

《瑜伽師地論·攝事分》之《雜阿含經》 摩呬理迦（本母）引用〈聲聞地〉內容考察

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摘 要

《雜阿含經》或南傳《相應部》是早期結集的聖典，反映佛陀時代的佛教義理與實踐之首要文獻。現存漢譯的《雜阿含經》，缺佚了二卷，次第也有誤，因此全經的組織，不易了解。學界先輩對於《瑜伽師地論·攝事分》抉擇「契經」（修多羅）宗要的摩呬理迦（本母），是《雜阿含經》的部分論義，已有諸多研究成果，特別是經論對比，勘定《雜阿》原貌。印順法師（1983）更將《雜阿》的「經」與《瑜伽·攝事》的摩呬理迦（本母）「論」編輯整合為《雜阿含經論會編》，方便聞思佛法。

《會編》對摩呬理迦所引用 25 個〈聲聞地〉內容，有初步的確認。本文嘗試考察 3 個（編號 1, 2, 6）尚未被確認的引文以及 1 個（編號 16）修訂引文。此外，本文也探討〈聲聞地〉引文在〈攝事分〉各「擇攝」的分佈情況、字數（總共 43083 字或 36243 字）統計、排序分析、推想〈聲聞地〉在〈攝事分〉形成過程之角色與《雜阿含經》本母原型之關係、摩呬理迦（本母）之「聯想式擴增」記憶術發展模式與「正念無忘失」或「作為禪修地圖」之實踐意義。

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關鍵詞：摩咄理迦（本母）、《瑜伽師地論·攝事分》、
《雜阿含經》、〈聲聞地〉

Cross-references to the *Śrāvakabhūmi* in the *Samyukta-āgama māṭṛkā* transmitted in the *Vastusaṃgrahaṇī* of the *Yogācārabhūmi*

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Abstract

The correspondence between the *Samyukta-āgama* and the first part (Sūtra-vastu) of *Vastusaṃgrahaṇī* of the *Yogācārabhūmi* has been studied by some scholars. Yinshùn (1983) also argued that the Sūtra-vastu of VS of the YBh is the māṭṛkā (摩呬理迦、本母) of the sūtra-aṅga portion of the SĀ, and tried to reconstruct the order of sūtras in the SĀ and combined with Sūtra-vastu of VS together.

Comparing to the steady ratio of the amount between first three chapters of the SĀ (5 juans) and [SĀ-M]VS-S (4 juans), the ratio of the amount between the last chapter (Qualities conducive to awakening) of the SĀ (7 juans) and [SĀ-M]VS-S (2 juans) is disproportionate. My analysis of the distribution of 25 search occurrences of “如聲聞地, as like in the *Śrāvakabhūmi*” in the [SĀ-M]VS-S, The ratio (each juan) of the search occurrences is increasing ($1/4=0.25 > 2/4=0.5 > 7/4=1.75 > 15/2=7.5$) chapter by chapter, and the last chapter is particular high (7.5). This might be a probative evidence for the possibility of some contents of SĀ māṭṛkā transmitted in the last chapter of [SĀ-M]VS-S refers to the ŚrBh.

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Among the 25 search occurrences in [SĀ-M]VS-S refers to the ŚrBh, Yinshùn (1983) identified 22 locations of ŚrBh, my paper found out the rest 3 locations, and corrected one location misidentified in Yinshùn (1983). And we also tried a primitive approach of the digital humanities to calculate the wording (43083 words or 36243 words in total) and the meanings of the distribution in the [SĀ-M]VS-S.

From this study of some cases, we think that the associative extension or as maps of meditative states might be one of the models or functions of the formation of the māṭṛkā of SĀ.

Keywords: māṭṛkā, Vastusaṃgrahaṇī of the *Yogācārabhūmi*, *Samyukta-āgama*, *Śrāvakabhūmi*

