

佛法果地修行的理路與應用—— 從華嚴圓教到彌陀淨土之路

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摘要

從因到果需要時間的過程，我們都把因果和時間當作真實。但根據華嚴圓教，諸佛證悟宇宙的更高實相是因果和時間都不可得，故諸佛的果德智海可通達於凡夫的佛性地，因果同時，即因即果；華嚴菩薩道修行者若能信解眾生心性與諸佛性德不二，於初發心時便能成就正覺。這種「以果地覺為因地心」的修證原理，跟傳統上從因地起修，依次第漸進累積功德的修行概念大不相同。

本文論證佛教禪宗和密宗都採用果地修行的方法，而淨土念佛法門和藥師法門認為修行者可透過真誠信願分享佛的智慧功德和大能大力，也是果地修行的典範。本文認為必須了解「因果不二」的上乘佛理，才能真正明白彌陀救度為何可能。

本文以念佛法門為例，深入探討念佛行者如何「以果地覺為因地心」，蒙受阿彌陀佛與無量諸佛的冥熏加被而於現世安住自他不二的唯心淨土，得安樂自在。結語指出，由於阿彌陀佛即無量諸佛，「念佛」的涵義十分深廣，無論任何宗派或修行者都可參照本文內容，把念佛的果地修行融入自己的修行生活和慧命，從中獲得法益。

關鍵詞：果地修行、華嚴圓教、因果同時、因該果海果徹因源

Theory and Application of the Buddhist Effect-based Practice: The Path Leading from the *Huayen* Teachings of Great Harmony to the Pure Land of Amida Buddha

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Abstract

The process of time is necessary to establish the cause-effect relationship, and people regard cause and effect and time as real. However, according to the *Huayen* School's teachings of Great Harmony, the Buddhas' supreme enlightenment reveals the higher Reality of the Cosmos that cause and effect and time are insubstantial and therefore unattainable. This means that the great sea of the Buddhas' wisdom, merits and virtues is accessible and available to the "cause ground," i.e., the intrinsic Buddha nature of ordinary sentient beings, and that cause is at one with effect. For this reason, aspirants on the Bodhisattva Path as expounded in the *Huayen* (*Avatamsaka*) *Sutra* are said to be capable of attaining supreme enlightenment in the initial Stage of developing bodhi-citta and faith, in which the practitioner is awakened to the truth that his intrinsic Buddha nature (cause ground) is not different from the Buddhas' attainments of enlightenment with all its merits and virtues. Such a theory of spiritual practice, characterized by the "identification of the effect-ground enlightenment with the cause-ground mind," is vastly different from the traditional theory which aims at the accumulation of merits and virtues through an orderly process of gradual practice.

This article explains that the Buddhist Zen and Esoteric Schools all adopt this approach of effect-based practice, and that the Pure Land and Medicine Buddha Sects also exemplify the same approach, in which they believe that devotees are promised to share the wisdom, merits and great power of the respective Buddhas through their pure faith and devotion.

This article argues that we need to know this supreme doctrine of non-duality of cause and effect in order to truly understand why Amida Buddha's promise of salvation is possible.

Using the *nien-fo* (mindfulness of Buddha) practice of the Pure Land School as an example, this article explores in depth how a *nien-fo* practitioner can make use of the principle of the aforesaid cause-effect identification to elicit empowerment and blessings from Amida Buddha and the infinite Buddhas, so as to settle in the self-mind Pure Land on earth, which is not different from Amida Buddha's Pure Land, and enjoy spiritual freedom