

「根、境、識、心與心性」課程大綱

課程名稱：根、境、識、心與心性

sense faculties, sense objects, consciousnesses, mind and the nature of mind

授課教師：蔡耀明

學分數：3學分

授課年度：一〇六學年度第一學期

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 (1:20-2:10), @台大水源校區哲學系館515 (台北市思源街18號。)

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【課程概述】

本課程將探討佛教心識哲學的幾個重大的概念與論題。課程的單元主題，總括陳列如下：總攝佛教之視野與觀點／六根／六(入)處／十八界／心／四識住／識滅／心本性空／心性非心／心性澄澈透明／心性非過去非未來非現在／心性非內非外非中間／熟練於心意識所有樣式的秘密／萬法唯識／三界唯心／觀心／於心隨心觀察修習念住／菩提即如實知自心／開發智慧與轉識成智。

【課程目標】

本課程的目標，在於對佛教心識哲學之課題，建立以典籍為依據的思辨與認識，並且奠定從事佛教哲學或心識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三項成果：(1) 對佛教心識哲學的研究領域、課題、方法、和內容，形成一定水準的認識；(2) 憑藉學養，得以入乎佛教心識哲學之課題的眼光、思辨、和觀點，並且出乎其外；(3) 初步建立以第一手資料來從事佛教心識哲學之課題的研究能力，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】

本課程設置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。

【參考書目】

詳如「課程進度」所列。更多的參考材料，於課堂隨時補充。

【評量方式】：平時上課 70%、期末作業 30%。

【課程進度】

第 1 週 2017/09/15 [單元主題]：〔根、境、識、心與心性之入門認知：總攝佛

教之視野與觀點〕、〔六根〕

* 巴利語《相應部》(*Samyutta Nikāya*) 之〈阿羅漢經〉(*Arahanta-sutta*)、〈等覺經〉(*Sambuddha-sutta*)、〈沙門婆羅門經第一〉(*Paṭhama-samaṇa-brāhmaṇa-sutta*) : Bhikkhu Bodhi (tr.), “SN 48.27,” “SN 48.28,” “SN 48.29,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 1678-1679.

* SN 48.27 〈阿羅漢經〉 : “Bhikkhus, there are these six faculties. What six? The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the mind faculty.

“When, bhikkhus, having understood as they really are the gratification, the danger, and the escape in the case of these six faculties, a bhikkhu is liberated by nonclinging, then he is called a bhikkhu who is an arahant, one whose taints are destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, utterly destroyed the fetters of existence, one completely liberated through final knowledge.”

* SN 48.28 〈等覺經〉 : “Bhikkhus, there are these six faculties. What six? The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the mind faculty.

“So long, bhikkhus, as I did not directly know as they really are the origin and the passing away, the gratification, the danger, and the escape in the case of these six faculties, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans.

“The knowledge and vision arose in me: ‘Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.’”

* SN 48.29 〈沙門婆羅門經第一〉 : “Bhikkhus, there are these six faculties. What six? The eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the mind faculty.

“Those ascetics or brahmins, bhikkhus, who do not understand as they really are the gratification, the danger, and the escape in the case of these six faculties: these I do not consider to be ascetics among ascetics or brahmins among brahmins, and these venerable ones do not, by realizing it for themselves with direct knowledge, in this

very life enter and dwell in the goal of asceticism or the goal of brahminhood.

“But, bhikkhus, those ascetics and brahmins who understand these things: these I consider to be ascetics among ascetics and brahmins among brahmins, and these venerable ones, by realizing it for themselves with direct knowledge, in this very life enter and dwell in the goal of asceticism and the goal of brahminhood.”

〔延伸閱讀〕

* Bhikkhu Bodhi (tr.), “SN 48 *Indriya-saṃyutta* 根相應,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 1668-1708.

* Ñāṇamoli, Bhikkhu Bodhi (tr.), “152: *Indriyabhāvanā Sutta*: The Development of the Faculties,” *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, Somerville: Wisdom, 2005, pp. 1147-1151. (《雜阿含經·第282經》)

第2週 2017/09/22〔單元主題〕：翻轉學習

第3週 2017/09/29〔單元主題〕：〔六（入）處〕

* 巴利語《相應部》（*Saṃyutta Nikāya*）之〈等覺之前經第一〉（*Paṭhama-pubbe-sambodha-sutta*）、〈不遍知經第一〉（*Paṭhama-aparijānana-sutta*）、〈適合於根絕經第一〉（*Paṭhama-samugghāta-sappāya-sutta*）、〈無明之捨斷經〉（*Avijjā-pahāna-sutta*）、〈世界是空經〉（*Suññata-loka-sutta*）、〈非你們所有經第一〉（*Paṭhama-na-tumhākaṃ-sutta*）：Bhikkhu Bodhi (tr.), “SN 35.13,” “SN 35.26,” “SN 35.31,” “SN 35.53,” “SN 35.85,” “SN 35.101,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 1136-1137, 1141-1142, 1145-1146, 1148, 1163-1164, 1181-1182. Cf. 《中阿含經·第13經·度經》；《世界文明原典選讀 V：佛教文明經典》，頁115-124。

* SN 35.13 〈等覺之前經第一〉：At Sāvathī. “Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: ‘What is the gratification, what is the danger, what is the escape in the case of the eye? What is the gratification, what is the danger, what is the escape in the case of the ear ... the nose ... the tongue ... the body ... the mind?’

“Then, bhikkhus, it occurred to me: ‘The pleasure and joy that arise in dependence on the eye: this is the gratification in the eye. That the eye is impermanent, suffering, and subject to change: this is the danger in the eye. The removal and abandonment of desire and lust for the eye: this is the escape from the eye.

“The pleasure and joy that arise in dependence on the ear ... the nose ... the tongue ... the body ... the mind: this is the gratification in the mind. That the mind is

impermanent, suffering, and subject to change: this is the danger in the mind. The removal and abandonment of desire and lust for the mind: this is the escape from the mind.’

“So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these six internal sense bases, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

“The knowledge and vision arose in me: ‘Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.’”

* [SN 35.26](#) 〈不遍知經第一〉 : At Sāvattī. “Bhikkhus, without directly knowing and fully understanding the all, without developing dispassion towards it and abandoning it, one is incapable of destroying suffering.

“And what, bhikkhus, is that all without directly knowing and fully understanding which, without developing dispassion towards which and abandoning which, one is incapable of destroying suffering?

“Without directly knowing and fully understanding the eye, without developing dispassion towards it and abandoning it, one is incapable of destroying suffering. Without directly knowing and fully understanding forms ... eye-consciousness ... eye-contact ... and whatever feeling arises with eye-contact as condition ... without developing dispassion towards it and abandoning it, one is incapable of destroying suffering.

“Without directly knowing and fully understanding the ear ... the mind ... and whatever feeling arises with mind-contact as condition ... without developing dispassion towards it and abandoning it, one is incapable of destroying suffering.

“This, bhikkhus, is the all without directly knowing and fully understanding which ... one is incapable of destroying suffering.

“Bhikkhus, by directly knowing and fully understanding the all, by developing dispassion towards it and abandoning it, one is capable of destroying suffering.

“And what, bhikkhus, is that all by directly knowing and fully understanding which, by developing dispassion towards which and abandoning which, one is capable of destroying suffering?

“By directly knowing and fully understanding the eye ... the mind ... and whatever

feeling arises with mind-contact as condition ... by developing dispassion towards it and abandoning it, one is capable of destroying suffering.

“This, bhikkhus, is the all by directly knowing and fully understanding which ... one is capable of destroying suffering.”

* SN 35.31〈適合於根絕經第一〉: “Bhikkhus, I will teach you the way that is suitable for uprooting all conceivings. Listen to that....

“And what, bhikkhus, is the way that is suitable for uprooting all conceivings? Here, bhikkhus, a bhikkhu does not conceive the eye, does not conceive in the eye, does not conceive from the eye, does not conceive, ‘The eye is mine.’ He does not conceive forms ... eye-consciousness ... eye-contact ... and as to whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-nor-pleasant—he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, ‘That is mine.’ For, bhikkhus, whatever one conceives, whatever one conceives in, whatever one conceives from, whatever one conceives as ‘mine’—that is otherwise. The world, becoming otherwise, attached to becoming, seeks delight only in becoming.

“He does not conceive the ear He does not conceive the mind ... and as to whatever feeling arises with mind-contact as condition ... he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, ‘That is mine.’ For, bhikkhus, whatever one conceives, whatever one conceives in, whatever one conceives from, whatever one conceives as ‘mine’—that is otherwise. The world, becoming otherwise, attached to becoming, seeks delight only in becoming.

“Whatever, bhikkhus, is the extent of the aggregates, the elements, and the sense bases, he does not conceive that, does not conceive in that, does not conceive from that, does not conceive, ‘That is mine.’

“Since he does not conceive anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’

“This, bhikkhus, is the way that is suitable for uprooting all conceivings.”

* SN 35.53〈無明之捨斷經〉: At Sāvattī. Then a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Venerable sir, how should one know, how should one see, for ignorance to be abandoned and true knowledge to arise?”

“Bhikkhu, when one knows and sees the eye as impermanent, ignorance is abandoned

and true knowledge arises. When one knows and sees forms as impermanent ... When one knows and sees as impermanent whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-norpleasant—ignorance is abandoned and true knowledge arises. When one knows and sees thus, bhikkhu, ignorance is abandoned and true knowledge arises.”

* SN 35.85 〈世界是空經〉：Then the Venerable Ānanda approached the Blessed One ... and said to him: “Venerable sir, it is said, ‘Empty is the world, empty is the world.’ In what way, venerable sir, is it said, ‘Empty is the world’?”

“It is, Ānanda, because it is empty of self and of what belongs to self that it is said, ‘Empty is the world.’ And what is empty of self and of what belongs to self? The eye, Ānanda, is empty of self and of what belongs to self. Forms are empty of self and of what belongs to self. Eye-consciousness is empty of self and of what belongs to self. Eye-contact is empty of self and of what belongs to self.... Whatever feeling arises with mind-contact as condition—whether pleasant or painful or neither-painful-norpleasant—that too is empty of self and of what belongs to self.

“It is, Ānanda, because it is empty of self and of what belongs to self that it is said, ‘Empty is the world.’” (Cf. 《中阿含經·第190經·小空經》；《世界文明原典選讀 V：佛教文明經典》，頁128-142.)

* SN 35.101 〈非你們所有經第一〉：“Bhikkhus, whatever is not yours, abandon it. When you have abandoned it, that will lead to your welfare and happiness. And what is it, bhikkhus, that is not yours? The eye is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness. Forms are not yours ... Eye-consciousness is not yours ... Eye-contact is not yours ... Whatever feeling arises with eye-contact as condition—whether pleasant or painful or neither-painful-norpleasant—that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

“The ear is not yours ... The mind is not yours ... Whatever feeling arises with mind-contact as condition ... that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.

“Suppose, bhikkhus, people were to carry off the grass, sticks, branches, and foliage in this Jeta’s Grove, or to burn them, or to do with them as they wish. Would you think: ‘People are carrying us off, or burning us, or doing with us as they wish’?”

“No, venerable sir. For what reason? Because, venerable sir, that is neither our self nor what belongs to our self.”

“So too, bhikkhus, the eye is not yours ... Whatever feeling arises with mind-contact

as condition ... that too is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.” (Cf. 《雜阿含經·第 295 經》；《世界文明原典選讀 V：佛教文明經典》，頁 47-50.)

〔延伸閱讀〕

* Bhikkhu Bodhi (tr.), “SN 35 *Salāyatana-samyutta* 六(入)處相應,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 1133-1259.

* Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (tr.), “137: *Salāyatanaṅgavibhanga Sutta*: The Exposition of the Sixfold Base,” *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, Somerville: Wisdom, 2005, pp. 1066-1073. (《中阿含經·第 163 經·分別六處經》, T. 26, vol. 1, pp. 692b-694b.)

* Ñāṇamoli, Bhikkhu Bodhi (tr.), “149: *Mahāsalāyatana Sutta*: The Great Sixfold Base,” *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, Somerville: Wisdom, 2005, pp. 1137-1139. (《雜阿含經·第 305 經》)

第 4 週 2017/10/06〔單元主題〕：〔十八界〕

*巴利語《相應部》(*Samyutta Nikāya*)之〈種種界經〉(*Dhātu-nānatta-sutta*)、〈種種觸經〉(*Phassa-nānatta-sutta*)、〈種種概念認定(或想)經〉(*Saññā-nānatta-sutta*)、〈帶有因緣經〉(*Sa-nidāna-sutta*)：Bhikkhu Bodhi (tr.), “SN 14.1,” “SN 14.2,” “SN 14.7,” “SN 14.12,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 627-628, 630-631, 635-637. Cf. 《雜阿含經·第 63 經》；《世界文明原典選讀 V：佛教文明經典》，頁 32-35；《雜阿含經·第 298 經》；《世界文明原典選讀 V：佛教文明經典》，頁 54-61.

* SN 14.1 〈種種界經〉：At Sāvathī. “Bhikkhus, I will teach you the diversity of elements. Listen to that and attend closely, I will speak.”

“Yes, venerable sir,” those bhikkhus replied. The Blessed One said this:

“And what, bhikkhus, is the diversity of elements? The eye element, form element, eye-consciousness element; the ear element, sound element, ear-consciousness element; the nose element, odour element, nose-consciousness element; the tongue element, taste element, tongue-consciousness element; the body element, tactile-object element, body-consciousness element; the mind element, mental-phenomena element, mind-consciousness element. This, bhikkhus, is called the diversity of elements.”

* SN 14.2 〈種種觸經〉：At Sāvathī. “Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of contacts. And what, bhikkhus, is the diversity of elements? The eye element, the ear element, the nose element, the tongue

element, the body element, the mind element. This is called the diversity of elements.

“And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts? In dependence on the eye element there arises eye-contact; in dependence on the ear element there arises ear-contact; in dependence on the nose element there arises nose-contact; in dependence on the tongue element there arises tongue-contact; in dependence on the body element there arises body-contact; in dependence on the mind element there arises mind-contact. It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of contacts.”

* SN 14.7 〈種種概念認定（或想）經〉：At Sāvathī. “Bhikkhus, it is in dependence on the diversity of elements that there arises the diversity of perceptions; in dependence on the diversity of perceptions that there arises the diversity of intentions; in dependence on the diversity of intentions that there arises the diversity of desires; in dependence on the diversity of desires that there arises the diversity of passions; in dependence on the diversity of passions that there arises the diversity of quests.

“And what, bhikkhus, is the diversity of elements? The form element ... the mental-phenomena element. This, bhikkhus, is called the diversity of elements.

“And how is it, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions ... that in dependence on the diversity of passions there arises the diversity of quests?

“In dependence on the form element there arises perception of form; in dependence on perception of form there arises intention regarding form; in dependence on intention regarding form there arises desire for form; in dependence on desire for form there arises passion for form; in dependence on passion for form there arises the quest for form....

“In dependence on the mental-phenomena element there arises perception of mental phenomena; in dependence on perception of mental phenomena there arises intention regarding mental phenomena; in dependence on intention regarding mental phenomena there arises desire for mental phenomena; in dependence on desire for mental phenomena there arises passion for mental phenomena; in dependence on passion for mental phenomena there arises the quest for mental phenomena.

“It is in this way, bhikkhus, that in dependence on the diversity of elements there arises the diversity of perceptions ... that in dependence on the diversity of passions there arises the diversity of quests.”

* SN 14.12 〈帶有因緣經〉：At Sāvathī. “Bhikkhus, sensual thought arises with a source, not without a source; thought of ill will arises with a source, not without a

source; thought of harming arises with a source, not without a source. And how is this so?

“In dependence on the sensuality element there arises sensual perception; in dependence on sensual perception there arises sensual intention; in dependence on sensual intention there arises sensual desire; in dependence on sensual desire there arises sensual passion; in dependence on sensual passion there arises a sensual quest. Engaged in a sensual quest, the uninstructed worldling conducts himself wrongly in three ways—with body, speech, and mind.

“In dependence on the ill will element there arises perception of ill will; in dependence on perception of ill will there arises intention of ill will; in dependence on intention of ill will there arises desire [driven by] ill will; in dependence on desire [driven by] ill will there arises passion [driven by] ill will; in dependence on passion [driven by] ill will there arises a quest [driven by] ill will. Engaged in a quest [driven by] ill will, the uninstructed worldling conducts himself wrongly in three ways—with body, speech, and mind.

“In dependence on the harmfulness element there arises perception of harming; in dependence on perception of harming there arises intention to harm; in dependence on intention to harm there arises desire to harm; in dependence on desire to harm there arises passion to harm; in dependence on passion to harm there arises a quest to harm. Engaged in a quest to harm, the uninstructed worldling conducts himself wrongly in three ways—with body, speech, and mind.

“Suppose, bhikkhus, a man would drop a blazing grass torch into a thicket of dry grass. If he does not quickly extinguish it with his hands and feet, the creatures living in the grass and wood will meet with calamity and disaster. So too, if any ascetic or brahmin does not quickly abandon, dispel, obliterate, and annihilate the unrighteous perceptions that have arisen in him, he dwells in suffering in this very life, with vexation, despair, and fever; and with the breakup of the body, after death, a bad destination may be expected for him.

“Bhikkhus, thought of renunciation arises with a source, not without a source; thought of non-ill will arises with a source, not without a source; thought of harmlessness arises with a source, not without a source. And how is this so?

“In dependence on the renunciation element there arises perception of renunciation; in dependence on perception of renunciation there arises intention of renunciation; in dependence on intention of renunciation there arises desire for renunciation; in dependence on desire for renunciation there arises passion for renunciation; in

dependence on passion for renunciation there arises a quest for renunciation. Engaged in a quest for renunciation, the instructed noble disciple conducts himself rightly in three ways—with body, speech, and mind.

“In dependence on the non-ill will element there arises perception of non-ill will; in dependence on perception of non-ill will there arises intention of non-ill will; in dependence on intention of non-ill will there arises desire [guided by] non-ill will; in dependence on desire [guided by] non-ill will there arises passion [guided by] non-ill will; in dependence on passion [guided by] non-ill will there arises a quest [guided by] non-ill will. Engaged in a quest [guided by] non-ill will, the instructed noble disciple conducts himself rightly in three ways—with body, speech, and mind.

“In dependence on the harmlessness element there arises perception of harmlessness; in dependence on perception of harmlessness there arises intention of harmlessness; in dependence on intention of harmlessness there arises desire for harmlessness; in dependence on desire for harmlessness there arises passion for harmlessness; in dependence on passion for harmlessness there arises a quest for harmlessness. Engaged in a quest for harmlessness, the instructed noble disciple conducts himself rightly in three ways—with body, speech, and mind.

“Suppose, bhikkhus, a man would drop a blazing grass torch into a thicket of dry grass. If he quickly extinguishes it with his hands and feet, the creatures living in the grass and wood will not meet with calamity and disaster. So too, if any ascetic or brahmin quickly abandons, dispels, obliterates, and annihilates the unrighteous perceptions that have arisen in him, he dwells happily in this very life, without vexation, despair, and fever; and with the breakup of the body, after death, a good destination may be expected for him.”

[延伸閱讀]

* Bhikkhu Bodhi (tr.), “SN 14 *Dhātu-samyutta* 界相應,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 627-650.

* Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (tr.), “115: *Bahudhātuka Sutta*: The Many Kinds of Elements,” *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, Somerville: Wisdom, 2005, pp. 925-930. (《中阿含經·第 181 經·多界經》, T. 26, vol. 1, pp. 723a-724c.) * Bhikkhu

* Ñāṇamoli, Bhikkhu Bodhi (tr.), “140: *Dhātuvibhanga Sutta*: The Exposition of the Elements,” *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, Somerville: Wisdom, 2005, pp. 1087-1096. (《中阿含經·第 162 經·分別六界經》, T. 26, vol. 1, pp. 690a-692b.)

第 5 週 2017/10/13 [單元主題]：[心]

* Bhikkhu Bodhi (tr.), “AN 10.51,” *The Numerical Discourses of the Buddha: A Translation of the Āṅguttara Nikāya*, Boston: Wisdom, 2012, pp. 1042-1043. (《中阿含經·第 110 經·自觀心經》, T. 26, vol. 1, pp. 598c-599b.)

On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. There the Blessed One addressed the bhikkhus: “Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, a bhikkhu who is not skilled in the ways of others’ minds [should train]: ‘I will be skilled in the ways of my own mind.’ It is in this way that you should train yourselves.

“And how is a bhikkhu skilled in the ways of his own mind? It is just as if a woman or a man—young, youthful, and fond of ornaments—would look at her or his own facial reflection in a clean bright mirror or in a bowl of clear water. If they see any dust or blemish there, they will make an effort to remove it. But if they do not see any dust or blemish there, they will be glad about it; and their wish fulfilled, they will think, ‘How fortunate that I’m clean!’ So too, self-examination is very helpful for a bhikkhu [to grow] in wholesome qualities.

“[One should ask oneself:] (1) ‘Am I often given to longing or without longing? (2) Am I often given to ill will or without ill will? (3) Am I often overcome by dullness and drowsiness or free from dullness and drowsiness? (4) Am I often restless or calm? (5) Am I often plagued by doubt or free from doubt? (6) Am I often angry or without anger? (7) Is my mind often defiled or undefiled? (8) Is my body often agitated or unagitated? (9) Am I often lazy or energetic? (10) Am I often unconcentrated or concentrated?’

“If, by such self-examination, a bhikkhu knows: ‘I am often given to longing, given to ill will, overcome by dullness and drowsiness, restless, plagued by doubt, angry, defiled in mind, agitated in body, lazy, and unconcentrated,’ he should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to abandon those same bad unwholesome qualities. Just as one whose clothes or head had caught fire would put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to extinguish [the fire on] his clothes or head, so too that bhikkhu should put forth extraordinary desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension to abandon those same bad unwholesome qualities.

“But if, by such self-examination, a bhikkhu knows: ‘I am often without longing,

without ill will, free from dullness and drowsiness, calm, free from doubt, without anger, undefiled in mind, unagitated in body, energetic, and concentrated,' he should base himself on those same wholesome qualities and make a further effort to reach the destruction of the taints.”

* 《中阿含經·第 101 經·增上心經》，T. 26, vol. 1, pp. 588a-589a. (Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (tr.), “20: *Vitakkasaṅṭhāna Sutta*: The Removal of Distracting Thoughts,” *The Middle Length Discourses of the Buddha*, Somerville: Wisdom, 2005, pp. 211-214.)

〔延伸閱讀〕

* Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (tr.), “19: *Dvedhāvītakka Sutta*: Two Kinds of Thought,” *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, Somerville: Wisdom, 2005, pp. 207-210. (《中阿含經·第 102 經·念經》，T. 26, vol. 1, pp. 589a-590a.)

* Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (tr.), “106: *Āneñjasappāya Sutta*: The Way to the Imperturbable,” *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, Somerville: Wisdom, 2005, pp. 869-873. (《中阿含經·第 75 經·淨不動道經》，T. 26, vol. 1, pp. 542b-543b.)

* Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (tr.), “114: *Sevitabbāsevitabba Sutta*: To Be Cultivated and Not to Be Cultivated,” *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, Somerville: Wisdom, 2005, pp. 913-924. (《中阿含經·第 109 經·自觀心經》，T. 26, vol. 1, p. 598b-c; Bhikkhu Bodhi (tr.), “AN 10.54,” *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya*, Boston: Wisdom, 2012, pp. 1404-1407.)

第 6 週 2017/10/20〔單元主題〕：〔四識住〕、〔識滅〕

*《雜阿含經·第 39 經》，T. 99, vol. 2, pp. 8c-9a. (Bhikkhu Bodhi (tr.), “SN 22.54,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 891-892.)

如是我聞：一時，佛住舍衛國·祇樹·給孤獨園。

爾時，世尊告諸比丘：「有五種種子。何等為五？謂根種子、莖種子、節種子、自落種子、實種子。此五種子不斷、不壞、不腐、不中風，新熟堅實，有地界而無水界，彼種子不生長增廣。若彼種新熟堅實，不斷、不壞、[不腐]、不中風，有水界而無地界，彼種子亦不生長增廣。若彼種子新熟堅實，不斷、不壞、不腐、不中風，有地、水界，彼種子生長增廣。

比丘！彼五種子者，譬·取陰俱識。地界者，譬·四識住。水界者，譬·貪喜四取攀緣識住。何等為四？於色中·識住，攀緣色，喜貪潤澤，生長增廣；於受、想、行中·識住，攀緣受、想、行，貪喜潤澤，生長增廣。比丘！識於中·若來、若去、若住、若沒、若生長增廣。

比丘！若離色、受、想、行，識有若來、若去、若住、若生者，彼但有言數，問

已，不知，增益生癡，以非境界故。

色界離貪；離貪已，於色封滯意生縛斷；於色封滯意生縛斷已，攀緣斷；攀緣斷已，識無住處，不復生長增廣。受、想、行界離貪；離貪已，於行封滯意生觸斷；於行封滯意生觸斷已，攀緣斷；攀緣斷已，彼識無所住，不復生長增廣。

不生長故，不作行；不作行已，住；住已，知足；知足已，解脫；解脫已，於諸世間都無所取、無所著；無所取、無所著已，自覺涅槃：『我生已盡，梵行已立，所作已作，自知不受後有。』我說彼識不至東、西、南、北、四維、上、下，無所至趣，唯見法欲入涅槃、寂滅、清涼、清淨、真實。」

佛說此經已，諸比丘聞佛所說，歡喜奉行。

At Sāvattḥī. “Bhikkhus, there are these five kinds of seeds. What five? Root-seeds, stem-seeds, joint-seeds, cutting-seeds, and germ-seeds as the fifth. If these five kinds of seeds are unbroken, unspoilt, undamaged by wind and sun, fertile, securely planted, but there is no earth or water, would these five kinds of seeds come to growth, increase, and expansion?”

“No, venerable sir.”

“If these five kinds of seeds are broken, spoilt, damaged by wind and sun, unfertile, not securely planted, but there is earth and water, would these five kinds of seeds come to growth, increase, and expansion?”

“No, venerable sir.”

“If these five kinds of seeds are unbroken, unspoilt, undamaged by wind and sun, fertile, securely planted, and there is earth and water, would these five kinds of seeds come to growth, increase, and expansion?”

“Yes, venerable sir.”

“Bhikkhus, the four stations of consciousness should be seen as like the earth element. Delight and lust should be seen as like the water element. Consciousness together with its nutriment should be seen as like the five kinds of seeds.

“Consciousness, bhikkhus, while standing, might stand engaged with form; based upon form, established upon form, with a sprinkling of delight, it might come to growth, increase, and expansion. Or consciousness, while standing, might stand engaged with feeling ... engaged with perception ... engaged with volitional formations; based upon volitional formations, established upon volitional formations, with a sprinkling of delight, it might come to growth, increase, and expansion.

“Bhikkhus, though someone might say: ‘Apart from form, apart from feeling, apart from perception, apart from volitional formations, I will make known the coming and going of consciousness, its passing away and rebirth, its growth, increase, and

expansion’—that is impossible.

“Bhikkhus, if a bhikkhu has abandoned lust for the form element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness. If he has abandoned lust for the feeling element ... for the perception element ... for the volitional formations element ... for the consciousness element, with the abandoning of lust the basis is cut off: there is no support for the establishing of consciousness.

“When that consciousness is unestablished, not coming to growth, nongenerative, it is liberated. By being liberated, it is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’”

* 《雜阿含經·第 64 經》，T. 99, vol. 2, pp. 16c-17a. (Bhikkhu Bodhi (tr.), “SN 22.55,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 892-894.)

佛告比丘：「愚癡凡夫、無聞眾生，於無畏處，而生恐懼。愚癡凡夫、無聞眾生，怖畏·無我、無我所，二俱非當生；攀緣四識住。何等為四？謂色·識住，色·攀緣，色·愛樂，增進、廣大、生長；於受、想、行·識住，攀緣、愛樂、增進、廣大、生長。比丘！識於此處，若來、若去、若住、若起、若滅，增進、廣大、生長。若作是說：『更有異法，識·若來、若去、若住、若起、若滅，若增進、廣大、生長。』者，但有言說；問已，不知，增益生癡，以非境界故。

所以者何？比丘！離色界貪已，於色·意生縛·亦斷；於色意生縛斷已，識攀緣，亦斷；識不復住，無復增進、廣大、生長。受、想、行界·離貪已，於受、想、行·意生縛·亦斷；受、想、行意生縛斷已，攀緣亦斷；識無所住，無復增進、廣大、生長。識無所住故，不增長；不增長故，無所為作；無所為作故，則住；住故，知足；知足故，解脫；解脫故，於諸世間都無所取；無所取故，無所著；無所著故，自覺涅槃：『我生已盡，梵行已立，所作已作，自知不受後有。』比丘！我說識不住東方、南、西、北方、四維、上、下，除欲見法涅槃、滅盡、寂靜、清涼。」

* 《雜阿含經·第 292 經》，T. 99, vol. 2, pp. 82c-83b. (Bhikkhu Bodhi (tr.), “SN 12.51,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 586-589.)

如是我聞：一時，佛住王舍城·迦蘭陀竹園。

爾時，世尊告諸比丘：「云何思量觀察·正盡苦·究竟苦邊時，思量·眾生所有眾苦·種種差別？此諸苦，何因、何集、何生、何觸？思量·取因、取集、取生、取觸。若彼取·滅·無餘，眾苦則滅。彼所乘·苦滅道跡·如實知，修行彼·向次法，是名·比丘向正盡苦，究竟苦邊，所謂取滅。」

復次，比丘！思量觀察·正盡苦·究竟苦邊時，思量·彼取·何因、何集、何生、何觸？思量·彼取·愛因、愛集、愛生、愛觸。彼愛·永滅·無餘，取亦隨滅。彼所乘·取滅道跡·如實知，修習彼·向次法，是名·比丘向正盡苦，究竟苦邊，所謂愛滅。

復次，比丘！思量觀察·正盡苦·究竟苦邊，則思量·彼愛·何因、何集、何生、何觸？知·彼愛·受因、受集、受生、受觸。彼受·永滅·無餘，則愛滅。彼所乘·愛滅道跡·如實知，修習彼·向次法，是名·比丘向正盡苦，究竟苦邊，所謂受滅。

復次，比丘！思量觀察·正盡苦·究竟苦邊時，思量·彼受·何因、何集、何生、何觸？知·彼受·觸因、觸集、觸生、觸緣。彼觸·永滅·無餘，則受滅。彼所乘·觸滅道跡·如實知，修習彼·向次法，是名·比丘向正盡苦，究竟苦邊。

復次，比丘！思量觀察·正盡苦·究竟苦邊時，思量·彼觸·何因、何集、何生、何觸？當知·彼觸·六入處因、六入處集、六入處生、六入處觸。彼六入處·欲滅·無餘，則觸滅。彼所乘·六入處滅道跡·如實知，修習彼·向次法，是名·比丘向正盡苦，究竟苦邊。

復次，比丘！思量觀察·正盡苦·究竟苦邊時，思量·彼六入處·何因、何集、何生、何觸？知·彼六入處·名色因、名色集、名色生、名色觸。名色·永滅·無餘，則六入處滅。彼所乘·名色滅道跡·如實知，修習彼·向次法，是名·比丘向正盡苦，究竟苦邊，所謂名色滅。

復次，比丘！思量·正盡苦·究竟苦邊時，思量·名色·何因、何集、何生、何觸？知·彼名色·識因、識集、識生、識觸。彼識·欲滅·無餘，則名色滅。彼所乘·識滅道跡·如實知，修習彼·向次法，是名·比丘向正盡苦，究竟苦邊，所謂識滅。

復次，比丘！思量觀察·正盡苦·究竟苦邊時，思量·彼識·何因、何集、何生、何觸？知·彼識·行因、行集、行生、行觸，作諸福行，善識生；作諸不福不善行，不善識生；作無所有行，無所有識生，是為彼識·行因、行集、行生、行觸。彼行·欲滅·無餘，則識滅。彼所乘·行滅道跡·如實知，修習彼·向次法，是名·比丘向正盡苦，究竟苦邊，所謂行滅。

復次，比丘！思量觀察·正盡苦·究竟苦邊時，思量·彼行·何因、何集、何生、何觸？知·彼行·無明因、無明集、無明生、無明觸。彼福行·無明緣，非福行·亦無明緣，非福不福行·亦無明緣。是故，當知彼行·無明因、無明集、無明生、無明觸。彼無明·永滅·無餘，則行滅。彼所乘·無明滅道跡·如實知，修習彼·向次法，是名·比丘向正盡苦，究竟苦邊，所謂無明滅。」

佛告比丘：「於意云何，若不樂無明而生明，復緣彼無明，作（*abhisankharoti*）福行（*puññābhisankhāra*）、非福行（*apuññābhisankhāra*）、無所有行

(*āneñjābhisāṅkhāra*) 不？」

比丘白佛：「不也。世尊！所以者何？多聞聖弟子，不樂無明而生明；無明滅，則行滅；行滅，則識滅；如是，乃至生、老、病、死、憂、悲、惱、苦滅；如是，如是純大苦聚滅。」

佛言：「善哉，善哉。比丘！我亦如是說，汝亦知此：於彼彼法起，彼彼法生；彼彼法滅，彼彼法滅、止、清涼、息、沒。若多聞聖弟子，無明離欲 (*virāga*) · 而生明，身 · 分齊 · 受 · 所覺 (*so kāya-pariyantikam vedanam vedayamāno*)，身分齊受所覺時 · 如實知；若若壽 · 分齊 · 受 · 所覺 (*jīvita-pariyantikam vedanam vedayamāno*)，壽分齊受所覺時 · 如實知；身壞時 · 壽命欲盡，於此諸受 · 一切所覺，滅盡 · 無餘。譬如 · 力士 · 取新熟瓦器，乘熱置地，須臾散壞，熱勢悉滅。如是，比丘！無明離欲 · 而生明，身 · 分齊 · 受 · 所覺 · 如實知，壽 · 分齊 · 受 · 所覺 · 如實知，身壞命終，一切受所覺 · 悉滅 · 無餘。」

佛說此經已，諸比丘聞佛所說，歡喜奉行。

第 7 週 2017/10/27〔單元主題〕：〔心本性空〕、〔心性非心〕、〔心性澄澈透明〕

* 《大般若經·第二會·斷諸見品第十二》，唐·玄奘譯，T. 220 (2), vol. 7, pp. 61a-62a; Kimura I-2: Takayasu Kimura (ed.), *Pañcaviṃśatisāhasrikā Prajñāpāramitā: I-2*, Tokyo: Sankibo Busshorin, 2009, pp. 30-33; Edward Conze (tr.), *The Large Sutra on Perfect Wisdom with the Divisions of the Abhisamayālaṅkāra*, Berkeley: University of California Press, 1975, pp. 126-127.

* 《大般若經·第四會》，唐·玄奘譯，T. 220 (4), vol. 7, p. 763c. 參閱：P. L. Vaidya (ed.), *Aṣṭasāhasrikā Prajñāpāramitā*, Darbhanga: The Mithila Institute, 1960, p. 3; U. Wogihara (ed.), *Abhisamayālaṅkāra'ālokā Prajñāpāramitāvyākhyā*, Tokyo: The Toyo Bunko, 1932, pp. 37-40; Edward Conze (tr.), *The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary*, Bolinas: Four Seasons Foundation, 1975, p. 84; 《世界文明原典選讀 V：佛教文明經典》，頁 194-197.

復次，世尊！若菩薩摩訶薩修行般若波羅蜜多，應如是學，謂『不執著大菩提心。』所以者何？心非心性，本性淨故。」

時，舍利子問善現言：「為有非心心之性不？」

善現反問舍利子言：「非心心性 · 若有、若無，為可得不？」

舍利子言：「不也。善現！」

善現便謂舍利子言：「非心心性 · 若有、若無，既不可得，如何可問 · 為有非心心之性不？」

時，舍利子問善現言：「何等名為『心非心性』？」

善現答言：「若無變壞、亦無分別，是則名為『心非心性』。」

第 8 週 2017/11/03 [單元主題]：〔心性非過去非未來非現在〕、〔心性非內非外非中間〕

*《金光明最勝王經·最淨地陀羅尼品第六》，唐·義淨譯，T. 665, vol. 16, pp. 417c-418a.

爾時，師子相無礙光焰菩薩，與無量億眾，從座而起，偏袒右肩，右膝著地，合掌恭敬，頂禮佛足，以種種花、香、寶幢、幡、蓋，而供養已，白佛言：「世尊！以幾因緣，得菩提心？何者是菩提心？世尊！即於菩提，現在心·不可得，未來心·不可得，過去心·不可得。離於菩提，菩提心·亦不可得。菩提者，不可言說；心，亦無色、無相，無有事業，非可造作；眾生，亦不可得，亦不可知。世尊！云何諸法甚深之義·而可得知？」

佛言：「善男子！如是，如是。菩提，微妙，事業、造作·皆不可得。若離菩提，菩提心·亦不可得。菩提者，不可說；心，亦不可說，無色·相，無事業；一切眾生，亦不可得。何以故？菩提及心，同真如故；能證、所證，皆平等故；非·無諸法而可了知。善男子！菩薩摩訶薩如是知者，乃得名為通達諸法，善說菩提及菩提心。菩提心者，非過去，非未來，非現在。心，亦如是；眾生，亦如是，於中，二相·實不可得。何以故？以一切法，皆無生故。菩提，不可得；菩提名，亦不可得；眾生、眾生名，不可得；聲聞、聲聞名，不可得；獨覺、獨覺名，不可得；菩薩、菩薩名，不可得；佛、佛名，不可得；行、非行，不可得；行、非行名，不可得。以不可得故，於一切寂靜法中，而得安住；此，依一切功德善根，而得生起。」

*《大寶積經·法界體性無分別會第八》，梁·曼陀羅 (Mandra) 譯，T. 310 (8), vol. 11, p. 143b-c.

文殊師利言：「大德·舍利弗！汝斷諸漏·得於無漏解脫心耶？」

舍利弗言：「我得無漏解脫之心。」

文殊師利言：「大德以何等心，得於解脫？為過去心？為未來心、現在心耶？大德！過去世心，已滅之想；未來世心，未至之想；現在世心，不住之想。云何·大德心得解脫？」

舍利弗言：「文殊師利！非·過去心得於解脫；非·未來、現在心得於解脫。」

文殊師利言：「大德！汝云何言·心得解脫？」

舍利弗言：「文殊師利！住世諦，說·心得解脫；第一義中，都無有心繫縛、解脫。」

文殊師利言：「大德·舍利弗！汝欲令·法界體性·有於世諦、第一義諦耶？」

舍利弗言：「文殊師利！法界體性，無有世諦、第一義諦。」

文殊師利言：「大德！汝云何說·住於世諦·心得解脫？」

舍利弗言：「文殊師利！寧·無有·心得解脫耶？」

文殊師利言：「大德·舍利弗！若心有內、有外、中者，是得解脫；大德！而，是心者，無內、外、中，無繫縛、解脫。」

*《勝思惟梵天所問經》，元魏·菩提流支（Bodhiruci）譯，T. 587, vol. 15, p. 91a.

梵天言：「世尊！云何三世平等精進？」

佛言：「梵天！過去心·已滅，未來心·未至，現在心·無住。若法已滅，不復更起。若法未至，即無生相。若法無住，即住實相。若如是者，則非過去、非是未來、非是現在。若非過去、非是未來、非是現在，是名自性。如是自性，即是不生。梵天！是名三世平等精進，能令菩薩疾得授記。

*《持世經·十二入品第四》，姚秦·鳩摩羅什（Kumārajīva）譯，T. 482, vol. 14, pp. 654b-655a.

佛告持世：「何謂·菩薩摩訶薩·善知·十二入？菩薩摩訶薩·正觀擇十二入時，作是念：『眼中，眼入·不可得。眼中·眼入無決定·又，眼入根本，不可得。』何以故？眼入，從眾緣生，顛倒起，以緣色故，繫在於色，二法合·故有。因色，有眼入；因色，說眼入；二法相依故，說名眼·色。所謂眼·色；色，是眼入門，與緣故；眼，是色入門，與見故；是故，說入。以色緣故，說眼入；以眼見故，說色入。但，以世諦故·說；其實，眼，不依色；色，不依眼；眼，不依眼；色，不依色。但從眾緣起，色作緣故，說名眼入；又從眾因緣起，眼所知見相故，說名色入。云何為說？隨世俗、顛倒法故，說；第一義中，眼入不可得，色入不可得。智者，求諸入，不見·有實入。但，以凡夫顛倒相應，以二相說，是眼入、是色入。是眼入、是色入，即示虛妄入，欲令眾生·如實知·諸法實相故，說·是諸入·皆從眾因緣生·顛倒相應行；此中，諸入實相，不可得。何以故？若眼入、若色入，不在內、不在外、不在中間；眼入、色入，亦非過去、非未來、非現在；但現在·因緣知色·故，說眼入。如凡夫所行，智者通達·諸入皆是虛妄、無所有，從憶想·顛倒·分別起·知見，非入·是入，不說·諸入性。諸入，無決定相，但以眾因緣生，故說。……

諸菩薩摩訶薩·觀擇眼入·色入·如是，耳聲、鼻香、舌味、身觸，亦如是。

第9週 2017/11/10〔單元主題〕：〔熟練於心意識所有樣式的秘密〕

*《解深密經·心意識相品第三》，唐·玄奘譯，T 676, vol. 16, p. 692a-c. 相關傳譯本：《深密解脫經》，元魏·菩提流支（Bodhiruchi）譯，T 675, vol. 16, p. 669a-b. Cf.《世界文明原典選讀 V：佛教文明經典》，頁 255-262.

爾時，廣慧菩薩摩訶薩白佛言：「世尊！如世尊說：『於心意識祕密善巧菩薩』。於心意識祕密善巧菩薩者，齊何名為『於心意識祕密善巧菩薩』？如來齊何施設彼為『於心意識祕密善巧菩薩』？」

說是語已，爾時，世尊告廣慧菩薩摩訶薩曰：「善哉，善哉。廣慧！汝今乃能請問如來如是深義。汝今為欲利益、安樂無量眾生，哀愍世間，及諸天、人、阿素洛等，為令獲得義利、安樂，故發斯問。汝應諦聽。吾當為汝說心意識祕密之義。

廣慧！當知於六趣生死，彼彼有情，墮彼彼有情眾中——或在卵生，或在胎生，或在濕生，或在化生——身分生起。

於中，最初，『一切種子心識』成熟，展轉、和合、增長、廣大。依二執受：一者，有色諸根及所依·執受；二者，相、名、分別、言說、戲論、習氣·執受。有色界中，具二執受；無色界中，不具二種。

廣慧！此識亦名『阿陀那識』。何以故？由此識·於身·隨逐、執持故。

亦名『阿賴耶識』。何以故？由此識·於身·攝受、藏隱·同安危義故。

亦名為『心』。何以故？由此識·色聲香味觸等·積集、滋長故。

廣慧！阿陀那識·為依止、為建立故，六識身·轉。謂：眼識，耳、鼻、舌、身、意識。

此中，有識，眼及色為緣，生眼識。與眼識俱·隨行，同時、同境，有分別意識轉。有識，耳、鼻、舌、身，及聲、香、味、觸為緣，生耳、鼻、舌、身識。與耳、鼻、舌、身識俱·隨行，同時、同境，有分別意識轉。廣慧！若於爾時，一眼識·轉，即於此時，唯有一分別意識·與眼識同所行·轉。若於爾時，二、三、四、五諸識身·轉，即於此時，唯有一分別意識·與五識身同所行·轉。

廣慧！譬如，大瀑水流，若有一浪生緣現前，唯一浪·轉；若二、若多浪生緣現前，有多浪·轉。然此瀑水，自類恒流，無斷、無盡。又，如善淨鏡面，若有一影生緣現前，唯一影·起；若二、若多影生緣現前，有多影·起。非此鏡面轉變為影，亦無受用、滅盡可得。

如是，廣慧！由似瀑流·阿陀那識為依止、為建立故，若於爾時，一眼識生緣現前，即於此時，一眼識·轉；若於爾時，乃至有五識身生緣現前，即於此時，五識身·轉。

廣慧！如是，菩薩雖由法住智·為依止、為建立故，於心意識祕密善巧，然諸如來，不齊於此·施設彼為『於心意識一切祕密善巧菩薩』。

廣慧！若諸菩薩，於內各別·如實不見阿陀那，不見阿陀那識；不見阿賴耶，不見阿賴耶識；不見積集，不見心；不見眼、色、及眼識，不見耳、聲、及耳識，不見鼻、香、及鼻識，不見舌、味、及舌識，不見身、觸、及身識，不見意、法、及意識，是名『勝義善巧菩薩』；如來施設彼為『勝義善巧菩薩』。廣慧！齊此名為『於心意識一切祕密善巧菩薩』；如來齊此施設彼為『於心意識一切祕密善巧菩薩』。

爾時，世尊欲重宣此義，而說頌曰：「

阿陀那識甚深細，一切種子如暴流；我於凡愚不開演，恐彼分別執為我。」

第 10 週 2017/11/17〔單元主題〕：〔萬法唯識〕

* 世親 (Vasubandhu), 《唯識三十論頌》，唐·玄奘譯，T. 1586, vol. 31, pp. 60a-61b. 相關傳譯本：陳·真諦譯，T. 1587, vol. 31, pp. 61c-63c. Cf. 《世界文明原典選讀 V：佛教文明經典》，頁 424-443.

ātma-dharmōpacāro hi vividho yaḥ pravartate, vijñāna-pariñāme 'sau. pariñāmaḥ sa ca tridhā.
 pañcānām mūla-vijñāne yathā-pratyayam udbhavaḥ vijñānānām, saha na vā, taraṅgānām yathā jale.
 vijñāna-pariñāmo 'yaṁ vikalpo. yad vikalpyate, tena tan nāsti. tenēdam sarvaṁ vijñapti-mātrakam.
 sarva-bījaṁ hi vijñānaṁ. pariñāmas tathā tathā yāty anyonya-vaśād. yena vikalpaḥ sa sa jāyate.
 karmaṇo vāsanā grāha-dvaya-vāsanayā saha, kṣīṇe pūrva-vipāke, 'nyad vipākam janayanti tat.
 yena yena vikalpena, yad yad vastu vikalpyate, parikalpita evāsau svabhāvo; na sa vidyate.
 paratantra-svabhāvas tu vikalpaḥ pratyayōdbhavaḥ. niṣpannas, tasya pūrveṇa sadā rahitatā tu yā.
 ata eva, sa naivānyo nānanyaḥ para-tantrataḥ; anityatādivad vācyo. nādrṣṭe 'smin, sa drṣyate.
 tri-vidhasya svabhāvasya tri-vidhām niḥ-svabhāvatām samdhāya, sarva-dharmānām deśitā niḥ-svabhāvatā.
 prathamo lakṣaṇenaiva niḥ-svabhāvo. 'paraḥ punaḥ na svayaṁ-bhāva. etasyēty aparā niḥ-svabhāvatā.
 dharmānām paramārthāś ca sa. yatas tathatāpi saḥ, sarva-kālam tathā-bhāvāt. saiva vijñapti-mātratā.
 yāvad vijñapti-mātratve vijñānaṁ nāvatiṣṭhati, grāha-dvayasyānuśayas tāvan na vinivartate.
 vijñapti-mātram evēdam ity, api hy upalambhataḥ, sthāpayann agrataḥ kim-cit; tan-mātre nāvatiṣṭhate.
 yadālabhanam vijñānam naivōpalabhate, tadā sthitam vijñapti-mātratve; grāhyābhāve, tad a-grahāt.
 acitto 'nupalambho 'sau. jñānam lokōttaram ca tat. āśrayasya parāvṛttir dvidhā dauṣṭhulya-hānitāḥ.
 sa evānāsravo dhātur, acintyaḥ kuśalo dhruvaḥ sukho. vimukti-kāyo 'sau. dharmākhyo 'yaṁ mahā-muneḥ.

第 11 週 2017/11/24〔單元主題〕：〔三界唯心〕

* 《大方廣佛華嚴經·入不思議解脫境界普賢行願品》，唐·般若 (Prajña) 譯，T. 293, vol. 10, pp. 687b-688a.

善男子！我見如是十佛世尊·而為上首，如是乃至見於十方各十佛刹·極微塵數·諸佛·如來·應·正等覺·道場眾會之所圍遶，一一皆有上首菩薩·并諸眷屬，分明顯現；然彼一切世界如來·不來至此，我身亦不往詣於彼。

善男子！我若欲見安樂世界·無量壽如來，隨意即見。我若欲見白栴檀香世界·月智如來、妙香世界·寶光明如來、蓮華世界·寶蓮華光明如來、妙金光世界·寂靜光如來、妙喜世界·不動如來、善住世界·師子相如來、鏡光明世界·月覺如來、吉祥師子寶莊嚴世界·毘盧遮那如來，如是十方一切世界·所有如來，我若欲見，隨意即見；然彼如來·不來至此，我不往彼。

善男子！我若欲見·盡過去際一切劫中·所有諸佛·及彼佛刹種種莊嚴道場眾會，

神通變化，調伏眾生；盡未來際一切劫海，所有如來·及諸菩薩莊嚴國土眾會道場，調伏眾生，神通變化；如是一切，隨念皆見。彼諸如來·及彼諸劫，一切佛剎所有莊嚴，種種差別，不來至今，我心亦不入彼過、未；然其所見，皆如現在。善男子！我能了知十方·三世·一切如來·及諸菩薩·國土莊嚴·神通等事，無所從來，亦無所去，無有行處，亦無住處，亦知己身·無去、無來，無行·住處。所以者何？知一切佛·及與我心·皆如夢故。如夢所見，從分別生。見一切佛·從自心起。又知自心·如器中水，悟解諸法·如水中影。又知自心·猶如幻術，知一切法·如幻所作。又知自心·諸佛菩薩·悉皆如響。譬如空谷，隨聲發響，悟解自心·隨念見佛。我如是知，如是憶念，所見諸佛皆由自心。善男子！當知菩薩修諸佛法，淨諸佛剎，積集妙行，調伏眾生，發大誓願，入一切智，自在遊戲不可思議解脫法門，得佛菩提，現大神通，遍往十方一切法界，以微細智，普入諸劫，如是一切佛菩薩法，皆由自心。

善男子！諸業虛妄，積集·名心，末那·思量，意識·分別，眼等五識，了境不同。愚癡凡夫，不能覺知，怖老病死，求入涅槃；生死涅槃·二俱不識，於一切境·妄起分別。又，由未來諸根·五塵境界·斷滅，凡愚之人，以為涅槃。諸佛菩薩自證悟時，轉阿賴耶，得本覺智。善男子！一切凡愚，迷·佛方便，執有三乘，不了·三界由心所起，不知·三世一切佛法·自心現量，見外五塵·執為實有，猶如牛羊·不能覺知，生死輪中，無由出離。

善男子！佛說·諸法無生、無滅，亦無三世，何以故？如·自心現五塵境界，本無有故；有無諸法·本不生故，如兔角等；聖者自悟境界如是。善男子！愚癡凡夫，妄起分別，無中·執有，有中·執無，取·阿賴耶種種行相，墮於生滅二種見中，不了自心，而起分別。善男子！當知·自心即是一切佛菩薩法。由知自心即佛法故，則能淨一切剎，入一切劫。是故，善男子！應以善法·扶助自心，應以法雨·潤澤自心，應以妙法·治淨自心，應以精進·堅固自心，應以忍辱·卑下自心，應以禪定·清淨自心，應以智慧·明利自心，應以佛德·發起自心，應以平等·廣博自心，應以十力、四無所畏·明照自心。

第 12 週 2017/12/01〔單元主題〕：〔觀心〕

*《大乘本生心地觀經·觀心品第十、發菩提心品第十一》，唐·般若（Prajña）譯，T. 159, vol. 3, pp. 326c-329b.

第 13 週 2017/12/08〔單元主題〕：〔於心隨心觀察修習念住〕

*《大寶積經·菩薩藏會·般若波羅蜜多品》，唐·玄奘譯，T. 310 (12), vol. 11, pp. 308b-309a. 相關傳譯本：《佛說大乘菩薩藏正法經·勝慧波羅蜜多品第十一》，宋·法護等譯，T. 316, vol. 11, pp. 876b-877a. Cf. Ulrich Pagel, *The Bodhisattvapīṭaka:*

Its Doctrines, Practices and their Position in Mahāyāna Literature, Tring: Institute of Buddhist Studies, 1995.

「復次，舍利子！菩薩摩訶薩修行般若波羅蜜多時，云何於心隨心觀察修習念住？舍利子！是諸菩薩摩訶薩無有忘念，密護防守，離諸散亂，觀察於心·生滅散壞·念念不住，於內·於外·不住·不轉，是名菩薩正觀於心。

舍利子！是菩薩摩訶薩復作是念：『我憶最初曾所發心，如是諸心，生已即滅，離散、變壞，不可了知詣何方所。又，我所有無量諸心積集善根，生已即滅，離散、變壞，無有方所。又，我所有無量心相迴向菩提，而心體相，不能自了。云何此心能作是念：「我當證覺阿耨多羅三藐三菩提」耶？何以故？以此心體·不能了心、不能觀心、不能通達於自心故。』

舍利子！是菩薩摩訶薩復作是念：『若菩提心由善根心無有失者，則善根心由迴向心無有迷失。若迴向心由菩提故無有失者，則阿耨多羅三藐三菩提為無有失。』是菩薩摩訶薩作是觀已，於無迷失，不恐、不怖。復作是念：『此緣起法，因果不壞，雖復是心法性·無有自性、無有作用、無有主宰，然此諸法·依止因緣·而得生起。我當隨其所欲·積集善根；既積集已，修相應行，終不捨離是心法性。』復次，舍利子！菩薩摩訶薩云何此中積集之相？舍利子！是諸菩薩摩訶薩作如是觀積集之相：是心本性，猶如幻化，無有一法而可施者。是心法性，而能布施一切眾生，迴向·積集莊嚴佛土，是則名為善根積集。

又，舍利子！是心本性，如夢所見，其相寂靜。是心法性，而能積集守護尸羅，皆為迴向·神通作用，是則名為善根積集。

又，舍利子！是心本性，猶如陽焰，究竟盡滅。是心法性，而能修習一切可樂忍辱之力，迴向·積集莊嚴菩提，是則名為善根積集。

又，舍利子！心本性者，如水中月，究竟遠離積集之相。是心法性，而能發起一切正勤，迴向·成熟無量佛法，是則名為善根積集。

又，舍利子！心本性者，不可取得、不可覩見。是心法性，而能修習一切靜慮、解脫、三摩地、三摩鉢底，迴向·諸佛勝三摩地，是則名為善根積集。

又，舍利子，觀此心性，本非色相，無見、無對、不可了知。是心法性，而能修習一切慧句差別說智，迴向·圓滿諸佛智慧，是則名為善根積集。

又，舍利子！心無所緣，無生、無起。是心法性，而能建立無量善法，攝受色相，如是名為善根積集。

又，舍利子！心無所因，亦無所生。是心法性，而能攝受覺分法因，是則名為善根積集。

又，舍利子！心性遠離六種境界，亦不生起。是心法性，而能引發菩提境界因所生心，是則名為善根積集。

舍利子！如是名為菩薩摩訶薩依般若波羅蜜多故，於一切心隨心觀察修習念住。

復次，舍利子！是菩薩摩訶薩又依般若波羅蜜多故，於一切心·住隨心觀，為求證得勝神通故，繫縛其心·修學通智。得神通已，但以一心而能善知一切心相。既了知己，依心自體·宣說諸法。

舍利子！如是住隨心觀菩薩摩訶薩，以大悲力，制御其心，成熟眾生，而無厭倦。由是菩薩住隨心觀故，不為心盡·不為心滅·安住於心，但為令心遠離生死相續結縛而安住心。又復，以諸心念智力，安住諸法無生無起·正決定性，而不退墮二乘地中。又，以是力，持心相續，乃至成滿一切佛法，一剎那心相應妙慧，覺悟阿耨多羅三藐三菩提。

如是，舍利子！是名菩薩摩訶薩依般若波羅蜜多，於一切心隨心觀察修習念住。

第 14 週 2017/12/15〔單元主題〕：〔菩提即如實知自心〕

*《大毗盧遮那成佛神變加持經·入真言門住心品第一》，唐·善無畏（Śubhākarasiṃha）、一行譯，T. 848, vol. 18, pp. 1a-4a; Rolf Giebel (tr.), *The Vairocanābhisambodhi Sutra*, Berkeley: Numata Center for Buddhist Translation and Research, 2005, pp. 3-16; Stephen Hodge (tr.), *The Mahā-vairocana-abhisambodhi Tantra: With Buddhaguhya's Commentary*, London: RoutledgeCurzon, 2003, pp. 47-82.

第 15 週 2017/12/22〔單元主題〕：〔菩提即如實知自心〕

*《大毗盧遮那成佛神變加持經·入真言門住心品第一》，唐·善無畏（Śubhākarasiṃha）、一行譯，T. 848, vol. 18, pp. 1a-4a; Rolf Giebel (tr.), *The Vairocanābhisambodhi Sutra*, Berkeley: Numata Center for Buddhist Translation and Research, 2005, pp. 3-16; Stephen Hodge (tr.), *The Mahā-vairocana-abhisambodhi Tantra: With Buddhaguhya's Commentary*, London: RoutledgeCurzon, 2003, pp. 47-82.

第 16 週 2017/12/29〔單元主題〕：〔開發智慧與轉識成智〕

*《入楞伽經》、《密嚴經》。Cf.《世界文明原典選讀 V：佛教文明經典》，頁 364-409.

第 17 週 2018/01/05〔單元主題〕：〔開發智慧與轉識成智〕

*《入楞伽經》、《密嚴經》。Cf.《世界文明原典選讀 V：佛教文明經典》，頁 364-409.

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