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## The Buddhist Mental Attitude (continued) 佛教徒的心態 (續)

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BODHI FIELD | 菩提田

“What is the color of his skin, from which village, town or city he comes. I will not allow this arrow to be removed until I know with what kind of bow it was fired, what sort of feather was used on the arrow and what material was the tip of it.” How can this end, Malunkyaputta? The man would die without knowing all these things.”

*(Cula-Malunkya-sutta, n. 63 of the Majjhima Nikaya. Cited by RAHULA (1978), pp. 31-4)*

But, did the Buddha have any answer to these metaphysical questions? The texts tell us so, because being a Buddha means wisdom, but not all wisdom is suitable on the path to Nibbana. Once, the Buddha, after taking a bunch of simsap leaves, told the monks:

彼又如言：『在未知射予之人為黑色、或黃色、或金色皮膚之期間，此箭不得取出。』

彼又言：『在未知射予之人，為在此或在彼村裡之人耶？或聚落之人耶？或城市之人耶之期間，此箭不得取出。』

彼又如言：『在未知射予之弓為一般之弓耶？或為勁弩之期間，此前不得取出。』

…彼又如言：『在未知射予之箭箝之矢羽為鷲或鷲耶？或鷹耶？或孔雀耶？或施蒂羅哈奴之羽之期間，此箭不得取出。』

彼又如言：『在未知射予之箭是普通箭耶？或尖箭耶？或鈎箭耶？或那羅奢耶？或犢齒箭耶？或夾竹桃葉箭之期間，此箭不得取出。』摩羅迦子！如是，以彼人未知此，然而彼人可能已命終矣。」

(摘自《摩羅迦小經》，南傳巴利經藏《中部》第63)

“Now what think ye, brethren? Which are more, these few simsapa leaves that I hold in my hand, or those that are in the simsapa grove above?”

“Few in number Lord, are those simsapa leaves that are in the hand of the Exalted One: far more in number are those in the simsapa grove above.”

“Just so, brethren, those things that I know by my super-knowledge, but have not revealed, are greater by far in number than those things that I have revealed. And why, brethren, have I not revealed them?”

“Because, brethren, they do not conduce to profit, are not concerned with the holy life. They do not tend to repulsion, to cessation, to calm, to the super-knowledge, to the perfect wisdom, to Nibbana. That is why I have not revealed them.”

(Cited by HUMPHREYS (1977), p. 58)

We should reiterate, what it is appropriate or not depends on the purpose. This teleological sense organizes knowledge and search, understanding and meditation. In summary, in opposition of the metaphysical attitude of the wise men of his time, the Buddha said that this did not resolve the issues of human suffering, dissatisfaction, personal and social distress, or inner peace. That is, happiness is not obtained.

### Absence Of Authority

The knowledge that Buddha Gotama attained did not make him an authority who forced his disciples to accept the truth. At the end of his days, he did not even leave a master as his successor, but only the Teachings (Dhamma) and the Rules of Discipline (Vinaya) as teachers (*Mahaparinibbana suttanta*, VI, 1). Moreover, he asked that everyone should be a refuge for himself (*Mahaparinibbana suttanta*, II, 26. See RUY (1953)).

He himself constantly motivated his disciples to seek the truth for themselves. The most representative text is *the Sutta of the Kalamas*, which although was not addressed to the monks, shows to the habitants of Kalama how they should act in face of the world of ideas.

The Kalamas said to Buddha:

“There are some monks and brahmins, Venerable Sir, who visit Kesaputta. They expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces.

Some other monks and brahmins too, Venerable Sir, come to Kesaputta. They also expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces.

Venerable Sir, there is doubt, there is uncertainty in us against

經文繼續說，佛陀教導他「四聖諦」，因為它導向正行、離著、寂靜以及涅槃。正如所示，佛陀不是懷疑論者——在佛陀的時代，這種懸置判斷（不做明確的肯定與否定）的態度是很普遍的——然而身為一名醫生，佛陀對每一位病人應病予藥，但沒必要將這些藥展示給每個人。

那麼，對於這些形而上學的問題，佛陀有答案嗎？經文告訴我們：有的，因為「佛」意指「智慧」，但並非所有的智慧都通往涅槃之路。有一次，佛陀拾起一把申怨葉，向諸位比丘說道：

「此手中葉為多耶？大林樹葉為多？」

比丘白佛：「世尊手中樹葉甚少，彼大林中樹葉無量百千億萬倍，乃至算數譬類不可為比。」

「如是，諸比丘！我成等正覺，自所見法為人定說者，如手中樹葉，所以者何？」

彼法義饒益，法饒益，梵行饒益、明慧正覺、向於涅槃。如大林樹葉，如我成等正覺，自知正法所不說者，亦復如是，所以者何？彼法非義饒益，非法饒益，非梵行饒益、明慧正覺、正向涅槃故。

(摘自《雜阿含經》第404)

我們要重申：何者合適，何者不合適，必須取決於目的。這種目的論的觀念，組織了知識和尋找、理解和禪修。總而言之，與當時智者形而上學的態度相反，佛陀認為這是無法解決人類的痛苦不滿、個人以及社會的苦惱，或是內在寧靜的問題；也就是，終究無法獲得快樂。

### 權威的缺位：

佛陀本身的開悟，並沒有使他成為能夠強迫弟子接受真理的權威；乃至即將涅槃之際，他也沒有指定任何一名繼承者，而只是留下「以法為師」、「以戒為師」的教誨。（見《大般涅槃經》）。他更要求每個人，都應該以自己為歸依。（見《大般涅槃經》）。

他不斷激勵弟子要自己尋求真理。最具代表性的經典就是《卡拉馬經》，雖然這部經不是對著比丘宣講，卻是教導卡拉馬的人民，在面對各種思想教義時該如何應對。

卡拉馬人對佛陀說：

concerning them. Which of these reverend monks and brahmins speak the truth and which falsehood?” (Sutra de los Kalamas, Anguttara Nikaya 3,7,5; translation of Dragonetti 1991–1992, pp. 156–7. See DRAGONETTI (1992))

This appears like a contemporary text because they were repeating the same attitudes in today’s intellectual world. Facing this diversity and these critical ideas, the Kalamas are perplexed and wanted to know who had the truth. The Buddha said:

**“It is proper for you, Kalamas, to doubt, to be uncertain; uncertainty has arisen in you about what is doubtful.**

**Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another’s seeming ability; nor upon the consideration, ‘The monk is our teacher.’**

**Kalamas, when you yourselves know: ‘These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,’ abandon them.”** (Sutra de los Kalamas, Anguttara Nikaya 3,7,5; translation of Dragonetti 1991–1992, p. 157. See DRAGONETTI (1992))

The truth of a matter is not obtained only by listening to someone or tradition or because it is written in books or because of the ability to argue or because it is what the authorities say. All these are still ways people assume that something is true, even in the intellectual world. Buddha called for self-knowledge, but dialogically obtained. For that reason, what followed in the text – similar to the Socratic maieutic – is a dialogue with the Kalamas so they will perceive what is correct and what is not.

#### **Search For The Truth:**

The previous texts tell us that the truth must be sought by oneself; no one can give it to us. The Buddha states that he cannot give the truth because it has to be experienced, discovered by oneself. Once, the monks heard that some people spoke badly and others well of the Buddha, of the Doctrine, and of the Community. Then, the Master said:

**“If, bhikkhus, others speak in dispraise of me, or in dispraise of the Dhamma, or in dispraise of the Sangha, you should not give way to resentment, displeasure, or animosity**

「大德！有沙門、婆羅門衆來至克薩普塔邑，彼等之述示自說，相反者，對於他說則予駁斥、輕蔑、卑視、拋擲。

大德！復有他類沙門、婆羅門來至克薩普塔，彼等即皆只述示自說，相反者，對他說則於駁斥、輕蔑、卑視、拋擲。

大德！對彼等，我等有惑有疑。於此等沙門、婆羅門諸氏中，誰語真實？誰語虛妄？」

這段文字，讀起來像是一篇現代文章，因為所描述的內容，與現今資訊時代的人類態度相同。在面對這麼多樣化、諸家互相批判的各種思想，卡拉瑪人感到非常困惑，他們想知道誰說的才是真理。於是，佛陀回答他們：

「卡拉瑪人！汝等所惑是當然，所疑是當然，有惑之處，定會起疑。

卡拉瑪人！汝等勿信風說；勿信傳說；勿信臆說；勿信與藏經之教相合之說；勿信基於尋思者；勿信基於理趣者；勿信熟慮於因相者；雖說是與審慮忍許之見相合，亦勿予信；說者雖堪能，亦勿予信；雖說此沙門是我之師，亦勿予信之。

卡拉瑪人！若汝等只自覺——此法是不善，此法是有罪，此法是智者之所訶毀者，若將此法圓滿、執取之，即能引來無益與苦——則卡拉瑪人！汝等於時應斷彼！」（《卡拉瑪經》，取自南傳巴利經藏《增支部Avguttara nikaya 三集65經》）

事情的真實性，不是經由道聽塗說，或是遵循傳統，或是書本所載，或是具有辯才，或是出自權威所說，就能予以確認。雖然如此，這些依然是人們慣用來判定真假的方式，甚至對於知識界的研究也是。然而佛陀主張自我覺知，並且以對話方式獲得這種覺知力。因此前面經文接下來的內容，就是佛陀用類似蘇格拉底的啟發式問答與卡拉瑪人對話，讓他們知道什麼是正確的，什麼不是。

#### **探尋真理：**

前面提到，真理必須自己去尋求，沒有人可以給我們。佛陀指出，他不能給我們真理，因為真理必須自己去經歷、去發現。有一次，比丘聽到有人謾謔佛、法、僧三寶，也聽到有人讚嘆佛、法、僧三寶。佛陀就對比丘們說：



them in your heart. For if you were to become angry or upset in such a situation, you would only be creating an obstacle for yourselves. If you were to become angry or upset when others speak in dispraise of us, would you be able to recognize whether their statements are rightly or wrongly spoken?”

“Certainly not, Lord.”

“If, bhikkhus, others speak in dispraise of me, or in dispraise of the Dhamma, or in dispraise of the Sangha, you should unravel what is false and point it out as false, saying: ‘For such and such a reason this is false, this is untrue, there is no such thing in us, this is not found among us.’” (*Brahmajalasutta del Digha Nikaya I, 1. Translation of Dragonetti 1977, p. 34. See DRAGONETTI (1977)*)

Passions can cloud the mind in its activity of understanding. So, if we are unhappy with what others say, how can we see the truth or falsity of these statements? With some distance, we can realize what is true and what is false. So, meditation, in giving peace to the mind, is the basis for understanding in Buddhism.

The search for truth for yourself teaches one not to quickly accept the beliefs and doctrines of the time. After all, the truth is more complex than our simple statements about reality. This is what is taught in one of the most effective Buddhist parables, that of the blind men and the elephant. The context of this parable is the various arguments which took place between monks, brahmins and beggars of different sects, which “supported various theories that accepted different beliefs, expressed different tendencies, and which adhered to different doctrines” (*Udana, VI, 4, Dragonetti 1971, p. 191*). And again, the themes of discussion are metaphysical topics about the world, the soul, etc. The disciples told the Buddha about all of these beliefs and added: “And so they fight, argue, quarrel and live assailing each other with hurtful words: ‘The truth is so, the truth isn’t so; the truth isn’t so, the truth is so.’” (*Udana, VI, 4, Dragonetti 1971, p. 193. See DRAGONETTI (1971)*)

In this context, Buddha tells them the following parable: the king of Savatthi ordered his people to look for all who had been blind since birth. After gathering them together, they were shown an elephant. Each one touched a part of the elephant. Then the king asked them to define the elephant. Buddha continues the story saying:

“Oh bhikkhus, the blind men who have seen the elephant’s head said: ‘The elephant, your majesty, is just like a water jar.’ The blind men who have seen the elephant’s ear said: ‘The elephant, your majesty, is just like a winnowing basket.’ The blind men who have seen the elephant tusk said: ‘The elephant, your majesty, is just like an iron rod.’ The blind men who have seen the elephant’s trunk said: ‘The elephant, your majesty, is like a pole of a plow.’ The blind men who have seen the body of elephant said: ‘The elephant, your

「比丘！若有方便毀謗如來及法、衆僧者，汝等不得懷忿結心、害意於彼。」

所以者何？若誹謗我、法及比丘僧，汝等懷忿結心、起害意者，則自陷溺。是故汝等不得懷忿結心、害意於彼。

比丘！若稱譽佛及法·衆僧者。汝等於中亦不足以為歡喜慶幸。所以者何。若汝等生歡喜心。即為陷溺。是故汝等不應生喜。」

(摘自《長阿含經》之《梵動經》)

情感，會障閉心性的智明。因此如果對別人的言語生氣，我們如何能看清這些陳述的真假？保持一定的距離，我們就可以知道什麼是真的，什麼是假的。所以，禪修讓心靈平靜，正是佛法修習智慧的基礎。

對真理的自我探索，使我們領悟到不要急於接受時下的信仰和教義。畢竟，真理比我們對現實的簡單描述要複雜得多。這就是最生動的佛教寓言之一「盲人摸象」，要告訴我們的道理。故事的背景，是諸多沙門、婆羅門和不同教派行者之間發生了爭辯，如經文所述：「彼等有諸種之意見者，有諸種之信仰者，有諸種之喜好者，已為依諸種之見處者。」（《自說經》，第六品之四）所辯論的內容，又是關於世界、靈魂這些形而上學的議題。弟子們向佛陀陳述了這些爭論，並且補充說：「彼等如是云而口論、議論、論難，各以銳利之舌鋒對決而度日，云：『如此為法，如彼為非法；如此為非法，如彼為法。』」（《自說經》，第六品之四）

佛陀於是給弟子們講了一個寓言：舍衛城有一位國王，命令大臣尋找城內所有生盲的人。找到以後把他們召集在一起，然後牽一頭大象到他們的面前，讓每個人摸一摸。摸完之後，國王叫每個人描述一下大象的樣子。佛陀繼續講道：

「諸比丘！見象頭之生盲云：『大王！象恰如甕。』諸比丘！見象耳之生盲云：『大王！象恰如箕。』諸比丘！見象牙之生盲等云：『大王！象恰如犁尖。』諸比丘！觸象鼻之生盲等云：『大王！恰如犁轅。』見象體生盲云：『大王！象恰如穀倉。』彼等如是云而互以拳爭。」

majesty, is just like a granary'...

And saying this: 'The elephant is like this, it's not like that. The elephant's not like that, it's like this', they struck one another with their fists." (*Udāna*, VI, 4. *Dragonetti* 1971, pp. 194-195. See *DRAGONETTI* (1971))

And the Buddha ended with the following *udana*:

**"Some monks and brahmins  
are committed to this kind of dispute  
– men who only see a part of the truth,  
are fighting each other attached to it."**

(*Udāna*, VI, 4. *Dragonetti* 1971, p. 195. See *DRAGONETTI* (1971))

This story shows the level of argumentation which existed in India at the time of the Buddha. Each teacher became attached to his truth and rejected that of others. Moreover, they attacked each other for defending their beliefs. They assumed they had the truth without knowing what was good, so that it led them to commit incorrect acts. Our human condition cannot fathom the whole truth, but only partial truths.

It is not worthy of a Buddhist to say: "I have the truth, the others are wrong." The complexity of the truth requires that we be tolerant to expand our framework of understanding. An open mind, plus a correct behavior, creates a tolerant spirit, that is willing to continue learning.

### Detachment From The Doctrine

The tolerance of the opinions of others, is based both on the search for truth, and in the detachment from the doctrine. Buddhist teaching is not a doctrine to provide intellectual security or to provide an answer to every question, but is a means to achieve a goal, to reach the other shore. The words themselves are not the truth, let alone a reason for which you should live or die.

Thus is the famous parable of the raft: if a man builds a raft to cross a dangerous river and after crossing the river, the man carries the raft on his back because it was useful, that man would not act properly with regards to the raft.

**"By doing that, would he be able doing the right thing with the raft? Bhikkhus, the man who has crossed over might think thus: 'This raft was of great service to me. I safely crossed over to the other shore by boarding it and putting forth effort with my hands and feet. What if I pulled it up to dry ground, or sink it in the water and go where I like?' A man doing that would be doing the right thing.**

**Just so, bhikkhus, my Teaching is comparable to a raft for the purpose of crossing over and not for getting hold of (lit. "attached to it")."** (*Majjhima Nikaya* 22, cited by *RAHULA* (1978), pp. 29-30)

『象為如此，象非如彼；象非如此，象為如彼。』』

佛陀用以下這首優陀那偈做總結：

實某沙門婆羅門，  
彼等執著此等見。  
唯只見到一部分，  
諸人為此生爭論。

這個故事，顯示佛陀時代印度存在各種爭論的程度。每一位老師都堅執自己的真理，並且否定他人的。此外，他們互相攻擊對方，以捍衛自己的信念。他們自認已經擁有真理，但對於什麼是善的，卻一無所知，因而做出錯誤的行為。受限於人類的條件，我們無法理解真理的全貌，只能窺探其中的一部分。

身為佛教徒，我們不應該認為：「我所相信的是真理，別人的都是錯誤的。」真理的複雜性，需要我們學會包容，擴展我們的認知框架之後而瞭解之。開闊的心胸，加上正確的行為，才能孕育兼容並蓄的思想，樂於不斷地學習。

### 不執著教義：

接納他人的意見，是以真理的探尋以及不執著教義為基礎。佛法不是一種教條，不是用來建構知識上的安全感，或是提供問題的答案；而是一種方法，用以完成目標，到達彼岸。言論本身並不是真理，更不是為之生死以赴的理由。

因此，有個著名的寓言「舟筏」：有一個人造了一艘筏來度過險流。因為這艘筏如此有用，所以這個人過了河之後，繼續撐著筏走。這樣一來，他就沒有妥善運用這艘舟筏。

「彼人云何為筏所作能有益耶？彼人作是念：『今我此筏多有所益，乘此筏已，令我安隱，從彼岸來，度至此岸，我今寧可更以此筏還著水中，或著岸邊而捨去耶？』彼人便以此筏還著水中，或著岸邊捨之而去。於意云何？彼作如是，為筏所作能有益耶？」

如是，我為汝等長夜說筏喻法，欲令棄捨，不欲令受，若汝等知我長夜說筏喻法者，當以捨是法，況非法耶？」

(南傳巴利經藏《中部》第22)

Since the “self” is an illusion, then the attachments are meaningless. But it is not just attachments to the things of the world and the pleasurable sensations, but also attachment to the creations of the mind itself. Therefore, the Buddha advised against getting attached to the Doctrine, as it itself is a raft, a useful tool that helps us to cross over, to go through the course of life.

### Conclusion

How many people have we, human beings, killed because we cling to our own ideas (and their concurrent emotions)? Nowadays, we talk about tolerance, but usually in a negative way, saying, “I have my truths and since I cannot exterminate the other person, I have to bear it.” After all, it is a selfish tolerance, which at any time can explode into violence. The mind does not flow with its creations, but everything is measured by the center — created by the mind itself — which is the “self.” From there it measures the properties of the ego: images, thoughts, feelings, ideas, theories, doctrines, etc., whatever they are. And in a world, where everyone wants to defend his property and wishes for more property, violence always will be present.

The positive tolerance of Buddhism teaches non attachment to mental creations, even if they are true, beautiful, profound, original or useful. It is based on an understanding of the interrelation of all beings, that enables us to have a heart that is open, joyful and ready to help. It is therefore an active tolerance, which is not locked within its properties, but willing to act for the sake of others. After all, as stated in *the Dhammapada*, the message of the Buddhas has always been: “Do good, avoid evil, purify one’s mind.” ❀

無意義。這種執著，不僅僅是對世間事物以及感官的快樂，也包括對心所創造的東西。因此，佛陀不主張執著教義，因為教義本身如同一艘舟筏，是幫我們渡河——越渡生命之河——的工具。

### 結論

因為拗執自己的思想（和隨之而生的情緒），我們扼殺了多少人？今日人類討論「容忍」，往往卻採用一種負面的方式，說：「我擁有真理，但是因為不能消滅其他的人，所以我必須容忍。」這終究還是一種自私的容忍，隨時會引發成為暴力。心不隨著心的所造轉，但是一切都是通過中心點——由心所造的——「我」，來衡量。以此定位，它量度自我的各種特性：形象、想法、感受、思想、理論、教條等諸如此類。這個世界上，人人都想捍衛自己的財產，並且希望得到更多，因此暴力衝突將一直存在。

佛教的正向容忍，是教導我們不要執著心的創造物，即便它們具足真、善、美、獨創性，或者實用。明白一切眾生都是息息相關的道理，就能令我們的心胸開闊，充滿喜樂並且樂於助人。因此，這是一種積極的容忍，它不是被鎖在自我的特性裡，而是願意為別人付出。正如《法句經》所說的，諸佛所教導的就是：「諸惡莫作，眾善奉行，自淨其意。」 ❀



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