

基督教的“无我”与佛教的“无我”

Christian “Non-self” vs. Buddhist “Non-self”

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[英文提要]

In terms of the Christian theory and practice, as a sinner, man is something to be overcome, and he must learn to give up himself to serve the God. It impresses upon us that man's free-will, even his oneself seems to be negated, and a theory of non-self (*anātman*) also seems to be told in Christianity. Then we want to know if there is really a Christian theory of nonself. If there is not, then how can we understand the relation between the theory of self (*ātman*) and the theory of nonself in Christianity. In Chinese context, what's the difference between the Buddhist theory of nonself and the Christian theory of nonself?

From the point of view of the Ontology, there is differentiation of the God and difference between God and man in Christianity, together with the theory of free-will and the emphasis on the spiritual renewal in religious practice, therefore we come to the conclusion that Christianity is essentially a theory of self, to which the theory of nonself is subordinate in the whole Christian

theoretical system. While the Buddhism is a theory of nonself completely, there is not a substantial self which is an immortal and independent subject in Buddhism. Because of delusion, it is understood as the reality by people mistakenly. Christians understand the meaning of “nonself” much more by means of life renewal, that is to say, through the personal union with Christ, man’s will is replaced by the God’s will mystically, and a new self comes out; Buddhists regards the “nonself” as the essence of deliverance, in the light of the wisdom (prajñā), all kinds of things are the same and keep tranquil for ever, there is no difference between the subject and the object.

It is the difference of the understandings on the transcendental self that produces the two major religion’s characters, they treat many important questions such as Truth、Life and Freedom by their own ways. Contra on Buddhism, there is much more elements of reason and spirituality embodied in the Christianity.

在基督教的教义和神学思想传统里，我们都可以读到对人类自我中心主义的批判，原罪教义清楚地表明罪来自于人对神旨的背离，甚至《圣经》里也有人上帝的工作器皿的观点，要求彻底放弃自我并与神合一的观点在神秘主义思想里表现得最为明显。基督教的宗教实践也要求人顺服上帝，爱上帝及爱邻人如己，效法基督，做万人的仆人。追求道德完满的基督教圣徒们总是克己苦身，与自己的私心个意争斗，力图使上帝的意思在自己身上得到完全的贯彻和实现，在他们的言行中也找不到一丝自我的观念。总之，从基督教的理论和实践来看，人作为一个罪人是应该被超越的东西，人要学会放弃自我并顺服上帝，才能获得内