

現。」

「……不能這麼說……」

「喬達摩尊者，在這一點上，我被攪糊塗了，在這一點上，我迷惑了。早先聽您的開示所得到的些許清明，現在都被模糊了。」

「當然你被攪糊塗了，瓦查。當然你迷惑了。瓦查，這個現象是很深的，很難看到的，很難理解的，寧靜的，精細的，不可思議的，微妙的，唯有智者才能經驗到的。具有其他意見、其他修行、其他滿足、其他目標、其他老師的人，就很難明瞭。因此，我現在要問你幾個問題，請你回答。下面這句話你如何解釋呢？如果火在你的面前燃燒，你知道『火就在我面前燃燒』嗎？」

「……是，知道。……」

「瓦查，假設有人問你：『在你面前燃燒的火，是依賴於什麼才燃燒的呢？』你將如何回答？」

「……我會回答：『在我面前燃燒的火，是依賴草和木頭而燃燒的。』」

「如果在面前燃燒的火即將熄滅，你知道『在我面前燃燒的火已熄滅了』嗎？」

「……是，知道。……」

「如果有人問你：『在你面前已經熄滅的火，它往那裏去呢？東方？西方？北方？或南方？』

你將如何回答？」

「不能這麼說，喬達摩尊者。依賴草和木頭而燃燒的火，如果沒有加燃料（草和木頭燒完了，又沒有加進新的東西），只是被歸類為『熄滅』而已。」

「因此，瓦查，一個人用來描述如來的任何物體（色蘊）都可以描述他：如來已經捨離了，它的根被摧毀了，就像一棵被連根拔起的棕櫚樹一般，存在的條件被剝奪了，不會再生起了。瓦查，如來不屬於任何色蘊，他是深沉的、無邊無際的、難以探測的，如大海一般。『重現』不能這麼說。『不重現』不能這麼說。『既重現又不重現』不能這麼說。『既非重現又非不重現』不能這麼說。」

「一個人用來描述如來的任何感受（受蘊）……任何認知（想蘊）……任何思想（行蘊）……任何意識行動（識蘊）都可以描述他：如來已經捨離了。……瓦查，如來不屬於任何識蘊，他是深沉的，無邊無際的，難以探測的，如大海一般。」

中部經 72

（待續）



可以摧毀善惡業。  
 一個人有了寧靜的靈魂，  
 安住在宇宙之靈魂  
 上，  
 就可以欣賞到無止  
 盡的自在。

彌勒奧義書 6.34

這種對於火的形象的重新評估（把它的熄滅視為優於它的燃燒），不管是早於佛教的創立，或受到佛教的影響，或兩者同時出現，迄今尚無定論，因為任何一部《奧義書》的成立日期都還眾說紛紜。無論如何，在《吠陀經》對於火的態度的兩種階段中，火的熄滅都不曾被認為是失去存在的。相反的，它暗示著回到一個無所不在、不死的境界。這就使得某些學者主張：佛陀在使用熄滅的火來說明他所教導的目標時，他只是全盤採用吠陀的立場，其意義如同上面所說的，那是一種愉快的外界存在，為安寧的靈魂所必需。

但如果我們看看佛陀在他的教法中如何使用「熄滅的火」這個影像，就可以發現他是用全然不同的角度來詮釋《吠陀經》：如果隱藏的火是時時刻刻存在於一切處，它就不是在那個特別的地方。如果它被認為是永遠存在

於一切事物，則必須給予鬆散的定義，不讓它有固定的特質足以讓人們認識。因此，佛陀不用隱藏的火的存在來比喻不死，反而援用吠陀學者所瞭解的知識（熄滅的火具有擴散、不決定的性質），來說明成佛者是絕對不可思議的。

正如以鐵匠的鐵錘所擊出的火，

逐漸靜止下來，

它的目的地不為人所知：

同樣道理，任何人只要得到正解脫（已經渡過欲愛縛結的洪流）

或證得不動搖的自在，

就不能說他到那裏去

優陀那 VIII.10

「喬達摩尊者，心已得解脫的比丘在那裏重現呢？」婆羅門阿耆衛塞那·瓦查哥陀問佛陀。

「瓦查，不能說『重現』。」

「如此一來，喬達摩尊者，他就不重現哦！」

「瓦查，也不能說『不重現』。」

「……既重現又不重現。」

「……不能這麼說。」

「……既非重現也非不重

這些進入風的神祇，當祂們在風中死亡（消失）時，並未毀滅；確實，祂們又從風中出現。

高悉陀基奧義書 2.12

在主要的非經典《奧義書》（成書的時代，咸認與佛陀的時代相重疊）中，譬喻就甚至更清楚了：

正如火進入世界之後，  
變成與每一個形體相應的形體，  
一切事物的內在靈魂，  
在形體上與每一個形體相應，

但它仍然是在外面。

卡達奧義書 2.2.9

正如火的物質形體，  
當隱藏在它的源頭時，  
是不被覺知的——  
但它的微細形體並未被摧毀，  
卻可以在它的燃料源頭重新找到——

所以，確實可以藉助念「唵」聲，

在身體內找到兩者——  
普遍存在的梵神和個體靈魂。

讓一個人的身體成爲低階的摩擦棒，

「唵」聲成爲高階

的摩擦棒，  
練習禪定的修行，  
就可以見到隱藏的神。

斯維陀期瓦陀拉奧義書 1.13-14

在吠陀文學的發展過程中，有一個有趣的現象：對熄滅的火採取正面的態度。吠陀讚歌和早期《奧義書》把燃燒的火看成是正面的力量、生命和活動力的要素。不過，這些經典把已經熄滅的火的寧靜和靜止不動看成是靈魂所要達成的理想目標。

期望解脫的我，皈依於智慧之光燦爛奪目的神——

祂是整體的，

沒有活動的，

安寧的，

圓滿無缺的，

通往不死之境的最高的橋，

就像燃料已經燒完的火。

斯維陀期瓦陀拉奧義書 6.18-19

正如失去燃料的油

在它的源頭變得寧靜（熄滅）一般，

失去動性的思想

也在它的源頭變得寧靜……

一個人在思想寧靜之後，

被點燃的方法。其他地方則是指火的性質和力量，例如存在於水、植物、動物和一切生命的「光亮」和「活力」。分析到最後，阿耆尼隱身為「生長」和「活力」的胚芽，充滿全宇宙。萊孟多·巴尼卡寫道：「阿耆尼……是現實界裡最顯著的象徵，它是無所不包的。」

阿耆尼注滿天和地……  
祂的色身散布在各處。

梨俱吠陀 10,80

祂（阿耆尼）是水的胚芽、木的胚芽，一切會動和不會動的東西的胚芽。

梨俱吠陀 1,70,2

在植物和草裏，在一切存有的生命裏，我（阿耆尼）已經存放「增長」的胚芽。我已經在地球上產生一切後代，在女人中產生兒子。

梨俱吠陀 10,183,3

祢（阿耆尼）已經充滿天、地和天地之間的空中，好像影子一般追隨全宇宙。

梨俱吠陀 1,73,8

我們以聖詩讚美這位聖者——永遠在放光的阿耆尼·昆舍婆那羅，祂比天和

地還偉大。祂是我們底下的神，祂是我們上面的神。

梨俱吠陀 10,88,14

阿耆尼會隱身起來，變成不死的和無所不在的，這種觀點也出現於西元前八五〇至七五〇年間編成的《奧義書》，後來就被《吠陀經》所採納。這些經典的作者以譬喻的方式，利用這種觀點來說明二個理論：一、一切事物都具有同一本體；二、雖然肉體會死，但靈魂卻是不死的。

在天之上，在萬物之背後，在最高的世界裏發亮的光，確實就是人身內的光。當一個人摀住耳朵，聽到聲音，聽到吼聲的時候，就是聽到火在燃燒的聲音。

闍多吉奧義書 3,13,7-8

的確，當火焰燃燒時，梵神（奧義書說祂存在於全宇宙）就閃耀；當火焰熄滅時，梵神就消失。祂的光亮前往太陽；它的生命氣前往風。

當太陽被看到時，梵神就閃耀；當太陽沒被看到時，梵神就消失。祂的光亮前往月亮，祂的生命氣前往風。（月亮和閃電同此）的確，所有

果：出現火花和產生火。」他接著說：「像阿耆尼之類的神，在被兩塊火石產生之前，早就存在了。」火在燃燒時，阿耆尼「繼續進入」火中（《阿闍婆吠陀》4,39,9）祂像許多分離的火一樣，散布在許多地方，祂絕非一個同樣的東西（《梨俱吠陀》3,55）。其他的火附著於祂，就好像樹枝附著於樹一般。（梨俱吠陀8,19）。

當火熄滅之後，阿耆尼和祂的力量並未消失，而是隱藏起來。這一點常見於吠陀經典中的神話，阿耆尼試圖把自己隱藏在其他的神看不到的地方。《梨俱吠陀》10,51說，諸神終於發現祂變為胚芽，隱藏在水中。

（對阿耆尼說）：當祢遁入水中的時候，包裹著祢的膜又大又堅固……阿耆尼，生物的智者，當祢遁入水中和植物中時，我們到處找你。

梨俱吠陀 10,51

布萊爾說：「阿耆尼隱身在水中的概念，並不表示阿耆尼已經毀滅。祂只是一個隱藏的、潛在的阿耆尼，祂的強大行動能力並不稍減。」

阿耆尼變成胚芽，如果用

古印度生物演進的理論來看，可以得到最好的解釋：

丈夫進入妻子之後，變成胚芽，從她身上再生。

摩奴法典 9,8

正如古印度人看到有一個基本的主體連繫著父親和他的子孫，他們也看到有一個主體連繫著火的顯相和胚芽。阿耆尼就以這種方式一再重生，因此被認為是不死的；事實上，《吠陀書》稱祂是不死的神，其次數多過於稱呼其他的神。

對祢，不死的神！當祢躍出生命時，一切神都喜悅得歡唱……由於祢的力量，祂們被創造成不死的神……（阿耆尼），祂把祂自己延伸到全世界，是一切神的保護者。

梨俱吠陀 6,7

阿耆尼不僅是不死的，而且是無所不在的：祂的顯相出現於宇宙的三個層面（天、空中和地）：太陽、閃電和火焰。至於祂隱身之後，則存在於一切地方。《吠陀經》記載處處都可以發現祂的胚芽。有些地方，比如石頭、木頭、植物和火柴棒，直接指出火

# 心如熾火(二)

坦尼沙羅比丘 著  
鄭振煌 譯

## 第一章

「此火已經熄滅……  
它從此處去到何處？」

經典有二個地方提到婆羅門問佛陀，他的教法以什麼為目標，佛陀以熄滅的火為譬喻來回答。我們有充分的理由相信，佛陀在選擇這個譬喻時，他是指聽眾所熟悉的火的概念；因為他們都接受過吠陀傳統的教育，他可能心中就有《吠陀經》關於火的概念。當然，這不是說他本人堅信吠陀的概念，或者他鉅細靡遺地引用吠陀經。他只是描繪《吠陀經》中有關火的部分，讓聽眾在理解他的話時，能夠有熟悉的參考點。

雖然《吠陀經》對於火的物理作用出現若干不同的理論，但至少有一個基礎點是共通的：火，即使在沒有顯現的時候，也是以

隱藏的形式存在著。《吠陀經》認為一切物理現象都是大自然所本具的先存勢力的顯現。每一類現象都有它相應的勢力，這種勢力具有個人和非個人的特質：神和祂所擁有的力量。以火為例，火神和火的現象都稱為「阿耆尼」：

被生的阿耆尼，被人藉著  
「沙哈」所創造（攪動）。

梨俱吠陀 6,48,5

「沙哈」就是阿耆尼本人所擁有的勢力，也就是祂所控制的力量。詹恭達在詮釋這一句話時說：「基本理論一定是……人和他的身體力量絕對無法產生神或阿耆尼的勢力。只有在那個特殊原則（阿耆尼的中心性格）的合作或結合下，祂的控制力量、祂的巨大力量才能導致期望的結

...I would reply, "This fire burning in front of me is burning dependent on grass & timber as its sustenance."

'If the fire burning in front of you were to go out, would you know that, "This fire burning in front of me has gone out"?'

'...yes...'

'And suppose someone were to ask you, "This fire that has gone out in front of you, in which direction from here has it gone? East? West? North? Or south?" Thus asked, how would you reply?'

'That doesn't apply, Venerable Gotama. Any fire burning dependent on a sustenance of grass and timber, being un nourished—from having consumed that sustenance and not being offered any other—is classified simply as "out" (*nibbuto*).'

'Even so, Vaccha, any physical form by which one describing the Tathagata would describe him: That the Tathagata has abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Freed from the classification of form, Vaccha, the Tathagata is deep, boundless, hard-to-fathom, like the sea. "Reappears" does not apply. "Does not reappear" does not apply. "Both does & does not reappear" does not apply. "Neither reappears nor does not reappear" does not apply.

'Any feeling...Any perception...Any mental process...

'Any act of consciousness by which one describing the Tathagata would describe him: That the Tathagata has abandoned....Freed from the classification of consciousness, Vaccha, the Tathagata is deep, boundless, hard-to-fathom, like the sea.'

M 72

( to be continued )

Even so, there is no destination to describe  
 for those who are rightly released  
 —having crossed over the flood  
 of sensuality's bonds—  
 for those who have attained  
 unwavering ease.

UD VIII.10

'But, Venerable Gotama (the Brahmin, Aggivessana Vacchagotta, is addressing the Buddha), the monk whose mind is thus released: Where does he reappear?'

"Reappear," Vaccha, doesn't apply.'

'In that case, Venerable Gotama, he does not reappear.'

"Does not reappear," Vaccha, doesn't apply.'

'...both does & does not reappear.'

'...doesn't apply.'

'...Neither does nor does not reappear.'

'...doesn't apply.' ....

'At this point, Venerable Gotama, I am befuddled; at this point, confused. The modicum of clarity coming to me from your earlier conversation is now obscured.'

'Of course you're befuddled, Vaccha. Of course you're confused. Deep, Vaccha, is this phenomenon, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. For those with other views, other practices, other satisfactions, other aims, other teachers, it is difficult to know. That being the case, I will now put some questions to you. Answer as you see fit. How do you construe this, Vaccha: If a fire were burning in front of you, would you know that, "This fire is burning in front of me"?''

'...yes...'

'And suppose someone were to ask you, Vaccha, "This fire burning in front of you, dependent on what is it burning?" Thus asked, how would you reply?'



As fire through loss of fuel  
     grows still (extinguished) in its own source,  
 so thought by loss of activeness  
     grows still in its own source....

For by tranquility of thought  
 one destroys  
     good & evil karma.  
 With tranquil soul, stayed on the Soul,  
 one enjoys  
     unending ease.

MaiU 6.34

Whether this re-evaluation of the image of fire—seeing its extinguishing as preferable to its burning—predated the founding of Buddhism, was influenced by it, or simply paralleled it, no one can say for sure, as there are no firm dates for any of the Upanisads. At any rate, in both stages of the Vedic attitude towards fire, the thought of a fire going out carried no connotations of going out of existence at all. Instead, it implied a return to an omnipresent, immortal state. This has led some scholars to assume that, in using the image of an extinguished fire to illustrate the goal he taught, the Buddha was simply adopting the Vedic position wholesale and meant it to carry the same implications as the last quotation above: a pleasant eternal existence for a tranquil soul.

But when we look at how the Buddha actually used the image of extinguished fire in his teachings, we find that he approached the Vedic idea of latent fire from another angle entirely: If latent fire is everywhere all at once, it is nowhere in particular. If it is conceived as always present in everything, it has to be so loosely defined that it has no defining characteristics, nothing by which it might be known at all. Thus, instead of using the subsistence of latent fire as an image for immortality, he uses the diffuse, indeterminate nature of extinguished fire as understood by the Vedists to illustrate the absolute indescribability of the person who has reached the Buddhist goal.

Just as the destination of a glowing fire  
     struck with a (blacksmith's) iron hammer,  
     gradually growing calm,  
     is not known:

As the one fire has entered the world  
and becomes corresponding in form to every form,  
So the Inner Soul of all things  
corresponds in form to every form,  
and yet is outside.

KathU 2.2.9

As the material form of fire,  
when latent in its source,  
is not perceived—  
and yet its subtle form  
is not destroyed,  
but may be seized again  
in its fuel-source—

So truly both (the universal Brahma  
& the individual Soul)  
are (to be seized) in the body  
by means of (the meditation word) AUM.

Making one's body the lower friction stick,  
and AUM the upper stick,  
practicing the drill of meditative absorption,  
one may see the god,  
hidden as it were.

ŚvU 1.13-14

One interesting development in this stratum of the Vedic literature is the positive sense in which it comes to regard extinguished fire. The Vedic hymns & earlier Upaniṣads saw burning fire as a positive force, the essence of life & vitality. These texts, though, see the tranquility & inactivity of the extinguished fire as an ideal image for the soul's desired destination.

To that God, illumined by his own intellect,  
do I, desiring liberation, resort for refuge—  
to him without parts,  
without activity,  
tranquil,  
impeccable, spotless,  
the highest bridge to the deathless,  
like a fire with fuel consumed.

ŚvU 6.18-19

You (Agni) have filled earth, heaven & the air between, and follow the whole cosmos like a shadow.

RV 1,73,8

We call upon the sage with holy verses, Agni Vaiśvānara the ever-beaming, who has surpassed both heaven & earth in greatness. He is a god below, a god above us.

RV 10,88,14.

This view that Agni/fire in a latent state is immortal & omnipresent occurs also in the Upaniṣads that were composed circa 850-750 B.C. and later accepted into the Vedic Canon. The authors of these texts use this view to illustrate, by way of analogy, the doctrines of a unitary identity immanent in all things, and of the immortality of the soul in spite of apparent death.

Now, the light that shines higher than this heaven, on the backs of all, on the backs of everything, in the highest worlds, than which there are no higher—truly that is the same as the light which is here within a person. There is this hearing of it—when one closes one's ears and hears a sound, a roar, as of a fire blazing.

ChU 3.13.7-8

Truly, this Brahma (the god that the Upaniṣads say is immanent in the cosmos) shines when fire blazes, and disappears when it does not blaze. Its brilliance goes to the sun; its vital breath to the wind.

This Brahma shines when the sun is seen, and disappears when it is not seen. Its brilliance goes to the moon, its vital breath to the wind. (Similarly for moon & lightning.)

Truly, all these divinities, having entered into wind, do not perish when they die (disappear) in the wind; indeed, from there they come forth again.

KauU 2.12

In the major non-canonical Upaniṣads—whose period of composition is believed to overlap with the time of the Buddha—the analogy is even more explicit:

Just as ancient Indians saw an underlying identity connecting a father & his offspring, so too did they perceive a single identity underlying the manifest & embryonic forms of fire. In this way, Agni, repeatedly reborn, was seen as immortal; and in fact, the Vedas attribute immortality to him more frequently than to any other of the gods.

To you, immortal! When you spring to life, all the gods sing for joy....By your powers they were made immortal....(Agni), who extended himself over all the worlds, is the protector of immortality.

RV 6,7

Not only immortal, but also omnipresent: Agni in his manifest form is present in all three levels of the cosmos—heaven, air, & earth—as sun, lightning, & flame-fire. As for his latent presence, he states in the myth of his hiding, ‘my bodies entered various places’; a survey of the Vedas reveals a wide variety of places where his embryos may be found. Some of them—such as stone, wood, plants, & kindling sticks—relate directly to the means by which fire is kindled & fueled. Others relate more to fire-like qualities & powers, such as brilliance & vitality, present in water, plants, animals, & all beings. In the final analysis, Agni fills the entire universe as the latent embryo of growth & vitality. As Raimundo Panikkar writes, ‘Agni...is one of the most comprehensive symbols of the reality that is all-encompassing’ (1977, p.325).

Agni pervades & decks the heaven & earth...his forms are scattered everywhere.

RV 10,80

He (Agni) who is the embryo of waters, embryo of woods, embryo of all things that move & do not move.

RV 1,70,2

In plants & herbs, in all existent beings, I (Agni) have deposited the embryo of increase. I have engendered all progeny on earth, and sons in women hereafter.

RV 10,183,3

'Sahas' here is the potency, the power of subjugation, wielded by Agni himself. Jan Gonda, in discussing this passage, comments, 'The underlying theory must have been...that a man and his physical strength are by no means able to produce a god or potency of Agni's rank. Only the co-operation or conjunction of that special principle which seems to have been central in the descriptions of Agni's character, his power of subjugation, his overwhelming power, can lead to the result desired, the appearance of sparks and the generation of fire.' Further, 'a divine being like Agni was in a way already pre-existent when being generated by a pair of kindling sticks' (1957, pp. 22-3). As fire burns, Agni 'continues entering' into the fire (AV 4,39,9). Scattered in many places—as many separate fires—he is nevertheless one & the same thing (RV 3,55). Other fires are attached to him as branches to a tree (RV 8,19).

When fire is extinguished, Agni and his powers do not pass out of existence. Rather, they go into hiding. This point is expressed in a myth, mentioned frequently in the Vedic texts, of Agni's trying to hide himself from the other gods in places where he thought they would never perceive him. In the version told in RV 10,51, the gods finally find the hidden Agni as an embryo in the water.

(Addressed to Agni): Great was the membrane and firm,  
that enveloped you when you entered the waters....We  
searched for you in various places, O Agni, knower of  
creatures, when you had entered into the waters and plants.

RV 10,51

As Chauncey Blair notes, 'The concept of Agni in the waters does not imply destruction of Agni. He is merely a hidden, a potential Agni, and no less capable of powerful action' (1961, p. 103).

The implications of Agni's being an embryo are best understood in light of the theories of biological generation held in ancient India:

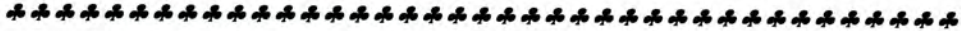
The husband, after having entered his wife, becomes an  
embryo and is born again of her.

Laws of Manu, 9,8

# THE MIND LIKE FIRE UNBOUND ( II )

by Thanissaro Bhikkhu

Translated into Chinese by Cheng Chen-huang



## Chapter I

*“This fire that has gone out...  
in which direction from here has it gone?”*

The discourses report two instances where Brahmins asked the Buddha about the nature of the goal he taught, and he responded with the analogy of the extinguished fire. There is every reason to believe that, in choosing this analogy, he was referring to a concept of fire familiar to his listeners, and, as they had been educated in the Vedic tradition, that he probably had the Vedic concept of fire in mind. This, of course, is not to say that he himself adhered to the Vedic concept, or that he was referring to it in all its details. He was simply drawing on a particular aspect of fire as seen in the Vedas so that his listeners could have a familiar reference point for making sense of what he was saying.

Now, although the Vedic texts contain several different theories concerning the physics of fire, there is at least one basic point on which they agree: Fire, even when not manifest, continues to exist in a latent form. The Vedic view of all physical phenomena is that they are the manifestation of pre-existent potencies inherent in nature. Each type of phenomenon has its corresponding potency, which has both personal & impersonal characteristics: as a god and as the powers he wields. In the case of fire, both the god & the phenomenon are called Agni:

Agni, who is generated, being produced (churned) by men  
through the agency of *sahas*.

RV 6,48,5