

Buddhism Meets Christianity

—Two Points of Contact

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Abstract: The paper falls into two sections. Part one, “Meditation and Cross” presents a point of compatibility between the illusory self that is annihilated through meditation in Buddhism and the false self that dies on the cross in Christianity. While many scholars, practitioners and theologians find fascinating parallels between the two seemingly incompatible selves and the ways to transcend them, others like D.T Suzuki expressed frankly an inability to draw a parallel. My comments are interwoven in the representation of the views from different scholars and my response to Suzuki’s outlook winds up part one. Part two is subtitled “Gift of Grace and Enlightenment.” It centers the discussion around the concept of “gift” in the Christian context and the applicability of the notion of Christian gift to Buddhist Enlightenment. To qualify a gift there are three basic categories of criterion

佛教與基督宗教的 會合點

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提要：該論文分為兩部份，第一部分係「禪定與贖罪」，陳述佛教禪定所消除的幻我和基督宗教釘死在十字架上的假我二者的會通之處。許多學者、行者及神學家發現這兩種「我」之間看似無法會通，實則有類似之處；但也有一些人像鈴木大拙等，卻直言二者之間根本不能相提並論。筆者在此陳述各學者的論點與自己的意見，並在最後的結論中對鈴木大拙的看法提出回應。第二部份的標題是「恩賜與證悟」，討論的重點圍繞在基督宗教「恩賜」的觀念及其能否適用於佛教的證悟。提到恩賜，必須要符合下列三個條

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to meet. They are: 1, The time and place of receiving the gift are not notified nor prophesied; 2, The gift comes by effortlessly rather than through work and deliberation; 3, The gift comes from a certain source. Against some of the criteria, Enlightenment is a gift and against others Enlightenment is neither a gift nor not a gift. It is simply beyond gift for it does not fit the denotation of the term “ gift” in the Christian context. Transcending the possible hazard of intellectual endeavor in comparing gift and enlightenment, Christian mystics and Buddhist meditators have another significant encounter where their deep religious experiences have so much in common.

Part One: The Cross and Meditation

John B. Cobb, Jr., said, in his book *Beyond Dialogue: toward a Mutual Transformation of Buddhism and Christianity*, that the contemporary way to hold interfaith dialogue is to “ pass over” into the other party’ s essence and then to “ come back” to one’ s own tradition again, looking at it anew.

件：1 . 接受恩賜的時間及地點既不會被人通知，也不會預先知曉；2 . 恩賜得來不費功夫，非有為的造作成就；3 . 恩賜必有所源。在某些範疇下，證悟是一種恩賜；但在某些範疇下，證悟不符合基督宗教「恩賜」的意義，而比恩賜更為超然，因此證悟非恩賜，亦非非恩賜。在世智的層面上比較恩賜和證悟容或有扞格之處，但如果超越這些，將發現基督宗教神秘主義者與佛教的禪者在深層的宗教體驗上有許多共通交集的地方。

第一部份：贖罪與禪定

John B. Cobb 在《超越對話之外：佛教與基督宗教間的相互轉化》一書中曾說，今天不同信仰之間的對話應該是「進入」對方的精髓之後，再度「回到」自己的傳承裡，賦予新義。這讓我想起中

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This method reminds me of a Chinese idiom saying, “Without getting into the tiger’s den, how can you grab the tigers’ syoung offsprings.” Indeed, as it could be so dangerous that the adventurer might risk his life in getting into the tiger’s den, so one party of the interfaith dialogue might be won over to the other. But there are of course other possible outcomes to such conversations. Complementarity, Cobb and F. C. S. Northrop have argued, has been a very fruitful result for both parties in interfaith dialogue.

Among many and varied topics of comparison that are liable to come up with a significant sense of complementarity is the Christian Cross and Buddhist Meditation, which are at the heart of the two religions. Cross and Crucifixion to Christians are symbolic of “dying to the old self and the rising of the new self”(Cobb 72). This can be a very good point of dialogical contact with the Buddhist egolessness or anatman. This point of comparison is discussed by Leo D. Lefebure in his book *The Buddha and the Christ: Explorations in Buddhist and Christian Dialogue* and by Cobb in his work *Beyond Dialogue*. However, the point of compatibility was probably first discussed at an important meeting between Chris-

國的一句成語：「不入虎穴，焉得虎子」。進入虎穴是如此之危險，甚至有喪命之虞，同樣地，對話或許也會造成一方被另一方凌駕其上，當然也可能產生其它的結果。Cobb和F. C. S. Northrop都認為，互相輔成是不同信仰的對話雙方最豐碩的成果。

在眾多的比較議題中，贖罪和禪定分別是基督宗教與佛教的核心，而且最具有互相輔成的意義，因此經常被提出來討論。對於基督徒而言，（耶穌）為贖罪而釘死在十字架上象徵著「舊我已死，新我重生」（Cobb，第72頁）。這與佛教的無我觀之間構成了良好的接觸點。在Leo D. Lefebure的《佛陀與基督：佛教與基督宗教的對話探索》及Cobb的《超越對話之外》中均曾作過這類的比較。而首度將基督宗教和

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tians and Buddhists held in Oiso, Japan in the 1960s, where“ some Protestant theologians related the theology of the cross to the religious experience of the non-ego in Buddhism. The death of the selfish ‘ I ’, the work of the grace of Christ’s death on the cross, can, they believe, be compared to the renunciation of the subjective ‘ I ’ in the enlightenment of Zen Buddhism” (Dumoulin 43) .

At the Oiso conference, the Catholics’ report on the interior way agreed that there should be no “un-bridgeable gap” that exists between the two inner ways. The silent meditation characteristic of the Zen Buddhism is complementary with prayer representative of the Christian spiritual practice. In actual practice, these two attitudes hardly occur in pure and exclusive forms. Although Christian spirituality begins by teaching recollection in the presence of God, conversation with God, and personal encounter with God, it leads in the subsequent stages of prayer to stillness, deep silence and perfect simplicity, in which the divine mystery is experienced as super-

佛教之間的會通提出來討論的，或許是一九六〇年代在日本大磯舉行的一次重要的會議中，「一些新教的神學家將贖罪的神學觀和佛教的無我體驗相提並論，他們認為耶穌基督被釘死在十字架上所賜予的恩典是在銷亡自私的『我』，這一點可以和禪宗證悟時斷除主觀的『我』兩相對照」。(Dumoulin，第43頁)

在大磯舉行的會議中，天主教徒依其內在體驗提出報告，認為二者內在的「道」應無「鴻溝」存在，禪宗的寂照特色和基督宗教的禱告靈修是可以互相輔成的，而事實上，這兩者的確不會單獨發生。雖然基督徒的聖性始於在上帝面前追思教諭及與上帝交流、接觸，但它為續後的禱告帶入安祥、靜謐、完美、單純的神聖奧秘境界，超越個人的無盡大愛於焉生起。當禱告進入較高的

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personal, infinite love. The mystery of God, which the soul touches upon in its higher stages of prayer, transcends all words and concepts. Based on these experiences, Christian spirituality brought forth the “negative theology” whose fundamental intent is akin to the Eastern way of negation (Dumoulin 44).

Christians are taught to carry the Cross on their back. By carrying the Cross a Christian looks to the Crucifixion of Jesus who died redeeming the sins of all. Human beings have all fallen since Adam's disobedience to God's will. But now their relation to God is restored and their status justified due to the sacrificial and redemptive death of God's only and obedient son, Jesus. Therefore it follows that a Christian who identifies him/herself with the Cross is saved and this salvation is the denial of the old, sinful, will-damaged self and the subsequent rebirth of a new, justified and ascended self just like the risen or resurrected Cosmic Jesus. Pauline theology taught that Christians would all become like him when they share the suffering on the Cross. “We must share his sufferings if we are also to share his glory” (Oxford Study Bible. Romans 8:17).

層次，我們的靈魂觸及上帝的奧秘，它無可言喻，超越一切思惟概念。基於這種體驗，基督徒的聖性引申出「否定的神學論」，類似於東方的否定哲學。(Dumoulin, 第44頁)

基督徒被教以將十字架揹負在身上，因為他們仰仗耶穌釘死在十字架的恩典，讓一切原罪獲得救贖。自從亞當違背上帝的意旨之後，人類開始墮落，但由於上帝唯一順服的兒子——耶穌犧牲自己，救贖人類，恢復了人與神之間的關係，使人成義。因此，基督徒只要懷抱十字架的精神，就能得救，這意味著過去那種充滿罪惡、邪思的自我已經死去，成義、超越的嶄新自我獲得重生，如同耶穌基督復活再生一般。保羅神學認為，基督徒只要肯分擔基督在十字架上救贖的苦難，自己就是耶穌基督：「只要我

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Likewise, Buddhists let go of the defiled, illusory and fettered small self or ego. The method of such a purification path common to almost all sects is meditation, which is most distinct in Zen Buddhism or Chan as is known in Chinese. Skillful means and subtle techniques abound in Buddhist practices. The meditator in Chan/Zen Buddhism may just watch the mind and “let it (consciousness) roll on and not cling to anything” so that the mind may have a chance to filter and guard against potential defilement. With the absence of “cognitive defilement” hence absence of mental obstruction, one is to see the nature of his mind as boundless openness to Cosmic Consciousness, which is also called the Great Self. In Tibetan Buddhism, this new birth of Great Self is primarily dependent on the visualization of and identification with either a Budhisattva or Tantric deity. Then when the practitioner enters the Highest Yoga Stage, he/she visualizes and embodies himself/herself as the real manifestation of the desired Bodhisattva where the old, illusory and fettered

們與基督一同受苦，也必要與祂一同受光榮。」(《新約聖經》〈羅馬人書〉8:17)

與此類似，佛教徒也要蠲除染污、虛妄、執縛的小我。以禪定來淨化身心是佛教各宗派共通的方式，尤以中國禪宗最為明顯。佛教的修持有多種方便法門，禪者藉著觀心，「隨緣不住」，以覺察蕩滌潛在的染污。一旦所知障斷除，煩惱障亦隨之遠離，我們就能見自本心如虛空宇宙般廣大無邊，這又稱之為「大我」。在藏傳佛教中，大我的產生主要仰賴觀想菩薩或天神，並與之成為一體。當行者達到瑜伽的最高階段時，便成為菩薩的化身，從而將過去虛妄、執縛的小我轉化為悲智雙運的大我。

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small self has been transformed into a Great Self of wisdom and compassion.

By this point of contact between Buddhism and Christianity, Cobb noted that Christians can “rediscover the deepest meaning of the spiritual journey from the Old Creation to the New Creation”(Cobb ?) But, what does Cobb mean by “the spiritual journey from the Old Creation to the New Creation”? Does the rediscovering journey mean the conventional model from the Old Testament to the New Testament: the created-and-then-fallen life is transformed to the redeemed-and-then-justified new life? Or does it imply, in any way and to any degree, the recognition and acceptance of meditative introspection as an expedient means to realize the Way, the Life and the Truth? If the latter is the case, it would correspond to what Masao Abe believes “to deepen Christianity from within itself” (Abe. Ed., Ives. 11). Indeed, there might be introspective cultivation involved in Jesus’ retreats at solitary places either by the waterside or in the mountain as recorded in the *Gospels*. The Temptation in the wilderness is probably another example. To fast forty days and nights in the wilderness Jesus might have resorted to very deep meditation or contemplation so as to consume as

由此一佛教與基督宗教的會合點，C o b b 提出基督宗教可以「重新發現由舊創世到新創世這趟心靈之旅的深義」。但C o b b 所謂的「由舊創世到新創世這趟心靈之旅」究指何意？難道被重新發現的這趟旅程，意謂著傳統模式已從舊約轉為新約——被創造後又再沉淪的舊生命轉化為被救贖而成義的新生命？還是指沉思內觀已被接納採用，作為瞭解生命與真理之道的方便法門。如果後者為真，就與Masao Abe所謂「從內在深化基督性」之說相應了。(Abe. Ed., Ives. 第11頁) 據《福音書》記載，耶穌曾隱遁山林水邊。在這段期間裡，他或許作過一些內觀的修持。另如「(撒旦在)曠野引誘(耶穌)」的故事中，耶穌在曠野經過四十天四十夜禁食，或許曾進入甚深禪定，由於精力

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little energy as possible and to become as purified and sensitive as possible to divine decree or revelation. James Austin in his book *Zen and the Brain* made a similar assumption about this. Despite the unavailability of the account of what Jesus exactly did while fasting, the period of 40 days and nights he spent is such a close parallel to the 49 days and nights Siddhartha the Buddha spent meditating under the Bodhi tree till he was fully Enlightened. Although Jesus might have well practiced contemplation or meditation, he did not teach directly and specifically meditation or contemplation in his ministry and although Christian introspective meditation was prevalent for a period in the Middle Ages, it waned soon as compared with the sustained popularity in Buddhist practice. Knowing this decline of practice from within, Christian theologians like Matthew Fox call on Christians to look back on and rediscover introspective path in the Christian tradition of spirituality. Indeed, many a Catholic Church has incorporated meditation in their daily life of spirituality.

虛耗至最小程度，心智變得極為純淨、敏銳，足以體會上帝的旨諭。James Austin 在《禪與大腦》也有類似的說法，他指出儘管耶穌在禁食期間到底做了些什麼事，已無法查考，但為時四十晝夜的禁食期間與佛陀在菩提樹下靜坐直至證悟的四十九天期間是如此之相近。或許耶穌有很好的禪定功夫，但在他的傳教生涯中並沒有特別將禪定直接標舉出來。雖然沉思內省的修持在中世紀的基督教十分普遍，但不久即告衰微，而禪定卻在佛教長期受到歡迎。有鑑於基督宗教內觀修持方面的弱點，研究基督宗教的神學家像 Matthew Fox 等人均曾呼籲基督徒應回過頭來檢視基督教靈修的傳統，並重新發掘反觀自照的精神。如今許多基督教堂已將禪定和靈修生活結合為一體。

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Similarly, Kitamori, one of the participants at the Oiso conference noted that the conquest of all forms of dualism constitutes the main religious achievement of Buddhism and that his Lutheran theology of the cross aims at an absolute unity, excluding every kind of dualism. Eastern thought, he believes, will enable Christian theology to gain a deeper insight into the mystery of the unity in God and Christ.

While Cobb, Lefebure, Kitamori and many others claim the compatibility between the Cross and meditation in that both lead to the transformation from the false, sinful old self and illusory, defiled old self to the new Creation and Great Self in Christianity and Buddhism respectively, others, however, may express their disapproval of the compatibility between the Cross and meditation.

Christians are so accustomed to the way Jesus died: Hanging on the cross, bleeding, helpless, violent. This shocking crucifixion manifests God's love of giving up his beloved and only son to

在大磯舉辦的會議中，與會者 Kitamori 亦曾指出，超克各種形式的二元論是佛教在宗教領域中最大的成就；而他所信仰的路德教派，在贖罪的神學觀上強調絕對統合的觀念，同樣排除所有型式的二元論。因此他認為東方思想可以讓基督教神學在上帝與基督合一方面獲得更深入的洞察智慧。

儘管 Cobb、Lefebure、Kitamori 等學者宣稱贖罪和禪定可以會通，能夠引領人們將過去錯誤的、罪惡的自我及虛妄、染污的自我，分別轉化為基督宗教的新創造或佛教的大我，但也有一些人對此抱持反對意見。

基督徒都知道耶穌是被釘死在十字架上的，那種淌血、無助而又充滿暴力氣息的死亡方式著實令人吃驚，但也顯示了上帝將他摯愛的獨子奉獻出來為全體人

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redeem the sin of humankind as a whole. But, to Buddhists and other Eastern religions, such an end of Jesus may well be a hard- to- accept outcome or even a scandal. Indeed, it was seen as a scandal even to Jesus' s disciples and to the Greeks and Jews alike soon after the Crucifixion happened. Therefore it is no surprise that Daisetz T. Suzuki, pioneering the introduction of Zen to the West, expressed frankly his inability to accept the Cross and asked straightforwardly, " Could not the idea of oneness be realized in some other way, that is, more peacefully, more rationally, more humanly, more humanely, less militantly, and less violently?" (Lefebure 50) . " That Christ died vertically on the cross whereas Buddha passed away horizontally: does this not symbolize the fundamental difference?" Suzuki. *Mysticism*. 129)

To address Suzuki and justify the Cross, Lefebure explores an answer from the historical and social and theological dimensions but winds up saying:

類贖罪的博愛精神。但對佛教及其它東方宗教而言，耶穌這種結束生命的方式令人難以接受，甚至認為這是一件不名譽的事情。的確，耶穌被釘死在十字架的當時，耶穌的門徒及希臘人、猶太人都感到驚憤莫名。這就難怪將禪介紹到西方的鈴木大拙直率地指出，他無法接受釘死贖罪的說法，他說：「難道合一的觀念不能以其它方式來表達嗎？也就是說，用比較和平、比較理性、比較人性、比較富人情味的方式，而減少一點血腥暴力。」(Lefebure，第50頁)「基督是垂直釘死在十字架上，佛陀則是平臥安詳圓寂，這不正標明了兩者的基本差異所在嗎？」(鈴木大拙，《神密主義》第129頁)

為了回應鈴木大拙的說辭，讓贖罪說得以合理化，Lefebure從歷史社會學及神學的角度探討

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說明，最後下了一個結論：

Suzuki's question reminds us that the cross is not easily accommodated to rational explanatory models. If we fit the cross into our explanations too neatly, we may have lost a sense of its shocking, revelatory power. In some ways the cross functions like a Zen Koan, which refuses to be explained in ordinary logic, which brings our normal process of thinking about God and ourselves to a halt and forces us to a different level of awareness (Lefebure 52).

鈴木大拙的問題提醒我們釘死贖罪的觀念不容易套用在理性解釋的架構中，但如果能夠自如地解釋，或許就失去了天啟的震撼力量。其實，贖罪的故事有點類似公案，不能藉一般的邏輯來解釋，而是在迫使我们停止用尋常的方式思考上帝及自己的問題，以達到截然不同的醒悟。(Lefebure52)

Compared with the social-political answer, Lefebure's reply at the theological dimension appears short of constructive significance.

比起政治社會學的答案，Lefebure 站在神學角度所給予的回應顯得缺乏建設性的意義。

Personally I think Suzuki's comment is frank and indeed challenging. Christians, however, may well contend that Jesus is the medium through whom Christians have accesses to the union with God. Is not the image of Jesus

我個人則認為鈴木大拙的評論直質無偽而又具有挑戰意味。不過，基督徒或許會反駁說，耶穌是基督徒接近上帝並與之合而

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hanging on the cross, bleeding, crying and helpless a testament to the notion of impermanence and suffering that Buddhism articulates? God pays such a dear price as to sacrifice his only son to show his subjects how far worldly life is from peace, joy and eternity. By recollection of the cross in Christian prayer and contemplation, followers aspire to ascend to being with their Father in Heaven, thus humans' debt of sin is paid once they look to Jesus, indicative of obedience to God. Jesus is the only medium and path through whom adherents have atonement with God of eternity and peace and joy. "I am the way, the truth and the life. No one comes to the Father except by him" (*The Oxford Bible*. John 14:6). Here, the non-permanence and imperfection are exhibited solely by Jesus on the cross while Sidhartha Guatama awakened to the truth of non-permanence and suffering by beholding the miseries of the sick, the aged and the decaying dead corpse that lay ahead in his way. So, if Suzuki was correct in asserting the difference between Buddhism and Christianity by portraying the visual images of shocking divergence, then the difference seems to be more with the means or medium than with the ultimate concerns of non-

為一的中介。耶穌被吊在十字架上，那種淌血、呼號、無助的樣子不也證明了佛教所主張的苦空無常嗎？上帝為了向他的子民顯示世俗生活離和平、喜樂、永恆甚為遙遠，不惜犧牲他的獨子。教徒們藉著禱告、沉思來追懷耶穌救贖之舉，正可以鼓舞他們與天父同在，因此，只要人類信賴順服上帝的耶穌，原罪就可以償清。唯有藉著耶穌的「道」作為中介，信徒才能獲得上帝的永恆、和平與喜悅：「我就是道路、真理、生命，若不藉著我，沒有人能到父那裡去。」（《新約聖經》〈約翰福音〉14：6）無常與不完滿的真諦在十字架釘死的耶穌身上表露無遺，而佛陀瞿曇卻是因為目睹老、病、死而體悟無常與苦的實相。所以，如果鈴木大拙以驚人的外相來斷言佛教與基督宗教的差別是正確的，這兩者之間

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permanence and suffering and the deliverance marked with peace and eternity. The apparently contrasting images of the “vertical” and the “horizontal” may still have a point of compatibility at their roots.

的不同之處似乎只在方式或中介的歧異，而非在無常與苦的終極關懷上以及在和平與永恆的解脫境界上有所不同。因此，儘管垂直（殉道）和平臥（圓寂）是截然不同的外相，但在基本上還是可以會通的。

Part Two: Gift and Enlightenment

Cross and meditation find a point of contact and compatibility by annihilating the false and illusory selves. Do salvation by grace in Christianity and enlightenment in Buddhism also have something fundamental to share? The result of my recent reflection on this topic is more than a simple “yes” and/or “no” answer. To Christians, grace is a gift. Is enlightenment also a gift to Buddhists? It is a gift in certain way, but it is beyond a gift in other ways. I will discuss it closely in the following.

第二部分：恩賜與證悟

藉著消除錯誤的我與虛妄的我，救贖與禪定找到了會通之處。那麼基督宗教藉恩典來救贖的觀念與佛教的證悟在根本上也有相通之處嗎？近來我反覆思考，發現這個問題不是用簡單的「是」或「否」就能夠解答。對於基督徒來說，恩典就是恩賜；對於佛教徒而言，證悟也是恩賜嗎？從某方面來看，證悟是恩賜；但在另一方面看來，證悟比恩賜還要來得超然。關於這一點，我稍後再作討論。

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Nirvana or Enlightenment in Buddhism is ultimately not achieved by deliberate seeking in whatever way: either chanting, reading sutra, meditation, koan or else. The *Diamond Sutra* repeatedly warns us: there is not a single dharma to gain and attain to; if one thinks there is, he is slandering the Buddha. If people allow their minds to grasp and hold on to anything, they would be cherishing ideas and attached to things. Therefore, "You should not be attached to things as being possessed of, or devoid of, intrinsic qualities" (*Diamond Sutra*, Section 5). Rather, "A Bodhisattva should develop a mind that alights upon no thing whatsoever; and so should he establish it." Indeed, the Zen saying of "No way is the way" is an intellectually paradoxical truth that Buddhism teaches regarding enlightenment. Cobb hits the nail on the head when he says, "Nirvana cannot be attained as long as it is sought. It is only when this last and purest desire is extinguished that the goal is attained." (Cobb, *Beyond Dialogue*, 79)

While to most Christians and many Western Buddhist scholars, Nirvana and the way to Nirvana are still bewildering and somewhat fearful, others

在佛教，究竟涅槃或證悟菩提不是藉著誦經、閱藏、禪定、公案等有為的尋求可以獲致。《金剛經》不斷提醒我們：實無一法可得，若人言有一法可得者，即為謗佛。又說：是諸眾生，若心取相，即為執著。因此，「凡所有相，皆是虛妄」（《金剛經》第五品），甚至，「菩薩應無所住而生其心」。的確，禪門有一句話：「無門即門。」無非說明了證悟乃言語道斷，心行處滅的真理。Cobb 的形容更是淋漓盡致：「只要心有所求，涅槃永遠無法達成。唯有連這最清淨的心念都消除逮盡，才能證悟究竟涅槃。」（Cobb，〈《超越對話之外》第79頁）

至今大多數的基督徒和西方佛教學者聽到涅槃寂靜與涅槃之道，仍倍感困惑，甚至有一點畏懼，而 Lefebure 等人卻提出別具

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like Lefebure interpret them in a different and significant light. Nirvana or Enlightenment, which is not attained by seeking, is, to Lefebure, a “gift” We could not help thinking it as an insightful Christianized comparison. The gift in this Christian context is the Grace of God, which comes through the faith and faith alone in Jesus, Son of God. Pauline theology proclaims that all is done through the redemptive death of Jesus so that what Christians need to do is just to receive (the gift of salvation through faith) rather than to achieve anything arduously. Does the Christian notion of gift, then, really fit the model of the Buddhist enlightenment, the realization of emptiness (sunyata), which is the manifestation of the nature of the non-abiding mind of boundless openness (suchness or thusness)?

Lefebure might have interpreted the feature of enlightenment in terms of uncertainty or unpredictability that qualifies a gift. Are there more elements that make a gift or in this context, the gift? Indeed, to qualify a gift, first, it has to be unknown as to when and where the gift will come. Second, since the gift is presented unknowingly from the other, it comes

新意的解釋。Lefebure 認為，涅槃或證悟並非靠尋求就能獲致，而是一種恩賜。於此，我們不禁認為這是基督宗教式的聯想。在基督宗教的範疇裡，恩賜是上帝的恩典，唯有藉著信賴上帝之子——耶穌，才會降臨己身。保羅神學認為世間一切就緒是因為耶穌以死來為我們贖罪，因此基督徒所要做的是（藉由信仰來）接受（恩賜），而不須費盡辛苦去成就什麼。佛教的證悟是體證到廣如虛空的無住生心（真如），基督教的「恩賜」觀念，是否真能適用於佛教所證悟的空性上？

或許 Lefebure 是因為證悟的不確定性及不可預測性，才將其歸類為「恩賜」。那麼恩賜之所以為恩賜，是不是還須具備其他的因素呢？的確，關於恩賜的條件，首先，恩賜的時間和地點無法預先得知。其次，由於恩賜是

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without the recipient's personal effort or work. A gift is different from a reward, a prize or any other incentive in that the latter results directly from one's work, usually knowingly. The third, it is from a source other than oneself.

From the perspective of unknown time and place or setting, ultimate Buddhist Enlightenment should no doubt be a "gift" Hui-neng, the sixth patriarch of Chinese Chan Buddhism, was awakened to the nature of mind when over-hearing someone reading *The Diamond Sutra*. There were numerous great masters, especially Chan/Zen masters, whose enlightenment came by on variable occasions: Some awakened to the sound the brick made that they threw while at work; some got enlightened by being squeezed his nose and having to reverse his attention abruptly inward.

As for effort or work, the second criterion qualifying a gift, the crux of the question should be more detailed. Does personal effort, work, action or deed count anyway in any degree toward salvation or enlightenment even if enlightenment or salvation does not ultimately come by personal effort, especially in way of intentional seeking?

在不知不覺中由他者授予，因此受恩者無法藉由個人的努力或事功獲得；恩賜不同於報酬或獎掖，因為這些都是個人工作的結果，通常屬於有為的造作。第三，恩賜源自他者，而非自己。

從時空不可預知的特性來看，究竟證悟應該也是一種「恩賜」。中國禪宗六祖惠能大師聽到別人讀誦《金剛經》時悟自本心。另有許多高僧大德，尤其禪門的祖師，他們的證悟往往也是在偶然間獲致，例如有的是在作務時聽到磚石敲擊的聲音而明心見性，有的是被人緊捏鼻子的當下突然轉念而得到開悟。

有關恩賜的第二項特質——努力或事功，在此須詳述其關鍵所在。即使究竟的證悟或得救不是因為個人的努力，那麼個人為證悟所做的努力、事功或修為是否算數呢？尤其當我們刻意追求

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In Christianity, while Pauline theology stresses the gift's being received free (just receive rather than achieve), which Protestantism favors, A Letter of James in the New Testament argues the eclectic path, which in a way more represents Catholicism. "You see then it is by action and not by faith alone that a man is justified. As the body is dead when there is no breath in it, so faith divorced from action is dead" (*Oxford Study Bible*. James 2:24, 26). Mutual recrimination has been going on. The Catholic Church has long suspected "that justification by faith alone fosters lazy believers with an ill-founded confidence of being right with God. Lutherans in the dialogue still are troubled by the Catholic stress on doing good works, especially when it is linked with talk about human cooperation with God in justification and with human merit." (Hanson. *Introduction to Christian Theology*. 246). In recrimination to the Catholics, Protestants say that they "respond to God's grace" by doing their works rather than they do their works in the belief that they thus can earn or will deserve the gift of grace from God. They believe the divine gift is so enormous and sublime that nobody is ever able to earn or deserve it and that nobody is ever able to

的時候。在基督宗教裡，保羅強調恩賜無須給付（只須接受，而不是去成就什麼），對於這一點新教的教徒也很贊同。在《新約聖經》裡〈雅各伯書〉對於天主教傾向的方式表示反對：「你們看，人成義是由於行為，不僅是由於信德。……正如身體沒有靈魂是死的，同樣信德沒有行為也是死的。」（《新約聖經》〈雅各伯書〉2：24, 26）直至今日，基督教和天主教仍為此爭論不休。長久以來，天主教（舊教）認為：「（基督教）只靠信德就可以成義得救，將會助長懶惰的教徒為了討好上帝而信仰，這樣的信仰是建立在不良的基礎上。如今路德教會與天主教對話的時候，仍會在聖事的觀點上感到困擾，尤其談到人與上帝合作而成義及從事善功的時候。」（Hanson, 《基督宗教神學概論》）新教教徒反駁天主教徒說，

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repay it. It has to be a free gift. What is left for them to do is just to be thankful to the Lord and responsive to the grace bestowed on them. Consequently, Christians do their works either intentionally (the Catholics) or as a response (the Protestants). The point is that, as compared with the works or effort in Buddhism, the Christian works altogether are a lot more, if not completely, disconnected to salvation.

Cobb says, "Enlightenment breaks in upon one as though from beyond; it is not constructed by personal effort" (Cobb 110-111). I would agree that in Buddhism, ultimate enlightenment comes effortlessly. The effortlessness, however, is generally agreed to have resulted from persistent diligence and personal effort. Indeed, one of the Six Paths to Perfection in Mahayana tradition is "right effort." Self-reliance, self-practice and self-accomplishment

他們是藉由事功來「回饋上帝的恩典」，而不是因為他們想要從上帝那裡「賺取」恩賜或恩典。因為神聖的恩賜如此崇高偉大，無人能夠賺取，無人能夠償付。上帝賜予恩典是不求償付的，他們的一切作為只是懷著一顆感恩的心來報答上帝賜予恩典。由此可知，基督徒立身行事，或係有意而為（天主教徒），或為感恩圖報（新教徒）；重點是：比起佛教徒來，大體上基督徒所做的事功，既使不是全部如此，與救度沒有什麼關聯。

C o b b 說：「證悟是突如其來，而非努力造作而來的。」（Cobb，第110-111頁）我也同意此點。不過，非造作而來的證悟也是源自不斷地精進努力造作而成，這是大家所公認的。正精進是大乘佛教六度（六波羅蜜）中的一項。整個佛教的教義無非在教

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are emphasized throughout Buddhist teachings, and it is particularly true in Chan or Zen Buddhism. *The Platform Sutra* says, “ Good friends, see for yourselves the purity of your own natures, practice and accomplish for yourselves. Your own nature is the nature of the Dharmakaya and self-practice is the practice of Buddha; by self-accomplishment you may achieve the Buddha Way for yourselves” (Yampolsky. *Hui Neng and the Platform Sutra*. 137).

Back to address whether Buddhist enlightenment is a “ gift” in terms of receiving the gift freely instead of through effort, I would say it is yes and no. On the one hand, yes, it is a gift because ultimately enlightenment comes not necessarily as a direct result of personal effort or works. Instead, it comes spontaneously, unpredictably and supra-rationally. The relationship between the cause of effort and the effect of enlightenment is perceived, at this peak experience of enlightenment, as co-arising or interdependent. This is because at this stage one realizes the truth that the emergence of everything depends closely on the presence of everything else and that in the final analysis this chain of cause- and-effect finds nei-

導我們要自我依止、自我修持、自我成就。《法寶壇經》也說：「諸善知識，此事須從自性中起，於一切時，念念自淨其心，自修自行，見自法身，見自心佛。」(Yampolsky 譯，《法寶壇經》第 137 頁)

既然恩賜不求償付，非經努力求得，如果我們回過頭來看佛教的證悟，它是不是一種恩賜呢？我認為它既是恩賜，也不是恩賜。說它是一種恩賜，是因為究竟證悟與個人的努力或事功不必然有直接的關係，而是偶然發生、不可預測、超越常理之外的。從佛果上來看，努力的因和證悟的果之間的關係是因該果海，果徹因源的。當一個人證悟實相的時候，將明白每一法的生起均依賴各種條件和合，如此分析下去，因緣之鍊是無始無終

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ther a beginning nor an end. In other words, everything is devoid of the intrinsic substantiality that enables itself to exist or arise on its own and alone. The present cause of an event may well be the effect of some event that has occurred earlier. Likewise, the end of an instant of this right split of moment is the right beginning of a split of the next moment, and so forth. This form of existence of everything (all dharmas) perceived as ever-interrelated and mutually dependent is discovered and experienced, by the practitioners of the School of Yogocara, as a subtle reflection of an on-going stream of pure consciousness of the mind, which is of "purity, boundless openness and luminosity" called the realm of unsurpassed perfection (Han, Qinjin. *Brief Elaboration on the Treatise of Thirty Verses of Pure Consciousness*. 97) . and which is known as emptiness or absence of intrinsic substantiality in the Madhyamika terms. Nagarjuna, the author of *Madhyamika-sastra*, says, "All the dharmas arising from the law of causality end up in emptiness. Expediently named are dharmas from the perspective of Madhyamapratipad or the Doctrine of the Mean or the Middle Way." (Nagarjuna. *Madhyamika-sastr*. Section of the Noble Four-fold Truth) .

的。換言之，任何一法均無自性，不能獨自生起。某一法現在的因或許是過去另一法的果，這一剎那的結束正是下一剎那的開始，如此往復循環不已。這種諸法互相依存、互為緣起的現象，在瑜伽學派行者的體悟，乃瀑流般心識之微妙映現，其本質「澄淨、無量、明澈」，名為「大圓鏡智」(韓清淨，《唯識三十頌略解》第97頁)，中觀學派稱之為「空」或「空無自性」。中觀學派的龍樹菩薩曾說：「眾因緣生法，我說即是空，亦為是假名，亦即中道義。」(龍樹，《中觀論頌·四諦品》)

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But, on the other hand, I would say that enlightenment in Buddhism does not fit the term of gift in that Buddhism does not count on personal effort or works in the adherents' eventual liberation or enlightenment. Though the efforts are held accountable only at the levels prior to final enlightenment, they are generally rendered as indispensable preparations for the final enlightenment of emancipation. The precise relation between the preparatory works or efforts and the eventual enlightenment is that the former is necessary but not sufficient or assuring precondition of the occurrence of the latter. The necessity of personal works and self-power (self-reliance) is clearly reflected in the verse known to every Buddhist, which reads, "Do not whatever is evil. Do whatever is good. Purify yourself the mind of your own. These are what all Buddhas teach".

My reluctance to completely endorse enlightenment as a gift also lies in the likely difference of emphasis on human works in salvation and enlightenment. In Buddhism I would interpret "work" more as an effort to deepening silent meditation that leads more effectively to the purification of the mind, which is ultimately the path shared by all who seriously steer in the direction of

不過如果我們從另一方面來看，佛教的證悟並不符合「恩賜」的意義，因為行者還是必須依靠努力或事功來達到證悟或解脫。個人的努力固然在證悟佛果之前十分重要，但被視為最高證悟或究竟解脫的前行。前行與證悟之間的關係，如果要準確地說，前行應該是證悟的必要條件，但非充分的先決條件。個人事功或自力成就（自我依止）的必要性，清楚地反映在佛教徒所周知的一首偈子裡：「諸惡莫做，眾善奉行，自淨其意，是諸佛教。」

我之所以不願將證悟和恩賜等同起來，也是因為得救和證悟的事功在側重的層面上似有差異。我認為在佛教裡，「事功」是為了進入甚深三昧所作的努力，它對於自淨其意助益甚多，是每一個慕滅向道者必經之勝路。而

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enlightenment. “Do not whatever is evil and do whatever is good” is a must, but is not characteristic of Buddhism. It can be the code of ethics in Christianity too. In Christianity, work or response to the Grace leans more on the active rather than contemplative side.

Having discussed effort and effortlessness involved in the second criterion of a gift, we shall now move on to the third and also the last: the source of a gift. The source of enlightenment, Cobb refers to as the “world’s self-revelation”(Cobb 81) to the experient (expedient) as contrasted to God’s revelation to his subjects. William Johnston speaks about this vital issue from his personal encounter with his Japanese Zen friends. In his book, *Silent Music: the Science of Meditation*, he said that his Zen Buddhist friends in Japan told him that they had meditated on a higher being to “break out to freedom”(Johnston. *Silent Music*. 49). Johnston therefore inferred that ultimately Buddhist meditation might not be what is always advocated: emptiness or suchness through self-reliance or self-power. He implied that at least certain transcendental beings like God or the first mover are out there in the

「諸惡莫做，眾善奉行」則是佛教必要的、但非佛教專有的特性，因為它同樣也是基督宗教的道德規範。而在基督宗教裡，所謂的事功或報答神恩都是屬於比較積極面向的，而非沉思默想。

討論完恩賜的第二項特質——努力造作與否之後，下面將探究第三項，也是最後一項特質——恩賜的來源。Cobb 談到恩賜的時候，將「世間對經驗者的自然啟示」和「上帝對其子民的天啟」兩相對照。William Johnston 從他私人拜訪日本禪友的事情上，談起這個重要的議題。他的大作《無聲的音樂：禪定學》描述他在日本的禪友們提及在冥想時曾觀想一個更高階位的存在者以達到「解脫自在」。(Johnston, 《無聲的音樂》第49頁)因此 Johnston 推論佛教最究竟的冥想階段並非如一般所說是依止自力所證悟的空性

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vastness of the universe to bestow what Christians call grace on practitioners or searchers, be they adepts or novices in Buddhist practice. Similarly, Cobb notes, " But similar elements (some kind of holding fast) can be found in Zen, also, up until the final enlightenment"(Cobb 104) . There is certainly some truth in these references because practitioners at different stages or assuming different approaches or techniques will have different meditative mind-set and experiences. Some may even invoke Amida Buddha or meditate on Bodhisattva Avalokteshivara in their process of meditation. Even advanced practitioners may lean on Buddhas or Bodhisattvas for help. In this regard, we may also find Agehanada Bharati's words noteworthy: " Buddhists in theory at least denies any self or any super-self. However, in practice the Vajrayana and to a certain extent all Mahayana Buddhist doctrines have a sort of Ersatz-self or super-self, something which defies any treatment in terms of the Hindu ' entity-postulating' languages, yet it has some sort of subsistence"(Bharati. *Tantric Tradition*. 25). But Buddhists will contend that they rely on Buddha or cling to self becoming Self only as a skillful

或真如，這意味著在廣袤的宇宙中，至少有像上帝或創世者一樣的出世間者，將基督徒所稱的恩典賜予修行佛道或追尋真理的老參或新學。Cobb 同樣認為，「在禪宗裡也發現類似的東西（可以牢牢繫持），直到究竟證悟為止。」（Cobb，第104頁）這些說法有幾分真實，因為不同層次或不同修持法門的行者有不同的觀想對象及體驗。有些人甚至在禪定時稱念阿彌陀佛的聖號，或觀想觀世音菩薩；有些老參也仰仗諸佛菩薩的加被。就這一點而言，Agehanda Bharati 的話值得我們深思，他說：「在理論上，佛教徒否定任何『自我』或『超我』；但實際上，金剛乘或在某種範疇裡的一切大乘經典均用「超我」（第一我身）來對治印度教徒所說的『本體』，而它依舊有一些實體的意味存在。」（Bharati，《密教》p. 25）

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and helping means to Enlightenment or simply as a means to arouse their compassion for all sentient beings, or as an initiation into higher stages of attentional stability and absorption. Such reliance is therefore generally regarded as temporary, expedient rather than ultimate and absolute. Of course, some Chan/Zen adepts will totally deny the necessity of leaning on any deistic being as their rock, fortress, initiator or revealer to Enlightenment or Truth. Followers of Madhyamika, the Middle Way, will especially endorse such a claim by the Chan/Zen adepts.

If Cobb, Johnston and Lefeboure had talked to Tibetan Buddhist Lamas or Tantric practitioners, they could have learned that more of the Tantric Yoga practice has to do with visualizing, generating, identifying with and eventually embodying holy deities, which in the Buddhist context are different Buddhas and Bodhisattvas, Vajrasattvas and dakinis. Here we may see a kind of source of the gift: enlightenment that is more compatible with the Christian source of revelation from the personal and caring God. If they dialogue with another influential sect, Pure Land Buddhism, even closer parallels Christians can find. Some scholars even

然而，佛教徒卻辯稱他們這麼做，是在仰仗佛陀，以繫念小我完成大我的一種方便法門；或者僅是藉此引發他們對眾生的慈悲心念；或者是用來作為成就止觀的初階。因此，依止他力的法門被稱為暫時的方便法門，而非究竟的一乘道。當然，也有一些禪門的老參全然不假天人啟發證悟，中觀行者對此尤表贊同。

如果Cobb、Johnston、Lefeboure曾與藏傳的喇嘛或密教的行者談過話，他們或許早就知道密教的瑜伽修持是觀想天人、諸佛、菩薩、金剛薩埵及空行母（荼吉尼天）等，並將之視為本尊，與之合而為一。如果我們視其為證悟的來源，則與基督宗教的天啟源自一個位格而又能施恩照拂的上帝兩相比照，就更能會通了。如果再和另一個具有影響力的宗派——淨土宗比較，將發

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suspected that in the medieval times Pure Land Buddhism in China and Nestorian Christians had lengthy close and friendly ties and were mutually influenced although from the inscription of the so-called "Nestorian Monument" erected by the Nestorian missionaries and Chinese Buddhists jointly appears "that Nestorians were more influenced by Buddhists than the Buddhists by Christianity" (Dumoulin 63). Dumoulin went on to say, "one must not overestimate Christian influence through the Nestorians. This is particularly the case with Amidism, which because of its amazing spiritual similarity to Christianity, has often been the subject of conjecture concerning a direct Christian influence" (Dumoulin 63).

In his book, *The Buddha and the Christ*, Lefebure devoted much of a chapter to discuss the similarities between Pure Land Buddhism and Christianity. His detailed analysis based on the Japanese monk Shinran is at its consummation when he writes, "Amida Buddha has to offer us the power of salvation itself, and so Amida Buddha, for Shinran, is the absolute

現彼此有十分相近之處。一些學者甚至認為在中世紀的時候，中國的淨土宗和景教之間具有長期密切的友好關係，甚至彼此影響。不過從景教佈道師和中國佛教徒合建「大秦景教流行中國碑」的碑文看來，「佛教對於景教的影響大於基督教對於佛教的影響」(Dumoulin, 第63頁)。Dumoulin又說：「不可以從景教的例子高估基督教的影響，這種情形尤其可用來說明淨土真宗，因其靈修情形與基督宗教十分類似，所以往往被人揣測是受到基督宗教的直接影響。」

Lefebure 在《佛陀與基督》一書中用了很多章節來探討淨土真宗和基督教的相似之處。他根據日本親鸞上人所說，分析道：「阿彌陀佛賜予我們救度的力量，所以對親鸞而言，阿彌陀佛是唯一得度的來源。親鸞的中心思想係

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source of salvation. The center of Shinran's perspective was the act of faith as the only possibility of salvation. Earlier Buddhists had often seen faith as an initial act of trust in the Buddha's teaching, a beginning moment of the process of testing and affirming the teaching as true in light of their own experience. Shinran reversed this understanding and saw the act of faith itself is a gift of the Buddha. Shinjin means 'understanding-mind' or 'trusting-mind' Shinjin is the twofold awakening to the ignorance and impotence of the self and to the infinite compassion of Amida Buddha. In the experience of Shinjin, the person realizes the impossibility of any form of self-salvation and places all trust in the compassionate vow of Amida Buddha" (Lefebure 110-111) . John Cobb too expounds the similarity and compatibility between Christianity and Pure Land Buddhism. " Amida is recognizable as Christ or the Word of God" (Cobb 129) . Amida Buddha, according to Cobb, should be personal and ethical.

Despite the seeming analogue or ap-

唯信能度。原始佛教的行者根據自己的體驗來證明佛陀的教示為真理，因此他們信仰的原動力通常源於對佛陀教法的信賴。親鸞則反其道而行，他將信仰行為的本身視為佛陀的恩賜。信心 (Shinjin) 意味著『解心』 (understanding-mind) 與『信心』 (trusting-mind)。信心包含兩層覺悟的意義，先從覺悟自我的無明到覺悟自我的無能，再覺悟到阿彌陀佛無盡的悲心。在信心的體驗裡，任何型式的自力救度都是不可能的，因此必須將所有的信賴均置諸於阿彌陀佛的慈悲願力上」(Lefebure, 第110-111頁)。John Cobb 也曾提及基督宗教與淨土宗之間的相似性及會通性，他說：「阿彌陀佛可視為上帝聖諭中的基督。」據此，阿彌陀佛應該是位格的，也是道德的。

儘管淨土宗、西藏密宗和基

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proximation between Pure Land Buddhism, Tibetan (Tantric) Buddhism and Christianity, at the very advanced level, the difference between them stands out noticeably. Regarding the ultimate nature of Amida Buddha, I should point out that the Pure Land Buddhism and Christianity still have a pronounced difference: Amida is ultimately not a personal God, but the boundless light and life, which is the emanation of the nature of mind. This nature of mind is not realized until one “chants or invokes Amida Buddha for one day, two days, three days, four days, five days, six days or seven days till one presents a mind of one-pointedness with complete attentional stability” People with such a self-power of concentration will see Amida Buddha and Budhisattvas in the Pure Land appear in front of them and take them across to the Pure Land when they are dying. The salvation here -- ascending to the Pure Land results in a combination of self-power and the Other power or Grace. Likewise, to Mahamudra adepts in Tantric Buddhism, “the phenomena of experience are the play of mind. The phenomenal world is viewed as empty, as a projection of mind.” (Powers. *Introduction to Tibetan Buddhism*. 368). When the source of enlightenment or gift is the nature of

督宗教有貌似之處，但在高深層面上差異依然十分顯著。即以阿彌陀佛的究竟性質而言，我認為淨土宗和基督宗教之間的歧異昭然可見：阿彌陀終究不是位格神，而是本自心性所散發出來的無量光、無量壽，必須要「聞說阿彌陀佛，執持名號，若一日，若二日，若三日，若四日，若五日，若六日，若七日，一心不亂」，才能證悟這本自具足的心性。如果能夠憑藉自力，攝意專精，臨命終時必能見到阿彌陀佛與淨土聖眾現在其前，迎往蓮邦。在此處，得度——即往生淨土佛國，結合了自力與他力（或恩典）。密教的大手印也是如此，因為「萬法唯識，一切境界，本自空寂，心之所造。」（Powers, 《密教導論》第368頁）證悟或恩賜既是源於心性，本自空寂，那麼究竟係源於自我的啟發？還是神聖的

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mind, which is the Mind that is of Emptiness, is it a self-revelation or Divine Revelation from God? Since dualism of self and the Other or others is undifferentiated and indifferentiable in a state of Buddhist Enlightenment, the source of gift is non-local, not to be localized. Put in another way, the source is both oneself and the Other or other, or, it is neither oneself nor the others. In this light, Buddhist Enlightenment is not a "gift" in the Christian sense where the delivery of the gift is clearly lineal. Or, precisely, enlightenment is beyond the notion of "gift" in the Christian sense.

In reply to my analysis on this dimension of incompatibility between Buddhist enlightenment and the gift of grace in Christianity, Cobb said this to endorse the incompatibility, "In enlightenment, the recipient of the gift is also the giver itself. In Christianity, the radical difference between the two is very clear." Then, he went on to say that the Wesleyan Church and some other denominations, however, see less of such a separation. Since the Spirit is in me and I am in the Spirit, "Hence, according to the Trinity" he remarked, "God is in me. And we see God immanent in individuals and transcendent at once. This goes back to Paul." Seem-

天啟呢？由於在佛教的證悟階段，自他不一不異，因此恩賜的來源也應該是能所不二。換言之，其來源，是自是他，非自非他。由此看來，佛教的證悟不同於基督宗教直線式的「恩賜」觀念，或者應該說，佛教的證悟不落基督宗教「恩賜」觀念的窠臼。

對於我為佛教證悟與基督宗教恩賜之間無法會通的論點所作的分析，C o b b 表示贊成，他認為：「在證悟時，恩賜的施者即是受者。但在基督宗教裡，施受二者有十分明顯的差異。」但他接著說，衛斯理公會等教派在這方面的歧異卻甚為微小，因為他們認為聖靈在我心中，我也在聖靈心中。「根據三位一體的觀念」，他說：「上帝在我心中，因此上帝既

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ingly getting closer to the oneness of the gift giver and receiver in Buddhist enlightenment, Cobb nonetheless retained certain difference of the two when he added, “ But Paul is not consistent here for he says the Spirit does not dwell in bad people.” Furthermore, Cobb wrote, “ Although the Other is constitutive of the self, there is no final identity of the self and the Other.” (Cobb 103) .

Another attempt to parallel gift and enlightenment has been centered on kenotic God and sunyata, that is, emptiness. In his dialogue with Christian theologians and scholars, Masao Abe has emphasized the kenotic God in Christianity, which seems to be most compatible in the Scripture to the Buddhist Ultimacy of Enlightenment as manifested in Emptiness or what Masao terms “ Boundless Openness” The kenosis Christology is grounded in Philipians of the New Testament which reads,

內在於個人，同時也超越了個人。此點可追溯自保羅神學的觀點。」這似乎與佛教證悟時施受不二的境界有些相近，不過Cobb仍秉持保留態度，認為兩者之間還是有些微差異：「保羅在這點上顯得並不一致，因為他曾說：聖靈不住在惡人心中。」Cobb進一步寫道：「雖然『他』是『我』的構成部分，但自與他終究是不同的。」(Cobb，第103頁)

我們還可以從「空虛的上帝」(kenotic God)和「空性」的觀點來比較恩賜和證悟。Masao Abe與基督宗教神學家及學者對話的時候，曾強調基督宗教中「空虛的上帝」和佛經裡所謂的證悟空性是彼此會通的。「空虛的上帝」源於《新約聖經》〈斐理伯書〉：

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Take to heart among yourselves what you find in Christ Jesus: He was in the form of God; yet he laid no claim to equality with God, but made himself nothing, assuming the form of a slave. Bearing the human likeness, sharing the human lot, he humbled himself, and was obedient, even to the point of death, death on a cross. Therefore God raised him to the heights and bestowed on him the name above all names, that at the name of Jesus every knee should bow^a in heaven, on earth, and in the depths—and every tongue acclaim, “Jesus Christ is Lord,” to the glory of God the Father. (Oxford Study Bible. Philippians 2:5-11).

你們應該懷有基督耶穌所懷有的精神：他雖具有天主的形體，並沒有以自己與天主同等，為應當把持不捨的，卻使自己空虛，取了奴僕的形體，與人相似，形狀也一見如人；祂貶抑自己，聽命至死，且死在十字架上。為此，天主極其舉揚祂，賜給了祂一個名字，超越其它所有的名字，致使上天、地上和地下的一切，一聽到耶穌的名字，無不屈膝叩拜；一切唇舌無不明認耶穌基督是主，以光榮天主聖父。」（《新約聖經》〈斐理伯書〉，2:5-11）

Wayne W. Mahan explains it this way: “Christ had the divine nature but ‘emptied’ (kenosis) himself of his divine nature and took the form of a slave” (Mahan. *New Testament—a Manual for College Students*. 79) A closer look at this Kenosis passage, however, allows me to conclude soberly that on one hand

Wayne W. Mahan 解釋說：「基督具有神性，卻空虛自己的神性，以奴僕的形體現身。」（Mahan, 《新約聖經——大專學生手冊》，第79頁）但如果靜下心來

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"made himself nothing" approximates Jesus in a way to the Buddha proclaiming sunyata or Emptiness via meditation which culminates in cessation samadhi; but on the other hand, the later part of the passage clearly deviates from the Buddhists spiritual dimension of realization through meditation and is geared toward the redemptive and heroic sacrifice which all the way characterizes Christianity and differentiates from Buddhism. The meaning of "making himself nothing" is specifically explained as follows: assuming the form of a slave, bearing the human likeness, sharing the human lot, humbling himself and being obedient to the point of death. In a word, Jesus humbles himself from the top of hierarchy of all beings to human level, assuming the form of a slave. His humbleness and obedience come to the point of sacrificial death on the cross. Literally, the humbleness and sacrifice seem to be predominantly morally and socially inclined rather than spiritually preoccupied. Even though there should be spirituality involved behind all these kenotic actions that inspire it, it is meant to be redemptive and somewhat charismatic. No clue is availed regarding the path or paths of cultivation toward spiritual fulfillment that Buddhism

細究這段有關「自我空虛的上帝」之經文，容我下此嚴肅的結論：雖然（耶穌）「使自己空虛」和佛陀在進入三摩地時所證入的空性看似相近，但從這段經文的後半段卻可以得知其與佛陀透過禪定冥想所證悟的精神境界顯然不同。基督宗教向來強調贖罪式與英雄式的犧牲奉獻，和佛教是大異其趣的。「使自己空虛」是用來解釋「取了奴僕的形體，與人相似，形狀也一見如人，他貶抑自己，聽命至死」。總之，耶穌從高高在上君臨天下自貶為人形，並裝扮為奴僕，謙卑順服，直至在十字架上犧牲奉獻。從文義上來看，祂的謙卑及奉獻似乎充滿著道德與社會傾向，但非精神上的。即使在這空虛自我的行為後面，不乏精神上的鼓舞，卻仍帶有贖罪及個人魅力的意味，佛教強調精神實踐的修持之道，在基督宗教裡

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would stress.

One efficacious comparison left to us on gift and enlightenment (emptiness) is probably found in the mystics' experiences from either side. While emptiness is unanimously agreed in Buddhism to be the ultimate reality of Suchness, Christian mystics that abounded in the Medieval Ages seemed to come to terms comfortably with the notion of emptiness. Meister Eckhart said, "The divine one is a negation of negations and a denial of denials" (Fox, *Meditations with Meister Eckhart*, 40); "God is nothing. No thing. God is nothingness; and yet God is something. God is neither this thing nor that thing that we can express. God is a being beyond all being; God is a beingless being" (Fox 41). And the fourteenth century anonymous mystic in England had this to say in his *The Cloud of Unknowing*, "I will tell you that everything you dwell upon during this work (contemplative prayer) becomes an obstacle to union with God. For if your mind is cluttered with these concerns there is no room for Him" (Johnston, ed. *The Cloud of Unknowing*, 54). Christians, the Catholics in particular, are nowadays revitalizing

則付之闕如。

恩賜與證悟(空性)的比較方式還可見諸於二者的密契體驗上。空性是真如理體，這是佛教公認的。中世紀時基督宗教所風行的密契體驗似能與佛教的空性彼此會通。Meister Eckhart 曾說：「聖者是否定的否定。」(Fox, 《與Meister Eckhart 一起禪定》第40頁)「上帝是無、是非有、是空，但上帝也是有。上帝，非此，非彼，無法言喻。上帝是超越一切存在的存在，上帝是不存在的存在。」(Fox, 《與Meister Eckhart 一起禪修》第41頁)十四世紀時，英國曾有一段密契的文字出現在《不知不覺的雲》一書中，寫道：「我要告訴你，在做功課(冥思默禱)的時候，凡心有所住，都會障礙自己與上帝之間的聯繫。因為一旦心中有事，就沒有空間留給上帝了。」

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meditation and contemplation in their religious experience. Here in deep religious experiences, will Buddhism again well encounter Christianity in some compatible way?

(Johnston 編《不知不覺的雲》，第54頁)今天的基督徒，尤其是天主教徒，正在恢復禪定冥思的靈修。在深層的宗教體驗裡，佛教與基督宗教將有再度會通的接觸點嗎？

Conclusion

Buddhism and Christianity, despite various and profound distinctions, have points at different levels to compare, complement and parallel. While Buddhist teachings and practice are characterized with a strong tendency toward meditation Christians more incline to prayer, liturgy and contemplation on the Cross. The death of illusory self in Buddhism and false self in Christianity is really a point worth comparing and contrast. Though the peaceful "horizontal" death of the Buddha constitutes a striking and apparent difference from the violent "vertical" death of Jesus on the Cross, there may be a deeper message behind them and shared by them: life is suffering and sinful for the world is transient and non-permanent. Both therefore are inspired to look to the oneness with the highest

結論

儘管佛教與基督宗教之間有許多不同的地方，甚至歧異之處差距甚大，但在不同層面上也不乏互相輔成、彼此呼應之處。佛教強調禪定的教義及修持，基督宗教則傾向祈禱、禮拜及冥想（耶穌為人類）贖罪的恩典。佛教銷幻我，基督宗教銷亡假我，二者值得我們作比較對照。佛陀安詳「橫臥」的圓寂方式與耶穌「直立」釘死在十字架上的血腥情景，固然形成強烈的對比，但也讓人深深感悟：世間是幻化無常的，生命充滿了苦難與罪惡，從而鼓舞

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being: Suchness (Sunyata) or God.

Buddhist enlightenment is at certain dimensions entitled to the “gift” in Christian tradition. Enlightenment comes by unpredictably in terms of time and place. Though personal effort and works are necessary as preparation for final possible enlightenment, the effort does not directly contribute or assuredly lead to enlightenment, which bear much resemblance to the Christian gift. But ultimately, the non-local, non-dual nature of oneness of the receiver (the practitioner) and the giver (the source) of enlightenment makes it unfit either for or against the notion of Christian gift. It is just beyond that conception. After the complexity of “yes and no” comparative study, we find the in-depth religious experiences on either side adds to the list of points and spheres compatible between the gift of grace and enlightenment. Personally, I would assume that the deeper we enter the religious practices of meditation and contemplation, the more likely the two can find significant grounds of contact, communication and compatibility.

我們去仰求那至高無上的存在：真如（空性）或上帝，並與之合而為一。

佛教的證悟在某種層次而言，可以用基督宗教的「恩賜」名之。像證悟的時間和地點不可預測；個人的努力和事功雖是證悟的前行，卻不是證悟的直接因素，凡此都與基督宗教的恩賜性質雷同。但就最終的境界而言，證悟時無方無所、施受不二的境界，比基督宗教的恩賜更為超越，因此不能隨便套用。在一番比較研究之後，我們發現深層的宗教體驗可將恩賜與證悟二者加以會通。我個人認為，越是深入禪定、冥想等宗教體驗，越能發現兩者之間擁有更多交流與會通之處。

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