

「佛陀為本」vs.「聲聞為本」 ——太虛與印順「判教」思想之對比考察*

林建德**

摘 要

印順自陳他的佛教思想深受太虛深刻影響，在著作中多處記述太虛思想對他的重要意義。然而印順和太虛在佛教史觀認知、思想判攝與教法抉擇上皆有諸多不同，從《印度之佛教》一書所衍生的法義論辯即可得知；本文即以兩人印度佛教「第一期」的歷史分判作為探討焦點。相對於印順以「聲聞為本之解脫同歸」為「第一期」，太虛卻修正為「佛陀為本之聲聞解脫」，當中「佛陀為本」與「聲聞為本」明顯不同；本文以此為線索進一步析探兩人思想之差異。首先對比「佛陀為本」與「聲聞為本」各自的主張，其次分析「聲聞為本」的意義，認為印順之「聲聞為本」含攝「聲聞為主」、「阿含為本」以及「緣起為本」等內涵，進而反思兩人「判教」之準據與不同方法進路，包括對「釋尊特見」的迥異看法，各以佛性論和性空論為佛教思想中心，以及論事推理和依理推事、融貫與辨異等不同義理路數。最後結論指出，雖然兩人之佛學思想看似大異其趣，然而師生二人的佛教理想及菩薩精神卻相當一致，由此看出大乘佛法多元多重的奔放思想與開明開闊的寬廣格局。

關鍵詞：太虛、印順、《印度之佛教》、判教、佛教史觀

2020.11.17 收稿，2021.05.20 通過刊登。

* 本文初稿 2020 年 11 月發表於玄奘大學宗教與文化學系舉辦的第十八屆「印順導師思想之理論與實踐」國際學術會議；兩位審查人的寶貴意見惠我良多，敬致謝忱！也感謝厚觀法師所提供的修改建議。

** 作者係佛教慈濟大學宗教與人文研究所教授兼所長。

“Buddha-based” versus “Śrāvaka-based”: A Comparative Study of the Philosophy of *Pan Jiao* between Taixu and Yinshun

Lin, Chien-Te *

Abstract

Venerable Yinshun stated that his Buddhist thought was deeply influenced by Venerable Taixu, and details of this influence are found in many of his books. However, Yinshun and Taixu had quite different views on the understanding of Buddhist history, on the evaluation of Buddhist thoughts, and on the choice of Dharma practices, which can be seen in the philosophical debates arisen from the book *Buddhism in India*. The focus of this paper is to study their divergent demarcation regarding the Indian Buddhism's first period. In contrast to “Śrāvaka as the core of Common Liberation” in the first period, Taixu revised Yin Shun's identification to “Buddha-based Śrāvaka Liberation.” Apparently, “Buddha-based” and “Śrāvaka-based” were greatly at odds. Analysis of the different thoughts between these two masters is the main purpose of this study. I will start by comparing the respective claims of the notion of “Buddha-based” and of “Śrāvaka-based.” Then, I will analyze the meaning of “Śrāvaka-based,” suggesting that it would include “predominantly Śrāvaka,” “Āgama-based,” and “Pratītyasamutpāda-based” in Yinshun's usage. This implies their

* Professor and Director, Institute of Religion and Humanities, Buddhist Tzu-Chi University.

different criteria and approaches toward Buddhist thought evaluation, including their distinct views on “insights of the Buddha,” on the core of Buddhist philosophy (e.g. the Theory of Buddha Nature versus the Theory of Emptiness), and on the ways of reasoning and evaluating the Buddha-Dharma (e.g. evidence-based inference vs. idealization-based inference; coalescence of vs. discernment of the different thoughts). I conclude by pointing out that though their Buddhist thoughts seemed quite divided, their Buddhist ideals and bodhisattva spirits were quite the same; hence bearing witness to the diversity and broadness of Mahayana Buddhism.

Keywords: Taixu, Yinshun, *Buddhism in India*, *pan jiao*, perspectives on Buddhist history

