

# 環保格言：心靈環保與法鼓宗格言集

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## 摘要

本文以「格言佛教」作為研究進路，探討法鼓宗格言集之「心靈環保」論述。

聖嚴法師創立中華禪法鼓宗，將禪佛教的觀念及方法，轉化為「心靈環保」，以「心靈環保」為主軸，推動「提昇人的品質，建設人間淨土」理念。

「格言佛教」係指以格言形式表達及傳播佛教教法，法鼓宗先後有聖嚴法師《108 自在語》及果東法師《安心祝福語》二本格言集，皆旨在弘揚傳播法鼓宗「心靈環保」淨化人心、淨化社會之運動。

首先，就聖嚴法師《108 自在語》而言，其闡發「心靈環保」之修心、調心方法，乃指向人間淨土之建設。此係承繼了漢傳佛教「禪淨雙修」傳統，而加以現代詮釋：以現代環保觀點來看佛法之淨化，一念與環保相應、停止製造垃圾的心，即為一念心淨的「環保心」，以念念「環保心」建設起來的「環保土」，就是人間淨土。「心靈環保」（環保心）與「人間淨土」（環保土）之連結，即是「禪淨雙修」之現代創新。

其次，就果東法師《安心祝福語》而言，其承繼、詮釋《108 自在語》「心靈環保」之「調心轉境」、「心五四」等法門，更進一步闡揚《108 自在語》幾未提及之「佛性」、「如來(藏)」，作為「心靈環保」之依據；而《安心祝福語》使用「明鏡心」、「菩提身」之文學譬喻，亦可視為是將「心靈環保」溯源、追本於《六祖壇經》禪法。

最後，本文結論指出，法鼓宗格言集之「心靈環保」內涵，呈顯了法鼓宗「承先啟後」、轉化「禪淨雙修」傳統之深遠宏願，也指向法鼓宗對於中華禪如來藏思想之法義抉擇。

**關鍵詞：**心靈環保、法鼓宗、格言佛教

# **Proverbs on Spiritual Environmentalism: A Study on Master Sheng Yen's *108 Adages of Wisdom* and Master Guo Dong's *Blessings of Spiritual Peace***

## **Abstract**

This essay investigated the “spiritual environmentalism” discourses in the two gnomologies of the Dharma Drum lineage from the perspective of the “proverbial Buddhist teachings”.

The Dharma Drum lineage was founded by Master Sheng Yen. It transformed the ideas and methods of Chan Buddhism into “spiritual environmentalism” to promote the idea of “uplifting the character of humanity and building a pure land on earth”.

By “proverbial Buddhist teachings” I mean to express and spread Buddhist teachings through proverbs. The Dharma Drum lineage has published two gnomologies, Master Sheng Yen's *108 Adages of Wisdom* and Master Guo Dong's *Blessings of Spiritual Peace*, to spread the spiritual environmentalist movement of “purifying our minds and refining our society”.

Firstly, Master Sheng Yen's *108 Adages of Wisdom* points out that the method of Chan implied in “spiritual environmentalism” is intended to build a pure land on earth. It is a modern interpretation of the Chinese Buddhist tradition of the “joint practice of Chan and Pure Land”. From the viewpoint of the environmental protection movement, to purify our minds is to stop making emotional and mental garbage and obtain an environment-protective mind. The pure land on earth is just the environment-protective land built by our environment-protective minds. Therefore, the discourse of the connection between the “spiritual environmentalism” (the environment-protective mind) and “building a pure land on earth” (the

environment-protective land) is a modern version of the “joint practice of Chan and Pure Land”.

Secondly, Master Guo Dong’s *Blessings of Spiritual Peace* provides its interpretations of the method of “cultivating our minds to transform the environment” of the “spiritual environmentalism” mentioned in *108 Adages of Wisdom*. Furthermore, it applies the thoughts of tathāgatagarbha and buddha-nature, which are not mentioned in *108 Adages of Wisdom*, to suggest the ground of the “spiritual environmentalism”. We also can say that the metaphors of “a bright mirror mind” and “a bodhi tree body” in *Blessings of Spiritual Peace* imply that the “spiritual environmentalism” could be traced to the *Platform Sutra*.

Lastly, this essay attempted to point out that the “spiritual environmentalism” discourses in the two gnomologies of the Dharma Drum lineage show that :

1. the Dharma Drum lineage inherits the tradition (of the “joint practice of Chan and Pure Land”) and gives it a modern interpretation (of the “spiritual environmentalism”);
2. the Dharma Drum lineage’s doctrinal foundation can be traced to the thoughts of tathāgatagarbha of Chinese Chan Buddhism.

**Keywords : Spiritual Environmentalism, The Dharma Drum Lineage of Chan Buddhism, Proverbial Buddhist Teachings**