

# 「人生佛教」與「人間佛教」辨義 ——兼論太虛與印順佛教 「理性化」思想徑路之同異\*

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## 摘要

「人間佛教」作為專有名詞，係近代佛教改革先行者太虛於1930年代提出，通過對文獻的爬梳，可見太虛著作中「人生佛教」與「人間佛教」並用，就太虛本人而言，雖更傾向於使用其早年提出的「人生佛教」一詞，但其含義與「人間佛教」無本質區別，皆旨在使佛教與現代文明相互調適，針對傳統佛教的鬼神信仰進行「祛魅」，使其轉向為關注現世問題並肩負起濟世利生的責任。太虛逝世後，其後學印順的佛學思想，追求思辨的精密與嚴謹，更為強調理性。雖然，太虛與印順對於佛學的看法頗有不同，在思想取向上前者重「諸宗圓融」，後者重「正本清源」，但最終的旨趣則殊途同歸，皆以立足於現世人間的「菩薩行」為鵠的。太虛佛學思想的理性化，主要針對社會人生問題的「價值理性」，而印順在這一問題上，則又體現在方法論上的工具理性、以及認識論上的歷史理性。

關鍵詞：人生佛教、人間佛教、太虛、印順、理性化

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\* 基金專案：武漢大學自主科研（人文社會科學）項目「現代人間佛教思潮的禪宗思想淵源研究」的階段性成果。

## **A Study of Life Buddhism and Human Buddhism: Similarities and Differences between Tai Xu and Yin Shun's Buddhism Rationalization Thought**

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### **Abstract**

“Humanistic Buddhism” as a fixed word is created by Tai Xu the modern Buddhism reformer in the 1930s and then this idea was spread widely by his disciples. Tai Xu preferred “Life Buddhism” in his early years though the “Life Buddhism” used as usually as “Humanistic Buddhism” in his books. The general meanings of “Life Buddhism” or “Humanistic Buddhism” are aimed at making the Buddhism and the modern civilization mutual adjustment, in view of the traditional spirits of “disenchantment” of religion of gods and ghosts, make it turned to focus on responsibility of the salvation. After the death of Tai Xu, “Humanistic Buddhism” was carry forward by Yin Shun whose theory was more rigorous, national and precise. The same points between Tai Xu and Yin Shun are the purpose of Bodhisattva activities of the world. However, the differences of their thoughts are Tai Xu was apt at mixing the theory and reality which the Yin Shun preferred returning the origin of Buddhism. Specifically, Yin Shun transcended the value rationality of social life issues that Tai Xu advocated, he focused on the methodology of instrument rationality and epistemology of history rationality.

**Keywords:** life Buddhism, human Buddhism, Tai Xu, Yin Shun, rationalization

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