

論《金剛經》之定慧修行次第

釋永東

佛光大學生命與宗教學系副教授
26247宜蘭縣礁溪鄉林美村林尾路160號
yungdong@mail.fgu.edu.tw

摘要

佛教傳到中國後，天台宗繼承了印度傳統的定學，並著書給予更詳細的說明，禪宗則更進一步主張行住坐臥都是禪。最初中國禪宗初祖菩提達摩是依止《楞伽經》弘揚楞伽禪，仍不離印度定學，傳二祖慧可、三祖僧燦、四祖道信、至五祖弘忍的早期，都還是發揚楞伽禪，然而到了六祖慧能卻因聽聞《金剛般若波羅蜜經》中的「應無所住而生其心」豁然開悟後，即完全改為依止《金剛經》發揚般若禪。之後，中國禪宗一花開五葉達到鼎盛，並弘傳到日本稱為Zen，傳到越南稱為Thien，傳到韓國稱為Seon，二十世紀中葉傳到歐美後，不到半個世紀，習禪已蔚為時下的流行風潮。《金剛經》的內容究竟具有什麼樣的修證特質，居然能成為中國佛教中強調般若禪的禪宗所依止的經典，並帶動禪修的全球化風氣？

本文藉由文獻的比較分析方法，依據姚秦鳩摩羅什最早漢譯的《金剛經》版本，輔以天親《金剛般若經論》、唐朝慧能集《金剛經五十三家集註》和明朝曾鳳儀著《金剛經宗通》等論疏，並與二十七疑、由散亂心進入專注一趣等持境界的九住心和十七地做比對，來考察《金剛經》整個內容呈現的修行次第。

關鍵詞：定學、般若禪、二十七疑、九住心、十七地

投稿日期：99.6.21；接受刊登日期：99.8.19；最後修訂日期：99.8.30

責任校對：陳民傑、孫菩蔚

A Discussion on the Cultivation Order between Concentration and Wisdom of the Diamond sūtra

Shih, Yung-dong

Associate Professor of Life and Religious Studies Department,
Fo Guang University
yungdong@mail.fgu.edu.tw

Abstract

After Buddhism was propagated to China, the Tian-tai school inherited its traditional-meditation and expounded them in words. The Chan School focuses on dynamic meditation in our daily life further than the Tian-tai School. Later on Chan came to Japan, Vietnam and Korea. It was called “Zen” in Japanese, “Thien” in Vietnamese, and “Seon” in Korean. During the early 20th century, it came to Europe and America and flourished within half a century later. How could Indian Meditation transform into Chinese Prajna Chan and manifest in our everyday life? The 1st Patriarch of Chinese Chan Bodhidharma promoted Lanka meditation based on the Lankavatara sūtra, which is still associated with Indian meditation. Why did the 6th Patriarch Hui-neng attain enlightenment upon hearing “arising one’s mind without attachment” in the Vajracchedikā-prajñāpāramitāsūtra (Diamond sūtra)? Later Chinese Chan developed and split into 5 sects. What is the characteristic of cultivation sequence between concentration and wisdom embodied by the Diamond sūtra? Why can it become the basic text for the Chan school, which emphasizes the prajña chan in Chinese Buddhism and prevails around the world? The paper will examine the relevant documents, analyze the philosophy of the content of this sutra and compare it with 27 doubts, the nine abiding mind of meditative equipoise, and 17 stages in order to figure out the order of cultivation between concentration and wisdom. The major data used for this paper is the Vajracchedikā-prajñāpāramitā-sūtra translated by Gunabhadra during the Yao-qin dynasty; the minor reference texts are Jin-gong-po-ren-jing-lun (《金剛般若經論》) composed by Vasubandhu, Jin-gong-jing-wu-shi-san-jia-ji-zu (《金剛經五十三家集註》) collected by Hui-neng in the Tang dynasty, and Jin-gong-jing-zong-tung (《金剛經宗通》) composed by Feng-yi, Zeng in the Ming dynasty. This paper intends to examine whether the Vajracchedikā-prajñāpāramitā-sūtra contains both concentration and wisdom by comparing it with the nine abiding mind, 27 doubts and the 17 stages.

Keywords: Meditation, Praj a Chan, twenty-seven doubts, nine abiding minds, seventeen stages