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Foreword

前言

Foreword

The Mahānidāna Sutta of the Pāli Canon is the longest and most detailed of the Buddha's discourses on dependent origination (*paṭicca-samuppāda*), which is widely considered to be the key discovery of the Buddha and the core of his enlightenment experience. Because of its size, the Mahānidāna Sutta is included in the Dīgha Nikāya, the collection of long discourses, rather than in the Nidāna-saṃyutta of the Saṃyutta Nikāya, which collects the Buddha's shorter teachings on dependent origination. But while it is the longest sutta on dependent origination, the Mahānidāna Sutta stands out because it presents a unique version of the sequence of conditions.

The sequence used in the Mahānidāna Sutta differs from the usual version in three major respects. The first is that it lacks the first two factors of the usual formula, ignorance and volitional activities. In the Mahānidāna, the series is traced back in reverse order, from effects to conditions, starting with old age and death, which is conditioned by birth. But instead of ending with ignorance, as the usual twelve-term sequence does, it ends with the mutual conditionality of consciousness and name-and-form: consciousness is the condition for name-and-form, and name-and-form is the condition for consciousness. This method of exposition is not unique to the Mahānidāna; we find it in other suttas (for instance, in SN 12:65). But in other suttas, the conditional relationship between consciousness and name-and-form is merely stated, without explanation. In the Mahānidāna, explanations are given of exactly how consciousness and name-and-form condition each other.

The second way the Mahānidāna Sutta differs from the usual sequence is by the absence of the six sense bases. Instead, the series moves back

前言

《大因緣經》是巴利聖典中，佛說「緣起」（paṭicca-samuppāda）經說中最長、最詳盡的一部。「緣起」是被公認為佛陀最主要的發現和其正覺經驗的核心。《大因緣經》因其篇幅而收之於較長經說的《長部》，未收於《相應部12因緣相應》中，後者集成了佛陀關於緣起較短的經說。但是，儘管《大因緣經》是相關緣起最長的經說，但是凸顯此部經者，乃在於其所呈現特有的因緣序列。

《大因緣經》中所使用的因緣序列，和一般的說法，主要在三方面有所不同。第一，缺一般定式中的最前二支，即「無明」和「行」。《大因緣經》中，序列以逆說回推的順序，由果返推因緣，始於以「生」為緣的「老死」，但並未如一般十二支的序列止於「無明」，而是以「識」與「名色」相互為緣作結：「識」為「名色」之緣，「名色」為「識」之緣。此一闡釋的方法並非《大因緣經》獨有，在其他經中我們也可發現（例如，《相應部12相應65經》）。不過，其他的經只陳述了「識」與「名色」相互為緣的關係，並沒有加以解釋，《大因緣經》則確切地解釋了「識」與「名色」如何地相互為緣。

《大因緣經》第二項與一般[緣起]序列不同之處，是缺「六處」；取而代之的是，序列由「觸」逆推至「名色」，以其為

from contact to name-and-form as its condition. To clarify how name-and-form is the condition for contact, the sutta includes a passage that distinguishes two kinds of contact, “designation-contact” (*adhivacana-samphassa*) and “impingement-contact” (*paṭigha-samphassa*). This passage, and the terms it uses to demonstrate how contact is conditioned by name-and-form, are unique to this sutta.

The third difference in the Mahānidāna Sutta is the inclusion of a secondary sequence of conditions branching off from craving. This sequence shows the ethical and social consequences of craving. Craving leads not only to clinging and renewed existence (as in the usual formula), but also to the pursuit of gain, to attachment, possessiveness, miserliness, and other social ills, culminating in quarrels, conflict, and violence.

The Mahānidāna Sutta deals with other subjects besides dependent origination, and these raise questions about the unity of the sutta. Following the section on dependent origination, the sutta moves on to topics that do not have an apparent connection with the primary topic of the discourse. One section is on “descriptions of self,” another on “considerations of self,” and finally a section that distinguishes between two kinds of arahants: those liberated by wisdom, and those liberated in both respects.

These sections raise the question of how this sutta was compiled. Was the entire sutta originally expounded by the Buddha in one session, as we find it in the text? Or does it consist, rather, of three separate discourses that were joined together to create a single long discourse? The connections between these sections are not obvious; how the later sections relate to dependent origination is particularly puzzling. The commentary offers explanations of the sequence, but its explanations seem contrived and are not entirely convincing. It is possible that several independent discourses were later merged into one to create the Mahānidāna Sutta as we find it in the Dīgha Nikāya.

緣。為了闡明「名色」為「觸」之緣，經中含有一段經文，區分二種觸，即「增語觸」（adhivacana-samphassa）和「有對觸」（patigha-samphassa）。這段經文和其用以說明「觸」如何以「名色」為緣的[此二]名相，是本經獨有的。

《大因緣經》第三不同是，包括了從「愛渴」延伸而出的因緣次序列。這一序列顯示了「愛渴」的道德和社會的後果。「愛渴」不僅導致執「取」和後「有」（如一般的緣起定式），還導致追求利得、耽著、佔有、慳吝和其他[種種]社會弊端，終至於爭執、衝突與暴力。

《大因緣經》除「緣起」外，還涉及其他主題，這引起關於此經的統一性的質疑。在有關「緣起」的段落之後，論題進入了與經說[緣起]要旨沒有明顯關連的主題：有一段落關於「安立自我」，另一段落關於「認定自我」，最後，有一段落分辨兩類阿羅漢：慧解脫者與俱解脫者。

這些段落引出「此經是如何集成？」的疑問。我們現在所看的經，是整部經說原來就是佛陀一次的開示？還是結合三各別經說而成一長經？段落與段落之間的連貫並不明顯，後面的段落如何與「緣起」相關連，尤其令人困惑。注文對此次序提供解說，但其解說似嫌牽強，不完全令人信服。有可能的是：我們在《長部》中所看到的《大因緣經》，是幾部獨立的經說，後來合併而成一經的。

The Mahānidāna Sutta has a fairly long commentary attached to it, which is included in the Sumaṅgala-vilāsinī, the complete commentary to the Dīgha Nikāya. This commentary is regarded as the work of Ācariya Buddhaghosa, a learned monk from South India who came to Sri Lanka in the fifth century for the purpose of writing commentaries to the Pāli Canon. Buddhaghosa's commentaries were not original works that he composed entirely on his own; rather, they build upon a tradition of exegesis that may have been started among the Buddha's direct disciples, gathering more material as time went by.

The Pāli commentaries composed by Buddhaghosa represent the collective wisdom of the teachers in the lineage of the Mahāvihāra, the Great Monastery in Sri Lanka, where he worked. They were compiled on the basis of older commentaries that were preserved in the ancient Sinhala language and kept at the Mahāvihāra. Buddhaghosa's main task, as he describes it, was to extract the essence of these ancient commentaries, integrate the material, and translate it into an elegant style of literary Pāli, the language of the canonical texts.

These commentaries interpret the suttas by way of the exegetical system that was developed in the lineage of the Mahāvihāra. Thus, while the suttas (with their parallels in other early Buddhist schools) are part of the shared heritage of Indian Buddhism, the commentaries are particular to the Theravāda school. They explain the canonical texts in accordance with the distinctive methods of interpretation maintained by the learned monks of the Mahāvihāra. These methods use ideas from the Pāli Abhidhamma, as well as the views of ancient Buddhist masters both in India and Sri Lanka, to create a remarkably consistent and detailed system of textual analysis and interpretation.

The Pāli commentaries have their own explanatory texts, known as *tīkā* or subcommentaries. These were written to clear up problems raised by the commentary and sometimes to shed further light on the sutta itself.

《大因緣經》有一篇相當長的注，收在《長部》完整的注釋書《善吉祥光嚴》(Sumaṅgala-vilāsinī)中。此一注釋書被認為是覺音阿闍黎的作品。他是南印一位博學比丘，五世紀時，來到斯里蘭卡，目的是為巴利聖典作注。覺音的注釋並非完全是他的原作，而是建立在一個詮釋經典的傳統上，此一傳統可能始於佛陀的嫡傳弟子間，隨著時間演進而收集了更多的資料。

覺音所纂輯的巴利注釋，呈現了他工作所在——斯里蘭卡大寺(Mahāvihāra)中，傳承該寺派師長的集體智慧。這些注釋根據存於大寺中，以古僧伽羅語保存的更古老的注釋纂輯而成。覺音的主要任務，正如他所描述的，是萃取出這些古注的要義，彙整資料，再以典雅的寫作文體，將其譯成巴利語，即聖典語。

這些注釋以大寺派傳承所發展出的詮釋體系來詮解經說。因此，儘管經說（以及其他早期佛教部派的對應經典）[同]為印度佛教的共同遺產的一部分，注釋卻是上座部所特有的。他們依據大寺派飽學僧侶所主張的獨特詮釋方法來解釋聖典中的經說。這些方法用巴利阿毗達磨的思想以及印度和斯里蘭卡的佛教古代大師的觀點，創出一套非常一致和詳細的經典分析詮釋體系。

巴利注釋本身[也]有注解，稱為疏鈔或復注，為了釐清注釋引發的問題[而作]，有時為了進一步闡明經說而寫。《長部》的疏鈔是由另一位名為法護(Dhammapāla)的南印僧人所作，他大約

The subcommentary to the Dīgha Nikāya was composed by another South Indian monk named Dhammapāla, who may have lived in the seventh century, two centuries after Buddhaghosa. He probably resided at Kanchipura, in present-day Tamil Nadu. Like Buddhaghosa, he adhered quite strictly to the explanatory system of the Mahāvihāra. His style is often dense and his explanations are subtle, complex, and highly technical, which sometimes makes him hard to read.

In this book, my long-time student Pohui Chang offers a translation of the Mahānidāna Sutta and its commentary from Pāli into Chinese. She includes as well, in her notes, passages from the *ṭīkā*. The origin of this project—its own “dependent origination”—goes back to 2009 and 2010, when two bhikkhunis from Taiwan came to Chuang Yen Monastery (near Carmel, New York) to study the Pāli commentaries with me. Since Pohui had been studying Pāli with me for several years, I invited her to join our classes. At these classes we studied together the commentaries to the Mūlapariyāya Sutta (MN 1) and the Sabbāsava Sutta (MN 2). Subsequently, Pohui translated the Sabbāsava Sutta and its commentary; this translation has already been published (Luminary Publishing Association, 2014). She next decided to translate the Mahānidāna Sutta and its commentary, working on it under my guidance over several years. The present book is the result of her efforts.

The commentary to the Mahānidāna Sutta has many interesting sections, but it does not offer a detailed explanation of dependent origination itself. This is because Buddhaghosa had already discussed dependent origination in great detail in his major work, the Visuddhimagga, and thus he could refer the reader to that work for full explanations. The Visuddhimagga explains the links of dependent origination by way of the scheme of twenty-four conditional relations (*paccaya*) found in the Abhidhamma treatise, the Paṭṭhāna. In the commentary to the Mahānidāna Sutta, he refers to the conditional relations only briefly, not in full detail.

是七世紀人，距覺音兩世紀之後，可能居住在現今的泰米爾納德邦的坎奇普拉。和覺音一樣，他非常嚴格地遵守大寺派的詮釋體系。他的風格一向密實，解釋精微、複雜且極度專門，有時使他[的解釋]難以閱讀。

在這本書中，我多年的學生莊博蕙，巴譯中翻譯了《大因緣經》及其注，註腳還包括疏鈔段落。此翻譯一事的起源——其本身的「緣起」，可以追溯到 2009年和 2010年。當時兩位比丘尼由台灣到莊嚴寺（在紐約 Carmel 附近），從我學習巴利注釋。由於博蕙已和我學習巴利多年，我邀她來一道上課。在這些課堂上，我們一起學習了《根本法門經》（*Mūlapariyāya Sutta*）（《中部》第1經）和《一切漏經》（《中部》第2經）的注釋。其後，博蕙翻譯了《一切漏經》及其注，該譯作已經出版（香光書鄉，2014）。接著，她決定譯《大因緣經》（*Mahānidāna Sutta*）及其注，在我的指導下用功數年，本書是她努力的成果。

《大因緣經注》有很多有趣的段落，但對「緣起」本身並沒有給予詳細的說明。這是因為覺音已經在他的主要著作《清淨道論》中詳細地討論了「緣起」，因此，他可以推介讀者參照該作完整的解說。《清淨道論》以阿毗達磨《發趣論》（*Paṭṭhāna*）中二十四緣（*paccaya*）的系統，來說明緣起支。他在《大因緣經注》中，僅簡略而非完整詳盡地提及因緣的關係。

The commentaries are of value not only for their explanations of the suttas themselves, but also because they provide background information about the origin of the suttas, the course of events that motivated the Buddha to give a particular teaching. Sometimes the commentary will explain the distant background to a sutta, the events in past lives that lie behind the present discourse. Often these background explanations will draw upon legendary material rather than historical facts. We see this clearly in the Mahānidāna commentary, which relates the story of how Venerable Ānanda, in a distant past life, made the aspiration to become the personal attendant of a future buddha. Such stories help to dispel a false idea that many Mahāyāna Buddhists have about the Buddha's eminent arahant disciples. It is commonly believed that the arahants narrowly pursue their own liberation, without concern for others. But the Pāli commentaries show us that the Buddha's great disciples, such as Sāriputta and Ānanda, long ago made aspirations or vows to attain high positions under a future buddha; for many eons they cultivated the pāramīs in order to fulfill their ideal. They seem almost like bodhisattvas, and thus the translator here aptly designates them as "sāvakabodhisattas."

In recent years, Chinese followers of Buddhism, whether in Taiwan or China, have shown keen interest in Theravāda Buddhism. So far the study of Theravāda Buddhism has focused largely on the Sutta Piṭaka, probably because the suttas represent the most ancient phase of Buddhism and also because the suttas bring us most directly into contact with the Buddha as a historical person. However, to gain a broad, deep, and thorough understanding of Theravāda Buddhism, it is not enough merely to study the canonical texts. It is also necessary to study the commentaries. The commentaries are not easy to read. They are written in a scholastic style and employ a highly technical system of explanation. But despite the difficulty, they bring to light many aspects of the Dhamma only hinted at in the suttas. Hence there is a serious need for the Pāli commentaries to be translated into modern languages, particularly both English and Chinese.

注釋之有其價值，不僅在於其對經本身的說明，還因其提供了關於經的緣起背景，引起佛陀給予某一特定開示的事件經過緣由。有時，注釋還會說明一部經的久遠背景，在該部經的背後，過去生中的事件。通常這些背景解說，取材自傳說，而非歷史事實，此點我們在《大因緣經注》中，可以清楚看到。此注講述了阿難尊者的故事，如何於久遠的過去生中，立下成為未來佛侍者的志向。這樣的故事，有助於消除許多大乘佛教徒對於佛陀傑出阿羅漢弟子們的錯誤觀念。一般認為阿羅漢狹隘地追求自己的解脫，不關心他人。但是巴利注釋告訴我們，佛陀的大弟子，如舍利弗和阿難，很久前已立下志向或誓願，要在未來佛座下獲得更高的地位。為了實現理想，他們多生累劫修學波羅蜜，幾乎就像是菩薩一般了，所以，於此譯者貼切地稱其為「聲聞菩薩」。

近年來，無論在台灣還是在中國大陸，漢傳佛教徒對上座部佛教表現出強烈的興趣。迄今為止，對上座部佛教的學習大多集中在經藏上，可能因為經典代表佛教最為古老的階段，也[可能]因為經典帶著我們和歷史的佛陀作最直接的接觸。然而，要對上座部佛教有廣泛、深入和透徹的理解，僅學習聖典是不夠的，也有必要學習注釋。注釋甚難閱讀，[因其]以學術文體寫成，並使用極其專門的解說體系。不過，注釋雖難[讀]，卻在多方面闡明了經典中僅稍稍點到的佛法[法義]。因此，將巴利注釋譯成當代語言，尤其是英語和中文，有其嚴肅以對的需要。

Translating Pāli into Chinese presents many challenges. There is, first, the difference between the two languages by way of grammar and syntax. And then there is the difficulty of deciding whether to translate Buddhist technical terms with their ancient Chinese renderings or to use more contemporary renderings that will be meaningful to modern readers. Pohui Chang has faced these challenges and dealt with them skillfully in this translation. This book is of value, not only for the translation itself, but also for Pohui's excellent introduction, in which she explores many of the knotty doctrinal issues raised by the sutta and its commentary. This work will no doubt help Chinese Buddhists and students of Buddhism gain a more accurate understanding of the teachings of early Buddhism. I also hope it will help to clear up some of the misunderstandings of Theravāda Buddhism that still prevail in the Chinese Buddhist world.

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將巴利語譯成中文，呈現了許多挑戰。首先，兩種語言在文法上和語序上有差異。然後，佛教名相是否要以其古譯譯之，或使用對現代讀者有意義的、較為當代的譯詞，在決定上也有所困難。博蕙面對這些挑戰，在本譯中善巧處理。本書有其價值，不僅在翻譯本身，也在博蕙精闢的〈導論〉，探討了本經及其注所引發的許多棘手的法義問題。此書無疑地將有助於漢傳佛教徒和佛學學生，對早期佛教的教義，有更精確的了解。我也希望它將有助於泯除仍盛行於漢傳佛教界中對上座部佛教的一些誤解。

菩提比丘

於美國紐約卡梅爾莊嚴寺