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對佛教誤解之更正

Clearing Up Some Misconceptions about Buddhism

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印度教與佛教之比較

在歷史上，釋迦牟尼佛否認印度僧侶階級婆羅門的神權。他設立了皈依三寶（佛、法、僧）的體制。廟上一位僧人代表三寶，同時也是在家佛教徒的老師。他還建立了悟道大師的承傳，被印可的大師就可以將正法傳授下去。

佛也批評印度教空具儀式，特別是洗禮、苦行等儀式。然而他也設置了一些儀式，以作為內心真性探索歷程的輔助方法。

佛陀無意設立一個充滿宗教教條與形而上學條例的宗教。他只是要給人類切實的指導以使他們永遠離苦。著名的「毒箭」比喻就是來說明這一原則的。

佛並不反對傳統，只是他不會因是傳統就加以相信。他說不論在何處發現的，只要是真理，人就應接受；凡非真理皆應捨棄。

以上提到的承傳，也是一種使佛

Hinduism and Buddhism Compared

The historical Buddha Shakyamuni denied the divine authority of the Brahmins, the Hindu priestly class. He set up a system of taking refuge with the Three Jewels (Buddha, Dharma, Sangha) in which a member of the Buddhist monastic community becomes the representative of the Three Jewels and the teacher of individual lay Buddhists. He also set up lineages of enlightened masters, who were entrusted with the task of carrying on the authentic teachings.

The Buddha also criticized mere ceremony in Hinduism, especially ritual bathing and mortification ceremonies. He did, however, establish some rituals of his own. The Buddha set up rituals that could act as aids or vehicles in the inner journey towards the discovery of one's own true nature.

The Buddha was not interested in setting up a religion filled with religious dogma and metaphysical stances. He wished merely to give practical directions for people so that they could themselves permanently end their suffering. This principle is illustrated in the celebrated analogy of the poison arrow.

The Buddha was not anti-tradition, but he did not believe in Tradition for tradition's sake. He taught that

所發現的真理不失去的保證。

佛鼓勵任何階層的人，無論男女，都應努力在這一生得以證悟。

佛不否認超自然現象，他明確表示了天人、神、鬼和魔的存在。他說神通是可以修成功的，所有證悟的人都俱備。然而他不主張去祭拜神等的眾生，更呵斥算命、動機不正的現神通行徑。

大乘、小乘與長老派之比較

大乘、小乘開始時並非相互分離的教派，其動機與目的有所不同，是一種個人之選擇。他們共同生活、共同修行。由於彼此差異而分化成不同的教派的過程，經歷了許多個世紀。最後大乘、小乘又流傳到了不同的地區。

長老派佛教流行於錫蘭和東南亞大部份地區。稱其為小乘是不當的，因為最初小乘是指個人的行為，而非佛教教派。後來又被誤用，帶偏見地來形容其為長老派佛教，又稱為南傳佛教；大乘有時亦稱為北傳佛教，因為流布於中國、高麗、日本、西藏地區。

那麼兩者目的上的差異何在？小乘行者的目的是斷我執，成阿羅漢，了生死。雖然修道時阿羅漢亦廣泛利益眾人，可只限於其生命未盡之時；生命盡了，這一利益過程即告終止。大乘行者則不視阿羅漢為終極目標，願修菩薩道以求佛果。佛的智慧與慈悲

one should take the Truth for one's own, wherever it is found, and disregard that which is not the Truth. The system of lineage mentioned above is a way of ensuring that the Truth which the Buddha had discovered would not be lost.

The Buddha encouraged people of all classes and of both sexes to seek for enlightenment in this very life.

The Buddha did not deny the supernatural and stated clearly that there were gods, spirits, ghosts, and demons, etc. He taught that spiritual powers could be developed and that all enlightened beings have them. Nevertheless, he did not recommend the worship of the gods, etc., and condemned fortunetelling and the display of spiritual powers without good reason.

Mahayana, Hinayana, and Theravada Compared

'Mahayana' means 'great vehicle.' 'Hinayana' means 'small vehicle' or 'lesser vehicle.' 'Theravada' means 'teaching of the elders.'

Mahayana and Hinayana began not as separate schools but as alternative intentions and goals, which were a matter of personal choice. The adherents of each lived and practiced together. It took many centuries for those differences to coalesce into different schools, which eventually spread into different geographic areas.

The Theravada School of Buddhism, which is found in Sri Lanka and most of Southeast Asia, should not be called 'Hinayana,' because Hinayana originally referred to the commitment of individuals, not to a school of Buddhism. Later it became incorrectly used as an inappropriate and pejorative term for the Theravada. Theravada is sometimes referred to as Southern Buddhism, while Mahayana is sometimes called Northern Buddhism, because it came to be found in China, Korea, Japan, and Tibet.

What then are the different goals? The goal of the

均已圓滿（阿羅漢的智慧有局限，亦不圓滿。）為了度眾生，菩薩自願投生。證佛果不僅要證到我空，還要證到法空。這裡法包括全部心理、物理世界。

「空」乃佛教術語，指任何人、事、概念都不實；無常，無自性。大意是說人與法均無真實自體。以上是大小乘的主要差異。

大乘各派均接受長老派的全部經典；可長老派不接受大乘經，亦不承認「方廣經」中對菩薩及他方佛的講法。長老派所說的基本上是歷史上的釋迦牟尼佛；相形之下，大乘對他方佛比長老派較為注重。這些佛涉及無限久遠的過去和其他世界；其實長老派的經典中也說到過比釋迦牟尼佛更早的佛，其他世界的佛與菩薩道。

大乘比長老派注重慈悲，主張將之普及一切。大乘還要追求更高的智慧——佛的智慧。

大乘與長老派之進一步議論

西方學者常依西方的歷史社會進化觀點來分析大乘、小乘、長老派與更早期的派別。依佛教觀點看，這種方法沒有甚麼意義。

（大小乘的確是隨歷史、社會而演化的，不過從佛教觀點看，這不是問題的中心。）佛教強調證悟與達到諸多證悟層次的不同途徑。

有些西方學者誤以為大乘基本上

Hinayana practitioner is that of ending attachment to self and, thereby, becoming an Arhat, who undergoes no further rebirth. Although those on the path of the Arhat help others, often extensively, that help ends with the entering of nirvana because the Arhat is not reborn. The Mahayana practitioner does not treat Arhatship as an ultimate goal, and is on the Path of the Bodhisattva, which leads to becoming a Buddha. A Buddha is replete with perfect wisdom (whereas the wisdom of the Arhat is seen as limited and imperfect) and universal compassion. The Bodhisattva is reborn voluntarily in order to aid all living beings to become enlightened. The realization of Buddhahood includes not only realization of the emptiness of self but also of the emptiness of dharmas, that is, of the entire psychophysical world. Emptiness is a Buddhist technical term that refers to the lack of real, permanent, inherent nature in any one, any thing, or any concept. Roughly speaking, it means that there are no real essences of people (i.e. selves) or of 'things' (dharmas).

The various Mahayana schools accept all of the teachings that are found in the Theravada canon; however, the Theravada school rejects the Mahayana Sutras and does not recognize the "expansive" teachings of the Mahayana about Bodhisattvas and about the Buddhas of the other directions. The Theravada primarily discusses the historical Buddha Shakyamuni, while the Mahayana pays comparatively more attention than the Theravada to other Buddhas, who stretch infinitely into the past and who are also found in other worldsystems. The scriptures of the Theravada do mention Buddhas prior to the Buddha Shakyamuni and Buddhas in other world-systems, and also the path of the Bodhisattva.

Mahayana emphasizes compassion more than the Theravada and recommends that we universalize it. Mahayana also advocates the goal of a higher level of wisdom, that of the Buddha.

是在家人的宗教，而長老派基本上是寺院的宗教。兩派其實都有堅實的寺院修持做基礎，其戒規幾乎是完全相同的。「不具受過具足戒的僧人的寺廟」的大乘教派，只是近來的非典型的發展，其基礎往往是建立在文化與歷史上，而非基本教義的差異。在大乘與長老派中，在家眾的地位都是重要而明確的。

大乘與長老派都少用世智辯聰分別知識。雖然修道中，理性思考有其價值，但其本身不能使人開悟。直到現在，佛教邏輯學一直是世界上最先進的。

大乘與長老派的宇宙觀很相似。大乘經典中對菩薩法界與佛法界的描述，細緻入微。

大乘佛教中，佛不是救世主。有的佛教教派提到自力與他力，依佛教的道理，這種區分終究是不成立的，因為「自他」的區分就屬虛妄。同樣祈禱與禪修也無法明確地劃分。雖然大乘中沒有類似「主的恩惠」一詞，但佛菩薩的加持也確屬實。佛教徒並不認為佛與菩薩與自己，及我們的真心在究竟上有所分離的。大乘與長老派都不認為覺悟憑靠他人；如果佛能讓人覺悟，那他早就讓所有眾生覺悟了！

Further Comments on Mahayana and Theravada

Western scholars often analyze Mahayana, Theravada, and their antecedent schools in Western historical and social evolutionary perspective, an approach that makes little sense from a Buddhist point of view. (It is true that the two schools did develop historically and evolve socially, but that is not central to the Buddhist way of looking at things.) A Buddhist analysis emphasizes alternate choices for pathway to enlightenment and different levels of enlightenment.

Some Western scholars have erroneously tried to claim that Mahayana is primarily a religion for laymen and Theravada is a primarily monastic religion. Both Mahayana and Theravada have as their foundation strong monastic communities, which are almost identical in their regulations. Schools of Mahayana Buddhism without monastic communities of fully ordained monks and nuns are relatively recent and atypical developments, usually based on cultural and historical considerations rather than differences in fundamental doctrine. Both Mahayana and Theravada also provided a clear and important place for lay followers.

Both Mahayana and Theravada have little use for intellectual speculation. Though rational thought is valued and has its place on the Buddhist Path, in itself it will not take one to enlightenment. Nonetheless, Buddhist logicians were the most advanced in the world until relatively recently.

The cosmologies of Mahayana and Theravada are quite similar. In Mahayana scriptures, the realms of Bodhisattvas and Buddhas are described in greater detail.

In Mahayana Buddhism the Buddha is not considered to be a savior. Buddhists of some schools do talk about self effort and other power. Yet, according to Buddhist teaching, that distinction ultimately does not

hold up, because the distinction between self and other is unreal. Like-wise, for the same reason, no clear dividing line exists between prayer and meditation. Although no equivalent to grace is found in Mahayana, the aid of the Buddhas and Bodhisattvas is an important reality. Yet Buddhists do not consider Buddhas and Bodhisattvas to be separate, ultimately, from themselves, from their own true minds. In both Mahayana and Theravada, enlightenment is not contingent upon others. If the Buddha had been able to grant enlightenment, he certainly would have enlightened all living beings.

本刊以弘揚佛陀正法為宗旨，歡迎各界投稿。凡是有關佛法之學術論著、個人學佛因緣、新路歷程、感應等經歷，以及對於現今教育的看法、學習的感想、心得報告，都歡迎您投稿。對於來稿：

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