

Inner Spiritual Cultivation meets Compassionate Action

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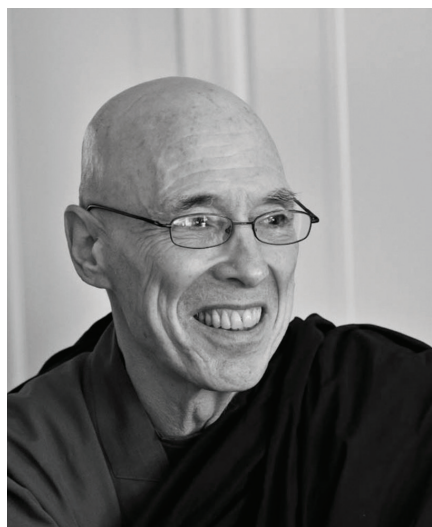
內修與慈悲行結合（續）

Q&A with Bhikkhu Bodhi on March 7, 2017 at Dharma Realm Buddhist University

Chinese Translated by Ling Chinben & Ma Chinxi

菩提比丘2017年3月7日於法界佛教大學問答紀錄

凌親本、馬親喜 中譯



Editor's Note: On March 7, 2017, Dharma Realm Buddhist University's Co-curricular Events and Spiritual Life Offices invited Venerable Bhikkhu Bodhi to host a discussion with the DRBU community. Venerable Bhikkhu Bodhi is an American Buddhist monk, originally from New York City, who ordained as a monk in Sri Lanka in 1973. He is an eminent scholar and translator of Buddhist texts from Pali into English. His book *In the Buddha's Words: An Anthology of Discourses from the Pali Canon* is read and studied in both the B.A. and M.A. programs of DRBU. He is the president of the Buddhist Publication Society and the founder of Buddhist Global Relief, which holds "Walk to Feed the Hungry" in cities throughout the United

States; BGR supports projects designed to provide direct food relief to people afflicted by hunger, promote sustainable agriculture, supports the education of women and girls, and gives women opportunities to start right livelihood projects to support their families.

編按：2017年3月7日，法界佛教大學「活動與精神生活共同課程辦公室」邀請菩提比丘為法界佛教大學師生主持一場討論會。菩提比丘是美國籍法師，出生於紐約市，1973年在斯里蘭卡受具足戒。他是知名的學者及譯者，將巴利文經典譯成英文。法界佛教大學學士與碩士課程都研讀他的書《佛如是說：巴利文論藏選集》。他是佛教出版協會會長，並創立「佛教全球救濟會」在全美各城市舉辦「為飢餓健行」活動，募款所得用以支持直接將食物送給挨餓者項目、提倡永續農業、支持婦女與女孩受教育、提供正當機會給女性工作創業，以支持她們的家庭。

Question: Right now, in our class, we are we're looking at all of the stages of spiritual development. After one overcomes the hindrances and jhanas, there is a part about remembering your past lives; how do we know that really happens for a practitioner or is it pointing to some kind of practice or thing we should be cultivating in our own lives presently?

Bhikkhu Bodhi: I think certainly in the framework of understanding of the texts themselves, it does mean literally recollecting one's previous lives. This is not something that is considered obligatory or feasible for everybody. This is from the sutras, from *Majjhima Nikaya*, where we find the full presentation of the past involves the development of the four jhanas or meditation absorptions. From the fourth jhana comes the surreal higher knowledge and recollection of past lives, the divine eye, which allows one to see pass the rebirth of others and gain knowledge of the destruction of the defilements. For those who develop and really master the four jhanas, they gain a very strong degree of samadhi concentration and great clarity of mind. They are able to send the mind back over the events of this present life, even to the point of one's biological birth and to the conception in the womb. By persisting in that attempt at recollection, one could break through that barrier that separates one's conception in this life and one's previous life, and then break the mind immediately preceding this life. Through systematic development, one could acquire the ability to recollect more and more past lives. Maybe at a more accessible and practical level, one could do meditative reflections on the fact that we each have lived many past lives in different realms of existence to arrive at our present condition and our future.

Question: We're hoping you could talk about the concept of nirvana and how that relates to bodhi and the image of a candle being snuffed out.

Bhikkhu Bodhi: There are three aspects to nirvana. I take nirvana to be an unconditioned dharma, an unconditioned state and reality describe in some sutras as that which is not born or unconditioned, and which does not become or change. Elsewhere it is called the birthless, the ageless, the deathless, the undefiled, and the unconditioned. That is nirvana in itself. Then there are two stages in the attainment of nirvana, which are called the nirvana element with residue and the nirvana element without residue. These two stages in the attainment of nirvana are distinguished most explicitly in a very short sutra in the collection called the *Itivuttaka*, it could be sutra number 42 or 44, a

問題：我們班上正在探討靈修的每一個階段。當一個人克服了障礙並入禪定後，有一部分內容是對前世的回憶；我們怎麼知道對於一個修行者來說這些真的發生過，或者只是它指出了某種修行或我們此生應該修行的事情？

菩提比丘：我認為從經文字面上看，確實含有回憶個人前世的內容，但對於每個人來說不都是必須的或可行的。《中阿含經》中有通過四禪、入定而看到過去生的完整描述。在第四禪的基礎上獲得超現實的更高知識和對前世的回憶，天眼打開，能看到他人的過去生，並獲得消除染污的能力。對於那些開發並真正掌握了四禪的人來說，他們能深深入定、心甚明了，就能把心送回到此生的各個事件中，甚至到出生時，乃至在母親子宮受孕的時候。通過堅持嘗試這種回憶，有人就可以打破分割前世和今生受孕之間的壁壘，從而看到前生的記憶。經過系統訓練，此人能回憶起越來越多的前世。或者從對大家更容易做到和更實用的角度看，我們可以打坐冥想這個事實：我們每個人已經在六道裡面經歷了許多世，直到今生今世，並且還將繼續下去。

問題：我們希望您談談涅槃的概念和菩提與蠟燭熄滅圖像之間有怎樣的關聯。

菩提比丘：涅槃有三個方面。涅槃是無為法、無為的狀態和實相，正如一些佛經中所描述的那樣：它不生不滅和無為不變。有的地方稱為無生、無老、無滅、無染污和無為，這是指涅槃本身。在證得涅槃的過程中有兩個階段，分別稱為有餘涅槃和無餘涅槃。達到涅槃的這兩個階段在《如是語經》的極短經文中表述得最清晰，它可能在巴利大藏經中的一小本里（第42或44號經文）。有餘涅槃是熄滅貪嗔癡的阿羅漢在生前獲得的；無餘涅槃是指阿羅漢死後獲得

minor book of the Pali cannon. The nirvana element with residue is the extinction of greed, hatred and delusion attained by an Arhat liberated while alive; the nirvana element without residue is that which is attained when the Arhat passes away. That sutra describes nirvana as attainment without residue where the breakup of the body and the extinguishing of life force becomes cool right there. Some interpreters of the one Theravada camp say that nirvana is only the extinction of defilements in this life and ending the process of birth and death; the other school of interpretation says it's not sufficient to base one's understanding of nirvana just on the two awakening elements, and that we have to also bring in description of nirvana as being the unborn, unbecome, and unconditioned. I see that these are two stages in the attainment of unconditioned. One is the passing away of the Arhat likened to a flame that goes out; it's sometimes used as a simile in the *Ratana Sutta*—*Nibbanti dhîrâ yathâ' ya m padîpô* as an extinguishing flame. And nirvana from the angle of conditioned existence is conditioned existence that goes out, but there's still the unconditioned. We could even say the attainment of nirvana without residue is the act by which the liberated one passes from conditioned existence into the unconditioned.

Question: I was able to go to your talk on Saturday and I heard you talk a lot about faith. I wondered if you could touch on that a little bit here. What exactly is faith? And what or where do you put this confidence in? I would also appreciate it if you could share a little bit about your personal journey.

Bhikkhu Bodhi: In my talk that I gave at Abhayagiri Temple on Saturday was based on a short sutra in the *Samyutta Nikaya*. There are two verses of riddles that are addressed to the Buddha by a yaksha, a demonic being. The first riddle in each verse asked about faith. In the first verse, the yaksha asked what is the best treasure for a person? The Buddha responds, "Faith is the best treasure for a person here." In the second verse, the demon asks how does one cross the flood and the Buddha answers, "With faith one crosses the flood." What I explained on Saturday is that the two pairs of verses are concerned with different aspects of the Buddhadhamma. The first pair of verse is concerned with what I might call mundane or world applicable aspects of the Buddha's teaching. This is an aspect Buddhism that is shared with other spiritual traditions of ancient India. It's based on recognition of a moral law that is fundamental to the nature of the universe—the law of kamma. This is the recognition that there are actions in accordance with and actions that violate the moral law. It is our responsibility to seek our true well-being and happiness to act in accordance with that moral law. In the

的。經文中這樣描述無餘涅槃：肉體煙消雲散，生命之火熄滅。一個南傳學派的解釋是，涅槃僅僅是指此生染污除滅，生死已斷。另一宗則說，基於有餘、無餘兩個覺醒元素來理解涅槃是不夠的，我們必須也要把涅槃描述為無生、無起和無為。我認為證無為有兩個階段，一個是阿羅漢死亡，猶如火焰熄滅；在《三寶經》中有時用火焰熄滅來比喻涅槃。從有為法的角度來說涅槃，即便有為法滅了，但無為法依然存在。我們甚至可以說證得無餘涅槃正是解脫者從有為法入無為法的行為。

問題：我周六去聽了您的演講，聽到您講了許多關於信心的內容。我想您能否就以下問題略談一二：究竟什麼是信心？您把信心放在何處？如果您能分享一下您的人生經歷，我將不勝感激。

菩提比丘：我周六在無畏寺的演講是根據《相應部》中的一段簡短經文。有個夜叉給佛陀說了兩個偈頌難題。每個偈頌裡的第一個難題都是關於信心的。在第一個偈頌裡夜叉問，對於人來說，最寶貴的財富是什麼？佛陀回答，「對於這裡的人來說，最寶貴的財富是信心。」在第二個偈頌裡，夜叉問一個人如何穿越洪水，佛陀回答，「用信心穿越洪水。」我在周六解釋說，這兩個偈頌涉及佛法的不同方面。第一個偈頌涉及佛教教義在世俗世界的應用。這一點是佛教與其他古印度精神傳統都認同的。它基於下面這個認知：宇宙之本的道德法則就是業力法則。這是認識到既有符合道德法則的行為，也有違背道德法則的行為。我們有責任按照道德法則行事來謀求我們真正的福祉和幸福。在第一個偈頌裡，我以此道德法則為真實不虛來理解信心，這是對精神導師的

first verse, I understand faith in the reality of this moral law. It is faith in the wisdom of the spiritual teachers who teach the moral law, and faith that acting in accordance with this moral law is to benefit oneself and others in the world. This is a thing that is not unique and exclusive to the Buddhist teaching. It's a faith in the spiritual realities or spiritual principles that underlie the unfolding of events in the world.

On the other hand, faith in the second verse in the line by "faced with crossing the flood," which I understood to be the special faith in the Buddhist teaching as the means to cross the flood. The flood is a metaphor for samsara, the cycle of birth and death or the flood of defilements in the mind. In this case, it is placing faith in the Buddha, as the fully enlightened one and in his teaching, the Dhamma, as the path to liberation so one is able to cross the flood of samsara and reach security, the other shore of nirvana.

That is the distinction I make in the two aspects of faith. Personally, when I first came across Buddhism, I don't recall I was ever really struggling with the teaching of kamma and rebirth. One of the first writers on Buddhism that I read was Alan Watts. At that time he popularized the thought of D. T. Suzuki, but he didn't really write very much about rebirth or kamma at all. To the extent he mentioned it, he gave a rationalized explanation of it as just a metaphor describing how people undergo different states of mind. I at first took his words to be authoritative until I started to read Buddhist texts for myself. I saw the texts were quite clear and explicit about the reality of other realms of existence and about the fact of rebirth. I didn't go through any struggle, I thought this is coming from the Buddha and so it must be true. It made sense to me and I've developed what I take to be rational arguments in favor of the teaching of kamma and rebirth. When I come across skeptics, I use a more modern analogy for them to understand. When I see people sitting in the audience with their iPads or iPhones, perhaps collecting messages from friends from France, Italy, Taiwan, or Japan. You get these messages coming on your wireless iPad or iPhones. I ask them, "How are you getting your messages?" And they tell me they just get them from Taiwan, Italy, and France. That's just your Western cultural baggage. If you reflect, the analogy is quite close, things you can't see, can't touch, and can't verify outside the range of sensory perception. If that can be the case with electronic devices, it can also be the same with consciousness. Consciousness is an energy, which gets attracted to the appropriate receptor. ❀

智慧而產生的信心，他們的一舉一動都依此道德法則，造福自己和世人，並以此開展道德法則和信心的教育。這不是佛教教育獨有的，這是對世事發展之本質的精神現實或精神原則的信心。

另一方面，第二個偈頌裡「面臨穿越洪水」的信心，我理解這是佛教教育中借喻穿越洪水的特殊信心。洪水隱喻輪回、生與死的迴圈，或指內心染汙之洪水。在這種情況下，相信大徹大悟的佛陀，他的教導，也就是佛法，即是說明人們穿越輪回洪水、到達安樂的涅槃彼岸的解脫之路。

這以上就是我說的信心在這兩個方面的區別。就我個人而言，開始接觸佛教時，我不記得我在接受業力和輪回的教導中有任何問題。我讀的第一本佛教書的作者是艾倫·瓦茲。那時候他傳播了鈴木·大拙·貞太郎的思想，不過，關於輪回和業力方面，他確實沒有寫很多。在他提到的範圍內，通過描述人們怎樣經歷不同心理狀態的比喻，來合理化他的解釋。起初，我把他的話當作權威，直到我開始親自閱讀佛教經典。我在經文中讀到，其他法界真實無虛地存在，輪回的事實也講得清晰而明確。我沒有經歷任何思想鬥爭，我想這是佛陀所說，所以必定真實無疑。這對我而言很有道理，我發現了支援業力和輪回教法的合理論據。當我遇到懷疑論者時，我會用更為現代的比喻來讓其理解。當我看到人們拿著 iPads 或 iPhones 坐在觀眾席上時，他們或許在接收來自法國、義大利、臺灣或日本朋友的資訊，這些資訊被 iPads 或 iPhones 接收到。我問他們，「你們是怎樣收到資訊的？」他們告訴我，他們從臺灣、義大利和法國接收到的。這恰恰是你的西方文化包袱。如果你反思一下，這個比喻是非常貼切的，你不能看見它們，不能觸摸它們，也不能在感官感知的範圍之外加以驗證。如果說電子設備是這種情況，那麼識未嘗不是如此。識是一種能量，它可以被適當的接收器接收到。❀