

宗教叢書

4

儒佛道之信仰研究



杜而未教授著

儒佛道之信仰研究

臺灣學生書局印行

新學堂

PDG

宗 教 叢 書

儒佛道之信仰研究 全一册

著 者：杜 而 未

出 版 者：臺 灣 學 生 書 局

本 書 局 登 記 證 字 號：行政院新聞局版叢業字第一一〇〇號

發 行 人：丁 文 治

發 行 所：臺 灣 學 生 書 局

臺北市和平東路一段一九八號  
郵政劃撥帳號二四六六號  
電 話：三四二五、三四四七、三三〇七

精裝新臺  
定價  
平裝新臺

中 華 民 國 六 十 六 年 六 月 版  
中 華 民 國 七 十 二 年 三 月 三 版

2201

究必印翻・有所權版

新學學社

PDG

## AN INTRODUCTION

It is my privilege, as editor and publisher, to write a few introductory lines to 'The Beliefs of Confucianism, Buddhism and Taoism', by Prof. Dr. John Tu Wang Che, especially for those who do not fluently read the Chinese text of this competent guide to the rich mazes of Chinese culture and religion.

Throughout the ages Chinese culture was built on the three pillars of Confucianism, Buddhism and Taoism. Each of those is still a living reality; together they continue to exert a profound influence on today's religious concepts, customs and behavior.

Among the profane classics of all times the Shu Ching (書經) is probably the most 'religious' one. In it the Supreme Deity appears as the absolute, immaterial and highest authority.

I In the Shih Ching (詩經) we read: "The presence of God on high is perceived neither by ear nor nose". In other words: God is not an object of man's sensations. It is clear, then, that the Supreme Deity of the Shih Ching is super-material.

The I Ching (易經) also regards the Supreme Being as personal and immaterial. In some places it confounds this Being with the Sky, although

the confusion is nowhere complete or concrete. On the other side, this Chinese classic initiates the T'ai Chi (太極) pantheism, on which later Neo-Confucianism further and profusely elaborates. In it the Supreme Deity is sometimes conceived as a super-material and at other times, as a material being. These Neo-Confucian concepts have much in common with those of Buddhism and Taoism.

Buddhism rejects every anthropomorphic idea of the Deity; it can, therefore, be called atheistic in its denial of an Absolute that has the fragility and impermanence of human beings. Yet, Buddhism accepts an Absolute that is abstract and concrete, super-material and material, and, therefore, more or less pantheistic. The Buddhist goal of man's life is to become absorbed into the Absolute. The great gods of ancient India, Bhagavat (婆伽梵) Deva (天) and Ishvara (伊濕伐羅),— all of them sometimes identified with Buddha, (佛) must, just like mortal men, earn their Nirvana (涅槃), which is the component ensuing from the mixture of the Supreme Deity as absolute form (*forma absoluta*) with prime matter (*materia prima*). II

It should be noted that ordinary people hardly pay any attention to this concept: they merely need and are satisfied with their personal, concrete deities.

Although the Sky-God is also found in Taoism,

it appears of minor importance in the shadow of Tao (道). Tao itself, however, is only a defective appellation of the Absolute, which, after all being unnameable, cannot be adequately expressed in a name. Tao is abstract and immaterial, but pantheistically pervades all matter. Taoism as philosophy accepts the original creator of the universe and of mankind, and regards him as a personal God. In its later evolution, Taoism as religion invents a new God: Yuan-Shih-T'ien-Tsuen (元始天尊), the Original-Sovereign-Sky-Deity, the precursor of the famous Yu Huang (玉皇), the Jade Emperor, who, according to Dr. Prof. Tu, - is a fusion of the Sky-God and the Buddha, and as such becomes outstandingly important in Chinese religious concepts.

III It is a historical fact that Taoism as religion, although it possesses a rich foundation of valuable concepts, - borrowed abundantly from Buddhism and even from Confucianism. Consequently, today it seems to have lost much of its original purity, although, - and probably because of this syncretistic fusion, - its influence, especially in Taiwan, remains very profound.

Summarizing the author's ideas on the acceptance and characteristics of the Supreme Being in China's religions, it seems that the concept of a personal, immaterial God is explicitly present in Confucianism

and in philosophical Taoism. Taoism as religion accepts the Confucian Sky-God. The Confucian T'ai Chi, the Taoist Tao and the Buddhist Nirvana present more or less similar characteristics short of a complete identification.

The author estimates that the importance of the concept of a unique, absolute and ubiquitous deity is about completely lost on ordinary people. For them any god who can and will help and protect them is 'number one'.

No wonder, then, that people all over the world,- as well as in China,- became practical polytheists.

In the pantheon of Confucianism belong the deities of sun, moon and stars, those of wind, thunder and rain, and those of rivers, mountains and earth. The earth-god (土地神) in Confucian literature is identical to the moon-god (月神).

The polytheism of Taoism has much in common with Confucian polytheism and invents, moreover, a large host of spirits of its own: f.i. Lutsu (呂祖) Matsu (媽祖) and the 28 constellations (二十八宿).

IV

Buddhist popular religion admits as objects of its cult Yama (閻王), Kshitigarba (地藏王) and Avalokitesvara (觀音); also the sun, the moon and the stars, f.i. Ketu (彗星) and Angaraka (熒惑) in addition to many minor deities, the Vajras (金剛).

Ordinary people do not make any distinction between the cult objects of Buddhism and Taoism and in the rituals and ceremonies of the two there are no or at least very minor discrepancies.

Taoism stresses the existence and also the multiplicity or multiformity of the human soul. According to original Confucian concepts the soul is unique and personal, although in later development there appears the idea of the soul's dualism. In the Buddhist canon we find the famous dispute about the existence of the human soul; in practice, the Buddhist scholars reject and popular religion accepts its existence. The Buddhist rebirth-nirvana concepts are indiscriminately adopted by Taoism, but they remain till today alien to Confucianism, which has only some very nebulous ideas about man's yenseits situation.

V In both Buddhism and Taoism,- the latter borrowing from the former,- one finds the heaven, paradise and hell notions. The literary and pictorial representations especially of the hell tortures but also of heaven's joys are amazingly abundant, concrete and realistic both in Buddhism and Taoism, while they are almost completely absent in the Confucian canon.

The three traditional religions of China equally stress the importance of morals and ethics.



Summarizing it may be said that the three religions all present a true and noble heritage together with some serious defects and errors.

Dr. Prof. John Tu Wang Che penetratingly and succinctly studies and analyses monotheism, polytheism and pantheism, man and his post mortem destinies, the existence of the soul, heaven, and hell in Confucianism, Taoism and Buddhism. Implicitly the author eloquently reveals the fact that the authentic foundations of Chinese culture are spiritual and religious, and that a true revival of China's greatness depends on its return to these spiritual and religious values. In this sense 'The Beliefs of Confucianism, Taoism and Buddhism' is, without any doubt an important contribution to the 'Renaissance of Chinese Culture'.

*Taipei, October 10, 1968*

*P. A. Gensens*

## 序

今日學科已多分門別類，學者研究什麼科目的都有，只是對於宗教研究者不多，研究信仰對象者尤少。宗教以勸善爲目的，可以補法律之不足。但勸善動力的本身如何？明乎此，則善行善報，方不落空，故當明白信仰對象。

儒佛道的宗教與文化，已深入國人的心坎，影響至鉅，很值得作些研究。如果將三者合著一書，更易使人作比較，一目了然。佛道是宗教，但儒家是否宗教，學者意見不同，我們主張儒家非宗教，然儒家有宗教。

儒家的宗教，是直承原始遊牧文化的天神，簡潔高尚，雖然略有些蒼天的意味，這是受了以天爲名的影響。儒家又有許多神，但都屬於天帝管理。佛道則與原始的農業文化相關，亦有尊貴之觀念，但當從研究上懷得其觀念之真正。道教也有許多神，佛教亦然，但後者似又不欲承認有神。佛道皆陷於泛神論中，儒家部分的意義亦如此。中國人尊儒，但佛道以其具體部分，與儒並行。本書既以研究信仰對象爲目的，故即研究儒佛道之自然神學。

神學可分爲教律的，修行的，及教義的。儒家既非宗教，亦無明定之教律，只順人天性勸人修行而已。佛道有教律，並有極好之修行訓導，但非本書研究之對象，這裏所研究的是主要的教義神學。

主要的教義，是神及靈魂的問題。儒佛道最主要的神是誰？神的屬性如何？是否有推演成分？其推演程度又如何？人是否有靈魂？有什麼記載？其內容又如何解釋？人在身後到何處？有否樂土及冥獄？其中的情景又如何？有如何的神話？這些問題都當如何解答？無論如何，都可說明人類有基本信仰。

月亮神話夾雜在宗教中，這是全人類共有的文化，中國南方與印度是此神話之興盛地帶。佛道多此神話，儒家也不是沒有，此實為史前文化。佛道不同，但皆饒有同樣神話，把宗教與神話合成一個，甚至把宗教神話與形上思想合成一個，儒家的易經在部分意義上也是如此。本書對繁雜資料割愛，只把基本教義直指出來，證據注重系統化，使讀者得到簡明主要的意思。▲

民國五十七年四月二十七日序於台北市

# 儒佛道之信仰研究

杜而未著

## 目錄

### 上編 儒家之信仰對象

第一章	尙書的天帝	一
第二章	詩經的天帝	六
第三章	易經的天帝	八
第四章	論語的天神	一〇
第五章	對天帝的誤解	一二
第六章	天上神與土地神	一五
第七章	特論土地神	一七
第八章	關於靈魂	一九
第九章	駁胡適論靈魂	二一

第十章	帝所與幽都	二九
第十一章	易經的神道	三〇
第十二章	新儒家論太極	三二
第十三章	天無形體論	四一
附錄	史前大神原無形像	四六

## 中編 佛教之信仰對象

第一章	印度大神及其演變	五〇
第二章	特論梵天帝釋與佛陀	五二
第三章	論無常與無爲之常體	五五
第四章	因緣論	五八
第五章	佛教的基本問題	六一
第六章	靈魂問題	七〇
第七章	阿怛摩泛神之錯謬	七四
第八章	黎俱吠陀中之閻王	七八
第九章	大黑天	八二

第十章	號稱金剛的諸神	八六
第十一章	地獄	九〇
第十二章	樂土	九三
第十三章	印度與月宮傳說	九六
附錄	常存之本體論	一〇七

## 下編 道教之信仰對象

第一章	道家與天神	一一四
第二章	道的原意	一一五
第三章	元始天尊	一二七
第四章	玉皇之形成	一二〇
第五章	玄天上帝	一二五
第六章	土地廟與土地公	一二六
第七章	雷公	一二八
第八章	太陽太陰	一三〇
第九章	南斗六司北斗九皇	一三二

第十章	鄭致原義	一三三
第十一章	魂的傳述	一三七
第十二章	輪迴與涅槃	一四〇
第十三章	仙境樂土	一四一
第十四章	所謂成仙方法	一四四
第十五章	地獄	一四九
第十六章	地藏及十王	一五〇
第十七章	三教合一說	一五九
第十八章	儒佛道信仰對照表	一六三
附錄	拜拜種種	一六四

# 上編 儒家之信仰對象

## 第一章 尚書的天帝

尚書是一部宗教書，幾乎篇篇說宗教。本文所用的資料，是孫星衍尚書今古文注疏，內容皆爲真尚書，是周朝的資料。

召誥篇：「皇天上帝，改厥元子。」鄭玄注：「言首子者，凡人皆云天之子，天子爲之首耳。」天神是天子及民衆之父。顧命下：「敢敬告天子，皇天改大邦殷之命，惟周文武，誕受美若。」美等於牖字，爲誘導之意，言文武受天神之誘導。康誥：「天乃大命文王。」天神立君以治民，呂刑：「今天相（助也）民，作配在下。」言天神立君使之順天治民。梓材：「皇天既付中國民，越厥疆土于先王。」言天神將天下給予周之先王。立政：「亦越成湯，陟丕釐上帝之耿命。」言成湯能勅理上帝之光命。

天神憐惜並保護民衆，（註一），洪範上：「王（周武王）乃言曰：嗚呼！箕子！惟天陰隲（爲保護及安定之意）下民。」召誥：「天亦哀于四方民」。君奭：「天惟純佑命則。」孫星衍疏：「言天大助命于有威儀可則者。」天神對於天子之好壞，往往藉重民意，皋陶謨上：「天聰明，自我民聰明；天明畏（同威），自我民明威。」聰明謂視聽，孟子萬章篇



引泰誓云：「天視自我民視，天聽自我民聽。」

皇天爲人類道德之標準，顧命下：「皇天用訓厥道，付畀四方。」言天神向民衆訓告其道德標準。皋陶謨上：「天敘有典。」典，常也，言天之倫序有常法。大誥：「爾亦不知：天命不易。」言天命不可改易。君奭也說：「……天命不易。」又說：「天難諶。」言天神之難信賴。卽同篇「天不可信」之意，天不可信賴，卽言天意不可測臆，卽 *inscrutable* 之意。

無論何人，都當敬天畏天，洛誥：「敬天之休。」休，美也，當敬美善的天神，「恪謹天命」（盤庚），「無墜（失也）天之降寶命。」又當「具嚴天威」（呂刑），孫疏：「當具嚴敬天威也。」並且「敬忌天威。」（顧命下），「敬事上帝。」（立政），「尊上帝。」（同上）「不敢替（廢也）上帝命。」

殷商之亡，由於不遵神命，蔑視倫常，輕慢宗教所致，牧誓：「今商王受，惟婦言是用，昏棄厥肆祀弗答」。泰誓：「今殷王紂，乃用其婦人之言，毀壞其三正。」三正，天地人之正道。微子：「今殷民乃攘竊神祇之犧牲。」墨子天志中引泰誓，以紂「不肯事上帝，棄厥先神祇不祀。」殷商重宗教，商湯曾伐葛伯，因其不祀。禍由自招，西伯戡黎：「祖伊恐，奔告于王曰：天子！天既訖（止也）我殷命，格人元龜，罔敢知吉。非先王不相（助也）我後人，惟王淫戲用自絕，故天棄我。」又：「今我民罔弗欲喪，曰：天曷不降威？」民