

## 一法界的世界觀、住地考察、包容說：以 《不增不減經》為依據的共生同成理念

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### 提 要

根據《佛說不增不減經》（簡稱《不增不減經》），本文以世界觀為視野和論述系統，從生死輪迴的角度，思考住地遷移、以及眾生與世間住地的關係，目標在於適切地理解住地之遷移，以及針對住地之遷移，提出切要的論斷。既然以世界觀為視野和論述系統，有鑒於被提倡的世界觀五花八門，進而討論如何看待諸多的世界觀，隨即以共生同成之理念，鋪陳《不增不減經》的包容說。

本文由如下七節串連而成。第一節，「緒論」，開門見山，帶出研究主題，並且逐一交代論文初步的構想與輪廓。第二節，就一般意義的層次，說明世界觀之標籤、概念、構成形式、和構成內容。第三節，以《不增不減經》為主要的依據，說明其世界觀之構成形式和構成內容。第四節，討論生死輪迴對住地觀念的衝擊，尤其凸顯煩惱、錯謬的見解、一法界、如來藏、或生命實踐，這些都可標示為住地，從而拓展且扭轉平庸的住地觀念。第五節，以廣大的視野和動態的眼光，將眾生之生死輪迴設立為主

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軸，著眼於生死輪迴而住地遷移，進而思考眾生與世間住地的關係。第六節，討論如何看待諸多的世界觀。第七節，「結論」。

《不增不減經》帶出的世界觀，煩惱、錯謬的見解、一法界、如來藏、甚至生命實踐，都可設想為廣義的住地。像這樣的世界觀，拓展住地觀念的多重視野，扭轉褊狹的住地觀念，進而導向以生命實踐為進入生命世界在住地觀念的要旨。一旦以廣大的視野和動態的眼光，將眾生之生死輪迴設立為「主軸」，而世間住地充其量只是此一主軸的「衍生事項」與「短暫依託」。就此而論，有助於徹底排除任何以世間住地為「主位」去等同、認定、歧視、或宰制眾生的想法或做法。總之，《不增不減經》將眾生之生死輪迴的機制一一解開，而解釋為眾生界、一法界、如來藏等概念，既根本於法身，且導向於生命實踐。經由生命實踐，更加認清生死輪迴的困苦，更加不會染著在任何的世間住地，並且面對世間住地和生死輪迴，一貫地培養出越來越灑脫、超脫、通達、和自在的能力。

伴隨著住地考察的展開，如何看待形形色色的世界觀，此一課題也一併予以討論。《不增不減經》基于一法界的世界觀，首先，從因緣而共生的角度，看待多樣的世界觀；其次，面對堅執成見者，則出之以包容的見解與胸懷，導向共同的成長。

**關鍵字：**世界觀、住地、包容說、共生同成、《不增不減經》

**A Worldview of One Dharma-dhātu,  
Examination of Abiding-places, and Inclusivism:  
The Ideas of Co-arising and Mutual Accomplishment in the  
*Anūnatvâpūrṇatva-nirdeśa***

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**Abstract**

Based on the *Anūnatvâpūrṇatva-nirdeśa* (《不增不減經》) with worldviews as its vista and discourse system, this article ponders the migration of abiding-places (住地遷移) and the relationship between sentient beings and worldly abiding-places (世間住地) from the viewpoint of cyclic birth and death (*saṃsāra*). This research focuses on forming an appropriate comprehension and proposing relevant assertions about migration of abiding-places. With worldviews as its vista and discourse system, acknowledging the various worldviews in this world, this paper further discusses the issues among different worldviews in terms of co-arising and mutual accomplishment (共生同成) to exemplify the inclusivistic characteristic of the *Anūnatvâpūrṇatva-nirdeśa*.

This article is comprised of seven sections. Section one, introduction, opens with the main thesis of this research and lays out the initial thoughts and outlines. Section two explains the labels, concepts, forms, and contents of the worldviews in the general level. Section three expounds the forms and contents of the worldviews in the *Anūnatvâpūrṇatva-nirdeśa*. Section four discusses how cyclic

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birth and death impacts on the idea of abiding-places. This section especially focuses on the point that defilements (*kleśa*/ 煩惱), misconceptions, one *dharma-dhātu* (一法界), *tathāgata-garbha* (如來藏), or life practice can all be labeled as abiding-places, thus expands and maneuvers the mediocre notion of abiding-places. With a grand vista and dynamic vision, section five sets cyclic birth and death of sentient beings as the core, eyes on cyclic birth and death as well as migration of abiding-places to contemplate the relationship between sentient beings and worldly abiding-places. Section six examines the topic of different worldviews and section seven is the conclusion.

All the issues raised in the *Anūnatvāpūrṇatva-nirdeśa* such as worldviews, defilements, misconceptions, one *dharma-dhātu*, *tathāgata-garbha*, or even life practice can become abiding-places. A worldview as such will extend the idea of abiding-places to a multiple vista and shift the original narrow notion so as to redirect to the idea that enters into the life-world by life practice. After having established all sentient beings' cyclic births and deaths as the main core with a grand vista and dynamic vision, the abiding-places would reveal to be a derivative factor and provisional reliance. Therefore, it is helpful to thoroughly eliminate any preconception or action that takes worldly abiding-places as dominant sovereignty and hence to equate, conceive, discriminate, or manipulate sentient beings. In short, the *Anūnatvāpūrṇatva-nirdeśa* disentangles sentient beings' cyclic births and deaths into realms of sentient beings, one *dharma-dhātu*, and *tathāgata-garbha* which not only rooted in *dharma-kāya*, but also points to life practice. Through life practice, the sufferings of cyclic births and deaths are clearly recognized and hence one would not

cling on to any worldly abiding-places. Furthermore, when facing the worldly abiding-places and cyclic birth and death, one can cultivate a thorough ability to detach, excel, penetrate, and be free and at ease.

In addition to the investigation of the abiding-places, the topic of how various worldviews should be perceived is also being discussed. Based on the worldview of one *dharma-dhātu*, first of all, the *Anūnatvāpūrṇatva-nirdeśa* perceives a variety of worldviews from the angle of causes and conditions as well as co-arising. Second, it channels those who firmly hold their preconceptions to mutual growth with the inclusivistic characteristic.

**Keywords:** worldview, abiding-place, Inclusivism, co-arising and mutual accomplishment, the *Anūnatvāpūrṇatva-nirdeśa*