

緣起、護生、中道義—論佛家之終極關懷與生命倫理

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摘要

本文先討論終極關懷的定義與內涵，以此說明終極關懷在倫理學系統理論中的地位，以及它對個人倫理實踐的影響。其次探索佛家的終極關懷，亦即：雖無田立克所說的「超然者」，但具有超越性之緣起法則；至於內在性，那並不是行為主體向「超越者」提出問題，以獲得解答，而是同樣符應緣起法則的「我愛」實況與「護生」原理。依此「緣起、護生、中道義」的脈絡，建構佛教生命倫理學的系統理論。

緣起法不是「超越者」，而是現象界中，具有普遍性、恆常性與一致性的法則。佛家的終極關懷，提供的方案既然不是向超越者尋求救贖的路徑，而是依循緣起、護生、中道義以進化自己、強化自己，進而超越自己、利益眾生的路徑，顯然是較為傾向於內在性的終極關懷。然而不於一法起自性見，因此，不但「超越者」的自性不可得，就連「內在者」的自性（神我、大我、真心、靈魂等），也了不可得。

關鍵字：終極關懷、超越、內在、有情、緣起、護生、中道

**Dependent Origination, Protecting Life and the Middle Path—
An Investigation of the Buddhist’s View on Ultimate Concern and
Life Ethics**

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Abstract

This article starts with a discussion on the definition and connotation of Ultimate Concern. By setting this as the foundation, the article goes on to explain the position/status of Ultimate Concern within the theoretical system of ethical studies, as well as its influence on an individual’s practice of ethics. Next, the article investigates Buddhism’s view of Ultimate Concern. Although Buddhism does not adhere to a belief in a ‘transcendent entity’, as mentioned by Paul Tillich, the Buddhist Law of Dependent Origination is transcendental. Buddhism works within an immanent framework, which does not emphasis on an actor seeking guidance or assistance from a ‘transcendental entity’. Rather, it is founded upon the reality of ‘self-love’ and the principle of ‘protecting life’ that are in accordance with the Law of Dependent Origination. By following the thread of thoughts of ‘Dependent Origination, Protecting Life, Middle Path’, the theoretical system of Buddhism Life Ethics is constructed.

The Law of Dependent Origination is not a ‘transcendental’ entity. It is a law that is universal, constant and consistent in all phenomena. The Buddhist’s Ultimate Concern is not a way of searching salvation in the ‘transcendental entity’. It is a path of practice that is in accordance with the teachings of Dependent Origination, Protecting Life and Middle Path. It encourages one to improve and strengthen oneself, and proceed to transcending oneself and benefiting sentient beings. Obviously, this teaching places more emphasis on the immanence of Ultimate Concern. However, one should also understand/realise that according to Buddhist philosophy there is no self-nature in all phenomena (dharma). Not only is the self-nature of the ‘transcendental entity’ unobtainable, the self-nature of ‘immanence entity’ (for example, the supreme-soul, great self, true mind, soul etc.) is also unobtainable.

Keywords: Ultimate Concern, transcendence, immanence, sentient beings (Sattva), Dependent Origination (pratītya-samupāda), protecting life, Middle Path (madhyama-pratipad)