

以菩提道的進展駕馭「感官欲望」所營造的倫理思考： 以《大般若經·第十二會·淨戒波羅蜜多分》為依據

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提 要

本文的焦點，主要放在感官欲望；討論的脈絡，出自佛教菩提道的修行道路；論述的方法，著重在鋪陳倫理思考的理路。也就是說，以菩提道的修行得以進展為脈絡，以駕馭感官欲望為著眼，就實存經驗的感官欲望，展開倫理學的考察。至於副標題，則表明《大般若經·第十二會·淨戒波羅蜜多分》為主要依據的文獻。

研究主題設定為「以菩提道的進展駕馭感官欲望所營造的倫理思考」，論述的行文，由如下的七節串連而成。第一節，「緒論」，開門見山，帶出研究主題，並且逐一交代論文的構想與輪廓。第二節，學術回顧，分別回顧哲學研究、文化研究、跨宗教研究、和佛教研究在感官欲望的研究情形。第三節，討論感官欲望之界說，並且著眼於感官活動，對欲望做成運作式的界說。第四節，從廣大的視野切入，以簡單和明瞭為原則，論陳〈淨戒波羅蜜多分〉的主題、修行涵義、基本關切的議題、倫理思考的訴求方針、以及開啟崇高之向度，不僅解讀經文整體教學的要義，而且以整篇經文的理解，提供後續的倫理討論的基礎。第五節，試圖拉出主軸，搭造參考框架，藉以在研究上，宏觀地看進〈淨戒波羅蜜多分〉所注重的世間生活情態的課題。第六節，依據〈淨戒波羅蜜多分〉，就世間生活情態當中的感官欲望，從經文的倫理原則入

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手，顯明其切要的倫理思考與動態的倫理措施，尤其將重心擺在由感官欲望而生死輪迴，再由菩提道予以導航所營造的倫理思考。第七節，「結論」，說明研究的工作導出哪些重大的成果。

如下的六個論點，可扼要呈現〈淨戒波羅蜜多分〉就感官欲望一系列的倫理思考。其一，通篇經文，很基本的一條倫理原則，可清晰且明瞭地表述為，菩薩很努力修行，導向最高超的覺悟，而在不背離修行目標的情形下，如果維持居家的身分，以及受用感官欲望的諸多歡樂，都是可被容許的，並不算菩薩犯戒。其二，有必要認清感官欲望可能引發的過失，包括煩惱與執著；不應該放任這些過失的蔓延與氾濫，而誤蹈犯戒之差錯，乃至於毀損專業的努力，而應該做出克制或對治的工夫，例如捨離十不善業道，並且以克制力或對治力，奠定專業的素養。其三，雖然屢次出現和感官欲望搭上線的不正當的心思，更應該將菩提道專業修行的優勢能力發揮出來，例如發起一念無上菩提相應之心，藉以脫離感官欲望可能變質而成的困境，並且顯發倫理導正的作用。其四，感官欲望所衍生的生死煩惱，由於推動生命相續或生死輪迴，提供了菩提道修行的大好機會；如果著眼於菩薩行因而可長可久，感官欲望甚至還有不小的恩德。其五，以菩薩行專業來衡量，花掉再多的生命時光在修行，如果不是持續導航在菩提道，其修行的工夫，尚未走到菩提道的菩薩行的地步，因此不足以得到專業倫理的肯定；連帶地，所花掉的生命時光，以及持續推動著長遠的生命時光的要角，例如生死煩惱，由於還談不上幫了菩薩行什麼忙，同樣得不到專業倫理的肯定。其六，如果能將感官欲望或生死輪迴往菩提道導航，並且由助成菩提道的要項積極地發揮菩薩行的作用，則整套的作業程序，都深獲菩薩行專業倫理的肯定，連帶地，這樣來借用的感官欲望或生死輪迴，都可公開予以讚揚，因為有助於菩薩行的進展。

關鍵詞：感官欲望、倫理學、菩提道、《般若經》、淨戒波羅蜜多

**Ethical Thinking in Coping with Sensual Desires from the
Perspective of Progression on the Path to Enlightenment:
Based on the *12th Assembly of the Sutras of the Perfection of Wisdom***

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Abstract

This article focuses on the sensual desires which demonstrate a discourse in ethical thinking contextualized in cultivation of enlightenment. In other words, under the context of cultivating in the Path to Enlightenment and from the perspective of coping with sensual desires, this article intends to construct the experience in the ethical thinking concerning sensual desires. As the subtitle states, the main textual source comes from the *12th Assembly of the Sutras of the Perfection of Wisdom*, i.e., the *Section on Śīlapāramitā*.

There are seven sections in this article. Section one, “Introduction,” brings out the main theme of the research and delineates its outline. Section two, “Literary Review,” summarizes researches of sensual desires in fields such as religious studies, culture studies, inter-religious studies, and Buddhist studies. Section three defines and discusses sensual desires and how sensual activities function in terms of desires. From a grander scope of vision and in a simple way, section four explicates several issues of the *Section on Śīlapāramitā*, including the main theme, meaning of cultivation, basic

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questions of concern, aims in ethical thinking, and sublime altitude arisen. In addition to deciphering the main teachings of the scripture, it also serves as a basis for further ethical discussion. Section five intends to formulate a broader aspect of the skeleton and frame of reference that the *Section on Śīlapāramitā* reveals regarding the topics related to daily life. Based on the ethical principles of the *Section on Śīlapāramitā*, section six highlights its ethical thinking and dynamic ethical implementations, especially focusing on the cyclic birth and death resulted from sensual desires and the ethical thinking that the Path to Enlightenment beacons. Section seven concludes the small step this research made and the important findings it revealed.

Ethical thinking concerning the sensual desires in the *Section on Śīlapāramitā* can be summarized in the following six viewpoints. First of all, one of the fundamental principles in the scripture states clearly that Bodhisattvas cultivate diligently to achieve the unsurpassed enlightenment. Under the circumstance of not digressing from cultivation, it is acceptable for Householder Bodhisattvas to enjoy sensual desires; it does not violate any precepts of Bodhisattvas in this situation. Second, it is imperative to realize the potential shortcomings to which sensual desires evolve, including *kleśa* (affliction; defilement) and attachments. Bodhisattvas should not let the shortcomings grow freely and violate precepts or diminish the professional cultivation. Possible preventions should be taken, such as detaching from the ten unwholesome actions, to strengthen the will power to overcome and suppress those shortcomings and to solidify professional cultivation. Third, once inappropriate thoughts associated with sensual desires emerge, Bodhisattvas should act out the professional cultivation in the

Path to Enlightenment, such as initiating the *bodhi-citta*, to exemplify the correctional ability of ethics and to prevent from being trapped in the dilemma of ill-fated sensual desires. Fourth, the *kleśa* derived from sensual desires which are driven by the cyclic birth and death provides a great opportunity for Bodhisattvas to cultivate Path to Enlightenment. Under this circumstance, sensual desires are beneficent. Fifth, if the cultivation is not directed toward the Path to Enlightenment, regardless the time spent, it cannot be referred to as practice of Bodhisattvas, nor is it considered professional in ethics. By the same token, the time spent and the *kleśa* that drives the long-term lifespan do not facilitate practice of Bodhisattvas, thus are not recognized as professional in ethics. Sixth, only when the sensual desires or cyclic birth and death are directed toward Path to Enlightenment and with the facilitators on the Path to Enlightenment, the entire procedure will be considered as professional in ethics. In the same light, the sensual desires or cyclic birth and death under this context could greatly facilitate practice of Bodhisattvas and can be highly praised.

Keywords: sensual desires, ethics, Path to Enlightenment, *Sutras of the Perfection of Wisdom, śīlapāramitā*