

## 中國盂蘭盆節與印度祖先節之比較，以及它們與印度教和佛教的 連結

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從印度人心靈中發軔而出的佛教，成為南亞諸國間以價值本位教育進行文化交流的橋樑。祖先節就是一例，這種文化祭儀不止在印度境內，也透過佛教，以他種形式移植到其他國家。對已逝祖先的崇拜不僅見於印度，也見諸於其他文化及國家。然而在一些大乘或南乘佛教國家的祖先崇拜儀式，似乎受到傳統印度佛教相當大的影響。如我們檢視印度的祖先節 (Ancestors Festival) 的歷史，可以看到它早在韋陀時代 (Vedic Period) 便已存在，雖然隨著時代演進已經產生不少改變。

反觀中國，每年根據陰曆舉行盂蘭盆節 (道教稱之中元節) 的祭典。人們相信鬼魂與逝去的祖先，都能在此為期半個月的祭典中得到平靜。印度各地每年根據印度曆，在雨季過後舉行為期半個月的 Pitru Paksh，同樣是祭拜鬼魂的儀式。

大乘佛教與南乘佛教是佛教的兩大分支，大多數信仰大乘佛教的國家有祖先節祭祀，信仰南乘佛教的國度則少見。但我們觀察到早期以巴力語 (Pali) 寫就的文學作品《增支部》(Anguttara Nikaya) 最早提到這些儀式，如其中釋迦牟尼特別提及 Shraddha。南乘佛教的《餓鬼事經》(Petavatthu) 提供更多有關祭祖儀式的資訊。如果我們相信《餓鬼事經》的記載，那麼祭祖儀式早在釋迦牟尼便已粗具規模。

我的演講將嘗試論述盂蘭盆節和印度祖先節之間的關係，認為這個祭儀可能是由印度經由佛教和印度教之間的文化交流而來。

### **Comparative Study of Chinese Hungry Ghost Festival and Pitri Pakṣha Festival of India and its Buddhist and Hindu linkages**

Buddhism which emanated in India as a religion of the mind became an important bridge between the south Asian countries through cultural exchanges of value-based

education. Ancestor's festival is one such phenomenon. This cultural festival of the Indian community transgressed the India territory through Buddhism and got replanted in various countries outside India. Veneration to the departed ancestors is not peculiar only to Indian community but is found across cultures and nations. However, the ancestor's festivals which are celebrated in a few Buddhist countries (Mahayana 大乘佛教 as well as Theravada 南乘佛教 countries) seem to be greatly influenced from Indian cultural tradition. If we see the history of Ancestors festival (祖先的節日, Pitṛi Pakṣha) of India, we will find that these rituals are performed since the Vedic period (韋陀時代) although the passage of time has brought some necessary changes into them.

On the other hand, if we see the history of the Ancestors festivals of China, the Hungry Ghost Festival (佛教：盂蘭盆；道教：中元節) is yearly celebration of China according to Chinese lunar calendar. In this festival ceremonies and rituals performed for the departed souls of dead ancestors. It is believed that the souls will attain peace by the rituals performed during the fortnight.

Indian festival Pitru Paksh which is celebrated across India is also annual festival for the departed souls. It is also fifteen day's ceremony which is celebrated by Hindus after the rainy retreat according to Hindu calendar.

Buddhism is divided in two major sects one is Mahayana and second one is Theravada (南乘佛教 Hinayana), most of Mahayana 大乘佛教 countries celebrate this festival but there are very few references in Theravadin countries. But if we see early Pali (巴利語) literature, Anguttar Nikaya speaks first on these rituals in which Buddha talks about Shraddha rituals but in a more scientific way. However, Theravadin's text Petavatthu (餓鬼事經) gives a lot of information regarding the ancestor's rituals. If we believe the information of Petavatthu (餓鬼事經) then we find that, this festival had already taken a good shape during Buddha's time.

In my proposed talk, I will try to show a relationship of Hungry Ghost Festival with the Indian festival (Pitṛi Pakṣha) which might have been migrated from India through Buddhism and Hinduism in cultural exchange.

## 主講人簡介：

庫瑪爾博士 (Dr. Arun Kumar Yadav)，印度籍，庫教授對於古印度記載佛教典籍的巴利語和佛教歷史皆有所研究。現執教於世界歷史最古老大學之一的印度新納爛陀佛教大學。本年獲得漢學研究中心「外籍學人來臺研究漢學獎助」，來臺灣研究主題為「印度祖先節和盂蘭節日的比較研究」。