

Avalokiteśvara Is the Buddha-to-Be: Intertextual Analyses Between Three Mahāyāna Texts and the Northern Āgamas

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Abstract

Following the author's earlier research on the origin of Avalokiteśvara (A.), the current work provides more evidence to corroborate the conclusion that A. is a composite character representing the entire bodhisattva aspect of the Śākyamuni Buddha, and he became dissociated from the Buddha-to-be due to the Amitābha cult. Through intertextual analyses between three major A.-related texts and the northern Āgamas, the research shows that A. in the *Heart Sutra* refers to the Buddha-to-be; A.'s powers in the Universal Door of Avalokiteśvara Bodhisattva are based on those of the Buddha and his bodhisattva aspect; and the narrative structure of Chapter II of the *Karuṇāpuṇḍarīka Sūtra* is adapted from an Āgama text, which represents a clear metamorphosis of A.'s identity. The research demonstrates that the Buddha-to-be, A., and the Horse King are the same character in the narratives of the early Buddhist texts (EBTs) and the early Mahāyāna texts. It also shows that the *Ekottara-Āgama* is a launching pad for the devotionism toward Sumedha, the iconographical prototype of A.

Keywords: Avalokiteśvara, Āgamas, *Heart Sutra*, *Karuṇāpuṇḍarīka Sūtra*

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觀自在菩薩即佛的菩薩階段： 對《心經》，《觀世音菩薩普門品》， 《悲華經》與《阿含經》的互文性分析

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摘要

本文是對作者新近發表的有關觀自在菩薩起源的文章的補充性研究。作者此前的研究認為，觀自在菩薩是早期大乘佛教徒，即菩薩道的追隨者所創造的一個代表釋迦牟尼佛整個菩薩階段的一個綜合形象。他的藝術形象基於定光佛故事中的婆羅門青年須彌陀。他的名號來自佛陀在成就佛道之初以淨天眼俯視世界的自敘。它們分別代表菩薩道的起點和終點。該研究還認為，觀自在菩薩的身份和佛陀的菩薩階段最初發生分裂是因為阿彌陀崇拜的出現。但作者此前的研究沒有包含對和觀自在菩薩有關的早期「大乘」文本的分析。作為一個補充性研究，本文認為，《心經》的文本來源是《增一阿含經》中的一個經文。二者的互文性關係表明，《心經》中的觀自在菩薩即為釋迦牟尼佛的菩薩階段。此外，對《觀世音菩薩普門品》的主體文本與《阿含經》文本的互文性分析表明，《普門品》對「觀世音」菩薩神力的描述大都來源於早期佛教文獻對佛陀及其菩薩階段的「神力」的

描述。最後，對《悲華經》與《長阿含經》中的《典宗經》的互文性分析進一步確證了阿彌陀崇拜的文本導致了觀自在菩薩與釋迦牟尼佛菩薩階段的分裂。本文還認為，在早期佛教文本的敘事中，佛陀的菩薩階段，觀自在菩薩，以及馬王本來為「三位一體」的同一人格。《增一阿含經》中的《馬王品》是一個對觀自在菩薩，即佛的菩薩階段的崇拜的文本源頭。

關鍵詞：觀自在菩薩，《心經》，《悲華經》，《阿含經》

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