

聖嚴法師所倡「心靈環保」的中華禪精神

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摘要

「心靈環保」是改變吾人思想觀念以淨化心身、社群、乃至自然狀態的生命活動。對於法鼓山而言，「心靈環保」是由聖嚴法師所倡導的生命淨化運動，也是法鼓山多樣教育活動的精神主軸。本論文通過以下四個步驟：(1) 指出「心靈環保」理念的經論依據；(2) 闡述佛教有關心身課題的反思與對策，同時指出法鼓山在這一方面的繼承和開展；(3) 探討聖嚴法師開示「智慧」、「慈悲」二項行門在「心靈環保」運動方面的貢獻；(4) 考究中華禪法的根本修學精神，乃是旨在論介聖嚴法師的「心靈環保」理念、以及由它所推行出來的禪修或教育內容，並且嘗試指出它們所承繼的中華禪精神。

本論文指出：「慈悲」、「智慧」是心靈環保運動一體兩面的實踐法門，聖嚴法師強調「智慧」、「慈悲」二行並進的重要性。「智慧」顯現在檢視心靈不健康狀態何以形成、如何形成，進而透過切合對象實情的禪修方法，把它們改變成健康心態；「慈悲」則展露在去除我執和法執的無私奉獻、以及無所依緣而平等對待一切眾生的事行上。

在具體實踐心靈環保方面，聖嚴法師繼承傳統禪修方法——「五停心觀」、「四無量心」、「無常觀」等，還更教導世人可以從放鬆身心開始，進而

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The Spirit of Chinese Chan in the Vision of “Protecting the Spiritual Environment” Advocated by Master Sheng Yen

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Abstract

“Protecting the Spiritual Environment” is the life activity that we undertake to change our thinking and concepts in order to purify our body and mind, our community, and the natural environment. For Dharma Drum Mountain, “Protecting the Spiritual Environment” is a campaign advocated by Master Sheng Yen for purifying our lives, and also the core for the diversified educational activities undertaken by Dharma Drum Mountain. This thesis is presented in the following procedure: (1) pointing out the scriptural basis for the vision of “Protecting the Spiritual Environment;” (2) expounding the reflection and measures of Buddhism for the spiritual issues, and at the same time pointing out Dharma Drum Mountain’s inheritance and development in this aspect; (3) exploring how the two approaches of practice of “wisdom” and “compassion” taught by Master Sheng Yen contribute to the campaign of “Protecting the Spiritual Environment;” (4) investigating the fundamental spirit of study and practice of Chinese Chan approach. The purpose is to make an exposition and introduction on Master Sheng Yen’s vision of “Protecting the Spiritual Environment” and the related content of education and Chan practice derived from it, and to try to point out the spirit of Chinese Chan that they inherit.

This thesis points out: “compassion” and “wisdom” are the two-sides-of-a-coin approaches for putting the campaign of Protecting the Spiritual Environment into practice, and Master Sheng Yen emphasized the importance of undertaking the two practices of “wisdom” and “compassion” side by side. “Wisdom” is manifested in examining how the unwholesome states of our minds are formed, and further turning them into wholesome mentalities through the

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methods of Chan practice that appropriately address the actual situations of the objects in question. “Compassion” is revealed in the selfless contribution after the elimination of the attachment to the self and the attachment to dharmas, as well as in the deeds of equally treating all sentient beings, without holding on to any conditions or objects.

In the aspect of putting the vision of Protecting the Spiritual Environment into concrete practice, Master Sheng Yen carried on the traditional methods of meditation—such as the “five methods for stilling the mind,” the “four immeasurable minds,” and the “contemplation on impermanence”—and further taught people to firstly relax the body and mind, then mindfully experience the sensations of one’s body and mind, forget the burden of one’s body and mind, and turn into the state of the unification of one’s body and mind, and even the unification of one’s body and mind and the environment. To advance to a higher level, one must know oneself, affirm oneself, develop oneself, and eventually let go of oneself level by level, and thereby reach the enlightened state of “abiding nowhere, give rise to the mind.” Throughout the process of their implementation, one always adheres to the spirit of Chinese Chan: remaining non-abiding in every moment of thought.

Keywords: impermanence, the five methods for stilling the mind, the four immeasurable minds, remaining non-abiding in every moment of thought, Protecting the Spiritual Environment