

福嚴推廣教育班第 29 期（《中阿含經》選讀）
《中阿含經》選讀（四）
〈修持定慧篇〉

釋道一 編講
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甲、七清淨

出處：《中阿含》第 9 經〈七車經〉
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壹、序分

一、明坐夏地

我聞如是：一時，佛遊王舍城，在竹林精舍²，與大比丘眾共受夏坐³，尊者滿慈子⁴亦於生地⁵受夏坐。

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

二、生地比丘受夏坐訖往詣佛所

是時，生地諸比丘受夏坐訖，過三月已，補治衣竟，攝衣持鉢，從生地出，向王舍城，展轉進前，至王舍城，住王舍城竹林精舍。
是時，生地諸比丘詣世尊所，稽首作禮，卻坐一面。

三、問：「來處」及「何處夏坐」

世尊問曰：「諸比丘！從何所來？何處夏坐？」

生地諸比丘白曰：「世尊！從生地來，於生地夏坐。」

貳、正宗分

（壹）滿慈子為諸比丘共稱譽

一、何等比丘為諸比丘共稱譽

世尊問曰：「於彼生地諸比丘中，何等比丘為諸比丘所共稱譽：自少欲、知足，稱說少欲、知足；自閑居，稱說閑居⁶；自精進，稱說精進；自正念，稱說正念；自

¹ *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.240-245.

² 《佛光阿含藏·中阿含(一)》，p.53，n.5：竹林精舍(Veluvana)(巴)，位於摩竭陀國王舍城，為頻婆娑羅王所供養佛陀之林園。

³ 《佛光阿含藏·中阿含(一)》，p.53，n.6：夏坐，即夏安居。

⁴ 《佛光阿含藏·中阿含(一)》，p.53，n.7：滿慈子，為『滿慈女』之子，故稱之滿慈子；此種語法與『舍利子』相同。滿慈子即富樓那，全名富樓那彌多羅尼子(Puṇṇa-mantāniputta)(巴)。」

⁵ 《佛光阿含藏·中阿含(一)》，p.55，n.1：生地(jātibhūmi)(巴)，謂所生長之土地為「生地」。又謂鄉野田舍之地為「生地」。此處指生長之地。

⁶ 《佛光阿含藏·中阿含(一)》，p.55，n.2：「自閑居，稱說閑居」，《增壹阿含經》〈等法品第十經〉(大正2，734a)作：「自樂閑靜之處，復教他人在閑靜之處。」

一心，稱說一心；自智慧，稱說智慧；自漏盡，稱說漏盡；自勸發渴仰，成就歡喜⁷，稱說勸發渴仰，成就歡喜？」

生地諸比丘白曰：「世尊！尊者滿慈子於彼生地，為諸比丘所共稱譽：自少欲、知足，稱說少欲、知足；自閑居，稱說閑居；自精進，稱說精進；自正念，稱說正念；自一心，稱說一心；自智慧，稱說智慧；自漏盡，稱說漏盡；自勸發渴仰，成就歡喜，稱說勸發渴仰，成就歡喜。」

2. Then a number of bhikkhus from [the Blessed One's] native land, who had spent the Rains there, went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One asked them: "Bhikkhus, who in [my] native land is esteemed by the bhikkhus there, by his companions in the holy life, in this way: 'Having few wishes himself, he talks to the bhikkhus on fewness of wishes; content himself, he talks to the bhikkhus on contentment; secluded himself, he talks to the bhikkhus on seclusion; aloof from society himself, he talks to the bhikkhus on aloofness from society; energetic himself, he talks to the bhikkhus on arousing energy; attained to virtue himself, he talks to the bhikkhus on the attainment of virtue; attained to concentration himself, he talks to the bhikkhus on the attainment of concentration; attained to wisdom himself, he talks to the bhikkhus on the attainment of wisdom; attained to deliverance himself, he talks to the bhikkhus on the attainment of deliverance; attained to the knowledge and vision of deliverance himself, he talks to the bhikkhus on the attainment of the knowledge and vision of deliverance; he is one who advises, informs, instructs, urges, rouses, and encourages his companions in the holy life?'"

"Venerable sir, the venerable Punna Mantaniputta is so esteemed in the [Blessed One's] native land by the bhikkhus there, by his companions in the holy life."

二、舍梨子欲與滿慈子共聚集會

是時，尊者舍梨子⁸在眾中坐，尊者舍梨子作如是念：世尊如事問彼生地諸比丘輩，生地諸比丘極大稱譽賢者⁹滿慈子：自少欲、知足，稱說少欲、知足；自閑居，稱說閑居；自精進，稱說精進；自正念，稱說正念；自一心，稱說一心；自智慧，稱說智慧；自漏盡，稱說漏盡；自勸發渴仰，成就歡喜，稱說勸發渴仰，成就歡喜。

尊者舍梨子復作是念：何時當得與賢者滿慈子共聚集會，問其少義？彼或能聽我之所問。

3. Now on that occasion the venerable Sariputta was seated near the Blessed One. Then it

⁷ 《佛光阿含藏·中阿含(一)》，p.55，n.3：「勸發渴仰，成就歡喜」，通常譯作『示教利喜』。另於佛本行集經譯作：(一)方便教化，(二)說法顯示，(三)令其解信，(四)令歡喜已。故知「勸發渴仰，成就歡喜」含有『教示、鼓舞、激勵、悅喜』等意。

⁸ 《佛光阿含藏·中阿含(一)》，p.55，n.4：舍梨子(Sāriputta)(巴)、(Śāriputra)(梵)，又作舍利子、舍利弗，為舍梨女(Sārī)(巴)、(Śārī)(梵)之子，因從其母而得名。

⁹ 《佛光阿含藏·中阿含(一)》，p.55，n.5：賢者(āvuso)(巴)，為對同輩與下輩稱用之語。若對上輩之稱呼，通常用(āyasmā)，可譯作慧命、具壽等。

occurred to the venerable Sariputta: “It is a gain for the venerable Punna Mantaniputta, it is a great gain for him that his wise companions in the holy life praise him point by point in the Teacher’s presence. Perhaps sometime or other we might meet the venerable Punna Mantaniputta and have some conversation with him.”

（貳）佛於王舍城受夏坐訖

一、世尊、舍梨子與生地諸比丘先後離開王舍城至舍衛國

爾時，世尊於王舍城受夏坐訖，卽過三月已，補治衣竟，攝衣持鉢，從王舍城出，向舍衛國，展轉進前，至舍衛國，卽住勝林給孤獨園。

尊者舍梨子與生地諸比丘於王舍城共住少日，攝衣持鉢，向舍衛國，展轉進前，至舍衛國，共住勝林給孤獨園。

4. Then, when the Blessed One had stayed at Rajagaha as long as he chose, he set out to wander by stages to Savatthi. Wandering by stages, he eventually arrived at Savatthi, and there he lived in Jeta’s Grove, Anathapindika’s Park.

二、滿慈子亦往舍衛國

是時，尊者滿慈子於生地受夏坐訖，過三月已，補治衣竟，攝衣持鉢，從生地出，向舍衛國，展轉進前，至舍衛國，亦住勝林給孤獨園。

尊者滿慈子詣世尊所，稽首作禮，於如來前敷尼師檀¹⁰，結加¹¹趺坐。

5. The venerable Punna Mantaniputta heard: “The Blessed One has arrived at Savatthi and is living in Jeta’s Grove, Anathapindika’s Park.” Then the venerable Punna Mantaniputta set his resting place in order, and taking his outer robe and bowl, set out to wander by stages to Savatthi.

Wandering by stages, he eventually arrived at Savatthi and went to Jeta’s Grove, Anathapindika’s Park, to see the Blessed One. After paying homage to the Blessed One, he sat down at one side and the Blessed One instructed, urged, roused, and encouraged him with talk on the Dhamma.

Then the venerable Punna Mantaniputta, instructed, urged, roused, and encouraged by the Blessed One’s talk on the Dhamma, delighting and rejoicing in the Blessed One’s words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he went to the Blind Men’s Grove for the day’s abiding.

三、舍梨子問何者是滿慈子

時，尊者舍梨子問餘比丘：「諸賢！何者是賢者滿慈子耶？」

¹⁰ 檀=壇【宋】*【元】*【明】*（大正1，430d，n.2）

¹¹ 加=跏【宋】*【元】*【明】*（大正1，430d，n.3）

諸比丘白尊者舍梨子：「唯然，尊者在如來前坐，白皙隆鼻，如鸚鵡嘴，卽其人也。」

時，尊者舍梨子知滿慈子色貌已，則善記念。

6. Then a certain bhikkhu went to the venerable Sariputta and said to him: “Friend Sariputta, the bhikkhu Punna Mantaniputta of whom you have always spoken highly has just been instructed, urged, roused, and encouraged by the Blessed One with talk on the Dhamma; after delighting and rejoicing in the Blessed One’s words, he rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he has gone to the Blind Men’s Grove for the day’s abiding.”

（參）明「七清淨」

一、經行

尊者滿慈子過夜平旦¹²，著衣持鉢，入舍衛國而行乞食。食訖中後，還舉衣鉢，澡洗手足，以尼師*檀著於肩上，至安陀林¹³經行之處。

尊者舍梨子亦過夜平旦，著衣持鉢，入舍衛國而行乞食。食訖中後，還舉衣鉢，澡洗手足，以尼師*檀著於肩上，至安陀林經行之處。

二、結跏趺坐

時，尊者滿慈子到安陀林，於一樹下敷尼師*檀，結*跏趺坐。

尊者舍梨子亦至安陀林，離滿慈子不遠，於一樹下敷尼師*檀，結*跏趺坐。

三、共論法義

（一）確認滿慈子是否「從佛修行」

尊者舍梨子則於晡時從燕¹⁴坐起，往詣尊者滿慈子所，共相問訊，卻坐一面，則

問尊者滿慈子曰：「賢者！從沙門瞿曇修梵行耶？」

答曰：「如是。」¹⁵

7. Then the venerable Sariputta quickly picked up a mat and followed close behind the venerable Punna Mantaniputta, keeping his head in sight. Then the venerable Punna Mantaniputta entered the Blind Men’s Grove and sat down for the day’s abiding at the root of a tree. The venerable Sariputta also entered the Blind Men’s Grove and sat down for the day’s abiding at the root of a tree.

8. Then, when it was evening, the venerable Sariputta rose from meditation, went to the venerable Punna Mantaniputta, and exchanged greetings with him. When this courteous and

¹² 平旦：清晨。（《漢語大詞典》第2冊，p.921）

¹³ 《佛光阿含藏·中阿含(一)》，p.57，n.3：安陀林(Andha-vana)(巴)，位於中印度舍衛國祇園精舍附近之園林名。

¹⁴ 燕=宴【宋】【元】【明】（大正1，430d，n.5）

¹⁵ 《增壹阿含經》卷33：「爾時，舍利弗問滿願子曰：『云何，滿願子！為由世尊得修梵行為弟子乎？』滿願子報曰：『如是，如是。』」（大正2，734b18-20）

amiable talk was finished, he sat down at one side and said to the venerable Punna Mantaniputta:

9. “Is the holy life lived under our Blessed One, friend?” - “Yes, friend.”

（二）問明滿慈子為達成何「清淨」而修「梵行」

1、問：為「戒清淨」修習梵行

云何，賢者！以戒淨故，從沙門瞿曇修梵行耶？

答曰：「不也。」¹⁶

“But, friend, is it for the sake of purification of virtue that the holy life is lived under the Blessed One?” - “No, friend.”

2、問：為餘各「六清淨」而修習梵行

以心淨故、以見淨故、以疑蓋淨¹⁷故、以道非道知見淨¹⁸故，以道跡知見淨¹⁹故、以道跡斷智淨²⁰故，²¹從沙門瞿曇修梵行耶？

答曰：「不也。」²²

¹⁶ 《增壹阿含經》卷 33：「時，舍利弗復問曰：『復因世尊得修清淨戒乎？』滿願子言：『非也。』」（大正 2，734b20-21）

¹⁷ 《佛光阿含藏·中阿含(一)》，p.57，n.5：疑蓋淨(kaṅkhāvitarāṇa-visuddhi)，除去疑惑而心得清淨。《長阿含經》《第十經》上經(大正 1，56a)作『度疑淨』。

¹⁸ 《佛光阿含藏·中阿含(一)》，p.57，n.6：道非道知見淨(maggāmaggañāṇa-dassana-visuddhi)(巴)，完全明瞭何者是道、何者非道，因而獲得清淨。

¹⁹ 《佛光阿含藏·中阿含(一)》，p.57，n.7：道跡知見淨(ṭṭipadāñāṇa-dassana-visuddhi)(巴)，對修行之道跡完全明瞭而獲得清淨。

²⁰ 《佛光阿含藏·中阿含(一)》，p.57，n.8：道跡斷智淨，巴利本作(ñāṇadassana-visuddhi)智見淨，由歷經道跡，獲得斷智(斷煩惱之智慧)而清淨。

²¹ 《瑜伽師地論》卷 94：「又復依於七種清淨，漸次修集，為得無造究竟涅槃，應知宣說隨順如是緣性、緣起甚深言教。云何名為：七種清淨？一、戒清淨；二、心清淨；三、見清淨；四、度疑清淨；五、道非道智見清淨；六、行智見清淨；七、行斷智見清淨。

1.【戒清淨】：『云何名為：如是清淨漸次修集？謂有苾芻，安住具足尸羅，守護別解脫律儀，廣說應知：如〈聲聞地〉。』

2.【心清淨】：『彼由如是具尸羅故，便能無悔，廣說乃至心得正定，漸次乃至具足安住第四靜慮。』

3.【見清淨】：『彼既獲得如是定心，漸次乃至質直調柔，安住不動，於為證得漏盡智通，心定趣向，於四聖諦證入現觀，斷見所斷一切煩惱，獲得無漏有學正見。』

4.【度疑清淨】：『得正見故，能於一切苦、集、滅、道，及佛、法、僧永斷疑惑，由畢竟斷，超度猶豫，故名度疑。』

5.【道非道智見清淨】：『又於正見前行之道，如實了知是為正道，由此能斷見所斷後修所斷惑。又於邪見前行非道，如實了知是為邪道。於道、非道得善巧已，遠離非道，遊於正道。』

6.【行智見清淨】：『又於隨道四種行迹，如實了知。何等為四？一、苦遲通；二、苦速通；三、樂遲通；四、樂速通。如是行迹，廣辯應知如〈聲聞地〉。』

7.【行斷智見清淨】：『於此行迹，如實了知：最初行迹，一切應斷，超越義故，非由煩惱離繫義故。如實了知：第二、第三，苦速、樂遲二種行迹，一分應斷。』

如是如實了知：初全，及二一分應當斷已，依樂速通，正勤修集。從此無間，永盡諸漏，於現法中獲得無造究竟涅槃。身壞已後，證無餘依般涅槃界。如是七種清淨，為依漸次修集，乃至獲得諸漏永盡，無造涅槃。」（大正 30，838a21-b23）

²² 《增壹阿含經》卷 33：「舍利弗言：『為由心清淨於如來所，而修梵行乎？……舍利弗言：『云何知見清淨，得修梵行乎？』滿願子報曰：『非也。』」（大正 2，734b21-24）

“Then is it for the sake of purification of mind that the holy life is lived under the Blessed One?” - “No, friend.” –

“Then is it for the sake of purification of view that the holy life is lived under the Blessed One?” - “No, friend.” –

“Then is it for the sake of purification by overcoming doubt that the holy life is lived under the Blessed One?” - “No, friend.” –

“Then is it for the sake of purification by knowledge and vision of what is the path and what is not the path that the holy life is lived under the Blessed One?” - “No, friend.” –

“Then is it for the sake of purification by knowledge and vision of the way that the holy life is lived under the Blessed One?” - “No, friend.” –

“Then is it for the sake of purification by knowledge and vision that the holy life is lived under the Blessed One?” - “No, friend.”

（三）滿慈子表明為達成「無餘涅槃」而修「梵行」

又復問曰：「我向問賢者從沙門瞿曇修梵行耶？則言如是。今問賢者以戒淨故從沙門瞿曇修梵行耶？便言不也。以心淨故、以見淨故、以疑蓋淨故、以道非道知見淨故、以道跡知見淨故、以道跡斷智淨故，從沙門瞿曇修梵行耶？便言不也。然以何義，從沙門瞿曇修梵行耶？」

答曰：「賢者！以無餘涅槃故。」

10. “Friend, when asked: ‘But, friend, is it for the sake of purification of virtue that the holy life is lived under the Blessed One?’ you replied: ‘No, friend.’ When asked: ‘Then is it for the sake of purification of mind ... purification of view ... purification by overcoming doubt ... purification by knowledge and vision of what is the path and what is not the path ... purification by knowledge and vision of the way ... purification by knowledge and vision that the holy life is lived under the Blessed One?’ you replied: ‘No, friend.’ For the sake of what then, friend, is the holy life lived under the Blessed One?”

“Friend, it is for the sake of final Nibbana without clinging that the holy life is lived under the Blessed One.”

（四）問滿慈子以何「清淨」而達成「無餘涅槃」

1、問：以「戒清淨」達成「無餘涅槃」

又復問曰：「云何，賢者！以戒淨故，沙門瞿曇施設無餘涅槃耶？」

答曰：「不也。」

11. “But, friend, is purification of virtue final Nibbana without clinging?” - “No, friend.”

2、問：以餘各「六清淨」達成「無餘涅槃」

以心淨故、以見淨故、以疑蓋淨故、以道非道知見淨故、以道跡知見淨故、以道跡斷智淨²³故，沙門瞿曇施設無餘涅槃耶？

答曰：「不也。」

“Then is purification of mind final Nibbana without clinging?” - “No, friend.” -

“Then is purification of view final Nibbana without clinging?” - “No, friend.” -

“Then is purification by overcoming doubt final Nibbana without clinging?” - “No, friend.” -

“Then is purification by knowledge and vision of what is the path and what is not the path final Nibbana without clinging?” - “No, friend.” -

“Then is purification by knowledge and vision of the way final Nibbana without clinging?” - “No, friend.” -

“Then is purification by knowledge and vision final Nibbana without clinging?” - “No, friend.” -

“But, friend, is final Nibbana without clinging to be attained without these states?” - “No, friend.”

（五）滿慈子表明為以「七清淨」達成「無餘涅槃」

又復問曰：「我向問仁，云何賢者以戒淨故，沙門瞿曇施設無餘涅槃耶？賢者言不。以心淨故、以見淨故、以疑蓋淨故、以道非道知見淨故、以道跡知見淨故、

²³ 參見楊郁文著《阿含要略》：「【見清淨 (ditṭhi-visuddhi)】--對名色的把握--（蘊法門、處法門、界法門、根法門）；【度疑清淨 (kaṅkhā-vitarāṇa-visuddhi)】--對名色之緣的把握--（諦法門、緣起法門）；【道非道智見清淨 (maggāmagga-ñāṇa-dasana-visuddhi)】--對名色作「聚思惟 (kalāpasammasaṇa)」--（無常法門、苦法門、無我（空）法門）；【行道智見清淨 (paṭipadā-ñāṇa-dasana-visuddhi)】--行道時生起：

〔1〕生滅 隨觀智 (udayabbayānupassanāñāṇa)	無常
〔2〕壞 隨觀智 (bhaṅgānupassanāñāṇa)	
〔3〕怖畏 現起智 (bhayaṭupaṭṭhāñāṇa)	苦
〔4〕過患 隨觀智 (ādīnavānupassanāñāṇa)	
〔5〕厭離 隨觀智 (nibbidānupassanāñāṇa)	無常 苦 無我
〔6〕冀脫智 (muccitukamyatāñāṇa)	
〔7〕省察 隨觀智 (paṭisankhānupassanāñāṇa)	無相 無願 空
〔8〕行捨智 (saṅkhārupekkhāñāṇa)	
〔9〕隨順智 (saccānulomikāñāṇa)	四沙門果道智

【智見清淨 (ñāṇa-dasana-visuddhi)】=四道智⁽¹⁾須陀洹道智--須陀洹果、⁽²⁾斯陀含道智--斯陀含果、⁽³⁾阿那含道智--阿那含果、⁽⁴⁾阿羅漢道智--阿羅漢道果 (p.362-365, p.265)

以道跡斷智淨故，沙門瞿曇施設無餘涅槃耶？賢者言不。賢者所說為是何義？云何得知？」²⁴

12. “When asked: ‘But, friend, is purification of virtue final Nibbana without clinging?’ you replied: ‘No, friend.’ When asked: ‘Then is purification of mind ... purification of view ... purification by overcoming doubt ... purification by knowledge and vision of what is the path and what is not the path ... purification by knowledge and vision of the way ... purification by knowledge and vision final Nibbana without clinging?’ you replied: ‘No, friend.’ And when asked: ‘But, friend, is final Nibbana without clinging to be attained without these states?’ you replied: ‘No, friend.’ But how, friend, should the meaning of these statements be regarded?”

答曰：「賢者！若以戒淨故，世尊沙門瞿曇施設無餘涅槃者，則以有餘稱說無餘。以心淨故、以見淨故、以疑蓋淨故、以道非道知見淨故、以道跡知見淨故、以道跡斷智淨故，世尊沙門瞿曇施設無餘涅槃者，則以有餘稱說無餘。賢者！若離此法，世尊施設無餘涅槃者，則凡夫亦當般涅槃，以凡夫亦離此法故。」

賢者！但⁽¹⁾以戒淨故，得心淨；⁽²⁾以心淨故，得見淨；⁽³⁾以見淨故，得疑蓋淨；⁽⁴⁾以疑蓋淨故，得道非道知見淨；⁽⁵⁾以道非道知見淨故，得道跡知見淨；⁽⁶⁾以道跡知見淨故，得道跡斷智淨；⁽⁷⁾以道跡斷智淨故，世尊沙門瞿曇施設無餘涅槃也。
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13. “Friend, if the Blessed One had described purification of virtue as final Nibbana without clinging, he would have described what is still accompanied by clinging as final Nibbana without clinging. If the Blessed One had described purification of mind ... purification of view ... purification by overcoming doubt ... purification by knowledge and vision of what is the path and what is not the path ... purification by knowledge and vision of the way ... purification by knowledge and vision as final Nibbana without clinging, he would have described what is still accompanied by clinging as final Nibbana without clinging. And if final Nibbana without clinging were to be attained without these states, then an ordinary person would have attained final Nibbana, for an ordinary person is without these states.

(六) 滿慈子以「七車」喻明「七清淨」

1、波斯匿王以七車輾轉往婆雞帝辦事

賢者！復聽！昔拘薩羅王波斯匿²⁶在舍衛國，於婆雞帝²⁷有事，彼作是念：以何方便，令一日行，從舍衛國至婆雞帝耶？

²⁴ 《增壹阿含經》卷33：「舍利弗言：『我今所問：『於如來所，得修梵行乎？』汝復報吾言：『如是。』吾復問：『智慧、心清淨，道知見清淨，得修梵行耶？』汝復言：『非也。』汝今云何於如來所，得修梵行耶？」（大正2，734c1-5）

²⁵ 《增壹阿含經》卷33：「滿慈子報曰：『戒清淨義者，能使心清淨；心清淨義者，能使見清淨；見清淨義者，能使無猶豫清淨；無猶豫清淨義者，能使行跡清淨；行跡清淨義者，能使道清淨；道清淨義者，能使知見清淨；知見清淨義者，能使入涅槃義。是謂於如來所得修梵行。』」（大正2，734c5-11）

²⁶ 《佛光阿含藏·中阿含(一)》，p.59，n.1：波斯匿(Pasenadi)(巴)、(Prasenajit)(梵)，王名，譯為和悅、月光。

復作是念：我今寧可從舍衛國至婆雞帝，於其中間布置七車。爾時，即從舍衛國至婆雞帝，於其中間布置七車。

14. “As to that, friend, I shall give you a simile, for some wise men understand the meaning of a statement by means of a simile. Suppose that King Pasenadi of Kosala while living at Savatthi had some urgent business to settle at Saketa, and that between Savatthi and Saketa seven relay chariots were kept ready for him.

布七車已，從舍衛國出，至初車，乘初車；至第二²⁸車，捨初車，乘第二車；至第三車，捨第二車，乘第三車；至第四車，捨第三車，乘第四車；至第五車，捨第四車，乘第五車；至第六車，捨第五車，乘第六車；至第七車²⁹，〔捨第六車〕，乘第七車，於一日中至婆雞帝³⁰。

Then King Pasenadi of Kosala, leaving Savatthi through the inner palace door, would mount the first relay chariot, and by means of the first relay chariot he would arrive at the second relay chariot; then he would dismount from the first chariot and mount the second chariot, and by means of the second chariot, he would arrive at the third chariot ... by means of the third chariot, he would arrive at the fourth chariot ... by means of the fourth chariot, he would arrive at the fifth chariot ... by means of the fifth chariot, he would arrive at the sixth chariot ... by means of the sixth chariot, he would arrive at the seventh chariot, and by means of the seventh chariot he would arrive at the inner palace door in Saketa.

2、羣臣問大王如何於一日間抵達婆雞帝

彼於婆雞帝辦其事已，大臣圍繞，坐王正殿，羣臣白曰：『云何，天王！以一日行，從舍衛國至婆雞帝耶？』

王曰：『如是。』

云何，天王乘第一車，一日從舍衛國至婆雞帝耶？

王曰：『不也。』

乘第二車，乘第三車，……至第七車，從舍衛國至婆雞帝耶？

王曰：『不也。』

云何，賢者！拘薩羅王波斯匿羣臣復問：『當云何說？』

Then, when he had come to the inner palace door, his friends and acquaintances, his kinsmen and relatives, would ask him: ‘Sire, did you come from Savatthi to the inner palace door in Saketa by means of this relay chariot?’ How then should King Pasenadi of Kosala answer in

²⁷ 《佛光阿含藏·中阿含(一)》，p.59，n.2：婆雞帝(Sāketa)(巴)，又作娑雞帝、婆祇多，為北拘薩羅國之都城名。

²⁸ 《大正藏》原為：「乘第□車」；今依宋、元、明本改作「乘第□車」一＝二【宋】【元】【明】（大正1，431d，n.3）

²⁹ 車+（捨第六車）【宋】*【元】*【明】*（大正1，431d，n.4）

³⁰ 《佛光阿含藏·中阿含(一)》，p.61，n.3：以上波斯匿王前後依次第換乘七車，在一日之中，從舍城奔馳至婆雞帝城，此係形容其速度之快疾。

order to answer correctly?”

3、波斯匿王說明布置七車之事

王答羣臣：『我在舍衛國，於婆雞帝有事，我作是念：以何方便，令一日行，從舍衛國至婆雞帝耶？

我復作是念：我今寧可從舍衛國至婆雞帝，於其中間布置七車。我時即從舍衛國至婆雞帝，於其中間布置七車。

布七車已，從舍衛國出，至初車，乘初車；至第二車，捨初車，乘第二車；至第三車，捨第二車，乘第三車；至第四車，捨第三車，乘第四車；至第五車，捨第四車，乘第五車；至第六車，捨第五車，乘第六車；至第七車，*〔捨第六車〕，乘第七車，於一日中至婆雞帝。³¹

“In order to answer correctly, friend, he should answer thus: ‘Here, while living at Savatthi I had some urgent business to settle at Saketa, and between Savatthi and Saketa seven relay chariots were kept ready for me. Then, leaving Savatthi through the inner palace door, I mounted the first relay chariot, and by means of the first relay chariot I arrived at the second relay chariot; then I dismounted from the first chariot and mounted the second chariot, and by means of the second chariot I arrived at the third ... fourth ... fifth ... sixth ... seventh chariot, and by means of the seventh chariot I arrived at the inner palace door in Saketa.’ In order to answer correctly he should answer thus.”

4、喻合：依「七清淨」輾轉成就「無餘涅槃」

如是，賢者！拘薩羅王波斯匿答對羣臣所問如是。如是，賢者！以戒淨故，得心淨；以心淨故，得見淨；以見淨故，得疑蓋淨；以疑蓋淨故，得道非道知見淨；以道非道知見淨故，得道跡知見淨；以道跡知見淨故，得道跡斷智淨；以道跡斷智淨故，世尊施設無餘涅槃。³²

³¹ 《增壹阿含經》卷33：「滿願子言：『我今當引譬喻解此義。智者以譬喻解此義，智者自寤。猶如今日波斯匿王，從舍衛城至婆祇國，兩國中間布七乘車。是時，波斯匿王出城先乘一車；至第二車，即乘第二車，復捨第一車；小復前行，乘第三車而捨第二車；小復前行，乘第四車而捨第三車；小復前行，乘第五車而捨第四車；又復前行，乘第六車而捨第五車；又復前行，乘第七車而捨第六車，入婆祇國。是時，波斯匿王以至宮中。設有人問：『大王今日為乘何等車來至此宮？』彼王欲何報？』舍利弗報言：『設當有人問者，當如是報曰：『吾出舍衛城，先乘第一車至第二車，復捨第二車乘第三車，復捨第三車乘第四車，復捨第四車乘第五車，復捨第五車乘第六車，復捨第六車乘第七車，至婆祇國。所以然者，皆由前車至第二車，展轉相因，得至彼國。』設有人問者，應當作是報之。』」（大正2，734c12-30）

³² 《增壹阿含經》卷33：「滿願子報曰：『戒清淨義，亦復如是，由心清淨，得見清淨；由見清淨，得至除猶豫清淨；由無猶豫義，得至行跡清淨；由行跡清淨義，得至道清淨；由道清淨義，得至知見清淨；由知見清淨義，得至涅槃義，於如來所得修梵行。所以然者，戒清淨義者，是受入之貌，然如來說使除受入；心清淨義亦是受入之貌，然如來說除受入；乃至知見之義亦是受入，如來說除受入，乃至涅槃，如來所得修梵行。若當戒清淨，於如來所得修梵行者，凡夫之人亦當取滅度。所以然者，凡夫之人亦有此戒法。世尊所說者，以次成道，得至涅槃界，非獨戒清淨，得至滅度，猶如有人欲上七重樓上，要當以次而至，戒清淨義，亦復如是，漸漸至心，由心至見，由見至無猶豫，由無猶豫，得至淨於行跡，由淨行跡得至於道，由於淨道得至知見，由淨知見得至涅槃。』」（大正2，734c30-735a18）

15. “So too, friend, purification of virtue is for the sake of reaching purification of mind; purification of mind is for the sake of reaching purification of view; purification of view is for the sake of reaching purification by overcoming doubt; purification by overcoming doubt is for the sake of reaching purification by knowledge and vision of what is the path and what is not the path; purification by knowledge and vision of what is the path and what is not the path is for the sake of reaching purification by knowledge and vision of the way; purification by knowledge and vision of the way is for the sake of reaching purification by knowledge and vision; purification by knowledge and vision is for the sake of reaching final Nibbana without clinging. It is for the sake of final Nibbana without clinging that the holy life is lived under the Blessed One.”

（肆）二賢互相稱說

一、舍梨子讚滿慈子，能解甚深義

於是，尊者舍梨子問尊者滿慈子：「賢者名何等？諸梵行人³³云何稱賢者耶？」

16. When this was said, the venerable Sariputta asked the venerable Punna Mantaniputta: “What is the venerable one’s name, and how do his companions in the holy life know the venerable one?”

尊者滿慈子答曰：「賢者！我號³⁴滿也，我母名慈³⁵，故諸梵行人稱我為滿慈子。」

“My name is Punna, friend, and my companions in the holy life know me as Mantaniputta.”

尊者舍梨子歎曰：「善哉！善哉！賢者滿慈子！為如來弟子，所作智辯聰明決定，安隱無畏，成就調御，逮大辯才，得甘露幢，於甘露界自作證成就遊，以問賢者甚深義盡能報故。賢者滿慈子！諸梵行人為得大利，得值賢者滿慈子，隨時往見，隨時禮拜，我今亦得大利，隨時往見，隨時禮拜。諸梵行人應當縈衣頂上戴³⁶賢者滿慈子，為得大利，我今亦得大利，隨時往見，隨時禮拜。」

“It is wonderful, friend, it is marvellous! Each profound question has been answered, point by point, by the venerable Punna Mantaniputta as a learned disciple who understands the Teacher’s Dispensation correctly. It is a gain for his companions in the holy life, it is a great gain for them that they have the opportunity to see and honour the venerable Punna Mantaniputta. Even if it were by carrying the venerable Punna Mantaniputta about on a cushion on their heads that his companions in the holy life would get the opportunity to see and honour him, it would be a gain for them, a great gain for them. And it is a gain for us, a great gain for us that we have the opportunity to see and honour the venerable Punna

³³ 《佛光阿含藏·中阿含(一)》，p.61，n.4：「諸梵行人」，共同修行梵行之人，與『同行者』同義。

³⁴ 號=父號【宋】，=字【元】【明】（大正1，431d，n.5）

³⁵ 《佛光阿含藏·中阿含(一)》，p.61，n.6：「我母名慈」，滿慈子之母為「滿慈女」，即彌多羅尼(Mantāni)(巴)。

³⁶ (1)《增壹阿含經》卷33：「設當諸梵行人以首戴行世間，猶不能得報其恩。其有來親近問訊者，彼人快得善利。我今亦得其善利，承受其教。」（大正2，735a21-26）

(2)縈：回旋纏繞。（《漢語大詞典》第9冊，p.974）

Mantaniputta.”

二、滿慈子讚舍梨子，具智慧且有大辯才

尊者滿慈子問尊者舍梨子：「賢者名何等？諸梵行人云何稱賢者耶？」

17. When this was said, the venerable Punna Mantaniputta asked the venerable Sariputta: “What is the venerable one’s name, and how do his companions in the holy life know the venerable one?”

尊者舍梨子答曰：「賢者！我字優波鞞舍³⁷，我母名舍梨，故諸梵行人稱我為舍梨子。」

“My name is Upatissa, friend, and my companions in the holy life know me as Sariputta.”

尊者滿慈子歎曰：「我今與世尊弟子³⁸共論而不知，第二尊³⁹共論而不知，法將⁴⁰共論而不知，轉法輪復轉弟子⁴¹共論而不知。⁴²若我知尊者舍梨子者，不能答一句，況復爾所深論。善哉！善哉！尊者舍梨子！為如來弟子，所作智辯聰明決定，安隱無畏，成就調御，逮大辯才，得甘露幢，於甘露界自作證成就遊，以尊者甚深甚深問故。尊者舍梨子！諸梵行人為得大利，得值尊者舍梨子，隨時往見，隨時禮拜，我今亦得大利，隨時往見，隨時禮拜。諸梵行人應當縈衣頂上戴尊者舍梨子，為得大利，我今亦得大利，隨時往見，隨時禮拜。」

“Indeed, friend, we did not know that we were talking with the venerable Sariputta, the disciple who is like the Teacher himself. If we had known that this was the venerable Sariputta, we should not have said so much. It is wonderful, friend, it is marvellous! Each profound question has been posed, point by point, by the venerable Sariputta as a learned disciple who understands the Teacher’s Dispensation correctly. It is a gain for his companions in the holy life, it is a great gain for them that they have the opportunity to see and honour the venerable Sariputta. Even if it were by carrying the venerable Sariputta about on a cushion on their heads that his companions in the holy life would get the opportunity to see and honour him, it would be a gain for them, a great gain for them. And it is a gain for us, a great gain for us that we have the opportunity to see and honour the venerable Sariputta.”

參、流通分

³⁷ (1) 《佛光阿含藏·中阿含(一)》，p.63，n.1：優波鞞舍(Upatissa)(巴)、(Upatīsyā)(梵)。

(2) 優波鞞舍 = 憂波鞞舍【宋】【元】【明】(Upatissa) (大正 1，431d，n.6)

³⁸ (等) + 弟【宋】【元】【明】(大正 1，431d，n.7)。

³⁹ (1) 《佛光阿含藏·中阿含(一)》，p.63，n.3：「第二尊」，次於世尊者，係對舍利弗之尊稱。

(2) 另參見《大智度論》卷 2：「舍利弗是第二佛 (= 師)」(大正 25，68b19)

⁴⁰ 《佛光阿含藏·中阿含(一)》，p.63，n.4：法將(dhammasenāpati)(巴)，為讚歎舍梨子之尊稱。

⁴¹ 《佛光阿含藏·中阿含(一)》，p.63，n.5：轉法輪復轉弟子：本謂世尊所轉之法輪，弟子又復轉之。此處則用『轉法輪復轉弟子』一語來稱讚舍梨子。

⁴² 《妙法蓮華經文句》卷 1：「滿慈子嗟曰：今與世尊等弟子共論而不知，與第二世尊共論而不知，與法將共論而不知，與轉法輪、復轉弟子共論而不知，若我知尊者不能答一句，況復深論。」(大正 34，12c26-13a1)

如是二賢更相稱說，更相讚善已，歡喜奉行，即從*座起，各還所止。

Thus it was that these two great beings rejoiced in each other's good words.

乙、七斷法

出處：《中阿含》第 10 經〈漏盡經〉

*Corresponded to : MAJJHIMA NIKĀYA no.2*⁴³

壹、序分

我聞如是：一時，佛遊拘樓瘦⁴⁴，在劍磨瑟曇⁴⁵拘樓都邑。

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

There he addressed the bhikkhus thus: "Bhikkhus." - "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, I shall teach you a discourse on the restraint of all the taints. Listen and attend closely to what I shall say." - "Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

貳、正宗分

一、知見能讓諸漏得盡，正思惟能讓諸漏不生

爾時，世尊告諸比丘：「以知、以見故諸漏得盡，非不知、非不見也。云何以知、以見故諸漏得盡耶？有正思惟、不正思惟⁴⁶。」

若不正思惟者，未生欲漏⁴⁷而生，已生便增廣；未生有漏⁴⁸、無明漏⁴⁹而生，已生便增廣。

若正思惟者，未生欲漏而不生，已生便滅；未生有漏、無明漏而不生，已生便滅。⁵⁰

⁴³ *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.91-96.

⁴⁴ 《佛光阿含藏·中阿含(一)》，p.65，n.1：拘樓瘦(Kurusu)(巴)，意為於拘樓國中。-su(瘦)為文法上之於格複數語尾。

⁴⁵ 《佛光阿含藏·中阿含(一)》，p.65，n.2：劍磨瑟曇(Kammāssadhamma)(巴)，村邑名。

⁴⁶ 《佛光阿含藏·中阿含(一)》，p.65，n.3：正思惟(yoniso manasikāra)(巴)，如理作意，即正確地思量、分別。不正思惟(ayoniso manasikāra)(巴)，非理作意，即不正確地思量、分別。

⁴⁷ 《佛光阿含藏·中阿含(一)》，p.65，n.4：欲漏(kāmāsava)(巴)，愛欲之煩惱。漏，煩惱之異名。

⁴⁸ 《佛光阿含藏·中阿含(一)》，p.65，n.5：有漏(bhavāsava)(巴)，執著於生存之煩惱。

⁴⁹ 《佛光阿含藏·中阿含(一)》，p.65，n.6：無明漏(avijjāsava)(巴)，無智之煩惱。

⁵⁰ 《瑜伽師地論》卷 95：「若於諦智增上如理及不如理不如實知，不能盡漏；與此相違，如實知故，能盡諸漏。」(大正 30，840b26-28)

3. “Bhikkhus, I say that the destruction of the taints is for one who knows and sees, not for one who does not know and see. Who knows and sees what? Wise attention and unwise attention.

When one attends unwisely, unarisen taints arise and arisen taints increase.

When one attends wisely, unarisen taints do not arise and arisen taints are abandoned.（接續 §4）

二、凡夫愚人與多聞聖弟子的差別

（一）凡夫愚人

然凡夫愚人不得聞正法，不值真知識，不知聖法，不調御聖法，不知如真法⁵¹。

不正思惟者，未生欲漏而生，已生便增廣；未生有漏、無明漏而生，已生便增廣。
正思惟者，未生欲漏而不生，已生便滅；未生有漏、無明漏而不生，已生便滅。

不知如真法故，不應念法而念，應念法而不念。以不應念法而念，應念法而不念故，未生欲漏而生，已生便增廣；未生有漏、無明漏而生，已生便增廣。⁵²

6. “What are the things unfit for attention that he attends to? They are things such that when he attends to them, the unarisen taint of sensual desire arises in him and the arisen taint of sensual desire increases, the unarisen taint of being arises in him and the arisen taint of being increases, the unarisen taint of ignorance arises in him and the arisen taint of ignorance increases. These are the things unfit for attention that he attends to.

And what are the things fit for attention that he does not attend to? They are things such that when he attends to them, the unarisen taint of sensual desire does not arise in him and the arisen taint of sensual desire is abandoned, the unarisen taint of being does not arise in him and the arisen taint of being is abandoned, the unarisen taint of ignorance does not arise in him and the arisen taint of ignorance is abandoned. These are the things fit for attention that he does not attend to.

By attending to things unfit for attention and by not attending to things fit for attention, both unarisen taints arise in him and arisen taints increase.（接續 §7和§8）

（二）聖弟子

⁵¹ (1)《佛光阿含藏·中阿含(一)》，p.65，n.7：不知如真法，巴利本作 *manasikaraṇīye dhamme na-ppajānāti amanasikaraṇīye dhamme na-ppajānāti*(不知應當思惟之法，亦不知不應當思惟之法)。

(2)另參見《瑜伽師地論》卷95：「當知此中，聞不正法，不為寂靜、不為調伏、不為涅槃所起諸智，名『不如理』。」(大正30，840b28-29)

⁵² 《瑜伽師地論》卷95：「於諸所有善說善解、有脫無縛、應可思惟無顛倒法，所謂契經及應頌等，乃至廣說，不能解了而不思惟，如是亦名『非理作意』。」(大正30，840c12-14)

多聞聖弟子得聞正法，值真知識，調御聖法，知如真法。⁵³

不正思惟者，未生欲漏而生，已生便增廣；未生有漏、無明漏而生，已生便增廣。
正思惟者，未生欲漏而不生，已生便滅；未生有漏、無明漏而不生，已生便滅。

知如真法已，不應念法不念，應念法便念。以不應念法不念，應念法便念故，未生欲漏而不生，已生便滅；未生有漏、無明漏而不生，已生便滅也。⁵⁴

9. “Bhikkhus, a well-taught noble disciple, who has regard for noble ones and is skilled and disciplined in their Dhamma, who has regard for true men and is skilled and disciplined in their Dhamma, understands what things are fit for attention and what things are unfit for attention. Since that is so, he does not attend to those things unfit for attention and he attends to those things fit for attention.

10. “What are the things unfit for attention that he does not attend to? They are things such that when he attends to them, the unarisen taint of sensual desire arises in him ... (as §6) ... and the arisen taint of ignorance increases. These are the things unfit for attention that he does not attend to. And what are the things fit for attention that he attends to? They are things such that when he attends to them, the unarisen taint of sensual desire does not arise in him ... (as §6) ... and the arisen taint of ignorance is abandoned. These are the things fit for attention that he attends to. By not attending to things unfit for attention and by attending to things fit for attention, unarisen taints do not arise in him and arisen taints are abandoned. (接續 §11)

三、明七斷法

(一) 總說「七種斷盡煩惱、憂感」之法

有七斷漏、煩惱、憂感法。云何為七？⁽¹⁾有漏從見⁵⁵斷，⁽²⁾有漏從護⁵⁶斷，⁽³⁾有漏從離⁵⁷斷，⁽⁴⁾有漏從用⁵⁸斷，⁽⁵⁾有漏從忍⁵⁹斷，⁽⁶⁾有漏從除⁶⁰斷，⁽⁷⁾有漏從思惟⁶¹斷。

4. “Bhikkhus, there are taints that should be abandoned by seeing. (漢譯1)

There are taints that should be abandoned by restraining. (漢譯2)

There are taints that should be abandoned by using. (漢譯4)

There are taints that should be abandoned by enduring. (漢譯5)

There are taints that should be abandoned by avoiding. (漢譯3)

There are taints that should be abandoned by removing. (漢譯6)

⁵³ 《瑜伽師地論》卷 95：「聽聞正法，與上相違，當知『如理』。」（大正 30，840b29-c1）

⁵⁴ 《瑜伽師地論》卷 95：「與此相違，聽聞正法，起正勝解——於其如理，無不如理顛倒妄想；於其如理，如實了知是其如理，廣說乃至於應思惟無顛倒法，能正思惟。」（大正 30，841b7-11）

⁵⁵ 《佛光阿含藏·中阿含(一)》，p.65，n.8：見(dassana)(巴)，見解。

⁵⁶ 《佛光阿含藏·中阿含(一)》，p.65，n.9：護(samvara)(巴)，防護。

⁵⁷ 《佛光阿含藏·中阿含(一)》，p.65，n.10：離(parivajjana)(巴)，迴避。

⁵⁸ 《佛光阿含藏·中阿含(一)》，p.65，n.11：用(paṭisevana)(巴)，受用。

⁵⁹ 《佛光阿含藏·中阿含(一)》，p.65，n.12：忍(adhivāsana)(巴)，忍受。

⁶⁰ 《佛光阿含藏·中阿含(一)》，p.65，n.13：除(vinodana)(巴)，遣除。

⁶¹ 《佛光阿含藏·中阿含(一)》，p.65，n.14：思惟，巴利本作(bhāvanā) 修習。

There are taints that should be abandoned by developing. (漢譯7)

(二) 別釋「七種斷盡煩惱、憂感」之法

1、有漏從「見」斷⁶²

云何有漏從見斷耶？

5. “What taints, bhikkhus, should be abandoned by seeing?”

(1) 凡夫愚人之所見

凡夫愚人不得聞正法，不值真知識，不知聖法，不調御聖法，不知如真法，不正思惟故，便作是念：

Here, bhikkhus, an untaught ordinary person, who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma, does not understand what things are fit for attention and what things are unfit for attention. Since that is so, he attends to those things unfit for attention and he does not attend to those things fit for attention. (接續 §6)

我有過去世？
我無過去世？
我何因過去世？
我云何過去世耶？

7. “This is how he attends unwisely: ‘

Was I in the past?

Was I not in the past?

What was I in the past?

How was I in the past?

Having been what, what did I become in the past?

我有未來世？
我無未來世？

⁶² (1) 《瑜伽師地論》卷 95：「又復聽聞不正法故，依三言事增上緣力，顯示過去、未來、現在計我品類。即由如是增上力故，於三世境起不如理作意思惟，謂於過去分別計我，或有、或無；未來、現在，當知亦爾。」（大正 30，840c16-20）
(2) 《瑜伽師地論》卷 87：「又由三分，當知建立薩迦耶見以為根本一切見趣：一、由前際俱行故，二、由後際俱行故，三、由前後際俱行故。
◎前際俱行者，謂如有一作是思惟：我於去世為曾有耶？為曾無耶？曾為是誰？云何曾有？
◎後際俱行者，謂如有一作是思惟：我於來世為當有耶？為當無耶？當為是誰？云何當有？
◎前後際俱行者，謂如有一作是思惟：我曾有誰？誰當有我？今此有情來何所從？於此沒已去何所至？」（大正 30，785c5-14）
(3) 《瑜伽師地論》卷 95：「當知若於不應思處而強思惟，名邪思惟。謂或思惟：我於過去世為曾有邪？乃至廣說。於未來世，於內猶豫，我為是誰？誰當是我？今此有情從何而來？於是沒已當往何所？」（大正 30，844c28-845a3）

我何因未來世？
我云何未來世耶？

Shall I be in the future?
Shall I not be in the future?
What shall I be in the future?
How shall I be in the future?
Having been what, what shall I become in the future?’

自疑己身何謂是？
云何是耶？
今此眾生從何所來？
當至何所？
本何因有？
當何因有？⁶³

Or else he is inwardly perplexed about the present thus: ‘

Am I?
Am I not?
What am I?
How am I?
Where has this being come from?
Where will it go?’

彼作如是不正思惟，於六見中隨其見生而生**真有神**⁶⁴，此見生而生**真無神**⁶⁵，此見生而生**神見神**⁶⁶，此見生而生**神見非神**⁶⁷，此見生而生**非神見神**⁶⁸，此見生而生**此是神**，能語、能知、能作、〔能〕教⁶⁹、能⁷⁰起、教起，生彼彼處，受善惡報；定無所從來，定不有、定不當有。

⁶³ 《增壹阿含經》卷34：「彼云何有漏由見得斷？於是，凡夫之人不覩聖人，不順從如來之法，不能擁護賢聖之法，不親近善知識，不與善知識從事。其聞法所應思惟法者亦不分別，不應思惟者而思惟之。未生欲漏而生，已生欲漏便增多；未生有漏而生，已生有漏便增多；未生無明漏而生，已生無明漏便增多。此法不應思惟而思惟之。」（大正2，740b4-12）

⁶⁴ 《佛光阿含藏·中阿含(一)》，p.67，n.1：真有神，巴利本作(Atthi me attāti) 有我的真我。

⁶⁵ 《佛光阿含藏·中阿含(一)》，p.67，n.2：真無神，巴利本作(Natthi me attāti)無有我的真我。

⁶⁶ 《佛光阿含藏·中阿含(一)》，p.67，n.3：神見神，巴利本作(Attanā va attānaj sañjānāmīti) 我由真我覺知真我。

⁶⁷ 《佛光阿含藏·中阿含(一)》，p.67，n.4：神見非神，巴利本作(Attanā va anattānaj sañjānāmīti) 我由真我覺知非真我。

⁶⁸ 《佛光阿含藏·中阿含(一)》，p.67，n.5：非神見神，巴利本作(Anattanā va attānaj sañjānāmīti) 我由非真我覺知真我。

⁶⁹ 《大正藏》原為：「教」；今依宋、元、明本改作「**能**教」(能) + 教【宋】【元】【明】(大正1，432d，n.8)

⁷⁰ 《大正藏》原為：「**作**起」；今依宋、元、明本改作「**能**起」作 = 能【宋】【元】【明】(大正1，432d，n.9)

8. “When he attends unwisely in this way, one of six views arises in him. The view ‘self exists for me’ arises in him as true and established; or the view ‘no self exists for me’ arises in him as true and established; or the view ‘I perceive self with self’ arises in him as true and established; or the view ‘I perceive notself with self’ arises in him as true and established; or the view ‘I perceive self with not-self’ arises in him as true and established; or else he has some such view as this: ‘It is this self of mine that speaks and feels and experiences here and there the result of good and bad actions; but this self of mine is permanent, everlasting, eternal, not subject to change, and it will endure as long as eternity.’”

是謂見之弊，為見所動，見結⁷¹所繫，凡夫愚人以是之故，便受生、老、病、死苦也⁷²。⁷³

This speculative view, bhikkhus, is called the thicket of views, the wilderness of views, the contortion of views, the vacillation of views, the fetter of views. Fettered by the fetter of views, the untaught ordinary person is not freed from birth, ageing, and death, from sorrow, lamentation, pain, grief, and despair; he is not freed from suffering, I say. (接續 §9 和 §10)

(2) 凡夫愚人之所見

多聞聖弟子得聞正法，值真知識，調御聖法，知如真法，知苦如真，知苦習⁷⁴、知苦滅、知苦滅道如真。

⁷¹ 《佛光阿含藏·中阿含(一)》，p.67, n.8：結，繫縛、煩惱之意。

⁷² 《佛光阿含藏·中阿含(一)》，p.67, n.9：「此見生而生此是神，能語……受生、老、病、死苦也」，巴利本(M. vol.1, p.8)作：又，彼〔比丘〕或生如下之見：彼說『此是我的真我』者，於處處受善惡業之果報，然而彼以為『此是我的真我』是常住、堅固、常恆、不變易之法，永久如此存在。比丘們！此謂謬見、見之稠林、見之難路、見之悶躁、見之紛爭、見之結縛。比丘們！被見之結所縛之無聞凡夫不能從諸生、老、死、憂、悲、苦、惱、悶解脫。《增壹阿含經》〈七日品第六經〉(大正 2, 740c)作：「我者，即是今世，亦是後世，常存於世，而不朽敗，亦不變易，復不移動。」

⁷³ (1) 《瑜伽師地論》卷 95：「彼謂如是所計實我，或自能作感後有業，名『能作者』；或他令作，名『等作者』。

◎或自能起現法士用，名『能起者』；或他令起，名『等起者』。

◎或自己作後有業故，或他令作後有業故，感果異熟，名『能生者』；或自能起現士用故，或他等起現士用故，得士用果，名『等生者』。

◎或由自見，或由他見，隨起言說；如是或由自聞、覺、知，或由他聞、覺、知，隨起言說，名『能說者』。

或於妻子及奴婢等所有家屬，隨其所應，施設教勅，令住其處，如是亦復名『能說者』。

◎或復當來業果已生，名『能受者』；或於現法諸士夫果，已現等生，名『等受者』。

◎或於過去彼彼生中，造作種種善、不善業，今於現法領受種種彼果異熟，名『領受者』；或有乃至壽量減盡而便夭喪，能捨此蘊，能續餘蘊。若異此者，既無有我，云何得成如上所說諸所作事！是名第六不如正理作意思惟所攝見處。」(大正 30, 841a7-24)

(2) 《增壹阿含經》卷 34：「彼人起此不祥之念，便興六見，展轉生邪見想，有我見審有此見；無有我見審與此見；有我見無我見於中起審見；又復自觀身復興此見；於己而不見己；復興此見，於無我而不見無我，於中起此見。爾時，彼人復生此邪見：我者即是今世，亦是後世，常存於世而不朽敗，亦不變易，復不移動，是謂名為邪見之聚。邪見、災患、憂、悲、苦、惱，皆由此生而不可療治，亦復不能捨，遂增苦本。由是不為沙門之行、涅槃之道。」(大正 2, 740b27-c8)

⁷⁴ 習=集【宋】【元】【明】(大正 1, 432d, n.10)

如是知如真已，則三結盡；身見、戒取、疑三結盡已，得須陀洹，不墮惡法，定趣正覺，極受七有；天上人間七往來已，便得苦際。

(3) 小結

若不知見者，則生煩惱、憂感；知見則不生煩惱、憂感，是謂有漏從見斷也。
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11. “He attends wisely: ‘This is suffering’; he attends wisely: ‘This is the origin of suffering’; he attends wisely: ‘This is the cessation of suffering’; he attends wisely: ‘This is the way leading to the cessation of suffering.’ When he attends wisely in this way, three fetters are abandoned in him: personality view, doubt, and adherence to rules and observances. These are called the taints that should be abandoned by seeing.

2、有漏從「護」斷⁷⁶

云何有漏從護斷耶？

比丘！眼見色護眼根者，以正思惟不淨觀也；不護眼根者，不正思惟以淨觀也。若不護者，則生煩惱、憂感；護則不生煩惱、憂感。

如是耳、鼻、舌、身；意知法，護意根者，以正思惟不淨觀也；不護意根者，不正思惟以淨觀也。

若不護者，則生煩惱、憂感；護則不生煩惱、憂感，是謂有漏從護斷也。⁷⁷

12. “What taints, bhikkhus, should be abandoned by restraining?”

Here a bhikkhu, reflecting wisely, abides with the eye faculty restrained. While taints, vexation, and fever might arise in one who abides with the eye faculty unrestrained, there are no taints, vexation, or fever in one who abides with the eye faculty restrained.

Reflecting wisely, he abides with the ear faculty restrained ... with the nose faculty

⁷⁵ (1) 《瑜伽師地論》卷 95：「由此因緣，於三世行并其所取及以能取，如實隨觀無我我所。當於聖諦入現觀時，於見所斷所有諸漏，皆得解脫。」（大正 30，841b11-13）

(2) 《增壹阿含經》卷 34：「又復，比丘！賢聖弟子修其法，不失次敘，善能擁護，與善知識共從事，彼能分別；不可思惟法亦能知之；所可思惟法亦能知之；彼所不應思惟法亦不思惟之；所應思惟法而思惟之。彼不應思惟者亦不思惟之，可思惟者便思惟之，彼作如是思惟，便滅三法。云何為三？身邪、戒盜、疑。設不知、見，則增有漏之行；設見、聞、念、知者，則不增有漏之行；已知、已見，有漏便不生。是謂此漏見所斷也。」（大正 2，740c8-25）

⁷⁶ 《瑜伽師地論》卷 95：「『善守根』者，謂正安住，於諸可愛現前境界、非理淨相，能正遠離，如理思惟彼不淨相。」（大正 30，841b20-21）

⁷⁷ 《增壹阿含經》卷 34：「云何有漏威儀所斷？於是，比丘！若眼見色不起色想，亦不起染汙之心，具足眼根，亦無缺漏而護眼根，若耳聞聲、鼻嗅香、舌知味、身知細滑、意知法，都不起染汙之心，亦不起想著而護意根。若不攝其威儀，則生有漏；若攝其威儀者，則無有漏之患。是謂此漏威儀所斷。」（大正 2，741a23-29）

restrained ... with the tongue faculty restrained ... with the body faculty restrained ... with the mind faculty restrained ... While taints, vexation, and fever might arise in one who abides with the faculties unrestrained, there are no taints, vexation, or fever in one who abides with the faculties restrained.

These are called the taints that should be abandoned by restraining.

3、有漏從「離」斷⁷⁸
云何有漏從離斷耶？

比丘！見惡象則當遠離，惡馬、惡牛、惡狗、毒蛇、惡道、溝坑、屏廁⁷⁹、江河、深泉、山巖、惡知識、惡朋友、惡異道、惡閭里⁸⁰、惡居止⁸¹，若諸梵行與其同處，人無疑者而使有疑，比丘者應當離。

惡知識、惡朋友、惡異道、惡閭里、惡居止，若諸梵行與其同處，人無疑者而使有疑，盡當遠離。

若不離者，則生煩惱、憂感；離則不生煩惱、憂感，是謂有漏從離斷也。⁸²

19. “What taints, bhikkhus, should be abandoned by avoiding?”

Here a bhikkhu, reflecting wisely, avoids a wild elephant, a wild horse, a wild bull, a wild dog, a snake, a stump, a bramble patch, a chasm, a cliff, a cesspit, a sewer.

Reflecting wisely, he avoids sitting on unsuitable seats, wandering to unsuitable resorts and associating with bad friends, since if he were to do so wise companions in the holy life might suspect him of evil conduct.

While taints, vexation, and fever might arise in one who does not avoid these things, there are no taints, vexation, and fever in one who avoids them. These are called the taints that should be abandoned by avoiding.

4、有漏從「用」斷⁸³
云何有漏從用斷耶？

⁷⁸ 《瑜伽師地論》卷 95：「『善護身』者，謂正安住，遠避惡象，乃至廣說，如〈聲聞地〉。由遠避故，於盡諸漏無有障礙。」（大正 30，841b18-20）

⁷⁹ 屏廁：隱僻之處。指廁所。（《漢語大詞典》第 4 冊，p.37）

⁸⁰ 閭里：1.里巷；平民聚居之處。3.鄰居。（《漢語大詞典》第 12 冊，p.109）

⁸¹ 居止 1.住所。（《漢語大詞典》第 4 冊，p.19）

⁸² 《增壹阿含經》卷 34：「彼云何有漏遠離所斷？於是，比丘！除去亂想，猶如惡象、駱駝、牛、馬、虎、狼、狗、蛇、蛙、深坑、危岸、柘棘、峻崖、濕泥，皆當遠離之。莫與惡知識從事，亦復不與惡人相近。能熟思惟不去心首，設不將護者，則生有漏；設擁護者，則不生有漏。是謂有漏遠離所斷。」（大正 2，741a13-19）

⁸³ 《瑜伽師地論》卷 95：「『善住念』者，謂住四處：一者、安住思擇受用衣服等處。」（大正 30，841b22-23）

比丘！⁽¹⁾若用衣服，非為利故，非以貢高故，非為嚴飾故；但為蚊虻、風雨、寒熱故，以慚愧故也。

13. “What taints, bhikkhus, should be abandoned by using?”

Here a bhikkhu, reflecting wisely, uses the robe only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, wind, the sun, and creeping things, and only for the purpose of concealing the private parts.

⁽²⁾若用飲食，非為利故，非以貢高故，非為肥悅故；但為令身久住，除煩惱、憂感故，以行梵行故，欲令故病斷，新病不生故，久住安隱無病故也。

14. “Reflecting wisely, he uses almsfood neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life, considering: ‘Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort.’”

⁽³⁾若用居止房舍、床褥、臥具，非為利故，非以貢高故，非為嚴飾故；但為疲倦⁸⁴得止息故，得靜⁸⁵坐故也。

15. “Reflecting wisely, he uses the resting place only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, wind, the sun, and creeping things, and only for the purpose of warding off the perils of climate and for enjoying retreat.

⁽⁴⁾若用湯藥，非為利故，非以貢高故，非為肥悅故；但為除病惱故，攝御命根故，安隱無病故。

16. “Reflecting wisely, he uses the medicinal requisites only for protection from arisen afflicting feelings and for the benefit of good health.

若不用者，則生煩惱、憂感；用則不生煩惱、憂感，是謂有漏從用斷也。⁸⁶

17. “While taints, vexation, and fever might arise in one who does not use the requisites thus, there are no taints, vexation, or fever in one who uses them thus. These are called the taints

⁸⁴ 倦=倦【宋】【元】【明】（大正 1，432d，n.11）

⁸⁵ 靜=靖【宋】【元】【明】（大正 1，432d，n.12）

⁸⁶ 《增壹阿含經》卷 34：「彼云何漏親近所斷？於是，比丘！持心受衣，不興榮飾，但欲支其形體，欲除寒熱，欲令風雨不加其身，又覆形體不令外露。又持心隨時乞食，不起染著之心，但欲趣支形體，使故痛得差，新者不生；守護眾行，無所觸犯，長夜安隱而修梵行，久存於世。復持心意親近牀*座，亦不著榮華服飾，但欲除飢寒、風雨、蚊虻之類，趣支其形，得行道法。又復持心親近醫藥，不生染著之心；於彼醫藥，但欲使疾病除愈故，身體得安隱。設不親近者，則生有漏之患；若親近，則無有漏之患。是謂此漏親近所斷。」（大正 2，741a1-13）

that should be abandoned by using.

5、有漏從「忍」斷⁸⁷

云何有漏從忍斷耶？

比丘！^[1]精進斷惡不善，修善法故，常有起想，專心精勤，身體、皮肉、筋骨、血髓皆令乾竭，不捨精進，要得所求，乃捨精進。

比丘！^[2]復當⁸⁸堪忍飢渴、寒熱、蚊虻蠅蚤虱⁸⁹，風日所逼；

^[3]惡聲捶杖，亦能忍之。

^[4]身遇諸病⁹⁰，極為苦痛，至命欲絕，諸不可樂，皆能堪忍。

若不忍者，則生煩惱、憂感；忍則不生煩惱、憂感，是謂有漏從忍斷也。⁹¹

18. “What taints, bhikkhus, should be abandoned by enduring?”

Here a bhikkhu, reflecting wisely, bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; he endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life.

While taints, vexation, and fever might arise in one who does not endure such things, there are no taints, vexation, or fever in one who endures them. These are called the taints that should be abandoned by enduring.

6、有漏從「除」斷⁹²

云何有漏從除斷耶？

比丘！生欲念不除斷捨離，生恚念、害念不除斷捨離。

若不除者，則生煩惱、憂感；除則不生煩惱、憂感，是謂有漏從除斷也。⁹³

⁸⁷ (1)《瑜伽師地論》卷 95：「安住能正忍受：^[1]發勤精進所生疲倦、^[2]疎惡不正淋漏等苦、^[3]他麤惡言所生諸苦、^[4]界不平等所生苦處。」(大正 30, 841b24-26)

(2)另參見《瑜伽師地論》卷 30 (大正 30, 450a4-9)，卷 42 (大正 30, 524b19-22)，卷 98 (大正 30, 862a9-12)。

⁸⁸ 復當=當復【宋】【元】【明】(大正 1, 432d, n.13)

⁸⁹ [虱]—【明】(大正 1, 432d, n.14)

⁹⁰ 病=疾【宋】【元】【明】(大正 1, 432d, n.15)

⁹¹ 《增壹阿含經》卷 34：「彼云何漏恭敬所斷？於是，比丘！堪忍飢寒，勤苦風雨、蚊虻、惡言、罵辱，身生痛惱，極為煩疼，命垂欲斷，便能忍之。若不爾者，便起苦惱；設復能堪忍者，如是不生。是謂此漏恭敬所斷。」(大正 2, 740c26-741a1)

⁹² 《瑜伽師地論》卷 95：「安住能正除遣處靜現行惡尋思處。」(大正 30, 841b23-24)

20. “What taints, bhikkhus, should be abandoned by removing?”

Here a bhikkhu, reflecting wisely, does not tolerate an arisen thought of sensual desire; he abandons it, removes it, does away with it, and annihilates it.

He does not tolerate an arisen thought of ill will ... He does not tolerate an arisen thought of cruelty ... He does not tolerate arisen evil unwholesome states; he abandons them, removes them, does away with them, and annihilates them.

While taints, vexation, and fever might arise in one who does not remove these thoughts, there are no taints, vexation, or fever in one who removes them. These are called the taints that should be abandoned by removing.

7、有漏從「思惟」斷⁹⁴

云何有漏從思惟斷耶？

比丘！思惟初⁽¹⁾念覺支⁹⁵，依離、依無欲、依於滅盡，趣⁹⁶至出要⁹⁷，⁹⁸(2)法、(3)精進、(4)喜、(5)息、(6)定；(7)思惟第七捨覺支，依離、依無欲、依於滅盡，趣至出要。

若不思惟者，則生煩惱、憂感；思惟則不生煩惱、憂感，是謂有漏從思惟斷也⁹⁹。

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⁹³ 《增壹阿含經》卷 34：「彼云何有漏娛樂所斷？於是，比丘！生欲想而不捨離，設起瞋恚想，亦不捨離，設復起疾想，亦不捨離。設不捨離者，則生有漏；設能捨離者，便能不起有漏。是謂此漏娛樂所斷。」（大正 2，741a19-23）

⁹⁴ 《瑜伽師地論》卷 95：「彼由如是善護身故、善守根故、善住念故、如先所得出世間道善修習故。」（大正 30，841b28-c1）

⁹⁵ 《佛光阿含藏·中阿含(一)》，p.69，n.6：覺支(bojjhaṅga)(巴)，有七覺支：念、擇法、精進、喜、息、定、捨(sati, dhammavicaya, viriya, pīti, passaddhi, samādhi, upekkhā)(巴。)

⁹⁶ 《大正藏》原為：「起至出要」；今依宋、元、明本改作「趣至出要」，起=趣【宋】【元】【明】（大正 1，432d，n.16）

⁹⁷ 《佛光阿含藏·中阿含(一)》，p.69，n.8：出要：出離生死之意。

⁹⁸ (1)《雜阿含經》卷 17〈464 經〉：「謂聖弟子止、觀俱修，得諸解脫界。」阿難復問上座：「云何諸解脫界？」上座答言：「尊者阿難！若斷界，無欲界，滅界，是名諸解脫界。」尊者阿難復問上座：「云何斷界，乃至滅界？」上座答言：「尊者阿難！斷一切行，是名斷界；斷除愛欲，是無欲界；一切行滅，是名滅界。」（大正 2，118b25-c1）

(2)《瑜伽師地論》卷 27：「云何諸界？所謂三界。一者、斷界；二者、離欲界；三者、滅界。見道所斷一切行斷名為「斷界」。修道所斷一切行斷名「離欲界」。一切依滅名為「滅界」。思惟如是三界，寂靜、安隱、無患，修奢摩他、毘鉢舍那。」（大正 30，433b12-16）

(3)另參見《瑜伽師地論》卷 85（大正 30，775a4-9）、《阿毘達磨俱舍論》卷 25（大正 29，134a2326）、《阿毘達磨順正理論》卷 72（大正 29，734a6-11）。

⁹⁹ [也]—【宋】【元】【明】（大正 1，432d，n.17）

¹⁰⁰ 《增壹阿含經》卷 34：「彼何等有漏思惟所斷？於是，比丘！修念覺意，依無欲，依無汗，依滅盡而求出要，修法覺意、精進覺意、喜覺意、猗覺意、定覺意、護覺意，依無欲、依無汗、依滅盡而求出要。若不修此者，則生有漏之患；設能修者，則不生有漏之患。是謂此漏思惟所斷。」（大正 2，741a29-b7）

21. “What taints, bhikkhus, should be abandoned by developing?

Here a bhikkhu, reflecting wisely, develops the mindfulness enlightenment factor, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment.

He develops the investigation-of-states enlightenment factor ... the energy enlightenment factor ... the rapture enlightenment factor ... the tranquillity enlightenment factor ... the concentration enlightenment factor ... the equanimity enlightenment factor, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment.

While taints, vexation, and fever might arise in one who does not develop these enlightenment factors, there are no taints, vexation, or fever in one who develops them. These are called the taints that should be abandoned by developing.

（三）結說「七種斷盡煩惱、憂感」之法¹⁰¹

若使比丘有漏從見斷則以見斷，有漏從護斷則以護斷，有漏從離斷則以離斷，有漏從用斷則以用斷，有漏從忍斷則以忍斷，有漏從除斷則以除斷，有漏從思惟斷則以思惟斷，是謂比丘一切漏盡諸結已解，能以正智而得苦際¹⁰²。

22. “Bhikkhus, when for a bhikkhu the taints that should be abandoned by seeing have been abandoned by seeing,

when the taints that should be abandoned by restraining have been abandoned by restraining,

when the taints that should be abandoned by using have been abandoned by using,

when the taints that should be abandoned by enduring have been abandoned by enduring,

when the taints that should be abandoned by avoiding have been abandoned by avoiding,

when the taints that should be abandoned by removing have been abandoned by removing,

when the taints that should be abandoned by developing have been abandoned by developing –

then he is called a bhikkhu who dwells restrained with the restraint of all the taints.

He has severed craving, flung off the fetters, and with the complete penetration of conceit he has made an end of suffering.”

參、流通分

佛說如是，彼諸比丘聞佛所說，歡喜奉行！

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

¹⁰¹ 《瑜伽師地論》卷 95：「於修所斷所有諸漏皆能解脫，及隨證得最極究竟。」（大正 30，841c1-2）

¹⁰² 際＝除【宋】【元】【明】（大正 1，432d，n.18）

丙、忍能止諍

出處：《中阿含》第 72 經〈長壽王本起經〉

*Corresponded to : MAJJHIMA NIKĀYA no.128*¹⁰³

壹、序分

我聞如是。

一時，佛遊拘舍彌¹⁰⁴，在瞿師羅園¹⁰⁵。

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Kosambi in Ghosita's Park.

貳、正宗分

(壹) 拘舍彌諸比丘共諍，佛往教誡¹⁰⁶

一、明「唯忍方能止諍」

爾時，拘舍彌諸比丘數共鬪諍。

於是，世尊告拘舍彌諸比丘曰：「比丘！汝等莫共鬪諍。所以者何？若以諍止諍，至竟不見止；唯忍能止諍，是法可尊貴。」

2. Now on that occasion the bhikkhus at Kosambi had taken to quarrelling and brawling and were deep in disputes, stabbing each other with verbal daggers.

3. Then a certain bhikkhu went to the Blessed One, [153] and after paying homage to him, he stood at one side and said: “Venerable sir, the bhikkhus here at Kosambi have taken to quarrelling and brawling and are deep in disputes, stabbing each other with verbal daggers. It would be good, venerable sir, if the Blessed One would go to those bhikkhus out of compassion.” The Blessed One consented in silence.

4. Then the Blessed One went to those bhikkhus and said to them: “Enough, bhikkhus, let there be no quarrelling, brawling, wrangling, or dispute.”

¹⁰³ *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.1008-1015.

¹⁰⁴ (1) 拘舍彌～Kosambī。(大正 1，532d，n.26)

(2) 《佛光阿含藏·中阿含(二)》，p.587，n.2：拘舍彌(Kosambī)(巴)，國名，又作憍賞彌、拘睒彌，位於中印度。

¹⁰⁵ (1) 瞿師羅園～Ghositārāma。(大正 1，532d，n.27)

(2) 《佛光阿含藏·中阿含(二)》，p.587，n.3：瞿師羅園(Ghositārāma)(巴)，為瞿師羅長者布施與釋尊之園林，位於中印度拘舍彌國。

¹⁰⁶ 印順導師著，《初期大乘佛教之起源與開展》(p.253-254)：「《中阿含經》繼承「弟子所說」的特性，重視出家眾——僧伽，每說到有關毘奈耶的部分。舉如…因拘舍彌比丘諍論而說的《長壽王經》等。」

When this was said, a certain bhikkhu said to the Blessed One: “Wait, venerable sir! Let the Blessed One, the Lord of the Dhamma, live at ease devoted to a pleasant abiding here and now. We are the ones who will be responsible for this quarrelling, brawling, wrangling, and dispute.”

For a second time ... For a third time the Blessed One said: “Enough, bhikkhus, let there be no quarrelling, brawling, wrangling, or dispute.” For a third time that bhikkhu said to the Blessed One: “Wait, venerable sir! ... We are the ones who will be responsible for this quarrelling, brawling, wrangling, and dispute.”

二、舉昔長壽王父子行忍而平怨致和之事¹⁰⁷

（一）拘娑羅國與加赦國之戰爭

所以者何？昔過去時，有拘娑羅¹⁰⁸國王，名曰長壽。復有加赦¹⁰⁹國王，名梵摩達哆。彼二國王常共戰爭。

於是，加赦國王梵摩達哆興四種軍——象軍、馬軍、車軍、步軍；興四種軍已，加赦國王梵摩達哆自引軍往，欲與拘娑羅國王長壽共戰。

拘娑羅國王長壽聞加赦國王梵摩達哆興四種軍——象軍、馬軍、車軍、步軍；興四種軍已，來與我戰。拘娑羅國王長壽聞已，亦興四種軍——象軍、馬軍、車軍、步軍；興四種軍已，拘娑羅國王長壽自引軍出，往至界上，列陣共戰，即摧破之。

於是，拘娑羅國王長壽盡奪取彼梵摩達哆四種軍——象軍、馬軍、車軍、步軍，乃復生擒加赦國王梵摩達哆身；得已即放而語彼曰：『汝窮厄人！今原赦汝，後莫復作。』

加赦國王梵摩達哆復再三興四種軍——象軍、馬軍、車軍、步軍；興四種軍已，復自引軍往與拘娑羅國王長壽共戰。

拘娑羅國王長壽聞加赦國王梵摩達哆復興四種軍——象軍、馬軍、車軍、步軍；興四種軍已，來與我戰。拘娑羅國王長壽聞已，便作是念：『我已剋¹¹⁰彼，何須

¹⁰⁷ (1)印順導師著，《以佛法研究佛法》，p.40-42：

阿利安人的勢力，伸展到東方，直達恆河的下流；...東方獨自開展的古文化，接觸西來的勢力而衰落，接受西方式的文物制度；...然依佛典透示的消息，大體是以戰爭開始，結束以和平的合作。東方固有的宗族政治，並沒有全部被取消。這可以舉三點來說：一、化敵為友：如拘娑羅的長壽王，為迦尸的梵摩達王（即婆羅達）所敗，被俘而死。長壽王的兒子長生，以無限的容忍，饒恕他的敵人；梵摩達王被感動，長生恢復了祖國（中阿含卷一七長壽王品等）。梵摩達王，為西方系的國王。這一傳說，應該有古代史實作底本的。...二、種族互婚...。三、接受西方法制的指導...。

(2)印順導師著，《原始佛教聖典之集成》，p.566：

「長壽王」，起於拘睺彌比丘的諍論，引述以證明「忍能止諍」；《僧祇律》也說「長壽王本生」。說一切有部的《十誦律》、《根有律》、《中阿含經》，都不是「本生」（論師解說為「譬喻」），與《銅鑠律》、《五分律》、《四分律》相同。

¹⁰⁸ 《佛光阿含藏·中阿含(二)》，p.587，n.4：拘娑羅(Kosala)(巴)，又作橋薩羅，佛世十六大國之一。

¹⁰⁹ 《佛光阿含藏·中阿含(二)》，p.587，n.6：加赦(Kāśī)(巴)，又作迦尸，佛世十六大國之一。

復剋*？我已伏彼，何足更伏？我已害彼，何須復害？但以空弓，足能伏彼。』拘娑羅國王長壽作是念已，晏¹¹¹然¹¹²不復興四種軍——象軍、馬軍、車軍、步軍，亦不自往。

於是，加赦國王梵摩達哆得來破之，盡奪取拘娑羅國王長壽四種軍眾——象軍、馬軍、車軍、步軍。

（二）長壽王厭惡戰爭與妻共至婆羅奈

於是，拘娑羅國王長壽聞加赦國王梵摩達哆來，盡奪取我四種軍眾——象軍、馬軍、車軍、步軍已，復作是念：『鬪為甚奇！鬪為甚惡！所以者何？剋*當復剋，伏當復伏，害當復害。我今寧可獨將一妻，共乘一車，走至波羅奈。』於是，拘娑羅國王長壽即獨將妻，共乘一車，走至波羅奈*。

拘娑羅國王長壽復作是念：『我今寧可至村村邑邑，受學博聞。』拘娑羅國王長壽作是念已，即便往至村村邑邑，受學博聞；以博聞故，即轉名為長壽博士¹¹³。

長壽博士復作是念：『所為學者，我今已得。我寧可往波羅奈*都邑中，住街街巷巷，以歡悅顏色作妙音伎；如是波羅奈*諸貴豪族聞已，當極歡喜而自娛樂。』長壽博士作是念已，便往至¹¹⁴波羅奈*都邑中，住街街巷巷，以歡悅顏色作妙音伎；如是波羅奈*諸貴豪族聞已，極大歡喜而自娛樂。

（三）為加國梵志國師賞識、引見並收留

於是，加赦國王梵摩達哆外眷屬聞，中眷屬、內眷屬及梵志國師展轉悉聞；梵志國師聞已，便呼見之。

於是，長壽博士往詣梵志國師所，向彼而立，以歡悅顏色作妙音伎。梵志國師聞已，極大歡喜而自娛樂。

於是，梵志國師告長壽博士：『汝從今日可依我住，當相供給。』

長壽博士白曰：『尊者！我有一妻，當如之何？』

梵志國師報曰：『博士！汝可將來依我家住，當供給之。』

於是，長壽博士即將其妻依梵志國師家住，梵志國師即便供給彼。

¹¹⁰ [剋>剋]=克【元】【明】*（大正1，533d，n.1）

¹¹¹ 晏=宴【宋】【元】【明】（大正1，533d，n.2）

¹¹² 晏然：(1)安寧，安定。(2)安適，安閑。（《漢語大詞典》第5冊，p.712）

¹¹³ 博士：(1)博通古今的人。(3)古代對具有某種技藝或專門從事某種職業的人的尊稱；猶後世稱人為師傅。（《漢語大詞典》第1冊，p.908）

¹¹⁴ [至]—【宋】【元】【明】（大正1，533d，n.3）

（四）長壽妻心懷憂感，欲觀軍陣及飲磨刀水

於後時長壽博士妻心懷憂感，作如是念：『欲令四種軍陣列鹵簿¹¹⁵，拔白露刃，徐庠¹¹⁶而過，我欲遍觀；亦復欲得磨刀水¹¹⁷飲。』¹¹⁸

長壽博士妻作是念已，便白長壽博士：『我心懷憂感，作如是念：欲令四種軍陣列鹵簿，拔白露刃，徐庠*而過，我欲遍觀；亦復欲得磨刀水飲。』

長壽博士即告妻曰：『卿！莫作是念。所以者何？我等今為梵摩達哆王所破壞，卿當何由得見四種軍陣列鹵簿，拔白露刃，徐庠¹¹⁹而過，我欲遍觀；亦復欲得磨刀水飲耶？』

妻復白曰：『尊若能得者，我有活望；若不得者，必死無疑。』

（五）長壽無奈而顏色愁慘音聲惡微，告知梵志國師

長壽博士即便往詣梵志國師所，向彼而立，顏色愁慘，以惡微聲作諸音伎。

梵志國師聞已，不得歡喜。於是，梵志國師問曰：『博士！汝本向我立，以歡悅顏色作妙音伎；我聞已，極大歡喜而自娛樂。汝今何以向我立，顏色愁慘，以惡微聲作諸音伎，我聞已，不得歡喜。長壽博士！汝身無疾患、意無憂感耶？』

長壽博士白曰：『尊者！我身無患，但意有憂感耳！尊者！我妻心懷憂感，作如是念：「我欲得四種軍陣列鹵簿，拔白露刃，徐庠¹²⁰而過，我欲遍觀；亦復欲得磨刀水飲。」我即報妻曰：「卿！莫作是念。所以者何？我今如此，卿當何由得四種軍陣列鹵簿，拔白露刃，徐庠*而過，我欲遍觀；亦復欲得磨刀水飲耶？」妻復白我曰：「尊若能得者，我有活望；若不得者。必死無疑。」尊者！若妻不全，我亦無理¹²¹。』

（六）梵志國師見長壽妻並得知其懷有德子，安慰長壽並答應為長壽妻滿願

¹¹⁵ (1) 《佛光阿含藏·中阿含(二)》，p.589，n.6：鹵簿，指天子出時，儀仗旌旗之次第。

(2) 鹵簿：古代帝王駕出時扈從的儀仗隊。（《漢語大詞典》第12冊，p.1028）

¹¹⁶ 庠=詳【明】*（大正1，533d，n.4）

¹¹⁷ 磨刀水：《本草綱目》記載磨刀水性味「鹹、寒、無毒」，主治「利小便，消熱腫」，而且能治「盤腸生產」，即分娩婦直腸脫出。（資料來源：

<http://buddhaspace.org/main/modules/dokuwiki/agama:%E7%A3%A8%E5%88%80%E6%B0%B4>，登錄於2014年12月21日。）

¹¹⁸ 《佛光阿含藏·中阿含(二)》，p.589，n.8：「作如是念……得磨刀水飲」，《五分律》卷24（大正22，159a）作：「婦忽作是念：願得日初出時，四衢道中，四種兵戰磨刀汁飲。」《增壹阿含經》〈高幢品〉第八經（大正2，626c）作：「夫人自夢在都市中生，又日初出，四部之兵，手執五尺刀，各共圍繞，而獨自產無有佐者。」

¹¹⁹ 庠=詳【宋】【元】【明】（大正1，533d，n.5）

¹²⁰ 庠=詳【明】*（大正1，533d，n.6）

¹²¹ 理：(4)醫治。如「理疾」。（《漢語大詞典》第4冊，p.568）

梵志國師問曰：『博士！汝妻可得見不？』

白曰：『尊者！可得見耳。』

於是，梵志國師將長壽博士往至妻所。

是時，長壽博士妻懷有德子；梵志國師見長壽博士妻懷有德子故，便以右膝跪地，叉手向長壽博士妻，再三稱說：『生拘娑羅國王！¹²²生拘娑羅國王。』教勅左右曰：『莫令人知。』

梵志國師告曰：『博士！汝勿憂感。我能令汝妻得見四種軍陣列鹵簿，拔白露刃，徐庠*而過；亦能令得磨刀水飲。』

（七）梵志國師以「德星現，有吉應」而白加赦國王列軍及以水磨刀

於是，梵志國師往詣加赦國王梵摩達哆所；到已，白曰：『天王！當知有德星現。唯願天王嚴四種軍，陣列鹵簿，拔白露刃，徐庠*導引，出曜軍威，以水磨刀。唯願天王自出觀視。天王！若作是者，必有吉應。』

加赦國王梵摩達哆即勅主兵臣：『卿！今當知有德星現。卿宜速嚴四種之軍，陣列鹵簿，拔白露刃，徐庠*導引，出曜軍威，以水磨刀，我自出觀。若作是者，必有吉應。』

時，主兵臣即受王教，嚴四種軍，陣列鹵簿，拔白露刃，徐庠*導引，出曜軍威；以水磨刀。』梵摩達哆即自出觀。

（八）長壽妻見軍列及飲磨刀水後，尋生長生童子，為其安危寄人密養

因是長壽博士妻得見四種軍陣列鹵簿，拔白露刃，徐庠*導引，出曜軍威；并亦復得磨刀水飲。

飲磨刀水已，憂感即除，尋生德子；便為作字，名長生童子。寄人密養，漸已長大。長生童子，若諸剎利頂生王者，整御天下，得大國土，種種伎¹²³藝——乘象、騎馬、調御¹²⁴、馳驟¹²⁵、射戲、手搏、擲羈¹²⁶、擲鉤、乘車¹²⁷、坐輦，如是種種

¹²² 《佛光阿含藏·中阿含(二)》，p.591，n.2：「生拘娑羅國王」，《五分律》卷 24(大正 22，159a)作：「夫人今懷大福德子，拘薩羅國嗣有繼。」

¹²³ 伎=技【元】【明】*(大正 1，534d，n.1)

¹²⁴ 調御：(1)調教駕御。(《漢語大詞典》第 11 冊，p.307)

¹²⁵ 馳驟：(1)馳騁，疾奔。(2)指在某個領域縱橫自如，悉心研討，而有建樹。(《漢語大詞典》第 12 冊，p.806)

¹²⁶ 羈=銜【宋】【元】【明】(大正 1，534d，n.2)

¹²⁷ 車=載【宋】【元】【明】(大正 1，534d，n.3)

諸妙伎*藝皆善知之。若干種妙觸事殊勝，猛毅超世，聰明挺出，幽微隱遠，無不博達。

（九）加赦國王聞長壽之消息，即派人捉拿

於是，梵摩達哆聞拘娑羅國王長壽彼作博士，轉名在此波羅奈*城中。梵摩達哆即勅左右：『卿等速往收拘娑羅國王長壽，反縛兩手，令彼騎驢，打破敗鼓，聲如驢鳴，遍宣令已，從城南門出，坐高標下，詰問其辭。』

左右受教，即便往收拘娑羅國王長壽，反縛兩手，令彼騎驢，打破敗鼓，聲如驢鳴，遍宣令已，從城南門出，坐高標下，詰問其辭。

（十）長壽叮嚀長生童子「莫起怨詰，但當行慈」

是時，長生童子尋隨父後，或在左右而白父曰：『天王勿怖！天王勿怖！我即於此，必能拔濟，必能拔濟。』

拘娑羅王長壽告曰：『童子可忍！童子可忍！莫起怨詰，但當行慈。』

眾人聞長壽王而作此語，便問於王：『所道何等？』

王答眾人曰：『此童子聰明，必解我語。』

（十一）長生童子請城中豪族為長壽祝福

爾時，長生童子勸波羅奈*城中諸貴豪族：『諸君！行施修福，為拘娑羅國王長壽呪願：以此施福，願拘娑羅國王長壽令安隱、得解脫。』

於是，波羅奈城中諸貴豪族為長生童子所勸，行施修福，為拘娑羅國王長壽呪願：『以此施福，願拘娑羅國王長壽令安隱、得解脫。』

（十二）加赦國王聞即大怖，下令殺長壽並斬作七段

加赦國王梵摩達哆聞此波羅奈*諸貴豪族行施修福，為拘娑羅國王長壽呪願：『以此施福願拘娑羅國王長壽令安隱、得解脫。』聞即大怖，身毛皆豎，莫令此波羅奈*城中諸貴豪族反於我耶？且置彼事，我今急當先滅此事。

於是，加赦國王梵摩達哆教勅左右：『汝等速去，殺拘娑羅國王長壽，斬作七段。』

左右受教，即便速往，殺長壽王，斬作七段。

（十三）長生童子請城中豪族處理長壽之後事，並作書責問加赦國王

於是，長生童子勸波羅奈*城中諸貴豪族而作是語：『諸君！看！此加赦國王梵摩達哆酷暴無道，彼取我父拘娑羅國王長壽無過之人，奪取其國、倉庫、財物，怨酷枉殺，斬作七段。諸君可往，以新繒疊¹²⁸收斂我父，取七段屍，以一切香、香

¹²⁸ 疊=[疊*毛]【宋】*【元】*【明】*（大正1，534d，n.4）

木積聚而闍維之，立於廟堂。為我作書與梵摩達哆言：「拘娑羅國王長生童子彼作是語：『汝不畏後為子孫作患耶？』」

於是，波羅奈諸貴豪族為長生童子所勸，以新繒疊*即往斂，取彼七段屍，以一切香、香木積聚而闍維之，為立廟堂；亦為作書與梵摩達哆言：「拘娑羅國王長生童子彼作是語：『汝不畏後為子孫作患耶？』」

（十四）長壽妻擔憂長生童子安危而帶他離開波羅奈

於是，長壽王妻告長生童子曰：『汝當知此加赦國王梵摩達哆酷暴無道，彼取汝父拘娑羅國王長壽無過之人，奪取其國、倉庫、財物，怨酷枉殺，斬作七段。童子！汝來！共乘一車，走出波羅奈。若不去者，禍將及汝。』

於是，長壽王妻與長生童子共乘一車，走出波羅奈。

（十五）長生童子如其父受學博聞並作妙音伎

爾時，長生童子作如是念：『我寧可往至村村邑邑，受學博聞。』

長生童子作是念已，便往至村村邑¹²⁹邑，受學博聞；以博聞故，即轉名為**長生博士**。

長生博士復作是念：『所為學者，我今已得。我寧可往波羅奈都邑中，住街街巷¹³⁰巷，以歡悅顏色作**妙音伎**；如是波羅奈諸貴豪族聞已，當大歡喜而自娛樂。』長生博士作是念已，便往至波羅奈*都邑中，住街街巷*巷，歡悅顏色作妙音伎；如是波羅奈諸貴豪族聞已，極大歡喜¹³¹而自娛樂。

（十六）為加赦國王賞識、引見、收留，並得信任

於是，加赦國王梵摩達哆外眷屬聞，中眷屬、內眷屬、梵志國師，展轉乃至加赦國王梵摩達哆聞，便呼見。

於是，長生博士即往詣加赦國王梵摩達哆所，向彼而立，以歡悅顏色作妙音伎；如是加赦國王梵摩達哆聞已，極大歡喜而自娛樂。

於是，加赦國王梵摩達哆告曰：『博士！汝從今日可依我住，當相供給。』

於是，長生博士即依彼住，加赦國王梵摩達哆即供給之；後遂信任，一以委付，即持衛身刀劍授與長生博士。

（十七）加赦國王帶長生共乘車出外打獵

爾時，加赦國王梵摩達哆便勅御者：『汝可嚴駕，我欲出獵。』

¹²⁹ 村邑＝邑村【宋】（大正1，534d，n.5）

¹³⁰ 街巷＝巷街【宋】*（大正1，534d，n.6）

¹³¹ 喜＝悅【宋】【元】【明】（大正1，534d，n.7）

御者受教，即便嚴駕訖，還白曰：『嚴駕已辦，隨天王意。』

於是，加赦國王梵摩達哆便與長生博士共乘車出。

（十八）長生計劃報殺父之仇而御車使王離四種軍

長生博士即作是念：『此加赦國王梵摩達哆酷暴無道，彼取我父拘娑羅國王長壽無過之人，奪取其國、倉庫、財物，怨酷枉殺，斬作七段。

我今寧可御車，使離四種軍眾各在異處。』長生博士作是念已，即便御車離四種軍，各在異處。

（十九）加赦國王因路途疲累而臥於長生膝，長生憶起父親臨終叮嚀而放棄復仇

彼時，加赦國王梵摩達哆冒涉塗路，風熱所逼，煩悶渴乏，疲極欲臥；即便下車，枕長生博士膝眠。

於是，長生博士復作是念：『此加赦國王梵摩達哆酷暴無道，彼取我父無過之人，奪取其國、倉庫、財物，怨酷枉殺，斬作七段。然于¹³²今日已在我手，但當報怨。』

長生博士作是念已，即拔利刀，著加赦國王梵摩達哆頸上，而作是語：『我今殺汝！我今殺汝！』

長生博士復作是念：『我為不是。所以者何？憶父昔日在標下時，臨終語我：「童子可忍！童子可忍！莫起怨結，但當行慈。」』憶已，舉刀還內鞘中。

（二十）加赦國王夢見長生欲刺殺而驚醒，長生也據實相告棄殺之原由

彼時，加赦國王梵摩達哆夢見拘娑羅國王長壽兒長生童子，手拔利刀，著我頸上，而作此言¹³³：『我今殺汝！我今殺汝！』見已恐怖，身毛皆豎，便疾驚寤¹³⁴，起語長生博士：『汝今當知：我於夢中見拘娑羅國王長壽兒長生童子，手拔利刀，著我頸上，而作是言¹³⁵：「我今殺汝！我今殺汝！」』

長生博士聞已，白曰：『天王勿怖！天王勿怖！所以者何？彼拘娑羅國王長壽兒長生童子者，即我身是。』

天王！我作是念：「加赦國王梵摩達哆酷暴無道，彼取我父無過之人，奪取其國、倉庫、財物，怨酷枉殺，斬作七段，而于*今日已在我手，但當報怨。」

天王！我拔利刀，著王頸上，而作是語：「我今殺汝！我今殺汝！」

¹³² 于=子【宋】*【元】*【明】*（大正1，535d，n.1）

¹³³ 此言=是語【宋】【元】【明】（大正1，535d，n.2）

¹³⁴ 寤=覺【宋】【元】【明】（大正1，535d，n.3）

¹³⁵ 言=語【宋】【元】【明】（大正1，535d，n.4）

天王！我復作是念：「我為不是。所以者何？憶父昔日在標下時，臨終語我：『童子可忍！童子可忍！莫起怨結，但當行慈。』憶已，舉刀還內鞘中。」

加赦國王梵摩達哆語曰：『童子！汝作是說：「童子可忍！童子可忍！我已[和>知]此義。」童子又言：「莫起怨結，但當行慈」者，此謂何義？』

長生童子答曰：『天王！「莫起怨結，但當行慈」者，即謂此也。』

（廿一）加赦國王回朝告知諸臣還長生其國土以回報不殺之恩

加赦國王梵摩達哆聞已，語曰：『童子！從今日始，我所領國盡以相與，汝父本國還持付卿。所以者何？汝所作甚難，乃惠我命。』

長生童子聞已，白曰：『天王本國自屬天王，我父本國可以見還。』

於是，加赦國王梵摩達哆與長生童子共載還歸，入波羅奈城，坐正殿上，告諸臣曰：『卿等若見拘娑羅國王長壽兒長生童子者，當云何耶？』

諸臣聞已，或有白曰：『天王！若見彼者，當截其手。』或復作是語：『天王！若見彼者，當截其足。』或復作是語：『當斷其命。』

加赦國王梵摩達哆告諸臣曰：『卿等欲見¹³⁶拘娑羅國王長壽兒長生童子者，即此是也。汝等莫起惡意向此童子。所以者何？此童子所作甚難，惠與我命。』

於是，加赦國王梵摩達哆以王沐浴浴長生童子，塗以王香，衣以王服¹³⁷，令坐金御床，以女妻之，還其本國。

三、勸諸比丘應如大國王行忍辱、行慈心

比丘！彼諸國王剎利頂生王，為大國主，整御天下，自行忍辱，復稱歎忍；自行慈心，復稱歎慈；自行恩惠，復稱恩惠。

諸比丘！汝亦應如是。至信捨家，無家，學道，當行忍辱，復稱歎忍；自行慈心，復稱歎慈；自行恩惠，復稱恩惠。」

四、諸門爭比丘頑固不受教，世尊說偈並乘如意足離去

於是，諸比丘聞佛所說。有作是言：「世尊法主¹³⁸，今且住也。彼導¹³⁹說¹⁴⁰我，我那得不導*說彼！」¹⁴¹

¹³⁶ 見=知【宋】【元】【明】（大正1，535d，n.5）

¹³⁷ 服=飯【元】（大正1，535d，n.6）

¹³⁸ 主=王【宋】【元】【明】（大正1，535d，n.7）

¹³⁹ 導=道【宋】*【元】*【明】*（大正1，535d，n.8）

¹⁴⁰ (1) 導：(6)表達，傳達。（《漢語大詞典》第2冊，p.1306）

(2) 道說：稱說，口頭表達。（《漢語大詞典》第10冊，p.1083）

於是，世尊不悅可拘舍彌諸比丘所行威儀、禮節、所學、所習；即從坐¹⁴²起，而說頌曰：

5. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, entered Kosambi for alms. When he had wandered for alms in Kosambi and had returned from his almsround, after his meal he set his resting place in order, took his bowl and outer robe, and while still standing uttered these stanzas:

以若干言語，破壞最尊眾；破壞聖眾時，無有能訶止。
碎身至斷命，奪象牛馬財，破國滅亡盡，彼猶故和解。
況汝小言罵，不能制和合；若不思真義，怨結焉得息？¹⁴³
罵詈責數說，而能制和合；若思真實義，怨結必得息。
若以諍止諍，至竟不見止；唯忍能止諍，是法可尊貴。
瞋向慧真人，口說無賴言，誹謗牟尼聖，是下賤非智。
他人不解義，唯我獨能知；若有能解義，彼恚便得息。
若得定為侶，慧者共修善，捨本所執意，歡喜常相隨。¹⁴⁴
若不得定伴，慧者獨修善；如王嚴治國，如象獨在野。
獨行莫為惡，如象獨在野；獨行為善勝，勿與惡共會。
學不得善友、不與己等者，當堅意獨住，勿與惡共會。」¹⁴⁵

爾時，世尊說此頌已，即以如意足乘虛而去，至婆羅樓羅村¹⁴⁶。

6. “When many voices shout at once None considers himself a fool; Though the Sangha is being split None thinks himself to be at fault.

They have forgotten thoughtful speech,
They talk obsessed by words alone.
Uncurbed their mouths, they bawl at will;
None knows what leads him so to act.

‘He abused me, he struck me,
He defeated me, he robbed me’ -
In those who harbour thoughts like these

¹⁴¹ 《佛光阿含藏·中阿含(二)》，p.599， n.4：「世尊法主……導說彼」，《增壹阿含經》〈高幢品〉第八經（大正 2，629a）作：「唯願世尊勿慮此事！我等自當分明此法，世尊雖有此語，其事不然。」《五分律》卷 24（大正 22，160a）作：「世尊願安隱住，佛雖法主，我自知之。」

¹⁴² 坐=座【宋】*【元】*【明】*（大正 1，535d，n.9）

¹⁴³ 《佛光阿含藏·中阿含(二)》，p.599，n.6：「況汝小言罵，不能制和合；若不思真義，怨結焉得息」，參閱《法句經》（Dhp.3, 4, 5）、《本生經》（J. 371）。

¹⁴⁴ 《佛光阿含藏·中阿含(二)》，p.601，n.1：「若得定為侶，慧者共修善，捨本所執意，歡喜常相隨」，參閱《法句經》（Dhp.328, 329）、《經集》（Sn. 45, 46）。

¹⁴⁵ 《佛光阿含藏·中阿含(二)》，p.601，n.2：以[下>上]之偈誦參閱《律藏·小品》（Mv. 10. 2. 3）。

¹⁴⁶ 婆羅樓羅村~Bālakalaṇakāragāma。（大正 1，535d，n.10）

Hatred will never be allayed.

For in this world hatred is never
Allayed by further acts of hate.
It is allayed by non-hatred:
That is the fixed and ageless law.

Those others do not recognise
That here we should restrain ourselves.
But those wise ones who realise this
At once end all their enmity.

Breakers of bones and murderers,
Those who steal cattle, horses, wealth,
Those who pillage the entire realm –
When even these can act together
Why can you not do so too?

If one can find a worthy friend,
A virtuous, steadfast companion,
Then overcome all threats of danger
And walk with him content and mindful.

But if one finds no worthy friend,
No virtuous, steadfast companion,
Then as a king leaves his conquered realm,
Walk like a tusker in the woods alone.

Better it is to walk alone,
There is no companionship with fools.
Walk alone and do no evil,
At ease like a tusker in the woods.”

（貳）佛往婆羅樓羅村為尊者婆咎說法

一、精進行道之婆咎釋家子，恭敬迎見世尊

於是，婆羅樓羅村有尊者婆咎¹⁴⁷釋家子晝夜不眠，精勤行道，志行常定，住道品法。

尊者釋家子遙見佛來，見已往迎，攝佛衣鉢，為佛敷床，汲水洗足。

7. Then, having uttered these stanzas while standing, the Blessed One went to the village of Balakalonakara. On that occasion the venerable Bhagu was living at the village of

¹⁴⁷ 婆咎~Bhagu。(大正1, 535d, n.11)

Balakalonakara. When the venerable Bhagu saw the Blessed One coming in the distance, he prepared a seat and set out water for washing the feet.

二、婆咎釋家子常安隱無有所乏

佛洗足已，坐尊者釋家子婆咎座；坐已，告曰：「婆咎比丘！汝常安隱，無所乏耶？」

尊者釋家子婆咎白曰：「世尊！我常安隱，無有所乏。」

世尊復問：「婆咎比丘！云何安隱，無所乏耶？」

尊者婆咎白曰：「世尊！我晝夜不眠，精勤行道，志行常定¹⁴⁸，住道品法。世尊！如是我常安隱，無有所乏。」

The Blessed One sat down on the seat made ready and washed his feet. The venerable Bhagu paid homage to the Blessed One and sat down at one side, and the Blessed One said to him: “I hope you are keeping well, bhikkhu, I hope you are comfortable, I hope you are not having any trouble getting almsfood.”

“I am keeping well, Blessed One, I am comfortable, and I am not having any trouble getting almsfood.”

三、佛為婆咎釋家子說法

世尊復念：「此族姓子遊行安樂，我今寧可為彼說法。」作是念已，便為尊者婆咎說法，勸發渴仰，成就歡喜。

Then the Blessed One instructed, urged, roused, and encouraged the venerable Bhagu with talk on the Dhamma, after which he rose from his seat and went to the Eastern Bamboo Park. (接續 §8)

(參) 佛至護寺林自念遠離拘鬥諍比丘之事

一、世尊獨處思惟

無量方便為彼說法，勸發渴仰，成就歡喜已，從坐*起去，往至護寺林，入護寺林中，至一樹下，敷尼師檀¹⁴⁹，結跏趺坐。

世尊復念：「我已得脫彼拘舍彌諸比丘輩，數數鬪訟，相伏相憎，相瞋共諍。我不喜念彼方，謂拘舍彌諸比丘輩所住處也。」

二、眾象王獨遊行思惟

當爾之時，有一大象為眾象王，彼離象眾而獨遊行，亦至護寺林，入護寺林中，至賢娑羅樹，倚賢娑羅樹立。

¹⁴⁸ 定+（定）【宋】【元】【明】（大正 1，535d，n.12）

¹⁴⁹ 檀=壇【明】（大正 1，536d，n.1）

爾時，大象而作是念：「我已得脫彼群象輩——牝象、牡象、大小象子。彼群象輩常在前行，草為之蹋，水為之渾。我於爾時，食彼¹⁵⁰蹋草，飲渾濁水；我今飲食新草、清水。」

三、佛以他心智知於眾象王之心念同等，隨後往至般那蔓闍寺林

於是，世尊以他心智知彼大象心之所念，即說頌曰：「一象與象等，成身具足牙；以心與心等，若樂獨住林。」

於是，世尊從護寺林攝衣、持鉢，往至般那蔓闍寺林¹⁵¹。

(肆) 佛至般那蔓闍寺林為阿那律等人說法

一、三族姓子共住情形

爾時，般那蔓闍寺林有三族姓子共在中住——尊者阿那律陀¹⁵²、尊者難提¹⁵³、尊者金毘羅¹⁵⁴。

彼尊者等所行如是：

若彼乞食有前還者，便敷床，汲水出，洗足器，安洗足蹬¹⁵⁵，及拭腳巾、水瓶、澡罐¹⁵⁶。若所乞食能盡食者，便盡食之；若有餘者，器盛覆舉。食訖，收鉢，澡洗手足，以尼師檀¹⁵⁷著於肩上，入室宴坐。

若彼乞食有後還者，能盡食者，亦盡食之；若不足者，取前餘食，足而食之；若有餘者，便瀉¹⁵⁸著淨地及無蟲水中。取彼食器，淨洗拭已，舉著一面。收卷¹⁵⁹床席¹⁶⁰，

¹⁵⁰ 彼=被【宋】【元】【明】（大正 1，536d，n.2）

¹⁵¹ (1)般那蔓闍寺林~Pācīnavamsadāya。（大正 1，536d，n.3）

(2)《佛光阿含藏·中阿含(二)》，p.603，n.5：般那蔓闍寺林(Pācīnavamsadāya)(巴)，為東竹山林之意，位於支提國。

¹⁵² (1)阿那律陀~Anuruddha。（大正 1，536d，n.4）

(2)《佛光阿含藏·中阿含(二)》，p.603，n.6：阿那律陀(Anuruddha)(巴)，譯為無障、離障，迦毘羅衛城人，剎帝利種，甘露飯王之子，佛陀十大弟子中天眼第一。

(3)《增壹阿含經》卷 3〈弟子品〉：「天眼第一，見十方域，所謂阿那律比丘是。」（大正 2，557b9-10）

¹⁵³ (1)難提~Nandiya。（大正 1，536d，n.5）

(2)《佛光阿含藏·中阿含(二)》，p.603，n.7：難提(Nandiya)(巴)，乞食耐辱、不避寒暑第一比丘。

(3)《增壹阿含經》卷 3〈弟子品〉：「乞食耐辱，不避寒暑，所謂難提比丘是。」（大正 2，557b26-27）

¹⁵⁴ (1)金毘羅~Kimbila。（大正 1，536d，n.6）

(2)《佛光阿含藏·中阿含(二)》，p.603，n.8：金毘羅(Kimbila)(巴)，獨處靜坐、專意念道第一比丘。

(3)《增壹阿含經》卷 3〈弟子品〉：「獨處靜坐，專意念道，所謂今毘=金毘【宋】*【元】*【明】*羅比丘是。」（大正 2，557b27-28）

¹⁵⁵ 蹬=橙【宋】，=凳【元】【明】（大正 1，536d，n.7）

¹⁵⁶ 罐=灌【宋】*（大正 1，536d，n.8）

¹⁵⁷ 檀=壇【宋】*【元】*【明】*（大正 1，536d，n.9）

¹⁵⁸ 瀉=寫【宋】【元】【明】（大正 1，536d，n.10）

¹⁵⁹ 卷=捲【宋】【元】【明】（大正 1，536d，n.11）

¹⁶⁰ 席=蓆【宋】【元】【明】（大正 1，536d，n.12）

斂洗足躔¹⁶¹，收拭脚巾，舉洗足器及水瓶、澡罐。掃灑食(536b)堂、糞除淨已，收舉衣鉢，澡洗手足，以尼師檀*著於肩上，入室宴坐。

彼尊者等至於晡時，若有先從宴坐起者，見水瓶、澡罐*空無有水，便持行取。若能勝者，便舉持來，安著一面；若不能勝，則便以手招一比丘，兩人共舉，持著一面，各不相語，各不相問。

彼尊者等五日一集，或共說法，或聖默然。¹⁶²

14. “Venerable sir, as to that, whichever of us returns first from the village with almsfood prepares the seats, sets out the water for drinking and for washing, and puts the refuse bucket in its place.

Whichever of us returns last eats any food left over, if he wishes; otherwise he throws it away where there is no greenery or drops it into water where there is no life. He puts away the seats and the water for drinking and for washing. He puts away the refuse bucket after washing it, and he sweeps out the refectory.

Whoever notices that the pots of water for drinking, washing, or the latrine are low or empty takes care of them. If they are too heavy for him, he calls someone else by a signal of the hand and they move it by joining hands, but because of this we do not break out into speech.

But every five days we sit together all night discussing the Dhamma. That is how we abide diligent, ardent, and resolute.”（接續 §15）

二、三人恭敬迎接世尊

於是，守林人遙見世尊來，逆訶止曰：「沙門！沙門！莫入此林。所以者何？今此林中有三族姓子——尊者阿那律陀、尊者難提、尊者金毘羅；彼若見汝，或有不可。」

世尊告曰：「汝守林人！彼若見我，必可，無不可。」

8. Now on that occasion the venerable Anuruddha, the venerable Nandiya and the venerable Kimbila were living at the Eastern Bamboo Park.mclxxxviii The park keeper saw the Blessed One coming in the distance and told him: “Do not enter this park, recluse. There are three clansmen here seeking their own good. Do not disturb them.”

於是，尊者阿那律陀遙見世尊來，即訶彼曰：「汝守林人！莫訶世尊！汝守林人！莫止善逝！所以者何？是我尊來，我善逝來。」

¹⁶¹ 躔=橙【宋】，=[柷-口+登]【元】，=凳【明】（大正 1，536d，n.13）

¹⁶² 此二法為釋尊所讚應行之宜，另參見：《別譯雜阿含 8 經》卷 1（大正 1，375c13-376a14）；《中阿含經》卷 56〈羅摩經〉（大正 1，775c28-776a1）；《長阿含經》卷 1〈大本經〉（大正 1，1b25-28）。

9. The venerable Anuruddha heard the park keeper speaking to the Blessed One and told him: “Friend park keeper, do not keep the Blessed One out. It is our Teacher, the Blessed One, who has come.” Then the venerable Anuruddha went to the venerable Nandiya and the venerable Kimbila and said: “Come out, venerable sirs, come out! Our Teacher, the Blessed One, has come.”

尊者阿那律陀出迎世尊，攝佛衣鉢；尊者難提為佛敷床；尊者金毘羅為佛取水。

10. Then all three went to meet the Blessed One. One took his bowl and outer robe, one prepared a seat, and one set out water for washing the feet. The Blessed One sat down on the seat made ready and washed his feet.

三、世尊問三人之修學心得

爾時，世尊洗手足已，坐彼尊者所敷之座；坐已，問曰：「阿那律陀！汝常安隱，無所乏耶？」

尊者阿那律陀白曰：「世尊！我常安隱，無有所乏。」

Then those three venerable ones paid homage to the Blessed One and sat down at one side, and the Blessed One said to them: “I hope you are all keeping well, Anuruddha, I hope you are comfortable, I hope you are not having any trouble getting almsfood.”

“We are keeping well, Blessed One, we are comfortable, and we are not having any trouble getting almsfood.”

11. “I hope, Anuruddha, that you are all living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.”

“Surely, venerable sir, we are living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.”

世尊復問阿那律陀：「云何安隱，無所乏耶？」

“But, Anuruddha, how do you live thus?”

尊者阿那律陀白曰：「世尊！我作是念：『我有善利、有大功德，謂我與如是梵行共行。世尊！我常向彼梵行行慈身業，見與不見，等無有異；行慈口業、行慈意業，見與不見，等無有異。』

世尊！我作是念：『我今寧可自捨己心，隨彼諸賢心。』世尊！我便自捨己心，隨彼諸賢心。世尊！我未曾有一不可心。世尊！如是我常安隱，無有所乏。」

12. “Venerable sir, as to that, I think thus: ‘It is a gain for me, it is a great gain for me that I

am living with such companions in the holy life.’ I maintain bodily acts of loving-kindness towards these venerable ones both openly and privately; I maintain verbal acts of loving-kindness towards them both openly and privately; I maintain mental acts of loving-kindness towards them both openly and privately. I consider: ‘Why should I not set aside what I wish to do and do what these venerable ones wish to do?’ Then I set aside what I wish to do and do what these venerable ones wish to do. We are different in body, venerable sir, but one in mind.”

問尊者難提，答亦如是。

復問尊者金毘羅曰：「汝常安隱，無所乏耶？」

尊者金毘羅白曰：「世尊！我常安隱，無有所乏。」

問曰：「金毘羅！云何安隱，無所乏耶？」

尊者金毘羅白曰：「世尊！我作是念：『我有善利、有大功德，謂我與如是梵行共行。世尊！我常向彼梵行行慈身業，見與不見，等無有異；行慈口業、行慈意業，見與不見，等無有異。』」

世尊！我作是念：『我今寧可自捨己心，隨彼諸賢心。』世尊！我便自捨己心，隨彼諸賢心。世尊！我未曾有一不可心。世尊！如是我常安隱，無有所乏。」

The venerable Nandiya and the venerable Kimbila each spoke likewise, adding: “That is how, venerable sir, we are living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.”

13. “Good, good, Anuruddha. I hope that you all abide diligent, ardent, and resolute.”

“Surely, venerable sir, we abide diligent, ardent, and resolute.”

“But, Anuruddha, how do you abide thus?”（接續 §14）

四、世尊為三人解答修行之疑

（一）如何應對「見色光明尋復滅」之情形

世尊歎曰：「善哉！善哉！阿那律陀！如是汝等常共和合，安樂無諍，一心一師，合一水乳，頗得人上之法¹⁶³而有差降安樂¹⁶⁴住止耶？」

¹⁶³ 《佛光阿含藏·中阿含(二)》，p.607，n.1：「得上之法」，巴利本作 *uttarimanussadhammā-alamariya-nānadassanaviseso adhigato*（達到超人法之最殊勝聖智見），《雜阿含》卷二十一第五七二經[卷二十一第五七二經]（大[>二]·卷二十一，五七三經）作：「過人法究竟知見。」《增壹阿含經》〈高幢品〉第八經（大二·六二九中）作：「更得上人法乎？」

¹⁶⁴ 《佛光阿含藏·中阿含(二)》，p.607，n.2：「差降安樂」：不同程度的安樂。
按：依巴利本，應解為「殊勝的安樂」。

尊者阿那律陀白曰：「世尊！如是我等常共和合，安樂無諍，一心一師，合一水乳，得人上之法而有差降安樂住止。世尊！我等得光明便見色；彼見色光明尋復滅。」¹⁶⁵

世尊告曰：「阿那律陀！汝等不達此相，謂相得光明而見色者，彼見色光明尋復滅。」

15. “Good, good, Anuruddha. But while you abide thus diligent, ardent, and resolute, have you attained any superhuman states, a distinction in knowledge and vision worthy of the noble ones, a comfortable abiding?”

“Venerable sir, as we abide here diligent, ardent, and resolute, we perceive both light and a vision of forms. Soon afterwards the light and the vision of forms disappear, but we have not discovered the cause for that.”

16. “You should discover the cause for that, Anuruddha.

1、除疑患

阿那律陀！我本未得覺無上正真道時，¹⁶⁶亦得光明而見色；彼見色光明尋復滅。

阿那律陀！我作是念：『我心中有何患，令我失定而滅眼，眼滅已，我本所得光明而見色，彼見色光明尋復滅？』

阿那律陀！我行精勤無懈怠，身止住，有正念、正智，無有愚癡，得定一心。

阿那律陀！我作是念：『我行精勤無懈怠，身止住，有正念、正智，無有愚癡，得定一心。若世中無道¹⁶⁷，我可見、可知彼耶？』

我心中生此疑患¹⁶⁸，因此疑患故，便失定而滅眼；眼滅已，我本所¹⁶⁹得光明而見色，彼見色光明尋復滅。

¹⁶⁵ 《佛光阿含藏·中阿含(二)》，p.607，n.3：「彼見色光明尋復滅」，巴利本作 *obhāso na cirass' eva antaradhāyati dassanañ ca rūpānaṃ*，其意為：不久光明消失，諸色之見亦〔消失〕。

¹⁶⁶ (1)印順導師著，《初期大乘佛教之起源與開展》(p.126)：舉說一切有部的阿含經誦本，如《雜阿含經》以及《中阿含經》的《長壽王本起經》、《天經》、《念經》、《羅摩經》等，都只說「我本未(得)覺無上正真(或作「盡」)道(或作「覺」)時」，對應分別說部的《中部》、《長阿含經》等卻都加入「菩薩」一詞，由此說明「菩薩」一詞為後起的。

(2)印順導師著，《初期大乘佛教之起源與開展》(p.847-848)：說明在「原始佛教」中，早已存在「在定中見到了，可以有問有答」的記載。如《中阿含經》〈長壽王品〉中的幾部經，是與定中見聞有關的：《長壽王本起經》〔修習見光明，見形色，「廣知光明，亦廣見色」的過程〕，《天經》〔修得光明，見形色，與天聚會、論說、答對等增勝的過程〕，《梵天請佛經》〔佛於定中升梵天，與梵天問答〕，《有勝天經》〔阿那律說：光天、淨光天、遍淨光天與我集，共相慰勞、論說、答對〕。在定中，到他界，見諸天等，與其聚會、論答(與大乘的到他方淨土，見他方佛與菩薩的情形相近)，是存在於「原始佛教」的事實。

¹⁶⁷ 道=是【宋】【元】【明】(大正1，536d，n.14)

¹⁶⁸ 《佛光阿含藏·中阿含(二)》，p.607，n.5：「疑患」，巴利本作 *vicikicchā*(疑惑)。

阿那律陀！我今要當作是念：『我心中不生疑患。』

Before my enlightenment, while I was still only an unenlightened Bodhisatta, I too perceived both light and a vision of forms. Soon afterwards the light and the vision of forms disappeared. I thought: ‘What is the cause and condition why the light and the vision of forms have disappeared?’

Then I considered thus: ‘Doubt arose in me, and because of the doubt my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared. I shall so act that doubt will not arise in me again.’

2、除念患

阿那律陀！我欲不起此患故，便在遠離獨住，心無放逸，修行精勤。

因在遠離獨住、心無放逸、修行精勤故，便得光明而見色。彼見色光明尋復滅。

阿那律陀！我復作是念：『我心中有何患，令我失定而滅眼，眼滅已，我本所得光明而見色，彼見色光明尋復滅？』

阿那律陀！我復作是念：『我心中生無念患¹⁷⁰；因此無念患故，便失定而滅眼；眼滅已，我本所得光明而見色¹⁷¹，彼見色光明尋復滅。』

阿那律陀！我今要當作是念：『我心中不生疑患，亦不生無念患。』

17. “As, Anuruddha, I was abiding diligent, ardent, and resolute, I perceived both light and a vision of forms. Soon afterward the light and the vision of forms disappeared. I thought: ‘What is the cause and condition why the light and the vision of forms have disappeared?’

Then I considered thus: ‘Inattention arose in me, and because of inattention my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared. I shall so act that neither doubt nor inattention will arise in me again.’

3、除身病想患

阿那律陀！我欲不起此患故，便在遠離獨住，心無放逸，修行精勤。

因在遠離獨住、心無放逸、修行精勤故，便得光明而見色。彼見色光明尋復滅。

¹⁶⁹ 所=可【元】【明】（大正1，536d，n.15）

¹⁷⁰ 《佛光阿含藏·中阿含(二)》，p.607，n.7：「無念患」，巴利本作 *amanasikāra*（無作意）。

¹⁷¹ 色+（光）【宋】【元】【明】（大正1，537d，n.1）

阿那律陀！我復作是念：『我心中有何患，令¹⁷²我失定而滅眼，眼滅已，我本所得光明而見色，彼見色光明尋復滅？』

阿那律陀！我復作是念：『我心中生身病想患。因此身病想患故，便失定而滅眼；眼滅已，我本所得光明而見色，彼見色光明尋復滅。』

阿那律陀！我今要當作是念：『我心中不生疑患，亦不生無念患，亦不生身病想患。』

4、除睡眠患

阿那律陀！我欲不起此患故，便在遠離獨住，心無放逸，修行精勤。

因在遠離獨住、心無放逸、修行精勤故，便得光明而見色。彼見色光明尋復滅。

阿那律陀！我復作是念：『我心中有何患，令我失定而滅眼，眼滅已，我本所得光明而見色，彼見色光明尋復滅？』

阿那律陀！我復作是念：『我心中生睡眠患¹⁷³。因此睡眠患故，便失定而滅眼；眼滅已，我本所得光明而見色，彼見色光明尋復滅。』

阿那律陀！我今要當作是念：『我心中不生疑患，亦不生無念患，亦不生身病想患，亦不生睡眠患。』

18. “As, Anuruddha, I was abiding diligent ... I considered thus: ‘Sloth and torpor arose in me, and because of sloth and torpor my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared. I shall so act that neither doubt nor inattention nor sloth and torpor will arise in me again.’”

5、除過精進患

阿那律陀！我欲不起此患故，便在遠離獨住，心無放逸，修行精勤。

因在遠離獨住、心無放逸、修行精勤故，便得光明而見色。彼見色光明尋復滅。

阿那律陀！我復作是念：『我心中有何患，令我失定而滅眼，眼滅已，我本所得光明而見色，彼見色光明尋復滅？』

阿那律陀！我復作是念：『我心中生過精勤患¹⁷⁴。因此過精勤患故，便失定而滅眼；眼滅已，我本所得光明而見色，彼見色光明尋復滅。』

¹⁷² 令=今【元】（大正1，537d，n.2）

¹⁷³ 《佛光阿含藏·中阿含(二)》，p.609，n.2：「睡眠患」，巴利本作 thīnamiddha(昏沈睡眠)。

¹⁷⁴ 《佛光阿含藏·中阿含(二)》，p.609，n.3：「過精勤患」，巴利本作 accāradhaviṛiya(過度勤精進)。

阿那律陀！猶如力士捉蠅太急，蠅即便死。

如是，阿那律陀！我心中生過精勤患；因此過精勤患故，便失定而滅眼；眼滅已，我本所得光明而見色，彼見色光明尋復滅。

阿那律陀！我今要當作是念：『我心中不生疑患，亦不生無念患，亦不生身病想患，亦不生睡眠患，亦不生過精勤患。』

22. “As, Anuruddha, I was abiding diligent ... I considered thus: ‘Excess of energy arose in me, and because of excess of energy my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared.’

Suppose a man were to grip a quail tightly with both hands; it would die then and there. So too, an excess of energy arose in me ... the light and the vision of forms disappeared. [I considered thus:] ‘I shall so act that neither doubt nor inattention ... nor inertia nor excess of energy will arise in me again.’

6、除太懈怠患

阿那律陀！我欲不起此患故，便在遠離獨住，心無放逸，修行精勤。

因在遠離獨住、心無放逸、修行精勤故，便得光明而見色。彼見色光明尋復滅。

阿那律陀！我復作是念：『我心中有何患，令我失定而滅眼，眼滅已，我本所得光明而見色，彼見色光明尋復滅？』

阿那律陀！我復作是念：『我心中生太懈怠患¹⁷⁵。因此太懈怠患故，便(537c)失定而滅眼；眼滅已，我本所得光明而見色，彼見色光明尋復滅。』

阿那律陀！猶如力士捉蠅太緩，蠅便飛去。

阿那律陀！我心中生太懈怠患；因此過精勤患故，便失定而滅眼；眼滅已，我本所得光明而見色，彼見色光明尋復滅。

阿那律陀！我今要當作是念：『我心中不生疑患，亦不生無念患，亦不生身病想患，亦不生睡眠患，亦不生過精勤患，亦不生太懈怠患。』

23. “As, Anuruddha, I was abiding diligent ... I considered thus: ‘Deficiency of energy arose in me, and because of deficiency of energy my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared.’ Suppose a man were to grip a quail loosely; it would fly out of his hands. So too, a deficiency of energy arose in me ... the light and the vision of forms disappeared. [I considered thus:] ‘I shall so act that

¹⁷⁵ 《佛光阿含藏·中阿含(二)》，p.609，n.4：「太懈怠患」，巴利本作 atilnaviriya(極愛著於懈怠)。

neither doubt nor inattention ... nor excess of energy nor deficiency of energy will arise in me again.’

7、除生恐怖患

阿那律陀！我欲不起此患故，便在遠離獨住，心無放逸，修行精勤。

因在遠離獨住、心無放逸、修行精勤故，便得光明而見色。彼見色光明尋復滅。

阿那律陀！我復作是念：『我心中有何患，令我失定而滅眼，眼滅已，我本所得光明而見色，彼見色光明尋復滅？』

阿那律陀！我復作是念：『我心中生恐怖患¹⁷⁶。因此恐怖患故，便失定而滅眼；眼滅已，我本所得光明而見色，彼見色光明尋復滅。』

阿那律陀！猶如人行道，四方有怨賊來，彼人見已，畏懼恐怖，舉身毛豎。如是，阿那律陀！我心中生恐怖患，因此恐怖患故，便失定而滅眼；眼滅已，我本所得光明而見色。彼見色光明尋復滅。

阿那律陀！我今要當作是念：『我心中不生疑患，亦不生無念患，亦不生身病想患，亦不生睡眠患，亦不生過精勤患，亦不生太懈怠患，亦不生恐怖患。』

19. “As, Anuruddha, I was abiding diligent ... I considered thus: ‘Fear arose in me, and because of fear my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared.’

Suppose a man set out on a journey and murderers leaped out on both sides of him; then fear would arise in him because of that. So too, fear arose in me ... the light and the vision of forms disappeared. [I considered thus:] ‘I shall so act that neither doubt nor inattention nor sloth and torpor nor fear will arise in me again.’

8、除喜悅患

阿那律陀！我欲不起此患故，便在遠離獨住，心無放逸，修行精勤。

因在遠離獨住、心無放逸、修行精勤故，便得光明而見色。彼見色光明尋復滅。

阿那律陀！我復作是念：『我心中有何患，令我失定而滅眼，眼滅已，我本所得光明而見色，彼見色光明尋復滅？』

阿那律陀！我復作是念：『我心中生喜悅患¹⁷⁷。因此喜悅患故，便失定而滅眼；眼滅已，我本所得光明而見色，彼見色光明尋復滅。』

¹⁷⁶ 《佛光阿含藏·中阿含(二)》，p.611，n.1：「恐怖患」，巴利本作 *chambhitatta*(驚慌失措)。

¹⁷⁷ 《佛光阿含藏·中阿含(二)》，p.611，n.3：「喜悅患」，巴利本作 *ubbilla*(歡喜)。

阿那律陀！猶若如人本求一寶藏，頓得四寶藏，彼見已，便生悅歡喜。
如是，阿那律陀！我心中生喜悅患，因此喜悅患故，便失定而滅眼；眼滅已，
我本所得光明而見色，彼見色光明尋復滅。

阿那律陀！我今要當作是念：『我心中不生疑患，亦不生無念患，亦不生身病
想患，亦不生睡眠患，亦不生過精勤患，亦不生太懈怠患，亦不生恐怖患，亦
不生喜悅患。』

20. “As, Anuruddha, I was abiding diligent ... I considered thus: ‘Elation arose in me, and because of elation my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared.’

Suppose a man seeking one entrance to a hidden treasure came all at once upon five entrances to a hidden treasure; then elation would arise in him because of that. So too, elation arose in me ... the light and the vision of forms disappeared. [I considered thus:] ‘I shall so act that neither doubt nor inattention ... nor fear nor elation will arise in me again.’

9、除自高心患

阿那律陀！我欲不起此患故，便在遠離獨住，心無放逸，修行精勤。

因在遠離獨住、心無放逸、修行精勤故，便得光明而見色。彼見色光明尋復滅。

阿那律陀！我復作是念：『我心中有何患，令我失定而滅眼，眼滅已，我本所得光明而見色，彼見色光明尋復滅？』

阿那律陀！我復作是念：『我心中生自高心患。因此自高心患故，便失定而滅眼；眼滅已，我本所得光明而見色，彼見色光明尋復滅。』

阿那律陀！我今要當作是念：『我心中不生疑患，亦不生無念患，亦不生身病
想患，亦不生睡眠患，亦不生過精勤患，亦不生太懈怠患，亦不生恐怖患，亦
不生喜悅患，亦不生自高心患。』

10、除若干想患

阿那律陀！我欲不起此患故，便在遠離獨住，心無放逸，修行精勤。

因在遠離獨住、心無放逸、修行精勤故，便得光明而見色，彼見色光明尋復滅。

阿那律陀！我復作是念：『我心中有何患，令我失定而滅眼，眼滅已，我本所得光明而見色，彼見色光明尋復滅？』

阿那律陀！我復作是念：『我中生若干想患¹⁷⁸。因此若干想患故，便失定而滅眼；眼滅已，我本所得光明而見色，彼見色光明尋復滅。』

阿那律陀！我今要當作是念：『我心中不生疑患，亦不生無念患，亦不生身病想患，亦不生睡眠患，亦不生過精勤患，亦不生太懈怠患，亦不生恐怖患，亦不生喜悅患，亦不生自高心患，亦不生若干想患。』

24. “As, Anuruddha, I was abiding diligent.. .I considered thus: ‘Longing arose in me, and because of that longing my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared. I shall so act that neither doubt nor inattention ... nor deficiency of energy nor longing will arise in me again.’

25. “As, Anuruddha, I was abiding diligent ... I considered thus: ‘Perception of diversity arose in me, and because of perception of diversity my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared. I shall so act that neither doubt nor inattention ... nor longing nor perception of diversity will arise in me again.’

26. “As, Anuruddha, I was abiding diligent ... I considered thus: ‘Excessive meditation upon forms arose in me, and because of excessive meditation upon forms my concentration fell away; when my concentration fell away, the light and the vision of forms disappeared. I shall so act that neither doubt nor inattention ... nor perception of diversity nor excessive meditation upon forms will arise in me again.’

11、除不觀色患

阿那律陀！我欲不起此患故，便在遠離獨住，心無放逸，修行精勤。

因在遠離獨住、心無放逸、修行精勤故，便得光明而見色。彼見色光明尋復滅。

阿那律陀！我復作是念：『我心中有何患，令我失定而滅眼，眼滅已，我本所得光明而見色，彼見色光明尋復滅？』

阿那律陀！我復作是念：『我中生不觀色患。因此不觀色患故，便失定而滅眼；眼滅已，我本所得光明而見色，彼見色光明尋復滅。』

阿那律陀！我今要當作是念：『我心中不生疑患，亦不生無念患，亦不生身病想患，亦不生睡眠患，亦不生過精勤患，亦不生太懈怠患，亦不生恐怖患，亦不生喜悅患，亦不生自高心患，亦不生若干想患，亦不生不觀色患。』

21. “As, Anuruddha, I was abiding diligent ... I considered thus: ‘Inertia arose in me, and because of inertia my concentration fell away; when my concentration fell away, the light and

¹⁷⁸ 《佛光阿含藏·中阿含(二)》，p.613，n.1：「若干想患」，巴利本作 nānattasaññā(種種想)。

the vision of forms disappeared. I shall so act that neither doubt nor inattention ... nor elation nor inertia will arise in me again.’

12、小結：心無過患而得「心清淨」

阿那律陀！我欲不起此患故，便在遠離獨住，心無放逸，修行精勤。

因在遠離獨住、心無放逸、修行精勤故，便得光明而見色。

阿那律陀！若我心生疑患，彼得心清淨；無念；身病想、睡眠、太精勤、太懈怠、恐怖、喜悅、高心、生若干想、不觀色心患，彼得心清淨。

27. “When, Anuruddha, I understood that doubt is an imperfection of the mind, mcxciv I abandoned doubt, an imperfection of the mind. When I understood that inattention ... sloth and torpor. . .fear. . .elation.. .inertia.. .excess of energy ... deficiency of energy ... longing ... perception of diversity ... excessive meditation upon forms is an imperfection of the mind, I abandoned excessive meditation upon forms, an imperfection of the mind.

(二) 得心清淨已，備學三定

1、總說「三定」

阿那律陀！我復作是念：『我當修學三定——修學有覺有觀定，修學無覺少觀定，修學無覺無觀定。』

阿那律陀！我便修學三定——修學有覺有觀定，修學無覺少觀定，修學無覺無觀定。

2、修學「有覺有觀定」

若我修學有覺有觀定者，心便順向無覺少觀定，如是我必不失此智¹⁷⁹見。

阿那律陀！如是我知如是已，竟日、竟夜、竟日夜，修學有覺有觀定。

阿那律陀！我爾時行此住止行。

若我修學有覺有觀定者，心便順向無覺無觀定，如是我必不失此智見。

阿那律陀！如是我知如是已，竟日、竟夜、竟日夜，修學有覺有觀定。

阿那律陀！我爾時行此住止行。

3、修學「無覺少觀定」

阿那律陀！若我修學無覺少觀定者，心便順向有覺有觀定¹⁸⁰，如是我必不失此智見。

阿那律陀！如是我知如是已。竟日、竟夜、竟日夜，修學無覺少觀定。

阿那律陀！我爾時行此住止行¹⁸¹。

¹⁷⁹ 智=知【元】【明】*（大正1，538d，n.2）

¹⁸⁰ 定+（阿那律陀！我爾時行此住止行。阿那律陀！若我修學無觀少觀定者，心便順向有覺有觀定）【宋】【元】【明】（大正1，538d，n.3）

¹⁸¹ 行+（阿那律陀）【宋】【元】【明】（大正1，538d，n.4）

若我修學無覺少觀定者，心便順向無覺無觀定，如是我必不失此智*見。
阿那律陀！如是我知如是已。竟日、竟夜、竟日夜，修學無覺少觀定。
阿那律陀！我爾時行此住止行。

4、修學「無覺無觀定」

阿那律陀！若我修學無覺無觀定者，心便順向有覺有觀定，如是我必不失此智*見。

阿那律陀！如是我知如是已，竟日、竟夜、竟日夜，修學無覺無觀定。

阿那律陀！我爾時行此住止行。

若我修學無覺無觀定者，心便順向無覺少觀定，如是我必不失此智*見。

阿那律陀！如是我知如是已，竟日、竟夜、竟日夜，修學無覺無觀定。

阿那律陀！我爾時行此住止行。

31. “Thereupon, Anuruddha, I developed concentration with applied thought and sustained thought; I developed concentration without applied thought but with sustained thought only; I developed concentration without applied thought and without sustained thought; I developed concentration with rapture; I developed concentration without rapture; I developed concentration accompanied by enjoyment; I developed concentration accompanied by equanimity.

(三) 定中光明與色之覺知

1、知光明而不見色（一向定）

阿那律陀！有時我知光明而不見色。

阿那律陀！我作是念：『何因何緣知光明而不見色？』

阿那律陀！我復作是念：『若我念光明相、不念色相者，爾時我知光明而不見色。』

阿那律陀！如是我知如是已，竟日、竟夜、竟日夜，知光明而不見色。

阿那律陀！我爾時行此住止行。

2、見色而不知光明（雜定）

阿那律陀！有時我見色而不知光明。

阿那律陀！我作是念：『何因何緣我見色而不知光明？』

阿那律陀！我復作是念：『若我念色相、不念光明相者，爾時我知色而不知光明。』

阿那律陀！如是我知如是已，竟日、竟夜、竟日夜，知色而不知光明。

阿那律陀！我爾時行此住止行。

28. “As, Anuruddha, I was abiding diligent, ardent, and resolute, I perceived light but I did not see forms; I saw forms but I did not perceive light, even for a whole night or a whole day or a whole day and night. I thought: ‘What is the cause and condition for this?’

Then I considered thus: ‘On the occasion when I do not attend to the sign of forms but attend to the sign of light, I then perceive light but do not see forms. On the occasion when I do not

attend to the sign of light but attend to the sign of forms, I then see forms but do not perceive light, even for a whole night or a whole day or a whole day and night.’

3、少知光明亦少見色（少定）

阿那律陀！有時我少知光明、亦少見色。

阿那律陀！我作是念：『何因何緣我少知光明、亦少見色？』

阿那律陀！我復作是念：『若我少入定，少入定故，少眼清淨；少眼清淨故，我少知光明、亦少見色。』

阿那律陀！如是我知如是已，竟日、竟夜、竟日夜，少知光明、亦少見色。

阿那律陀！爾時我行此住止行。

4、廣知光明亦廣見色（廣無量定）

阿那律陀！有時我廣知光明、亦廣見色。

阿那律陀！我作是念：『何因何緣我廣知光明、亦廣見色？』

阿那律陀！我復作是念：『若我廣入定，廣入定故，廣眼清淨；廣眼清淨故，我廣知光明，亦廣見色。』

阿那律陀！如是我知如是已，竟日、竟夜、竟日夜，廣知光明、亦廣見色。

阿那律陀！爾時我行此住止行。

29. “As, Anuruddha, I was abiding diligent, ardent, and resolute, I perceived limited light and saw limited forms; I perceived immeasurable light and saw immeasurable forms, even for a whole night or a whole day or a whole day and night. I thought: ‘What is the cause and condition for this?’

Then I considered thus: ‘On the occasion when concentration is limited, my vision is limited, and with limited vision I perceive limited light and limited forms. But on the occasion when concentration is immeasurable, my vision is immeasurable, and with immeasurable vision I perceive immeasurable light and see immeasurable forms, even for a whole night or a whole day or a whole day and night.’

30. “When, Anuruddha, I understood that doubt is an imperfection of the mind and had abandoned doubt, an imperfection of the mind; when I understood that inattention is an imperfection of the mind and had abandoned inattention ... abandoned sloth and torpor ... abandoned fear ... abandoned elation ... abandoned inertia ... abandoned excess of energy.. abandoned deficiency of energy ... abandoned longing ... abandoned perception of diversity ... abandoned excessive meditation upon forms, an imperfection of the mind; then I thought: ‘I have abandoned those imperfections of the mind. Let me now develop concentration in three ways.’

（四）結說

阿那律陀！若我心中生疑患，彼得心清淨、無念；身病想、睡眠、太精勤、太懈怠、恐怖、喜悅、高心、生若干想、不觀色心患，彼得心清淨。

有覺有觀定修學極修學，無覺少觀定修學極修學，無覺無觀定修學極修學。

一向定修學極修學，雜定修學極修學，少定修學極修學，廣無量定修學極修學。

我生知見極明淨，趣向定住，精勤修道品，生已盡，梵行已立，所作已辦，不更受有，知如真。

阿那律陀！爾時我行此住止行。

32. “When, Anuruddha, I had developed concentration with applied thought and sustained thought ... when I had developed concentration accompanied by equanimity, the knowledge and vision arose in me: ‘My deliverance is unshakeable; this is my last birth; now there is no renewal of being.’”

參、流通分

佛說如是。

尊者阿那律陀、尊者難提、尊者金毘羅聞佛所說，歡喜奉行。

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