

《慈悲的體驗：四無量心》(目次)

引言：

- 一、四無量心的現代效益
- 二、四無量心釋義
- 三、慈悲喜捨之近因、特相、現狀、作用、成就、失敗

壹、「情緒調適：慈悲與生活」

- 一、身心健康
 - (一) 身心的健康，與地球、社會整體的健康有關
 - (二) 「真慈愛」與「假慈愛」
 - (三) 用慈心與忍辱，取代怨恨與瞋惱
 - (四) 散播愛心，祝福眾生
 - (五) 生活中的威儀，與心、呼吸是不能分開的
- 二、人際關係
 - (一) 世間的一切是關係的存在
 - (二) 設身處地的為他人著想
 - (三) 社會乃因善意與附著才得以存續

貳、「擴展心量：慈悲與禪修」

- 一、慈心的修習，有兩種方式
- 二、慈心讓心地柔和，容易成就身心的輕安和止觀的光明
- 三、慈悲的修習，應重在擴充與淨化他，莫為自我情見所阻礙
- 四、慈心觀的修習方法
 - (一) 慈心觀之三個階段
 - 1、對自己修慈——自身為實驗室
 - 2、慈心禪定
 - 3、擴大所緣——破除心的限制
 - (1) 擴大對象——破除界限
 - (2) 擴大空間：A.無界限遍滿慈 B.有界限遍滿慈 C.方位遍滿慈
 - (二) 結：穩定身心，克服患害，要靠出離心
- 五、悲、喜、捨的修習方法
 - (一) 說一切有部之四無量加行次第
 - (二) 四無量心之思惟內涵
 - (三) 四梵住的力量

參、「悲智融合：慈悲與智慧」

- 一、從釋尊身上尋找慈悲的行跡
- 二、慈悲是菩薩最重要的德行
- 三、從平等一如的心境中，會引發「同體大悲」
- 四、佛法能內證身心的無我，外達自他的無我
- 五、慈悲與智慧，是同一意識流中泛起的不同側面——悲智融貫的實證
- 六、慈悲越廣大，智慧越深入；智慧越深入，慈悲越廣大
- 七、菩薩從實際的事行去充實慈悲，故悲智交融才是大乘的不共慧
- 八、菩薩以大悲心及諸法空，不起難行苦行想而利益眾生，一心精進歡喜

THE BUDDHA'S WORDS ON LOVING-KINDNESS ~ THE METTASUTTA ~

This is what should be done
By one who is skilled in goodness
And who knows the path of peace:
Let them be able and upright,
Straightforward and gentle in speech,
Humble and not conceited,
Contented and easily satisfied,
Unburdened with duties and frugal in
their ways.
Peaceful and calm, and wise and skillful,
Not proud and demanding in nature.
Let them not do the slightest thing
That the wise would later reprove,
Wishing: In gladness and in safety,
May all beings be at ease.
Whatever living beings there may be,
Whether they are weak or strong,
omitting none,
The great or the mighty, medium, short,
or small,
The seen and the unseen,
Those living near and far away,
Those born and to be born,

May all beings be at ease.
Let none deceive another
Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.
Even as a mother protects with her life
Her child, her only child,
So with a boundless heart
Should one cherish all living beings,
Radiating kindness over the entire world:
Spreading upwards to the skies
And downwards to the depths
Outwards and unbounded,
Freed from hatred and ill-will.
Whether standing or walking, seated,
Or lying down – free from drowsiness –
One should sustain this recollection.
This is said to be the sublime abiding.
By not holding to false views,
The pure-hearted one, having clarity of
vision,
Being freed from all sense-desires,
Is not born again into this world.