

# 行政院國家科學委員會專題研究計畫 成果報告

## 《論事》論何事？ --上座部佛教《論事》之部派思想批判研究(II-I) 研究成果報告(精簡版)

計畫類別：個別型  
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執行期間：98年08月01日至99年07月31日  
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計畫主持人：呂凱文

計畫參與人員：碩士班研究生-兼任助理人員：蘇凌彰

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出席國際會議研究心得報告及發表論文

處理方式：本計畫涉及專利或其他智慧財產權，2年後可公開查詢

中華民國 99 年 10 月 29 日

行政院國家科學委員會補助專題研究計畫  成果報告  
 期中進度報告

(計畫名稱)

《論事》論何事？ --上座部佛教《論事》之部派思想批判研究(II-I)

計畫類別： 個別型計畫  整合型計畫

計畫編號：NSC 98-2410-H-343-029-

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執行機構及系所：南華大學宗教學研究所

計畫主持人：呂凱文

共同主持人：

計畫參與人員：

成果報告類型(依經費核定清單規定繳交)： 精簡報告  完整報告

本計畫除繳交成果報告外，另須繳交以下出國心得報告：

赴國外出差或研習心得報告

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出席國際學術會議心得報告

國際合作研究計畫國外研究報告

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中華民國 99 年 10 月 27 日

## 前言

佛教思想史探究上，佛教部派如何起源與分立的問題是一個很重要的議題，許多學者就此議題立論過，其中，已逝的佛學者老印順法師也曾透過漢譯說一切有部為主的論典，嘗試對這個問題「推定」部派分立的情況，他也提到：「說到部派的分立，古代傳來的分派系譜，異說極多。我國一向是依《異部宗輪論》所說的。但是這是說一切有部的傳說，雜有宗派的成見」，所以「不能視為定論」。<sup>1</sup>要是如此，如果從另外一個語系，特別是南傳佛教巴利語系的論典，考察相同議題是否能夠提供漢譯佛典以外的另類視野。

南傳的巴利語系上座部佛教所傳文獻，也提及部派分立情況，例如《大史》與《島史》等都是。其中，對各部派所持異說觀點予以詳細指明的莫過於《論事》。《論事》(Katthāvatthu)是南傳巴利語系上座部佛教七部阿毘達磨論藏之一，根據上座部註解書記載，它成書於佛滅後218年的阿育王時代。<sup>2</sup>當時佛教內部的異說紛起，佛教外部的邪說亦混入佛教，阿育王招請目犍連子帝須(Moggalliputtatissa)為國師，依據佛陀正法淨化僧團與批判異說，《論事》一書即是當時種種論爭處理後的結集後成果。與其他六部阿毘達磨論藏將佛陀的教法條列整理的編輯方式相比較，《論事》的內容與任務顯然在於「從上座部佛教觀點」駁破種種部派的異說，因此透過該論的考察，在對比的意義上，應該能夠互相補充漢譯佛典過去以說一切有部為主的部派佛教視野，特別是華語佛學界歷來對於巴利語系上座部佛教的論藏研究並不多，專文或專著涉及《論事》研究的情形更是少，這類研究有著顯著的實質意義與重要性。

要達成前述互補的成果之前，對於上座部論典裡所載的各部派佛教觀點必須要有充份的基礎研究。就此而言，《論事》是絕佳的考察起點，它從上座部佛教的立場提出216項歷來各部派間的爭論議題，並予以一一駁破，透過《論事》，我們不僅可以考察哪些部派存在，亦可考察出上座部佛教認為那些部派的異說是什麼，更可考察該論評破異說的方法論與策略，這些考察所獲得的成果將可以為華語佛學界的部派佛教研究提供良好的互補視野，而這也是本計畫以《論事》考察對象的研究目的之一。

## 文獻探討

關於《論事》與其相關重要文獻也在此說明。首先，關於巴利《論事》原文版本，本研究計畫所運用的參考版本以英國巴利聖典學會(Pali Text Society)的出版品為主，該版本被編輯成兩冊，分別於1894年與1897年出版，編輯者為A. C. Taylor；此外，我們也重視緬甸、泰國與斯里蘭卡的巴利藏，它們彼此可以互相校勘對照。另外，巴利藏暨有的註解

<sup>1</sup> 印順，《說一切部為主的論書與論主之研究》(台北：正聞出版社，1992年7版)，頁12。

<sup>2</sup> 請參見覺音的《法集論》註解書，《殊勝義》(Atthasālini) 4, 25.

書傳統亦是研究《論事》的重要資料，例如《五論義釋》(Pañcappakaraṇaṭṭhakathā)、《五論根本疏》(Pañcappakaraṇamūlaṭṭikā)、《長部復疏》(Līnatthavaṇṇanā)，以及藏外典籍的《斷除愚癡》(Mohavicchedanī)亦是。這裡略加說明，前述的「五論」是指上座部佛教七部阿毘達磨論藏中的界論、人施設論、論事、雙論與發趣論等五部論書，而《五論義釋》即是覺音對前述五部論書的注釋，《論事注釋》(Kathāvatthupparakaraṇa-Ṭṭhakathā)則是《五論義釋》這書的其中一部分。

其次，譯本部份。在1915年，緬甸學者翁肖曾氏(Shwe Yan Aung)與英國達維夫人(Mrs. Rhys Davids)將《論事》譯成英文並題名為“The Points of Controversy”，除了附上註解外，亦按照原典編目、討論主題、部派名稱編成三種有用的目錄，由英國巴利聖典學協會刊行，目前這個譯本儘管是現階段國際學界通行的重要參考，它整理的目錄在論事的理解上相當有幫助，不過這並不代表它如實表達原著的實際內容，學界認為仍然有重新翻譯的需要<sup>3</sup>；日本與台灣亦有譯本，這部分略可作為參考。《論事注釋》亦有英譯本，B. C. Law於1939年將它英譯為“The Debates Commentary”，這個譯本在目前為數甚少的巴利注釋書英文譯作中，幫助我們理解佛教注釋家如何解讀論事的觀點上作出貢獻。

### 既有研究成果回顧

關於既有研究成果回顧，Oskar Von Hinüber於1996年出版的《巴利文獻手冊》對於《論事》有著扼要描述<sup>4</sup>，不過他的目的僅在於該書的部份章節裡導覽《論事》內容並精簡地說明國際佛學界的看法，這種介紹是提綱挈領式的帶過，但是卻能提供我們鳥瞰地瞭解國際佛學界對這種書類的研究問題與興趣所在。為方便瞭解這些前輩在《論事》的研究成果與視野，以下我大致按照時間先後發展的趨勢，將國際學界對於《論事》的研究化約地區分為三個階段，它們分別是：一、版本校勘與翻譯階段，二、歷史時代考證階段，三、文獻語言考察階段。這三階段當然不是涇渭分明的區別，而是它們彼此在交織發展中似乎有各自的側重點。

首先是《論事》的版本校勘與翻譯階段。19世紀末到20世紀初之際，在殖民主義的文化視野下，印度宗教暨其流傳國度所保留的文獻受到歐美學者重視，其中，佛教的巴利文獻與其阿毘達磨藏之一的《論事》也被英國巴利聖典學會納入文獻整理的範圍。這個階段裡，《論事》的巴利版本校勘與編輯出版是最早被重視的工作，一旦《論事》羅馬化的版本確定後，接著就是歐美學者與亞洲學者共同合作將《論事》譯為英文。這個階段裡，A. C. Taylor、Shwe Yan Aung與Rhys Davids等人先後對於《論事》的努力可作為這階段的代表。

其次是《論事》成書的歷史時代考證階段。隨著巴利本與英譯本問世後，歐美學界在此基礎上瞭解該領域的角度與談法也豐富起來，20世紀前葉至中葉之際，《論事》這種書類的結構暨其成立的歷史時代問題漸漸地成為學者們的討論焦點。例如法國的Poussin與德國的Frauwallner兩位學者先後觀察到《論事》與他阿毘達磨文獻存在著差異，認為後者的工作顯然是整理與陳列法義，前者的目的卻是駁斥異議，同時《論事》也不像其他阿毘達磨文獻是以論母(mātikā)為基礎，因而《論事》為何與何時被放入阿毘達磨藏的問題被探討。

<sup>3</sup> Oskar Von Hinüber, *A Handbook of Pāli Literature*. New Delhi: Munshiram Manoharlal Publishers, 2001. p. 73.

<sup>4</sup> Oskar Von Hinüber, *A Handbook of Pāli Literature*. New Delhi: Munshiram Manoharlal Publishers, 2001. p. 70-73..

至於 20 世紀中葉以後英國學界的 K. R. Norman 等人的興趣顯然是語言學領域，英國佛學界在學術視野上受到哲學的語言分析學派的影響很大，他們對於巴利文獻的研究興趣不少是集中在語言學層次的考察。他們觀察到《論事》最初特定部分的章節與文字殘留著摩伽陀語的古老形式，因此他推斷《論事》的前面內容有可能是源自於古層文獻<sup>6</sup>，不過這種發現並不足為奇，因為任何古老的口述傳統都有可能以不同型態流傳至今，我們無法以殘存的斷簡之古老的語言原型或形式，化約地斷定整體文獻皆源自於古層，但是卻可以依此判斷《論事》這種書類成立過程的開放性，將上座部後來遇到的異說陸續地納入該書的編輯中並予以批判。

日本佛學界對此領域亦有貢獻，不過大致不離前述三個階段或範圍，有機會再改以它文陳述；以上三個階段區分只是舉其大要地說明國際學界在《論事》研究上的側重方向，可供有志研究者作初步觀察用。反觀華語佛學界，相對於國際學界一百多年來的研究歷程，國內對上座部佛教的重視實為相當晚近之事，迄今為止雖然有介紹性質的短文出現，不過內容大致是將歐美學界的介紹摘要予以選擇性地翻譯<sup>7</sup>，至於針對《論事》這種書類進行全面性地探究的學術專書或專著並未見到。目前我所指導的兩位碩士研究生已處理《論事》的一小部分問題，其中釋利照(李建昌)就《論事》如何從上座部佛教立場批判其它部派的「佛陀觀」問題撰寫論文，而泰國籍的阿難法師則針對上座部《論事》如何批判說一切有部的「一切有論」撰寫論文，這兩篇論文的完成應該可以稍稍彌補華語佛學界這方面的缺乏，但是整體性、全面性與深入地探究《論事》的工作仍是必要的，這也是本研究計劃提出的重要性所在。

### 研究方法與進行步驟

研究方法方面，本計畫內容分別涉及「文獻探討」與「思想詮釋」兩階層，因而研究方法亦採取文獻學與詮釋學雙軌並進。至於進行步驟有二，各以一年期計劃實施，總共實施時間為兩年。首先是針對《論事》的方法論進行探究，這部分重點在於考察上座部《論事》評破異說的方法與策略，特別是研究它所運用的邏輯與論證步驟；其次是針對《論事》所評破的部派異說予以一一考察，並且對照「說一切有部」等流傳至中國的漢譯論典，突顯各部派所傳論典在部派異說觀點上的同異處，並追溯其背後可能的原因。本計劃涉及巴利三藏文獻研究，短期赴國外研究有其必要性，特別是借助泰國摩訶朱拉隆功大學的師資與圖書設備，對此研究有實質的幫助。

<sup>5</sup> Vallée Poussin, 'La Controverse du Temps et du *Pudgala* dans le *Vijñānakaya*', in: *Études Asiatiques*. Paris, 1925, pp. 343-376, repr. in: H. S. Prasad: *Essays on Time in Buddhism*. Delhi 1991, pp. 79-112. E. Frauwallner, *Die buddhistischen Konzile*. ZDMG 102, 240-261= *Kleine Schriften*. Wiesbaden 1982, pp. 649-670.

<sup>6</sup> K. R. Norman, 'Māgadhisms in the *Kathāvatthu*', in: *Studies in Pāli and Buddhism in Honor of Bhikkhu Jagdish Kashyap*. Delhi, 1979, pp. 279-287= *Collected Papers II*. Oxford 1991, pp. 59-70.

<sup>7</sup> 何載陽，〈南傳小乘部執〉《現代佛教學術叢刊》95 冊（台北：大乘文化出版社，1980），頁 159-174。

## 研究成果

本計劃完成後預期可以讓華語佛學界對於南傳巴利語系佛教上座部的部派觀更為瞭解，除了深入認識上座部佛教的論證方法與策略外，也能補足過去華語佛學界以說一切有部論典為主的部派觀點，另外參與的研究助理也能在計劃實施過程獲得基礎的學術訓練。

國科會補助專題研究計畫項下赴國外(或大陸地區)出差或

研習心得報告

日期：2010 年 08 月 31 日

計畫編號	NSC 98-2410-H-343-029		
計畫名稱	《論事》論何事？ --上座部佛教《論事》之部派思想批判研究(II-I)		
出國人員姓名	呂凱文	服務機構及職稱	南華大學宗教學研究所 副教授
出國時間	2009年8月3日 至 2009年8月29日	出國地點	泰國曼谷

## 一、國外(大陸)研究過程

藉由國科會計畫(98-2410-H-343-029-)贊助，我於 2009/08/03-08/29 期間，赴泰國曼谷進行三個星期的文獻收集與學術訪問、錄音整理等研究活動。此次海外研究，特別感謝南華大學的姊妹校，亦即泰國摩訶朱拉隆功佛教大學接受我的申請，除了允許我在 Wang Noi 的主校區運用該校的學術與行政資源，並提供食宿方面的妥善照料與協助。

此次海外研究的主要目的是針對南傳上座部佛教重要論書之一的《論事》，訪談在該研究議題上泰國佛教學界重要的學者與其觀點。透過我的泰籍研究助理阿難比丘的泰語翻譯與協助安排，我拜訪過泰國摩訶朱拉隆功佛教大學、朱拉隆功大學與法政大學等著名泰國學府一共 12 位學者，包含摩訶朱拉隆功佛教大學的校長、副校長、佛教學院長等重要佛教學界人士。

## 二、研究成果

其中，與此次研究議題《論事》領域最為相關且進行錄音訪談者有五位，分別是：

1. Prof. Jamroon Dhammada
2. Ven. Prof. Phra Suthithammanuwat
3. Assistant Prof. Ronsi
4. Ven. Assoc. Prof. Dr. Phra sudhiworaya
5. Associate Prof. Monjuri

待在泰國三個星期期間，經常見到泰國紅衫軍與黃衫軍在街頭與媒體上就政治的意見差異互相叫囂，至於佛教與泰王浦美隆則是兩陣營之間的緩衝點，這是這次海外之行的小插曲。我所訪問的五位學者與佛教僧侶，都具備巴利九級的最高段程度，他們對於重要的巴利三藏幾乎都能隨時默背，甚至有些學者能將《論事》的巴利經文朗朗上口，這對於來自台灣不屬於巴利語佛教養成背景的我而言是無法做到的事，從中也見到泰國佛教教育在古典佛教語言的強調，以及在佛教學養成中對於經典記憶背誦的重視，這些學習與南傳上座部佛教遵循古代佛教傳統的保守態度相關。透過這種學習過程而產生的《論事》研究態度與觀點，就我的觀察而言，優點在於能善用巴利註解書文獻與傳統，對於《論事》批判其他部派的觀點採取保守而傳統的宗派解釋，但是相對地，在研究方法上與思考創意上，比較無法從批判性地觀點省思與發覺當時《論事》作者隱藏在該書的前理解與成見。

## 三、建議

## 四、其他



## 國科會補助專題研究計畫項下出席國際學術會議心得報告

日期： 2010 年 08 月 31 日

計畫編號	NSC 98-2410-H-343-029		
計畫名稱	《論事》論何事？ --上座部佛教《論事》之部派思想批判研究(II-I)		
出國人員姓名	呂凱文	服務機構及職稱	南華大學宗教學研究所 副教授
會議時間	2010年1月8日 至 2010年1月10日	會議地點	泰國曼谷
會議名稱	(中文)第二屆國際佛教研究研討會 (英文) the 2nd International Buddhist Research Seminar		
發表論文題目	(中文)論人間佛教詮釋學的危機 (英文) On The Crisis of Humanistic Buddhist Hermeneutics		

一、參加會議經過

二、與會心得

三、考察參觀活動(無是項活動者略)

四、建議

五、攜回資料名稱及內容

六、其他

# 出席國際學術會議 1

"On The Crisis of Humanistic Buddhist Hermeneutics", present in the 2nd International Buddhist

Research Seminar, organized by the Buddhist Institute of Mahachulalongkorn University,

Bangkok, Thailand. 2010/01/08-10.

# On The Crisis of Humanistic Buddhist Hermeneutics

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## 1. The Same Dilemma

As we know well, the Buddha's teaching presented in Buddhist canons were passed down from ancient Indian religious background. It is far away from our age almost 2500 years ago. Apparently, those main streams of contemporary thoughts, ex. caste system, ideology, myth, geography and cosmology borrowed by Buddhists and once dominated ancient people also have been combined closely together with the core teaching of Buddhism, inside the holy canons. As a result, we can not exactly and separately distinguish them from Buddha's teachings. All we can do is roughly treating them as a wholeness of Buddha's teachings.

However, time is changing soon, and so do the contemporary thoughts. Those contemporary thoughts dominated in ancient Indian religious fields and borrowed by Buddha as a subsidiary teaching for beginners inside the holy canons are seemly no longer keeping powerful influence on modern-day people. Moreover, they are even possibly becoming a kind of serious burden or obstacle to prevent those who were educated by modern science from taking refuge under Buddha's teaching. Surely, this phenomenon is not only an isolated event for Buddhism alone but also includes all the traditional world religions, ex. Christianity, Islamism, Taoism and so on. All these are facing **the same dilemma** of obeying modern mainstream knowledge or accepting the old fashioned ideology of canons passed down from ancient age and primordial thoughts. Further, this kind of dilemma that we are facing and striving toward also can be seen in every era of human society from ancient day to nowadays.

The reasons why this kind of crisis happens to raise in our day are quite

complexity and complication. Roughly speaking, lots of conflicts and struggles evidently exist between two kinds of knowledge systems: the first one is that **the main streams of ancient Indian thoughts**, ex. caste system, ideology, myth, geography and cosmology borrowed by Buddhists and once dominated ancient Indian people; and the later one is that **the main streams knowledge** dominated the modern-day people and it also includes natural observation science, democracy, human rights, and Chinese Confucianism which depend on various conditions of nations and people.

## 2. The Crisis of Humanistic Buddhist Hermeneutics

In my point of view, this kind of dilemma between Buddha's teaching and main stream knowledge systems of various ages is what so called **the crisis of Buddhist Hermeneutics**. Once Buddhism can not perfectly well explain and resolve the conflicts and struggles between **two kinds of knowledge systems** mentioned before, then the credit of faith toward Buddhist canons and beliefs will be constantly decreased by this dilemma which causes the crisis of Buddhist Hermeneutics. Taking a quick look upon Chinese Buddhism of eastern Asia, the same dilemma is especially getting visible in modern **Humanistic Buddhism**<sup>1</sup> (人生佛教/人間佛教) raised by Chinese Buddhist monks, Master Tai Xu<sup>2</sup> (太虛, 1890-1947), Mater Yin Shun<sup>3</sup> (印順, 1906-2005) and their followers etc, since the first two decade of 20 century.

During past several hundred years, Chinese Buddhism has been emphasizing on the funeral services and importance of invisible ghosts and heavenly beings. Moreover, it has been chasing for heavenly afterlife and superstitious magic power instead of real living daily life. For neglecting the real living daily life, Chinese Buddhism gradually falls into a miserable position, loses its vivid energy, goes far away, and finally fades away from humanistic world. To avoid this bad destiny, the original purpose of Humanistic Buddhism can be seen as an attempt to change the unhealthy inclination of traditional Chinese Buddhism into healthy stature. Therefore,

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<sup>1</sup> A useful website for the details and references of modern Humanistic Buddhism in Taiwan see also [http://en.wikipedia.org/wiki/Humanistic\\_Buddhism](http://en.wikipedia.org/wiki/Humanistic_Buddhism), cited date 2009/12/28.

<sup>2</sup> Master Tai Xu has been seen as the founder of Humanistic Buddhism in modern mainland China, he also is the mentor of Master Yin Shun. A general introduction and survey of writings of Master Tai Xu see also <http://en.wikipedia.org/wiki/Taixu>, cited date 2009/12/28.

<sup>3</sup> See also [http://en.wikipedia.org/wiki/Yin\\_Shun](http://en.wikipedia.org/wiki/Yin_Shun), cited date 2009/12/28

the modern spirits of enlightenment and human reasonability presented in modern scientific knowledge were highly evaluated by most of Humanistic Buddhists. They treat these modern spirits as useful tools against old-fashioned Chinese Buddhism, push the latter into better evolution, and engage to humanistic world.<sup>4</sup>

Why the modern spirits of enlightenment and human reasonability presented in modern scientific knowledge were highly evaluated by most of Humanistic Buddhists? This is a good question to understand the tendency of Chinese Buddhism in last century. Speaking of a comprehensive view, the leading role of main stream knowledge with which modern Humanistic Buddhism has to keep dialogue or persuade is quite different from traditional Chinese Buddhism before 19 century after all. There are some levels can be showed and analyzed below. Firstly, Confucianism which used to be the dominating ideology of ancient Chinese empire is no longer keeping its leading position when it challenges with the powerful force strength of Western scientific civilization. As soon as Chinese empire collapsed down, Confucianism also gradually lost its reasonable official necessity of publics and had fallen into a weak camp as well as Chinese Buddhism. They both confront with the same serious challenges raised from Western scientific civilization. At that moment, the ethics of secular world insisted and emphasized by Confucianism seem no longer to be the curial leading opponent that Buddha's core and subsidiary teaching need to persuade or defeat.

### 3. Science as a Main Stream Knowledge

Further, **the main streams knowledge** faced by modern-day Buddhists is mostly raised up from, or related with the foundation of scientific knowledge that is quite different from magic and religious images or method of ancient world. A scientific method seeks to explain the events of nature in a reproducible way, and to use these reproductions to make useful predictions. It is done through observation of natural phenomena, and through experimentation that tries to simulate natural events under controlled conditions. It provides an objective process to find solutions to problems in a number of scientific and technological fields. Based on observations of a

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<sup>4</sup> The emphasis on rationality of science is specially raised by Master Tai Xu. See also Taixu, "Science and Buddhism" *Lectures in Buddhism*, Paris, 1928. p.89.

phenomenon, a scientist may generate a model. This is an attempt to describe or depict the phenomenon in terms of a logical physical or mathematical representation. As empirical evidences have been gathered, a scientist can suggest a hypothesis to explain the phenomenon. This description can be used to make predictions that are testable by experiment or observation using scientific method. **When a hypothesis proves unsatisfactory, it is either modified or discarded.**

However, most of cosmology, geography or mythology of human genesis story which took meaningful shelter for ancient people and presented in Buddhist holy canons seem to be old fashioned in front of modern scientific knowledge and to be non-compatible with our daily common sense. Moreover, the gender discrimination and public system which passed down from ancient world and appeared in Buddhist canons also fairly differ from the emphasis of gender equality and democracy system of modern world. All of these old-fashioned ancient Indian thoughts once written down and fixed upon in Buddhist canons, **it's not like a scientific hypothesis which is easily to be either canceled or discarded at one's own choice.**

It would be a curial time to adjust the steps and paces of Humanistic Buddhism to catch up with new challenges and problems raised by modernity. For today's Humanistic Buddhism, the cultural fence which needs to be crossed up is not only limited in the ideology of Chinese traditional Confucianism and Taoism but also expanded to the new coming main stream of scientific knowledge. In another word, if Humanistic Buddhism which based in Buddha's core teaching and leading mankind to freedom decides to constantly survive and develop in modern-day for the purpose of propagation, then it should be asked to make useful explanation or interpretation and further shorten the distance of difference between modern scientific knowledge. Even if it can not completely digest and adopt scientific knowledge to promote Buddhist propagation, at least it could try to avoid the possible conflict and meanwhile relieve the inevitable distress caused among various modern knowledge systems.

To sum up, the crisis of modern Humanistic Buddhism is **a kind of faith crisis** under modern scientific knowledge's serious challenges. Surely, it also is a kind of **crisis of Buddhist knowledge theory**. In my opinion, one of the possible safe ways to resolve and relieve the crisis is to build a hermeneutic bridge as a conversation channel between Buddhist canons and modern main

stream scientific knowledge. Let Buddhist canons keep openness toward modern scientific knowledge, conversely, also let scientific knowledge keep openness toward those contemporary thoughts which dominated in ancient Indian religious fields and borrowed by Buddha as a subsidiary teaching for beginners inside the holy canons.

#### **4. Conclusion: Toward Humanistic Buddhist Hermeneutics**

However, the paradigm of **Buddhist Hermeneutics** could be developed and constructed into three dimensions at least. In brief, it could be a **set of technique** for interpreting Buddhist canons, and it also could be a **set of scientific system theory** for interpreting Buddhist canons. Moreover, it surely could be a **kind of art** for interpreting Buddhist canons. Technique is looking for the Goodness of Buddha's teachings. Scientific system theory is looking for the Truth of Buddha's teachings. Art is looking for the Beauty of Buddha's teachings. As cooperation with each other ran well, we can approach and interpret closely to Buddha's teachings toward the Holiness in modern age.<sup>5</sup>

Undoubtedly, any attempt to interpret Buddhist texts and find the useful and reasonable meanings from myth and magic of ancient Indian religions is a difficult mission. All of the difficulties can be found in the conflicts between Buddhist cosmos-mythology inside canons and scientific geography-astronomical observation. Definitely and naturally, there is not any 'either-this-or-that' logic can dominate and determinate the answer. Therefore, how to establish a flexible, useful, and wholesome model of Buddhist Hermeneutics? How to find out the middle way of interpretation theory between ancient canons and modern scientific knowledge? And how to avoid the conflicts and struggles caused from two kinds of knowledge systems mentioned before? All of these investigations are very important issues for Buddhism at the moment of our age. Take time to consider and ponder on those issues is necessary for us. However, it does not mean that we could find the permanent and perfect way to resolute the crisis of Buddhist Hermeneutics. But for now, at least, it's a good start point to think over these issues.

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<sup>5</sup> As I mentioned before, all the traditional religions are challenging with the same dilemma under modernity. Therefore, I borrow parts of these ideas of biblical interpretation as an initial model of Humanistic Buddhist Hermeneutics. See also Grant R. Osborne, *The Hermeneutical Spiral: A comprehensive Introduction to Biblical Interpretation*. Madison: Inter Varsity Press, 2006.



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出國人員姓名	呂凱文	服務機構及職稱	南華大學宗教學研究所 副教授
會議時間	2010年8月28 日至 2010年8月29 日	會議地點	澳洲 雪梨
會議名稱	(中文)初期佛教國際研討會  (英文) International Seminar on Early Buddhism (ISEB)		
發表論文題目	(中文)論漢譯的初期佛教文獻  (英文) Early Buddhist Literature in Chinese Language		

## 出席國際學術會議 2

"Early Buddhist Literature in Chinese Language" , present in International Seminar on Early Buddhism (ISEB), organized by Dhammachai International Research Institute of Australia and New Zealand (DIRI) & University of Sydney (Australia), University of Kelaniya and University of Peradeniya (Sri Lanka), at Sancta Sophia College, University of Sydney, Australia, 28-29 August 2010.

# Early Buddhist Literature in the Chinese Language

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## Abstract

This presentation will be divided into two parts. First of all, I would like to pose several questions – the why, what, when, where, which and how – of Buddhism as it was introduced into China, especially in regard to the relationship between Buddhism and Ancient China. These include: (1) When did Buddhism come to China? (2) Where did Buddhism come from to China? (3) What types of Buddhism were firstly introduced into China? (4) What kinds of people brought Buddhism into China? (5) for what reasons did the Chinese accept Buddhism? As well as, (6) how did the ancient Chinese [and Buddhists] value the early introduction of Buddhism?

Second, I would like to focus on the topic of early Buddhist literature in the Chinese language and other related issues through several pre-set questions. They are: (1) What is the content and style of the early Buddhist literature that was gradually introduced into Ancient China since the middle of the second century C.E.? (2) Which sectarian school was early Chinese Buddhist literature inherited from? (3) What kinds of difficulties and conflicts were confronted in the process of translating and interpreting early Buddhist literature into the Chinese language? In addition to, (4) what kinds of attitudes did the Chinese Buddhists hold on these early Buddhist scriptures that were introduced into ancient China? Finally I would like to discuss, in both academic and religious terms, the meaning and inspiration of early Buddhist literature in Chinese to contemporary Chinese Buddhism.

**Keywords: Early Buddhism, Āgama, Vinaya, Sarvāstivāda, Mahāsaṅghika**

無衍生研發成果推廣資料

98 年度專題研究計畫研究成果彙整表

計畫主持人：呂凱文		計畫編號：98-2410-H-343-029-				計畫名稱：《論事》論何事？ --上座部佛教《論事》之部派思想批判研究(II-I)	
成果項目		量化			單位	備註（質化說明：如數個計畫共同成果、成果列為該期刊之封面故事...等）	
		實際已達成數（被接受或已發表）	預期總達成數（含實際已達成數）	本計畫實際貢獻百分比			
國內	論文著作	期刊論文	0	0	0%	篇	
		研究報告/技術報告	0	0	0%		
		研討會論文	1	1	30%		
		專書	0	0	0%		
	專利	申請中件數	0	0	0%	件	
		已獲得件數	0	0	0%		
	技術移轉	件數	0	0	0%	件	
		權利金	0	0	0%	千元	
	參與計畫人力 （本國籍）	碩士生	0	0	0%	人次	
		博士生	0	0	0%		
		博士後研究員	0	0	0%		
		專任助理	0	0	0%		
國外	論文著作	期刊論文	0	0	0%	篇	
		研究報告/技術報告	0	0	0%		
		研討會論文	2	2	70%		
		專書	0	0	0%		章/本
	專利	申請中件數	0	0	0%	件	
		已獲得件數	0	0	0%		
	技術移轉	件數	0	0	0%	件	
		權利金	0	0	0%	千元	
	參與計畫人力 （外國籍）	碩士生	0	0	0%	人次	
		博士生	0	0	0%		
		博士後研究員	0	0	0%		
		專任助理	0	0	0%		

<p>其他成果 (無法以量化表達之成果如辦理學術活動、獲得獎項、重要國際合作、研究成果國際影響力及其他協助產業技術發展之具體效益事項等，請以文字敘述填列。)</p>	<p>無</p>
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	成果項目	量化	名稱或內容性質簡述
科 教 處 計 畫 加 填 項 目	測驗工具(含質性與量性)	0	
	課程/模組	0	
	電腦及網路系統或工具	0	
	教材	0	
	舉辦之活動/競賽	0	
	研討會/工作坊	0	
	電子報、網站	0	
	計畫成果推廣之參與(閱聽)人數	0	



# 國科會補助專題研究計畫成果報告自評表

請就研究內容與原計畫相符程度、達成預期目標情況、研究成果之學術或應用價值（簡要敘述成果所代表之意義、價值、影響或進一步發展之可能性）、是否適合在學術期刊發表或申請專利、主要發現或其他有關價值等，作一綜合評估。

## 1. 請就研究內容與原計畫相符程度、達成預期目標情況作一綜合評估

達成目標

未達成目標（請說明，以 100 字為限）

實驗失敗

因故實驗中斷

其他原因

說明：

虛心檢討，原因有二：1. 我兼任所長暨兩個研究中心主任職務，系所評鑑與行政負擔過重以致研究不彰。2. 兩年期計畫重心的第二年，不知何故，未獲得通過，目前 99 學年度我已卸行政職，能運用的時間會比較多，否則預期會有較好的研究成果。

## 2. 研究成果在學術期刊發表或申請專利等情形：

論文： 已發表  未發表之文稿  撰寫中  無

專利： 已獲得  申請中  無

技轉： 已技轉  洽談中  無

其他：（以 100 字為限）

## 3. 請依學術成就、技術創新、社會影響等方面，評估研究成果之學術或應用價值（簡要敘述成果所代表之意義、價值、影響或進一步發展之可能性）（以 500 字為限）

華語佛學界對於上座部佛教的阿毘達摩研究並不多，其中『論事』對其他部派佛教批判的角度充分代表上座部佛教的立場，這部論典的學術位置相當重要。倘若能順利獲得兩年期經費補助，本研究計畫將能提供這個領域的能見度。