

念佛作為默觀實踐：傅朗克意義治療與 淨土生死安頓的對話

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摘要

本文探討念佛如何在回應死亡焦慮的同時，連結生命承擔與不執取。研究採概念—詮釋進路，參照傅偉勳創造的詮釋學，依原典釐清概念並比較意義治療與淨土信願行的功能，以威爾伯「三眼知見」辨識不同知識主張的證據範圍。傅朗克以責任與自我超越說明人朝向世界、任務與他者的存在方向；佛教無我否定固定的實體我，仍保留世俗人格的選擇、行動與責任。本文藉《大乘起信論》一心二門各總攝一切法、彼此不相離的義理，將「意義承擔、願行安頓、無我觀照」整理為可在同一修持中交織運作的分析向度，無須排列為心理發展階段。據此，念佛被理解為以稱名攝心、以信願持守求生淨土的歸向，並以觀照辨識執取的默觀工夫，連向日常責任、他人關係與臨終準備。本文未進行臨床介入或效果評估，模型屬詮釋架構，其實踐效果與適用性仍待經驗研究檢視。

關鍵詞：念佛、默觀實踐、意義治療、三眼知見、一心二門

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Buddha-Recitation (Nianfo) as Contemplative Practice: A Dialogue between Viktor Frankl' s Logotherapy and Pure Land Buddhist Approaches to Settling Life and Death

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Abstract

This article examines how Buddha-recitation (Nianfo) can be understood as a contemplative practice connecting responsibility for life and non-attachment in responding to death anxiety. Drawing on Charles Wei-hsun Fu' s creative hermeneutics, it adopts a conceptual-hermeneutic approach, clarifies concepts in their textual contexts, and compares the functions of logotherapy and Pure Land faith, vow, and practice. Ken Wilber' s Three Eyes of Knowing provides a framework for distinguishing the evidential scope of different knowledge claims. Frankl' s concepts of responsibility and self-transcendence orient human existence toward the world, tasks, and others; Buddhist non-self rejects a fixed, substantial self while retaining conventional personhood, choice, action, and responsibility. Drawing on the One Mind and Two Gateways in the Treatise on Awakening Mahāyāna Faith, where the gateways are inseparable and each encompasses all dharmas, the article develops three interrelated analytical dimensions: meaning-oriented responsibility, orientation through vow and practice, and contemplation of non-self. These dimensions can coexist within the same practice without forming successive psychological stages. Nianfo is thus interpreted as a contemplative discipline in which recitation

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focuses the mind, faith and vow orient practitioners toward rebirth in the Pure Land, and contemplation examines attachment, connecting practice with everyday responsibilities, relationships, and preparation for death. No clinical intervention or outcome assessment was conducted; the model is an interpretive framework whose practical effects and applicability await empirical investigation.

Keywords: Buddha-recitation (Nianfo), Contemplative Practice, Logotherapy, Three Eyes of Knowing, One Mind and Two Gateways