

從兩類《央掘魔羅經》

探討聲聞經大乘化的詮釋學策略

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摘 要

佛教典故裡，殺人狂央掘魔羅歸依佛陀而成爲聖者的故事爲人所熟知，本文研究題材即以大乘、聲聞乘兩種佛教典範《央掘魔羅經》的敘事結構與敘事元素爲中心。我們將比較聲聞經、本生譚與大乘經等三種文學裡，央掘魔羅形象的變化，探討前後闡釋的同異處。本文結論指出：諸部聲聞乘版《央掘魔羅經》與本生譚之間，彼此央掘魔羅形象的出入只是「量變」的差異，未造成佛教典範轉移；但是大乘《央掘魔羅經》的央掘魔羅形象，則是兼具「量變」與「質變」的差異，其原因在於大乘《央掘魔羅經》透過「擬態的詮釋學策略」，促成佛教典範轉移。職是之故，聲聞乘與聲聞經不僅是大乘與大乘經的宿主，亦是後者勸誘改宗的對象。

關鍵詞：央掘魔羅、典範轉移、擬態、詮釋學、未曾有法

**How Did Mahayana Buddhism Reform
Savaka Sutta? :**
**On Mahayana's Hermeneutical Strategies
by two Kinds of Buddhist Paradigms of
*Aṅgulimāla Sutta***

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Abstract:

The Buddhist story of Aṅgulimāla who once to be a murder and later converted as a saint is known well around. By comparing with two kinds of Buddhist paradigms of Aṅgulimāla Sutta and analyzing their narrative structures and elements, this paper will tell the identity and difference of Aṅgulimāla stories between three versions of literatures, ie. Savaka sutta, Jataka story and Mahayana sutta. Moreover, we will point out the difference of Aṅgulimāla stories between Savaka sutta and Jataka story is a kind of 'quantitative change' which effects no shift of Buddhist paradigms. But the difference shown in Mahayana version's Aṅgulimāla story is not only a kind of 'quantitative change', but also is a kind of 'qualitative change', for it causes the shift of Buddhist paradigms and changes Savaka paradigm into Mahayana paradigm. Further, we examine and make clear the strategic which Mahayana version reform Savaka sutta can be said as

‘Hermeneutical Tactic of Mimicry’. We conclude that Savaka Buddhism is parasitized by Mahayana Buddhism and becomes an object who was converted by Mahayana Buddhism.

Key words:

Āṅgulināla, Shift of Paradigm, Mimicry, Hermeneutics, Abbhuta Dhamma