

以空為有，以眾為我 ——析論星雲大師的般若觀 及其在人間生活禪之應用

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摘要

本文探討星雲大師般若觀的理論與應用，他的般若觀主要依據《金剛經》與《六祖壇經》，這兩部經典闡述的般若智慧與六度思想不僅影響禪宗，也是人間生活禪的理論依據。星雲大師注重修行者應秉持般若要義在生活中深刻體察，安住身心，進而修得無住之心，同時進一步將「般若」解釋為「以空為有」、「以眾為我」，以此作為禪修要領。星雲大師的詮釋側重般若「有」的層面，既改善傳統佛教的發展弊病，也擴大禪學的應用範疇，使禪成為提昇生活品質與解決問題之方法，更是建設人間淨土之方針。整體而言，星雲大師的般若觀開顯人間佛教「以出世的精神做入世的事業」之宗旨，也突顯人間生活禪融貫般若智與菩提心之宗教精神。

關鍵詞：星雲大師、般若、人間生活禪、以空為有、以眾為我

“Acting with Cogitation of Śūnyatā, and All As One”: On Master Hsing Yun’s Cogitation of Prajna and His Zen of Humanistic Life

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Abstract

In this research, we discuss Master Hsing Yun’s cogitation of prajna. His cogitation of prajna is based on *Vajra-Prajñapāramitā-Sūtra* and *6th Patriarch Platform Sutra*, it expound the wisdom of prajna, and the six pāramitās of These Scriptures. It is not only effect Zen School of Buddhism, but also is the foundation theory of Chan of Humanistic Life. Master Hsing Yun explains that “prajna” as acting with cogitation of Śūnyatā and “Anātman” as “all as one”. Master Hsing Yun also emphasizes the combination of living and Zen, and practitioner should maintain the main point of prajna in life, and reassure their body and spirit in order to cultivation the non-abidingness. Although Master Hsing Yun focuses on the bhāva of prajna, he also wants to ameliorate the ill of traditional Buddhism. As the meanwhile, expanding the application of Chan, making Zen to promote life quality and solve problems and the method to build the pure land. Overall, Master Hsing Yun’s cogitation of prajna shows the purpose of humanistic Buddhism which use the spirit as the reality, and the religion mind of prajna wisdom and bodhi-citta in Chan of humanistic life.

Keywords: Master Hsing Yun, prajna, Chan of Humanistic Life, Acting with Cogitation of Śūnyatā, All As One

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