

# 由智顛之「事一心、理一心」論聖嚴之 「統一心、無心」 ——以常行三昧念佛方法為主\*

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## 摘 要

本論文研究由智顛法師的「事一心、理一心」，來探究聖嚴法師的「統一心、無心」，探討二者在常行三昧念佛法上，其「事一心、理一心」和「統一心、無心」的異、同；所用之方法論為文本的、義理的、歷史的分析。

智顛的「事一心」是指「沒有第二念」，聖嚴「統一心」是指「前後念統一」，這是二者相同的部分。智顛在《釋禪波羅蜜次第法門》中討論初禪、二禪、三禪、四禪，其中論及一心，此與「不散亂、不動」有關連；聖嚴的統一心是放在明心見性、開悟的前一個過程，銜接其後的是「無心」，他主要是為了「無心」的鋪陳，而論述統一心，統一心最多只能入定；這是二者不同的部分。

至於智顛的「理一心」和聖嚴的「無心」，其相同處在於二者都與般若、空慧有關。而「理一心」與「無心」之不同處如

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下：智顛之「理一心」如果不以圓教的觀點，指的是「佛法界心」；如果以圓教之觀點，則「理一心」是指「十法界心」。聖嚴之「無心」，如果以智顛之別教來論，是「初住」到「十住」，如果每次都見道，那就是「初地」以上的菩薩；如果以智顛之圓教來說，只到第四「相似即佛」位。

**關鍵詞：**事一心、理一心、統一心、無心、明心見性

## From Zhiyi's "Concentration on Phenomena and Concentration on Principle in One Mind" to Investigate Shengyen's "United-mind" and "No-mind"\*

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### Abstract

This thesis bases on Ven. Zhiyi's "concentration on phenomena in one mind" and "concentration on principle in one mind" to investigate Ven. Shengyen's "united-mind" and "no-mind." In the method of mindfulness of Buddha in constantly walking *samādhi*, the similarities and differences between Ven. Zhiyi's "concentration on phenomena in one mind and concentration on principle in one mind" and Ven. Shengyen's "united-mind and no-mind" are discussed. The methodology of this thesis is textual, doctrinal, and historical analysis.

Ven. Zhiyi's "concentration on phenomena in one mind" means that there is no second thought. Ven. Shengyen's "united-mind" means that the preceding thought and the following thought are united. This is the similarity of "concentration on phenomena in one mind" and "united-mind." In Ven. Zhiyi's *Shi Chanboluomi Cidi Famen* 釋禪波羅蜜次第法門, the first *dhyāna*, second *dhyāna*, third *dhyāna*

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and fourth *dhyāna* are connected to “one mind,” which are related to “not scattered” and “still” mind. Ven. Shengyen’s “united-mind” is in the process of enlightenment, which is the phase before “no-mind.” As to “united-mind,” it is related to enter concentration. This is the differences between these two.

As to Ven. Zhiyi’s “concentration on principle in one mind” and Ven. Shengyen’s “no-mind,” the similarity is both related to wisdom (*prajñā*). The differences as follow. Ven. Zhiyi’s “concentration on principle in one mind,” if not from the opinion of the Perfect Teaching (*yuanjiao*) 圓教, it means “the mind of Buddha realm.” If from the viewpoint of the Perfect Teaching, it means “the mind of ten realm.” Ven. Shengyen’s “no-mind,” according to the Separate Teaching (*biejiao*) 別教, the people of “no-mind” attain “the first to tenth of the resting-places 初住至十住,” or “the first stage of the *daśabhūmi* 初地,” who are in the stages of “seeing the true Way 見道.” If from the opinion of the Perfect Teaching, “no-mind” is similar to the fourth “Identity of semblance 相似即” of the Six Identities to the Buddhahood (of Tiantai Teaching) (*liu liujifo* 六即佛).

**Keywords:** concentration on phenomena in one mind, concentration on principle in one mind, united-mind, no-mind, enlightenment