

佛教梵語 *sparsā-vihāra*（觸住／觸安隱住／安樂住）在《雜阿含經》（T99）與《別譯雜阿含經》（T100）之語境用例考察

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摘要

關於《雜阿含經》（簡稱《雜》）這類文本的「學派歸屬」問題，拙文的主要研究結果有如下 3 點：

1. 題相對於 Hu-von Hinüber (2021) 提出根本說一切有部律典之 *sparsā* (*vihāra*) 之「懺悔、設定大界等羯磨時之身心安怡狀態」之用例，拙文從玄奘漢譯《瑜伽師地論》*sparsā-vihāra* 之 A 類、B 類漢譯詞語境用例 (§2)，考察《雜》(T99) 與《別譯雜》(T100)、對應的巴利語 *Nikāya* 經典的例，歸納為語境用例 A 類於食知量之「觸住／觸[當如是]住／觸安隱住」3 筆 (§3.1)、B 類問安樂之「安樂住不？」9 筆 (§3.2)，以及 C 類與解脫恐懼有關之「安隱住」3 筆 (§3.3)。
2. 從《雜》之 A 類「觸住／觸[當如是]住／觸安隱住」的漢譯語詞，可以推斷漢譯《雜》(T99) 的印度原本的對應佛教梵語可能是 *sparsā-vihāra*，此可支持 Karashima (2020)、榎本 (2001) 認為漢譯《雜》(T99) 歸屬根本說一切部的主張 (§3.1.1)。
3. 假如《雜》(T99) 之 A 類與 B 類的佛教梵語同是 *sparsā-*

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vihāratā 或對應巴利語 *phāsu-vihāra*，為何 B 類漢譯是「安樂住」而 A 類漢譯是「觸住／觸[當如是]住／觸安隱住」？此或是《雜》B 類「安樂住」之印度底本原語是 *sukha-saṃsparśa-vihāratāṃ* 或 *sukha-sparśa-vihāratā* 等可能性 (§3.2.1-2)？或是《雜》(T99) 受到之前約 57 筆 B 類語境之「安樂住」漢譯詞的影響 (§3.2.3)？

關鍵詞：*sparśa-vihāra*、觸住／觸安隱住／安樂住、《雜阿含經》、《別譯雜阿含經》、《瑜伽師地論》

A Few Examples of Buddhist Sanskrit *sparsā-vihāra* (觸住 / 觸安隱住 / 安樂住) Which Occur in the Context of Chinese *Samyukta-āgama* (T99, T100)

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Abstract

The main research results of my article are as follows:

1. Hu-von Hinüber (2021) says “In the *Poṣadhavastu* of the *Mūlasarvāstivādins* there are two form-like phrases which clearly show that the term *sparsā* (*vihāra*) is used in the context of confession etc.” My article starts from the examples of *sparsā-vihāra* which occur in the type A and type B contexts of the *Yogācārabhūmi* to investigate the examples in two *Samyutāgama* (T99, T100) and parallel *Nikāya*, and there are three examples of “觸住 (*chu-zhu*) or 觸安隱住 (*chu-anyin-zhu*)” belonging to the type A related to the doctrine of moderation in food (§3.1), and nine examples of “安樂住 (*anle-zhu*)” belonging to the type B related to the greetings of the happiness (§3.2), and three examples of “安隱住 (*anyin zhu*)” belonging to the type C related to the liberation from fear (§3.3).
2. The corresponding Buddhist Sanskrit term of the Chinese

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transliteration type A “觸住 (*chu-zhu*) or 觸安隱住 (*chu-anyin-zhu*)” of the underlying Indian text of the T99 maybe *sparśa-vihāra*, and this possibility lends support to Karashima (2020) and Enomoto’s (2001) *Mūlsarvāsti-vāda* ascription of T 99 (§3.1.1).

3. The corresponding Buddhist Sanskrit form of the Chinese transliteration type B “安樂住 (*anle-zhu*)” of the underlying Indian text of T99 maybe *sparśa-vihāra*, *sukha-saṃsparśa-vihāratāṃ* or *sukha-sparśa-vihāratā* etc. (§3.2.1-2). There are more than fifty-seven examples of “安樂住” related to type B before T99; whether this situation affected T99 or not may also be worth pondering (§3.2.3).

Keywords: *sparśa-vihāra*, *Yogācārabhūmi*, *Samyukta-āgama*, *Za ahan jing*, *Bieyi za ahan jing*