

## 株宏自性思想之研究： 以《起信論》一心二門之運用為主

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### 摘要

株宏（1535-1615），之於《阿彌陀經疏鈔》中首先以明性來發揮「自性彌陀，唯心淨土」之義理，目的就是要讓人知道自性之佛德人人本具，然後方能依解起行，顯發自心本具之佛性，執持名號而生於淨土。

繼而株宏運用《起信論》一心開二門之思想來說明自性體用相即的關係，就是以心真如門及心生滅門來闡釋此經，由信、願、持名而悟得唯心淨土、自性彌陀之理，以說明阿彌陀佛非在自心之外。

既然明白自性即常住真心，但是無始以來的闇動，障礙這靜明的真心。因而株宏以《阿彌陀經》來發揮其「自性彌陀，唯心淨土」之理，俾令行者依經所說之教法來顯發當人之自性。這就是株宏在起信論中對於「心生滅門」之運用。

再者，說明株宏如何運用《起信論》之一心開二門之義理，將自性之理以「心真如門」和盤托出，並說明此常住真心得依經典「心生滅門」即依《彌陀經》之教法，由事一心而理一心以達事事無礙之法界。

在陀佛的一代時教之中，此經攝屬方等經典，雖非華嚴、法華等之稱性而談、正直而說，但是如能依於佛所說，而澄

淨染濁之心，背塵而合覺，即能由此方便法而成圓頓之教，歸於畢竟平等之一心，入於不思議解脫之境界。

**關鍵詞：**一心、心真如門、心生滅門、明性、讚經

## **A Study of Zhuhong's Thought on Self-nature: With Focus on Application of One Mind and Two Aspects from *Awakening of Faith in Mahāyāna***

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### **Abstract**

Zhuhong, in his *Commentary on the Amitābha Sūtra*, uses the lucidity of mind to elaborate the tenet “self-nature Amitābha, mind-only pure land.” This way he imparts that each person originally has the self-nature of buddha and virtues. This understanding can be applied to start the practice, discover that the mind inherently possesses buddha-nature, uphold the name and be reborn in the pure land. Further, Zhuhong employs the tenet “one mind opens two” from the *Awakening of Faith* to explain a relationship between self-nature, function, and characteristic. He uses the tenets “thusness of mind” and “arising and ceasing of mind” to elucidate that relying on faith, vows, and remembrance of name one awakens to “mind-only pure land,” “self-nature Amitābha”, and realizes that Amitābha is not outside one’s own mind.

In this paper, I explain that the self-nature means abiding in the true mind, yet the beginningless ignorance hinders the calmness and lucidity of true mind. Therefore, Zhuhong elaborates the doctrine "self-nature Amitābha, mind-only pure land" from the *Amitābha Sūtra* to prompt practitioners disclose their self-nature. This is Zhuhong's application of the "arising and ceasing of mind" tenet. Moreover, I illustrate how Zhuhong uses the “one mind opens two” reasoning for the self-nature to reveal “thusness of mind,” the “arising and ceasing of mind,”

and to explain “abiding in the true mind.” Single-mindedly based phenomena and principle one attains the realm of non-obstruction between phenomena.

At the time the Buddha, this scripture belonged to the *vaipulya* family. Although it was not expounded directly like the *Avataṃsaka*, *Lotus Sūtra*; the teaching is based on the Buddha's teaching. It can purify defilements of the mind and bring about the awakening. Relying on its skillful means, perfect and sudden teaching, one will ultimately with mind of equanimity penetrate the realm of inconceivable liberation.

**Keywords:** one mind, “thusness of mind”, “arising and ceasing of mind,” lucid nature, Sūtra of Praise.