

台灣人間佛教淨土思想的探討與弘揚

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摘要

人間佛教的思想，釋迦牟尼佛在世說法時期就已經存在，佛走入人間，在人間弘揚佛法，從許多經典都可以看到佛遊化在人間的足跡。《增壹阿含經》卷二十六提出：「比丘當知，三十三天天人貪著著於五欲享樂，我們身處人間反而為善趣；於如來僧團中剃頭出家，受具足戒，為修善止惡而脫離生死枷鎖。諸佛世尊皆從人間成佛，非由天人而成佛。」可見「人間佛教」的思想並非現代產生出來的思維觀念。

僧伽在現代科技時代，傳承在人間佛教思想理念，如何能夠將佛法植入眾生心田，就必需要善巧方便。此篇論文以台灣人間佛教淨土發展脈絡為研究範圍，依據佛教經典為主軸，將台灣弘揚人間佛教，比較代表性四位法師，從其弘揚人間佛教的過程，運用的方法，著重重點式概略性介紹，進而達到饒益有情為目標。

《佛地經論》卷五：「若見緣起法即見法性。若見法性即見諸佛。緣起實性即勝義法勝義佛故。平等法性於一切處。皆無差別故作是說。」可見佛教重視緣起法，若是看見緣起法性；亦同見一切法空性，即見諸佛實相。所以人間佛教最終目的，就是勸導人世間眾生，經過受持五戒十善，除了自利今生了脫生死，還要發悲願心行菩薩道，自淨其意，實現人間淨土，在平等法性中，趣入成佛之道為宗旨意志。

關鍵詞：佛道、菩薩、五戒、十善、人間佛教、六波羅蜜

An Exploration of the Humanistic Buddhism Pure Land Thought and Its Propagation In Taiwan

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Abstract

The thought of Humanistic Buddhism has existed since the time when Buddha Shakyamuni began to spread Dharma teachings. Buddha entered the human realm and propagated the Dharma in this world. From many Buddhist scriptures, we can see the traces of the Buddha wandering here and there in this human world. Ekottara Agama, chapter 26, “Bhikkhus, you should know that in the heavenly realm of thirty-three gods, the devas there indulge themselves in the pleasures of five senses. Compare to that, this human world is a better realm. (You) shave heads, go forth in the Sangha of Tathagata, get fully ordained to cultivate virtues and refrain from harmful deeds to be free from the chains of life and death. All the Buddhas and World-Honored Ones attain Buddhahood in the human world, instead of while being a god in heaven.” It can be seen that the idea of Humanistic Buddhism is not a concept newly-appeared in modern times.

In this modern age of science and technology, Buddhist monastics who inherit this Humanistic Buddhist Thought, how can they implement it practically and consequently plant the seed of Dharma in the hearts of all sentient beings? Some skillful means must be applied. This research paper takes the development of Humanistic Buddhism in Taiwan as its main study subject, using Buddhist scriptures as its central line, it generally introduces the process, strategies and focal points of how the four most representative monks promoted the Humanistic Buddhism in Taiwan, and accordingly achieve the goal of benefit living beings.

Buddhabumyupadesa Chapter 5: “Those who see

Dependent Origination see the nature of Dharma. Those who see the nature of Dharma see the Buddhas. Why is it? The nature of Dependent Origination is the nature of ultimate Dharma and ultimate Buddha. It is thus said because of the equal nature of all Dharma which has no difference in terms of places." We can see that Buddhism places special emphasis on the Law of Dependent Origination. If one sees the nature of Dependent Origination, then one sees the nature of all phenomenon and the true nature of all Buddhas. The eventual goal of Humanistic Buddhism is to guide human beings, through upholding the five precepts and practicing the ten virtues, not only to benefit oneself and get liberated in this life, but also to enter into the Bodhisattva path with compassion and aspiration. By purifying one's mind, one makes this human realm a Pure Land and in the equal nature of Dharma, one enters the path of attaining Buddhahood as one's ultimate goal.

Key words: Buddha path, Bodhisattva, Five precepts, Ten virtues, Humanistic Buddhism, Six paramitas