

## 「佛教禪修哲學」課程大綱

課程名稱：佛教禪修哲學 Buddhist Philosophy of Meditative Practices

授課教師：蔡耀明

學分數：3學分

授課年度：一〇〇學年度第一學期

上課時間：星期五 (13:20-16:20)

教室：哲學系三樓研討室一

Office hours: 星期二 (1:20-3:10), 星期三 (3:30-4:20), 星期五 (11:20-12:10), @  
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### 【課程概述】

本課程以禪修為關鍵概念，展開佛教哲學與宗教哲學相關課題與論題的探討，涉及的論題，涵蓋世界觀、形上學、知識學、心態哲學，藉以奠定佛教哲學或宗教哲學必備的研究素養。

### 【課程目標】

本課程的目標，在於對禪修之課題，建立以典籍和學術論文做為依據的思辨與認識，並且奠定從事佛教哲學或宗教哲學專門研究的基礎。以條列的方式，透過本課程的歷練，學員可預期達到如下四項成果：(1) 對禪修的研究領域、課題、方法、和內容，形成一定水準的認識；(2) 對學界在禪修的研究書目與研究成果有一定水準的認識；(3) 憑藉學養，得以入乎禪修之課題的眼光、思辨、和觀點，並且出乎其外；(4) 初步建立以第一手和第二手資料來從事禪修之課題的研究的能力，強化獨特的哲學思考，並且提昇學習報告的寫作水平。

### 【課程要求】

本課程定位為研究所層級的專題討論課，並非大學部一般的導論或通論課。學員必須預先研讀本課程大綱所列的主要的課程材料，在課堂上積極參與討論，以及按時完成學期作業。每一進度單元所列的「延伸的參考材料」，多少皆具參考價值；若是碩士班研究生，並不硬性規定必讀；若是博士班研究生，則要求藉此量力或盡力拓展課程修讀的廣度、深度、和層級。

### 【教材及參考書目】

詳如「課程進度」所列。要求閱讀以及在課堂予以講解和討論者，以粗體字標示。更多的參考材料，於課堂隨時補充。

【成績評量方式】平時上課 50%、分組討論10%、期末報告 40%。

### 【課程進度】

第 1 週 2011/09/16 [單元主題]：禪修哲學之背景知識與研究要領

\* 蔡耀明，〈《阿含經》的禪修在解脫道的多重功能：附記「色界四禪」的述句與禪定支〉，《正觀》第 20 期（2002 年 3 月），頁 83-140。

\* Sarah Shaw, “Chapter 2: Early Buddhist Guidance on Meditation,” *Introduction to Buddhist Meditation*, London: Routledge, 2009, pp. 31-40.

〔延伸的參考材料〕

\* 〈《大般若經》的佛隨念〉，《第二屆兩岸禪學研討會論文集》（台中：慈光禪學研究所，1999年10月），頁275-310。

\* 蔡耀明，〈心身課題在佛學界的哲學觸角與學術回顧〉，《圓光佛學學報》第15期（2009年10月），頁1-29。

\* H. H. Dalai Lama, *Stages of Meditation*, 譯成《禪修地圖》，項慧齡、廖本聖譯，（台北：橡樹林文化，2003年）。

\* David Fontana, *The Meditator's Handbook: A Comprehensive Guide to Eastern and Western Meditation Techniques*, Hammersmith: Thorsons, 2002.

第2週 2011/09/23〔單元主題〕：禪修之內涵與意義

\* Sarah Shaw, “1: Introduction,” *Buddhist Meditation: An Anthology of Texts from the Pāli Canon*, London: Routledge, 2006, pp. 1-20, 203-205.

\* Donald S. Lopez Jr., “5: The Meaning of Meditation,” *Buddhism and Science: A Guide for the Perplexed*, Chicago: University of Chicago Press, 2008, 197-210, 252-254.

第3週 2011/09/30〔單元主題〕：四念住（四念處）

\* Sarah Shaw, “5: Longer Texts: II. The Four Foundations of Mindfulness – the *Satipaṭṭhāna-Sutta*,” *Buddhist Meditation: An Anthology of Texts from the Pāli Canon*, London: Routledge, 2006, pp. 76-85, 210-211.

\* Rupert Gethin (tr.), “Establishing Mindfulness (*Satipaṭṭhāna-sutta*),” *Sayings of the Buddha: A Selection of Suttas from the Pali Nikāyas*, Oxford: Oxford University Press, 2008, pp. 141-151.

〔延伸的參考材料〕

\* 《增壹阿含經·安般品》，五十一卷／第七至第八卷，東晉·瞿曇僧伽提婆譯，大正藏第二冊，頁581b-587a。

\* 《中阿含經·行禪經》，六十卷／第四十六卷，東晉·瞿曇僧伽提婆譯，大正藏第一冊，頁713c-716b。

\* Ven. Analayo, “11: Mindfulness in the Pāli Nikāyas,” *Buddhist Thought and Applied Psychological Research: Transcending the Boundaries*, edited by D. K. Nauriyal and et al., London: Routledge, 2006, pp. 229-249.

\* Kimberly Coffey and et al., “Deconstructing Mindfulness and Constructing Mental Health: Understanding Mindfulness and its Mechanisms of Action,” *Mindfulness* 1/4 (December 2010): 235-253.

\* Dusana Dorjee, “Kinds and Dimensions of Mindfulness: Why it is Important to Distinguish Them,”

*Mindfulness* 1/3 (September 2010): 152-160.

\* Paul Grossman, “Mindfulness for Psychologists: Paying Kind Attention to the Perceptible,” *Mindfulness* 1/2 (June 2010): 87-97.

\* Chris Kang, Koa Whittingham, “Mindfulness: A Dialogue between Buddhism and Clinical Psychology,” *Mindfulness* 1/3 (September 2010): 161-173.

\* Christopher Johns, *Being Mindful, Easing Suffering: Reflections on Palliative Care*, London: J. Kingsley Publishers, 2004.

\* Tse-fu Kuan, *Mindfulness in Early Buddhism: New Approaches through Psychology and Textual Analysis of Pali, Chinese and Sanskrit Sources*, London: Routledge, 2008.

\* Laura Labelle and et al., “Mindfulness-Based Stress Reduction in Oncology: Evaluating Mindfulness and Rumination as Mediators of Change in Depressive Symptoms,” *Mindfulness* 1/1 (March 2010): 28-40.

\* Lindsay Fletcher and et al., “Searching for Mindfulness in the Brain: A Process-Oriented Approach to Examining the Neural Correlates of Mindfulness,” *Mindfulness* 1/1 (March 2010): 41-63.

\* William Mikulas, “Mindfulness: Significant Common Confusions,” *Mindfulness* (November 2010): <http://www.springerlink.com/content/d25579n382m30230/>

\* Ronald Siegel and et al., “Mindfulness: What Is It? Where Did It Come From?,” *Clinical Handbook of Mindfulness*, edited by Fabrizio Didonna, New York: Springer New York, 2009, pp. 17-35.

\* Michael Treadway, Sara W. Lazar, “The Neurobiology of Mindfulness,” *Clinical Handbook of Mindfulness*, edited by Fabrizio Didonna, New York: Springer New York, 2009, pp. 45-57.

第 4 週 2011/10/07 [單元主題]：禪修進階研究

\* **Stuart Sarbacker, “Introduction: Method and the Study of Meditation,” *Samādhi: The Numinous and Cessative in Indo-Tibetan Yoga*, Albany: State University of New York Press, 2005, pp. 1-12, 137-139.**

\* **Stuart Sarbacker, “Conclusion: Meditation, Phenomenology, and the Concept of *Samādhi*,” *Samādhi: The Numinous and Cessative in Indo-Tibetan Yoga*, Albany: State University of New York Press, 2005, pp. 127-136, 161.**

[ 延伸的參考材料 ]

\* Richard Shankman, “Chapter 1: Samādhi in the Pāli Suttas,” *The Experience of Samādhi: An In-depth Exploration of Buddhist Meditation*, Boston: Shambhala, 2008, pp. 3-31.

\* Richard Shankman, “Chapter 2: Jhāna in the Pāli Suttas,” *The Experience of Samādhi: An In-depth Exploration of Buddhist Meditation*, Boston: Shambhala, 2008, pp. 32-76.

\* Khenchen Thrangu Rinpoche, *Essential Practice: Lectures on Kamalashila’s Stages of Meditation in the Middle Way School*, translated by Jules Levinson, Ithaca: Snow Lion Publications, 2002.

\* Alexander Wynne, *The Origin of Buddhist Meditation*, New York: Routledge, 2007.

第5週2011/10/14〔單元主題〕：禪修、心性、解脫

\* **Padmasambhava, “Self-Liberated Wakefulness,” *Treasures from Juniper Ridge: The Profound Treasure Instructions of Padmasambhava to the Dakini Yeshe Tsogyal*, translated and edited by Marcia Schmidt and Erik Kunsang, Kathmandu: Rangjung Yeshe Publications, 2008, pp. 3-7.**

\* **Karl Brunnholzl (tr.), “A Summary of the Stages of Meditating on the Ultimate Bodhicitta by Aśvaghōṣa,” *Straight from the Heart: Buddhist Pith Instructions*, Ithaca: Snow Lion Publications, 2007, pp. 23-29, 482-483.**

〔延伸的參考材料〕

\* Dalai Lama and et al., *Meditation on the Nature of Mind*, Boston: Wisdom Publications, 2011.

\* Jeffrey Hopkins, *A Truthful Heart: Buddhist Practices for Connecting with Others*, Ithaca: Snow Lion, 2008.

\* Hee-Jin Kim, “Chapter 5: Meditation as Authentic Thinking,” *Dōgen on Meditation and Thinking: A Reflection on His View of Zen*, Albany: State University of New York Press, 2007, pp. 79-98, 146-149.

\* Jamgön Kongtrul Lodrö Tayé, *The Treasury of Knowledge: Book 8, Part 3: The Elements of Tantric Practice -- A General Exposition of the Process of Meditation in the Indestructible Way of Secret Mantra*, translated and introduced by Elio Guarisco and Ingrid McLeod, Ithaca: Snow Lion Publications, 2008.

\* Longchenpa (Klong-chen rab-'byams-pa), *Kindly Bent to Ease Us, Part II: Meditation (bSam-gtan ngal-gso) from The Trilogy of Finding Comfort and Ease (Ngal-gso skor-gsum)*, translated by Herbert V. Guenther, Berkeley: Dharma Publishing, 1976.

\* 無垢光尊者，《大圓滿虛幻休息論妙車釋、大圓滿禪定休息論清淨車釋等合編》，劉立千譯，（北京：民族出版社，2000年），頁125-196。

\* Mi-pam-gya-tso, *Fundamental Mind: The Nyingma View of the Great Completeness*, translated and edited by Jeffrey Hopkins, Ithaca: Snow Lion Publications, 2006.

第6週2011/10/21〔單元主題〕：分組討論與作業報告（承先啓後）

第7週2011/10/28〔單元主題〕：禪修、心態自由、（自由）意志

\* **Riccardo Repetti, “Meditation and Mental Freedom: A Buddhist Theory of Free Will,” *Journal of Buddhist Ethics* 17 (2010): 165-212.**

<http://www.buddhistethics.org/>

〔延伸的參考材料〕

\* Roy F. Baumeister and et al. (eds.), *Free Will and Consciousness: How Might They Work?*, New York: Oxford University Press, 2010.

\* Bob Doyle, *Free Will: The Scandal in Philosophy*, Cambridge: I-Phi Press, 2011.

\* Robert Kane (ed.), *The Oxford Handbook of Free Will*, 2nd edition, Oxford: Oxford University Press, 2011.

\* T.J. Mawson, *Free Will: A Guide for the Perplexed*, London: Continuum, 2011.

\* Riccardo Repetti, "Earlier Buddhist Theories of Free Will: Compatibilism," *Journal of Buddhist Ethics* 17 (2010): 279-310.

<http://www.buddhistethics.org/>

\* Asaf Federman, "What Kind of Free Will Did the Buddha Teach?," *Philosophy East & West* 60/1 (January 2010): 1-19.

第8週2011/11/04〔單元主題〕：禪修、意識之神經科學

\* **Antoine Lutz and et al., "Chapter 19: Meditation and the Neuroscience of Consciousness: An Introduction," *The Cambridge Handbook of Consciousness*, edited by Philip Zelazo and et al., Cambridge: Cambridge University Press, 2007, pp. 499-551.**

〔延伸的參考材料〕

\* James Austin, *Zen and the Brain: Toward an Understanding of Meditation and Consciousness*, Cambridge: MIT Press, 1999.

\* James Austin, *Selfless Insight: Zen and the Meditative Transformations of Consciousness*, Cambridge: MIT Press, 2009.

第9週2011/11/11〔單元主題〕：禪修、生命世界

\* **Leah Zahler, "11: The Relationship of the Concentrations and Formless Absorptions to Traditional Buddhist Cosmology," *Study and Practice of Meditation: Tibetan Interpretations of the Concentrations and Formless Absorptions*, Ithaca: Snow Lion Publications, 2009, pp. 273-289.**

第10週2011/11/18〔單元主題〕：《禪祕要法經》之禪修哲學

\* 《禪祕要法經》，三卷，姚秦·鳩摩羅什等譯，大正藏第十五冊(T. 613, vol. 15, pp. 242c-269c)。

第11週2011/11/25〔單元主題〕：《大般若波羅蜜多經》之禪修哲學

\* 《大般若波羅蜜多經·第十五會·靜慮波羅蜜多分》，二卷，唐·玄奘譯，大正藏第七冊(T. 220 (15), vol. 7, pp. 1055c-1065c)。

〔延伸的參考材料〕

\* 蔡耀明，〈《大般若經·第十五會·靜慮波羅蜜多分》的禪修教授：做為佛典「摘要寫作」的一個練習〉，《中華佛學學報》第17期（2004年7月），頁49-93。

\* 小沢憲珠，〈『大品般若經』における菩薩の三昧〉，收錄於《宗教文化の諸相：竹中信常博士頌壽記念論文集》，竹中信常博士頌壽記念論文集刊行會編，（東京：山喜房佛書林，1984年），頁745-760。

第12週2011/12/02〔單元主題〕：《首楞嚴三昧經》之禪修哲學

\* 《佛說首楞嚴三昧經》，二卷，姚秦·鳩摩羅什譯，大正藏第十五冊（**T. 642, vol. 15, pp. 629b-645b**）。

〔延伸的參考材料〕

\* 蔡耀明，〈解讀有關《首楞嚴三昧經》的四篇前序後記：以《首楞嚴三昧經》相關文獻的探討為背景〉，《佛學研究中心學報》第8期（2003年7月），頁1-42。

\* 蔡耀明，〈《首楞嚴三昧經》的禪定設計〉，《法鼓人文學報》第3期（2006年12月），頁135-162。

\* 長尾雅人、丹治昭義（譯），《大乘佛典 7：維摩經、首楞嚴三昧經》（東京：中央公論社，1992年新訂再版）；河村孝照，〈首楞嚴三昧經·解題〉，收錄於《文殊經典部（II）：維摩經、思益梵天所問經、首楞嚴三昧經》，高崎直道、河村孝照校註，（東京：大藏出版，1993年），頁373-401；河村孝照（譯），〈佛說首楞嚴三昧經〉，收錄於《文殊經典部（II）：維摩經、思益梵天所問經、首楞嚴三昧經》，頁403-468。

第13週2011/12/09〔單元主題〕：《解深密經》之禪修哲學

\* 《解深密經·分別瑜伽品第六》，五卷／第三卷，唐·玄奘譯，大正藏第十六冊（**T 676, vol. 16, pp. 697c-703b**）。

〔延伸的參考材料〕

\* 韓清淨，《解深密經·分別瑜伽品略釋》（香港：中國佛教文化，1998年）。

\* John Powers (tr.), *Wisdom of Buddha: The Samdhinirmocana Sūtra*, Berkeley: Dharma Publishing, 1995, pp. 147-217.

\* John Powers (tr.), *Jñānagarbha's Commentary on just the Maitreya chapter from the Samdhinirmocana-Sūtra: Study, Translation and Tibetan text*, New Delhi: Indian Council of Philosophical Research, 1998.

第14週2011/12/16〔單元主題〕：《解深密經》之禪修哲學

第15週2011/12/23〔單元主題〕：《華嚴經》之禪修哲學

\* 《大方廣佛華嚴經·十定品第二十七》，八十卷／第四十至四十三卷，唐·實叉難陀譯，大正藏第十冊（**T. 279, vol. 10, pp. 211a-229c**）。

第16週2011/12/30〔單元主題〕：《華嚴經》之禪修哲學

第17週2012/01/06〔單元主題〕：寂照神變三摩地之禪修哲學

\* 《寂照神變三摩地經》，一卷，唐·玄奘譯，大正藏第十五冊（**T. 648, vol. 15, pp. 723a-727b**）。

〔延伸的參考材料〕

\* 《佛說如幻三昧經》，二卷，西晉·竺法護譯，大正藏第十二冊（**T. 342, vol. 12, pp. 134a-153c**）。

\* 《佛說如幻三摩地無量印法門經》，二卷，北宋·施護譯，大正藏第十二冊（**T. 372, vol. 12, pp. 357c-364b**）。

第18週2012/01/13〔單元主題〕：期末報告

〔延伸的參考材料〕

- \* 《佛說華手經·三昧品第十九》，十卷／第六卷，姚秦·鳩摩羅什譯，大正藏第十六冊，頁166a-167a.
- \* 《大方等大集經·日藏分·念佛三昧品第十》，六十卷／第四十三卷，隋·那連提耶舍譯，大正藏第十三冊，頁284b-286c.
- \* 《大方等大集經賢護分》，五卷，隋·闍那崛多譯，大正藏第十三冊，頁872a-897c.
- \* 《月燈三昧經》，十卷，高齊·那連提舍譯，大正藏第十五冊，頁549a-619c.
- \* 《大寶積經·菩薩藏會第十二·靜慮波羅蜜多品第十》，一二〇卷／第四十九卷至五十卷，大正藏第十一冊，頁286c-294c.
- \* 《大乘本生心地觀經·觀心品第十》，八卷／第八卷，唐·般若譯，大正藏第三冊(T. 159, vol. 3, pp. 326c-328b)。
- \* 《大方等大集經菩薩念佛三昧分·讚三昧相品第九／思惟三昧品第十》，十卷／第七至八卷，隋·達磨笈多(Dharmagupta)譯，大正藏第十三冊(T. 415, vol. 13, pp. 855b-860b)。
- \* 《菩薩念佛三昧經(Bodhisattva-buddhanusmṛti-samadhi)·讚三昧相品第九／正觀品第十》，五卷／第四卷，劉宋·功德直譯，大正藏第十三冊(T. 414, vol. 13, pp. 814c-819c)。
- \* Robert Altobello, "Chapter Five: Two Practices and a Little Philosophy," *Meditation from Buddhist, Hindu, and Taoist Perspectives*, New York: Peter Lang, 2009, pp. 73-104.
- \* Johannes Bronkhorst, *The Two Traditions of Meditation in Ancient India*, Delhi: Motilal Banarsidass Publishers, 1993.
- \* Florin Deleanu, "Agnostic Meditations on Buddhist Meditation," *Zygon* 45/3 (September 2010): 605-626.
- \* Tyler Dewar (tr.), *Trainings in Compassion: Manuals on the Meditation of Avalokiteshvara*, Ithaca: Snow Lion Publications, 2004.
- \* Eli Franco, "Meditation and Metaphysics: On their Mutual Relationship in South Asian Buddhism," *Yogic Perception, Meditation and Altered States of Consciousness*, edited by Eli Franco, Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2009, pp. 93-132.
- \* Paul Griffiths, *On Being Mindless: Buddhist Meditation and the Mind-Body Problem*, La Salle: Open Court, 1986.
- \* Rita Gross, Terry Muck (eds.), *Christians Talk about Buddhist Meditation, Buddhists Talk about Christian Prayer*, New York: Continuum, 2003.
- \* Paul Harrison, *The Samādhi of Direct Encounter with the Buddhas of the Present: An Annotated English Translation of the Tibetan Version of the Pratyutpanna-Buddha-Sammukhāvasthita-Samādhi-Sūtra with Several Appendices relating to the History of the Text*, Tokyo: International Institute for Buddhist Studies, 1990.
- \* Jeffrey Hopkins, *Meditation on Emptiness*, revised edition, Boston: Wisdom Publications, 1996.
- \* Minoru Kiyota (ed.), *Mahāyāna Buddhist Meditation: Theory and Practice*. Honolulu: The

University Press of Hawaii, 1978.

\* Anne LeClaire, *Listening Below the Noise: A Meditation on the Practice of Silence*, New York: Harper, 2009.

\* Andy Rotman, *Thus Have I Seen: Visualizing Faith in Early Indian Buddhism*, Oxford: Oxford University Press, 2009.

\* Michael Saso, *Tantric Art and Meditation: The Tendai Tradition*, Honolulu: University of Hawaii Press, 1990.

\* Robert Sharf, "Buddhist Modernism and the Rhetoric of Meditative Experience," *Numen* 42 (1995): 228-283.

\* Bruce Sullivan and et al., "The Buddhist Health Study: Meditation on Love and Compassion as Features of Religious Practice," *CrossCurrents* 60/2 (June 2010): 185-207.

\* Tsong-kha-pa, *The Great Treatise on the Stages of the Path to Enlightenment*, volume 3, translated by the Lamrim Chenmo Translation Committee, Ithaca: Snow Lion Publications, 2002.

\* Thubten Yeshe, *The Peaceful Stillness of the Silent Mind: Buddhism, Mind and Meditation*, Boston: Lama Yeshe Wisdom Archive, 2004.

\* B. Alan Wallace and et al., *The Bridge of Quiescence: Experiencing Buddhist Meditation*, Open Court, 1998.

\* 日本佛教學會（編），《佛教における三昧思想》（京都：平樂寺書店，1976年）。

\* 吹田隆道、工藤順之，〈三昧〔經典〕部〉，收錄於《大乘經典解說事典》，勝崎裕彥等編，（東京：北辰堂，1997年），頁235-256。