

印順的人間佛教思想及其倫理價值探析

劉成有

摘要

印順的人間佛教思想，是漢語系佛教在二十世紀最重要的理論成果。這一理論成果的重要價值，不僅表現在它積極、主動地回應了漢語系佛教適應現代化的問題，回答了梁漱溟對於佛教「此時此地此人」關懷的詰難，而且還表現為它對二十世紀中華民族價值觀重建的思考。印順的人間佛教思想有兩大內涵：一是強調以人為本，具有濃厚的人文主義精神；一是注重創造人間淨土，強調人的理性創造能力，具有強烈的理性主義特徵。這兩個方面，實際上就具有回應五四新文化運動呼喚科學與民主精神的時代內涵。為了論證人間佛教思想的合理性，印順更進一步從印度佛教發展的歷史脈絡中梳理出「大乘三系說」，力圖從緣起性空的中觀立場推導出「契理契機的人間佛教」。他的根本目的，始終是現代化背景下重建中華民族的價值觀，「造就一代新人」。

關鍵詞：印順、人間佛教、人間淨土、佛教現代化、佛教倫理

劉成有，中央民族大學哲學系與宗教學學院教授。本文曾於2010年12月20–23日在香港中文大學召開的第四屆兩岸四地佛教學術研討會上發表。

Yinshun's Humanistic Buddhism and its Theoretical Value

Liu Chengyou

Abstract

In 20th Century, Venerable Yinshun's theory of Humanistic Buddhism was one of the most important theories of Chinese Buddhism. The value of this theory is not only expressed in its active and positive response to the problem of the adaptation of Chinese Buddhism towards the modern society, as shown in the reply towards Liang Shuming's criticism on how Buddhism concerns about "this time, this place, this person"; but more importantly, the theory expresses Yinshun's contemplation of the reconstruction of the Chinese value system in the 20th Century. There are two substantive connotations in Yinshun's theory of Humanistic Buddhism: 1) the emphasis on the importance of the individual, comprising a strong spirit of humanism; 2) the importance in establishing a Pure land in this world, accentuating the rational creative capability of the individual, comprising a strong characteristic of rationalism. These two connotations was in fact a response towards the 1910 New Cultural Movement's call for scientism and democracy. In further proving the legitimacy of the theory of Humanistic Buddhism, Yinshun looked into the "three spectrum of Mahayana" from the historical course of Indian Buddhism and proposed a "*Human-Centered Buddhism—on that accords with Dharma principles and human dispositions*" from the *Madhyamika* standpoint. Yinshun's ultimate goal is to reconstruct the value system of the Chinese value system under the condition of modernization and to "create a new generation of people."

Keywords: Humanistic Buddhism, Chinese Buddhism, Engaged Buddhism, Buddhist modernization, secularization