

梵文 (二下) : handout #4

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1. 四靜慮、五殊勝神通

《大般若波羅蜜多經·第二會·相攝品第六十七》，唐·玄奘譯，T. 220 (2), vol. 7, pp. 319c-320a. Takayasu Kimura (ed.), *Pañcaviṃśatisāhasrikā Prajñāpāramitā: V*, Tokyo: Sankibo Busshorin Publishing, 1992, pp. 95-96. (http://gretil.sub.uni-goettingen.de/gretil/corpus/transformations/html/sa_paJcaviMzatisAhasrikA-prajJApAramitA1-8.htm) 參閱：Edward Conze (tr.), *The Large Sutra on Perfect Wisdom with the Divisions of the Abhisamayālaṅkāra*, Berkeley: University of California Press, 1975, pp. 498-499, 157-158. 蔡耀明，〈《阿含經》的禪修在解脫道的多重功能：附記「色界四禪」的述句與禪定支〉，《正觀》第 20 期 (2002 年 3 月)，頁 83-140. (<http://homepage.ntu.edu.tw/~tsaiyt/pdf/b-2002-1.pdf>)

具壽善現復白佛言：「世尊！云何菩薩摩訶薩·安住靜慮波羅蜜多·攝取精進波羅蜜多？」	subhūtir āha: katham bhagavan bodhisattvo mahāsattvo dhyāna-pāramitāyāṃ sthito vīrya-pāramitāṃ pari-grhṇāti?
「善現！若菩薩摩訶薩·安住靜慮波羅蜜多，發勤精進，離欲、惡·不善法，有尋、有伺，離·生喜、樂，入初靜慮·具足·住；	bhagavān āha: iha subhūte bodhisattvo mahāsattvo vi-viktaṃ kāmaṃ, vi-viktaṃ pāpakair a-kuśala-mūlair dharmaiḥ, sa-vitarkaṃ, sa-vi-cāraṃ, vi-veka-jaṃ prīti-sukhaṃ, prathamam dhyānam upa-saṃ-padya, vi-harati.
尋·伺寂靜，住·內·等淨，心一趣性，無尋、無伺，定·生喜樂，入第二靜慮·具足·住；	vi-tarka-vi-cārāṇāṃ vy-upa-śamād, adhy-ātmaṃ saṃ-pra-sādāc, cetasa ekōtibhāvād, a-vi-tarkaṃ, a-vi-cāraṃ, samādhi-jaṃ prīti-sukhaṃ, dvitīyam dhyānam upa-saṃ-padya, vi-harati.
離喜，住捨，具念、正知，領身受樂，聖者於中能說『能捨、具念、樂住』，入第三靜慮·具足·住；	prīteś ca vi-rāgād, upēkṣako vi-harati, smṛtimān, saṃ-pra-jānaṃ, sukhañ ca kāyena prati-saṃ-vedayati, yat tad āryā ācakṣate -- upēkṣakaḥ smṛtimān sukha-vihārī -- ṭṛtīyam dhyānam upa-saṃ-padya, vi-harati.
斷樂、斷苦，先·喜·憂沒，不苦、不樂，捨·念清淨，入	sukhasya ca pra-hāṇād, duḥkhasya ca pra-hāṇāt, pūrvam eva saumanasya-

第四靜慮·具足·住。	daurmanasyayor astaṃ-gamād, a-duḥkhā-sukham, upêkṣā-smṛti-pariśuddhaṃ, caturthaṃ dhyānam upa-saṃ-padya, viharati.
菩薩如是修一切種·靜慮、解脫、等持、等至，於中，皆能不取其相。	sa dhyānānāṃ dhyānāṅgānāṃ nimittaṃ na grhṇāti.
發起種種 神境智通 ，能作無邊大神變事。	sa evaṃ sam-ā-hita-citto 'n-eka-vidhaṃ ṛddhi-vidhiṃ praty-anu-bhavati.
或復發起 天耳智通 ，明了清淨，過人天耳，能如實聞十方世界·情、非情類·種種音聲。	vi-stareṇa kartavyaṃ, yāvad divyena śrotra-dhātunā ubhau śabdau śṛṇoti divyañ ca mānuṣyakañ ca.
或復發起 他心智通 ，能如實知十方世界·他有情眾·心、心所法。	sa para-sattvānāṃ para-pudgalānāṃ cetasaiva cittaṃ pra-jānāti. vi-stareṇa yāvad an-ut-taraṃ cittaṃ iti yathā-bhūtaṃ pra-jānāty.
或復發起 宿住智通 ，如實念知十方世界·無量有情·諸宿住事。	an-eka-vidhaṃ pūrva-nivāsam anu-smarati.
或復發起 天眼智通 ，明了清淨，過人天眼，能如實見十方世界·有情、無情·種種色像，乃至業果，皆如實知。	vi-stareṇa yāvad divyena cakṣuṣā viśuddhenāti-krānta-mānuṣyakena yāvad yathā-karmôpagān sattvān paśyati.
是菩薩摩訶薩安住此 五殊勝神通 ，從一佛國，趣一佛國，親近、供養諸佛世尊，請問如來甚深法義，廣植無量微妙善根，成熟有情、嚴淨佛土，勤修種種菩薩勝行。	sa iha pañcasv abhi-jñāsu prati-ṣṭhāya, buddha-kṣetreṇa buddha-kṣetraṃ gacchati, buddhān bhagavataḥ pary-upāste, pari-prcchati, pari-praśnī-karoti, kuśala-mūlāny ava-ropayati, buddha-kṣetrañ ca pariśodhayati.
持此善根不求聲聞、獨覺等地。	tāni ca kuśala-mulāni na śrāvaka-bhūmau vā, na pratyekabuddha-bhūmau vā pari-ṇāmayaty.
但無所得而為方便，與諸有情同共，迴向一切智智。	anyatra sarva-sattvaiḥ sârdhaṃ sâdhāraṇāni kṛtvā, 'n-ut-tarāyai samyak-saṃbodhaye pari-ṇāmayati.
於迴向時，無·二心·轉，謂·誰迴向，何所迴向。	tathā ca pari-ṇāmayati, yathā 'sya tri-vidhā buddhir na bhavati -- ko vā pari-ṇāmayati, kiṃ vā pari-ṇāmayati, kutra vā pari-

	ṇāmayati.
善現！是為·菩薩摩訶薩·安住靜慮波羅蜜多·攝取精進波羅蜜多。」	evaṃ khalu subhūte bodhisattvo mahāsattvo dhyāna-pāramitāyāṃ sthito vīrya-pāramitāṃ pari-grhṇāti.

2. 三種示導 (三種神變) trīṇi prātihāryāṇi

《大般若波羅蜜多經·第二會·眾德相品第七十六》，唐·玄奘譯，T. 220 (2), vol. 7, pp. 372c-373a. Takayasu Kimura (ed.), *Pañcaviṃśatisāhasrikā Prajñāpāramitā: VI-VIII*, Tokyo: Sankibo Busshorin, 2006, pp. 49-50. 參閱：Edward Conze (tr.), *The Large Sutra on Perfect Wisdom with the Divisions of the Abhisamayālaṅkāra*, Berkeley: University of California Press, 1975, pp. 576-577. 蔡耀明，〈心態、身體、住地之可能的極致開展：以《妙法蓮花經·觀世音菩薩普門品》為主要依據的哲學探究〉，收錄於《典藏觀音》，圓光佛學研究中心·圖像文獻研究室主編，(中壢：圓光佛學研究所，2011年1月)，頁255, 267. (<http://homepage.ntu.edu.tw/~tsaiyt/pdf/b-2011-1.pdf>) 五島清隆，〈文殊菩薩と「3種の奇蹟 (prātihārya)」〉，《佛教大学仏教学会紀要》第20号 (2015年3月)，頁1-38. (<https://archives.bukkyo-u.ac.jp/rp-contents/BK/0020/BK00200L001.pdf>)

「復次，善現！我，以佛眼，遍觀·十方殞伽沙等·諸世界中，有菩薩摩訶薩，為欲利樂諸有情類，以故思願，入大地獄，見諸有情受諸劇苦，見已，發起 三種示導 。」	ihāhaṃ subhūte paśyāmi, buddha-caḥṣuṣā lokam vy-ava-lokayan, pūrvasyān diśi gaṅgā-nadī-vālukôpameṣu loka-dhātuṣu bodhisattvān mahāsattvān saṃ-cintya, mahā-nirayaṃ patitvā, tāni mahā-niraya-duḥkhāny upa-sāmya, tribhiḥ prātihāryais teṣāṃ nairayikānāṃ sattvānāṃ dharmam deśayato,
云何為三？一者、 神變示導 。二者、 記說示導 。三者、 教誡示導 。	yad uta ṛddhi-prātihāryeṇa vādeśanā-prātihāryeṇa vānuśasanī-prātihāryeṇa vā .
是菩薩摩訶薩·以 神變示導 ，滅除地獄湯、火、刀等·種種苦具；	ṛddhi-prātihāryeṇa ca tāni mahā-niraya-duḥkhāny upa-sāmya,
以 記說示導 ，記彼有情心之所念，而為說法。	ādeśanā-prātihāryeṇa dharmam deśayanti.
以 教誡示導 ，於彼，發起慈、悲、喜、捨，而為說法。	anuśasanī-prātihāryeṇa ca te bodhisattvā mahāsattvā mahā-maitryā mahā-karuṇayā mahā-muditayā mahôpekṣayā ca dharmam deśayanti.
令彼地獄諸有情類，於菩薩所，生淨信心；由此因緣，從地獄出；	tatas te nairayikāḥ sattvās, teṣāṃ bodhisattvānāṃ mahāsattvānāṃ antike, cittam ati-pa-sādyā, tebhyo nirayebhyo

	vy-ut-tiṣṭhanti.
得生天上，或生人中，漸依三乘，盡·苦邊際，證·涅槃界·究竟安樂。」	tebhyo nirayebhyo vy-ut-thāyānu-pūrveṇa tribhir yānair duḥkhasyāntaṃ kariṣyanti.

evaṃ dakṣiṇasyāṃ paścimāyāṃ ut-tarasyāṃ adhastād upariṣṭād anu-vi-dikṣu loka-dhatuṣu, buddha-cakṣuṣā lokaṃ vy-ava-lokayan, paśyāmi gaṅgā-nadī-vālukôpameṣu loka-dhātuṣu bodhisattvān mahāsattvān sañ-cintya, mahā-niraye pativā, tāni mahā-niraya-duḥkhāny upa-śāmya, **tribhiḥ prātihāryais** teṣāṃ nairayikānāṃ sattvānāṃ dharmāṃ deśayato, yad uta **ṛddhi-prātihāryeṇa vādeśanā-prātihāryeṇa vānuśāsanī-prātihāryeṇa** vā. **ṛddhi-prātihāryeṇa** ca tāni mahā-niraya-duḥkhāny upa-śāmya, **ādeśanā-prātihāryeṇa** dharmāṃ deśayanti. **anusāsanī-prātihāryeṇa** ca te bodhisattvā mahāsattvā mahā-maitryā mahā-karuṇayā mahā-muditayā mahôpekṣayā ca dharmāṃ deśayanti. tatas te nairayikāḥ sattvās, teṣāṃ bodhisattvānāṃ mahāsattvānāṃ antike, cittam abhi-pra-sādyā, tebhyo nirayebhyo vy-ut-tiṣṭhanti. tebhyo nirayebhyo vy-ut-thāyānu-pūrveṇa **tribhir yānair** duḥkhasyāntaṃ kariṣyanti.