

Philosophy Vyakarana's thought Buddhism

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Abstract: *"Vyākaraṇa's thought" is the name used by modern scholars to refer to the idea of vyākaraṇa becoming a Buddha in Mahayana Buddhism. There is no such thing in ancient times. And "vyākaraṇa" in Buddhism, from question and answer or commentary to the wise vyākaraṇa bodhisattva after a long period of development; therefore, although "vyākaraṇa" contains the Buddhist thought of vyākaraṇa, its content is more extensive. Despite the prevalence of Mahayana, the introduction of Buddhist scriptures is transmitted by Mahayana and Theravada, and Theravada vyākaraṇa focuses on questions and answers. Although vyākaraṇa's idea of Buddhahood is ubiquitous in the Mahayana scripture, it has a special status, but it should not be ignored in the Mahayana scripture. There are other types of vyākaraṇa content.*

Keywords: Buddha, Bodhisattva, Vyākaraṇa, Mahayana, Hīnayāna

1. Vyākaraṇa from the viewpoint of scholars

From the original meaning of vyākaraṇa to the very important vyākaraṇa Buddha formation in Mahayana Buddhism, Japanese scholars have discussed and systematically written monographs; but the development of vyākaraṇa and the special phenomena that have emerged from the influence of vyākaraṇa have not yet received attention. Therefore, the author attempts to make a preliminary exploration of Buddhist vyākaraṇa thoughts and images by combing the relevant content of vyākaraṇa in the classics and the subject matter of the existing vyākaraṇa images.

The semantic evolution of "vyākaraṇa" and the meaning of vyākaraṇa in Mahayana Buddhism as vyākaraṇa in Buddhist scriptures. According to the review of the Scriptures, the vyākaraṇa has separate use cases for vyākaraṇa's object, and there are also mixed phenomena.

The "vyākaraṇa" discussed in this article is not just a note of "vyākaraṇa became a Buddha", but a broader concept. According to Dr. RyūshōHikata of Japan, the vyākaraṇa idea is the product of Mahayana Buddhism, and it is the element that emerged during the rise of Mahayana Buddhism and helped the prosperity of Mahayana Buddhism; what Dr. RyūshōHikata said about Mahayana vyākaraṇa thought is the more well-known vyākaraṇa form of Buddha today. This theory has a profound influence on subsequent Mahayana Buddhism or Dharma Flower thoughts. But in 1960, Dr. Egaku Maeda of Japan revised Dr. RyūshōHikata's argument.

Egaku Maeda inferred from the semantic meaning of the Pali language "veyyākaraṇa" and its application in the original Buddhist scriptures, inferring that the basic semantic meaning is a question and answer, meaning that veyyākaraṇa content has appeared in the original Buddhist scriptures, and the semantic meaning has been established; Mahayana Buddhism inherits the original Buddhist veyyākaraṇa thought, It is just that the content of veyyākaraṇa becoming a Buddha has received special attention and development; "Vyākaraṇa" turned out to be a common vocabulary, not created by Buddhism. Grammar means in Pali; vyākaraṇa also refers to the literary form of question and answer. With the development of Buddhism,

the integration of scriptures gradually became complicated, so it was first proposed by Mahasamghika. According to the difference in composition or content, the name was the inherent literary form known to Buddhists at that time; vyākaraṇa, like several other divisions, refers to the form of the statement, and its original meaning is a genre that is commonly used in India's secular way, using question and answer or dialogue. Because it is often used to record the content of the question and answer explanations, the word vyākaraṇa appearing in Buddha scriptures also has the meaning of answer; with the development of Buddhism. The vyākaraṇa gradually became a vocabulary with a special meaning, and even evolved a specific ritual.

Contemporary scholars have studied textually the original meaning of vyākaraṇa and its development in Buddhism. In addition to examining the semantics of the vyākaraṇa primitive, we first examine the use cases of the primitive vyākaraṇa (vyākaraṇa, the verb vyākaroṭi, and its variants) in the Pali scriptures, which can be roughly summarized into five kinds of content. Talk about a type of prophecy about how to become a Buddha in the Mahayana scriptures

So far, the research of the former scholars has outlined the original meaning of vyākaraṇa and its development in Buddhism, and the formation of Mahayana vyākaraṇa thought. From the perspective of vyākaraṇa's primitives and their development in Buddhism, the verb vyākaroṭi and the noun vyākaraṇa are not vocabularies created by Buddhism. As an inherent word, the verb vyākaroṭi has (for man) the meaning of legal meaning, interpretation, preaching, and assertion; noun vyākaraṇa It refers to the "grammar" (in the form of question and answer) used to separate, explain, and answer or the "content" to separate, explain, and answer. Therefore, it is necessary to ascertain the meaning and related content of vyākaraṇa.

In order to facilitate understanding, to summarize the semantics of vyākaraṇa, in fact, to explain the meaning and content of vyākaraṇa in ancient and modern times, there are quite complicated classifications and proprietary vocabulary. After entering Buddhism, "vyākaroṭi (verb)" contains explanations, proclaims, etc. The meanings of "vyākaraṇa form" and "contents of vyākaraṇa" are meaningful explanations, predictions of future events, vyākaraṇa, etc. At the time of Mahayana Buddhism, vyākaraṇa occupied the

main position.

2. The Connotation of Vyākaraṇa thought

"Vyākaraṇa's thought" is the name used by modern scholars to refer to the idea of vyākaraṇa becoming a Buddha in Mahayana Buddhism. Early Mahayana Buddhism did not have this idea. And "vyākaraṇa" in Buddhism, from question and answer or commentary to the wise vyākaraṇa bodhisattva after a long period of development; therefore, although "vyākaraṇa" contains the Buddhist thought of vyākaraṇa, its content is more extensive. Despite the prevalence of Mahayana, the introduction of Buddhist scriptures is transmitted by Mahayana and Theravada, and Theravada vyākaraṇa focuses on questions and answers. Although vyākaraṇa's idea of Buddhahood is ubiquitous in the Mahayana scripture, it has a special status, but it should not be ignored in the Mahayana scripture. There are other types of vyākaraṇa content.

It can be seen that "vyākaraṇa" not only teaches the usage of vyākaraṇa as a Buddha in Scripture. Therefore, when the author conducts research, vyākaraṇa is taken in a broad sense. Any content of vyākaraṇa that is involved or discussed in the scriptures is examined one by one. There will be four questions and answers. The four types of questions and answers refer to answering questions in different ways depending on the nature of the question. It was formed by the development of the early Buddhist question and answer. "Abhidharmamahāvibhāṣāśāstra" explains all four kinds of answers and when they should be used. From the discussion, we can see that "Abhidharmamahāvibhāṣāśāstra" focuses on question and answer, which involves question and answer and even difficult skills.

Vasubandhu (4th --- 5th centuries) created "Abhidharma-Kosa". This song also said that there are four kinds of questions and answers. It should be noted that "abhidharmakośabhāṣya" believes that not all questions and answers can be regarded as questioning and remembering and remembering the true meaning. It can be regarded as a question and answer; it is close to the viewpoint of "Abhidharmamahāvibhāṣāśāstra". In terms of content, "Abhidharmamahāvibhāṣāśāstra" is marked by a profound doctrine clarified by the question and answer, which shows its importance; while "abhidharmakośabhāṣya" proposes "four kinds of questions and answers", and the topic shows special emphasis, which is unique to "abhidharmakośabhāṣya".

As for the application of "Abhidharma-Kosa" to the four kinds of questions and answers, the basic interpretation is the same as "Abhidharmamahāvibhāṣāśāstra". From the examples, it can be seen that "Abhidharmamahāvibhāṣāśāstra" believes that telling the questioner that this should not be recorded corresponds to the answer so that the questioner can get The correct answer is the fundamental answer, and the question of satisfying the other party is the question and answer, so although the

record is not wide, it is still vyākaraṇa. "Abhidharma-Kosa" also carries this meaning. But "Abhidharma-Kosa" quotes Mahasamghika's scripture to challenge the phase, which is absent from "Abhidharmamahāvibhāṣāśāstra".

In terms of form, there is a question and answer explanation, and the interpretation of vyākaraṇa as "the form of question and answer" refers specifically to the rewards of the different stages of attainment for the three vehicles. Srotaāpanna and Arhat's "question and answer"; although both can be regarded as prophetic questions and answers about future events, there are essential differences. The interpretation of vyākaraṇa in "Yogācārabhūmi-śāstra" mainly has a wide range of meanings. Although the definition of vyākaraṇa does not particularly emphasize the form of question and answer, it also says four kinds of questions and answers.

It is worth noting that in the "Yogācārabhūmi-śāstra", in addition to the correct vyākaraṇa question and answer, Bodhisattva also classified the relevant content of Buddha vyākaraṇa. In "Abhidharmamahāvibhāṣāśāstra" and other treatises, vyākaraṇa is an analysis and explanation of questions and answers. The emphasis on the form of question and answer can be seen from the interpretation of the question and answer in various monographs; as for the content of vyākaraṇa.

"Mahāprajñāpāramitāśāstra" pays special attention to Mahayana Bodhisattva thought, and the origin and development of "Vyākaraṇa who will become a Buddha in the future" are closely related to Bodhisattva thought. Therefore, there is no detailed explanation for the buddha in the theory. As seen in "Abhidharmamahāvibhāṣāśāstra" and "Mahāprajñāpāramitāśāstra", each pandit's interpretation of vyākaraṇa has both formal and content meanings; after the rise of Mahayana Buddhism, the content of vyākaraṇa has been paid special attention and gradually become independent. The content of vyākaraṇa becoming a Buddha is more prosperous, and it is very different from the original meaning of vyākaraṇa.

"Vyākaraṇa" is gradually evolving in India, but various scriptures have been inconsistent in Chinese interpretation. Ancient Sages should be difficult to clarify the development context of vyākaraṇa; in addition to the differences in Sanskrit and Chinese writing styles, the meaning of vyākaraṇa as grammar or style is restricted by this It is quite vague in the Chinese translation of Buddhist scriptures, it is difficult to judge whether the form is vyākaraṇa from the writing style of Chinese translation scripture. Therefore, when Buddhism first spread to China, the content of "question and answer" was more valued than the meaning of "form of question and answer" in vyākaraṇa.

3. Vyākaraṇa mentioned in scripture

a) The meaning of the Dharma is sūtra, and Vedalla is vyākaraṇa in question and answer. To "explain separately" to the meaning of the Dharma, vyākaraṇa is

not necessarily a Buddha, but may also be a Bodhisattva or a disciple. The dharma called "Veyyakarama" is liberated. It does not share with an outsider. Through repeated questions and answers, it comes down to liberation. The structure of this type of vyākaraṇa content in "SaṃyuktaĀgama" can be roughly divided into three parts: "vyākaraṇa primary cause", "Veyyakarama content", and "conclusion".

- b) Sakyamuni Buddha said that he had a vyākaraṇa in the past. In "Damamūka-nidāna-sūtra" there are many Jataka stories that are analogous to vyākaraṇa. Jataka vyākaraṇa is the earliest and most widely known, namely, Dipankara Buddha vyākaraṇa, which is currently recognized as the origin of Mahayana vyākaraṇa.
- c) It can also be divided into the prophecy of death, other places where life is born, the result of karma, etc. The prophecy of the death and the prophecy of life elsewhere are the most recorded in the four āgama. Past, present, and future are the contents of "Veyyakarama", so it is said that what will happen in the future is closer to prophesy.
- d) According to vyākaraṇa, there are "self vyākaraṇa" and "others vyākaraṇa", and the Buddha of vyākaraṇa or the four communities can get the stage of attainment of the Veyyakarama. He did not fall into the cycle of life and death, and srotāpanna was stillborn in human and heaven. In the scriptures and commentaries, the attained Veyyakarama is derived from the classification and explanation of the Veyyakarama way and the reason for Veyyakarama.

The vyākaraṇa in the sutra refers to the time when the Buddha foretold the disciples to become enlightened supreme bodhi. For example, "Lotus Sutra" has a chapter called vyākaraṇa. Five hundred Arhatsvyākaraṇa become Buddhas in the future, and even notorious people like Devadatta also become a Buddha. The vyākaraṇa idea of buddha-dharma is to prove that everyone can become a Buddha. No matter who can practice Way of the Buddha, it can be judged sooner or later based on each person's basis of strength, spiritual practice, and industrious attitude.

Who is qualified to accept the vyākaraṇa of Buddha? It must refer to the bodhisattva who does not retreat, so the arhat in "Lotus Sutra" is actually a Mahayana Bodhisattva. However, vyākaraṇa is not limited to Mahayana. If you practice Hīnayāna dharma, you will definitely get vyākaraṇa of Arhat. If you stay at the fruit of non-returning, you won't be able to return to the world.

"Lotus Sutra" emphasizes that no matter the two vehicles, women, even wicked people, beasts, etc. can be Buddha vyākaraṇa, they will eventually become Buddhas in the future. Therefore, the emphasis on "equality of all beings" is a major feature of this scripture. Such a scripture narrative gives us full confidence that we will become Buddhas one day, and that all sentient beings will eventually become Buddhas.

Therefore, this scripture emphasizes the equal thought of

"all beings can become Buddhas" and completely breaks the previous restrictions on the objects of Buddhahood. The Buddha said different methods for the foundation of different beings. The ultimate goal is to make all living beings become Buddhahood.

4. Conclusion

It is found that vyākaraṇa is in scriptures and commentaries. Although the ideas and textual basis need to be further verified, it also makes us have to consider the vyākaraṇa thought of scriptures and commentaries. It may be different from the development of India; and the time it appeared in scriptures and commentaries also explains vyākaraṇa thought began to have a certain influence in scriptures and commentaries. Examining various Indian legends and related statues, vyākaraṇa becoming a Buddha, vyākaraṇa, etc. are all prophecies of the Veyyakarama, but they have been different from the legends of India that emphasized causality or to prove that Tathāgatagarbha is different.

Since vyākaraṇa is the only branch in the nine teachings that have formed an ideological system, its development also reflects some changes in the ideology of Buddhism in different periods and different regions; vyākaraṇa, who knows how to become a Buddha in the future, has become the dividing line between Mahayana and Theravada. Therefore, if we predict the characteristics of vyākaraṇa, such as Veyyakarama, which is also the commonality of several types of vyākaraṇa themes in existence in India, consider the rise and fall of vyākaraṇa in the history of Buddhism, although it is easy to ignore the characteristics of each theme and its own The scripture system, and blind spots appear in the research process, but if you can pay attention to the mutual use of the two, it provides a different way to explore the interaction between culture, thought and Buddhism at different times and places.

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