

體無佛。

大乘經典有了「般若」之後，不斷地發展，陸續地在印度各地方發現別經。有的從小品逐漸充實內容變為大品；有的從部份發展成為多部份的叢書，如寶積。小本「寶積」是繼「般若」之後出現。它的基本理論仍出於「般若」。全部分十六門，都是大乘教義。它討論到「戒、定、慧」，比較大乘、小乘的優劣。有一個重要的思想，就是提倡用「般若」去觀察。菩薩乘就是提倡「般若」。有了這種智慧，就掌握得判別「正」和「不正」的方法。從而使他們的理論超出了單純的「空觀」，提出所謂「中道」，此處不贅。

「空觀」原對「實有」而言，「實有」固然不對。若認定「空」為實在的空，那亦不對。離去「空觀」「實有」的兩邊，他們主張「中道」。在部派佛學時期也偶然提到「中道」，現在大乘把它擴大，而且在正觀方面運用，這就是從小品寶積開始的一個重要思想。此小品寶積，雖然有好幾個名稱，現已編入四十九會的大部寶積經中的第四十三會。

恰當此時，華嚴經出現了，最早的中譯本名「兜沙經」。兜沙之義為「十」，裡面講的若要成佛須經歷種種十個階層，如十住、十行、十無盡藏、十定、十地、十回向等六類，也就是成佛的六大步驟，每一個步驟就須完成一個十法階段。它還擴大了成佛的範圍。老的部派佛學只認現世界有一個釋迦牟尼佛，過去有六佛，將來有彌勒佛，兜沙經打破了這個限制，認空間有無量無邊的佛土，有無量無邊的佛，即使大眾一時成佛，亦安排得下。

華嚴經闡述菩薩成佛須經「十地」，又緊密地須配合「十度」。即在菩薩應修六度（施、戒、忍、精進、禪、慧）的基礎上，增加「方便」，願、力及智（與般若不同）而悉以第六度的慧（般若）為中心。

此外，妙法蓮華經亦以般若為背景。但佛陀是用權宜之法，非究竟之譚。法華很善巧以小乘譬喻化城。化城的來歷是：說有一位導師引導眾人遠行，行至中途，眾人疲倦，就有人生退縮之想，導師遂變幻一個城市，讓他們進去休息，休息之後再告眾人，還得繼續前進，即是說小乘乃是化城，而非真正的目標之地。天台宗稱法華經乃「開權顯實」之作，信然。在大乘的維摩詰經，更說得明白，在該經的第八卷佛道品，維摩詰答問第一句即開宗明義的說：「智度菩薩母，方便以為父。」所謂「智度」就是「般若」。於此可見「般若」實為一切大乘佛法之「中心要旨」。

於此，若有人要問：「般若」究竟是「什麼？」答曰：「它是一種超越理智的慧，由直覺而來，不在理論。」餘請溫習六祖壇經「般若」品。

或有人要問：「佛性是什麼？」答曰：眾人原來共同所具的，不加造作的天性，俗語所說：「平常心。」

也有人問：「釋迦牟尼佛一生所衷心要說的是大乘呢？抑小乘呢？」答曰：「佛開悟後，放在他面前的有兩條路：一為他可靜修獨善其身。一為公諸大眾，度濟眾人。他取的是第二條路，當然是大乘。但他的說法可用種種方便。」

# 大乘佛法的中心要旨

/ 趙曾珏

在釋迦牟尼佛圓寂後約五百餘年，即公曆第一世紀的中葉，印度按達羅和笈多兩朝，相繼在政治出現統一局面，佛教為對外亦不得不向統一努力，只有印度南方為群眾推重的大乘部門能擔當統一形勢，以後簡述其演進。

部派佛學（大眾系裡的幾派）

大眾系 傾向大乘

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大乘學說

↓

大乘思想（超出小乘的思想）

從方廣氣派

↓

般若類的思想（對佛所說法，不可執著。法無自性〔即法空〕）。

小乘部派承認在「方廣」一類經中有「般若」的氣息。

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「般若經」是最早出現的大乘經

（其餘如法華、華嚴、維摩詰經等，都建立在般若的基礎上面。）

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金剛經

（據玄奘所編的大般若經共有十六種，或稱十

六會，其中在中國流通最廣的「金剛經」，為第九會，分量最小，只三百頌，但是根本的般若思想都有了，包括了全部般若主要思想。）

金剛經的問題，借須菩提提出。他是佛陀的十大弟子之一，以解「空」著名。金剛經闡明「空」理，故特由他啓問。通過金剛經的廿七個主題，說明：(1)佛說法沒有自性；但「空」並非虛無。法雖然自性空，「假有」的現象仍是有的，即所謂「幻有」。(2)幻有並非沒有，乃是相對於實有說其非實在的；幻非凭空而現，是要有條件（因緣）的。

關於性空的思想，在部派佛學時也有，如上座講「人空」外，也講「法空」。不過他們的性空趨向到極端，連「幻有」也否定了，所以龍樹批評它為「惡趣空」，這種否定一切的虛空，與般若之性空是不一樣的。金剛經中，佛一邊在說，一邊將所說抹掉，這就是「般若的精神」，免除聽者執著佛所說。最後歸結一頌，最為顯著：「一切有為法，如夢幻泡影，如露亦如電，應作如是觀。」金剛經全部澈底講「性空」和「幻有」，要喚起聽者，讀者切不可執著。壇經所說：來去自由，心

define, but it arises from intuition. It appreciates the emptiness and the illusionary existence. It is not an intellectual analysis, but a synthetic view, seen by the intuition known as Prajna Paramita wisdom. This is different from ordinary wisdom, Vijnana which is the aggregate of experience based on desire, while Prajna transcends Vijnana. This ensuing 'emptiness' of life and the world is not to be taken in a nihilistic sense. The Diamond Sutra does not negate the world as fact, but destroys the world as a value based on individuality. Thus a totally new free world appears before us, and a bright light over-shines the old one.

This idea of Prajna is now fully developed and extended in many other Mahayana sutras. One Mahayana literature known as small Ratna-kuta in which Prajna was used to observe whether the view be right or wrong. For example, the view of reality, as proposed by some

sect, is wrong. But if one persists on emptiness is also wrong. So, a proper way is not to bias on either side, and take a midpath.

Other Recognitions. In Hua Yen Sutra, the ten stages required for a bodhisattva to attain Buddhahood, are to be matched with ten paramitas by extending the original six paramitas, starting immediately after the 6th century, with the 'Expedient', 'Vow', 'Power', and 'Wisdom' which is different from Prajna but is related to intellectual knowledge. But all these paramitas are to work around Prajna as the center.

In Vimalakirti Sutra, the venerable Mahayanist in reply to his guest's question, said emphatically: 'Prajna-paramita is the Bodhisattva's mother, Expedient is his father. The guides and leaders of the multitudes are all brought forth from the parents.'

# THE CORE OF MAHAYANA

/ T. C. Tsao

At the beginning of the first century, A. D., the dynasty in India began to rule the country in entirety, which forced Buddhism as a religion to have a united front to propagate the Buddhist teachings. In southern India, where the Mahayana group supported mostly by the common people could meet the situation. It was noticed by the audience that some of the Mahayanists had the atmosphere more extensive and far-sighted, and that they expressed their Dharma views containing intuitive wisdom known as 'Prajna' instead of mere analysis as done by most Hinayanists.

There was no clear record of the sutras known as for Mahayanists, but it can be safely stated that the Prajnaparamita group of literatures belongs to the earliest period of Mahayanists activities. They were probably produced in the first century, B. C. These sutras of Prajnaparamita show that intuition rather than analytical speculations is valued in Mahayana. For the spirit of Prajna is to introduce a frame of mind free to investigate and observe and not to attach to what was told.

The Diamond Sutra—The Diamond Sutra is particularly prominent, which was classified as No. 9 among the Prajnaparamita group by the famous Master

Yuan-Chuang, as the smallest yet containing all important ideas of Prajna. The sutra explains all twenty seven main topics raised by Subhuti who was known as expert in understanding 'emptiness'. All explanations made by the Buddha can be summarized as:

1). The Dharma has no self-nature. However, 'emptiness' doesn't mean nothingness.

2). Although it's empty, we shall admit that there is illusionary existence.

3). Illusionary existence indicates that it opposes to the believing of its reality; and the illusion happens because of causes and conditions.

The elders sect of the Buddhist groups were talking about 'emptiness', but they took it to the extremity as to negate even the illusionary existence, which was criticized by Nagarjunga as leading to a nihilistic sense. For this thought of absolute emptiness is different from the emptiness due to Prajna. One will note peculiar style of the Diamond Sutra. That is: as soon as a statement was made by the Buddha, it was followed immediately by a negation. This obviously was intended to avoid the listeners to attach to what was told, and to induce their own Prajna from within.

'Prajna'—the core. Prajna is hard to