

學習釋迦牟尼佛

114 年關西潮音禪寺講座課程

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本文經由初步認識釋迦牟尼佛(*śākya-muni-buddha*)，進而介紹學習釋迦牟尼佛的幾個可入手的項目。第一節，初步認識釋迦牟尼佛此一名稱，並且強調，任何以佛陀(即覺悟者)標示在世間的圓滿成就者，皆必須滿足的十種境界，即十號具足，由如來(*tathāgata*)，乃至薄伽梵(*bhagavat*)。第二節，以《金剛經》(*Vajracchedikā Prajñāpāramitā*)、《悲華經》(*Karuṇā-puṇḍarīka-sūtra*)各二小段的經文，引入釋迦牟尼佛在過去生，長期持續的菩薩行。第三節，以菩提道修行的三示導(*trīṇi prāti-hāryāṇi*)為背景，呈現釋迦牟尼佛當生之八相成道。第四節，搭配聲聞乘(*śrāvaka-yāna*)圓滿的修行者之安住於解脫知見(*vimukti-jñāna-darśana*)，襯托菩提道(*bodhi-mārga*; *bodhi-patha*)圓滿的修行者之安住於大般涅槃(*mahā-parinirvāṇa*)的境界。第五節，經由研讀佛經、念誦聖號、念誦密咒等方式，皆可奠定與釋迦牟尼佛相應在初階良好的基礎。

一、初步認識釋迦牟尼佛

1.1. 名稱：

1.1.1. 釋迦牟尼佛(*śākya-muni-buddha*)，以釋迦牟尼(*śākya-muni*)為名稱的佛陀(*buddha*)。

1.1.2. 釋迦牟尼(*śākya-muni*)，釋迦族的聖者。

1.1.2.1. 釋迦(*śākya*)，作為族群之名稱，即釋迦族，其祖先來自 *śaka* 之氏族，字面的意思為具備能力者、能仁。

1.1.2.2. 牟尼(*muni*) (m.)，聖者、聖人、寂默，音譯為牟尼、文。

1.1.3. 釋迦牟尼佛，身世出自釋迦族；其姓氏為瞿曇(喬答摩) (*gautama* (Skt.), *gotama* (Pāli))。 *gautama*，意譯為日種、日炙種，表示「具備最熾盛光明者」 (*one who has the most light*)。¹

1.1.3. 釋迦牟尼佛，名字為悉達多(*siddhārtha* (Skt.), *siddhāttha* (Pāli))。 *siddhārtha*，為 *siddha* 與 *artha* 合成的複合詞。 *siddha* (字根 $\sqrt{sidh}$ 之過去被動分詞)，意思為成就、達成。 *artha* (m.)，意思為意義、利益、對象、目的。因此， *siddhārtha*，意思為意義成就、義成。再者， *siddhārtha*，之前加上形容詞 *sarva* (一切的、所有的)，可成為 *sarvārtha-siddha*，意思為一切意義成就、一切義成。

1.2. 十號具足之釋迦牟尼佛：

1.2.1. 釋迦牟尼佛，成為佛陀；而佛陀，只是表示其所成就的一個稱號。任

¹ Osmund Bopearachchi, "Greek Helios or Indian Sūrya? The Spread of the Sun God Imagery from India to Gandhāra," in *Connecting the Ancient West and East*, 2022, p. 946 (<https://www.academia.edu/50839613>).

何圓滿菩提道修證果位的佛陀，必須十號具足。

*tathāgato 'rhan samyak-saṃ-buddho vidyā-caraṇa-saṃ-pannaḥ su-gato loka-vid an-ut-taraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyānāṃ ca buddho bhagavān.*²

1.2.2.1. 如來，*tathāgato* (基本形 *tathāgata*)，如是而來且如是而去，根本於如是之法性而來去。

1.2.2.2. 應供，*arhan* (基本形 *arhat*)，簡譯為應，音譯為阿羅漢、阿羅訶，意思為具足修為而值得受到世間眾生之恭敬供養。

1.2.2.3. 正等覺、或正偏知，音譯為三藐三佛陀，*samyak-saṃ-buddho* (基本形 *samyak-saṃ-buddha*)，具備正確且圓滿的覺知或覺悟。

1.2.2.4. 明行圓滿、或明行足，*vidyā-caraṇa-saṃ-pannaḥ* (基本形 *vidyā-caraṇa-saṃ-panna*)，具足(*saṃ-panna*)明智(*vidyā*)與修行(*caraṇa*)。在此脈絡，明智(*vidyā*)，包括三種明智，即三明(*tri-vidyā; tisro vidyāḥ*)，分別為宿命智證明(*pūrvāni-vāsānu-smṛti-jñāna-sākṣāt-kriyā-vidyā*)、死生智證明(*cyuty-upa-patti-jñāna-sākṣāt-kriyā-vidyā*)、漏盡智證明(*āsrava-kṣaya-jñāna-sākṣāt-kriyā-vidyā*)。

1.2.2.5. 善逝，*su-gato* (基本形 *su-gata*)，良好地離去。

1.2.2.6. 世間解，*loka-vid* (基本形 *loka-vid*)，解知世間。*loka* (m.)，世界、世間。*vid* (adj.)，解知、理解、領悟。

1.2.2.7. 無上丈夫調御士、或無上士調御丈夫，*an-ut-taraḥ puruṣa-damya-sārathiḥ*。

an-ut-taraḥ (adj. m.1.si.)，無上的、無上者、無與倫比的、無與倫比者。

puruṣa-damya-sārathiḥ (m.1.si.)，此一複合詞中，*puruṣa* (m.)，人、人們、男子、丈夫、士。*damya* (字根√*dam* (4P)之未來被動分詞)，可被調伏、調順的。*sārathi* (*sa-ratha* 的衍生字，而 *sa*-共同，*ratha* 車、馬車、戰車、交通工具)，駕御、駕御者、駕馭、駕馭者。因此，*puruṣa-damya-sārathi*，意思為可被調伏之士人(或世人) (*puruṣa-damya*)的駕御者(*sārathi*)。

梵文的 *an-ut-taraḥ puruṣa-damya-sārathiḥ*，由於結尾的都是陽性、第一格、單數，可以有二種解讀。

第一種，分開解讀。*an-ut-taraḥ puruṣa-damya-sārathiḥ*，無上者、可被調伏之士人的駕御者。

第二種，合併解讀。*an-ut-taraḥ puruṣa-damya-sārathiḥ*，*an-ut-taraḥ* (無上的)必須修飾 *sārathiḥ* (駕御者)，而成為無上的駕御者。至於如此的無上的駕御者所面對的，則為 *puruṣa-damya*，可被調伏之士人。因此，合併解讀為「對於可被調伏之士人而為無上的駕御者」。

1.2.2.8. 天人師，*śāstā devānāṃ ca manuṣyānāṃ ca*，諸天與世人之教師。*śāstā* (基本形 *śāstr*；字根√*śās* (2P; 1Ā))，教誡者、教授者、教師。

² Cf. Takayasu Kimura (ed.), *Pañcaviṃśatisāhasrikā Prajñāpāramitā: II-III*, 1986, p. 35; *IV*, 1990, p. 192, Tokyo: Sankibo Busshorin (http://gretil.sub.uni-goettingen.de/gretil/corpus/transformations/html/sa_paJcaviMzatisAhasrikA-prajJApAramitA1-8.htm).

1.2.2.9. 佛、或佛陀，*buddho* (基本形 *buddha*)，覺悟者。

1.2.2.10. 薄伽梵，*bhagavān* (基本形 *bhagavat*)，世尊。

二、釋迦牟尼佛過去生長期持續的菩薩行

2.1. 釋迦牟尼佛能成佛，並非橫空出世或天縱英才之類的一回事，而是生生世世持續在菩提道的志業下功夫之後，水到渠成的結果。

2.2.1. 有關的記載，可參閱《本生經》(*Jātaka*)、《普曜經》或《方廣大莊嚴經》(*Lalita-vistara*)、《賢愚經》(*Dama-mūka-sūtra: The Sūtra of the Wise and Foolish*)、《六度集經》。

2.2.2. 這一節，篇幅考量，僅引用《金剛經》(*Vajracchedikā Prajñāpāramitā*)、《悲華經》(*Karuṇā-puṇḍarīka-sūtra*)各二小段經文。

2.3.1. 《金剛經》引文一：

須菩提！如我昔為歌利王割截身體，我於爾時，無我相、無人相、無眾生相，無壽者相。何以故？我於往昔節節支解時，若有我相、人相、眾生相、壽者相，應生瞋恨。須菩提！又念過去於五百世，作忍辱仙人，於爾所世，無我相、無人相、無眾生相、無壽者相。³

善現！我昔過去世，曾為羯利王斷支節肉，我於爾時，都無我想、或有情想、或命者想、或士夫想、或補特伽羅想、或意生想、或摩訶婆想、或作者想、或受者想。我於爾時，都無有想，亦非無想。

何以故？善現！我於爾時，若有我想，即於爾時，應有恚想；我於爾時，若有有情想、命者想、士夫想、補特伽羅想、意生想、摩訶婆想、作者想、受者想，即於爾時，應有恚想。

何以故？善現！我憶過去五百生中，曾為自號忍辱仙人，我於爾時，都無我想、無有情想、無命者想、無士夫想、無補特伽羅想、無意生想、無摩訶婆想、無作者想、無受者想，我於爾時，都無有想，亦非無想。

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yadā me subhūte kalimga-rājā aṅga-pratyamgāny acchetsīn, nāsīn me tasmin samaye ātma-saṃjñā vā satva-saṃjñā vā jīva-saṃjñā vā pudgala-saṃjñā vā na me kācit saṃjñā nā-saṃjñā babhūva | tat kasya hetoḥ | sacet subhūte mama tasmin samaye ātma-saṃjñā'bhaviṣyat | vy-ā-pāda-saṃjñā'pi me 'bhaviṣyat tasmin samaye [sacet sattva-saṃjñā jīva-saṃjñā pudgala-saṃjñā'bhaviṣyat, vy-ā-pāda-saṃjñā'pi me tasmin samaye 'bhaviṣyat] | abhi-jānāmy ahaṃ subhūte aṭīte 'dhvani pamca jāti-śatāni yad ahaṃ kṣāmtivādī risir abhū tadā'pi me n' ātma-saṃjñā babhūva | na satva-saṃjñā, na jīva-saṃjñā, na pudgala-saṃjñā |⁵

³ 《金剛般若波羅蜜經》，姚秦·鳩摩羅什(Kumārajīva)譯，T. 235, vol. 8, pp. 748c-752c (<https://cbetaonline.dila.edu.tw/zh/T0235>).

參閱：《六度集經·忍辱度無極章第三》，吳·康僧會譯，T. 152, vol. 3, p. 25a-c (https://cbetaonline.dila.edu.tw/zh/T0152_005)。《賢愚經·羼提波梨品第十二》，元魏·慧覺等譯，T. 202, vol. 4, pp. 359c-360b (https://cbetaonline.dila.edu.tw/zh/T0202_002).

⁴ 《大般若波羅蜜多經·第九會·能斷金剛分》，唐·玄奘譯，T. 220 (9), vol. 7, pp. 980a-985c (https://cbetaonline.dila.edu.tw/zh/T0220_577).

⁵ “Thesaurus Literaturae Buddhicae” (<https://www2.hf.uio.no/polyglotta/index.php?page=fulltext&view=fulltext&vid=1176>).

“When, Subhūti, King Kalimga cut off my limbs and extremities, I did not have at that time any idea of a self or idea of a living being or idea of a soul or idea of a person. I had no idea whatsoever, nor any non-idea. Why is that? If, Subhūti, I had had the idea of a self at that time, I would also have had the idea of ill-will at that time. [(Cz 77,24-26:) If I had had a perception of a being, a perception of a soul, a perception of a person, then I would also have had a perception of ill-will at that time.] I remember, Subhūti, 500 rebirths in the past when I was the sage Ksāntivādin, and then too I had no idea of a self, no idea of a living being, no idea of a soul, and no idea of a person.”⁶

2.3.2. 《金剛經》引文二：

須菩提！我念過去・無量・阿僧祇劫，於 <u>然燈佛</u> 前，得值八百四千萬・億・那由他諸佛，悉皆供養承事，無空過者。	善現！我憶過去・於無數劫・復過無數，於 <u>然燈如來</u> ・應・正等覺・先復過先，曾值八十四俱胝・那庾多・百・千諸佛，我皆承事。既承事已，皆無違犯。善現！我於如是諸佛 <u>世尊</u> ，皆得承事。既承事已，皆無違犯。
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abhi-jānāmy ahaṃ subhūte atīte 'dhvani a-saṃ-khyeye kalpe a-saṃ-khyeya-tare dīpam-karasya tathāgatasyārhatāḥ samyak-saṃ-buddhasya pareṇa para-taraṃ catur-aśīti-buddha-koṭī-nayuta-śata-sahasrāṇy abhūvan ye mayā ā-rādhitā ā-rādhayetvā na vi-rādhitā |

“I remember, Subhūti, that in the past, an incalculable aeon ago and more incalculable still, back before the Realized, Worthy and Perfectly Awakened One Dīpam-kara and back further still, there were 84 hundred thousand million billion Buddhas with whom I found favour and with whom, after finding favour, I did not lose favour.”

2.4.1. 《悲華經》引文一：

其餘千人，悉皆讀誦《毘陀》外典；其中・最大所宗仰者，名・ <u>婆由毘紐</u> ，白佛言：『 <u>世尊</u> ！我今所願，當於 <u>五濁惡世</u> ・成阿耨多羅三藐三菩提；為此 <u>厚重貪欲、瞋恚、愚癡</u> ・多惱眾生，說於正法。』時，千人中，復有一人，字曰 <u>火鬘</u> ，作如是言：『尊者 <u>婆由毘紐</u> ，向・見何義，願於 <u>五濁惡世</u> 之中，成阿耨多羅三藐三菩提？』其師報言：『是菩薩， <u>大悲成就</u> 故，於 <u>五濁惡世</u> ，成阿耨多羅三藐三菩提。爾時眾生，無有救護，無諸善念，其心常為煩惱所亂、諸見所侵；於中，成阿耨多羅三藐三菩提，乃能大益無量眾生，善能為作救護、依止、	彼千童子，皆通四《毘陀》；其最大者・師而事之，名・ <u>婆由毘師紐</u> 。彼言：『我欲於彼 <u>五濁佛土</u> ・證阿耨多羅三藐三菩提；為 <u>極重貪欲、瞋恚、愚癡</u> ・諸結眾生，而說法。』 <u>月鬘童子</u> ，白大師言：『此 <u>婆由毘師紐</u> ，見何等事，乃能立願・於 <u>五濁佛土</u> ？』大師告曰：『童子！有 <u>大悲</u> ・菩薩，彼於 <u>五濁佛土</u> ，而逮菩提；無救、無趣、困於諸結・邪見之厄，為此眾生・作救、趣、饒益故，於生死
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⁶ Paul Harrison, “Vajracchedikā Prajñāpāramitā: A New English Translation of the Sanskrit Text Based on Two Manuscripts from Greater Gandhāra,” *Manuscripts in the Schøyen Collection: Buddhist Manuscripts*, edited by Jens Braarvig, vol. III, Oslo: Hermes Publishing, 2006, pp. 133-159 ([https://iriab.soka.ac.jp/content/pdf/blsf/BackIssues-BLSF%20\(I-III\)D_BLSF%20III.2\(2015\).pdf](https://iriab.soka.ac.jp/content/pdf/blsf/BackIssues-BLSF%20(I-III)D_BLSF%20III.2(2015).pdf)).

舍宅、燈明，兼復度脫於生死大海，教令安住於正見中，使處涅槃，服甘露水。是菩薩摩訶薩，欲示現大悲故，願取如是五濁惡世。』⁷

海，度斯等類，令住正見，以涅槃甘露之味，充滿眾生。此，現·菩薩大悲，立願於五濁佛土者。』⁸

tatra sahasra-veda-pāṭhakānām brāhmaṇānām yas teṣām jyeṣṭhaḥ guru-saṃ-mato vāyu-viṣṇu nāma / sa āha – “ahaṃ punaḥ pañca-kaśāye buddha-ksetre ’n-ut-tarāṃ samya-ksaṃ-bodhiṃ sprśyeyaṃ / tīvra-rāgānām tīvra-dveṣānām tīvra-mohānām sattvānām dharmam deśayeyaṃ” /

jyoti-pālo nāma māṇavakaḥ / sa āha – “kim artha-vaśaṃ sam-anu-paśyamāno ’yaṃ bho upādhyāya-vāyu-viṣṇu pañca-kaśāye buddha-ksetre pra-ṇi-dadhāti?” /

puro-hita āha – “sa-kala-mahā-karuṇā-sam-anv-ā-gato bodhisattvaḥ pañca-kaśāye buddha-ksetre bodhim anu-pr’āpnoti; a-trāṇānām a-parā’yaṇānām kleśair upa-drutānām drṣṭi-vy-asana-pr’āptānām sattvānām artha-karo bhavati; trāṇam parā’yaṇam bhavati; janma-samudrāc ca sattvān ut-tārayati; samyag-drṣṭyām ca sattvān prati-ṣṭhāpayati; nirvāṇa-mṛta-rasena sattvān saṃ-tarpayati / iyaṃ bodhisattvasya mahā-karuṇā drśyata ye pañca-kaśāye buddha-ksetre pra-ṇi-dadhanti” /⁹

“Among the young brahmins who had received prophecies, the eldest of the thousand Veda-reciting brahmins, who was honored by many as a guru, was named Vāyuvīṣṇu. He prayed, ‘May I reach the highest, most complete enlightenment in a buddha realm that has the five degeneracies. May I teach the Dharma to beings who have strong desire, strong anger, and strong ignorance.’

“The young brahmin Jyotipāla asked, ‘Oh, what purpose does the upādhyāya Vāyuvīṣṇu see in praying for a buddha realm that has the five degeneracies?’

The royal priest answered, ‘A bodhisattva who has **great compassion** attains enlightenment in a buddha realm [F.207.b] that has the five degeneracies. He benefits beings who have no refuge, beings who have no helper, beings who are oppressed by the kleśas, and beings who encounter calamity because of their views. He becomes their refuge and helper—he frees beings from the ocean of birth, he establishes them in correct views, and he satisfies them with the taste of the nectar of nirvāṇa. The one who prays for a buddha realm that has the five degeneracies is thus seen to be a bodhisattva with great compassion.’”¹⁰

2.4.2. 《悲華經》引文二：

⁷ 《悲華經·諸菩薩本受記品第四之三》，北涼·曇無讖(Dharmakṣema)譯，T. 157, vol. 3, p. 199b (https://cbetaonline.dila.edu.tw/zh/T0157_005).

⁸ 《大乘大悲分陀利經·千童子受記品第十五》，失譯者名，T. 158, vol. 3, p. 261a-b (https://cbetaonline.dila.edu.tw/zh/T0158_004).

婆由毘紐(Vāyu-viṣṇu)，或譯為婆由毘師紐，為釋迦牟尼佛過去生的化現之一。

⁹ Yamada Isshi, *Edition of the Karuṇā-puṇḍarīka: With an Introduction and Notes*, London: School of Oriental and African Studies, 1967, p. 194 (<https://eprints.soas.ac.uk/28673/1/10672840.pdf>). (https://gretel.sub.uni-goettingen.de/gretel/corpus/transformations/html/sa_karuNApuNDarikaUtra.htm).

¹⁰ *The Noble Mahāyāna Sūtra “The White Lotus of Compassion” (Karuṇā-puṇḍarīka-nāma-mahāyāna-sūtra)*, “4.225-4.227,” v. 1.2.20, 84000, 2024, (<https://84000.co/translation/toh112.pdf>).

梵志！於此大眾，惟除一人·婆由毘紐，取不淨世界，調伏、攝護多煩惱者，於賢劫中，或有菩薩取不淨土。¹¹

婆羅門！此大菩薩眾，其譬如。除·婆由毘師紐，取不淨佛土，攝度亂結眾生，於賢劫中·亦復少有。¹²

tad-yathā'pi nāma, brāhmaṇa, imān mahā-bodhisattva-parśaṃ sthāpayitvā, vāyu-viṣṇunā yenā-pari-śuddham buddha-kṣetram pari-grhītaṃ kleś'ā-kulāḥ sattvā vaineeyāḥ pari-grhītā ekatyo bhadra-kalpikāḥ kula-putrāḥ /¹³

“An example of this, brahmin, is this assembly of bodhisattvas—except for Vāyuvīṣṇu, because he chose an impure buddha realm and chose beings disturbed by the kleśas who are guidable—as well as some noble sons of the Bhadraka eon.”¹⁴

三、釋迦牟尼佛當生之八相成道

3.0.1. 八相成道：一生當中，以八個階段示現的事項或事蹟，並且總括顯示在菩提道的圓滿成就。

3.0.2. 成道：即成佛，也就是現前覺悟(*abhi-saṃ-buddha*)無上的正確且圓滿之覺悟(*an-ut-tara-samyak-saṃ-bodhi*)，簡稱為現等覺或現正覺。

3.0.3. 根據《般若波羅蜜多心經》(*Prajñāpāramitā-hṛdaya-sūtra*)，「三世諸佛，依般若波羅蜜多故，得阿耨多羅三藐三菩提。」梵文：「*sarva-buddhāḥ prajñā-pāramitām āśrityān-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhāḥ*。」白話翻譯：「在依憑般若波羅蜜多之後，三世(過去世、未來世、現在世)之安住的所有的佛陀，現前覺悟無上的正確且圓滿之覺悟。」換言之，要能夠現等覺而成道，前提必須修行般若波羅蜜多，且圓滿般若波羅蜜多。

3.0.4. 八相(*aṣṭa-prātihārya-lakṣaṇa*)：八件(*aṣṭa*)以示導(*prāti-hārya*)為運作骨幹所外顯的相貌特徵(*lakṣaṇa*)。

3.0.5.1. 就此而論，認識八相成道，可從菩提道修行的三示導(*trīṇi prāti-hāryāṇi*)入手。

3.0.5.2. 三示導，即神變示導(*ṛddhi-prātihāryā*)、記說示導(*ādeśanā-prātihāryā*)、教誡示導(*anuśāsani-prātihāryā*)。

3.0.5.3. 根據般若經典：¹⁵

¹¹ 《悲華經·諸菩薩本受記品第四之六》，北涼·曇無讖(Dharmakṣema)譯，T. 157, vol. 3, p. 218b (https://cbetaonline.dila.edu.tw/zh/T0157_008).

¹² 《大乘大悲分陀利經·大師授記品第二十》，失譯者名，T. 158, vol. 3, p. 276a (https://cbetaonline.dila.edu.tw/zh/T0158_006).

¹³ Yamada Isshi, *Edition of the Karuṇā-puṇḍarīka: With an Introduction and Notes*, London: School of Oriental and African Studies, 1967, p. 311 (<https://eprints.soas.ac.uk/28673/1/10672840.pdf>). (https://gretel.sub.uni-goettingen.de/gretel/corpus/transformations/html/sa_karuNApuNDarlkasUtra.htm).

¹⁴ *The Noble Mahāyāna Sūtra “The White Lotus of Compassion” (Karuṇā-puṇḍarīka-nāma-mahāyāna-sūtra)*, “4.522,” v. 1.2.20, 84000, 2024, (<https://84000.co/translation/toh112.pdf>).

¹⁵ 《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

一者、神變示導。二者、記說示導。三者、教誡示導。	yad uta ṛddhi-prātihāryeṇa vādeśanā-prātihāryeṇa vā 'nuśāsani-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-śāmya,
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。	anuśāsani-prātihāryeṇa ca te bodhisattvā mahāsattvā mahā-maitryā mahā-karuṇayā mahā-muditayā mahôpekṣayā ca dharmam deśayanti.

3.0.6. 以現等覺為核心的一生，總共可以顯示八個重大的事蹟，並且用以度化眾生，即可標示為八相成道。¹⁶

3.1. 從兜率天 (*tuṣita-deva*) 下降人間 (*manuṣya*)。¹⁷

3.2. 入胎 (*garbhāva-krānti*)。¹⁸

3.3. 誕生 (*jāti; janma*)。¹⁹

3.4. 出家 (*abhi-niṣ-kramaṇa*)。²⁰

3.5. 降魔 (*māra-tarjana; māra-dharṣaṇa*)。²¹

(http://gretil.sub.uni-goettingen.de/gretil/corpustei/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. 576-577 (<https://archive.org/details/MahaPrajnaparamitaSastraFullByNagarjuna/mode/2up>).

¹⁶ 八個重大的事蹟，除了這裡所列的項目，另有一組大致相同的項目：從兜率天下降人間、入胎、住胎、出胎、出家、現等覺、轉法輪、入涅槃。

¹⁷ Cf. *The Noble Great Vehicle Sūtra “The Play in Full” (Ārya-lalita-vistara-nāma-mahāyāna-sūtra)*, “Chapter 5: Setting Out,” “Chapter 6: Entering the Womb,” v. 4.48.27, 84000, 2025, (<https://84000.co/translation/toh95>).

¹⁸ Cf. 「云何菩薩摩訶薩·應圓滿入胎具足？善現！若菩薩摩訶薩，雖一切生處·實恒化生，而為益有情，現入胎藏，於中·具足無邊勝事，是為菩薩摩訶薩應圓滿入胎具足。」（《大般若波羅蜜多經·第二會·修治地品第十八》，唐·玄奘譯，T. 220 (2), vol. 7, p. 88b.）“*tatra katamā bodhisattvasya mahāsattvasya garbhāva-krānti-saṃpat? iha bodhisattvo mahāsattvaḥ sarvāsu jātiṣu aupapāduka upa-padyate, iyaṃ bodhisattvasya mahāsattvasya garbhāva-krānti-saṃpat.*” (Takayasu Kimura (ed.), *Pañcaviṃśatisāhasrikā Prajñāpāramitā: I-2*, Tokyo: Sankibo Busshorin, 2009, p. 101.)

¹⁹ Cf. 「云何菩薩摩訶薩·應圓滿生身具足？善現！若菩薩摩訶薩，於初生時，其身具足一切相好，放大光明，遍照無邊諸佛世界，亦令彼界六種變動，有情遇者無不蒙益，是為菩薩摩訶薩應圓滿生身具足。」（《大般若波羅蜜多經·第二會·修治地品第十八》，唐·玄奘譯，T. 220 (2), vol. 7, p. 88b.）“*tatra katamā bodhisattvasya mahāsattvasya janma-saṃpat? yaj jāta-mātra eva bodhisattvo mahāsattvaḥ sarva-loka-dhātūn ava-bhāsenā spharati, tāṃś ca sarvān śad vi-kāram kampayati, iyaṃ bodhisattvasya mahāsattvasya janma-saṃpat.*” (Takayasu Kimura (ed.), *Pañcaviṃśatisāhasrikā Prajñāpāramitā: I-2*, Tokyo: Sankibo Busshorin, 2009, p. 102.)

²⁰ Cf. 「云何菩薩摩訶薩·應圓滿出家具足？善現！若菩薩摩訶薩，於出家時，無量、無數、百、千、俱胝、那庾多眾·前後圍繞·尊重、讚嘆，往詣道場，剃除鬚髮，服三法衣，受持應器，引導無量、無邊有情，令乘三乘而趣圓寂，是為菩薩摩訶薩應圓滿出家具足。」（《大般若波羅蜜多經·第二會·修治地品第十八》，唐·玄奘譯，T. 220 (2), vol. 7, p. 88b.）“*tatra katamā bodhisattvasya mahāsattvasyābhi-niṣ-kramaṇa-saṃpat? yad bodhisattvo mahāsattvaḥ pra-vrajito 'n-ekaiḥ sattva-koṭi-niyuta-śata-sahasraiḥ sārddham abhi-niṣ-krāmati grhāt, iyaṃ bodhisattvasya mahāsattvasyābhi-niṣ-kramaṇa-saṃpat.*” (Takayasu Kimura (ed.), *Pañcaviṃśatisāhasrikā Prajñāpāramitā: I-2*, Tokyo: Sankibo Busshorin, 2009, p. 102.)

²¹ Cf. 《佛說普曜經·降魔品第十八》，西晉·竺法護 (*Dharma-rakṣa*) 譯，T. 186, vol. 3, pp. 519a-521c (https://cbetaonline.dila.edu.tw/zh/T0186_006). *The Noble Great Vehicle Sūtra “The Play in Full” (Ārya-lalita-vistara-nāma-mahāyāna-sūtra)*, “Chapter 21: Conquering Māra,” v. 4.48.27, 84000, 2025, (<https://84000.co/translation/toh95>).

3.6. 現等覺：(evam ukte)佛告善現(bhagavān āyusmantam subhūtim etad avocat)：「(yat punar āyusmān subhūtir evam āha. yadīme dharmā bodhisattva-dharmā, buddha-dharmāḥ punaḥ katame?)即菩薩法，亦是佛法(eta eva subhūte buddha-dharmā)，調·諸菩薩，於一切法(yad (PSP_6-8:141) ebhir dharmaiḥ)，覺一切相(sarv'ākāra-jñatām abhi-saṃ-budhyate)，由此，當得一切相智(tasya sarv'ākāra-jñatā-pr'āptasya)，永斷一切習氣相續(sarva-vāsanā'nu-saṃdhiḥ pra-hīyate)。(tām bodhisattvo mahāsattvo 'bhi-saṃ-budhyate,)若諸如來·應·正等覺(tathāgatenārhatā samyak-saṃ-buddhena)，於一切法(sarva-dharmā)，以一剎那相應妙慧(eka-kṣaṇa-saṃ-ā-yuktayā prajñayā)·現等覺已(abhi-saṃ-buddhā)，證得無上正等菩提。善現！是(ayaṃ)名菩薩與佛二法·差別(vi-śeṣo bodhisattvasya mahāsattvasya ca tathāgatasyārhatāḥ samyak-saṃ-buddhasya)。²²

3.7. 轉法輪。²³

3.8. 入涅槃。²⁴

四、釋迦牟尼佛之大般涅槃

4.1.1. 聲聞乘(śrāvaka-yāna)的修行者，若完成修行的道業，在檢證確實已達成解脫之智慧，常用的指標項目 (indicator items)，可表示如下：「[我]生已盡(kṣīṇā [me] jātir (Skt.), khīṇā jāti (Pāli))；梵行已立(uṣitaṃ brahma-cariyaṃ (Skt.), vusitaṃ brahma-cariyaṃ (Pāli))；所作已辦(kṛtaṃ karaṇīyaṃ (Skt.), kataṃ karaṇīyaṃ (Pāli))；自知不受後有(nāparam itthyātvam iti yathā-bhūtaṃ pra-jānāti (Skt.), nāparam itthattāyā 'ti pajānāti (Pāli))。²⁵

4.1.2. 聲聞乘如此表示的解脫，意味著，一方面，已經竭盡了到世間的再度出生，也就是再也不會出生於世間，包括出生於世間任何的天界而為任何的天神、天王、天帝、天后、或天主；另一方面，則安住於如實確認已達成解脫之涅槃(nir-vāṇa)的境界，亦即安住於解脫知見(vimukti-jñāna-darśana)。

4.2. 菩提道(bodhi-mārga; bodhi-patha)的修行者，從初發心(prathama-cittôt-pādam up'ādāya)，而成為初發心菩薩(prathama-cittôt-pādika-bodhisattva)，經由作

《佛本行經·降魔品第十六》，劉宋·釋寶雲譯，T. 193, vol. 4, pp. 76a-79a (https://cbetaonline.dila.edu.tw/zh/T0193_003).

²² 《大般若波羅蜜多經·第二會·佛法品第八十二》，唐·玄奘譯，T. 220 (2), vol. 7, p. 418a-b; Takayasu Kimura (ed.), *Pañcaviṃśatisāhasrikā Prajñāpāramitā: VI-VIII*, Tokyo: Sankibo Busshorin, 2006, pp. 140-141.

²³ Cf. *The Noble Great Vehicle Sūtra "The Play in Full" (Ārya-lalita-vistara-nāma-mahāyāna-sūtra)*, "Chapter 26: Turning the Wheel of Dharma," v. 4.48.27, 84000, 2025, (<https://84000.co/translation/toh95>). "Dharma-cakra-pravartana-sūtram" ("The Discourse that Set the Dharma-Wheel Rolling") from *Lalitavistara*

(<https://ancient-buddhist-texts.net/Texts-and-Translations/Short-Pieces-in-Sanskrit/Dharmacakrapravartanasutram.htm>). 網絡資源，參考：<https://nanda.online-dhamma.net/tipitaka/sutta/samyutta/sn56/sn56-011/>

²⁴ Cf. 《佛說長阿含經·遊行經第二》，後秦·佛陀耶舍(Buddhayaśas)、竺佛念譯，T. 1, vol. 1, pp. 11a-30b (https://cbetaonline.dila.edu.tw/zh/T0001_002). 'Long Discourses: Mahāparinibbānasutta: 16. The Discourse about the Great Emancipation,' (<https://suttacentral.net/dn16/en/anandajoti?lang=en&reference=none&highlight=false>). 〈長部 16 經第二頌 - 大般涅槃經多譯本對讀〉(<https://nanda.online-dhamma.net/tipitaka/sutta/diigha/dn16/contrast-reading-chap2/>). 《大般涅槃經》，北涼·曇無讖(Dharma-kṣema)譯，T. 374, vol. 12, pp. 365c-604a (<https://cbetaonline.dila.edu.tw/zh/T0374>).

²⁵ Cf. <https://homepage.ntu.edu.tw/~tsaiyt/pdf/f-2025-251-3.pdf>. 《大方等大集經·賢護分》，隋·闍那崛多(Jñānagupta)譯，T. 416, vol. 13, p. 894a → (<https://homepage.ntu.edu.tw/~tsaiyt/pdf/f-2021-23.pdf>).

漸次業(*anu-pūrva-kriyā*)、修漸次學(*anu-pūrva-śikṣā*)、行漸次行(*anu-pūrva-pratīpat*)，乃至證得無上正等菩提，通常必須經歷生生世世又生生世世極其漫長的修行時間。但是，在證得無上正等菩提後，除非倒駕慈航，即不再經歷在世間生死的程序，而畢竟安住於大般涅槃(*mahā-pari-nirvāṇa*)的境界。

4.3.1. 倒駕慈航，例如，觀世音菩薩，又稱觀世音自在菩薩，「已於過去無量劫中，已作佛竟，號『正法明如來』。大悲願力，為欲發起一切菩薩，安樂成熟諸眾生故，現作菩薩。」²⁶

4.3.2. 倒駕慈航，例如，文殊菩薩，又稱文殊師利法王子(*mañju-śrīḥ kumāra-bhūtaḥ*)，「過去久遠無量(*a-pra-meya*)無邊(*an-anta*)不可思議(*a-cintya*)阿僧祇劫(*a-saṃ-khyeya-kalpa*)，爾時有佛，號·龍種上(*nāga-vaṃśāgra*)如來(*tathāgato*)·應供(*arhan*)·正遍知(*samyak-saṃ-buddho*)·明行足(*vidyā-carāṇa-saṃ-pannaḥ*)·善逝(*su-gato*)·世間解(*loka-vid*)·無上士調御丈夫(*an-ut-taraḥ puruṣa-damya-sārathiḥ*)·天人師(*śāstā devānāṃ ca manuṣyānāṃ ca*)·佛(*buddho*)·世尊(*bhagavān*)。於此世界南方(*dakṣiṇasyāṃ diśi*)·過於千佛國土(*ito buddha-kṣetrād buddha-kṣetra-sahasrāṇy ati-kramya*)，國名平等(*samā*)，無有山、河(*apa-gata-parvata-nada*)、沙、礫瓦、石、丘陵、堆阜，地平如掌(*sama-pāṇi-tala-jāta*)，生柔軟草(*mṛdu-trṇa*)，如·迦陵伽(*kācilindika*)。龍種上佛(*nāga-vaṃśāgra-buddha*)，於彼世界(*loka-dhātu*)，得阿耨多羅三藐三菩提(*an-ut-tara-samyak-saṃ-bodhi*)。……迦葉！汝謂·爾時·平等(*samā*)世界·龍種上佛(*nāga-vaṃśāgra-buddha*)，豈異人乎？勿生此疑。所以者何？即文殊師利法王子(*mañju-śrīḥ kumāra-bhūtaḥ*)是。」²⁷

4.4. 菩提道的圓滿成就者畢竟安住之大般涅槃(*mahā-pari-nirvāṇa*)，大致可扼要標示為常住(*śāśvata; nitya*)、寂靜(*śānti*)、光明(*prabha*)的境界。

4.5.1. 涅槃不二：「涅槃者，自證聖智所行境界(*ārya-jñāna-pratyātma-gatigocara*)，遠離斷常、及以有無(*śāśvatôccheda-vikalpa-bhāvā-bhāva-vivarjita*)。」²⁸

4.5.2. 涅槃幻化：時(*atha khalu*)，諸天子(*te deva-putrā*)問善現言(*āyusmantam subhūtim etad avocat*)：「今·尊者！為但說·我等、色等、乃至無上正等菩提(*buddhatvam api sthavira subhūte*)·如幻、如化、如夢所見(*svapnôpamam māyôpamam iti vadasi*)，為亦說(*tat kiṃ manyase*)·涅槃(*nir-vāṇam api*)，如幻、如化、如夢所見(*svapnôpamam māyôpamam*)？」

善現答言(*subhūtir āha*)：「諸天子！我不但說·我等、色等、乃至無上正等

²⁶ 《千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼經》，唐·伽梵達摩(Bhagavad-dharma)譯，T. 1060, vol. 20, p. 110a (<https://cbetaonline.dila.edu.tw/zh/T1060>).

²⁷ 《佛說首楞嚴三昧經》，後秦·鳩摩羅什(Kumārajīva)譯，T. 642, vol. 15, p. 644a (https://cbetaonline.dila.edu.tw/zh/T0642_002). Étienne Lamotte (tr.), *La concentration de la marche héroïque (Śūraṅgama-samādhi-sūtra)*, Bruxelles: Institut Belge des Hautes Études Chinoises, 1965; *Śūraṅgama-samādhi-sūtra: The Concentration of Heroic Progress*, English translation by Sara Boin Webb, Richmond: Curzon Press, 1998, pp. 229-231 (https://lit.lib.ru/img/i/irhin_w_j/surangama_samadhi/surangamasamadhisutra_lamotte.pdf).

²⁸ 《大乘入楞伽經·集一切法品》，唐·實叉難陀(Śikṣānanda 學喜)譯，T. 672, vol. 16, p. 602b (https://cbetaonline.dila.edu.tw/zh/T0672_003). P. L. Vaidya (ed.), *Saddharma-laṅkāvatāra-sūtram*, Darbhanga: The Mithila Institute, 1963, p. 41 (https://gretel.sub.uni-goettingen.de/gretel/1_sanskrit/4_rellit/buddh/bsu021_u.htm). 參閱：蔡耀明，〈《入楞伽經》的心身不二的實相學說：從排除障礙的一面著手〉《法鼓佛學學報》第6期(2010年6月)，頁68 (<https://homepage.ntu.edu.tw/~tsaiyt/pdf/b-2010-1.pdf>).

菩提，如幻、如化、如夢所見；亦說・涅槃(*nir-vāṇam apy ahaṃ deva-putrāḥ*)，如幻、如化、如夢所見(*svapnôpamaṃ māyôpamaṃ iti vadāmi*)。諸天子！設(*saced ahaṃ deva-putrā*)更有法・勝涅槃者(*nir-vāṇād api kam-cid dharma-viśistataram jāniyām*)，我亦說為如幻、如化、如夢所見(*tam apy ahaṃ svapnôpamaṃ māyôpamaṃ vadeyam*)。何以故(*tat kasya hetos*)？(*tathā hi*)諸天子(*deva-putrāḥ*)！幻、化、夢事(*svapnaś ca māyā ca*)，與一切法・乃至涅槃，悉皆無二(*nir-vāṇam cā-dvayam*)、無二處故(*etad a-dvaidhī-kāram*)。」²⁹

4.5.3. 以大智慧故，不住生死；以大慈悲故，不住涅槃。此之謂無住涅槃，或無住處涅槃(*a-prati-ṣṭhita-nirvāṇa; a-prati-ṣṭhitam nirvāṇam*)。³⁰

五、與釋迦牟尼佛相應在初階的學習方式

5.1. 研讀釋迦牟尼佛轉法輪所教導而流傳的經典，尤其阿含經典、般若經典。

5.2. 持續反覆念誦釋迦牟尼佛的聖號——稱念皈命「釋迦牟尼佛」：

5.2.1. 南無 釋迦牟尼佛

5.2.2. namah śākya-munaye buddhāya

5.3. 持續反覆念誦釋迦牟尼佛的密咒——「釋迦牟尼佛心咒」：

5.3.1. namo ratna-trayāya | namah śākya-munaye tathāgatāyār hate samyak-saṃ-buddhāya | tad-yathā - om mune mune mahā-munaye svāhā ||

白話翻譯：皈命(或敬禮)三寶。皈命(或敬禮)釋迦牟尼如來・應供・正等覺。即說咒曰：om 聖者！聖者！朝向偉大的聖者。謹願吉祥！³¹

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²⁹ 《大般若波羅蜜多經・第二會・信受品第二十六》，唐・玄奘譯，T. 220 (2), vol. 7, p. 140a. Takayasu Kimura (ed.), *Pañcaviṃśatisāhasrikā Prajñāpāramitā: II-III*, Tokyo: Sankibo Busshorin, 1986, pp. 14-15 (http://gretil.sub.uni-goettingen.de/gretil/corpustei/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, p. 211 (<https://archive.org/details/MahaPrajnaparamitaSastraFullByNagarjuna/mode/2up>).

³⁰ Cf. 「一切生死，以苦為體，以無我為性；菩薩，於苦・得如實知，於無我・得無上覺。如是得知・覺已，由大悲故，於生死，不生厭離；由勝覺故，亦不為煩惱所惱。是故，菩薩，得・不住涅槃，亦不住生死。」(無著菩薩，《大乘莊嚴經論・梵住品第二十》，唐・波羅頗蜜多羅(Prabhākaramitra)譯，T. 1604, vol. 31, p. 637a (https://cbetaonline.dila.edu.tw/zh/T1604_009)). “sarvaṃ saṃsāraṃ yathā-bhūtaṃ parijñāya bodhisatvo nōd-vegā ā-yāti kārūṇikatvāt | na doṣair bādhyate ’gra-buddhitvāt | evaṃ na nirvāṇe prati-ṣṭhito bhavati, na saṃsāre yathā-kramaṃ |” (Asaṅga: *Mahāyānasūtrālaṅkāra with Vasubandhu’s commentary (Bhāṣya)*, pp. 124-125.) Cf. (https://gretil.sub.uni-goettingen.de/gretil/corpustei/transformations/html/sa_asaGga-mahAyAnasUtrAlaMkAra-comm.htm). (<https://www2.hf.uio.no/polyglotta/index.php?page=fulltext&view=fulltext&vid=1131&mid=0>).

³¹ 悟禪長老指導・釋心傳整理與白話翻譯，〈「釋迦牟尼佛」心咒：亦即「般若波羅蜜多」陀羅尼〉，《海潮音》第 104 卷第 5 期(2023 年 10 月)，頁 11-23 (<https://homepage.ntu.edu.tw/~tsaiyt/pdf/f-2023-22-2.pdf>).