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《中阿含經》選讀（五）
〈高僧行誼篇〉

釋道一 編講
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甲、善有身念不輕餘人

出處：《中阿含》第 24 經〈師子吼經〉
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一、序分

我聞如是。

一時，佛遊舍衛國，在勝林給孤獨園。

爾時，世尊與大比丘眾俱，於舍衛國而受夏坐。

尊者舍梨子亦遊舍衛國而受夏坐。

On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park.

二、正宗分

（一）受夏坐訖，舍梨子稟佛欲遊行人間，佛認許之

於是，尊者舍梨子舍衛國受夏坐訖，過三月已，補治衣竟，攝衣、持鉢，往詣佛所，稽首禮足，却坐一面，白曰：「世尊！我於舍衛國受夏坐訖。世尊！我欲遊行人間。」

Then the Venerable Sāriputta approached the Blessed One, paid homage to him, sat down to one side, and said to him: “Bhante, I have completed the rains residence at Sāvattthī. I want to depart on a tour of the countryside.”

世尊告曰：「舍梨子！汝去隨所欲。諸未度者當令得度，諸未脫者當令得脫，諸未般涅槃者令得般涅槃。舍梨子！汝去隨所欲。」

“You may go, Sāriputta, at your own convenience.”

於是，尊者舍梨子聞佛所說，善受、善持，即從坐起，稽首佛足，繞三匝而去；還至己房，收舉床座，攝衣、持鉢，即便出去遊行人間。

Then the Venerable Sāriputta rose from his seat, paid homage to the Blessed One, circumambulated him keeping the right side toward him, and departed.

¹ *The Numerical Discourses of the Buddha*, translated by Bhikkhu Bodhi, p.1261-1264.

（二）一比丘誣陷舍梨子輕慢於己

尊者舍梨子去後不久，有一梵行在於佛前犯相違法，白世尊曰：「今日尊者舍梨子**輕慢我已**，遊行人間。」

Then, not long after the Venerable Sāriputta had left, a certain bhikkhu said to the Blessed One: “Bhante, the Venerable Sāriputta struck me and then set out on tour without apologizing.”

（三）佛使人召舍梨子

世尊聞已，告一比丘：「汝往舍梨子所，語舍梨子：『世尊呼汝！汝去不久，有一梵行在於我前犯相違法，而作是語：『世尊！今日尊者舍梨子輕慢我已，遊行人間。』』」
一比丘受教已，即從坐起，禮佛而去。

（四）阿難召集眾比丘

於是，尊者阿難住世尊後執拂侍佛。一比丘去後不久，尊者阿難即持戶鑰，遍至諸房，見諸比丘便作是語：「善哉！諸尊！速詣講堂，**今尊者舍梨子當在佛前而師子吼。若尊者舍梨子所說甚深，息中之息、妙中之妙**；如是說者，諸尊及我得聞此已，當善誦習、當善受持。」

彼時，諸比丘聞尊者阿難語已，悉詣講堂。

爾時，一比丘往詣尊者舍梨子所，白曰：「世尊呼汝。汝去不久，有一梵行在於我前犯相違法，而作是語：『世尊！今日尊者舍梨子輕慢我已，遊行人間。』』」

Then the Blessed One addressed a certain bhikkhu, “Go, bhikkhu, in my name call Sāriputta, [telling him]: The Teacher is calling you, friend Sāriputta.”

“Yes, Bhante,” that bhikkhu replied.

Then he approached the Venerable Sāriputta and said: “The Teacher is calling you, friend Sāriputta.”

“Yes, friend,” the Venerable Sāriputta replied.

Now on that occasion the **Venerable Mahāmoggallāna** and the **Venerable Ānanda** took a key and wondered from dwelling to dwelling, [calling out]: “Come forth, venerables! Come forth, venerables! Now the Venerable Sāriputta will roar his lion’s roar in the presence of the Blessed One!”

（五）舍梨子自明己善有身身念，故不輕慢餘人

1、總明

於是，尊者舍梨子聞已，即從坐起，便還詣佛，稽首禮足，却坐一面。

Then the Venerable Sāriputta approached the Blessed One, paid homage to him, and sat down to one side.

佛便告曰：「舍梨子！汝去不久，有一梵行在於我前犯相違法，而作是語：『世尊！今日尊者舍梨子輕慢我已，遊行人間。』舍梨子！汝實輕慢一梵行已而遊人間耶？」

The Blessed One said to him: “Sāriputta, one of your fellow monks has made a complaint about you, [saying]: ‘Bhante, the Venerable Sāriputta struck me and then set out on tour without apologizing.’”

尊者舍梨子白曰：「世尊！若無身身念者，²彼便輕慢於一梵行而遊人間。世尊！我善有身身念，我當云何輕慢一梵行而遊人間？」

“Bhante, one who has not established mindfulness directed to the body in regard to his own body might strike a fellow monk and then set out on tour without apologizing.”

2、別辨

（1）依截角牛之喻辨

世尊！猶截角牛³，至忍溫良，善調善御，從村至村，從巷至巷，所遊行處，無所侵犯。

世尊！我亦如是，心如截角牛，無結、無怨、無恚、無諍，極廣甚大，無量善修，遍滿一切世間成就遊。

世尊！若無身身念者，彼便輕慢於一梵行而遊人間。世尊！我善有身身念，我當云何輕慢一梵行而遊人間？」

(7) “Just as a bull with his horns cut, mild, well tamed and well trained, wanders from street to street and from square to square without hurting anyone with its feet or horns; so too, Bhante, I dwell with a mind like that of a bull with horns cut, vast, exalted, and measureless, without enmity and ill will.”

（2）依截兩手之旃陀羅子之喻辨

² 《佛光阿含藏·中阿含(一)》，p.177，n.1：若無身身念者，巴利本作 Yassa...kāye kāyagatā sati anupaṭṭhitā assa. 其意為：如果於身無具備身至念的話（即對於自身沒有反省的話）。

³ 《佛光阿含藏·中阿含(一)》，p.177，n.2：截角牛(chinnavisāṇa-usabha)(巴)，截去頭角之牛。

世尊！猶旃陀羅子⁴而截兩手，其意至下，從村至村，從邑至邑，所遊行處，無所侵犯。

世尊！我亦如是，心如截手旃陀羅子，無結、無怨、無恚、無諍，極廣甚大，無量善修，遍滿一切世間成就遊。

世尊！若無身身念者，彼便輕慢於一梵行而遊人間。世尊！我善有身身念，我當云何輕慢一梵行而遊人間？

(6) Just as an outcast boy or girl, clad in rags and holding a vessel, enters a village or town with a humble mind; so too, Bhante, I dwell with a mind like an outcast boy, vast, exalted, and measureless, without enmity and ill will.

(3)依地之喻辨

世尊！猶若如地⁵，淨與不淨——大便、小便、涕、唾悉受，地不以此而有憎愛，不羞、不慙、亦不愧恥。

世尊！我亦如是，心如彼地，無結、無怨、無恚、無諍，極廣甚大，無量善修，遍滿一切世間成就遊。

世尊！若無身身念者，彼便輕慢於一梵行而遊人間。世尊！我善有身身念，我當云何輕慢一梵行而遊人間？

(1) “Just as they throw pure and impure things on the earth – feces, urine, spittle, pus, and blood – yet the earth is not repelled, humiliated, or disgusted because of this; so too, Bhante, I dwell with a mind like the earth, vast, exalted, and measureless, without enmity and ill will.”

(4)依水之喻辨

世尊！猶若如水⁶，淨與不淨——大便、小便、涕、唾悉洗，水不以此而有憎愛，不羞、不慙、亦不愧恥。世尊！我亦如是，心如彼水，無結、無怨、無恚、無諍，極廣甚大，無量善修，遍滿一切世間成就遊。

世尊！若無身身念者，彼便輕慢於一梵行而遊人間。世尊！我善有身身念，我當云何輕慢一梵行而遊人間？

(2) “Just as they wash pure and impure things in water – feces, urine, spittle, pus, and blood – yet the water is not repelled, humiliated, or disgusted because of this; so too, Bhante, I dwell with a mind like the water, vast, exalted, and measureless, without enmity and ill will.”

(5)依火之喻辨

⁴ 《佛光阿含藏·中阿含(一)》，p.177，n.3：旃陀羅子(Caṇḍālakumāra)(巴)，賤民童子。旃陀羅，係印度賤民，以屠殺為業。

⁵ 《佛光阿含藏·中阿含(一)》，p.177，n.4：地(paṭhavī)(巴)，地大，四大之一，性堅，支持萬物。

⁶ 《佛光阿含藏·中阿含(一)》，p.177，n.5：水(āpa)(巴)，水大，四大之一，性濕，收攝萬物。

世尊！猶若如火⁷，淨與不淨——大便、小便、涕、唾悉燒，火不以此而有憎愛，不羞、不慙、亦不愧恥。世尊！我亦如是，心如彼火，無結、無怨、無恚、無諍，極廣甚大，無量善修，遍滿一切世間成就遊。

世尊！若無身身念者，彼便輕慢於一梵行而遊人間。世尊！我善有身身念，我當云何輕慢一梵行而遊人間？

(3) “Just as fires burn pure and impure things – feces, urine, spittle, pus, and blood – yet the fire is not repelled, humiliated, or disgusted because of this; so too, Bhante, I dwell with a mind like the fire, vast, exalted, and measureless, without enmity and ill will.”

(6)依風之喻辨

世尊！猶若如風⁸，淨與不淨——大便、小便、涕、唾悉吹，風不以此而有憎愛，不羞、不慙、亦不愧耻。世尊！我亦如是，心如彼風，無結、無怨、無恚、無諍，極廣甚大，無量善修，遍滿一切世間成就遊。

世尊！若無身身念者，彼便輕慢於一梵行而遊人間。世尊！我善有身身念，我當云何輕慢一梵行而遊人間？

(4) “Just as air blows upon pure and impure things – feces, urine, spittle, pus, and blood – yet the air is not repelled, humiliated, or disgusted because of this; so too, Bhante, I dwell with a mind like the air, vast, exalted, and measureless, without enmity and ill will.”

(7)依掃箒之喻辨

世尊！猶如掃箒，淨與不淨——大便、小便、涕、唾悉掃，箒不以此而有憎愛，不羞、不慙、亦不愧耻。

世尊！我亦如是，心如掃箒，無結、無怨、無恚、無諍，極廣甚大，無量善修，遍滿[>一]切世間成就遊。

世尊！若無身身念者，彼便輕慢於一梵行而遊人間。世尊！我善有身身念，我當云何輕慢一梵行而遊人間。

(5) “Just as a duster wipes off pure and impure things – feces, urine, spittle, pus, and blood – yet the duster is not repelled, humiliated, or disgusted because of this; so too, Bhante, I dwell with a mind like the duster, vast, exalted, and measureless, without enmity and ill will.”

(8)依晞旃尼之喻辨

世尊！猶晞旃尼⁹，淨與不淨——大便、小便、涕、唾悉拭，晞旃*尼不以此故而有憎愛，不羞、不慙、亦不愧耻。

⁷ 《佛光阿含藏·中阿含(一)》，p.177，n.6：火(teja)(巴)，火大，四大之一，性煖，調熟萬物。

⁸ 《佛光阿含藏·中阿含(一)》，p.179，n.1：風(vāyu)(巴)，風大，四大之一，性動，生長萬物。

⁹ 《佛光阿含藏·中阿含(一)》，p.179，n.5：晞旃尼(puñchanī)(巴)，抹布。

世尊！我亦如是，心如晡旃尼，無結、無怨、無恚、無諍，極廣[廣>甚]大，無量善修，遍滿一切世間成就遊。

世尊！若無身身念者，彼便輕慢於一梵行而遊人間。世尊！我善有身身念，我當云何輕慢一梵行而遊人間？

(9)依破膏瓶之喻辨

世尊！猶如膏瓶處處裂破，盛滿膏已而著日中，漏、遍漏，津、遍津；¹⁰若有目人來住一面，見此膏瓶處處裂破，盛滿膏已而著日中，漏、遍漏，津、遍津。

世尊！我亦如是，常觀此身九孔不淨，漏遍漏津遍津。

世尊！若無身身念者，彼便輕慢於一梵行而遊人間。世尊！我善有身身念，我當云何輕慢一梵行而遊人間？

(9) Just as a person might carry around a cracked and perforated bowl of liquid fat that oozes and drips; so too, Bhante, I carry around this cracked and perforated body that oozes and drips.

(10)依死屍繫之喻辨

世尊！猶如有一自喜¹¹年少，沐浴澡洗，熏以塗香，著白淨衣，瓔珞自嚴，剃鬚治髮，頭冠華鬘；若以三屍——死蛇、死狗、及以死人，青瘀臃脹，極臭爛壞，不淨流漫，繫著咽喉，彼懷羞慙，極惡穢之。¹²

世尊！我亦如是，常觀此身臭處不淨，心懷羞慙，極惡穢之。

世尊！若無身身念者，彼便輕慢於一梵行而遊人間。世尊！我善有身身念，我當云何輕慢一梵行而遊人間？

(8) “Just as a woman or a man – young, youthful, and fond of ornaments, with head bathed – would be repelled, humiliated, and disgusted if the carcass of a snake, a dog, or a human being were slung around her or his neck; so too, Bhante, I am repelled, humiliated, and disgusted by this foul body.”

(六)彼誣陷者自悔過，舍梨子受其悔

¹⁰ 《佛光阿含藏·中阿含(一)》，p.179，n.7：猶如膏瓶處處裂破，盛滿膏已而著日中，漏遍漏津遍津，巴利本作 Seyyathā pi bhante puriso medakathālikam parihareyya chiddam vichiddam uggharantam paggharantam. 世尊！猶如人所持膏瓶，處處破裂，遍漏流出。

¹¹ 喜=善【元】【明】(大正1，453d，n.6)

¹² 《佛光阿含藏·中阿含(一)》，p.181，n.1：「世尊！猶如有一自喜年少……極惡穢之」，巴利本作 seyyathā pi bhante itthi vā puriso vā daharo vā yuvā vā maṇḍanakajātiko sīsam nahāto ahikunapena vā kukkurakunapena vā manussakunapena va kaṅṭhe āsattena attiyeyya jiguccheyya : evam eva kho ahaṃ bhante iminā pūtikāyena attiyāmi harāyāmi jigucchāmi. 大德！猶如年輕女子、男子，喜愛裝飾，沐浴頭身，然而頸項間懸掛死蛇、死狗、人死屍，因此可能覺得羞、慙、愧、恥。大德！我亦為此臭腐之身而羞、慙、愧、恥。

於是，彼比丘即從坐起，稽首佛足，白世尊曰：「悔過，世尊！自首，善逝！如愚、如癡、如不定，如不善。所以者何？謂：我以虛妄言誣謗清淨梵行舍梨子比丘。世尊！我今悔過，願為受之，見已發露，後不更作。」¹³

Then that [accusing] bhikkhu rose from his seat, arranged his upper robe over one shoulder, prostrated himself with his head at the Blessed One's feet, and said to the Blessed One: "Bhante, I have committed a transgression in that I so foolishly, stupidly, and unskillfully slandered the Venerable Sāriputta on grounds that are untrue, baseless, and false. Bhante, may the Blessed One accept my transgression seen as a transgression for the sake of future restraint."

世尊告曰：「如是，比丘！汝實如愚、如癡、如不定、如不善。所以者何？謂：汝以虛妄言空無真實誣謗清淨梵行舍梨子比丘。汝能悔過，見已發露，後不更作；若有悔過，見已發露，後不更作者，如是長養於聖法、律，則不衰退。」

"Surely, bhikkhu, you have committed a transgression in that you so foolishly, stupidly, and unskillfully slandered the Venerable Sāriputta on grounds that are untrue, baseless, and false. But since you see your transgression as a transgression and make amends for it in accordance with the Dhamma, we accept it. For it is growth in the Noble One's discipline that one sees one's transgression as a transgression, makes amends for it in accordance with the Dhamma, and undertakes future restraint."

於是，佛告尊者舍梨子：「汝速受彼癡人悔過，莫令彼比丘即於汝前頭破七分。」

The Blessed One then addressed the Venerable Sāriputta: "Sāriputta, pardon this hollow man before his head splits into seven pieces right there."

尊者舍梨子即為哀愍彼比丘故，便受悔過。

"I will pardon this venerable one, Bhante, if this venerable one says to me: 'And let the venerable one pardon me.'"

三、流通分

佛說如是。

尊者舍利子及諸比丘聞佛所說，歡喜奉行。

¹³ 《佛光阿含藏·中阿含(一)》，p.181，n.2：「悔過！世尊！……後不更作」，巴利本(A. vol. 4, p. 377) 作：大德！我所犯罪如愚、如癡、如不善，〔本來〕沒有〔此事〕，而我以無根據、虛偽、不實之言謗毀尊者舍利弗。大德世尊！請原諒我所犯之罪過，為我攝護未來。

乙、以法導引好友

出處：《中阿含》第 27 經〈梵志陀然經〉

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一、序分

我聞如是。

一時，佛遊王舍城，在竹林加蘭哆園，與大比丘眾俱，共受夏坐。

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

二、正宗分

(一)舍梨子聞故友陀然廢於正法，故往教之

1、略述緣起

爾時，尊者舍梨子在舍衛國亦受夏坐。

是時，有一比丘於王舍城受夏坐訖，過三月已，補治衣竟，攝衣，持鉢，從王舍城往舍衛國，住勝林給孤獨園。彼一比丘往詣尊者舍梨子所，稽首禮足，却坐一面。尊者舍梨子問曰：「賢者！從何處來？於何夏坐？」

彼一比丘答曰：「尊者舍梨子！我從王舍城來，在王舍城受夏坐。」

復問：「賢者！**世尊**在王舍城受夏坐，聖體康強，安快無病，起居輕便，氣力如常耶？」¹⁵

答曰：「如是，尊者舍梨子！世尊在王舍城受夏坐，聖體康強，安快無病，起居輕便，氣力如常。」

2. Now on that occasion the venerable Sāriputta was wandering in the Southern Hills with a large Sangha of bhikkhus. Then a certain bhikkhu who had spent the Rains at Rājagaha went to the venerable Sāriputta in the Southern Hills and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and the venerable Sāriputta asked him: “Is the **Blessed One** well and strong, friend?”

“The Blessed One is well and strong, friend.”

復問：「賢者！**比丘眾**、**比丘尼眾**在王舍城受夏坐，聖體康強，安快無病，起居輕便，氣力如常，欲數見佛、樂聞法耶？」

¹⁴ *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.791-797.

¹⁵ 《佛光阿含藏·中阿含(一)》，p.195，n.8：聖體康強，安快無病，起居輕便，氣力如常，巴利本作 aroga ca balavā ca 無病，有力。

答曰：「如是，尊者舍梨子！比丘眾、比丘尼眾在王舍城受夏坐，聖體康強，安快無病，起居輕便，氣力如常，欲數見佛，盡樂聞法。」

“Is the **Sangha of bhikkhus** well and strong, friend?”

“The Sangha of bhikkhus too is well and strong, friend.”

復問：「賢者！**優婆塞眾、優婆夷眾**住王舍城，身體康強，安快無病，起居輕便，氣力如常，欲數見佛、樂聞法耶？」

答曰：「如是，尊者舍梨子！**優婆塞眾、優婆夷眾**住王舍城，身體康強，安快無病，起居輕便，氣力如常，欲數見佛，盡樂聞法。」

復問：「賢者！若干**異學沙門、梵志**在王舍城受夏坐，身體康強，安快無病，起居輕便，氣力如常，欲數見佛、樂聞法耶？」

答曰：「如是，尊者舍梨子！若干**異學沙門、梵志**在王舍城受夏坐，身體康強，安快無病，起居輕便，氣力如常，欲數見佛，盡樂聞法。」

復問：「賢者！在王舍城有一梵志，名曰陀然，是我昔日未出家友。賢者識耶？」

答曰：「識之。」

復問：「賢者！梵志陀然住王舍城，身體康強，安快無病，起居輕便，氣力如常，欲數見佛、樂聞法耶？」

答曰：「尊者舍梨子！梵志陀然住王舍城，身體康強，安快無病，起居輕便，氣力如常，不欲見佛，不樂聞法。所以者何？尊者舍梨子！梵志陀然而不精進，犯於禁戒，彼依傍於王，欺誑梵志、居士；依恃¹⁶梵志、居士，欺誑於王。」

“Friend, there is a brahmin named Dhānañjāni living in Rājagaha at the Taṇḍulapāla Gate. Is that brahmin Dhānañjāni well and strong?”

“That brahmin Dhānañjāni too is well and strong, friend.”

“Is he diligent, friend?”

“How could he be diligent, friend? He plunders brahmin householders in the name of the king, and he plunders the king in the name of the brahmin householders. **His wife, who had faith and came from a clan with faith, has died and he has taken another wife, a woman without faith who comes from a clan without faith.**”

“This is bad news that we hear, friend. It is bad news indeed to hear that the brahmin Dhānañjāni has become negligent.

Perhaps sometime or other we might meet the brahmin Dhānañjāni and have some conversation with him.”

2、舍梨子教化故友

¹⁶ 恃=傍【宋】【元】【明】(大正 1, 456d, n.10)

(1)舍梨子至故友梵志陀然家，藉不受其食以明其非

尊者舍梨子聞已，於舍衛國受夏坐訖，過三月已，補治衣竟，攝衣，持鉢，從舍衛國往詣王舍城，住竹林加蘭哆園。

3. Then, having stayed in the Southern Hills as long as he chose, the venerable Sāriputta set out to wander towards Rājagaha. Wandering by stages he eventually arrived at Rājagaha, and there he lived in the Bamboo Grove, the Squirrels' Sanctuary.

於是，尊者舍梨子過夜平旦，著衣持鉢，入王舍城，次行乞食；乞食已竟，往至梵志陀然家。

是時，梵志陀然從其家出，至泉水邊苦治居民。¹⁷

梵志陀然遙見尊者舍梨子來，從坐而起，偏袒著衣，叉手向尊者舍梨子讚曰：「善來！舍梨子！舍梨子久不來此。」

於是，梵志陀然敬心扶抱尊者舍梨子，將入家中，為敷好床，請使令坐。

尊者舍梨子即坐其床。

梵志陀然見尊者舍梨子坐已，執金澡灌，請尊者舍梨子食。

尊者舍梨子曰：「止，止，陀然！但心喜足。」

梵志陀然復再三請食，尊者舍梨子亦再三語曰：「止，止，陀然！但心喜足。」

是時，梵志陀然問曰：「舍梨子！何故入如是家而不肯食？」

答曰：「陀然！汝不精進，犯於禁戒。依傍於王，欺誑梵志、居士；依傍梵志、居士，欺誑於王。」

4. Then, when it was morning, the venerable Sāriputta dressed, and taking his bowl and outer robe, went into Rājagaha for alms. Now at that time the brahmin Dhānañjāni was having his cows milked in a cowshed outside the city. So when the venerable Sāriputta had wandered for alms in Rājagaha and had returned from his almsround, after his meal he went to the brahmin Dhānañjāni. The brahmin Dhānañjāni saw the venerable Sāriputta coming in the distance, and he went to him and said: “Drink some of this fresh milk, Master Sāriputta, until it is time for the meal.”

“Enough, brahmin, I have finished my meal for today. I shall be at the root of that tree for the day's abiding. You may come there.” “Yes, sir,” he replied.

(2)梵志陀然言為家計故行非法

梵志陀然答曰：「舍梨子！當知我今在家，以家業為事，我應自安隱，供養父母，瞻視妻子，供給奴婢；當輸王租，祠祀諸天，祭餼¹⁸先祖，及布施沙門、梵志，

¹⁷ 《佛光阿含藏·中阿含(一)》，p.197，n.4：從其家出，至泉水邊苦治居民，巴利本作 bāhi nagare gāvo goṭṭhe dohāpeti。於城外牛舍[令人>]擠牛乳。

¹⁸ 祭餼：祭醑，祭祀。（《漢語大詞典》第7冊，p.913）

為後生天而得長壽，得樂果報故。舍梨子！是一切事不可得疑¹⁹、一向從法。」

5. And then, after he had eaten his morning meal, the brahmin Dhānañjāni went to the venerable Sāriputta and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and the venerable Sāriputta asked him: “Are you diligent, Dhānañjāni?”

“How can we be diligent, Master Sāriputta, when we have to support our parents, our wife and children, and our slaves, servants, and workers; when we have to do our duty towards our friends and companions, towards our kinsmen and relatives, towards our guests, towards our departed ancestors, towards the deities, and towards the king; and when this body must also be refreshed and nourished?”

(3) 舍梨子教示正法

A、為說因他人而作惡者，仍自受苦果

(A) 為父母而行惡

於是，尊者舍梨子告曰：「陀然！我今問汝，隨所解答。

梵志陀然！於意云何：若使有人為**父母**故而行作惡；因行惡故，身壞命終，趣至惡處，生地獄中；生地獄已，獄卒執捉，極苦治時，彼向獄卒而作是語：

『獄卒！當知，莫苦治我。所以者何？我為父母故而行作惡。』云何，陀然！彼人可得從地獄卒脫此苦耶？」

答曰：「不也。」

6. “What do you think, Dhānañjāni? Suppose someone here were to behave contrary to the Dhamma, to behave unrighteously for the sake of his **parents**, and then because of such behaviour the wardens of hell were to drag him off to hell. Would he be able [to free himself by pleading thus]: ‘It was for the sake of my parents that I behaved contrary to the Dhamma, that I behaved unrighteously, so let not the wardens of hell [drag me off] to hell’? Or would his parents be able [to free him by pleading thus]: ‘It was for our sake that he behaved contrary to the Dhamma, that he behaved unrighteously, so let not the wardens of hell [drag him off] to hell’?”

“No, Master Sāriputta. Even while he was crying out, the wardens of hell would fling him into hell.”

(B) 為妻子而行惡

復問：「陀然！於意云何：若復有人為**妻子**故而行作惡；因行惡故，身壞命終，趣至惡處，生地獄中；生地獄已，獄卒執捉，極苦治時，彼向獄卒而作是語：『獄卒！當知，莫苦治我。所以者何？我為妻子故而行作惡。』云何，

¹⁹ 疑=廢【宋】【元】【明】(大正 1, 456d, n.15)

陀然！彼人可得從地獄卒脫此苦耶？」

答曰：「不也。」

(C)為奴婢而行惡

復問：「陀然！於意云何：若復有人為**奴婢**故而行作惡；因行惡故，身壞命終，趣至惡處，生地獄中；生地獄已，獄卒執捉，極苦治時，彼向獄卒而作是語：『獄卒！當知，莫苦治我。所以者何？我為奴婢故而行作惡。』云何，陀然！彼人可得從地獄卒脫此苦耶？」

答曰：「不也。」

(D)為王、為天、為先祖、為沙門梵志等而行惡

復問：「陀然！於意云何：若復有人為**王**、為**天**、為**先祖**、為**沙門梵志**故而行作惡；因行惡故，身壞命終，趣至惡處，生地獄中；生地獄已，獄卒執捉，極苦治時，彼向獄卒而作是語：『獄卒！當知，莫苦治我。所以者何？我為王、為天、為先祖、為沙門梵志故而行作惡。』云何，陀然！彼人可得從地獄卒脫此苦耶？」

答曰：「不也。」

7-15. “What do you think, Dhānañjāni? Suppose someone here were to behave contrary to the Dhamma, to behave unrighteously for the sake of his **wife and children** ... for the sake of his **slaves, servants, and workers** ... for the sake of his **friends and companions** ... for the sake of his **kinsmen and relatives** ... for the sake of his **guests** ... for the sake of his **departed ancestors**.. .for the sake of the **deities** ... for the sake of the **king** ... for the sake of **refreshing and nourishing this body**, and because of such. behaviour the wardens of hell were to drag him off to hell. Would he be able [to free himself by pleading thus]: ‘It was for the sake of refreshing and nourishing this body that I behaved contrary to the Dhamma, that I behaved unrighteously, so let not the wardens of hell [drag me off] to hell?’ Or would others be able [to free him by pleading thus]: ‘It was for the sake of refreshing and nourishing this body that he behaved contrary to the Dhamma, that he behaved unrighteously, so let not the wardens of hell [drag him off] to hell?’”

“No, Master Sāriputta. Even while he was crying out, the wardens of hell would fling him into hell.”

B、當正業、正命、如法得財，行諸福業，自得善報

(A)孝養父母

陀然！族姓子可得如法、如業、如功德得錢財，尊重、奉敬、**孝養父母**，行福德業，不作惡業。

陀然！若『族姓子如法、如業、如功德得錢財，尊重、奉敬、孝養父母，行

福德業，不作惡業』者，彼便為父母之所愛念，而作是言：『令汝強健，壽考²⁰無窮。所以者何？我由汝故，安隱快樂。』

陀然！若有人極為父母所愛念者，其德日進，終無衰退。

16. “What do you think, Dhānañjāni? Who is the better, one who for the sake of his parents behaves contrary to the Dhamma, behaves unrighteously, or one who for the sake of his parents behaves according to the Dhamma, behaves righteously?”

“Master Sāriputta, the one who for the sake of his parents behaves contrary to the Dhamma, behaves unrighteously, is not the better; the one who for the sake of his parents behaves according to the Dhamma, behaves righteously, is the better.”

“Dhānañjāni, there are other kinds of work, profitable and in accordance with the Dhamma, by means of which one can support one’s parents and at the same time both avoid doing evil and practise merit.

(B)愛念妻子

陀然！族姓子可得如法、如業、如功德得錢財，**愛念妻子**，供給、瞻視，行福德業，不作惡業。

陀然！若『族姓子如法、如業、如功德得錢財，愛念妻子，供給、瞻視，行福德業，不作惡業』者，彼便為妻子之所尊重，而作是言：『願尊強健，壽考無窮。所以者何？我由尊故，安隱快樂。』

陀然！若有人極為妻子所尊重者，其德日進，終無衰退。

(C)愍恤奴婢

陀然！族姓子可得如法、如業、如功德得錢財，**愍傷奴婢**，給恤、瞻視，行福德業，不作惡業。

陀然！若『族姓子如法、如業、如功德得錢財，愍傷奴婢，給恤、瞻視，行福德業，不作惡業』者，彼便為奴婢之所尊重，而作是言：『願令大家²¹強健，壽考無窮。所以者何？由大家故，我得安隱。』

陀然！若有人極為奴婢所尊重者，其德日進，終無衰退。

(D)尊重供養沙門梵志等

陀然！族姓子可得如法、如業、如功德得錢財，**尊重供養沙門、梵志**，行福德業，不作惡業。

陀然！若『族姓子如法、如業、如功德得錢財，尊重供養沙門、梵志，行福

²⁰ 壽考：(2)壽數，壽命。(《漢語大詞典》第2冊，p.1202)

²¹ 大家：奴僕對主人的稱呼。(《漢語大詞典》第2冊，p.1365)

德業，不作惡業』者，彼便極為沙門、梵志之所愛念，而作是言：『令施主強健，壽考無窮。所以者何？我由施主故，得安隱快樂。陀然！若有人極為沙門、梵志所愛念者，其德日進，終無衰退。』

17-25. “What do you think, Dhānañjāni? Who is the better, one who for the sake of his **wife and children** ... for the sake of his **slaves, servants, and workers** ... for the sake of his **friends and companions** ... for the sake of his **kinsmen and relatives** ... for the sake of his **guests** ... for the sake of his **departed ancestors** ... for the sake of the **deities** ... for the sake of the **king** ... for the sake of **refreshing and nourishing this body** behaves contrary to the Dhamma, behaves unrighteously, or one who for the sake of refreshing and nourishing this body behaves according to the Dhamma, behaves righteously?”

“Master Sāriputta, the one who for the sake of refreshing and nourishing this body behaves contrary to the Dhamma, behaves unrighteously, is not the better; the one who for the sake of refreshing and nourishing this body behaves according to the Dhamma, behaves righteously, is the better.”

“Dhānañjāni, there are other kinds of work, profitable and in accordance with the Dhamma, by means of which one can refresh and nourish this body and at the same time both avoid doing evil and practise merit.”

3、梵志陀然受教，自歸三尊

於是，梵志陀然即從坐*起，偏袒著衣，叉手向尊者舍梨子白曰：「舍梨子！我有愛婦。名曰端正；我惑彼故，而為放逸，大作罪業。舍梨子！我從今日始，捨端正婦，自歸尊者舍梨子。」

尊者舍梨子答曰：「陀然！汝莫歸我；我所歸佛，汝應自歸。」

梵志陀然白曰：「尊者舍梨子！我從今日自歸於佛、法、及比丘眾，唯願尊者舍梨子受我為佛優婆塞，終身自歸，乃至命盡。」

4、舍梨子為梵志陀然說法、示教利喜已而去

於是，尊者舍梨子為梵志陀然說法，勸發渴仰，成就歡喜；無量方便為彼說法，勸發渴仰，成就歡喜已，從坐起去，遊王舍城。

住經數日，攝衣，持鉢，從王舍城出，往詣南山，住南山村北尸攝憇林中。

26. Then the brahmin Dhānañjāni, having delighted and rejoiced in the venerable Sāriputta's words, rose from his seat and departed.

(二)舍梨子聞故友陀然病篤，故往慰探

1、略述緣起

彼時，有一比丘遊王舍城，住經數日，攝衣，持鉢，從王舍城出，亦至南山²²，住南山村北尸攝憇林中。

於是，彼一比丘往詣尊者舍梨子所，稽首禮足，却坐一面。

尊者舍梨子問曰：「賢者！從何處來？何處遊行？」

比丘答曰：「尊者舍梨子！我從王舍城來，遊行王舍城。」

復問：「賢者！知王舍城有一梵志，名曰陀然，是我昔日未出家友耶？」

答曰：「知也。」

復問：「賢者！梵志陀然住王舍城，身體康強，安快無病，起居輕便，氣力如常，欲數見佛、樂聞法耶？」

答曰：「尊者舍梨子！梵志陀然欲數見佛、欲數聞法，但不安快，氣力轉衰。所以者何？尊者舍梨子！梵志陀然今者疾病，極困危篤，或能因此而至命終。」

27. On a later occasion the brahmin Dhānañjāni became afflicted, suffering, and gravely ill. Then he told a man: “Come, good man, go to the Blessed One, pay homage in my name with your head at his feet, and say: ‘Venerable sir, the brahmin Dhānañjāni is afflicted, suffering, and gravely ill; he pays homage with his head at the Blessed One’s feet.’”

Then go to the venerable Sāriputta, pay homage in my name with your head at his feet, and say: ‘Venerable sir, the brahmin Dhānañjāni is afflicted, suffering, and gravely ill; he pays homage with his head at the venerable Sāriputta’s feet.’ Then say thus: ‘It would be good, venerable sir, if the venerable Sāriputta would come to the house of the brahmin Dhānañjāni, out of compassion.’

“Yes, venerable sir,” the man replied, and he went to the Blessed One, and after paying homage to the Blessed One, he sat down at one side and delivered his message. Then he went to the venerable Sāriputta and after paying homage to the venerable Sāriputta, he delivered his message, saying: “It would be good, venerable sir, if the venerable Sāriputta would come to the residence of the brahmin Dhānañjāni, out of compassion.” The venerable Sāriputta consented in silence.

2、舍梨子探視故友，行教化事

(1)問訊病情

尊者舍梨子聞是語已，即攝衣、持鉢，從南山出，至王舍城，住竹林加蘭哆園。

於是，尊者舍梨子過夜平旦，著衣持鉢，往詣梵志陀然家。

梵志陀然遙見尊者舍梨子來，見已便欲從床而起。

尊者舍梨子見梵志陀然欲從床起，便止彼曰：「梵志陀然！汝臥勿起，更有餘床，我自別坐。」

²² 南山～Dakkhiṇāgiri. (大正 1，457d，n.1)

於是，尊者舍梨子即坐其床；坐已，問曰：「陀然！所患今者何似？飲食多少，疾苦轉損，不至增耶？」

陀然答曰：「所患至困，飲食不進，疾苦但增而不覺損。」

尊者舍梨子！猶如力士以利刀刺頭，但生極苦；我今頭痛，亦復如是。

尊者舍梨子！猶如力士以緊索繩而纏絡頭，但生極苦；我今頭痛，亦復如是。

尊者舍梨子！猶屠牛兒而以利刀破於牛腹，但生極苦；我今腹痛，亦復如是。

尊者舍梨子！猶兩力士捉一羸人在火上炙，但生極苦；我今身痛，舉體生苦，但增不減，亦復如是。」

28. Then the venerable Sāriputta dressed, and taking his bowl and outer robe, he went to the residence of the brahmin Dhānañjāni, sat down on a seat made ready, and said to the brahmin Dhānañjāni: "I hope you are getting well, brahmin, I hope you are comfortable. I hope your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is apparent."

29. "Master Sāriputta, I am not getting well, I am not comfortable. My painful feelings are increasing, not subsiding; their increase and not their subsiding is apparent.

Just as if a strong man were splitting my head open with a sharp sword, so too, violent winds cut through my head.

I am not getting well ... Just as if a strong man were tightening a tough leather strap around my head as a headband, so too, there are violent pains in my head.

I am not getting well ... Just as if a skilled butcher or his apprentice were to carve up an ox's belly with a sharp butcher's knife, so too, violent winds are carving up my belly.

I am not getting well ... Just as if two strong men were to seize a weaker man by both arms and roast him over a pit of hot coals, so too, there is a violent burning in my body.

I am not getting well, I am not comfortable. My painful feelings are increasing, not subsiding; their increase and not their subsiding is apparent."

(2)依陀然之心意，為說「四梵室」之法

A、辨諸趣勝劣知其心意

尊者舍梨子告曰：「陀然！我今問汝，隨所解答。梵志陀然！於意云何：地獄、畜生、何者為勝？」

陀然答曰：「畜生勝也。」

30. "What do you think, Dhānañjāni? Which is better - hell or the animal realm?"

"The animal realm, Master Sāriputta."

復問：「陀然！畜生、餓鬼，何者為勝？」

陀然答曰：「餓鬼勝也。」²³

“Which is better - the animal realm or the realm of ghosts?”

“The realm of ghosts, Master Sāriputta.”

復問：「陀然！餓鬼比人，何者為勝？」

陀然答曰：「人為勝也。」

“Which is better the realm of ghosts or the realm of human beings?”

“Human beings, Master Sāriputta.”

復問：「陀然！人、四王天，何者為勝？」

陀然答曰：「四王天勝。」

“Which is better – human beings or the gods of the heaven of the Four Great Kings?”

“The gods of the heaven of the Four Great Kings, Master Sāriputta.”

復問：「陀然！四王天、三十三天，何者為勝？」

陀然答曰：「三十三天勝。」

“Which is better - the gods of the heaven of the Four Great Kings or the gods of the heaven of the Thirty-three?”

“The gods of the heaven of the Thirty-three, Master Sāriputta.”

復問：「陀然！三十三天、燼²⁴摩天，何者為勝？」

陀然答曰：「燼*摩天勝。」

“Which is better - the gods of the heaven of the Thirty-three or the Yama gods?”

“The Yama gods, Master Sāriputta.”

復問：「陀然！燼*摩天、兜率陀²⁵天，何者為勝？」

陀然答曰：「兜率陀*天勝。」

²³ 關於「三惡道由重至輕」的判攝，經論中或因偏重不同而說法不一致：

(1)地獄—畜生—餓鬼：《大毘婆沙論》卷 47（大正 27，243a10-20）；《大智度論》卷 30（大正 25，279c14-18），卷 86（663a17-19），卷 93（714b9-10），卷 96（730a19-23）；《十住毘婆沙論》卷 16（大正 26，108a16-17）。

(2)地獄—餓鬼—畜生：《瑜伽師地論》卷 8（大正 30，317c11-23）。

²⁴ 燼=焰【宋】*【元】*【明】*（大正 1，458d，n.1）

²⁵ 兜率陀=鬪瑟哆【宋】*【元】*【明】*（大正 1，458d，n.2）

“Which is better - the Yama gods or the gods of the Tusita heaven?”

“The gods of the Tusita heaven, Master Sāriputta.”

復問：「陀然！兜率陀*天、化樂天，何者為勝？」

陀然答曰：「化樂天勝。」

“Which is better - the gods of the Tusita heaven or the gods who delight in creating?”

“The gods who delight in creating, Master Sāriputta.”

復問：「陀然！化樂天、他化樂天，何者為勝？」

陀然答曰：「他化樂天勝。」

“Which is better – the gods who delight in creating or the gods who wield power over others’ creations?”

“The gods who wield power over others’ creations, Master Sāriputta.”

復問：「陀然！他化樂天、梵天，何者為勝？」

陀然答曰：「梵天最勝！梵天最勝！」²⁶

31. “What do you think, Dhānañjāni? Which is better - the gods who wield power over others’ creations or the Brahma-world?” - “Master Sāriputta said ‘the Brahma-world.’ Master Sāriputta said ‘the Brahma-world.’”

Then the venerable Sāriputta thought: “These brahmins are devoted to the Brahma-world. Suppose I show the brahmin Dhānañjāni the path to the company of Brahma?” [And he said:] “Dhānañjāni, I shall show you the path to the company of Brahma. Listen and attend closely to what I shall say.” - “Yes, sir,” he replied.

B、為說「慈、悲、喜、捨」四梵室法，成就者後得生梵天

尊者舍梨子告曰：「陀然！世尊知、見，如來、無所著、等正覺說四梵室，謂：族姓男、族姓女修習、多修習，斷欲，捨欲念，身壞命終，生梵天中。」

云何為四？

陀然！多聞聖弟子心與慈俱，遍滿一方成就遊；如是二、三、四方、四維、上，下，普周一切，心與慈俱，無結、無怨、無恚、無諍，極廣甚大，無量善修，遍滿一切世間成就遊。

²⁶ 關於諸趣互勝之說，可參見：《長阿含經》卷 20《世記經》〈忉利天品〉（大正 1，135b23-c26）；《起世經》卷 8〈三十三天品〉（大正 1，348a6-b6）；《起世因本經》卷 8〈三十三天品〉（大正 1，403a10-b10）。

如是悲、喜；心與捨俱，無結、無怨、無恚無諍、極廣甚大，無量善修，遍滿一切世間成就遊。

是謂：陀然！世尊知、見，如來、無所著、等正覺說四梵室，謂：族姓男、族姓女修習、多修習，斷欲、捨欲念，身壞命終，生梵天中。」

The venerable Sāriputta said this:

32. “What is the path to the company of Brahma? Here, Dhānañjāni, a bhikkhu abides pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will. This is the path to the company of Brahma.

33-35. “Again, Dhānañjāni, a bhikkhu abides pervading one quarter with a mind imbued with compassion ... with a mind imbued with appreciative joy ... with a mind imbued with equanimity, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, immeasurable, without hostility and without ill will. This too is the path to the company of Brahma.”

3、舍梨子於陀然示教利喜已離去

於是，尊者舍梨子教化陀然，為說梵天法已，從坐起去。

(三)梵志陀然修四梵室，命終後生梵天

尊者舍梨子從王舍城出，未至竹林加*蘭哆園，於其中間，梵志陀然修習四梵室，斷欲、捨欲念，身壞命終，生梵天中。

36. “Then, Master Sāriputta, pay homage in my name with your head at the Blessed One’s feet, and say: ‘Venerable sir, the brahmin Dhānañjāni is afflicted, suffering, and gravely ill; he pays homage with his head at the Blessed One’s feet.’”

Then the venerable Sāriputta, having established the brahmin Dhānañjāni in the inferior Brahma-world, rose from his seat and departed while there was still more to be done. Soon after the venerable Sāriputta had left, the brahmin Dhānañjāni died and reappeared in the Brahma-world.

(四)佛讚許舍梨子具種種妙慧，行化生事業

是時，世尊無量大眾前後圍繞而為說法。

世尊遙見尊者舍梨子來，告諸比丘：「舍梨子比丘聰慧、速慧、捷慧、利慧、廣慧、深慧、出要慧、明達慧、辯才慧，舍梨子比丘成就實慧。²⁷此舍梨子比丘教化梵志陀然，為說梵天法來；若復上化者，速知法、如法。」²⁸

37. Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, Sāriputta, having established the brahmin Dhānañjāni in the inferior Brahma-world, rose from his seat and departed while there was still more to be done.”

(五)佛問，舍梨子述梵志陀然愛樂梵天故但示彼梵天法

於是，尊者舍梨子往詣佛所，稽首禮足，却坐一面。

²⁷ 另見：

(1)《雜阿含.638 經》卷 24(大正 2, 176c16-23);《雜阿含.1212 經》卷 45(大正 2, 330b1-4);《雜阿含.1306 經》卷 49(大正 2, 358c16-20);《中阿含經》卷 6〈舍梨子相應品〉《教化病經》(大正 1, 461b9-11)。

(2)《大智度論》卷 83(大正 25, 641a23-b12)：

「疾慧」者，速知諸法。

「有力慧」、「利慧」有人雖疾而智力不強，如馬雖疾而力弱；有人雖有強智力而不利，譬如鈍斧雖有大力，不能破物。

「出慧」者，於種種難中能自拔出，亦能於諸煩惱中自拔出三界入涅槃。

「達慧」者，究盡通達，於佛法中乃至漏盡、得涅槃，破壞諸法到法性中。

「廣慧」者，道俗種種經書論議，於佛法中有無，無不悉知。

「深慧」者，觀一切法無量、無相、不可思議。世間深智慧者，能知久遠事，利中有衰、衰中有利。

「大慧」者，總具上諸慧名為「大」。又復一切眾生中佛為大，諸法中般若為大；知佛、信法，與大法和合，故名「大」。

「無等慧」者，於般若中不著般若，能如是深入，更無異法可喻。復次，菩薩漸漸行道，到不可思議性中，無有與等者，故名「無等」。

「寶^{*}慧」者，如如意寶，自無定色，隨前物而變；般若亦如是，自無定相，隨諸法行。又如如意珠，隨願皆得；般若亦如是，有人行者能得佛願，何況餘者！

※案：寶=實【宋】【元】【明】【宮】【聖】。

(3)《瑜伽師地論》卷 83(大正 30, 761a18-b2)：

言「捷慧」者：速疾了知故。

言「速慧」者：慧無滯礙故。

言「利慧」者：盡其所有、如其所有，皆善了知故。

言「出慧」者：於出離法、世間離欲，能善了知故。

「決擇慧」者：於出世間諸離欲法，能了知故。

「甚深慧」者：於甚深空相應緣起，隨順諸法能了知故。又於一切甚深義句，皆能如實善通達故。此中如來慧能制立，聲聞等慧，於所制立能隨覺了。

又「大慧」者：謂即此慧，長時串習故。

其「廣慧」者：謂即此慧，無量無邊所行境故。

「無等慧」者：其餘諸慧無與等故。

言「慧寶」者：於諸根中，慧最勝故。如末尼珠，顯發輪王毘琉璃寶令光淨故。與彼相應，故名「慧寶」，皆得成就。

²⁸ 《佛光阿含藏·中阿含(一)》，p.207, n.1：此舍梨子比丘教化梵志陀然，為說梵天法來，若復上化者，速知法如法，巴利本作 Sāriputto Dhānañjanim brāhmaṇaṃ sati uttarikaraṇīye hīne Brahmaloke patiṭṭhāpetvā utthāy' āsanā pakkhanto ti. 其意為：舍梨子對於梵志陀然，還應作更上層的〔教化〕時，〔卻〕停留在低層的梵天，而從座起立走了。

38. Then the venerable Sāriputta went to the Blessed One, and after paying homage to him, he sat down at one side and said: “Venerable sir, the brahmin Dhānañjāni is afflicted, suffering, and gravely ill; he pays homage with his head at the Blessed One’s feet.”

世尊告曰：「舍梨子！汝何以不教梵志陀然過梵天法？若上化者，速知法、如法。」

“Sāriputta, having established the brahmin Dhānañjāni in the inferior Brahma-world, why did you rise from your seat and leave while there was still more to be done?”

尊者舍梨子白曰：「世尊！彼諸梵志長夜愛著梵天²⁹、樂於梵天、究竟梵天、是尊梵天、實有梵天、為我梵天。是故，世尊！我如是應。」³⁰

“Venerable sir, I thought thus: ‘These Brahmins are devoted to the Brahma-world. Suppose I show the brahmin Dhānañjāni the path to the company of Brahma.’”

“Sāriputta, the brahmin Dhānañjāni has died and has reappeared in the Brahma-world.”

三、流通分

佛說如是。

尊者舍梨子及無量百千眾聞佛所說，歡喜奉行。

²⁹ 《佛光阿含藏·中阿含(一)》，p.207，n.2：愛著梵天，巴利本作 brahmalokādhimuttā 已志向梵天界。

³⁰ 印順導師著，《空之探究》(p.26)：「以慈心為本的四無量心，是適應婆羅門教的。如舍利弗勸老友梵志陀然，修四無量心，命終生梵天中，就因為『彼諸梵志，長夜愛著梵天』。」

丙、以法慰問病黎

出處：《中阿含》第 28 經〈教化病經〉
*Corresponded to : MAJJHIMA NIKĀYA no.143*³¹

一、序分

我聞如是：一時，佛遊舍衛國，在勝林給孤獨園。

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

二、正宗分

（一）長者因病禮佛請僧說法

爾時，長者給孤獨³²疾病危篤³³，於是，長者給孤獨告一使人³⁴：

「汝往詣佛，為我稽首禮世尊足，問訊世尊：聖體康強，安快無病，起居輕便，氣力如常耶？作如是語：『長者給孤獨稽首佛足，問訊世尊，聖體康強，安快無病，起居輕便，氣力如常耶？』」

2. Now on that occasion the householder Anāthapiṇḍika was afflicted, suffering, and gravely ill. Then he addressed a certain man thus: "Come, good man, go to the Blessed One, pay homage in my name with your head at his feet, and say: 'Venerable sir, the householder Anāthapiṇḍika is afflicted, suffering, and gravely ill; he pays homage with his head at the Blessed One's feet.'

汝既為我問訊佛已，往詣尊者舍梨子所，為我稽首禮彼足已，問訊尊者：聖體康強，安快無病，起居輕便，氣力如常不？作如是語：『長者給孤獨稽首尊者舍梨子足，問訊尊者，聖體康強，安快無病，起居輕便，氣力如常不？尊者舍梨子！長者給孤獨疾病極困，今至危篤，長者給孤獨至心欲見尊者舍梨子，然體至羸乏，無力可來詣尊者舍梨子所。善哉！尊者舍梨子！為慈愍故，願往至長者給孤獨家。』」

Then go to the venerable Sāriputta, pay homage in my name with your head at his feet, and say: 'Venerable sir, the householder Anāthapiṇḍika is afflicted, suffering, and gravely ill; he pays homage with his head at the venerable Sāriputta's feet.' Then say: 'It would be good, venerable sir, if the venerable Sāriputta would come to the residence of the householder

³¹ *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.1109-1113.

³² 長者給孤獨～Anāthapiṇḍika gahapati.（大正 1，458d，n.8）

³³ 篤：達到高度。常形容病勢沉重。（《漢語大詞典》第 8 冊，p.1221）

³⁴ 使人：傭人，奴僕。（《漢語大詞典》第 1 冊，p.1326）

Anāthapiṇḍika, out of compassion.’

於是，使人受長者給孤獨教已，往詣佛所，稽首禮足，卻住一面，白曰：「世尊！長者給孤獨稽首佛足，問訊世尊：『聖體康強，安快無病，起居輕便，氣力如常耶？』」爾時，世尊告使人曰：「令長者給孤獨安隱快樂，今天及人、阿修羅、捷塔³⁵、羅刹及餘種種身安隱快樂。」

於是，使人聞佛所說，善受善持，稽首佛足，繞三匝而去。

“Yes, sir,” the man replied, and he went to the Blessed One, and after paying homage to the Blessed One, he sat down at one side and delivered his message.

往詣尊者舍梨子所，稽首佛足，卻坐一面，白曰：「尊者舍梨子！長者給孤獨稽首尊者舍梨子足，問訊尊者：『聖體康強，安快無病，起居輕便，氣力如常不？』尊者舍梨子！長者給孤獨疾病極困，今至危篤，長者給孤獨至心欲見尊者舍梨子，然體至羸乏，無力可來詣尊者舍梨子所。善哉！尊者舍梨子！為慈愍故，往詣長者給孤獨家。」尊者舍梨子即為彼故，默然而受。

Then he went to the venerable Sāriputta, and after paying homage to the venerable Sāriputta, he delivered his message, saying: “It would be good, venerable sir, if the venerable Sāriputta would come to the residence of the householder Anāthapiṇḍika, out of compassion.” The venerable Sāriputta consented in silence.

於是，使人知尊者舍梨子默然受已，即從坐起，稽首作禮，繞三匝而去。

（二）尊者受請為長者說十種慰諭³⁶

舍梨子過夜平旦，著衣持鉢，往詣長者給孤獨家。

長者給孤獨遙見尊者舍梨子來，見已，便欲從床而起。尊者舍梨子見彼長者欲從床起，便止彼曰：「長者莫起！長者莫起！更有餘床，我自別坐。」尊者舍梨子即坐其床，坐已，問曰：「長者所患今復何似？飲食多少？疾苦轉損，不至增耶？」

³⁵ 塔=沓【宋】【元】【明】（大正1，458d，n.10）

³⁶ (1) 隋·慧遠述，《大般涅槃經義記》卷7：「十慰諭（【慰諭】亦作慰諭。撫慰；寬慰曉諭。）者如《中阿含》《舍利教化病經》中說：彼有長者字須達多，身有重病，子時遣使問訊世尊并請舍利希屈一顧。舍利遂往，須達見來即欲下床，舍利便止別坐一床慰諭長者莫怖、莫怖。所以者何？諸凡夫人成就不信，身壞命終墮於惡道，生地獄中。長者今日已有上信，以是信故，能滅苦痛生極樂處，或得斯陀或得阿那，長者先得須陀洹果為是不說，此初慰諭。善戒第二，多聞第三，惠施第四，善慧第五，正見第六，正志第七，正解第八，正脫第九，正智第十。一一之中慰諭之辭皆與初同，十中前五世間善，後五出世。就出世中正見、正志是無礙道，慧名正見，正思惟者名為正志。正解、正脫是解脫道，慧名正解，餘心心法說名正脫。學等見者名為正智，學人重觀四諦之理名學等見。」（大正37，808c13-28）

(2) 《中部》143 經：以「不著諸法」取代「十慰諭法」。

3. Then the venerable Sāriputta dressed, and taking his bowl and outer robe, went to the residence of the householder Anāthapiṇḍika with the venerable Ānanda as his attendant. Having gone there, he sat down on a seat made ready and said to the householder Anāthapiṇḍika: “I hope you are getting well, householder, I hope you are comfortable. I hope your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is apparent.”

長者答曰：「所患至困，飲食不進，疾苦但增而不覺損。」

4. “Venerable Sāriputta, I am not getting well, I am not comfortable. My painful feelings are increasing, not subsiding; their increase and not their subsiding is apparent. Just as if a strong man were splitting my head open with a sharp sword, so too, violent winds cut through my head. I am not getting well ... Just as if a strong man were tightening a tough leather strap around my head as a headband, so too, there are violent pains in my head. I am not getting well ... Just as if a skilled butcher or his apprentice were to carve up an ox’s belly with a sharp butcher’s knife, so too, violent winds are carving up my belly. I am not getting well ... Just as if two strong men were to seize a weaker man by both arms and roast him over a pit of hot coals, so too, there is a violent burning in my body. I am not getting well, I am not comfortable. My painful feelings are increasing, not subsiding; their increase and not their subsiding is apparent.”

5. “Then, householder, you should train thus: ‘I will not cling to the eye, and my consciousness will not be dependent on the eye.’ Thus you should train. You should train thus: ‘I will not cling to the ear ... I will not cling to the nose ... I will not cling to the tongue ... I will not cling to the body ... I will not cling to the mind, and my consciousness will not be dependent on the mind.’ Thus you should train.

6. “Householder, you should train thus: ‘I will not cling to forms ... I will not cling to sounds ... I will not cling to odours. . . I will not cling to flavours ... I will not cling to tangibles. . . I will not cling to mind-objects, and my consciousness will not be dependent on mind-objects.’ Thus you should train.

7. “Householder, you should train thus: ‘I will not cling to eye-consciousness ... I will not cling to ear-consciousness ... I will not cling to nose-consciousness ... I will not cling to tongue-consciousness.. . I will not cling to body-consciousness ... I will not cling to mind-consciousness, and my consciousness will not be dependent on mind-consciousness.’ Thus you should train.

8. “Householder, you should train thus: ‘I will not cling to eye-contact ... I will not cling to

ear-contact ... I will not cling to nose-contact ... I will not cling to tongue-contact ... I will not cling to body-contact ... I will not cling to mind-contact, and my consciousness will not be dependent on mind-contact.’ Thus you should train.

9. “Householder, you should train thus: ‘I will not cling to feeling born of eye-contact.. I will not cling to feeling born of ear-contact ... I will not cling to feeling born of nose-contact.. I will not cling to feeling born of tongue-contact ... I will not cling to feeling born of body-contact.. I will not cling to feeling born of mind-contact, and my consciousness will not be dependent on feeling born of mind-contact.’ Thus you should train.

10. “Householder, you should train thus: ‘I will not cling to the earth element ... I will not cling to the water element ... I will not cling to the fire element ... I will not cling to the air element ... I will not cling to the space element ... I will not cling to the consciousness element, and my consciousness will not be dependent on the consciousness element.’ Thus you should train.

11. “Householder, you should train thus: ‘I will not cling to material form ... I will not cling to feeling ... I will not cling to perception ... I will not cling to formations ... I will not cling to consciousness, and my consciousness will not be dependent on consciousness.’ Thus you should train.

12. “Householder, you should train thus: ‘I will not cling to the base of infinite space ... I will not cling to the base of infinite consciousness ... I will not cling to the base of nothingness ... I will not cling to the base of neither-perception-nor-non-perception, and my consciousness will not be dependent on the base of neither-perception-nor-non-perception.’ Thus you should train.

13. “Householder, you should train thus: ‘I will not cling to this world, and my consciousness will not be dependent on this world. I will not cling to the world beyond, and my consciousness will not be dependent on the world beyond.’ Thus you should train.

14. “Householder, you should train thus: ‘I will not cling to what is seen, heard, sensed, cognized, encountered, sought after, and examined by the mind, and my consciousness will not be dependent on that.’ Thus you should train.”

15. When this was said, the householder Anāthapiṇḍika wept and shed tears. Then the venerable Ānanda asked him: “Are you foundering, householder, are you sinking?”

“I am not foundering, venerable Ānanda, I am not sinking. But although I have long waited

upon the Teacher and bhikkhus worthy of esteem, never before have I heard such a talk on the Dhamma.”

“Such talk on the Dhamma, householder, is not given to lay people clothed in white. Such talk on the Dhamma is given to those who have gone forth.”

“Well then, venerable Sāriputta, let such talk on the Dhamma be given to lay people clothed in white. There are clansmen with little dust in their eyes who are wasting away through not hearing [such talk on] the Dhamma. There will be those who will understand the Dhamma.”

1、不信故得生惡趣，上信故或滅苦痛得快樂，乃至得三果

尊者舍梨子告曰：「長者莫怖！長者莫怖！」所以者何？若愚癡凡夫成就不信，身壞命終，趣至惡處，生地獄中；長者今日無有不信，唯有上信。長者因上信故，或滅苦痛，生極快樂；因上信故，或得斯陀含果，或阿那含果，長者本已得須陀洹。

2、惡戒故得生惡趣，善戒故或滅苦痛得快樂，乃至得三果

長者莫怖！長者莫怖！所以者何？若愚癡凡夫因惡戒故，身壞命終，趣至惡處，生地獄中；長者無有惡戒，唯有善戒。長者因善戒故，或滅苦痛，生極快樂；因善戒故，或得斯陀含果，或阿那含果，長者本已得須陀洹。

3、不多聞故得生惡趣，多聞故或滅苦痛得快樂，乃至得三果

長者莫怖！長者莫怖！所以者何？若愚癡凡夫因不多聞，身壞命終，趣至惡處，生地獄中；長者無不多聞，唯有多聞。長者因多聞故，或滅苦痛，生極快樂；因多聞故，或得斯陀含果，或阿那含果，長者本已得須陀洹。

4、慳貪故得生惡趣，惠施故或滅苦痛得快樂，乃至得三果

長者莫怖！長者莫怖！所以者何？若愚癡凡夫因慳貪故，身壞命終，趣至惡處，生地獄中；長者無有慳貪，唯有惠施。長者因惠施故，或滅苦痛，生極快樂；因惠施故，或得斯陀含果，或阿那含果，長者本已得須陀洹。

5、惡慧故得生惡趣，善慧故或滅苦痛得快樂，乃至得三果

長者莫怖！長者莫怖！所以者何？若愚癡凡夫因惡慧故，身壞命終，趣至惡處，生地獄中；長者無有惡慧，唯有善慧。長者因善慧故，或滅苦痛，生極快樂；因善慧故，或得斯陀含果，或阿那含果，長者本已得須陀洹。

6、邪見故得生惡趣，正見故或滅苦痛得快樂，乃至得三果

長者莫怖！長者莫怖！所以者何？若愚癡凡夫因邪見故，身壞命終，趣至惡處，生地獄中；長者無有邪見，唯有正見。長者因正見故，或滅苦痛，生極快樂；因正見

故，或得斯陀含果，或阿那含果，長者本已得須陀洹。

7、邪志故得生惡趣，正志故或滅苦痛得快樂，乃至得三果

長者莫怖！長者莫怖！所以者何？若愚癡凡夫因邪志故，身壞命終，趣至惡處，生地獄中；長者無有邪志，唯有正志。長者因正志故，或滅苦痛，生極快樂；因正志故，或得斯陀含果，或阿那含果，長者本已得須陀洹。

8、邪解故得生惡趣，正解故或滅苦痛得快樂，乃至得三果

長者莫怖！長者莫怖！所以者何？若愚癡凡夫因邪解故，身壞命終，趣至惡處，生地獄中；長者無有邪解，唯有正解。長者因正解故，或滅苦痛，生極快樂；因正解故，或得斯陀含果，或阿那含果，長者本已得須陀洹。

9、邪脫故得生惡趣，正脫故或滅苦痛得快樂，乃至得三果

長者莫怖！長者莫怖！所以者何？若愚癡凡夫因邪脫故，身壞命終，趣至惡處，生地獄中；長者無有邪脫，唯有正脫。長者因正脫故，或滅苦痛，生極快樂；因正脫故，或得斯陀含果，或阿那含果，長者本已得須陀洹。

10、邪智故得生惡趣，正智故或滅苦痛得快樂，乃至得三果

長者莫怖！長者莫怖！所以者何？若愚癡凡夫因邪智故，身壞命終，趣至惡處，生地獄中；長者無有邪智，唯有正智。長者因正智故，或滅苦痛，生極快樂；因正智故，或得斯陀含果，或阿那含果，長者本已得須陀洹。

（三）長者聞法教而病癒³⁷

於是，長者病即得差，平復³⁸如故，從臥起坐，歎尊者舍梨子曰：「善哉！善哉！為病說法，甚奇！甚特！尊者舍梨子！我聞教化病法，苦痛即滅，生極快樂。尊者舍梨子！我今病差，平復如故。」

16. Then, after giving the householder Anāthapiṇḍika this advice, the venerable Sāriputta and the venerable Ānanda rose from their seats and departed. Soon after they had left, the householder Anāthapiṇḍika died and reappeared in the Tusita heaven.

17. Then, when the night was well advanced, Anāthapiṇḍika, now a young god of beautiful appearance, went to the Blessed One, illuminating the whole of Jeta's Grove. After paying homage to the Blessed One, he stood at one side and addressed the Blessed One in stanzas:

“Oh blessed is this Jeta's Grove,

³⁷ 《中部》143 經：並不說長者病癒，而是病逝並轉生為兜率天子，之後更來禮佛讚頌。

³⁸ 平復：痊愈；復原。（《漢語大詞典》第 2 冊，p.938）

Dwelt in by the sagely Sangha,
Wherein resides the King of Dhamma,
The fount of all my happiness.
By action, knowledge and Dhamma,
By virtue and noble way of life –
By these are mortals purified,
Not by lineage or wealth.
Therefore a wise person who sees
What truly leads to his own good,
Should investigate the Dhamma
And purify himself with it.
Sāriputta has reached the peak
In virtue, peace, and wisdom's ways;
Any bhikkhu who has gone beyond
At best can only equal him.”

18. That is what the young god Anāthapiṇḍika said, and the Teacher approved. Then the young god Anāthapiṇḍika, thinking: “The Teacher has approved of me,” paid homage to the Blessed One, and keeping him on his right, he vanished at once.

19. When the night had ended, the Blessed One addressed the bhikkhus thus: “Bhikkhus, last night when the night was well advanced, there came to me a certain young god of beautiful appearance who illuminated the whole of Jeta's Grove. After paying homage to me, he stood at one side and addressed me in stanzas thus:
'Oh blessed is this Jeta's Grove ...
At best can only equal him.'

That is what the young god said. Then the young god, thinking: ‘The Teacher has approved of me,’ paid homage to me, and keeping me on his right, he vanished at once.”

20. When this was said, the venerable Ānanda said to the Blessed One: “Surely, venerable sir, that young god must have been Anāthapiṇḍika. For the householder Anāthapiṇḍika had perfect confidence in the venerable Sāriputta.”

“Good, good, Ānanda! You have deduced the right conclusion. That young god was Anāthapiṇḍika, no one else.”

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

1、長者憶過去所造善業³⁹

(1)得聞佛名

尊者舍梨子！我往昔時，少有所為，至王舍城寄宿一長者家。

時，彼長者明當飯佛及比丘眾。時，彼長者過夜向曉，教敕兒孫、奴使、眷屬：『汝等早起，當共嚴辦。』彼各受教，共設廚宰，供辦餼饌、種種腍美，長者躬自敷置高座，無量嚴飾。

尊者舍梨子！我既見已，便作是念：今此長者為婚姻事？為迎婦節會？為請國王？為呼大臣？為作齋會施設大施耶？尊者舍梨子！我既念已，便問長者：『汝為婚姻事？為迎婦節會？為請國王？為呼大臣？為作齋會施設大施耶？』

時，彼長者而答我曰：『吾無婚姻事，亦不迎婦，不為節會，不請國王及呼大臣，但為齋會施設大施，明當飯佛及比丘眾。』

尊者舍梨子！我未曾聞佛名，聞已舉身毛豎，即復問曰：『長者說佛，何名為佛？』

時，彼長者而答我曰：『君不聞乎？有釋種子捨釋宗族，剃除鬚髮，著袈裟衣，至信、捨家、無家、學道，得無上等正覺，是名為佛。』

我復問曰：『長者說眾，何名為眾？』

時，彼長者復答我曰：『有若干姓異名族，剃除鬚髮，著袈裟衣，至信、捨家、無家、從佛學道，是名為眾。此佛及眾，吾之所請。』

(2)疾欲見佛

尊者舍梨子！我即復問彼長者曰：『世尊於今為在何處？我欲往見。』

時，彼長者復答我曰：『世尊今在此王舍城竹林加蘭哆園，欲往隨意。』

尊者舍梨子！我作是念：若速曉者，疾往見佛。

尊者舍梨子！我時至心欲往見佛，即於其夜生晝明想，便從長者家出，往至城息門。是時，城息門中有二直士，一直初夜，外客使入，不令有礙；一直後夜，若客使出，亦不作礙。

尊者舍梨子！我復作是念：夜尚未曉，所以者何？城息門中有二直士，一直初夜，

³⁹ 關於給孤獨長者建造祇園精舍的典故可參考《雜阿含·五九二經》卷 22（大正 2，157b15-158b24）。

外客使入，不令有礙；一直後夜，若客使出，亦不作礙。

(3) 天人相助

尊者舍梨子！出城息門，出外不久，明滅還暗。尊者舍梨子！我便恐怖，舉身毛豎：『莫令人、非人來觸燒我！』

時，城息門而有一天，從王舍城至竹林加蘭哆園，光明普照，來語我言：『長者莫怖！長者莫怖！所以者何？我本前世是汝朋友，名密器，年少極相愛念。長者！我本昔時往詣尊者大目乾連所，稽首禮足，卻坐一面。尊者大目乾連為我說法，勸發渴仰，成就歡喜。無量方便為我說法，勸發渴仰，成就歡喜已，賜三自歸，見授五戒。長者！我因三歸，受持五戒，身壞命終，生四天王天住此城息門中。長者速去！長者速去！去實勝住。』

彼天勸我而說頌曰：

『得馬百臣女，車百滿珍寶；往詣佛一步，不當⁴⁰十六分。⁴¹
白象百⁴²最上，金銀鞍勒⁴³被；往詣佛一步，不當十六分。⁴⁴
女百色端正，瓔珞花嚴身；往詣佛一步，不當十六分。⁴⁵
轉輪王所敬，玉女寶第一；往詣佛一步，不當十六分。』

天說頌已，而復勸曰：『長者速去！長者速去！去實勝住。』

尊者舍梨子！我復作是念：佛尊祐德，法及比丘眾亦尊祐德。所以者何？乃至於天，亦欲使見。尊者舍梨子！我因此光明往至竹林加蘭哆園。

(4) 見佛相好得聞端正法

爾時，世尊夜其向旦，從禪室出，露地經行而待於我。

尊者舍梨子！我遙見佛端正姝好，猶星中月，光耀暉曄，晃若金山，相好具足，威神巍巍，諸根寂定，無有蔽礙，成就調御，息心靜默。

⁴⁰ 不當：抵不上。（《漢語大詞典》第1冊，p.457）

⁴¹ 《雜阿含·五九二經》卷22：「善良馬百匹，黃金滿百斤，騾車及馬車，各各有百乘，種種諸珍奇，重寶載其上，宿命種善根，得如此福報。若人宗重心，向佛行一步，十六分之一，過前福之上。」（大正2，157c27-158a3）

⁴² 百：1.數詞。十的十倍。2.概數。言其多。4.凡；一切；完全。（《漢語大詞典》第8冊，p.219）

⁴³ 鞍勒：鞍子和套在馬頭上帶嚼口的籠頭。（《漢語大詞典》第12冊，p.195）

⁴⁴ 《雜阿含·五九二經》卷22：「雪山大龍象，純金為莊飾，巨身長大牙，以此象施人，不及向佛福，十六分之一。」（大正2，158a5-7）

⁴⁵ 《雜阿含·五九二經》卷22：「金菩闍國女，其數有百人，種種眾妙寶，瓔珞具莊嚴，以是持施與，不及行向佛，一步之功德，十六分之一。」（大正2，158a10-13）

見已歡喜，前詣佛所，接足作禮，隨佛經行，以長者法說頌問訊：

『世尊寐安隱，至竟眠快耶？如梵志滅度，以不染於欲，
捨離一切願，逮得至安隱，心除無煩熱，自樂歡喜眠。』

於是，世尊即便往至經行道頭，敷尼師檀，結加趺坐。尊者舍梨子！我禮佛足，卻坐一面，世尊為我說法，勸發渴仰，成就歡喜。無量方便為我說法，勸發渴仰，成就歡喜已，如諸佛法，先說端正法⁴⁶，聞者歡悅，謂：說施、說戒、說生天法，毀咎欲為災患，生死為穢，稱歎無欲為妙道品白淨。

(5)復聞四聖諦法得法眼淨

世尊為我說如是法已，佛知我有歡喜心、具足心、柔軟心、堪耐心、昇上心、一向心、無疑心，無蓋心，有能有力，堪受正法，謂如諸佛所說正要，世尊即為我說苦、習⁴⁷、滅、道。

尊者舍梨子！我即於坐中見四聖諦苦、習、滅、道，猶如白素易染為色，我亦如是，即於坐中見四聖諦苦、習、滅、道。

尊者舍梨子！我已見法得法，覺白淨法，斷疑度惑，更無餘尊，不復從他，無有猶豫，已住果證，於世尊法得無所畏，即從坐起，為佛作禮：『世尊！我今自歸於佛、法及比丘眾，唯願世尊受我為優婆塞！從今日始，終身自歸，乃至命盡。』

(6)請佛與僧眾於舍衛國而受夏安居

尊者舍梨子！我即叉手白曰：『世尊！願受我請，於舍衛國而受夏坐及比丘眾！』時，佛問我：『汝名何等？舍衛國人呼汝云何？』

我即答曰：『我名須達哆，以我供給諸孤獨者，是故舍衛國人呼我為給孤獨。』

爾時，世尊復問我曰：『舍衛國中有房舍未？』

我復答曰：『舍衛國中無有房舍。』

爾時，世尊而告我曰：『長者當知，若有房舍，比丘可得往來，可得住止。』

我復白曰：『唯然，世尊！我當如是為起房舍，比丘可得往來，於舍衛國可得住

⁴⁶ 印順導師著，《成佛之道（增註本）》（p.100）：「如來說法，不像我們現在，一開口就是了生死；生淨土；即有即空；即心即佛。對於一般眾生，如來總是先說：『說施，說戒，說生天（修定）法』。如對此五乘共功德（人天善業），能信受奉行，又能透發出世善根，這才進說出世法門。」

⁴⁷ 習=集【元】【明】（大正1，460d，n.10）

止，唯願世尊差一佐⁴⁸助！』

爾時，世尊即差尊者舍梨子，遣尊者舍梨子令見佐助。

(7)與祇陀太子共建祇園精舍

我於爾時聞佛所說，善受善持，即從坐起，為佛作禮，繞三匝而去。

於王舍城所作已訖，與尊者舍梨子俱往至舍衛國。不入舍衛城亦不歸家，便於城外周遍行地，為於何處往來極好，晝不喧鬧，夜則寂靜，無有蚊虻，亦無蠅蚤，不寒不熱，可立房舍施佛及眾？

尊者舍梨子！我時唯見童子勝⁴⁹園往來極好，晝不喧鬧，夜則寂靜，無有蚊虻，亦無蠅蚤，不寒不熱。我見此已，便作是念：唯此處好，可立房舍施佛及眾。

尊者舍梨子！我於爾時入舍衛國，竟不還家，便先往詣童子勝所，白曰：『童子！可賣此園持與我耶？』

爾時，童子便語我曰：『長者當知，吾不賣園。』

如是，再三白曰：『童子！可賣此園持與我耶？』

爾時，童子亦復再三而語我曰：『吾不賣園，至億億布滿。』

我即白曰：『童子今已決斷價數，但當取錢。』

尊者舍梨子！我與童子或言斷價，或言不斷，大共訟⁵⁰，即便俱往至舍衛國大決斷處判斷此事。

時，舍衛國大決斷人語童子勝曰：『童子已自決斷價數，但當取錢。』

尊者舍梨子！我即入舍衛國，還家取錢，以象馬車舉負輦載，出億億布地，少處未遍。

尊者舍梨子！我作是念：當取何藏，不大不小，可此餘處持來布滿？

⁴⁸ 佐=人【元】【明】（大正1，460d，n.12）

⁴⁹ 《佛光阿含藏·中阿含（一）》，p.219：童子勝：即祇陀太子(jetakumāra)(巴)，為波斯匿王王子，原祇園之所有者。

⁵⁰ 訟=紛紜【宋】【元】【明】（大正1，461d，n.1）

時，童子勝便語我曰：『長者若悔，錢自相歸，園地還吾。』

我語童子：『實不悔也，但自思念：當取何藏，不大不小，可此餘處持來滿耳？』

時，童子勝便作是念：佛必大尊，有大德祐；法及比丘眾亦必大尊，有大德祐。所以者何？乃令長者施設大施，輕財乃爾，吾今寧可即於此處造立門屋施佛及眾。

時，童子勝便語我曰：『長者且止！莫復出錢布此處也，吾於此處造立門屋施佛及眾。』

尊者舍梨子！我為慈愍故，即以此處與童子勝。尊者舍梨子！我即於此夏起十六大屋⁵¹、六十拘絺⁵²，尊者舍梨子時見佐助⁵³。

2、讚教化病法

然尊者舍梨子說教化病法，甚奇！甚特！我聞此教化病法已，極重疾苦即得除愈，生極快樂。尊者舍梨子！我今無病，極得安隱，願尊者舍梨子於此飯食！」

時，尊者舍梨子默然受請。於是長者知尊者舍梨子默然受已，即從坐起，自行澡水，以極美淨妙種種豐饒食噉含消，手自斟酌，令得充滿。

食訖，舉器行澡水竟，敷一小床，別坐聽法。長者坐已，尊者舍梨子為彼說法，勸發渴仰，成就歡喜。無量方便為彼說法，勸發渴仰，成就歡喜已，從坐起去。

（四）佛讚尊者廣說十法

是時，世尊無量大眾前後圍繞而為說法，世尊遙見尊者舍梨子來，告諸比丘：「舍梨子比丘聰慧、速慧、捷慧、利慧、廣慧、深慧、出要慧、明達慧、辯才慧，舍梨子比丘成就實慧。所以者何？我所略說四種須陀洹⁵⁴，舍梨子比丘為長者給孤獨十種廣說⁵⁵來。」

三、流通分

佛說如是，彼諸比丘聞佛所說，歡喜奉行！

⁵¹ 《佛光阿含藏·中阿含（一）》，p.221：大屋(vihāra)(巴)，精舍之意。

⁵² 《佛光阿含藏·中阿含（一）》，p.221：拘絺(koṭṭhaka)(巴)，倉庫之意。

⁵³ 《佛光阿含藏·中阿含（一）》，p.221：以上須達長者歸依佛陀之因緣除本經外，見於下列各經：《別譯雜阿含》卷9，〈第一八六經〉、《五分律》卷25、《四分律》卷50、《摩訶僧祇律》卷23、《賢愚經》卷10、《中本起經》卷下、《眾許摩訶帝經》卷11。其次，建立祇園精舍之因緣則見於下列各經：《五分律》卷25、《四分律》卷50、《賢愚經》卷10、《眾許摩訶帝經》卷11等。

⁵⁴ 《佛光阿含藏·中阿含（一）》，p.221：四種須陀洹，指「四種入流分」，參見《雜阿含》卷30，第八四三經（大正2，215b19-21）。

⁵⁵ 四種須陀洹與十種廣說之關係可參考《大毘婆沙論》卷94，大正27，487a17-b28。

丁、法相與修持

出處：《中阿含》第 30 經〈象跡喻經〉

*Corresponded to : MAJJHIMA NIKĀYA no.28*⁵⁶

一、序分

我聞如是：一時，佛遊舍衛國，在勝林給孤獨園。

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

二、正宗分

（一）四聖諦於一切法中為第一

爾時，尊者舍梨子告諸比丘：「諸賢！若有無量善法，彼一切法皆四聖諦所攝，來入四聖諦中，謂四聖諦於一切法最為第一。

所以者何？攝受一切眾善法故。

諸賢！猶如諸畜之跡，象跡為第一。所以者何？彼象跡者最廣大故。

There the venerable Sāriputta addressed the bhikkhus thus: "Friends, bhikkhus." - "Friend," they replied. The venerable Sāriputta said this:

2. "Friends, just as the footprint of any living being that walks can be placed within an elephant's footprint, and so the elephant's footprint is declared the chief of them because of its great size; so too, all wholesome states can be included in the Four Noble Truths. In what four? In the noble truth of suffering, in the noble truth of the origin of suffering, in the noble truth of the cessation of suffering, and in the noble truth of the way leading to the cessation of suffering.

1、總說四聖諦

如是，諸賢！無量善法，彼一切法皆四聖諦所攝，來入四聖諦中，謂四聖諦於一切法最為第一。云何為四？謂苦聖諦、苦習⁵⁷、苦滅、苦滅道聖諦。

3. "And what is the noble truth of suffering? Birth is suffering, ageing is suffering, death is

⁵⁶ *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.278-285.

⁵⁷ 習=集【元】【明】（大正 1，464d，n.7）

suffering; sorrow, lamentation, pain, grief, and despair are suffering; not to obtain what one wants is suffering; in short, the five aggregates affected by clinging are suffering.

2、別說苦聖諦

諸賢！云何苦聖諦？謂生苦、老苦、病苦、死苦、怨憎會苦、愛別離苦、所求不得苦、略五盛陰⁵⁸苦。⁵⁹

3、明五盛陰苦

諸賢！云何五盛陰苦？謂色盛陰，覺、想、行、識盛陰。

4. “And what are the five aggregates affected by clinging? They are: the material form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the formations aggregate affected by clinging, and the consciousness aggregate affected by clinging.

（二）廣述色盛陰

諸賢！云何色盛陰？謂有色，彼一切四大⁶⁰及四大造。諸賢！云何四大？謂地界，水、火、風界。

5. “And what is the material form aggregate affected by clinging? It is the four great elements and the material form derived from the four great elements. And what are the four great elements? They are the earth element, the water element, the fire element, and the air element.

1、地界

（1）總明

諸賢！云何地界？諸賢！謂地界有二：有內地界，有外地界。

6. “What, friends, is the earth element? The earth element may be either internal or external.

（2）內地界

諸賢！云何內地界？謂內身中在，內所攝堅，堅性住，內之所受。⁶¹此為云何？

⁵⁸ 五盛陰～Pañca upādānakkhandā. (大正 1, 464d, n.8)

⁵⁹ 印順導師著，《初期大乘佛教之起源與開展》(p.238)：「眾生的一切，佛分別為『五取蘊』，就是不離於（憂悲苦惱）苦的當體；這是緣起說、四諦說觀察的起點。如『苦諦』的分別解說，雖分別為生苦、老苦、病苦、死苦、愛別離苦、怨憎會苦、求不得苦，又總略的說：『五取蘊苦』。對此現實人生的不圓滿，如不能知道是苦的，戀著而不能離，是不能趣向於聖智自覺的，所以應該先『知苦』。」

⁶⁰ 四大～Cattāri mahābhūtāni. (大正 1, 464d, n.9)

⁶¹ 《佛光阿含藏·中阿含（一）》，p.239：內身中在，內所攝堅，堅性住，內之所受，巴利本作 *yam ajjhattam paccatam kakkhalam kharigatam upādiṇṇam* 其意為：凡是在〔身〕內，粗、堅固，獨自存在的物質性。

謂髮、毛、爪、齒、麤細皮膚、肌肉、筋、骨、心、腎、肝、肺、脾、腸、胃⁶²、糞，⁶³如是比此身中餘在，內所攝，堅性住，內之所受，諸賢！是謂內地界。

What is the internal earth element? Whatever internally, belonging to oneself, is solid, solidified, and clung-to; that is, head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or whatever else internally, belonging to oneself, is solid, solidified, and clung-to: this is called the internal earth element.

Now both the internal earth element and the external earth element are simply earth element.

And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the earth element and makes the mind dispassionate toward the earth element.

(3) 外地界

諸賢！外地界者，謂大是，淨是，不憎惡是。諸賢！有時水災，是時滅外地界。

諸賢！此外地界極大，極淨，極不憎惡，是無常法、盡法、衰法、變易之法，況復此身暫住，為愛所受？

謂不多聞愚癡凡夫而作此念：是我，是我所，我是彼所。

多聞聖弟子不作此念：是我，是我所，我是彼所。

7. “Now there comes a time when the water element is disturbed and then the external earth element vanishes. When even this external earth element, great as it is, is seen to be impermanent, subject to destruction, disappearance, and change, what of this body, which is clung to by craving and lasts but a while? There can be no considering that as ‘I’ or ‘mine’ or ‘I am.’”

(4) 諸法緣生

彼云何作是念？

若有他人罵詈、捶打、瞋恚責數者，彼作是念：我生此苦，從因緣生，非無因緣。

云何為緣？緣苦更樂。⁶⁴彼觀此更樂無常，觀覺、想、行、識無常，彼心緣界住，

⁶² 胃=胃【宋】【元】【明】（大正1，464d，n.15）

⁶³ 《佛光阿含藏·中阿含（一）》，p.241：「髮、毛……糞」，巴利本(M. vol. 1, p. 185)作「髮、毛、爪、齒、皮、肉、筋、骨、髓、腎、心、肝、肋、脾、肺、腸、臟腑(腸間膜)、胃、糞」。《清淨道論》加上「腦」，共二十身分，屬地界。

⁶⁴ 《佛光阿含藏·中阿含（一）》，p.241：云何為緣？緣苦更樂，巴利本作 kim paṭicca : phassaṃ paṭicca.

⁶⁵止合一心，定不移動。

彼於後時他人來語柔辭軟言者，彼作是念：我生此樂，從因緣生，非無因緣。云何為緣？緣樂更樂。彼觀此更樂無常，觀覺、想、行、識、無常，彼心緣界住，止合一心，定不移動。

（5）正身正念

彼於後時，若幼少、中年、長老來行不可事，⁶⁶或以拳扞⁶⁷，或以石擲，或刀杖加。彼作是念：我受此身，色法麤質，四大之種，從父母生，飲食長養，常衣被覆，坐臥按摩，澡浴強忍，是破壞法，是滅盡法，離散之法，我因此身致拳扞、石擲及刀杖加。由是之故，彼極精勤而不懈怠，正身正念，不忘不癡，安定一心。

彼作是念：我極精勤而不懈怠，正身正念，不忘不癡，安定一心，我受此身，應致拳扞、石擲及刀杖加，但當精勤學世尊法。

8. “So then, if others abuse, revile, scold, and harass a bhikkhu [who has seen this element as it actually is], he understands thus: ‘This painful feeling born of ear-contact has arisen in me. That is dependent, not independent. Dependent on what? Dependent on contact.’ Then he sees that contact is impermanent, that feeling is impermanent, that perception is impermanent, that formations are impermanent, and that consciousness is impermanent. And his mind, having made an element its objective support, enters into [that new objective support] and acquires confidence, steadiness, and decision.

（6）學世尊法

諸賢！世尊亦如是說：『若有賊來，以利刀鋸，節節解身。若汝為賊以利刀鋸節節解身時，或心變易，或惡語言者，汝則衰退。汝當作是念：若有賊來，以利刀鋸節節解我身者，因此令我心不變易，不惡語言，當為彼節節解我身者起哀愍心，為彼人故，心與慈俱，遍滿一方成就遊。如是二三四方，四維上下，普周一切，心與慈俱，無結無怨，無恚無諍，極廣甚大，無量善修，遍滿一切世間成就遊。』

9. “Now, if others attack that bhikkhu in ways that are unwished for, undesired, and disagreeable, by contact with fists, clods, sticks, or knives, he understands thus: ‘This body is of such a nature that contact with fists, clods, sticks, and knives assail it. But this has been said by the Blessed One in his “advice on the simile of the saw”’: “Bhikkhus, even if bandits

以何為緣？以觸為緣。

⁶⁵ 詳見《瑜伽師地論》卷 27(大正 30, 430a14-c4)明「界差別所緣」。

⁶⁶ 《佛光阿含藏·中阿含(一)》，p.241：「若幼少……來行不可事」，巴利本作 *pare anitthehi akantehi amanāpehi samudacaranti*。其意為：他人以不好的、不欲望的、不適意的〔事〕實行。

⁶⁷ 扞：用拳擊；交手較量。（《漢語大詞典》第 6 冊，p.350）

were to sever you savagely limb by limb with a two-handed saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching.” So tireless energy shall be aroused in me and unremitting mindfulness established, my body shall be tranquil and untroubled, my mind concentrated and unified. And now let contact with fists, clods, sticks, and knives assail this body; for this is just how the Buddha’s teaching is practised.’

(7) 住於三寶

諸賢！彼比丘若因佛、法、眾，不住善相應捨者，諸賢！彼比丘應慚愧羞厭：我於利無利，於德無德，謂我因佛、法、眾，不住善相應捨。⁶⁸

諸賢！猶如初迎新婦，見其姑嫜，⁶⁹若見夫主，則慚愧羞厭。

諸賢！當知比丘亦復如是，應慚愧羞厭：我於利無利，於德無德，謂我因佛、法、眾，不住善相應捨。彼因慚愧羞厭故，便住善相應捨，是妙息寂，謂捨一切有，離愛⁷⁰、無欲，滅盡無餘，諸賢！是謂比丘一切大學。⁷¹

10. “When that bhikkhu thus recollects the Buddha, the Dhamma, and the Sangha, if equanimity supported by the wholesome does not become established in him, then he arouses a sense of urgency thus: ‘It is a loss for me, it is no gain for me, it is bad for me, it is no good for me, that when I thus recollect the Buddha, the Dhamma, and the Sangha, equanimity supported by the wholesome does not become established in me.’ Just as when a daughter-in-law sees her father-in-law, she arouses a sense of urgency [to please him], so too, when that bhikkhu thus recollects the Buddha, the Dhamma, and the Sangha, if equanimity supported by the wholesome does not become established in him, then he arouses a sense of urgency. But if, when he recollects the Buddha, the Dhamma, and the Sangha, equanimity supported by the wholesome becomes established in him, then he is satisfied with it. At that point, friends, much has been done by that bhikkhu.

2、水界

(1) 總明

諸賢！云何水界？諸賢！謂水界有二：有內水界，有外水界。

11. “What, friends, is the water element? The water element may be either internal or external.

⁶⁸ 《佛光阿含藏·中阿含（一）》，p.243：「諸賢！彼比丘若因佛、法、眾，……不住善相應捨」，巴利本(M. vol. 1, p. 186)作：諸賢！若彼比丘如此已隨念佛，如此已隨念法，如此已隨念僧，而不住於善相應之捨，彼因此而恐怖、激動〔而說〕：如此已隨念佛，如此已隨念法，如此已隨念僧的我，不住善相應之捨，我實在無利，我實在無益，我實在難於得到，我實在不容易得到。

⁶⁹ 姑嫜：丈夫的母親與父親。《漢語大詞典》第4冊，p.317)

⁷⁰ 愛=受【宋】【元】【明】（大正1，465d，n.2）

⁷¹ 《佛光阿含藏·中阿含（一）》，p.243：「是謂比丘一切大學」，巴利本作 Ettāvatā pi kho āvuso bhikkhuno bahu katam hoti. 諸賢！由於僅有如此〔作為〕比丘則已有多所作為。

（2）內水界

諸賢！云何內水界？謂內身中在，內所攝水，水性潤，內之所受。此為云何？謂腦、腦根、⁷²淚、汗、涕、唾、膿、血、肪、髓、涎、膽、小便，⁷³如是比此身中餘在，內所攝水，水性潤，內之所受，諸賢！是謂內水界。

What is the internal water element? Whatever internally, belonging to oneself, is water, watery, and clung-to; that is, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil-of-the-joints, urine, or whatever else internally, belonging to oneself, is water, watery, and clung to: this is called the internal water element. Now both the internal water element and the external water element are simply water element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the water element and makes the mind dispassionate toward the water element.

（3）外水界

諸賢！外水界者，謂大是，淨是，不憎惡是⁷⁴。諸賢！有時火災，是時滅外水界。

諸賢！此外水界極大，極淨，極不憎惡，是無常法、盡法、衰法、變易之法，況復此身暫住，為愛所受？

謂不多聞愚癡凡夫而作此念：是我，是我所，我是彼所。

多聞聖弟子不作此念：是我，是我所，我是彼所。

12. “Now there comes a time when the external water element is disturbed. It carries away villages, towns, cities, districts, and countries. There comes a time when the waters in the great ocean sink down a hundred leagues, two hundred leagues, three hundred leagues, four hundred leagues, five hundred leagues, six hundred leagues, seven hundred leagues. There comes a time when the waters in the great ocean stand seven palms deep, six palms deep ... two palms deep, only a palm deep. There comes a time when the waters in the great ocean stand seven fathoms deep, six fathoms deep ... two fathoms deep, only a fathom deep. There comes a time when the waters in the great ocean stand half a fathom deep, only waist deep, only knee deep, only ankle deep. There comes a time when the waters in the great ocean are not enough to wet even the joint of a finger.

When even this external water element, great as it is, is seen to be impermanent, subject to destruction, disappearance, and change, what of this body, which is clung to by craving and

⁷² 腦根＝脂眼【元】【明】（大正1，465d，n.3）

⁷³ 《佛光阿含藏·中阿含（一）》，p.243：「腦……小便」，巴利本(M. vol. 1, p. 187)作：胆汁、痰、膿、血、汗、脂、淚、膏(皮脂)、唾、洩(鼻水)、關節液、小便。

⁷⁴ 是+（謂）【宋】【元】【明】（大正1，465d，n.4）

lasts but a while? There can be no considering that as ‘I’ or ‘mine’ or ‘I am.’

彼云何作是念？若有他人罵詈、捶打、瞋恚責數者，便作是念：我生此苦，從因緣生，非無因緣。……【同上（4）諸法緣生至（7）住於三寶】……彼因慚愧羞厭故，便住善相應捨，是妙息寂，謂捨一切有，離愛、無欲，滅盡無餘，諸賢！是謂比丘一切大學。

13-15. “So then, if others abuse, revile, scold, and harass a bhikkhu [who has seen this element as it actually is], he understands thus: ... (repeat §§8-10) ... At that point too, friends, much has been done by that bhikkhu.

3、火界

（1）總明

諸賢！云何火界？諸賢！謂火界有二：有內火界，有外火界。

16. “What, friends, is the fire element? The fire element may be either internal or external.

（2）內火界

諸賢！云何內火界？謂內身中在，內所攝火，火性熱，內之所受。此為云何？謂暖身、熱身、煩悶、溫壯、消化飲食，⁷⁵如是比此身中餘在，內所攝火，火性熱，內之所受，諸賢！是謂內火界。

What is the internal fire element? Whatever internally, belonging to oneself, is fire, fiery, and clung-to; that is, that by which one is warmed, ages, and is consumed, and that by which what is eaten, drunk, consumed, and tasted gets completely digested, or whatever else internally, belonging to oneself, is fire, fiery, and clung-to: this is called the internal fire element. Now both the internal fire element and the external fire element are simply fire element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the fire element and makes the mind dispassionate toward the fire element.

（3）外火界

諸賢！外火界者，謂大是，淨是，不憎惡是。諸賢！有時外火界起，起已燒村邑、城郭、山林、曠野，燒彼已，或至道、至水，無受而滅。諸賢！外火界滅後，人民求火，或鑽木截竹，或以珠燧。

諸賢！此外火界極大，極淨，極不憎惡，是無常法、盡法、衰法、變易之法，況

⁷⁵《佛光阿含藏·中阿含(一)》，p.245：「謂暖身、熱身、煩悶、溫壯、消化飲食」，巴利本作 *Yena ca santappati yena ca jiriyati yena ca pariḍayhati yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati*。由於它〔身〕被溫暖，由於它而衰老，由於它而被燒，由於它所食、所飲、所嚼、所嚙正當地消化。

復此身暫住，為愛所受？

謂不多聞愚癡凡夫而作此念：是我，是我所，我是彼所。

多聞聖弟子不作此念：是我，是我所，我是彼所。

17. “Now there comes a time when the external fire element is disturbed. It burns up villages, towns, cities, districts, and countries. It goes out due to lack of fuel only when it comes to green grass, or to a road, or to a rock, or to water, or to a fair open space. There comes a time when they seek to make a fire even with cocks’ feathers and hide-parings.

When even this external fire element, great as it is, is seen to be impermanent, subject to destruction, disappearance, and change, what of this body, which is clung to by craving and lasts but a while? There can be no considering that as ‘I’ or ‘mine’ or ‘I am.’

彼云何作是念？若有他人罵詈、捶打、瞋恚責數者，便作是念：我生此苦，從因緣生，非無因緣。……【同上（4）諸法緣生至（7）住於三寶】……彼因慚愧羞厭故，便住善相應捨，是妙息寂，謂捨一切有，離愛、無欲，滅盡無餘，諸賢！是謂比丘一切大學。

18-20. “So then, if others abuse, revile, scold, and harass a bhikkhu [who has seen this element as it actually is], he understands thus: ... (repeat §§8-10) ... At that point too, friends, much has been done by that bhikkhu.

4、風界

（1）總明

諸賢！云何風界？諸賢！謂風界有二：有內風界，有外風界。

21. “What, friends, is the air element? The air element may be either internal or external.

（2）內風界

諸賢！云何內風界？謂內身中在，內所攝風，風性動，內之所受。此為云何？謂上行風、下行風、腹風、行風、掣縮風、刀風、躋⁷⁶風、非道風、節節行風、息出風、息入風，⁷⁷如是比此身中餘在，內所攝風，風性動，內之所受，諸賢！是謂內風界。

What is the internal air element? Whatever internally, belonging to oneself, is air, airy, and

⁷⁶ 躋=[叔/足]【宋】，=[尉/足]【元】【明】（大正1，466d，n.1）

⁷⁷ 《佛光阿含藏·中阿含（一）》，p.247：上述諸種風，巴利本(M. vol. 1, p. 188)僅作如下七種：

上行風(uddhamgamā vātā)，即嘔吐，吃逆。下行風(adhogamā vātā)，即大、小便、放屁。腸外風(kucchisayā vātā)、腸內風(kotthāsāyā vātā)。支體循環風(aṅgamāṅānusārino vātā)，即身體屈伸、血液循環等。息入風(assāso)，即吸氣。息出風(passāso)，即呼氣。

clung-to; that is, up-going winds, down-going winds, winds in the belly, winds in the bowels, winds that course through the limbs, in-breath and out-breath, or whatever else internally, belonging to oneself, is air, airy, and clung-to: this is called the internal air element. Now both the internal air element and the external air element are simply air element. And that should be seen as it actually is with proper wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the air element and makes the mind dispassionate toward the air element.

（3）外風界

諸賢！外風界者，謂大是，淨是，不憎惡是。諸賢！有時外風界起，風界起時，撥屋拔樹，崩山，山巖撥已便止，纖毫不動。諸賢！外風界止後，人民求風，或以其扇，或以哆邏⁷⁸葉，或以衣求風。

諸賢！此風界極大，極淨，極不憎惡，是無常法、盡法、衰法、變易之法，況復此身暫住，為愛所受？

謂不多聞愚癡凡夫而作此念：是我，是我所，我是彼所。

多聞聖弟子不作此念：是我，是我所，我是彼所。

22. “Now there comes a time when the external air element is disturbed. It sweeps away villages, towns, cities, districts, and countries. There comes a time in the last month of the hot season when they seek wind by means of a fan or bellows and even the strands of straw in the drip-fringe of the thatch do not stir.

When even this external air element, great as it is, is seen to be impermanent, subject to destruction, disappearance, and change, what of this body, which is clung to by craving and lasts but a while? There can be no considering that as ‘I’ or ‘mine’ or ‘I am.’

彼云何作是念？若有他人罵詈、捶打、瞋恚責數者，便作是念：我生此苦，從因緣生，非無因緣。……【同上（4）諸法緣生至（7）住於三寶】……彼因慚愧羞厭故，便住善相應捨，是妙息寂，謂捨一切有，離愛、無欲，滅盡無餘，諸賢！是謂比丘一切大學。

23-25. “So then, if others abuse, revile, scold, and harass a bhikkhu [who has seen this element as it actually is], he understands thus: ... (repeat §§8-10) ... At that point too, friends, much has been done by that bhikkhu.

（三）明「見緣起便見法，見法便見緣起」

1、身名之由來

⁷⁸ 哆邏 = 多羅【宋】（大正 1，466d，n.3）

諸賢！猶如因材木，因泥土，因水草，覆裹於空，便生屋名。諸賢！當知此身亦復如是，因筋骨，因皮膚，因肉血，纏裹於空，便生身名。

26. “Friends, just as when a space is enclosed by timber and creepers, grass, and clay, it comes to be termed ‘house,’ so too, when a space is enclosed by bones and sinews, flesh and skin, it comes to be termed ‘material form.’”

2、根、塵、識與五盛陰之關係

(1) 以內眼處為例

諸賢！若內眼處壞者，外色便不為光明所照，則無有念，眼識不得生。

諸賢！若內眼處不壞者，外色便為光明所照，而便有念，眼識得生。⁷⁹

諸賢！內眼處及色，眼識知外色，是屬色陰，若有覺是覺陰，若有想是想陰，若有思是思陰，若有識是識陰，如是觀陰合會。

諸賢！世尊亦如是說：『若見緣起便見法，若見法便見緣起。⁸⁰』⁸¹所以者何？諸賢！世尊說五盛陰從因緣生，⁸²色盛陰，覺、想、行、識盛陰。

27. “If, friends, internally the eye is intact but no external forms come into its range, and there is no corresponding [conscious] engagement, then there is no manifestation of the corresponding class of consciousness. If internally the eye is intact and external forms come into its range, but there is no corresponding [conscious] engagement, then there is no

⁷⁹ 印順導師著，《佛法概論》(p.113-114)：「六識聚所有的心所中，最一般的，即作意、觸、受、想、思五者。作意與觸，更為認識過程中的要素。作意，如《中舍·象跡喻經》說：「若內眼處不壞者，外色便為光明所照，而便有念，眼識得生」。此「念」，《雜心論》譯作憶；《智度論》譯作憶念；玄奘即譯為作意。粗淺的說，此作意即注意。深刻的說，根境和合時，心即反應而起作用；由於心的警動，才發為了別的認識。」

⁸⁰ (1) 《中部》I (PTS), p.190 : yo paṭīcasamuppādam passati so dhammam passati ; yo dhammam passati so paṭīcasamuppādam passati. 見緣起的人見法；見法的人見緣起。

(2) 《相應部》III (PTS), p.120 : dhammam passanto maṃ passati , maṃ passanto dhammam passati . (S 22: 87) 見法的人見我(佛)；見我的人見法

(3) 不空譯《慈氏菩薩所說大乘緣生稻稈喻經》：「慈氏菩薩摩訶薩告舍利子言：薄伽梵常為苾芻說如此義：若見緣生即見法，若見法即見佛。緣生者，所謂無明緣行，行緣識，……（乃至）生緣老死，如來說此是為緣生。云何是法？如來略說八支聖道果得涅槃，是名為法。云何是佛？覺悟一切法故，以聖慧眼證於涅槃，見作菩提所學之法，是名為佛。云何見緣生？如來說此緣生常住，無人無我無眾生無壽命不顛倒，無生無作無為無對無礙，見自性寂靜即見法。若見如是種類常住，無人無我無眾生無壽命不顛倒，無生無對無礙是即見法，從此已後即見法身，得見如來現證正智。」（大正 16，819a20-b4）

(4) 《瑜伽師地論》卷 95：在詮釋《象跡喻經》「見緣起的人見法；見法的人見緣起」時說到：「……真實妙慧通達緣起，能隨趣入四聖諦智，於修道中能起厭患、離欲、解脫、解脫智見。齊是名為於大師教，以其妙慧所應作事，皆已作訖。」（大正 30，842 b17-20）

⁸¹ 印順導師著，《原始佛教聖典之集成》(p.581-582)：「關於五蘊，以五蘊為名的廣分別說，雖沒有發見，但五蘊的廣分別說，見於《中阿含經》(卷七)的《象跡喻經》；《中部》(二八)名《象跡喻大經》。該經雖以四聖諦攝一切法，於一切法中最高為第一，而以象跡為比喻。但在解說中，實只是「五盛陰苦」的廣分別說。「若見緣起便見法，若見法便見緣起」，正是這部經的精義。」

⁸² 《佛光阿含藏·中阿含(一)》，p.251：「從因緣生」，巴利本作 paṭīcasamuppānā(緣已生的)，即緣所生法。

manifestation of the corresponding class of consciousness. But when internally the eye is intact and external forms come into its range and there is the corresponding [conscious] engagement, then there is the manifestation of the corresponding class of consciousness.

28. “The material form in what has thus come to be is included in the material form aggregate affected by clinging. The feeling in what has thus come to be is included in the feeling aggregate affected by clinging. The perception in what has thus come to be is included in the perception aggregate affected by clinging. The formations in what has thus come to be are included in the formations aggregate affected by clinging. The consciousness in what has thus come to be is included in the consciousness aggregate affected by clinging. He understands thus: ‘This, indeed, is how there comes to be the inclusion, gathering, and amassing of things into these five aggregates affected by clinging. Now this has been said by the Blessed One: “One who sees dependent origination sees the Dhamma; one who sees the Dhamma sees dependent origination.”’

And these five aggregates affected by clinging are dependently arisen. The desire, indulgence, inclination, and holding based on these five aggregates affected by clinging is the origin of suffering. The removal of desire and lust, the abandonment of desire and lust for these five aggregates affected by clinging is the cessation of suffering.’ At that point too, friends, much has been done by that bhikkhu.

(2) 以餘內處為例

諸賢！若內耳、鼻、舌、身、意處壞者，外法便不為光明所照，則無有念，意識不得生。

諸賢！若內意處不壞者，外法便為光明所照而便有念，意識得生。

諸賢！內意處及法，意識知外色法，是屬色陰，若有覺是覺陰，若有想是想陰，若有思是思陰，若有識是識陰，如是觀陰合會。

諸賢！世尊亦如是說：『若見緣起便見法，若見法便見緣起。』所以者何？諸賢！世尊說五盛陰從因緣生，色盛陰，覺、想、行、識盛陰。

29-30. “If, friends, internally the ear is intact but no external sounds come into its range ... (as in §§27-28) ... At that point too, friends, much has been done by that bhikkhu.

31-32. “If, friends, internally the nose is intact but no external smells come into its range ... At that point too, friends, much has been done by that bhikkhu.

33-34. “If, friends, internally the tongue is intact but no external flavours come into its range ... At that point too, friends, much has been done by that bhikkhu.

35-36. “If, friends, internally the body is intact but no external tangibles come into its range ... At that point too, friends, much has been done by that bhikkhu.

37. “If, friends, internally the mind is intact but no external mind-objects come into its range, and there is no corresponding [conscious] engagement, then there is no manifestation of the corresponding class of consciousness. If internally the mind is intact and external mind-objects come into its range, but there is no corresponding [conscious] engagement, then there is no manifestation of the corresponding class of consciousness. But when internally the mind is intact and external mind-objects come into its range and there is the corresponding [conscious] engagement, then there is the manifestation of the corresponding class of consciousness.

38. “The material form in what has thus come to be is included in the material form aggregate affected by clinging. The feeling in what has thus come to be is included in the feeling aggregate affected by clinging. The perception in what has thus come to be is included in the perception aggregate affected by clinging. The formations in what has thus come to be are included in the formations aggregate affected by clinging. The consciousness in what has thus come to be is included in the consciousness aggregate affected by clinging. He understands thus: ‘This, indeed, is how there comes to be the inclusion, gathering, and amassing of things into these five aggregates affected by clinging. Now this has been said by the Blessed One: “One who sees dependent origination sees the Dhamma; one who sees the Dhamma sees dependent origination.”’

And these five aggregates affected by clinging are dependently arisen. The desire, indulgence, inclination, and holding based on these five aggregates affected by clinging is the origin of suffering. The removal of desire and lust, the abandonment of desire and lust for these five aggregates affected by clinging is the cessation of suffering.’ At that point too, friends, much has been done by that bhikkhu.”

3、小結

彼厭此過去、未來、現在五盛陰，厭已便無欲，無欲已便解脫，解脫已便知解脫：生已盡，梵行已立，所作已辦，不更受有，知如真，諸賢！是謂比丘一切大學。」

三、流通分

尊者舍梨子所說如是，彼諸比丘聞尊者舍梨子所說，歡喜奉行！

That is what the venerable Sāriputta said. The bhikkhus were satisfied and delighted in the venerable Sāriputta’s words.