

金剛乘佛教的宗教思想*

許明銀

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摘要

怛特羅教（Tāntrism）起源於原始的咒術。漢字文化圈以外之人士提及密教時，習慣稱它為秘傳的佛教（Esoteric Buddhism）或佛教的秘教（Buddhist Esoterism）。近來普遍使用怛特羅佛教（Tantric/Tāntrika Buddhism）、佛教的怛特羅教（Buddhist/Buddhistic Tantrism），或是佛教怛特羅（Buddhist Tantra），以及金剛乘佛教（Vajrayāna Buddhism）等稱呼。怛特羅這一用語，在1799年為西方人士所知。它有印度教傳統的怛特羅與佛教傳統的怛特羅兩部分，兩者雖皆使用梵語（Sanskrit），但其有各自不同的用法和傳統。

從古代文本可清楚看出，這「怛特羅」語詞的語源學上解釋，一開始並沒有特別的宗教或形而上學的含義。在吠陀的原典中，怛特羅一字出現為織布機（loom），屬於直的經線（the warp）部分是怛特羅（Tantra）；屬於橫的緯線（the weft）部分則是經（Sūtra，契經）。

本文分成六個部分，第一章為前言，解釋怛特羅這語詞。第二章闡述後期的印度密教就是怛特羅佛教。第三章是關於怛特羅在印度發生的一些背景。第四章探討金剛乘的性瑜伽，乃為精神生理學的操作，不涉及男、女性關係。第五章描述藏族如何接受怛特羅（密續）聖典。第六章為結論，指出西藏佛教繼承印度後期佛教，是印度佛教的直系，人類的文化遺產。

關鍵詞：金剛乘佛教、怛特羅、精神生理學的操作

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The Religious Ideas: Vajrayāna Buddhism

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Abstract

Tāntrism originated from primitive magic. People, outside Chinese cultural circle, call Tantra (Tib. *rgyud*) as Esoteric Buddhism or Buddhist Esoterism. Recently the most popular usages are Tantric/Tāntrika Buddhism, Buddhist/Buddhistic Tantrism, and Buddhist Tantras or Vajrayāna etc. The westerners had known the term of tantras in 1799 A.D. There are two traditions: one is the Hindu tradition, and the other is the Buddhist tradition. Both of them had been written in Sanskrit, while between them there are different usages and traditions.

Etymological interpretations of the word Tantra, as found in the ancient texts, clearly and conclusively point out that originally Tantra had no special religion or metaphysical significance. In the Vedic text the word Tantra occurs in the sense of a loom. It seems easy to understand the warp means the threads over and under which other threads (the weft or woof) are passed when cloth is woven on a loom. The straight one is the warp, which is the Tantra. The weft means cross-threads taken over and under the warp in weaving. So the weft (or woof) equals the term Sūtra.

The paper is divided into six parts. The first part is preface, just I have mentioned above, which made a few notes on the word Tantra. Secondly, that the late Indian esoterism means Tantrist Buddhism should be defined. In the third part, I discuss some background of the Tantras originating in India. In the fourth part, I explain away the so-called sexual yoga in Vajrayāna. Anyway it belongs to the techniques of psycho-physiological operations, rather than relates to sexual intimacy. In the fifth part, I describe how the Tibetans preserved their India masters' teachings most faithfully. Finally, in the sixth part it is concluded that Tibetan culture is the world's cultural heritage.

Keywords: Vajrayāna Buddhism, Tantra (*rgyud*), psycho-physiological operations