

早期佛典禪修公式在不同文本中 所呈現之特質

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中文摘要

本文旨在探討佛教之禪修公式在早期佛典中(以漢譯阿含經和巴利尼柯耶為主)的呈現情形。文中選取了兩個公式作為討論的例子。這兩者皆取自於早期佛教中可能是最長、最核心的一個修行道架構。此道架構又可以用巴利《沙門果經》(DN2)所記載者為代表。

第一個要說明的公式為「初禪公式」，第二個用來舉例者則為「根門守護公式」。在「初禪公式」中我們發現 DN2 之描述，特別是在公式之前序句(introductory sentence)部份，與其他版本有一些出入。在比對的過程中我們採用了多元化的對象，包括應用漢、巴、梵語版本的《沙門果經》或相當經，以及其他與《沙門果經》無關但也是在描寫同樣道架構的阿含經類。

在比對中，我們著重平等看待各版本之間的差異和相同點，從分析這些異同點中我們提出幾點值得探討之處：為何 DN2

有其獨特的表達方式？其原因何在？這種異於它者的方式有甚麼根據和用意？為何各版本之間會產生異同？在排除了版本勘勘學的原因之後這些異同點的特徵顯現了某些更深刻的意義。其中譬如對禪修公式的傳播和使用，乃至對早期佛典的集成與傳播的理解具有某些提示。弄清這些特質，對我們回顧和了解佛典之傳誦（如口傳文獻、傳誦師、教義公式化、佛典編制體例原則等等課題）也許會有不小的幫助。這些意義在本文的第二個例子中也有所補充和說明。

透過以上兩個例子，我們可以找出一些禪修公式呈現方式的特質。筆者認為，若我們能夠以類似的方法去檢驗更多禪修公式的話，我們可以發現、累積到更多不同的特質，進而歸納出公式中一些重要的體例。本文結論所嘗試要表達的是：徹底的、多重的比對是必要和有用的。經過深度比對的結果，我們即可利用某些發現來檢討目前學界對佛典傳承史所提出的模式或假說。

Remarks on Buddhist meditation formulas occurring in various versions of early canonical texts. *

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Introduction

It is generally accepted that the early Buddhist canonical texts (i.e. Pali Nikāyas and Chinese Āgamas) were composed and transmitted orally during the early stages of their formation.¹ It is also pointed out by scholars that one of the typical features of this literature is that it contains many formulaic expressions, or

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¹ A brief discussion on this subject see O. von Hinüber 1990; R. Gombrich, 1990; L.S. Cousins, 1983 and S. Collins, 1992. An excellent summary to the evidence of the oral origin in early Buddhist texts is presented by M. Allon, 1997, pp. 1-8.

formulas.² These formulas, and some other fixed units of words, such as lists,³ are frequently seen in such literature. They were applied as important devices in expressing the key concepts of doctrine, and in composing the main body of the Buddhist texts. They were particularly of great value in their mnemonic function.⁴ This feature is very important to the studies of the transmission and formation of early Buddhist canonical texts - a complicated issue for modern scholarship. Although a few scholars have attempted to offer explanatory models to explain this issue,⁵ the overall picture still remains unclear. However, recent research in this field has begun to suggest that the investigation of formulas in Buddhist texts might have important implications for our understanding of the subject. The aim of this paper is to contribute to such an endeavour, and it constitutes a preliminary report on my examination of a special type of formula - the Buddhist meditation formulas - through various sources. In the following sections, I

² Gombrich, 1990, pp. 21-2; Cousins, 1983, p. 1; Allon, 1997, p. 8.

³ A comprehensive study on the lists and their significance in Buddhist literature is done by R. Gethin, 1992.

⁴ The formulas and lists may well reflect the original and earliest form of the teaching or the words of the Buddha, as suggested by some scholars, though this speculation requires further extensive studies.

⁵ The models suggested by Cousins, 1983; Gombrich, 1990 and Allon, 1997; are of particular useful.

will explain how I examine the formulas, and how I attempt to elucidate some of their most significant implications.

First, I would like to provide a simple definition of what I regard as meditation formulas: they are formulas that are relevant to meditation practice. In the Buddhist sense, meditation practice can be designated, in general, as specific categories of profound practice, such as *samatha* meditation (calming meditation) and *vipassana* meditation (insight meditation). Alternatively, it can mean a specific kind of technical practice, such as *satipaṭṭhāna* (mindfulness meditation). In my current usage, it is applied to an even broader range of Buddhist practice including *sīla* (moral conduct), *samādhi* (concentration) and *paññā* (wisdom) or *abhiññā* (higher knowledge). In other words, meditation practice here refers to the whole of the so-called 'threefold training'. The reason for embracing such a wide range of practice is that each of the trainings represents an essential stage of meditation practice, and all of them are equally important components of the complete Buddhist path to awakening. The present paper is concerned specifically with the range of meditation formulas found in one prominent path structure in the Pali Nikāyas and Chinese Āgamas, since this constitutes a typical expression of most of the important Buddhist practices. This particular path structure, which embraces the threefold training as a standard path to awakening, is found many times in early Buddhist texts. The most representative case is

to be found in the *Silakkhandha-vagga* of the Dīgha Nikāya (DN), particularly in the second *sutta* of the DN, the *Sāmaññaphala-sutta* (DN2), where it is presented in its complete version. More than twenty kinds of different formulas are seen in this path structure,⁶ and I will use two of them (the first *jhāna* formula and the *indriya-*

⁶ The full list of the formulas is listed as follows:

1. The arising of the Tathagata (*tathāgata uppajati*).
2. The obtaining of confidence in the Buddha's teaching (*saddham paṭilabhati*)
3. The accomplishment of *sīla* (*sīlasampanna*)
4. The restraint of faculties (*indriyesu guttadvāra*)
5. Mindfulness and Clear Comprehension (*satisampajañña*)
6. Contentment (*santuṭṭha*)
7. Dwells solitarily (*vivittaṃ senāsanaṃ bhajati*)
8. The abandoning of five hindrances (*pañcanīvaraṇapahīna*)
9. The gaining of first *jhāna*
10. Second *jhāna*
11. Third *jhāna*
12. Fourth *jhāna*
13. The inclination of mind to seeing and knowing (*nāṇadassana*)
14. The inclination of mind to mind-made body (*manomayakāya*)
15. Manifold supernatural power (*iddhividha*)
16. Divine Hearing (*dibbasotadhātu*)
17. The ability of knowing other's mind (*cetopariyañāna*)
18. The knowledge of recollecting past lives (*pubbenivāsānussatiñāna*)
19. Seeing beings passing away and reborn (*sattānaṃ cutūpapātañāna*)
20. The destruction of the cankers (*āsavānaṃ khayañāna*)

samvara or *indriyesu guttadvāro* formula) as my examples in the current paper.

In addition, I must explain how I define a ‘formula’. A formula is generally one passage, or a set of fixed sentences that expresses a specific meditation practice. It is sometimes difficult to precisely define a formula, and scholars have not been entirely consistent either with regard to their exact length, or in setting limits to the group of phrases they contain.⁷ However, although the length of the formulas used in this essay do vary in these ways, with words, phrases, or even whole sentences, being added or left out in the different versions quoted, their status as formulas is relatively clear. Both the shortest ‘bare formula’ and its expanded versions will be treated as expressions of the same practice, and regarded equally as examples of the same formula. Indeed, the ‘variations’ in the formulas – the additional parts, and their wording - are themselves of primary interest in this investigation.

My examination of these formulas is based on an extensive textual and literal critical comparison, as well as doctrinal considerations. I attempt to investigate the same formula as they occur in many sources, including the Pali,

⁷ Cf Allon, 1997, pp. 9-15.

Sanskrit and Chinese versions.⁸ The comparisons are made on two different levels. First, the same formula can be examined in various versions of the same text or context; I refer here to the *Sāmaññaphala-sutta*, which is preserved in one Pali text (DN2), a Sanskrit (*Saṅghabhedavastu* or SBV) text, and at least two Chinese sources (*Amozhoujing* or DĀ20, *Jizhiguojing* or JZG), and the path structure this text reveals. Second, the various occurrences of the same path structure in different texts can be examined. For example, we may find it in the Majjhima Nikāya (MN), and its counterpart in the Madhyama Āgama (MĀ). Moreover, a similar formula, or sometimes the same formula, may also occur in contexts other than the path structure, thus providing a good opportunity for the comparison of different usages. In short, multiple methods of examination can be undertaken, including comparison between different collections of the canon (e.g. DN and MN, DĀ and MĀ), as well as inter-recensions (e.g. MN and MĀ) and inter-collections (MĀ and DN, MN and DĀ), and so on, and so forth. The implications of each method of comparison will be explained in the

⁸ The Tibetan versions have been left out simply because of the limited scope in this paper.

discussion, although I must emphasize that the extent of the comparisons made will necessarily be limited by the scope of the present work.

The following sections set out the details of the ways in which two formulas were examined and the results of the comparative studies through various sources.

Example 1: the introductory sentence in the first *jhāna* formula

The first example I would like to present is the first *jhāna* formula. It is commonly known to Buddhist scholars that in Buddhist meditation theory the attainment of the first *jhāna* is usually gained after the abandoning of the five hindrances, and this is particularly clear in the path structure mentioned before. For instance, in the *Sāmaññaphala-sutta* (DN2), the first *jhāna* formula is stated after the description of the abandonment of the five hindrances (D I 73, 20-74, 12):

*tass' ime pañca nīvaraṇe pahīne attani samanupassato
pāmujjam jāyati, pamuditassa pīti jāyati, pīti-manassa kāyo
passambhati, passaddha-kāyo sukham vedeti, sukhino
cittam samādhīyati.*

(When he sees that these five hindrances have been abandoned within himself, gladness arises. When he is gladdened, rapture arises. When his mind is filled with rapture, his body becomes tranquil; tranquil in body, he experiences happiness; being happy, his mind becomes concentrated.)⁹

*so vivicc' eva kāmehi vivicca akusalehi dhammehi
savitakkaṃ savicāraṃ vivekajaṃ pīti-sukhaṃ
paṭhamajjhānaṃ upasampajja viharati.*

(Quite secluded from sense pleasures, secluded from unwholesome states, he enters and dwells in the first *jhāna*, which is accompanied by applied and sustained thought and filled with the rapture and happiness born of seclusion.)

The above formula can be divided into two parts: the first is an introductory sentence, and the second is the core content which is considered to be the main body of the formula.

A Sanskrit parallel to the *Sāmaññaphala-sutta* (or *Śrāmaṇyaphala-sūtra* in Sanskrit) in the *Sanḥabheda-vastu* (SBV)

⁹ By quoting the passage from DN2, I am using Walshe (1987)'s English translation. The English translation of MN and SN are taken from Bhikkhu Bodhi's works (1995, 2000). The English translation of AN is taken from Woodward and Hare (1932-1936) with some alteration.

