



失掉基礎。因此，無所依、不衍生、不起任何作用的心，就獲得釋放。由於被釋放，心就獲得平靜。由於獲得平靜，心是滿足的。由於滿足，心是不激動的。由於不激動，比丘就完全在自身內「涅槃」了。他了知「我生已滅，梵行已立，所作已辦，不受後有」。

雜部經 22.53

平靜、獨立、不執著被用來描述火的熄滅和果位的證得，從字源學的角度來說，覺音論師在《清淨道論》中（8,247）對於「涅槃」的解釋，應該是最接近原義的。梵文的「涅」是否定詞，「槃」義為束縛，所以「涅槃」的意思是「不受束縛」。

現代學者斥責這種解釋為異想天開，他們比較喜歡「熄

滅」、「不吹」或「覆蓋」等詞。不過，雖然就現代西方對於火的概念來說，這些詞也許有其道理，卻絕非佛經中的「涅槃」的原義。反之，「自由」比較接近「涅槃」。不論是就古印度有關「火」的理論，或就證果的心理境界而言，重點是「由於不激動，他在自身內就完全不受束縛了」。

因此，「不受束縛」應該是最接近「涅槃」的涵義。那種不受束縛？我們已經得到某些概念——從「依賴」和「限制」獲得解脫，從「激動」和「死」獲得解脫——但「涅槃」不是佛陀以火的運作來形容心的運作時所使用的唯一術語。「取」是另外一個，了解佛陀如何以「取」來說明心的運作之後，將有助於彰顯心在解脫束縛時到底是解脫什麼以及如何解脫？

（待續）

（但即使是
一株雜草
也可以學習
開花）

(but even a
little weed
can learn
to grow
flowers)



摘自本社出版之《慧眼初開》





到：當它離開它一向執著的燃料時，就稱之為被釋放。

如同火從蘆葦屋或茅草屋被釋放出來時，就會燒燬木板屋，不被風所吹熄；一切危險都是發生在愚人而非智者身上；一切災禍……一切麻煩都是發生在愚人而非智者身上。

中部經 115

把燃燒的火形容為火被捕捉，這種用法也可以在《尸吠多尸伐羅奧義書》中發現，當火被火柴棒的磨擦所點燃時，就稱火被「抓著」了。很明顯的，當時並不只是佛教徒才以燃燒的火來形容執著和誘捕。這使得早期的佛教詩以熄滅的火來形容解脫自在。

**覺醒的解脫
有如火熄滅**

長部經 16

**從起心動念獲得解脫的
聖者，
有如被風吹熄的火焰。**

經集 5.6

總之，熄滅的火這個影像，

對早期佛教徒來說，並沒有虛無的義涵。相反的，火的各個層面，卻足以譬喻心火：燃燒中的火，是在激動、依賴、執著和被捕捉的狀態——既執著它的「取」，又被它的「取」所抓著。火在熄滅之後，就變得平靜、獨立、自在和不執著：它放下了它的「取」，被釋放出來。

經典在描述證果的境界時，也利用火的各種狀態來譬喻心的運作情形：

執著的心，還沒有被釋放；不執著的心，則是已獲釋放。平靜的心一旦執著色，被（它的所緣）支持，建立在色之上，尋求享受，就會成長、增上和衍生。平靜的心，一旦執著受……想……行……就會成長、增上和衍生。因此，如果有人說：「我認為心的來、去、滅、生、成長、增上和衍生無關乎色、受、想、行」，則他是一無是處。

比丘捨離對於色……受……想……行……識的欲貪時，由於貪的捨離，所緣被切斷，心就





草和木頭的「取」而燃燒的火，有可能比較明亮、燦爛和耀眼嗎？

年輕人，除非心理力量的作用，否則不依草和木頭的「取」而燃燒的火，是不可能比較明亮、燦爛和耀眼的。

中部經 99

婆蹉，如同火是依它的「取」而燃燒的，而非依沒有「取」而燃燒；所以，我說人是依「取」而輪迴的，沒有「取」就不會輪迴。

可是，喬達摩，當火焰正被風吹到遠處時，你認為這也是「取」嗎？婆蹉，當火焰正被風吹到遠處時，我說它是被風所「取」的。婆蹉，那時候風就是它的「取」。

當有情離開這個身體而還沒有得到另一個身體時，你認為它的「取」是什麼呢？

婆蹉，當有情離開這個身體而還沒有得到另一個身體時，我說這是「取」貪。婆蹉，貪是

當時的「取」。

雜部經 44.9

「取」的另一個意義是執著，如同樹執著提供「取」的土壤，火執著它的「取」。因此，上面那段文字也可以寫成：「火是因執著而燃燒，並非因不執著而燃燒。」中國《易經》也提到火的這個特性。

火的執著性，也出現在巴利三藏的許多其他詞句中。譬如，著火的東西被稱為「被抓著了」（被動）或「抓著了」（主動）：執著是雙向的過程。

比丘，如同把翅膀骨或肌腱投入火中而不會著（抓著或被抓著）火，只是保持距離，互不相干，不會被拉入；善巧不淨觀的比丘，他的心不會抓著色慾的念頭，只是保持距離，互不相干，不會被拉入，能夠不動於心或生起厭離心。

增一部經 7.46

執著的第二個意思——有如火抓著某樣東西——還可以在巴利三藏的另一個成語中看





心如熾火(五)

坦尼沙羅比丘 著
鄭振煌 譯

第二章

「攀緣則火燒，不攀緣則火滅」

雖然巴利經典的結集者不談物理科學，但還是經常提到物理世界的行爲，以之譬喻佛法的觀點。許多段落詳細討論熱、移動、氣象學、病源學等主題，顯示它們有一個共通的理論。這個理論以「大」（特性或潛力）爲中心。在物質方面，有四種大：地大、水大、火大、風大。其中，水、火、風三大具有動的潛力，當它們被激揚的時候（如果是心理方面，即指激怒），就變成「活動」的基本原因。譬如，當火大被激揚時，火就會生起。

有一次，當外界的火大被激揚時，燒燬了村莊、城鎮和都市、鄉間和農村地區，然後燒到

綠地的邊緣、道路的邊緣、岩石區的邊緣、水的邊緣，或翠綠、水源豐沛的地區，由於缺乏支撐的力量而熄滅。

中部經 28

一旦火被激揚了，就須要「取」（通常譯爲「燃料」）才能繼續燃燒。「取」還有其他許多定義，譬如：支撐一棵樹的生命和成長的養料；同時在下面的例子裏，我們也可以看到風是火的「取」。因此，「支撐的力量」是「取」比較正確的翻譯。

年輕人，你認為依草和木頭而燃燒的火比較明亮、燦爛和耀眼呢？還是除去草和木頭的「取」的火呢？喬達摩，除去



owing to the abandonment of passion, the support is cut off, and there is no base for consciousness. Consciousness, thus unestablished, not proliferating, not performing any function, is released. Owing to its release, it stands still. Owing to its stillness, it is contented. Owing to its contentment, it is not agitated. Not agitated, he (the monk) is totally 'nibbāna-ed' right within himself. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

S xxii.53

This being the set of events—stillness, independence, unattachment—associated with the extinguishing of a fire and the attainment of the goal, it would appear that, of all the etymologies offered to explain the word 'nibbāna,' the one closest to its original connotations is that quoted by Buddhaghosa in *The Path of Purification* (VIII, 247). There he derives the word from the negative prefix 'nir,' plus 'vāna,' or binding*: 'Unbinding'.

Modern scholars have tended to scorn this derivation as fanciful, and they favor such hypotheses as 'blowing out,' 'not blowing' or 'covering.' But although these hypotheses may make sense in terms of modern Western ideas about fire, they are hardly relevant to the way nibbāna is used in the Canon. Freedom, on the other hand, is more than relevant. It is central, both in the context of ancient Indian theories of fire, and in the psychological context of attaining the goal: 'Not agitated, he is totally unbound right within.'

So 'Unbinding' would seem to be the best equivalent for nibbāna we have in English. What kind of unbinding? We have already gained some idea—liberation from dependency & limitations, from agitation & death—but it turns out that nibbāna is not the only term the Buddha borrowed from the workings of fire to describe the workings of the mind. Upādāna is another, and a survey of how he applied it to the mind will help to show what is loosed in the mind's unbinding and how.

(to be continued)





And this would account for the way early Buddhist poetry tends to couple the image of an extinguished fire with the notion of freedom:

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

D 16

as a *flame overthrown* by the force of the wind...
so the sage *freed* from mental activity...

SN V.6

So, to summarize: The image of an extinguished fire carried no connotations of annihilation for the early Buddhists. Rather, the aspects of fire that to them had significance for the mind-fire analogy are these: Fire, when burning, is in a state of agitation, dependence, attachment, & entrapment—both clinging & being stuck to its sustenance. Extinguished, it becomes calm, independent, indeterminate, & unattached: It lets go of its sustenance and is released.

This same nexus of events, applied to the workings of the mind, occurs repeatedly in Canonical passages describing the attainment of the goal:

One attached is unreleased; one unattached is released. Should consciousness, when standing (still), stand attached to (a physical) form, supported by form (as its object), established on form, seeking enjoyment, it would exhibit growth, increase, & proliferation. Should consciousness, when standing (still), stand attached to feeling...to perception...to mental processes...it would exhibit growth, increase, & proliferation. Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase or a proliferation of consciousness apart from form, from feeling, from perception, from mental processes,' that would be impossible.

If a monk abandons passion for the property of form...
feeling...perception...mental processes...consciousness, then





Another meaning for upādāna is clinging, which suggests that, just as a tree clings to the soil that provides its sustenance, fire clings to its fuel. Thus the above passage could also read, 'fire burns with clinging and not without clinging'—a characteristic of fire that was observed in other ancient Asian traditions, such as the Chinese I Ching, as well.

The clinging nature of fire is reflected in a number of other idioms used by the Pali Canon to describe its workings. For one, an object that catches fire is said to get 'stuck' (passive) or to 'stick' (active): Adherence is a two-way process.

Just as a wing bone or tendon parings, monks, thrown into a fire don't catch fire (lit: 'stick' or 'get stuck'), keep apart, turn aside, and are not drawn in; even so the heart of a monk who spends time often with a mind accustomed to focusing on the repulsive, doesn't stick to the (thought of) engaging in the sexual act, keeps apart, turns aside and is not drawn in, and remains either indifferent or repelled.

A VII.46

The second side of the attachment—that fire, in sticking to something, gets stuck—is reflected in yet another idiom in the Pali Canon: When it leaves a piece of fuel it has been clinging to, it is said to be released.

Just as fire...after being released from a house of reeds or a house of grass, burns even gabled houses, plastered, latched, shut against the wind; even so, all dangers that arise, arise from fools, and not from wise men; all disasters...all troubles that arise, arise from fools and not from wise men.

M 115

This sense of fire's being entrapped as it burns echoes the stanza from the Śvetāśvatara Upaniṣad, quoted above (page 19), that refers to fire as being 'seized' when ignited by the friction of fire sticks. Apparently the Buddhists were not alone in their time in seeing attachment & entrapment as they watched a fire burn.



Once a fire has been provoked, it needs *'upādāna'*—commonly translated as fuel—to continue burning. *Upādāna* has other meanings besides fuel, though—one is the nourishment that sustains the life & growth of a tree—and as we shall see below, wind can also function as a fire's *upādāna*. Thus, 'sustenance' would seem to be a more precise translation for the term.

'How do you construe this, young man: Which fire would be more brilliant, luminous, & dazzling—that which burned in dependence on a sustenance of grass & timber, or that which burned in dependence on having relinquished a sustenance of grass & timber?'

'If it were possible, Gotama, for a fire to burn in dependence on having relinquished a sustenance of grass & timber, that fire would be the more brilliant, luminous, & dazzling.'

'It's impossible, young man, there is no way, that a fire could burn in dependence on having relinquished a sustenance of grass & timber, aside from a feat of psychic power....'

M 99

'Just as a fire, *Vaccha*, burns with sustenance, and not without sustenance, even so I declare the rebirth of one who has sustenance, and not of one without sustenance.'

'But, Venerable Gotama, at the moment a flame is being swept on by the wind and goes a far distance, what do you say is its sustenance then?'

'*Vaccha*, when a flame is being swept on by the wind and goes a far distance, I say that it is wind-sustained. The wind, *Vaccha*, is its sustenance at that time.'

'And at the moment when a being sets this body aside and has not yet attained another body, what do you say is its sustenance then?'

'Actually, *Vaccha*, when a being sets this body aside and has not yet attained another body, I say that it is craving-sustained. Craving, *Vaccha*, is its sustenance at that time.'

S XLIV.9

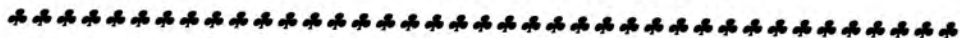




THE MIND LIKE FIRE UNBOUND (V)

by *Thanissaro Bhikkhu*

Translated into Chinese by *Cheng Chen-huang*



Chapter II

*“Fire burns with clinging,
and not without clinging.”*

Although the compilers of the Pali Canon were not concerned with teaching the physical sciences, there are frequent passages where they cite the behavior of the physical universe, in similes or examples, to illustrate points of doctrine. A number of these passages discuss questions of heat, motion, meteorology, the etiology of diseases, and so forth, in enough detail to show that a common theory underlies their explanation. That theory centers around the concept of ‘*dhātu*,’ property or potential. The physical properties presented in this theory are four: those of earth (solidity), liquid, heat, & wind (motion). Three of them—liquid, heat, & wind—are potentially active. When they are aggravated, agitated or provoked—the Pali term here, ‘*pakuppatti*,’ is used also on the psychological level, where it means angered or upset—they act as the underlying cause for activity in nature. Fire, for example, is said to occur when the heat property is provoked.

There comes a time when the external heat property is provoked, and consumes village, town & city, countryside & rural area, and then, coming to the edge of a green district, the edge of a road, the edge of a rocky district, to the water’s edge, or to a lush, well-watered area, goes out from lack of sustenance.

