

## 「學士論文：佛教寄望哲學（上）」課程大綱

課程名稱：學士論文：佛教寄望哲學（上）

Thesis (B.A): Buddhist Philosophy of Hope (I)

授課教師：蔡耀明

學分數：1學分

授課年度：一〇六學年度第一學期

上課時間：星期二 (11:20-12:10)

教室：哲學系研討室三

Office hours: 星期二 (1:20-3:10), 星期三 (1:20-2:10), @台大水源校區哲學系館512 (台北市思源街18號。)

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### 【課程概述】

基於這是一門哲學課程，本課程將培養學員對哲學論題的反思能力，特別是關切生命世界的重大課題。一般的哲學重視知識面，本課程以關切寄望為動機，透過緣起的角度思考寄望，並且從緣起的角度，在學理上理解與抉擇寄望。上學期，以佛教解脫道的經證為主；下學期，則從佛教解脫道延伸且提昇到佛教菩提道。

### 【課程目標】

當完成這門課程，預期學員應有以下三個方面的成長：(1) 對於寄望，學到學術討論的方法。(2) 對於寄望，學到佛教典籍的教學方式與論理程序。(3) 對於文化研究與宗教哲學的課題的掌握，更為熟練。

### 【課程要求】：

預習研讀材料、報告、提問、討論、作業。

### 【教材及參考書目】

詳如「課程進度」所列。

【成績評量方式】平時上課 60%、期末報告 40%。

本課程要求繳交一份8頁的期末報告。

### 【課程進度】

第1週 2017/09/12 [單元主題]：課程介紹／概念界說／概念釐清：hope, believe, dream, ideal, aspiration, know.

Hope 之弱勢情形：希望，做為最廉價的心態之一。

Hope 一方面，可與信仰結合，另一方面，可表達彼此的善意、祝福，卻不等於當事者以此為知識，不等於實相，也不必投入實踐。。

Hope 之強勢情形：寄望，志向、願望、實踐。

[ 延伸的參考材料 ]

\* Faith and Hope Are Two Different Philosophical Mindsets: <https://www.youtube.com/watch?v=-b5Hijc4bU>

\* The Philosophy of Hope and Optimism: <http://hopeoptimism.com/pages/funding-initiatives/philosophy-hope-optimism>

- \* Joseph Godfrey, *A Philosophy of Human Hope*, Dordrecht: Martinus Nijhof, 1987.
- \* Jill Hernandez, *Gabriel Marcel's Ethics of Hope: Evil, God and Virtue*, London: Continuum, 2011.
- \* Christopher Insole, *The Realist Hope: A Critique of Anti-realist Approaches in Contemporary Philosophical Theology*, Hampshire: Ashgate, 2006.
- \* Martin Matušík, *Radical Evil and the Scarcity of Hope: Postsecular Meditations*, Bloomington: Indiana University Press, 2008.
- \* Hirokazu Miyazaki, *The Method of Hope: Anthropology, Philosophy, and Fijian Knowledge*, Stanford: Stanford University Press, 2004.
- \* Jan Nattier, *Once upon a Future Time: Studies in a Buddhist Prophecy of Decline*, Berkeley: Asian Humanities, 1991.
- \* Curtis Peters, *Kant's Philosophy of Hope*, New York: Peter Lang, 1993.
- \* Patrick Shade, *Habits of Hope: A Pragmatic Theory*, Nashville: Vanderbilt University Press, 2001.

第2週 2017/09/19〔單元主題〕：因緣所生之下等的、中等的、上等的寄望：《雜阿含經·第457經》，T. 99, vol. 2, p. 117a. 相關傳譯本：巴利語《相應部》(*Samyutta Nikāya*)之〈磚屋經〉(*Giñjakāvasatha-sutta*)：Bhikkhu Bodhi (tr.), “SN 14.13,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 637-638.

\* 《雜阿含經·第457經》：如是我聞：一時，佛住舍衛國·東園·鹿子母講堂。爾時，世尊晡時，從禪覺，於講堂陰中，敷座，於大眾前坐，說優檀那句，告諸比丘：「緣界故，生說，非不界。緣界故，生見，非不界。緣界故，生想，非不界。**緣下界**，我說·生下說、下見、下想、下思、下欲、**下願**、下士夫、下所作、下施設、下建立、下部分、下顯示、下受生。如是，**中**。如是，勝界。**緣勝界**，我說·彼生勝說、勝見、勝想、勝思、**勝願**、勝士夫、勝所作、勝施設、勝建立、勝部分、勝顯示、勝受生。」時，有婆迦利比丘，在佛後，執扇·扇佛，白佛言：「世尊！若於三藐三佛陀，起·非三藐三佛陀見，彼見，亦緣界而生耶？」佛告比丘：「於三藐三佛陀，起·非三藐三佛陀見，亦緣界而生，非不界。所以者何？凡夫界者，是無明界。如我先說：緣下界，生下說、下見，乃至下受生；中、勝界，生勝說、勝見，乃至勝受生。」佛說此經已，諸比丘聞佛所說，歡喜奉行。

第3週 2017/09/26〔單元主題〕：區分何所寄望與何所不寄望：SN 22.03〈訶梨迦尼經〉

- \* 巴利語《相應部》(*Samyutta Nikāya*)之〈訶梨迦尼經〉(*Hālidikāni-sutta*)：Bhikkhu Bodhi (tr.), “SN 22.03,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 859-862. 相關傳譯本：《雜阿含經·第551經》，T. 99, vol. 2, pp. 144a-145a.
- \* SN 22.03〈訶梨迦尼經〉：...“And how, householder, does one **entertain expectations**? Here, householder, **someone thinks**: ‘**May I have** such form in the future! May I have such feeling in the future! May I have such perception in the future! May I have such volitional

formations in the future! May I have such consciousness in the future!’ It is in such a way that one entertains expectations.

“And how, householder, is one **without expectations**? Here, householder, **someone does not think**: ‘**May I have** such form in the future!... May I have such consciousness in the future!’ It is in such a way that one is without expectations.

“And how, householder, does one engage people in dispute? Here, householder, someone engages in such talk as this: ‘You don’t understand this Dhamma and Discipline. I understand this Dhamma and Discipline. What, you understand this Dhamma and Discipline! You’re practising wrongly, I’m practising rightly. What should have been said before you said after; what should have been said after you said before. I’m consistent, you’re inconsistent. What you took so long to think out has been overturned. Your thesis has been refuted. Go off to rescue your thesis, for you’re defeated, or disentangle yourself if you can.’ It is in such a way that one engages people in dispute.

“And how, householder, does one not engage people in dispute? Here, householder, someone does not engage in such talk as this: ‘You don’t understand this Dhamma and Discipline.... ‘It is in such a way that one does not engage people in dispute.

“Thus, householder, when it was said by the Blessed One in ‘The Questions of Māgandiya’ of the Aṭṭhakavagga:

‘Having left home to roam without abode,  
In the village the sage is intimate with none;  
Rid of sensual pleasures, **without expectations**,  
He would not engage people in dispute’—

it is in such a way that the meaning of this, stated in brief by the Blessed One, should be understood in detail.”

第4週 2017/10/03 [單元主題]：見解帶動寄望之方向：《雜阿含經·第787經》，T. 99, vol. 2, p. 153a-b. 相關傳譯本：Bhikkhu Bodhi (tr.), “AN 10.104,” *The Numerical Discourses of the Buddha: A Translation of the Anguttara Nikāya*, Boston: Wisdom, 2012, p. 1485.

\* 《雜阿含經·第787經》：如是我聞：一時，佛住舍衛國·祇樹·給孤獨園。

爾時，世尊告諸比丘：「向邪者，違於法，不樂於法。向正者，樂於法，不違於法。何等為·**向邪者**違於法，不樂於法？謂：邪見人，身業如所見，口業如所見；若思、若欲、若願、若為，彼皆隨順，一切得不愛果，不念、不可意果。所以者何？以見惡故，謂邪見。邪見者，起邪志、邪語、邪業、邪命、邪方便、邪念、邪定，是**向邪者**，違於法，不樂於法。

「何等為·**向正者**樂於法，不違於法？謂：正見人，若身業隨所見，若口業、若思、若欲、若願、若為，悉皆隨順，得可愛、可念、可意果。所以者何？以見正故，謂正見。正見者，能起正志、正語、正業、正命、正方便、正念、正定，是名**向正者**，樂於法，不違於法。」

佛說是經已，諸比丘聞佛所說，歡喜奉行。

第5週 2017/10/10〔單元主題〕：國慶紀念日

第6週 2017/10/17〔單元主題〕：欲貪為內涵的寄望：SN 22.82〈滿月經〉

\* 巴利語《相應部》( *Saṃyutta Nikāya* ) 之〈滿月經〉( *Puṇṇamā-sutta* ) : Bhikkhu Bodhi (tr.), “SN 22.82,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 923-928. 相關傳譯本：《雜阿含經·第58經》，T. 99, vol. 2, pp. 14b-15b; 《中部109·滿月大經》( MN 109: *Mahā-puṇṇama-sutta* ) Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (tr.), “109: *Mahāpuṇṇama Sutta*—The Greater Discourse on the Full-moon Night,” *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, Somerville: Wisdom, 2005, pp. 887-891.

\* SN 22.82 〈滿月經〉 : On one occasion the Blessed One was dwelling at Sāvathī in the Eastern Park, in the Mansion of Migāra’s Mother, together with a great Saṅgha of bhikkhus. Now on that occasion—the Uposatha day of the fifteenth, a full-moon night—the Blessed One was sitting out in the open surrounded by the Saṅgha of bhikkhus.

Then a certain bhikkhu rose from his seat, arranged his upper robe over one shoulder, raised his joined hands in reverential salutation towards the Blessed One, and said to him: “Venerable sir, I would ask the Blessed One about a certain point, if the Blessed One would grant me the favour of answering my question.”

“Well then, bhikkhu, sit down in your own seat and ask whatever you wish.”

“Yes, venerable sir,” that bhikkhu replied. Then he sat down in his own seat and said to the Blessed One:

“Aren’t these the five aggregates subject to clinging, venerable sir: that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging?”

“Those are the five aggregates subject to clinging, bhikkhu: that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging.”

Saying, “Good, venerable sir,” that bhikkhu delighted and rejoiced in the Blessed One’s statement. Then he asked the Blessed One a further question:

“But, venerable sir, in what are these five aggregates subject to clinging rooted?”

“These five aggregates subject to clinging, bhikkhu, are rooted in desire.”

“Venerable sir, is that clinging the same as these five aggregates subject to clinging, or is the clinging something apart from the five aggregates subject to clinging?”

“Bhikkhus, that clinging is neither the same as these five aggregates subject to clinging, nor is

the clinging something apart from the five aggregates subject to clinging. But rather, the desire and lust for them, that is the clinging there.”

Saying, “Good, venerable sir,” that bhikkhu ... asked the Blessed One a further question:

“But, venerable sir, can there be diversity in the desire and lust for the five aggregates subject to clinging?”

“There can be, bhikkhu,” the Blessed One said. “Here, bhikkhu, it occurs to someone: ‘**May I have such form in the future! May I have such feeling in the future! May I have such perception in the future! May I have such volitional formations in the future! May I have such consciousness in the future!**’ Thus, bhikkhu, there can be diversity in the desire and lust for the five aggregates subject to clinging.”

Saying, “Good, venerable sir,” that bhikkhu ... asked the Blessed One a further question:

“In what way, venerable sir, does the designation ‘aggregates’ apply to the aggregates?”

“Whatever kind of form there is, bhikkhu, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the form aggregate. Whatever kind of feeling there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the feeling aggregate. Whatever kind of perception there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the perception aggregate. Whatever kind of volitional formations there are, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the volitional formations aggregate. Whatever kind of consciousness there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: this is called the consciousness aggregate. It is in this way, bhikkhu, that the designation ‘aggregates’ applies to the aggregates.”

Saying, “Good, venerable sir,” that bhikkhu ... asked the Blessed One a further question:

“What is the cause and condition, venerable sir, for the manifestation of the form aggregate? What is the cause and condition for the manifestation of the feeling aggregate?... for the manifestation of the perception aggregate?... for the manifestation of the volitional formations aggregate?... for the manifestation of the consciousness aggregate?”

“The four great elements, bhikkhu, are the cause and condition for the manifestation of the form aggregate. Contact is the cause and condition for the manifestation of the feeling aggregate. Contact is the cause and condition for the manifestation of the perception aggregate. Contact is the cause and condition for the manifestation of the volitional formations aggregate. Name-and-form is the cause and condition for the manifestation of the consciousness aggregate.”

“Venerable sir, how does identity view come to be?”

“Here, bhikkhu, the uninstructed worldling, who is not a seer of the noble ones and is unskilled and undisciplined in their Dhamma, who is not a seer of superior persons and is unskilled and undisciplined in their Dhamma, regards form as self, or self as possessing form,

or form as in self, or self as in form. He regards feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That is how identity view comes to be.”

“But, venerable sir, how does identity view not come to be?”

“Here, bhikkhu, the instructed noble disciple, who is a seer of the noble ones and is skilled and disciplined in their Dhamma, who is a seer of superior persons and is skilled and disciplined in their Dhamma, does not regard form as self, or self as possessing form, or form as in self, or self as in form. He does not regard feeling as self ... perception as self ... volitional formations as self ... consciousness as self, or self as possessing consciousness, or consciousness as in self, or self as in consciousness. That is how identity view does not come to be.”

“What, venerable sir, is the gratification, the danger, and the escape in the case of form? What is the gratification, the danger, and the escape in the case of feeling?... in the case of perception? ... in the case of volitional formations?... in the case of consciousness?”

“The pleasure and joy, bhikkhu, that arise in dependence on form: this is the gratification in form. That form is impermanent, suffering, and subject to change: this is the danger in form. The removal and abandonment of desire and lust for form: this is the escape from form. The pleasure and joy that arise in dependence on feeling ... in dependence on perception ... in dependence on volitional formations ... in dependence on consciousness: this is the gratification in consciousness. That consciousness is impermanent, suffering, and subject to change: this is the danger in consciousness. The removal and abandonment of desire and lust for consciousness: this is the escape from consciousness.”

Saying, “Good, venerable sir,” that bhikkhu delighted and rejoiced in the Blessed One’s statement. Then he asked the Blessed One a further question:

“Venerable sir, how should one know, how should one see so that, in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within?”

“Any kind of form whatsoever, bhikkhu, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all form as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Any kind of feeling whatsoever ... Any kind of perception whatsoever ... Any kind of volitional formations whatsoever ... Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—one sees all consciousness as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“When one knows and sees thus, bhikkhu, then in regard to this body with consciousness and in regard to all external signs, I-making, mine-making, and the underlying tendency to conceit no longer occur within.”

Now on that occasion the following reflection arose in the mind of a certain bhikkhu: “So it seems that form is nonself, feeling is nonself, perception is nonself, volitional formations are nonself, consciousness is nonself. What self, then, will deeds done by what is nonself affect?” Then the Blessed One, knowing with his own mind the reflection in the mind of that bhikkhu, addressed the bhikkhus thus: “It is possible, bhikkhus, that some senseless man here, obtuse and ignorant, with his mind dominated by craving, might think that he can outstrip the Teacher’s Teaching thus: ‘So it seems that form is nonself ... consciousness is nonself. What self, then, will deeds done by what is nonself affect?’ Now, bhikkhus, you have been trained by me through interrogation here and there in regard to diverse teachings.

“What do you think, bhikkhu, is form permanent or impermanent?” - “Impermanent, venerable sir.”... - “Is feeling permanent or impermanent?... Is perception permanent or impermanent? ... Are volitional formations permanent or impermanent?... Is consciousness permanent or impermanent?” - “Impermanent, venerable sir.” - “Is what is impermanent suffering or happiness?” - “Suffering, venerable sir.” - “Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’” - “No, venerable sir.”

“Therefore ... Seeing thus ... He understands: ‘... there is no more for this state of being.’”

第 7 週 2017/10/24 [單元主題]：並未搭配適切努力的寄望：SN 22.101 〈斧頭柄經〉

\* 巴利語《相應部》( *Saṃyutta Nikāya* ) 之〈斧頭柄經〉( *Vāsijaṭṭa-sutta* )：Bhikkhu Bodhi (tr.), “SN 22.101,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 959-961. 相關傳譯本：《雜阿含經·第263經》，T. 99, vol. 2, p. 67a-c.

\* SN 22.101〈斧頭柄經〉：At Sāvattḥī. “Bhikkhus, I say that the destruction of the taints is for one who knows and sees, not for one who does not know and does not see. For one who knows what, who sees what, does the destruction of the taints come about? ‘Such is form, such its origin, such its passing away; such is feeling ... such is perception ... such are volitional formations ... such is consciousness, such its origin, such its passing away’: it is for one who knows thus, for one who sees thus, that the destruction of the taints comes about.

“Bhikkhus, **when a bhikkhu does not dwell devoted to development, even though such a wish as this might arise in him**: ‘Oh, that my mind might be liberated from the taints by nonclinging!’ **yet** his mind is **not** liberated from the taints by nonclinging. **For what reason?** It should be said: **because of nondevelopment**. Because of not developing what? Because of not developing the four establishments of mindfulness ... the four right strivings ... the four bases for spiritual power ... the five spiritual faculties ... the five powers ... the seven factors of enlightenment ... the Noble Eightfold Path.

“Suppose, bhikkhus there was a hen with eight, ten, or twelve eggs that she had not covered, incubated, and nurtured properly. **Even though such a wish as this might arise in her**: ‘Oh, that my chicks might pierce their shells with the points of their claws and beaks and hatch

safely!’ yet the chicks are incapable of piercing their shells with the points of their claws and beaks and hatching safely. For what reason? Because that hen with eight, ten, or twelve eggs had not covered, incubated, and nurtured them properly.

“So too, bhikkhus, when a bhikkhu does not dwell devoted to development, **even though such a wish as this might arise in him**: ‘Oh, that my mind might be liberated from the taints by nonclinging!’ yet his mind is not liberated from the taints by nonclinging. For what reason? It should be said: because of nondevelopment. Because of not developing what? Because of not developing ... the Noble Eightfold Path.

“Bhikkhus, when a bhikkhu dwells devoted to development, **even though no such wish as this might arise in him**: ‘Oh, that my mind might be liberated from the taints by nonclinging!’ yet his mind is liberated from the taints by nonclinging. For what reason? It should be said: because of development. Because of developing what? Because of developing the four establishments of mindfulness ... the four right strivings ... the four bases for spiritual power ... the five spiritual faculties ... the five powers ... the seven factors of enlightenment ... the Noble Eightfold Path.

“Suppose, bhikkhus, there was a hen with eight, ten, or twelve eggs that she had covered, incubated, and nurtured properly. **Even though no such wish as this might arise in her**: ‘Oh, that my chicks might pierce their shells with the points of their claws and beaks and hatch safely!’ yet the chicks are capable of piercing their shells with the points of their claws and beaks and of hatching safely. For what reason? Because that hen with eight, ten, or twelve eggs had covered, incubated, and nurtured them properly.

“So too, bhikkhus, when a bhikkhu dwells devoted to development, **even though no such wish as this might arise in him**: ‘Oh, that my mind might be liberated from the taints by nonclinging!’ yet his mind is liberated from the taints by nonclinging. For what reason? It should be said: because of development. Because of developing what? Because of developing ... the Noble Eightfold Path.

“When, bhikkhus, a carpenter or a carpenter’s apprentice looks at the handle of his adze, he sees the impressions of his fingers and his thumb, but he does not know: ‘So much of the adze handle has been worn away today, so much yesterday, so much earlier.’ But when it has worn away, the knowledge occurs to him that it has worn away.

“So too, bhikkhus, when a bhikkhu dwells devoted to development, **even though no such knowledge occurs to him**: ‘So much of my taints has been worn away today, so much yesterday, so much earlier,’ yet when they are worn away, the knowledge occurs to him that they have been worn away.

“Suppose, bhikkhus, there was a seafaring ship bound with rigging that had been worn away in the water for six months. It would be hauled up on dry land during the cold season and its rigging would be further attacked by wind and sun. Inundated by rain from a rain cloud, the rigging would easily collapse and rot away. So too, bhikkhus, when a bhikkhu dwells devoted



to development, his fetters easily collapse and rot away.”

第 8 週 2017/10/31〔單元主題〕：SN 22.101〈斧頭柄經〉

第 9 週 2017/11/07〔單元主題〕：不以世間層次的寄望為滿足：《雜阿含經·第 575 經》，T. 99, vol. 2, p. 153a-b. 相關傳譯本：巴利語《相應部》（*Samyutta Nikāya*）之〈磚屋經〉（*Giñjakāvasatha-sutta*）：Bhikkhu Bodhi (tr.), “SN 41.10,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 637-638.

\* 《雜阿含經·第 575 經》：如是我聞：一時，佛住菴羅聚落·菴羅林中，與眾多上座比丘俱。

爾時，質多羅長者病苦，諸親圍遶。有眾多諸天，來詣長者所，語質多羅長者言「長者！**汝當發願得作轉輪王。**」

質多羅長者語諸天言：「若作轉輪王，彼亦**無常、苦、空、無我。**」

時，長者親屬語長者：「汝當繫念。汝當繫念。」

質多羅長者語親屬：「何故汝等教我繫念，繫念？」

彼親屬言：「汝作是言：『無常、苦、空、無我。』是故，教汝繫念、繫念也。」

長者語諸親屬：「有諸天人，來至我所，語我言：『**汝當發願得作轉輪聖王，隨願得果。**』」

我即答言：『彼轉輪王，亦復無常、苦、空、非我。』」

彼諸親屬語質多羅長者：「轉輪王有何，而彼諸天·教汝願求？」

長者答言：「轉輪王者，**以正法治化。**是故，諸天見如是福利故，而來教我，為發願求。」

諸親屬言：「汝今**用心**，當如之何？」

長者答言：「諸親屬！我今作心，唯**不復見胞胎受生，不增丘塚，不受血氣**；如世尊說·五下分結，我不見有。我不自見一結不斷。若結不斷，則還生此世。」

於是，長者即從床起，結加趺坐，正念在前，而說偈言：

「服食積所積，廣度於眾難，施上進福田，殖斯五種力。  
以斯義所欲，俗人處於家，我悉得此利，已免於眾難。  
世間所聞習，遠離眾難事，生樂知稍難，隨順等正覺。  
供養持戒者，善修諸梵行，漏盡阿羅漢，及聲聞牟尼。  
如是超越見，於上諸勝處，常行士夫施，剋終獲大果。  
習行眾多施，施諸良福田，於此世命終，化生於天上。  
五欲具足滿，無量心悅樂，獲斯妙果報，以無慳恪故。  
在所處受生，未曾不歡喜。」

質多羅長者說此偈已，尋即命終，生於**不煩熱天**。

爾時，質多羅天子作是念：「**我不應停此**，當往閻浮提，禮拜諸上座比丘。」如力士屈伸臂頃，以天神力，至菴羅林中，放身天光，遍照菴羅林。

時，有異比丘，夜起出房，露地經行，見勝光明普照樹林。即說偈言：

「是誰妙天色，住於虛空中，譬如純金山，閻浮檀淨光。」

質多羅天子說偈答言：「我是天人王，瞿曇·名稱子，是菴羅林中，質多羅長者。

以淨戒具足，繫念自寂靜，解脫身具足，智慧身亦然。

我知法故來，仁者應當知，當於彼涅槃，此法法如是。」  
質多羅天子說此偈已，即沒不現。

第 10 週 2017/11/14〔單元主題〕：寄望世間與世間之惡的雙刀破解：《雜阿含經·第 914 經》，T. 99, vol. 2, p. 230b-c. 相關傳譯本：巴利語《相應部》( *Samyutta Nikāya* ) 之〈家庭經〉( *Kula-sutta* )：Bhikkhu Bodhi (tr.), “SN 42.09,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 1345-1346.

\* 《雜阿含經·第 914 經》：如是我聞：一時，佛在摩竭提國人間遊行，與千二百五十比丘、千優婆塞、五百乞殘食人，從城至城，從聚落至聚落，人間遊行，至那羅聚落·好衣·菴羅園中。

時，有刀師氏聚落主，是尼捷弟子，詣尼捷所，禮尼捷足，退坐一面。

爾時，尼捷語刀師氏聚落主：「汝能共沙門瞿曇·作蒺藜論 ( *ubhatokoṭṭika*; dilemma )，令沙門瞿曇·不得語、不得不語耶？」

聚落主言：「阿梨！我立何等論·為蒺藜論，令沙門瞿曇·不得語、不得不語？」

尼捷語聚落主言：「汝往詣沙門瞿曇所，作是問：『瞿曇！常願欲令諸家福利具足增長，作如是願、如是說不？』若答汝言『不』者，汝當問言：『沙門瞿曇與凡愚夫有何等異？』若言『有願、有說』者，當復問言：『沙門瞿曇若有如是願、如是說者，今云何·於飢饉世，遊行人間，將諸大眾·千二百五十比丘、千優婆塞、五百乞殘食人，從城至城，從村至村，損費世間，如大雨雹，雨已，乃是減損，非增益也。瞿曇所說，殊不相應，不類，不似，前後相違。』如是。聚落主！是名蒺藜論，令彼沙門瞿曇·不得語、不得不語。」

爾時，刀師氏聚落主，受尼捷勸教已，詣佛所，恭敬問訊，恭敬問訊已，退坐一面，白佛：「瞿曇！常欲願令諸家福利增長不？」

佛告聚落主：「如來長夜·欲令諸家福利增長，亦常作是說。」

聚落主言：「若如是者，云何瞿曇·於飢饉世，人間乞食，將諸大眾，乃至不似，不類，前後相違？」

佛告聚落主：「我憶九十一劫以來，不見·一人施一比丘·有盡、有減。聚落主！汝觀今日·有人家·大富，多錢財、多眷屬、多僕從。當知·其家·長夜好施，真實寂止，故致斯福利。聚落主！有八因緣，令人損減福利·不增。何等為八？王所逼、賊所劫、火所焚、水所漂、藏自消滅、抵債不還、怨憎殘破、惡子費用，有是八種，為錢財難聚。聚落主！我說·無常為第九句。如是，聚落主！汝捨九因、九緣，而言·沙門瞿曇破壞他家；不捨惡言、不捨惡見，如鐵槍投水，身壞、命終，生地獄中。」

時，刀師氏聚落主，心生恐怖，身毛皆豎，白佛言：「世尊！我今悔過。如愚、如癡，不善、不辯，於瞿曇所，不實、欺誑，虛說妄語。」

聞佛所說，歡喜、隨喜，從坐起去。

第 11 週 2017/11/21〔單元主題〕：正向的（正確的）寄望：SN 35.90〈擾動經第一〉

\* 巴利語《相應部》( *Samyutta Nikāya* ) 之〈擾動經第一〉( *Paṭhama-ejā-sutta* )：Bhikkhu

Bodhi (tr.), “SN 35.90,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 1170-1171. 相關傳譯本：《雜阿含經·第227經》，T. 99, vol. 2, p. 55c.

\* SN 35.90 〈擾動經第一〉：“Bhikkhus, being stirred is a disease, being stirred is a tumour, being stirred is a dart. Therefore, bhikkhus, the Tathāgata dwells unstirred, with the dart removed. Therefore, bhikkhus, **if a bhikkhu should wish**, ‘May I dwell unstirred, with the dart removed!’ he should not conceive the eye, should not conceive in the eye, should not conceive from the eye, should not conceive, ‘The eye is mine.’

“He should not conceive forms ... eye-consciousness ... eye-contact ... and as to whatever feeling arises with eye-contact as condition ... he should not conceive that, should not conceive in that, should not conceive from that, should not conceive, ‘That is mine.’

“He should not conceive the ear ... He should not conceive the mind ... mental phenomena ... mind-consciousness ... mind-contact ... and as to whatever feeling arises with mind-contact as condition ... he should not conceive that, should not conceive in that, should not conceive from that, should not conceive, ‘That is mine.’

“He should not conceive all, should not conceive in all, should not conceive from all, should not conceive, ‘All is mine.’

“Since he does not conceive anything thus, he does not cling to anything in the world. Not clinging, he is not agitated. Being unagitated, he personally attains Nibbāna. He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’”

第 12 週 2017/11/28 [單元主題]：正向的（正確的）寄望：MN 6 〈希望經〉

《中部6·希望經》（MN 6: *Ākaṅkheyya-sutta*）Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (tr.), “6: *Ākaṅkheyya Sutta—If a Bhikkhu Should Wish*,” *The Middle Length Discourses of the Buddha*, Somerville: Wisdom, 2005, pp. 115-117. 相關傳譯本：《中阿含經·第105經·願經》，T. 26, vol. 1, pp. 595c-596b; Bhikkhu Bodhi (tr.), “AN 10.71 Wish,” *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya*, Boston: Wisdom, 2012, pp. 1426-1427.

\* MN 6 〈希望經〉: 1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvattī in Jeta’s Grove, Anāthapiṇḍī ka’s Park. There he addressed the bhikkhus thus: “Bhikkhus.”—“Venerable sir,” they replied. The Blessed One said this:

2. “Bhikkhus, dwell possessed of virtue, possessed of the Pātimokkha, restrained with the restraint of the Pātimokkha, perfect in conduct and resort, and seeing fear in the slightest fault, train by undertaking the training precepts.

3. “**If a bhikkhu should wish**: ‘May I be dear and agreeable to my companions in the holy life, respected and esteemed by them,’ **let him fulfil the precepts**, be devoted to internal serenity of mind, not neglect meditation, be possessed of insight, and dwell in empty huts.

4. “**If a bhikkhu should wish**: ‘May I be one to obtain robes, almsfood, resting place, and

medicinal requisites,' let him fulfil the precepts...

5. "If a bhikkhu should wish: 'May the services of those whose robes, almsfood, resting place, and medicinal requisites I use bring them great fruit and benefit,' let him fulfil the precepts...

6. "If a bhikkhu should wish: 'When my kinsmen and relatives who have passed away and died remember me with confidence in their minds, may that bring them great fruit and great benefit,' let him fulfil the precepts...

7. "If a bhikkhu should wish: 'May I become a conqueror of discontent and delight, and may discontent not conquer me; may I abide transcending discontent whenever it arises,' let him fulfil the precepts...

8. "If a bhikkhu should wish: 'May I become a conqueror of fear and dread, and may fear and dread not conquer me; may I abide transcending fear and dread whenever they arise,' let him fulfil the precepts...

9. "If a bhikkhu should wish: 'May I become one to obtain at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now,' let him fulfil the precepts...

10. "If a bhikkhu should wish: 'May I contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms,' let him fulfil the precepts...

11. "If a bhikkhu should wish: 'May I, with the destruction of three fetters, become a stream-enterer, no longer subject to perdition, bound [for deliverance], headed for enlightenment,' let him fulfil the precepts...

12. "If a bhikkhu should wish: 'May I, with the destruction of three fetters and with the attenuation of lust, hate, and delusion, become a once-returner, returning once to this world to make an end of suffering,' let him fulfil the precepts...

13. "If a bhikkhu should wish: 'May I, with the destruction of the five lower fetters, become due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna, without ever returning from that world,' let him fulfil the precepts...

14. "If a bhikkhu should wish: 'May I wield the various kinds of supernormal power: having been one, may I become many; having been many, may I become one; may I appear and vanish; may I go unhindered through a wall, through an enclosure, through a mountain as though through space; may I dive in and out of the earth as though it were water; may I walk on water without sinking as though it were earth; seated cross-legged, may I travel in space like a bird; with my hand may I touch and stroke the moon and sun so powerful and mighty; may I wield bodily mastery, even as far as the Brahma-world,' let him fulfil the precepts...

15. "If a bhikkhu should wish: 'May I, with the divine ear element, which is purified and surpasses the human, hear both kinds of sounds, the divine and the human, those that are far as well as near,' let him fulfil the precepts...

16. "If a bhikkhu should wish: 'May I understand the minds of other beings, of other persons, having encompassed them with my own mind. May I understand a mind affected by lust as

affected by lust and a mind unaffected by lust as unaffected by lust; may I understand a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; may I understand a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; may I understand a contracted mind as contracted and a distracted mind as distracted; may I understand an exalted mind as exalted and an unexalted mind as unexalted; may I understand a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; may I understand a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; may I understand a liberated mind as liberated and an unliberated mind as unliberated,' let him fulfil the precepts...

17. "If a bhikkhu should wish: 'May I recollect my manifold past lives, that is, one birth, two births...(as *Sutta 4*, §27)...Thus with their aspects and their particulars may I recollect my manifold past lives,' let him fulfil the precepts...

18. "If a bhikkhu should wish: 'May I, with the divine eye, which is purified and surpasses the human, see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate; may I understand how beings pass on according to their actions thus:...(as *Sutta 4*, §29)...let him fulfil the precepts...

19. "If a bhikkhu should wish: 'May I, by realising for myself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints,' let him fulfil the precepts, be devoted to internal serenity of mind, not neglect meditation, be possessed of insight, and dwell in empty huts.

20. "So it was with reference to this that it was said: 'Bhikkhus, dwell possessed of virtue, possessed of the Pātimokkha, restrained with the restraint of the Pātimokkha, perfect in conduct and resort, and seeing fear in the slightest fault, train by undertaking the training precepts.'"

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

第13週 2017/12/05 [單元主題]：正向的（正確的）寄望：MN 122 〈空性大經〉

《中部122·空性大經》(MN 122: *Mahā-suññata-sutta*) Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (tr.), "122: *Mahāsuññata Sutta*—The Greater Discourse on Voidness," *The Middle Length Discourses of the Buddha*, Somerville: Wisdom, 2005, pp. 971-978. 相關傳譯本：《中阿含經·第191經·大空經》，T. 26, vol. 1, pp. 738a-740c.

\* MN 122 〈空性大經〉：... 6. "However, Ānanda, there is this abiding discovered by the Tathāgata: to enter and abide in voidness internally by giving no attention to all signs. If, while the Tathāgata is abiding thus, he is visited by bhikkhus or bhikkhunīs, by men or women lay followers, by kings or kings' ministers, by other sectarians or their disciples, then with a mind leaning to seclusion, tending and inclining to seclusion, withdrawn, delighting in renunciation, and altogether done away with things that are the basis for taints, he invariably

talks to them in a way concerned with dismissing them.

7. “Therefore, Ānanda, **if a bhikkhu should wish**: ‘**May I** enter upon and abide in voidness internally,’ **he should** steady his mind internally, quiet it, bring it to singleness, and concentrate it. **And how** does he steady his mind internally, quiet it, bring it to singleness, and concentrate it?”

8. “Here, Ānanda, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna...the second jhāna...the third jhāna...the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. **That is how** a bhikkhu steadies his mind internally, quiets it, brings it to singleness, and concentrates it. ...

第14週 2017/12/12〔單元主題〕：正向的（正確的）寄望：MN 151〈淨化施食經〉

《中部151·淨化施食經》（MN 151: *Piṇḍa-pāta-pārisuddhi-sutta*）Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (tr.), “122: *Piṇḍapātapārisuddhi Sutta—The Purification of Almsfood*,” *The Middle Length Discourses of the Buddha*, Somerville: Wisdom, 2005, pp. 1143-1146. 相關傳譯本：《雜阿含經·第236經》，T. 99, vol. 2, pp. 57b; 《增壹阿含經·馬王品第四十五·第6經》，T. 125, vol. 2, p. 773b-c.

\* MN 151〈淨化施食經〉：1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels’ Sanctuary. Then, when it was evening, the venerable Sāriputta rose from meditation and went to the Blessed One. After paying homage to him, he sat down at one side. The Blessed One then said to him:

2. “Sāriputta, your faculties are clear. The colour of your skin is pure and bright. What abiding do you often abide in now, Sāriputta?”

“Now, venerable sir, I often abide in voidness.”

“Good, good, Sāriputta! Now, indeed, you often abide in the abiding of a great man. For this is the abiding of a great man, namely, voidness.

3. “So, Sāriputta, **if a bhikkhu should wish**: ‘**May I** now often abide in voidness,’ **he should consider thus**: ‘On the path by which I went to the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the almsround, was there any desire, lust, hate, delusion, or aversion in my mind regarding forms cognizable by the eye?’ If, by so reviewing, he knows thus: ‘On the path by which I went to the village for alms, or in the place where I wandered for alms, or on the path by which I returned from the almsround, there was desire, lust, hate, delusion, or aversion in my mind regarding forms cognizable by the eye,’ then he should make an effort to abandon those evil unwholesome states. But if, by reviewing, he knows thus: ‘On the path by which I went to the village for alms, and in the place where I wandered for alms, and on the path by which I returned from the almsround, there was no desire, lust, hate, delusion, or aversion in my mind regarding forms cognizable by the eye,’ then he can abide happy and glad, training day and night in wholesome states.

4–8. “Again, Sāriputta, **a bhikkhu should consider thus**: ...

第15週 2017/12/19〔單元主題〕：正向的（正確的）寄望：MN 152〈根（或裝備）修習經〉

《中部152·淨化施食經》(MN 152: *Indriya-bhāvanā-sutta*) Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (tr.), “152: *Indriyabhāvanā Sutta*—The Development of the Faculties,” *The Middle Length Discourses of the Buddha*, Somerville: Wisdom, 2005, pp. 1147-1151. 相關傳譯本：《雜阿含經·第282經》，T. 99, vol. 2, pp. 78a-79a.

\* MN 152〈根（或裝備）修習經〉：... 11–16. “And how, Ānanda, is one a noble one with developed faculties? Here, Ānanda, when a bhikkhu sees a form with the eye...hears a sound with the ear...smells an odour with the nose...tastes a flavour with the tongue...touches a tangible with the body...cognizes a mind-object with the mind, there arises in him what is agreeable, there arises what is disagreeable, there arises what is both agreeable and disagreeable. **If he should wish**: ‘May I abide perceiving the unrepulsive in the repulsive,’ **he abides perceiving** the unrepulsive in the repulsive. **If he should wish**: ‘May I abide perceiving the repulsive in the unrepulsive,’ he abides perceiving the repulsive in the unrepulsive. **If he should wish**: ‘May I abide perceiving the unrepulsive in the repulsive and the unrepulsive,’ he abides perceiving the unrepulsive in that. **If he should wish**: ‘May I abide perceiving the repulsive in the unrepulsive and the repulsive,’ he abides perceiving the repulsive in that. **If he should wish**: ‘May I, avoiding both the repulsive and unrepulsive, abide in equanimity, mindful and fully aware,’ **he abides in** equanimity towards that, mindful and fully aware. **That is how** one is a noble one with developed faculties.

17. “So, Ānanda, the supreme development of the faculties in the Noble One’s Discipline has been taught by me, the disciple in higher training who has entered upon the way has been taught by me, and the noble one with developed faculties has been taught by me.

18. “What should be done for his disciples out of compassion by a Teacher who seeks their welfare and has compassion for them, that I have done for you, Ānanda. There are these roots of trees, these empty huts. Meditate, Ānanda, do not delay, or else you will regret it later. This is our instruction to you.”

That is what the Blessed One said. The venerable Ānanda was satisfied and delighted in the Blessed One’s words.

第16週 2017/12/26〔單元主題〕：正向的（正確的）寄望：MN 41〈沙拉經〉

《中部41·沙拉經》(MN 41: *Sāleyyaka-sutta*) Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (tr.), “41: *Sāleyyaka Sutta*—The Brahmins of Sālā,” *The Middle Length Discourses of the Buddha*, Somerville: Wisdom, 2005, pp. 379-385. 相關傳譯本：《雜阿含經·第1042, 1043經》，T. 99, vol. 2, pp. 272c-273b; 《中部42·鞞羅嘉經》(MN 42: *Verañjaka-sutta*) Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (tr.), “42: *Verañjaka Sutta*—The Brahmins of Verañja,” *The Middle*

*Length Discourses of the Buddha*, Somerville: Wisdom, 2005, p. 386.

\* MN 41 〈沙拉經〉 : ... 14. “And how, householders, are there three kinds of mental conduct **in accordance with the Dhamma, righteous conduct**? Here someone is not covetous; he does not covet the wealth and property of others thus: ‘Oh, **may** what belongs to another be mine!’ His mind is without ill will and he has intentions free from hate thus: ‘**May** these beings be free from enmity, affliction and anxiety! **May** they live happily!’ He has right view, undistorted vision, thus: ‘There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world.’ That is how there are three kinds of mental conduct in accordance with the Dhamma, righteous conduct. So, householders, it is by reason of such conduct in accordance with the Dhamma, by reason of such righteous conduct that some beings here, **on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.**

15. “If, householders, one who observes conduct in accordance with the Dhamma, righteous conduct, **should wish**: ‘Oh, that on the dissolution of the body, after death, **I might** reappear in the company of well-to-do nobles!’ **it is possible** that, on the dissolution of the body, after death, **he will reappear** in the company of well-to-do nobles. Why is that? **Because** he observes conduct that is in accordance with the Dhamma, righteous conduct.

16-17. “If, householders, one who observes conduct in accordance with the Dhamma, righteous conduct, **should wish**: ‘Oh, that on the dissolution of the body, after death, **I might** reappear in the company of well-to-do brahmins!...in the company of well-to-do householders!’ it is possible that, on the dissolution of the body, after death, he will reappear in the company of well-to-do householders. Why is that? Because he observes conduct that is in accordance with the Dhamma, righteous conduct.

18-42. “If, householders, one who observes conduct in accordance with the Dhamma, righteous conduct, **should wish**: ‘Oh, that on the dissolution of the body, after death, **I might** reappear in the company of the gods of the heaven of the Four Great Kings!...in the company of the gods of the heaven of the Thirty-three...the Yāma gods...the gods of the Tusita heaven...the gods who delight in creating...the gods who wield power over others’ creations...the gods of Brahmā’s retinue...the gods of Radiance ...the gods of Limited Radiance...the gods of Immeasurable Radiance...the gods of Streaming Radiance...the gods of Glory...the gods of Limited Glory...the gods of Immeasurable Glory...the gods of Refulgent Glory...the gods of Great Fruit...the Aviha gods...the Atappa gods...the Sudassa gods...the Sudassī gods...the Akanitthā gods...the gods of the base of infinite space...the gods of the base of infinite consciousness...the gods of the base of nothingness...the gods of the base of neither-perception-nor-non-perception!’ it is possible that on the dissolution of the



body, after death, he will reappear in the company of the gods of the base of neither-perception-nor-non-perception. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

43. “If, householders, one who observes conduct in accordance with the Dhamma, righteous conduct, **should wish**: ‘Oh, that by realising for myself with direct knowledge **I might** here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints!’ it is possible that, by realising for himself with direct knowledge, he will here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.”

44. When this was said, the brahmin householders of Sālā said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness for those with eyesight to see forms. We go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama accept us as lay followers who have gone to him for refuge for life.”

第17週 2018/01/02〔單元主題〕：正向（正確）修學帶動的寄望：SN 41.09〈裸行者迦葉經〉

\* 巴利語《相應部》(*Samyutta Nikāya*)之〈裸行者迦葉經〉(*Acela-kassapa-sutta*): Bhikkhu Bodhi (tr.), “SN 41.09,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 128-1330. 相關傳譯本：《雜阿含經·第573經》，T. 99, vol. 2, p. 152a-b.

\* SN 41.09〈裸行者迦葉經〉: Now on that occasion the naked ascetic Kassapa, who in lay life had been an old friend of Citta the householder, had arrived in Macchikāsaṇḍa. Citta the householder heard about this and approached the naked ascetic Kassapa. He exchanged greetings with him and, when they had concluded their greetings and cordial talk, he sat down to one side and said to him:

“How long has it been, Venerable Kassapa, since you went forth?”

“It has been thirty years, householder, since I went forth.”

“In these thirty years, venerable sir, have you attained any superhuman distinction in knowledge and vision worthy of the noble ones, any dwelling in comfort?”

“In these thirty years since I went forth, householder, I have not attained any superhuman distinction in knowledge and vision worthy of the noble ones, no dwelling in comfort, but only nakedness, and the shaven head, and the brush for cleaning my seat.”

When this was said, Citta the householder said to him: “It is wonderful indeed, sir! It is amazing indeed, sir! How well expounded is the Dhamma in that, after thirty years, you have not attained any superhuman distinction in knowledge and vision worthy of the noble ones, no

dwelling in comfort, but only nakedness, and the shaven head, and the brush for cleaning your seat.”

“But, householder, how long has it been it since you became a lay follower?”

“In my case too, venerable sir, it has been thirty years.”

“In these thirty years, householder, have you attained any superhuman distinction in knowledge and vision worthy of the noble ones, any dwelling in comfort?”

“How could I not, venerable sir? For **to whatever extent I wish**, secluded from sensual pleasures, secluded from unwholesome states, I enter and dwell in the first jhāna, which is accompanied by thought and examination, with rapture and happiness born of seclusion. Then, **to whatever extent I wish**, with the subsiding of thought and examination, I enter and dwell in the second jhāna.... Then, **to whatever extent I wish**, with the fading away as well of rapture...I enter and dwell in the third jhāna....Then, **to whatever extent I wish**, with the abandoning of pleasure and pain...I enter and dwell in the fourth jhāna. Further, if I were to die before the Blessed One does, **it would not be surprising if** the Blessed One were to declare of me: ‘There is no fetter bound by which Citta the householder could return to this world.’”

When this was said, the naked ascetic Kassapa said to Citta the householder: “It is wonderful indeed, sir! It is amazing indeed, sir! How well expounded is the Dhamma, in that a layman clothed in white can attain a superhuman distinction in knowledge and vision worthy of the noble ones, a dwelling in comfort. **May I** receive the going forth in this Dhamma and Discipline, **may I** receive the higher ordination?”

Then Citta the householder took the naked ascetic Kassapa to the elder bhikkhus and said to them: “Venerable sirs, this naked ascetic Kassapa is an old friend of ours from lay life. Let the elders give him the going forth, let them give him the higher ordination. I will be zealous in providing him with robes, almsfood, lodging, and medicinal requisites.”

Then the naked ascetic Kassapa received the going forth in this Dhamma and Discipline, he received the higher ordination. And soon, not long after his higher ordination, dwelling alone, withdrawn, diligent, ardent, and resolute, the Venerable Kassapa, by realizing it for himself with direct knowledge, in this very life entered and dwelt in that unsurpassed goal of the holy life for the sake of which clansmen rightly go forth from the household life into homelessness. He directly knew: “Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.” And the Venerable Kassapa became one of the arahants.

「學士論文：佛教寄望哲學（下）」課程大綱

一〇六學年度第二學期

第1週 2018/02/27〔單元主題〕：正向（正確）修學帶動的寄望：SN 52.01〈獨處經第一〉

\* 巴利語《相應部》（*Samyutta Nikāya*）之〈獨處經第一〉（*Paṭhama-rahogata-sutta*）：Bhikkhu Bodhi (tr.), “SN 52.01,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 1750-1752. 相關傳譯本：《雜阿含經·第535, 536經》，T. 99, vol. 2, p. 139a-c.

\* SN 52.01〈獨處經第一〉: Thus have I heard. On one occasion the Venerable Anuruddha was dwelling at Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, while the Venerable Anuruddha was alone in seclusion, a reflection arose in his mind thus: “Those who have neglected these four establishments of mindfulness have neglected the noble path leading to the complete destruction of suffering. Those who have undertaken these four establishments of mindfulness have undertaken the noble path leading to the complete destruction of suffering.”

Then the Venerable Mahāmoggallāna, having known with his own mind the reflection in the Venerable Anuruddha’s mind, just as quickly as a strong man might extend his drawn-in arm or draw in his extended arm, appeared in the presence of the Venerable Anuruddha and said to him:

“To what extent, friend Anuruddha, have these four establishments of mindfulness been undertaken by a bhikkhu?”

“Here, friend, a bhikkhu dwells contemplating the nature of origination in the body internally; he dwells contemplating the nature of vanishing in the body internally; he dwells contemplating the nature of origination and vanishing in the body internally—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

“He dwells contemplating the nature of origination in the body externally; he dwells contemplating the nature of vanishing in the body externally; he dwells contemplating the nature of origination and vanishing in the body externally—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

“He dwells contemplating the nature of origination in the body internally and externally; he dwells contemplating the nature of vanishing in the body internally and externally; he dwells contemplating the nature of origination and vanishing in the body internally and externally—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

“**If he wishes:** ‘**May I** dwell perceiving the repulsive in the unrepulsive,’ he dwells perceiving the repulsive therein. **If he wishes:** ‘**May I** dwell perceiving the unrepulsive in the repulsive,’ he dwells perceiving the unrepulsive therein. **If he wishes:** ‘**May I** dwell perceiving the repulsive in the unrepulsive and in the repulsive,’ he dwells perceiving the repulsive therein.

**If he wishes:** ‘**May I** dwell perceiving the unrepulsive in the repulsive and in the unrepulsive,’ he dwells perceiving the unrepulsive therein. **If he wishes:** ‘Avoiding both the unrepulsive and the repulsive, **may I** dwell equanimously, mindful and clearly comprehending,’ then he dwells therein equanimously, mindful and clearly comprehending.

“He dwells contemplating the nature of origination ... the nature of vanishing ... the nature of origination and vanishing in feelings internally ... in feelings externally ... in feelings internally and externally—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

“**If he wishes:** ‘**May I** dwell perceiving the repulsive in the unrepulsive,’ he dwells perceiving the repulsive therein.... **If he wishes:** ‘Avoiding both the unrepulsive and the repulsive, **may I** dwell equanimously, mindful and clearly comprehending,’ then he dwells therein equanimously, mindful and clearly comprehending.

“He dwells contemplating the nature of origination ... the nature of vanishing ... the nature of origination and vanishing in mind internally ... in mind externally ... in mind internally and externally—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

“**If he wishes:** ‘**May I** dwell perceiving the repulsive in the unrepulsive,’ he dwells perceiving the repulsive therein.... **If he wishes:** ‘Avoiding both the unrepulsive and the repulsive, **may I** dwell equanimously, mindful and clearly comprehending,’ then he dwells therein equanimously, mindful and clearly comprehending.

“He dwells contemplating the nature of origination ... the nature of vanishing ... the nature of origination and vanishing in phenomena internally ... in phenomena externally ... in phenomena internally and externally—ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world.

“**If he wishes:** ‘**May I** dwell perceiving the repulsive in the unrepulsive,’ he dwells perceiving the repulsive therein.... **If he wishes:** ‘Avoiding both the unrepulsive and the repulsive, **may I** dwell equanimously, mindful and clearly comprehending,’ then he dwells therein equanimously, mindful and clearly comprehending.

“It is in this way, friend, that these four establishments of mindfulness have been undertaken by a bhikkhu.”

第 2 週 2018/03/06〔單元主題〕：正向（正確）修學帶動的寄望：MN 73〈婆蹉大經〉  
《中部73·婆蹉大經》(MN 73: *Mahā-vacchagotta-sutta*) Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (tr.), “73: *Mahāvaccagotta Sutta*—The Greater Discourse to Vacchagotta,” *The Middle Length Discourses of the Buddha*, Somerville: Wisdom, 2005, pp. 595-602. 相關傳譯本：《雜阿含經·第964經》，T. 99, vol. 2, pp. 246b-247c.

\* MN 73〈婆蹉大經〉：... 18. “In that case, Vaccha, develop further two things: serenity and insight. When these two things—serenity and insight—are developed further, they will lead to

the penetration of many elements.

19. **“To the extent that you may wish:** ‘**May I** wield the various kinds of supernormal power: having been one, **may I** become many; having been many, **may I** become one; **may I** appear and vanish; **may I** go unhindered through a wall, through an enclosure, through a mountain, as though through space; **may I** dive in and out of the earth as though it were water; **may I** walk on water without sinking as though it were earth; seated cross-legged, **may I** travel in space like a bird; with my hand **may I** touch and stroke the moon and sun so powerful and mighty; **may I** wield bodily mastery even as far as the Brahma-world’—you will attain the ability to witness any aspect therein, there being a suitable basis.

20. **“To the extent that you may wish:** ‘**May I**, with the divine ear element, which is purified and surpasses the human, hear both kinds of sounds, the divine and the human, those that are far as well as near’—you will attain the ability to witness any aspect therein, there being a suitable basis.

21. **“To the extent that you may wish:** ‘**May I** understand the minds of other beings, of other persons, having encompassed them with my own mind. May I understand a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; may I understand a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; may I understand a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; may I understand a contracted mind as contracted and a distracted mind as distracted; may I understand an exalted mind as exalted and an unexalted mind as unexalted; may I understand a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; may I understand a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; may I understand a liberated mind as liberated and an unliberated mind as unliberated’—you will attain the ability to witness any aspect therein, there being a suitable basis.

22. **“To the extent that you may wish:** ‘**May I** recollect my manifold past lives, that is, one birth, two births...(*as Sutta 51, §24*)...Thus with their aspects and particulars may I recollect my manifold past lives’—you will attain the ability to witness any aspect therein, there being a suitable basis.

23. **“To the extent that you may wish:** ‘**May I**, with the divine eye, which is purified and surpasses the human, see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate...(*as Sutta 51, §25*)...and may I understand how beings pass on according to their actions’—you will attain the ability to witness any aspect therein, there being a suitable basis.

24. **“To the extent that you may wish:** ‘**May I**, by realising for myself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints’—you will attain the ability to witness any aspect therein, there being a suitable basis.”

25. Then the venerable Vacchagotta, having delighted and rejoiced in the Blessed One's words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.

第3週 2018/03/13〔單元主題〕：三三昧、三解脫門：《增壹阿含經·馬王品第四十五·第6經》，T. 125, vol. 2, p. 773b-c. 相關傳譯本：《雜阿含經·第236經》，T. 99, vol. 2, pp. 57b; 《中部 151·淨化施食經》(MN 151: *Piṇḍa-pāta-pārisuddhi-sutta*) Bhikkhu Ñānamoli, Bhikkhu Bodhi (tr.), “122: *Piṇḍapātapārisuddhi Sutta—The Purification of Almsfood,*” *The Middle Length Discourses of the Buddha*, Somerville: Wisdom, 2005, pp. 1143-1146.

\* 《增壹阿含經·馬王品第四十五·第6經》：聞如是：一時，佛在舍衛國·祇樹·給孤獨園。

爾時，尊者舍利弗·清旦，從靜室起，至世尊所，頭面禮足，在一面坐。

爾時，佛告舍利弗曰：「汝今諸根清淨，顏貌與人有異。汝今遊何三昧？」

舍利弗白佛言：「唯然。世尊！我恒遊空三昧。」

佛告舍利弗言：「善哉，善哉。舍利弗！乃能遊於空三昧。所以然者，諸虛空三昧者最為第一。其有比丘遊虛空三昧，計無吾我、人、壽命，亦不見有眾生；亦復不見諸行本末；已不見，亦不造行本；已無行，更不受有；已無受有，不復受苦樂之報。

舍利弗！當知我昔未成佛道，坐樹王下，便作是念：『此眾生類，為不剋獲何法，流轉生死，不得解脫？』時，我復作是念：『無有空三昧者，便流浪生死，不得至竟解脫。有此空三昧，但眾生未剋，使眾生起想著之念，以起世間之想，便受生死之分。

若得是空三昧，亦無所願，便得無願三昧。以得無願三昧，不求死此生彼；都無想念時，彼行者復有無想三昧，可得娛樂。此眾生類，皆由不得[三]三昧故，流浪生死。』

觀察諸法已，便得空三昧；已得空三昧，便成阿耨多羅三藐三菩提。

當我爾時，以得空三昧，七日七夜觀視道樹，目未曾眴。

舍利弗！以此方便，知空三昧者，於諸三昧，最為第一三昧。王三昧者，空三昧是也。是故，舍利弗！當求方便，辦空三昧。如是，舍利弗！當作是學。」

爾時，舍利弗聞佛所說，歡喜奉行。

第4週 2018/03/20〔單元主題〕：以遠離四種飲食為脈絡的遠離寄望：SN 12.63〈譬如兒子的肉經〉

\* 巴利語《相應部》(*Samyutta Nikāya*)之〈譬如兒子的肉經〉(*Putta-mamsa-sutta*): Bhikkhu Bodhi (tr.), “SN 12.63,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 597-599. 相關傳譯本：《雜阿含經·第373經》，T. 99, vol. 2, p. 102b-c.

\* SN 12.63〈譬如兒子的肉經〉: At Śvattī. “Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that have already come to be and for the assistance of those about to come to be. What four? The nutriment edible food, gross or subtle; second, contact; third, mental volition; fourth, consciousness. These are the four kinds of nutriment for the

maintenance of beings that have already come to be and for the assistance of those about to come to be.

“And how, bhikkhus, should the nutriment edible food be seen? Suppose a couple, husband and wife, had taken limited provisions and were travelling through a desert. They have with them their only son, dear and beloved. Then, in the middle of the desert, their limited provisions would be used up and exhausted, while the rest of the desert remains to be crossed. The husband and wife would think: ‘Our limited provisions have been used up and exhausted, while the rest of this desert remains to be crossed. Let us kill our only son, dear and beloved, and prepare dried and spiced meat. By eating our son’s flesh we can cross the rest of this desert. Let not all three of us perish!’

“Then, bhikkhus, the husband and wife would kill their only son, dear and beloved, prepare dried and spiced meat, and by eating their son’s flesh they would cross the rest of the desert. While they are eating their son’s flesh, they would beat their breasts and cry: ‘Where are you, our only son? Where are you, our only son?’

“What do you think, bhikkhus? Would they eat that food for amusement or for enjoyment or for the sake of physical beauty and attractiveness?”

“No, venerable sir.”

“Wouldn’t they eat that food only for the sake of crossing the desert?”

“Yes, venerable sir.”

“It is in such a way, bhikkhus, that I say the nutriment edible food should be seen. When the nutriment edible food is fully understood, lust for the five cords of sensual pleasure is fully understood. When lust for the five cords of sensual pleasure is fully understood, there is no fetter bound by which a noble disciple might come back again to this world.

“And how, bhikkhus, should the nutriment contact be seen? Suppose there is a flayed cow. If she stands exposed to a wall, the creatures dwelling in the wall would nibble at her. If she stands exposed to a tree, the creatures dwelling in the tree would nibble at her. If she stands exposed to water, the creatures dwelling in the water would nibble at her. If she stands exposed to the open air, the creatures dwelling in the open air would nibble at her. Whatever that flayed cow stands exposed to, the creatures dwelling there would nibble at her.

“It is in such a way, bhikkhus, that I say the nutriment contact should be seen. When the nutriment contact is fully understood, the three kinds of feeling are fully understood. When the three kinds of feeling are fully understood, I say, there is nothing further that a noble disciple needs to do.

“And how, bhikkhus, should the nutriment mental volition be seen? Suppose there is a charcoal pit deeper than a man’s height, filled with glowing coals without flame or smoke. A man would come along wanting to live, not wanting to die, desiring happiness and averse to suffering. Then two strong men would grab him by both arms and drag him towards the charcoal pit. **The man’s volition would be to get far away, his longing would be to get far**

away, his wish would be to get far away [from the charcoal pit]. For what reason? Because he knows: ‘I will fall into this charcoal pit and on that account I will meet death or deadly suffering.’

“It is **in such a way**, bhikkhus, that I say **the nutriment mental volition should be seen**. When the nutriment mental volition is fully understood, the three kinds of craving are fully understood. When the three kinds of craving are fully understood, I say, there is nothing further that a noble disciple needs to do.

“And how, bhikkhus, should the nutriment consciousness be seen? Suppose they were to arrest a bandit, a criminal, and bring him before the king, saying: ‘Sire, this man is a bandit, a criminal. Impose on him whatever punishment you wish.’ The king says to them: ‘Go, men, in the morning strike this man with a hundred spears.’ In the morning they strike him with a hundred spears. Then at noon the king asks: ‘Men, how’s that man?’—‘Still alive, sire.’—‘Then go, and at noon strike him with a hundred spears.’ At noon they strike him with a hundred spears. Then in the evening the king asks: ‘Men, how’s that man?’—‘Still alive, sire.’—‘Then go, and in the evening strike him with a hundred spears.’ In the evening they strike him with a hundred spears.

“What do you think, bhikkhus? Would that man, being struck with three hundred spears, experience pain and displeasure on that account?”

“Venerable sir, even if he were struck with one spear he would experience pain and displeasure on that account, not to speak of three hundred spears.”

“It is in such a way, bhikkhus, that I say the nutriment consciousness should be seen. When the nutriment consciousness is fully understood, name-and-form is fully understood. When name-and-form is fully understood, I say, there is nothing further that a noble disciple needs to do.”

第5週 2018/03/27〔單元主題〕：以三觸及為脈絡的不寄望之觸及：SN 41.06〈伽摩浮經第二〉

\* 巴利語《相應部》( *Samyutta Nikāya* ) 之〈伽摩浮經第二〉( *Dutiya-kāmaḥhū-sutta* ) : Bhikkhu Bodhi (tr.), “SN 41.06,” *The Connected Discourses of the Buddha*, Boston: Wisdom, 2000, pp. 1322-1324. 相關傳譯本：《雜阿含經·第568經》，T. 99, vol. 2, p. 150a-c.

\* SN 41.06〈伽摩浮經第二〉: ... Saying, “Good, venerable sir,”... he then asked him a further question: “Venerable sir, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, which of these things arises first in him: the bodily formation, the verbal formation, or the mental formation?”

“Householder, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, first the mental formation arises, after that the bodily formation, and after that the verbal formation.”

Saying, “Good, venerable sir,”... he then asked him a further question: “Venerable sir, when a



bhikkhu has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact touch him?”

“Householder, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, **three kinds of contact** touch him: **emptiness-contact** (*suññato phasso* 觸不動、空觸), **signless-contact** (*animitto phasso* 觸無相、無相觸), **undirected-contact** (*appaṇihito phasso* 觸無所有、無願觸).”

Saying, “Good, venerable sir,”... he then asked him a further question: “Venerable sir, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, towards what does his mind slant, slope, and incline?”

“Householder, when a bhikkhu has emerged from the attainment of the cessation of perception and feeling, his mind slants, slopes, and inclines towards seclusion.”

“Good, venerable sir,” Citta the householder said. Then, having delighted and rejoiced in the Venerable Kāmbhū’s statement, he asked him a further question: “Venerable sir, how many things are helpful for the attainment of the cessation of perception and feeling?”

“Indeed, householder, you are asking last what should have been asked first; but still I will answer you. For the attainment of the cessation of perception and feeling, two things are helpful: serenity and insight.”

第6週 2018/04/03〔單元主題〕：溫書假

第7週 2018/04/10〔單元主題〕：從無願解脫門到願波羅蜜多