

的意思。本文在解釋「涅槃」的意義時，要讓讀者有踏上「探討之旅」的感覺，但簡短的預覽將可幫助我們掌握主題，讓我們明瞭在修行路上我們已經走到了哪裡，又將往哪裡去。

第一章介紹古吠陀對於火的界說，吠陀哲學認為火無所不在，即使熄滅了，還是遍布各處；接著說明佛陀如何詮釋那些觀念的原始意義，他認為「死後涅槃」不是指「外界的存在」，而是指「從一切時間、空間和存在的束縛獲得絕對解脫」。

其餘三章討論涅槃在這一世的觀念。第二章介紹許多有關火的佛教觀念，把火的性質歸納為躁動、執取、束縛和依賴；在火熄滅或心證得涅槃之後，這些觀念又具有那些涵義。尤其是結論說，在所有傳統的「涅槃」語源學定義中，覺音論師的「不束縛」可能最接近原義。

第三章就「心是執取的」（對於貪欲、見解、戒、行、我見

的執取）這個觀念詳細說明在心不受到束縛的時候，到底是什麼被鬆開了。第四章則詳細說明戒定慧如何解開心的枷鎖；在這最後一章，引用一系列經文，歸納前面有關火和解脫的討論。如果前後對照的讀，這些經文對於涅槃的觀點，其實已經涵蓋本書前面所談的一切。

在一開始的時候，我們必須注意：佛陀的目標可以用很多名相來表達，涅槃只是其中的一個。有一段經文提到三十三個名詞，它們所傳達的綜合印象值得牢記在心：

無為 終點 無漏 真實
彼岸 精細 極難見 永恆
常 不壞 無相 不二 寂靜
不死 精美 樂 喜悅 無貪
妙 神奇 安定 安全 涅槃
無苦 無欲 清淨 解脫
不執著 洲 庇護 港口
皈依 至高無上

（待續）

他是如來、心志堅固者。
 解脫欲望，顯現和平，
 功圓果滿。
 他以堅毅的心，
 忍受痛苦。
 覺醒的解脫，
 就像火焰熄滅。

長部經 16

本文旨在引用佛陀時代有關於火的觀點，來探討這個譬喻的含意——說明其意義，但無意鼓吹。因為不談覺醒的實際經驗（這不是那一本書可以談的），所以適當地引用原典應是最自然的進路。否則，我們必然會以自己的觀點來詮釋火的作用，如此一來就會誤導讀者，而且時代錯誤，彷彿畫佛像時讓他穿上愛因斯坦或牛頓時代的服裝。

本文與其說是呈現一幅圖像，倒不如說是拼湊圖像來得好。引文次第排列，有時候還會重複，以便彼此反映和演繹。作者盡量不做評述，讓引文自己說明。這種作法的缺點是它一下子就要呈現若干主題，卻只能逐一討論。它的力量存在

於它的累積性影響力：

在眾說紛紜的教法中，顯露統一的模式，這是平鋪直敘所無法達到的功能；有如衛星攝影能夠顯露埋藏在地底下的古物，而站在地面上的人卻無法看得到。

巴利經典有一個特色：經中人物脫口而出的話，代表當時一般人的思想和想像模式。此中，我們不僅可以聽到佛陀（經典中如果沒有指明是那一個人，便是佛陀）的聲音，也可以聽到在家人如祈多、比丘如阿難、摩訶迦旃延、比丘尼如難陀、善慧、般陀迦羅等佛弟子的話。每一個人各有自己的表現方式，或詩歌或散文，但他們都具有類似的背景和經驗，因而不管是結構或內容，都可以把他們的信息看成同一個整體。

就結構而言，我們最關心的是：被熄滅的火呈現出什麼影像以及它對於「涅槃」等相關觀念具有何種意義。涅槃如果以火做比喻的話，就是「熄滅」的意思；如果和心用在一起的話，就是最終目標和達成目標

瞋火、癡火燃燒。我告訴你，以生老病死憂悲愁苦燃燒。

雜部經 35.28

貪火在一個人身上燃燒，
 貪欲熾盛；
 瞋火在一個人身上燃燒，
 劫奪生命；
 癡火在一個人身上燃燒，
 不明聖教。
 我執的人們，
 不明瞭這些火，
 無法從死亡的枷鎖解脫，
 擁進地獄畜生
 阿修羅餓鬼道。
 日夜行持
 自覺者教法的人，
 熄滅貪火，
 觀一切不淨。
 至高無上的人，
 以慈悲熄滅瞋火，
 以智慧熄滅癡火。
 善巧的他們，
 日夜都能滅火，
 完全離開了火，
 一切無餘，
 徹底了悟愁苦，
 一切無餘。

他們是成就者，
 以智慧者的正知見，
 證得無生法忍，
 不受後有。

本事經 93

不僅是貪、瞋、癡的熄滅被比喻為火的熄滅，而且連熄滅貪、瞋、癡的人過世，都被比喻為火的熄滅。

結束老就不再受生：
 斷絕對於未來生的貪愛，
 他們清淨了種子，
 就能夠不生，
 智者：他們就像
 這把火一般地熄滅了。

小部經 6

善慧比丘尼：
 這，無老，
 這無死，
 這，無無老、無死的境界
 無煩惱
 敵對
 結縛
 無燃燒……

長老尼偈 16.1

當佛陀完全熄滅時，阿耨羅陀唱誦道：

他沒有入出息，

心如熾火（一）

坦尼沙羅比丘 著

鄭振煌 譯

「智者，他們就像這把火一般地熄滅了。」

巴利經典經常把心的作用譬喻為火：對於最高目標尚未徹悟的心，就像熊熊烈火；徹悟的心，則像熄滅的火。這個譬喻有間接和直接兩種方式：有時候間接借用物理學的術語，以火形容心理事件（最有名的例子就是「涅槃」）；有時候直接做隱喻：

如是我聞。當佛陀在尼連禪河畔苦行林的菩提樹下悟道時，他在菩提樹下靜坐七天，觸證解脫之樂。七天之後出定，他以覺者的眼睛觀照世間，看到眾生如熊熊烈火，貪瞋癡火聚……

無問自說經 3.10

一切都在燃燒。哪些在燃燒？眼在燃燒，色在燃燒，眼識在燃燒，眼觸在燃燒。依眼觸生起的一切覺受，不管是樂是苦或不樂不苦，也在燃燒。以什麼燃燒？以貪火、瞋火、癡火燃燒。我告訴你，以生老病死憂悲愁苦燃燒。

耳在燃燒，聲在燃燒……
鼻在燃燒，香在燃燒……
舌在燃燒，味在燃燒……
身在燃燒，觸在燃燒……

意在燃燒，法在燃燒，意識在燃燒，意觸在燃燒。依意觸生起的一切覺受，不管是樂是苦或不樂不苦，也在燃燒。以什麼燃燒？以貪火、

We should note at the outset, though, that nibbāna is only one of the Buddhist goal's many names. One section of the Canon lists 33, and the composite impression they convey is worth bearing in mind:

The unfashioned, the end,
 the effluent-less*, the true, the beyond,
 the subtle, the very-hard-to-see,
 the ageless, permanence, the undecaying,
 the featureless, non-differentiation,
 peace, the deathless,
 the exquisite, bliss, solace,
 the exhaustion of craving,
 the wonderful, the marvelous,
 the secure, security,
 nibbāna,
 the unafflicted, the passionless, the pure,
 release, non-attachment,
 the island, shelter, harbor, refuge,
 the ultimate.

S XLIII.1-44

(to be continued)

Good News !

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it possible to view their message as a single whole, in structure as well as content.

The structure we are most concerned with here centers around the image of extinguished fire and its implications for the word 'nibbāna' (*nirvāṇa*) & related concepts. Used with reference to fire, nibbāna means 'being out' or 'going out.' Used with reference to the mind, it refers to the final goal and to the goal's attainment. Our essay into the cluster of meanings surrounding this word is meant to read like a journey of exploration, but a brief preview will help us keep track both of where we are in relation to the map provided by the Abstract and of where we are going.

The first chapter surveys ancient Vedic ideas of fire as subsisting in a diffused state even when extinguished, and it then shows how the Buddha took an original approach to those ideas to illustrate the concept of nibbāna after death as referring not to eternal existence, but rather to absolute freedom from all constraints of time, space, & being.

The remaining three chapters deal with the concept of nibbāna in the present life. Chapter II introduces a cluster of Buddhist ideas concerning the nature of burning fire—as agitated, clinging, bound, & dependent—and draws out the implications that these ideas have for what happens when a fire goes out and, in parallel fashion, when the mind attains nibbāna. In particular, it concludes that of all the etymologies traditionally offered for nibbāna, Buddhaghosa's 'unbinding' is probably closest to the original connotations of the term.

Chapter III takes up the notion of clinging as it applies to the mind—as sensuality, views, precepts & practices, and doctrines of the self—to show in detail *what* is loosened in the mind's unbinding, whereas Chapter IV shows *how*, by detailing the way in which the practice of virtue, concentration, & discernment frees the mind from its fetters. This final chapter culminates in an array of passages from the texts that recapitulate the pattern of fire-&-freedom imagery covered in the preceding discussion. If read reflectively, they also serve as reminders that their perspectives on the concept of nibbāna can best be connected only in light of that pattern.

Free from want, evincing peace,
the sage completing his span.

With heart unbowed
he endured the pain.

Like a flame's going out
was the liberation
of awareness.

D 16

The aim of this essay is to explore the implications of this imagery—to give a sense of what it was & was not intended to convey—by first making reference to the views concerning the physics of fire current in the Buddha's time. This, short of an actual experience of Awakening—something no book can provide—seems the most natural approach for drawing the proper inferences from this imagery. Otherwise, we are bound to interpret it in terms of our own views of how fire works, a mistake as misleading & anachronistic as that of painting a picture of the Buddha dressed as Albert Einstein or Isaac Newton.

The presentation here is more like a photomosaic than an exposition. Quotations have been aligned & overlapped so as to reflect & expand on one another. Comments have intentionally been kept to a bare minimum, so as to allow the quotations to speak for themselves. The weakness of this approach is that it covers several fronts at once, and can make its points only incrementally. Its strength lies in its cumulative effect: revealing—beneath apparently disparate teachings—unifying patterns that might go unnoticed in a more linear narrative, much as satellite pictures can reveal buried archeological remains that would go unnoticed by a person standing on the ground.

One of the noteworthy features of the Pali Canon is that common patterns of thought & imagery shape the extemporaneous words of a wide variety of people reported within it. Here we will hear the voices not only of the Buddha—the speaker in all passages from the Canon where none is identified—but also of lay people such as Citta, monks such as Vens. Ananda & MahāKaccāna, and nuns such as Sisters Nandā, Sumedhā, & Paṭacārā. Each has his or her own style of expression, both in poetry & in prose, but they *all speak from a similarity of background & experience that makes*

having totally comprehended stress,
without remainder.

They, the expert, with an attainer-of-wisdom's
noble vision
with regard to right knowing,
Fully knowing the passing away of birth,
return to no further becoming.*

ITI 93

Not only is the extinguishing of passion, aversion & delusion compared to the extinguishing of a fire, but so is the passing away of a person in whom they are extinguished.

Ended the old,
there is no new taking birth:
Dispassioned their minds
towards future becoming,
they, without seed,
inclined to no-growth,
the wise, they go out
like this flame.

KHP 6

Sister Sumedha:

This, without ageing,
this without death,
this, the unageing, undying state
with no sorrow
rivalry
bonds
with no burning....

THIG XVI.1

When the Master was totally gone out—simultaneously with the total going out—Ven. Anuruddha uttered these stanzas:

He had no in-&-out breathing,
The one who was Such*, the firm-minded one.

The ear is aflame. Sounds are aflame....
 The nose is aflame. Odors are aflame....
 The tongue is aflame. Flavors are aflame....
 The body is aflame. Tactile sensations are aflame....

The intellect is aflame. Ideas are aflame. Mental cognition is aflame. Mental contact is aflame. And whatever there is that arises in dependence on mental contact, experienced as pleasure, pain or neither pleasure nor pain, that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, ageing & death, with sorrows, lamentations, pains, distresses, & despairs.

S xxxv.28

The fire of passion burns in a man
 excited with sensual desires;
 The fire of aversion, in an angry man
 taking life;
 The fire of delusion, in a bewildered man
 ignorant of the Noble Teaching.
 Not understanding these fires, people
 —fond of self-identity—
 unreleased from the shackles of death,
 Swell the ranks of purgatory,
 the wombs of common animals, demons,
 the realm of the hungry shades.
 While those who, day & night, follow the teachings
 of the rightly self-awakened one,
 Put out the fire of passion,
 constantly focusing on the repulsive.
 They, the highest men, put out the fire of aversion
 with mercy,
 And the fire of delusion
 with the insight leading to penetration.
 They, the masterful, by night & day,
 having put out (the fires),
 Go totally out,
 without remainder,

THE MIND LIKE FIRE UNBOUND (I)

by Thanissaro Bhikkhu

Translated into Chinese by Cheng Chen-huang

Introduction

"The wise, they go out like this flame."

The discourses of the Pali Canon make a frequent analogy between the workings of fire and those of the mind: The mind unawakened to the supreme goal is like a burning fire; the awakened mind, like a fire gone out. The analogy is made both indirectly & directly: indirectly in the use of terminology borrowed from the physics of fire to describe mental events (the word *nibbāna* being the best-known example); directly in any number of metaphors:

I have heard that on one occasion, when the Master was newly Awakened—living at Uruvela by the banks of the Nerañjara River in the shade of the Bodhi tree, the tree of Awakening—he sat in the shade of the Bodhi tree for seven days in one session, sensitive to the bliss of release. At the end of seven days, after emerging from that concentration, he surveyed the world with the eye of an Awakened One. As he did so, he saw living beings burning with the many fevers and aflame with the many fires born of passion, aversion, & delusion....

UD III.10

The All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Visual cognition is aflame. Visual contact is aflame. And whatever there is that arises in dependence on visual contact, experienced as pleasure, pain or neither pleasure nor pain, that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, ageing & death, with sorrows, lamentations, pains, distresses, & despairs.