



基督教與佛教：個人對宗教的追尋

Christianity versus Buddhism: A Personal Search for One Religion

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過去幾年內，我發現自己渴望去探尋和選擇一個我想要的宗教。對宗教進行學術分析，和在假設上理論化是一回事；但從個人與精神層面上去瞭解和實踐一個宗教，卻又是完全另外一回事。多年來，我曾嘗試過不同宗教，將他們的教義和個人操守準則視為真理，但我從未曾真正為自己選擇一個宗教。

由於我的父親是在基督教家庭長大，我最要好的童年朋友也都是接受基督教信仰，我生命中的一部份也曾想接受它來作為我自己的信仰。因為那樣，我覺得可以將這些人融入我的精神和個人生活；另一方面，在我整個高中生涯的學習和修持上，我接觸佛教多於基督教。這裏對基督教與佛教所做的相關性研究，乃是為個人心路歷程，與所上的課雙方面；然而我並沒期望在一篇報告中，就作出任何決定性的結論。

（作者註：在本文中使用到「神」是指某一個特定的「神」，例如：耶和華，或類似神所代表的能量。其包括開悟、涅槃、以及其他類似有關代表「神」的觀念。）

我認為基督教最明顯的特色，是經由內心接受耶穌，以為通「神」之徑。這具有某些非常有趣的社會內涵。基督是「神」的三位一體的一部份，祂是「神子」。祂降生人間，是為了犧牲自己，以解除人對「神」所犯的罪。只有經由接受這樣的犧牲，你的罪才會被消除和忘記。只有在除罪後，才能與「神」融合。這

Over the course of the past few years, I have found myself wanting to explore and choose a religion for myself. It is one thing to academically analyze a religion and to theorize from its assumptions; it is quite another to understand from a personal and spiritual level and to practice a religion. For years I have dabbled in different religions, accepted their creeds and righteous moral codes as truth, but I have never truly chosen a religion for myself.

Since my father was raised as a Christian, and my closest childhood friends all accept Christianity as their faith, a part of me has wanted to accept that belief as my own. By doing this, I feel I can welcome those people into my life spiritually as well as personally. On the other hand, I have been exposed to more Buddhism than Christianity throughout my high school years both in study and practice. This is a study of the different approaches of Christianity with respect to Buddhism, both for my own spiritual journey and for my class. I do, not, however, expect to come to any decisive conclusion in one paper.

Author's Note: The word "God" in this paper refers to the energy that a specific God, such as Yahweh and the like, represents. It also includes Enlightenment, Nirvana, and any other ultimately Divine representation of that same concept.

I think the most distinguishing characteristic of Christianity is that the way to God is through accepting Jesus into your heart. This has some very interesting social connotations. Jesus is a part of the Holy Trinity of God; he is the Son. He incarnated on Earth as a sacrifice to liberate His people from their sins against God. Only by accepting this sacrifice will your sins be eradicated and forgotten. Only without sin can you join God. This could be interpreted as the only sacrifice ever made for this purpose. As such, people who choose other paths to God will never find Him. They will forever be separated from God. This eternal separation from God is the most severe punishment imaginable. It is Hell. Therefore, we find





也可以解釋為此目的所作的唯一犧牲。因此，人類如果另擇他途找「神」，就永遠找不到祂，他們將永遠與「神」隔離；這種人神永隔，是人能想到的最嚴厲的懲罰，也就是地獄。因此，我們聽到基督教基本的觀念：「不信耶穌，必下地獄」。這等於說，凡希望找到「神」的人——就連那些基本教義與基督教相通的猶太人或回教徒——都必須改信基督教，接受耶穌基督。

雖然有很多種宗教都顯示出尋找神所需的能量是同樣的，耶穌的犧牲，或許也可解釋為其中的一種。要接受那種代表慈悲、道德、犧牲和決心致力於與「神」同在的能量，那必須要有一個自覺的承諾，你必須以純淨、神聖來與「神」結合；如此，耶穌是通達純淨與神聖的途徑，祂代表一種尋找「神」的個人奉獻。

然而，是否其他宗教精神領袖（在此以釋迦牟尼佛陀為例）也是代表通達道德，以及為找尋「神」而獻身的相同途徑呢？釋迦牟尼佛奉獻出他的一生，非但犧牲肉體，也犧牲精神和感情，來尋找「神」——覺悟。他是王子，擁有皇宮、美妻與兒子，還有一切一切能想到的，盡在其指端；但是他不只拋家棄子捨富貴，連他的信仰體系也放棄了。他成長於這種信念：相信所有事物都是完美和永恆的。因此，放棄這樣的思維，的確是一種犧牲；要欣然勇於面對非常與苦惱，畢竟是很不容易的。

為發現「神」，佛陀也曾幾乎犧牲了他的肉身生命；他修苦行七年，在菩提樹下禪定四十九日，滴水未飲、粒米未進。正如耶穌，一樣受魔考，但終能勇剋魔王瑪拉。耶穌在沙漠中四十日不進飲食，與佛陀這時期的經歷，是相當類似的；在這段期間，耶穌對抗，並且降服惡魔。佛陀與基督大都是經由無緣大慈（平等心）來談道德。他們都教誨人們，在身體、意念和精神內的道德，最終將指引我們與「神」合一。倘若如此，是否佛陀也可視為通「神」的途徑之一呢？

這裡有一個微妙卻很重要的差別。根據《聖經》，耶穌是天父（三位一體的第一位）遣

the common Christian conception: “If you don’t believe in Jesus, you’ll go to Hell.” This means that everyone who wishes to find God, even Jews and Muslims who share the same basic principles as Christianity, must convert to Christianity and accept Jesus the Christ.

Jesus’s sacrifice could also be interpreted, however, as one of many that all represent the same kind of energy needed to find God personally. There needs to be a conscious commitment to accept that kind of energy that represents compassion, morality, sacrifice, and determination to strive to be with God. You must be pure and holy to join God, so Jesus is the path to that purity and holiness. He represents a personal dedication to find God.

Then, also, other spiritual leaders (we will use Shakyamuni Buddha in this instance) present the same path to morality and dedication to finding God, do they not? Shakyamuni Buddha sacrificed his entire life, not only physically, but also emotionally and spiritually, to find God, or “Enlightenment”. He was a prince, with a palace, a beautiful wife and son, with everything He ever desired at His fingertips. Not only did He renounce His family and wealthy lifestyle, but also His belief system. He was raised believing that everything was perfect and permanent. It was indeed a sacrifice to renounce this way of thinking. It is not easy to willingly face impermanence and suffering.

The Buddha also very nearly sacrificed His physical life in order to discover God. He practiced asceticism for seven years, and spent 49 days without food or drink while meditating under the Bodhi Tree. Like Jesus, he was confronted by, but eventually overcame, the demon king, Mara. Jesus’s own 40 days in the desert without food or water is very similar to this period in the Buddha’s own search. During this time, Jesus fought and vanquished the Devil. Both the Buddha and the Christ spoke of morality, largely through non-discriminatory compassion. They both preached that morality in body, mind, and spirit would ultimately lead to reunion with God. Does, then, the Buddha not also qualify as a path to God?

There is one subtle, yet important, difference. According to the Bible, Jesus was sent by the Father (First Aspect of God) to give the people of the world a way to return to Him. In the Bible, Jesus is an Aspect of God. The Buddha, and all other main spiritual leaders, was simply few of the people of the world who found God on His own. Yet the fact that the Buddha, or anyone else other than Jesus Christ, who personally discovered God shows us that it is possible. We do not need Jesus to find God. Jesus is simply an “easy way out”, sent directly from God for the benefit of all peoples who choose to use it. Thus, every other religion is valid in its own right, just perhaps a more difficult approach.





送至人間，來提供人們一條重回天父身邊的道路。在《聖經》中，耶穌也是「神」的化身之一。但是，佛陀與其他主要的宗教精神領袖，卻是世上少數幾人，經由自己尋找到「神」的。事實是，除耶穌外，佛陀或其他任何經由自己尋找到「神」的人，都昭示我們：那是可能的！我們並不需要一定經由耶穌來找到「神」，耶穌只不過是「神」直接傳送的一條捷徑，以利益那些選擇運用它的人群。因此，其他所有宗教，都是具有其本身的效益性，或許只是接觸上比較困難。

經由耶穌的途徑是比較容易，因為如果您選擇祂，即可赦免所有罪業。將耶穌引入內心，即是將「神子」（三位一體的第二位）引入內心。邏輯上說得通的是，接受一個神的直接具體形象，無疑是條通「神」之快捷之徑以找尋三位中的其它二位：天父、聖靈（及你自己的覺悟）。在其他宗教，如佛教，自己的業果自己受；除非在修持道德、戒律及不著相後，經由般若智慧觀照，悟入空性，達到與「神」等位之後，方能業盡情空。

在某些方面，基督徒覺得他們好像是可以種因不必擔果，只要重新建立或認可對耶穌的信心，就可以免除他們所犯的罪行。同時他們也維持他們的信念，認為這是救贖之唯一途徑。當其他的人在他們的崗位上努力探索「神」時，在基督徒眼中，卻不認同他們這種的工作和奉獻。

不論您選擇哪一種方式，要選擇一個完全奉獻給「神」的生活方式是很不容易的。而更難的恐怕是，我們既無好奇心，亦無任何連繫以代表我們本來面目，就如此度過此生。我認為本來面目，人人皆同；我們同稟一能量而生，我們也希望同歸這一能量。不管我們選擇哪條回家的路，我們人人都要找到「神」——或者我們的道路唯一不同的是，我們的個性與各自的探索角度有別。

The path of Jesus is easy because it offers total absolution of karma solely in choosing it. By taking Jesus into your heart, you take the Son of God (Second Aspect of God) into your heart. It logically follows that accepting a direct embodiment of an Aspect of God is a faster and more direct way of finding the rest of God: the Father, the Holy Spirit (and your own Enlightenment). In other spiritual paths, such as Buddhism, you have to endure your own retributions. However, if you cultivate moral precepts and non-attachment, and realize true emptiness through the contemplation of *prajna*-wisdom, then you can reach the same place as Buddha/God in that you have ended karma and emotion.

In some respects, Christians can feel as though they are immune to their actions; as if simply renewing or acknowledging their faith in Jesus will absolve them of their misdemeanors. They do this while maintaining the belief that theirs is the only way to salvation. While others work for their place with God, their work and dedication are not validated in the eyes of the Christian community.

It isn't easy to choose a life of devotion to God, no matter what path you choose. It is perhaps harder, though, to go through life without any spiritual curiosity or connection to a representation of our Origin. I believe this Origin is the same for everyone. We all arose from the same primal energy, and we all wish to return to that energy. No matter what path we choose to get there, everyone has the same need to find God, and perhaps the only difference in our paths is the difference in our own personalities and individual approaches.

