

## 慧可所傳達摩的安心禪法\*

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### 摘要

本文根據達摩與慧可的禪教記錄，參照四卷本《楞伽經》所開闡的法義，探討以「安心法門」為主題的達摩禪法安心學理。

通過從慧可溯至達摩的義理研討，本文形成幾點主要看法：

(一) 造業受報為佛教通識，然而苦報所由生的罪業，它的本性空寂、自體不可得，所以慧可教導弟子修習禪法，主軸還是落在一切法空的觀察思維。

(二) 業報虛妄不實，苦樂皆從緣起，因此禪法修行者的安心之道，不在外求某種特別真實的理想國度，而在內觀造業受報的帶動者——「心」，也是虛幻不實的緣起現象，藉此形成既不厭離也不欣求的精神，具體落實「捨妄歸真」的達摩禪教。

(三) 「捨妄歸真」的達摩禪教，根據四卷本《楞伽經》所說諸法皆為「自心現量」的思想、以及要求學人踐行「超自心現量」之不二中道正觀的教說意趣。

(四) 達摩禪教所開顯的安心學理，根本仍在般若經教的「一切法空」、「不可得」思想；它跟四卷本《楞伽經》以「如來藏識藏」為核心概念的無為依唯識學說，在指歸「超越唯心所現」的自覺自證上，並無實質差異。因此，慧可所傳達摩禪法，

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從觀察「唯心所現」的「空觀」，轉入超越唯識的「中道觀」，其中莫不貫徹般若經典所教導的佛法實踐精神，亦即一切宗本於「不住」、「無所得」。

**關鍵詞：**慧可、達摩、安心、不住、無所得

## **Bodhidharma's Chan Method for Pacifying the Mind as Transmitted by Huike**

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### **Abstract**

Based on the Chan teaching of Bodhidharma and Huike, and with reference to the *Lankavatara Sutra*, this thesis tries to explore Bodhidharma's Chan method as transmitted by Huike as well as his doctrine for pacifying the mind that take the "Dharma approach for pacifying the mind" as its theme.

The main points of this thesis are as follows:

1. Receiving retribution after creating karma is the common sense in Buddhism. However, as the evil karma that brings about bitter retribution is intrinsically empty and unobtainable, the Chan approach that Huike taught his disciples to practice still lays emphasis on the contemplation and thinking of the emptiness of all phenomena.

2. Karmic retribution is illusory and unreal, and all suffering and pleasure come from dependent origination. Therefore, the Chan practitioners' path for pacifying the mind does not consist in seeking externally a certain ideal realm that is uniquely true, but rather consists in contemplating internally that the mind—the agent that creates karma and receives retribution—is also an illusory and unreal phenomenon of dependent origination, and thereby cultivating a spirit that neither

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renounces nor aspires after anything, so as to carry out Bodhidharma's Chan teaching of "abandoning illusion and returning to true reality."

3. The viewpoint of "abandoning illusion and returning to true reality" is based on the thought that all dharmas are the "direct experience of one's own mind", as well as on the purport of the tenet of the right view of non-dual middle way that requires the practice of "transcending the direct experience of one's own mind", as taught in the 4-fascicle *Lankavatara Sutra*.

4. The doctrine for pacifying the mind as found in Bodhidharma's teaching is based fundamentally on the thought of the "emptiness of dharmas" and "unobtainability" taught in the prajna sutras. This is not substantially different from the consciousness-only doctrine of non-conditional basis that takes the tathagatagarbha as its core concept, as far as the purport or aim—the self-awakening and self-realization of "transcending the mind-only manifestation"—is concerned. Therefore, the Chan teaching of Bodhidharma as inherited by Huike, which turns from the "view of emptiness" of consciousness-only to the "view of middle way" that transcends consciousness-only, accords fully with the essential approaches for practicing the Buddhahardharma as taught in the prajna sutras. In other words, it takes as its principle the activities of implementing the Chan contemplation of "non-abiding" and "non-obtainment".

**Keywords:** Bodhidharma, Huike, pacifying the mind, non-abiding, non-obtainment.

