

# 從「般舟三昧」到「念佛三昧」： 「一行三昧」之源流考

白冰

## 摘要

般舟三昧與念佛三昧儘管都屬於念佛法門，但有很大不同。東漢末年，隨著安世高、支婁迦讖的譯經，般舟三昧、安般禪等禪法傳入漢地。般舟三昧是早期佛教大乘法門，重於定中見佛，並與佛作答，顯示了超越性的一面，神異色彩濃重，終被後來尊於齋戒信願的淨土宗念佛法門所取代。鳩摩羅什所譯《坐禪三昧經》中的念佛三昧通於大乘、部派佛教。這是與般舟三昧不同的地方。部派佛教行者通過念佛三昧可以滅除重罪；大乘行者可得大慈悲、大自在，此為菩薩念佛三昧。念佛三昧的人間性、現實性更為濃厚一些。不過般舟三昧與念佛三昧都沒有如來藏的思想。禪宗四祖道信選擇了一行三昧作為修行方法，將如來藏思想融入其中。而其理論來源，一方面是《文殊說般若經》，另一方面就是鳩摩羅什所倡念佛三昧，從修持主體、修持過程為一行三昧奠定了基礎。從般舟三昧、念佛三昧到一行三昧，體現了大乘禪法在漢地的演變過程；對於梳理早期禪宗禪法的源頭、把握禪宗的興起與發展，具有重要的理論意義。

關鍵詞：般舟三昧、念佛三昧、一行三昧

## From Pratyutpanna-samādhi to Nianfo Sanmei: the Study of the Sources of One-practice Samādhi

Bai Bing

### Abstract

Although Pratyutpanna-samādhi and Nianfo sanmei all belong to the Nianfo dharma-paryāya, they are very different. Pratyutpanna-samādhi entered China through translation of Buddhist scriptures of An Shigao and Lokasema during the late Eastern Han dynasty. Pratyutpanna-samādhi is the early Mahā-yāna dharma-paryāya of seeing the Buddha, and shows a sense of mysterious transcendentalism. But it was later replaced by Nianfo dharma-paryāya of Pure Land school of East Asian Buddhism. *Dhyāna-niṣṭhita-samādhi-dharmaparyāya-sūtra*, translated by Kumarajiva, presents ideas shared by Mahā-yāna and Hīna-yāna. This is different from the Pratyutpanna-samādhi. By practicing Nianfo sanmei of Hīna-yāna, one can erase the karmic seeds of one's crimes. By practicing Nianfo sanmei of Mahā-yāna Bodhisattva, one can get the attainments of īśvara and maitrī. This reveals that Nianfo sanmei is more realistic and worldly. But both Pratyutpanna-samādhi and Nianfo sanmei do not advocate thoughts of Tathāgata-garbha. Daoxin, the fourth patriarch of the traditional Chan sect, integrated thoughts of Tathāgata-garbha into his One-practice samādhi. It adopts the ideas of *Wenshushili suoshuo mohebole boluomi jing* and the Nianfo Sanmei of *Dhyāna-niṣṭhita-*