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Bodhisatta Ideal in Theravada Buddhism

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Introduction:

Gotama Siddhattha was born a Sakyan prince to Suddhodana as his father and Mahāmāyā as the mother. He led a luxurious life as a child. Not satisfied with the material comfort, he renounced the world at the age of twenty-nine in quest of an answer to the human suffering. He practiced severe austerities for six years. But realizing their futility and adopting instead the Middle Way, he finally attained Buddhahood at the age of thirty-five. Since then, he continued propagating his doctrines for the next forty-five years until his death at the age of eighty.¹

Canonical texts describe the Buddha's previous lives as '*Bodhisatta*' in a broad way. Sugimoto summarises six different usages of *bodhisatta* in the *Nikāya*-s as follows: (1) the *bodhisatta* who is imperfect and immature; (2) the *bodhisatta* who is still imperfect but surpassing that state; (3) the *bodhisatta* who is a wanderer and an ascetic; (4) the *bodhisatta* who is the master of meditation and a seer of the dhamma; (5) the *bodhisatta* at the time of his conception and birth; and (6) the *bodhisatta* who dreams of the (five) great dreams.² These types of *bodhisatta* can be classified broadly into two usages: one is the *bodhisatta* before the attainment of Enlightenment in the life of Gotama Buddha. References to this *bodhisatta* are often related by the Buddha himself in the following manner: '*Mayham pi ... pubbe va sambodhā anabhisambuddhassa bodhisattass' eva sato...*'³ Here the *bodhisatta* is depicted as a being seeking higher knowledge. No marked difference is seen between the *bodhisatta* and any other mendicant who also seeks the realization of the truth. This *bodhisatta* refers to Gotama Buddha's former state before his Enlightenment. The other is the *bodhisatta* used as a generic term referring to previous existences of any Buddha in the past. This usage is the result of accepting the plurality of Buddha-s (i.e. six previous Buddha-s) in the first four *Nikāya*-s and also of the generalization of events and anecdotes associated with the life of Gotama Buddha. It subsequently became applicable to any previous or future Buddha. Thus, the *Mahāpadāna sutta*⁴ relates the stories of Vipassī Buddha beginning from the descent from the *Tusita* heaven onwards and the same stories are repeated in connection with the penultimate life of Gotama Buddha in the *Acchariyabbhutatthama sutta*.⁵ It is an extended usage of the first meaning of *bodhisatta*. This development is no doubt a result of the apotheosis of Buddha-s and culminates in the concept of *dhammatā* (general / common feature) common to all Buddha-s. However, the aspect of

¹ The Pāli sources ascribe the Buddha's entering into *Parinibbāna* to the year 483 B.C. See W.Geiger, the *Mahāvamsa*, Colombo, 1950, pp. xxiv; etc. There have been controversies on the date of the Buddha's death between the Southern and the Northern traditions. The difference between the two traditions is about a hundred years: the latter generally accepts the date of his *parinirvāṇa* to be around 380 B.C. However, this question is not yet final. See H.Nakamura, *Gotama Buddha - Shakuson no Shogai* (*Gotama Buddha : The Life of Sakyamuni*), p. 49; *Indo Kodai-shi* (*The Ancient History of India*, Vol.II), pp. 409 ff; Kogen Mizuno, *Shakuson no Shogai* (*The Life of Sakyamuni*), pp.43 f; etc.

² Sugimoto, T.: *Pali Butten ni mirareru Bosatsu* (*Bodhisatta as see in the Pali Canons*), pp. 98-101

³ M i 17, 91, 163, 240; S ii 169, iii 27, iv 233, v 263, 281, 317; A i 258, iii 240; etc.

⁴ D ii 1 ff.

⁵ M iii 118-124.

‘altruism’ in the birth of a *bodhisatta* is seen emphasized repeatedly in the Canon. For instance, The *Majjhima-nikāya* says as follows: “A being not liable to bewilderment (delusion) has arisen in the world for the welfare of the many-folk, for the happiness of the many-folk, out of compassion for the world, for the good, the welfare, the happiness of gods and men” (M I, 21, 83)

Little notable developments between the early canonical and the commentarial texts are seen except the *Kathāvatthu* reasserting the early discourses on the *Bodhisatta*, though some peripheral developments such as the 8 conditions to be fulfilled, taking a vow, to become a *bodhisatta* (Bv), the practice of *pāramī*-s (Cp), etc., are seen in late canonical texts.

Bodhisatta-s in the Commentaries:

The canonical texts interpret the term ‘*bodhi*’ as the realisation of the Four Noble Truths (*ariya-saccāni*)⁶ and the Seven Factors of Enlightenment (*bojjhaṅga*).⁷ Later, the number of factors leading to enlightenment increased to thirty-seven of ‘things pertaining to enlightenment’ (*bodhipakkhiya-dhammā*). The meanings of *bodhi* as the Four Noble Truths and Seven Factors of Enlightenment testify clearly that it can be achieved by anyone and the attainment of them is what is termed as arahantship.

The commentarial literature, on the other hand, defines *bodhi* at several places. For example, In Buddhaghosa’s commentaries commenting on the *sammāsambodhi* of the Tathāgata, *bodhi* is said to have four meanings: 1. (Bodhi) Tree (*rukkha*); 2. Path (*magga*); 3. Omniscient knowledge (*sabbaññuta-ñāṇa*); and 4. *Nibbāna*.⁸ This classification becomes further expanded to a list of 6 meanings with the additions of 5. Fruit (*phala*); and 6. Designation (*paññatti*) in the *Buddhavaṃsa-aṭṭhakathā* of Buddhadatta.⁹

‘*Satta*’ in the Pāli tradition is thought to be a sentient being who has not yet attained to the state of enlightenment. When used with *bodhi* (i.e. *bodhi-satta*), it signifies ‘a being destined to become a Buddha or a being dedicated to enlightenment.’ The commentaries have different meanings attached to ‘*bodhi*’. Thus all the meanings of *bodhisatta* in the commentaries may be classified into four categories:

1. A wise or insightful being (*paṇḍita, ñāṇavant, paññavant, na andha-bāla*);
2. A being on the way to awakening (*bujjhanaka-satta*);
3. A being worthy of attaining *sammāsambodhi* (*sammāsambodhiṃ adhigantum araha*) or striving for it (*taṃ adhigamāya parakkamaṃ amuñcanto āgata*);
4. A being attached to or inclined towards *bodhi* (*bodhiyā satta, -āsatta, -lagga*).¹⁰

Of these, No.4 is arrived at as a derivative meaning corresponding to the Sanskrit *sakta* (*/sañj*). This sense of the word ‘*satta*’ can also be seen in the *Samyutta-nikāya* [iii 190] where it is given the meaning of ‘attached to.’ This supports the above interpretation of the word. A perusal of

⁶ S v 423; etc.

⁷ S v 312 ff; etc.

⁸ VA v 952; MA I 54; iii 326; AA ii 19, 95; iii 257; etc.

⁹ BvA 145.

¹⁰ See T. Endo. *Buddha in Theravada Buddhism*, pp. 233-4.

the above classification reveals that the interpretation of *bodhisatta* in the Theravāda tradition rests on two premises: one is the being who seeks *catumagga-ñāṇa*. This is not necessarily the exclusive characteristic of the *bodhisatta* who is destined to attain Buddhahood, but it is rather the knowledge pertaining to arhantship. This is evident from the fact that one of the meanings of *bodhi* in the *Aṭṭhakathā* texts is said to be *arahattamagga-ñāṇa*. The other is the being who is described as a person worthy of attaining *sammāsambodhi* [see No.3 of the above classification of *bodhisatta*].

The commentarial notion of the term ‘*bodhi*’ is clear. But the very acceptance and propagation of ‘three possible ways to enlightenment’ in the *Nikāya*-s certainly endorses the thesis that early Buddhism already had this distinction, though it may not have been clearly discussed in them. The commentaries give three kinds of ‘*bodhi*’: 1. *Savaka-bodhi*; 2. *Pacceka-bodhi*; and 3. *Sammāsambodhi*. This clear division and distinction in the commentarial tradition lend support to a further development in the application of *bodhi* to *bodhisatta*. Dhammapāla in his *Theragāthā-aṭṭhakathā* mentions three kinds of *bodhisatta*: 1) *mahā-bodhisatta* (or *mahāsambodhisatta*); 2) *pacceka-bodhisatta*; and 3) *sāvaka-bodhisatta* [ThagA I, 9-12]. When this theory is applied, one may infer that the Theravāda tradition of the commentarial period may have tried to keep abreast with Mahāyāna development where anyone would be a *bodhisattva* on the basis of the theory that there exists in every being the ‘Buddha-nature’. The Theravādins also tried to accept that even those aspiring to attain arhantship could be called ‘*bodhisatta*-s’. This seems to have had an important role in the political scene in Sri Lanka where it is believed that *bodhisatta*-s should become kings of Sri Lanka.¹¹

The commentarial development of three types of ‘*bodhisatta*’ has another aspect. The emphasis came to be laid upon the deification of the Buddha, and the path leading to Buddhahood was made increasingly difficult in terms of timeframe for its attainment. This serves two purposes: one is that a Buddhist should aspire to attain arhantship rather than Buddhahood, and the other is that the Buddha’s greatness becomes further enhanced in the context of endeavours to further deify the Buddha. Therefore the career of a *bodhisatta* becomes a meaningful and important subject to develop in the commentaries.

The Career of a Bodhisatta:

The career of our Bodhisatta (Gotama Bodhisatta) began when he took a vow to become a Buddha in front of the Buddha Dīpaṅkara. His career extends many aeons during which at least 24 Buddha-s appeared before him. Further the *Buddhavaṃsa* gives a list of 8 conditions such as ‘a human being’, ‘male sex’, etc. to be satisfied by anyone to become a *bodhisatta*. The long, almost unimaginable, length of time that Gotama Bodhisatta had to spend practising ‘*pāramī*-s’ became a favourite subject for elaboration in the commentaries. Although the late Pāli work *Buddhavaṃsa* talks of 24 or 27 previous Buddha-s, and accordingly the commentaries also follow this number (at least 24), the *Dhammapada-aṭṭhakathā* believes that there had been innumerable past Buddha’s (*anekāni pana Buddhasatāni Buddhasahassāni atītāni...*) (DhpA i 11). This is indeed a theoretical possibility though other commentaries do not make it clear.

¹¹ W. Rahula. *History of Buddhism in Ceylon*, p. 96. Also see, Nandasena Mudiyanse. *Mahāyāna Monuments in Ceylon*, pp. 24 ff.

The duration of the practice of ‘*pāramī-s*’ a *bodhisatta* has to practise is calculated in terms of ‘*asaṅkheyya-s*’ and ‘*kappa-s*’. Even *bodhisatta-s* are divided into three classes depending on their intellectual ability and mental factors to practise and understand the Dhamma. The commentaries therefore give as follows: 1) wisdom (*paññā*); 2) faith (*saddhā*); and 3) energy (*virīya*). If the *bodhisatta* is foremost in wisdom (*paññā*), his duration of practice would be 4 *asaṅkheyya-s* (incalculable time) and 100,000 *kappa-s*; if foremost in faith (*saddhā*), duration of practice would be 8 *asaṅkheyya-s* and 100,000 *kappa-s*; and if foremost in energy (*virīya*), then it would be 16 *asaṅkheyya-s* and 100,000 *kappa-s* (SnA I 47 = ApA 139). Dhammapāla in this context refers to another view expressed by ‘some’ (*apare*) in his *Cariyāpitaka-aṭṭhakathā*. It says that the *bodhisatta* who can grasp the *Dhamma* before the completion of a *gāthā* (*uggjaṭitaññū*), he will spend only 4 *asaṅkheyya-s* (incalculable time) and 100,000 *kappa-s*; if he is able to comprehend the *Dhamma* only after the completion of a *gāthā* (*vipacitaññū*), he will have to spend 8 *asaṅkheyya-s* and 100,000 *kappa-s*; and if he is capable of understanding only at the end of a discourse (*neyya*), his duration of practice will be 16 *asaṅkheyya-s* and 100,000 *kappa-s* (CpA 329).

Discussing the notion of ‘*kappa*’ (aeon), the commentaries has another development. This ‘*kappa*’ is divided into 5 categories as follows: (1) *sāra-kappa* during which only one Buddha appears; (2) *maṇḍa-kappa*¹² during which two Buddha-s appear; (3) *vara-kappa* during which three Buddha-s appear, (4) *sāramaṇḍa-kappa* during which four Buddha-s appear, and (5) *bhadda-kappa*¹³ during which five Buddha-s appear. The above five kinds of *kappa* belong to *asuññakappa*.¹⁴ However there could be periods known as ‘*suññakappa*’ in which no Buddha appears.

When a *bodhisatta* makes a vow or resolve (*paṇidhāna*) to fulfil the ten perfections (*pāramī-s*), he is said not to be born in any of the 18 ‘impossible states’ (*abhabbatthāna*). There are two lists available in the commentaries and the one in SnA [i 50] and ApA [141] seems to have been the newest development. The list contains the following:

- (1) Blind (*jaccandha*)
- (2) Deaf (*jaccabadhira*)
- (3) Insane (*ummataka*)
- (4) Deaf and dumb (*eḷamūga*)
- (5) Crippled (*pīṭhasappi*)
- (6) Among barbarians (*milakkhesu*)
- (7) Born of a slave woman (*dāsiyā kucchiṃhi nibbattati*)
- (8) One with confirmed wrong views (*niyatamicchādiṭṭhika*)
- (9) Of changeable sex (hermaphrodite) (*liṅgam parivattati*)
- (10) Among those guilty of committing the five actions which result in the immediately following (*pañcānantariyakamma*)
- (11) A lepper (*kuṭṭhī*)
- (12) Smaller than a quail, or larger than an elephant in size, if born an animal

¹² Of the five kinds of *kappa*, ‘*maṇḍakappa*’ seems to be the only term appearing in the *Buddhavamsa* [Bv XI v 2].

¹³ D ii 2 mentions the word *bhadda-kappa*. However, the context in which it is used, suggests that its meaning is simply ‘auspicious aeon’, and not in the technical sense as found in the *Aṭṭhakathā* texts. Cf. DA ii 410: ‘*Bhadda-kappe ti pañca Buddh’uppapatimanditattā sundara-kappe sāra-kappe ti.*’

¹⁴ BvA 191

- (13) Among the *khuppiṭṭasikanijjhāmataṇhika peta-s*
- (14) Among the *kālakaṇṭhaka-s* or in *Avīci* or *lokantarika niraya-s*
- (15) If born in *kāmāvacara* world, a *Māra*
- (16) If born in the *rūpāvacara*, among those lacking in consciousness (*asaññibhava*), or in the pure abode (*suddhāvāsa*)
- (17) In the *arūpa* world
- (18) In another world-system (*añña-cakkavāla*).

Some of the items such as (8), (14), (15), (16), (17), and (18) mentioned in the list are significant and are all within the doctrinal framework of Theravāda Buddhism. Moreover the theoretical background on which the list is based could be the *Jātaka-s* which show different places of Gotama Bodhisatta's rebirths. Even the item that a *bodhisatta* is not born the son of a slave woman (in the other list, it is 'as a woman' - *itthibhāva*) can be viewed as an extension of the theory that a woman can never be a Buddha found in the *Anguttara-nikāya*.

The Practice of 'Pāramī-s':

Once the bodhisattva makes a firm resolve, he has to practice 10 perfections (*pāramī-a*). They are: 1) *dāna* (generosity / giving); 2) *sīla* (virtue / morality); 3) *nekkhamma* (renunciation); 4) *paññā* (wisdom); 5) *virīya* (energy); 6) *khanti* (patience); 7) *sacca* (truthfulness); 8) *adhiṭṭhāna* (determination); 9) *mettā* (loving-kindness / friendliness); and 10) *upekkhā* (equanimity). This number became subdivided into three levels of intensity as a) *pāramī* (perfection); b) *upapāramī* (higher perfection); and c) *paramatthapāramī* (highest perfection).

In the Sanskrit tradition like Mahāyāna Buddhism, the list consists of 6 *pāramitā-s*. However, its order is somewhat different from that of the Theravāda tradition. They include: *dāna*, *sīla*, *kṣānti*, *virīya*, *dhyāna*, and *prajñā*. E.J.Thomas believes that the list in the Sanskrit literature should represent the proper order as it culminates in the fulfillment of wisdom (*prajñā*).¹⁵ This perception is also discernible in Dhammapāla's understanding of the order of 'pāramī-s.' He specifically mentions that in terms of 'true nature' (*sabhāva*) the ten perfections can be reduced to 6. The order of it is the same as in the Sanskrit tradition. What is of the nature of Theravāda in Dhammapāla's understanding of the concept of 'pāramī-s' is that he too accepts the classification of 30 perfections as well.

The practice of 'perfections' is not necessarily the province only of the *bodhisatta*. The term 'pāramī' is used even to describe the knowledge of disciple's perfections (*sāvaka-pāramī-ñāna*). This concept is closely linked to the number of 'pāramī-s' as disciples are expected to fulfill perfections just enough to attain arahantship. This in turn is linked to three kinds of *bodhisatta-s*, namely, *sāvaka-bodhisatta*, *pacceka-bodhisatta*, and *mahā-bodhisatta*. All these teachings are found in Dhammapāla's commentaries.

In the *Pakiṇṇakakathā* of the *Cariyāpiṭaka-aṭṭhakathā* (CpA), Dhammapāla discusses several important issues related to the teaching of 'pāramī-s'. Almost all teachings advocated by him can be found here, some in detail, others in brief. It has also been pointed out that some sections in this are similar to the ideas found in the *Bodhistvabhūmi* of the *Yogācārabhūmi*. It was

¹⁵ See E.J. Thomas, *The History of Buddhist Thought*, p. 211.

initially pointed out by Bhikkhu Bodhi in his work¹⁶ and a detailed study was published by K.Katsumoto of Japan.¹⁷

The Bodhisatta-concept in Theravāda Buddhism underwent several changes and developments from the Canon to the commentarial literature. It could be a development to keep abreast with what was happening in Indian Buddhism at that time. The Theravādins however tried their best to confine its teachings to the domain of their own understanding of Buddhism. As a result, whatever developed in course of time can be framed well within the basic teachings of the Theravāda tradition.

¹⁶ Bhikkhu Bodhi. *The Discourse on the All-Embracing Net of Views: The Brahmajāla Sutta and Its Commentaries*, Buddhist Publication Society (BPS), Kandy, 1978, p. 46.

¹⁷ K.Katsumoto. *Cariyāpiṭakaṭṭhakathā and Bodhisattvabhūmi: Inclusion of the Doctrines of Yogācāra School in the Pāli Commentaries*, *Bukkyo Kenkyu (Buddhist Studies)*, Vol.34, Japan, 2006, pp.173-192.

“Pure Land” Buddhism and Sarvāstivāda.

We now know that Jibin is India’s northwestern cultural area, and that the Mahāsāṅghika-Sthaviravāda split in Pāṭaliputra during the reign of Mahāpadma Nanda ,ca.340 B.C., was of utmost importance for the development of Buddhist schools and ideas. This knowledge leads to many new insights.

Jibin is Uddiyāna and Gandhāra, already in the second century B.C..Bactria, Daxia,to the West is also part of this cultural area. From the second half of the second century A.D.Kaśmīra was also part of Jibin. The Bactrian part is also the westernmost part of the Western Regions, Xiyu, commonly known as Central Asia.

During the reign of Mahāpadma Nanda Sthaviras wanted to add minor rules to the Vinaya,but the majority (Mahāsāṅghikas) did not agree. Ever since that time both groups have further split into different groups. If they had a different Vinaya, they were a different school, nikāya.

“Pure Land” Buddhism does not have a separate Vinaya. So, which nikāya does it belong to?

I have argued elsewhere that the belief in a Paradise, in Buddha-Lands, is a Mahāsāṅghika, especially Lokottaravāda development. They believe in Akṣobhya’s Abhirati. This belief was well developed in Gandhāra proper. Their main rivals to the West in Bactria were the Sarvāstivādins. They had an intermediate existence, antarābhava. Sukhāvati can be seen as an excellent antarābhava, before one becomes a Tathāgata. Pudgalavādins, who were numerous in Bactria too, also had this antarābhava.

Very soon both Paradises occur side by side in the same texts.

The three “Pure Land” texts all originate in Central Asia, most probably in Sarvāstivāda circles. Kumārajīva brought the Amitābhasūtra in Chang’an,ca.405 A.D.. Buddhism in Kuqa was mainly Sarvāstivāda. The Wuliangshou (Amitāyus) jing was brought out in Nanjing in 421 A.D.by Baoyun. Before China’s unification Amitābha was known as Amitāyus in the South. The Guan (Visualization) Wuliangshou jing of Kālayāśas is most probably a text composed by Chinese monks in Nanjing, but based upon the oral teaching of Kālayāśas.

All this information makes the origin of “Pure Land” Buddhism in Central Asia much clearer.

Prof.Dr.Charles Willemen

淨土佛教與說一切有部

我們現在知道罽賓是印度西北部文化地區，也知道在 Mahāpadma Nanda 時期 (公元前 340 年左右)的 Pāṭaliputra 城市有了大眾部與上座部的僧別。這個僧別對於佛教部派和思想的發展有很重要的影響。以上的這個知識可以讓我們產生很多新理解。

在公元前 2 世紀烏菴、犍陀羅就已經是罽賓了。烏菴和犍陀羅以西的大夏也屬於罽賓的文化地區。公元 2 世紀後半頁，迦濕彌羅也成為罽賓的一部分。大夏的部分也是西域（通常被稱為中亞）的最西部。

在 Mahāpadma Nanda 時代，上座願意將一些次要的規則加入到律藏中，但是大部分僧侶 (Mahāsāṅghikas) 沒有同意。自那之後，大眾部和上座部進一步分裂為不同的部派。如果一個部派有自己的、不同於其他的律藏，則這個部派成為一個獨立的 Nikāya。

淨土佛教沒有一個自己的律藏，那麼它屬於什麼部呢？

我在其他地方已經陳述過，關於極樂（佛國）的信仰是屬於大眾部的發展，尤其是說出世間大眾部。說出世間大眾部相信阿閼如來的妙樂。這個信仰是在犍陀羅本地興起的。說出世間大眾部的對手是位於犍陀羅以西的大夏的說一切有部。說一切有部有中有 (antarābhava) 的信仰。Sukhāvati, 淨土，是優秀的中有，過了淨土之後可以變成如來。Pudgalavādins 也有中有的信仰，他們在大夏有很多信徒。

很快阿閼的妙樂和淨土這兩個極樂在同一個經典裡面出現了。

三個關於淨土的經典都源自中亞，很可能出自說一切有部。鳩摩羅什於公元 405 年左右在長安完成了阿彌陀經。庫車佛教主要是說一切有部。寶雲於公元 421 年在南京完成了無量壽經 (Amitāyus)。在中國隋唐統一之前，南朝的人們認為阿彌陀 (Amitābha) 是無量壽。罽良耶舍 (Kālayāśas) 的觀無量壽佛經很可能是南京的中國僧人編纂的，但是是基於罽良耶舍的教導。

所有的這些信息都使一個情況更加清晰，那就是淨土佛教源自中亞的說一切有部。

魏查理教授

Cyclic Existence and the Theory of dependent origination

- Kapila Abhayawansa -

As we all know, the concepts of cyclic existence (samsāra) and the theory of dependent origination (paticca-samuppāda) are very popular topics in Buddhism. Therefore, it is true to say that there is no one among the Buddhists who does not come across these two Buddhist concepts. The popularity of these two concepts is mainly due to the fact that they have to play a major role in our life process according to Buddhism. On the other hand these two concepts encompass entire teachings of the Buddha.

Buddhism accepts that the life process of a being is not confined only to one life span. There is a continuation of the existence of being so long as the causes and conditions which led to the birth of a being are provided. That was the reason why the Buddha advocated that “the beginning point O’ monks this cyclic existence of the beings who are running and wandering enwrapped by the impediment of ignorance and fettered by craving is having unknown beginning. The beginning point of it is not to be discerned”. (Anamtaggoyam bhikkhave samsaro pubbā koti n paññāyati avijjānivaranaṇm tanhāsamyojanānam sattānam sandhāvataṁ samsaratam). This continual existence of a being is known as Sansāra or Cyclic existence. Here it should be emphasized that Buddhism does not accept a concept of a common sansāra where all the beings are occupied. It is the Buddhism that accepts individual sansāra for each and every individual being. Therefore according to Buddhism Sansāra of a being is different from that of another being. By accepting cyclic existence, Buddhism goes against the materialistic or nihilistic explanation of the existence of the beings. As materialism enumerates that the beings are the products of material compositions, there cannot be a continuation of the life after the effective power of the material composition is terminated. Therefore, according to materialism the moral or ethical responsibility of a being is not granted as important to the continual existence of his life. It is the view of materialists that there is nothing which produces the continuity of life after the death of beings that are the mere products of material elements. As materialists reject the rebirth after the death, they maintain that the pleasure by any means is the aim of the life. An ancient Indian materialist Charvaka says:

“Yāvajjīvam sukham jivet _ ṛṇam kṛtva gṛtam pibet
Bhashmīkṛtasya dehasya – punaragamana kutah”

It means that “live happily as long as you live. Enjoy with the delicious thing whatever you want even taking loan (if money is not enough). When the body is burned to ashes, from where one can return”.

Rejecting materialistic view, Buddhism emphasizes that a being has a spiritual principle known as mind or consciousness which is not regarded as a product of the material composition of the being. This mind is said to be responsible for bringing out mental formations (Sankhāra or Karma)

which find expression through our volitional activities. The concept of mental formation has a great significance in Buddhist concept of Sansāra or Cyclic existence. It is the mental formation that brings out a new consciousness for a new life span of a being. Therefore, Buddhism maintains the concept of Sansāra as against materialism or nihilism emphasizing the value of volitional activities which are supposed to be moral or ethical conducts of the beings.

Though Buddhism upholds the concept of cyclic existence, it rejects the idea of soul which is supposed to be the abiding entity between one life span and the other. Therefore, according to Buddhism, there is no any eternal life principle which is going through one life to another life constituting one and same series of existence. In maintaining concept of Sansāra Buddhism rejects both nihilism and eternalism. Buddhist concept of cyclic existence has its own identity which is quite different from other theories of existence advocated by other religious thinkers contemporary to the Buddha. Upanishadic thinkers prior to the Buddha held the view that there is an eternal, indestructible and unchanging entity known as soul which going one life to another life. This idea of Upanishdic thinkers is quite evident from the following quotation from Kaṭhopanishad.

Na jāyate mṛiyate vā vipascit
Nāyam kutascit na babhūva kascit
Ajo nithyam sāsvatoyam purāno
Na hanyate hanyamāne sarīre

(This soul does not get birth, does not die yet is conscious. This does not come from anywhere. It was not anything. It is unborn, eternal, everlasting and ancient. Though the body is destructed, this is not subject to destruction)

The identity of Buddhist concept of cyclic existence is brought forward by the theory of dependent origination (paticca-samuppada). According to Buddhism, this theory signifies the reality of the beings and of the world. Buddhism explains cyclic existence of the beings in terms of the theory of dependent origination. This is really the middle doctrine advocated by the Buddha rejecting aforementioned both the theories namely nihilism and eternalism. This theory denotes the fact that every thing in the world exists depending on causes and condition. Our experience reveals that there is nothing in the world which is arisen without causes and conditions. The famous Buddhist scholar Ācārya Nāgārjuna puts it in the following way in his monumental work Mūlamūdhyaṃaka-kūrika: “Apratītyasamutpanno kascit dharmah na vidyate” (there is no anything which is arisen unconditionally) Therefore, every thing in the world including beings is the production of the causes and conditions. If something is produced its inevitable nature is the destruction. This real nature of the things is nicely formulated in the following sentence in the Dhammacakkappavattana-sutta: “Yam kiñci samudayadhammam sabbam tam nirodhadhammam”. (Whatever is subject to origination is all subject to cessation). Origination and the cessation are the marks or signs of the existence. When there is an origination of some thing it is wrong to say

that something does not exist. Similarly when there is a cessation of something it is wrong to say that some thing exists. This was made clear nicely By the Buddha in the discourse of Kaccangotta in the following way:

“Those who perceive the emergence through the right insight do not have the wrong view of utter destruction and those who perceive the cessation through the right insight do not have the wrong view of eternal existence” (*Lokasamudayam kho kaccāyana yathābhūtam sammappaññāya passato yā loke natthi sā na hoti. Lokanirodham kho kaccāyana sammappaññāya passato yā loke atthi vā sā nahoti*).

The Buddha rejected both the views as wrong views not only because they represent what is not really existent in the world but also because they are harmful to the real spiritual perfection of the beings. Concept of permanent soul leads to the wrong notions of I and mine which are the sources of all the defilements. They are considered to be the obstacles to the path leading to the cessation of suffering.

When both the theories which explain the existence of being are rejected by Buddhism there arises a question as to how Buddhism maintains the concept of cyclic existence. As mentioned earlier, the way how Buddhism establishes the concept of cyclic existence of the being is explained by means of dependent origination. What is the dependent origination? It is the governing law over each and every phenomenon in the world. As a theory it is the conditionality of the things in the world. (*idappaccayatā*) It is the nature of the things (*dhammatā*) and it is the natural law which governs the universe (*dhamma-niyāmatā*). As a theory it is given in the following formula by the Buddha: “*Asmin sati idam hoti imassa uppādā idam uppajjati. Asmin asati idam na hoti. Imassa nirothā idam nirujjhati*” When the cause is present, the effect comes to be; from the arising of cause, effect arises. When the cause is absent, the effect does not come to be; on the cessation of the cause, effect ceases.

The formula of the theory of dependent origination signifies necessarily the conditional arising of the thing.

The formula is consisted of two pairs of statement which express respectively the emergence and the dissolution of any phenomena. Therefore it may be important to inquire into the reason why the Buddha used two statements to give rise to same meaning. It is the nature of the Buddha that he has never spoken anything what is unnecessary in his teachings. Therefore it is certain, that the each statement of the pair has its particular significance. To bring out the significance attached to each statement of the formula, we need to pay our attention separately to each statement.

The first statement that *when the cause is present the effect comes to be* implies the necessary relation between cause and effect affirmatively. It says on the one hand, that to have an effect there should necessarily be a cause and on the other, nothing can arise without a cause. The second

statement that *from the arising of cause, effect arises* indicates that the cause is also subjected to arise. The term *Uppādā* (Arising or emergence) of something used in the second statement necessarily implies causal or conditional arising. This indicates that nothing can come to exist without a cause or in other word; there can not be uncaused cause just like God, Atman or Brahman. These two statements together signify that everything in the world has a conditional arising.

Here it should be mentioned that this theory of dependent origination explains the nature of existence whether it belongs to present, past or future. Therefore the question how this theory of dependent origination explains the cyclic existence remains in our discussion still unsolved. Answer to this question was not neglected by the Buddha. Though, the Buddha pointed out the nature of our existence by way of dependent origination as it is the reality of beings, he did not forget to explain the way how this existence becomes a cyclic existence.

In this regard we have to focus our attention to the usage of the term *Paticca-samuppāda* in the discourses of the Buddha. In some places we can find the term *paticca-samuppāda* merely denoting the reality of the world just as in the formula mentioned above. In this sense the Buddha characterized this reality by the terms such as *Dhammatā*, *Dhammaṭṭhitatā*, *Dhamma-niyāmatā* and *idappaccayatā* which refer to conditionality causality or dependency of the things. In addition to that we can find the same term *Paticca-samuppāda* used by the Buddha to denote the conditional existence of the beings in the Sansara which we called cyclic existence. In this usage the formula of *Paticcasamuppada* is quite different from the aforementioned formula. As we all know this formula of *Paticcasamuppāda* is consisted of twelve links. Even presenting this formula the Buddha introduces it as *Paticca-samuppada*. Before presenting it to the monks Buddha Usually mentions “O’ monk I preach you the *Paticca-samuppāda*”. (*Paticcasamuppādam vo bhikkhave desisami*).

It seems that most of our present day Buddhists wrongly identify this twelve linked *paticca- samuppāda* as the *paticcasamuppāda* doctrine of the Buddha. It was really presented by the Buddha not as the doctrine or theory of dependent origination but as the explanation of the conditional existence of the Sansaric life. The main purpose of the Siddhartha Gautama in attaining the enlightenment was to find out the way to get rid of the sansaric existence. It was mentioned by the Buddha in the *ariyapariyesana sutta* in the following way: “*this world has fallen upon trouble. There is getting born and growing old, and dying and falling and being reborn. And yet from this suffering an escape is not known, even from decay-and-death. O when shall escape from this suffering, even from decay-and-death, be revealed*”? Therefore, the Buddha wanted to show the way how this cyclic existence comes into being and also how this existence comes to an end. That was the reason why the Buddha presented twelve linked *Paticcasamuppada* in ascending and descending orders in order to explain the way how this cyclic existence come to be and the way how this existence which is full of suffering cease to be.

When we accept the concept of Sansāric existence, the connection between past life and the present life as well as the connection between present life and the future life have to be taken for granted. The way how the past life gets connected with the present life in Buddhist explanation is not different from the way how present life gets connected with the future life. Therefore, to understand the sansāric existence in Buddhist perspective it will be sufficient to know the way how two life periods get connected as an unbroken process.

Life is considered to be a causally conditioned process in Buddhism. Life of a being starts with the birth. According to Buddhism, birth is none other than an arising of consciousness (viññāna) together with name and form (nama-rupa) in the mother's womb. It is shown in the discourses as a co-arising occurrence. (viññāna-paccayā nāma-rūpam, nāma-rūpa-paccayāviññānam). When the effective power of consciousness and the nama-rupa come to an end it is called death of a being. As the life in between birth and death is an empirical process, there is no an inexplicable question with regard to its conditional existence. But, in Buddhist concept of cyclic existence, causal relation between death of a life process and birth of a new life process is not known by our sensory experience.

The Buddha who realized the entire causal process revealed us that when the last consciousness at the death is ceased; a mental formation or sankhara, in other word, Karma becomes the cause for arising of a new consciousness together with nāma-rūpa to start a new life process. This is shown by the Buddha in the twelve linked formula of Paticca-samuppāda at the stage of Sankhāra-paccayā viññānam and Viññāna-paccayā nāmarūpam. In this way, Buddhism establishes cyclic existence of the being without falling either to nihilism or to eternalism.

It is worthwhile to mention here that some Buddhists are of the view that the twelve linked Paticca-samuppāda does not talk about three life spans to establish the cyclic existence and it is confined only to one life span. In my opinion this view is an outcome of an attempt to understand twelve linked paticca samuppāda as the theory of Paticca-samuppāda. Really this twelve linked Paticca-samuppāda does not grasp the complete causal occurrences in a life process. The real purpose of presenting twelve linked Paticca-samuppāda formula is to show the emergence of entire mass of suffering throughout the sansaric life. It is quite evident from the statement of the Buddha presented at the end of the formula. It says that in this way the entire mass of suffering comes to be. (Evametassa kevalassa dukkhakkhandhassa samudayo hoti.)

If there is no relevance of this formula of Paticca-samuppāda to the cyclic existence, there is no need to show Sankhāra as the cause for Viññāna in the formula as our empirical consciousness does not arise because of the Sankhara according to Buddhism. There are six kinds of empirical objects which are considered to be the causes for our six kinds of empirical consciousness. It was pointed out by the Buddha in the Madhupindika-sutta. This particular consciousness which is the result of Sankhara given in the formula is not an empirical consciousness as it is not an effect of empirical objects. Therefore, the Sankhāra in the formula necessarily

refers to the previous karmic formations done in any of the past existence and thereby Buddhism establishes the cyclic existence of the beings.

Textual Evidence to prove Buddha's Omniscience

Prof. Dr. Tilak Kariyawasam

During the time of the Buddha there were some teachers belonged to Śramana tradition in India claimed to have omniscience. Those were Nigaṇṭha Nātaputta and Pūraṇa Kassapa. Among these two teachers Nigaṇṭha Nātaputta was the famous one and he claimed all- knowledge (Sabbaññū), all-seeing (Sabbadassāvi) professed unlimited knowledge and vision (aparisésaṃ ñānadassanaṃ paṭijānāti) by saying “whether I am walking or standing still or asleep or awake, knowledge and vision permanently and continuously before me”¹. In this manner he claimed that he knows and sees everything every time in whatever way he was. Pūraṇa Kassapa also claimed in similar manner.²

But the Buddha criticized and rejected this claim pointing out that the persons who claimed to have this kind of all knowledge went to empty houses for begging. When they walked on the roads dogs have bitten them. They encountered fierce horses, fierce cows. They inquired the road ways for unknown villages, markets and towns and they asked the names of the people.³

Buddha rejected the claim of those teachers with regard to all- knowledge (omniscience) purely on the logical grounds. The Buddha realized that it is not possible to know and see everything at once, he knew that knowledge is not a result of an automatic function and it is by deliberation one can have knowledge on some matters. At the same time the Buddha knew that Nigaṇṭha Nātaputta was

misled by his Knowledge of Divine Eye (Dibbacakkhu Ñāna) to think that he obtained omniscience.

Omniscience was a wrongly used concept

According to the following evidences which could have gathered from the Pali Nikāyas the term “Omniscience” (Sabbaññuta Ñāna) was wrongly used.

1. The Teachers who claimed to have this omniscience have been disapproved by their behaviour. Such as going for begging to empty houses and entering to roads where some dogs have bitten them, going on the paths where they came across fierce horses, fierce cows and fierce elephants, inquired the road ways for the unknown markets, towns and villages.
2. If some teachers achieved omniscience that knowledge should have been the same and could not be different. That means they could not have mentioned opposite views regarding the same knowledge. As mentioned in the Aṅguttara Nikāya two Brahmins visited the Buddha and reported to have said that Pūraṇa Kassapa who claimed to have omniscience has declared “with infinite knowledge I abide knowing, seeing a finite world”.⁴ Nigaṇṭha Nātaputta also claimed to have omniscience and declared “with infinite knowledge I abide knowing, seeing infinite world”.⁵
3. The omniscience was believed at that time in the sense that one can have knowledge of all at once. The Buddha in the Kaṇṇakatthala Sutta⁶ has denied that and said that no one can see and know all at once (sakideva sabbaṃ jānāti passatīti nétaṃ ṭhānaṃ Vijjati).

4. Buddha mentioned in Cūla –Sakuludāyi Sutta, one could answer for one’s question if he pays attention towards that particular matter. The Pali word used here is “Cittam ārādheyya” (if the mind is turned to wards that). No knowledge will arise in the mind without turning the mind towards that particular matter.

Buddha’s Rejection of Omniscience

The Buddha denied that he has omniscience explained in the above mentioned way. In the Tevijja Vacchagotta Sutta,⁷ Brahmin Vacchagotta came to see the Buddha to enquire into whether the Buddha also claimed to have such an all Knowledge. Then the Buddha replied negatively and said “If someone says that I claim such unlimited knowledge, he is misrepresenting me keeping on to me with what I do not have”. Then Brahmin Vacchagotta enquired in what way one can speak rightly about the Buddha without misrepresenting with what is not fact. Then the Buddha said if anyone says the recluse Gotama is Threefold Knowledge Person, (tevijjo samano gotamo) then he is not misrepresenting me and not talking with what is not fact. In this manner the Buddha rejected his omniscience and claimed to have Three-Fold (Tevijjā) knowledge by which he could have done even other contemporary teachers could not do. Threefold Knowledge is: (1) Recollection of Previous Existence (Pubbenivāsānussati ñāna), (2) Divine-eye (Bibbacakkhu ñāna), (3) Destruction of Defilements (Āsavakkhaya ñāna). This Threefold Knowledge is very important to achieve final liberation. The Knowledge of Destruction of Defilements is the knowledge

through which one attains to Arhanthood after elimination of kléśas (Defilements). The other two knowledge also function very widely to provide answers for various issues. Buddha also mentioned in the Cūla- Sakuludāyi Sutta⁸ for the questions about past (Pubbanta) and future (Aparanta) could be answered by a person who has achieved the Knowledge of Recollection of Previous Existence (Pubbénivāsānussati ñāna) and the Devine Eye (Dibbacakkhu Ñāna).

In this manner the Buddha rejected the omniscience because it had so many weak points and could not answer for any question regarding life, previous or life after.

Further the Buddha clearly knew that there is no automatic knowledge without proper attention. According to the Buddha the highest form of knowledge achievable by a human being is the so called Threefold Knowledge (Tevijjā).

Later Ascription of Omniscience to the Buddha

The Pali text of Paṭisambhidā Magga, written at the time of the development of Abhidharma tried to prove the Omniscience of the Buddha by 47 ways.⁹ This 47 ways have not exceeded the description given in the main pali Nikāyas except in one point. That is “Knowing everything in the future” (Anāgataṃ sabbaṃ jānātīti sabbaññuta ñānaṃ). As Jayatillake¹⁰ points out this kind of omniscience was not clearly accepted by the Buddha himself.

But this kind of ascription of omniscience to the Master was necessitated for the devoted disciples. India was a religious laboratory in the 6th Century B.C. and since then till 7th Century A.C.

religious debates were continued in a large scale and in those debates the very important question which could have raised by the opponents was that whether “ your Master was Omniscient (Sabbaññū) one or not”? Buddhist Students could not say “No”. That is why they could have added this 47 seven ways of proof for the omniscience of the Buddha.

The authors of Paṭisambhidā Magga had tremendous moral support to write in this manner from the usage of epithets to the Buddha in the Nikāyas “Sabbavidum”¹¹ (known of all), “Sabbam passati cakkhumā”¹² (the seer who sees all). The term “Lokavidu”¹³ (knower of the world) also have to combine here as it also have the meaning similar to “All”. In that manner “Sabbavidu and Lokavidu” both denote the same meaning.

Sabba and Loka explain below.

Milindapañha as a Post Canonical text also interpret s the Buddha’s omniscience according to the way that the Buddha explained how he can answer for some of the questions. When King Milinda questioned Venerable Nāgaséna with regard to the omniscience of the Buddha Venerable Nāgasena replied that the Buddha was an omniscient, but his knowledge and vision was not constantly and continuously present. Buddha’s omniscient knowledge was dependent on his mind adverting. When he adverted he could know whatever he wanted to know.¹⁴

What are the textual evidences to prove the Buddha's Omniscience

It is an interpretational question why and how the authors of Paṭisambhidā magga could not investigate the two terms “Sabba” (All) and “Loka” (World) to find out the way to say the Buddha was a Sabbaññū (Omniscience). If these two terms are properly analysed to get the real meaning, it is possible to find the way to prove the Buddha's omniscience. The natural tendency may appear to investigate the term ‘Sabba’ when compared with the formation of the word Sabbaññū. It is a joined word with ‘Sabba’ (all) and ‘ñū’(to know)= Sabba+ñū = Sabbaññū meaning - Knowledge of all = All knowledge.

It is an interesting to know how the Buddha himself analysed the word ‘Sabba’ in order to supply very valuable interpretation which was led to give the real Buddhist interpretation for the term ‘Sabbaññū’.

Saṃyutta Nikāya records the Buddha's statement as follows:

“What brethren, is the all (sabba). It is the eye and object, ear and sound, nose and scent, tongue and savours, body and tangibles, mind and mind states. That brethren is called the all”.¹⁵

According to the above mentioned interpretation the Buddha gave a philosophical meaning to the word ‘Sabba’ - for him sabba means the whole world of sense experience.¹⁶

We will get into the whole world through our sense experience.

Without sense experience there is no world at all for us. That is the

reason why the Buddha elsewhere explained the world (Loka) also on the basis of these sense experience.

“Through the eye, brethren, one is conscious of the world, has the conceit of the world, through the ear, the nose, tongue and body, through the mind one is conscious of the world, has conceit of the world. That is called the ‘world’ (loka) in the Aryan discipline.¹⁷

These explanations about the words ‘Sabba’ and ‘Loka’ help us to understand the Buddhist conception of Sabbaññuta (Omniscience). As explained above, the knowledge of everything means the knowledge of the sense experience, and knowledge of sense experience is knowledge of the world, that is, knowledge of everything in the world (Sabbaññū). In this sense one can say ‘the Buddha was Sabbaññū (Omniscient).

Human being is the model of the world. He becomes the model of the world with his sense experience. On the basis of this point the Buddha states that this world is within the human body and nowhere else. The Buddha made it clear nicely in the following way: “In this very fathom- long body, along with its perception and thoughts, I proclaim the world to be, likewise the origin of the world, and its cessation (Nirodha), and the path (magga) leading to the cessation”.¹⁸ According to this explanation if someone fully realizes the nature of human body he fully comprehends everything in the world.

This is the real omniscience anyone can achieve. But some say this is not the omniscience and omniscience may be a different knowledge. From the beginning it was mentioned that Omniscience is a wrongly used concept. If it is a wrongly used concept, a proper

concept should be discovered. As this is a very valuable information could have been gathered from the Nikāyas to the effect of the omniscience of the Buddha it is not wrong to say this is the Buddhist definition of omniscience.

End Notes

1. A.iv.428-29
2. A.iv.428-29
3. M.i.519 – Sandaka Sutta.
4. A.iv. 428
5. A.iv.429
6. M.ii. 127,
7. M.i.428.
8. M.ii.31 – Cula-Sakuludayi Sutta
9. Paṭisambhida agga.
10. Jayatillake, Early Buddhist Theory of Knowledge.
11. S.i.33
12. S.i.134
13. Lokavidu
14. Milinda, āvajjana paṭibabaddham sabbaññuta ñānam
15. S.iv.15
16. S.iv.15, M.i.3-4
17. S.iv.95, A.iv.430 “cakkhunā lokasmim hoti lokasaññi loka māni”
18. A.ii.48_

The “Round” Doctrine of Tian Tai and Its Significance in Modern Times

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Abstract

Tian Tai is one of the Earliest Mahāyāna Buddhist schools founded in the 5th Century in China. It stresses on both doctrinal study and meditation practice. Its theory of practice covers all aspects of Buddhism such as meditation, repentance and ritual practice. For Tian Tai, different theories and practices in Buddhist schools are all valid because they are *upāya* (expedient means) and ultimately lead people to the Buddhahood. Tian Tai's “Classification of Teachings” values all schools and unites all Chinese Buddhists. When Tian Tai became an established school in Korea, it allied all Korean Buddhism traditions. It has been the source for all Japanese Buddhist schools. The “round” and “inner-inclusive” doctrines of Tian Tai contain all Buddhist doctrines and its theory of meditation covers both *śamatha (zhi)* and *vipaśyana (guan)*.

In this paper, the “round doctrine” of Tian Tai will be examined and its significance that contributes to a harmonious and peaceful society will be analyzed.

Chinese Buddhism and Its Core Features

The development of Buddhist thoughts in India may be chronologically described as thus: The different interpretations of the Buddha's teachings gave rise to the Buddhist schools. Followers of these early Buddhist schools, except the Sautrāntikas, can be called Ābhidharmikas because all of them believe in the theory of dharmas, and have their own Abhidharma literatures. Most scholars agree that the Mahāyāna schools arose in the process of reacting to and opposing the interpretation of dharmas by the Abhidharma schools.

The earliest form of Chinese Buddhism was introduced to China via central Asia, and the doctrines were mainly those of Sarvāstivāda Abhidharma and early Mahāyāna literatures. In the development of Buddhist thoughts in China, first the meditation texts were translated into Chinese adopting the prevalent Taoist and Confucian terms. Early Mahāyāna Buddhist literature such as the *Prajñāpāramitā* and the works of Nāgārjuna were introduced into China at the early stage. With translations by Kumārajīva, the Chinese started to understand the Indian thoughts more accurately. There was no more reading of Taoist and Confucian notions into the Buddhist texts. The early Chinese schools, such as Pure Land, San Lun (Madhyamaka), Tian Tai (based on Madhyamaka, Prajñā and Lotus Sutra respectively), and Hua Yan (Avamśaka) schools were developed by the Chinese. Subsequently, in the Tang Dynasty, with the new translations made by Xuang Zang, the Chinese Fa Xiang (Yogācāra) School was formed. Later, the Zhen Yan (Tantra) school became popular among the Chinese Tang court. Following the arising of the Chan School and neo-Confucianism, academic activities declined in the tradition of Chinese Buddhism. It may be said that the history of Buddhism in China is a history of translation of the Indian Buddhist texts. These texts came to exert much influence on the development of the Chinese Buddhist tradition.

The Feature of Chinese Buddhism

When discussing on Chinese mind, Inada K. Kenneth agrees with Fung Yu-lan's notion that the Chinese mind is one endowed with "a continental spirit" on which the unique Chinese culture or civilization was created.¹ The term "continental" depicts a huge land mass, a vastness, an illimitable nature, and the term "spirit" is modified with the same nature, a spirit that is huge, large, extensive, holistic, totalistic and a grand unity. Kenneth concludes that the continental spirit of Chinese mind can be expressed in terms of boldness, swiftness, magnanimity and holistic mutual involvement. Under this spirit, the main feature of Chinese Buddhism is inclusive.

Since ancient times Chinese have tended to think holistically or inclusively. Confucians and Daoists tended to observe things as they are and, with increasing ontological penetration, to see differences. The wonder of the universe, for Confucianism and Daoism, is a harmony among diversities and even opposites. According to the Yin-Yang School, the Yijing (Book of changes), and the Daodejing (Way and virtual classic), the universe is a united whole. It is composed of pairs of opposites: *yin* and *yang*, positive and negative, male and female. The interaction of *yin* and *yang* produces all things and all kinds of movement.²

Jan Yunhua says, "The core of Chinese Buddhism surpass the boundary of religions, it represents the profundity of the Chinese Buddhism."³ The central philosophy of Chinese Buddhism was established

¹ K. Inada Kenneth, "The Chinese Doctrinal Acceptance of Buddhism" *Journal of Chinese Philosophy*, vol 24:1 (Honolulu, Hawaii, 1997): 7.

² Hsueh-li Cheng, "Chinese Philosophy: Buddhism." *Encyclopedia of Philosophy*, 2nd edition (Macmillan Reference USA, 2006).

³ Yunhua Jan, "The Formation of the Central Philosophy of Chinese Buddhism." Taipei: 論中國佛教核心思想的建立. 中

as a consequence of the Chinese criticisms of Mahāyāna doctrines originated in India, and Tian Tai is the first Chinese school. Following the holistic and inclusive thinking, Tian Tai masters adopted the *yuanjiao* (round teaching) and developed a philosophy of all in one and one in all. The core feature of Tian Tai is round, inclusive and surpassing the boundary of religions. In modern time, our society is full of conflicts; it is necessary and significant to re-examine Tian Tai and its functions.

Tian Tai School on the Unity of Diversity

After the introduction of Buddhism to China, the first Chinese school to systematically develop its thoughts on theory and practice is Tian Tai. This is the first time that the Chinese expressed their understanding of Indian Buddhism with confidence. The real founder of the school was Zhiyi (538-597), most of whose life was spent in practicing meditation in the Mount Tian Tai in modern Zhejiang, from which the school gets its name.

Zhiyi constructed a vast syncretistic system of Mahāyāna thought and practice that aimed at giving a comprehensive overview of all of Buddhism and that found a place for all known modes of practice and doctrine. Confronted with the massive influx of Mahāyāna texts translated into Chinese, many of which directly contradicted one another in matters of both doctrine and practice, Zhiyi was faced with the challenge of accommodating the claim that all these texts represented the authoritative teaching of the Buddha. The solution he arrived at can be described as an insight into the interconnection between two central Mahāyāna doctrines: the concept of *upāya* (expedient means) and the concept of *śūnyatā* (emptiness). From the synthesis of these ideas, Zhiyi developed a distinctive understanding of the budha-nature, rooted especially in the universalist exposition given in the Nirvāṇa Sūtra.⁴

What is unique for Tian Tai is both its doctrine and praxis stresses on the unity of diversity. This also reflects the fact that the founder Zhiyi lived in the divided China during the fifth century. Zhiyi himself experienced from divided China to united China (from Northern dynasty to Sui dynasty). Zhiyi's biography shows that he studied and gave Dharma talk at an early stage and went to Tian Tai mountain, meditating there for more than ten years. At his later stage, he gave lectures on Round and Abrupt meditation.

Its main theory contains three sections:

1. Classification of teachings (*pan jiao* 判教),
2. Round and inter-inclusive threefold truths (*san di yuan rong* 三諦圓融),
3. *Śamatha* (Pali, *samatha*) and *vipāśyana* (Pali, *vipassana*) (*zhi guan* 止观)

The Classification of Teachings (pan jiao) to unite all Buddhist Schools

The translation of Buddhist texts from Sanskrit into Chinese produced a large number of volumes. It was easy for the beginners to be confused, as some sutras contradict others and the Chinese has the spirit of round and integration. They tried to unite them together by analyzing the differences and synthesizing them together. Under this circumstance, Zhiyi developed this theory of "Classification" in order to unite all Buddhists in the divided China at that time in the Southern and Northern dynasty (420 — 589). Zhiyi believed that the Buddha taught for forty-nine years in different places for different people and he taught differently according to the audience's capacities. To categorize the Buddha's doctrines will help people understand the teaching and enter the path without confusion. Facing a large volume of translated texts from India during the fifth century, the Chinese presumed all the teachings

華佛學學報, 第 13 期(2000.07): 419. <http://www.chibs.edu.tw/publication/chbj/13/chbj1323.htm>

⁴ Brook Ziporyn, "Tian Tai School." *Encyclopedia of Buddhism*. edited by Robert E. Buswell, Jr. (Macmillan Reference USA, 2004).

presented in different sūtras were taught by the Buddha, while they found that the contents of some sūtras contradicted other sūtras. The best way to solve this problem was to categorize his teachings according to the nature and contents, thus Tian Tai formed the “Five Periods and Eight Doctrines.”

Five Periods

The Buddha's teaching can be chronologically divided as five periods. Here “chronologically” does not mean that the sūtras composed time rather it refers to the time the Buddha taught to his followers in Mahāyāna tradition.

1. The Avataṃsaka Period

21 days after the Buddha's enlightenment, he taught the Avataṃsaka Sūtra to bodhisattvas and Brahmans.

2. The Mṛgadāya Period

The Buddha taught the four noble truths recorded in Āgamas.

3. The Vaipulya Period

The Buddha taught bodhisattva and compassion in the early Mahāyāna sūtras.

4. The Prajñāpāramitā Period

There are no permanent dharmas. Things are by designation only, even the *nirvāna* and the Buddha are concepts only. We do not need to become attached to them. This kind of teaching is taught in Prajñāpāramitā sūtras.

5. The Saddharmapuṇḍarīka Mahāparinirvāna Period

Teachings are about expedient means (*upāya*) in the Lotus Sūtra and the Buddha nature teaching in the Mahāyāna-mahāparinirvāna-sūtra.

In the Five Periods, the perfect one is the Lotus Sūtra, because it teaches the round doctrine. Round is a special concept for the Chinese. Buddhism, according to the *Lotus* and Tian Tai, is a system of expedient means (*upāya*) leading one with partial truths to ever greater, more comprehensive truths. Tian Tai teachings are ‘Round Teachings’, meaning that they encircle or encompass everything and, lacking sharp edges, are therefore Perfect. Other forms of Buddhism are not ‘wrong’, but are only partial visions of the One Vehicle that Tian Tai most perfectly and completely embodies.

The “Five Periods” is based on the five major sūtras and the time the Buddha taught; it explains the background and significance of each sūtra. It explains the relationship and importance of each sūtra based on the whole life of the Buddha’s teaching. Under the Five Periods, the whole picture of the Buddha’s teaching is made clearer. It is the unique understanding by Zhiyi.

Eight Doctrines:

I. The Four Methods of Conversion

The Buddha uses different methods to instruct people.

1. The Sudden Teaching
2. The Gradual Teaching
3. The Secret Indeterminate Teaching
4. The Express Indeterminate Teaching

The Four Dharmas of Conversion

The Buddha teaches different contents according to the capacities of the audience.

1. The Storehouse Teaching

2. The Pervasive Teaching
3. The Separate Teaching
4. The Round Teaching

When we look at any teaching in the sūtras, Zhiyi told us, we should look at the time, locus and audiences when the Buddha taught, and check with “the Five Periods” and “the Four Methods of teaching” to verify the Dharma. Zhiyi further wants us to verify the Dharma by experiencing and practicing.⁵

Any level of practice is acceptable in Tian Tai. In Tian Tai, there is no best level; any method is just skillful and expedient means. Tian Tai may favor the Lotus Sūtra and Mahāpravīrvaṇa Sūtra, but it does not mean that other sūtras are useless. They are valid when one practices it. Tian Tai call themselves as Round teaching; by round here means anything is acceptable and there is no fixed position in the circle. Anyone follows the Buddha’s teaching, whether one is beginner or advanced, can be included in the Round. This is why Tian Tai is called Round and Inclusive Teaching. Round, inclusive are significant for modern society. We need to accept others; we cannot force others to give up their traditions. Any tradition and culture should be truly accepted. Actually, in early Buddhism, the Buddha does not deny other religions in India. What the Buddha denies is the extreme belief that there is permanent unchanging self or Brahma. In Tian Tai, any level of practice is acceptable under the expedient means; anyone can receive benefits from the Buddha’s teaching.

“Five Periods”, “Four Methods” and “Four Dharmas” are three guidelines of classification. Each of the three has significance. The relationship between different sūtras and different schools are explained. The contents of the Buddha’s teaching are vividly presented. The classification also stresses on Tian Tai’s unique understanding and appreciation of the Lotus Sūtra.

The Three Truths: Round and Inter-inclusive (三諦圓融)

The three truths doctrine in Tian Tai follows the doctrine of Dependent Co-arising (*pratītyasamutpāda*, Pali: *paṭicca samuppanna*) explained in the Madhyamakakārikā by Nāgārjuna, which holds that every thing arises from causes and conditions, thus things are devoid (*śūnya*) of inherent natures (*svabhāva*).

What is the nature of reality and existence? What is the relationship between the perfect and ordinary? Nāgārjuna’s answer is found in the Mūlamadhyamakakārikā in chapter twenty-four, verses eight and nine:

8. All Buddhas depend on two truths
In order to preach the Dharma to sentient beings.
The first is the worldly mundane truth.
The second is the truth of supreme meaning.
9. If one is not able to know
The distinction between the two truths,
One cannot know the true meaning
Of the profound Buddha Dharma.

Conventional truth (*samvṛtisatya*), also called “worldly truth” (*lokasamvṛtisatya*), is the ordinary,

⁵ Rosan Ikeda, “The Function of Tian Tian Thought in the 21th Century.” *The 4th Chung-Hwa International Conference on Buddhism* (Taipei: Auditorium of Academic Activity Center, Academia Sinica, 2002). 池田魯參. “二十一世紀之天台思想作用” <http://www.chibs.edu.tw/exchange/CONFERENCE/4cicob/fulltext/Rosan.htm>

common acceptance of the everyday phenomenal world as experienced and interpreted through our senses. What is the relationship between Conventional and Supreme truth (*paramārthasatya*)? The two truths are actually one twofold truth that they are two ways of viewing one reality. Then what is the relationship between the two views?

Zhiyi developed a solution utilizing a threefold structure. Zhiyi's threefold truth concept is an extension of the traditional Mādhyamika theory of the two truths. The direct literary inspiration for the formulation of the threefold truth concept is found in verse eighteen of the same chapter.

<i>yaḥ pratīyasamutpādaḥ</i>	Dependent co-arising
<i>śūnyatām tāṃ pracakṣmahe</i>	We declare to be <i>śūnyatā</i>
<i>sā prajñaptir upādāya</i>	That is dependent concept
<i>pratipat saiva madhyamā</i>	That is the Middle Path.

Pratīyasamutpāda means all things arisen due to a multitude of causes and conditions. *Śūnyatā* means the lack of intrinsic nature (*svabhāva*). *Svabhāva* defined as something absolute, uncreated and not dependent on anything else, and it never changes. *Śūnyatā* is an attack of such concepts. *Prajñāptirupādāya* (dependent concept) refers to our phenomenal world which has temporary reality. This is called conventional existence. *Madhyamā* means the teaching of *śūnyatā* denies the view of externalism; the teaching of conventional designation denies the view of nihilism.

Co-arising, emptiness, conventional existence, and the Middle are not four realities, four separate existences, or four independent doctrines, but four ways to express the same one reality, the Buddha-dharma, which is *samsāra* to us common ignorant mortals and *nirvāṇa* to a Buddha, Hence the common Mahāyāna proposition that “there is no difference between *samsāra* and *nirvāṇa*.”⁶

For Zhiyi, the threefold truth is an integrated unity with three aspects. First, emptiness, often identified with the Supreme truth. Second conventional existence of phenomenal world as co-arising, often identified with the worldly truth. Third, the Middle, a simultaneous affirmation of both emptiness and conventional existence as aspects of a single integrated reality. Thus, these three components are not separate from each other but integral parts of a unified reality. They are simultaneous aspects of one reality.

This Middle Path, however, must not be grasped as an eternal; it is, rather, manifested in and through and is identical with temporal phenomenal reality, which is again in turn empty of an unchanging substance. The circle is complete in itself, what Zhiyi calls “a round and inter-inclusive threefold truth.” Zhiyi summarized in his *Fa hua xuan yi*:

The “round threefold truth” means that it is not only the Middle Path which completely includes the Buddha-Dharma, but also the real and the mundane [truths]. This threefold truth is round and inter-inclusive; one-in-three and three-in-one.⁷

In other words the real truth, the mundane truth, and the Middle Path are three ways of expressing the threefold aspects of a single integrated reality. This concept of the threefold truth plays a central role in Zhiyi's Tian Tai philosophy and provides the structure for his interpretation of the Buddha-dharma.

Threefold Truth in Tian Tai is not real three but one rounded and integrative doctrine. One is all, all is

⁶ Paul L. Swanson, *Foundations of T'ien-t'ai Philosophy: The Flowering of the Two Truths Theory in Chinese Buddhism* (Asian Humanities Press, Berkeley, 1989): 5-6.

⁷ T33, No. 1716, 705a5-7. T = Taishō-shinshū-daizōkyō Chinese Tripiṭaka (e.g. “T33, No.1716, 705a5-7” means Book 33, Number 1716, page 705, column a, line 5-7.)

one. In reality, it is one truth, but conventionally we speak three. Zhiyi quoted from Prajñāpāramitā sūtra and Lotus Sūtra to support his idea.⁸

Swanson argues that the key to Tian Tai Buddhism, is Zhiyi's concept of the "Threefold Truth": Emptiness, Conventional Existence, and the Middle; not the "Five Teachings and Eight Periods."⁹ The Threefold Truth provided the principle for bringing together the disparate elements of Buddhism into a cohesive system of teaching and practice.

The Round teaching in Tian Tai is based on the three truths. Each truth mutually includes each other. With the inter-inclusive three truths, one can understand the Round teaching better. These three truths also offer a theory for our daily practice. One needs to observe each moment of our mind with three truths, one will accept others and be calm and serene. In fact, the threefold truth is the fundamental theory for Tian Tai's meditation practice. The notion of threefold truth is Zhiyi's understanding the Buddha's teaching through his practice.

One mind contains Three Thousands Worlds

Zhiyi divided the realms of existence into ten inter-penetrating realms: buddhas, bodhisattvas, pratyeka-buddhas, śravakas, heavenly beings, fighting spirits (*asura*), human beings, beasts, hungry spirits (*preta*), depraved hellish beings (hell). These are not ten separate distinct worlds, but rather experiences or states of existence in one reality. It refers to these ten "destinies" as states of experience.¹⁰ For example, when one performs an altruistic deed, one experiences the realm of the bodhisattva. When one has an insight into the true nature of reality, one experiences the realm of the Buddha. These realms are "inter-penetrating" or "mutually inclusive". Each sentient being experiences these realms in accordance with its actions.

Each realm is a process of causes and effects that inherently entails all the other realms. Each of these realms can at each moment be characterized by the ten "suchnesses" from the Lotus Sūtra. All of these may be understood either in terms of the sentient beings experiencing these realms, the environment conditioning these beings, or these beings considered in terms of their components. Ten realms, each including all the others makes one hundred; multiplied by the ten suchnesses, one gets one thousand, and multiplied by the three aspects, three thousand.

In the final analysis, all of reality is an integrated, interdependent unity. Everything contains everything else, and the whole contains all things. It described in terms of "the inter-inclusiveness of the ten realms" (十界互具). These three thousand worlds are contained in one thought.¹¹

The actual number, whether a thousand or a hundred or whatever, is irrelevant; what matters is the inclusion and interpenetration of all of things in one reality.

Round and Abrupt Contemplation in Tian Tai

The practice of this school consists of meditation based on the methods of *Zhi Guan* (*śamatha-vipaśyanā*). *Zhi* (*śamatha*): 'stopping' and 'calm abiding.' 'It refers to meditative practices aimed at the stilling of thought and development of concentration. *Guan* (*vipaśyanā*): "through understanding of the threefold truth, enlightenment may be attained in a single spontaneous thought." Three Thousand

⁸ T46 p.28b12.

⁹ Swanson, *Foundations of T'ien-t'ai Philosophy*, ix.

¹⁰ T33, no. 1716, 696a.

¹¹ T.46, 54a5-9.

Worlds in One Thought" are the famous Tian-Tai theories about how one thought embodies the universality of all things. It is translated with such terms as 'analysis' or 'clear observation' and refers to the application of one's concentration power to dependent co-arising. Zhiyi's *Zhi Guan* systems:

- Gradual -- Threefold contemplation
- Round and Abrupt – Advanced Contemplation
- Indeterminate

The gradual approach is how to observe the three truths in our daily life. Each moment of mind can be checked by the three: empty, conventional, the middle. Gradual methods are taught in the *Smaller-Śamatha-Vipaśyana* (T46, No.1915) and the Gradual *śamatha-Vipaśyana* (Explanation of the Gradual Dharma Door of the *Dhyāna Pāramitā* T46, No.1916).

Indeterminate is for higher level practice. These instructions are recorded in the Zhiyi's book: *The Six Wondrous Gates of Liberation* (T46, No.1917: *Liu-Miao-Fa-Men*).

Here, we only discuss the Round and Abrupt meditation, which is recorded in Zhiyi's book: *The Great Calming and Contemplation* (*Mahā-śamatha-vipaśyana, Mohe-zhiguan* T46, No. 1911).

Round and Abrupt Contemplation (圓頓止觀 *yuan dun zhi guan*)

What is Round and Abrupt contemplation? The definition given by Zhiyi:

Round and Abrupt means, when one knows the reality, one faces all objects as middle, nothing is not real. When one thinks of Dharma-realm, one moment of dharma-realm, one color, one smell are all middle path. One's realm, Buddha realm and sentient beings' realm are also the same. The five aggregates (*khandha*) are the same, there is no suffering (*dukkha*) to be abandoned. Ignorance, *samsāra* are the same as the *bodhi*; there is no cause of suffering to be removed. Extreme views are also middle; there is no path to practice. *Samsāra* is *nirvāṇa*; there is no cessation, nothing attainable. There is no suffering, no cause; thus there is no mundane world (*loka*). There is no path, no cessation; thus there is no supra-mundane (*lokottara*). Pure reality, there are no other things beyond reality. The nature of dharmas (*dharmatā*) is serene thus called *zhi* (*śamatha*). Serenity and constant bright are called *guan* (*vipaśyanā*). There may be beginner, but not different from the second. This is called the Round and Abrupt *zhi guan*.¹²

Zhiyi further explains: In the Round and Abrupt *śamatha* and *vipaśyanā*, if one practices one truth, then one also practices the three (emptiness, temporal existence, the middle). Just like the eyes, light and objects, those three things are always together when we perceive an object. One contains three, three contains one.¹³

A practitioner should apply anyone of the three truths into practice. When one is applied, the others are automatically applied. In that sense, the moment one applies the Buddha Dharma, the moment one is practicing the Round and Abrupt contemplation. At that moment, a beginner practitioner has the same experience with the advanced one. What is the most important message here is that one needs to apply the Dharma to present moment mind.

Zhiyi also explains his meditation system is Inclusive Dharma (攝法). *Śamatha* and *vipaśyanā* includes all Buddha's teaching. *Śamatha* can calm all things, *vipaśyanā* can lighten the truth (理 principles). Thus it includes all Buddha Dharmas.¹⁴

¹² T46, no.1911, 1c-2a.

¹³ T46. No.1911, 25b.

¹⁴ T46, no.1911, 29c.

It is called Round and Abrupt contemplation in a sense that it includes all the practice methods found in Buddhism. For those with sharp faculty of understanding, they can directly move to the last stage. It is “Abrupt” in a sense that anyone can locate their practice at any moment. The most important is one needs to apply any method to practice. For the beginners, conventionally one needs to follow these steps.

Step 1: Twenty-five Devices¹⁵

i. Fulfill the Five Conditions

- Equip with food and clothing
- Observe precepts
- Stay alone at a quiet place
- Avoid learning, disputes, relation etc.
- Have spiritual friends (*kalyāna-mitra*)

ii. Restrain the Five Desires

Against any temptation from sense of Sight, Hearing, Smell, Taste, Touch.

iii. Throw Off the Five Covers

Resist the distracting influence of Desire, Hatred, Drowsiness, Remorse, Doubt.

iv. Arrange the Five Matters

Adjust food: neither starve nor sate himself. Adjust sleep. Adjust body not too relaxed nor tense. Adjust breathing. Adjust thoughts.

v. Perform the Five Dharmas

Positive desire, Effort, Awareness (*smṛti*), Wisdom to distinguish karma, One pointed mind

Step 2: Four Samādhi

i. Constantly Seated Samādhi

The practitioner remains seated (motionless, erect, cross-legged position) for a period of ninety days, leaving his seat only for reasons of natural need. He must think single-mindedly on the “dharma-sphere.”¹⁶

ii. Constantly Walking Samādhi

Ninety days walking clockwise around his place of contemplation. While circling, he is to keep Amita constantly in mind and repeat his name aloud in uninterrupted continuity.¹⁷

iii. Half-Walking Half-Seated Samādhi

Attain Two kinds of Samādhi practice, one can choose by will.¹⁸

- *Vaipulya Samādhi* (cultivation with mark, chanting Mahāyana sūtras, having vision of Samantabhadra bodhisattva)
- Lotus *Samādhi* (cultivation without mark, highly concentrated contemplation of the emptiness of all dharmas)

While performing the Vaipulya samādhi the practitioner is required to contemplate first emptiness, then middlelessness, the latter in connection with: chanting Vaipulya sūtras, the ceremonies connected with the samādhi, etc...

¹⁵ T46, 35c.

¹⁶ T46, 11a21.

¹⁷ T46, 12a19.

¹⁸ T46, 13a24.

Lotus (*fa hua*) Samādhi

Preparing stage

- 1) Cleansing of one's sins by The Devices of Fivefold Penance
- 2) Penance: confessing the past sins and guard against future ones.
- 3) Pray all the Buddhas in the universe to come into one's presence
- 4) Rejoices over and praises of meritorious roots
- 5) Directs one's merits toward the attainment of Buddhahood for all.
- 6) Take Vows

Practice *Samādhi* by¹⁹

- 1) Purifying the place
- 2) Purifying body
- 3) Honoring the Buddha in deed, word and thought
- 4) Calling upon the Buddha to be present
- 5) Worshiping the Buddha
- 6) Repenting of all sins committed with the six senses
- 7) Walking clockwise round the place
- 8) Reciting the Lotus
- 9) Sitting in contemplation
- 10) Envisioning the Buddha with all his distinguishing marks in one's mind's eye.

Often people refer to Lotus *Samādhi* as Round and Abrupt *Samādhi*. Later on, Chinese Buddhist ritual practices such as repentance, morning and evening chanting are all rooted in Tian Tai's Lotus *Samādhi* and *Vaipulya Samādhi*.

iv. Neither Walking nor Seated Samādhi

Ten Actions:²⁰

- 1) Cleaning the place
- 2) Worship
- 3) Burning incense and strewing of flowers
- 4) Fixing one's mind upon ...
- 5) Having willow twig (*danta-kāṣṭha*) in readiness
- 6) Invoking the Buddha, the Dharma, the Sangha
- 7) Intoning mantras
- 8) Confessing and repenting of one's sins.
- 9) Worship
- 10) Sitting in contemplation

The practitioner is advised to fix his mind on its objects (with the distinction of *kusala* and *akusala* and indifferent). Having thought them in relation to the "six sensations," he proceeds to seek them in relation to the "six actions."

Step 3: Contemplation Proper

After the preparation of the four kinds of *samādhi*, the practitioner is now in the position to engage in the contemplation proper: The ten possible objects of contemplation; Ten possible modes of contemplation. Of these ten objects, only the first is present to all practitioners.

The Ten Objects of Contemplation

The Seventh chapter of *Mohe Zhiguan* occupies half of the entire text. It is again divided into ten topics

¹⁹ T46, no.1911, 14a5-9.

²⁰ T46, 14b26.

known as the Ten Objects of Contemplation.²¹ When one practices diligently, the obstructions and demons such as heavy sleepiness and distraction will arise. In such cases, one need not follow them, nor be afraid of them for by following them we are led to the devil's path and if we are afraid of them then they will become obstructions to the path.²² The Ten Objects of Contemplation are:

1. The object of *skandha*, *āyatana* and *dhātu*: This refers to the objects of our mind. Zhiyi explained this in more details than any other objects. From this object, again the Ten Modes of Contemplation are further explained.
2. The object of *kleśa* (affliction): When practicing contemplation, *kleśa* may arise.
3. The object of illness: One needs to overcome the illness from meditation.
4. The object of karma marks: Some illness may be related to former actions (*karma*).
5. The object of demonic forces: One needs to overcome the demons which appear in one's mind as one's practice advances.
6. The object of *dhyāna* concentration (*samādhi*): Various forms of *dhyāna* may appear to distract one's mind.
7. The object of false views: False views formerly held by the practitioner may now appear to distract one's attention.
8. The object of overweening pride: Having overcoming the false views, one may become proud and fancy oneself to have arrived at the final stage.
9. The object of the two vehicles: Even if one is able to overcome pride, one may fall into the *śrāvakahood* or *pratyekabuddhahood*.
10. The object of the Bodhisattvahood: The practitioner may mistakenly come to imagine the tentative role of the bodhisattva as the ultimate goal. Thus, one needs to continue practicing to overcome this object.

The Ten Modes of Contemplation

Among the Ten Objects of Contemplation listed above, the first one, the object of *skandha*, *āyatana* and *dhātu*, is the core of the topic, where the Ten modes of contemplation are expounded.²³

1. Contemplating objects as inconceivable

As the title indicates, it refers to an unthinkable higher stage experienced by the enlightened ones. Zhiyi explains this as one thought containing three thousands worlds, which is more than listing some technical terms, such as the Ten Suchness. Zhiyi quotes sūtras and śāstras to explain the Ten Suchness as the Buddha's experience. For the meditation practitioners, it is not wise to stick to those concepts but rather it is more important to be aware of one's thoughts at each moment. When we think it is hell, we are experiencing hell; when our mind is open, it is close to the Suchness, and we are experiencing the Buddhahood. In short, the mind is inconceivable.

2. Arousing Compassionate Thoughts

Once we know the inconceivable objects, others' sufferings become ours. Thinking of the past, we have created unwholesome karmas due to our ignorance, thus we pity for ourselves. This kind of pity is also extended to others.²⁴

Thinking of others and oneself, one arouses the compassion and makes vows:

²¹ T46, 49a27.

²² T46, no.1911, 48, c28-p. 49A7.

²³ T46, 52b01.

²⁴ T46, no.1911, 55c26-27.

1. I vow to take across the numberless living being.
2. I vow to cut off the endless afflictions.²⁵
3. I vow to study the countless Dharma doors.
4. I vow to realize the supreme Buddha Way.²⁶

Compassion is wisdom; wisdom is compassion. Compassion is to help all without any conditions, without any thinking. It is to do one's best to help others, to make others happy naturally. It is not sharing with hatred. There is no miscomprehended emptiness, no attachment, or wrong views. This is the true arising of the *bodhicitta*.²⁷

3. Skillful Means for Easing One's Mind

Skillful means for easing one's mind means calming and contemplation to ease one's mind by using appropriate methods. Skillful here indicates that there is no fixed method to rest one's mind.

“To ease one's mind” there are two methods: 1) from others’ instructions, 2) through self-practice. Again, each has two kinds of practice:

- confidence practice and
- dharma practice.

The practices refer to calming (*zhi*) and contemplation (*guan*). Again each practice has eight steps.²⁸

1. To praise the calming by following one's likeness in order to arouse one's interest on practicing calming mind.
2. To praise the calming by appropriate actions to arouse one's interest on calming the mind. If one's mind becomes one, all wholesome actions grow leading to full enlightenment.
3. To praise the calming as an antidote to one's distractions to arouse one's interest on calming the mind.
4. To praise the calming that can induce one to the highest reality (*paramatha satya*), to arouse one's interest on practicing calming the mind.
5. To praise the contemplation to arouse one's interest on practicing calming the mind.
6. To praise the contemplation by the appropriate actions to arouse one's interest.
7. To praise the contemplation as an antidote to one's unwholesome thinking.
8. To praise the contemplation and *prajñā* to make one understand the importance of practicing contemplation.

Consequently, the number of resting-mind reached to 512 by Zhiyi. Mainly, the method is either *zhi* or *guan*. As stated by Zhiyi:

“Just like to preserve our health and nurture our body and life by adjusting food and drink, in the same way, it is also applied to preserve dharma-body by calming considered as drink and by contemplating considered as food.”²⁹

Some practitioners may not be suitable for contemplation, such as those who think too much. For them, only the calming method is used. Some may be only suitable for contemplation, like those whose mind is dazed and sleepy.³⁰

²⁵ T46, no.1911, 56a10-12.

²⁶ T46, no.1911, 56a29.

²⁷ T46, no.1911, 56b9-12.

²⁸ T46, 55c26.

²⁹ T46, no.1911, 59a10-11.

³⁰ T46, no.1911, 59a15-18.

Ultimately, beyond the three truths, there is no place for easing mind. Beyond calm and contemplate, there is no dharma of easing mind.³¹

4. The Thorough Deconstruction of Dharmas

One needs to deconstruct all aspects of dharmas which are attached to one's mind. All dharmas are products of one's thoughts. When the thoughts are deconstructed, all dharmas are deconstructed.³²

Deconstruction of Dharmas in Terms of “Non-Arising” is divided as:³³

- From conventional to emptiness: Deconstruct all wrong views (62) and mental *kleśa* (88). Thus they are empty.
- From emptiness to conventional: Refers to bodhisattvas who wish to help others. Thus they enter the conventional worlds.
- From the two contemplations skillfully enter the middle and highest truth. The three contemplations actually are in one-mind.

Lastly, contemplating skillfully to enter the middle, says Zhiyi:

The proper contemplation of dharma nature does not rely on the two extremes [existence and non-existence] and avoids the four alternatives (*catuṣkoṭi*). It is pure in the final analysis. It does not cling nor attach to anything. As stated in the *Vimalakīrti-nirdeśa-sūtra* “look up the sky without clinging.” This wisdom once opened, it deconstructs one, and then all can be deconstructed. As none of these places are not deconstructed, it is called the Thorough Deconstruction of Dharmas.³⁴

To contemplate horizontally and vertically with one clear thought (橫豎一心明止觀): one-thought on the dependent co-arising dharma, as empty, as conventional, and as the Middle.

5. Knowing what penetrates and what obstructs the path

One now distinguishes carefully between everything that conduce the goal of ultimate perception and everything that hinder it.

The obstruction refers to ignorance (*avidyā*), *duḥkha*, the illusion of seeing and thought (見思), discrimination in *samsāra* (分段生死). Penetration refers to the one-thought on the three contemplations.³⁵

6. Cultivating the steps to the path

If the five above mentioned modes fail their purpose, the practitioner sorts out the thirty-seven aids to enlightenment, selecting those that will advance him towards his goal and leaving the others (T46, 87c).

7. Regulating through auxiliary methods

If one enters *samādhi* and has established the four *samādhis*, such a person with a sharp-faculty does not need an antidote. When practicing *samādhi*, one will encounter obstructions and one needs to practice the six *pāramitās* as antidotes to the obstructions.³⁶ If one still has obstructions, one needs to

³¹ T46, no.1911, 59a29-b2.

³² T46, 59b8–86a9: 橫豎諸法悉趣於心。破心故一切皆破。故言遍也。

³³ T46, 62a14.

³⁴ T46, no.1911, 83b13-17.

³⁵ T46, no. 1911, 86c8-21.

³⁶ T46, no.1911, no. 1911, 91a5-8.

practice the five assistants as antidotes:³⁷

- If one's mind prevailed with the three poisons, one should use the counting of breaths as an antidote. If the counting is lost, one needs to count from the beginning.³⁸
- If one is attached to women's charm, one should use impurity as an antidote. One needs to use the impurity method of observing impurity (of the body) of the dying beloved ones whose body becomes cold, changes color, worms coming out from body that is running with pus and thus impure.³⁹
- If one is attached to hatred, one should apply compassion as an antidote.
- For wrong views, contemplate on the causation as an antidote.
- If sleepiness arises as obstructions to the path, one should chant the name of the Buddhas.

If the above methods cannot help during contemplation, one should include the Four Mindfulnesses, *prajñā-indriya* (faculty of wisdom 慧根), the power of wisdom (*prajñā-bala* 慧力), discernment (擇), *prīṭisambodhyaṅga* (喜覺分), right views (正見), right thoughts (*samyak-saṃkalpa* 正思惟) and the ten methods related to *prajñā*. If the *samādhi* does not arise, one needs to make some change and make the great vows.⁴⁰

8. Knowing the stage

The practitioner observes carefully the developments in his present state of practice, neither overestimating nor underestimating it.

The practice of the Four *Samādhi* explained above is a skillful method. However, the Lotus Sūtra explains the practicing of the 5 repentances at all times daily as a skillful method.⁴¹

- Repentance.
- Praying
- Sympathetic joy (*anumodana*). Happy to help others perform wholesome actions.
- Transference of one's merit to another (*pariṇamayati*)
- To arouse the vow to save all sentient beings.

Based on the 5 repentance, there are 5 stages:⁴²

- Believe that the 5 repentances can open the door for contemplation.
- Reciting and chanting
- Teaching and helping others
- With more confidence on practicing the 5 repentances, practice the six *pāramitās*.
- Concentrate on the proper practice of the six *pāramitās*.

Based on the practicing of repentance, one has entered the stage of the ten confidences. Consequently, one knows the rest of the 42 stages.⁴³

³⁷ T46, no. 1911, p. 92c.

³⁸ T46, no.1911, 92c27-93a1.

³⁹ T46, no.1911, 93a6-12.

⁴⁰ T46, no.1911, 93b2-7.

⁴¹ T46, no.1911, 98a12-14.

⁴² T46, no. 1911, 98c-99a.

⁴³ The 52 stage path of the bodhisattva.

9. Peace through patient recognition

One takes care not to let oneself be moved by external circumstances. At this stage the practitioner may be surrounded by fame, good cloth and money which are like locusts eating all the leaves. One should refuse them early; one should not accept and not become attached to them. If they can not be refused, the practitioner will be entrapped by them.⁴⁴

10. Avoiding passionate attachment to dharmas

Having practiced the above nine steps, one is able to enter into the reality. If not, it is the passionate attachment to dharmas which blocks the path.⁴⁵

Zhiyi quotes the *Prajñāpāramitā Upadeśa* (*Dazhidulun*) that the three *samādhis* are similar to the path of attainment. Before attaining reality, one is easily attached to dharmas, which is called fall-near-top (頂墮). In this state, the cultivator does not move forwards, nor does he regress backwards. Once the attachment of dharmas is removed, one can enter the path to liberation.⁴⁶

The Ten modes of contemplation under the proper practice apply to all kinds of practices. This proper practice in *Mohe Zhiguan* is also called the Round and Abrupt contemplation, where Zhiyi includes all methods of practice such as ritual practice and repentance. Any object can be practiced if one understands that the higher truth is not beyond the conventional. One should see the phenomena as empty, conventional and middle in one single thought.

Conclusion

The advantage of Tian Tai in modern time is that it balances theory and practice. Not only does it systematically present all Buddhist thoughts but also contains its own systematic practice. In this 21st century, it seems that the modern people are more self-isolated and perplexed; thus it is necessary to further develop some spirit of Tian Tai and re-examine it.

Round, inclusive are significant to modern society. We need to accept others; we cannot force others to give up their traditions. Any tradition and culture should be truly accepted. In Tian Tai, any level of practice is acceptable under the expedient means; anyone can receive benefits from the Buddha's teaching. Even the immoral person still has the possibility to survive. Also, "one mind with three thousand realms" includes the hell realm in the Buddha realm. This is the unique doctrine of Tian Tai—Anyone has hope and possibility to become a Buddha.

Stressing on the unity of theory and practice, Tian Tai established a record-breaking philosophic framework in China. To unite all Buddhist schools is a unique creation of Chinese Buddhism. To unite different culture and religions, Tian Tai provides an insight to solve the problem. We need to understand the different needs of different people by accepting all. From Tian Tai's Classification of teaching, we can propose that all the religions are valid. People from different cultural background tend to believe in certain religion. We should also start to reflect from oneself in our daily life. To accept and tolerate the difference while following one's own tradition without criticizing others. In the third century BC, the great Buddhist emperor, Ashoka of India, following this noble example of tolerance and understanding, honored and supported all other religions in his vast empire. Being tolerant of the difference is important. Different group and different schools should be tolerant of others and truly

⁴⁴ T46, no.1911, 99b28c2.

⁴⁵ T46, no.1911, 99c15-16.

⁴⁶ T46, no.1911, 99c26-29.

respect others.

Tian Tai's Round and Inter-inclusive theory is the key to solve the differences of diversities.

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Outline of *The Spread of the Buddha's teachings in Tibet and Beyond*

by Lozang Jamspal, PhD

What are Buddha's teachings?

- a scriptural definition of Buddha's teachings
- the necessity and appearance of Buddhist teacher
- the story of bodhisattva Satyavadin

The introduction of Indian Buddhism to Tibet

- The decline of Buddhism in India and the move to Tibet
- introduction to the preservation of the Indian Buddhist tradition in Tibet

How and when Buddha's teachings arrived in Tibet

- the story of Indian *pandita* Buddhirsita
- the role of traditional animal sacrifice in the introduction of Buddhism to Tibet

The role of the Three Ancestor Kings in the introduction of Buddhism to Tibet

- Kings Srong btsan sgam po,
- Khri srong Lde btsan
- Khri gtsug lde btsan ral pa chan
- Shantaraksita in Tibet
- The obstacles created by traditional Tibetan deities and their subsequent taming by Padmasambhava
- "the language of the Bodhisattvas"
- "you are my treasure": the first Tibetan monastics

The translation of Indian Buddhist texts and Tibetan admiration for Indian culture

- the *locapas*
- Tibetan study of Indian literature
- Kamalashila
- Vimalamitra
- A temporary ban of Buddhist practice in Tibet
- A note about one historical record of a treaty between the Chinese and the Tibetans

The later spread of the Buddha's teachings in Tibet (*bstan pa phyi dar*)

- Rin chen bzang po, Marpa Locapa, Mila ras pa and Chos rje Chag Locapa
- Smritijnanakirti
- Pandita Phra la Ring ba, Dipamkara Shrijnana, Phadampa, Kashmiri Mahapandita Shakyashri, and Mahapandita Shakyasri

The stories of Rong zom Pandita and Sa Skya Pandita

bKa' 'gyur, bStan 'gyur, and gSung 'bum

Tibetan culture spreads across the globe

- Alexander Csoma De Kroros: "The literature of Tibet is entirely Indian."
- Sarat Chandra Das, S. C. Vidyabhusana, Vidhushekhara Bhattacharya, Rahula Sanskritayana, Rahula Sanskritayana and others.
- The "Cultural Revolution" and the ban under communist Chinese rule
- The preservation and reestablishment of the Indo-Tibetan tradition in India
- The study and practice of the tradition all over the world

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天台宗的“圆融”思想及其现实意义

法庆

泰国国际佛教大学

摘要

天台是最早成立的中国佛教宗派。它强调理论上的学习和修行上的实践。其理论与实践，涵盖所有佛教的各个方面，如禅定、忏悔和仪式等。对于天台，不同佛教宗派的理论和修行方法都是有效的，因为他们都是度人成佛的一种方便（*upāya*）。天台的叛教（教义分类）重视所有宗派，团结了所有中国的佛教徒。当天台宗传到韩国后，它结盟了韩国佛教不同的传统。它一直是日本所有佛教教派的源头。天台宗的“圆融”学说包含了所有的佛教教义，它的修行理论涵盖了止（*samatha*）和观（*vipāśyana*）。本文试分析天台宗的圆教思想，揭示其有助于社会的现实意义。

大纲

1. 中国佛教及其核心思想
2. 天台宗的圆融
3. 天台宗叛教的意义
4. 圆顿止观
 - 《摩诃止观》修行方法概要
 - 第一步：二十五方便
 - 第二步：四種三昧 - 法华三昧
 - 第三步：正修 - 十乘观法
 - 早晚功课与“方广三昧” / “法华三昧”的关系
 - 《摩诃止观》中的正修中的信，信=忏悔
5. 总结

从说一切有部的无诤法看阿罗汉的利他行

源流

内容提要：在大乘佛教的传统中很少说到阿罗汉的利他行，认为这主要是菩萨的行为，而阿罗汉则通常被认为是“自私自利”的“自了汉”。但是，这种说法在多大程度上是正确的呢？带着这个问题，本文在说一切有部的无诤法中找到了阿罗汉有利他行的理论和实践的依据，证明阿罗汉的确有利他行，尽管阿罗汉的利他行与菩萨利他行之间的关系在此中并不清楚。

关键词：说一切有部、无诤、阿罗汉、利他行

根据说一切有部的无诤法理论，无诤智是唯佛与阿罗汉才具有的一种殊胜功德（*guṇā*），它是阿罗汉专门为帮助他人而非自己而发展出来的一种独有的功德。这在大乘佛教的传统说法中似乎很少被提到。在大乘佛教的传统说法中，每当与菩萨的理念相比，阿罗汉常常被描述为“自私自利”的小乘根性，甚至被贬为“焦芽败种”。可是，这种说法又在多大程度上能够站得住脚呢？为了回答这个问题，本文希望通过对中文和梵文资料中有关无诤法概念的深入分析来提供一种说一切有部关于阿罗汉利他行为的观点。

一、诤、有诤与无诤

诤的梵文是 *raṇa*，从字面意义上看有（以取乐为目标的）战斗、战争、战场、打鬥、冲突等。¹不过，在佛教里，它并不是指国家之间的真正战争等，而有口头和思想上的不和，争论，争执等含义。说一切有部说到有三种诤，即：1）烦恼诤（*kleśa-raṇa*），2）蕴诤（*skandha-raṇa*）和 3）斗诤（*vāg-raṇa*）。根据《大毘婆沙论》的解释，烦恼诤是指 108 种烦恼，蕴诤是指死亡，而斗诤则是指有情之间用不和的语言互相用攻击羞辱对方。²

有诤（*saraṇa*）和无诤（*araṇā*）是从词根诤（*raṇa*）衍生出来的一对词。从语法的角度来看，有诤意为有或具有诤（*sa-raṇa*），而无诤则指没有或不具有诤（*a-raṇa*）。那么，它们具体指的是什么呢？有部论师通过不同的方面来分别有诤与无诤的不同之处，其中之一就是以有漏和无漏来区别，并认为有诤为有漏法，无诤为无漏法。³这只是有部用来分析诸法的一对术语，在有部根本论典之一的《品类足论》中，我们还可以从这些术语之间的密切关系中看到有诤与无诤的如下不同：

『问：』此十二处，几有诤几无诤？

答：十有诤，二应分别。谓意处法处，若有漏，是有诤；若无漏，是无诤。如有诤无诤，世间出世间，堕界不堕界，有味着无味着，耽嗜依出离依，顺结不顺结，顺取不顺取，顺缠不顺缠，应知亦尔。⁴

¹ Sanskrit-English Dictionary, Sir Monier-williams, New Delhi, 1988, 3rd reprint, P863c

² 《大正藏》第 27 册，第 899 页上

³ 《大正藏》第 26 册，第 689 页上

⁴ 《大正藏》第 26 册，第 696 页下

上面有关有诤和无诤的区别似乎还太粗浅和不够明确，在《大毘婆沙论》中，我们找到了如下一个更为清晰的差别：

复次，世尊是如法论者，诸外道等是非法论者。如法论者，法尔无诤。非法论者，法尔有诤。

复次，佛于世俗随顺世间，彼于胜义不随顺佛。

复次，世尊善断二诤根故。二诤根者，谓爱及见。佛已永断，故说无诤。世间未断，故说有诤。

大德说曰：世尊是如理论者，诸外道等是非理论者。如理论者法尔无诤，非理论者法尔有诤，如马涉险步有低昂，若游平路行无差逸。

复次，佛是见义见法见善见调柔者，故说无诤。世间不尔，故说有诤。⁵

这段引文不但揭示了谁有有诤或无诤，而且解释了之所以有有诤或无诤的原因。凡夫和外道等是有诤者，因为他们是非法论者，于胜义法不能随顺于佛，还有爱和见两个诤根，不能够见义见法将见善和见调柔。佛是如法论者，于世俗能随顺世间，已永断诤根，是如理论者，能够见义见法将见善和见调柔，所以，佛是法尔无诤。这里的有诤更强调有烦恼，而无诤则是显示一种大智慧，通过它断除一切诤的根本，从而能够见到真理，并能如实地去行持，于世出世法都没有违背。正是在这样的含义之下，无诤被看成是只与阿罗汉才共有的功德之一。

二、阿罗汉的无诤智

根据说一切有部，在佛的诸功德之中，阿罗汉也可共有的只有三个，即无诤智 (*araṇājñāna*)，愿智 (*praṇdhijñāna*) 和无碍解 (*pratisaṃvit*)。这里的无诤是指烦恼争执的缺失，即是三种诤之中的烦恼诤，“应知此中说烦恼诤，为遮有情起烦恼故。”⁶ 为防止或避免烦恼争执的生起而产生的智称为无诤智 (*araṇājñāna*)，导向无诤智生起的道或修行则称为无诤行 (*araṇā-pratipat*)。根据《俱舍论》，无诤是阿罗汉为了防止或避免其他人通过把他作为其烦恼生起对象而产生的一种智：

言无诤者，谓阿罗汉观有情苦，由烦恼生，自知己身，福田中胜，恐他烦恼，复缘已生，故思引发，如是相智。由此方便，令他有情，不缘己身，生贪嗔等。此行能息，诸有情类烦恼诤，故得无诤名。⁷

阿罗汉自己已经是断除了所有的烦恼，值得接受有情的供养，因此，阿罗汉也称为应供 (*arhat/arhant*)。那些还没有解脱的人可能通过把阿罗汉作为所缘对象而生起烦恼。出于慈悲，阿罗汉生起一种特别的智，以防止或避免其他人因为他而生起烦恼。根据《大毘婆沙论》，这必须在阿罗汉在既能善达内，也能善达外时才能做到：

⁵ 《大正藏》第 27 册，第 255 页下

⁶ 《大正藏》第 27 册，第 899 页上

⁷ 《大正藏》第 29 册，第 141 页下，又见梵本《俱舍论》，第 417 页：tatra araṇā nāma kaścīt eva arhan kleśaprabhavaṃ sattvānaṃ duḥkhaṃ viditva ātmānaṃ ca dakṣiṇīya-viśeṣaṃ pareṣāṃ tat-ālambanaṃ kleśa-utpādaṃ parihartukāmaḥ tādrśaṃ jñānaṃ utpādayati bhena pareṣāṃ sarvathā api raṇaṃ notpādayati / na kasyacit tat-ālambano rāgaḥ utpadyate dveṣaḥ mānaḥ vā / na eṣā pratipat kaṃcīt eva raṇayati iti araṇā /

问：云何无诤行？

答：一切阿罗汉善达内时，外不如是，若亦善达外时，名无诤行。云何内时？谓自相续中所有烦恼。云何外时？谓他相续中所有烦恼。遮此烦恼，名为善达。一切阿罗汉于自相续所有烦恼皆已遮断，于他相续所有烦恼则不决定，若亦能遮名无诤行。

有说，时谓三时，即日初分、日中分、日后分。于此三时，制诸烦恼，名为善达。一切阿罗汉于自相续三时烦恼，皆已制断，于他相续三时烦恼，则不决定。若亦能制，名无诤行。

有说，时谓六时，即日夜各初中后分。于此六时，制诸烦恼，名为善达。一切阿罗汉于自相续六时烦恼，皆已制断，于他相续六时烦恼，则不决定，若亦能制，名无诤行。⁸

很清楚，无论是在一天当中的三个时分还是六个时分，阿罗汉都要能够“善达”，即很好地通达应对自身中的烦恼，并且能够防止它生起，因为他已经断除了自身的所有烦恼，这称为“善达内时”。但是，他还并不能保证其他人身上的烦恼也不生起。只有在他能够防止其他人因为把他作对象而在他们身上生起烦恼的时候，即也能“善达外时”，阿罗汉才能说成是有“无诤行”。将己于他的烦恼都能通达应对来定义无诤行的解释应该是正统有部论师的观点。妙音（Ghoṣaka）等论师则认为，诤只是就他人身上所起的烦恼而言，不就阿罗汉自身的烦恼而言：

尊者妙音说曰：非谓无有自相续中烦恼故名无诤行，但以能遮他相续中烦恼诤故名无诤行。所以者何？诤是对他之名，非对自故。⁹

妙音是有部的四大论师之一，以其“相异说”¹⁰而有名，但他同时又是譬喻论师，可能是经部的先驱论师之一，持一种比有部更激进的观点。在这里，他认为只要能够防止其他人的烦恼生起，阿罗汉就可以说是能够实践无诤行，因为诤的名称的成立只是就他人而言，而非自己。这一点似乎暗示了只要能防止他人烦恼的生起，而阿罗汉自己还有没有烦恼的生起则不重要。这又可以有两种解释，一种是，阿罗汉确实已彻底断除了所有烦恼，而且，决定不会再有烦恼的生起，所以在谈他的无诤行时，只需要强调他人的烦恼是否会因为他的出现而生起，不需要再强调阿罗汉自己还有没有烦恼的问题；另一种是，阿罗汉虽然已经断除了烦恼，但还可能出现再次生起烦恼现行的情况。不过，这并不影响他实践无诤行，只要他能防止他人的烦恼不会因他而起就行。这两种情况的阿罗汉在有部看来都是可能的，前一种称为非时解脱者（*asamaya-vimukta*），因为他已经获得了尽智（*kṣayajñāna*）和无生智（*anutpādayñāna*），能够确保所断烦恼不再生起现行，因此，他的解脱已经不受时间和条件的限制，这是最高层次的阿罗汉。后一种称为时解脱者（*samaya-vimukta*），因为他虽然获得了尽智，断除了一切烦恼，但还没有获得无生智，还不能保证所断的烦恼不再生起现行，因此，他的解脱还会受到时间和条件的限制。因为有两种类型的阿罗汉，关于无诤法的说法也因此出现了两类不同的观点，妙音的观点可以在《大毘婆沙论》中见到较早的论述如下：

问：无诤名何法？

答：令他相续无杂秽转。谓诸烦恼能为津润垢腻杂秽，得无诤者不为他相续中烦恼之所津润垢腻杂秽，即是远离他相续中诸烦恼义。

⁸ 《大正藏》第 27 册，第 898 页上至中

⁹ 《大正藏》第 27 册，第 898 页中

¹⁰ 妙音论师的相异说是为了解释法在过去现在未来运行时，其体性没有变，所变的只是法的外表相状，从而可以在保证法的体性不变的同时，又能区分出三世的不同来。

有说，此文应言于他相续无遗余转。谓得无诤者，如于自相续烦恼永断无余，如是于他相续烦恼亦能遮制令无有余，即是遍遮他相续中应令彼起诸烦恼义。

有说，此文应言于他相续无差别转。谓得无诤者如能遮亲相续中烦恼，令其不生，如是亦能遮怨及中相续中烦恼令其不起，即是平等遮制他相续中诸烦恼义。¹¹

正统有部论师坚持认为只有得非时解脱的阿罗汉才有无诤行，而非其它层次的阿罗汉，如《大毘婆沙论》就是这样界定的：

补特伽罗起者，是圣者非异生，唯无学非学。无学中，唯不时解脱，非时解脱。所以者何？以要得自在定及相续不为烦恼所持者方能起故。¹²

世亲似乎是综合了二者的观点，一方面接受妙音的观点，认为无诤只是就能否防止他人身上的烦恼而立，同时又同意正统有部论师的看法，认为只有不动阿罗汉（即得非时解脱的阿罗汉）才能得无诤智，行无诤行，而非其它类的阿罗汉，因为，其它类的阿罗汉有时还不能防止甚至从自身中生起的烦恼（*akopya-dharmaṇaḥ / na anyasya arhataḥ / anysa hi svasaṃtānāt api kadācit kleśaraṇaṃ parihartu na śaknoti*）。¹³或者说，如果一个阿罗汉连自身中可能生起的烦恼还不能防止，他又怎么能够在那时有能力去防止其他人因为他而生起的烦恼呢？

在同样的地方，《大毘婆沙论》进一步解释了阿罗汉能够实现无诤，防止他人烦恼生起的手段，无诤智的自性，能够防止的对象，以及界定无诤智的其它因素。先来看看其中关于无诤的实行手段的讨论如下：

问：何故遮制烦恼，名为善达。

答：要由方便觉慧现前，方能遮制自他烦恼，故名善达。

.....

问：善达外时，无杂秽转有何差别？

答：善达外时，谓慧无杂秽转，谓烦恼不起。¹⁴

只有通过慧(*prajñā*)的现起，阿罗汉才能够永断自身中的烦恼，同时防止他人身中烦恼的生起。这就很清楚的表明，无诤的自性(*svabhāva*)是慧。更确切地说是世俗智(*samvrtijñāna*)，因为它的境是世俗的东西。同时，由于无诤行中也涉及到了定，有人争论说无诤的自性应该是定：

问：无诤行自性云何？为是定？为是慧耶？设尔何失？若是定者，此文云何通？如说善达外时名无诤行。善达是慧。若是慧者，余说云何通？如说应习静定无诤。

答：应说是慧。

问：若尔，何故说应习静定无诤耶？

答：彼应说，应习静慧无诤。而说应习静定无诤者，欲显与定俱故名定，而实是慧，是无诤自性。如自性我物等亦尔。¹⁵

¹¹ 《大正藏》第 27 册，第 898 页中

¹² 《大正藏》27n1545, p898c

¹³ 梵本《俱舍论》，第 417 页，第 10-12 行

¹⁴ 《大正藏》第 27 册，第 898 页中

¹⁵ 《大正藏》第 27 册，第 898 页上

在有部的系统中，慧和定都是大地法(mahābhūmikas)。只要有心识活动的生起，这两个法以及其它八法一定与心相应生起。¹⁶但这并不意味着在每一个时刻这十个法都起着相同力量的作用。就无诤生起的时候而言，慧起着占主导地方的作用，此时的心的性质就由慧来决定。这也可以从后期的大乘重要论典之一的《大智度论》中关于无诤三昧(araṇā-samādhi)的论述中得到证明。须菩提(Subhūti)被认为是佛弟子中得无诤三昧第一者，¹⁷这里是说他对空(sūnyatā)的理解(即慧)最好，而不是指他定的修行功夫最深。尽管定不是无诤的自性，但定确实是无诤行不过或缺的因素之一。根据有部论师的界定，无诤行必须依第四禅而起，因为第四禅为乐通行道中最胜处(*caturthadhyāna bhūmikā sukhapratīpadām agratvāt*)。¹⁸

至于无诤智所能防止的对象，《俱舍论》认为它们必须是属于将来的、欲界的和真实的物体，因为“诸无事惑不可遮防，内起随应总缘境故(*avastukāstuh kleśāḥ na śakyāḥ parihartum sarvatagāṇāṃ sakala-svabhūmi-ālambanatvāt*)。”¹⁹无诤所能防止的烦恼必须是将来的，也就是说还没有生起的烦恼，如果烦恼已经生起了还怎么去防止它生起？这样的烦恼必需是欲界的，说明这类烦恼还必须是比较粗显的，同时必须是欲界中三洲人(除北俱卢洲)所有的(*avastukāstuh kleśāḥ na śakyāḥ parihartum sarvatra-gāṇāṃ sakala-svabhūmi-ālambanatvāt*)。²⁰另外，必须注意的是，这些烦恼必须是一个具体的物，而不是遍行类的烦恼，因这类烦恼在所有界中生起，而且为一切人所共有。这类的烦恼不能为阿罗汉所防止。比如，阿罗汉对一个人说，“你不要把我看成是 *ātma* (我)”，这个人还是可以把其他人看成是 *ātma* (我)。《大毘婆沙论》以自性与共相的不同来解释，认为无诤所能防止的只是自性类(*svalakṣaṇa*)的烦恼，而不是共相类(*samayalakṣaṇa*)的烦恼：

问：彼为遮他自相烦恼，为共相耶？

答：唯自相可遮，非共相。所以者何？共相烦恼，随其所应，一时总缘一界一地一处一类一所，得身执我我所。或执断常，或拨为无，或执第一，或执能净，或起犹豫。无明不了一切有情恒任运起不可遮止，是故唯遮自相烦恼。²¹

三、见于阿罗汉无诤行中的利他行

阿罗汉怎样通过无诤来防止他人烦恼不会因为他的出现而生起呢？《大毘婆沙论》详细的介绍了如下五种无诤行：

复次，彼阿罗汉，行五种法，令他相续烦恼不起。何等为五？一、净威仪路，二、应时语默，三、善量去住，四、分别应受不应受，五、观察补特伽罗。

净威仪路者，彼阿罗汉，先一处坐。若他来者，即观其心，以何威仪，令不起结。若知由此生彼结者，即便舍此，住余威仪。若不起结，即如本住先住。余威仪亦尔。

应时语默者，彼阿罗汉，见他来时，便观其意：为应与语，为应默耶？观已，若见语起彼结，虽极欲语，即便默然。若见由默起彼结者，虽不欲言，而便与语。若涉道路，见二人来，

¹⁶ 这十大地法为：一、受，二、想，三、思，四、触，五、作意，六、欲，七、胜解，八、念，九、三摩地，十、慧。

¹⁷ 《大正藏》25, p136c

¹⁸ AKB, p417, 9: *caturthadhyāna bhūmikā sukhapratīpadām agratvāt* /

¹⁹ AKB, p417, 17-18

²⁰ AKB, p417, 14

²¹ 《大正藏》27n1545, p899a07-12

即观谁应先可与语。观已，若见与此语时，彼起结者，即与彼语。与彼亦然。若俱与语而起结者，即便默然。俱默亦尔。若语若默，俱起结者，即为避路，令不起结。

善量去住者，彼阿罗汉，随所住处，即便观察：我为应住，为应去耶？若见住时，起他结者，处虽安隐，资具丰饶，随顺善品，而便舍去。若见由去，生他结者，处虽不安，资缘匮乏，不顺善品，而便强住。

分别应受不应受者，彼阿罗汉，若有施主以资具施，即观其心：为应受，为不应受？观已，若见受起彼结，虽是所须，而便不受。若见不受起彼结者，虽所不须，而便故受。

观察补特伽罗者，彼阿罗汉，为乞食故，将入城邑里巷他家，观察此中男女大小，勿有因我起诸烦恼。若知不起，便入乞食。若知起者，虽复极饥，而便不入。无如是事，为分别故。假使一切有情，因见我故，起烦恼者，我即往一无有情处，断食而死，终不令他，因我起结。

彼阿罗汉修行如是五种行法，则能遮他相续烦恼，令不现前。²²

这五种修行告诉了我们，当与他人接触时，阿罗汉是如何防止其他人因为他的言谈举止、所作所为而生起烦恼的不同情况。这里也让我们之前关于哪一类阿罗汉具有无净行的讨论变得清楚了。很显然，对于上面提到的五中情形，做与不做对于阿罗汉本身是没有什么影响的，他不会因此而生起烦恼，因为他已经是获得了解脱的圣者。然而，阿罗汉根据其他人是否会因为他而生起烦恼来选择做或者不做，哪怕是违背自己意愿的，哪怕是会因此而给自己带来巨大的不便，甚至是舍弃生命，完全没有考虑到自己的需要来做选择。阿罗汉为什么要做这样选择来自找麻烦，自我束缚呢？还是《大毘婆沙论》给了我们如下一个比较清楚的解释：

问：何故阿罗汉已得解脱而修此法，自拘缚耶？

答：彼阿罗汉，先是菩萨种性，不忍有情造恶招苦，为拔彼故，恒作是念：我无始来，与诸有情互起缠缚，轮回五趣，受诸剧苦。我幸得免，复应救彼。又作是念：我无始来，或作倡妓或，淫女等鄙秽之身，百千众生于我起结。尚由此故，长夜受苦。况我今者，离贪恚痴，为世福田。于我起结，而不招苦。故我今者，不应复作烦恼因缘。故阿罗汉虽自解脱，而为有情起无净行。²³

阿罗汉无净行的动机不是为了自己谋得福利，而是为使他人不再因他而起烦恼，受种种罪。换言之，阿罗汉的这些行为就是彻底的利他行。这在大乘的论典中不多见，但在这里却是清清楚楚的。在大乘佛教的传统说法中，阿罗汉常常被说成是“自私自利”的，只在乎自己的解脱，而把帮助他人放在第一位的行为则主要是菩萨的行为。正因为这样，有人甚至认为无净的自性是悲（*karuṇā*），但是，这种说法遭到了众贤（*Samghabhadra*）论师的否定。

有言：无净体即是悲，哀愍有情，修无净故。趣入无净，以悲为门，如何异悲，别有自体？

此说非理，不决定故。谓修无净非定由悲，于诸有情拔苦行相，但为令彼，烦恼不生，寂静思惟为门而入。设许决定以悲为门，亦不可言以悲为体。勿慧由定发，体即是定故。²⁴

众贤认为，阿罗汉修无净行不一定必须是因为悲心的生起，来拔除有情的种种苦，而只是使他们的烦恼暂时不生起。正是通过这样的先前思维，阿罗汉才进入到无净行之

²² 《大正藏》第 27 册，第 898 页中至下

²³ 《大正藏》第 27 册，第 898 页下至 899 页上

²⁴ 《大正藏》第 29 册，第 752 页中

中。就算一定以悲作为修此行的入门，也不可以把悲说成是无净的体。同理，也不可以说，慧一定由定才能生起就说慧的体是定。

众贤上面的解释为我们提供了一个非常有意思的信息，即阿罗汉的无净行不一定必须是由悲而生起。这是否可以看作是阿罗汉的利他行与菩萨利他行的一个区别呢？而在前一段引文解释阿罗汉无净行的动机时又提到阿罗汉“先是菩萨种性”。我们怎样来解释这一点呢？是不是说阿罗汉的利他行是因为他先前是“菩萨种性”，而不是他现在有了无净智的力量？无论如何解释，有一点是可以肯定的，那就是，仅从上面讨论的几种无净行看，这些修为确实是利他之行，而这些做这些修行的也确实是阿罗汉。

四、总结

净有争执、冲突、争吵等含义。它既可以指烦恼，也可指死亡或言语，而有关烦恼的争执则是其最重要的含义。有部区分了从净衍生出来的一对术语，有净和无净。它们也是有部分析诸法的众多分类之一。一个重要的区别是，有净是有漏法的性质，而无净则是无漏法的性质。无净智是佛只与阿罗汉才共有的功德之一。但并不是什么层次的阿罗汉都有无净智，他必须要能够在任何时间“善达”或者防止烦恼在自身以及他身中生起。虽然有人认为，无净智的名字是针对他人的烦恼，而不是阿罗汉的烦恼生起与否而建立的，但正统有部认为，只有永断一切烦恼的不动位阿罗汉，才能够防止他人通过把自己作为境而在他人身中生起烦恼。《大毘婆沙论》告诉我们阿罗汉如何在五种不同的情形之中修无净行，防止他人因为他的言谈举止，所作所为而生起烦恼。一个不动位的阿罗汉已经是完全解脱的圣者，不会再有烦恼的生起。为什么他会不惜自找麻烦去行无净行，防止他人身起烦恼呢？因为，他人是否会因为阿罗汉的出现而生起烦恼对阿罗汉本人是没有任何影响的。《大毘婆沙论》同样清楚地告诉我们，这是由于阿罗汉的慈悲。这无疑是一种利他之行，与菩萨之行很相似。论中的解释却又说，阿罗汉的这些利他之行是因为他们先前是“菩萨种性”，这为我们增添了新的困惑：阿罗汉的利他行究竟是因为他的菩萨种姓还是因为他的罗汉种姓（如果我们可以这样来表示这种情形的话）？或者，我们把问题用一种更简单的方式来问：阿罗汉自性中本来就有利他行吗？

根据有部的理论，阿罗汉本性中确实是有慈悲的！因为有部有详细关于佛的大悲(mahākaruṇā)以及声闻的悲(karuṇā)区别的论述。不过，我们并没有见到他们关于阿罗汉的悲与菩萨的悲区别的比较。在大乘佛教的传统中，菩萨以慈悲而著称，但是很少知道阿罗汉的慈悲。这给我们一种印象，认为阿罗汉只有自利的一面，而没有利他的行为。本文通过有部无净概念的详细审查，找到了阿罗汉利他之行在理论上和实践上的清楚证据，尽管其利他之行可能与大乘传统中菩萨利他行的内涵有所不同。

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《十住毘婆沙論》中觀思想初探

陳金輝*

提 要

《十住毘婆沙論》是龍樹菩薩為解釋《華嚴經》之〈十地品〉而造的大乘論著。現存的漢譯本，由鳩摩羅什所翻譯，唯僅譯出其中的初地與二地。《十住毘婆沙論》對菩薩道之實踐歷程，特別是關於菩薩十地的內容，作出了極為詳盡之論述。大乘菩薩認為菩提心的退失，是實踐菩薩道之主要障礙；而如何能達致阿惟越致菩薩而不退轉，便成為菩薩行者所關心的課題。《十住毘婆沙論》對阿惟越致的定義、修行方法及內容即作出明確的解說。其中，《十住毘婆沙論》大量引用了中觀思想來敘述阿惟越致之修證問題，更將中觀的觀照及修持方法視為是成就阿惟越致的充分必要條件。《十住毘婆沙論》更充分地揭示了中觀思想與阿惟越致具有至為密切之關係。

本篇文章旨在探討《十住毘婆沙論》中之中觀思想。藉由對阿惟越致此一概念的解析，試圖揭示中觀思想與阿惟越致之特殊關係，進而突顯中觀思想作為成就阿惟越致的充分必要條件。透過對阿惟越致五種功德的敘述，認知到菩薩行者依於中觀之觀照方法，通達諸法實相，消除妄執而證入阿惟越致。本文除了集中於論述及詮釋《十住毘婆沙論》的中觀思想，但同時也關注《十住毘婆沙論》引用了哪些中觀思想中的論證形式。此外，更從宗教倫理學的角度，論述《十住毘婆沙論》之中觀思想如何增進菩薩行者的勝解力及信願力。《十住毘婆沙論》可說是龍樹菩薩結合了中觀思想與大乘菩薩道的重要著作，因此，本文亦對《十住毘婆沙論》之中觀思想與菩薩十地之關係，進行比較與反思。於本文末端，亦附帶地討論《十住毘婆沙論》之作者與譯者之相關問題及疑點。

關鍵字：惟越致、阿惟越致、中觀、諸法實相、必定、初地

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《十住毘婆沙論》中觀思想初探

壹、引言

大乘佛教以成就阿耨多羅三藐三菩提為宗教實踐之終極關懷。然而，依據佛教經論所言，大乘行者從初發心開始，一直到無上佛道之圓成，須經歷三大阿僧祇劫及百劫。三大阿僧祇劫為「說一切有部」之所提出¹，其他部派相對地提出「七阿僧祇劫」²，甚至是「三十三阿僧祇」³的說法。龍樹於其《大智度論》中則批評說一切有部：「佛言無量阿僧祇劫作功德，欲度衆生，何以故言於三阿僧祇劫？三阿僧祇劫有量有限⁴！」。由此可見，佛道之完成，從初發心到阿耨多羅三藐三菩提的圓滿，必須經歷相當久遠而無限量的時間及階段。

大乘佛道之完成，既然必須經歷久遠而無限的時間，長期在生死六道中廣行自利利他的菩薩行願，那麼，若非具有堅強的意志作為先決條件，恐難實現。如《十住毘婆沙論》中所說：

若堅心者，見地獄、畜生、餓鬼、天人、阿修羅中受諸苦惱，生大悲心，無有怖畏，作是願言「：是諸眾生深入衰惱，無有救護，無所歸依，我得滅度，當度此等。以大悲心，勤行精進，不久得成所願」。是故我說，菩薩諸功德中，堅心第一。⁵

因此，對大乘行者而言，欲長期在生死當中行菩薩道，所優先考量的必定是意志堅定的問題。意志的堅定，可說是成就佛道必備的第一充要條件。若無堅定的意志，不但無法完成實踐菩薩道的信念，甚至還會半途因信念之動搖而宣告放棄這種因意志不堅定而產生信念動搖的問題，正是實踐菩薩道的最大障礙。事實上實踐的意志往往隨著動機的改變，而無法完成實踐之目的。因此，如何保持實踐動機始終如一，以堅定的意志來貫徹實踐目標，便是大乘菩薩行者所需要優先考慮的問題。

因意志不堅定而產生的信念動搖，進而放棄成佛的理想，在大乘佛法當中，稱之為「惟越致」(vivartya)或「退轉」。為了避免「惟越致」或「退轉」，菩薩行者一方面不但要盡力的排除「退轉」的不良因素，更重要的是必須積極地實踐以達致「阿惟越致」(avinivartaniya)或「不退轉」⁶的境地。唯有達致「阿惟越致」或所謂的「必定」，

¹ 參見《阿毘曇毘婆沙論》卷第三，《大正 28. 23 中》。

² 參見《攝大乘論釋》卷十一，《大正 31. 231 上～中》。

³ 參見《攝大乘論》卷下，《大正 31. 126 下》。

⁴ 參見《大智度論》卷四，《大正 25. 92 中》。

⁵ 參見《十住毘婆沙論》卷一，《大正 26. 21 下》。

⁶ 印順導師認為：阿惟越致，是阿毘跋致的舊譯，華語為不退，就是『不退轉於阿耨多羅三藐三

佛道始可能圓成。由此可見，「惟越致」與「阿惟越致」便成為菩薩行者在實踐上不得不重視的重要概念；而菩薩行者如何從「惟越致」而達致「阿惟越致」更是實踐菩薩道至為關鍵之議題。因此，我們若要探討大乘菩薩道的實踐方法，則有絕對必要來詳細地分析「惟越致」與「阿惟越致」此二種概念之定義及其基本意涵。

其次，在諸大乘經論當中，《十住毘婆沙論》對「惟越致」與「阿惟越致」作出了最為詳細的論述及解析。《十住毘婆沙論》在論及「阿惟越致」此一概念時，其以「中觀」的論述方式來說明如何成就「阿惟越致」，並將通達「中觀」思想視為是達致「阿惟越致」的充分必要的關鍵條件，此點最令人矚目。同時也揭示了「中觀」思想與大乘菩薩道的實踐，有著密不可分的關係。因此，本文自覺有必要來探討《十住毘婆沙論》的「中觀思想」，及其與大乘菩薩道中「阿惟越致」概念之關係。

其三，在印度佛教思想發展史上，從早期的修行者因「見法」、「得法眼淨」而證「須陀洹果」，即所謂的「預流果」，從此最多再經歷七番人天的生死之間，逐漸地成就「無生」、「無學」的「阿羅漢果」。對證「初果」的行者而言，具有「預入聖流」而不再退轉的意義。而大乘佛學則強調菩薩須證得「阿惟越致」，才算是不再退轉。大乘佛教初期，如《十住毘婆沙論》中所強調的，菩薩依於「中觀」而通達法性，即可在初發心或證得菩薩初地時，達致「阿惟越致」而不再退轉。由此可見，初期大乘佛教，已明顯地將「中觀」思想與「般若」思想相互結合起來。而中期的大乘佛教，則以「十波羅蜜」配合菩薩「十地」，如此一來，則強調菩薩在六地時，修學「中觀」或甚深「般若」，於第七地才能通達法性，而證「無生法忍」。例如：月稱菩薩之《入中論》在論述菩薩六地時，即強調行者以中觀的實踐方法深入法性。由此可知，《十住毘婆沙論》中，以中觀思想來作為證得菩薩「阿惟越致」，乃至初地的論述，與中期大乘佛教以中觀思想論述菩薩六地的思想，是有極大的差別的。這也是研究大乘中觀思想者所必須留意的。

其四，傳說中《十住毘婆沙論》的作者，即是造《中論》的龍樹菩薩。龍樹為解釋《華嚴經》之〈十地品〉，而造《十住毘婆沙論》⁷。由此看來，「中觀」思想與大乘菩薩之「十地」思想在《十住毘婆沙論》可說是達到了某種層度上的結合。雖然《十住毘婆沙論》之翻譯者——鳩摩羅什未能完整地翻譯《十住毘婆沙論》之全部，而只譯出十地中的前二地⁸，然而鳩摩羅什的翻譯風格，也使到其所翻譯的《十住毘婆沙

菩提」。但不退有四類：一、信不退，在十信的第六心，對於大菩提的深信不疑，不會再退失了。二、位不退，在十住的第六住，不再會退證小乘的果證了。三、證不退，在十地的初地，證得甚深法性，一得永得，不會退失。四、行不退，在八地以上，清淨心的德行進修，念念不斷的向上，不再會退起染心，或停滯不進了。參見印順著，《寶積經講記》，（臺北：正聞出版社，民國 89 年 10 月新版一刷），頁 19。

本文以為，《十住毘婆沙論》中所論及之阿惟越致，主要是印順導師上述有關阿惟越致四類分析中的第三項。

⁷ 印順導師認為，《十住毘婆沙論》就是《華嚴經》〈十地品〉偈頌的廣釋。參見：印順著，《初期大乘佛教之起源與開展》，（臺北：正聞出版社，民國 75 年 5 月初版），頁 25。

⁸ 同上注，頁 24。

論》具有濃厚的「中觀思想」。印順導師甚至認為，可能多少有後人的補充！⁹龍樹所著的《大智度論》及《十住毘婆沙論》，同為鳩摩羅什「不完整」的翻譯，以致於後世學者質疑《大智度論》非龍樹所著。相同的，《十住毘婆沙論》也面對同樣的問題。本文在此將提出若干疑點。

本文擬就思想歷史、理論及問題等三方面來作為探討《十住毘婆沙論》的中觀思想之進路，以期能獲得全面之理解。首先論述《十住毘婆沙論》中有關「阿惟越致」與「惟越致」兩個概念的基本意涵，其次探討「中觀」思想與「阿惟越致」在實踐上之關係，進而對《十住毘婆沙論》中的「中觀」思想作重點式的理解，而關注於《十住毘婆沙論》以中觀來論述菩薩實踐之基本內容。本文也將從《十住毘婆沙論》來理解「中觀」思想與菩薩初地之關係。最後，也針對鳩摩羅什所翻譯的《十住毘婆沙論》提出相關的疑點。

貳、《十住毘婆沙論》之「惟越致」與「阿惟越致」

根據《十住毘婆沙論》之〈阿惟越致相品第八〉中，提到菩薩有二種，即：「惟越致」與「阿惟越致」。所謂「阿惟越致」，必須具足五種法，如說：

**等心於眾生；不嫉他利養；乃至失身命，不說法師過；
信樂深妙法；不貪於恭敬。具足此五法，是阿惟越致。¹⁰**

由此可知，若菩薩能具足五法：即（一）、以平等心、無差別心觀待一切六道之眾生。（二）、對於他人獲得利養心生欣悅，而不起嫉妒懷恨之心。（三）、對於宣說大乘法者，寧失生命，終不說其過失，乃至以種種惡事加害其身。（四）、至心信樂空、無相、無願及諸深經，如般若波羅蜜、菩薩藏等。於此法一心信樂而無所疑惑。（五）、通達諸法實相，不貪求種種恭敬，於名譽辱利與不利等事，平等看待。

事實上。上述所說的五種實相，都與通達諸法實相有關。菩薩行者唯有在通達諸法實相之前提下，才能成就上述之五事。若通達諸法實相而成就上述五事者，才能於阿耨多羅三藐三菩提不退轉、不懈廢¹¹。

至於「惟越致」，《十住毘婆沙論》中將之分為兩種，即：（一）「敗壞者」及（二）「漸漸轉進得阿惟越致」兩種。首先，先理解所謂的「敗壞者」。如《十住毘婆沙論》所提出，「敗壞者」：

若無有志幹；好樂下劣法；深著名利養；其心不端直；

⁹ 同上注。

¹⁰ 參見《十住毘婆沙論》卷四，《大正 26. 38 上》。

¹¹ 同上注，《大正 26. 38 中》。

恪護於他家；不信樂空法；但貴諸言說，是名敗壞相。¹²

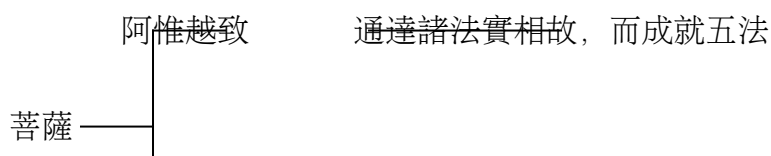
對《十住毘婆沙論》而言，若菩薩行者具足如下之七種情況，即：（一）、未具備威德勢力，修集大乘善法而滅除惡法者；（二）、遠離佛乘而信樂聲聞、緣覺二乘小法乃至外道種種不正見等；（三）、深心繫念於佈施、財利、供養、稱讚等而起貪樂之心；（四）、心性諂曲、喜行欺誑而心不正直；（五）、他人獲得檀越佈施供養，心生嫉妒乃至以不清淨心執持我見而嫌恨檀越；（六）、對於佛所說之空、無相、無作等三解脫門，非但不能通達；反之，不信、不樂、不能以為稀貴而珍惜；（七）、但好樂言辭而不能真實信解諸法，進而如其所說而依法修行，即是所謂的「敗壞者」。若我們將「敗壞者」之情況與前面所述的「阿惟越致」相比較，二者可說是明顯的正反相互違背。由此，也可進一步瞭解到，敗壞者由於未能通達甚深之諸法實相，才會有上述種種之敗壞菩薩道實踐之現象。

其次，對於「惟越致」中的「漸漸轉進得阿惟越致」行者而言，《十住毘婆沙論》認為，行者必須具足五種功德，才能直接達致「阿惟越致」。所謂「五種功德」者，即是：

菩薩不得我；亦不得眾生；不分別說法；亦不得菩提；
不以相見佛，以此五功德，得名大菩薩，成阿惟越致。¹³

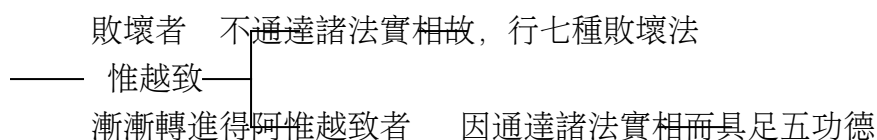
如上所述，《十住毘婆沙論》主張「惟越致」中「漸漸轉進得阿惟越致」的行者，必須具足（一）不執著於實在的自我；（二）不執著有實在的眾生；（三）不執著於諸法之差別相而有所分別戲論；（四）不執著有實在之菩提可得，也不執有實在的證菩提者；（五）不依色、受、想、行、識五陰而執取有實在之如來相等五種功德。若進一步觀察，我們即可發現「惟越致」中「漸漸轉進得阿惟越致」的行者，必須通達諸法實相，乃能達致「阿惟越致」。

綜觀上述三者。我們可得到以下的結論，即：（一）利根之行者因通達諸法實相而成就「阿惟越致」；（二）「惟越致」中的「敗壞者」因未能通達諸法實相而退轉於菩薩道；以及（三）「惟越致」中的「漸漸轉進得阿惟越致」，顯示菩薩行者以其根性之關係，必須以循序漸進的方式來通達諸法實相，而得以成就「阿惟越致」我們可簡單地表列如下：



¹² 同注 9，《大正 26. 38 中》。

¹³ 同上注，《大正 26. 39 上》。



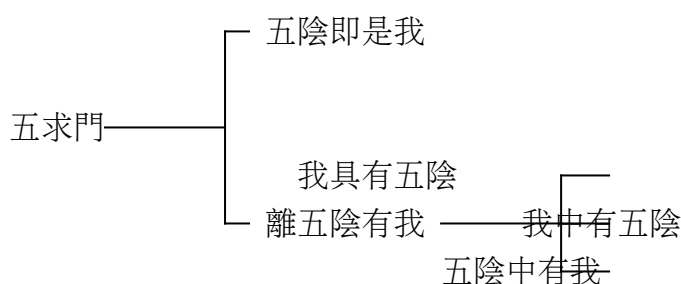
再者，《十住毘婆沙論》之〈阿惟越致相品第八〉中，更說明「漸漸轉進得阿惟越致」菩薩如何能夠通達諸法實相，具足五種功德而輾轉成就「阿惟越致」。其所揭示的修行方法，即是透過「中觀」之觀照方法，而成就五種功德。若能成就五種功德則能達致「阿惟越致」。因此，「中觀」之觀照方法，可說是「漸漸轉進得阿惟越致者」晉升「阿惟越致」的重要法門。

叁、《十住毘婆沙論》〈阿惟越致相品〉之中觀思想

如前所述，《十住毘婆沙論》中，提及「惟越致」中「漸漸轉進得阿惟越致」菩薩若要轉進而成就「阿惟越致」，則必須具足五種功德。然而，菩薩行者應如何具足五種功德呢？《十住毘婆沙論》認為，通達諸法實相則能成就五種功德，而中觀之觀照方法即是通達諸法實相的主要依據。以下專就五種功德來論述《十住毘婆沙論》的中觀思想。

一、菩薩不得我，亦不得衆生

五種功德中，首先所論及的，即是不執著有實在「自我」可得。對於「自我」，菩薩應於五陰、十二入、十八界中觀察「自我」的實在性不可得。《十住毘婆沙論》〈阿惟越致相品〉特就五陰與自我的關係，依中觀「五求門」¹⁴觀破之方式來論證實在「自我」的不可得。所謂「五門」，可表解如下：



這種「五求門破」的論證方式，正是與《中論》之〈觀如來品〉以中觀方法來考察「自我」¹⁵的論述是完全一致的。《十住毘婆沙論》〈阿惟越致相品〉論述之內容如下：

¹⁴ 「五求門破」乃是吉藏在其《中觀論疏》中之專門用語，即以五種方式來論證兩種事物全部可能之相互涵蘊關係。參見吉藏撰，《中觀論疏》，《大正 42. 99 中》。印順導師則沿用而稱之為「五門」。參見印順著，《中觀論頌講記》，（臺北：正聞出版社，民國 89 年 10 月新版一刷），頁 207。

¹⁵ 「自我」（Atman）乃是印度哲學的專用名詞。早期婆羅門之哲學認為「自我」具有恆常、清淨、妙樂、自在、主宰、獨立、自有、實在等內涵。

若陰是我者，我即生滅相；雲何當以受，而即作受者？
若離陰有我，陰外應可得；雲何當以受，而異於受者？
若我有五陰，我即離五陰；如世間常言：牛異於牛主。
異物共合故，此事名為有。是故我有陰，我即異於陰。
若陰中有我，如房中有人、如床上聽者，我應異於陰。
若我中有陰，如器中有果、如乳中有蠅，陰則異於我。¹⁶

(1) 觀五陰即是我：

若認為色、受、想、行、識等五陰即是自我，就性質而言，五陰具有生滅無常的樣態，如此自我便同樣具有生滅無常之樣態，這顯然與婆羅門哲學對「自我」具有恆常不變的定義相互違背。就數量上來說，五陰乃是指色、受、想、行、識五種性質，若五陰是我，那麼，自我便成為色者、受者、想者、行者、識者五種主體。但事實上受者不等同於想者，想者也不等同於行者。說五陰是我，不但會得到「自我為五種主體」的謬誤結論，同時也違反主張「自我」是一個主體的定義。就關係上說，將「受法」等同「受者」，則有人、法相互混淆的定義問題。因此，《中論》之青目釋，便作出以下的說明：

五陰非是如來。何以故？生滅相故。五陰生滅相，若如來是五陰，如來即是生滅相。若生滅相者，如來即有無常斷滅等過。又；受者、受法則一。受者是如來，受法是五陰，是事不然。是故如來非是五陰。¹⁷

(二) 觀離五陰有我

若主張五陰不即是自我，意即離開五陰別有自我可得。然而在現實上，離開了五陰，我們並無法認知到自我的存在性。不具有認知意義的「自我」，我們又如何檢證其存在性呢？再者，離開了受、想、行、識等法，我們又如何能夠說自我作為受者、想者、行者、識者等主體？沒有「受法」之受者，如何能稱之為「受者」呢？故青目認為：

離五陰亦無如來。若離五陰有如來者，不應有生滅相。若爾者，如來有常等過。又；眼等諸根不能見知。但是事不然，是故離五陰亦無如來。¹⁸

(三) 觀我具有五陰

若說我具有五陰等法，則在自我與五陰是相互別異的前提下，顯示「五陰從屬

¹⁶ 參見《十住毘婆沙論》卷四，同注 13，《大正 26. 38 上》。

¹⁷ 參見龍樹著，青目釋，鳩摩羅什譯《中論》卷第四，《大正 25. 29 下》。

¹⁸ 同注 17，《大正 25. 29 下》。

於自我」的特殊關係。這種關係，正如世俗一般人的見解，例如認為：牛與牛主是不同之實體，而牛屬於牛主之所擁有。一般上，在說明「擁有」此一從屬關係時，如 A 擁有 B，則表示 A 與 B 即是不同之事物。同樣的，說自我擁有五陰，即是表明自我與五陰是完全不同的實體。若自我與五陰不同，則離開五陰，我們仍然無法認知到「自我」的存在性。我們既然無法認知到「自我」的存在性，在「自我」之存在性尚待證明之前提下，我們又如何能夠確定「五陰」為「自我」所擁有。於《中論》中，青目作出了同樣的說明：

如來亦不有五陰。何以故？若如來有五陰，如人有子，如是則有別異。
若爾者，有如上過，是事不然。是故如來不有五陰。¹⁹

（四）、觀五陰中有我

若認為在五陰當中，有自我之存在，從空間上來說，猶如房舍之內，有人居住其中；亦如在床之上，坐有聽歌樂者一樣。然而，房舍與人，床與聽者，仍然是不同的兩個實體。如此，依舊是「離五陰有我」的見解，始終要面對「離開五陰，別有自我可得」所衍生的種種困難。是故，青目說：

又，五陰中無如來。何以故？若五陰中有如來，如床上有人、器中有乳者，如是則有別異，如上說過。是故五陰中無如來。²⁰

（五）、觀我中有五陰

相反的，若主張自我當中有五陰，此猶如在皿器當中放置著水果，亦如在牛乳中有蠅蟲浮游其中一樣。基本上，此見解仍然是「離五陰別有自我」的另類見解同樣無法說明離開五陰，自我的存在性問題。如青目所言：

若如來中有五陰，如器中有果、水中有魚者，則為有異。若異者，即有如上常等過，是故如來中無五陰。²¹

由此可知，《十住毘婆沙論》〈阿惟越致相品〉中，以「五求門」來觀察五陰與自我的關係，正是與《中論》之論述相互一致的。無論是就「五陰即是自我」，抑或是「五陰異於自我」兩重關係來考察，尋求實在的「自我」實體，畢竟不可得。

又，於《中論》之〈觀燃可燃品〉中，曾作出如下的論述：

可燃即非然，離可燃無燃；燃無有可燃、燃中無可燃、
可燃中無燃。

¹⁹ 同上注，《大正 25. 30 上》。

²⁰ 同上注，《大正 25. 29 下》。

²¹ 同上注。《大正 25. 29 下》。

以燃可燃法，說受受者法，及以說瓶衣，一切等諸法。

若人說有我，諸法各異相，當知如是人，不得佛法味。²²

同樣的，《十住毘婆沙論》〈阿惟越致相品〉引用上述《中論》〈觀燃可燃品〉之中觀思想進一步作出同樣的延伸性論述：

如可然非然，不離可然然；然無有可然，然可然中無。

我非陰離陰；我亦無有陰；五陰中無我；我中無五陰。

如是染染者，煩惱煩惱者，一切瓶衣等，皆當如是知。

若說我有定，及諸法異相，當知如是人，不得佛法味。²³

對於五陰與自我的關係，龍樹菩薩以「燃燒」及「可燃物」之關係，來作類比之說明。若我們就燃燒此一事件來分析及觀察，即可發現：（一）、「可燃燒」之薪材，並不是「燃燒」之火；（二）離開「可燃燒」的薪材，亦沒有「燃燒」之火可得；（三）、「可燃燒」的薪材，不為「燃燒」之火所擁有；（四）、「在「燃燒」的火當中，沒有「可燃燒」之薪材；以及（五）、「在「可燃燒」的薪材之中，亦同樣沒有「燃燒」的火可得。

從觀察五陰與自我的關係，以「燃燒」及「可燃物」來作類比，進而延伸到考察「受法」（五陰）與「受者」（自我）、「染法」（煩惱）與「染者」（自我）之關係，即可發現一切法皆是相互依待而成，其中並沒有實在、獨立、絕對的真實「自我」可得。正如印順導師所認為：

以然可然法，說明受的五陰法及受者的我不可得；其他如瓶與泥，衣與布等，這一切諸法，也應作如是觀。佛教的其他學派，有說假依於實，和合的假我沒有，假我所依的實法，不是沒得。在中觀家看來，凡是有的，就是緣起的存在，離了種種條件，說有實在的自性法，是絕對不可以的。所以，依然與可然的見地，觀察我與法，自我與彼我，此法與彼法，都沒有真實的別異性，一切是無自性的緣起。從緣起中洞見一切無差別的無性空寂，才能離自性的妄見，現見正法，得到佛法的解脫味。²⁴

因此，若能理解一切法乃是無自性的相互依待關係，依於中觀之方法來考察五陰與自我的關係，而體悟沒有實在的「自我」可得。反之，若執著有決定、絕對、實在的「自我」可得，並且對一切法，就其差異相而分別執著，因而產生「自性見」，如此，則不能真實體會佛法中的諸法實相，而證得佛法之解脫法味。

²² 參見《中論》卷第二，《大正 25. 15 下》。

²³ 同注 16，《十住毘婆沙論》卷四，《大正 26. 38 上》。

²⁴ 參見印順著，《中觀論頌講記》，前引書，頁 208。

由此可見，於《十住毘婆沙論》〈阿惟越致相品〉中，亦要求「漸漸轉進得阿惟越致」根性的惟越致菩薩行者，依中觀之觀照方法來體悟「無我」之諸法實相。也正因為「菩薩不得我」，故具足成就阿惟越致的殊勝功德。

二、不分別說法

根據《十住毘婆沙論》〈阿惟越致相品〉中所述，惟越致菩薩除了須以中觀之觀照方法，體悟實在「自我」不可得，以通達諸法實相而成就阿惟越致，亦須「不分別說法」。所謂「不分別說法」，即是要求菩薩不應分別思維，計度執著於諸法之法性而言說戲論，意即不「取相而分別」。「分別」(Vikalpa)，意指透過思維，而計度執著，而虛妄地憶想分別。事實上，此種「分別」，乃是因戲論而生起；也因為有此「分別」，眾生才會起煩惱而造作種種惡業。如《中論》青目之所說：

是諸煩惱業，皆從憶想分別生無有實。諸憶想分別皆從戲論生。得諸法實相畢竟空，諸戲論則滅。²⁵

因此，菩薩行者不應取相而戲論、分別而起顛倒煩惱；反之，應信解、通達諸法實相以達致阿惟越致。諸法實相，乃是寂滅相，「心行言語斷」離一切思維分別而不可言說。故《十住毘婆沙論》認為，菩薩行者應以中觀之觀照方法，「不分別說法」而得以契入諸法實相，進而成就阿惟越致。

上述《十住毘婆沙論》〈阿惟越致相品〉有關「不分別說法」之偈頌，主要乃是就諸法實相之「不可分別性」及「不可言說性」兩方面，依《中論》之「四句觀破」來敘述。

(一)、不可分別性

一般人對於世界存在之事物，總是從「實有」及「虛無」兩方面來認知，而執持存在的事物在本質上若不是實有，則是虛無的見解。此在《阿含經》之《刪陀迦旃延經》中有詳細的論說。《中論》之〈觀有無品〉特別就《刪陀迦旃延》之義理，而發揮離有、無二邊之中道義。如說：

佛能滅有無，如化迦旃延，經中之所說，離有亦離無。²⁶

再者，眾生不但從實有、虛無兩方面來分別諸法之本質，進而亦發展出「亦實有亦虛無」之「綜合論」見解，甚至是「非實有非虛無」的「不可知論」。事實上，依中觀而言，此皆是不能通達諸法實相之分別戲論。對於「不分別說法」，《十住毘婆沙論》中以中觀之方法，要求菩薩行者從觀「四句」之方式來破解對諸法自性的執取與分別，如說：

²⁵ 參見《中論》卷第三，《大正 25. 24 下》。

²⁶ 參見《中論》卷第三，《大正 25. 20 中》。

實性則非有，亦復非是無，非亦有亦無，非非有非無。²⁷

就諸法實相而言，是不可去執取、分別其自性的。若執著諸法自性為實有，則墮入常見；若執取諸法自性為虛無，則又陷入斷滅見；若判斷諸法自性既是實有，又是虛無，則形成懷疑論；若主張諸法自性既非實有，亦非虛無，則成為不可知論。這些理論與見解，皆是從執取、分別有、無而見而延生出來的妄見。無論是「實有論」、「虛無論」、「懷疑論」或是「不可知論」，不但不能如實地理解諸法的真實相，還會面對理論上的困難。事實上，諸法的真實性，是遠離「有、無、亦有亦無、非有非無」的四句分別的。故，《中論》說：

若法實有性，後則不應異。性若有異相，是事終不然。

若法實有性，雲何而可異？若法實無性，雲何而可異？

定有則著常；定無則著斷，是故有智者，不應著有無！²⁸

如前所述，一般人對於諸法自性，雖有「有、無、亦有亦無、非有非無」等四種形態的分別，但實際上還是離不開「實有」與「虛無」兩種主要見解。而諸法之真實相是不能以「實有」、「虛無」之分別來理解的。因此，《十住毘婆沙論》之〈阿惟越致相品〉，即認為菩薩行者應遠離對諸法的分別執取，才能通達諸法實相而達致阿惟越致。

（二）、不可言說性

欲通達諸法實相，菩薩行者應當遠離諸戲論分別。此外，菩薩行者也必須認知到所謂的諸法實相，是具有「不可言說性」的。關於這一點，《十住毘婆沙論》之〈阿惟越致相品〉即有詳細之論述：

亦非有文字，亦不離文字；如是實義者，終不可得說。

言者可言言，是皆寂滅相。若性寂滅者，非有亦非無。

為欲說何事？為以何言說？雲何有智人，而與言者言？

若諸法性空，諸法即無性。隨以何法空，是法不可說。

不得不有言，假言以說空。

實義亦非空，亦復非不空，亦非空不空，非非空不空。²⁹

此中，即討論到諸法實相與語言之關係。在佛法之宣揚上，諸法實相之真實義不是文字語言所能完整論述的。語言文字有其限制性，以語言文字來論述諸法實相，則會受到語言文字之限制，而產生各種分別。用語言文字來論述「不可分

²⁷ 《十住毘婆沙論》卷四，《大正 26. 39 中～下》。

²⁸ 同注 26。

²⁹ 同注 27。

別」的諸法實相，往往會反而墮入於語言的分別當中，而這是何等的荒謬。然而在佛法的教育上，許多聖弟子卻是因為聽聞勝義諦而證入諸法實相的，因此而說：「亦不離文字」。

諸法實相，乃是不生不滅的寂滅相。若法性寂滅，始終不得分別說它是實有或虛無。若諸法實相為寂滅相，則菩薩應觀察「言者」、「語言」、「語言之內容」、「語言之對象」等等，皆是寂滅相。若諸法實相是寂滅相，則「言者」又能以何種「可言之語言」來說明諸法實相呢？如《中論》所說：

**諸法實相者，心行言語斷；無生亦無滅，寂滅如涅槃。
自知不隨他，寂滅無戲論。無異無分別，是則名實相。³⁰**

又，若諸法之真實性是無自性空，則此種「空性」也是「不可言說」的。然而，為了教化之方便，不得不以「空性」之假名來稱謂諸法之真實性。眾生若不解諸法實相之真實義，反而執著「空性」而產生「空」、「不空」、「亦空亦不空」、「非空非不空」等等的戲論分別。事實上，諸法真實性是遠離「空」、「不空」等四句，而超越一切戲論分別的。若能理解「空性」乃是稱謂諸法實相之假名，才能不執著於「空性」而真正通達諸法實相。換而言之，執著有實在「空性」可得，反而不能通達諸法實相，此如《中論》所言：

大聖說空法，為離諸見故；若復見有空，諸佛所不化！³¹

三、不得菩提

菩薩道之修行目標，乃是以成佛修證菩提為終極關懷。然而，若執著有實在的能證者——佛陀，及所證的菩提，不但無法通達諸法實相，亦不能成就阿惟越致。因此《十住毘婆沙論》之〈阿惟越致相品〉，提出「漸漸轉進得阿惟越致」的惟越致菩薩行者，依中觀之實踐，觀照能證的佛陀，及所證的菩提，皆不可執著其為實有的。如此，才能通達諸法實相而成就阿惟越致。如說：

**佛不得菩提，非佛亦不得；諸果及餘法，皆亦復如是。
有佛有菩提，佛得即為常；無佛無菩提，不得即斷滅。
離佛無菩提，離菩提無佛。若一異不成，雲何有和合？
凡諸一切法，以異故有合。菩提不異佛，是故二無合。
佛及與菩提，異共俱不成。離二更無三，雲何而得成？
是故佛寂滅，菩提亦寂滅；是二寂滅故，一切皆寂滅。³²**

³⁰ 同注 26，《大正 25. 24 上》。

³¹ 參見《中論》卷第二，《大正 25. 18 下》。

³² 《十住毘婆沙論》卷四，《大正 26. 39 下》。

以上所論，若認為佛陀本具有實在之菩提可得，則應該不必經歷三祇百劫之漫長修行而成就佛道。事實上，佛陀並非本來具有實在之菩提，故說「佛不得菩提」。同樣的，作為「非佛」的凡夫，自然不具有實在之菩提可得；若有菩提可得，凡夫即是「佛」，而是事不然，故說「非佛亦不得」。

複次，若持「實有論」的立場，而認為有實在之能證者——佛陀，以及所證的法——菩提可得，如此則可說是墮入「常見」。反之，若持「虛無論」的見解而主張沒有能證的佛陀，以及所證的菩提，如此則又墮入「斷滅見」，修行便失去其實踐價值與意義。而實際上，佛陀及菩提，能證者及所證法，乃是相互依待而假名施設的。

此外，《十住毘婆沙論》之〈阿惟越致相品〉亦以《中論》從觀一、異門的歸謬論證方式，來論證佛陀與菩提之合和相不可得。一般人提及合和，總是約相互別異的二法而說其合和。然而，若主張佛陀與菩提具有同一性，同一的事物則無所謂合、不合。若認為佛陀與菩提是別異的二法，則無論如何，別異的兩種事物始終不能合而為一。此外，若異想天開地認為，佛陀與菩提即是同一，又是別異的事物，而具有合和相，如此同時觸犯了上述「同一而合」及「別異而合」的過失。如此的觀照方式，我們在《中論》之〈觀合品〉中，可找到相同之線索。

綜上所論，無論從「佛」與「非佛」的立場來看，實在的菩提始終不可得。若從能證與所證來觀察佛與菩提的關係，二者乃是相互依待，而非具有實在性、獨立性。佛與菩提既然不具有實在性，從一、異的角度來論說其具有合和相，更是無法成立。事實上，菩薩行者應透過中觀之方法，來觀照能證的佛陀與所證的菩提的真實相，皆是「寂滅」的。若能了知佛與菩提皆是寂滅相，則能通達諸法實相，而成就阿惟越致。

四、不以相見佛

《十住毘婆沙論》之〈阿惟越致相品〉除了強調菩薩行者不應執著有實在的菩提可證，更不應執著於佛陀的身相。如說：

是菩薩如是通達無相慧故無有疑悔。不以色相見佛，不以受、想、行、識相見佛。問曰：雲何不以色相見佛？不以受、想、行、識相見佛？答曰：非色是佛，非受、想、行、識是佛。非離色有佛，非離受、想、行、識有佛。非佛有色，非佛有受、想、行、識。非色中有佛，非受、想、行、識中有佛。非佛中有色，非佛中有受、想、行、識。菩薩於此五種中不取相，得至阿惟越致地。³³

³³ 同注 31，《大正 26. 40 上》。

一般人從色、受、想、行、識等五陰相而執取之為如來之實在身相。在此，菩薩行者依中觀「五求門」之觀察方法，分析及觀察佛與五陰之關係。即：「五陰即是佛；離五陰而有佛；佛具有五陰；五陰中有佛；佛中有五陰。」如觀察自我與五陰的關係一樣，最終發現實在的「自我」並不可得。同樣的，在觀察佛與五陰之關係時，實在的「佛」亦不可得。因此，菩薩行者若不執著於有實在的佛相可得，則能通達諸法實相，而成就阿惟越致。

若我們不能以五陰而執取如來身相，那是否可以「寂滅相」作為如來身相呢？《十住毘婆沙論》之〈阿惟越致相品〉中說：

一切若無相，一切即有相。寂滅是無相，即為是有相。
若觀無相法，無相即為相。若言修無相，即非修無相。
若捨諸貪著，名之為無相。取是捨貪相，則為無解脫。
凡以有取故，因取而有捨。誰取取何事，名之為捨。
取者所用取，及以可取法，共離俱不有，是皆名寂滅。
若法相因成，是即為無性；若無有性者，此即無有相。
若法無有性，此即無相者。雲何言無性，即為是無相。
若用有與無，亦遮亦應聽。雖言心不著，是則無有過。
何處先有法，而後不滅者？何處先有然，而後有滅者？
是有相寂滅，同無相寂滅；是故寂滅語，及寂滅語者。
先亦非寂滅、亦非不寂滅、亦非寂不寂、非非寂不寂。³⁴

對於菩薩行者而言，所謂諸法實相，既是寂滅相，也即是無相。然而，若行者執著於此寂滅相，則此寂滅相在某種意義上即是「有相」。若菩薩捨諸貪欲而觀「無相」法，但卻反而執取於此種捨貪之「無相」法，終究無法獲得解脫。此時，菩薩行者應當觀察對此「無相」法之能取者、所取之法及取之行為等，皆是非實有的「寂滅相」。

「有」與「無」乃是相互觀待之相對概念。若說諸法無「有性」，則是無相。但也不能因此而認為諸法因「無性」故無相。若行者以「無相」為實在相而有所執取，則有種種過失。反之，若不執取於此「無相」之相，則能真正通達諸法實相。執著於「無相」或「寂滅相」，則會生起「先有、先無、亦有亦無、非有非無」等戲論、分別，故菩薩應不執取於「無相」、「寂滅相」。

值得一提的是，早期的聲聞弟子透過四念處觀及七覺支等，修「無相定」以達離欲、解脫的目標。然而，若聲聞弟子對於「無相」，仍然有所執取，不但不能證

³⁴ 同上注。

的解脫，反而要墮入「非想非非相處定」而不能出離。印順導師在其《空之探究》中即作出極為詳盡的說明：

經說無相定，而被解說為非想非非想處定的，是《中阿含經》的《淨不動道經》。經上說：欲想，色想，不動想，無所有處想，「彼一切想是無常法，是苦，是滅，彼於爾時而得無想。彼如是行，如是學，如是修習而廣布，便於此得心淨。……或於此得入無想，或以慧為解」。得此無想定的，如有所受（取）一樂、著、住，那就受（非）有想無想處的果報。無相心定而有所樂著，所以是無想而又有不明了的細想現行，因而名為非想非非想處定。如心無取著，那就是無相心解脫了。³⁵

《十住毘婆沙論》之〈阿惟越致相品〉在此提出「無相慧」，即是要求菩薩行者遠離對於諸法「寂滅相」的執取，進而真正通達諸法實相而成就阿惟越致，而這是可透過中觀之觀照方法而成就的。

本節就《十住毘婆沙論》之〈阿惟越致相品〉，說明「漸漸轉進得阿惟越致」的惟越致菩薩行者，透過對諸法實相的觀照，而具足「不得我；亦不得衆生；不分別說法；亦不得菩提；不以相見佛」的五種殊勝功德，而成就阿惟越致。其中，在〈阿惟越致相品〉當中，我們可以發現到《十住毘婆沙論》之論主，大量引用中觀之觀照方法，來說明如何修證上述五種功德。這一點，正可證明：甚深之「中觀」思想是菩薩行者通達諸法實相、成就阿惟越致的充分必要條件。

肆、《十住毘婆沙論》〈地相品〉之中觀思想

菩薩道之修行及成就，主要依於菩提心、大悲及空慧為三大條件，所謂：「菩薩之所乘，菩提心相應、大悲為上首、空慧是方便³⁶」。大乘行者更是「或以信願入，或智或悲入³⁷」而趣入佛道。所謂「菩提心」，即是具有上求下化信願的堅強意志。菩薩行者不但須具有通達諸法實相的勝慧，更須具有長期在無量生死當中的勇氣及意志力，利益無量衆生來實踐菩薩道。反之，若不具有對諸法實相的勝解力，及長期在生死當中利益衆生的意志力，不但無法貫徹於佛道之圓成，恐怕還要退失菩提心。因此，惟越致菩薩行者不但要具有上述對諸法實相的勝解力，及長期在生死當中利益衆生的意志力，更重要的是，須證得「不退轉」於阿耨多羅三藐三菩提的阿惟越致地。《十住毘婆沙論》之〈地相品〉，即教導菩薩行者依中觀之觀照方法來培養不畏生死而長期在六道利益衆生的意志力，以及通達諸法實相的勝解力。以下試就「不畏生死」信願及「無我、我所」勝慧兩方面來作說明。

³⁵ 參見印順著，《空之探究》，（臺北：正聞出版社，民國81年10月第六版），頁38。

³⁶ 參見印順著，《成佛之道》，（臺北：正聞出版社，民國89年10月新版一刷），頁262。

³⁷ 同上注，頁251。

一、「不畏生死」

《十住毘婆沙論》之〈地相品〉中指出，菩薩常修習空法故，不應畏懼生死，是故，應透過中觀之觀照，通達諸法實相而去除對生死之怖畏，而培養長期在生死當中利益眾生的信願力。如說：

離死者無死，離死無死者；因死有死者，因死者有死。
死成成死者，死先未成時，無有決定相，無死無成者。
離死有死者，死者應自成；而實離於死，無有死者成。
而世間分別，是死是死者；不知死去來，是故終不免。
以是等因緣，觀於諸法相，其心無有異，終不畏於死。³⁸

一般人不解諸法實相，故對「死」而有所怖畏，更因此對「死」產生種種妄執。《十住毘婆沙論》之〈地相品〉依中觀之觀照方法，揭示「死」之真實相，而指導菩薩行者觀照諸法實相，而解除對「死」的執著與怖畏。此中，就中觀思想中之人、法無有自性而相互依待的勝解，來觀察「死法」與「死者」之關係。

如前所述，就中觀思想而言，人、法並沒有實在自性可得，而是相互依待之關係。倘若認為人、法有其實在的自性，則將產生種種理論上的過失。同樣，死法與死者也是相互依待之關係，死法與死者並未具有實在性。死者之所以稱為死者乃是依待於死法而成為死者；相同的，死法也是依待於死者而有死法這一回事。離開死法的人，則不能稱其為死者；離開死者，無人之死法亦成為不可能。換言之，因為有死法，故說有死者；若沒有死法，不死之死者同樣不能成立。若說死者具有實在自性，離開死法別有死者可得，由此，凡是不具有死法的人，皆應稱之死者，而事實不然。因此，離死法之死者、離死者之死法，皆不能成立。

若菩薩怖畏生死，則如聲聞、緣覺行人以出離心，求出生死輪回；如此不但要退墮為小乘，更不能於無量生死當中利益眾生成就無上佛道。是故菩薩行者應善觀死者與死法之相互依待關係，其中並沒有決定、實在的死者或死法可得。若執著於死法之實在性而起種種分別，則無法免除對死的怖畏。菩薩依中觀之觀照方法，觀察死之不實在性，通達於諸法實相，遠離對於死亡的怖畏，則能成就於無量生死當中，在六道實踐利益眾生的勇猛信願力。

二、「離我、我所」

菩薩行者不但要不畏生死於六道中長期利益眾生，更須具備通達諸法實相的勝解力。《十住毘婆沙論》之〈地相品〉依中觀之觀照方法，觀察「無我、無我所」以體悟諸法實相。如此，不但能夠遠離對生死的怖畏，更能培養對諸法實相的勝解力。

³⁸ 參見《十住毘婆沙論》卷第二，《大正 26. 28 上》。

《十住毘婆沙論》之〈地相品〉依中觀之觀照方法，觀察「無我、無我所」，其論述如下：

我心因我所，我所因我生；是故我我所，二性俱是空。
我則是主義，我所是主物；若無有主者，主所物亦無。
若無主所物，則亦無有主。
我即是我見，我物我所見；實觀故無我，我無無非我。
因受生受者，無受無受者；離受者無受，雲何因受成？
若受者成受，受則為不成；以受不成故，不能成受者。
以受者空故，不得言是我；以受是空故，不得言我所。
是故我非我、亦我亦非我、非我非無我，是皆為邪論。
我所非我所，亦我非我所，非我非我所，是亦為邪論。³⁹

一般人認為自身的自我意識主體為「我」，以從屬於我所有的心、物為「我所」而起種種執著與分別。事實上，我與我所乃是相互依待而成的，其中並沒有實在的自性。因「我」而有「我所」；因「我所」而有「我」。若能觀察「我」不具有實在性，依待於「我」而成的「我所」，自然亦不具有實在性，故說為「無我、無我所」。

基本上，一般人會預設自我主體「我」為「受者」，而以我們的五陰身心為我所或「受法」。若依中觀之方法來觀照，人與法即是相互依待而成，離開受者，受法不可得；離開受法，受者亦不能獨立存在。作為「我」的受者，及作為「我所」的受法，皆不是獨立而具有實在性的，故說為「空」。由於「受者」之實在性是空、不可得；那麼，依待於「受者」的「受法」自然亦沒有實在性。

諸法實相上，我們不能執著於實在的「自我」而生起「我、非我、亦我亦非我、非我亦非非我」的戲論、分別。同樣的，對於「我所」，我們也不應生起「我所、非我所、亦我所亦非我所、非我所亦非非我所」的戲論、分別。因此，《中論》即說：

諸佛或說我，或說於無我；諸法實相中，無我無非我。⁴⁰

依《十住毘婆沙論》之〈地相品〉，認為菩薩行者之所以在六道當中怖畏生死，除了對「死」產生妄執與分別，最主要的還是對「我、我所」有所執取。因此，菩薩行者須以中觀之觀照方法，排除對「我、我所」的執取。

伍、《十住毘婆沙論》——中觀與菩薩十地之關係

龍樹菩薩之論著，一般上學者可分兩大類：（一）、抉擇深理的；（二）分

³⁹ 同上注。

⁴⁰ 參見《中論》卷第二，《大正 25. 24 上》。

別大行的。如，印順導師認為：

他（龍樹）的作品很多，可分為二大類：一、抉擇深理的，如《中論》、《七十空性論》、《六十如理論》、《迴諍論》等。這都是以論理的觀察方式，開顯諸法的真實相。二、分別大行的，如釋《般若經》的《大智度論》、釋《華嚴·十地品》的《十住毘婆沙論》。這都是在一切空的深理上，說明菩薩利他的廣大行。⁴¹

基本上，《中論》雖然就各種哲學問題而對中觀思想作出的詳細論述，但其內容卻未對菩薩道之實踐，有具體而明顯的詮釋。而在《十住毘婆沙論》中，卻可明顯地看到龍樹將中觀思想與菩薩道之實踐完全結合起來，形成極為獨特之見解。

依據《十住毘婆沙論》之〈阿惟越致相品〉，我們瞭解到「漸漸轉進得阿惟越致」的惟越致菩薩行者，以中觀之觀照方法，通達諸法實相而具足五種功德，進而成就阿惟越致地。由此可見，中觀思想及其觀照方法，確實是成就阿惟越致的充分必要條件。

在《十住毘婆沙論》當中，提到了一重要之概念——「必定」。所謂「必定」，具有「正定聚、不退轉」之意義。因此，「必定」即可視為是形容阿惟越致而與阿惟越致有關的名詞。然而，菩薩行者何時能得「必定」？《十住毘婆沙論》認為：

或有人說：初發心便有如是相，而實不爾。何以故？是事應分別不應定答。所以者何？一切菩薩初發心時，不應悉入於必定。或有初發心時即入必定；或有漸修功德，如釋迦牟尼佛，初發心時不入必定，後修集功德值燃燈佛得入必定。是故汝說一切菩薩初發心便入必定是為邪論。問曰：若是邪論者，何故汝說以是心入必定？答曰：有菩薩初發心即入必定，以是心能得初地。因是人故說初發心入必定中。⁴²

如上所述，菩薩得入「必定」有二類：（一）初發心即入「必定」；（二）漸修功德，值佛授記得入「必定」。而值得一提的是，初發心得入「必定」的菩薩，以其發心，可證入菩薩初地。由此可見，發大願心及入於「必定」是菩薩初地的主要內容。是故，《十住毘婆沙論》中說：

今初地中說二深心：一者發大願；二者在必定地。⁴³

若上述所說的「必定」即是指阿惟越致，那麼，菩薩行者透過修行中觀的觀照

⁴¹ 參見印順著，《中觀論頌講記》，前引書，頁2。

⁴² 參見《十住毘婆沙論》卷第一，《大正26.24下》。

⁴³ 同注42，《大正26.24中》。

而通達諸法實相，即可成就阿惟越致或「必定」而登入菩薩初地。換句話說，中觀之實踐，即是菩薩成就阿惟越致及證入菩薩初地的必要條件之一。

隨著大乘佛教思想之發展，大乘學者將菩薩十地與十波羅蜜相互結合，而發展出結合「般若十地」與「華嚴十地」的菩薩十地思想。如中觀學派之復興者月稱論師，在其《入中論》當中，將菩薩六地配合中觀思想，而說明六地菩薩透過中觀之觀照方法，成就「般若波羅蜜」而通達諸法實相。六地菩薩透過中觀、般若的實踐，成就「無生法忍」而證入第七地。如此一來，中觀思想及其觀照之方法，便形成六地菩薩實踐的重要內容。

鳩摩羅什所雖然僅僅翻譯出《十住毘婆沙論》的菩薩初地與二地部分，但綜觀該論全文，可發現到龍樹菩薩並未將菩薩十地與十波羅蜜相互結合。《十住毘婆沙論》的菩薩十地思想可從其〈入初地品中〉得知：

菩薩在初地始得善法味，心多歡喜，名歡喜地。第二地中行十善道，離諸垢故，名離垢地。第三地中廣博多學，為眾說法能作照明，故名為明地。第四地中佈施、持戒、多聞轉增，威德熾盛，故名為炎地。第五地中功德力盛，一切諸魔不能壞，故名難勝地。第六地中障魔事已，諸菩薩道法皆現在前，故名現前地。第七地中去三界遠，近法王位，故名深遠地。第八地中若天、魔、梵、沙門、婆羅門無能動其願，故名不動地。第九地中其慧轉明，調柔增上，故名善慧地。第十地中菩薩於十方無量世界，能一時雨法雨，如劫燒已，普澍大雨名法雲地。⁴⁴

因此，我們在《十住毘婆沙論》當中，即可發現到中觀思想及其實踐方法，即是菩薩行者通達諸法實相，成就阿惟越致的必要條件。而證入阿惟越致或「必定」即可登入菩薩初地。這一點與月稱論師將中觀思想及其實踐方法作為六地菩薩之實踐內容，是有所不同的。

陸、有關《十住毘婆沙論》作者與翻譯之若干疑點

依現存的資料顯示，《十住毘婆沙論》之作者是龍樹，而由鳩摩羅什所翻譯中文然而，當我們在閱讀《十住毘婆沙論》時，若與其他龍樹之著作及鳩摩羅什所翻譯的經論比較研讀，則可發現其中存在著若干疑點。茲將這些疑點略述如下：

一 《十住毘婆沙論》之〈阿惟越致相品〉中大量引用《中論》之偈頌與釋文。如在觀五陰與自我的關係時，引用了《中論》〈觀如來品〉長行中的例子，諸如：「器中有果」、「床上有人」等比喻。一般上，漢譯《中論》之長行與釋文，傳說是比龍樹更晚的青

⁴⁴ 同上注，《大正 26. 23 上》。

目所著。龍樹在《十住毘婆沙論》裏引用比他更晚期的青目釋文及例子，似乎是不可思議的。若說這些釋文與例子是龍樹所著，而被青目所沿用，但是我們在其他的《中論》的注釋本並未發現到相同的例子。可見，《十住毘婆沙論》之漢譯本可能被後人修改及補充過。

二、龍樹所著的《中論》，未明顯地揭示中觀思想與大乘菩薩道相互融合的思想。尤其是《中論》被視為是「《阿含經》的通論⁴⁵」，可見《中論》是更加接近《阿含經》的思想的。《十住毘婆沙論》中大量引用《中論》之思想及論證方式，而又與大乘菩薩道思想結合，此是否說明龍樹在其中觀思想上是否有所轉變？抑或是後人將中觀思想補充在《十住毘婆沙論》中？

三、根據鳩摩羅什所翻譯的《龍樹菩薩傳》，有關龍樹著作部分並未提及龍樹著有《十住毘婆沙論》；那麼，《十住毘婆沙論》是否為龍樹所著？⁴⁶

四、有關「阿惟越致」此一名詞，鳩摩羅什在翻譯大乘經論及龍樹之論典時，並未採取一致性的翻譯。例如：鳩摩羅什在翻譯《摩訶般若波羅蜜經》時，Avinivartaniya 翻譯為「阿惟越致」，而在翻譯《大智度論》時，卻譯為「阿鞞跋致」。而同為鳩摩羅什所譯的《十住毘婆沙論》，卻又譯為「阿惟越致」。其他由鳩摩羅什所翻譯的經論當中，有些翻譯為「阿惟越致」，而又有些被翻譯為「阿鞞跋致」。由此足見鳩摩羅什並未採用一致性的翻譯詞句；或者其譯本已遭後人修改及補充。再者，鳩摩羅什在其《大智度論》裏，更出現「阿惟越致」與「阿鞞跋致」兩者並用的情況。

五、現行的漢譯論典，依於慣例，皆於經題或論題之下，列明作者與譯者之身份。在鳩摩羅什所翻譯的《中論》、《十二門論》及《大智度論》等，均注明是「龍樹菩薩造」。而於《十住毘婆沙論》在注明作者身份時，卻是寫著「聖者龍樹造」。此明顯與其他鳩摩羅什所譯的龍樹著作中，對作者的稱謂有所不同。漢譯論點中，其他非由鳩摩羅什所翻譯的龍樹著作，卻以「聖者龍樹」、「聖龍樹」、「聖者龍樹菩薩」等來稱謂作者。若《十住毘婆沙論》為鳩摩羅什所翻譯，何以對論主之稱謂有所不同？

以上有關《十住毘婆沙論》作者及譯者之相關疑點，若要全面的厘清，恐怕仍須作出更全面的研究及探討，才能獲得客觀而令人滿意的解答。無論如何，這些疑點，卻也是研究《十住毘婆沙論》者，不能不給予關注的。

柒、結論

⁴⁵ 參見印順著，《中觀今論》，（臺北：正聞出版社，民國 89 年 10 月新版一刷），頁 18。

⁴⁶ 印順導師認為，《龍樹菩薩傳》所提及的《莊嚴佛道論》，可能就是《十住毘婆沙論》。參見印順著，《印度佛教思想史》，（臺北：正聞出版社，民國 82 年 4 月五版），頁 123。

從《十住毘婆沙論》相關各品中，我們可以瞭解到中觀思想與菩薩阿惟越致之修行與成就，有著極為密切之關係。這一點是與其他大乘經論有關菩薩道思想的論述，有所不同的。《十住毘婆沙論》不但將中觀思想及其觀照方法作為菩薩成就阿惟越致的重要條件，其中，亦引用了中觀的「五門觀破」、「四門觀破」、「一、異門觀破」及「人、法相互依待」的論證方式，來說明諸法實相。同時在《十住毘婆沙論》之〈阿惟越致相品〉中，我們也可以知道惟越致菩薩的修證歷程，即：透過中觀之觀照——通達諸法實相——具足五種功德——成就阿惟越致。中觀思想及其觀照方法作為成就菩薩阿惟越致的充要條件，在此已明確點出。

《十住毘婆沙論》之〈地相品〉說明菩薩欲成就阿耨多羅三藐三菩提，則必須長期在生死當中，於六道行利益衆生之事。然而，若菩薩行者對於生死產生畏懼，不但不能圓成佛果，甚至還會退失菩提心而退轉於二乘。一般人之所以畏懼死亡，主要是執取「我、我所」及「死」為實有。《十住毘婆沙論》即指導菩薩行者依中觀之觀照方法，理解「我、我所」及「死者、死法」之相互依待關係，進而體悟「我、我所」及「死」等即是無自性、非實有的。如此，不但能體解諸法實相，亦能破除對「我、我所」及「死」之妄執，而遠離對生死之怖畏。《十住毘婆沙論》之〈地相品〉清楚地論述，菩薩行者透過中觀之觀照方法，培養通達諸法實相的勝解力，也增進怖畏生死的信願力。有了勝解力及信願力，菩薩行者則能完成無上之佛道。

《十住毘婆沙論》之〈入初地品中〉，說明有些菩薩行者在初發心時即能得到「必定」或「阿惟越致」而證入初地。如前所說，菩薩行者透過中觀來修行、觀照，通達諸法實相，進而成就阿惟越致。若成就阿惟越致或必定，則能證入菩薩初地。因此中觀之修行，在《十住毘婆沙論》當中，是證入菩薩初地的條件。這一點，與其他大乘經論，將中觀之觀照方法與般若法門相結合，而認為菩薩行者於菩薩六地修行中觀或般若之法門，明顯不同。

綜上所述，即可知道《十住毘婆沙論》之中觀思想，不但抉擇甚深法性，同時也增進廣大行願，對於菩薩道之實踐者而言，可說是至為重要。

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马来西亚佛教慈善事业初探

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摘要

本文尝试从宏观的角度探讨马来西亚佛教慈善事业。文章简要的讨论马来西亚佛教慈善事业发展的原因，其中涉及了内部和外部原因。文中也提及几个不同时期的重要慈善事业和机构，以期结合理论和个案说明马来西亚佛教慈善事业的开展。

慈善事业对佛教的发展固然重要，且马来西亚佛教界业已开展了许多慈善事业。从时间的跨度而言，也有长时期的发展，因而可说已累计了许多的宝贵经验。但，马来西亚佛教慈善事业仍有其不足之处，这一点也将在文章中给予分析。

关键词：慈善事业、施医赠药、捐血运动、檀香基金会

1. 前言

宗教社会学的研究证实，某个宗教在社会中的地位及其延续发展的生命力，有赖于其在社会中所发挥的功能及其文化传播手段而定。¹惟有真正关怀占社会成员绝大多数的普通民众的各种世俗、日常生活，并为其提供精神上的归宿和依托，对其形成有效的关怀，一个宗教才有可能得到最广泛的接受与认同。由此可见，关怀社会的慈善工作，是佛教在发展过程中所不能忽略的，也是刻不容缓的。

同时，作为现代的佛教徒，应有新的反思：“除了自我认识之外（自我关怀），也应该关怀社会，以出世的精神做服务群众的工作，真正发挥‘佛在人间’的精神，落实‘人间佛教’的本意，建立佛教徒新形象，续佛慧命，正法久住。”²佛教通过慈善事业关怀社会，是“建立佛教徒新形象”的有效管道之一。太虚大师也指出，佛教徒“非惟应尽觉人的任务，并须做些社会上实利的事业才好。如基督教的致力种种公益事业，寓实行利他主义于宣教中，体用兼施，其用意深足取法。”³

再者，从佛教义理中挖掘，可以从经典中得到许多支持慈善事业的理论基础。《大乘义章》卷12中说：“言布施者，以己财事分布于他，名之为布；辍己惠人，目之为施。”说明了布施是一种自利利他的行为，在把自己所拥有的布施出去后，不但可以利惠于人，自己也终会从中得到福报；“大慈与一切众生乐，大悲拔一切众生苦”⁴，慈悲是一种具有真实友情、纯粹亲爱、同情之意。如果能发挥这样的情怀，必能发大悲之愿而生救世之心；从四重恩的报恩思想，也可以看出佛教所主张的一切众生平等，与传统文化中的一些慈善观念，如“老吾老以及人之老，幼吾幼以及人

¹ 邓子美：《传统佛教与中国近代化——百年文化冲撞与交流》，华东师范大学出版社1994年版，第292页。

² 钟汉源：〈建立佛教新形象〉，《法露缘》第24期，1995年3月，第4页。

³ 太虚大师：〈太虚法师讲佛学记〉，《海潮音文库·社会学》，线装书局2005年版，第85页。

⁴ 〈大智度论〉第27卷，《大正藏》第25册，第256页中。

之幼”的思想交相辉映。如果能充分发挥以上的理念，必能对于赈济、育英、养老、医疗等济世事业有所影响，能将大悲之心外化为行为，积极推广社会慈善事业以利社会群众。

2. 佛教慈善事业的发展

如上所言，一个宗教是否得到社会的认同，某个程度上有赖于这个宗教是否关心社会，是否对社会各阶层的群体带来物质与心灵的协助。在马来西亚独立前，基督宗教吸引人的其中原因就在于他们积极的做出了许多教育与福利慈善工作，如孤儿院、安老院、学校等。这使得他们的社会形象特佳，也吸引了不少信徒。

处在多元文化和宗教的社会环境，马来西亚佛教所面对的“竞争”对手相对的增加了不少。但从另一个角度而言，这些竞争对手也可以成为学习的对象，为佛教界提供了许多学习的空间和机会。因此，同处一个社会，彼此的影响与学习就有了可能，眼看其他宗教对社会有着积极的贡献，而获得了广大社会的认同。反观自己，一直让社会有着一些错误的观念，平时只注重本身的修持及对佛法的研修，却忽略了对社会的一般认识，总以为对社会之关注是俗事，不与佛教徒相干。当佛教与社会开始产生距离时，进一步就会与社会人群疏离脱节。许多佛教徒一向都认为本身教义是高超圆满，但理论却与实际行动却有所差距，无法让群众感觉到高超圆满的佛教教义，能克服人类社会所面对的种种难题，更勿说了解社会对我们需求的是什么，因而也就无法运用佛教的教理去回应这个社会的改造。当一个佛教徒无法认清自己身为佛教徒所应扮演的角色时，社会人士对佛教的认识也就会趋于模糊和陌生，并缺乏一份亲切感。更严重的，将造成社会群众开始怀疑佛教存在世间的意义何在。佛教的义理和精神境界必须和服务人群的工作密切配合，不然就无法引起社会群众的关注，也唯有这样才能真正发挥以出世的精神做入世的社会救度工作。

随着社会的发展，在取得经济快速发展的同时，许多社会问题就接踵而来。如贫富差距增大、困难群体增多、环境污染严重、城乡发展严重失衡、医疗资源分配不均、青少年犯罪、吸毒问题等一系列严重社会问题。问题产生后，单靠现有的制度和官方体制及力量，远远无法缓解，更别说解决这些社会问题。而慈善事业作为一种非正式的社会支持网络，一种有组织的民间群众性互助活动，它的触可以，也能够深入到社会的各个角落，无疑给我们的社会解决了许多政府所难能顾及的问题。因此来自民间的力量、人力和财力资源，就显得迫切需要，以补充现有制度的不足。发展中的社会，正需要慈善的雄厚基础来调和贫富差距和实现道德文明的建设。⁵

在这样的背景下，20世纪以前，马来亚便已经出现一些施棺的佛教慈善团体，他们专注于一些无依无靠的单身移民，协助他们完成身后事，得以有长眠之地。⁶但以慈善为主要目的的佛教团体，却要到1920年代才正式成立，可是由于缺乏组织性，因此直到1940年代后，才看到具体的成效。

其中菩提学院就直接以社会慈善为其主要宗旨，其创立初时的宗旨为：（一）、阐扬佛法、（二）、收容孤儿和（三）、设立佛化教育。⁷马来亚唯一佛教孤儿院，就是设立在菩提学院内。孤儿院于1940年代开始开始收容孤儿，1975年后，因为华人社会的生活渐趋稳定，基本生活得到了保障，因此华人家庭一般都由亲戚代为照顾孤儿，所以菩提学院便不再收容孤儿。

⁵ 郑功成、张奇林、许飞琼：《中华慈善事业》，广东经济出版社1999年版，第13页。

⁶ Tang Chew Peng: *Aktiviti-aktiviti Kebajikan Buddhisme di Pulau Pinang*, Latihan Ilmiah BA Jabatan Pengajian Tionghua, Universiti Malaya, 1995/96.

⁷ 陈英：《檳城菩提学院成立四十五周年报告》，菩提学院1980年版，第3页。

菩提学院作为全马来亚唯一的一间佛教孤儿院，在陈宽宗任住持期间开始收容慈幼，估计最早是在 1944 年。1975 年以后，相信是因为进入 1970 年代后，华人社会的生活已相当稳定，因此孤儿人数也逐渐的减少了许多，所以就没有再顾养新的孤儿了。

孤儿院，由于菩提学院属于女众道场，因此只收容了大约 20 多位女孤儿。当时并没规定一定要收容佛教徒，只要符合院方的要求，便可以申请住进孤儿院，无论如何，所有的孤儿都是华人，这可能是由于菩提学院属于传统中国佛教道场，所使用的语言也是华语，因此自然的其他族群就不愿意申请入住菩提学院所创办的孤儿院了。⁸

孤儿在申请入住孤儿院前，必须与院方签署一分契约。契约的内容主要阐明了教养的规则，其中注明孩童必须在满 21 岁并结婚后方可离开孤儿院。另外一条说明如果家属的家境好转，他们必须补还给院方每年 360 元的教养费，方得离院。从这一项来看，似乎菩提学院也会考虑收养家境困难的女孩。规章的最后一条要求孩童若教养长成，开始工作的首三年，每年应量力资助菩提学院的教养经费，这也成为了孤儿院的经济来源之一。

孤儿院的经费，很少得到社会大众的支持，因此孤儿们都得自力更生。日常生活中，除了必须负责院内的工作，还必须协助做香及做「榴莲糕」供应市场。每逢七月份中元节和九月份九王爷神诞时，孤儿们也得协助院内的法师及斋姑们烹调素食到市场上卖。每当有人到院内来过生日宴客时，孤儿们也必须会助煮食及其他的工作。除此，菩提学校点心部的收入也归孤儿院所有，因此孤儿们也得协助点心部的事务。⁹

教育为提升自我的重要一环，因此宗教团体办世俗教育，在当时教育缺乏的时代，更显得重要。但相较于华社组织对教育和创办学校的重视，佛教办教育的举动还是较慢些。20 世纪 20 年代及 30 年代是马来西亚华社办华文教育的蓬勃期，当时不论市镇或乡区，只要有足以开办华校的学生人数，就有华文学校出现。1934 年至 1938 年这段时期，华校的发展更加气势如虹，是同时期的英校和马来学校所望尘莫及的。¹⁰在这样的背景及受佛教思想的影响下，尤其是中国佛教开始加入创办新式教育之行列。

其实，佛教办世俗教育的历史可以追溯至极乐寺所创办的义学。1913 年，极乐寺的本忠法师和善庆法师在极乐寺开办了义学，其地点就在大士殿之右。开办义学原是欲作为教育极乐寺青年僧及山下俗家子弟的地方，为家庭困难的贫民子弟提供义务教学。后因战争使得百业萧条，极乐寺财力顿绌而停办。这可看出极乐寺不但成为宏扬佛法的道场，也计划教导一般世俗知识，以利华裔子弟，只是由于局势的不允许，才无法办成义学。一直到 1940 年代，佛教界才真正成功创设本身的学校。

而最早的世俗学校，要数菩提学院的创学。其过程初以义学发轫，继以小学奠基并停办义学，发展而至中学。菩提学院创校的目的的一方面除了要履行芳莲尼师的遗愿，即希望让华侨有个补修中文的地方，另一方面，也为院内孤儿们提供接受正规教育的机会，同时也希望藉由此举动，为当时贫苦家庭提供受教育的平等机会。故而，陈宽宗住持邀请当时任教于福建女校（今之槟华女中）的王弄书居士协助创设义学。¹¹并邀得毕俊辉、陈少英、吴人俊、吴南英、何慈灯、陈淑勉等义务担任教

⁸ 陈秋平：《移民与佛教：英殖民时代的檳城佛教》，南方学院出版社 2004 年版，第 177 页。

⁹ 于 2000 年 12 月 13 日访问庄素和阿姨和汪叶萍阿姨。

¹⁰ 林水椽等编：《马来西亚华人史新编》，马来西亚中华大会堂总会 1998 年版，第 217-230 页。

¹¹ 于凌波：《中国佛教海外弘法人物志》，台北慧炬出版社 1997 年版，第 53 页。

师与行政工作。¹²王弄书居士以她在缅甸及新加坡时所累积的办学经验，在 1940 年成立义学，领导大众以利失学儿童。不出数月，学生人数已经达到 80 余人。可惜一切在日军入侵时而改变，由于在日军入侵后华人为了躲避日军的迫害，皆到处避难，因此在学生无法到学校来上课的情况下，义校也随着停办。

日军撤退后，院方在演本法师敦促下，急速召开会议，并议决在复办义学的同时，也开始计划筹办菩提小学，并选定陈少英担任小学校长。1946 年 1 月 12 日教育局正式批准菩提小学成立，当时在何慈灯居士的协助下，租仰光园为校舍。所教导之学科包括了佛学、华文、中国历史、地理、算数、自然科学及英文。除了马来西亚学生，也有十多位来自泰国和缅甸的华侨，这些海外学生都被允许寄宿在菩提学院。

为解决当地居民所面对的经济问题，菩提学校免除了三分之一学生的学费，这造成学校的经费面对困难。校方通过各种管道筹募基金，包括了由董事会发起的沿户募捐以及槟城的平社为筹募菩提小学经费义演等。最终槟城各佛教寺院住持终于了解佛教办教育的重要性，因此发起组织槟城佛教徒维护菩提学校委员会，出资出力，共同捐助维护菩提学校的成长。¹³

后因胡文虎先生有感于大家的虔心为教育付出的精神，答应独资 30 万捐建菩提学院。建成后的菩提学院分成 3 个部分，左侧建筑物为修士及孤幼宿舍，中间是一座大雄宝殿，右座则作为小学校舍。

1951 年乃第三届高小毕业之年，为了让这些毕业生可以继续留下来求学，同时秉着“兴学弘教”的理念，既然要兴学又要弘教，必须要建立中学，才能谈的上有弘教的作用。加上王弄书居士因法航法师的一句话：“现时菩提学校是办小学，留我是没用的，希望将来扩办中学时，我再来帮忙。”而立志要办中学。¹⁴但因教育法令须另建校舍，无法获得政府的批准开办中学，于是先申请办中等职业班，1952 年 1 月正式开课，¹⁵除授普通中学课程外，兼授缝纫绣花图音各科。而后来的菩提中学便是从这中等职业班发展而来的。

早在 1953 年，胡文虎先生在中学未获得正式批准前，便已独资完成了六间中学教室的工程。因此菩提中学在 1954 年正式获得教育局的批准后，便已有完善的设备。

王弄书居士认为佛教创办学校，要能在社会上发生强有力的作用，最好是有僧伽在校内讲学，作为师生的师表，使社会人士对僧伽有深刻良好的印象，对三宝能生起虔诚的敬仰。¹⁶因此，自 1954 年 5 月 4 日开始，竺摩法师成为学院的导师，兼于菩提中学教授佛学课程。

1959 年，菩提中学新校舍竣工，蔚为全槟城规模完具的华文中学之一。在新校长傅晴晞及教导主任颜菊蓉二位女居士的领导下，发展迅速，1960 年开学时，学生人数已增至 700 多名。高初中及商科各班除授普通中学应授课程外，每班每周增授佛学常识一科，多数由竺摩法师担任讲解，藉使学生于受一般知识外，多注重人格修养的德育，以及慈悲和爱，互助和聚的群育教育。¹⁷

¹² 陈英：《槟城菩提学院成立四十五周年报告》，槟城菩提学院 1980 年版，第 4 页。

¹³ 陈英：《槟城菩提学院成立四十五周年报告》，槟城菩提学院 1980 年版，第 5-6 页。

¹⁴ 广余法师：〈诸山大德代表致词〉，《纪念王弄书居士辞世周年特刊》，槟城菩提学院 1965 年版，第 27 页。

¹⁵ 陈少英：〈往事回忆〉，《纪念王弄书居士辞世周年特刊》，槟城菩提学院 1965 年版，第 58 页。

¹⁶ 达道法师：〈怀念王弄书老居士〉，《纪念王弄书居士辞世周年特刊》，槟城菩提学院 1965 年版，第 40 页。

¹⁷ 竺摩法师：〈荡执成智·真空妙有 --- 五十年来的槟城佛教〉，《这半个世纪——光华日报金禧纪念增刊》，槟城光华日报 1960 年版，第 236 页。

正规社会教育，除了附属于菩提学院的菩提小学和菩提中学外，马六甲的金明法师目睹在天主教会学校受教育的所谓佛教子弟改变了信仰，成为天主教徒，而决定开办学校。当时，由于缺乏经验，金明法师的建议并不获得佛教内的长老德们的认同，他们也认为出家人不应该办世俗学校。但是，金明法师秉着“自古成功在尝试”的精神，在1951年创办了香林小学。金明法师本也打算开办中学，以让毕业自香林小学的学生有升学的管道，但却由于教育制度的因素而无法如愿。虽然如此，对因缘有深刻体会的金明法师，转而向“下”扩展，在1961年创办了香林幼稚园，为学前儿童提供启蒙教育，发挥个己力量的极致。¹⁸

这些投身教育的工作，直接和简真的改善了社会对佛教的看法。同时，这些学校一般以普通课程为主，自然也免不了灌输佛教教义，通过这样的世俗教育和佛教教育的结合，也多多少少改变了在第二次世界大战前后，马来亚的华人社会普遍上佛道不分，所谓的佛教徒对佛法没有正信了解的情况。其实，从教育程度而言，学生在接受了基本教育后，才有可能进一步自学和深入佛法，提升个人的智慧。就算大多数学生并没有成为佛教徒，至少他们及他们的父母对佛教的观感已经得到了改善，在有需要时，也会对佛教深处援手。

国外学者也有同样的观点。厦门大学的白玉国就认为，从教育理念上说，可以把宗教教育分为信仰教育和价值教育两个不同层次的概念。前者是教徒培养，通过直接或间接的教育方式，培养教徒对宗教教理的认同，加强多本身所信仰的宗教价值，加深宗教情操。后者是公民培养。佛教有其普世价值观，如平等观、慈悲观和积极的人生观，以及认同科学、民主等社会观。一个人如果从佛教的角度认识这些价值观，并不表示他就是一个宗教徒。当佛教面向整体社会时，培养公民的社会价值观是基本教育，也是实现宗教价值认同的第一步工作。公民教育的目的并不完全为受教育者称为信徒，这些认同佛教价值观的人，现在或以后都不会皈依佛教，但他们必然会维护佛教。¹⁹

另一方面，这也有力的证明，在多元宗教的社会，其他宗教的发展模式将影响另一个宗教的发展，彼此学习对方的优势，以强化本身的宗教。金明法师及菩提学院的法师居士们就是受到了基督宗教的重视教育和福利工作的影响，而开始办教育和注重其他的社会慈善福利工作。简言之，在多元的宗教的马来亚，西方元素让传统佛教得到新的发展契机，改变过去保守的模式，积极的投身社会工作，通过对社会的重视而关注群众的身心灵需要。

除了孤儿院和世俗教育，佛教界也常到监狱、保良局、医院、肺癆院、痲疯病院等进行弘化的工作，将佛法带给“社会边缘人”。

50年代，许多疾病让人闻风色变，尤其是痲疯病，由于医疗设备的不完备，加上社会对痲风病的误解，人们都远离患病者，唯恐被病菌传染，遭致肉体溃烂，使得他们成为遭社会遗弃的一群。而从中国南来的本道法师却效法地藏菩萨精神，以大无畏精神深入木蔻山痲疯病院，设立念佛堂，让饱受歧视的病患有一所安身立命之处，以觅得心灵归宿。法师也曾在吉隆坡双溪葫芦痲疯院弘法时，见诸病患者，复发慈悲心，筹建静修院，使病患者从法义中获得宁静，皈依三宝。留宿该院时，

¹⁸ 吴德福：《爱教心，护法行——建设大马佛教》，马佛青佛教文摘社2007年版，第261页。

¹⁹ 白玉国：《马来西亚华人佛教信仰研究》，厦门大学南洋研究所博士论文，2006年，第178-179页。Thomas Tweed曾以“宗教同情者”来称谓这些未皈依佛教的人士，这些人士对佛教教义深表认同，但却不一定完全接受佛教为本身的信仰，而可能自认为无信仰者。(Thomas Tweed: *Nightstand Buddhist and Other Creatures: Sympathizers, Adherents, and the Study of Religion*, in Duncan William and Christopher Queen (eds), *American Buddhism, Methods and Finding in Recent Scholarship*. Richmond: Curzon, 1999, p 74.)

都与病患同起居，除从不介怀共吃喝，更教导安慰，成为病者之慈父。如是者 20 年，不但感动病者，且感动病者的亲属与社会人士。其舍己利群的精神，诚可嘉也，因此本道法师被誉为“痲疯和尚”，也被佛教界一致赞叹为“一代慈悲王”。²⁰当然本道法师只是其中一为较为特出的法师，其他法师和在家居士同样积极的参与这种社会慈善工作。

居士团体方面，檳城佛学院便因其雄厚的资产，向社会各界作出了许多的捐献。从 1930 年开始，檳城佛学院便成立了一个“储蓄基金”（Provident Fund），其目的是希望会员们在年老后，可以从基金中享受到利益。之后又分别于 1949 和 1951 年年成立了第 2 和第 3 个储蓄基金，并获得了非凡的响应。在 1936 年至 1940 年期间，共有 74.31% 的会员参与储蓄基金计划。²¹

储蓄基金的成立使檳城佛学院成为当时其中一个财力雄厚的佛教团体，因此檳城佛学院可以积极的作出各种社会捐助。从 1935 年至 1937 年期间，檳城佛学院总共捐出了至少 44,719.00 元（不包括捐给锡兰卫塞节庆典的 200.00 卢比）的社会公益金。在当时而言，这是一笔相当大的款项。檳城佛学院已成为当时主要的社会公益团体之一，当华人社会发生任何灾难时，华人保护官（Protector of Chinese）必亲自要求檳城佛学院做出捐献，甚至还有直接来自中国厦门大学的信件，希望檳城佛学院可以捐助他们，以让他们扩建大学（Teoh 1987：87）。²²由此可见，檳城佛学院在社会公益方面除了在檳城具有一定的影响，其声誉也早已远播世界各地，受益者包括了监狱、学校单位、社会人士、佛寺、国际救济、政府单位等。这不但可以福利社会，还改变了社会人士对佛教的看法，对于佛教的发展，实是功不可没。

60 年代佛教界最积极推动的慈善工作要数施医赠药。独立之初，百业待发，人民生活并不富裕，因此免费施医赠药就有其社会意义。马佛总认识到这样的社会需求，分别于 1965 年及 1968 年创设“马来亚佛教会主办檳威佛教赠医施药所”和“雪州佛教赠医施药所”，每周六日不分男女、种族、信仰，一视同仁的采用中医药方式，施赠医药，不收分文。所有的经费，全靠教徒和社会人士的捐助，有时也会举行筹募活动。²³

布施有财施、法施及无畏施三种，而财施又可分为外财施和内财施。上述所论及的慈善事业，都数外财施。进入 70 年代，内财施也得到了重视，尤其是以发扬佛教的慈悲精神，而发动的捐血运动。

最初阶段，捐血运动已经在个别佛教团体推动，一般都在卫塞节期间进行，成为庆祝卫塞庆典的节目之一。1981 年，全国性的捐血运动才获得展开。当年，马佛青总会举办了第一届全国捐血运动比赛，以鼓励会员团体积极参与。1985 年又推展“全国佛青千人捐血运动”，以庆祝马佛青总会成立 15 周年纪念，从 5 月至 6 月期间，共有 1 千 257 人响应捐血，取得不俗的成绩。之后，由于穆斯林在斋戒月期间无法捐血，这往往造成医院血库面对紧张情况。注意到并为了缓解这样的情况，佛教界开始在伊斯兰斋戒月进行大型的捐血运动，以希望可以填充血库的需求，有足够的

²⁰ 禅心：〈慈悲王本道法师 --- 穿越痲疯病院〉，《福报》，菩提心文化事业社 2000 年版，第 56-57 页；竺摩：〈荡执成智·真空妙有 --- 五十年来的檳城佛教〉，《这半个世纪》，光华日报 1960 年版，第 232 页。

²¹ Francis, Micheal: *A Historical Outline of The Penang Buddhist Association*. Penang: University Sains Malaysia, 1974, p 2.

²² Teoh Eng-Soon: *Document: A Brief History of The Penang Buddhist Association*, in Sik Chi Chern, (eds), *Buddhism in Malaysia*, vol. 2, edited by. Penang: YBAM, 1987, p 87.

²³ 〈马来亚佛教会筹办赠医施药专栏〉，《无尽灯》，1964 年第 30 期，第 18-20 页；〈马来亚佛教会进展动态〉，《无尽灯》，1969 年第 43 期，第 13 页。

血液供应急需者。其实，推动捐血比赛和大型捐血运动的长远目标，是期望每一个地方团体都把捐血当成常年例行活动，在个别地区成为一个受重视的捐血机构。同时也希望各地区团体能配合当地医院，在各地血库有所需求时，尽可能随时供应。另，也期建立资料库，让特殊血型者，可以在个别情况下，马上获得必要的血液供应。

在佛教界的带动下，一向在华人社会不受鼓励的捐血行为，也开始受到了重视和认可。其他华人社团也纷纷加入捐血的行列，形成了风气，打破了华人不敢或不肯捐血的概念。这就证明了，只要有人或团体开始行善，经过一段时间的推广和宣传，必然能带起风气，最终将获得社会的认可。²⁴

捐血运动获得成功后，佛教界又开始推广捐献器官运动。首先展开的是马佛青总会于1985年开始的“全国献捐眼角膜运动”。第一个积极响应此运动的人，就是达摩难陀长老。他是第一个签下认捐表格的人，以他德高望重的宗教形象和社会地位，对运动的推广，有着积极的作用。1987年在檳城举行的第2届献捐眼角膜推展礼上，就有621位认捐者领取认捐证书，这是一个相当不错的人数。90年代，又在捐献眼角膜的基础上，开始推广捐献器官运动，虽然效果并不十分显著，但也逐渐的改变华人社会的观念，开始认同这种“内财”的行善。目前，在所有捐献器官的族群中，华人社会无论是在捐血还是捐献器官，在数量上都领先其他族群，这在一定程度上是因为佛教界的积极推动而获得的成果。近年来，在慈济功德会的带动下，捐献骨髓也在马来西亚佛教社群中获得了重视，认捐的人数也逐年的增加。目前慈济功德会所推广的“大体老师”计划，被马来亚大学教授引进马来西亚，于2012年7月进行首次大体模拟手术，让“无语良师”顺利完成了教学任务。相信在未来会有更多的人加入这行列，让无用的死后身躯，发挥生命最后的使用权，不但奉献医学教育培育良医，更是舍身救人的菩萨行。

90年代，马来西亚佛教慈善工作开始迈入一个更专业化和更系统化的时代。文章以1990年1月成立的檀香基金会为例子做说明。

唯悟法师及信众们秉持着“少有所学，壮有所用，老有所依，终有所归”的四大信念，和凝集大众力量，推动佛教教育、慈善及修持工作为宗旨，成立了檀香基金会。其实在这之前，唯悟法师便与陈爱珠等于1986年发起并成立的一个以施医赠药救济贫老为主的组织——慈爱福利功德会。两年后又成立了全马第一所“流动医院”——慈爱赠医施药队。慈爱赠医施药队成立至今已有廿年历史，提供赠医施药的服务，每年的受惠人数超过2万3千人次。

创设之初，福利组常年到老人院、病老院、残障儿童院等做布施，之后于1992年开始有系统的推动救济贫户、病老的工作，也曾定期到南华医院洗肾中心辅导病人及其家属。目前福利组也有一队理发义工每月定期为檀香寺晚晴苑及病老院为老人理发，及协助个人卫生料理。表面上只是理发和协助打理卫生，但过程中却也能无依无靠的老人带来温馨，让老人感受到家庭的温暖。

除此，檀香寺之下还设有爱心福利中心。中心是于1999年将爱心线与福利组两个组别整合而成，以提升品质，提供更佳的服务。中心的宗旨是希望：1. 结合社会资源，推广社会教育活动以发掘个人潜能，并建立美满的家庭生活、2. 提供综合性的协助，帮忙个人和家庭突破生活困境，而自立自助和3. 在助人过程中，自我教育与提升。期待通过培训，能建立自助助人、感恩、学习与分享的圆满人生。

²⁴ 继程法师：〈佛青带动华社捐血风气，为“爱心社会”奠基〉，《建设大马佛教》，马来西亚佛教青年总会文化委员会1996年版，第78-79页。

爱心线于 1990 年 2 月 19 日正式提供电话辅导服务，帮助生活中有困扰者，给予关怀及协助，使彼等获得精神上的支持，能勇敢及积极面对生活，促进个人以及家庭成员之间的生活和谐与融洽。爱心线通过热线、面谈、电邮和书信辅导方式为生活受困者提供解忧之道。除此，爱心线也常主办讲座会、电影分享会、两性情感交流会、读书会、短期辅导进修课程、工作坊等活动，让社会人士也有学习与成长的机会。1999 年又主办婚前准备工作坊，朝建立美满家庭的目标迈进。透过两天的课程，让情侣体验及栽培彼此的关系，课程内容包括：美满家庭概念、互相了解彼此对婚姻的期待、了解自己与伴侣、良好的夫妻沟通技巧、有效处理冲突的方法、建立亲密的夫妻关系、学习夫妻之道等。同时为了协助社会民众建立更美好的家庭社会，爱心线也开办夫妻成长团体、父母效能、家连家精神健康等课程，以培养正确的沟通与冲突处理观念。

在助人的过程中，中心负责人觉察到辅导与福利的工作是不可分割的，必须相互配合才能更完善的协助和服务受助者。因此在 2006 年，中心正式采用个案管理概念，即组成一个团队，共同有系统的介入和帮忙面对困境的个案，为正处于多重问题者，提供多重的协助，以解决精神受困者的多重问题。

檀香寺另一个较重要的慈善工作是晚晴苑。秉持佛陀的教诲，以发挥慈悲喜舍四无量心为宗旨，晚晴苑为老人建立一个高素质的安老护理中心，提供舒适、温馨、安和利乐的“大家庭”。现代社会，许多家庭都是双薪家庭，这造成家中体弱多病的老人缺乏照顾。晚晴苑在这样的因缘下，让这一群孤寂老人聚集一起，一起念佛共修，一同闲话家常，通过宗教或非宗教的社交活动，充实老人的精神生活，并提升宗教信仰的认知。通过宗教活动灌输“生命是无限相续”的观念，了知生命的无常，激发老人抓紧时间念佛修持。晚晴苑设下家人必须定期把家中老人接回家相聚的规定，以期建立起正确的家庭观念，充分的发挥孝道精神。如此，儿女们可放心工作，老人们也可找到了他们的“朋友”，这对于当今的社会发展，是值得推广的工作。

除了为老人提供安和利乐的家庭，晚晴苑也为义工们提供了学习慈悲、尊重、关怀等理念，发挥“老吾老以及人之老”之敬老精神。以身示教，付出爱心以互动方式共创人间净土。

随着慈济功德会的传入，马来西亚佛教慈善工作也得到一定的扩展。除了设立洗肾中心和积极救济各种灾难，慈济功德会更通过其庞大的会员组织，推动了各种社会关怀工作，尤其在资源回收方面，更是有着很好的成绩，带动社会共同从事资源回收的工作，为环保工作献绵力。

在物质生活不断丰富的现代社会，新知识、新观念、新科学技术等不断发展，但与此同时，社会风气和人们的精神面貌却大不如前。传统文化和道德面对社会发展的冲击，而新的体系却又还没有确立，造成了物质文明与精神文明严重失衡。面对着日益空虚、失落的精神以及缺乏真诚、信任的人际关系，不但使得个人身心的不平衡，家庭生活也变得不协调，社会风气日渐腐败，社会价值观越来越混乱，而且道德责任感也逐渐缺失。最终，人的生活陷入危机，且难以把自己安顿在他所面对的社会环境里，从而产生焦虑、人格分裂等问题而需要协助。因此急需建立完善和正确的价值体系和宗教观，才能从根本上改变这种情况。佛教作为世间优秀文明之一，更应该扮演好本身的角色。²⁵总归而言，马来西亚的佛教慈善事业，确实在某个程度上，结合了佛教的理念，积极的担负着建设社会价值体系和道德观的责任，让弱势群体在物质上有所满足，精神上有所归宿和依托。

²⁵ 夏冬冬：〈佛教与当代高校学生〉，《人间佛教的理论与实践》，中华书局 2007 年版，第 361 页。

3. 佛教慈善的未来方向

虽然经过长期的发展，马来西亚佛教慈善事业已经取得了一定的成就。但仍有许多发展的空间来满足人类社会需求、心理需求、生理需求，并进一步达到资源重整和分配的目的。因此，在自利利他的精神下，佛教组织在慈善事业上，应该有更好的表现，且仍有许多发展的空间和许多事项仍可施展，如如何应对残疾人士。

根据联合国顾问 Einer Helander 博士，于 1992 年在联合国发展计划的经济规划组报告中指出，大马残障人口的数字应是占了总人口的百份之五。这一估计，获得马来西亚残障联会的认同。如上述数据属实，则马来西亚大约有 105 万残障人口。这还不包括每年增加的因衰老或病患而不良于行的人士。然而，根据福利部门记录，迄 1996 年，向福利部门注册的残障人士只有 5 万 7917 人，其中学习功能障碍人士 1 万 6648 人，听觉功能障碍人士 1 万 889 人，肢体残障人士 2 万人，视觉障碍人士 1 万 280 人。这就表示还有大约 100 万的残障人口为向福利部登记，也可能没有获得应有的照顾。佛教界不一定需要建立本身的中心，但至少该思考如何接触这些人士，提供必要的协助。

但，这只是众多可以开展的慈善事业的其中一项，还有许多其他不同的个人和社会问题，需要佛教慈善事业的拓展，以满足人类社会需求、心理需求、生理需求。同时，要更好且真正的发挥佛教的慈悲精神，通过慈善事业度化更多的众生，马来西亚佛教慈善事业还有许多需要改善的空间。其中一个使得慈善事业无法完全发挥作用的情况就是资源的分散和不足。

资源的重组是慈善事业的目的之一。可是讽刺的是，慈善组织本身却往往面对内部资源分散的情况。从慈善事业作为社会资源重新分配的角度而言，如果在过程中造成资源的浪费，岂不是会恶化了资源分配的不足吗？故而，如何整合资源以达到最有效，最平均的重新分配资源的目的，是佛教慈善事业所应关注的问题。

马来西亚佛教慈善事业在某个程度上也同样面临这样的问题。资源过于分散的问题，其原因在于慈善组织之间的协同能力较差。由于没有类似于行业协会这样的组织存在，慈善组织的管理主要都是纵向的管理，在募捐的环节中很容易出现多头募捐的情况，不但加重了民众和企业的负担，也造成了全社会慈善资源的配置不合理。

每个慈善机构都有本身所关注的慈善领域，筹募基金的管道和方式也各异。较大的组织可以发动自身庞大的人力资源去寻找和获取慈善资源，也可以展开各种募款活动。但其他慈善工作却因有限的人力和较弱的募款能力而无法有效的展开本身的慈善事业。在此基础上，佛教界应该整合各种力量和资源，如共同举行大型的募款活动，再按照协议将所募款项划拨给所有的参与组织。这不但可以整合力量，还能节省开支和避免资源的浪费，也不至于增加捐款者的负担，更重要的是这样的方式能解决较弱的团体无法募得善款的难题。

当然，慈善事业的成功因素之一在于是否能筹得足够的善款，而要筹足善款，就必须有良好的社会捐献。有一种观点认为，慈善事业是社会经济发展的产物。因为贫富悬殊必将随着社会经济的发展和社会财富的增加而来，而慈善事业就是为解决社会收入差距拉大后所产生的问题而出现的。如前所述，慈善捐献是慈善事业存在和发展的前提，而慈善捐献又取决于社会经济的发展。只有当社会累积了一定的财富，而人们又能够并愿意拿出一部分财富去救助不幸者时，慈善事业才有可能产生。从另一个角度言，我们需要用财富去解决因财富分配不均的问题，所以善款就成为慈善事业成败的关键之一了。问题在于如何让这些有财富者愿意拨出部分财富

去进行救助，不然基金不足将使得慈善事业无法进行，仍难于发展。因此说虽然慈善事业不会，也不应该排斥政府的财政援助，但慈善事业生存与发展的经济基础只能是社会捐献。无论如何，社会捐献不能仅仅只是来自于少数富人或商家，而必须是社会各界尤其是社会成员的自愿捐献贡献，并构成慈善事业生存与发展的主要经济基础。²⁶

除此，慈善组织亦可通过其他方式，甚至是商业活动来加强本身的经济基础。比如开设素食中心、书社等，将一切盈利归入慈善基金，有利于慈善事业稳定经济基础，扩大慈善事业领域。总而言之，慈善组织就必须有深厚的经济基础，不然就无法让慈善事业成为一种社会运动，更无法塑造爱心社会。

除了整合募款的力量，也可以将同类型的慈善工作重新整合。虽然慈善工作不怕多，但过于分散的同类型活动，也造成了一定的资源分散和浪费。我们不能抱持“人办我办，人有我有”的心态，而是按照所处地区的资源优势和文化传统，开展社会所缺和需要慈善项目。可能无法完全整合所有的组织成为一体，但至少应该保持一定的合作关系，这样才有可能在制度上和组织系统上得到提升，加强各项目的慈善领域的开发能力，从而可以为社会慈善需求提供更好的服务。

人力资源是慈善事业最为重要的组成部分，缺乏人力资源，慈善事业就几乎无法进行和推展。因此志愿者所付出时间与精力，成为了慈善事业成功与否的关键。志愿工作是个人发心与行为，一个人是否愿意成为志愿者，取决于他是否有足够的爱心来进行某些需要长期付出、经常性的助人行为。²⁷美国趋势专家 Faith Popcorn 曾预言，21 世纪将是志愿服务的新世纪，他预测美国未来将出现一种自我牺牲的新思潮，50%的成人每周至少会抽出三小时从事公共服务。²⁸但，属于发展中国家的马来西亚，社会日趋繁荣，人们的工作也越来越繁重，需要长期付出大量的精力与时间来协助他人，已经成为了现代人的一种极大负担。繁重的工作和有限的时间，让爱心也随之而减弱，因而造成许多组织无法找到足够的志愿者来推展其慈善事业。

我们除了在服务时间上做调整及培训更多的志愿者，也需要在志愿者的心态上下功夫。有关团体必须扮演教育的角色，让志愿者了解他们的服务能够使被救助者充分感受到社会关爱，其取得的效果甚于一般的金钱救助。同时，也让志愿者从佛教的“自利利他，自度度他”的精神中，了解到通过与弱势人群的接触，了解困难境遇、感受被救助者的同时，增强自身的慈悲心；在感受被救助者的自强不息精神中，获得自我身心的发展与人格的提升。

慈善意识是决定志愿者能否长久从事慈善行为的根本因素之一，也是影响慈善事业发展的最深层因素之一。慈善意识是由思想和价值观等因素所决定，因此我们必须从教育着手，通过佛教教义理清佛教从事慈善事业的理念，培养志愿的思想、道德、文化和价值观。结合教育和志愿者自身的实践，能让志愿者更好的对慈善事业产生认识、判断、了解和感知能力，从而提升个人的参与积极性。这样结合了理性与感性的慈善行为，对于现代慈善事业的发展而言，让志愿者有了持久性，也让慈善事业的影响力度更大、效果更好。

除此，要鼓励民众加入志愿者的行列，我们更有必要塑造慈善事业发展的文化氛围。有了良好的“人文关怀”的社会环境，才能营造出展现爱心和人道关怀的慈善

²⁶ 张晓红：《我国当前慈善事业发展瓶颈分析及模式选择研究》，北京交通大学经济管理学院硕士论文，2007年，第3-4页。

²⁷ 王小波：〈试论普通人参与慈善事业的意义、影响因素及其途径〉，《道德与文明》，2006年第2期，第12-15页。

²⁸ 转引自邓永琦：《宗教信仰对助人行为之研究：以高职生服务学习为例》，佛光人文社会学院宗教学研究硕士论文，2004年，第1页。

事业。整体而言，马来西亚佛教慈善事业发展仍未形成良好的社会氛围。只有在佛教徒普遍自发的参与，佛教慈善事业方能形成一种有利的社会氛围，自觉地促进发展。也只有在佛教界中形成了这种有利的氛围后，佛教慈善事业才会具有广泛性，最终形成一项宏伟的事业。我们必能让行善行为成为民众日常生活中不可分割的一部分，那么才可能以菩萨的精神，在协助他人的慈悲“度他”行动中完成“自度”。

要能够吸引社会的目光，认同佛教的慈善事业，另一个需注意的情况就是必须切实做好慈善事业的宣传工作。一方面慈善组织应拓展慈善工作的社会网络，利用各种信息渠道宣传自身的理念，尤其应充分利用新闻媒体的力量，进一步加强对慈善事业的宣传报道。虽说为善不必为人所知，但是不把慈善事迹做适当的宣传，将使无法让社会清楚佛教在这方面的贡献，因而也就无法引起关注。而且我们宣传的是慈善业绩，而非个人的善事善举，其出发点是让社会了解佛教的社会服务，形成慈善公益的社会氛围，扩大慈善事业的社会影响。

如前所述，培养志愿者需要有教育，其实为了整个慈善事业的发展，更需要有理论的建设。如《大智度论》云：“般若为导，五度为伴；若无般若，五度如盲。”一切的慈善事业如果没有智慧的引导，将无法达致圆满。没有智慧的引导，无法激发志愿者的愿力，更无法使志愿者通过慈善工作到达修行的目的。从整体而言，没有智慧引导的慈善事业，也将没有思想体系以教导社会民众。太虚大师也认为学菩萨行是要从现实生活中做起的，菩萨就是“根据佛理实际上改良社会的道德运动家”。²⁹实际上，所谓的“佛理”即是智慧，而“改良社会”的方式之一就是慈善事业，整体而言，此段说明了智慧是慈善事业的引导。

慈善工作，不仅是物质的救济，更多的是借助这种事业弘扬慈善的观念，塑造人人乐善好施的社会环境，强化公民慈善意识。从宗教的角度而言，佛教办慈善事业，更是一种修行的方法，也是弘扬佛法的手段。所以佛教徒做慈善，不能停留在感性的冲动阶段，突遇某个身心受困者或是灾难性的事件，就激发起慈善心，有者更过于同情受困者而无法自拔，自己的身心也陷入了伤感。这样的行善在某个程度上可说是一种“攀缘”，是缺乏理性基础的同情心和执着，并非基于同理心和智慧的慈悲表现。大乘佛教强调福慧双修，行善的行为除了是修福，培育自己的福田，同时也是一种智慧的追求。换言之，佛教慈善事业即是布施利生的具体行为，也是一切菩萨圆成佛道的修行过程。布施不但可以对治我们的悭贪，更是引发我们的慈悲心和菩提心的缘起善巧，亦能止息烦恼，增长善根，成就解脱。如何让慈善事业成为自利利他的行为表现，清楚知道自度和度他是同时并进的；如何通过慈善事业修行菩萨行，圆满菩提资粮，庄严佛土利乐有情，实现菩萨的宗教追求等，是马来西亚佛教慈善事业所必须认真思考，并努力实践的方向。

另一方面，如何将佛法结合到现代慈善方式中，也是继续努力的方向。举例言之，如何结合佛法和辅导，在借用现代辅导技巧的同时，让佛法成为协助和丰富接受辅导者心灵的良药。这就涉及到宗教医学的层面，佛教所提供的是一种终极关怀，比心理分析更能触及人性之本源。³⁰佛教伦理对人生和世间价值的看法，可以有助于人的精神稳定，安顿身心，这一点必能发挥治疗心理困境的效果。

药物固然可以治疗身理疾病，但却不一定能够医治心理的困扰。每一种医疗方式都有其专业的制度和规范，而这些制度和规范在医学上必然也有其有效性，可是

²⁹ 太虚大师：〈怎样来建设人间佛教〉，《佛教与人生》，现代佛教学术丛刊第 62 册，北京图书馆出版社 2005 年版，第 148 页。

³⁰ 霍韬晦：〈佛教的精神医学与宗教医学〉，《现代佛学》，中国社会科学出版社 2003 年版，第 107 页。

却并非是最好的、最完美的。佛陀为大医王，主要在于心理和心灵上的排忧解难。佛典中保留了大量相关的理论，我们该如何从佛典中挖掘宝贵的资源，再结合现代医学，以期达到更佳的治疗效果，这是佛教界在这方面所应朝向的方向。

我们应该从分发挥“佛为大医王”的心髓，让擅长治心的佛教思想，有效地对治人们在心理卫生、精神健康方面出现的问题。从现代心理学的角度看，佛教不仅对各种烦恼心理问题都做出详尽解析，而且还从皈依、发心到戒定慧三学、六度、三十七道品等，为治理自心、提高心理健康提供了许多具体的对治方法。³¹

马佛青总会第一任总会长，陈永康医生是一位分析心理治疗医师和精神病医生。他与澳大利亚佛教辅导和心理治疗师协会（Australian Association of Buddhist Counsellors and Psychotherapists）的同僚们，积极推广结合佛法与心理治疗医学的治疗方式，如正念减压（Mindfulness-Based Stress Reduction）、正念认知疗法（Mindfulness-Based Cognitive Therapy）、接受与承诺疗法（Acceptance and Commitment Therapy）等。2007年，他开始将这种方式介绍给马来西亚佛教界，除了演讲和课程，他与一群志同道合者，开始讨论成立马来西亚佛教医疗与精神健康专家协会（Malaysian Association of Buddhist Medical & Mental Health Professionals），以期进一步推广佛教界进行这项工作，目前也已成立了吉隆坡佛教徒精神健康协会（KL Buddhist Mental Health Association (BMHA)），这确实是值得鼓励的发展，亦是一个好的开始。

4. 结语

总结而言，佛教慈善事业是传播佛教、践行佛法、引导正信、树立佛教形象等最有效的方式之一。真正发挥佛教的慈善事业以它重视因果，慈悲济世、不为自己求安乐，但愿众生得离苦的精神，则会赢得广大的社会民众的信任、赞扬和支持，提高佛教的形象，提升佛教在民众心目中的地位，亦能使广大的民众接触佛法。在教富济贫、解决民众疾苦的同时，也引发民众的仁爱慈悲之心，提升伦理道德。更重要的是，在实践慈善事业时，个人对佛法的认知也获得提升，对个人在菩萨道进路上也是有所帮助的。

为此，我们有必要“在思想上去灌输，务使行善者在观念上确定此等行善的殊胜与意义，而能把此善行作为个人终生行持的法门，个别团体亦个别指导此一善行的积极意义，而能长久进行。这才形成真正的运动，才是一种实际的善行。如果只是为了赶上时代的潮流，搞搞宣传，那么就失去了其重大的意义。”³²善举本身的价值和意义并不仅仅在于捐献金钱或物质，而是要为社会树立价值观和道德观，加强人与人之间的和睦与友爱。只有当慈善意识成为社会主要观念之一，每一个佛教徒，无论是贫穷还是富有，都能定期或者不定期捐赠、救助他人的时候，马来西亚佛教慈善事业的蓬勃发展才能指日可待。就如继程法师所言：“人人敢行，人人肯行，在相依互存的社会中，建立人际的良好与具有诚意的关系，这对于推行‘爱心社会’是重要的。当我们把一分诚意与关怀，通过实际的行动，以‘内财’的布施方式来表达，‘爱心社会’将会更快的实现！”³³

³¹ 王欣：〈人间佛教与当代中国大陆青少年教育〉，《人间佛教的理论与实践》，中华书局 2007 年版，第 374 页。

³² 继程法师：〈佛青带动华社捐血风气，为“爱心社会”奠基〉，《建设大马佛教》，马来西亚佛教青年总会文化委员会 1996 年版，第 79 页。

³³ 继程法师：〈佛青带动华社捐血风气，为“爱心社会”奠基〉，《建设大马佛教》，马来西亚佛教青年总会文化委员会 1996 年版，第 79 页。