which has the patience to the knowledge of the dharma. Just like a flower and fruit tree: just a tree that possesses a flower is called a flowering tree; in the same way, a tree that possesses a fruit is called a fruit tree. However, in the kārikā, with regard to the patience of the dharma stated thus: just as, seizing a same particular place, like, datta is Devadatta (given by God).

It has been said thus, nirvāṇa is a state of being perfection (Samyaktvaṁ). What is a state of being perfection? It is that which seized the abandonment of attachment, etc. In that context, the assurance is also called a niyāma. Among the assurance of perfection, niyama is called perfect attainment, it is used before the ghañ suffix for rūpa. Moreover, it has also another alternate (vibhāṣitatvāt) as the term niyama is also called yama which is used as a prefix like sam, upa, ni, vi, su and ap, prat, ya, yas, ya. Entering into that which is obtained, the acquisition of the obtainment leads towards that perfect attainment. It is said that entering into assurance means to escape from the wrong view. That is called patience to the knowledge of the dharma. Just like light, and birth. This means only arising of that lamp only. Just like a lamp of the future is capable of destroying the darkness. A future birth that causes the arising is destroyed. In that way, it is accepted that future patience with the knowledge of the dharma is capable of ceasing the state of an ordinary person. By others, it is not accepted that activity of the abandonment of the defilement.

According to others, through the worldly supreme dharmas, the state of an ordinary person ceases. This is natural. It is not, because these dharmas are also dharmas of the ordinary person. It does not make sense, to say that cessation causes through the worldly supreme dharmas. Indeed, how are these also the dharmas of the ordinary person? Then, how will the dharmas of the ordinary person with regard to the dharmas of an ordinary person cease? Because of that contradiction, it does not make sense. It is due to the contradiction of the state on an ordinary person with the supreme dharmas, that does not make sense. How? As it says, just like, one ascended on the shoulder of his enemy in order to kill him, in that way,

someone would kill an enemy, only by ascending on his shoulders. In the same way, indeed, the supreme dharmas would kill that state of an ordinary person, ascending on the enemy's shoulders of the ordinary person. With regard to both, the state of an ordinary person ceases through the worldly supreme dharmas and patience. 35 How they say. Due to resembling the unhindered path (ānamtarya-mārga) and the path of liberation (vimukti-mārga), the worldly supreme dharmas resemble through the unhindered path, and patience resembles through the path of liberation. Just as, defilement is abandoned through the unhindered path and also through the path of liberation, the state of an ordinary person is abandoned through the worldly supreme dharmas and also abandoned through patience. The possession of the outflow-free is everywhere. By which the knowledge of the dharma is understood as outflow-free. It is said that the knowledge of the dharma with regard to suffering. The usage is shown by the name in the sūtra. With the composite object, there is an object of suffering with respect to both form and formless realms. At first, it is called knowledge of the essence (tattva) of dharma. It means from the beginning; one has the knowledge of the essence (tattva) of dharma with regard to suffering. It is called the subsequent because it has its cause. This is the meaning. That has been followed in this way. Just as, by following the knowledge of the dharma, one understood the truth of suffering, etc., with regard to aspects of suffering, etc., in the same way, the subsequent knowledge is understood by following the suffering of both form and formless realms. 38 This is the explanation. In the same way, with an immediate sequence of arising, the patience of the subsequent knowledge is understood with regard to the rest of the origin in both form and formless realms. This is explained in this way.

According to the opinion of the ārya-dharmagupta and others, for this direct realization has been said without making any distinction. This direct realization of the truths is made up of sixteen thoughts. They are namely direct realization as insight, direct realization as application, direct realization as enterprise and these sixteen thoughts are without any distinction.

The direct realization is seeing thus, seeing itself is a direct realization. In the same way, direct realization of the object and direct realization as an enterprise. The direct realization of seeing is through the outflow-free wisdom (anāsrava prajñā). Monks, that which has been seen by outflow-free wisdom is seen. This is the statement. Wisdom itself is seeing, it is established. Seizing the object is through the associated factors and feelings, etc. The word api also indicates wisdom (prajñā). Since the truths are the object of both thought and

thought-concomitants (citta- caitta). The truth in which activity should be done. Just as, the complete knowledge of suffering, the abandonment of its origin, the realization of its cessation, the cultivation of its path. That is through the disassociated factors, and also ethics, characteristics, etc. The word *api* indicates the associated factors with wisdom. For the activity of that four truths is done by both associated and dissociated with wisdom. With the characteristics, etc.; this word indicates characteristics that which is obtained and seized. For suffering, etc. suffering is being seen through wisdom. As it has been said that suffering from regard to the direct realization or threefold direct realization. How it says. The direct realization with regard to origins, etc., the origin is abandoned, the cessation is realized, the path is cultivated ; and according to order, the abandonment of the origin refers to cutting off the acquisition of the defilement, the realization of the cessation refers to arising of that acquisition, the cultivation of the path refers to the manifestation. Because of having the property of different aspect: each of these suffering, etc. possess a different aspect. It does not make sense that one sees origin, etc. through the aspects of suffering. It is due to the meaning of that different aspects.

The follower of the other school would say: one also can see all the truths through the aspects of non-self. Having done the common characteristic of all the truths in respect to emptiness and non-self, one would not see truths with regard to suffering, etc., and also with regard to suffering, origin, cessation, path. And one sees all the truth through the non-self; thus, one speaks against the *sūtra*. As it is said in the *sūtra* for the noble disciple, this is the explanation. Then, by thinking that there is no contradiction with the *sūtra*, because, from the preparatory period former to the direct realization, a noble disciple paid attention to suffering as suffering, etc. Therefore, it is said that due to seeing only a single direct realization through all the aspects of non-self. one should investigate these associated factors through outflow-free mental thought. For that outflow-free mental thought is not possible in the preparatory state.

Thus, this is the path of cultivation, the noble disciple paid attention to the suffering as suffering, it is explained in that way. Just like, one does not see as one cultivates. It is not the case. Just as, one sees the truths previously; in the same way, he cultivates those truths later. This is called the path of cultivation.

Obtaining mastery with respect to the rest of the truths, without any preparatory effort, one obtains the power to realize the truth of insight with regards to the origin, etc. But one should investigate whether there exists or not while rising up (*vyutthāna*) in the between. There

would be a flow that due to obtaining the mastery in respect to the rest of the truths, and one reaches obstruction in the between, this is the intention. In both cases, the contradiction of many sūtras is investigated. And this contradiction must be heard from the traditional texts. When the single truth is being seen, it states that there is a direct realization as an enterprise with regard to the remaining truths. Since it is said that threefold direct realization is being seen with regard to suffering. The direct realization as an enterprise of the origin, etc. is abandoned, realized, and cultivated. Therefore, there is no flaw to accepting it. Then opponent says that if you admit that this is also a direct realization, the gradual direct realization of the truths in the sūtra is contradicted. Therefore, it is said that only the direct realization as seeing. This is the explanation.

There are three similar Sūtras: they are quoted in the Saṃyuktāgama. How? Anāthapiṇḍada says: monk, is it the case that these four noble truths are gradual direct realization or a single direct realization (ekābhisamaya)? O householder, it is the gradual direct realization of the four noble truths, but not a single direct realization. O householder, he who may say this I, having not realized the noble truth of suffering, will realize the noble truth of origin, this is explained in this way up to leading to the cessation of suffering and will realize the noble truth of every path. Do not say so thus, one may say; for what reason, it is impossible to apply that has not realized the noble truth of suffering, will realize the noble truth of origin, just as before up to this condition is not known. Just like before, this condition. Just as, O householder, he who may say this, I have not established the lower storey (mūlapāda), or peak of a house (kūṭāgāra) or a top of a house hall (kūṭāgāraśālā), will establish the wall (bhitti), having not established the wall, pond, having not established the pond (talaka), will establish the roof (cchadana). Do not say so thus, one may say; for what reason, It is impossible to apply that peak of the house, just as before up to this condition is known. Just as before, having established that lower storey, will establish the wall, up to this only, O householder, this condition is not known. Having not seen the truth of suffering will see the truth of origin. This is the explanation.

Then, another monk says, “is it the case that these four noble truths are gradual direct realization or single direct realization (ekābhisamaya)?” The blessed one says. “O monk these four truths thus: just like, before up to. Just as, a monk, he who may say this, “I having not ascended the first body of a staircase of the four bodies of a staircase”, will ascend the second, having not ascended the second and third, having not ascended the third will ascend the four. Do not say so thus, one may say; for what reason, It is impossible to apply that having not ascended the first body of a staircase of that four bodies of a staircase, second,

will ascend the second body up to this had not ascended the third, will ascend the fourth. Here, this condition is not also known. Having not seen that truth of suffering will see the truth of origin, etc.

Now, Ārya Ānanda says, “Venerable, is it the case that these four noble truths are gradual direct realization or a single direct realization (ekābhisamaya)”?. Just like, up to the previous sūtra. Just as, Ānanda he who may say this I have not ascended the first storey of a staircase of the body of four staircases, will ascend on the top storey of a house. Do not say so thus, one may say with detail. Ānanda he who may say this, “I having not realized the noble truth of suffering, will realize the truth of origin, with detail up to this condition is not known”. These are the three sūtras.

That suffering, etc. then it is stated that he who is free from the perplexity (niṣkāṃkṣa) and doubt (nirvicikitsa) with regard to suffering, he is also free from perplexity and doubt with regard to the Buddha, this is a direct realization from the sūtra. How? The buddha has a factor of being non-trainee and that path which also has a factor of non-trainee. Because the direct realization of suffering from that path is also realized by it; therefore, just like suffering, one is also free from perplexity and doubt with regard to Buddha. desire refers to doubt and there is no other meaning in between. Or longing for certainty refers to a perplexity, confusion, doubt that which are said to their characteristic. This is an implicit statement of not non-functioning (asamudācāra) and not certainly be abandoned. This is not from the sūtra that it is a direct realization. Due to the implicit statement of non-functioning and certainly be abandoned. There is a necessity of abandoning doubt with regard to the Buddha-field when the truth is realized.

Chapter 3: Conclusion

To sum up, in the context of AKB, the sixth chapter provides invaluable information in order to understand the teaching of the spiritual path from the Sarvārtivāda standpoint. It primarily elucidates the entire spiritual process where a practitioner starts practicing from the preliminary path up to the path of non-trainee or the final state of liberation. But here my focus is mainly on the preparatory path and the path of seeing. Practicing each of these paths leads a practitioner to gradually abandon the more core and subtle category of defilements by contemplating on the four noble truths. And when a practitioner can abandon them completely, he achieves the proper insight into the four noble truths.

Bibliography

Primary Sources

- Coghlan, Ian James, trans. *Ornament of Abhidharma: A Commentary on Vasubandhu's Abhidharmakośa*. Somerville, MA: Wisdom Publications, 2019.
- Dhammajoti, Bhikkhu KL. *Sarvāstivāda Abhidharma*, Third Revised Edition. Hong Kong: Centre of Buddhist Studies, The University of Hong Kong, 2007.
- Gold, Jonathan. *Paving the Great Way: Vasubandhu's Unifying Buddhist Philosophy*. New York: Columbia University Press, 2015.
- La Vallée Poussin, Louis de and Leo M. Pruden, trans. *Abhidharmakośabhāṣyam of Vasubandhu*. Berkeley, Calif.: Asian Humanities Press, 1988–1990.
- La Vallée Poussin, Louis de and Gelong Lodrö Sangpo, trans. *Abhidharmakośa-Bhāṣya of Vasubandhu: The Treasury of the Abhidharma and its (Auto) Commentary*. Delhi: Motilal Banarsidass, 2012.
- Lodrö Sangpo, G. (tr.) *Abhidharmakośabhāṣyam of Vasubandhu* (from fr. Louis de La Vallée Poussin), Delhi: Asian Humanities Press, 2012.
- P. Pradhan (ed). *Abhidharmakośa-bhāṣya of Vasubandhu*, Patna, 1967.
- Wogihara, Unari and Th. Stcherbatsky, U(ed): *Abhidharmakośa-vyākhyā of Yaśomitra*. vol. 2, 1931. 22

Secondary Sources

- Buddhist Digital Resource Center. “*Chos mngon pa mdzod kyi bshad pa (Abhidharmakośabhāṣya)*.” May 26, 2020. Salvini, M. *Svayambhūvyākaraṇa: Grammar book*. Thailand, IBC: 2021.
- Korin (Pokorny, Charlie). “*Abhidharmakosa Study: Study Materials*.” Published September 10, 2010.
- Chapel, David Karma, trans. *Jewels from the Treasury: Vasubandhu's Verses on the Treasury of Abhidharma and Its Commentary Youthful Play by the Ninth Karmapa Wangchuk Dorje*. Woodstock, NY: KTD, 2012.

An Analysis of the Buddha’s Teaching Skills and Methods as Depicted in the Suttas and Vinaya

By Ms. Khin Khin Oo

Dr. Krishna Ghosh Della Santina (Supervisor)

1. Introduction

The Buddha was the one who could change people’s lives, societies, and the world to be better and more peaceful. But, why and how could the Buddha teach, help, and change people, society, and the world to become better and more peaceful? What are his teachings? Which of the Buddha’s teaching skills and methods can be applied by one for the good benefit and happiness of oneself and others? These curious questions made this study happen in reality. When the Buddha’s teaching skills and methods are analysed through the study of Suttas and Vinaya, many teaching skills and methods are found. However, in this article, only three main teaching skills and methods of the Buddha: “Teaching by Similes”, “Critical Thinking and Experiential Learning”, “Altruism” will be mainly discussed in detail through the study of some specific suttas and kathā(s) such as *Alagaddūpamasutta*²¹¹, *Kesamuttisutta*²¹², *Mārakathā*²¹³, *Gilānavatthukathā*²¹⁴, *Sedakasutta*²¹⁵, and *Chavālātasutta*²¹⁶ and answered above inquires.

2. Teaching by Similes

One of the most effective teaching methods of the Buddha was teaching by similes. The Buddha compared sensual pleasures with various objects like bones, a piece of flesh, a grass torch, a charcoal-furnace, a dream, borrowed goods, a fruit-bearing tree, a

²¹¹ *Alagaddūpamasutta*, MN.

²¹² *Kesamuttisutta*, Tikanipāta, AN.

²¹³ *Mārakathā*, MV, Vin.

²¹⁴ *Gilānavatthukathā*, MV, Vin.

²¹⁵ *Sedakasutta*, MVS, SN.

²¹⁶ *Chavālātasutta*, Catukkanipātapāli, AN.

slaughterhouse, a stake of a spear and a snake's head.²¹⁷ Using these analogies, the Buddha let his disciples know that sensual pleasures only bring little enjoyment, but bring much suffering, much despair, and many disadvantages.

The Buddha also taught his disciples the wrong and right way of grasping the Dhamma by using the similes of the wrong and right way of grasping the snake²¹⁸. The Buddha said to the Bhikkhus that some foolish men learn the Dhamma. Nevertheless, they do not wisely investigate the meaning of those Dhammas. They learn the Dhamma to criticize others' theories and to win the disputes. They learn the Dhamma to experience benefit, but it does not happen to them for they grasp the Dhamma in the wrong way. Their wrong way of grasping the Dhammas leads to their long-term harm and suffering. Here the Buddha gave the similes of seizing a snake in a wrong way. Just as a man wants a snake, seizes it by its coil or its tail. Then that snake may turn around and bite his hand or arm or some other part of his body. Consequently, the man may die or suffer death-like pain. This is the result of catching the snake the wrong way. Likewise, some foolish men learn the Dhamma, grasp the Dhamma wrong way which leads to their long-term harm and suffering.²¹⁹

Alternatively, some noblemen learn the Dhamma, wisely investigate the meaning of those Dhammas and it is neither to criticize others nor to win the disputes. They learn the Dhamma to experience the good and it does happen to them for they grasp the Dhamma in the right way. Their right grasping of the Dhammas leads to their long-term benefit and happiness. Just as a man wants a snake, seizes it with a forked stick placing it rightly by its neck. Then, even if the snake would wrap with its coils around his hand or arm or one of his other limbs, it will not be able to bite any of his body parts. Thus, the man will not die nor suffer death-like pain. Likewise, some noblemen learn the Dhamma, grasp the Dhamma right

²¹⁷ Some of the detailed explanations of those similes can be found in Kāmādīnavakathā of Potaliyasuttaṃ, MN.

²¹⁸ Some translate it as water-snake or viper or serpent

²¹⁹ Brief sub-translation based on Pāḷi text, Bhikkhu Ñāṇamoli and Bhikkhu Bodhi's translation and Suddhāso Bhikkhu's translation. All the other translations concerned with Alagaddūpamasutta will be sub-translation based on Pāḷi text, Bhikkhu Ñāṇamoli and Bhikkhu Bodhi's translation and Suddhāso Bhikkhu's translation.

way which leads to their long-term benefit and happiness. Through the similes of grasping the snake in the wrong way and the right way, the Buddha taught his disciples that the wrong way of grasping the Dhamma can lead one to long-term harm and suffering and the right way of grasping the Dhamma can lead one to long-term benefit and happiness.

Next, the simile of a raft is also one of the best similes that the Buddha used when it was compared with Dhamma. The Buddha taught his Bhikkhus how the Dhamma is similar to a raft. He explained to his bhikkhus that a raft is to be used for crossing a river, not for clinging. Just as a man who was going on a long journey saw a large river whose near shore was risky and fearful and whose far shore was safe and free from danger. But there was no ship or boat or bridge to go to the far shore. Then, he decided to make a raft with grass, wood, and branches. He collected those materials; built a raft and crossed the far shore of the river safely. Considering the usefulness of the raft, he thought of carrying the raft over his head or shoulder wherever he may go. The Buddha asked his Bhikkhus whether the man was doing right with the raft or not. The Bhikkhus unanimously disapproved the idea. The Bhikkhus also agreed with the Buddha when he explained to them as although the raft was made by the man and considering the usefulness of the raft, it would have been better to have left it on the ground or made it float on the water after crossing the river rather than carrying the raft on his head or shoulder. Likewise, the Buddha said to his Bhikkhus that the Dhamma taught by him is similar to a raft: for crossing over the sea of saṃsara. After crossing over, one should abandon even those Dhammas; not to be said of Adhammas.²²⁰

The similes mentioned above can be found in *Alagaddūpamasutta*²²¹. From this sutta, one can see how the Buddha employed perfect similes and executed them effectively to make his point. The objects used in similes were common which his disciples were familiar. His listeners could distinguish which Dhamma is obstructive; which view is wrong, which view is

²²⁰ Non-Dhammas or against dhammas or evil things.

²²¹ *Alagaddūpamasutta*, MN.

right, which way of grasping the Dhamma is right and which way of grasping the Dhamma is wrong. And finally, in the simile of the raft, Dhamma is compared with the raft, and his disciples were advised not to cling to the Dhamma as well as non-Dhamma; one needs to abandon the raft when the purpose is served.

3. Critical Thinking and Experiential Learning

For critical thinking and experiential learning, *Kesamuttisutta*²²² is one of the best suttas to analyse how did the Buddha inspire his listeners to think critically and learn from their own experiences.

At the time of the Buddha, the Kālāmas of Kesamutta,²²³ like any other time, were visited by many ascetics and brāhmaṇas. Each ascetic and brāhmaṇa was expounding and glorifying his own while disparaging and denouncing theories of others. So, the Kalamas were confused and the doubt; who is saying true and who is saying false arose in them.²²⁴ When the Buddha was at Kesamutta, Kālāmas approached the Buddha and explained their situation. Then, the Buddha understood their dilemma and comforted them by saying that arising of doubt and uncertainty about various theories is reasonable. The Buddha's sympathy for their situation and appreciation of their inquiry made them ready to reflect on the bewildering situation and learn.

Then the Buddha advised Kālāmas, not to rely upon what has been said, not upon acquired by repeated hearing, not upon lineage, not upon hearsay, not upon the authority of scriptures, not upon reasoning, not upon inference, not upon logic, not upon personal preference, not upon another's apparent competence, not upon consideration "This ascetic is our teacher." Kālāmas must know which Dhammas are unwholesome, censurable, condemned by the wise, and which Dhammas lead to long-term harm and suffering. Those

²²² Kesamuttisuttam, Tikanipāta, AN.

²²³ also, Kesaputta.

²²⁴ Bhikkhu Bodhi and Saddhāso Bhikkhu's translations of the Pāli text.

unwholesome, censurable, and condemned Dhammas that lead to harm and suffering should be abandoned. In this case, these statements might be understood by ones who are wise enough. Nevertheless, some people might be still in doubt and for some may not even know well which Dhammas are unwholesome, censurable, and so on. Therefore, the Buddha further asked Kālāmas whether a person is benefitted or harmed when *lobha* or *dosa* or *moha*²²⁵ arises in him or her. Kālāmas' answer was in the favour of harmed. Here too, some people still might be in a thinking state. Therefore, the Buddha explained in detail that a greedy person's mind is overwhelmed by *lobha*, an angry person's mind is overwhelmed by *dosa*, a deluded person's mind is overwhelmed by *moha* can kill, can steal, can commit adultery, can lie, and can encourage others to do the same too. All these violations can lead to long-term harm and suffering for him. Kālāmas reflected and judged them on the basis of their own experiences if they are really true or not. Finally, they all answered in agreement. After the Buddha gave detailed explanations and let Kālāmas reflect, the Buddha asked again whether *lobha*, *dosa*, and *moha* are wholesome or unwholesome, and so on. Kālāmas replied to each and every question with conviction and without any hesitation. Here one can realize that all Kālāmas could reflect and answer with no doubt to the Buddha's questions.

Therefore, the Buddha advised Kālāmas not to rely upon what has been said, ... not upon consideration "This ascetic is our teacher". One should acknowledge which Dhammas are unwholesome, which Dhammas are wholesome²²⁶, etc. then abandon unwholesome Dhammas and live in accordance with the wholesome Dhammas.

If a noble person lives with *alobha*, *adosa*, and *amoha*²²⁷ and spreads all directions of the entire world with *mettā*, *karuṇā*, *muditā* and *upekkhā*,²²⁸ he wins four assurances in this very life. The four assurances show that the reason for a virtuous life does not necessarily

²²⁵ Greed, anger or hatred, delusion

²²⁶ The Buddha explained about *alobha*, *adosa* and *amoha* in the same way of *lobhadosa* and *moha*. The reason why *alobha*, *adosa* and *amoha* lead to long term benefit and happiness is not breaking the precepts.

²²⁷ Non-greed, non-anger and non-delusion

²²⁸ Lovingkindness, compassion, sympathy in other's welfare, and equanimity

depend on belief in kamma and rebirth but on mental well-being acquired through the overcoming of greed, hatred, and delusion. Being convinced with the explanation and the reasonings given by the Buddha, the Kālāmas took refuge under him with pure faith, not driven by blind faith.

To sum up, in the *Kesamuttisutta*, one can see how the Buddha supported Kālāmas for free inquiry, critical thinking, and learning from their own experiences. The Buddha asked questions and gave them time to think, reflect and learn from their own experiences. The Buddha always led his listeners to come up with the right conclusions.

4. Altruism

The listed *kathās* and *suttas*, namely: *Mārakathā*, *Gilānavatthukathā*, *Sedakasutta*, and *Chavālātasutta* are chosen to study the Buddha's teaching skills and methods concerned with altruism.

In *Mārakathā*, one can see how the Buddha inspired his Bhikkhus to go and teach the Dhamma. The Buddha knew that his Bhikkhus are free from all fetters and there are also divine and human beings who are free from them. Therefore, the Buddha asked his Bhikkhus to travel for the benefit and happiness of many with compassion; for the good, benefit, and happiness of human and divine beings and teach the Dhamma and make known the holy life.²²⁹ The Buddha explained to his Bhikkhus that there are living beings, who have less defilement, for not listening to the Dhamma, suffer loss. If they listen to the Dhamma, they will understand the Dhamma. Therefore, out of compassion for the world, the Buddha asked his Bhikkhus to take up the selfless mission of teaching the Dhamma through wandering from place to place. The Buddha also let his disciples know that he will also go to Uruvelā Senānigama and teach the Dhamma. Here, the Buddha gave valid reasons why they should travel and teach the Dhamma to others. And he was also an ideal example before the entire

²²⁹ brahmacariyam

community was encouraged and instigated by his words and action in the great mission of selfless activities. This is one example of how the Buddha taught his Bhikkhus concerned with altruism.

In *Gilānavatthukathā*, the Buddha taught his Bhikkhus to attend to each other and not to hope for anything in return for helping others. This teaching was related to a Bhikkhu who was suffering from dysentery and was lying down in his own urine and excrements. The Buddha saw that Bhikkhu and asked why no one was helping him. Then the Buddha recognized that it was because the sick Bhikkhu did not help other Bhikkhus, so no one was also helping him. However, The Buddha asked Ven. Ānandā to bring some water and they both cleaned that monk and placed him on a bed. Then the Buddha asked all the monks to assemble and asked why that monk was not attended by the Bhikkhus. They also answered that as the sick monk was uncaring towards other Bhikkhus, so no one was attending to him. Then the Buddha said that “You all don’t have mother and father to attend to you. If you don’t attend to each other, who will attend to you? A person who would attend to me should attend to a sick person. If someone is sick, he should be attended to by his preceptor or teacher or co-resident or pupil, or someone who is similar to a preceptor or someone who is similar to a teacher. If a sick person has no preceptor, ... no person who is similar to a teacher, then, the saṃgha should attend to him. If saṃgha doesn’t attend to, it is an offense and wrong-doing.”²³⁰ The Buddha also taught his Bhikkhus that there are two types of sick people: one is hard to attend to and another one is easy to attend to. There are also two types of attendants: one is a disqualified attendant and another one is a qualified attendant.²³¹ There, the Buddha taught his Bhikkhus that a qualified attendant should attend to a sick person with lovingkindness and should not hope for anything in return for his service. Here, the Buddha’s teaching skills and methods with altruism were: finding out the problem,

²³⁰ Just a brief translation of mine from *Gilānavatthukathā*, Vin.

²³¹ Detail explanations of the two types of sick people and two types of attendants can be found in *Gilānavatthukathā*, Vin.

solving the problem with compassion, giving reasons, making small rules,²³² explaining possible difficulties one might face in helping others, and qualities an attendant should have. These are some teaching skills and methods of the Buddha to encourage his Bhikkhus to attend to one another.

In *Sedakasutta*, the Buddha taught his Bhikkhus that when one protects oneself, one protects others and when one protects others, one protects oneself. The Buddha said that protecting oneself through the establishment, development, and repetitive practice of mindfulness can protect others. And protecting others through patience, non-violence, lovingkindness, and rejoicing at the continuous progress of others can protect oneself. Here, the Buddha indirectly explained that one can be an altruist for oneself and others through the foundation of mindfulness, patience, non-violence, lovingkindness, and delight at the continuous progress of others.

Likewise, in *Chavālātasutta*, the Buddha taught his Bhikkhus that there are four types of people in the world; the one who neither practices for his or her own benefit nor for other's benefit, the one who practices for others' benefit but not for his or her own benefit, the one who practices for his or her own benefit but not for others' benefit and the one who practices for his or her own benefit and for others' benefit. The Buddha said that the fourth one is the supreme, foremost and excellent. This was also indirect teaching of the Buddha to try to be the one who performs not only for oneself but for others too.

To sum up, the Buddha taught his Bhikkhus in various ways to participate in altruism for the wellbeing and happiness of oneself and others. Out of compassion the Buddha taught and explained the Dhamma with calmness and clarity. The teaching skills and methods of the Buddha concerned with altruism are coupled with the right understanding, reason, and logic.

5. Conclusion

²³² Āpatti and dukkaṭa.

When all the Buddha's significant teaching skills and methods are reflected back, one can see that the Buddha could employ perfect similes and execute them effectively to make his point. He could always explain well to his listeners to understand his teachings. His thoughts and performances were all out of compassion and for the benefit of others. His sympathy and inspiration could make people lead a holy life and help, protect and do good things for the benefit of others. These were the Buddha's teaching skills. The Buddha's teaching methods were: using the well-known objects in teaching by similes, asking questions, giving time to evaluate oneself, appreciation, supporting free inquiry, providing reasons, explaining detail, and letting all his listeners participate in the learning process can be regarded as the teaching methods of the Buddha. Through these teaching skills and methods, the Buddha could change people's lives, society, and the world to become better and more peaceful.

By realizing the Buddha's teaching skills and methods, one can also apply some of them such as appreciation, supporting critical thinking, participating and encouraging altruism, thinking and performing out of compassion, and being calm in solving problems for the good, benefit, and happiness of oneself and others.

Bibliography

Primary Sources

Ñāṇamoli Bhikkhu, and Bhikkhu Bodhi. *“The Middle Length Discourses of the Buddha, A New*

Translation of Majjhima Nikāya”. Boston: Wisdom Publication, 1995.

Bhikkhu Bodhi. *“The Numerical Discourses of the Buddha, A Translation of the*
Anguttara Nikāya”. Boston: Wisdom Publication, 2012.

Secondary Sources

Bhikkhu Bodhi. “A Look at the Kalama Sutta” *Access to Insight(BCBS Edition)*, 5 June 2010

<http://www.buddhanet.net/e-learning/kalama1_1.htm>

Bloom, Alfred. “Critical Thinking in Buddhism: The Kalama Sutta”. <

<https://bschawaii.org/shindharmanet/critical/>>

Thanissaro Bhikkhu. “In Simple Terms: 108 Dhamma similes”: *Access to Insight (BCBS Edition)*, 2 November 2013

<<https://www.accesstoinsight.org/lib/thai/chah/insimpleterms.html>>

Thanissaro Bhikkhu. “Kalama Sutta: To the Kalamas”: *Access to Insight*, (BCBS Edition), 30,

November, 2013 <[Kalama Sutta: To the Kalamas \(accesstoinsight.org\)](http://www.accesstoinsight.org)>

Thanissaro Bhikkhu. “Kesamutti [aka Kālāmā] Sutta -To the Kālāmas of Kesamutti-”: *Access to*

Insight, 1 July 2010 <[Kesamutti Sutta \(AN 3.66\) \(buddha-vacana.org\)](http://www.buddha-vacana.org)>

Thanissaro Bhikkhu. “Chavalata Sutta: The Firebrand” (AN 4.95): *Access to Insight(BCBS Edition)*, 30 November 2013 <[Chavalata Sutta: The Firebrand \(accesstoinsight.org\)](http://www.accesstoinsight.org)>

Ven. Dr. Zhen Chan. Lecture on Buddhist Way to a Harmonious Society: The Four Sublime States of Mind. International Buddhist College. 11 Jan. 2022.

The Theravāda Perspective of the Buddhist Philosophy and its influence upon the Worldly Beings

By Yee Wai Than

Dr. Bhikkhu Gyanabodhi (Supervisor)

Introduction

Sentient beings are striving to be alive in the cycle of the life called *saṃsāra* because they are stuck in this cycle of the life. There is a saying like it is not sure to live for 100 years but it ensures to face or undertake a hundred of worldly affairs what we cannot avoid properly. Due to the Buddhist point of view, the cycle of the life called *saṃsāra* is known as the place of sufferings and there are no permanent things based on all the phenomena are changing in every single second. If we figure out the buddha's biology, we can properly notice how the buddha realized this world is just temporary and full of sufferings. Basically, I will definitely interpret some of the main basic doctrines in my article which are related with the Theravāda perspective of Buddhist philosophy.

Theravāda perspective of Buddhist philosophy

Most of the Buddha's teachings are intending to realize the nature of the truth due to the liberation of sufferings. If we observe into the deep of the Buddha's teachings, we may see that the Buddha's doctrines are involving in such kinds of fields like Buddhism and social teachings, ethical teaching, political teachings, economic teachings, and the doctrinal teachings based on the liberation of sufferings. If so, all these teachings are focusing on the prosperities of the beings and to cultivate the peaceful world. When we practice as the buddha's guideline, we should first recognize that how much we know, how much we see, and how much we understand on these precious doctrines and practices.²³³ Buddha never forces to anyone to follow under his rituals and concepts. If so, we first need to make research how these buddha's philosophical teaching is reflecting to our life for the sake of escaping from the sufferings. It can be realized as the teachings which can bring the happiness, peaceful world, tranquility, and safe society without being hurt to anyone and in the end, it will lead to the attainment of *nibbāna*. Moreover, it will be effective to have the clear understanding of these doctrines such as the doctrine of the *paticcasamuppāda* as the

²³³ WalpoloRahula, "What the Buddha Taught", New York: Grove Press 841 Broadway, 1974. p.8

main *Theravāda* perspective of Buddhist philosophy, *dukkha* and its cessation, the three characteristics of phenomenal existences, *samsarā* and *nibbana* for the sake of human beings. If we go thorough those doctrines, we are able to be figure out the main concept of the Theravāda perspective of Buddhist philosophy.

The True Nature of Living Beings

Buddha mentioned in a certain speech which can be seen in the conversation with the king Pasenadi based on the speech of aging and death.

“*atthinukho, bhante, jātassaaññatrarajārāmarañā*”²³⁴ti?

“Is there someone who is free from becoming old age and death?”

Buddha replied that no one can be free from old age and death whoever they are rich in properties, gold, silver, many servants, luxuries and such those kinds of abundant wealth. Similarly, the brahmins and the house holders could not avoid these natural phenomena

“*jīrantiverājarathāsucittā, athosarīrampijaramupeti, satañcadhammonajaram have sabbipavedayanti*”²³⁵ti.

The body what we are owned will be perished certainly and there is an example that even the kings’ chariots which are very satisfied to have a ride upon them but it has already out of date to carry on in the future. On the other hand, there are the certain dhammas or doctrines will not be decay and destroyed which is the very good proclamation by the true nature.

The Characteristics of Phenomenal Existence

The three characteristics of phenomena existences (*tilakkhaṇa* in pāli) are

- (1) Anicca “transient”
- (2) Dukkha “suffering”
- (3) Anatta “selflessness”

There are some certain doctrines related with these three characteristics and the concept of impermanent five aggregates “*pañcakkhandha* in pāli” which is shown in the *saṃyuttanikāya*.

“*Rūpaṃkho, bhikkhu, aniccaṃ, tatratechandopahātabbo.*

Vedanāaniccā...saññā...saṅkhāra...viññāṇamaniccaṃ, Tatra

khotechandopahātabbo.”²³⁶

²³⁴ SN 3.3.

²³⁵ SN 3.3.

²³⁶ SN 22.66.

The explanation of *anicca* “impermanent”, *dukkha* “suffering” and *anatta* “selflessness” are also considered in the same way. We can be comprehended in this way like all the five aggregates are subject to suffering and there is no self. The first one called the aggregate of form “*rūpa*” can be related with all the material form which has the ability to have a sense with its physical body. Then, the feeling “*vedanā*” can be recognized into three main portions which are pleasant feeling, painful feeling, and neutral feeling. The perception “*saññā*” is referred to the memory and remembering based on the things. The fourth formations aggregate “*saṅkhārā*” is including all the volitional activities or formations and it can also realize as the conditional formations. The last one namely consciousness “*viññāna*” can support to get the specific awareness of something with the clear realization. If so, we should be comprehended that those five aggregates are situated in the concept of the characteristics of phenomena existence due to the *aniccasuttaṃ* as I mentioned before.

The Doctrine of *Paṭiccasamuppāda*

Here, we can further figure out the concrete idea of the suffering “*dukkha*” according to the life process of human beings in this *samsāra*. In this certain concept, the buddha preached the doctrine of dependent arising called “*paṭiccasamuppāda*” for the sake of comprehending the whole mass of suffering which is happening in the life cycle. In totally, there are twelve links which are relating on each other due to the original concept of causal conditions. So, I want to firstly depict the primary version of the pāli term from the *paṭiccasamuppādasuttaṃ* of the *buddhavagga* as follows;

“*avijjāpaccayā, bhikkhave, saṅkhārā*, With the arising of the ignorance, the formations arise
saṅkhārāpaccayā viññānaṃ, With the arising of the formations, the consciousness arises
viññānapaccayā nāmarūpaṃ, With the arising of the consciousness, the mental and physical
 phenomena arise
nāmarūpapaccayā saḷāyatanāṃ, With the arising of the mental and physical phenomena, the
 six-fold senses bases arise
saḷāyatanapaccayā phasso, With the arising of the six-fold senses bases, the feeling of contact
 arises
phassapaccayā vedanā, With the arising of the feeling of contact, the feeling arises
vedanāpaccayā taṇhā, With the arising of the feeling, the craving arises
taṇhāpaccayā upādānaṃ, With the arising of the craving, the clinging arises
upādānapaccayā bhavo, With the arising of the clinging, the becoming arises

bhavapaccayājāti, With the arising of the becoming, the process of rebirth arises
jātipaccayā, With the arising of the process of rebirth,
Jarāmarāṇaṃsokaparidevadukkhadomanassupāyāsā sambhavanti. The arising of old age,
death, sorrow, lamentation, pain, grief and despair occur.”²³⁷

“*Yopaṭiccasamuppādāṃpassati so dhammaṃpassati, yodhammaṃpassati so paṭiccasamuppādāṃpassati*.”²³⁸

The above verse said that if one who sees the dependent arising, he sees the doctrine. In contrast, if the one who sees the doctrine, he sees the dependent arising in the same way. In short to the point, the doctrine of dependent arising is basically recognized showing the causal conditions of the entities on each other.

“*Itiimasmiṃ sati idaṃhoti, imassupādādaṃuppajjati, itiimasmiṃsatiidaṃnahoti, imassanirodhādaṃnirujjhati*.”²³⁹

“There is something to exist, and that is, with the specific arising of this and that arises.”

“There is nothing to exist, and that is not, with the cessation of this and that ceases.”

The Doctrine of *saṃsāra* and *Nibbāna*

The term *saṃsāra* is basically recognized as the cycle of rebirths or it is similar like the word “transmigration”. If so, the term “*saṃsāra*” is simply known as the cycle of the life which is continuous happening in the countless numbers of the world. The ignorance “*avijjā* in pāli” which supports to crave the things with the concept of the thirst “*taṇhā* in pāli”.

The “*tiṇakaṭṭhasuttavaṇṇaṇā*” where the buddha illustrated the example of the *saṃsāra*. There is a man who is collecting all the grasses, leaves, sticks and etc. After then, he puts in the ground by recognizing that this one is for my mother, and after four inches distance, he puts another one on the ground by recognizing that this is for my grandmother and etc. In this situation, even all the leaves are going to lack but the counting will not be finished. Here, the buddha gave the message to comprehend the suffering of the *saṃsāra* because of the *avijjā* and *taṇhā*. Moreover, we should be perished all the “*saṅkhāra*” and try to escape from them by destroying the craving. The king called “*milinda*” asked the question related with the term “*saṃsāra*” to the Ven. Nāgasena. In the pāli term which is shown as follows;

²³⁷ SN 12.2 Nyantiloka, “The Words of the Buddha”, Sri Lanka, Kandy, Ceylon: Buddhist Publication Society, December 1967. P.20.

²³⁸ MN. 28.

²³⁹ MN. 79.

“*Idha, mahārāja, jātoidhevamarati, idhamatoaññatraupparajati, taṇṇimjātotaṇṇimevamarati, Taṇṇimmatoaññatraupparajati, evaṃkha, mahārāja, saṃsārohoti.*”²⁴⁰

If someone eats the mango and plants it again in another place. After then, the second plant will grow in another place and there will be some mangoes again. In this way, we can see the continuous cycle of the mango plant and it will never end.

Dukkha and its Liberation

There are three types of sufferings which are *dukkhadukkhatā*, *saṅkhāradukkhatā*, and *viparināmadukkhatā*. The first one “*dukkhadukkhatā*” is focused on the comprehending of the suffering related with the bodily suffering and mental suffering. This certain suffering leads to cause such as the suffering of birth and rebirth “*jāti*”, the old age “*jarā*”, the illness “*vyādhī*”, the death “*maraṇa*”. This mentions that it is also suffering when we are apart from our beloved one and on the temporary, we are being with the one who we don’t wish to live together “*appiyeḥisampayogodukkhopiyeḥivippayogodukkha*”. The buddha points out the last one which is referring that if we wish for something to attain it but it doesn’t happen. On the one hand, we get what we don’t wish “*yampicchaṃnalabhatitampidukkhaṃ*”.

When we go through to the second dukkha or suffering called “*viparināma dukkha*” can be depicted as the suffering of change. To be more specific, we should be figure out the similar example of the *lokadhamma* because everything is changing in every single seconds due to the *lokadhamma* and that is why even we feel happy, it will not exist longer and change into the sadness. Basically, there are eight types of *lokadhamma* which are occurring in the life of human beings.

In the last portion of the “*saṅkhāra dukkha*” which can be realized due to the concept of “the five aggregates” which is supported to get the sense of “I” or “sentient being”. That is why, buddha preached that all the five aggregates can be briefly illustrated as the suffering which is shown in pāli as follows;

“*saṅkhittenapañcupādānakkhandhā dukkha*”²⁴¹

²⁴⁰KN. 19.9

²⁴¹ WalpoloRahula, “What the Buddha Taught”, New York: Grove Press 841 Broadway, 1974pp. 16-18.

By exploring all those three types of sufferings, the main reason of entrap in this world is because of the influencing of “*avijjā*” known as the ignorance which can be born the unwholesome dhammas called “*kilesā*”. To be more specific, I want to elaborate the three stages of *kilesā* and how can we escape from that *kilesā*.

Before I present about the three different levels of *kilesā*, I want to point out the brief explanation of *kilesā*. According to the dictionary of *pāli* text society, *kilesā* is meant the affliction or defilement which cause our mind to be harmful which activate to cause the unwholesome actions by cultivating *akusalacittas* such as *lobha* “greed”, *dosa* “aversion”, and *moha* “delusion. That’s why people are suffering due to the cause of *kilesā* “defilements” in the cycle of the life due to the Buddhist point of view.

Degrees of *Kilesā* and its Liberation

If one cultivates those three levels of *kilesā*, the one should be realized to eradicate by practicing three virtues known as *sīla* “morality”, *samādhi* “concentration” and *paññā* “wisdom”. Those three levels of *kilesā* are depicted as follows;²⁴²

(1) *Vīṭikkamakilesā*

This certain type of *kilesā* level can be translated as the transgression against three sorts of *kamma* known as *kāyakamma* “bodily action”, *vacīkamma* “verbal action”, and *manokamma* “mental action” such as killing, stealing and telling lies. If someone is doing the misdeeds or unwholesome actions by breaking down those three *kamma*, the one is easy to commit something wrong deed which is directly meant in the level of *vīṭikkamakilesā* or it can be recognized as the coarse level among the three levels of *kilesā*.

(2) *Pariyuṭṭhānakilesā*

As for this level of *pariyuṭṭhānakilesā*, someone can commit the sins wrongly in one’s own mind without controlling the mind. On the contrary, the mind is full of mentally misdeeds which are leading to cause the things to make the wrong actions. In this certain type of condition, we can be regarded as the second level of *kilesā* called *pariyuṭṭhānakilesā* which is known as the outburst or prepossession and it was the state of medium.

(3) *Anusayakilesā*

²⁴² WalpoloRahula, “What the Buddha Taught”, New York: Grove Press 841 Broadway, 1974 pp. 19-20. Thanh Huynh, “Defilements (Kilesa).” Web July 2017
https://sites.google.com/site/honoluludhammacommunity/defilements-kilesa?fbclid=IwAR2TYM7FJH_t41BFwtm4jx-TF0gaDfmk1aetaG11KXEsdjWrgV8daujhe30> .

This third type of *kilesā* can overwhelm upon both of the above two types of *kilesā* because this is activating both of the *vīṭikkama* and *pariyuṭṭhānakilesā* for the sake of committing with the unrighteous actions bodily, verbally, and mentally. Moreover, this can be recognized as the basic one which is cultivating all the roots of *kilesā* to be born inside of the mind. If so, if we can kill from the root of our heart, we can be well controlled not to occur other levels of *kilesā* in this very first low level.

First of all, the basic level of *kilesā* known as “*vitikkamakilesā*” can be removed due to the cultivating the moral practices called “*sīla*”. If we can establish the practice of moralities on our virtuous actions, it will rid of the first level of *kilesā* without hurting to one’s own and others. Basically, there are basic five precepts to cultivate in our daily life as much as we can. This will be effective to maintain and protect from doing misconducts based on this very first level of *kilesā* physically, verbally and mentally.

In the second level of arising state of *kilesā* from the mind, we have to be cultivated to have a concentrated mind through the practice of meditation called “*samādhi*”. According to the dictionary of pāli text society, *samādhi* is directly meant that one pointedness of the mind or we can also say the practice of meditation. Basically, the level of *pariyuṭṭhānakilesā* is situated in the deep of the mind and commit the misconducts mentally. By practicing the meditation practice, the one can be liberated from the second level of *kilesā*.

If so, the only way to see this *kilesā* is to have a concentrated mind with the specific of wisdom. If there is no wisdom to have a clear sight upon this stage of *kilesā*, this will overwhelm all through our mind to cultivate others levels of *kilesā* in a certain time without knowing ourselves. In this certain kind of wisdom this is especially meant for the practice of insight or spiritual insight which can be distinguish between wholesome and unwholesome deeds in our mind.

Conclusion

Human beings are just superstitious within these illusory life without recognizing the real sufferings of the temporary life. There are Buddhist philosophy of thoughts to realize the nature of the phenomena as they truly are. As we have known that the teachings of the buddhas are just showing the way of the liberation or escaping from the *saṃsāra* for the sake of human beings' welfare. When we say the Buddhist ways of teaching to liberate from *saṃsāra*, there are such precious doctrines which should be basically known as I mentioned before such as the doctrine of *paṭiccasamuppāda*, the characteristics of phenomenal existence, the perspective of *saṃsāra* and the crucial understanding of *nibbāna* or liberation, and the roots of causing sufferings. On the other hand, our buddha's teachings are not only intended to liberate from *saṃsāra* but also how to build a peaceful society while we are alive in a certain period of time. If so, we can also figure out the doctrines which are related with the human society where is free from the *lobha* "greed", *dosa* "anger" and *moha* "delusion" such these kinds of basic *akusalacitta-s* known as sinful mindsets. In contrast, everyone should eliminate those immoral mindsets and cultivate opposite moralities such as *alobha* "absence of greed", *adosa* "absence of anger or loving kindness" and *amoha* "absence of delusion or wisdom" by combining the basic five precepts of practices in our daily life.

Bibliography

Primary Sources

Samyuttanikāya, Bhante Yuttadhammo, “Digital Pāli Reader”,
2011. <https://www.digitalpalireader.online/-dprhtml/index.html>
Majjhimanikāya, Bhante Yuttadhammo, “Digital Pāli Reader”,
2011. <https://www.digitalpalireader.online/-dprhtml/index.html>
Khuddakanikāya, Bhante Yuttadhammo, “Digital Pāli Reader”,
2011. <https://www.digitalpalireader.online/-dprhtml/index.html>

Secondary Sources

Bhante Yuttadhammo, “Digital Pāli Reader.”,
2011 <<https://www.digitalpalireader.online/-dprhtml/index.html>>.
Walpolo Rahula, “What the Buddha Taught”, New York: Grove Press 841 Broadway, 1974.
Bhikkhu Bodhi, “In the Buddha’s Words-An Anthology of Discourses from the Pāli Canon”,
Someville MA 02144 USA: Wisdom Publications, Inc. 199 Elm Street, 2005.
Bhikkhu Nyanamoli and Bhikkhu Bodhi, “The Middle length Discourses of the Buddha:
A New Translation of the Majjima Nikāya”, Sri Lanka, Kandy: Buddhist Publication
Society, 1995.
Nyantiloka, “Fundamentals of Buddhism”, Sri Lanka, Kandy, Buddhist Publication Society:
The Wheel Publication No. 394/396 ISBN 955-24-0120-8, 1994.
Nyantiloka, “The Words of the Buddha”, Sri Lanka, Kandy, Ceylon: Buddhist Publication
Society, December 1967.
Thanh Huynh, “Defilements (Kilesa).” Web, July.2017.
<https://sites.google.com/site/honoluludhammacommunity/defilements-kilesa?fbclid=IwAR2TYM7FJH_t41BFwtm4jx-TF0gaDfmk1aetaG11KXEsdjWrgV8daujhe30>

Master Taixu's Reformation in Modern Chinese Buddhism

By Lim Lee Nee

Supervisor: Dr Mattia Salvini

Introduction

Master Taixu (太虚) (1890 – 1947) was a crucial figure in Modern Buddhism. He was exposed to Buddhism at a very young age and renounced at the age of sixteen. After three years, he had achieved enlightenment while reading the Mahāprajñāpāramitā Sūtra. Since then, he started his career in trying to improve the situations in Buddhism. Coincidentally, it was at the start of the Cultural Revolution in China when Master Taixu had tried to carry out his thoughts to improve Buddhism in China. His ideas were first published by the Chinese Buddhist Association in the early eighties (Sound of the Dharma / Fayin)²⁴³. However, there were mixed feelings and responses from the Buddhist society. Master Taixu's idea was just too 'revolutionized' for them to digest. Nevertheless, his ideas were well received by sanghas who his students or students of his students were. Since then, they are the ones that used Master Taixu's vision and spread them in Taiwan and all over the world.

In his early youth, Master Taixu had befriended many monks and translators who exposed him to the thought of reformation. One of them was Renshan who attempted to involve Master Taixu into taking over Jinshan Monastery. There was no record how deep Master Taixu was in this matter, but from the comments of various conservative monks, he was definitely involved in this 'reformation'²⁴⁴. From then on, he had served and taught at several centres, but his reformation ideas were pushed aside, causing his dreams to no longer become reality. Disappointed by the responses he had received, Master Taixu went into seclusion (闭关) on Putuo Shan (普陀山) for three years to further his study and improve his knowledge. He concentrated on sutras, sastras and Confucian classics together with Western logic, philosophy, psychology and applied science. He composed writings which included education, evolution, reform of sangha and the Human Vehicle (人生) during his three-year-seclusion. These writings have remained as guides to his vision in the future. Master Taixu travelled and had tried to spread his vision regarding

²⁴³印顺《太虚大师年谱》,(台北:正闻出版社,1977年)。北京市:宗教文化出版社,1995。

²⁴⁴Holmes Welch, *The Buddhist Revival in China* (Cambridge: Harvard University Press, 1968).

Buddhism and the modern world to Europe, America, and Southeast Asia. He had even established numerous Buddhist academies to train the future monastic leadership and lay followers to practice and help spread Buddhism. His ideas were mostly accepted by the younger generations²⁴⁵.

Master Taixu left this world in 1947, leaving behind many unfulfilled visions²⁴⁶. He was not only missed; he was also remembered. Remembered by many scholars and followers, that valued his teachings and practiced faithfully according to them. They stayed strong, so Master Taixu's visions lived on. Since then, Buddhists from China and abroad had started adapting his 'reformation' into their practices in Buddhism. Thus, began the spreading of spores of Modern Buddhism throughout the whole world.

There are two motives that led to Master Taixu's reformation. They are 'problems with Buddhism' and 'problems with the modern world'²⁴⁷. Due to the word limitation, this article will not investigate these two problems. This article mainly discusses Master Taixu's reformation in modern Chinese Buddhism.

Reformations

The revolution in China had urged most to take steps in reforming their 'traditional beliefs'. Master Taixu was among those who were bold enough to transform these 'traditional beliefs' to adapt into the Chinese living. His focus was to transform the traditional Buddhism into modern Chinese Buddhism.

Master Taixu established a 'threefold plan', mainly to reduce Mahāyāna Buddhism to link between the East and West, to harmonize the tradition and modernity, and to apply this into the current human condition. This 'threefold plan' comprises of 'reformation of teaching', 'reformation of monastic regulation' and 'reformation of monastic property'²⁴⁸.

Reformation of Teaching

Influenced by World War I, Master Taixu concluded that human knowledge originally came from animal awareness to the perfect awareness of an enlightened

²⁴⁵ Holmes Welch, "Changing Attitudes towards Religion in Modern China." *China in Perspective*. (Wellesley, 1967): 79-97.

²⁴⁶ 太虛《我的佛教革命失敗史》。(台北：太虛大師全書，1956年)。北京市：文(19)，史傳(2)，2005。

²⁴⁷ Kenneth J Tymick, "The Communist Pure Land: The Legacy of Buddhist Reforms in the Early Chinese Revolutionary Period," *Constructing the Past* 15.1-10 (2014): 48-61.

²⁴⁸ Don A Pittman, *Towards a Modern Chinese Buddhism: Taixu's Reforms* (Honolulu: University of Hawaii Press, 2001).

Buddha²⁴⁹. To lead humanity towards the modern era, Master Taixu classified his teaching into four categories - scientific²⁵⁰, philosophical²⁵¹, religious²⁵², and moral²⁵³.

Master Taixu stated that anyone can attain the truth of Buddhism through common knowledge. However, through *sīla* (ethics), *samādhi* (concentration) and *prajñā* (wisdom), Buddhist scholars can gain the ultimate Truth. Even though Master Taixu perceived science as the highest form of theoretical knowledge; he realized that science will be the humans' downfall. Master Taixu mentioned that science needs to digest Buddhism in order to understand the universe as a whole. For example, he linked the teachings of the Śūraṅgama Sūtra with the cosmology and Einstein's theory of relativity. In short, Master Taixu taught that truth of the Dharma in Buddhism is beyond compare. However, as a normal pre-enlightened human being, one still needs science to prove the truth stated in the Dharma.

Master Taixu noticed some modern Western philosophy such as Neo-Kantianism, New Realism, Pragmatism, Creative Evolution and Emergent Evolution are near to the teaching of Buddhism. However, they still have limitation as they still argue the facts from the viewpoint of logical constructs. According to Master Taixu, the truth should be viewed through as 'what is produced by causes' (因緣所成) and 'what is manifested by consciousness' (為思所想).

Religion stated inner spiritual experienced by believers, and this varies from religion to religion. According to Pittman²⁵⁴, Master Taixu criticized that Christianity emphasizes too much on faith and not understanding. On the other hand, Master Taixu also praised Christianity had true compassion and was ready to help others²⁵⁵. He praised Christians for building schools and hospitals. Master mentioned this action as meritorious and should be practiced as ethical teachings in the monasteries.

As for moral, he combined the teachings of Confucianism and Taoism²⁵⁶. This is because Master Taixu viewed that these two teachings are closer to the teaching of

²⁴⁹ Justin R Ritzinger, "Taixu: To Renew Buddhism and Save the Modern World," Web. 23 Apr. 2022
<<http://buddhism.lib.ntu.edu.tw/FULLTEXT/JR-AN/102919.htm>>.

²⁵⁰ Science is on perception and experience besides analysis and synthesis.

²⁵¹ Philosophy is on reasoned thought and inference.

²⁵² Religion is on the existence of a supreme being and to seek truth/enlightenment.

²⁵³ Moral comprises of knowledge and action to seek truth through the discipline of heart and mind.

²⁵⁴ Don A Pittman, "The Modern Buddhist Reformer T'ai-hsu on Christianity," *Buddhist Christian Studies* 13, (1993).

²⁵⁵ Darui Long, "An Interfaith Dialogue between the Chinese Buddhist Leader Taixu and Christians," *Buddhist Christian Studies* 20, (2000).

²⁵⁶ Howard L Boorman, ed. "Taixu" in the Biography Dictionary of Republican China, 1911-1949. (New York: Columbia University Press, 1970).

Buddhism Dharma compared to Christianity. Thus, he combined the teachings of Confucianism, Taoism and Buddhism into what he called Modern Chinese Buddhism.

Master Taixu emphasized on education. The most important transformation is that Master Taixu introduced monastic institutions to provide education to the sangha, especially the younger generation sangha. He also encouraged the sangha to study various Buddhist doctrines from different schools. Besides building and establishing Chinese Buddhist colleges, Master Taixu also sent the sangha to Sri Lanka to further their studies on Buddhism. Lay followers were urged to join in these studies as well. After graduation, the sangha were sent to reform temples or to provide service in monastic education while the lay students were spread out to promote and to practice Buddhism at home. Master Taixu's most successful academy was Minnan where it produced the most Dharma teachers compared to the other institutions. Nevertheless, the academy closed its door in 1939 during the Japanese occupation.

The teaching from Master Taixu was categorized into three periods as:

- during the Hīnayāna prevailed and the Mahāyāna was concealed.
- during Mahāyāna was predominant and the Hīnayāna was secondary; and
- during Mahāyāna prevailed and the Hīnayāna was concealed.

On top of that, three languages formed part of the reformation in teachings as well. They were Pali language, Chinese language and Tibetan language.

Reformation of monastic regulation

Master Taixu realized that most problems were more institutional than fundamental. The solutions did not involve destroying the sangha or the canon, but only required some reorganizing of the monastic regulations²⁵⁷.

The traditional sangha during Buddha's time used to travel and receive donations from devotees. They had no permanent residence. When Buddhism reached China, the Chinese preferred to stay put in a permanent residence, and rather than going from place to place in order to receive donations, they opted to work for their daily needs. Every monastic was viewed as a structural organization comprising of mainly only three tiers:

- Head of monastic is called 'abbot' and oversees everything.
- Ten departments headed by an official each were established to deal with different aspect in the monastery.
- Every sangha member has to work to survive besides practicing Buddhism.

²⁵⁷ Don A Pittman, *Towards a Modern Chinese Buddhism: Taixu's Reforms* (Honolulu: University of Hawaii Press, 2001).

As time goes by, the monasteries were divided into ‘public’ and ‘private’. Public monasteries were directed by eminent monks, and they had the final say in everything. On the other hand, each private monastery was managed by a master and his disciples. For example, if all of them agree, they may sell the monastery. Nevertheless, the abbots in both public and private usually allow their disciples to run the monasteries. With such hectic tasks of running the monastic work and economy, these monks have no opportunity to study Buddhist doctrines.

Seeing this flaw in Chinese Buddhism, Master Taixu had taken steps to reform these procedures²⁵⁸. He upheld the idea that all sangha should work for their living. Every member could vote in the decision making regarding the monastery with the aim that all should live in harmony with each other. Somehow, Master Taixu’s thought was influenced by socialism. He held that one should not only rely on the environment but must focus on correcting own self as well. Here he applied the teachings from the Buddha – the five precepts and the ten virtuous deeds. Thus, he engaged Buddha dharma as part of his teachings and reformation.

Reformation of monastic property

With these reforms, Master Taixu also concentrated on the monastic property. Besides to protect the monastic property, the objective of the reformation of monastic property was to set up education centres to educate the sangha and lay people. He tried to harmonize these three reforms into Buddhism by linking teachings (教), principles (律) and practice (行).

This transformation also included setting up charity organizations to help the poor and to do social work which were organized by the monastery. This step brought the Buddhists closer to a wider community²⁵⁹. The world will see Buddhism for what it truly was. Nevertheless, when Master Taixu’s third reformation was suggested, not many understood or had the knowledge or skill to get involved in the community. Therefore, he faced rejection and resistance from the Buddhists at that time. Both sides had two choices, to either accept existence or expect resistance.

One of the regrets that Master Taixu had was that his suggestion on sangha reform was never fulfilled. He drafted out a blueprint on the reformation of sangha. However, the

²⁵⁸ Justin R Ritzinger, “Taixu: To Renew Buddhism and Save the Modern World,” Web. 23 Apr. 2022
<<http://buddhism.lib.ntu.edu.tw/FULLTEXT/JR-AN/102919.htm>>.

²⁵⁹ R Puligandla & K Puhakka, “Buddhism and Revolution.” *Philosophy East & West* (Hawaii: University of Hawaii Press, 1970).

idea was thrown out as it was viewed as impossible by the sangha group. In 1930, Master Taixu revised his blueprint and published ‘Outline for Establishing the Sangha’²⁶⁰. The program describes in details different phases of the monastic career. Since this program was not fully implemented, this assignment will not go into details regarding this program.

Nevertheless, the lay people followed Master Taixu’s teachings by spreading Buddhism via propagation through publications and lectures. He once mentioned this in East Asian Buddhist Conference that Buddhist doctrines must be spread to the crowds everywhere including the marketplaces, public transportation, in hospitals, factories, soldiers’ barracks, and even in prisons²⁶¹. Such activity still continues to run throughout the world.

Renjian Fojiao (Humanistic Buddhism)

Adapted from part of guideline of qili qiji 契理契机 together with the supreme legacy of the past, Master Taixu has reformed Buddhism and blended in with the Chinese society and the world²⁶². His contributions have not only modernized Chinese Buddhism but also united the world as his followers gather and help those in need.

Master Taixu’s ideas mainly concentrate on human realm. He used ‘rensheng fojiao’ 人生佛教 as his newly reformed Buddhism. Later after his death, ‘rensheng fojiao’ was transformed into ‘renjian fojiao’ 人间佛教 by Master Yinshun²⁶³. However, there is not much difference between these two concepts as the main objective of both is to focus on Buddhism for the Human Realm movement.

‘Renjian fojiao’ highlights one’s genuine practice as the sole purpose, not just theoretic studies. Here, Master Yinshun has fulfilled Master Taixu’s will on linking the value of teachings (教), principles (律) and practice (行).

²⁶⁰ Paul F Callahan, “T’ai Hsu and the New Buddhist Movement”, *Papers on China*, Vol. 6, (March 1952).

²⁶¹ Justin R Ritzinger, “Taixu: To Renew Buddhism and Save the Modern World,” Web. 23 Apr. 2022
<<http://buddhism.lib.ntu.edu.tw/FULLTEXT/JR-AN/102919.htm>>.

²⁶² 洪金莲 《太虚大师佛教现代化之研究》(台北: 法鼓文化事业文化有限公司, 1995)。

²⁶³ Master Yinshun revised Renjian fojiao in his book *Fo Zai Renjian* (佛在人间 Humanistic Buddhism) as ‘From the idea that Buddhas appear in the human world, one human world and one Buddhist way. This is what we called Humanistic Buddhism which is different from either the teaching of God in the human world or the human realm in the Buddhist teaching. It is through the righteous practice in the human world to directly reach the Bodhisattva path. It is such kind of Buddhism that the Bodhisattva practice does not obstruct the righteous practice in the human world.’ This reflects the Buddha’s teaching in Ekottaragama that ‘All Buddha appear in the human world, (it is) not attained as gods (in heavens).’

Conclusion

Master Taixu's reformation to the modern Buddhism has united the world despite what they believed in²⁶⁴. He managed to let the world see the practicality of Buddhism in modern life.

Master Taixu passed on in 1947 and left many unfulfilled visions behind²⁶⁵. He was remembered by many scholars and followers that valued his teachings and practiced faithfully according to them. Since then, Buddhists from China and abroad had started adapting his 'reformation' into their practices in Buddhism. Thus, began the spreading of spores of Modern Buddhism throughout the whole world.

To this day, Master Yinshun (印順) and the other prominent monks and nuns consisted of Master Cheng Yen (證嚴) of Tzu Chi Foundation (慈濟基金會) from East (Hualien), Master Hsing Yun (星雲) of Fo Guang Shan (佛光山) from South (Dashu), Master Wei Chueh (惟覺) of Chung Tai Shan (中台山) from West (Nantou) and Master Sheng Yen (聖嚴) of Dharma Drum Mountain (法鼓山) from North (Jinshan) have turned Master Taixu's dream into a reality.

Due to the word limitation, this article is not able to look into details of each Master Taixu's reformation on modern Chinese Buddhism. Therefore, this article invites further research into this subject.

²⁶⁴ 李明友《太虛及其人間佛教》(杭州:浙江人民出版社,2000年)。

²⁶⁵ 太虛《我的佛教革命失敗史》。(台北:太虛大師全書,1956年)。北京市:文叢(19),史傳(2),2005。

Bibliography

- Boorman, Howard L. ed. *"Taixu" in the Biography Dictionary of Republican China, 1911-1949*. New York: Columbia University Press, 1970.
- Callahan, Paul, F., "T'ai Hsu and the New Buddhist Movement", *Papers on China*, Vol. 6, March 1952.
- Long, Darui. *An Interfaith Dialogue between the Chinese Buddhist Leader Taixu and Christians*. Buddhist Christian Studies 20, 2000.
- Pittman, Don A. *The Modern Buddhist Reformer T'ai-hsu on Christianity*. Buddhist Christian Studies 13, 1993.
- Pittman, Don A. *Towards a Modern Chinese Buddhism: Taixu's Reforms*. Honolulu: University of Hawaii Press, 2001.
- Puligandla R. & Puhakka, K. "Buddhism and Revolution." *Philosophy East & West*. Hawaii: University of Hawaii Press, 1970.
- Ritzinger, Justin R. "Taixu: To Renew Buddhism and Save the Modern World". Web 23 Apr. 2022 <<http://buddhism.lib.ntu.edu.tw/FULLTEXT/JR-AN/102919.htm>>
- Tymick, Kenneth J. "The Communist Pure Land: The Legacy of Buddhist Reforms in the Early Chinese Revolutionary Period." *Constructing the Past* 15.1-10 (2014): 48-61.
- Welch, Holmes. "Changing Attitudes towards Religion in Modern China." *China in Perspective*. Wellesley, 1967: 79-97.
- Welch, Holmes. *The Buddhist Revival in China*. Cambridge: Harvard University Press, 1968.
- 印顺《太虚大师年谱》。台北：正闻出版社，1977。北京市：宗教文化出版社，1995。
- 洪金莲《太虚大师佛教现代化之研究》。台北：法鼓文化事业文化有限公司，1995。
- 太虚《我的佛教革命失败史》。台北：太虚大师全书，1956。北京市：文丛（19），史传（2），2005。
- 李明友《太虚及其人间佛教》。杭州：浙江人民出版社，2000。

The five precepts are the basis for a peaceful society: A personal perspective.

By Lai Meng CHEAH

Supervisor: Dr. Faqing

Contents

1.	A Personal Narrative	1
	1.1 Rational of narrative	
	1.2 Personal narrative	
2.	The Four Noble Truths	3
	2.1 Arising and Cessation of Suffering	
	2.2 The Noble Eightfold Path	
	2.2.1: Path of Insight/Vision (<i>darsana marga</i>)	
	2.2.2: Path of Cultivation/ Transformation (<i>bhavana marga</i>)	
	2.3 Personal Reflection	
3.	The Five Precepts	7
	3.1 Five Precepts as Foundation of Peace	
	3.2 Five Precepts as Five Mindfulness Practices	
4.	Critique of Five Precepts	10
5.	Conclusion	12

Chapter 1: A Personal Reflection

Section 1.1: Rationale for narrative

Auto-ethnography is an approach to research and writing that seeks to describe and systematically analyze (graphy) personal experience (auto) in order to understand cultural experience (ethno).²⁶⁶ This methodology is a balancing act between telling (about auto-ethnography's history, methods, responsibilities and possibilities) with showing (doing the work of auto-ethnography).²⁶⁷ Importantly, a reflexive ethnographer has to establish distance whilst remaining authentic and accountable.²⁶⁸ Excessive focus on self in isolation from others, overemphasis on narration rather than analysis, exclusive reliance on personal memory and data source, negligence of ethical standards regarding others in self-narrative and inappropriate application of the label auto-ethnography should be avoided.²⁶⁹ Ethical concerns should be taken into consideration because "when we write about ourselves we also write about others", and consent should be sought from those implicated.²⁷⁰ I have obtained permission from my family to write about them. My parents are deceased.

Reflections on the *Dhammacakka Sutta* also teaches that Buddhism is based on personal experience and as such it is rational and not speculative. Rational understanding is the keynote of Buddhism and blind beliefs are dethroned because mere beliefs and dogmas cannot emancipate a person. The foundations of Buddhism are the Four Truths that can be verified through personal experience. The first Truth of suffering, which deals with the constituents of self and the different phases of life, is to be analyzed, scrutinized and examined leading to a proper understanding of oneself.²⁷¹

Section 1.2: A personal narrative

I stare at the blank page on my computer. My mind is just as blank as the page. I have absolutely zero idea what to write for this assignment. I am tired and annoyed at the same

²⁶⁶ Carolyn S Ellis and Arthur Bochner "Autoethnography, Personal Narrative, Reflexivity: Researcher as Subject" The Handbook of Qualitative Research 2000 Web: http://works.bepress.com/carolyn_ellis/49/ Accessed 6 October 2019

²⁶⁷ Stacy H Jones Autoethnography: Making the personal political. In Norman K. Denzin & Yvonna S. Lincoln (Eds.), Handbook of qualitative research Thousand Oaks, CA: Sage 2005 p 763-791.

²⁶⁸ Barbara Probst The Eye Regards Itself: Benefits and Challenges of Reflexivity in Qualitative Social Work Research, Social Work Research Vol 39 Issue 1 March 2015 p 37-48. Web: <https://doi.org/10.1093/swr/svu028> Accessed 6 October 2019

²⁶⁹ Heewon Chang Autoethnography as Method. Walnut Creek, CA: Left Coast Press (2008) Print

²⁷⁰ Carolyn S Ellis "Telling secrets, revealing lives: Relational ethics in research with intimate others" Qualitative Inquiry 2007,13(1), p 3-29.

²⁷¹ Ven Narada The Buddha and His Teachings Malaysia: Buddhist Missionary Society 1942 p 96-99 Ch 6 Print

time, looking at the pile of thick heavy books on my table. Why in the world did I register for Buddhism studies?

Suddenly, a voice in my head says “Because you were seeking peace within your heart. And if your heart is not at peace, then you will not find peace in everything else too”. I sit upright in my chair with surprise because it is almost 12 midnight and I am alone in the room.

Where did that thought come from?

My eyes somehow go to this subject “Five precepts the foundation of peace”. That is where I need to research – to look deeper into the roots of my restlessness and find peace within myself.

Chapter 2: The Four Noble Truths

“Of all the paths the Eightfold Path is the best; of all truths the Four Noble Truths are the best; of all things passion-lessness is the best: of men the Seeing One (the Buddha) is the best.”

(Dhammapada v273)

The four noble truths are the most basic expression of the Buddha's teaching. As Ven. Sariputta said, they encompass the entire teaching, just as the footprint of an elephant can encompass the footprints of all other footed beings on earth.²⁷²

Section 2.1: Arising and Cessation of Suffering

In his first sermon, Buddha expounds to us the Four Noble Truths. Each of these truths has three aspects and altogether there are twelve insights. With ongoing vigilance, we use these Four Noble Truths and apply them to ordinary things in our lives; to our attachments and obsessions of the mind and investigate deeper in order to have the insights.²⁷³

The Fourth Noble Truth of the Noble Eightfold Path is a paradox. It is a conditioned thing that is said to help you to the unconditioned. Awakening, your true nature is already always present; but we are not awake to this reality. Our true nature is obscured by our grasping and attempts to control the ceaseless flow of phenomena and process. The path is a process to

²⁷² Philip Moffitt *Dancing with Life: Buddhist Insights for Finding Meaning and Joy in the Face of Suffering* (Kindle ed.) Rodale 2008 Print

²⁷³ Ven Ajahn Sumedho *The Four Noble Truths* Buddha Dharma Education Association Inc Buddhanet 2002 p 13-26 Web: http://www.buddhanet.net/pdf_file/4nobltru.pdf. Accessed 15 October 2019

help you move beyond the conditioned responses that obscure your true nature. The Path is about unlearning rather than learning. We learn so we can unlearn and uncover.²⁷⁴

Section 2.2: The Noble Eightfold Path

"One is the quest for worldly gain, quite another is the path to Nibbana."

(Dhammapada v.75)

The Noble Eightfold Path comprises two lesser 'Paths', in two successive stages - the first is the Path of Insight/Vision (*darsana-marga*), the second is the Path of Cultivation/Transformation (*bhavana-marga*).²⁷⁵

2.2.1: Path of Insight/Vision (*darsana marga*)

The Path of Vision corresponds only to the first step (*anga*) - Perfect Vision. An understanding of the four noble truths is developed and is equivalent to the first stage of the bodhisattva. The *klesas* - defilements which are the cause of all misery and affliction - start to be eliminated and the *alaya-vijnana* to be clarified.²⁷⁶

2.2.2: Path of Cultivation/ Transformation (*bhavana marga*)

The Path of Transformation corresponds to the seven remaining 'steps'- Perfect Intention, Perfect Speech, Perfect Action, Perfect Livelihood, Perfect Effort, Perfect Mindfulness, and Perfect Meditation/Concentration.

The significance of this division is that Perfect Vision represents the phase of initial spiritual insight and experience, whereas the rest of the Eightfold Path represents the transformation of one's whole being in all its aspects. The main element in the path to liberation is the *satipaṭṭhāna* or "application of the attention" and this is the hard part of the path.²⁷⁷ Constant practice is essential and quick results should not be expected. Equipped with constant mindfulness, effort and wisdom, one strives to abandon the five hindrances (sensory desire, ill-will, sloth/torpor, restlessness/worry and doubt) that obstruct spiritual progress.²⁷⁸

²⁷⁴ Buddhism from BuddhaNet - University of Missouri-St. Louis. Web: [http://www.umsl.edu/~naumannj/Geography 1001 articles/ch 7 language & religion in culture/Buddhism from BuddhaNet.doc](http://www.umsl.edu/~naumannj/Geography%201001/articles/ch%207%20language%20&%20religion%20in%20culture/Buddhism%20from%20BuddhaNet.doc). Accessed 15 Aug 2019

²⁷⁵ Sangharakshita The Buddha's Noble Eightfold Path Windhorse Pub, 2007 (Rev) Web: https://www.sangharakshita.org/_books/Noble_Eightfold_Path.pdf Accessed 30 Sept 2019

²⁷⁶ The liberation path Dhamma dana.org Web: <https://en.dhammadana.org/dhamma/practice/liberation.htm> Accessed 3 Sept 2019

²⁷⁷ Bhikkhu Bodhi One Thing Only Dhammatalks Nov 2013 Web:<https://www.dhammatalks.org/Archive/Writings/CrossIndexed/Published/Meditations7/131103OneThingOnly.pdf> Accessed 25 Sept 2019

²⁷⁸ Narada. p 700-701 Print

The Noble Eightfold path is divided into three ways of practice: 1. Morality 2. Mental development 3. Wisdom. Morality forms the foundation of further progress on the path. The way of practice of good conduct includes three parts of the path – Right speech, Right action, Right livelihood. If we neglect to create this foundation of good conduct, we will not succeed in following the other steps of the path.²⁷⁹

Progress on the Buddha's path of awakening is possible only when there is harmony between the inner and outer life. If we allow our actions and speech to be influenced by toxic mental states, we will find ourselves strengthening the very same habits we are seeking to abandon during meditation. Keeping precepts helps to maintain a safe and stable environment that is conducive to Dhamma practice for further progress on the path.²⁸⁰

Section 2.3: Personal Reflection

I realize I have to discipline myself and focus on my meditation practice if I truly wish to move forward. However, I don't particularly enjoy meditation and I am not ready for daily practice yet. Now I understand that I need to follow Ajahn Jayasaro's advice - to maintain the five precepts to stabilize myself first.

Before that, I need to look into my restlessness which is hindering my spiritual progress. Insecure attachment with my mother caused the many forms of emotional distress and personality disturbance that keeps arising in my consciousness even when I am middle aged and my parents deceased.²⁸¹ My logical mind knows that it is ridiculous to think about tragedies of childhood but the heart still holds the pain.²⁸² I need to go deeper to learn, uncover and relearn what is hindering me (Appendix 1).

I had a strong inclination to write a letter to my parents but this seems futile and certainly they truly deserve to rest in peace. I decided to use the MARI method on myself (Appendix 2) and draw a mandala while thinking deeply about my relationship with my parents (Appendix 3). The process of going into my attachment issues was filled with raw emotion (Appendix 4). But finally, I can continue with a clear mind to look at the five precepts.

²⁷⁹ Dr Peter Della Santina The Tree of Enlightenment: An Introduction to the Major Traditions of Buddhism Chico Dharma Study Foundation Buddha Dharma Education Association Inc., 1997 p 64-67 Web: www.buddhanet.net

²⁸⁰ Ajahn Jayasaro Without and Within Questions and Answers on the Teachings of Theravada Buddhadasa Indapanno Archives, 2013 p 209. Print.

²⁸¹ John Bowlby The making and breaking of emotional bonds British Journal of Psychiatry 1973 p 151

²⁸² Sumedho. p 44

Chapter 3: The Five Precepts

(Appendix 5)

“Faint is the fragrance of tagara and sandal, but excellent is the fragrance of the virtuous, wafting even amongst the gods.”

(Dhammapada v.56)

In the Pāli Canon, the five precepts are described as means to avoid harm to oneself and others;²⁸³ and as gifts toward oneself and others.²⁸⁴ The five precepts are the basic moral code in Buddhism which consist of determination to refrain from:²⁸⁵

1. Taking life - Do not kill or let others kill. Find whatever means possible to protect life. Do not live with a vocation that is harmful to humans and nature.
2. Stealing and cheating - Do not steal or possess anything that should belong to others. Respect the property of others, but prevent others from enriching themselves from human suffering and the suffering of other species on earth.
3. Sexual misconduct - Sexual expression should not take place without love and commitment. Be fully aware of the suffering you may cause others as a result of your misconduct. To preserve the happiness of yourself and others, respect the rights and commitments of others.
4. False speech (lying, slander, gossip) - Do not say untruthful things nor spread news that you do not know to be certain. Do not criticize or condemn things that you are unsure of. Do not utter words that can cause division and hatred or create discord and cause the family or community to break. All efforts should be made to reconcile and resolve conflicts.
5. Alcohol and intoxicants (drugs) - Do not use alcohol and other intoxicants. Be aware that your fine body has been transmitted to you by several previous generations and your parents. Destroying your body with alcohol and other intoxicants is to betray your ancestors and your parents and also to betray the future generations.

²⁸³ Matthew MacKenzie "Buddhism and the Virtues", in Snow, Nancy E. (ed.), The Oxford Handbook of Virtue, 1, Oxford University Press, Dec 2017

²⁸⁴ Peter Harvey An Introduction to Buddhist Ethics: Foundations, Values and Issues (PDF) Cambridge University Press 2000 Web: <http://elibrary.ibc.ac.th/files/public/Peter%20Harvey%20-%20An%20Introduction%20to%20Buddhist%20Ethics~%20Foundations%2C%20Values%20and%20Issues.pdf> Accessed 1 October 2019

²⁸⁵ Thich Nhat Hanh Dharma Talk: Five wonderful precepts The Mindfulness Bell Mar 7 2016 Web: <https://www.mindfulnessbell.org/archive/2016/03/dharma-talk-five-wonderful-precepts-2> Accessed 2 October 2019

Section 3.1: Five precepts – Foundation for peace

“Calm is his thought, calm his speech, and calm his deed, who truly knowing, is wholly freed, perfectly tranquil and wise.”
(Dhammapada v.96)

The underlying problem with the human condition is we usually know the moral differences between right and wrong but we compromise our values to satisfy our greed, ego and selfish desires. The Precepts are important because by practicing these wholesome rules, we shape our minds to see and do everything in a wholesome and positive way. When we focus on daily practicing of the “positive” and eliminating the “negative”, we are removing unwanted forces of anger, hate, selfish desire, resentment and revenge; thereby leading us to peace and happiness.²⁸⁶

By abstaining from killing, all beings will feel safe around us and peace in the world enhanced. By abstaining from stealing, all beings can be secure around us, thus harmony and generosity in society will grow. By abstaining from sexual misconduct, all beings will be able to relate to us with trust and honesty, enabling mutual respect amongst people. By abstaining from intoxicating drinks and drugs, our mindfulness and self-awareness will develop, leading to a clearer mind and more considerate actions. As we progress with these precepts, we will discover that these are universal ethics that apply to all human beings regardless of race or religion.²⁸⁷

Section 3.2: Five precepts – Five practices of mindfulness

“The cankers cease for those mindful and clearly comprehending ones who always earnestly practice mindfulness of the body; who do not resort to what should not be done, and steadfastly pursue what should be done.”
Dhammapada v.293

One way to establish virtue and integrity is to formally repeat and undertake The Five Precepts. As you recite each precept, feel the intention in your heart. Sense the strength and well-being it can offer you and the compassion it holds for all beings in the world. Pick and

²⁸⁶ The Five Precepts: Buddhism for Happiness June 30 2018 Web:
<https://www.buddhismforhappiness.com/articles-archive/2018/6/30/the-five-precepts> Accessed 3 October 2019

²⁸⁷ Ven Faxun One Life Five Precepts : Buddhist Ethics for Modern Living Dharma In Action 2011 p 83-85
Web: ethics.buddhist.sg Accessed 3 October 2019

refine one of the five precepts as a way to cultivate and strengthen virtue and mindfulness. Work with that precept meticulously for one week. Then examine the results and choose another precept for a subsequent week.²⁸⁸

As we practice daily upholding of the five precepts, we might make mistakes. Be patient, reflect on our transgression, forgive ourselves and make a determined decision not to repeat the action. Over time, ethics and virtue will become an intrinsic part of us, and we will be able to live at peace and ease.²⁸⁹ A conscious commitment to virtue and non-harming is the foundation for living a harmonious and compassionate life. At first, following a moral code can be seen as a protection for yourself and others. With further practice and reflection, you can see how each basic area of truthfulness and integrity can be developed into a meditation itself, bringing you awakening and sowing seeds of inner freedom.²⁹⁰

Thus, if I cannot earnestly practice this five mindfulness daily, finding peace within myself will be difficult and I will be impeding my own progress on the path.

Chapter 4: Critique of Five Precepts as Foundation of Peace

Buddhism is generally seen as among the religious traditions least associated with violence²⁹¹, but in the history of Buddhism there have been acts of violence directed, fomented or inspired by Buddhists²⁹² dating back to where sects have argued and fought over doctrine and methods.²⁹³ Crabtree²⁹⁴ said that in Buddhist pre-dominant countries such as Sri Lanka, Burma, Thailand and Laos, there is a pro-Buddhist bias in their governance leading to

²⁸⁸ Jack Kornfield Undertaking the five precepts : Non harming as a gift to the world in A Path With Heart: A Guide Through The Perils and promises Of Spiritual Life Bantam 1993. Print Web: <https://jackkornfield.com/undertaking-the-five-precepts-nonharming-as-a-gift-to-the-world/> Accessed 5 October 2019

²⁸⁹ Faxun p 83-85

²⁹⁰ Kornfield

²⁹¹ Anuradha Sharma & Vishal Arora "Nirvanaless: Asian Buddhism's growing fundamentalist streak" The Washington Post 1 May 2014 Web: https://www.washingtonpost.com/national/religion/nirvanaless-asian-buddhisms-growing-fundamentalist-streak/2014/05/01/9af7413c-d161-11e3-a714-be7e7f142085_story.html Accessed 14 October 2019.

²⁹² Michael Jerryson & Mark Juergensmeyer Buddhist Warfare Oxford University Press 2010 p 3 Print

²⁹³ Vexen Crabtree Criticism of Buddhism: Its History, Doctrine and Common Practices Buddhism's Part in War and Strife in Buddhist Extremism The Human Truth Foundation 2018 Ch 6.1 Web: http://www.humanreligions.info/buddhism_criticism.html#World_History Accessed 14 October 2019

²⁹⁴ Moojan Momen The Phenomenon of Religion: A Thematic Approach One World Oxford 1999. Chapter 13 "Religion and Ethics" p 346. Print.

prejudice, social intolerance and inequality²⁹⁵ [30]; and Buddhist inspired violence has prevailed over Buddhist inspired peace.²⁹⁶

Eller asserts that religion is not inherently violent, stressing that "violence is neither essential to nor exclusive to religion" and "virtually every form of religious violence has its nonreligious corollary".²⁹⁷ Moreover, he argues that religion "may be more a marker of the [conflicting] groups than an actual point of contention between them".²⁹⁸ Teehan integrates the two opposing sides of this debate by describing the traditional response in defense of religion as "draw(ing) a distinction between the religion and what is done in the name of that religion or its faithful." He argues that "this approach to religious violence may be understandable but it is ultimately untenable and prevents us from gaining any useful insight into either religion or religious violence." Teehan asserts, "religious morality and religious violence both spring from the same source, and this is the *evolutionary psychology* underlying religious ethics."²⁹⁹

Wallace and Shapiro provide clear linkage of the human mind together with its "afflictions" as the most probable cause of all tension and violence; stating that "cognitive deficit where one is prone to projecting one's fears or expectations on the object (cognitive hyperactivity), resulting in a misidentification of the object (cognitive dysfunction). In similar ways, people may mistake the emotions, attitudes, and intentions of other people because of a failure of clear attention, compounded by unconscious projections of their own hopes and fears".³⁰⁰

As the Dalai Lama in his speech at the Noble Peace Prize (1989) said "...true happiness comes from a sense of inner peace and contentment, which in turn must be achieved through the cultivation of altruism, of love and compassion and elimination of

²⁹⁵ IHEU International Humanist and Ethical Union Freedom of Thought 2012. Web: iheu.org/...Freedom of Thought 2012.pdf Accessed 15 October 2019

²⁹⁶ Thorkel Brekke Fundamentalism : Prophecy and Protest in the Age of Globalization University of Oslo Cambridge University Press UK 2011 p 10. Human Rights Watch World Report : Covering the events of 2017 2018 p 7 Web: <https://www.hrw.org/world-report/2018> Accessed 16 October 2019

²⁹⁷ Jack David Eller Cruel Creeds, Virtuous Violence: Religious Violence Across Culture and History Prometheus Books. 2010. Print.

²⁹⁸ Jack David Eller Introducing Anthropology of Religion Routledge 2007. Print.

²⁹⁹ John Teehan In the Name of God: The Evolutionary Origins of Religious Ethics and Violence. John Wiley and Sons. 2010 p 145–14 p 10. Print.

³⁰⁰ B Alan Wallace & Shauna L. Shapiro Mental balance and well-being: Building bridges between Buddhism and Western psychology American Psychologist, 61(7), 2006 p 690-701 Web: <https://pdfs.semanticscholar.org/4e33/74c01a059f7ce02d81c5f96a3ef50b97a42b.pdf> Accessed 17 October 2019

ignorance, selfishness and greed..... all religions pursue the same goals, that of cultivating human goodness and bringing happiness to all human beings”.³⁰¹

Chapter 5: Conclusion

“Let go of the past, let go of the future, let go of the present, and cross over to the farther shore of existence. With mind wholly liberated, you shall come no more to birth and death.”

(Dhammapada v.348)

Thich Nhat Hanh states that when someone asks, "Do you care?" Do you care about me? Do you care about life? Do you care about the Earth?"; the best way to answer is to practice the Five Precepts. This is to teach with your actions and not just with words. If you continue to practice the precepts, looking deeply in order to have deeper insight concerning reality, your peace and liberation will increase. The way you practice the precepts reveals the depth of your peace and the depth of your insight.³⁰²

We all contribute directly or indirectly with action or inaction to violence as part of the human race. With realization of this truth, each and every one of us needs to face the other with a more inclusive and understanding attitude.³⁰³ Change and peace has to begin with me. Amitufo.

³⁰¹ The 14th Dalai Lama acceptance speech Noble Peace Prize Oslo 1989 Web: <https://www.nobelprize.org/prizes/peace/1989/lama/26133-the-14th-dalai-lama-acceptance-speech-1989/> Accessed 17 October 2019

³⁰² Thich Nhat Hanh Excerpt from: For A Future To Be Possible - Commentaries on the Five Wonderful Precepts BuddhaSasana Parallax Press 1993 Web: <https://www.saigon.com/anson/ebud/ebdha008.htm> Accessed 19 October 2019

³⁰³ Theresa Der-lan Yeh The Way to Peace: A Buddhist Perspective International Journal of Peace Studies 2006 p 106 Web: https://www.gmu.edu/programs/icar/ijps/vol11_1/11n1Yeh.pdf Accessed 19 October 2019

Bibliography

1. Bodhi *One Thing Only* Dhammatalks Nov 2013 Web:
<https://www.dhammatalks.org/Archive/Writings/CrossIndexed/Published/Meditations7/131103OneThingOnly.pdf> Accessed 25 Sept 2019
2. Bowlby, J. *The making and breaking of emotional bonds* British Journal of Psychiatry 1973 p 151
3. Brekke, T. *Fundamentalism : Prophecy and Protest in the Age of Globalization* University of Oslo Cambridge University Press UK 2011 p 10
4. *Buddhism from BuddhaNet* - University of Missouri–St. Louis. Web:
[http://www.umsi.edu/~naumannj/Geography 1001 articles/](http://www.umsi.edu/~naumannj/Geography%20101%20articles/) Ch 7 language & religion in culture/Buddhism from BuddhaNet.doc. Accessed 15 Aug 2019
5. Chang, H *Autoethnography as Method*. Walnut Creek, CA: Left Coast Press (2008) Print
6. Crabtree, V. *Criticism of Buddhism: Its History, Doctrine and Common Practices* *Buddhism's Part in War and Strife in Buddhist Extremism* The Human Truth Foundation 2018 Ch 6.1 Web:
[http://www.humanreligions.info/buddhism_criticism.html#World History](http://www.humanreligions.info/buddhism_criticism.html#World_History) Accessed 14 October 2019
7. Eller, JD. *Introducing Anthropology of Religion* Routledge 2007. Print.
8. Eller, JD. *Cruel Creeds, Virtuous Violence: Religious Violence Across Culture and History* Prometheus Books. 2010. Print.
9. Ellis, C. & Arthur Bochner. "Autoethnography, Personal Narrative, Reflexivity: Researcher as Subject" *The Handbook of Qualitative Research* 2000 Web:
http://works.bepress.com/carolyn_ellis/49/ Accessed 6 October 2018
10. Ellis, C. "Telling secrets, revealing lives: Relational ethics in research with intimate others" *Qualitative Inquiry* 2007. 13(1), p 3-29.
11. Faxun *One Life Five Precepts : Buddhist Ethics for Modern Living* Dharma In Action 2011 p 83-85 Web: <https://ethics.buddhist.sg> Accessed 3 October 2019
12. Hanh, TN Excerpt from: *For A Future To Be Possible - Commentaries on the Five Wonderful Precepts* BuddhaSasana Parallax Press 1993 Web:
<https://www.saigon.com/anson/ebud/ebdha008.htm> Accessed 19 October 2019
13. Hanh, TN. *Dharma Talk: Five wonderful precepts* The Mindfulness Bell Mar 7 2016 Web: <https://www.mindfulnessbell.org/archive/2016/03/dharma-talk-five-wonderful-precepts-2> Accessed 2 October 2019

14. Harvey, P. *An Introduction to Buddhist Ethics and Foundations* (PDF), Cambridge University Press 2000. Print Web:
<http://elibrary.ibc.ac.th/files/public/Peter%20Harvey%20-%20An%20Introduction%20to%20Buddhist%20Ethics~%20Foundations%2C%20Values%20and%20Issues.pdf> Accessed 1 October 2019
15. Human Rights Watch World Report : Covering the events of 2017 2018 p 7 Web:
<https://www.hrw.org/world-report/2018> Accessed 16 October 2019
16. IHEU International Humanist and Ethical Union Freedom of Thought 2012.
Web: iheu.org/...Freedom of Thought 2012.pdf Accessed 15 October 2019
17. Jayasaro, A. *Without and Within Questions and Answers on the Teachings of Theravada* Buddhadasa Indapanno Archives, 2013 p 209. Print.
18. Jerryson, M. & Mark Juergensmeyer *Buddhist Warfare* Oxford University Press 2010 p 3. Print.
19. Jones, S. *Autoethnography: Making the personal political*. In Norman K. Denzin & Yvonna S. Lincoln (Eds.), *Handbook of qualitative research* Thousand Oaks, CA: Sage 2005 p 763-791.
20. Kornfield, J. Undertaking the five precepts : Non harming as a gift to the world in *A Path With Heart: A Guide Through The Perils and promises Of Spiritual Life* Bantam 1993.
Print Web: <https://jackkornfield.com/undertaking-the-five-precepts-nonharming-as-a-gift-to-the-world/> Accessed 5 October 2019
21. MacKenzie, M. "Buddhism and the Virtues", in Snow, Nancy E. (ed.), *The Oxford Handbook of Virtue* 1, Oxford University Press UK Dec 2017
22. Moffitt, P. *Dancing with Life: Buddhist Insights for Finding Meaning and Joy in the Face of Suffering* (Kindle ed.) Rodale 2008 Print
23. Momen, M. *The Phenomenon of Religion: A Thematic Approach One World* Oxford 1999. Ch 13 "Religion and Ethics" p 346. Print.
24. Narada *The Buddha and His Teachings* Malaysia: Buddhist Missionary Society 1942 p 96-99 Ch 6 Print
25. Probst, B. The Eye Regards Itself: Benefits and Challenges of Reflexivity in Qualitative Social Work Research, *Social Work Research* Vol 39 Issue 1 March 2015 p 37-48 Web:
<https://doi.org/10.1093/swr/svu028>
26. Sangharakshita *The Buddha's Noble Eightfold Path* Windhorse Pub, 2007 (Rev) Web:
https://www.sangharakshita.org/_books/Noble_Eightfold_Path.pdf Accessed 30 Sept 2019

27. Santana, PD. *The Tree of Enlightenment: An Introduction to the Major Traditions of Buddhism* Chico Dharma Study Foundation Buddha Dharma Education Association Inc., 1997 p 64-67 Web: www.buddhanet.net
28. Sharma, A. & Vishal Arora “Nirvanaless: Asian Buddhism’s growing fundamentalist streak” *The Washington Post* 1 May 2014 Web: https://www.washingtonpost.com/national/religion/nirvanaless-asian-buddhisms-growing-fundamentalist-streak/2014/05/01/9af7413c-d161-11e3-a714-be7e7f142085_story.html Accessed 14 October 2019.
29. Sumedho, A. *The Four Noble Truths* Buddha Dharma Education Association Inc Buddhnet 2002 p 13-26 Web: http://www.buddhanet.net/pdf_file/4nobltru.pdf. Accessed 15 October 2019
30. Teehan, John *In the Name of God: The Evolutionary Origins of Religious Ethics and Violence*. John Wiley and Sons. 2010 p 145–14 p 10. Print.
31. The 14th Dalai Lama acceptance speech Noble Peace Prize Oslo 1989 Web: <https://www.nobelprize.org/prizes/peace/1989/lama/26133-the-14th-dalai-lama-acceptance-speech-1989/> Accessed 17 October 2019
32. *The Five Precepts: Buddhism for Happiness* June 30 2018 Web: <https://www.buddhismforhappiness.com/articles-archive/2018/6/30/the-five-precepts> Accessed 3 October 2019
33. *The liberation path* Dhamma dana.org
34. Wallace, BA. & Shauna L. Shapiro Mental balance and well-being: Building bridges between Buddhism and Western psychology *American Psychologist*, 61(7), 2006 p 690-701 Web: <https://pdfs.semanticscholar.org/4e33/74c01a059f7ce02d81c5f96a3ef50b97a42b.pdf> Accessed 17 October 2019
35. Web: <https://en.dhammadana.org/dhamma/practice/liberation.htm> Accessed 3 Sept 2019
36. Yeh, TD. The Way to Peace: A Buddhist Perspective *International Journal of Peace Studies* 2006 p 106 Web: https://www.gmu.edu/programs/icar/ijps/vol11_1/11n1Yeh.pdf Accessed 19 October 2019

*“There is no fire like lust, no grip like hate;
There is no net like delusion, no river like craving”*

(Dhammapada V.251)

Buddha teaches “the truth of the origin of suffering” is within ourselves, causing disorder in our own minds and impairing our relationships with others and the world. Basic defilements are greed, aversion and delusion.^[1] From these roots emerge other defilements such as sensual desire, ill-will, sloth and torpor, restlessness and doubt.^[2]

There is one defilement which gives rise to all the others – ignorance (*avijja*). This ignorance is not referring to mere absence of knowledge but delusion – our own distorted perceptions and conceptions of the world obscuring correct understanding. This perceptual knowledge of seeing things as they really are is called wisdom (*panna*), which cannot be gained by mere learning but cultivated with diligence.^[3]

In a previous assignment, I traced my anger issues back to my relationship with my mother. When adequate attachment between child and caregiver is lacking, the child grows up with an impaired ability to trust that the world is a safe place.^{[4][5][6]} There are two main types of adult insecure attachment style, the anxious (or "dependent") and the avoidant.^{[4][5][6]} Individuals with a highly anxious attachment style are excessively dependent on significant others and worry that persons in close relationships with them will not be available or supportive in stressful times.^[7] Individuals with highly avoidant attachment style generally struggle for independence and maintain emotional distance from significant others.^[7]

The avoidant attachment style is a kind of deactivation of the attachment system^[8] (which explains my detachment). Attachment models can also be transmitted through generations.^[9] My mother had a traumatic childhood where her own mother abandoned the family when she was only 7 years old. I can understand this and feel deep remorse for not being a better daughter to her. Yet, at the same time, I remain mired in anger whenever I wonder why adults choose to have children if they cannot love them. I know with certainty I do not hate either of my parents. I am grateful to them for raising me and I honor their memory. But I cannot say I miss them. I didn't mourn their passing either. I remember I was calm and composed in contrast to my siblings during both their funerals. I believe this “detachment” is the source of my restlessness.

As I researched deeper into insecure maternal attachment and detachment, I learned that among the several factors that influence individual differences in grief reactions and

emotions, previous research shows that attachment style is important.^[10] Individual attachment representations influence the processes, patterns and outcomes of emotion regulation while grieving.^[11] Individuals with avoidant-attachment displayed fewer grief, depression, anxiety, and posttraumatic symptoms than individuals with anxious attachment and was associated with prolonged grief (complicated grief).^[12]

Then, I remember something my sister said to me recently “*You didn’t have any reconciliation with mom before she passed on.*” On reflection, when my mother passed on, I was going through some health issues of my own (post brain tumor surgery). And before my illness, I had kept myself busy with work and distanced myself intentionally from my parents. So, there was this detachment, non-grieving and unresolved loss which was the cause of my restlessness. That is when I decide to do a MARI® with myself.

-
1. Bhikkhu Bodhi *The Noble Eightfold Path: The Way To End of Suffering* Buddha Dharma Education Association Inc. 1998. p.8 Web: www.buddhanet.net
 2. Nyanaponika Thera *The Five Mental Hindrances and Their Conquest in Selected Texts from the Pali Canon and the Commentaries* 1994 Web: accesstoinight
 3. Bhikkhu Bodhi 1998. p9-10
 4. John Bowlby *Attachment and Loss Vol 1: Attachment* The Hogarth Press and the Institute of Psycho-Analysis; 1969. p1–401. Print
 5. John Bowlby *Attachment and Loss Vol 3: Loss Sadness and Depression* The Hogarth Press and the Institute of Psycho-Analysis; 1980 Print
 6. Adrienne M. Martin Routledge Handbook of Love in Philosophy Routledge New York 2019
 7. Mario Mikulincer, Gurit Birnbaum, David Woddis, & Orit Nachmias Stress and accessibility of proximity-related thoughts: Exploring the normative and intraindividual components of attachment theory. *Journal of Personality and Social Psychology*, (2000) 78(3) p509–523
 8. Britney M. Wardecker, William J. Chopik, Amy C. Moors and Robin S. Edelstein Avoidant Attachment Style. In: Zeigler-Hill V., Shackelford T. (eds) *Encyclopedia of Personality and Individual Differences*. Springer, Cham. 2016. Print Web: https://link.springer.com/referenceworkentry/10.1007%2F978-3-319-28099-8_2015-1
 9. Diane Benoit, and Kevin C. H. Parker. “Stability and Transmission of Attachment across Three Generations.” *Child Development*, vol. 65, no. 5, 1994, pp. 1444–1456. *JSTOR*, Web: www.jstor.org/stable/1131510.
 10. Wijngaards-de Meij, Leoniek & Stroebe, M.s & Schut, H.A.W. & Stroebe, Wolfgang & Bout, J. & Heijden, Peter G.M. & Dijkstra, I.C. “Neuroticism and attachment insecurity as predictors of bereavement outcome”. *Journal of Research in Personality*. (2007) 41. 10.1016/j.jrp.2006.06.001 Web:
-

https://www.researchgate.net/publication/27713452_Neuroticism_and_attachment_insecurity_as_predictors_of_bereavement_outcome/citation/download

11. Bowlby 1980

12. Angelique M Jerga, Phillip R. Shaver, and Ross B. Wilkinson. "Attachment insecurities and identification of at-risk individuals following the death of a loved one." *Journal of Social and Personal Relationships* 28.7 (2011): 891-914.

MARI® has been called The Doorway into the Wonder of the Psyche. The MARI® is a comprehensive system that uses symbols, known as mandalas, to reveal the inner truth and reality of the subject as it is –not what the ego filters of consciousness would want it to be, but what it really is.^[1]

Carl Jung recognized the mandala as “the center of personality, a kind of central point within the psyche, to which everything is related, by which everything is arranged and which is, itself, a source of energy. This center,” said Jung, “is not felt or thought of as ego but, if one may so express it, as the self”.^[2] Drawing a mandala is a kind of meditative practice and therapeutic for the soul.^{[3][4]}

I am a Certified MARI® practitioner since 2017 but I have not used the knowledge much in a long while. As I start drawing in an inner circle, I start thinking of both my parents and send them loving-kindness Metta. I tell them that I am sorry for not being a better daughter and not being there to care for them in their later years as much as I should have. I wish them well and bless them with much health and happiness wherever they are. I tell them that I understand they did their very best for us and loved us in the best way they knew how. I also told them of my sadness and confusion while growing up; and the pain and trauma that exists as scars in the hearts of all my brothers, sisters and myself which will probably be there till the day we die. But today, I can appreciate and thank them that these experiences, though hurtful; has made us who we are and given us a stronger self. I pray for both my parents to be blessed with more peace, kindness and happiness wherever they are. I hope that they will find the love and kindness that they never had and in turn, provide their children (if any) the love and kindness they need to grow. Finally, I tell them I that I will always love them. Tears of remorse, pain, grief and love all came together and flowed.

-
1. *What is MARI?* Official MARI® website Web: <https://www.maricreativeresources.com/what-is-mari/>
 2. Michele Takei A visual picture of the human psyche in *Counselling Today* American Counseling Association (27 March 2015) Web: <https://ct.counseling.org/2015/03/a-visual-picture-of-the-human-psyche/>
 3. Alicia Mc Dermott ‘*Intricacy and Reflection: Transforming Mandalas from Sacred Designs to Art Therapy*’ Ancient Origins Reconstructing the Story of Humanity’s Past (22 October 2017) Web: <https://www.ancient-origins.net/history-ancient-traditions/intricacy-and-reflection-transforming-mandalas-sacred-designs-art-therapy-021676>
 4. “*What is Mandala Art Therapy - Mandalas for the Soul*” (28 Sept 2017) Web: <https://www.mandalasforthesoul.com/mandala-art-therapy/>

My Mandala

A spiral with the seven colors of the rainbow.

There is an outline of Silver and Gold/Yellow.

The center or eye of the spiral is Silver.

A trellis of red flowers and green leaves flow from inside the circle and extends out of it.

Background is white.



Spiral symbol is actually Stage 3 Energy (one of my missing stages) which indicates restless energy, a quickening to become and a heightened consciousness. This means that on an unconscious level, I was already at the stage of wanting to release the restless energy and move forward.

The colors of Silver, Gold and Yellow are synonymous with spirituality. These colors are also my chosen card colors. Silver is the color of a mirror indicating clear reflection of the Self.

Gold indicates a strong desire to achieve one's destiny and complete surrender to spirituality.

Red indicates strong emotion for survival and speaks to human needs. My trellis of red flowers with green leaves indicates transformation of this strong emotion towards healing and healthy growth.

Background of mandala is white - represent ambivalence, denial and/or spiritual connection. I believe spiritual connection is the likeliest of the three. Coincidentally, my color choice for card 5 at Stage 1 Entry is White Sparkle which is a transpersonal color and related to my Card 6 Stage Struggle – conflict with my mother and/or ambivalence about my spiritual practice.

I note that my card choices have missing stages 2 to 5. These are the next stages of building energy, forging new paths and new beginnings. Although I am not at these stages at present moment, I can sense a release of stagnant energy. The constricting emotions that I used to feel whenever thoughts of my mother arose is no longer there. The feeling of coming home to myself is getting stronger.

No	Symbol	Color	Stage	
1	T	700 Mauve	9	Alignment
2	B	2006 Gold sparkle	0	The Core
3	y-z	303 Gold	12	Transformation
4	Q	2005 Silver sparkle	8	Identity
5	c-d	2007 White sparkle	1	Entry
6	n-m	300 Light yellow	6	Struggle
D1	v-u	<i>902 Dark yellow green</i> <i>Better : 500 Light green</i>	10	Endings
G1	Y	2004 Black Sparkle	12	Transformation
G2	w-x	1500 Light gray	11	Disintegration

Quadrant/Stage focus

The nine cards are mainly focused on the right quadrants - quadrant 3 and 4.

There are missing quadrants but missing stages are Stage 2 to 5 .

Quadrant three has two cards , one each at Stage 8 Identity and Stage 9 Alignment.

Quadrant four has four cards – one each at Stage 10 Endings and Stage 11 Disintegration and two cards at Stage 12 Transformation.

Quadrant one has one card –Stage 1 Entry

Quadrant two has one card – Stage 6 Struggle

The six Like cards are : one each at Stage 0, 1, 6, 8, 9 and 12.

Dislike card is v-u at Quadrant 4 (Stage 10 Endings)

Guidance Card 1 is Y (Stage 12 Transformation) and Guidance Card 2 (Stage 11 Disintegration)

Name: Cheah Lai Meng	Date : 29 October 2019
Age : 55+	Practitioner : Cheah Lai Meng
Status : Married with children	Supervisor : MARI Inc.

Background of subject

Subject is a married woman of 55 years. She is semi-retired and presently pursuing Buddhism Studies. She lives with her husband and three grown children in a suburban area.

My MARI Assessment

Color/Card synthesis

Card 1 is at Stage 9 Alignment which represents our self in relation others or the world around us whereas Card 2 is at Stage 0 Core which represents our connection with Divinity. This is the present stage in my life as a Buddhism student, to learn, understand and align myself spiritually towards better self-growth. The color for Card 1 is Mauve which reflects anxiety about relationships or nervous that things may be changing; while color for Card 2 is Gold Sparkle which speaks of spiritual surrender and indicates the willingness to carry on amidst the storm, an apt description of my personal spiritual journey.

Card 3 is at Stage 12 Transformation which represents rebirth and integration & Card 4 is at Stage 8 Identity which is redefining our ego, engaging of the self and the world. It also reflects meeting with the father's expectations and going beyond towards unfolding our own unique destiny. These cards reflect my expression of feelings while drawing my mandala in Appendix 2. Color choice for Card 3 is Gold which speaks of being on a mission. Color choice for Card 4 is Silver Sparkle which speaks of the persona of spirituality in the world. This reflects my mission towards unraveling the knots of my restlessness and finding peace within myself on my spiritual journey.

Card 5 is at Stage 1 which is a stage of Entry, the realm of the mother and womb, issues of trust and survival and the beginning of germination. And the color choice is White Sparkle which is trying to bring a transpersonal perspective into the world. I believe in the power of prayer and faith that when the time is right, the answer will come. Indeed, as I make my card choices, I was thinking of making peace with my parents and releasing the restlessness within me. Card 6 is at Stage 6 Struggle and color choice is Light yellow which suggests endeavors to fight with the intellect but not strongly. This Stage and color combination also embodies a sense of being blessed in the midst of struggle. Ultimately, this is the heart of my struggle, a conflict with my mother.

Dislike card is at Stage 10 Endings which signifies the end of a cycle, moving forward and a time for change. This stage is also a transpersonal stage; confronting physical finality and

renunciation of ego – a descent back to the unconscious mind in search of renewal. My color choice is Dark yellow-green which is about stagnation and heaviness; sensing that something is toxic about the changes. Truthfully, I was not looking forward to revisiting my long-buried emotions along with my long-buried parents. May they rest in peace, but I knew I had to do it. My Better color is Light green – a weak attempt to heal the pain. (Haha) so true.

Guidance cards carry messages that may assist the issue in question; helping the person to move forward. Guidance 1 is at Stage 12 Transformation and color is Black Sparkle which represents the realm of the mystic and a very spiritual stage. This represents my own inner consciousness which is in synchronicity with my thoughts. For example, I mentioned that I had not done a MARI for a long while but I remembered at this time and knew that it would help me to move forward.

Guidance card 2 is at Stage 11 Disintegration and color choice is Light gray. This stage is where karma is addressed which can be pain from which one can get little relief. It also represents chaos, fear and confusion where everything feels like its falling apart. This is a stage that precedes Transformation. The fact that BOTH my Guidance cards are at sequential stages Stage 11 (Disintegration) and Stage 12 (Transformation) tells me that to move forward and gain a breakthrough for myself, I need to exert more energy and focus my practice on the Path. My color choice of Light gray also reflects ambivalence and lack of impact; another indication of my own lack of determination to be steadfast and diligent with my journey forward. (Oops), so true.

Quadrant/Stage synthesis

Axis at Stage 6 (Card 6) Struggle and Stage 12 Transformation (Card 3). It also means a Struggle for wholeness and Transformation towards self-integration/wholeness. This reflects my transformation is related to my conflict with my mother. And I believe Struggle here also reflects my spiritual journey where I am impeding my own Path and self-transformation by being undisciplined with my practice. Working on releasing myself from the painful memories of my relationship with my parents, focusing instead on building new experiences with my own children and improving myself through mindful cultivation of the Three Pillars and Five Precepts will lead towards needed transformation.

AN 8.39

PTS: A iv 245

Abhisanda Sutta: Rewards

translated from the Pali by

Thanissaro Bhikkhu

© 1997

"Monks, there are these eight rewards of merit, rewards of skillfulness, nourishments of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing, to welfare & happiness. Which eight?

"There is the case where a disciple of the noble ones has gone to the Buddha for refuge. This is the first reward of merit, reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing; to welfare & to happiness.

"Furthermore, the disciple of the noble ones has gone to the Dhamma for refuge. This is the second reward of merit...

"Furthermore, the disciple of the noble ones has gone to the Sangha for refuge. This is the third reward of merit...

"Now, there are these five gifts, five great gifts — original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning — that are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives & brahmans. Which five?

"There is the case where a disciple of the noble ones, abandoning the taking of life, abstains from taking life. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the first gift, the first great gift — original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning — that is not open to suspicion, will never be open to suspicion, and is unfaulted by knowledgeable contemplatives & brahmans. And this is the fourth reward of merit...

"Furthermore, abandoning taking what is not given (stealing), the disciple of the noble ones abstains from taking what is not given. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the second gift, the second great gift... and this is the fifth reward of merit...

"Furthermore, abandoning illicit sex, the disciple of the noble ones abstains from illicit sex. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the third gift, the third great gift... and this is the sixth reward of merit...

"Furthermore, abandoning lying, the disciple of the noble ones abstains from lying. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fourth gift, the fourth great gift... and this is the seventh reward of merit...

"Furthermore, abandoning the use of intoxicants, the disciple of the noble ones abstains from taking intoxicants. In doing so, he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the fifth gift, the fifth great gift — original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning — that is not open to suspicion, will never be open to suspicion, and is unfaulted by knowledgeable contemplatives & brahmans. And this is the eighth reward of merit, reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing; to welfare & to happiness.

Web : <https://www.accesstosight.org/tipitaka/an/an08/an08.039.than.html>

Accessed 15 October 2019

《瑜伽师地论·声闻地》之不净观研究

名字：史鸿谦

指导导师：法庆博士

摘要

不净观事实上是指导修行者可以看到自己的各种贪念之后的一种对治之法。佛陀涅槃前，阿难问他：要依何而安住？以什么为师？佛陀答曰：“依戒为师。依四念处安住。”而四念处的第一念处既是——观身不净。《瑜伽师地论·声闻地》用了大量的文字来阐述观身不净，我认为有两个目的：一指引修行人戒除贪欲渴求等粗重烦恼，二指引修行人戒除我执。论中对不净观禅修的指导，其核心便在于指导修行者修习不净观而对治贪、欲，其最终目的在于舍掉我执，而达清净涅槃。

本论文旨在以文献研究方法，依《瑜伽师地论·声闻地》原典——卷 26、卷 30 就不净观之修行次第、止观之方法为脉络进行宗述，就其理论发展、实践指导、修持目的以及对现实生活的指导意义进行论述。

关键词：《瑜伽师地论》 声闻地 不净观

Abstract

The practice of meditation on impurities is actually a method of governance to guide practitioners to see their various greed. Before Buddha nirvana, Ananda asked him: How do we control our innermost being to live in peace? Who is our master? The Buddha replied, "according to commandment. Live in peace according to Satipatthana. And the first one of the four foundations of mindfulness is that the unclean body. *Yogācāra-bhūmi-śāstra* uses a lot of words to explain the unclean body. I think it has two purposes: first, to guide the practitioners to get rid of the heavy troubles such as greed and second, to guide the practitioners to get rid of self-attachment. The core of the guidance of meditation on impurities in the theory is to guide practitioners to how to practice the meditation on impurities and cure greed and desire. Its ultimate purpose is to give up self-attachment and achieve pure nirvana.

The purpose of this paper is to use the literature research method, according to the original *Yogācāra-bhūmi-śāstra* , *Sravakabhūmi*, volume 26 and volume 30 on practice order

and mind training of the practice of meditation on impurities, and to discuss its theoretical development, practical guidance, practice purpose and guiding significance to real life.

Keywords: *Yogācāra-bhūmi-śāstra* , *Sravakabhūmi*, the meditation on impurities

前言

《瑜伽师地论》是印度佛教大乘瑜伽行派和中国法相宗之源流。论书核心内容是论释眼、耳、鼻、舌、身、意六识的性质及其所依客观对象，是人的根本心识——阿赖耶识所假现的现象；禅观渐次发展过程中的精神境界，以及瑜伽禅观修行的各种果位、修行阶位与境界。以分析名相有无开始，最后加以排斥，从而使人悟入中道。

声闻地——所谓之声闻就是听闻到佛法，而后发出离心修行以求得清净智慧。玄奘著《瑜伽师地论释》云：

“声闻地者：谓佛圣教，声为上首。从师友所，闻此教声，展转修证
永出世间小行小果，故名声闻。如是声闻种姓发心修行得果，一切
总说为声闻地。”³⁰⁴

弥勒菩萨宣称《瑜伽师地论》是根据凡夫的根性即普特伽罗的种姓，合理的、有次第的宣说，即便是根性愚钝的人，也能在其中找到自己修学的起步点。声闻地中系统阐明声闻的种姓、发心、修行和得果。发起出离心的人，在这一地当中，完全可以找到契合自己根机的方法来指导自己的修持。

就《瑜伽师地论·声闻地》而言，鲜有依《瑜伽师地论·声闻地》原典所述不净观进行的研究。因此本文以文献研究方法，依《瑜伽师地论·声闻地》原典卷26、卷30所述不净观之修行次第、止观之方法进行综述性研究，就其理论发展、实践指导、修持目的以及对现实生活的指导意义进行综合论述。其研究目的是为刚刚开始修习不净观以证清净的禅观初学者整理出一个简要、清晰地路径，并就不净观对现实生活的指导意义进行讨论。

第一章 不净观及其发展

不净观，是观察一切根身器界皆属不净，以停止贪欲的观想之法，与数息观，合称二甘露门；此外，也是四念处之一即观身不净。不净观通过观想自身和他人身体的种种污秽不净现象，消除自身对欲望的贪恋，是对治贪欲的关键方法，为佛教禅观修持思考真理的重要实践法门。

从初期原始佛教开始，佛教便十分重视不净观的观修。

³⁰⁴ 《瑜伽师地论释》(CBETA 2022.Q1, T30, no. 1580, p. 887b20-23)。

早期南传《想经》里提到的七想，以不净观为首。《增支部7集49想经》中表述七想为不净想、死想、对食物的厌逆想、对世间一切不乐想、无常想、对无常苦想，对苦无我想。经中多次宣讲修习不净观的益处：

“诸比丘！此等七想修习，再三力行，有大果，有大称赞，沐浴于甘露，究竟于甘露。”³⁰⁵

南传念处经说32中不净（可厌作意）。身体中32部分，在巴利经典中，有的把它归为界观（内观），有的把它归为不净想（奢摩他/止）。而《清净道论》则把观察死尸青瘀等十相，作为十不净观。此即观察死尸自腐烂以至成为白骨的十种状况，俾使行者心生厌恶、脱离贪爱执着。³⁰⁶

北传不净观指我们身体的36不净和死尸体的10种不净。如《禅法要解》卷上列举两种不净观法：

(1) 观死尸臭烂不净，我身不净亦复如是。(2) 眼虽不见死尸，但从师受法忆想分别，观自身中三十六物不净充满。³⁰⁷

《俱舍论》卷二十二谓，修此不净观（死尸）可对治四贪，即显色贪、形色贪、妙触贪、供奉贪。其中：1、缘青瘀等相以观不净可治显色贪；2、缘死尸为鸟兽所食等相以观不净可治形色贪；3、缘虫蛆等相以观不净可治妙触贪；4、缘死尸不动等相以观不净可治供奉贪。若缘骨琐以观不净，骨琐中无四贪境，故可通遍对治四贪。³⁰⁸

《大乘义章》卷十二载，爱自身以五不净对治，爱他身以九相对治。³⁰⁹

在阿毘达磨中，不净观以无贪之善根为自性，在三界中缘欲、色二界，以欲界身为所依而起，与胜解作意相应，相当于四念住中的身念住位。不净观与八胜处（八种由浅入深的禅观行法门）及八解脱（古译八背舍，依八种禅定力以背弃五欲境，舍离其贪着之执心）相联。不净观为初禅及二禅的观法。³¹⁰以上为不净观的发展。

³⁰⁵ 《增支部经典》卷 7 (CBETA 2022.Q1, N22, no. 7, p. 246a7-8 // PTS.A.4.46)。

³⁰⁶ 法庆《MC6206 禅修理论——早期佛教到早期大乘佛教》讲义〈第八讲：不净观的发展〉泰国国际佛教大学，2020/2021 学年第一学期，第 4 页。

³⁰⁷ 《禅法要解》卷 1 (CBETA 2022.Q1, T15, no. 616, p. 286b24-c5)。

³⁰⁸ 《俱舍论记》(CBETA 2022.Q1, T41, no. 1821, p. 339c8-14)。

³⁰⁹ 《大乘义章》卷 12 (CBETA 2022.Q1, T44, no. 1851, p. 698c1-2)。

³¹⁰ 《阿毗达磨俱舍释论》卷 22 (CBETA 2022.Q1, T29, no. 1558, pp. 117b6-118c5)。

第二章《瑜伽师地论·声闻地》对不净观的阐述

第一节《瑜伽师地论——声闻地》对贪的阐述

依据声闻地种姓理论补特伽罗品类28差别的分类，《瑜伽师地论——声闻地》中将凡夫位的修行人，入圣位的修行人，到阿罗汉位的修行人之间的不同和差别进行了分类和论述，其中就有贪行补特伽罗：

云何贪增上补特伽罗。谓有补特伽罗。先余生中于贪烦恼。已修、
已习、已多修习由是因缘今此生中于所爱事。有猛利贪、有长时贪。
是名贪增上补特伽罗。³¹¹

进而又在建立补特伽罗十一差别中行差别对贪行者及其相的描述：

问贪行补特伽罗应知何相。答贪行补特伽罗。于诸微劣所爱事中。
...为性耽染深生爱重。多喜多悦远离颦蹙。舒颜平视含笑先言。如是等类
应知是名贪行者相。³¹²

《瑜伽师地论·声闻地》之净行所缘境事不净所缘所列贪有五种：一、于内身欲欲，欲贪；二、于外身淫欲，淫贪；三、境欲，境贪；四、色欲，色贪；五、萨迦耶欲，萨迦耶贪。是名五贪。为欲令此五种欲贪断灭除遣不现行故，建立六种不净所缘。³¹³

第二节《瑜伽师地论·声闻地》中对不净观的阐述

在原始佛教时，基本修禅的方法为：不净观与数息观，合称为「二甘露门」；发展至部派佛教时，诸师所传“禅经”——如僧伽罗叉之《修行地道经》、鸠摩罗什编集众家禅要之《坐禅三昧经》、佛陀跋陀罗所传之《达磨多罗禅经》等，都以“五门禅”（五停心观）为主。而大乘瑜伽师的禅观学理，紧扣佛陀的“十二分教”，作为修习止观的基础，更进一步将不净观等修禅方法发展成“四种所缘境事”为框架的“定慧综合修行观”³¹⁴，这“四种所缘境事”可说是《瑜伽师地论》的特见，其中详细说明了止、观修

³¹¹ 《瑜伽师地论》卷 26 (CBETA 2022.Q1, T30, no. 1579, p. 424b4-7)。

³¹² 《瑜伽师地论》卷 26 (CBETA 2022.Q1, T30, no. 1579, p. 425c8-19)。

³¹³ 《瑜伽师地论》卷 26 (CBETA 2022.Q1, T30, no. 1579, p. 429a19-23)。

³¹⁴ 释耀行〈论《瑜伽师地论》之“四种所缘境事”——禅观所缘普遍性与对治性辨析〉，《第十五届吴越佛教学术研讨会》，2017 年。（文中解释：佛法修持迈向解脱的关键即“奢摩他”，经由“亲近善士、多闻熏习、如理作意”，进而法随法行，最后的“法随法行”阶段就是修习止与观。《瑜伽师地论》是大乘唯识学的根本论典，禅师以“奢摩他”与“毘钵舍那”教授弟子，将禅观所缘归纳为“四种所缘境事”。这“四种所缘境事”可说是《瑜伽师地论》的特见，其中详细说明了止、观修持的不同方法，以及实际修持过程中应该注意的问题。）

持的次第和方法，以及实际修持过程中应该注意的问题。如《瑜伽师地论》卷二十六所说：

云何所缘？谓有四种所缘境事。何等为四？一者遍满所缘境事；

二者净行所缘境事；三者善巧所缘境事；四者净惑所缘境事。³¹⁵

其中，后三类所缘事是与声闻瑜伽行纲目相通的。从所缘来分可分为三类³¹⁶，其中“净行所缘”中便有净治贪行人之“不净”。

《瑜伽师地论·声闻地》——“净行所缘”——“不净所缘”将不净观分为六种：一朽秽不净；二苦恼不净；三下劣不净；四看待不净；五烦恼不净；六速坏不净。

前文讲瑜伽师地论将贪总结为五种，一、于内身欲欲，欲贪；二、于外身淫欲，淫贪；三、境欲，境贪；四、色欲，色贪；五、萨迦耶欲，萨迦耶贪。是名五贪。为了断灭这五种贪欲，将这种杂染之心排除掉，不再有这样的贪婪的心理活动，《瑜伽师地论》构建出六种不净与贪、欲的关系，进而得以灭除贪、欲，使这种贪、欲的心理不再显现出来对内心造成影响：“为欲令此五种欲贪断灭除遣不现行故，建立六种不净所缘³¹⁷”

第三节《瑜伽师地论·声闻地》中不净观的禅修次第

《瑜伽师地论·声闻地》第三瑜伽处（卷30、32）中对如何修习不净观进行了系统性阐述。首先修行者需要有出离之心，有追寻圣道解脱烦恼的愿望。那么想要修学圣道的人该怎么做才能步入正轨得证涅槃？经中讲修行者应该在四个地方安住正念，总的来讲可以理解为：尊师重教、虚怀若谷；专心学习，怀谦逊之心虚心请教；修习正法，保持良好心态；纯粹的学习圣道，以利己利人，而非利用圣道之学欺世盗名，谋权夺利。在这四个地方把自己的心清净的安住下来。然后向佛法上有高深见解的大德请教，同时要和自己有相同追求的人多交流。

然后便需要通过寻求其愿；寻求种性；寻求其根；寻求其行来分析自己的发心、种姓、根器进而明确自己的修行方式方法，即“四因缘应正寻求”。

³¹⁵ 《瑜伽师地论》卷 26 (CBETA 2022.Q1, T30, no. 1579, p. 427a22-24)。

³¹⁶ 一、“净行所缘”：分别是净治贪行人之“不净”、净治瞋行人之“慈愍”、净治痴行人之“缘性缘起”、净治慢行人之“界差别”、净治寻思行人之“安般那念”。二、“善巧所缘”：如愚法自相而执我者，修“蕴善巧”；愚于因者，修“界善巧”；愚于缘者，修“处善巧”；愚于无常苦空无我者，修“缘起善巧”、“处非处善巧”。三、“净惑所缘”有二：以世间道净惑之六行观（苦、粗、障、静、妙、离）；以出世间道而究竟净惑之四谛观。

³¹⁷ 《瑜伽师地论》卷 26 (CBETA 2022.Q1, T30, no. 1579, p. 429a19-b29)。

《瑜伽师地论》作为佛学禅修的一本教学大纲，以“奢摩他”与“毘钵舍那”教授弟子，修行人经由“亲近善士、多闻熏习、如理作意”，进而法随法行，最后的“法随法行”阶段就是修习止与观。论书中详细说明了止、观修持的不同方法，以及实际修持过程中应该注意的问题。它如同一张完整的修行地地图，修观弟子熟悉了解乃至运用这些方法，一方面可以检视自己当下的修学程度，另一方面可以于此断烦恼而迈向解脱。

318

据本地分“声闻地”，佛弟子本于解脱的目标，依世间道、出世间道累积二道资粮，勤修加行而达离欲，断烦恼得解脱。

而如何实现“毘钵舍那”观身不净，瑜伽师地论声闻地中针对于此在“不净所缘”论述贪欲根源的基础上，进一步详细说明了通过“九心住”加以“六力”“四种作意”辅助修持的“奢摩他”，进而心一境性以达“毘钵舍那”的方法。这是佛法修持迈向解脱的关键。

《瑜伽师地论·声闻地》30卷——〈心一境性：毘钵舍那〉一篇，对这个由“止”达“观”的过程进行了细至的讲解，即四种作意修毗钵舍那，六事三门摄一切观法。论中亦按照“六事差别所缘”对如何精勤修习「不净观」的这个法门之进行了讲解：

第三瑜伽处(卷30)云何勤修不净观：

云何勤修不净观者，寻思六事差别所缘毘钵舍那。³¹⁹

一义：学习不净观教义

二事：内外二分不净

三相：观自相共相不净

四品：观黑白二品不净

五时：观三世不净

六理：观缘起无我、断欲贪、法尔信解

学习佛学，修持禅观，获得解脱，必须首先断除贪淫，否则不能得到成就，不净观则是对治的法门。

不净观事实上是指导修行者可以看到自己的各种贪念之后的一种对治之法。佛陀涅槃前，阿难问他：要依何而安住？以什么为师？佛陀答曰：“依戒为师。依四念处安住。”而四念处的第一念处既是——观身不净。《瑜伽师地论·声闻地》用了大量的文

³¹⁸ 释耀行〈论《瑜伽师地论》之“四种所缘境事”——禅观所缘普遍性与对治性辨析〉《第十五届吴越佛教学术研讨会》，2017年。

³¹⁹ 《瑜伽师地论》卷30 (CBETA 2022.Q1, T30, no. 1579, p. 452a11-12)。

字来阐述观身不净，其目的：一是指引修行人戒除贪淫为主的各种贪欲渴求等粗重烦恼，二是指引修行人戒除我执。贪淫等粗重烦恼可显可见，经过禅定便能戒除。而最难戒除的便是这萨迦耶贪，因为它潜藏于内心深处似有、似无、似随眠，故需要更为刻苦的修行不净观才能戒除。

第三章 结论

《瑜伽师地论·声闻地》作为不净观禅修的指导教程，其核心在于指导修行者修习不净观先对治自己的贪淫之心，并在此基础上精进刻苦的修行最终实现舍掉我执而得清净。

我们每个人几乎都有这样的“我执”。我们不敢看自性中的自己，不敢往自己心中看，是因为“不忍看自己的丑陋”。放不下我执，贪婪我、贪婪他人眼中的我。然后为了这个我，迷失于权利、声望、财货、美色之中。欲望就是这样一点点侵蚀我们的心智令人迷失。所以唯有修习不净观看清这诸多不净破除对自己的我执之爱，才能还自己清净之心迈向解脱。

参考文献

一、经论原典

本文《大正新修大藏经》的资料引用是出自《中华电子佛典协会》（Chinese Buddhist Electronic Text Association，简称 CBETA）的电子佛典系列光碟，（2022 年）。

（一）、大正藏：

《阿毗达摩俱舍释论》陈.真谛译，《大正藏》第 29 册。

《禅秘要法经》姚秦.鸠摩罗什等译，《大正藏》第 15 册。

《大乘义章》隋.慧远撰，《大正藏》第 44 册。

《俱舍论记》唐.普光述，《大正藏》第 41 册。

《瑜伽师地论》唐.弥勒菩萨说，唐.玄奘译，《大正藏》第 30 册。

《瑜伽师地论释》唐.玄奘译，《大正藏》第 30 册。

（二）、南传经藏：

《增支部经典》《汉译南传大藏经》，第 24 册。

二、论文

释耀行 <论《瑜伽师地论》之“四种所缘境事”——禅观所缘普遍性与对治性辨析>《第十五届吴越佛教学术研讨会》，2017 年。

三、其他

法庆《MC6212 阿赖耶识》讲义〈第五讲：瑜伽师地论 13 声闻地_第 2 瑜伽处_卷 26-29〉泰国国际佛教大学，2020/2021 学年。

法庆《MC6212 阿赖耶识》讲义〈第六讲：瑜伽师地论 13 声闻地_第 3 瑜伽处_卷 30-32〉泰国国际佛教大学，2020/2021 学年。

法庆《MC6206 禅修理论——早期佛教到早期大乘佛教》讲义〈第八讲：不净观的发展〉泰国国际佛教大学，2020/2021 学年。

增上三學之殊勝—依《攝大乘論》為主

名字：釋果慧

指導導師：法慶博士

第一章、總說

《攝大乘論》是無著菩薩的主要著作，也是唯識學的重要的文獻。唯識學以彌勒菩薩開始，無著菩薩繼承併發揚其說。但彌勒是傳說中的人物，故無著可以說是唯識學的實際開創者。即使是唯識學的另一重要人物世親他的弟弟，也受到他的深刻和廣泛的影響。無著的著作，確實來說，有《攝大乘論》、《顯揚聖教論》、《大乘阿毗達磨集論》，又有對《金剛般若經》《解深密經》等的注釋。另外，那些早期唯識學的重要著書，如《瑜伽師地論》、《中邊分別論》和《大乘莊嚴經論》等，無著都被認為有參予其中的撰作。³²⁰

傳統的說法以為，《攝大乘論》是《阿毗達磨大乘經》中〈攝大乘章〉的注釋，是承著《解深密經》、《阿毗達磨大乘經》等大乘經典，吸收《中邊分別論》、《大乘莊嚴經論》等論典的內涵而繼續發揮的。它的梵文原本已不存在，但有一種西藏文翻譯，近年日本學者長尾雅人據藏譯並參考四種漢譯，為《攝大乘論》作了日譯。³²¹荒牧典俊又據藏譯把《攝大乘論》還原為梵文。³²²另外，宇井伯壽又對此書的內容作了全面的研究，具有很高的學術水準。³²³

在內容方面，《攝大乘論》有很濃厚的哲學意味，系統性與組織性都很強。無著在這部出色的論著中，總體地建構大乘佛教的理論體系。這種做法，確與書名的涵義“概括地攝握大乘佛教非常相應。實際上，書中所討論的問題，都是重要的，而且對整套佛教（大乘）義理或哲學來說，有代表性。這些問題如十地、六波羅蜜多、三身、戒定慧等，當然也包括阿賴耶識與三性在內。³²⁴

本篇論文的目的在於探討《攝大乘論》中所闡述的增上三學在修學菩薩道上所發揮的功用。在此論中，雖然在六度與十地之後來闡述增上三學，看似是有先後次第，

³²⁰ 彌勒菩薩被認為是這幾部論書的主要著者。

³²¹ 長尾雅人著《攝大乘論：和譯注解》，上、下，東京：講談社，1997，1995。

³²² 荒牧的梵譯載於注4所示長尾書中。長尾曾略作更改。

³²³ 宇井伯壽著《攝大乘論研究》，東京：岩波書店，1966。

³²⁴ 吳汝鈞《攝大乘論》中的阿賴耶識思想之研究《正觀》第三十八期（2006.9）。

但在修行的內容上看，它還是屬於六度與十地之內。通過對此部分的學習、疏理，能更清晰地瞭解菩薩所修習的增上戒學、增上定學、增上慧學在清淨意樂所攝的六波羅蜜中，於十地中修習所發揮的殊勝功用。

“三學”是指佛教修學者在修行路上所應修持的戒學、定學、慧學，此戒定慧的修學內容為三學，又稱增上三學、三無漏學。每一位修習佛道的行者為得解脫、證聖果都應修習。同時三學是統攝所有佛教修行內容的總綱，任何修行法門都歸屬於三學之中。

從佛教的歷史上看，修行內容無不是“三學”的展開，皆通過“三學具足”來實現契理契機的“解脫之道”。戒、定、慧三學作為修道解脫的不同方法，為所有佛教徒所重視與實踐。但是，由於不同修道者的根機、興趣、愛好不同，對三學的重視或愛好各有所偏。本篇論文就對於修道者的不同來解說聲聞乘及菩薩乘三學的修行重點

在無著菩薩所造《攝大乘論》中，為顯大乘佛法的殊勝，特別讚歎戒定慧三學。此中所說增上三學，殊勝之處在於超越聲聞修行乘境界，唯指發心菩薩及行菩薩道所應修學的法門，顯示三學在大乘之殊勝。

依於本文所研究內容多以《攝大乘論》原典為主，同時依於原典仍依止於其他著作，如印順導師的《攝大乘論講記》王恩洋先生的《攝論疏》宇井伯壽著《攝大乘論研究》長尾雅人著《攝大乘論：和譯注解》、丁小平《攝大乘論直解》、剛曉法師《攝大乘論解說》、惠莊法師《攝大乘論淺釋》、妙境長老《攝大乘論講記》、上田義文《攝大乘論講讀》、王恩洋《攝論疏》、心月法師《攝大乘論略講》皆是以研究大乘增上三學的重要，雖然偏重點不同，但皆對三學進行了深入的剖析探討，對於瞭解增上三學的殊勝有著重大的意義與價值。

第二章、安立增上三學

第一節 聲聞乘的增上三學

戒定慧三學是聲聞行者的修行核心。聲聞乘所修學的三學內容阿含類經典中記載最為詳盡。如《雜阿含》中，佛告諸比丘說：

[亦復有三學。何等為三？謂增上戒學、增上意學、增上慧學。何等為增上戒學？若比丘住於戒波羅提木叉律儀，威儀行處具足，見微細罪則生怖畏，受持學戒。何等為增上意學？若比丘離欲、惡不善法，乃至第四禪具足住。何等為增上慧學？是比丘此苦聖諦如實知，集、滅、道聖諦如實知，是名增上慧學。]³²⁵

從以上內容可以知道，聲聞乘的戒學是以比丘僧團日常修習生活為主，比丘依所受持相應律儀，安住其中，知何事可做，何事不可做，何事可行，何事不可行，以減少惡行、惡業，少欲知足地展開清淨修行生活。

聲聞乘的定學範圍是能夠遠離諸欲及惡不善法，聲聞乘的增上慧學，即是如實知苦、集、滅、道四諦，從中體悟苦、空、無常、無我，從而達到智慧解脫。

戒定慧增上三學的內容，概括了聲聞乘的基本修學內容。從以上內容看，三學雖各自有獨立性，但實際是相互聯繫的。

此中明確表達出三學之間有先後次第的資訊，持戒需定慧的輔助，戒慧亦是修定的助伴，得慧又需戒定的基礎。由此可知，三學是以戒為基礎，依戒而進修定慧，由智慧而得解脫。這層層遞進的關係，稱為增上。然三學在實際修學中，又以慧最重要，戒和定都是獲得慧的手段，只有獲得慧，才能達到最終解脫的涅槃境界。而慧又是從聞思修中來，由聞思而知善斷惡、祛除塵染，又於修習諸定中，思維所聞法益，如實觀察，得如實知見，證無生智。所以說：“戒乃斷三惡之幹將也，禪乃絕分散之利器也，慧乃濟藥病之妙醫也。”

第二節 菩薩乘的增上三學

菩薩乘的增上三學，是以聲聞乘增上三學為根基的一種增上充實，亦是從自我解脫為主到自利利他精神的一種轉變。在以宣揚大乘菩薩所行殊勝為主的《攝大乘論》中，為顯菩薩乘與聲聞乘的差別，特以十相來顯世尊在大乘經中所說的殊勝語句。其中，以三分來說明菩薩所修習增上三學的殊勝體性：

³²⁵ 《雜阿含經》卷 29：CBETA T02 no. 99, p.210a24-b2。

[菩薩所受持守護禁戒，說名於修差別戒學相。首楞伽摩、虛空藏等定，說名心學相。無分別智，說名慧學相。無住處涅槃，說明學果寂滅相。]³²⁶

第三章 《攝大乘論》所述增上三學的殊勝

在《攝大乘論》的開端，論主為顯大乘的殊勝而說諸佛世尊有十相殊勝的殊勝語句。所述十相殊勝語中，第六、第七、第八三分即是增上三學，此三學是依菩薩所行六度和十地中所體現的。此增上三學，主要是闡明大乘三無漏學的殊勝。其中，戒學由四門來闡述，定學與慧學，皆由六門說明。

第一節 增上戒殊勝

增上戒學的殊勝，是為說明菩薩增上戒學勝於聲聞增上戒學，《攝大乘論》中，由四部分來展現其殊勝之處：一、差別殊勝；二、共不共學處殊勝；三、廣大殊勝；四、甚深殊勝。

第二節 增上心殊勝

菩薩以積極修習律儀而圓滿的增上力，修習定學。菩薩的增上定學，即是增上心學，而菩薩的增上定學是區別於聲聞乘的，其不同之處可從六方面來說明：一是所緣不同，二是種類不同，三是對治不同，四是堪能不同，五是引發不同，六是作業不同。

第三節 增上慧殊勝

《攝大乘論》中，對增上慧學的定義是指無分別智，同時列有五種差別說明菩薩乘的無分別智與聲聞乘的無分別智的差別：

[聲聞智慧與菩薩智慧差別雲何？應知由無分別差別不分別陰等諸法門故，由非一分差別通達二空真如，入一切所知相故、依止一切眾生利益事故、由無住差別住無住處涅槃故、由恒差別於無餘涅槃不墮斷盡邊際故、由無上差別實無異乘勝此故。]³²⁷

從此五種差別可知菩薩所修習增上慧學勝於聲聞所修增上慧學。

³²⁶ 《攝大乘論》卷1〈1 眾名品〉：CBETA T31 no. 1593, p. 113b28-c3。

³²⁷ 《攝大乘論》卷3〈8 依慧學勝相品〉：CBETA T31, no. 1593, p. 129a4-10。

第四章 增上三學在菩薩修行中的功用

第一節 增上三學與六度的關係

六度即六波羅蜜，在《攝大乘論》中的“彼入因果分”中，講到六波羅蜜分兩個階段：一是因中的六波羅蜜，二是果上的波羅蜜。因中所修六波羅蜜是指地前菩薩，此位菩薩因修六波羅蜜才能夠悟入唯識性，因悟入唯識性而得無生法忍的菩薩。

殊勝的六波羅蜜是菩薩於十地所應修學的內容。然在六度中也有持戒、禪定、智慧，這與戒、定、慧增上三學是如何相互統攝的呢？《解深密經·地波羅蜜品》中，

[佛告觀自在菩薩曰：善男子！當知初三，但是增上戒學所攝；靜慮一種，但是增上心學所攝；慧是增上慧學所攝；我說精進遍於一切。]³²⁸

由此可知，六度前三：佈施、持戒、忍辱，為增上戒學所統攝，靜慮為增上心學所攝，般若為增上慧學所攝，精進是遍於五度的。菩薩因大悲心所系縛，而精進無懈地利益眾生。從此六度可知增上三學在其中所發揮的殊勝功用。以六度前三度為例，是增上戒學所攝。菩薩的增上戒學，包括攝律儀戒、攝善法戒、饒益有情戒，菩薩佈施是為饒益有情，亦是善法，亦是菩薩律儀中所應要求做的。

靜慮是增上心學所攝。在前文中，已從六方面說明增上心學的殊勝，這殊勝所發揮的功用即是能夠令心不亂，安住於慈悲心中，拔濟眾生出離生死苦海，而能自安忍於諸多苦難當中，不令退失菩提心，又能於法憶持不忘，攝持眾生能得法益。

般若為增上慧學所攝，《攝大乘論》中，菩薩的增上慧學即是無分別智，而無分別智與般若波羅蜜多是沒有差別的，只是一法的異名。即是：“菩薩安住般若波羅蜜多，速能圓滿一切智法。”由此可知菩薩所修習增上慧學，安住於般若智慧，獲得實相般若，能快速圓滿一切智德，成就聖果。

第二節 增上三學與菩薩所行十地

地上菩薩所修習的殊勝六波羅蜜多通於十地，同樣通於戒、定、慧增上三學。六波羅蜜在十地中的差別相，即是菩薩所行十地。此十地安立，是為對治十種無明所治障，是從離染方面而說的。菩薩在修行過程中，漸漸遠離十種無明所治障的束縛，次第深入“十相所知法界”。從此十地差別即可了知六波羅蜜在十地修行的相狀。至於增上三學如何統攝於十地，《解深密經·地波羅蜜多品》說：[謂增上意樂清淨攝於初地，增上戒清

³²⁸ 《解深密經》卷4〈7地波羅蜜多品(四)〉：CBETA T16, no. 676, p. 705a10-13。

淨攝第二地，增上心清淨攝第三地，增上慧清淨於後後地轉勝妙故，當知能攝從第四地乃至佛地。〕³²⁹

第五章、總結

本文以《攝大乘論》為主，對增上三學的安立及其殊勝之處做出簡要梳理，以明菩薩增上三學與聲聞增上三學之間的殊勝意趣。又從菩薩所修六度及菩薩所行十地中說明增上三學與其之間的關係。這兩點在《攝大乘論》中是從“彼入因果”和“彼修差別”中所體現的，是為說明菩薩所修習增上三學於菩薩道的修行中所發揮的殊勝功用，以體現大乘菩薩的願力及所行的廣大無邊。通過此文，能夠促使更多修習菩提道的人，瞭解大乘的殊勝，了知增上三學是大乘菩薩所必須學修的成就菩提方法。以能使其發起廣大菩提大願，精進修習菩薩所行，成就菩提道果而利益無量眾生。

增上三學為三乘行人所共同學修的解脫方法。但聲聞乘與菩薩乘所修習的三學在安立意趣上而有所不同。本文通過對《攝大乘論》增上三學部分的梳理，在聲聞乘與菩薩乘增上三學內容上進行說明，同時對比說明菩薩增上三學之殊，但此殊勝修學是依聲聞乘三學之基礎。其殊勝的具體體現，在於菩薩所修六度與所行十地中所發揮的殊勝功用。

³²⁹ 《解深密經》卷4〈7波羅蜜多品(四)〉：CBETA T16, no. 676, p. 703b21-25。

參考文獻

經典原典

以下所參考的資料均來自《大正新修大藏經》，簡稱“大正”或“大正藏”，日本

渡邊海旭、小野玄妙等人編輯校勘。本文《大正新修大藏經》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）。引用《大正新修大藏經》出處是依冊數、經號、頁數、欄數、行數之順序記錄。

《解深密經》唐·三藏法師玄奘奉譯 《大正藏》第 16 冊 No. 676。

《攝大乘論本》後魏·佛陀扇多於洛陽譯 《大正藏》第 31 冊 No.1594。

《攝大乘論釋》世親菩薩造 唐·三藏法師玄奘奉譯 《大正藏》第 31 冊 No.1598。

《雜阿含經》宋·天竺三藏求那跋陀羅譯 《大正藏》第 2 冊 No. 99。

二、現代著作

長尾雅人著 《攝大乘論：和譯注解》，上、下，東京：講談社，1997，1995。

三、期刊論文

吳汝鈞 《攝大乘論》中的阿賴耶識思想之研究 《正觀》第三十八期（2006.9）。

浅析《瑜伽师地论·声闻地》之修习慈愍观

名字：王亚光

指导导师：法庆博士

摘要

禅修是通过自身的努力，用来驯服和掌握我们的心，开发一种安详和内观的能力，使行者离欲（苦）得乐，终得涅槃和智慧。“慈观”可以单独作为修行法门，更重要的是修其他法门时，始终不能离开“慈观”。同时慈悲是大乘的核心，足以见得修习“慈观”对于行者修行的重要性。本文以原典文献综述为研究方法，研习并归纳原典文献中对“慈愍观”的修习及所得利益，探讨《瑜伽师地论·声闻地》之修习慈愍观及所得利益，以表明修习“慈愍观”作为得证智慧的修行基础对当下人们修行和生活的现实指导意义。

关键词：慈愍 瑜伽师地论 声闻地 四无量

Abstract

Meditation is used to tame and master our hearts through our own efforts to develop a serene and introspective ability, make the practitioners gain happiness from desire (suffering), and finally attain nirvana and wisdom. "kindness" can be used as a method of practice alone. More importantly, when practicing other Dharma methods, you can never leave "kindness". At the same time, compassion is the core of Mahayana doctrine, which is enough to see the importance of practicing the "kindness" for practitioners. Taking the literature review of the original scriptures as the research method, this paper studies and summarizes the practice and benefits of the "kindness" in the original scriptures, and discusses the practice and benefits of practicing "kindness" in the text of *Sravakabhūmi Yogācāra-bhūmi-śāstras* as to show the practical guiding significance of practicing the "kindness" as the practice basis for obtaining wisdom for people's practice and life at present.

Keywords: kindness, *Yogācāra-bhūmi-śāstra*, *Sravakabhūmi*, four boundless states of mind

前言

根据唐朝留学印度的译经僧义净所云，大乘，无过二种，一则中观；二乃瑜伽。中观则俗有真空，体虚如幻。瑜伽则外无内有，事皆唯识。从对当时印度大乘两大派别龙树所开创的中观学派以及弥勒所开创的瑜伽行派所作的观察足可见瑜伽行派在大乘佛教的地位之重。瑜伽行派就是修行、实修，通过种种禅定观行而得智慧涅槃。

《瑜伽师地论》，又称《瑜伽论》，为大乘佛教瑜伽行唯识学派及法相宗的根本论书，亦是玄奘西行所取的重要经典。瑜伽师地，即指瑜伽师所依、所行的境界，境界分十七地，故称《十七地论》。论书核心内容是论释眼、耳、鼻、舌、身、意六识的性质及其所依客观对象，是人的根本心识——阿赖耶识所假现的现象；通过禅修禅观渐次发展过程中的精神境界，以及瑜伽禅观修行的各种果位、修行阶位与境界。修行者从浅至深的次第，由闻、思进一步引入修证。所谓声闻，即听闻佛法，修出离心而得正法。根据补特伽罗的种性说，即是不同人的根性，所以依次第而进行宣说。

《声闻地》详细阐述了三地，种性地、趣入地和出离想地，不同根性之人皆可依循所对应根性的修习法门，从发心，修行到得果。

就《瑜伽师地论·声闻地》之慈愍的研究少有涉猎，故本文以文献研究作为方法论，研习从早期佛教经典对“慈”的修习，到《瑜伽师地论·声闻地》为文本依据浅析慈愍观的修习之方法和所得功德对现世的意义这一角度进行探讨。希望在“慈愍观”依据《瑜伽师地论·声闻地》而修习的领域内，尤其是凡夫在现实生活中的修习这一领域有些许贡献。

第一章 慈愍

第一节 慈愍简介

缘何谓“慈”？《大智度论》释初品大慈大悲义（卷二十七）有云：

“四无量心者，慈、悲、喜、舍。慈：名爱念众生，常求安隐乐事

以饶益之；悲：名愍念众生受五道中种种身苦、心苦；喜：名欲

令众生从乐得欢喜；舍：名舍三种心，但念众生不憎不爱。”³³⁰

此是四无量心，慈观众生皆苦，悲观众生皆苦，喜观众生皆喜，舍是三心，但观众生无有憎爱。简单来说，慈是希望他人幸福和快乐。悲是同情他人的痛苦；喜是利他主义的快乐，欣赏他人的美德和成功。舍是舍弃不平的心态。在实修中，四无量是一起修习的。

此四无量心是有别于佛大慈悲心的，如《大智度论》中所云：“佛大慈悲心有三种：众生缘、法缘、无缘。”³³¹

四梵住（四无量）之一的“慈”与大乘“慈悲”有所不同，二者是次第修行上的不同、发心不同。前者是基础修习法门，四梵住在禅修过程中是同修的。后者是修习到菩萨地后的大乘慈悲心。佛大慈悲是大乘佛教的核心、是根本。四无量是成佛的基础。此文的“慈愍”主要是依据《瑜伽师地论·声闻地》之第二瑜伽处基础修行的“慈愍”展开探讨研究的。

第二节 慈愍依原典的修习

在早期巴利文和中文阿含经中常提到调心、摄心、修心。佛教禅修就是通过禅定止观来调摄修心。“慈观”可以单独作为修行法门。同时，在修持其他法门时，如佛法禅修中的二甘露法门“不净观”和“入出息念”，在其修持的过程中，“慈观”作为助修法门尤为重要。

那么，依原典我们可以了解到“慈观”的修习：

《中部 62 教诫罗侯罗大经》中佛教导罗侯罗修习四梵住：“罗侯罗！请你修习慈之修习！当修习慈之修习时，凡恶意都将被舍断。”³³²

³³⁰ 《大智度论》卷 20：CBETA 2022Q1.T25,no.1509,p.208c9-13。

³³¹ 同上，p.209b25-c12。

³³² 《中部经典》卷 7：CBETA 2022Q1.N10,no.5,p.184a13-14。

佛教教导弟子，修习慈之修习可将恶意全部舍断；修习悲之修习，可舍断被加害的行为；修习喜悦之修习，可舍断不乐之事；修习平静心，可舍断嫌弃恶意之心。恶意舍断便会生出善念，如此修习便会心生喜悦。

又《长阿含经》卷 9：“比丘口慈、意慈，以法得养及钵中余，与人共之，不怀彼此。”³³³此处佛陀教导比丘，口慈、意慈，钵中之余与他人共享，不分彼此，依此修习。

又有《佛般泥洹经》卷 1 云：“比丘僧当有慈心于天下，有慈心于佛”³³⁴

佛陀教导比丘僧于天下、于佛都要心有慈念，即使面对谩骂也不起恨意，对待牢狱中的囚犯也要发慈心。人处世间，持有仁慈怜悯之心，把这样的心比作醍醐一样珍贵的佛法去修习，这样便是奉佛戒，法可久。以上原典中提到佛陀教导修习慈对日常修持过程中的重要性，同时修习慈是修行高度所需奠定的基础。

第二章《瑜伽师地论》之修习慈愍

第一节《瑜伽师地论·声闻地》之慈愍修习

如南怀瑾先生所感怀言：

“今天，我们可以说是翻开了一部真正的佛学概论，玄奘法师翻译的一百卷《瑜伽师地论》”³³⁵

由此言可知《瑜伽师地论》对于学佛者来说是一部真正的具有正法引导的佛学经典，同时教导修行人应具备的条件如何按次第修习以及如何教导修习者修习的一部正确修习次第的经论。其内容简单来说，就是从普通一个人的人生开始逐步讲到世界，讲到物理、物质世界，乃至讲到整个宇宙；讲完物理世界，回转从头来讲怎么样去修持，怎么样去修心，证得形而上的这个道。然后，又分开讲小乘道的第一步怎么样修持，大乘道怎么样修持，一直到成佛之路的修持。通过道次第禅修而证得智慧涅槃。

《瑜伽师地论》有云：“于外亲品、怨品，及中庸品，善取相已，处如法坐。”³³⁶于初修慈愍者，将亲近的人或是有怨恨的人抑或是无亲无怨的人如自己一样平等的对待，观想如自己一样的处境，处如法坐。

³³³ 《长阿含经》卷 9：CBETA 2022Q1.T01,no.1,p.54a13-15。

³³⁴ 《佛般泥洹经》卷 1：CBETA 2022Q1.T01,no.5,p.161c21。

³³⁵ 南师讲《瑜伽师地论》第一讲。

³³⁶ 《瑜伽师地论》卷 32：CBETA 2022Q1.T30,no.1579,p.462c23-24。

如此观想“彼诸有情，与己平等，与己相似，我当与彼利益安乐。如是名为于内外身修循身观。”³³⁷住身念处慈愍观想三品与己平等利益可得“谓或无罪欲乐，或无罪有喜乐，或无罪无喜乐”³³⁸

从而使得自己有意乐胜解。如此而修与己与对方平等安乐利益的观想，与心具慈行的意念而住，一处定后，而有二处、三处等。

《瑜伽师地论·声闻地》第二瑜伽处提出四种所缘（禅修对象）：遍满、净行、善巧、净惑。净行之第二项「慈愍」所缘于《声闻地》曰：

“云何慈愍所缘？谓或于亲品、或怨品、或于中品，平等安住利益意乐，能引下中上品快乐定地胜解。”³³⁹

修习慈愍观的修行要点是对亲友、怨敌或者无关系的人，平等保持给与利益的益向（意乐），因而引发下、中、上品快乐之禅定境界的殊胜确信。慈所缘是适合于嗔行的禅修对象，可以让嗔的性格的人，减轻嗔心、清静嗔心。

如《瑜伽师地论》众所云：“如是嗔行，是慈愍观之所调伏。”³⁴⁰对于嗔心的生起，修习慈愍观便可调伏；修习慈愍的对治对象正是众生所具有的嗔行。对于只有嗔行之心，慈愍可安住此心。这样修习慈愍正是可以将嗔心得以调伏、安住其心不为嗔行所影响。

《瑜伽师地论·第三瑜伽处》有云：

“谓依慈愍增上正法听闻受持增上力故。由欲利益安乐意乐。于诸有情作意与乐发起胜解。是慈愍相...谓修慈愍能断嗔恚。”³⁴¹

此为勤修习慈愍观的修法以及所对治之对象，勤修习慈愍便能对治嗔恚、调伏嗔恚、断除嗔恚。而嗔恚心也是因为对三品有所分别而生起，生起的嗔恚随之又加剧了分别，所以，修习慈愍观先从亲品入手，也易入手，众生对亲品的天然亲近关系使得内心易生起感同身受，平等欲乐心便会生起。亲品以慈愍正知观住后，便可观中庸品，于中庸品作意与乐相比之下不会太难，身念观住立心便可观怨品，于怨品作意与乐甚为最难，但是当正见观到一切有情之类皆有生老病死等法，本性是苦。故我不应于本性苦诸有情上，更加其苦而不与乐无始世来经历生死长时流转。所以，我应于一切有情之类，皆当发起平等性心平等性见，及起相似利益意乐安乐意乐与乐胜解，而生起

³³⁷ 同上 p. 463a14-15。

³³⁸ 同上 p. 462c29-463a1。

³³⁹ 《瑜伽师地论》卷 26：CBETA 2022Q1.T30,no.1579,p.429c3-5。

³⁴⁰ 《瑜伽师地论》卷 32：CBETA 2022Q1.T30,no.1579,p.462c20-21。

³⁴¹ 《瑜伽师地论》卷 30：CBETA 2022Q1.T30,no.1579,p.453c26-454a6。

慈愍共相。故以此心日精进修习，嗔恚便可逐步调伏，修习“慈观”对治嗔恚自是自利利他。

第二节 修习慈愍观之利益功德

对治嗔恚所修习的“慈愍”观，是自利利他的修习过程和所得。通过止观的慈愍修习，可以减轻嗔心，调伏嗔心，清静嗔心，得到增上意乐。当慈观修习后可以真正对亲近、怨恨、无亲无怨之人做到平等观想的境界，即平等慈愍心生起，生起慈愍的真实作意。逐步对无量无边的有情众生，都发起利益、安乐的增上意乐。如《中阿含经》所宣说的修习慈心的功德利益：“心与慈俱，无结无怨，无恚无诤，极广甚大，无量善修，遍满一切世间成就游。”³⁴²四无量或四梵住虽是同修的，但慈观修习是四无量修习的首重第一步。第一步慈的修习是为其余三者修习的基点，修好第一步，其余三者必随之。正如《大智度论》所云：“问曰慈有五功德，悲、喜、舍何以不说有功德？答曰说一则摄三事。”³⁴³

《瑜伽师地论·声闻地》中说明了修习慈的修行要点是对亲友、怨敌或者无关系的人，平等保持给与利益的益向（意乐），因而引发下、中、上品快乐之禅定境界的殊胜确信。明晰指出了修习慈的修行要点及所得功德，于三品中逐第以慈愍平等安住利益意乐，可逐次得三品快乐定地胜解。其中经中还有叙述“善修习慈极于遍净乃至广说”³⁴⁴，此何密意？答：第三静虑于诸乐中其乐最胜，意念此乐，修习慈心，慈最为第一，故说修慈极于遍净。此处《瑜伽师地论》回答了对于「善修慈，为何以达到遍净无为的最高境地」的问题，于诸快乐中，第三静虑的快乐是最高的快乐。一边意念此快乐，一边修习慈。如此的慈是最殊胜的。

第三章 结论

“慈愍观”的修习，是禅修的基础法门，亦是非常重要的法门。从早期经典到《瑜伽师地论》对“慈愍”的修习方法及功德教义基本是一致的。佛陀早期就教导僧众多修习慈而得意乐清净心。并宣说了修习慈的功德之大无量。修习慈愍观之所以非常重要，近则改变我们的人生，远则是我们一生乃至来生的修行。人生如一场修行，修行就是修心；修得一颗平常心，无时不是快乐；修得一颗满足心，无处不是幸福。当下物欲横流的社会，贪欲，嫉妒嗔恚可以说在自我与他人之间的世界川流造成各种烦恼而不

³⁴² 《中阿含经》卷 3：CBETA 2022Q1.T01,no.26,p.438a9-11。

³⁴³ 《大智度论》卷 20：CBETA 2022Q1.T25,no.1509,p.211b10-12。

³⁴⁴ 《瑜伽师地论》卷 12：CBETA 2022Q1.T30,no.1579,p.338b15-16。

自知。无论身处何种境遇都亦有各种苦恼。但是迷茫（无明）似乎成了凡夫的“指明灯”，从而烦恼相续不断。

通常我们以不净观对治贪欲，以慈愍观对治瞋念。如经中所示“若于慈愍善修善习善多修习能断瞋恚”。³⁴⁵通过“慈愍”观的修习，必将会掀起凡夫“无明”的一角，不断将光明照进迷茫。慈愍的修习重要也易于入手修习，从身边最近的人开始如己的平等观照，放下自我，慢慢消除自我，逐级向外扩散，持续如法对治它，让自己在以后碰到任何恼火或贪欲的对境时，心中所起的涟漪不断减少直至不生起。正如《瑜伽师地论》中所宣讲的：慈俱心，对亲友、怨敌、无关系者等这三类众生，可以平等保持给予利益的意乐，利益的意乐就是与慈俱心相应的心态，这样修习慈愍对治瞋恚，可慢慢调伏瞋心清静瞋心，而得快乐胜解。只要能生起众生平等的念头和心愿，哪怕只有一瞬间，也都是一件非常珍贵且值得的事情。如是每一个人都可以如是修习，清静之地便也无处不在，自利利他利社会。

³⁴⁵ 《瑜伽师地论》卷 30: CBETA 2022Q1. T30, no. 1579, p. 453c27-28。

参考文献

一、经论原典

本文《大正新修大藏经》的资料引用是出自《中华电子佛典协会》（Chinese Buddhist Electronic Text Association,简称 CBETA）的电子佛典系列光碟（2022 年）。

《长阿含经》后秦.佛陀耶舍共竺佛念译，《大正藏》第 1 册。

《大智度论》后秦.龙树菩萨造，鸠摩罗什译，《大正藏》第 25 册。

《佛般泥洹经》西晋.白法祖译，《大正藏》第 1 册。

《瑜伽师地论》唐.弥勒菩萨说，唐.玄奘译，《大正藏》第 30 册。

《中阿含经》东晋.瞿昙僧伽提婆译，《大正藏》第 1 册。

二、专书著作

南怀瑾著《南师讲〈瑜伽师地论〉》，台北东方出版社，2012 年。

三、其他

法庆博士，《MC6206 禅修理论——早期佛教到早期大乘佛教》讲义〈第五讲：四无量〉泰国国际佛教大学，2020/2021。

浅论北元时期的佛经翻译与文化需求 - 以《甘珠尔》经为视角

名字：沈靖琪

指导导师：朱晓宁博士

前言

佛教在蒙古族地区本土化传播的过程中，佛经的蒙古文翻译是重要步骤。只有用蒙古人自己熟悉的语言翻译佛经才能将藏传佛教在蒙古地区广为流传，真正扎根在蒙古大众心中，因此就有了藏传佛教基本经典《甘珠尔》经的翻译活动。³⁴⁶《甘珠尔》经的翻译工程从 14 世纪开始，共历经了元、明、清三个朝代。³⁴⁷14 世纪藏传佛教萨迦派进入蒙古地区时，《甘珠尔》经的蒙译得到初步发展；16 世纪末，藏传佛教格鲁派在蒙古地区不断深入普及，佛经翻译的活动越来越多，属于《甘珠尔》经的集中翻译时期，且翻译的质量越来越高、越来越规范。《甘珠尔》经中的佛学思想对蒙古族人的历史观念、哲学意识和思维方法均产生了重大而深远的影响。同时，佛经翻译的规模逐渐庞大，不仅取决于统治者的大力提倡推广，还在于蒙古民族文化发展到一定程度所产生的内在需求。

一、蒙译佛经的发展背景

1.1 十三世纪蒙译佛经的初步发展

在 13 世纪的蒙元³⁴⁸时期，萨迦派佛教进入蒙古地区。凉州会晤后，萨迦班智达与阔端，八思巴与忽必烈先后都结成了福田与施主的关系，蒙古族与藏传佛教的结缘从此刻开始，³⁴⁹蒙古佛教文化发展起来，为顺应政治文化需求，蒙古地区开始进行佛教典籍的翻译活动。此时翻译的佛经典籍中，后被收入到清代刊行《甘珠尔》经的有

³⁴⁶ 西藏文佛教大藏经，包括正藏《甘珠尔》和副藏《丹珠尔》。宝力高《蒙古文佛教文献研究》，人民出版社，2012 年，167 页。

³⁴⁷ 双福《北元时期蒙译〈甘珠尔〉及佛经跋诗浅析》，《蒙古学信息》，02 期，1995 年，22 页。

³⁴⁸ 蒙元：指元朝（1271 年—1368 年），是中国历史上首次由少数民族建立的大一统王朝，统治者为蒙古孛儿只斤氏。

³⁴⁹ 法尊《元明间与中国有关的西藏佛教》，《文史杂志》，04 卷，1944 年，08 页。

《圣妙吉祥真实名经》《圣五主尊大乘经》、《金光明最胜王经》，还有《妙法莲华经》、《般若波罗蜜多经》等。³⁵⁰

此时的佛经翻译还没有形成系统，翻译佛经的主要译师们大部分是西域或西藏的僧人，译经活动的组织和计划都是没有目的性的，³⁵¹所以藏传佛教没有排斥到蒙古本土萨满教的统治地位，³⁵²当时的群众阶层依旧被萨满教所主导，³⁵³除了翻译藏传佛教典籍外，同样有大量蒙古集团在蒙译汉地的儒家经典。³⁵⁴

因此，佛经的翻译活动一定程度上受到了元朝历史社会条件的制约，此时的藏传佛教文化并未在蒙古族地区全面普及，仅仅对蒙古贵族产生了较大影响。³⁵⁵尽管如此，这些蒙古文的佛教典籍依然对当时蒙古佛教文化的发展提供了必要条件，也直接影响了北元时期佛经翻译活动的繁荣发展。³⁵⁶

1.2 藏传格鲁派的深入普及与蒙译佛经的深度发展

随着元朝的灭亡，蒙古地区佛教文化发展进入一段衰落期，直到 16 世纪末的阿勒坦汗³⁵⁷时期，藏传佛教被再度引入蒙古地区。³⁵⁸1578 年，阿勒坦汗与索南嘉措在仰华寺³⁵⁹会晤³⁶⁰，蒙古右翼贵族相继皈依于格鲁派教法之下，³⁶¹格鲁派开始在蒙古地区不断深入普及，佛经蒙译活动也迅速发展，³⁶²甚至达到了空前鼎盛的状态。

³⁵⁰ 乔吉《蒙元时期佛经翻译和刊行》，《西部蒙古论坛》，01 期，2011 年，1 页。

³⁵¹ 车力格尔《蒙古族翻译史简略》，《群文天地》，10 期，2012 年，102 页。

³⁵² 海西希《西藏和蒙古的宗教》，天津古籍出版社，1989 年 6 月，362 页。

³⁵³ 宋濂 王祜《元史》，中华书局，1976 年 4 月，第 3 卷 6 页，第 17 卷 9 页，第 20 卷 31-32 页。

³⁵⁴ 唐吉思《蒙古族历代翻译活动的社会--文化特征》，《民族翻译》，02 期，2016 年，24 页。

³⁵⁵ 阿拉腾其其格《“蒙古化”的藏传佛教文化》，《内蒙古民族大学学报（社会科学版）》，2010 年 1 月，37 页。

³⁵⁶ 李思《凉州会谈对元代藏传佛教的影响》，《西部学刊》，15 期，2020 年，31 页。

³⁵⁷ 阿勒坦汗：（1507—1581）本名：孛儿只斤·阿勒坦，又称俺答汗。成吉思汗十七世孙，明代蒙古默特部首领。正德十三年（1518），任蒙古右翼土默特万户首领。隆庆四年（1570）被明朝隆庆皇帝封“顺义王”。

³⁵⁸ 李虹《阿勒坦汗与藏传佛教》，《内蒙古文物考古》，01 期，2000 年，41 页。

³⁵⁹ 【著作连载】《草原文化史论》第十一章（三），https://www.sohu.com/a/157113531_488127

著作信息：晓克 主编，何天明 副主编，《草原文化史论》，内蒙古教育出版社，2007 年。

³⁶⁰ 此次会晤，俺答汗赠给索南嘉措“圣识一切瓦齐尔达喇达赖喇嘛”称号，“圣”即超凡之人；“识一切”是藏传佛教对在显宗方面取得最高成就的僧人的尊称；“瓦齐尔达喇”是梵文，意为“执金刚”，也是藏传佛教对在密宗方面取得最高成就的僧人的尊称；“达赖”是蒙语大海之意；“喇嘛”是藏语上师之意。索南嘉措得到了达赖喇嘛的称号，他又向上追认了两世，自称三世达赖。索南嘉措赠给俺答汗“咱克喇瓦尔第彻辰汗”称号，“咱克喇瓦尔第”是梵文，意为“转轮王”；“彻辰汗”是蒙古语，意为“聪明睿智之汗王”。蒙藏关系在新的历史条件下重新建立起来了。

³⁶¹ 李亮《西藏与蒙古的“印藏”及“印藏蒙”同源史观》，《内蒙古大学硕士电子期刊（哲学与人文科学）》，2012 年，31 页。

³⁶² 荣苏赫，赵永铄《蒙古族文学史（第二册）》，内蒙古人民出版社，2000 年 12 月，464 页。

相比蒙元时期零星几篇《甘珠尔》经译本来说，北元时期《甘珠尔》经的蒙译在规模、数量和质量上都远超前朝。1592年，俺答汗和俄木布洪台吉³⁶³等提议，由席勒图固什³⁶⁴蒙译了《大般若经》12函。之后席勒图固什再次作为领导，由那木岱彻晨汗³⁶⁵、钟根哈敦³⁶⁶、俄木布洪台吉三人³⁶⁷的支持，与阿尤西·阿难达固什³⁶⁸为首的右翼三部蒙古译师们，首次完整地蒙译了《甘珠尔》经108部。³⁶⁹1628年，察哈尔林丹汗³⁷⁰召集了蒙古右翼三万户的33位译师，由贡嘎斡节儿³⁷¹与萨木丹僧格³⁷²一起主持，集合了前人的成果，用半年多的时间完成了蒙文《金字丹珠尔》经113函，列为镇国之宝。此外，双福学者通过古籍研究和考察，还整理了北元时期其他的《甘珠尔》翻译、传布活动：

“在此期间，还有厄鲁特蒙古高僧乃济托音（1557-1653年）带领众弟子主持抄写《甘珠尔》经108部，分别赠与蒙古各旗王公贵族、僧、俗人等，传经布道于蒙古地区。另外还有，札雅班智达南海嘉措（1599-1662年）师徒以托忒蒙文译写了以《甘珠尔》、《丹珠尔》所收作品为主的100余篇佛典。”³⁷³

由此可见，除了统治阶层支持的几次规模庞大的译经活动外，在民间还有很多僧人自发性的译写《甘珠尔》经，说明无论王宫贵族、僧人，还是群众百姓都曾供养过

³⁶³ 在《阿勒坦汗传》中记载俄木布洪台吉是阿勒坦汗之孙。见《阿勒坦汗传》，179页。

³⁶⁴ 席勒图固什：17世纪蒙古喇嘛教高僧、大译师，三世达赖喇嘛索南嘉措的亲传弟子。也叫锡埒图固什、锡迪图嘎布吉等。号称文殊师利·席勒图·固什·绶尔济·班智达，初始时，有称之为锡迪图噶布楚，藏文史料中称之为贡桑赤巴。曾参与俺答汗在1578年的仰华寺与索南嘉措的重要会晤，索南嘉措圆寂后，代替三世达赖喇嘛主持蒙古地方经教。还出使拉萨三大寺（甘丹寺、哲蚌寺、色拉寺），并指认阿勒坦汗曾孙云丹嘉措（1589-1616，四世达赖喇嘛·阿勒坦汗曾孙。三世达赖圆寂时，预言自己的转世将在蒙古地方出现。）为达赖喇嘛转世灵童。在四世达赖喇嘛前往西藏前一直担任经师，负责对其培养。

³⁶⁵ 在《阿勒坦汗传》中记载是阿勒坦汗的孙子：“此后那木岱彻辰洪台吉，因自己的祖父尊圣转轮王阿拉坦汗所建平等的政教难于无主，遂即尊汗大位于丙戌（1586）年。”见《阿勒坦汗传》，157页。

³⁶⁶ 钟根哈敦（1550-1612）：俺答汗的第三任妻子。蒙文史籍称她为钟根哈顿或诺延楚钟金哈顿；明清汉文史籍中把她称作三娘子。1587年，明廷封三娘子为忠顺夫人。三娘子一生致力于维护蒙汉民族友好，四嫁顺义王，先后辅佐了三代蒙古首领，为边疆的安宁稳定和蒙汉人民的和睦相处作出卓越贡献。

³⁶⁷ 森川哲雄（日）晓克（译）《关于十七世纪初内蒙古的三位佛教宣扬者》，《蒙古学资料与情报》，03期，1986年，4页。（译自《蒙古史研究》第一辑，中国蒙古史学会编，内蒙古人民出版社，1985年。）

³⁶⁸ 阿尤西阿难达固什本名阿优希巴格什，明代蒙古翻译家。仰华寺会晤时为第三世达赖喇嘛索南嘉措和俺答汗作蒙藏语翻译。因译佛经及担任通事有功，被达赖喇嘛封为“阿难答·满珠锡里·固什”。

³⁶⁹ 珠荣嘎译注《阿勒坦汗传》，内蒙古人民出版社，1990年，176页。

³⁷⁰ 林丹汗（1592年-1634年），孛儿只斤氏，名林丹巴图尔，汗号为呼图克图汗，是蒙古帝国第35任大汗（1604年-1634年在位），一般认为是蒙古末代大汗。布延彻辰汗去世后，13岁的长孙的林丹继承汗位，统辖察哈尔部。即位后初信黄教，兴建了都城察汉浩特（今内蒙古赤峰阿鲁科尔沁旗）。

³⁷¹ 中国元代蒙古语文学家，翻译家。

³⁷² 萨木丹僧格：明朝著名译师。

³⁷³ 双福《北元时期蒙译〈甘珠尔〉及佛经跋诗浅析》，《蒙古学信息》，02期，1995年，23页。

《甘珠尔》经。因此，蒙古政统阶级和群众百姓对于《甘珠尔》经中的佛学思想都存在着自发性的文化需求，才使得格鲁派佛教在整个蒙古社会中得到了深入、广泛的传播，也得到了蒙古民众的普遍信仰。

二、《甘珠尔》经的翻译与蒙古族的文化需求

2.1 蒙古族“王统”思想的转变

对于俺答汗选择格鲁派佛教的原因，有学者曾分析过，“俺答汗有着强烈的蒙古历史意识，非常倾慕忽必烈征服西藏、引入藏传佛教，和八思巴建立了元代‘经教之朝’的壮举，他试图效仿前辈，使藏传佛教在蒙古衰落 200 年后再度兴盛，甚至他以忽必烈自拟，把索南嘉措比作八思巴”³⁷⁴。俺答汗支持《甘珠尔》经的翻译，似乎是在仿照前辈，恢复忽必烈以来的蒙古佛教传统，试图再现“经教之朝”。³⁷⁵对于这种举措，《甘珠尔》经中的“转轮王”、“化身”的思想正好为其提供了理论支持。

对“转轮王”描写详尽的《金光明最胜王经》，被认为是佛陀本人专门给世间王者们的训诫。³⁷⁶俺答汗在三世达赖喇嘛那里获得“转轮王”的称号后，蒙古的诸汗和贵族正是通过此书来了解佛教转轮法王、十善福法规、政教并行等学说含义的。俺答汗会对“转轮王”思想如此热衷主要是本土萨满教的“天命”、“正统”论在此时期，随着蒙古社会文化的发展而开始不再受用。

蒙元时期蒙古的“王统”思想主要由萨满教“天命”、“正统”的理论来支持。萨满教中认为统治者是“天命”、“天力”、“天佑”的最高神权理论，汗位由直系长子嫡孙继承，不能由旁系亲属继承。这种由“天神认定，必是正统”的思想，蒙古人在元朝的统治上用到了极致。但从元末开始，蒙古社会动荡不安，不断经历着战争重蹈的局面，人们开始思考为何同样的“天命”保佑了成吉思汗，却没有保佑后代永享国运？等到了阿勒坦汗时期，俺答汗本人并非是嫡长子³⁷⁷，也不符合萨满教支持的“正统”思想，因此，“天命论”到了此时已无法继续支持蒙古王统思想，人们无法在萨满教的理论中找到答案，这一点正好被藏传佛教“转轮”、“化身”思想代替。

“索南嘉措用‘前世’、‘转世’的理论摒弃萨迦派和格鲁派的教派之见，直认自己是八思巴的转世，同时消除了蒙古长子直系正统与俺答汗非长子直系出身之隔”，³⁷⁸指认其为忽必烈汗的转世。《金光明经》中也讲，“化身”是指佛如来变化在人间的显影，

³⁷⁴ 王辅仁，陈庆英《蒙藏民族关系史略》，北京中国社会科学出版社，1985年，94页。

³⁷⁵ 王德恩《明代蒙古族的佛经翻译与文化需求》，《佛教与中国文化国际学术会议论文集（下辑）》，1995年7月，735-753页。

³⁷⁶ 乔吉《佛教对蒙古文化的影响》，《内蒙古师范大学学报(哲学社会科学版)》，04期，2007年，16-24页。

³⁷⁷ 阿勒坦汗是巴图蒙克达延汗之第三子巴儿速李罗汗之次子。阿勒坦汗在位期间，对传统继承规则和蒙古黄金家族独霸政权的制度很不满意，逐渐开始不服从这些制度和规则，扩大自己的专属权，走向了抵抗大汗之路，寻求了改革旧制度的政策和方法。

³⁷⁸ 王德恩《明代蒙古族的佛经翻译与文化需求》，《佛教与中国文化国际学术会议论文集（下辑）》，1995年7月，735-753页。

就算肉身会死，而佛不灭的“法身”也会“转生”于另一个转轮王的“应身”上。³⁷⁹因此，这种“转世”、“化身”的理论将俺答汗和达赖三世与忽必烈和八思巴联系了起来，将蒙古人本有的“天命”理论思想转化成“转世法轮”的理论思想，解决了蒙古统治阶层对于“王统”思想的变更需求。

2.2 蒙古人民的厌战情绪与“业感缘起”的思想

明代蒙古经历了多年战争，人民群众经济枯竭、生活极度贫困，反对封建势力的斗争日趋加剧。人民极度厌倦战争。渴望和平，安定的社会秩序、恢复社会生产和社会生活，已成为蒙古社会的普遍要求。³⁸⁰

俺答汗成为土默特部首领后，大力发展农业、手工业、兴建城市，³⁸¹促进蒙古地区经济发展；积极引入藏传喇嘛教，维护了蒙古社会的统一和安定；致力于与明朝的通贡互市，结束了北元之后明蒙间的长期对立，³⁸²开创了蒙明友好关系的新局面。蒙古百姓终于可以从战争的阴影中走出，劳苦大众再也不愿继续受奴隶主和封建领主们的压迫，而蒙古旧社会文化和萨满文化的力量不再能够安抚百姓被战争摧残的心灵，在藏传佛教被引进蒙古后，通过蒙译经书带来佛教的一些哲学思想正好契合了人民群众的需求。

《甘珠尔》经中的诸多经典，如《华严经》、《大般若经》、《起世经》、《圣天地八明大乘经》、《诸品经》、《戒行经》³⁸³等等，皆向世人揭示了宇宙、人生及人类的起源，和人与自然、人与社会的关系等一系列的宇宙人生问题。这些相对与蒙古旧社会来说更为高级的文化思想正好契合蒙古人民当时的心理需求，平复并迎合了蒙古人民因战争带来的伤痛而产生的厌战情绪，特别是“缘起”、“业果”的思想理论。

“缘起”理论是佛教思想的核心，讲述“一切法无非是缘起性空”，一切宇宙事物的生灭变化皆由因缘聚散所致，本性皆是空。“缘起”法通过十二因缘说明有情众生流转生死的前因后果，强调善恶业报，即“三是两重因果”的“业果轮回”。王德恩学者曾分析，在《蒙古源流》中，正是运用了“业果缘起”的理论为蒙古人民解释了元朝败亡的

³⁷⁹ 《金光明最胜王经》，卷 02，CBETA 2022，Q1，T16，NO.0665，P17。

³⁸⁰ 王德恩《明代蒙古族的佛经翻译与文化需求》，《佛教与中国文化国际学术会议论文集（下辑）》，1995 年 7 月，740 页。

³⁸¹ 李美玲《试论阿勒坦汗对中华文明的贡献》，《阴山学刊》，06 期，2002 年，34-36 页。

³⁸² 钟梅燕《俺答汗与蒙藏民族文化变迁与认同——一个民族文化“引入”的个案》，《兰州大学学报（社会科学版）》，41 卷，03 期，2013 年 5 月，31 页。

³⁸³ 乔吉《蒙元时期佛经翻译和刊行》，《西部蒙古论坛》，01 期，2011 年，1 页。高娃《蒙文〈金字甘珠尔〉残卷》，《蒙古学信息》，03 期，2000 年，43-46 页。

原因，是由于统治者的不善之业，即“其心被鬼魔所崇”，“所作惟孽，血肉相残”所致。³⁸⁴这种解释也适用于俺答汗重奉佛教，继承了忽必烈的佛学文化传统是一大善行，必会有善报，也缓和了百姓对统治者引发战乱的不满情绪。

当“缘起”思想与草原游牧文化相结合，让蒙古人民越来越感受到，自身发展的和谐与对世间万物都要保持平等爱护的心态息息相关，因为世界上没有完全独立孤存的实物，诸法之间相互依赖，普遍联系。“缘起”法教会了蒙古人民要善待众生，抛弃旧社会萨满教中征服式的，主宰性的思维模式，“转换成众生平等、自利利他的大乘心态”³⁸⁵，善待他人就是善待自己，才能有善果相续。

通过《甘珠尔》经书的蒙译以及对其中佛学义理的宣讲，人们开始摒弃旧文化中的野蛮思想，积极运用新文化观念和持续发展的开阔视野进行社会生活和生产实践，经历过战争创伤、贫苦无告的蒙古民众也在修佛修心的过程中获得了精神上的安慰，慢慢抚平了伤痛。

2.3 蒙古社会对外来高度精神文化的需求

从历史发展的角度看，藏传佛教思想为蒙古社会发展提供了新的视角和方向。当蒙古人民的物质条件丰富起来，不再为生计发愁，此时社会的普遍需求便从物质需求转化成精神文化的需求。随着《甘珠尔》经的蒙译，《甘珠尔》经中的佛学思想全面且系统，为蒙古族学佛者提供了一整套现成方便的佛教文化库存资料，极大的满足蒙古社会的文化需求。

佛教思想开始在现实生活中影响着蒙古人的价值观、人生观和世界观。蒙古民族将《甘珠尔》经中的思想，如万物平等、和合共生、因果相续、自利利他等等，应用于对社会的认知和实际的生产生活中，这些思想开始逐渐指导着蒙古现实社会的发展。相比与蒙元时期的蒙古社会，蒙古本土文化和萨满文化还在最大限度的发挥着自身的文化力量来帮助蒙古王统的政治统治，以及影响着蒙古民众的生产生活，并未被藏传佛教的引入而撼动自身地位，因此北元时期的佛教思想并没有因佛经的蒙译和传播而大范围的进入蒙古人民的生活。等到了北元时期，随着蒙古社会的进步，蒙古人民对于精神和文化需求的改变，本土文化与萨满教文化的落后和局限性全部暴露出来，蒙古社会不得不向外寻找新的、更高级的文化来满足自身需求。正是这种对外来高度精神文化的需求，才促使藏传佛教文化开始走进人民群众的日常生活中，越来越多

³⁸⁴ 王德恩《土默特部的佛经翻译与蒙古族的文化需求》，《内蒙古文物考古》，Z1期，1995年，67页。

³⁸⁵ 青格乐《佛教缘起思想及其对蒙古地区的影响》《中国民众博览》，05期，2015年，81页。

的蒙古人和不同阶级将经书中的佛法义理当做精神食粮，因此《甘珠尔》经翻译事业才在此时期如此的繁荣昌盛，藏传佛教文化才得以在蒙古地区的如此广泛、深入的传播。

参考文献

- 阿拉腾其其格《“蒙古化”的藏传佛教文化》，《内蒙古民族大学学报》，2010年。
- 宝力高《蒙古文佛教文献研究》，人民出版社，2012年。
- 双福《北元时期蒙译<甘珠尔>及佛经跋诗浅析》，《蒙古学信息》，2期，1995年。
- 法尊《元明间与中国有关的西藏佛教》，《文史杂志》，04卷，1944年。
- 高娃《蒙文<金字甘珠尔>残卷》，《蒙古学信息》，03期，2000年。
- 海西希《西藏和蒙古的宗教》，天津古籍出版社，1989年。
- 《金光明最胜王经》，，大正02，NO.0665。
- 李虹《阿勒坦汗与藏传佛教》，《内蒙古文物考古》，01期，2000年。
- 李亮《西藏与蒙古的“印藏”及“印藏蒙”同源史观》，《内蒙古大学硕士电子期刊（哲学与人文科学）》，2012年。
- 李美玲《试论阿勒坦汗对中华文明的贡献》，《阴山学刊》，06期，2002年。
- 李思《凉州会谈对元代藏传佛教的影响》，《西部学刊》，15期，2020年。荣苏赫
- 乔吉《佛教对蒙古文化的影响》，《内蒙古师范大学学报(哲学社会科学版)》，04期，2007年。
- 乔吉《蒙元时期佛经翻译和刊行》，《西部蒙古论坛》，01期，2011年。
- 青格乐《佛教缘起思想及其对蒙古地区的影响》，《中国民众博览》，05期，2015年。
- 森川哲雄（日）晓克（译）《关于十七世纪初内蒙古的三位佛教宣扬者》，《蒙古学资料与情报》，03期，1986年。
- 宋濂 王祎《元史》，中华书局，1976年。
- 唐吉思《蒙古族历代翻译活动的社会--文化特征》，《民族翻译》，02期，2016年。
- 王德恩《明代蒙古族的佛经翻译与文化需求》，《佛教与中国文化国际学术会议论文集（下辑）》，1995年。
- 王德恩《土默特部的佛经翻译与蒙古族的文化需求》，《内蒙古文物考古》，Z1期，1995年。
- 王辅仁，陈庆英《蒙藏民族关系史略》，北京中国社会科学出版社，1985年。

钟梅燕《俺答汗与蒙藏民族文化变迁与认同——一个民族文化“引入”的个案》，《兰州大学学报（社会科学版）》，41卷，03期，2013年。

赵永铎《蒙古族文学史》，内蒙古人民出版社，2000年。

佛教的地獄觀念—以《地藏經》為主

名字：釋中嚴

指導導師：釋真禪博士

摘要

佛陀教導說，心清淨則境界清淨。娑婆世界的眾生，因為心不清淨，才造出地獄、餓鬼、畜生、修羅、人、天等多種不同境界的世界。此外，還有一個平行世界，那個世界就是佛菩薩世界。確實，有如來出生的地方，就會出現佛陀的淨土，有菩薩行道的地方，眾生就會安樂。說這話是為了看極樂或地獄是眾生自己所造的。眾生因無明及業障深重，數世造惡業，在生死苦輪迴中漂泊，地獄念頭由此生起。如在《地藏經》中，已經記載很清楚眾生在世間生活時，根據他們的罪行，在死後所造許多惡業，並投生在不同的地獄中。眾生墮入地獄後，所受的刑罰和苦難是難以形容的。但真的只有在人因業力停止呼吸，墮入與所造罪孽對應的地獄之後才存在嗎？這只是為了開悟的聖人和諸佛才能看得清楚。但對我們自己來說，我們必須經歷他才能理解和參透他。按照我們的觀念，眾生只在死後受苦，墮入地獄，如果是這樣，那些還活著的人在這個世界上是活在極樂中的。佛來世間就是為了度眾生超脫苦海，佛陀成道後宣說四聖諦，即四法助生求苦因，苦的停止。哪裡有苦難，哪裡就是地獄。按照佛陀的話，很明顯這個輪迴就是地獄。

一、地獄通俗的定義

自古以來，「人死後去哪裡」這個問題就一直存在，也是一個有爭議的謎題。世界上大多數宗教都認為，活在今生並做好事的人死後會重生天堂，享受快樂。造惡業者，必在惡道受苦，墮無間地獄。

地獄被認為是許多東西方宗教文明中提到的一個超自然的地方。那裡是死後靈魂的歸宿。大多數宗教認為地獄是對有罪的靈魂進行拘留和懲罰的地方。相反的，行善者可以生天堂。人們相信，在死亡的時候，只有肉體可以被摧毀，靈魂會去天堂或地獄，或投胎到另一個生命，這取決於它是好或是壞。在佛學詞典已經地獄的定義：

梵語曰那落迦 Naraka，泥犁 Niraya 等。譯為不樂，可厭，苦具，苦器，無有等。其依處在地下，因謂之地獄，是譯義也。大乘義章八末曰：「言地獄者，如雜心釋，不可樂故，名為地獄。地持中釋，增上可厭，故為泥犁。泥犁胡語，此云地獄。不樂可厭，其義一也。此兩釋皆對厭心，以彰其過，非是當相解其名義，若正解之言地獄者就處名也。地下牢獄，是其生處，故云地獄。」³⁸⁶

在討論地獄的概念時，每個宗教都有自己對地獄概念的表述。根據中國宗教文化，地獄一詞的概念是「幽冥（古時凡非陽世即幽冥，甚至包括天神與山精水魅的居住地）的概念大於地府（陰間中亡魂居住的地方），地府的概念大於地獄（地府中犯罪亡魂被拷打的地方）。」³⁸⁷

自從佛教從印度傳入中國後，道教是受到很大影響的宗教之一。宗教文化以及經文，也在這一時期發展了十八層地牢的概念。從此，佛教的地獄觀念與中國的地獄觀也開始結合，形成了中國佛教的新地獄思想。

从秦汉开始,中国本土地狱观的建构,依循俗世官僚体制的原则次第展开;及至佛教传入,本土地狱观又与佛教地狱理论结合,形成后来组织架构庞大而完善的幽冥世界。

388

二、《地藏經》中的地獄思想

地獄的思想是佛教教義中的重要思想之一。佛教傳入中國後，對中國文化產生宗教的問題，其中天堂和地獄的概念對中國社會也產生了很大的影響。地獄思想是佛教教理三界六道之一，死後隨自己所造的惡業將會生在這個世界中。這個思想盛行於唐代。³⁸⁹

《地藏菩薩經》主要概括了眾生所受的罪刑，在地獄中的痛苦相狀。主要內容在第二和第三章中提到，在第五章中說地獄的類型，那一些地獄都位於東方閻浮提世界的大鐵山中，眾生居住在那裡，這些地獄的名稱對應眾生業力，化現如「有地獄，名叫飛刀；還有地獄，名叫火箭；還有地獄，名叫夾山；還有地獄，名叫通槍；還有地

³⁸⁶ 佛學大辭典: 地獄的定義(2008年11月15日(六)18:32)。

³⁸⁷ <地獄(中華文化)> 修訂於2021年8月24日。<https://zh.wikipedia.org/wiki/%E5%9C%B0%E7%8D%84>。

³⁸⁸ 陳登武著《從人間世到幽冥界:唐代的法制,社會與國家》出版時間2007年8月1日。頁287。

³⁸⁹ 《漢魏六朝佛教之「地獄」說》(上), 蕭登福東方雜誌第22卷第2期:隨著佛經的傳譯, 佛家的地獄思想便間接的被帶入了中國。而有關地獄的經論, 譯述的也早, 遠在東漢桓、靈帝之世, 安世高便譯有《佛說十八泥犁經》、《佛說罪業應報教化地獄經》等。稍後靈、獻之時, 支婁迦讖所譯《道行般若經》中有「泥犁品」, 康巨譯有《問地獄事經》, 自此而後, 至唐宋止, 所譯經論中, 或專章、或通書論述, 而佛家之地獄思想, 便逐漸被國人所接受, 所認同。頁34。

獄，名叫鐵車；還有地獄，名叫鐵床還有地獄，名叫鐵牛；還有地獄，名叫鐵衣；還有地獄，名叫千刃等等。」³⁹⁰

在這裡的眾生，不停的受著無盡的痛苦，尤其是在無間地獄的苦刑是很痛苦的。由於對父母不孝，出佛身血，所以死後墮入地獄，在無間地獄受所造的罪孽。在地獄中的刑罰和痛苦使罪人生不如死，直到業報結束，痛苦就自然消除。

《地藏菩薩本願經》肯定地獄為犯罪作惡眾生受苦最深的場所，展示地獄的恐怖相狀，這當然具有對眾生警醒、震懾，從而使他們改惡向善的倫理教化意義。唐代名畫家吳道玄（即吳道子）根據佛經、佛傳故事所繪的地獄变相，淋漓盡致地描繪了地獄群相，竟使當時漁夫屠戶之輩，見了之後非常懼怕而改行換業。³⁹¹

佛陀在《楞嚴經講錄》佛陀教導，一切行動都是由心所造，由眾生造善惡業的妄心所造。³⁹²如果我們修行善心，死後會投生到安樂的境界中，但我們的心念惡行，死後這些惡行會喚起與眾生所造的惡業相對應的地獄道。因此，我們看到地獄不是在使我們要尋找的浩瀚宇宙之外，它其實就在我們每個人的心中，當我們的心不再清淨，妄想生起時，它就地獄出現。當時自己的惡業召感出來一個「如蠶自纏縛」³⁹³一樣束縛自己的地獄。

三、《地藏經》的現實意義

《地藏經》是一部關於大乘佛教思想有關地藏菩薩大願的系列經典。《地藏經》的主要內容圍繞著「孝道」二字，表達了生者對死者的義務。同時，這部經也談到了眾生在世間所造的因果輪迴的業力之罪惡，直到墮入不同的地獄道。從此，世人相信地獄在死後才存在。但是，從佛教哲學的角度來看有很多的地獄。它們創造了一幅充滿痛苦畫面的人間地獄。所以在《大方廣佛華嚴經》記載：「一切唯心造」。³⁹⁴在這個娑婆世界被稱為人間地獄。

3.1 人間地獄

《注大乘入楞伽經》記載：「佛於此說：「從無色界乃至地獄，依正皆是唯心所作。」在如《華嚴經》記載：「應觀法界性，一切唯心造。」又云「心如工畫師，能

³⁹⁰ 《地藏本願經外二部》陳利權，伍玲玲釋譯。中國佛教經典寶藏精選白話版 115。頁 102、103。

³⁹¹ 陳利權，伍玲玲釋譯《地藏本願經外二部》（中國佛教經典寶藏精選白話版 115）。頁 224

³⁹² 《楞嚴經講錄》卷 8：「所感三塗為果。自業所感者。謂自心所造之業。自心所化之果。非天造亦非人與。所謂應觀法界性。一切唯心造感化也。」（X15,no.299）。

³⁹³ 《妙法聖念處經》卷 4：（T17,no.722,p.428b26）。

³⁹⁴ 《大方廣佛華嚴經》卷 19：「一切唯心造。」（T10,no.279,p.102b1）。

畫諸世間，五陰悉從生，無法而不造。」故云「諸菩薩初住地時，應善觀察；隨其所身一切法門，隨其所有甚深智慧，隨所修因，隨所得果，隨其境界，隨其力用，隨其示現，隨其分別，隨其所得，悉善觀察。知一切法皆是自心，而無所著。」」³⁹⁵

佛陀在經典中說明，我們生活中所發生的事情，不論善與惡，愛與恨，快樂與幸福等等，都是我們的心所造的。它使我們墮落、瘋狂及墮入地獄的幻覺。由於人類生活在迷中，所以不經意的把這個娑婆世界變成了人間地獄。如：「這裡人民不僅物質生活貧乏，且常受到恐懼與不自由等精神壓迫，真是人間地獄。」

從佛教哲學的觀點來看，擁有人間地獄和心識地獄。人間地獄是罪人的管理者，犯罪者很清楚，違犯法律的人，將根據犯罪的行為而受到不同的懲罰。所以，人間地獄對有情眾生都是真實的。當我們做壞事時，心識地獄讓我們產生焦慮和害怕。所以，即使不去地獄，我們也將在這個世界上看到地獄。人類貪婪和憤怒的行為，就製造了人間地獄。

從實際的來看，我們看到人間也有地獄。犯罪人吃不飽，睡不安穩，日日夜夜不安分，生怕死神來接他們。從人間地獄的角度來看，我們也可以想像每個人心中的地獄，就是想要傷害人或動物，這被煩惱所支配的心，叫做心識地獄。修行人如果證悟解脫，即使身體被痛苦所折磨和支配，行者的心也會自在自在。如阿闍世王記載：「如阿闍世王，作殺父罪已悔過發露：『我作惡業應當自受。』對佛懺悔解說前非。佛愍彼王令觀罪性，從緣幻有了不可得。故此補特伽羅，處地獄中即便命終。」³⁹⁶

從生命的角度來看，我們看到餓鬼也存在於飢餓，貧窮，慾望太多但不能不受苦的人身上。餓鬼不僅在窮人身上，它也存在富人身上，因為他們的野心太大，還是要常常受苦。

〈8 羼底波羅蜜多品〉：「又由此業與諸惡趣而為眷屬，由此業故感得貧窮藥叉之身，又由此業感貧藥叉根本果報，由此業故感得貧窮餓鬼之身，又由此業感貧餓鬼根本果報，由此業故感得貧窮人趣之身，又由此業感貧人趣根本果報，又由如此訶毀業故感得下趣及以下趣根本果報」³⁹⁷

從生命的角度來看，我們看到餓鬼也存在於飢餓、貧窮和太多的慾望。餓鬼不僅在窮人身上出現，它也出現在富人的身上。由於他們的野心太大，所以會常常受苦。

³⁹⁵ 《注大乘入楞伽經》卷 10(T39,no.1791,p.501b13-22)

³⁹⁶ 《分別善惡報應經》卷 1：(980~1000)(T01,no.81,p.898a23-27)。

³⁹⁷ 《大寶積經》卷 45：(T11,no.310,p.261c20-26)。

人們根據現代的科技自行飼養更多的家禽和動物，以滿足自己的需求。因此，動物也總是生活在混亂和痛苦中。

在六道的天道、人道、地獄道、餓鬼道、畜生道及阿修羅道中，人類是擁有比較多的條件可以成佛。這就是佛陀降生於人間的原因。按照佛陀的教理，這個世界有兩種很難成佛的衆生，就是畜生和阿修羅道的衆生。地震、火山、海嘯、流行病、乾旱、自然災害及長期戰爭的現象，也是屬於人間地獄。尤其在 2022 年初，歐洲國家之間發生了衝突和戰爭，使人民陷入痛苦，家破人亡，這是當今世界人間地獄的景象。³⁹⁸

3.2 地藏經的啟示

《地藏經》是一部描述地藏菩薩對一切眾生誓願的經典。他是大悲菩薩，發願救世。他是「地獄幽冥」的領導者。地藏菩薩救度幽冥眾生，所以又稱為「地」。我們要學習地藏菩薩的初發心和長遠心。地藏王菩薩以大地的精神，以覺悟來度化一切眾生有情。這就是「地藏菩薩」的稱號。

《華嚴經》云「應觀法界性，一切唯心造。」又云「心如工畫師，能畫諸世間，五陰悉從生，無法而不造。」³⁹⁹

《大方廣佛華嚴經隨疏演義鈔》中記載卷 15：「若人欲了知，三世一切佛，應觀法界性，一切唯心造。」大意是同。意明地獄[19]皆由心造，了心造佛，地獄自空耳。既一偈之功能破地獄，何況一卷一品一部之玄微？」⁴⁰⁰

當我們心中有貪瞋痴的時候，煩惱就生起，地獄的門就打開。因此，為了淨化我們的身心，我們必須回到自己的本來面目，就是我們本有的佛性。只有這樣，才能破除貪瞋痴的地獄，成就無上菩提，幫助一切眾生。這也是《地藏經》的深意。

《地藏經》告訴我們，每個人必須除掉自己心中的貪瞋痴，修心中的三善業，進而消除無明和貪慾的根本，最後回到自己的地藏本尊。這就是《地藏經》所要給我們的啟示。

³⁹⁸ <2022 年俄罗斯入侵乌克兰>(2022 年 4 月 26 日) <https://zh.wikipedia.org/wiki/2022>。

³⁹⁹ 《注大乘入楞伽經》卷 10: (960~1127)(T39,no.1791,p.501b16-18)。

⁴⁰⁰ 《大方廣佛華嚴經隨疏演義鈔》卷 15: (T36,no.1736,p.116b28-c3)。

參考文獻

- 《楞嚴經講錄》卷 8：明乘峇講錄，《大正藏》卷 8 冊。
- 《妙法聖念處經》宋法天譯，《大正藏》卷 4 冊。
- 《大方廣佛華嚴經》東晉 佛馱跋陀羅譯，《大正藏》卷 5 冊。
- 《注大乘入楞伽經》注大乘入楞伽經，《大正藏》卷 10 冊。
- 《分別善惡報應經》宋天息災譯，《大正藏》卷 1 冊。
- 《大寶積經》唐菩提流志譯，《大正藏》卷 45 冊。
- 《大方廣佛華嚴經隨疏演義鈔》唐 澄觀述《大正藏》卷 15 冊。
- 陳利權《地藏本願經外二部》佛光山宗務李員會印行，初版-臺北市：1997。
- 佛學大辭典: 地獄的定義(2008 年 11 月 15 日 (六) 18:32)。
- 陈登武著《從人間世到幽冥界:唐代的法制，社會與國家》出版時間2007年8月1日。
- 《漢魏六朝佛教之「地獄」說》（上）,蕭登福東方雜誌第22卷第2期。出版1988年08月。
- <2022 年俄罗斯入侵乌克兰>>(2022 年 4 月 26 日) <https://zh.wikipedia.org/wiki/2022>。
- <地獄 (中華文化)> (2021 年 8 月)
- <https://zh.wikipedia.org/wiki/%E5%9C%B0%E7%8D%84>。

學習阿賴耶識：以《成唯識論》為主

名字：釋清欣

指導導師：釋真禪博士

前言

阿賴耶識在唯識學中是八識中的重要的識之一，一直是爭論的一個重要的問題。對我來說，研究阿賴耶識是一個有趣的問題，對於尋找複雜的人的內心去修行和改變它具有很大的參考價值。在《成唯識論》中，阿賴耶識是一個重要的概念。它被稱為藏識，其中存在著各種業力種子或趨勢。因為它代表了《成唯識論》的核心教義，所以有很多各位佛教的著名高僧與著名哲學如：窺基大師，玄奘法師，印順法師，吳汝鈞等研究。

《成唯識論》在越南佛教也很重要性，有几位著名法師如：善華法師，慧士法師，真善法師修習，但是越南的學者著作不是很多，所以現在我想研究學習阿賴耶識：以《成唯識論》為主主要是通過修習《成唯識論》對今後我回越南繼續研究，修習，弘揚《成唯識論》。所以我從中國與越南的几部論著參考書和祖師大德的講法文獻中收集材料，寫這篇論文。我希望通過對這個題目的研究，可以很好地學習與阿賴耶識相關重要的名相，例如業力和因果，輪迴和涅槃，以及阿賴耶識在修行中的重要性。通過這項研究，我想對佛教《成唯識論》中的阿賴耶識概念有更清晰的認識，並將其應用到自己的修行生活中，也為將來的個人弘法提供學理上的積累。

第一章、阿賴耶識的簡介

第一節、何為阿賴耶識

“阿賴耶識”（*Ālaya-vijñāna*）是印度的語言，中文的意義就是“藏識”，是解釋衆生為什麼會生死輪迴，最終怎樣跳出輪迴。人有八識：眼識、耳識、鼻識、舌識、身識、意識、末那識、阿賴耶識。前七識都隨身體有死亡、毀壞的時候，只有第八阿賴耶識可以隨着我們流轉五趣六道、輪迴天上人間，不會消滅的。《成唯識論》第三卷中說：「凡夫之第八識心體從重立名，故名阿賴耶識。」⁴⁰¹意思是這種“能藏、所藏、執藏”的特性，為了要顯示出末那識恆內執阿賴耶識、遍計執阿賴耶識的過失，所以才把他稱為阿賴耶識。

第二節、阿賴耶識的重要性

論到建立阿賴耶識有什麼要點？主要的原因是為了讓諸法的流轉和完滅找到一個根據點與立足點。因為阿賴耶有儲藏的功能，所以萬法都可以依靠阿賴耶識而生起，即便是萬法在壞滅之後，阿賴耶識仍繼續存在。一切識的種子都是一切法的根源，也是一切法的依處。佛教修行者，若對生死流轉的根本原因，以及涅槃完滅的徹底斷絕有明晰的洞察力，沒有盲目地修行，也沒有耽擱努力修行的路程。比如一個人做功德，但他卻不知道這個功德能不能成就，由於他心性傲慢，高高在上，這個功德肯定是難以成就的。如果我們以這種方式破除因我執而產出的傲慢，那麼傲慢這種現象就不會阻礙我們的修行，當我們能夠真正破除我執，我們才能從生死中解脫出來。

通常修行者生起我執的時候，一般不是現前的色身，而是神識、是微細的靈魂，或是遍及在宇宙中的那個大我（大梵天）；有的宗教持有錯誤地信仰，他們認為依靠神的憐憫，或是教主的提拔，就可以上生天堂，達到“長生不老”，所以基於一切法無常，生滅無我的原理，不論內與外都不存在一個常住不壞的我。那些執着信仰有我和大梵的宗教徒，他們對心識的作用是完全無知的。《解深密經》中解釋說：

「阿陀那識甚深細，一切種子如瀑流，我於凡愚不開演，恐彼分別執為我。何緣此識亦復說名阿陀那識？執受一切有色根故，一切自體取所依故。所以者何？有色諸根，由此執受，無有失壞，盡壽隨

⁴⁰¹ 《成唯識論》3 卷: (CBETA T01, no. 26, p. 563a6-7)。

轉。又於相續正結生時，取彼生故，執受自體，是故此識亦復說名阿陀那識。」⁴⁰²

以上經文說明，阿陀那識的了別性非常微細，祂的心體所含藏的種子不斷地流注像瀑流一樣；對於沒有般若實相智慧的凡夫與二乘聖一二乘聖者即使已經能夠解脫三界生死一都同樣會有所迷惑，將會以一向所知道的眾生心一也就是六識心一當作真實心；由於分不清楚真心與妄心，因此常常會有不如理的施設與建立。

第二章、阿賴耶識的名稱

阿賴耶識是聖人與凡夫的共同所依，是真心與妄心的根本、是自性的微細，不是凡夫可以知道。所以最好是用一些名稱來指稱阿賴耶識，使學者更容易認識阿賴耶識的功能。《成唯識論》中說：

「然第八識雖諸有情皆悉成就，而隨義別，立種種名。謂或名心，由種種法熏習種子所積集故。或名阿陀那，執持種子及諸色根，令不壞故。或名所知依，能與染淨所知諸法為依止故。或名種子識，能遍任持世出世間諸種子故。此等諸名通一切位。或名阿賴耶，攝藏一切雜染品法，令不失故，我見、愛等執藏以為自內我故。此名唯在異生、有學，非無學位，不退菩薩，有雜染法執藏義故。」⁴⁰³

第一、“心”，心（*citta*）：這是相對於意和識來區分的。唯識學所說的八識，其中的前六識稱為“識”，第七識稱為“意”，而第八識就稱為“心”。第八識稱為“心”主要是就種子來說。種種事物以種子的模式留於第八識中，由於種子的積集，故將此識稱為“心”。⁴⁰⁴

第二、“阿陀那”，阿陀那（梵語：*ādāna*），字根源自檀那（*dāna*），它的動詞形為“*da*”，意為給與，加上表示“動作反向”的接詞頭“*a*”之後，意思變成取、拿到。有人認為阿陀那識（梵語：*ādāna-vijñāna*）可以按字面直譯為取識。《解深密經》定義阿陀那識為能執持此身。《攝大乘論》解釋阿陀那識為能「執受一切有色根」，並且

⁴⁰² 《解深密經》卷1〈3 心意識相品（一）〉：（CBETA, T16, no. 676, p. 692c22-23）。

⁴⁰³ 《成唯識論》卷3：（CBETA, T31, no. 1585, p. 13c7-16）。

⁴⁰⁴ 心的梵文是 *citta*。這個字除表示思考、研究之外，亦可解作積集。

是「一切自體取所依」⁴⁰⁵，《成唯識論》稱此識有執持、執受、執取三種含義，因此名為阿陀那。

第三、“所知依”，所知依這個名字是《攝大乘論》（*Mahāyānasamgraha*）採用的名稱。“所知”指一切作為對象的東西，由於一切對象都是依止於第八識，所以稱第八識為“所知依”。此論解釋：根據諸佛世尊，語言有十殊勝相其中第一是所知依殊勝語。即阿賴耶識，這是所知本體，故稱所知依；此處所知依是指善性、惡性、無記性而其中包含一切善無漏法於染有漏法。依字為因，即阿賴耶識是一切緣起所知染淨的根本因，故名所知依。⁴⁰⁶

第四、“種子識”，種子識是佛學術語，阿賴耶識之別名。唯識論三曰：‘或名種子識，能遍任持世出世間諸種子故。’述記三末曰：‘即為諸法為種子義，前第一心，是積集種在其中義。今此取能生諸法義，故二差別。’生諸法一一之原因，謂之種子。

407

第五、“阿賴耶”，阿賴耶是語根 *ālaya* 的衍生語，意思就是“收藏”，出於《增壹阿含經》，卷第十中的一句話：「人不信受，亦不奉行」⁴⁰⁸，此文同巴利的：“*Ālayāramākhohanāyampajālāyaratālāyasamuditā*”⁴⁰⁹將此句譯為中文，就是：又彼諸人是樂阿賴耶、喜阿賴耶、悅阿賴耶。

第六、“異熟識”，異熟識梵語 *vipāka-vijñāna*。音譯毗播迦毗若南。為阿賴耶識之異稱。乃因果業報之主體。唯識家以阿賴耶識系由善惡業所薰習，以業種子為增上緣而招感異熟果，故稱異熟識，為阿賴耶識之果相。前六識雖亦為異熟果，然僅為別報而有間斷，故非“真異熟”；相對於前六識者，有情總報之果體方是真異熟，以其具有業果義、不間斷義、三界義等三義，故稱異熟識。⁴¹⁰

⁴⁰⁵ 《攝大乘論本》卷 1：(CBETA, T31, no. 1594, p. 133b29-c4)。

⁴⁰⁶ 印順法師著《攝大乘論講記》（正聞出版，1997）43 頁。

⁴⁰⁷ 丁福保《佛學大辭典》，玄奘北新文豐，1974。

⁴⁰⁸ 《增壹阿含經》卷 10：(CBETA, T02, no. 125, p. 593a25-b1)。

⁴⁰⁹ Morris, R. (Ed.). (1885&1888). *Āṅguttara Nikāya* (Vol. II). London: The Pali, 131 page.

⁴¹⁰ 「異熟識」（*vipāka-vijñāna*），含有負載因果業報的主體意義。唯識家認為眾生所做的善惡業行，行為完結後形成一股力量，而這種「業力」會以「業種子」的形式保存於阿賴耶識中，作為增上緣，於未來招感異熟的果報，故稱阿賴耶識為「異熟識」，由此角度故說為阿賴耶識的「果相」，以具有發揮果報作用的特質。「體」意謂本質、所依的根本、所依之體。「所生一切種子異熟識為體」，這便是阿賴耶識作為「一切種子識」、「異熟識」的本質。

第七、無垢識，無垢識梵名阿末羅 *Amala*。這個術語，義譯為清淨識、主要出自真諦三藏譯經中的《決定藏論》、《三無性論》、《十八空論》與《轉識論》，但是在現存梵文本中並找不到曾經使用這個字的記錄。⁴¹¹

第三章、阿賴耶識的種子六義

種子是什麼？就是生起宇宙萬法現象各別的功能，這功能是潛伏在第八識中的所謂種子必須具備三個性質：第一、是要攝藏於阿賴耶識中。第二、是能親生自果。第三、是非現行法。唯識宗謂諸法之種子各有本有、始起二類，而種子須具備之六項條件，稱為種子六義。據成唯識論卷二、梁譯攝大乘論釋卷二等載，即：⁴¹²

第一、剎那滅：所謂種子，只是一種“能力”，即所謂功能。它無質量形色，不能以色聲香味觸而測知，但在發生作用時，卻有力用。而當其起現行時，才生無間即滅。所謂“無間即滅”，就是它生時即是滅時，中間沒有「住」的階段。如果有生有住，就成為常法，即不是剎那滅了。剎那滅者，簡別對於不生滅、或不轉變者，而執為一切諸法能生的因。

第二、果俱有：以種子為因，生起現行，剎那即滅，但並不是滅後始成果，而是剎那生滅之際，“正轉變位，能取與果。”正轉變位，有別於過去或未來的轉變位；與果，是以種子現行為因，所取之果，名曰與果。也就是即因生現果，因果同時，相依俱有。此處所稱的果，事實上就是新熏的種子。果俱有，簡除前後相生、以及相離的他身而生等。因為異時異處，便不能和合，便不是種子了。

第三、恆隨變：種子起現行，剎那即滅，但不是滅已即斷，而是前滅後生，剎那剎那，相似隨轉。即種子、現行與果同時俱有，才生即滅。但在滅了之後，現行成為新熏種子，再起現行，這叫做“種子自類相生”。換句話說，種子、現行、新熏種子，三者一類相續轉起，沒有間斷轉易。古德有偈曰：[種子生現行，現行熏種子，三法

⁴¹¹ 任繼愈主編《宗教大辭典》（上海辭書出版社，1998）第18頁。

⁴¹² 《成唯識論》卷2：(CBETA, T31, no. 1585, p. 65)。

(種子、現行、熏習)輾轉，因果同時。」即指此恒隨轉而言。恒隨轉，簡除七轉識的有間斷轉易，不能維持生果的功能。

第四、性決定：此明種子隨它本身能熏的善惡無記之性，生起現行時，也決定其現時的善惡無記之性。亦即是善種生起善的現行，惡種生起惡的現行，此一因果法則不能混亂。這是簡別於有部小乘、如善惡因生無記果，或無記因善因生惡果等，明異性不能為親因。

第五、待眾緣：義若是種子，其性決定各自生果。種是恒有，應當頓生現果。為簡此等，說待眾緣義。說種子牠雖是親生自果，但是要待牠自己的眾緣和合，方能生起取果的作用。如《成唯識論述記》說：

「謂自種子，要待眾緣和合，種子轉變，起取現行等諸果作用，功能殊勝，方成種子。故種自類非因緣合，不名種子。」⁴¹³

這就是遮除外道等執自然為因，不待眾緣，恒能生果的謬執。以及小乘有部，執三世實有，一切時緣體，恒有非無的計執，若是果體恒有，果應當恒時生起現行。現在種子，既不能恒時生起現行果法，說緣恒有，於理相違。前遮外道，是顯種子須待眾緣；復遮小乘，是顯所待緣亦不能恒時有。故論云：

「此遮外道執自然因，不待眾緣，恒頓生果；或遮餘部緣恒非無，顯所待緣，非恒有性，故種於果非恒頓生。」⁴¹⁴

第六、引自果：種子不是一因生眾果，而是各各引生自果。即是色法種子仍生色法之果，心法種子仍生心法之果，此一法則不能混亂。這是簡別於外道的一因可生眾果，及小乘有部主張色心互為因果。

上面已說明這內外種子，皆具有六義。但是這具有內種六義的，究竟是誰呢？論文云：「唯本識中功能差別，具斯六義，成種非餘。」⁴¹⁵就是說具備這六義的，是潛伏在賴耶識中，能發生現行諸法的功能。不過這裏我們還有應該注意的，就是具備六義的，是指本識中的功能，不要誤認是現行的本識。

⁴¹³ 《成唯識論述記》卷3：(CBETA, T43, no. 1830, p. 311b11-14)。

⁴¹⁴ 同上。

⁴¹⁵ 同上。

參考文獻

一、經論原典

本文《大正新修大藏經》的资料引用是出自《中华电子佛典协会》（Chinese Buddhist Electronic Text Association, 简称 CBETA）的电子佛典系列光碟（2022 年）。

《增壹阿含經》東晉·瞿曇僧伽提婆譯，《大正藏》第2冊。

《八識規矩補註》明·明魯庵法師普泰補註，《大正藏》第45冊。

《解深密經》大唐·三藏法師玄奘奉詔譯，《大正藏》第16冊。

《成唯識論》護法等菩薩造，大唐三藏法師玄奘奉詔譯，《大正藏》第31冊。

《攝大乘論》無著菩薩造，大唐·三藏法師玄奘奉詔譯，《大正藏》第31冊。

《唯識三十論頌》世親菩薩造，大唐·三藏法師玄奘奉詔譯，《大正藏》第31冊。

《成唯識論述記》大唐·沙門基撰，《大正藏》第43冊。

《唯識論述記》大唐·沙門基撰，《大正藏》第43冊。

二、現代著作（中文）

印順法師著《攝大乘論講記》，台北正聞出版社，199年。

于凌波，《成唯識論白話講記》，高雄出版社，2002年。

（西文）

Morris, R. (Ed.). (1885 & 1888). *Aṅguttara Nikāya* (Vol. II). London: The Pali.

四、工具书

慈怡主編《佛光大辭典》，高雄佛光文化，1999。

丁福保《佛學大辭典》，玄奘北新文豐，1974。

任繼愈主編《宗教大辭典》：上海辭書出版社，1998。

五、網站資料

Dat Danh. Tanh Khue Chi 25. Bat Thuc Quy Nguyen Thuyet. Accessed on may02, 2022:

www.quanxue.cn/ct_daojia/XingMing/XingMing25.html.

Tue Sy, Thich. Luan Thanh Duy Thuc. Accessed on January 01, 2022:

phathoc.net/thu-vien/triet-hoc/5AC04B_luan_thanh_duy_thuc.aspx.

Lê Sỹ Minh Tùng. Thức Thứ Tám - A Lại Da Thức. accessed on January 02, 2022:

thuvienhoasen.org/a13418/thuc-thu-tam-a-lai-da-thuc.

Thien Sieu, Thich. Luan Thanh Duy Thuc. Accessed on May 02, 2022:

thuvienhoasen.org/a3045/thanh-duy-thuc-luan

淺析儒佛二家對「孝」之理論—以《牟子理惑論》為主

名字：釋行輝

指導導師：釋真禪博士

摘要

梁漱溟曾認定為：「說到中國文化是孝的文化」。⁴¹⁶孝本來是儒家的思想核心，是人們的準則道德。佛教初傳入中國時，就在如何盡孝的問題與儒家發生激烈的衝突。儒家認為人的身體和頭髮是由父母所賜，所以孩子應懂得照顧而不損害它。佛教主張出家學佛，引導父母修行遠離六道輪迴才是真正的孝道。

從儒佛二家對孝的爭論中，筆者意識到任何宗教或是文化傳統都有自圓其說的道德觀，都能夠引領常人的生活方式，可是他們為何爭論及爭論的內容是如何，就是筆者選以《牟子理惑論》為主—淺析儒佛二家對孝之理論為寫作的動機。

一、《牟子理惑論》的作者和著作

歷史已經過幾千年，關於《牟子理惑論》的作者，總還存在一些掛齒的疑問。一般認為他是東漢末年的蒼梧太尉牟融。⁴¹⁷根據《弘明集》記載在作者的自傳，牟子名為牟子博。⁴¹⁸

他本來研究儒道，後來轉向學佛。漢靈帝死後（一八九年）天下大亂，他陪母親到交趾⁴¹⁹避難。在此地方，他著述了《牟子理惑論》，全書共有三十九章，除了開頭與結尾的兩章以外，正文共三十七章。內容主要在理解中國本來的信仰與剛進入中國的佛教。《牟子理惑論》是中國早期第一本由居士著作的佛教書籍。

⁴¹⁶ 梁漱溟《中國文化要義》（上海人民出版社出版，1949）308 頁。

⁴¹⁷ 蔣維喬《中國佛教史》（香港中和出版，2013）105 頁。

⁴¹⁸ 《弘明集》卷 1：T52,no.2102,p.1a29。

⁴¹⁹ 交趾：亦稱交州（今是越南北部）。西漢時，前 111 年，趙佗在南越國地方設交州分為九郡即南海、蒼梧、鬱林、合浦、交趾、九真、日南、珠崖、儋耳。其中九郡之三屬越南的地區即：交趾是今天越南的北寧省；九真即今日越南的清化省、乂安省、河靜省、廣平省；日南是今天越南的順化省。

二、「孝」之思想

（一）、「孝」的淵源

提到孝道大多數人都認為是由儒家孔子開創的。其實有關孝的淵源，根據《[禮記·表記](#)》記載：

夏道尊命，事鬼敬神而遠之，近人而忠焉。其賞罰用爵列，親而不尊……殷人尊神，率民以事神，先鬼而後禮，先罰而後賞，尊而不親……周人尊禮尚施，事鬼敬神而遠之，近人而忠焉。其賞罰用爵列，親而不尊。⁴²⁰

因此可知，孝的觀念在殷商時期已經出現，但等到周時代才正式形成。其起源於事鬼神之義，後來從事鬼神發展到事人。殷人以事人之死為孝的觀念。周人以孝的行為也就是以事人的觀念為孝道。

（二）、儒家「孝」的思想與發展

中國社會在漫長的歲月中形成了這種孝道的觀念。此孝道傳統在每一個時代都有不同的變革，都帶著與眾不同的特色。

西周時期，孝被定義為追思、孝祀及孝養。孔子認為孝不僅是子女從物質上滿足父母，使父母衣食周全，並且更重要的是要孝敬雙親，讓他們時常覺得安慰與幸福。

春秋時期，孟子從孔子的仁發展孝道更廣更大的意義。他認為：「尊敬我家裡的長輩，從而推廣到尊敬別人家裡的長輩；愛護我家裡的兒女，從而推廣到愛護別人家裡的兒女。要統一天下就像在手心裡轉動東西那麼容易了」。⁴²¹即強調仁，從家庭範圍發展仁愛之心，次到親人，然後擴展到社會的範圍。

秦漢時期，社會封建制度強烈，孝道已經轉向政治內容，即「[以孝治天下](#)」，⁴²²即以孝為個人與社會的準則道德，先修正自己，其次齊家、治國、平天下。

⁴²⁰ 佚名《禮記·表記》（香港教育城出版，2018）106 頁。

⁴²¹ 孟子著，楊伯峻譯註《孟子譯註》（中華書局出版，1962）114 頁。

⁴²² 佚名《禮記·大學》：「欲明明德於天下者。先治其國。欲治其國者。先齊其家。欲齊其家者。先修其身。欲修其身者。先正其心。欲正其心者。先誠其意。欲誠其意者。先致其知。致知在格物。物格而後知至。知至而後意誠。意誠而後心正。心正而後身修。身修而後家齊。家齊而後國治。國治而後天下平」。（香港教育城出版，2018）120 頁。

（三）、印度佛教的孝道思想

方廣錫先生認為「印度佛教根本沒有孝這一詞彙，而採用報恩這一說法」。⁴²³此外，古正美先生也認定：「報恩即是孝的定義，中國儒家的孝觀也是一種報恩思想的信仰」。⁴²⁴由此，本文以佛教的報恩思想來論述印度之孝道。

根據佛教的《長阿含經》記載，敬順父母有五種：「一者供奉能使無乏，二者凡有所為先白父母，三者父母所為恭順不逆，四者父母正令不敢違背，五者不斷父母所為正業」。⁴²⁵從此五種中，又分孝為三個層面，即是小孝、中孝與大孝。其中大孝就是引導父母歸向三寶，修習脫離六道輪迴之苦。

三、儒佛二家對「孝」之理論

佛教剛來中國時，受一些儒家學者的批評：「入家而破家。使父子殊事兄弟異法。遺棄二親孝道頓絕。憂娛各異歌哭不同。骨血生讐服屬永棄。悖化犯順。無昊天之報。五逆不孝不復過此」。⁴²⁶由此，牟子造出此論以證明佛教也講到孝道，同時批評一些儒家學者的片面執著自己的觀點。關於孝道的問題，答應儒家學者在三方面。

（一）、儒家批評佛教僧人剃髮是不適合孝道

孝經言：身體髮膚受之父母。不敢毀傷。曾子臨沒。啟予手啟予足。今沙門剃頭。何其違聖人之語。不合孝子之道也。吾子常好論是非平曲直。而反善之乎。⁴²⁷

對這個問難牟子理論為：「夫訕聖賢不仁。平不中不智也。不仁不智何以樹德。德將不樹頑嚚之儔也。論何容易乎」。⁴²⁸

以前有了齊國人兩位父子搖船渡河，其父由於不小心而墮入水裡。其子若想要救父親，就必須把父親的頭向下倒，讓水從口流出。如果當時其子執著孝的規矩就不敢如此做，其父就死亡。相反的，若其子敢如此做，就能保住其父的性命，可是其子的本身就會犯上「不孝」之罪。因此可知，儒家孝道本身的規矩還帶著許多限制。

（二）、儒家批評佛教僧侶沒有繼承人

⁴²³ 方廣錫《佛教典籍百問》（今日中國出版社，1989）33頁。

⁴²⁴ 古正美《大乘佛教孝觀的發展背景》收錄於《從傳統到現代佛教倫理與現代社會》（東大圖書公司出版，1990）61頁。

⁴²⁵ 《長阿含經》卷11：T01,no.1,p.71,c8-12。

⁴²⁶ 《弘明集》卷8：T52,no.2102,p.50a17-20。

⁴²⁷ 《弘明集》卷1：T52,no.2102,p.2c16-19。

⁴²⁸ 同上

儒家認為：「夫福莫踰於繼嗣。不孝莫過於無後。沙門棄妻子捐財貨。或終身不娶。何其違福孝之行也。自苦而無奇。自極而無異矣」。⁴²⁹牟子反駁地理論為：妻子和財物是不值得操心的，只有清純的靈魂和無為的境界才是道的奧妙。以前許由在樹上築巢棲身，伯夷和叔齊餓死在首陽山，但孔子也讚歎他們。⁴³⁰此表明了儒家的理論與行持是不一致的

（三）、儒家批評佛教的衣帽不符合於本地的文化

儒家認為：穿衣服和帽子符合於中國的禮儀，表現對別人的尊重，而今天沙門剃髮，穿袈裟，見人時不可跪拜，這是不符合中國的文化。⁴³¹

對於這個問題，牟子以老子的教典來論述：上德的人不追求形式，因此而獲得德行。下德的人保守形式，即是無德。⁴³²三皇時代，人們食肉生，以動物皮做成衣服，居於巢、穴之處。他們的生活非常自然，可是人們都稱賞其為德。

佛教主張因果輪迴，對佛教僧侶來說，剃髮出家依靠佛陀的教訓修習，自度然後度父母修行，脫離生死輪迴就是最大的孝道。所以儒家學者批評佛教僧人違反本土的法則還是缺乏根據。

四、儒佛孝思想的現代意義

人呱呱墜地就與父母建立了親密的關係，這種血緣通過「父慈子孝」的關係表現出來。因此可知，家庭是孩子的最初學校，父母除了教育子女尊重老人，敬上讓下，兄弟忍讓和合以外，父母自己的生活方式也是孩子們效仿的理想模式。

工業化發展的時代，人們大多數貪於工作或沉浸在電子工具各種而失慎了教育孩子的任務。由此在報紙上偶爾出現了孩子虐待父母，甚至有了殺害雙親的情況，如：來自美國的嚴重案件：一位 17 歲的男生僅因「想掌控自己的生活」而竟涉嫌持刀、

⁴²⁹ 同上

⁴³⁰ 同上

⁴³¹ 同上「黃帝垂衣裳制服飾。箕子陳洪範貌為五事首。孔子作孝經服為三德始。又曰。正其衣冠尊其瞻視。原憲雖貧不離華冠。子路遇難不忘結纓。沙門剃頭髮披赤布。見人無跪起之禮儀。無盤旋之容止」。T52,no.2102,p.3a23。

⁴³² 同上「上德不德是以有德。下德死守著形式上的德，因此就是無德」。T52,no.2102,p.3a23。

斧在家中砍殺父母。⁴³³或在新北報導上也記載一個來自台北的案件：由「不滿父親嗜賭還逼祖父母賣祖產，18歲男持刀砍父」。⁴³⁴

這些情況大多數來自不得教育好的孩子，其中一部分是單親的兒女、一部分是失學也有一部分是來自社會的誘惑。這些不完善道德的孩子，其態度與行為讓別人恐懼，社會隔膜。淺薄的人就貶責他們，懂事的人就憫恤他們。引言胡志明主席的話：「芽綠則樹強，花蕾翠綠則葉鮮果好。也是，子女得好的教育，後來會益國利民」。⁴³⁵

如果要幫助這些孩子克服這種情況，提升當代人的道德意識，發揚東方孝道的精神。除了學校父母必須注意到教育孩子們的方法。父母與老師都可以做為孩子們的朋友，以為了解孩子們的心理，懂得它們的優缺點，從此教育孩子的事比較容易。此外，環境社會也是重要的因素使孩子們學壞的，所以選擇好的朋友，接觸好的環境也是切要的問題讓孩子培養道德。現在的越南，政府勸告人們注重教育孩子，限制接觸於不好的通訊網。同時鼓勵孩子們來各寺院參加「夏節修習」、「報恩父母節」；做「情願員」幫助一切單親的朋友、孤兒院、養老院等。

「人之初性本善」⁴³⁶，沒有人出生已不孝了，只是生活的環境改變了人的性格與道德。教孩子孝敬父母老人，尊重老師也是教他們做人的事。

五、結語

中國歷史上，佛儒兩教長期存在著嚴重的隔閡。真正學道者，能夠屏棄其隔閡，主張宗教平等，相互學習。佛儒二家確實有相同之處，要求克制個人的感官慾望，使人達到心靈的寧靜。佛家講超世，儒家講入世。佛教重解脫，儒教重做人。佛儒二家異同的思想非常複雜，構成了中國的特色。如果在生活和事業上，實踐佛教和儒家的孝道與培養個人的道德，人生必能達到相當高的境界。

⁴³³ 《17歲少年持刀斧砍殺父母，理由僅是「想掌控自己的生活」》國際即時新聞，發行 2021/10/17，<https://news.ltn.com.tw/news/world/breakingnews/3707008>。

⁴³⁴ 《不滿父親嗜賭還逼祖父母賣祖產 18歲男持刀砍父》記者王定傳，新北報導，發行 2021/09/23，<https://news.ltn.com.tw/news/society/breakingnews/3681175>。

⁴³⁵ 阮成《胡志明主席的事業與報紙》“cái mầm có xanh thì cây mới vững, cái búp có xanh thì lá mới tươi quả mới tốt, con trẻ có được nuôi dưỡng giáo dục hẳn hoi thì dân tộc mới tự cường tự lập”.（科學社會出版，1988）183 頁。

⁴³⁶ 王應麟《三字經》（南京大学出版，2014）4 頁。

參考文獻

- 《長阿含經》後秦·佛陀耶舍共竺佛念譯，《大正藏》第1冊。
- 《弘明集》南朝·僧祐撰，《大正藏》第52冊。
- 蔣維喬《中國佛教史》，香港中和出版，2013。
- 梁漱溟《中國文化要義》，上海人民出版社出版，1949。
- 方廣錫《佛教典籍百問》，今日中國出版，1989。
- 古正美《大乘佛教孝觀的發展背景》收錄於《從傳統到現代佛教倫理與現代社會》，東大圖書公司出版，1990。
- 阮成《胡志明主席的事業與報紙》，科學社會出版，1988。
- 王應麟《三字經》，南京大学出版，2014。
- 《17歲少年持刀斧砍殺父母，理由僅是「想掌控自己的生活」》國際即時新聞發行
2021/10/17, <https://news.ltn.com.tw/news/world/breakingnews/3707008>。
- 《不滿父親嗜賭還逼祖父母賣祖產 18歲男持刀砍父》記者王定傳，新北報導發行
2021/09/23, <https://news.ltn.com.tw/news/society/breakingnews/3681175>。

略論一行禪師的戒律觀

名字：釋行遠

指導導師：朱曉寧博士

引言

一行禪師（1926 --2022），是現代著名的佛教禪宗僧侶、詩人、學者、和平主義者，更是位不局限於佛教的身心靈治療師。禪師是將佛教傳入西方的先驅，使佛教在西方世界的影響力越來越大。他致力於和平推動，提倡由自心和平，擴展至世界和平，也因此他曾兩度獲得諾貝爾和平獎提名。一行禪師開闢了應用佛教和入世佛教的方法：五項正念修習和十四項正念修習。五項正念修習是傳統五戒改寫成的戒條，是現代人更加能夠接受的道德規範。十四項正念修習，也稱為《十四戒》。基於傳統佛教菩薩戒精神，一行禪師建立了相即共修團（*Order of Interbeing*）。《十四戒》，最初由此共修團的成員所受持。它與當前的社會非常相關。順應時代潮流，滿足修行者求學守戒的心願，以古法智慧應對現代生活挑戰的新方法。正念覺知，提升內在自律，從利益自己而推及他人、不傷害自己和他人，這是佛教戒律的規則。

十四相即(*tiếp hiện*)⁴³⁷在越南稱為接現)戒律是將慈悲化為行動。越語的“*tiếp hien*”更能體現其意涵。“*tiếp*”這個詞的意思是“保持聯繫”和“繼續”。“*Hien*”的意思是“實現”和“此時此地實現”。我們要聯繫的是現實，是內心思想情感與外在世界相接觸的現實。此思想涵蓋佛教中心思想：緣起、空、無我。一行禪師提出：如果我們深入觀察自己的內心，我們同時也能深入地觀察世界。如果我們了解世界，我們就了解自己的思想，所謂“心與世的統一”。當我們把自己和自然聯繫起來，把自己和別人的快樂聯繫起來，我們所有的行動都會自然地保護和提升生命。

⁴³⁷ Thich Nhat Hanh, *Interbeing: Fourteen Guidelines for Engaged Buddhism*, Published by Parallax Press, Berkeley, California 1987.

一、十四戒律與大乘傳統菩薩戒律的差異

戒律是釋尊所製定的“佛教徒的行為基準”，具有修行解悟的重要意義。有些戒條是可以改、也應該修改的。如果應該改而不作適當的更動，這也不是釋尊的本意。我們需要實踐佛陀的願望，讓僧團得以延續。保護修道的自由和完整性，才能延續真正的解脫之路。佛陀所定下的僧規，是他與世俗和僧侶弟子協商後依情況而作出調整的。一行禪師以一棵樹為了新芽的生長，枯枝需要修剪來比喻需要有“新”的戒律使佛教在當今時代和文化需求下更能蓬勃發展。

一行禪師的十四正念戒律，是對大乘菩薩戒律的修正，可算是梵網經的五十八個菩薩戒的現代演繹。就以《梵網菩薩戒經疏註》卷 2⁴³⁸ 來做簡單比較。一行禪師十四戒律與梵網經菩薩傳統十重戒的不同是：每一項戒條或修學都以“覺知到”在其描述的開頭，而不像傳統戒條，通常使用“不……”的措辭，如不殺、不偷等。正念訓練的精髓是對後果的覺知，如果沒有正念，我們無法意識到自己和別人的真實情況。

通過正念訓練觀察我們的行動，如跟隨個人的呼吸，將帶來對當下的覺知。有了這種專注，我們獲得更深入的洞察力來判斷並做出正確的選擇。

一行禪師十四戒修改了晦澀難懂的戒條，更以現代需求的戒條取代。如第一戒條不殺生，禪師在第十二項正念修習尊重生命先提到當意識到戰爭和衝突造成許多生命的傷亡時，我們在日常生活中更應該做的是培養非暴力、慈悲和相即的智慧。此外“植物和礦物質”的詞彙運用，也表明一行禪師的不殺包含關心我們周圍，更敦促人們要保護環境。第二戒條：少欲行(不盜)，一行禪師將偷竊的概念擴大為剝削，社會不公義和壓迫。除了要尊重他人的財產，我們還要承擔社會義務，嘗試阻止他人為謀取自身利益而導致人或其他眾生受苦。不但沒有佔為自有的私心，還願與有需要的人分享時間、能力和財物，將喜悅和安樂帶給他人、動物、植物和礦物。

第三淨梵行(不淫)，一行禪師強調要保護自己和他人的幸福，也盡己所能保護兒童免受性侵犯。四諦語行(不妄)，禪師修改為第九項正念修習：真誠愛語。第五施明慧行(不酒)，禪師在第五項正念修習中強調慈悲健康生活，當中包括不投機或賭博，不飲酒或使用麻醉品及其他含有毒素的產品，例如某些網站、電子遊戲、音樂、電視節目、電影、書刊和談話。

⁴³⁸ 《梵網菩薩戒經疏註》卷 2 CBETA, X38, no. 678, p. 78b3-13 // R59, p. 537a11-3 // Z 1:59, p. 269a11-3)

在梵網經菩薩十重戒中⁴³⁹，不難發現戒律是從調伏身業開始的，所以總是從不殺、不道、不邪淫戒開始。一行禪師提出的十四戒律卻始於心意的光照，所以第一戒是留給心的。這一點不僅沒有使《戒律》脫離佛教，反而使《戒律》進入了佛教的核心。最初的戒律是關於心的訓練。這使得戒律接現至八正道、也連接小乘和大乘的佛教基本教理。一行禪師強調以正念來調服內心。在剛剛開始學習戒律時，我們可能只是遵守。遵守規則和執行儀式，而不理解戒律的意義，因此會產生壓迫感。因此，他要我們在受戒時先了解戒律。遵守戒律，目的是了解我們的痛苦，並找到適當的方法止息痛苦。所以禪師的戒律從意、身、語開始。

二、十四戒律的特色

十四戒律或是十四正念訓練可以幫助僧侶消除煩惱、淨化身心，並配合菩薩精神培養對眾生的愛，在解脫的道路上前進。一行禪師提倡戒律，改變了傳統戒律以適應現代生活。十四正念訓練不僅跟上時代，而且還能幫助減少社會問題，甚至也可以降低犯罪率。十四戒律更是指引大家體悟佛教「戒、定、慧」的明燈”。

2.1. 以正念為基礎，相即為指引

一行禪師是在倫理道德的基礎下教授正念。正念可以保護我們、家庭與整個社會。我們無法將正念與正念說話、行動、工作和參與世界分開。十四戒律裡的每項戒條都能夠在日常生活中的不同事務幫助我們帶來自由。例如遵守不飲酒戒，會得到不酒醉的自由。如果不偷竊，就擁有不在監獄裡的自由。戒律不再是束縛，而是指引我們朝著自由、解放的方向前進的明燈。有正念，才能覺知苦、苦的原因、及熄滅苦的方法。正念的理解戒律的實質，就不會被困在規則、教條或形式上。

遵守戒律，目的是了解我們的痛苦，並找到適當的方法止息痛苦。特別是四聖諦和八正道。他從《安般》、《四念處》、《釋中禪室》等經教找到了佛陀有關「現法樂住」=“愉快地活在當下”。佛法，基本特徵是「現身受證」(當下解決生命的解脫問題)⁴⁴⁰。法受用於此時此地，當我們開始修行的時候，痛苦的轉化和心靈的康復(即滅)就已經開始了。十四戒律的第七項：現法樂住，覺知到生命只在當下，我們修習深刻活在生命的每一刻，不迷失在散亂的思緒中，也不被愧疚過去。正念的持戒，覺知行為的

⁴³⁹ 聖一法師《梵網經菩薩戒略註》[日期：2011-01-15] 網絡：03/2022:
<http://www.book853.com/show.aspx?id=1388&cid=54>。

⁴⁴⁰ 一行禪師著、明潔、明堯譯《與生命相約》，頁6。網絡：12/2021
<http://www.book853.com/show.aspx?id=1181&cid=33&page=4>。

慾望和後果是不好的，我們會自然的就不去做惡行為。時刻回到當下，找回內心的平靜。有了平靜就能產生喜悅、一種力量，讓我們繼續往前走。所以說真正的正念是一條道路，一種合乎道德的生活方式。幸福和安樂不是個人之事。我們與所有人和所有事物都相即相入。相即意味著沒有他者我們無法存在：無數的因子將我們相互聯繫著。

441

例如：不飲酒戒。飲酒對自己，也對他人照成影響與傷害。酒精傷害身體，也會導致車禍發生。酒精與兒童的痛苦也有直接的關係。每天有兒童因缺乏食物而死亡，製作酒精的糧食足以養活世界飢餓的人們。相即或相互依存的領悟，禪師讓我們了知：人與人、物與物、國與國之間相互依存，密不可分的關係。通過正念的深觀，我們更加容易體悟佛教緣起、不二的智慧與慈悲。「不二」：對我們喜歡或不喜歡都不執著，不把善惡對錯概念化，從中看到因緣法則。例：屠夫的職業是邪命，老師的職業是正命嗎？緣起空觀的智慧：不會主觀或武斷的下判斷。每一個人的職業都會影響到其他每一個人。如果我們不吃肉，屠夫就不會殺生。屠夫的孩子或許能夠從老師的教學中受到教益，而老師的孩子因為吃肉，所以也要為屠夫的職業而承擔一部分責任。屠夫也想獲得固定的收入，使家人的生活有保障。屠夫，不是惟一要對殺生負責任的人。⁴⁴²

2.2 十四戒律 護僧護個人

戒律的目的是保護僧團。修改後的十四戒律，能夠在新時代有效的保護僧眾，譬如有關於使用汽車、電腦、電視、手機、遊戲、電子郵件以及網絡的相關規定，是傳統戒律所沒有的。來自不同背景的僧眾能夠和樂相處，是件不容易的事。為了讓大家能夠學會和諧地生活在一起，一行禪師比喻僧團為種滿各式花樹的花園。沒有一種植物相同。當每個人都被關注，並將各自的弱點視為成長的潛力時，大家會看到自己是一朵花或一棵樹，也是整個花園，彼此相連。十四正念訓練，也顧及僧團的經濟生活。在農業在梅村也組織了“快樂農場”在每個月的僧侶生活中。

⁴⁴¹ 一行禪師《全然覺知的生命》。網絡,02/2022:

:<https://pic.tasker.com.tw/file/1/161/1425734/15347390051164644492.pdf>。

⁴⁴² 一行禪師《佛之心法：八正道之正念》佛教文集[日期：2012-08-15]。網絡,02/2022:

<http://www.book853.com/show.aspx?id=2411&cid=91&page=4>。

梅村正念「開心農場」源於 2012，由一行禪師發起和推動。結合了種菜與正念禪的修習來促進身心的合一（傳統為「農禪並重」），加上日常生活和禪門日用切要的規定，奠定梅村正念農禪的基礎。⁴⁴³

三、入世與現代化佛教

一行禪師倡導「入世佛教」，提出能夠與心理學、經濟學、民主主義、生態學以及社會正義之理念的現代教法。十四戒律，更是以活潑、創意、以有情為本的方式作為大家生活的儀。十四戒律中提及多次的是情緒管理與有效的溝通方式。

3.1 情緒管理

十四戒中的第六項中提到如何照顧憤怒。貪、瞋、痴，對社會和諧產生很大干擾。在第 6 項正念練習中提到要平息憤怒，學會仔細聆聽，深入觀察，改變我們的習慣。正念覺知憤怒熄滅，憤怒就會消失。每個人的心中都有憤怒、憎恨、沮喪，但不必害怕轉化為理解與愛的藝術。不要做憤怒的奴隸，而是學習做憤怒的母親。我們可以把憤怒當作自己的孩子，好好的擁抱他、照顧他，受傷的孩子只要得到好的照料，很快就可以復原。

3.2 有效的溝通

十四戒中的第六項正念修習提到缺乏溝通導致疏離和痛苦。溝通的目的是為了相互瞭解。如果我們說話，卻沒人聆聽，那就不是有效的溝通。有效與真正的溝通有兩個關鍵，首先是諦聽，其次是愛語，諦聽與愛語，是我所知與人建立溝通、修復溝通，及止息痛苦的最佳工具。第六項中還提到深度聆聽，不評判，不指責，不說造成團體不和或分化團體的話。我們願為自己引起的衝突負責，以開放的態度保持溝通。第九項正念修習更是強調真誠、慈愛、有建設性地講話，只說能夠滋養喜悅、信心、希望、讓彼此和解的話語。

一行禪師於教導我們在網絡時代要放下煩惱、嫉妒、仇恨。停下來，花更多的時間與自己和周圍的人在一起，回到自己自身，富有慈悲心 傾聽和愛，幫助別人，練習正念溝通將幫助你治愈過去，面對痛苦，深入聆聽痛苦，了解痛苦，可以釋放和減輕痛苦。

⁴⁴³ 《十四正念訓練》。網絡，04/2022: <https://plumvillage.org/mindfulness-practice/the-14-mindfulness-trainings/>。

結語

佛教的戒律是道德倫理的基礎，不管現在或未來，會給自己和他人帶來和平與安樂。如果幸福是人類永遠追求的目標，那麼戒律確實是通往幸福路上需要掌握的。因此，我們應該摒棄對佛教戒律的所有誤解，接近它，勤奮地修行，就像我們在抓住自己的幸福一樣。設立許多戒律的根本目的，是為了幫助出家人有一個良好的修行環境，獲得內心的平靜和智慧，同時保護和維護他們的威望，以及僧團存在的意義。修改戒律使僧團和樂安穩是必要的，就像一件需要修補的破襯衫。佛陀建立的戒律，是為了斷除煩惱，體悟智慧，脫離生死輪迴。在佛教的教法體系中，佛陀的一切教法，只是幫助出家解脫的方法和方便。

然而，隨著現代社會，人們在生活中面臨著越來越大的壓力和負面情緒，戒律也隨著時代的需求而變化。帶著入世的精神，一行禪師提倡沒有約束力，不僵化的戒律。十四戒律將讓自己及他人帶來實際的利益和快樂，更將佛教帶入人間。以正念為基礎，幫助我們在當下深刻地接觸生活，不管是站立、行走、躺下、說話、聆聽、工作，我們都可以正念的去進行。如果戒律的基礎不是正念，它們就不是真正的戒律。

十四項正念修習是從菩薩戒的精神基礎上提升出來，風格新穎明快，蘊含著深邃的內涵，傳達著大乘佛教的精髓。一行禪師說：““沒有幸福的方法、幸福是一條路。沒有通往安樂的道路，但安樂就在路上”。不是我們走路然後在路的盡頭看到光，而是在我們走踏上的路上，光就在眼前。哪怕是一步行持，也能嚐到解脫的滋味。這裡的戒是正念生活的方向，不僅是大方向，而且是日常生活中每一秒、每一分鐘的正念。所以，真正嚴格持戒的人，一定會身心放鬆、安寧、當下解脫，步步為聖。戒定慧，也是相即相入的，最終還導向根除貪、瞋、痴根本煩惱，獲得解脫。

參考文獻

一、經論原典

《卍續藏》

《梵網菩薩戒經疏註》門人灌頂錄天台智者大師疏，《卍續藏》第 38 冊。

二、現代著作

（中文）

一行禪師著，明潔明堯譯《與生命相約》，紫禁城出版社，2010 年。

（英文）

Thich Nhat Hanh, *Interbeing: Fourteen Guidelines for Engaged Buddhism*, Parallax Press, Berkeley, California, 1987.

三、網站資料

聖一法師《梵網經菩薩戒略註》[日期：2011-01-15]，

<http://www.book853.com/show.aspx?id=1388&cid=54>，03/2022 上網。

一行禪師著、明潔、明堯譯《與生命相約》，

<http://www.book853.com/show.aspx?id=1181&cid=33&page=4>，12/2022 上網。

一行禪師《全然覺知的生命》，

:<https://pic.tasker.com.tw/file/1/161/1425734/15347390051164644492.pdf>，02/2022 上網。

。

一行禪師《佛之心法：八正道之正念》佛教文集[日期：2012-08-15]，

<http://www.book853.com/show.aspx?id=2411&cid=91&page=4>，02/2022 上網。

陈仁宗与竹林禅派安子

名字：釋良解

指導老師：朱曉寧博士

陈朝，越南国家历史上的文学和武术时期。在此期间，出现了许多才华横溢且非常特别的角色，特别有佛皇陈仁东。禅宗时代的佛教大越佛教主要有三个宗派存在：毗尼多流支(Vinitacuci)禅派、无言通禅派、草堂禅派。陈仁宗统一諸宗，合并为竹林安子派传承，又成立竹林禅派，是越南佛教竹林禅宗派创始人。也称为竹林禅派。

仁宗是一位杰出的国王，他率军民两度联合打败当时世界上最强大的入侵者元蒙侵略者，那场胜利永远铭刻在民族历史上。在任期間，他致力于制定一项关心人民、保障人民生活的政策，建设、发展和扩大国家，後将王位让给儿子是陈英宗，成为了五年的太上皇，然后出家在安子山。

在与佛教的關係上，作為竹林禅派的创始人和领袖，他是一位得道开悟的禅师、創立了越南佛教的禅修路线。他主张以道养人，促进数百个家庭之间的和谐，建立和培养独立、自力更生、培养天下和睦、君子和睦、父子和睦、夫妻和睦、家庭和睦、国家和睦等。这种思想是民族长盛不衰的根基，久而久之已成为越南民族的传统。陈仁宗是一位伟大的文化人物，民族英雄，並留下辉煌政治生涯的皇帝，他在多个领域留下了影响，为越南民族发展作出贡献，竹林禅派是一个承载人文主义、贴近人们生活的禅宗。

陈仁宗在从外部统一禅宗派别，並完善了竹林派传承，陈仁宗爱好诗词。他对佛学也颇有造诣，自称竹林大士，人称佛皇。他是越南禅宗流派安子竹林的开创者。他与法螺、玄光三人并称竹林三祖。是他首创、奠基、先导，发展了佛教思想，组织了教会，培养了僧尼和佛教徒。随着竹林教派的建立和整个陈氏佛教教会的统一，安子成为了佛教的中心，因为陈仁东国王放弃了王位，披上了僧袍，出家了。建立了越南典型的佛教传承，即竹林安子派传承。

禅派的思想以民为本、为国相伴的思想、民族和谐，三教纯行毗尼多流支(Vinitacuci)、无言通、草堂，竹林禅的建立宗教的文化，建立了越南佛教的自我的身

份。为此，在宗教方面，陈朝选择了禅宗作为其典型的意识形态，但改变了以往禅宗的内容，以适应国家的要求。与其他禅宗不同，大越的竹林禅派浸透了入世的精神，如果你想找到开悟的道路，你不必放弃这个世界来开悟。带着佛法的精神，佛子一定要多参与生活，乐于国之乐，痛于国之苦，但安宁之时，仍回归精神生活。

竹林安子禅宗派带来了所有这些特点。随着禅学的深刻领悟，陈仁宗取道“不立文字、教外别传、直指心性、见性成佛”为主道，结合讲经、讲法，帮助佛弟子深入了解经典，将经中的文字化为活生生人间现实。

事实上，他出家到去世的时间并不长，但在那些年里，他带着佛教的精神进入世间，发扬佛法救度众生，促进民族的和谐相处，从陈太宗到陈仁宗造就了陈氏佛教的传统与可持续发展，为社会发展奠定可持续的基础。

陈朝选择了禅宗作为其典型的意识形态，但改变了以往禅宗的内容毗尼多流支、无言通、草堂以适应国家的需要。越南的竹林禅派充满了进入世的精神，想找到开悟的道路，不必放弃这个世界而开悟。与道法的精神，学习的人一定要多参与生活，乐于国之乐，痛于国之苦，但国家太平时，仍回归出家的精神生活。

竹林禅宗巧妙地结合了民族理想和佛教，这是普遍宗教理想的各个方面。三教合一的思想，佛皇陈仁宗主张让禅宗积极参与社会，建设一个富于慈悲、智慧、道德的佛教国家。他将佛教的哲学与儒家的人生观和道家的宇宙观相结合；以国家利益、国家利益和众生利益为重，是每个人修行的基本要素。照亮心是实现禅修的必要条件，因此禅修者必须能够清除自己的心。既要解决人类解放问题，又要解决国家和社会问题，这是陈仁宗非常有智慧的佛教态度。因此，禅宗的教理非常实用，亲民，采取“直指心性，见性成佛”。唤醒每个人不辜负自己。佛即心，凡有心者，不分男女老幼，教内外，真理平等。就是以人为本，尊重人，提升人的价值，增强国力。尤其是很容易看出，谭这个词总是贯穿于他的所有作品以及他的宗教实践中。竹林安子禅宗派的传承系统有二十三位禅师遵循。继承了真正的生命线是“禅心”。

陈仁宗佛教思想中的“心”字是透明的，可以看到启蒙之光，他说“止三业，静静身心。通达一心，便知先祖教。”很多人不知道佛法，不知道家里有宝可挖。

在佛教的基础和发展中，心-性是两个重要因素。各种形式的佛教一起来禅宗，这是越南佛教思想的特别之处。越南禅学的精神就是精神融合三个宗派，跟净土佛教与密宗佛教的法门走进人们的生活。

修行方法因为每个人的基础不同，所以竹林禅派提出了不同的实践方法。说到禅派，有很多种修身的方法、那就是悔改、念佛名号、修持戒律,坐禅,念经等。陈仁宗与竹林禅派的佛教思想价值是即心即佛、即性是佛、即身成佛。无住、无心、一心、不二见一般实验方法，禅教双行详细的实行方法还有菩萨庄严、丈夫忠孝。以禅宗对境禅的精髓综合为基础，毗尼多流支、无言通、草堂。

陈仁宗统一宗教成立竹林禅派是越南佛教竹林禅宗派创始人。完全消除了密教神秘，开创了陈朝佛教的传统回路和可持续发展。种族与宗教之间的密切联系，政府与神权政治之间的密切联系，为社会发展奠定了可持续的基础。竹林禅宗也表现出强烈的民族认同感，击退侵略者，国泰民安之后，各位禅师回归修行学习，将知识传授给人民。这是以往禅宗无法做到的入世精神，正是这种精神造就了越南人民的力量，将佛教带到了越南历史上的顶峰。佛皇陈仁宗主张让禅宗积极参与社会，建设一个富于慈悲、智慧、道德的佛教国家。竹林禅派巧妙地将民族理想与佛教相结合。也许为了这个原因，佛皇陈人宗已经选择竹林作为大越佛教的禅宗。本次禅修的使命是把佛陀带给社会大众，解决人类的精神生活。超越僧侣实修实证。竹林大师想要安子山成为森林修院转型让每个人都开悟，大越佛教从精神到身体的成功建立，佛教文化从家庭到社会的转移。佛的独特精神，首先要知道自己做人，是不受强迫的自由人。从儿童到老人，所有人都提高了认识，维护了文化道德身份。获得权威和独立的精神来肯定一个国家的灵魂。

来自他独特的佛教思想的影响，随着佛教的诞生，竹林佛教为永恒佛教的发展和大越国的进步做出了贡献，为越南佛教的灵活发展奠定可持续发展的基础。国教历史上第一个教会组织竹林禅派的诞生与发展，随着祖父陈仁彤的声名鹊起，二组法螺禅师与三组玄光禅师使竹林佛教成为大南独特的精神价值象征。竹林佛教作为越南的第一个个体佛教，已经有越南皇家大佛成功地表达了权力的意志，并将佛教的宗派组织统一为一个纯粹的越南独立教会。遵循越南人民的意愿，适用于大越国家和越南文化认同的所有条件。“和光同尘”和光就是混合各种光彩、同尘是与尘俗相同。就是加入平凡的生活，让生活越来越亮。所以，每一个人都不能脱离社会，不能放生，只有在

轮回中才能无生死，在世间才能有成道的圣人。目的是弘扬佛法，即繁荣国家。真理是生命中固有的，你只需要进入心灵的源头，呼吸着清风，仁慈，人性，真实的生活，与生俱来的神奇，都是当时大越禅固有的思想价值。可以说，这就是佛教和越南民族的文化特征，完全推动思想和光同尘。

佛皇陈仁宗的佛教思想，继承和发展于禅宗大师的智慧源泉。他简化了修行方法，有一致的想法，不考虑形式或文本。佛教修学者在任何地方回归永久意识的方向。生活特点工作要做，不了解自然法则，随缘化度对自己有信心，不要依赖任何东西不论是禅还是佛，不要寻找不可见的超自然物体。表现出沉浸在生活中的思想，这取决于每个人所固有的注定的和平与快乐；那就是顺其自然，不违背自然规律，就是对自己的心有信心，不外求，即是心清明，不再依赖于语言。因此，陈仁宗佛皇的佛教教义和思想体现了智慧的眼光、心的观照和对一切条件的透彻理解。肯定佛在心，离心求道就是妄想，这正见正思唯，帮助学佛者自信自力，在悟道和解脱的道路上。是一种生活在真正宗教中的道理，直视实在而反醒内心。

与“心中有佛”的思想同时，竹林佛教不区分僧伽或居士，出家或在家，而是提倡主张帮助佛学者认面本心，了悟佛性，信因果，如实生活，慈悲修德，修行十善，努力学习佛法以产生智慧之光。学习修禅者的根本的目的就是明心见性，从任何世间或出世间，相对或绝对角度了解找到真如、实相、自心、自性。修行简单而连贯，深刻而贴近让学习者容易吸收和实践，重要的是它给人们现在的生活带来实际的效果和益处，这是纯正越南佛教思想的一个特点。满足所有越南人学习佛教的需要。这使那些渴望解脱道的人充满信心，并激发每个人与佛法结缘。努力坐禅修道，使竹林佛教在当时的社会生活中具有强大的渗透力。

陈朝初期诸位君王本身皆依佛陀之教训而修行，以慈悲为治国的宗旨，将佛法教化民众，使之随着实行，为越南民族建立了极为辉煌的一个朝代，为民族史上最纯慈的时代。回归自己的本性清净，为民、为国家的重要为受陈朝诸君重视并以之教化民众其中之一的法门。佛教是真正的觉悟教义，这是平等的真理分界线，因为“一切众生皆有佛性”。

虽然，佛教传播到每个国家，每个国家都有自己的种族、语言和习惯根据人的个性进行活动和思考方式种族，所以佛教也必须融合进入每个国家以接受容易适应。这个，通过历史看见竹林禅派真的让它脱颖而出越南佛教的特点。这种佛教虽然受到中

国、印度和西藏传佛教的影响，但仍保持着其鲜明的个性。因为竹林禅宗是国家之瑰宝，必须探索和弘扬。通过每一个姿势和行动，从小事到大事，活在当下，像这样活在正念和醒觉中就是禅。随缘入世而利益自己、利益他人，因众生还有许多苦，所以很多人不知道佛法。与道教还是世间都喜乐而欢喜快乐的精神。

对于佛教的历史和文化，竹林禅宗在安子山但千百年来，越南后裔，不管是不是佛教徒，总是转向那个地方。这种禅意还在大力提倡，在当代生活中，不仅是为了越南人民，也是为了热爱越南禅宗思想的世界人民。竹林安子禅派仍在为培育灵魂做出贡献，创造一种快乐和乐观的精神，在世界环境、政治和社会方面存在诸多不安全因素的背景下，越南人民的信心。因为佛教的精神道路，包括禅宗，一直是伦理文化的精神支柱，适应越南人民的选择。竹林宗派在物质和非物质文化方面，从多方面来看，从有形的和无形的不同角度来看。实在愈彰显了竹林禅派积极入世的精神，因此颇符合当代猛然发展之净土法门的景象，是故对现代佛教修行者带来真实不虚的向导与利益。故此，直到今日，仁宗所开创的竹林禅派在越南仍为最受欢迎、最有影响力的越南化、民族化之禅派。

参考文献

一、現代著作（越南文）

Thich Thanh Tu, Thien Su Viet Nam, Thanh Hoi Phat Giao T.P. Ho Chi Minh, 1992. 釋清慈《越南禪師》胡志明：胡志明佛教會，1992年。

Le Manh That, Toan Tap Tran Nhan Tong, T.P. Ho Chi Minh, 2000. 黎孟托《陳仁宗全集》，胡志明：胡志明出版社，2000年。

Le Manh That, Toan Tap Tran Nhan Tong, T.P. Ho Chi Minh, 2000. 黎孟托《陳仁宗全集》，胡志明：胡志明出版社，2000年。

Le Manh That, Lich su Phat Giao Viet Nam 1.2. 3, nha xuat ban T.P. Ho Chi Minh, 1999、2001、2002. 黎孟托，《越南佛教史》集一、集二、集三，胡志明：胡志明出版社，1999，2001及2002年。

Le Manh That, Nghien cuu ve Thien Uyen Tap Anh, T.P. Ho Chi Minh, 1999. 黎孟托《禪苑集英之研究》，胡志明：胡志明出版社，1999年。

Thich Mat The, Viet Nam Phat Giao Su Luoc, Minh Duc, 1960. 釋密彩《越南佛教史略》，順化：明德出版社，1960年。

Thich Thanh Tu, Khoa Hu Luc Giang Giai, Thien Vien Thien Chieu, 1996. 釋清慈，《課虛錄講解》，胡志明：禪照禪院，1996年。

二、工具书

史有为主编《成语用法大词典》大连：大连出版社，1997年。

略論近半世紀來越南的佛教政策

名字：釋慧通

指導導師：朱曉寧博士

一、緒論

越南近百年來的動盪變遷，佛教也同樣經歷著不斷的變化。政治與宗教密切聯繫，其政策的變更也反映著宗教的現實。越南佛教會在此期間的系列變革正可以反映越南佛教與時俱進的發展狀況。本論文旨在探討這一主題，以便為理解越南佛教當代的發展作出一些貢獻。

本文研究的目的，通過分析半個多世紀以來越南佛教政策的變遷，來探討越南佛教的發展脈絡與方向。

通過對當代越南佛教會組織結構分析，體現越南佛教的活動性質；通過研究近代越南佛教的政策變遷，反映該國的宗教發展面貌，並指出一些突出問題。

二、近半世紀來越南佛教政策及活動

1、越戰前的南北越佛教狀況及政策

回顧歷史，從丁、黎、李、陳等各朝代都體現民族自主、獨立、英勇與熱愛和平精神；同時越南佛教的道法也紮根民族精神。倥路禪師、萬行禪師等都曾全心輔佐皇帝。蓮陳仁宗佛皇也曾兩次披上戰袍領導全民打擊蒙元侵略軍。最近就是在抗法、美帝國的兩場戰爭中，越南佛教也繼承了上述優良傳統，為了道法、為爭取獨立、國家統一事業，許多出家人變身革命戰士“脫下袈裟，帶上戰袍”不怕犧牲，抗敵救國，做出貢獻。

根據“越南佛教五十年的振興》的記載：在帝國法殖民統治下，為了想改變越南人成為他們的奴隸。他們似乎想改換，廢除一切越南民族的美好傳統，列舉：宗教（儒教、佛教、奉祀祖先）、文化、教育、風俗習慣、等……。加上，他們逼迫越南人學法語、順服天主教、壓制越南人成為他們的奴隸。當時越南人的語言是漢越，一般而說一切佛經都是漢語文字。為了維持生命，越南人必須忍受殖民發帝國強壓作為他們的奴隸。全國連一所佛教學校也沒有。讓越南人沒有機會學習，不認字，日月漫長佛

經也不會讀，時間長久，佛教徒不記得佛法是什麼？他們對佛陀教法越來越遠，越來越陌生。許多佛教僧人都被抓逼迫給統治階級當兵、保安、收稅等此時，越南佛教被極度歧視也就是最退化的時期。當時只剩念佛誦經只是謀生的方式而已，甚至僧俗沒有差別讓人嘲笑。⁴⁴⁴

提到越南佛教，越南人民與全球的佛教徒永遠忘不了“越南佛教的法難-1963年”。1954年從吳廷琰被美帝國支護打到越南國王寶黨，因為他的支持者來自自由之路行動南遷的天主教徒，加上他本人是天主教信徒，因此，他總是保護，甚至太偏袒天主教，同時過度歧視與壓迫佛教，引發無數佛教徒被濫殺，造成多名佛教徒示威者死亡。面對吳廷琰獨裁，殘毒的政策。幾點在於1963年，千萬越南佛教僧尼，佛教徒已崛起鬥爭，一起同心協力呼喚全國抗戰，給美國總統與當代越南南北政府的寫信要求立刻停止壓迫佛教信徒，甚至以身自焚係為咗抗議南越政府領袖吳廷琰嘅迫害佛教徒的政策。其中，全球人民都知道有“釋廣德-不滅的心”、釋善美、釋善慧、釋廣香、釋女清立、釋女清光、釋女妙知、一枝梅、郭氏莊等……。⁴⁴⁵

2、統一後的佛教政策

2.1 越南佛教教會第一任期（1981-1987）憲章主要內容的簡略

越南佛教會誕生似乎已滿足了佛教徒的願望自千古，但尚未完成。1975年以來，國家統一，全民團結，為實現“民富、國強、自由民主、公平和文明”的目標而奮鬥。佛教教會成立於1981年11月7日。在越南全國佛教僧伽統一大會以表決一致通過《越南佛教教會憲章》。這本就像是製度中的一項基本和關鍵的法律、行政機構、教會機構和社會關係符合“佛法-民族-社會主義”的座右銘。

這本憲章所表達的章節和條款的内容主要是對穩定教會組織和指導其長期可持續發展具有宏觀和戰略意義。尤其是在教會的管理、行政和製裁制度、確立教職權和保護教會成員的合法權益等方面發揮了關鍵作用；團結和諧，確保提名和選舉權以及所有成員對教會的義務。因此，越南佛教教會憲章是法律基礎，被視為越南佛教教會建設強大教會的基本法，明確了教會機構的組織和運作原則，反映和影響了越南佛教教會的可持續發展佛學堂。

⁴⁴⁴ 釋善花《越南佛教五十年的振興佛教退化的時期》（卷一）（化道院出版社，1970）頁26。（Thích Thiên Hoa, *50 năm chấn hưng Phật giáo Việt Nam*, Nxb. Viện Hóa Đạo, 1970）。

⁴⁴⁵ 釋善花《越南佛教五十年的振興佛教退化的時期》（卷一）（化道院出版社，1970）頁26。（Thích Thiên Hoa, *50 năm chấn hưng Phật giáo Việt Nam*, Nxb. Viện Hóa Đạo, 1970.）。

除序言外，《憲章》包括11章46條：第一章：規定名稱-徽章-道歌-總部，行政區的規格、職務任期與實現的時間、第二章：目的-各班級成員的規定，第三章：活動之原則、第四章：證明董事班、第五章：治事董事班、第六章：省、城市各級的委員；第七章：國會-會議；第八章：分定教品；第九章：獎勵與紀律的制度；第十章：金融與財產的規定；第十一章：修改憲章。列舉：當時，越南佛教僧團的組織結構按照以下層次建立：中央級、省級、區級。其中中央和省級發揮了關鍵作用。在中央一級，有一個證明委員會和一個治事委員會，其中規定：“證明班會由70歲、50歲或以上的典型僧人組成，人數不限；證明班會負責。⁴⁴⁶

總之，借用越南佛教教會中央理事會副主席兼秘書長釋善仁高僧的話說再一次肯定越南佛教教會憲章的核心與活動的方針：越南佛教教會第一屆全國代表大會強調了“道法、民族和社會主義”的方針。關於道法方面，越南佛教繼承以前各佛教組織和宗派的成果。關於民族方面，其體現了民族與宗教團結及和諧的精神。因為越南是一個多宗教的國家，所以越南佛教教會的責任是充分發揮民族團結與和諧的精神。⁴⁴⁷

2.2 越南政府對自由信仰宗教的政策

近半世紀來，先後出台了一百多部關於修改宗教信仰有關規定的法律文件，其中包括多項議定、通知、指示等。此外，多部法律也修改了涉及宗教信仰領域的條款，如《公民律》、《刑事律》及《土地律》等。

越南國會通過了其中許多規定與宗教信仰自由權有關的2013年版《憲法》。憲法第一次明確宗教信仰自由權並不是只有公民才享有的權利，而是與生俱來的權利，每個人都擁有並受到國家保護越南憲法中的信仰和宗教自由。如最近，依據2016年11月18日的憲法第一章，第三條中，信仰自由的權利門檻，宗教被提及，即：

（一）每個人都有信仰和宗教自由信仰或不信仰宗教的權利。在法律面前的宗教平等。

（二）國家尊重和保障信仰和宗教自由權，並信仰和宗教的禮拜場所得法律保護。

（三）任何人不得侵犯信仰、宗教自由，不得利用信仰、宗教違法。

⁴⁴⁶（越語）越南佛教會《越南佛教會憲章》。網絡，14/03/2012：<https://phatgiao.org.vn/hien-chuong-giao-hoi-phat-giao-viet-nam-d9937.html>。

⁴⁴⁷ 越南人民報《越南佛教與民族同行》。網絡，12/02/2013：<https://cn.nhandan.vn/culture/item/524001.html>。

(原文: Điều 3. Trách nhiệm của Nhà nước trong việc bảo đảm quyền tự do tín ngưỡng, tôn giáo

1. Nhà nước tôn trọng và bảo hộ quyền tự do tín ngưỡng, tôn giáo của mọi người; bảo đảm để các tôn giáo bình đẳng trước pháp luật.

2. Nhà nước tôn trọng, bảo vệ giá trị văn hóa, đạo đức tốt đẹp của tín ngưỡng, tôn giáo, truyền thống thờ cúng tổ tiên, tôn vinh người có công với đất nước, với cộng đồng đáp ứng nhu cầu tinh thần của Nhân dân.

3. Nhà nước bảo hộ cơ sở tín ngưỡng, cơ sở tôn giáo và tài sản hợp pháp của cơ sở tín ngưỡng, tổ chức tôn giáo.)⁴⁴⁸

在“越南佛教僧伽成立40週年大典”越南國的主席阮春福都發表，佛教是與民族同行的宗教，以佛陀慈悲喜捨的精神與“利益眾生、無我、利他”思想的深刻人文教義為基礎；以“佛法不離世覺”、“保國安民”為信教之道，佛教歷來是可靠的一員，發揮著“護國-安民”重要作用。佛教教會在社會方方面面做出的重要貢獻不僅是佛教與民族緊密相連的生動體現，而且也是道法與生活、道法與民族、教會與政府、越南與世界緊密關係的證。⁴⁴⁹ 加上，在第二章第一條得到明顯體現，該條款規定：“人人都有個人自由信仰宗教的權利，有信仰或不信仰任何宗教的權利。”（原文：Mọi người có quyền tự do tín ngưỡng, tôn giáo, theo hoặc không theo một tôn giáo nào.）⁴⁵⁰ 在法律的範圍中任何宗教都平等的。

⁴⁴⁸ 宗教政府辦《信仰，宗教的規定（律）第一章，第三條》（宗教出版社，2018）8頁。（BTGCP/QH《Luật Tín ngưỡng, tôn giáo》，Nxb. Tôn giáo，2018）。

⁴⁴⁹ 新聞綜合《國家主席阮春福在越南佛教僧伽成立40週年大典上的講話全文》。網絡：07/11/2021 <http://mattran.org.vn/tin-tuc/toan-van-phat-bieu-cua-chu-tich-nuoc-nguyen-xuan-phuc-tai-dai-le-ky-niem-40-nam-ngay-thanh-lap-giao-hoi-phat-giao-viet-nam-41245.htm>。

⁴⁵⁰ 越南政府宗教辦《宗教，信仰的規定（律）第二章，第一條》（宗教出版社，2018）10頁。（BTGCP/QH《Luật Tín ngưỡng, tôn giáo》，Nxb. Tôn giáo，2018）。

2.3 在越南佛教經濟金融的政策

在越南佛教經濟活動中，經濟金融系不斷創新按照宗教、依著生活運作的運作方式。

每年，中央經濟和財政委員會透明地動員越南佛教僧伽各省的執行委員會、僧尼、佛教徒、企業為中央教會和地方的活動捐贈功德和費用。此外，越南佛教會的經濟金融系還組織在文化和旅遊領域建立一批依法經營的公司、圖書出版室制度、佛教文化產品的源頭、寺院教師等。

中央經濟金融委員會最突出的活動仍然是社會慈善工作。在榮集團（Vinhgroup）的支持下，中央經濟金融事務委員會善心（Thien Tam）基金支持了許多氧氣呼吸機、壓力室、慈善火葬場、救助受自然災害影響的人和遭受自然災害，在爆發的 Covid-19 大流行期的人們。

2.4 社會慈善工作實踐的活動

對越南佛教僧尼來說，慈善工作也就是他們的主要工作之一，佛教慈善工作主要的是培育孤兒、孤獨老人、殘疾人的中心羽救助貧窮人等的活動。根據“佛教活動的總結報告第七任期和活動第八任期的計劃”的報告：遇難佛教目前擁有多個週165所惠靜堂、700多個民族醫學診所和一個綜合診所，並有效運作，每年為數萬名患者提供免費醫療檢查和藥物。⁴⁵¹

在每個時期慈善活動都它的方案，每年都有具體的活動計劃，但必須適合社會，適合教會、國家和地方需要與發展。越南佛教僧尼積極響應越南國陣線發起愛國的運動。落實越南國家陣線中央委員會常務委員會、自然資源與環境管理部和宗教界關於環境保護和應對氣候變化的協調方案，全國僧尼與佛教徒積極響應。同時，教會還積極參與社會慈善工作，救助染毒病著，幫助孤寡老人、殘疾兒童、孤兒、有需要的人，參與減少與消除飢餓和扶貧。在社區建設文化生活方式，取得了許多實際成果，為全國各階層人民的效仿和愛國運動作出貢獻。⁴⁵²

⁴⁵¹ GNO<越南佛教僧團成立 40 年成就報告全文>。網絡，03/11/2021： <https://giacngo.vn/toan-van-bao-cao-thanh-tuu-cua-ghpgvn-trong-40-nam-ke-tu-ngay-thanh-lap-post59415.html>。

⁴⁵² GNO<越南佛教僧團成立 40 年成就報告全文>。網絡，03/11/2021： <https://giacngo.vn/toan-van-bao-cao-thanh-tuu-cua-ghpgvn-trong-40-nam-ke-tu-ngay-thanh-lap-post59415.html>。

2.5 小結

半世紀來，越南佛教教會通過革新與發展的政策，不斷完善組織結構，活動日益多元化。從越南佛教僧團目前的活動分析，可以得出幾點一般性的觀察：

首先，越南佛教僧團在各個領域的活動比較豐富多樣。

第二，越南佛教僧伽的活動在很多方面對越南社會產生了一定的影響。在日常生活中，佛教主張慈悲智慧雙修，教人做好事，要提升知識、認識，該有正見，以建立當下美好幸福的生活。佛教不承認有一位至尊主宰人的生活，不允許任何侵犯傷害的行為，在生活中每個人都必須了解與遵守因果律，要以慈悲博愛而平等對待，佛陀曾說：“在血同紅沒有階級，在淚同咸沒有階級”，所以在越南國男女是平權的，佛教僧尼只要真正修行都被看重。此外，佛教也表現出大團結的精神，不區分修行者和追隨者。越南佛教教會以其慈悲的精神、智慧和美好生活的座右銘，將繼續發揮其重要作用和完成自己的使命，齊心協力，以智慧破無明，以慈愛勝恨仇；攜手建設和平繁榮的國家；讓每在當下的生活個人都得到真實幸福。⁴⁵³

⁴⁵³ 志玉《越南佛教會：38年成立與發展》。網絡，07/11/2019：<https://ghpgvn.vn/giao-hoi-phat-giao-viet-nam-38-nam-hinh-thanh-va-phat-trien/>。

參考文獻

一、現代著作

越南佛教會董事會《越南佛教會的憲章第一章、第一條》，宗教出版社，2019。（

Giáo hội Phật giáo Việt Nam, *Hiến chương mới nhất Giáo hội Phật giáo Việt Nam—chương I*, Điều 1, Nxb. Tôn giáo, 2018）。

釋善花《越南佛教五十年的振興佛教退化的時期》卷一,化道院出版社, 197

（Thích Thiên Hoa, *50 năm chấn hưng Phật giáo Việt Nam*, Nxb. Viện Hóa Đạo, 1970）

。

越南政府宗教辦《宗教，信仰的規定（律）第二章，第一條》，宗教出版社，2018。

（BTGCP/QH 《*Luật Tín ngưỡng, tôn giáo*》, Nxb. Tôn giáo, 2018）。

二、網站資料

(NDO)<越南佛教与民族同行>。網絡，12/02/2013:

<https://cn.nhandan.vn/culture/item/524001.html>。

（越文）越南佛教會《越南佛教會憲章》。網絡，14/03/2012:

<https://phatgiaio.org.vn/hien-chuong-giao-hoi-phat-giao-viet-nam-d9937.html>。

（越文）宗教政府辦《信仰，宗教的規定（律）第一章，第三條》，宗教出版社，2018。（BTGCP/QH 《*Luật Tín ngưỡng, tôn giáo*》, Nxb. Tôn giáo, 2018）。

（越文）新聞綜合<國家主席阮春福在越南佛教僧伽成立40週年大典上的講話全文>。

網絡：07/11/2021 <http://mattran.org.vn/tin-tuc/toan-van-phat-bieu-cua-chu-tich-nuoc-nguyen-xuan-phuc-tai-dai-le-ky-niem-40-nam-ngay-thanh-lap-giao-hoi-phat-giao-viet-nam-41245.htm>。

GNO<越南佛教僧團成立40年成就報告全文>。網絡，03/11/2021:

<https://giacngo.vn/toan-van-bao-cai-thanh-tuu-cua-ghpgvn-trong-40-nam-ke-tu-ngay-thanh-lap-post59415.html>。

（越文）志玉《越南佛教會：38年成立與發展》。網絡，07/11/2019:

<https://ghpgvn.vn/giao-hoi-phat-giao-viet-nam-38-nam-hinh-thanh-va-phat-trien/>。

“大越國陳仁宗生平及其思想研究”

學生：釋普覺

指導老師：釋真禪博士

第一章、緒論

我的題目小論文是「大越國陳仁宗生平及其思想研究」。說到陳仁宗，現在在越南已經建立了陳仁宗研究所來研究李、陳朝代以及他。但是，通過我的這篇文章，我也想貢獻一點我對這位特殊國王的理解。不僅從佛教的角度來解釋他，而且從越南人民的角度來解釋他。他是一個越南人，治國完成後、決定來安子山隱修、得道成為越南初祖竹林禪派。

現在，筆者選擇「大越國陳仁宗生平及其思想研究」這個題目，更深入地研究他對國家乃至時代影響的重大貢獻。同時，他的禪學思想對後人的價值是多麼重要，「大越國陳仁宗生平及其思想研究」這也是筆者選擇研究這個課題的主要目的。

第二章、陳仁宗禪學思想

第一節、陳仁宗生平事蹟

說到陳仁宗——陳朝第三位君主，繼承了先人留下的美好思想和偉大成就，他 20 歲，即位國王，在此期間他表現出卓越的才華，是愛國的國王之一、是一個充滿悲、智、勇的人、也是民族的英雄。

同時，他也是一位「明心見性」的禪師，也是具有大越特色的竹林禪宗的創始人。正是他的成就已奠定了大越人民傳承和保存的基礎，奠定了國家佛教興盛至今的基礎。

陳仁宗是一個越南人，治國完成後、決定來安子山隱修、得道成為越南初祖竹林禪派。越南人民稱為「佛皇」。

41 歲來安子山出家、建寺、講法、養僧。大數量學佛者在安子的歸聚。以後，他統一了三個禪系：毘尼多流支、無言通、草堂，建立了竹林安子禪宗。與入世的思想：「居塵樂道」、「和光同塵」是一個帶本色自己的大越禪系。竹林安子禪派的傳承被保存下來，並流傳了很久，大越佛教一脈相傳，而今天越南佛教會是精華傳承的主體跟民族一起入世同行。

第二節、篤志禪學

一、「即心即佛」

佛教的理論非常注重「心」的概念。《華嚴經》中記載：「若人欲了知，三世一切佛，應觀法界性，一切惟心造」。「即心即佛」是佛教的核心觀念。禪宗一直重視覺悟的理念，自從達摩到惠能的禪學思想都包含了「心」的概念，至於南宗禪從惠能開展以後，即使分成：法眼宗、雲門宗、曹洞宗、臨濟宗、沩仰宗，但是各派的神學仍以禪宗的核心思想「即心即佛」為主，所以南宗禪師馬祖道一以「即心即佛」為重要的修行法門。陳仁宗認為佛已經存在自己的心了，不要心外覓佛，竹林派全盤接受了這個思想。以禪宗的立場而言，若不解即心即佛，則永不能覓得正法眼藏。慧忠在《佛心歌》說：

佛、佛、佛，不可見！心、心、心，不可說！若心生時是佛生，若佛滅時是心滅。滅心存佛是處無，滅佛存心何時歇，萬法之心即佛心，佛心確與我心合，法爾如然互古今！⁴⁵⁴

因為禪宗是以心傳心的。佛與眾生共同具有的本源清靜心，眾生若能息念妄慮，昂及體會本源清靜心，佛性也自然顯現，眾生都可以成佛的。陳仁宗提出這思想是一次與大眾「大參」時，開示所說：

且大道虛廣，何繫何拘，本性甚無善無惡，故知眾福本空，畢竟因果非實。人之本具、個個圓成。佛心法身、如形如影。隨急隨顯、不即不離……。法本非法，即法即心。心本非心，即心即佛。⁴⁵⁵

⁴⁵⁴ 陳仁宗著，法螺（編），1311：53

⁴⁵⁵ 同上，頁 37-38

這樣的大道正是我們的真實心，本性，即佛性是每一個人本具有的覺悟性，無分別，凡聖皆不等。不因在凡減，不因在聖而增。這道理則指出，眾生都有成佛的可能性。

二、「無念」、「無住」、「無相」

陳仁宗的禪學思想不但注重在於「心」和「性」的觀念而他也強調「無念」的觀點。若在佛法修行方法中，要求「心」不受外境的迷惑，就像他如此所說道：「纏明性，性方能安；抑妄念，念後能除」⁴⁵⁶。這就是陳仁宗「無念」的一觀點。這種「抑妄念」的修行方法，又要依靠「無住」、「無相」的方法，他認為能做到這些，雖處於塵世中，卻無染無雜，來去自在，毫無滯礙，精神上就得到解脫。

三、「積極入世修行」

竹林派陳仁宗思想重視日常生活中的禪修，居於塵垢世界而明心見性，清楚「自己的本性」而不向外尋求覺悟的《居塵樂道》的最後一首偈，仁宗再強調此原則：「居塵樂道且隨緣，飢則餐兮困則眠，家中有寶休尋覓，對境無心莫問禪。」⁴⁵⁷。由此可知，陳仁宗提高：居塵而不染污塵緣的心態，離開所有的妄念，不產生執著，自由自在，任運自性「飢則餐和困則眠」中生心本性清淨，但被客塵煩惱所染污，故忘了本性。他認為，只要人們回歸自己的「本心」清淨，即是找到「本來面目」，就是佛的境界。這點就是受很深刻惠能思想的影響所影響。

陳仁宗的入世精神，主要表達在他著作《居塵樂道賦》。一開始他說：「我坐城市，心在山林」⁴⁵⁸，城市表示生活的環境，就是世間法，山林表示修習的環境，就所謂「道」或是佛法。這裡他的意思是，不管在世間法但還是保持修行的心態。這就反映陳仁宗繼承陳太宗：「不論大隱或小隱、不論在家或出家，不論會或俗，只要明心，...是『見性成佛』也」⁴⁵⁹。

⁴⁵⁶ 福田和尚（編），1859：64b。

⁴⁵⁷ 真源（撰）釋慧仁（刊定），1802：54。

⁴⁵⁸ 同上，頁52。

⁴⁵⁹ 陳太宗，禪帚越譯，1961：72

第三節、竹林禪宗

「禪律合一」

陳仁宗設立「禪律合一」的修習方法的目的。從他思想來分析，針對戒律的思想，恰好與他老師慧忠上士的思想有所不同的觀點。慧忠上士的思想非常開放，並且不執著戒律的約束。

竹林派採用「禪戒合一」的修習法門是因為此法門具有特別的優點。第一是此法門在每次參禪之前，都有拜懺，懺悔清淨心意作為前提，而懺悔的作用是反省自己的罪過，以知罪改過。從這方法可以幫助坐禪的階段，因為坐禪也需要學人「反聞，聞自性」，返回自己本心，找出自己本性。因此此修習方法對達到覺悟的目的更加快速。

「禪戒合一」的修習優點是發揮陳仁宗禪學最好的方法，對陳仁宗修習本身以及對陳仁宗門下的學人來說既重要又適當的法門。此法門在惠能的禪學下則有不同的觀點和作用。

「禪淨雙修」

竹林禪派的修習採用念佛法門由來已久，陳仁宗的老師慧忠上士，在禪院的修習常提到念佛和鼓勵學人念佛。陳仁宗繼承慧忠的禪學極力推動禪淨雙修的方法。他的觀念是坐禪和念佛都是清淨三業身口意顯現法身的目的。雖然淨土念佛法門是求往生西方淨土為目的，但對禪宗來說念佛是受攝心意的方法。在《念佛論》陳太宗談念佛的含義及作用如下：「念佛是發起心，發善心則起善念，既發善念，善業則增長。……如今學者欲起正念，斷除三業，則善用念佛也。」⁴⁶⁰。此觀點表達陳太宗對念佛的另一個說法。淨土念佛此法門，在一般的意義上是求往生阿彌陀佛的西方極樂世界，此法門主要針對大多數依靠他力的修習對象，他們發願透過念佛的累積功德，而在臨命終時，有阿彌陀佛放光接引往生西方淨土。依禪宗的觀點看則在實踐利益，念佛是幫助正念的發起，而當下斷除三業。「正念」在一般的禪學是很重要的境界，因為先有正念然後才有定，達到禪的最終境界。以此推論，研究者認為，因為如此的意義，竹林派就擅用此念佛法門結合坐禪作為「禪淨雙修」的修行法門。竹林派的「禪淨雙修」的觀點表現在慧忠上士一首偈對淨土的阿彌陀佛視為每個人的本心，是法身周

⁴⁶⁰ 陳太宗禪帛越譯，1961：72

遍法界，如在水中的月亮：「內心彌陀自法身，東西南北法身週，長空只見孤輪月，殺海重重夜漫秋。」⁴⁶¹。

「參話神」與「坐禪」

根據史學的考察，「參話禪」和「坐禪」對竹林派是很重要的修習方法。雖然禪宗宗派都以坐禪為主要方法，但是都有不同觀點和應用的程度。然而，陳仁宗不遺餘力地建立禪院、成立佛學院，鼓勵會團結夏安居之下，而在禪院中的採用「參話禪」、「坐禪」為固定的功課。阮朗學者會說：

竹林派初祖陳仁宗本身數年在禪院修習，薰陶禪院中的規矩和修習方式，太上皇經常參加結夏安居，登壇說法，當「大參」的主坐，大參是全體禪院中的大眾共同參問有關運修的修習方法，「小參」是有限定人數的參問禪修參禪。⁴⁶²

由此可知，陳仁宗的禪學修習方法主要落實在禪院中修習，同時也在禪院教禪法。他修習是以坐禪為主，而教禪則以「大參」來傳教。那麼在每次大參時主要以「參話禪」為門下開悟。對竹林派陳仁宗是很重要的修習法門。

竹林派禪學修習內容就善用臨濟派的「參話禪」，它的特點在於因為竹林派的參禪主要在禪院中，採用此方法可以同時覺悟大眾。但此法門對竹林派也有所限制，因為「參話禪」是要針對比較高慧根的對象，然而使用在「大參」不同大眾的慧根，有可能較鈍根的對象不能接受。再來，對坐禪的觀點，竹林派不執著在坐禪的方式而主要在控制心中的平靜。

⁴⁶¹ 阮登淑，1997：438

⁴⁶² 阮郎，2000：291

第三章、陳仁宗貢獻價值

第一節、建設國家

陈仁宗国王治国思想贯穿始终的一件事是他以佛法教义学「六和修法」为主要思想，团结人心，修智养德，共建和平生活、和平的国家。

国泰民安时，他注重在教育，选择官吏的系统，建设廉洁、清廉的国家机器，使社会公正、平等、发展。因为爱国爱民，所以他提高重视君王的品德。为王必须有德，为众生的利益，不为自己的利益。因此，1304 年，他来到都城升龙，在朝廷中为陈英宗王与各位王尊、官员进行授了菩萨戒。

陈仁宗主张带教法进入世界，积极在民间传播、弘扬千家万户的和睦精神、建设、培养独立、自力之强、培养天下和合、君臣和合、父子和睦、夫妻和合、家庭和睦，民族和合……这种思想是民族长久力量盛不衰的根源，久而久之已成为越南民族的传统，创造了文明美丽的社会。

凭着明王、禅师的智慧和深邃的眼光，他明白佛法是救苦度生、帮助众生止恶行善、知道慈爱生活的地方……。同时，尊者也深知佛弟子的责任，即以佛法教义为支点，建设社会公德，使国家富强，人民富足、安乐。正是他一生都在践行这一使命，不仅为他的儿子（陈英宗国王）树立了榜样，也为后代留下了教训。

第二節、興隆佛法

竹林派代表越南陳朝佛教非常完整的僧團。佛、法、僧三寶在陳朝社會可說是最完美的僧團，佛教團體都有七眾佛弟子，當時的出家眾，在陳仁宗的領導之下，不只弘揚佛法，同時給老百姓傳授文化，各地的寺院都有佛教選佛場，宣講經典，開壇傳授八關齋戒。竹林派的大本山在於安子山，每年結夏安居的時間，全國禪僧都回安子山參加安居。陳朝的佛教可說是當時越南的國教。

竹林禪派的傳承則有兩個說法，第一是根據《慧忠上土語錄》的〈略引禪派圖〉⁴⁶³的說法則傳承三代，初祖陳仁宗傳發給法螺，法螺又傳於玄光，總共 35 年的傳承。

⁴⁶³（陳仁宗著，法螺（編），1311：8

第三節、當今影響

即使在政府事務中，陳仁宗也是極少數使用越語的先驅之一、在社會生活和文學創作中。在社會生活中，當他車駕、接觸鄉村時，陳仁宗用越語交流，又軍民融合的表現、又推廣母語的意思，還有鼓勵人民愛護越語。

在文學上，陳仁宗是極少數使用名言的先驅者之一。《居塵樂道賦》、《得趣林泉成道歌》是陳仁宗使用越語寫的兩部作品。

在弘揚佛法事業中，覺皇調禦陳仁宗初祖主持印製大藏經與編撰經書、語錄。因此，他為後人留下了極為珍貴的法寶。其中最核心是他入滅前所說《法身常住》的偈頌，他對弟子寶刹禪師說：

一切法不生，一切法不滅，若能如是解，諸佛常現前⁴⁶⁴

這是大南禪宗，帶大南人民獨特的本色，由大南人民保存和推廣至今。如此，他的諸多成就留下，迄今被聯合國教科文組織認定為國家乃至世界需要保存的偉大文化遺產之一。

陳仁宗創立了竹林安子禪派。十二世紀初，毘尼多流支、無言通、草堂三大禪宗逐漸合二為一；三個禪派的合併，帶來安子禪派大發展成為竹林禪派，也就是陳朝唯一的禪派。陳朝可以稱為「一宗佛教」時代，即「佛教唯一」派的時代。這是第一個由越南人創立的禪宗。竹林禪派提高一切自悟之事、努力實踐的人。無論出家或居士的人，生活在寺廟或現實世界中，只要你知道如何修行，將心由惡轉善，由激動轉為平靜、靜寂，知道如何破除無明、貪欲……都走上悟道。

⁴⁶⁴ 黎孟闢，《陳仁宗全集》，頁 502。

参考文献

缺名（1995）。《三祖實錄》，越南佛教研究所，釋福山 1995，第 1 部分：「第一祖安山，竹林大士的誠實記錄」

黎孟闢，《陳仁宗·人和作品》，胡志明市出版社，1999 年。

釋清檢（翻譯），《課虛錄》，綜合出版社，1992 年。

阮瑯，《越南佛教史論全集》，河內文學出版社 2008 年。

「三增上」與「三乘法」的關係

名字：釋真如

指導老師：法慶博士

前言

「三增上」者，《阿毘達磨集異門足論》解釋為：「世增上、自增上、法增上」⁴⁶⁵。《大乘百法明門論開宗義決》認為：「依《雜心論》顯『三增上』而起慚愧」⁴⁶⁶，說明依仗「三增上」可生起「慚、愧」的善勢力。在《大乘廣五蘊論》裡，也闡述了「慚、愧」與「三增上」的微妙關係。⁴⁶⁷

本文嘗試探討及解讀在《阿含經》及阿毘達磨論典對「三增上」的解說。嘗試比較部派佛教與大乘佛教經論，對「三增上」的見解之同異；進一步去理解「三增上」與「三乘法」（人乘、天乘、聲聞乘）之關係，以加強對「三增上」的初步勝解。

本文將探究「三增上」的：（一）由來；（二）定義；（三）功用及（四）偏重。

正文

（一）追溯佛說慚、愧「三增上」的由來

根據印順《雜阿含經論會編》（上）第 53 頁，書中舉《雜阿含 262 經》卷 10 的一段求法故事：有關住在波羅捺城的長老闍陀，為了解除心中疑惑，長途跋涉往拘睺彌國，求見尊者阿難「為其說法，令其知法、見法」。⁴⁶⁸

⁴⁶⁵ 《阿毘達磨集異門足論》大正 26，頁 390b6-c28。

⁴⁶⁶ 《大乘百法明門論開宗義決》大正 85，頁 1080b24-c01。

⁴⁶⁷ 《大乘廣五蘊論》大正 31，頁 852a17- 852a20。

⁴⁶⁸ 《雜阿含 262 經》大正 2，頁 66c18-67a16：時尊者阿難語闍陀言：『……闍陀！愚癡凡夫所不能解，色無常，受、想、行、識無常；一切諸行無常，一切法無我，涅槃寂滅。汝今堪受勝妙法，汝今諦聽，當為汝說。』時闍陀作是念：「我今歡喜，得勝妙心、得踊悅心，我今堪能受勝妙法。」爾時，阿難語闍陀言：「我親從佛聞，教摩訶迦旃延言：『世人顛倒，依於二邊，若有、若無。世人取諸境界，心便計著。迦旃延！若不受、不取、不住、不計於我，此苦生時生、滅時滅。迦旃延！於此不疑、不惑、不由於他而能自知，是名正見，如來所說。所以者何？迦旃延！如實正觀世間集者，則不生世間無見；如實正觀世間滅，則不生世間有見。迦旃延！如來離於二邊，說於中道，所謂『此有故彼有，此生故彼生』，謂緣無明有行，乃至生、老、病、死、憂、悲、惱、苦集；所謂『

在《雜阿含經論會編》（上）第 57 页，書中比對《瑜伽師地論》卷 86 的引文，開始解說長老闍陀歡悅求法的三種「增上因緣」，長老闍陀依尊者阿難而聞法、解惑、得法眼淨。《瑜伽師地論》卷 86，如此說明「三增上」的內容：

「發如是解了心者，聽聞正法，由三種相（三增上），發生歡喜：一者、由補特伽羅增上故；二者、由法增上故；三者，由自增上故。‘補特伽羅增上’者，謂：由睹見深可讚仰，具大威力端嚴大師，及所稱揚善說法者。‘法增上’者，謂：所說法，能令出離煩惱業苦，及令信解最上深義。‘自增上’者，謂：有力能，於所說法能隨覺悟。」⁴⁶⁹

從以上印順所舉的《雜阿含 262 經》卷 10 與《瑜伽師地論》卷 86 的經、論比對來看，本人作了以下的理解和假設，或許這部《雜阿含 262 經》的經典故事，就是佛說「三增上」的由來：

- （1）補特伽羅增上者：指尊者阿難是長老闍陀的「善知識」（由睹見深可讚仰，具大威力端嚴大師，及所稱揚善說法者）；
- （2）法增上者：指尊者阿難為長老闍陀「開示說法」（所說法能令出離煩惱業苦，及令信解最上深義）；
- （3）自增上者：指「長老闍陀」虛心聞法，如理思維，觀照諸行的空寂性，而得法眼淨（有力能，於所說法能隨覺悟）。

（二）探尋「三增上」的定義

依據尊者舍利子所說的《阿毘達磨集異門足論》卷 6，其中有三大段的引文，明確說明「三增上」的定義。

今僅取其摘要如下：

「三增上者：一、世增上；二、自增上；三、法增上。

世增上云何？答：……我若發生不善尋伺，能為諸惡耽嗜所依，則諸天神現知見我。……諸聖眾現知見我。……復作是念：彼諸世間（諸天神、佛及佛弟子諸聖眾）雖見知我，而不及我自審了知，故我今應自審觀察，勿生如是不善尋伺，能為諸惡耽嗜所依。彼因如是自審知見，發勤精進，身心輕安，遠離昏沈，安住正念，心定一趣制伏愚癡。彼由世間增上力故，能斷不善、

此無故彼無，此滅故彼滅’，謂無明滅則行滅，乃至生、老、病、死、憂、悲、惱、苦滅。』」尊者阿難說是法時，闍陀比丘遠塵離垢，得法眼淨。」。

⁴⁶⁹ 《瑜伽師地論》大正 30，頁 780b11-18。

修諸善法。如是世間增上勢力，起善、有漏或無漏道，名世增上。

自增上云何？答：……我已厭俗正信出家，不應復生不善尋伺，能為諸惡耽嗜所依。數數宜應自審觀察，勿生如是不善尋伺，能為諸惡耽嗜所依。彼因如是自審知見，發勤精進，身心輕安，遠離昏沈，安住正念，心定一趣制伏愚癡。彼由自我增上力故，能斷不善、修諸善法。如是自我增上勢力，起善、有漏或無漏道，名自增上。

法增上云何？答：……一切如來應正等覺，所說之法，善說現見，離諸熱惱，隨順應時，來觀來嘗，智者內證。如是正法，我已了知，不應復生不善尋伺，能為諸惡耽嗜所依。數數宜應自審觀察，勿生如是不善尋伺，能為諸惡耽嗜所依。彼因如是自審知見，發勤精進，身心輕安，遠離昏沈，安住正念，心定一趣，制伏愚癡。彼由正法增上力故，能斷不善、修諸善法。如是正法增上勢力，起善、有漏或無漏道，名法增上。」⁴⁷⁰

上面的引文，直接描述了「三增上」的定義，故本人就不依文再作解釋。

由於人類是迷於情感的，又被無慚、無愧的惡念所覆蓋，當人不能如理思维时，其「分別善惡」的判斷力及「離惡向善」的抉擇力，是不完善而常有錯誤的。所以，人必須依靠「三增上」的平衡力量，來開展「慚愧心」（道德意向的自覺）。⁴⁷¹

「增上」的意思是什麼？「增上」是有力的、依仗的意思。⁴⁷²

為什麼修持佛法的行者要依「三增上」的增上力量，來開展「慚愧心」？

依據以上《阿毘達磨集異門足論》卷 6「三增上」的引文之解釋，本人的理解是：

從負面來說，為了避免心生「不善尋伺」⁴⁷³而為諸惡耽嗜之所依；從正面來講，要制伏「愚癡」（無明）⁴⁷⁴。所以，行者必須善用「慚愧心」依「三增上」修持佛法

⁴⁷⁰ 《阿毘達磨集異門足論》大正 26，頁 390b6-c28。

⁴⁷¹ 印順《佛法概論》第十四章，頁 178：「這道德意向的自覺，應使他充分擴展，成為德行的有力策發者。但他不但每為無慚、無愧的惡行所掩沒，由於有情是迷情為本的，智力不充分，不正確，離惡向善的道德判斷，良心抉擇，不一定是完善的，而且是常有錯誤的。這所以佛說：慚愧心『自增上，法增上，世間增上』。即是說：慚愧應依（增上是依義）於自、法、世間三者的助緣來完成。」

⁴⁷² 印順《學佛三要》，頁 17。

⁴⁷³ （1）證「初禪」（色界初禪天）的條件：離欲、離惡不善法，有尋有伺，離生喜樂，心一境性。

（1.1）《雜阿含 559 經》卷 21，大正 2，頁 146c05：「若比丘離欲、惡不善法，有覺（尋）、有觀（伺），離生、喜、樂，初禪具足住。」

（1.2）從覺音《清淨道論》頁 139-146，本書對「初禪」的解釋：證「初禪」者，必須離欲（捨斷五蓋---貪欲、嗔恚、昏沉睡眠、掉舉惡作、疑）、離惡不善法、具備五禪支（尋、伺、離生喜、樂、心一境性）、三善和十相成就，才能「初禪」具足住。

，以便「修諸善法，發勤精進，身心輕安，遠離昏沈，安住正念，心定一趣」，才能引發「無我」的無漏慧。

本人發現在此三段引文的「末後一句」中，蘊含了慚愧「三增上」與「三乘法」（人乘、天乘、聲聞乘）的直接關係，即：

「如是（世間、自我、正法）增上勢力，起善、有漏或無漏道。」

從以上這段引文中，說明慚愧「三增上」的三種「善增上勢力」，能夠產生「三乘法」的三種道果---人天善道、有漏道、無漏道：

- 1) 「起善」：指行者身口意生起十善業道，可感召「人、天善道」的果報。
- 2) 「有漏道」⁴⁷⁵：指有漏世間---三界眾生（欲界、色界、無色界），或六道生死凡夫的「有漏果」⁴⁷⁶。
- 3) 「無漏道」⁴⁷⁷：指聲聞乘的阿羅漢道，即出世間聖者的「無漏果」⁴⁷⁸。

顯而易見，「三增上」⁴⁷⁹是有力的增上緣，依「三增上」能強化慚愧（道德的自覺力）的力量，可使人的德行提升至世間有漏的天道，乃至出世間無漏的阿羅漢道。但是，必須三者並重，平衡的修學，才能達到這樣的效果。⁴⁸⁰

(2) 「不善尋伺」是什麼？---貪尋伺、嗔尋伺、害尋伺等。從印順《大乘廣五蘊論講記》頁 229-234，本書對「尋、伺」心所的解釋：「尋」（在意識中，尋求粗的所緣相---尋求、推度事理之粗略思考作用）與「伺」（在意識中，伺察微細的所緣相---伺察事理之微細思考作用），二者皆是「行蘊」的心所法，它們是與「意識」相應的「不定心所法」（通於善及不善），屬於「思心所」及「慧心所」的心理作用。在修禪時，行者必須保持正念，有覺（尋---把心安置在所緣上）、有觀（伺---繼續專注在所緣上），更須分別和抉擇「意識」中的「不善尋伺」（貪尋伺、嗔尋伺、害尋伺）與「善尋伺」（出離尋伺、無嗔尋伺、不害尋伺），以便能捨離五蓋而生初禪的喜、樂和心一境性。

⁴⁷⁴ 印順《成佛之道》（增註本）第四章 三乘共法，頁 163：「無明」為生死的根本，而解脫生死，主要是智慧的力量。「無明」，不是說什麼都不知，反而是充滿迷謬的知。其中最主要的，是不知無我、我所，而執有自我，執著我所的一切。所以，「無明」就是「愚於無我」；從執見來說，就是我、我所見。由於我、我所見攝取的緣故，而流轉生死。

⁴⁷⁵ 《佛光大辭典》增訂版④，頁 3078，「有漏道」：梵語 *sāsrava-mārga*，又作「世間道」、世俗道、有漏路。為「無漏道」之對稱。有漏之修道，系能招感人、天等三界果報之行法，故稱「有漏道」。

⁴⁷⁶ 《佛光大辭典》增訂版④，頁 3075，「有漏果」：指由有漏因所招感之果報，如人間、天上乃至地獄等之三界、六道，皆為有漏之果報，相當於四諦中之「苦諦」。

⁴⁷⁷ 《佛光大辭典》增訂版⑦，頁 6460，「無漏道」：梵語 *anāsrava-mārga*。又作出世間道、聖道，為「有漏道」之對稱。相當於四諦中之「道諦」，即滅除煩惱、趣向涅槃之聖道。.....「無漏道」有加行、無間、解脫、勝進等四道。

⁴⁷⁸ 《佛光大辭典》增訂版⑦，頁 6458，「無漏果」：指由無漏因所證得之果德，即四諦中「滅諦」之「涅槃」，又指「阿羅漢果」。

⁴⁷⁹ 印順《佛在人間》，頁 315：「什麼是三增上？一、自增上，自是自己。二、法增上，法是真理或軌律。三、世間增上，世間是輿論及公認的意見。」

（三）慚愧「三增上」的功用

本人也發現另有三部論典，以類似的觀點解釋「三增上」的功能和作用：

（1）《大毘婆沙論》卷 21：

「復次，有三種增上：一、自增上；二、世增上；三、法增上。

自增上者：如有一類煩惱未斷惡境現前，而為自護不起惡業，勿我由斯墮諸惡趣。

世增上者：如有一類煩惱未斷惡境現前，護世間故不起惡業，勿我由斯為世譏毀。有作是說：「勿由我故世間有情造諸惡業。」

法增上者：如有一類煩惱未斷惡境現前，為護法故不起惡業，勿由我故令諸世間輕毀正法。」⁴⁸¹

（2）尊者法救（*Dharmatrātā*，梵稱‘達磨多羅’）造了《雜阿毗曇心論》⁴⁸²（簡稱《雜心論》），在《雜心論》卷 2，法救如此解釋「三增上」：

「三種增上：自增上、法增上、世增上。

自增上者：彼起煩惱境界現在前，能自守護不為罪業，莫令我受苦。

法增上者：如有多聞者，彼起煩惱境界現在前，為護法故而不為罪。

世增上者：如有一名聞大德，彼起煩惱境界現在前，護世間故而不為罪。」⁴⁸³

（3）唐代河西的沙門曇曠撰《大乘百法明門論開宗義決》，對《雜心論》的「三種增上」作了如此的評論：

「依自、法力等者，自謂自身，法謂教法。依《雜心論》顯『三增上』而起慚愧：一、自增上：即上品人，護於自身不作諸惡；二、法增上：是中品人，為護聖教不造諸惡；三、世間增上：謂下品人，護世名利不造諸惡。今依自、法而起於慚。依世間力而起於愧。」⁴⁸⁴

⁴⁸⁰ 同上，頁 315：「增上，是依的意思。我們依此三者，可以使我們的德行，進展為更完善、更崇高的。對於道德，這三者都是有利的增上緣；但必須三者並重，而不偏於一邊才好。……要遵行完善的德行，不能不顧到這三者。」

⁴⁸¹ 《大毘婆沙論》大正 27，頁 107a14。

⁴⁸² 印順《說一切有部為主的論書與論師之研究》，頁 512-514：「尊者法救（*Dharmatrātā*）造的《雜阿毗曇心論》（簡稱《雜心論》），注釋尊者法勝（*Dharmaśreṣṭhī*）的 4 卷《阿毗曇論》。」

⁴⁸³ 《雜阿毗曇心論》大正 28，頁 883b5。

本人揣測唐代的曇曠以「三增上」來成立「三品人」的說法，是否有乖離印度部派佛教大德尊者們之《雜心論》卷 2 及《大毘婆沙論》卷 21 的「三增上」的立場呢？

本人就立了下表，來比對此三部論典的文義：

曇曠《大乘百法明門論 開宗義決》	法救《雜心論》卷 2	《大毘婆沙論》卷 21
自增上：即「上品人」， 護於自身不作諸惡；	自增上者：能自守護不為 罪業，莫令我受苦。	自增上者：為 <u>自護</u> 不起惡業， 勿我由斯墮諸惡趣。
法增上：是「中品人」， 為護聖教不造諸惡	法增上者：如有多聞者， 為護法故而不為罪。	法增上者：為 <u>護法</u> 故不起惡業 ，勿由我故令諸世間輕毀正法 。
世間增上：謂「下品人」 ，護世名利不造諸惡。	世增上者：如有一名聞大 德，護世間故而不為罪。	世增上者： <u>護世間</u> 故不起惡業 ，勿我由斯為世譏毀。有作是 說：「勿由我故世間有情造諸 惡業。」

其比對的結果是：本人發現這三部論對「三增上」的功用，是持有大致相同的立場，只是曇曠以「三品人」簡別「三增上」的品位。

本人綜合三部論的含義，作了這樣的理解：

（一）「自增上」：是「上品人」，因為自增上（依自己先知先覺的正念正知力）能保護於自身不作諸惡（罪業），避免自己作惡業故而墮諸惡趣受苦；

（二）「法增上」：是「中品人」，因為法增上（依佛法修持的警覺力）能護聖教（護法）不造諸惡（罪業），勿由我故令諸世間輕毀正法。

（三）「世間增上」：是「下品人」，因為世間增上（依世間的輿論所生起的警覺力）能護世名利不造諸惡，勿由我故為世譏毀或導致世間有情造諸惡業。

（四）在慚、愧心所中，「三增上」的偏重

在搜尋和解讀參考書的資料過程中，本人亦發現有三部唯識宗的大乘論典：安慧菩薩造的《大乘廣五蘊論》、無著菩薩造的《顯揚聖教論》及護法等造的《成唯識論

⁴⁸⁴ 《大乘百法明門論開宗義決》大正 85，頁 1080b24-c01。

》，對「三增上」在慚心所與愧心所中的偏重，持有相同和類似的說法，即：把「自增上」及「法增上」歸納在「慚心所」裡；而把「他（世）增上」歸納在「愧心所」裡。

（1）安慧菩薩造《大乘廣五蘊論》云：

「云何慚？謂自增上及法增上。於所作罪，羞恥為性。罪謂過失，智者所厭患故。羞恥者，謂不作眾罪。防息惡行所依為業。云何愧？謂他增上，於所作罪，羞恥為性。他增上者，謂怖畏責罰及議論等。所有罪失，羞恥於他。業如慚說（防息惡行所依為業）。」⁴⁸⁵

（2）無著菩薩造《顯揚聖教論》卷1〈攝事品1〉：

「慚者，謂依自增上及法增上，羞恥過惡為體，斷無慚障為業，如前乃至增長慚為業。如經說：『慚於所慚，乃至廣說。』愧者，謂依世增上，羞恥過惡為體，斷無愧障為業，如前乃至增長愧為業。如經說：『愧於所愧，乃至廣說。』」⁴⁸⁶

（3）護法等造《成唯識論》卷6：

「云何為慚？依自、法力，崇重賢善為性；對治無慚，止息惡行為業。謂依自、法尊貴增上，崇重賢善，羞恥過惡，對治無慚，息諸惡行。云何為愧？依世間力，輕拒暴惡為性，對治無愧，止息惡行為業。謂依世間訶厭增上，輕拒暴惡，羞恥過罪，對治無愧，息諸惡業。」⁴⁸⁷

綜合以上唯識的三部論典，本人對「三增上」在慚與愧偏重的原因，在此做個小結：

（一）「慚心所」要依「自增上」及「法增上」的原因？

「慚心所」以羞恥過惡為體，依自、法的增上力能斷除無慚的黑法障礙，乃至增長慚的白法功德。由於罪過是智者所厭患的，有慚恥心者依自、法的增上力量，在推崇、敬重、依靠賢明善士的教化之下，達到改邪歸正，息惡修善的目標。

（二）「愧心所」要依「他增上」或「世間增上」的原因？

⁴⁸⁵ 《大乘廣五蘊論》大正 31，頁 852a17- 852a20。

⁴⁸⁶ 《顯揚聖教論》大正 31，頁 481b26-c1。

⁴⁸⁷ 《成唯識論》大正 31，頁 0029c13 以下。

「愧心所」亦以羞恥過惡為體，依世間力斷除‘無羞愧’的黑法障礙，乃至增長‘羞愧’的白法功德。由於怖畏責罰及社會的議論等，有羞愧心者依他或世間的增上力量，達到輕拒或遠離暴惡（傷害他人的言行），棄暗投明，遠惡親善之目的。

結語

（一）根據印順《雜阿含經論會編》（上），舉《雜阿含 262 經》的故事，長老闍陀求見尊者阿難「為其說法，令其知法、見法」的緣起故事，比對《瑜伽師地論》卷 86：「發如是解了心者，聽聞正法，由三種相（三增上），發生歡喜」等引文，說明「三增上」的緣起與由來。

（二）在《阿毘達磨集異門足論》卷 6，有三段引文精準說明「三增上」的定義。其末後一句「如是三種增上勢力，起善、有漏或無漏道」，蘊含了「三增上」與「三乘法」（人乘、天乘、聲聞乘）是有直接的連帶關係。行者以慚愧心依「三增上」修行之目的，除了遠離「不善尋伺」，更著重在「制伏愚癡（無明）」，以便能「精進修諸善法……安住正念、定心」，而引發「無我」的無漏慧。

（三）《大毘婆沙論》、《雜阿毗曇心論》及《大乘百法明門論開宗義決》都持有共同的立場，明確的說明「三增上」的功用：

- （1）「自增上」是「上品人」，能保護自身而不作諸惡，避免墮諸惡趣受苦；
- （2）「法增上」是「中品人」，能護聖教而不造諸惡，不令諸世間輕毀正法；
- （3）「世間增上」是「下品人」，能護世名利而不造諸惡，不令世人譏毀正法或造諸惡業。

（四）唯識宗的《大乘廣五蘊論》、《顯揚聖教論》及《成唯識論》對「三增上」在慚心所與愧心所的偏重，持有相同的說法，即把「自增上」及「法增上」歸納在慚心所裡；而把「他（世）增上」歸納在愧心所裡。

參考文獻

一、原籍經典（依漢語拼音順次序排列）

《阿毗達磨大毘婆沙論》200 卷，五百大阿羅漢造·玄奘譯，《大正藏》第 27 冊。

《阿毘達磨集異門足論》20 卷，尊者舍利子說·唐·玄奘譯，《大正藏》第 26 冊。

《成唯識論》10 卷，護法等造·唐·玄奘譯，《大正藏》第 31 冊。

《大乘廣五蘊論》1 卷，安慧菩薩造·大唐三藏·地婆訶羅譯，《大正藏》第 31 冊。

《大乘百法明門論開宗義決》1 卷，唐·曇曠撰，《大正藏》第 85 冊。

《顯揚聖教論》20 卷，無著菩薩造·唐·玄奘譯，《大正藏》第 31 冊。

《瑜伽師地論》100 卷，彌勒菩薩說·唐·玄奘譯，《大正藏》第 30 冊。

《雜阿含經》50 卷，劉宋·求那跋陀羅譯，《大正藏》第 2 冊。

《雜阿毘曇心論》11 卷，尊者法救造·宋·僧伽跋摩等譯，《大正藏》第 28 冊。

二、現在著作（依漢語拼音順次序排列）

覺音《清淨道論》，高雄正覺學會出版，2002 年修訂版。

印順《說一切有部為主的論書與論師研究》，新竹正聞出版社，初版 1968 年，2006 年再版。

印順《佛法概論》，新竹正聞出版社，初版 1949 年，2000 年再版。

印順《佛在人間》，新竹正聞出版社，初版 1971 年，1992 年再版。

印順《成佛之道》（增註本），新竹正聞出版社，初版 1968 年，2005 年再版。

印順《學佛三要》，新竹正聞出版社，初版 1971 年，1994 年再版。

印順《大乘廣五蘊論講記》，新竹財團法人印順文教基金會，初版 2011 年。

三、佛學辭典

慈怡主編《佛光大辭典》高雄佛光出版社，初版 1988 年，增訂版 2014 年。

略论塔像功德

学生：徐碧云

指导导师：朱晓宁博士

【摘要】中国佛教经魏晋南北朝的蓬勃发展至隋唐始臻极盛，成为中国文化的一部分，历朝历代把建塔造像作为一种功德，造型精玫瑰丽、雍容深厚、葳蕤生光，但同时也带来了浮夸的表象，忽视了内在佛教精神的体现。

本文从功德的含义着手，在世俗层面和佛教释义中探讨积累功德、增益福报的动机、方式和目的，以及建塔造像所蕴含的功德意义。并结合今天的现状，来认识中国佛教建寺的现象，从而加强对中国佛教的全面认知。

【关键词】建塔造像；功德；福德

从公元二世纪起，塔像逐渐在佛教伽蓝中被普遍供奉起来。时至今日，世界各地尚有佛陀教法，功德观念作为中国佛教重要的价值观之一，意蕴异常丰富，它含因赅果，因突破惯常的时空、思维限制而呈现出独有的深刻性和超越性。⁴⁸⁸

福德（梵语：*punya*），与善法同义。即指过去世及现在世所行之一切善行，及由于一切善行所得之福利。其强调物质方面，多泛指念佛、诵经、布施等佛事。功德（梵语：*guna*），意指功能福德。亦谓行善所获之果报。“恶尽曰功，善满称德。又德者，得也；修功所得，故名功德也。”又功德之深广喻为海，称功德海，其贵重如宝而谓功德宝（梵语：*guṇa-ratna*），其他尚有功德藏、功德聚、功德庄严、功德林等多种名称。⁴⁸⁹也指出世间法趋向涅槃道所积累的功德，经由消磨习气，生信净心。功德强调精神境界的清静。《长阿含经》云：

又問：“於三祭祀及十六祀具，若能常供養眾僧使不斷者，為此功德最勝，復有勝者耶？”……佛言：“若如來、至真、等正覺出現於世，有人於佛法中出家修道，眾德悉備，乃至具足三明，滅諸癡冥，具足慧明，所

⁴⁸⁸ 牟成娟<“功德”的佛教文化内涵>《中国宗教论坛，2011年》页57。

⁴⁸⁹ 丁福保《佛学大辞典》。网络，2021年12月06日：<https://foxue.wncx.cn/?fo=5150>。

以者何？以不放逸、樂閑靜故，此福最勝。”⁴⁹⁰

以上经文中列出了几种福德，但其中出家修行通往解脱的功德为最为殊胜。

然，隋朝慧远在《无量寿经义疏》中阐释说：“经说功德，有通有别，通则一切诸行皆是；别则宣说慧行为智，余戒施等名为功德。今就通矣，德体名法，权中初言，游步十方，身形无碍，行权方便，化行善巧，随物所宜，种种异现，名权方便。”⁴⁹¹从这段经文里面可以四谛角度视功德，以“有为”“无为”作为标准，有为是福德，无为是功德，则有为功德示智，彰显一切善行，为“道谛”；无为功德示断，断灭一切世间烦恼，为“灭谛”。⁴⁹²

世间福德与出世间的功德的区别在于初始的发心。时人常说“功德无量”，世间福德普遍源自有漏心，不顺应法性，求人天因和果。在中国传统意义上看来“功”是指善行，“德”是指善心，例如吃素、念佛、诵经、布施、供养、放生等佛事都谓做功德。世间福德与“善法”相即，如《造像功德经》里指出“如世尊言：‘若有人作佛像者，所有业障皆得除灭，离众苦恼，无诸疾病。’”⁴⁹³

显然的，《造像功德经》偏重于积累功德、增益福报，使得这成为佛教一般信仰者宗教体验的动机、方式和目的，保证了道德理想在现实世界的实现。

历朝历代把建塔造像作为一种功德，大兴土木，建造高广华丽的庙宇、庄严肃穆的佛塔，求的是人天福报。佛门中非常有名的公案，《历代法宝记》与《碧岩录》皆记载了虔诚笃信佛教的南梁武帝向达摩祖师说他如何写经、度僧、造寺，问大师这些作为有何功德。达摩祖师说：“实无功德”。梁武帝心有不服，达摩祖师说这是“人天小果，有漏之因。如影随形，虽有非实。”在于这些作为会使他得生天道、人道，享受福报，也是生死轮回之因，故而是“有漏之因”。梁武帝接着问什么是真功德？达摩回答：“净智妙圆，体自空寂，如是功德，不以世求。”除此，禅宗六祖慧能提到：“布施设斋，名为求福。不可将福变为功德。功德在法身中，不在修福”。意即功德在法身中，证不了法身，就还在轮回中。倘若能证了法身，功德有，福德也有，此名出世间功德。依昙鸾《往生论注》卷上所说，即：源自菩萨智慧清净业，能庄严佛事，依顺法性而入清净相，此法不颠倒、不虚伪。这说明了“清静业”顺应法性、不违真俗二谛，永离颠倒不净之相，亦摄受众生令人毕竟之清净，造出世间功德。

⁴⁹⁰ 《长阿含经》卷 15: T01, no. 1, p. 100c21-24。

⁴⁹¹ 《无量寿经义疏》卷 1: T37, no. 1745, p. 94c15-20。

⁴⁹² 唐嘉《魏晋南北朝佛教功德观念探微》（《中国佛学》第 47 期，2020）页 98。。

⁴⁹³ 《佛说大乘造像功德经》卷 2: T16, no. 694, p. 795a12-13。

修行功德其实是一个越来越细微的过程，从基础的戒律开始逐步向定和慧修行的过程，为断烦恼尘沙无明，累积自己的德行，使得智慧现前。出世间功德能了生死、出三界、证菩提。⁴⁹⁴这才是佛教相异于传统文化中的功德的概念。

“悟道为功，行道为德”，佛教造像的核心功能就是向大众传递它的核心价值取向。所有佛教造像都有一个重要目标，它是佛教教义的直观表达方式。所以造像之人在造像的同时，需要明法理，明事理，从本源上求，心法上悟，世法上验，戒定上修，般若上证，法身上成，这才是佛法之本。

清末民初有虚云长老重建祖庭云南鸡足山、乳源云门大觉禅寺及云居山真如禅寺六大禅宗祖师道场，修复了大小寺院庵堂八十余座。在《虚云和尚年谱》中，虚云老和尚每至一处，在恢复道场建筑物的同时，总是不遗余力地多方搜求，发掘和整理祖师道场的历史，包括道场的兴替，法系的承传，过往高僧之行迹，文物典章等，在修复和保护寺院的文物古迹方面倾注了很多的心血。

“于一毫端现宝王刹，坐微尘里转大法轮。尽虚空、遍法界，何处不是道场；一累土、一画沙，何事而非佛事。语其极则，动念即乖，宁有语言文字可记载耶？然而世有迁流，界有方位，道有隐显，事有废兴，况夫道在人弘，理因事显，欲承先而启后，续慧命以传灯，又乌可无语言文字以记载耶！”⁴⁹⁵虚云老和尚的这段话表明了造像实际上是托事表法，使造像者当下便脱离造像这件有为法的缠缚。造佛像之材料本是世俗之物，只因造像之人遵循法理，转而成为神圣之法的表显，此法通于圣俗，使造像之人犹如莅临佛说法之前，由俗境转进圣境。诸如此类，佛像所蕴含的法理教义，使造像者及见像之人触处即法，随时都在法的摄化。

不免发现，高僧大德在建庙的时候不仅仅只是造像建寺，更多的是注重在托古喻今，在修建的过程中培育后人，磨练人心。所谓造塔像，修人心；建寺庙，育僧团才是建塔造像的目的。造像建塔之人心若存有感恩与信念，常常忆念佛陀的功德，观想具足相好的佛像，与九层佛塔围绕其中形成坛城，人身与坛城相应，则清静法身，净化六根、六识。此能量可以转化为深层意识中的种子，成为后世的宿智。造像建塔从来不在于外在的形式，而是内在精神的传播，“重点还在于人的提升，是对正在活着的人进行佛教的教育，通过造像使信众的心灵得到了安慰，方便弘法，契机契理，让佛

⁴⁹⁴ 李向平<缘分·功德·共同体——佛教信仰的私人性与社会性>（《湖南师范大学社会科学学报》第4期，2009）页6。

⁴⁹⁵ 净慧主编《虚云和尚全集·重兴曹溪南华寺记》（中州古籍出版，2009年）第270-281页。

教更好地契入社会，普罗广大信众。”⁴⁹⁶建塔造像在顺应时代潮流，借助资本力量的同时，也促进自身的发展，提升自身的理念，弘扬佛法、传承法脉，在新潮流下焕发生机。

综上所述，佛像寺院为佛陀身、语、意的真实所依，修行人行持正法、宣说世间真理、延续佛法清净不间断的传承，能令众生出离生死，因此具有止息烦恼超脱三界的无量功德。末法时代建塔造像应顺应时代发展，正确认识历史，重视现实问题，同时应当承担佛教寺院本身的弘法任务。在历史的进程中从不缺少把佛寺庙当成产业经营的，有打着修行旗号敛财的、有投靠政治势力打压对手的、乃至破坏清规甚至违反国法的。然而同时，每个时代都有一些大德出来，独立砺身修行，挽回宗风、重整清规、修复庙宇、设立道场、重整经论、辩驳邪见，乃至续佛正法。因此“若使道俗存法，造得真仪，鸟兽不敢污践，何况人乎。”⁴⁹⁷旨在自身发展现代化的过程中，不能随波逐流，渐渐僧俗不分，造像只知佛形象不知内藏法，真正如理如法的造像，鸟兽都恭敬，更何况是人？

最后，依笔者之见，在建塔造像的过程中更应注重精神文化的传播与道德质量的培育，佛道恒长，法轮常转，千里之行，始于足下，修道无捷径，用实修来指导生活，以加强对修行的了解，从中建立起修习的信心与正见，这也是本文的成果含义所在。

⁴⁹⁶ 印顺 <“以人为本”的佛教现代弘法模式的探讨与实践。网络，2021 年 2 月 26 日：
<http://wlg.huijia18.com/fojiao/488.html>。

⁴⁹⁷ 《释氏要览》第 2 卷：T54,no. 2127_002, p. 0288a17。

参考文献

一、经论原典

《大正新脩大藏经》，简称“大正藏”，日本渡边海旭、小野玄妙等人编辑校勘。台北世桦印刷企业有限公司，1998年複印。本文《大正新脩大藏经》的资料引用是出自“中华电子佛典协会”（Chinese Buddhist Electronic Text Association，简称 CBETA）的电子佛典系列光碟（2021 年）。引用《大正新脩大藏经》出处是依册数、经号、页数、栏数、行数之顺序记录，例如：（T0,n,p., b ~）。

《长阿含经》後秦·弘始年佛陀耶舍共竺佛念译，《大正藏》第 1 册。

《增壹阿含经》东晋·罽宾三藏瞿昙僧伽提婆译，《大正藏》第 2 册。

《无量寿经义疏》唐·慧远撰，《大正藏》第 37 册。

《无量寿经优婆提舍愿生偈注》北魏·昙鸾注解，《大正藏》第 40 册。

二、现代著作

段玉明《中国寺庙文化》上海人民出版社，1994。

侯旭东《五六世纪北方民众的佛教信仰——以造像记为中心的考察》北京中国社会科学出版社，1998。

净慧《虚云和尚全集·重兴曹溪南华寺记》河南中州古籍出版社，2009。

济群《僧伽礼仪及塔像建造——《僧像致敬篇》解读》苏州西园戒幢律寺，2008。

南怀瑾《金刚经说什么》台北东方出版社，2016。

新文丰出版公司编辑部《石刻史料新编》台北新文丰出版公司，1977。

三、期刊论文

何煦<论中国古代佛塔盛行的渊源>，《剑南文学:经典教苑》（月刊），2016 年。

侯旭东<论南北朝时期造像风气产生的原因>，《文史哲》，第 5 期，1997 年。

戒忍法师<佛教界全国人大代表与政协委员访谈录>，《法音》，第 4 期，2003 年。

李向平<缘分·功德·共同体——佛教信仰的私人性与社会性>，《湖南师范大学社会科学学报》，第 4 期，2009 年。

牟成娟<“功德”的佛教文化内涵>，《中国宗教论坛》，2011 年。

孟双双<略论佛教供品的特点及其宗教内涵 - 如是我闻佛教网>，《寒山寺杂志》，第 2 期，2011 年。

唐嘉<魏晋南北朝佛教功德观念探微>，《中国佛学》，第 47 期，2020 年。

张文玲<佛教造像从无到有的演变>，《香光莊严》，第 103 期，2017 年。

四、硕博论文

邓子美<赵朴初人间佛教思想追论——实现朴老最重大的遗愿>，中国佛教研究所佛学研究，2003 年。

五、网上资料

印顺法师<“以人为本”的佛教现代弘法模式的探讨与实践>，

<http://wlg.huijia18.com/fojiao/488.html>，26/2/2021 上网。

淺析越南一行禪師對佛教教育的觀點

名字：釋妙賢

指導導師：朱曉寧博士

第一章 緒論

一行禪師是一位世界性的精神導師、詩人、和平活動家，因其強有力的教導和有關正念與和平的著作受到全世界的尊敬。馬丁·路德·金提名他為諾貝爾和平獎候選人時，稱其為“和平與非暴力使者”。離開越南在海外流亡接近四十年，一行禪師是將佛教和正念修習帶到西方的先驅者，並積極建立入世佛教的修行團體。⁴⁹⁸

佛教教育是傳授哲學思想、修行經驗、儀式、規則、組織形式等。為下一代。這也是使佛教僧團本身保持和存在著未來長期的一種方式。

筆者從一行禪師的生平及其著述開始探討，以此理解一行禪師的佛教教育的觀點。同時也深究一行禪師的入世佛教在當代的傳播。在生活中了解佛法的教理與新方法，通過禪修，學習行禪、坐禪、食禪、工作禪、深度放鬆以及修習止、微笑和正念呼吸。這些都是古老的佛教修習，一行禪師將其本質和精華加以簡化和發展，容易而有力地應用於我們這個時代的困難和挑戰。

本文使用的主要方法是文本分析詮釋，主要是通過有關書籍、論文集、期刊論文等資源的共享，並結合一些一行禪師的講課視頻，對文獻資料進行整理、對比、分析加以深入研究，以探討和解读一行禪師對佛教教育的觀點。

第二章 一行禪師的簡介

一行禪師(Thien Su Nhat Hanh ,1926.10.11- 2022.1.22)

一行禪師出生於 1926 年的越南，16 歲出家後，奔走世界各地。他最大的成就，在於將古老東方的佛教智慧帶到了全世界，在世界各地成立了三十多個正念靜修中心，出版了近百本著作，翻譯成各國語言廣泛流通，因此被西方人譽為“正念之父”。美國

⁴⁹⁸ 作者不詳<一行禪師的人生故事>。網絡，17/3/2022: <https://plumvillage.org/zh-hant/%E4%B8%80%E8%A1%8C%E7%A6%AA%E5%B8%AB/biography/>。

《時代》周刊 2019 年的報導, 92 歲他放棄了重病的治療, 離開了醫療水平先進的歐洲, 重返越南, 在順化歸原寺靜養, 於 2022 年 1 月 22 日一行禪師圓寂。⁴⁹⁹

第三章 越南一行禪師對佛教教育的觀點

一行禪師是提倡佛教教育, 要想盡一切辦法讓佛法走向民間、深入大眾、融入社會, 使之成為和日常生活密不可分的思想觀念和習慣的主張。要將佛教融入到社會, 我們必須制定具體的目標、具體的行動。大乘佛教稱其為入世佛教。“入世”就是融入生活, 與“出世”相對, 即對生活中的事情置身事外。至於“入世”佛教, 根據一行禪師的說法, 也就是佛教。他解釋說: 當炸彈投在眾生身上時, 你無法坐在寺院袖手旁觀。禪是意識到正在發生的所有事情, 不僅在你的身體內部, 而且在你身邊的周圍環境和你的情緒。⁵⁰⁰

在越南, 人們目睹了戰爭造成的苦難。渴望得到佛法的安撫佛教必須與日常生活、需要將自己的痛苦以及他人的痛苦緊密結合。學會如何在保持正念的同時幫助他人。防止自己在行動中迷失方向。行動必須與禪相結合。⁵⁰¹

1960 年代初, 在《火海中的蓮花》著作中, 一行禪師提出“入世佛教”的概念。即運用我們從佛陀的教義和禪觀中獲得的智慧以減輕社會、生活環境和政壇的痛苦。這種生活觀念充分體現在一行禪師的人生。

第一節 教育的方法

一行禪師在繼承傳統禪宗及天台的修習方法的基礎上, 進一步發展了一系列更適合現代人群的。一行禪師發展了正念修習的具體方法, 包括正念呼吸、正念行走、正念洗碗、刷牙、烹飪和工作, 以及任何時候聽到寺院鐘聲(或電話)響起時便完全停下來聆聽的修習方法。⁵⁰²

正念需要我們在日常生活中不斷地修習才能夠充分地培養起來。有許許多多修養正念的方法, 其中最容易入手的是呼吸和行禪了。⁵⁰³

⁴⁹⁹ (越) 一行禪師: 《每一步安樂》, 貝葉出版社, 1990 年。

⁵⁰⁰ 漢: 一行禪師《火海中的蓮花》, 巴黎海外越南佛教協會出版, 1967 年。(越) Thích Nhất Hạnh “Hoa Sen Trong Biển Lửa”, Hội Phật Tử Việt Kiều Hải Ngoại Paris xuất bản, năm 1967.

⁵⁰¹ 漢: 一行禪師《讓國家上去》——《佛教走入生活》La Boi 出版社, 2009 年, 第 15-17 頁。(越) Thích Nhất Hạnh “Cho Đất Nước Đi Lên”-“Đạo Bụt Đi Vào Cuộc Đời”, NXB Lá Bối, Năm 2009, Tr 15-17.

⁵⁰² 漢: 一行禪師《青年的佛教》, 同奈出版, 2010 年, 第 215-222 頁。

⁵⁰³ Thích Nhất Hạnh “Thiền Sư Khương Tăng Hội”- “An Bang Thủ Ý”, NXB Văn Hóa Sài Gòn, năm 2009, <https://www.youtube.com/watch?v=7kkSdPQBcal&t=5s>

1.有覺知的呼吸

一行禪師指出：正念既是方法，同時也是目的，既是因，也是果。當我們為了修持定力而修習正念時，正念就是因。正念的存在意味著生命的存在，因此，正念也是果。

呼吸可以止心念散亂。《正念經》教導我們用以下的方法覺知自己的呼吸：

入息，你知道你在入息；出息，你知道你在出息。入息長時，你知道：“我入息長”。出息長時，你知道：“我出息長”。入息短時，你知道：“我入息短”，出息短時，你知道：“我出息短”。⁵⁰⁴

吸氣，在心里數一，呼氣，在心里數一。在吸氣，在心里數二，呼氣，在心里數二。這樣一直數到十。然後再從一開始，這數字就像一條繩子，把正念和呼吸系一起。呼吸應當是輕柔的、寧靜的、順暢的。對我們的呼吸運用自如，就是對我們的身心掌控自如。呼吸變得深細無聲的期間，我們可以覺知自己所有的起心動念。

一行禪師說：“要培養正念，就是繼續做平常的活動，不管是走路、坐著、工作、吃東西或其他事務，全部帶著正念覺察來進行。”如當我們進食時，我們享受嘴裡咀嚼的每一口食物。修習吃飯禪有助於我們放鬆，修習行禪也有助於我們放鬆。

2.觀心

禪修時，各種覺受和念頭都可能浮現。如果我們沒有練習覺知呼吸，這些念頭就會引誘我們偏離正念。呼吸是統一身心並往智慧之路的法門。當某種覺受或念頭浮現時，我們不用刻意去驅趕它，只要持續專注呼吸，它自然會從心中消失，注意力不要放在躲避它、憎恨它、氣惱它或懼怕它。以正念來辨識任何覺受或念頭，對每一張經過前廊的人的臉孔都保持清清楚楚的覺知。⁵⁰⁵

《正念經》中，佛陀提到：“即受觀即受，即心觀心”即受觀受，就是體驗某種覺受時，直接觀照覺受，不要去思考覺受的意向。⁵⁰⁶

3.觀法

⁵⁰⁴ 一行禪師 著 《正念的奇蹟-第二章：奇蹟就是在大地上行走》。中央編譯出版社，2010年。

⁵⁰⁵ 一行禪師 《正念的奇蹟-第一章-日常生活中的正念》。網路，12/6/2022 <http://fo.sina.com.cn/o/2012-11-27/17343780.shtml>，<https://www.youtube.com/watch?>

⁵⁰⁶ 一行禪師 《正念的奇蹟-第四章：鵝卵石》。網路，12/6/2022：<http://fo.sina.com.cn/o/2012-11-27/17383783.shtml>

修行者禪觀內心，由此便能洞察認知主體與認知客體間相互依存的关系。當我們修習觀照呼吸時，能認知呼吸的是心，當修習觀照己身時，能認知身體的也是心，當修習觀照外身時，能認知這些事物的還是心。因此，觀照所有物體的相互依存性(緣起觀)，就是觀心。

禪觀者看到自己存在的實相，看到生命和宇宙本為一體。如果五蘊歸還至它們的源頭，自我不復存在。這世界無時無刻不在滋養五蘊。自我就是五蘊的和合。看到了一切中的“一”和一中的“一切”，一即一切，一切即一，就突破了一個大障礙，也能從苦難、害怕、恐懼中解脫。禪行者藉著這個觀照，了悟無常是一個概念，無我是一個概念，空性也是一個概念，我們就不會被無常、無我和空性的概念所囚禁。我們將看到空性也是空的，而空性的究竟實相與五蘊的究竟實個，其實並無差別。⁵⁰⁷

4.慈悲觀

禪師強調要以慈悲之眼看自己與他人。慈心觀必須在靜坐以及為他人服務的每一時刻中修習。不論在哪裡，都要記得以慈悲之眼觀眾生。

一行禪師結合了禪宗和內觀禪，教導了許多禪修主題。所有禪修範疇內的主題，像緣起、慈悲、自性、空性、無執著等，都能夠提示實相與療愈身心。然而，要想成功地禪觀這些主題，我們必須修持相當的定力。要獲得定力，就要靠日常生活中的正念修習，也就是要覺察、辨識所有當下發生的事。禪師強調禪修的對象，必須是真正深植於你內心的實際問題，不僅僅是哲學思辨的主題。⁵⁰⁸

⁵⁰⁷ 《中部》第 10 經。

⁵⁰⁸ 漢：一行禪師《有未來》西貢文化出版社，2006 年。（越）Thích Nhất Hạnh “Để Có Một Tương Lai”, Nhà Xuất Bản Văn Hóa Sài Gòn, Năm 2006.

第二節 教育的內容

一行禪師教育的主要內容在於感知與覺悟。在一點一滴的生活片段中正確的感知與體悟。以飲茶為例：首先，覺悟是對某事的覺察。假設在喝茶，並且意識到你在喝茶。正念喝茶是一種開悟。很多時候，人因為沈浸在焦慮中而不知不覺地喝了水。因此，正念飲茶是一種覺悟。⁵⁰⁹

將注意力集中在行动上，当您喝茶时，幸福就会到来。可以在这里和现在享受茶。但是如果你不知道如何用正念和专注来喝茶，你就不是真的喝茶，而是喝痛苦、恐惧、愤怒。一点都不开心。意識到自己還活著，走在這個美麗的世界裡，也是一種啟蒙。它不是偶然來的。您必須下定決心享受每一步。再說一次，你必須保持正知，幸福才能繼續。

每個小覺悟都必須齊頭並進。他們必須始終被培養成最大的覺悟者。生活在正念中的片刻已經是開悟的片刻。如果訓練自己每天都這樣生活，幸福和開悟就會不斷增長。

如果知道如何保持覺悟和快樂，痛苦、恐懼和痛苦將不再有機會存在。如果它們長時間不出現，它們會逐漸減弱。然後，當有人觸摸到你內心的痛苦、恐懼和憤怒的種子，這些事情爆發時，就會知道如何恢復你的正念呼吸和正念微笑。你會擁抱自己的痛苦。⁵¹⁰

禪修是一種享受。當您收到一杯茶時，您就有機會感到高興。全心全意地喝一杯茶。如果沒有，你怎麼能享受你的那杯茶呢？或者就像當你收到一個橙子時，肯定有一種方法可以自由快樂地吃它。你可以練習吃橙子來感受自由和快樂。如果您參加正念靜修，您將學習如何在吃橙子、喝茶或散步時保持自由和快樂。⁵¹¹

您可以充分享受每一步。治癒的、新鮮的腳步聲會給你更多的自由。如果你有懂走路的朋友，你會得到支持。這種做法可以隨時進行。不是為了未來，而是為了當下。如果現在是好的，未來也會是好的，因為它是從現在創造出來的。如果每一步都是自由快樂的，那麼所到之處都是佛陀的淨土。佛淨土不是未來的事。⁵¹²

第三節 教育的目的

⁵⁰⁹ 漢：一行禪師《讓國家上去》——《修習正念》貝葉出版社，2009年，第296-299頁。（越）Thích Nhất Hạnh “Cho Đất Nước Đi Lên”-“Thực Tập Chánh Niệm”, Nhà Xuất Bản Lá Bối, Năm 2009, Trang 296-299.

⁵¹⁰ 一行禪師《梅村禪修中心》。網路，12/6/2022: <https://www.youtube.com/watch?v=qiJV0F0o4DU>

⁵¹¹ 一行禪師〈首八項正念呼吸練習〉。網路，12/6/2022: <https://www.youtube.com/watch?v=FXJ6KUJ0VRg>。

⁵¹² Thích Nhất Hạnh “Sen Búp Tùng Cánh Hè”. Nhà Xuất Bản Lá Bối, Năm 2009.

他畢生致力於維護世界和平，通過佛教的實踐法門呼籲和平。我們經常面對的問題是要努力緩解或解決社會問題還是袖手旁觀。一行禪師說：“我認為這種觀點不太正確。

宗教的目的就是解決痛苦。不僅解決自身的痛苦，而且幫助別人擺脫痛苦。我們必須互相幫助。如果你一個人上山修行，你永遠沒有機會認出藏在自己內心的憤怒、嫉妒和絕望。這也是為什麼你要學會與人相處以體會上述情緒的理由。只有這樣你猜認出自己的缺點，並努力認出其的本來面目。如果你不了解煩惱的根源，就無法看到通往目的地的道路。這是為什麼痛苦對於宗教實行很重要的理由。”

在佛教心理學中，意識的生起來自種子。識田之中既有憤怒的種子，也有慈悲的種子。佛法修行是為了讓慈悲的種子成長，讓嗔恨的種子萎縮。

表達憤怒的時候，無論是言語還是暴力行為，憤怒的種子會不斷生長。那是非常危險的。認識到憤怒的種子並嘗試用理解和同情來消除它是減少我們內心憤怒的唯一方法。如果不了解憤怒的來源，就永遠無法轉化它。幸福和覺心悟是可以培養的。正念和感知就是使之成長的營養。

足夠正念，可以在任何事物中看到佛陀，保持正念與覺知是修習的關鍵。二十世紀是個人主義的世紀，但禪可以使我們與自他相連，破除個人主義的鎖鏈。讓生命像河流一樣自由流動，江水必歸海，一滴水可能半途蒸發。這就是為什麼我們在此時此地認出佛陀的存在。每一步，每一次呼吸，每一個念頭所生的每一個字，都是佛陀的顯現。不要在別處尋找佛陀。佛陀的藝術在於用心生活的每一刻。

總言，正如上面提到的入世佛教含義的概念。一行禪師在這裡入世佛教的意義，在生活中保持正念。你成為今生的佛。就像佛陀為了救度眾生而獻身生命一樣。因此，正念生活的價值和意義在於實現本覺的佛性這是一行禪師的入世佛教點的重要精髓，也是一行禪師對佛教教育的觀點。

第四章 結語

一行禪師臨終前經歷了幾個月的健康狀況的迅速惡化，遭受了嚴重的中風。不能說話，而且右側大部分癱瘓，然而在他身上展現的平和、安詳、勇敢，仍繼續在以另一種形式宣揚佛法，鼓舞著許多人。這是他一生佛教修為的體現，正是他所倡導的佛教教育，在他身上真正體現了出來。

佛教是關於覺醒的教導。而一行禪師的現代禪的教育，更易於喚起社會的覺醒，以將我們從危機拯救出來。覺醒應在每一步，每一處。如果擁有覺醒，就有了一條幸

福之路，從而停止受苦並能夠幫助很多人做到。一行禪師的現代禪教育對於我們卻有重要的價值。一行禪師使用大乘經典讓我們對佛教的基本教義有更自由的看法。

一行禪師的入世佛教思想始終在關注人類的動態和眾生的需要，該思想誕生於他的年輕時代。入世佛教早期階段的思想主要體現在禪師的生活，以及其他的社會活動之中。可以說一行禪師的入世佛教是集佛教理論的實踐性、融合性、多元性、現代性等各因素於一身的創新。在弘傳入世佛教的過程當中，一行禪師一直提醒弟子們自必須擁有足夠的幸福才能給予別人幸福。同時，修行者禪修也要將佛教理融入人生生活令人間愈來愈美麗。

參考文獻

一、現代著作

(中文)

一行禪師，何蕙儀譯：《佛陀傳》，河南：河南出版社，2004年。

一行禪師，何定照譯：《正念奇蹟》，央編譯出版社，2012年。

一行禪師，遊欣慈譯：《你可以不生氣》，海南出版社，2011年。

一行禪師，顏和正譯：《隨處自在》，海南出版社，2011年。

(越文)

(越)阮得春：《頂出奇人》，胡世明：世界出版社，2016年。

(越)釋真空：《寬路》，胡志明出版社，2020年。

(越)心觀：《人情心觀》，貝葉出版社，1964。

(英)Thay Phap Dung. A Letter to Friends About Our Lineage[J]. Plum Village, 2006.

Nhất Hạnh Thiền Sư, “Hoa Sen Trong Biển Lửa”, nhà xuất bản Lá Bối, năm 1965.

Nhất Hạnh Thiền Sư, “Kết Một Tràng Hoa”, nhà xuất bản Lá Bối, năm 2000.

Nhất Hạnh Thiền Sư, “Đạo Phật Của Tuổi Trẻ”, nhà xuất bản Lá Bối, năm 2012.

Thích Nhất Hạnh , Thầy cô giáo hạnh phúc sẽ thay đổi thế giới, NXB Thái Hà, 2020, tr.2.

二、網站資料

一行禪師<首八項正念呼吸練習>，<https://www.youtube.com/watch?v=FXJ6KUJ0VRg>，
2/4/2022 上網。

作者不詳<一行禪師的人生故事>，<https://plumvillage.org/zh-hant/%E4%B8%80%E8%A1%8C%E7%A6%AA%E5%B8%AB/biography/>，網絡，
17/3/2022 上網。

一行禪師《梅村禪修中心》，<https://www.youtube.com/watch?v=qiJV0F0o4DU>，網路，
12/6/2022 上網。

一行禪師《正念的奇蹟-第一章-日常生活中的正念》，<http://fo.sina.com.cn/o/2012-11-27/17343780.shtml> 網路，12/6/2022 上網

佛学研究 电子期刊

第九册, 2022



檀香佛学研究中心

<http://research.thanhsiang.org/>