

「梵文（二上）」課程大綱

課程名稱：梵文（二上） Sanskrit (II)(1)

授課教師：蔡耀明

學分數：3 學分

授課年度：一〇七學年度第一學期

上課時間：星期五 (9:10-12:10)

教室：哲學系三樓研討室一

Office hours: 星期三 (1:20-3:10), 星期五 (4:30-5:20), @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】 Course Description:

本課程銜接梵文文法入門的課程，選取*The Joy of Sanskrit*, 〈七佛通誡偈／法身偈／無常偈〉、〈迦旃延氏經〉、*Pratītya-samutpādādi-vibhāṅga-nirdeśa-sūtram*, 《第一義空經》、《大般若波羅蜜多經·第二會》之空觀、《大般若波羅蜜多經·第二會》之法身、色身、佛隨念、有為法性、無為法性、三乘、世俗、勝義、《金剛般若波羅蜜多經》、《中論·觀時品》、《唯識三十論頌》、《說無垢稱經·入不二法門品》的一些梵文章節段落來研讀，循序漸進，藉以琢磨梵文能力，培養對梵文的運用能力，期能因此建立閱讀多樣的梵文文本的初步水準，並且熟悉梵文文本的字句。整個學期將按照「課程進度」的教材順次進行。

【課程目標】 Course Objectives:

1. 學習完整的梵文文法。
2. 認識佛典常用的一些梵文辭彙。
3. 培養解析梵文字詞與研讀梵文章句的基本能力。

【課程要求】 Course Requirements:

1. 選課學員在這之前以粗具梵文文法的學習經驗為佳。
2. 學員在課前準備和課堂出席極其重要，務請確實預做準備和參與課堂活動。

【教材及參考書目】 Required and Optional Readings: 詳如「課程進度」所列。

【成績評量方式】 Evaluation: 平時上課50%、平時作業40%、期末作業10%。

【課程進度】 Course Schedule:

第1週 2018/09/14〔單元主題〕：Spoken Sanskrit

* The Joy of Sanskrit> Spoken Sanskrit

<https://press.anu.edu.au/node/277/download>

<http://press-files.anu.edu.au/downloads/press/p276561/html/cover.html?referer=277&page=0#>

〔進修書目〕

* Sanskrit resources at the Australian National University:

(http://chl.anu.edu.au/languages/sanskrit/sanskrit_resources.php)

* Learn Sanskrit through Self Study> Lesson1: Simple expressions. Lesson2: Simple expressions:

Gender, Person and Number. Lesson3: Conversation in a family

(<http://www.acharya.gen.in:8080/sanskrit/lessons.php>)

* Let Us Speak Sanskrit (<http://hilwebsite.com/pdfs/learn%20to%20speak%20sanskrit.pdf>)

* M. R. Dwarakanath, “Sanskrit Conversation Unit-1.”

(http://svbf.org/journal/vol11/Sanskrit_Conversation.pdf)

* A Primer of Sanskrit Conversation.

(<http://www.aryagan.org/pdf/Sanskrita-Vakya-Prabodh-Swami-Dayanand.pdf>)

* Handouts for a 10-day Spoken Sanskrit Class

(<http://samskritabharati.in/publications/spoken-sanskrit-handouts>)

* Sanskrit Conversation Unit-1 - SVBF (http://www.svbf.org/journal/vol11/Sanskrit_Conversation.pdf)

* One Thousand Sentences for Conversation in Sanskrit

(<https://docs.google.com/viewer?a=v&pid=sites&srcid=ZGVmYXVsdGRvbWFpbXneWFuYXJqYW5hfGd4OjdiMTRhYjM3OWJiYjNmODc>)

第2週 2018/09/21〔單元主題〕：Spoken Sanskrit

* The Joy of Sanskrit> Spoken Sanskrit

第3週 2018/09/28〔單元主題〕：〈七佛通誡偈／法身偈／無常偈〉／〈迦旃延氏經〉 (*Kātyāyana-sūtra/ Kaccāna-gotta-sutta*)

* 蔡耀明(主編),〈佛教解脫道之典籍〉,《世界文明原典選讀V:佛教文明經典》(新北:立緒文化,2017年),頁23-24.

* 蔡耀明,〈〈迦旃延氏經〉(*Kātyāyana-sūtra*)梵漢對照及其不二中道學理〉,《圓光佛學學報》第24期(2014年12月),頁1-31.

〔進修書目〕

* 黃寶生(編著),《梵語文學讀本》(北京:中國社會科學出版社,2010年)。

* 黃寶生(主編),《梵語佛經讀本》(北京:中國社會科學出版社,2014年)。

* 奈良康明(編),〈7·七佛通誡偈／8·法身偈／9·無常偈〉,收錄於《梵語佛典讀本》(東京:佛教書林·中山書房,1970年),頁20-21.

* 《雜阿含經·第301經》,劉宋·求那跋陀羅(Guṇabhadra)譯,T. 99, vol. 2, pp. 85c-86a.

* Bhikkhu Bodhi (tr.), “SN 12.15,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, p. 544.

* Chandrabhāl Tripāthī, *Fünfundzwanzig Sūtras des Nidānasamyukta (Sanskrittexte aus den Turfanfunden, vol. 8)*, Berlin: Akademie-Verlag, 1962, pp. 167-170.

* 蔡耀明(主編),〈雜阿含經·第301經〉,《世界文明原典選讀V:佛教文明經典》(新北:立緒文化,2017年),頁61-64.

* <http://www.jayarava.org/texts/Sanskrit-Katyayana-Sutra.pdf>

第4週 2018/10/05〔單元主題〕：緣起之機制的條理

* P. L. Vaidya (ed.), “*Pratītya-samutpādādi-vibhaṅga-nirdeśa-sūtram,*” *Mahāyāna-*

sūtra-saṃgrah (part 1), Darbhanga: The Mithila Institute, 1961, pp. 117-118.

(<http://www.ancient-buddhist-texts.net/Texts-and-Translations/Short-Pieces-in-Sanskrit/Pratityasamutpadadivibhanganirdesasutram.pdf>)

* 蔡耀明(主編),〈雜阿含經·第296經〉,《世界文明原典選讀V:佛教文明經典》(新北:立緒文化,2017年),頁50-54.

〔進修書目〕

* 《雜阿含經·第296經》,求那跋陀羅(Gunabhadra)譯, T. 99, vol. 2, p. 84b-c.

* Bhikkhu Bodhi (tr.), *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 550-552, 741-743.

第5週 2018/10/12〔單元主題〕:《第一義空經》

* Etienne Lamotte, “Three Sūtras from the Saṃyuktāgama Concerning Emptiness,” translated by Sara Boin-Webb, *Buddhist Studies Review* 10/1 (1993): 1-23.

(<https://journals.equinoxpub.com/index.php/BSR/article/view/8755/pdf>)

* 青原令知,〈『勝義空經』について〉,《龍谷大學仏教学研究室年報》第3号(1987年3月),頁40-30.

([http://echo-](http://echo-lab.ddo.jp/Libraries/%E9%BE%8D%E8%B0%B7%E5%A4%A7%E5%AD%A6%E4%BD%9B%E6%95%99%E5%AD%A6%E7%A0%94%E7%A9%B6%E5%AE%A4%E5%B9%B4%E5%A0%B1%E9%BE%8D%E8%B0%B7%E5%A4%A7%E5%AD%A6%E4%BD%9B%E6%95%99%E5%AD%A6%E7%A0%94%E7%A9%B6%E5%AE%A4%E5%B9%B4%E5%A0%B1%20%E7%AC%AC%E5%8F%B7(1987)/)

[lab.ddo.jp/Libraries/%E9%BE%8D%E8%B0%B7%E5%A4%A7%E5%AD%A6%E4%BD%9B%E6%95%99%E5%AD%A6%E7%A0%94%E7%A9%B6%E5%AE%A4%E5%B9%B4%E5%A0%B1%E9%BE%8D%E8%B0%B7%E5%A4%A7%E5%AD%A6%E4%BD%9B%E6%95%99%E5%AD%A6%E7%A0%94%E7%A9%B6%E5%AE%A4%E5%B9%B4%E5%A0%B1%20%E7%AC%AC%E5%8F%B7\(1987\)/](http://echo-lab.ddo.jp/Libraries/%E9%BE%8D%E8%B0%B7%E5%A4%A7%E5%AD%A6%E4%BD%9B%E6%95%99%E5%AD%A6%E7%A0%94%E7%A9%B6%E5%AE%A4%E5%B9%B4%E5%A0%B1%E9%BE%8D%E8%B0%B7%E5%A4%A7%E5%AD%A6%E4%BD%9B%E6%95%99%E5%AD%A6%E7%A0%94%E7%A9%B6%E5%AE%A4%E5%B9%B4%E5%A0%B1%20%E7%AC%AC%E5%8F%B7(1987)/))

〔進修書目〕

* 蔡耀明,〈生命意義之佛教哲學的反思〉,《人文與社會科學簡訊》第13卷第1期(2011年12月),頁159-183.

* Mun-keat Choong, “Appendix: Three ‘emptiness sūtras’ in the Chinese Saṃyuktāgama and their reconstructed Sanskrit versions,” *The Notion of Emptiness in Early Buddhism*, Delhi: Motilal Banarsidass, 1999, pp. 89-98.

第6週 2018/10/19〔單元主題〕:《大般若波羅蜜多經·第二會》之空觀

* Nalinaksha Dutt (ed.), *The Pañcaviṃśatisāhasrikā Prajñāpāramitā*, London: Luzac & Co., 1934, pp. 195-198.

* Takayasu Kimura (ed.), *Pañcaviṃśatisāhasrikā Prajñāpāramitā: I-2*, Tokyo: Sankibo Busshorin, 2009, pp. 60-63.

* GRETEL - Göttingen Register of Electronic Texts in Indian Languages: (http://gretel.sub.uni-goettingen.de/gretel/1_sanskr/4_rellit/buddh/psp_1u.htm)

* 《大般若波羅蜜多經·第二會》,唐·玄奘譯, T. 220 (2), vol. 7, pp. 73a-74a.

* Edward Conze (tr.), *The Large Sutra on Perfect Wisdom with the Divisions of the Abhisamayālaṅkāra*,

Berkeley: University of California Press, 1975, pp. 144-148.

punar aparaṃ subhūte bodhisattvasya mahāsattvasya mahāyānaṃ yad utādhyātma-sūnyatā bahirdhā-sūnyatā adhyātma-bahirdhā-sūnyatā sūnyatā-sūnyatā mahā-sūnyatā paramārtha-sūnyatā saṃskṛta-sūnyatā a-saṃskṛta-sūnyatā atyanta-sūnyatā an-avarāgra-sūnyatā an-avakāra-sūnyatā prakṛti-sūnyatā sarva-dharma-sūnyatā sva-lakṣaṇa-sūnyatā an-upalambha-sūnyatā a-bhāva-sva-bhāva-sūnyatā bhava-sūnyatā a-bhāva-sūnyatā sva-bhāva-sūnyatā para-bhāva-sūnyatā.

tatra katamā adhyātma-sūnyatā? adhyātmikā dharmā ucyante cakṣuḥ śrotraṃ ghrāṇaṃ jihvā kāyo manaḥ, tatra cakṣuś cakṣuṣā sūnyam a-kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir asyaiṣā, śrotraṃ śrotreṇa sūnyam a-kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir asyaiṣā, ghrāṇaṃ ghrāṇena sūnyam a-kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir asyaiṣā, jihvā jihvayā sūnyā a-kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir asyā eṣā, kāyaḥ kāyena sūnyo 'kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir asyaiṣā, mano manasā sūnyam a-kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir asyaiṣā. iyam ucyate adhyātma-sūnyatā.

tatra katamā bahirdhā-sūnyatā? ye bahirdhā dharmās tad-yathā rūpa-śabda-gandha-rasa-sparśa-dharmāḥ, tatra rūpaṃ rūpeṇa sūnyam a-kūṭa-sthâvinâsitām (PvsP1-2: 61) upādāya. tat kasya hetoḥ? prakṛtir asyaiṣā, evaṃ śabda-gandha-rasa-sparśāḥ, dharmā dharmaiḥ sūnyā a-kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir eṣām eṣā. iyam ucyate bahirdhā-sūnyatā.

tatra katamā adhyātma-bahirdhā-sūnyatā? ṣaḍ ādhyātmikāny āyatanāni ṣaḍ bāhyāny āyatanāni, iyam ucyate adhyātma-bahirdhā-sūnyatā.

tatra katame adhyātmikā dharmā bahirdhā-dharmaiḥ sūnyāḥ? cakṣuḥ-śrotra-ghrāṇa-jihvā-kāya-manāṃsy adhyātmikāni rūpa-śabda-gandha-rasa-sparśa-dharmaiḥ sūnyāny a-kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir eṣām eṣā.

tatra katame bahirdhā dharmā adhyātmikair dharmaiḥ sūnyāḥ? Rūpa-śabda-gandha-rasa-sparśa-dharmās cakṣuḥ-śrotra-ghrāṇa-jihvā-kāya-manobhiḥ sūnyā a-kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir eṣām eṣā. iyam ucyate adhyātma-bahirdhā-sūnyatā.

tatra katamā sūnyatā-sūnyatā? yā sarva-dharmāṇaṃ sūnyatā tayā sūnyatayā sūnyā a-kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir asyā eṣā. iyam ucyate sūnyatā-sūnyatā.

tatra katamā mahā-sūnyatā? pūrvā dik pūrvayā diśā sūnyā, evaṃ

dakṣiṇā paścimā uttarā uttara-pūrvā pūrva-dakṣiṇā dakṣiṇa-paścimā paścimōttarā adha ūrdhvā dik ūrdhvayā diśā śūnyā a-kūṭa-sthâvinâśitām upādāya. tat kasya hetoḥ? prakṛtir āsām eṣā. iyam ucyate mahā-śūnyatā.

tatra katamā paramârtha-śūnyatā? paramârtha ucyate nirvāṇam, tac ca nirvāṇena śūnyam a-kūṭa-sthâvinâśitām upādāya. tat kasya hetoḥ? prakṛtir asyaisā. iyam ucyate paramârtha-śūnyatā.

tatra katamā saṃskṛta-śūnyatā? saṃskṛta ucyate kâma-dhātū rūpa-dhātur ārūpya-dhātuś ca, tatra kâma-dhātuḥ kâma-dhātunā śūnyo 'kūṭa-sthâvinâśitām upādāya. tat kasya hetoḥ? prakṛtir asyaisā, rūpa-dhātū rūpa-dhātunā śūnyo 'kūṭa-sthâvinâśitām upādāya. tat kasya hetoḥ? prakṛtir asyaisā, ārūpya-dhātur ārūpya-dhātunā śūnyo 'kūṭa-sthâvinâśitām upādāya. tat kasya hetoḥ? prakṛtir asyaisā. iyam ucyate saṃskṛta-śūnyatā.

tatra katamā a-saṃskṛta-śūnyatā? a-saṃskṛta ucyate yasya nôtpādo na nirodho na sthitiḥ nânyathâtvam, idam ucyate a-saṃskṛtam (PvsP1-2: 62) a-saṃskṛtena śūnyam a-kūṭa-sthâvinâśitām upādāya. tat kasya hetoḥ? prakṛtir asyaisā. iyam ucyate a-saṃskṛta-śūnyatā.

tatra katamā atyanta-śūnyatā? yasyânto nôpalabhyate tad atyantam atyantena śūnyam a-kūṭa-sthâvinâśitām upādāya. tat kasya hetoḥ? prakṛtir asyaisā. iyam ucyate atyanta-śūnyatā.

tatra katamā an-avarâgra-śūnyatā? yasya naivâgram nâvaram upalabhyate, tasya madhyâbhâvaḥ, yasya ca nâdir na madhyam nâvaram upalabhyate tasya nâgatir na gatiḥ, âdi-madhyâvasânâny api âdimadhyâvasânaiḥ śūnyâny a-kūṭa-sthâvinâśitām upādāya. tat kasya hetoḥ? prakṛtir eṣām eṣā. iyam ucyate an-avarâgra-śūnyatā.

tatra katamā an-avakâra-śūnyatā? yasya dharmasya na kaś-cid avakâraḥ, avakâro nâma avikiraṇam choraṇam utsargaḥ, an-avakâro 'n-avakâreṇa śūnyo 'kūṭa-sthâvinâśitām upādāya. tat kasya hetoḥ? prakṛtir asyaisā. iyam ucyate an-avakâra-śūnyatā.

tatra katamā prakṛti-śūnyatā, yā sarva-dharmāṇām prakṛtiḥ saṃskṛtāṇām vā a-saṃskṛtāṇām vā na śrâvakaiḥ kṛtā na pratyekabuddhaiḥ kṛtā na tathâgatair arhadbhiḥ samyak-saṃbuddhaiḥ kṛtā nâpakṛtā, prakṛtiḥ prakṛtyā śūnyā a-kūṭa-sthâvinâśitām upādāya. tat kasya hetoḥ? prakṛtir asyā eṣā. iyam ucyate prakṛti-śūnyatā.

tatra katamā sarva-dharma-śūnyatā? sarva-dharmā ucyante rūpam vedanā saṃjñā saṃskārā vijñānam cakṣuḥ śrotram ghrāṇam jihvā kāyo mano rūpa-śabda-gandha-rasa-spraṣṭavya-dharmā cakṣur-vijñānam śrotra-vijñānam ghrāṇa-vijñānam jihvā-vijñānam kaya-vijñānam mano-vijñānam cakṣuḥ-saṃsparśaḥ śrotra-saṃsparśo ghrāṇa-saṃsparśo jihvā-saṃsparśaḥ

kaya-saṃsparśo manaḥ-saṃsparśaś cakṣuḥ-saṃsparśa-pratyayā vedanā śrotra-saṃsparśa-pratyayā vedanā ghrāṇa-saṃsparśa-pratyayā vedanā jihvā-saṃsparśa-pratyayā vedanā kaya-saṃsparśa-pratyayā vedanā manaḥ-saṃsparśa-pratyayā vedanā saṃskṛtā dharmā a-saṃskṛtā dharmā ima ucyante sarva-dharmāḥ. tatra dharmā dharmaiḥ śūnyā a-kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir eṣām eṣā. iyam ucyate sarva-dharma-śūnyatā.

tatra katamā sva-lakṣaṇa-śūnyatā? rūpaṇā-lakṣaṇam rūpam, anubhava-lakṣaṇā (PvsP1-2: 63) vedanā, udgrahaṇa-lakṣaṇā samjñā, abhisamskāra-lakṣaṇāḥ saṃskārā, vijānanā-lakṣaṇam vijñānam vistareṇa kartavyam, yac ca saṃskṛtānām dharmāṇām lakṣaṇālakṣaṇam, yac cāsaṃskṛtānām dharmāṇām lakṣaṇālakṣaṇam sarva ete dharmāḥ sva-lakṣaṇeṇa śūnyā a-kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir eṣām eṣā. iyam ucyate sva-lakṣaṇa-śūnyatā.

tatra katamā an-upalambha-śūnyatā? ye dharmā atītânāgata-pratyutpannās te nōpalabhyante. tat kasya hetoḥ? nâtīta anāgatā upalabhyante nâpy anāgata atītā, na pratyutpanne 'tītânāgatā upalabhyante, nâpy atītânāgatayoḥ pratyutpannā eṣām iyam an-upalabdhir ādiviśuddhitvād a-kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir eṣām eṣā. iyam ucyate an-upalambha-śūnyatā.

tatra katamā a-bhāva-sva-bhāva-śūnyatā? nâsti sāmyogikasya dharmasya sva-bhāvaḥ pratītya-samutpannatvāt, sāmyogaḥ sāmyogena śūnyo 'kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir asyaiṣā. iyam ucyate a-bhāva-sva-bhāva-śūnyatā.

tatra katamā bhava-śūnyatā? bhāva ucyate pañcôpādāna-skandhāḥ, sa ca bhāvo bhāvena śūnyo 'kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir asyaiṣā. iyam ucyate bhava-śūnyatā.

tatra katamā a-bhāva-śūnyatā? a-bhāva ucyate a-saṃskṛtam, tac cāsaṃskṛtam a-saṃskṛtena śūnyam a-kūṭa-sthâvinâsitām upādāya. tat kasya hetoḥ? prakṛtir asyaiṣā. iyam ucyate a-bhāva-śūnyatā.

tatra katamā sva-bhāva-śūnyatā? sva-bhāvo hi prakṛtir a-viparītātā tasyā yā tayā śūnyatā a-kūṭa-sthâvinâsitām upādāya, na sâ jñānena darśanena ca kṛtā. tat kasya hetoḥ? prakṛtir asyaiṣā. iyam ucyate sva-bhāva-śūnyatā.

tatra katamā para-bhāva-śūnyatā? yā utpādād vā tathāgatānām an-utpādād vā sthitaivaiṣā dharmāṇām dharmatā dharmasthitā dharmadhātur dharmāniyamātā tathatā a-vi-tathatā an-anya-tathatā bhūta-koṭis tasyā yā tayā śūnyatā a-kūṭa-sthâvinâsitām upādāya, na sâ pareṇa kṛtā. tat

kasya hetoḥ? prakṛtir asyaisā. iyam ucyate para-bhāva-sūnyatā.
idam ucyate subhūte bodhisattvasya mahāsattvasya mahā-yānam.

第7週 2018/10/26〔單元主題〕：《大般若波羅蜜多經·第二會》之空觀

第8週 2018/11/02〔單元主題〕：翻轉學習。

第9週 2018/11/09〔單元主題〕：《大般若波羅蜜多經·第二會》之空觀

第10週 2018/11/16〔單元主題〕：《大般若波羅蜜多經·第二會》之法身、色身、佛隨念、有為法性、無為法性、三乘、世俗、勝義

* Takayasu Kimura (ed.), *Pañcaviṃśatisāhasrikā Prajñāpāramitā: II-III*, Tokyo: Sankibo Busshorin, 1986, pp. 96-98.

* GRETEL - Göttingen Register of Electronic Texts in Indian Languages:
(http://gretel.sub.uni-goettingen.de/gretel/1_sanskrit/4_rellit/buddh/psp_2-3u.htm)

* 《大般若波羅蜜多經·第二會》，唐·玄奘譯，T. 220 (2), vol. 7, p. 164b-c.

* Edward Conze (tr.), *The Large Sutra on Perfect Wisdom with the Divisions of the Abhisamayālaṅkāra*, Berkeley: University of California Press, 1975, pp. 254-255.

punar aparaṃ bhagavan ye daśasu dikṣu tathāgatā arhantaḥ samyak-saṃbuddhā a-saṃkhyeṣv a-prameyeṣu loka-dhātuṣu tiṣṭhanti dhriyante yāpayanti dharmam ca deśayanti, tāṃś ca dharma-kāyena ca rūpa-kāyena ca draṣṭu-kāmena iyam eva prajñāpāramitā śrotavyôdgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā parebhyaś ca vistareṇa saṃprakāśayitavyā yoniśaś ca manasi-kartavyā. sacet kula-putro vā kula-duhitā vā tān daśasu dikṣu tathāgatān arhantaḥ samyak-saṃbuddhān icched draṣṭuṃ, tena kula-putreṇa vā kula-duhitrā vā prajñāpāramitāyāṃ caratā buddhānusmṛtir bhāvayitavyā. dharmatayā dve ime bhagavatāṃ dharmate. katame dve? yad uta saṃskṛta-dharmatā cā-saṃskṛta-dharmatā ca.

tatra bhagavan katamā saṃskṛta-dharmatā? yad utādhyātma-sūnyatā-jñānaṃ bahirdhā-sūnyatā-jñānaṃ adhyātma-bahirdhā-sūnyatā-jñānaṃ yāvad a-bhāva-sva-bhāva-sūnyatā-jñānaṃ sapta-triṃśad-bodhipakṣyeṣu dharmeṣu yad ārya-satyēṣu yad a-pramāṇa-dhyānārūpya-samāpattiṣu yad daśasu tathāgata-baleṣu jñānaṃ, yac caturṣu vaiśāradyeṣu catasṛṣu pratisaṃvitsv aṣṭādaśāveṇikeṣu buddha-dharmeṣu (PSP_2-3:97) jñānaṃ, yat kuśala-mūleṣu sāsraṇān-āsraṇeṣu sāvadyānavadyeṣu laukikalokôttareṣu saṃkleśa-vyavadāna-dharmeṣu jñānaṃ. iyam ucyate saṃskṛta-dharmatā.

tatra katamā a-saṃskṛta-dharmā ucyate? yasya dharmasya nôtpādo na nirodho na sthitiḥ nāsthiḥ, nānyathātvam na saṃkleśo na vyavadānaṃ na hānir na vṛddhiḥ, yāvāt sarva-dharmāṇām a-bhāva-sva-bhāvatā. katamā sarva-dharmāṇām a-bhāva-sva-bhāvatā? yā adhyātma-sūnyatā bahirdhā-

śūnyatā adhyātma-bahirdhā-śūnyatā śūnyatā-śūnyatā mahā-śūnyatā paramārtha-śūnyatā saṃskṛta-śūnyatā a-saṃskṛta-śūnyatā atyanta-śūnyatā an-avarāgra-śūnyatā an-avakāra-śūnyatā prakṛti-śūnyatā sarva-dharma-śūnyatā sva-lakṣaṇa-śūnyatā an-upalambha-śūnyatā a-bhāva-śūnyatā sva-bhāva-śūnyatā a-bhāva-sva-bhāva-śūnyatā para-bhāva-śūnyatā. yat sarva-dharmāṇaṃ prakṛti-śūnyatātvam an-upalambho yāvad yā sarva-dharmāṇaṃ nir-abhilapyatā a-pravyāhāratā. iyam ucyate a-saṃskṛta-dharmatā.

atha khalu bhagavān śakraṃ devānāṃ indram etad avocat: evam etat kauśikaivam etat. ye 'pi te 'bhūvann atīte 'dhvani tathāgatā arhantaḥ samyak-saṃbuddhās te 'pīmām eva prajñāpāramitām āgamyānuttarāṃ samyak-saṃbodhim abhisambuddhāḥ. ye 'pi te bhaviṣyanty anāgate 'dhvani tathāgatā arhantaḥ samyak-saṃbuddhās te 'pīmām eva prajñāpāramitām āgamyānuttarāṃ samyak-saṃbodhim abhisambhotsyante. ye 'py etarhi daśa-dig-loka-dhātuṣu tathāgatā arhantaḥ samyak-saṃbuddhās tiṣṭhanti dhriyante yāpayanti dharmam ca deśayanti te 'pīmām eva prajñāpāramitām āgamyānuttarāṃ samyak-saṃbodhim abhisambuddhāḥ. ye 'pi te 'bhūvann atītānāgatāḥ śrāvakā ye ca pratyekabuddhās te 'pīmām eva prajñāpāramitām āgamyānuttarāṃ samyak-saṃbodhim abhisambuddhā abhisambhotsyante. ye 'pi srota-āpatti-phalam prāpsyante prāpnuvanti ca, ye 'pi sakṛd-āgāmi-phalam an-āgāmi-phalam arhattvaṃ prāpsyante prāpnuvanti ca, ye 'pi te daśa-diśi loke 'saṃkhyeyeṣu loka-dhātuṣu śrāvakā, ye ca pratyekabuddhās tiṣṭhanti dhriyante yāpayanti te 'pīmām eva prajñāpāramitām āgamyā śrāvaka-bodhi-pratyekabodhi-prāptās. tat kasya hetos? tathā hy (PSP_2-3:98) atra prajñāpāramitāyāṃ trīṇi yānāni vistareṇōpadiṣṭāni, tāni punar a-nimittayogenān-utpādā-nirodha-yogenā-saṃkleśā-vyavadāna-yogenān-abhisamskāra-yogenānāyūhāniryūha-yogenānutkṣepāprakṣepa-yogenān-udgrahān-utsarga-yogena. tat punar loka-vyavahāreṇa na punaḥ paramārthena. tat kasya hetor? na hi prajñāpāramitāyāṃ a-pāram vā pāram vā sthalaṃ vā nimnaṃ vā samaṃ vā vi-śamaṃ vā nimittaṃ vā a-nimittaṃ vā laukikaṃ vā lokōttaraṃ vā saṃskṛtaṃ vā a-saṃskṛtaṃ vā kuśalaṃ vā a-kuśalaṃ vā atītaṃ vā an-āgataṃ vā pratyutpannaṃ vā prajñāyate. na ca kauśika prajñāpāramitā kasya-cid dharmasya pradāyikā, na pratyekabuddha-dharmāṇaṃ, nārhatva-dharmāṇaṃ pradāyikā.

第11週 2018/11/23〔單元主題〕：《大般若波羅蜜多經·第二會》之法身、色身、佛隨念、有為法性、無為法性、三乘、世俗、勝義

第12週 2018/11/30〔單元主題〕：《金剛般若波羅蜜多經》

* 如實佛學研究室（編譯），《梵文佛典翻譯與文法解析·金剛能斷般若波羅蜜多經》（台北：綠林寮，2014年）。

* 蔡耀明（主編），〈大般若經·第九會〉，《世界文明原典選讀V：佛教文明經典》（新北：立緒文化，2017年），頁216-239。

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* 龍樹(Nāgārjuna),《中論·觀時品第十九》，青目釋，姚秦·鳩摩羅什(Kumārajīva)譯，T. 1564, vol. 30, pp. 25c-26a.

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第18週 2019/01/11〔單元主題〕：期末作業