

# 一位导师, 多个传承

Thubten Chodron 法师于2015年1月1日之弘法讲座

## One Teacher, Many Traditions

Ven. Thubten Chodron's Dharma Lecture on 1-Jan-2015

2015元旦傍晚, 来自美国 Sravasti Abbey (中译“舍卫城 寺院”) 的住持, Thubten Chodron (直译“土登丘卓”) 法师 莅临净名佛教中心, 主持题为「一位导师, 多个传承」的英语公开讲座。此讲题取于法师最近所著之书的题名「佛教: 一位导师, 多个传承」, 此书乃是法师与达赖喇嘛的共同著作, 书中主要探索佛陀教学当中多种表现形式背后的共同之处。

Thubten Chodron 法师在讲座中, 阐述佛陀当时是如何应着弟子们的所需, 而以不同的方式去教化。接着, 她也解释了佛法历年来的传播方式, 是如何随着地理位置、社会、当地文化和政府等因素而演变。

虽然, 今日距离佛陀时代已两千五百年之后的主要佛教传承 (即南传、北传、及藏传) 均有不同的地方, 但这些传承却都彼此共存着同样的基础和目标。

• 举例而言, 各传承中的信徒们虽然以不同的方式来礼佛拜佛, 但是主要的目的, 却同样是为了修饰内在的谦恭之心。

- 再来, 各传承里都以因缘法和业力作为教学的基石, 并规劝信众远离十恶法 (即杀生、偷盗、邪淫、妄语、两舌、恶口、绮语、贪、嗔、和痴)。
- 南传、北传、及藏传佛教, 都同样地重视戒、定、慧三学。
- 各佛教传承里, 也相同地存着能鉴定任何教法, 是否合乎于佛法的四法印:
  1. 诸行无常。
  2. 诸受皆苦。
  3. 诸法无我。
  4. 涅槃寂静。

因此, 我们各个佛教传承之间都须互相力求和谐, 并更加深入的相互了解, 以认知各传承之间仍然有多方相同与共存的传统与目标, 从而尊重地去接纳彼此的差异。

文·育光  
Written by  
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On the New Year evening of 2015, Venerable Thubten Chodron, Abbess of the Sravasti Abbey in the USA, delivered an English public lecture entitled “One Teacher, Many Traditions” at Vimalakirti Buddhist Centre. Her talk bears the same title as her latest book “Buddhism: One Teacher, Many Traditions”, which was written in collaboration with His Holiness the Dalai Lama, exploring the common grounds that underlie the diverse expressions of the Buddha’s teaching.

In her speech, Venerable Thubten Chodron explained how the Buddha Dharma was taught in different ways for the Buddha’s disciples during his time, to suit their diverse needs. She also explained how the spread and propagation of Buddhism over the course of history evolved and depended on a host of factors such as geographical location, society, local culture and government etc.

Despite observable differences between the main Buddhist traditions today (namely the Theravāda, Mahāyāna and Vajrayāna), two-and-a-half millennia after the Buddha’s time, the traditions share common goals and foundations with one another.

- For instance, while devotees of each of these traditions practice bows / prostrations to the Buddha in different ways, all do so in order to cultivate respect and humility.
- Next, the doctrine of karma, of causes and conditions, are cornerstones in the teaching of all these traditions, as well as the avoidance of the ten kinds of evil deeds (i.e. killing, stealing, sexual misconduct, lying, creating discord, harsh speech, fancy talk, greed, anger and ignorance).
- The three higher training, which are ethical conduct (Śīla), concentration (Dhyāna), and wisdom (Prajñā), are common areas that are given importance in the Theravāda, Mahāyāna and Vajrayāna traditions.
- The same set of four Dharma Seals that determine whether a teaching accords with the Buddha Dharma is also found amongst these Buddhist traditions :
  1. All conditioned things are impermanent.
  2. All polluted things are unsatisfactory.
  3. All things are selfless / empty.
  4. Nirvana is peace.

As such, it is important, that we seek harmony and greater understanding among Buddhist traditions worldwide, that we recognise the many ways that Buddhists of all stripes share a common heritage and common goals, and embrace differences with respect.

