

滅盡定與般若波羅蜜的修行

The practice of *nirodhasamāpatti* and *prajñāpāramitā*

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摘要

The three *samādhis*, recur in the *Prajñāpāramitā* literatures. Frauwallner identifies the experience of emptiness in these concentrations with that of cessation of perceptions and feelings (*nirodhasamāpatti*, hereafter abbr. as “cessation”). Similarly, based on a passage in the *Prajñāpāramitā*, I have shown elsewhere that the *prajñāpāramitā* is a kind of practice in deep concentration, very likely the cessation. But there remain unsolved problems concerning the incompatible natures of cessation and the *prajñāpāramitā*. Cessation is traditionally known as a kind of very deep concentration, where no mind activities are possible; the *prajñāpāramitā*, however, is said to be a kind of insight involving mind activities; thus the problem of how insight could be practiced in relation with this deep concentration has to be clarified.

Based on a similar passage in the *Sāgaramatipariṣcchāsūtra*, this paper tries to look into the actual practice of the *prajñāpāramitā* by the bodhisattva.

關鍵詞

甚深寂靜、空性、三三昧、證、佛果位

deep concentrations, emptiness, the three samādhis, realization, perfection of Buddhahood.