

以「四悉檀」論佛典的性別教化*

蘇美文**

摘要

佛典中有許多不同的性別教化，本論文期望作總體義理、度眾因緣的理解與安頓。

龍樹《大智度論》將佛法教化分為四種悉檀，即世界悉檀、各各為人悉檀、對治悉檀、第一義悉檀。四悉檀既是一切佛典法教的四種類型，亦可作為性別教化類型的探討，故本文將佛典的性別教化分為九類，並分析其屬於何種悉檀，以四悉檀總攝：

- (一) 求女人相了不可得：第一義悉檀
- (二) 女性過患與障礙：世界悉檀之對治、各各為人悉檀
- (三) 女人出家與八敬法：世界悉檀中特顯第一義悉檀及對治、各各為人悉檀
- (四) 女身五礙：世界悉檀
- (五) 願轉女身，速成男子：世界悉檀之各各為人悉檀
- (六) 諸佛淨土無女人願、轉女成男願：世界悉檀之各各為人悉檀
- (七) 如來性為丈夫性：各各為人、對治悉檀
- (八) 為何要轉女身：以對治悉檀成就第一義悉檀
- (九) 女身證果：世界悉檀通於第一義悉檀

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** 作者係中華科技大學通識教育中心／建築系副教授。

第一義悉檀是核心、實相、不敗壞的，其他三悉檀是因緣的，是變化的；而因緣變化即空性，無可執取，所以如果體認到其他三種悉檀的因緣性，知其所由，知其無可執取，便也是第一義悉檀。因此在理解安頓佛典的性別教化後，面對近代性別平權的價值觀，體認到所謂世界悉檀已然改變，各各為人、對治悉檀的內容也會跟著變化；所以無執於前，尊重此時此地此心之因緣，展現平等覺性的佛法性別教化，才是知所因緣、無執的世界、各各為人、對治悉檀，也才同具第一義悉檀。

關鍵詞：四悉檀、佛教女性、轉女成男、性別、女身

Discussing the Gender Education of Buddhist Scriptures with “Four Siddhanta”

Su, Mei-wen *

Abstract

There are many gender-oriented aspects in the Buddhist scriptures. This paper expects to carry out an overall understanding and settlement of argumentation.

Nagarjuna's *Da zhidu lun* divides the Dharma into four kinds of Siddhanta, namely the worldly Siddhanta, the individually-adapted Siddhanta, the counteractive Siddhanta, and the supreme meaning Siddhanta. Four Siddhanta are not only the four types of Buddhist teachings, but also can be discussed as types of gender education. Therefore, this paper divides the gender education of Buddhist scriptures into nine categories, analyzes what sort of Siddhanta it belongs to, and generalize them with four Siddhanta:

- (1) Unavailability of affirming self's female appearance: the supreme meaning Siddhanta
- (2) Adverse consequences and obstacles of being women: the counteraction against worldly Siddhanta, the individually-adapted Siddhanta
- (3) Ordained-women and Attha Garudhamma: featuring the supreme meaning Siddhanta, the counteractive Siddhanta and

* Associate Professor, Center for General Education/Department of Architecture, China University of Science and Technology.

the individually-adapted Siddhanta in the worldly Siddhanta

- (4) Five obstacles of a woman's body: the worldly Siddhanta
- (5) Wish to become a woman, and rapidly become a man: the worldly Siddhanta and the individually-adapted Siddhanta
- (6) Wish of transforming women to men and wish of no women on all Buddhas' Pure Land: the individually-adapted Siddhanta of the worldly Siddhanta
- (7) Being men as Tathagata Dhatu: the individually-adapted Siddhanta, the counteractive Siddhanta
- (8) Why to become a woman?: realizing the supreme meaning Siddhanta with the counteractive Siddhanta
- (9) Enlightenment attained as female: the worldly Siddhanta leading to the supreme meaning Siddhanta

The supreme meaning Siddhanta is the core, reality and non-corruptness, and other three Siddhanta are in karma and changing. Empting the change in karma, and eradicating obsession are the supreme meaning Siddhanta. Therefore, after understanding and settling the gender education of the Buddhist scriptures, in the face of values of modern gender equality, the so-called worldly Siddhanta has changed, while contents of the individually-adapted Siddhanta and the counteractive Siddhanta will also change. Only aware of this, confronting the karma at this time, at this place and with this mind, without obsessing with the previous, can the gender education of Buddhist scriptures under the supreme meaning Siddhanta be revealed as it is.

Keywords: four Siddhanta, Buddhist women, transforming women into men, gender, women's body