

「學士論文：佛教寄望哲學（下）」課程大綱

課程名稱：學士論文：佛教寄望哲學（下）

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

授課教師：蔡耀明

學分數：1學分

授課年度：一〇六學年度第二學期

上課時間：星期三 (9:10-10:00)

教室：哲學系三樓研討室一

Office hours: 星期二 (1:20-3:10), 星期五 (4:30-5:20), @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2018/09/12〔單元主題〕：Empty

第2週2018/03/07〔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3週2018/03/14〔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.

第4週2018/03/21〔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5週 2018/03/28〔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6週2018/04/04〔單元主題〕：兒童節

第7週2018/04/11〔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: *Pinḍa-pāta-pārisuddhi-sutta*) Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (tr.), “122: *Pinḍapātapārisuddhi 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8週2018/04/18〔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》(Sāmyutta Nikāya)之〈譬如兒子的肉經〉(Putta-māṃsa-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9週2018/04/25〔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 Kāmaṃbhū’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 10 週 2018/05/02〔單元主題〕：般若波羅蜜多攝持之願波羅蜜多

*《大乘本生心地觀經》，T. 159, vol. 3, p. 323b.

「復次，善男子！出家菩薩，入於山林，為諸眾生·常能修習願波羅蜜，心恒觀察諸法真性·非有非空·中道妙理，於世俗事·悉能辨了，為化有情·恒修慈悲；以是因緣，即得名為願波羅蜜。以四弘願，攝受眾生，乃至捨身·不壞悲願；即得名為親近波羅蜜。說微妙法，辯才無礙；若有聽聞，畢竟不退；即得名為真實波羅蜜。善男子！是名·出家菩薩成就願波羅蜜多。」

*《大般若波羅蜜多經·第六會》，T. 220(6), vol. 7, p. 925b.

「天王！云何諸菩薩摩訶薩修學般若波羅蜜多，能通達妙願波羅蜜多？天王！當知·若菩薩摩訶薩修學般若波羅蜜多，則能行妙願波羅蜜多。謂：諸菩薩·諸有所願，不為·世間所受快樂，亦不為·已求出三界·修二乘道·證涅槃樂；但作是願：『一切有情·皆入無餘般涅槃界，我身最後乃成正覺。未發心者，化令發心。若已發心，令修大行。已修大行，令得菩提。已得菩提，勸請說法，展轉·乃至·般涅槃後·以妙七寶·起窣堵波·置設利羅·而興供養，令無量眾·獲福無邊。』復發願言：『諸有世界，佛成正覺，悉無天、魔、及諸外道·而為擾亂。願·由自智·發無上心，不·假外緣·雖發而退。又當願·我常處世間，成熟有情，令獲利樂。願·新發意諸菩薩等，若聞如來說甚深法，如實悟入，心無驚怖。願·諸有情，得大智慧，皆善通達無邊佛道、無邊佛境、無邊大悲，饒益無邊諸有情類。』是諸菩薩，多願·自身恒處穢國，不生淨土。何以故？如有病者，乃假醫藥；若無其疾，醫藥無用。菩薩如是發妙願時，不見·能行及所行法，無二、無別、自性離故。天王！是名·諸菩薩摩訶薩修學般若波羅蜜多，能通達妙願波羅蜜多。」

第 11 週 2018/05/09〔單元主題〕：十波羅蜜多當中的願波羅蜜多

*《大方廣佛華嚴經·明法品第十四》，T. 278, vol. 9, pp. 460c-461b.

「菩薩如是常能化度一切眾生，而心寂定，未曾散亂。不捨一切諸波羅蜜，具足莊嚴六波羅蜜。普為一切群生類故，悉能捨離內外所有，而未曾起慳吝之心，是名·清淨檀波羅蜜。又復不生持戒相故，於戒無著，是名·清淨尸波羅蜜。悉能堪忍一切諸苦，聞好、聞惡，心無憂、喜，未曾傾動，猶如大地，是名·清淨羼提波羅蜜。勇猛精進、方便修習，其心堅固，而不退轉，究竟成就佛智慧門，是名·清淨毘梨耶波羅蜜。捨一切欲，離生喜樂，清淨次第·入於正受，而無所染；燒滅煩惱，生無量定，具大神通；次第超越，入於無量諸三昧門；於一三昧門，入無量三昧；悉知一切三昧境界，漸具諸佛智慧

之地；是名·清淨禪波羅蜜。於諸佛所，聞法、受持，恭敬、親近諸善知識，心無疲倦；常樂聞法，無有厭足；所聞諸法，能正觀察，入真實定，捨離一切顛倒邪見；妙善方便，分別了知諸法相海·無有自性，修習如來深智慧門；具足一切智慧之力，乘普門慧，能入一切智慧之門；是名·清淨般若波羅蜜。示現一切世間威儀，教化眾生，心無憂感。隨其所應·示現其身；一切所行，心無染著。示現童蒙，點慧所行；示現生死及解脫門，善能分別諸方便行；示現無量諸莊嚴事，能入一切諸生趣中，解了一切眾生所行；是名·清淨方便波羅蜜。究竟成就一切眾生，究竟嚴淨一切世界，究竟供養一切如來，究竟解達諸法真實·而無障礙，究竟修行·具足法界，究竟未來劫·住如須臾頃，究竟未來劫·猶如一念，究竟解達一切成壞，究竟示現一切佛刹，究竟速得諸佛智慧，是名·具足願波羅蜜。自專正力，離眾煩惱，具足清淨，能正他力；具足成就，無能壞者。大悲力滿足、大慈力平等，悉能覆護一切眾生。陀羅尼力，能持一切諸方便義。妙辯才力，令諸眾生皆悉歡喜。諸波羅蜜力，莊嚴大乘，弘誓願力，未曾斷絕。諸神通力，出生無量·具佛神力，覆護一切；是名·清淨力波羅蜜。知貪欲增、知瞋恚增、知愚癡增，又知等分、分別學地，於一念中，悉知眾生心、心所行，能知眾生諸所希望，能知一切諸法真實，解達諸佛深智慧力，普知一切諸法界門；是名·清淨智波羅蜜。」

第 12 週 2018/05/16〔單元主題〕：十波羅蜜多當中的願波羅蜜多

*《大方廣佛華嚴經·十地品第二十二》，T. 278, vol. 9, p. 561b-c.

「是菩薩，於念念中，大悲為首，修習佛法，一切迴向大智慧故。十波羅蜜者，菩薩以·求佛道所修善根，與一切眾生，是檀波羅蜜。能滅一切煩惱熱，是尸波羅蜜。慈悲為首，於一切眾生·心無所傷，是羼提波羅蜜。求善根·無厭足，是毘梨耶波羅蜜。修道心·不散，常向一切智，是禪波羅蜜。忍·諸法不生門，是般若波羅蜜。能起無量智門，是方便波羅蜜。求·轉勝智慧，是願波羅蜜。諸魔外道不能沮壞，是力波羅蜜。於一切法相·如實說，是智波羅蜜。如是·念念中，具足十波羅蜜。是菩薩具足十波羅蜜時，四攝法、三十七品、三解脫門，一切助阿耨多羅三藐三菩提法，於念念中，皆悉具足。」

*《大方廣佛華嚴經·離世間品第三十三》，T. 278, vol. 9, p. 635b-c.

「佛子！菩薩摩訶薩，有十種波羅蜜。何等為十？所謂：檀波羅蜜，捨一切有故。尸波羅蜜，淨佛戒故。羼提波羅蜜，具足佛忍故。精進波羅蜜，於一切時·不退轉故。禪波羅蜜，正念·不亂故。般若波羅蜜，觀一切法悉如如故。智波羅蜜，深入佛力故。願波羅蜜，普賢菩薩願行滿故。神力波羅蜜，示現一切神通力故。法波羅蜜，攝取一切法故。佛子！是為菩薩摩訶薩十種波羅蜜。若菩薩摩訶薩安住此法，則得·如來無上究竟智波羅蜜。」

*《大方廣佛華嚴經·入法界品第三十四》，T. 278, vol. 9, pp. 707c-708a.

「善男子！我知一切眾生病：風寒熱病、及諸雜病、狂橫病、鬼著病、毒病、諸呪術病，如是等類一切諸病，我悉了知。隨其所應，皆能療治。善男子！十方眾生·諸有病者，來詣我所，我悉能治。除其患已，沐浴香湯，香華、瓔珞、名衣上服·而莊嚴之，肴膳飲食·而供養之，無量珍寶·而惠施之，然後為說種種法門：貪欲多者，教不淨觀；瞋恚多者，教慈心觀；愚癡多者，教法相觀；等分行者，教勝法門；稱揚讚歎諸佛功德，

發菩提心故；說長養大悲，於無量生死苦，心不厭故；分別廣說諸波羅蜜，長養無量淨智慧故；說諸大願，教化成熟一切眾生故；說普賢菩薩行，顯現清淨尸波羅蜜故；說不可思議如來功德，顯現羶提波羅蜜故；說如來無壞清淨法身，顯現毘梨耶波羅蜜故；說如來無與等者，顯現如來禪波羅蜜故；說清淨法身，顯現般若波羅蜜故；說一切淨法身，令一切眾生皆悉覩見，顯現方便波羅蜜故；說於生死中，住一切劫，顯現願波羅蜜故；說嚴淨一切佛刹，顯現諸力波羅蜜故；說淨法身，隨其所應，悉令歡喜，顯現智波羅蜜故；說常樂見清淨法身，遠離一切不善法故。善男子！我以如是等種種法施，悉令滿足，歡喜而還。」

*《大方廣佛華嚴經·入法界品第三十四》，T. 278, vol. 9, p. 725b-c.

「又，於一切毛孔，顯現，喜日觀察眾生夜天，從初發心，所為功德，求善知識，往詣諸佛，恭敬、供養，修習善根。行檀波羅蜜，難捨、能施；行尸波羅蜜，棄捐天下宮殿、眷屬，出家學道，淨修禁戒；行羶提波羅蜜，一切眾生，悉加惡言，無量逼切，皆悉能忍；行毘梨耶波羅蜜，修諸苦行，專求菩提，其心堅固，而不退轉；行禪波羅蜜，諸方便道，滿足清淨禪波羅蜜，於諸三昧，而得自在，究竟一切諸三昧海，相續次第，未曾斷絕；行般若波羅蜜，清淨菩薩圓滿智慧，出明淨慧日，無盡慧藏，究竟智海；行方便波羅蜜，出生一切諸方便身、方便功德、方便清淨、方便本事；行願波羅蜜，出生一切諸願淨身，成滿諸願，隨應，行願，及願波羅蜜本事；行力波羅蜜、力波羅蜜因緣功德、力波羅蜜方便海，分別演說力波羅蜜本事；行智波羅蜜、智波羅蜜出生、智波羅蜜淨身、智波羅蜜說、智波羅蜜境界、智波羅蜜所攝、智波羅蜜光明、智波羅蜜本事、智波羅蜜分別行、智波羅蜜深入、智波羅蜜攝取諸法；隨順知法、知業、知刹、知劫、知三世、知佛出世、知佛智、知菩薩、知菩薩智、知菩薩住、知菩薩功德、知菩薩迴向、知諸大願、知轉法輪、知分別法、知入法海、知方便海、知法旋流、知諸法趣；如是等一切智波羅蜜，於一切毛孔，皆悉顯現，化度眾生。」

第13週2018/05/23〔單元主題〕：三解脫門當中的無願波羅蜜多

*《大般若波羅蜜多經·第二會》，T. 220(3), vol. 7, p. 203b-c.

「世尊！如是般若波羅蜜多，是空解脫門波羅蜜多。」

佛言：「如是。空離行相，不可得故。」

「世尊！如是般若波羅蜜多，是無相解脫門波羅蜜多。」

佛言：「如是。寂靜行相，不可得故。」

「世尊！如是般若波羅蜜多，是無願波羅蜜多。」

佛言：「如是。無願行相，不可得故。」

*《大般若波羅蜜多經·第三會》，T. 220(3), vol. 7, p. 589a.

「世尊！甚深般若波羅蜜多，是空、無相、無願波羅蜜多。」

「如是。善現！達，一切法，都無所有、遠離諸相、不可願故。」

*《大般若波羅蜜多經·第四會》，T. 220(4), vol. 7, p. 805a-b.

爾時，善現復白佛言：「甚深般若波羅蜜多，是為無邊波羅蜜多，如太虛空，無邊際故；是為無等波羅蜜多，以一切法不可得故；是為遠離波羅蜜多，畢竟空故；是為難伏波羅

蜜多，諸法性相不可得故；是為無跡波羅蜜多，無往、無來、無形體故；是為無性波羅蜜多，無往來故；是為無行波羅蜜多，以一切法無動轉故；是為無奪波羅蜜多，以一切法不可取故；是為無盡波羅蜜多，與無盡法·恒相應故；是為無生波羅蜜多，以一切法不可生故；是為無作波羅蜜多，以諸作者不可得故；是為無知波羅蜜多，以一切法無知者故；是為無見波羅蜜多，以一切法無見者故；是為無轉波羅蜜多，以死生者不可得故；是為無壞波羅蜜多，前、後、中際不可得故；是為如幻波羅蜜多，諸法無生、無表示故；是為如夢波羅蜜多，是諸意識平等性故；是無雜染波羅蜜多，以貪、瞋、癡無自性故；是無所得波羅蜜多，以所依止不可得故；是無戲論波羅蜜多，以一切法超思議故；是無思慮波羅蜜多，以一切法無動搖故；是無動轉波羅蜜多，住法界故；是為離染波羅蜜多，以一切法不虛妄故；是無等起波羅蜜多，以一切法無分別故；是為寂靜波羅蜜多，一切法相不可得故；是無過失波羅蜜多，修諸功德到彼岸故；是無有情波羅蜜多，證實際故；是為無斷波羅蜜多，以一切法無等起故；是為如實波羅蜜多，無分別故；是無二邊波羅蜜多，於一切法無執著故；是無雜壞波羅蜜多，以一切法不和合故；是無取著波羅蜜多，超諸聲聞、獨覺地故；是無尋伺波羅蜜多，至·尋伺法平等性故；是為無量波羅蜜多，無量法故；是為無起波羅蜜多，離我法故；是無分別波羅蜜多，是諸分別平等性故；是無可得波羅蜜多，至一切法真實性故；是為無著波羅蜜多，於一切法皆無著故；是為無依波羅蜜多，無所依故；是為不生波羅蜜多，以一切法皆不生故；是為無常波羅蜜多，以一切法常無性故；是名為苦波羅蜜多，是逼惱法平等性故；是為無我波羅蜜多，於一切法無執著故；是名為空波羅蜜多，以一切法不可得故；是為無相波羅蜜多，以一切法離諸相故；是為無願波羅蜜多，[以一切法]無所成故；是名為力波羅蜜多，以一切法不可屈故；是無量佛法波羅蜜多，過數量故；是無所畏波羅蜜多，其心畢竟無怯畏故；是為真如波羅蜜多，是一切法無變性故；是為自然波羅蜜多，以一切法無自性故；是一切智波羅蜜多，知一切法無自性故。」

佛言：「善現！如是，如是，如汝所說。」

第14週2018/05/30〔單元主題〕：願與非願皆不可得

*《大般若波羅蜜多經·第一會》，T. 220(6), vol. 7, pp. 508c-509a.

「世尊！如是般若波羅蜜多，是布施波羅蜜多。」

佛言：「如是。布施、慳悋·不可得故。」

「世尊！如是般若波羅蜜多，是淨戒波羅蜜多。」

佛言：「如是。持戒、犯戒·不可得故。」

「世尊！如是般若波羅蜜多，是安忍波羅蜜多。」

佛言：「如是。忍辱、瞋恚·不可得故。」

「世尊！如是般若波羅蜜多，是精進波羅蜜多。」

佛言：「如是。精進、懈怠·不可得故。」

「世尊！如是般若波羅蜜多，是靜慮波羅蜜多。」

佛言：「如是。靜慮、散亂·不可得故。」

「世尊！如是般若波羅蜜多，是般若波羅蜜多。」

佛言：「如是。善慧、惡慧，不可得故。」
 「世尊！如是般若波羅蜜多，是方便善巧波羅蜜多。」
 佛言：「如是。方便善巧、無方便善巧，不可得故。」
 「世尊！如是般若波羅蜜多，是願波羅蜜多。」
 佛言：「如是。願、不願事，不可得故。」
 「世尊！如是般若波羅蜜多，是力波羅蜜多。」
 佛言：「如是。力、無力事，不可得故。」
 「世尊！如是般若波羅蜜多，是智波羅蜜多。」
 佛言：「如是。智、無智事，不可得故。」

第15週2018/06/06〔單元主題〕：大願菩薩

*《地藏菩薩本願經》，T. 412, vol. 13, pp. 777c-789c.

第16週2018/06/13〔單元主題〕：文殊菩薩·十種·諸佛無盡甚深大願

*《大乘瑜伽金剛性海曼殊室利千臂千鉢大教王經》，T. 1177A, vol. 20, pp. 726a-727a.

佛告大眾·諸大菩薩摩訶薩：「若有初發意菩薩、及一切四部眾·善男子、善女人等，若發菩提心者，曼殊室利菩薩當有誓言：『我有十種諸佛無盡甚深大願。所有一切菩薩、及一切有情眾生·入我願者，則是世尊諸佛之子，亦是我父母。於意云何？我有先誓大願。依我十種大願者，先為父母、兄弟、姊妹、妻子、眷屬，得令富貴，果報圓滿，兄弟弟恭，慈心、不殺，聽學大乘，讀誦尊經，轉教群品，願至菩提。我亦作師僧、子弟、和尚、阿闍梨、同學、伴侶，受我法教，學我威儀，取我禮節，令發勝願，迴向大乘，學習菩提，漸成佛道。於是，我作、他作·大臣、官長，理務世俗，一一清正，於國忠孝，悉共有緣，歸向菩提，得值三寶，令發菩提之心。云何名為無盡十種甚深大願？

一者，大願：若有一切眾生·所生三界，或我作、他作·隨緣受化，四空·五淨之主，八定·四禪之主，梵王·六欲之主，帝釋·諸天之主，四天·四輪之主，諸神·龍王之主，八部·鬼神之主，守護·佛法之主，伽藍·宮殿之主，四大·持世之主，金剛·堅牢之主，護國·善神之主，大國·小國之主，粟散·世王之主，統領諸軍主，都攝所守主，所有水陸四生——胎、卵、濕、化——九類蠢動，一切含靈，同生三世，願佛知見。或未聞我名，令願得聞。及聞我名，於我法中，令一切有情，盡發菩提，迴向大乘，修無上道。若有眾生，以法藥、世醫，救療諸疾，歷數、算計、工巧、博弈，世典文筆，歌詠讚歎，講論戲處，導以度人。隨類同事，接引世俗，令發菩提，正見、正授，共我有緣，得入佛道。

二者，大願：若有眾生，毀謗於我，瞋恚於我，刑害殺我——是人，於我、自他，常生怨恨，不能得解；願共我有緣，令發菩提之心。

三者，大願：若有眾生，愛念我身，欲心見我，求·得於我，於我身上，於他身上，盛行諂曲、邪見、顛倒，及生淨行、不淨行、諸惡不善；願共有緣，令發菩提之心。

四者，大願：若有眾生，輕慢於我，疑慮於我，枉壓於我，誑妄於我，毀謗三寶，憎嫉賢良，欺凌一切，常生不善；共我有緣，令發菩提之心。

五者，大願：若有眾生，賤我，薄我，慚我，愧我，敬重於我，不敬於我，妨我，不妨我，用我，不用我，取我，不取我，求我，不求我，要我，不要我，從我，不從我，見我，不見我；悉願共我有緣，令發菩提之心。

六者，大願：若有眾生，常生殺命，作屠兒、魁膾、畋獵、漁捕，怨命現前，更相殺害，無有斷絕，世世相報，殺心熾盛，不生悔過，賣肉、取財，自養性命；如此之心者，永失人身，不相捨離報對。如是，令發菩提之心。若有他人取我財物、我與財物，或施我財物、我施財物，所得財物、及不得者；於我有緣，令發菩提之心。

七者，大願：若有眾生，供養我者、我供養他者，或我造、他造，寺舍、僧房、伽藍、佛塔、禪房、蘭若，獨靜之處，或我造、他造一切功德，及造菩薩、諸佛形像，令他布施，修立福祐，遍於法界，迴向一切諸佛菩提，令一切有情，同霑此福。及有他人，自己、朋友、同伴、師長、弟子，修行苦行，節身、斷食，持戒、破戒，有行、無行，和尚、阿闍梨，教導、稱說，聽受我教、我受他教，同行同業；共我有緣，令發菩提之心。

八者，大願：若有眾生，廣造諸罪，墮於地獄，無有出期，經無量劫，受諸苦惱；從地獄出，生於五趣；先作畜生，將命還於前生，負物，作駝、驢、豬、狗、牛、羊、象、馬，奴婢、僕從，償他宿債，累劫倍命，還他偷盜，無有休息。我於五道，隨形受化，常生同世，教化於人。或作貧窮、困苦、盲聾、瘖瘂，最下乞人。於一切眾生眾中，同類、同緣、同事、同行、同業，導引得入佛道。共我有緣，令發菩提之心。

九者，大願：若有眾生，縱恣身心，我慢、貢高，故於我法中，污溼佛法，師長弟子，無慚、無愧，用僧佛錢、菩薩財物，殺生、偷盜、邪行、妄語、綺語、惡口、兩舌、鬪亂，縱恣貪瞋，不揀良善，劫奪他財，拒諱謾人，不識善惡，廣造十惡一切諸罪，死墮阿鼻，入諸地獄。從地獄出，輪還六處，入生死海，諸趣惡道。願共有緣，同業、同道，隨緣化變，當以救之，令得出離。共我有緣，發菩提心，求無上道。

十者，大願：若有眾生，當於我法，若我有緣、若我無緣，同我大願，則是我身，共我，無別。行四無量心，心等虛空。廣度有情，無有休歇。願達菩提，登正覺路。』大聖曼殊，以聖性願力，不入三界，亦不出三界；心如虛空，常在，如來清淨性海，真如藏中，安住法界，遍在眾生心識體性。」

曼殊室利言：「我有大願，以聖性力，加持有情，令罪垢消滅，得入菩提」諸佛聖果。則是名菩薩十種大願。」

Cf. *《大方廣佛華嚴經·入不思議解脫境界普賢行願品》，T. 293, vol. 10, pp. 844b-848b.

第17週2016/06/20〔單元主題〕：翻轉學習

第18週2016/06/27〔單元主題〕：期末報告