

《大毘婆沙論》「忍」位安立考

屈大成

摘 要

「忍」位是四善根之一，至此不會退墮，再入世第一法而見道，為說一切有部所言的修行歷程的關鍵步驟。其實，「忍」位要遲至有部集大成之作《大毘婆沙論》才正式確立。有關「忍」安立的根據，學者曾有論究，但未臻完備。本文追溯「忍」這觀念在《阿含經》的意義和用法，然後討論《集異門足論》、《發智論》之「諦順忍」，最後考察《大毘婆沙論》如何安立「忍」位，期望除釐清「忍」位安立的源流外，還揭示阿毘達磨的詮釋方法，加深對部派佛教的認識。

關鍵詞：忍、四預流支、大毘婆沙論、部派佛教

A study of the establishment of “kṣānti” stage in the *Abhidharma Mahāvibhāṣā Śāstra*

Tai-shing Wut

Abstract

“Kṣānti(acceptance)”, one of the “catus-kuśala-mūla(four good roots)”, is a key stage in the practice-structure of the Sarvāstivāda School. After arriving at “kṣānti” stage which is non-retrogressive, practitioner will enter the stage of “laukikāgra-dharma (the highest worldly dharma)” and then attain enlightenment. However, “kṣānti” stage was not formally established until the completion of the *Abhidharma Mahāvibhāṣā Śāstra* around 150 CE. and receives not enough research by recent Buddhist Scholars. This article traces the meaning and usage of the concept of “kṣānti” in the early Buddhist literature, examines the notion of “di-shun-ren (acceptance of following the truths)” in the *Samgītiparyāyaśāstra* and *Jñānaprasthānaśāstra*, and investigates how the *Abhidharma Mahāvibhāṣā Śāstra* establish the “kṣānti” stage. As a result, the origin and evolution of “kṣānti” stage is explained and the hermeneutic method of *Abhidharma* is revealed, with an eye to deepen our understanding of Scholastic Buddhism.

Keywords: kṣānti, four offshoots of stream-enterer, *Abhidharma Mahāvibhāṣā Śāstra*, Scholastic Buddhism