

教|育|專|題|研|究

略論五乘佛教的教育次第

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摘要

五乘佛教是佛教教育的完整體系，其根本在於大乘佛法的唯識中道義。五性眾生之中，對於具備大乘根器的眾生，一般應從人、天乘佛教修習入門，修習福德資糧，淡化或斷除對財色名食睡的貪愛。而後根據聲聞、緣覺法的教義觀行五蘊十八界之空相，斷除我見，證得聲聞初果、二果乃至三果；再由此轉入大乘法，在五蘊十八界空相的基礎上探究真心第八識，再按照見道位、修習位的次第進修，達到究竟位。五乘佛教的教育次第是原則性的，在佛教教育的具體實踐中，又因眾生學佛時劫長短、根器差異、煩惱習氣多少、是否有胎昧等因素，而產生千差萬別的教化法門。

關鍵詞：五乘、佛教、教育次第

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Buddhism Education Sequential Study

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Abstract

The five vehicles is a complete education system of Buddhism whose fundamental essence is *Yogācāra* Middle Way of *Mahāyāna* Buddhism. For the sentient beings who have the *Mahāyāna* endowment, they usually start from human and *deva* vehicles to accumulate blessings, reduce or eliminate the greed for wealth, sex, reputation, food and sleep. Thereafter, they practice *vipassanā* of the emptiness of five *skandhas* and eighteen spheres according to the doctrine of *śrāvaka* and *pratyekabuddha*, to eliminate the self-view and egocentrism, obtain the initial achievement (the stage of *śrota-āpanna*) level, the second “once returner” (*sakṛdāgāmin*) and the “non-returner” of *śrāvaka*; and then turn to study *Mahāyāna* to explore the true mind, the eighth consciousness on the basis of emptiness of the five *skandhas* and the eighteen spheres, and then further practice through the path of seeing (*darśana-mārga*) and the practice stage, eventually achieve the supreme stage (that of buddhahood). The education sequence of the five vehicles has its principle, however in practice, there are a variety of education means due to the difference of the sentient beings.

Keywords: the five vehicles, Buddhism, education sequence

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