

西藏佛教的修行方法¹

許明銀

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摘要

西藏佛教由顯（小乘、大乘）入密，沒有顯教的基礎很難了解密法；更何況密法需要灌頂的入門儀式，方能如法修持。一般顯教的修行著重在修心，它是因乘；密乘、金剛乘著重在身心一道修，它是果乘，故能即身成佛，是速修道（myur lam捷徑）。由於金剛乘的西藏佛教強調修行四成就，也就是四業（las bzhi）：息（zhi ba）、增（rgyas pa）、懷（dbang）、誅（drag po），再加上相對應的儀軌（cho ga），複雜的宗教儀式（liturgy），故其修行法門琳瑯滿目，直叫人眼花撩亂。總之，這些法門屬於上述的四成就之外，相對應的儀軌、儀式是不可缺少的方便，類似完成一件事情的前行工作、預備階段。

修行看似簡單，實際行持時就顯得不是那麼容易。當然這需要根基（根器）、好的因緣（條件），還要有方法。沒有方法盲修瞎煉，不可能有成就。因此，西藏佛教重視法的傳承、具德上師、聞思修證都不可缺少。職是之故，本文略出四個法門，每個法門都運用到止觀雙運，以此修持定能相應、獲得成就。一切法本無定法，但是為了照應芸芸眾生，故具體可行的方法還是需要的。當你有一天成就時，法法平等，就無法可說了。

關鍵詞：西藏佛教、息增懷誅、止觀雙運、即身成佛、聞思修證

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Practice Techniques in Tibetan Buddhism

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Abstract

Tibetan Buddhism comprises both the Exoteric Buddhism (among them are the Hīnayāna and Mahāyāna) and Esoteric Buddhism. It is too difficult to understand the Esoteric doctrines without the foundation of the former. Moreover, the worshipper is first to be initiated by the guru and he must obtain the different kinds of Abhiṣeka, or initiation, from the guru, and then all his instructions are followed in the most precise manner possible. In a general way, the practices of the Exoteric Buddhism lay emphasis on the Mind, which is called the cause yāna, the causal path, and Mantrayāna or Vajrayāna emphasizes the practice of the Mind-Body together, which is called the result path. Since Vajrayāna is a much more quick path (myur lam), it can attain Buddhahood this life. The Tibetan Buddhism emphasizes the four Siddhis, that is, the four accomplishments: śānti (zhi ba), pauṣṭika (rgyas pa), vaśīkaraṇa (dbang), and māraṇa (drag po). In addition, the corresponding rites (cho go) and complicated liturgies add to the multifarious features of the practice methods, which puzzles most of the people. Anyway, except the four Siddhis, the corresponding rites and liturgies are imperative means, which is like the stage of preparation to finish the work.

Practice seems easy. In fact, it is not so easy to practice. It needs faculty, good conditions and methods. Without means there can be no realization of wisdom; without cause there can be no result. Therefore, Tibetan Buddhism lays stress on the transmission of Buddha-Dharma, the qualified guru (bLa ma), and listening, thinking, practicing and realizing. From these viewpoints, we will pick out four Dharmas of practice, and each Dharma makes use of coincidence (zung 'jug; Yuganaddha) of calm abiding (zhi gnas; Śamatha) and special insight (lhag mthong; Vipāśyanā), to attain thereby the perfection. Every Dharma doesn't have the fixed way. But concrete and accessible method for the sake of different sentient beings is called upon to serve. When you attain perfection (Siddhi) one day, each Dharma will be one and the same thing, and then no Dharma is to be explored finally.

Keywords: Tibetan Buddhism; śānti, pauṣṭika, vaśīkaraṇa, and māraṇa; coincidence of calm abiding and special insight; attain Buddhahood this life; listening, thinking, practicing and realizing