

《婆沙論》三譯本及其成立*

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摘要

本論文主旨在於透過比較《婆沙論》三譯本的結構和內容，並探討說一切有部毘婆沙師成立《婆沙論》的目的。

從譯本內容的分析，可以確定現存 14 卷《鞞婆沙論》(T28. no. 1547) 的主要內容是《婆沙論》「四十二章十門」中「十門」所釋義對象——「四十二章」。又，現存 60 卷《毘曇婆沙論》(T28.

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no. 1546) 是經過重抄已譯好的百卷《毘曇婆沙論》，而被送到南朝劉宋王室的前六十卷。此外，《毘曇婆沙論》和《大毘曇婆沙論》(T27. no. 1545) 並不是同本異譯，嚴格來說這二本應該是各自獨自存在的異本異譯。

隨著時間的變遷，《婆沙論》被毘曇婆沙師加以修訂、廣加注釋。假設現存的《毘曇婆沙論》是《婆沙論》的「早期版」之一的話，那麼經後人修正、增添的《大毘曇婆沙論》則是「廣釋版」，而《鞞婆沙論》正是「四十二章十門」的「收錄流通本」。

又，《婆沙論》的編集，毘曇婆沙師實質上已達到「解釋契經、毗奈耶，令疑者得決定」的編輯目的之外，爲了確保有部中心地迦濕彌羅的地位，以及貶抑內部異論者，事實上才是編集《婆沙論》背後不可忽視的最大目的之一。

關鍵詞：

《大毘曇婆沙論》、《毘曇婆沙論》、《鞞婆沙論》、四十二章十門、迦膩色迦王、譬喻者

The Three Versions of Chinese Translations of the *Vibhāṣā-Śāstra* and their Formation

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Abstract

The aim of this article is to do a comparative study of the structure and contents of the three versions of the Chinese translation of *Vibhāṣā-śāstra* (*Po-sha-lun*). This article also aims to investigate the purpose of the Vaibhāsikas of the Sarvāstivādin School in compiling the *Vibhāṣā-śāstra* (*Po-sha-lun*).

By analysing the contents of the translated texts, we can confirm that the main content of the current *Fourteen-Scrolls-Vibhāṣā-śāstra* (*Pi-po-sha-lun*) (T.28, No. 1547) is the 'Forty-two Topics'. These forty-two topics are explained by the teaching of 'Ten Gates', and this is found in the Chapter "Forty-two Topics and Ten Gates" of the *Vibhāṣā-śāstra* (*Po-sha-lun*).

On the other hand, the existing *Sixty-Scrolls-Abhidharmamahāvibhāṣā-śāstra* (*Pi-tan-po-sha-lun*) (T.28, No. 1546) was the first sixty scrolls of the *Hundred-Scrolls-Vibhāṣā-śāstra* that have already been translated. These sixty scrolls were copied and presented to the royal court of Liu Song in the Southern

Dynasty.

It is worth noting that the *Sixty-Scrolls-Abhidharmamahāvibhāṣā-śāstra* (*Pi-tan-po-sha-lun*) and the *Abhidharmamahāvibhāṣā-śāstra* (*Da-pi-po-sha-lun*) (T27, No. 1545) are not different versions of translations of the same Sanskrit text. Strictly speaking, they have their own origins and textual sources.

Throughout the course of time, the *Vibhāṣā-śāstra* has been edited and added upon by commentaries of the Vaibhāsikas. While the original Sanskrit *Sixty-Scrolls-Abhidharmamahāvibhāṣā-śāstra* (*Pi-tan-po-sha-lun*) can be regarded as an early version of the *Vibhāṣā-śāstra*, the *Abhidharmamahāvibhāṣā-śāstra* (*Da-pi-po-sha-lun*) can be seen as a product of the amended and expanded edition of the *Vibhāṣā-śāstra*. As for the *Fourteen-Scrolls-Vibhāṣā-śāstra* (*pi-po-sha-lun*), it can be seen as a widely circulated version of the “Forty-two Topics and Ten Gates”.

With regards to the Vaibhāsikas’ aim in composing the *Vibhāṣā-śāstra*, besides the practical goal of explaining and interpreting the Sūtra and Vinaya so that there was no uncertainty in the texts, there was a more important hidden aim. That aim was to ensure Vaibhāsikas’ political status as the doctrinal authority at Kaśmīra, the center of the Sarvāstivādin School, and to suppress the voices of rivals within the school.

Keywords:

Abhidharmamahāvibhāṣā-śāstra (*Da-pi-po-sha-lun*) ,
Sixty-Scrolls-Abhidharmavibhāṣā-śāstra (*Pi-tan-po-sha-lun*) ,
Fourteen-scrolls-Vibhāṣā-śāstra (*pi-po-sha-lun*) , Forty-two Topics and
Ten Gates, Kaniṣka, Dārṣṭāntika