

救性、救命與聖凡雙修

—— 一貫道的入世修行觀

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摘 要

本文乃從一貫道之救命與救性的教義思想，以及聖凡雙修的修行觀，論述一貫道的入世修行觀。就「救命」而言，一貫道乃在「借假修真」的理念上，安頓個人的生命與安頓身受災難者的生命，通過行功勸善、修己俟命；慈善救濟、安身立命；宣講教化、渡人修命等外功實現其理念。「求道」是一貫道「救性」的基本門檻。求道之後，修持存天理、去人慾之放心工夫，誠心力行十條大愿與玄關修持之內功，如此必可達本還源，了脫生死。一貫道以入世修行為主，故世俗生活之所需，皆是自給自足，其強調「聖凡雙修」的修行觀，宣揚一面修道、一面謀生之半聖半凡的修行方式，使四民素其位而行，不妨礙社會百業的運作，維持人倫社會之基本功能，並闡發「人人都可以修行」、「時時都可修行」、「處處都是修行地」的入世修行理念。

關鍵字：一貫道、修性、修命、聖凡雙修

Saving Inner Nature (xing 性) and Vital Force (ming 命) and the Dual Cultivation of Sacred and Secular (sheng fan shuangxing 聖凡雙修): Yiguan Dao's Concept of Entering the World as Self-Cultivation

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Abstract

This paper, from the perspectives of Yiguan Dao's teachings regarding saving ming and xing, as well as the self-cultivation concept of the dual cultivation of the sacred and secular, discusses their concept of entering the world as self-cultivation.

As for the idea of saving ming, Yiguan Dao, in its idea of “utilizing falsities to cultivate perfection” (jiejia xiuzhen 借假修真), settles the individual's life and ming and also settles the life and ming of those who have suffered misfortune. By exerting efforts and exhorting people to do good, members cultivate the self and leave things to fate. Benevolent relief efforts settle the self and establish a member's ming. Propagating the teachings to enlighten, saves others and cultivates one's ming. These and other external efforts actualize this concept. “Seeking the Dao” is the fundamental threshold of Yiguan Dao's saving xing. After seeking the Dao, one cultivates and upholds it, preserving the heavenly principals. One goes to others, desiring them to release their heart-mind for a duration and sincerely and vigorously practice the Ten Great Vows (shi tiao dayuan 十條大愿) and the internal art of cultivating and upholding the mysterious pass (xuanguan 玄關). In this ⁻²⁻way, they will certainly attain a return to the origin and cast off life and death.

Yiguan Dao gives precedence to entering the world as self-cultivation, thus for the necessities of secular life, all members are self-sufficient. Therefore, Yiguan Dao stresses a concept of cultivation practice known as “the dual cultivation of secular and secular,” that propagates one aspect of cultivating the Dao, and another as a cultivation practice method that is half sacred, half secular in pursuing one's livelihood. This causes people to act according to their position, does not hinder the operations of society and

industry, and upholds ethical relations in the basic functions of society. In addition, it explicates ideas of entering the world as cultivation practice: “everyone can practice self-cultivation”, “any time one can practice self-cultivation”, and “everywhere is a place of self-cultivation”.

Keywords: Yiguan Dao, cultivating xing 性, cultivating ming 命, dual cultivation of sacred and secular