

学校编码: 10384

分类号_____密级_____

学 号: 10320051402789

UDC_____

厦 门 大 学

博 士 学 位 论 文

永明延寿心学研究

A Study on Yongming-Yanshou's Mind Philosophy

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论文提交日期: 2008年04月

论文答辩日期: 2008年 月

学位授予日期: 2008年 月

答辩委员会主席: _____

评 阅 人: _____

2008年04月

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论文摘要

永明延寿是唐末五代宋初吴越国高僧，现存有一百多万字的著作，主要有《宗镜录》、《万善同归集》和《注心赋》等等。本文主要从“举一心为宗”、“照万法如镜”、“一心生万行”和“道法一心成”等四个方面入手，对延寿心学的心体论、心相论、心用论和心境论展开研究。

首先，本文诠释了延寿心学的本体论，厘清了延寿以真心缘起会通阿赖耶缘起、一心二门、一心三观和法界缘起的理路，揭示了延寿心学立足心宗而折中教下的理论圆融性。其次，本文阐释了延寿心学的生成论，理顺了延寿以真心会通阿赖耶识来解释万法成因的逻辑次第，总结了延寿心学的唯识观。再次，本文从哲学的视野诠释了延寿心学的实践论，通过对延寿的观心思想、菩萨戒思想、六度万行思想和净土思想的梳理和阐发，得出了延寿心学的实践论是心行论的结论。最后，本文从佛教观行境界的角度归结了延寿心学的境界论，通过对妄心回归真心内证过程的分析，从转识成智和明心见性的维度阐明了延寿心学的终极境界。从总体上说，前三个部分从体相用的理论模式立论，意在突显延寿心学的哲学意蕴；最后一个部分从观行境界立论，意在彰显延寿心学的佛教哲学本质。

相对前人的研究，本文主要在三个方面有所创获：一是对延寿现存著作进行了全面的校勘整理工作，将延寿引述他人的著作一一标明出处，对延寿本人的观点和他引述他人的观点进行了相对明确的区分；二是以历史还原和哲学诠释相结合的方法来展开本文的研究工作，在一定程度上克服了前人研究中的偏颇之处；三是从整体上完整地呈显了延寿心学的全貌，在一定程度上克服了前人研究中纵深有余而视角相对单一的问题。

关键词：永明延寿；心学

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ABSTRACT

Yongming-Yanshou was a renowned monk living in Wu-yue State from late Tang Dynasty, Wudai Period, till early Song Dynasty. His masterpieces, more than one million words, contain *Zong Jing Lu*, *Wan Shan Tong Gui Ji* and *Zhu Xin Fu*, etc. The main ideas of his works are “Taking mind as the basic principle”, “Contemplating all phenomena as a mirror reflection”, “Ten Thousands Activity induced by one mind” and “Practicing Method and Truth is in one mind” four aspects. Based on these four aspects, the paper carried out a study on Yongming-Yanshou’s Mind Philosophy, which is composed of mind essence theory, mind form theory, mind faculty theory and mind states theory.

First, the paper did a research about the Ontology of Yongming-Yanshou’s Mind Philosophy, discussed the integration work of alaya dependent origination, one mind two gates theory, one mind three contemplation and Dharma realm dependent origination based on Yongming-Yanshou’s true mind dependent origination theory, and revealed Yanshou’s harmonious characteristic on integration Jiaoxia philosophy into his mind philosophy. Second, the paper discussed the creation theory of Yongming-Yanshou’s Mind Philosophy. It analyses logic road of harmonizing the True mind theory with Alaya origination theory to explain the reason of all phenomena, and drew a map of Yongming-Yanshou’s mind only contemplation. Third, the paper explained the Practicing theory of Yongming-Yanshou’s Mind Philosophy in a philosophical angle. Through the analyzing and explaining of “Mind contemplation theory”, “Boddissattva precepts theory”, “Six paramita and thousands Boddisttva practice theory”, and “Pure land theory” of Yanshou, the paper discerned that the Yanshou’s Practice Theory is just Mind practice theory in fact. Finally, the paper drew a conclusion about mind states theory of Yongming-Yanshou’s Mind Philosophy from religion practice angle. Through the analysis of internal awaking process of illusive mind returning to the true mind, and from the dimension of turning the consciousness to wisdom and attaining the essence nature, the paper explained the ultimate realm of mind practicing of Yongming-Yanshou’s Mind Philosophy. Generally speaking, the first three chapters are based on the fundamental theoretical model of “essence, form and function”, which is to highlight its philosophical connotation of Yongming-

Yanshou's Mind Philosophy. The fourth chapter is based on the mind states theory, which is to highlight the Buddhism characteristic of Yongming- Yanshou's Mind Philosophy.

Comparing to former study, the paper mainly has three highlights: First, the paper did a comprehensive collations of Yongming-Yanshou's extant works, identified every sources of his citations, and distinguished his own views from others' views he cited. Second, by using the method of combination of "history return" and "philosophy annotation", the paper did a research on Yongming-Yanshou's Mind Philosophy, and avoided the subjective bias by former scholars. Third, the paper presented the whole portrait of Yongming-Yanshou's Mind Philosophy and in some degree overcame the shortage that former scholars often paid more attention to the depth of theory while their insight are often unitary.

Keywords: Yongming-Yanshou; Mind Philosophy

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