

九相心住／九住心

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佛教禪修以念住 (*smṛty-upasthāna*) —— 安住於心念現前覺察 —— 為首要之務，進而以止 (*śamatha*; calm abiding) 觀 (*vipaśyanā*; insight) 為二門上路的重要功課。止，以無分別影像 (*nir-vikalpa-pratibimba*) 為所緣 (*ālambana*)，鍛鍊心態之沈靜、止息、專注之品質 (或功德 *guṇa*) 與能力 (*bala*)；觀，以有分別影像 (*sa-vikalpa-pratibimba*) 為所緣，鍛鍊心態之洞察、諦觀之品質與能力。以止息禪修為基礎，有助於洞察禪修藉由相當清明且專注的心態品質遂行有分別影像之穿透的觀察。

止息禪修，以系列漸進的方式，開發心態止息的品質與能力；而「九相心住」(或九住心 *navākārā citta-sthitih*)，不僅可用以指引由止息禪修提昇到等持 (或三摩地 *samādhi*) 的次第，而且可連帶開發若干洞察的品質與能力。

「九相心住」：心態安住之九種樣相。*Ākārā*，行相、運行的樣相。

本講義的「九相心住」，根據《瑜伽師地論》(*Yogācārabhūmi-Śāstra*) 總共「五分」中的「本地分」總共「十七地」之〈聲聞地〉(*Śrāvaka-bhūmi*)。¹

云何名為九種心住 (*navākārā citta-sthitih*)？謂：有苾芻，令心內住 (*sthāpayati*)、等住 (*saṃ-sthāpayati*)、安住 (*ava-sthāpayati*)、近住 (*upa-sthāpayati*)、調順 (*damayati*)、寂靜 (*śamayati*)、最極寂靜 (*vy-upa-śamayati*)、專注一趣 (*ekotī-karoti*)、及以等持 (*samādhāte*)。如是，名為九種心住。²

¹ 「五分」：本地分 (*maulyo bhūmayah*)、攝決擇分 (*vinīscaya-saṃgrahaṇī*)、攝釋分 (*vyākhyā-saṃgrahaṇī*)、攝異門分 (*pariyāya-saṃgrahaṇī*)、攝事分 (*vastu-saṃgrahaṇī*)。

「十七地」：(1)五識身相應地 (*Pañca-vijñāna-kāya-samprayuktā Bhūmiḥ*)，(2)意地 (*Mano-bhūmi*)，(3)有尋有伺地 (*Savitarkā Savicārā bhūmiḥ*)，(4)無尋唯伺地 (*Avitarkā Vicāra-mātrā bhūmiḥ*)，(5)無尋無伺地 (*Avitarkāvicārā bhūmiḥ*)，(6)三摩呬多地 (*Samāhitā Bhūmiḥ*)，(7)非三摩呬多地 (*Asamāhitā Bhūmiḥ*)，(8)有心地 (*Sacittikā Bhūmiḥ*)，(9)無心地 (*Acittikā Bhūmiḥ*)，(10)聞所成地 (*Śrutamayī Bhūmiḥ*)，(11)思所成地 (*Cintāmayī Bhūmiḥ*)，(12)修所成地 (*Bhāvanāmayī Bhūmiḥ*)，(13)聲聞地 (*Śrāvaka-bhūmi*)，(14)獨覺地 (*Pratyekabuddha-bhūmi*)，(15)菩薩地 (*Bodhisattva-bhūmi*)，(16)有餘依地 (*Sōpadhikā Bhūmiḥ*)，(17)無餘依地 (*Nirupadhikā Bhūmiḥ*)。

Cf. Ulrich Kragh, "The *Yogācārabhūmi* and Its Adaptation: Introductory Essay with a Summary of the Basic Section," *The Foundation for Yoga Practitioners: The Buddhist Yogācārabhūmi Treatise and Its Adaptation in India, East Asia, and Tibet*, edited by Ulrich Kragh, Cambridge: Harvard University Press, 2013, pp. 48-230.

² 彌勒，《瑜伽師地論·本地分中聲聞地第十三第三瑜伽處》，唐·玄奘譯，T. 1579, vol. 30, pp. 450c-451a.

Cf. 《瑜伽師地論》資料庫

(http://ybh.chibs.edu.tw/ui.html?whichArea=content&toDoc=T1579_030.xml&keyword=%E4%B9%9D%E7%A8%AE%E5%BF%83%E4%BD%8F&viewMode=search)

What are the nine stages of mental abiding? Here, a monk makes his mind abide only internally, abide evenly, abide calmly, and abide closely, taming it, pacifying it, pacifying it thoroughly, making it single-pointed, and balancing it into *samādhi*.³

tatra navākārā citta-sthitiḥ katamā / iha bhikṣur adhyātmam eva cittaṃ sthāpayati / saṃ-sthāpayati / ava-sthāpayaty upa-sthāpayati / damayati / śamayati / vy-upa-śamayati / ekotī-karoti / samādhatte [1]⁴

[1] 云何內住？謂：從·外一切所緣境界·攝錄其心，繫在於內，令不散亂；此則最初繫縛其心，令住於內，不·外散亂，故名內住。

What is making [the mind] abide [only internally]? Having withdrawn the mind from all external objects and settled the mind internally without distraction, this is the first undistracted settling of the mind. As such, it is known as making [the mind] abide [only internally].

kathaṃ sthāpayati / sarva-bāhyebhya ālambanebhyaḥ pratisaṃkṣipyādhyātmam avikṣepāyōpaniba[ndhayati] / ya[s] tat-prathamōpanibaddho [']vikṣepāya iyaṃ sthāpanā /

[2] 云何等住？謂：即最初·所繫縛心，其性麤動，未能令其等住、遍住故；次，即於此所緣境界，以相續方便、澄淨方便，挫·令微細，遍攝令住，故名等住。

What is making [the mind] abide evenly? The mind which has just begun to be settled is coarse, not remaining, constantly moving, but by augmenting and increasing the clarity towards the object, the mind is held back, refined, and gathered. As such, it is known as abiding evenly.

kathaṃ saṃ-sthāpayati / tat-prathamōpanibaddhaṃ yad eva cittaṃ tad balam audārikam asaṃsthitam aparisaṃsthitam tasminn evālambane pravarddhana-yogena prasāda-yogena sâbhinigrahaṃ sūksmī-kurvan abhisamkṣipan saṃ-sthāpayati /

[3] 云何安住？謂：若此心·雖復如是內住、等住，然·由失念·於外散亂，復還攝錄·安置內境，故名安住。

What is making [the mind] abide calmly? Even though the mind abides [internally], due to the loss of mindfulness it becomes distracted externally. Again, the mind is pulled back in the same manner. As such, it is known as abiding calmly.

³ Sangyeob Cha, “The Yogācārabhūmi Meditation Doctrine of the ‘Nine Stages of Mental Abiding’ in East and Central Asian Buddhism,” *The Foundation for Yoga Practitioners: The Buddhist Yogācārabhūmi Treatise and Its Adaptation in India, East Asia, and Tibet*, edited by Ulrich Kragh, Cambridge: Harvard University Press, 2013, pp. 1167-1171. (https://www.academia.edu/8005311/The_Yogacarabhumi_Meditation_Doctrine_of_the_Nine_Stages_of_Mental_Abiding_in_East_and_Central_Asian_Buddhism)

⁴ *Śrāvakabhūmi of Ācārya Asaṅga*, deciphered and edited by Karunesha Shukla, Patna: K. P. Jayaswal Research Institute, 1973, pp. 363-365. (<https://archive.org/details/Sravakabhumi>) (http://gretil.sub.uni-goettingen.de/gretil/1_sanskrit/4_rellit/buddh/srabhusu.htm)

katham ava-sthāpayati / sacec cittam eva[m] sthāpayataḥ / smṛti-sampramoṣād bahirdhā vikṣipyate / sa punar api tathaiva pratisamharati / evam ava-sthāpayati /

[4] 云何近住？謂：彼先應如是、如是親近念住；由此念故，數數作意·內住其心，不令此心遠住於外；故名近住。

What is making [the mind] abide closely? At first, the mindfulness is made to rest repeatedly in this manner. When thus abiding and correctly settling the mind, the mind is prevented from departing and abiding externally. As such, it is known as close abiding.

ŚrBh: lacuna.

[5] 云何調順？謂：種種相·令心散亂，所謂色、聲、香、味、觸相，及貪、瞋、癡、男、女等相，故，彼先應取彼諸相·為過患想；由如是想增上力故，於彼諸相·折挫其心，不令流散，故名調順。

What is taming [the mind]? There are various features (*nimitta*) that cause the mind to be distracted. They are the features of forms, sounds, aromas, flavors, and tangibles; further, the features of desire, aversion, ignorance, masculinity, femininity, and so forth. With regard to these, one should first apply the perception of their distressful nature. Thereby, one prevents the mind from flowing away towards these features. As such, it is known as taming [the mind].

katham damayati / yair nimittair asya tac cittam vikṣipyate / tad-yathā gatvara-saṃspraṣṭavya-nimittai rāga-dveṣa-moha-strī-purūṣa-nimitaiś ca [/] tatra anena pūrvvam evādīnava-saṃjñōdgrhītā bhavati / tām adhipatiṃ kṛtvā teṣu nimitteṣu tasya cittasya prasaram na dadāti / evaṃ damayati //

[6] 云何寂靜？謂：有種種欲、恚、害等·諸惡尋思、貪欲蓋等·諸隨煩惱，令心擾動，故，彼先應取彼諸法·為過患想；由如是想增上力故，於諸尋思及隨煩惱，止息其心，不令流散，故名寂靜。

What is pacifying [the mind]? There are various thoughts (*vitarka*), such as the thought of desire, as well as various subsidiary defilements, such as the hindrance of wishing for sensual pleasure, that cause commotion in the mind. In this case, one should first apply the perception of their distressful nature. Thereby, one prevents the mind from flowing away toward these thoughts and subsidiary defilements. As such, it is known as pacifying [the mind].

katham śamayati / yair vitarkaiḥ kāma-vitarkādibhiḥ / yaiś cōpakleśaiḥ / kāma-cchanda-nivaraṇādibhiḥ / tasya cetasaḥ saṃkṣobho bhavati / tatra anena pūrvvam evādīnavasaṃjñōdgrhītā bhavati / tām adhipatiṃ kṛtvā tasya cetasaḥ / teṣu vitarkōpakleśeṣu / prasaram na dadāty / evaṃ śamayati /

[7] 云何名為最極寂靜？謂：失念故，即彼二種暫現行時，隨所生起諸惡尋思及隨煩惱，能不忍受，尋即斷滅、除遣、變吐，是故名為最極寂靜。

What is thoroughly pacifying [the mind]? When thoughts and subsidiary defilements manifest due to the loss of mindfulness, one does not tolerate their repeated arising and eliminates them. As such, it is known as thorough pacifying [the mind].

katham vy-upa-śamayati / smṛti-sampramoṣāt tad-ubhaya-samudācāre saty utpannōtpannān vitarkōpakleśān nādhivāsayati prajahāti / evaṃ vy-upa-śamayati /

[8] 云何名為專注一趣？謂：有加行、有功用、無缺、無間三摩地·相續而住，是故名為專注一趣。

What is making [the mind] single-pointed? One intentionally makes [the mind] remain down in an uninterrupted, continuous stream of meditative concentration (*samādhi*). As such, it is known as making [the mind] single-pointed.

katham ekotī-karoti / sābhisamskāraṃ niśchidraṃ nirantaraṃ samādhi-pravāham avasthāpayaty / evaṃ ekotī-karoti /

[9] 云何等持？謂：數修、數習、數多修習·為因緣故，得無加行、無功用·任運轉道；由是因緣，不由加行，不由功用，心三摩地·任運相續·無散亂轉，故名等持。

What is balancing [the mind] into *samādhi*? Due to perseverance, prolonged training, and zeal, one attains the path of an effortless and natural flow. This ability to rest the mind without distraction in the flow of meditative concentration comes about without any intentional effort. As such it is known as balancing [the mind] into *samādhi*.

katham samādhatte / āsevanānvayād bhāvanānvayād bahulī-kārānvayād anābhoga-vāhanaṃ / svarasa-vāhanaṃ / mārgaṃ labhate / yenānabhisamskāreṇāsya citta-samādhi-pravāha[syā]vikṣepeṇa pravartate / evaṃ samādhatte /

當知·此中，由六種力，方能成辦「九種心住」：一、聽聞力（*śruta-bala*），二、思惟力（*cintā-bala*），三、憶念力（*smṛti-bala*），四、正知力（*samprajanya-bala*），五、精進力（*vīrya-bala*），六、串習力（*abhyāsa-bala*）。

初，由①聽聞、②思惟·二力，數聞、數思·增上力故，最初·令心·「於內境住」，及，即於此·相續方便、澄淨方便，「等·遍安住」。

如是·於內·繫縛心已，由③憶念力，數數作意，攝錄其心，令不散亂，「安住」、「近住」。

從此已後，由④正知力，調息其心；於其諸相、諸惡尋思、諸隨煩惱·不令流散，「調順」、「寂靜」。

由⑤精進力，設彼二種[惡尋思、隨煩惱]·暫現行時，能不忍受，尋即斷滅、除遣、變吐，「最極寂靜」、「專注一趣」。

由⑥串習力，「等持」成滿。

即於如是「九種心住」。

當知·復有四種作意：一、力勵運轉作意 (*bala-vāhano manas-kāraḥ*)，二、有間缺運轉作意 (*sa-chidra-vāhano manas-kāraḥ*)，三、無間缺運轉作意 (*nis-chidra-vāhano manas-kāraḥ*)，四、無功用運轉作意 (*an-ā-bhoga-vāhano manas-kāraḥ*)。

於「內住」、「等住」中，有力勵運轉作意。

於「安住」、「近住」、「調順」、「寂靜」、「最極寂靜」中，有有間缺運轉作意。

於「專注一趣」中，有無間缺運轉作意。

於「等持」中，有無功用運轉作意。

當知·如是四種作意，於「九種心住」中，是「奢摩他」品。

又，即如是獲得內心奢摩他者。於毘鉢舍那勤修習時。復即由是四種作意。方能修習毘鉢舍那。故此亦是「毘鉢舍那」品。



九住心圖