

福嚴推廣教育班第 28 期（《中阿含經》選讀）
《中阿含經》選讀（二）
〈業報篇〉

釋道一 編講
2014 / 10 / 14

甲、因自行業，因業得報
出處：《中阿含》第 170 經〈鸚鵡經〉
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壹、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 Savatthi in Jeta's Grove, Anathapindika's Park.

貳、正宗分

一、世尊乞食於鸚鵡摩納都提子家，白狗見世尊便吠，受世尊喝止，白狗便瞋恚憂感愁臥。爾時，世尊過夜平旦著衣持鉢，入舍衛乞食，於乞食時往詣鸚鵡摩納都提子²家。

是時，鸚鵡摩納都提子少有所為³，出行不在。彼時，鸚鵡摩納都提子家有白狗，在大床上金盤⁴中食。

於是，白狗遙見佛來，見已便吠，世尊語白狗：「汝不應爾，謂汝從咤⁵（704a）至吠⁶。」白狗聞已，極大瞋恚，從床來下，至木聚邊憂感愁臥。

二、鸚鵡摩納都提子還家，見白狗瞋恚憂感愁狀，問其緣由，知已便大瞋恚。鸚鵡摩納都提子於後還家，見已白狗極大瞋恚，從床來下，至木聚邊憂感愁臥，問家人曰：「誰觸嬈我狗，令極大瞋恚，從床來下，至木聚邊憂感愁臥？」

¹ *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.1053-1058.

² 《佛光阿含藏·中阿含（三）》，p.1523，n.2：鸚鵡摩納都提子(Subha mānava Todeyyaputta)(巴)，「鸚鵡」即其名，「摩納」指婆羅門童子。婆羅門童子「鸚鵡」為「都提」之子，故稱之。

³ 《佛光阿含藏·中阿含（三）》，p.1523，n.3：少有所為：謂稍有些許該作之事。

⁴ 《佛光阿含藏·中阿含（三）》，p.1523，n.4：「盤」，麗本作「槃」，今依據宋、元、明三本與聖本改作「盤」。

⁵ 【咤〔ㄉㄛˊ〕】：呵斥；詆毀。（《漢語大詞典》第3冊，p.308）

⁶ 「汝不應爾，謂汝從咤至吠」在《兜調經》，大正1，887b作：「汝平常時舉手言咆，今反作狗嚇，不知慚愧。」

家人答曰：「我等都無觸嬈⁷白狗，令大瞋恚，從床來下，至木聚邊憂戚愁臥。摩納！當知今日沙門瞿曇來此乞食，白狗見已，便逐吠之。沙門瞿曇語白狗曰：『汝不應爾，謂汝從咤至吠。』因是，摩納！故令白狗極大瞋恚，從床來下，至木聚邊憂戚愁臥。」

鸚鵡摩納都提子聞已，便大瞋恚，欲誣世尊，欲謗世尊，欲墮世尊。

三、鸚鵡摩納都提子瞋恚往詣世尊，世尊最終告其白狗前世因緣

（一）鸚鵡摩納心瞋恚，往世尊所

如是誣、謗、墮沙門瞿曇，即從舍衛出，往詣勝林給孤獨園。

彼時，世尊無量大眾前後圍繞而為說法，世尊遙見鸚鵡摩納都提子來，告諸比丘：「汝等見鸚鵡摩納都提子來耶？」

答曰：「見也。」

世尊告曰：「鸚鵡摩納都提子今命終者，如屈伸臂頃，必生地獄。所以者何？以彼於我極大瞋恚。若有眾生因心瞋恚⁸故，身壞命終，必至惡處，生地獄中。」

（二）鸚鵡摩納問世尊其家中白狗瞋恚憂愁事

於是，鸚鵡摩納都提子往詣佛所，語世尊曰：「沙門瞿曇！今至我家乞食來耶？」

世尊答曰：「我今往至汝家乞食。」

「瞿曇！向我白狗說何等事，令我白狗極大瞋恚，從床來下，至木聚邊憂戚愁臥？」

世尊答曰：「我今平旦著衣持鉢，入舍衛乞食，展轉往詣汝家乞食，於是白狗遙見我來，見已而吠。我語白狗：『汝不應爾，謂汝從咤至吠。』是故白狗極大瞋恚，從床來下，至木聚邊憂戚（704b）愁臥。」

（三）鸚鵡摩納問世尊白狗前世因緣，世尊經三問三止後告之

鸚鵡摩納問世尊曰：「白狗前世是我何等？」

世尊告曰：「止！止！摩納！慎莫問我！汝聞此已，必不可意。」

鸚鵡摩納復更再三問世尊曰：「白狗前世是我何等？」

世尊亦至再三告曰：「止！止！摩納！慎莫問我！汝聞此已，必不可意。」

⁷【觸】：5.觸動；引起。6.觸犯，冒犯。（《漢語大詞典》第10冊，p.1385）

【嬈〔ㄉㄞˋ〕】：煩擾；擾亂。（《漢語大詞典》第4冊，p.407）

⁸《佛光阿含藏·中阿含（三）》，p.1523，n.8：「心瞋恚」，宋、元、明三本與聖本均作「瞋恚心」。

世尊復告於摩納曰：「汝至再三問我不止，摩納！當知彼白狗者，於前世時即是汝父，名都提⁹也。」

（四）鸚鵡摩納聞已倍極瞋恚，世尊告以其父因布施所生增上慢，故生於下賤狗中
鸚鵡摩納聞是語已，倍極大恚，欲誣世尊，欲謗世尊，欲墮世尊。如是誣、謗、墮沙門瞿曇，語世尊曰：「我父都提大行布施，作大齋祠¹⁰，身壞命終，正生¹¹梵天。¹²何因何緣，乃生於此下賤狗中？」

世尊告曰：「汝父都提以此增上慢，是故生於下賤狗中。」

梵志增上慢，此終六處¹³生：雞狗猪及豺，驢五地獄六。」

（五）世尊示眾白狗事，令鸚鵡摩納可返家應驗

「鸚鵡摩納！若汝不信我所說者，汝可還歸語白狗曰：『若前世時是我父者，白狗當還在大床上。』摩納！白狗必還上床也。」

『若前世時是我父者，白狗還於金盤中食。』摩納！白狗必當還於金盤中食也。」

『若前世時是我父者，示我所舉金、銀、水精、珍寶藏處，謂我所不知。』摩納！白狗必當示汝已前所舉金、銀、水精、珍寶藏處，謂汝所不知。」

四、世尊所示白狗事成驗，鸚鵡摩納歡喜稱譽世尊

於是，鸚鵡摩納聞佛所說，善受持誦，繞世尊已，而還其家，語白狗曰：「若前世時是我父者，白狗當還在大床上。」白狗即還在大床上。

「若前世時是我父者，白狗還於金盤中食。」白狗即還金盤中食。

「若前世時是我（704c）父者，當示於我父本所舉金、銀、水精、珍寶藏處，謂我所不知。」白狗即從床上來下，往至前世所止宿處，以口及足掙¹⁴床四腳下，¹⁵鸚鵡摩納便從彼處大得寶物。

⁹ 《佛光阿含藏·中阿含（三）》，p.1525，n.1：都提(Todeyya)(巴)，居住於憍薩羅國有名之婆羅門。

《兜調經》，大正，887b7-9：「國中有一婆羅門名曰兜調，有子名曰谷。兜調為人急弊，常恚罵詈。身死還自為其家作狗子，名曰驟。」

¹⁰ 《佛光阿含藏·中阿含（三）》，p.1525，n.2：「齋」，麗本作「齊」，今依據磧砂藏、頻伽藏、卍正藏改作「齋」。齋，謂正午以前所作之食事。大齋祠，指大齋會、大齋食。

¹¹ 《佛光阿含藏·中阿含（三）》，p.1525，n.3：「正生」，宋、元、明三本與聖本均作「生妙」。

¹² 《兜調經》，大正 1，887b29-c1：「我父兜調在世時明經道經道經—曉道終【宋】【元】【明】不作狗。」；《鸚鵡經》卷 1，大正 1，889a4-5：「我父兜羅常行施與，常行幢施，常事於火，彼身壞死已生妙梵天上。」

¹³ 《佛光阿含藏·中阿含（三）》，p.1525，n.4：六處：指雞、狗、猪、豺、驢、地獄。

¹⁴ 【掙〔々々〕】：1.以手、爪或工具扒物或掘土。（《漢語大詞典》第 6 冊，p.703）

¹⁵ 《兜調經》卷 1，大正 1，887c9-10：「狗即以口指牀右，足下以前兩足爬地示之。」；《鸚鵡經》卷 1，大正 1，889a25-27：「白狗下床褥已至本臥處，到已於本臥處床四腳下，以口足爬地，令鸚鵡摩牢兜羅子大得錢財。」

於是，鸚鵡摩納都提子得寶物已，極大歡喜，以右膝著地，叉手向勝林給孤獨園，再三舉聲，稱譽世尊：「沙門瞿曇所說不虛！沙門瞿曇所說真諦！沙門瞿曇所說如實¹⁶！」

五、鸚鵡摩納都提子歡喜返世尊所，更問人身勝劣因緣，世尊為廣分別說

（一）鸚鵡摩納歡喜心返世尊所，白世尊所示白狗事成驗

1、鸚鵡摩納歡喜至世尊所

再三稱譽已，從舍衛出，往詣勝林給孤獨園。

爾時，世尊無量大眾前後圍繞而為說法，世尊遙見鸚鵡摩納來，告諸比丘：「汝等見鸚鵡摩納來耶？」

答曰：「見也。」

世尊告曰：「鸚鵡摩納今命終者，如屈伸臂頃，必至¹⁷善處。所以者何？彼於我極有善心。若有眾生因善心故，身壞命終，必至善處，生於天中。」

2、鸚鵡摩納回答世尊所示白狗事成驗

爾時，鸚鵡摩納往詣佛所，共相問訊，卻坐一面。世尊告曰：「云何¹⁸摩納，如我所說白狗者為如是耶？不如是耶？」

鸚鵡摩納白曰：「瞿曇！實如所說。」

（二）鸚鵡摩納更問世尊人身勝劣因緣，世尊略為說之

「瞿曇！我復欲有所問，聽乃敢陳。」

世尊告曰：「恣汝所問¹⁹。」

「瞿曇！何因何緣，彼眾生者，俱受人身而有高下、有妙不妙？所以者何？瞿曇！我見有短壽、有長壽者；見有多病、有少病者；見不端正、有端正者；見無威德、有威德者；見有卑賤族、有尊貴族者；見無財物、有財物者；見有惡智、有善智者。」

2. Then the brahmin student Subha, Todeyya's son, went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and asked the Blessed One:

3. "Master Gotama, what is the cause and condition why human beings are seen to be inferior and superior? For people are seen to be short-lived and long-lived, sickly and healthy, ugly

¹⁶ 《佛光阿含藏·中阿含（三）》，p.1527，n.2：「實」，大正本作「寶」。

¹⁷ 《佛光阿含藏·中阿含（三）》，p.1527，n.3：「至」，宋、元、明三本與聖本均作「生」。

¹⁸ 《佛光阿含藏·中阿含（三）》，p.1527，n.4：「何」，大正本作「向」。

¹⁹ 《佛光阿含藏·中阿含（三）》，p.1527，n.7：巴利本無以上「問法緣起」，巴利本自以下「瞿曇！何因何緣」開始問答。

and beautiful, uninfluential and influential, poor and wealthy, low-born and high-born, stupid and wise. What is the cause and condition, Master Gotama, why human beings are seen to be inferior and superior?”

世尊答曰：「彼眾生者，因自行業，因業得報。緣業、依業、業處，眾生隨其高下處妙不妙²⁰。」

4. “Student, beings are owners of their actions, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior.”

鸚鵡摩納白世尊曰：「沙門瞿曇所說至略，不廣分別，我不能知。願沙門瞿曇為我廣說，(705a) 令得知義！」

“I do not understand in detail the meaning of Master Gotama’s statement, which he spoke in brief without expounding the meaning in detail. It would be good if Master Gotama would teach me the Dhamma so that I might understand in detail the meaning of Master Gotama’s statement.”

世尊告曰：「摩納！諦聽！善思念之，我當為汝廣分別說。」

“Then, student, listen and attend closely to what I shall say.”

鸚鵡摩納白曰：「唯然，當受教聽。」

“Yes, sir,” the brahmin student Subha replied.

(三) 世尊廣分別說人身勝劣因緣

1、壽命短長

佛言：「摩納！何因、何緣男子女人壽命極短？若有男子女人殺生凶弊，極惡飲血，害意著惡，無有慈心於諸眾生乃至蝼蟲²¹，彼受此業，作具足已，身壞命終，必至惡處，生地獄中，來生人間，壽命極短。所以者何？此道受短壽，謂男子女人殺生凶弊，極惡飲血。摩納！當知²²此業有如是報也。」

5. “Here, student, some man or woman kills living beings and is murderous, bloody-handed, given to blows and violence, merciless to living beings. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state of depriva-

²⁰ 《佛光阿含藏·中阿含(三)》，p.1529, n.1：「彼眾生者，……眾生隨其高下處妙不妙。」此段經文與巴利本相異，巴利本(M. vol. 3, p. 203) 作 Kammassakā, mānava, sattā kammadāyādā kammayonī kamma-bandhū kammapatisaranā. Kammaṃ satte vibhajati yadidaṃ hīnappanītatāyāti(摩納！有情是業之所有者、業之嗣續者、業之母胎、業之親族、業之所依；業將有情分為卑劣與殊勝之性。)

²¹ 《佛光阿含藏·中阿含(三)》，p.1529, n.2：「殺生凶弊……無有慈心於諸眾生乃至蝼蟲」，巴利本作 luddo lohitapāni, hatapahate nivittho adayāpanno pānabhūtesu(好兇暴，以血染手，住著於殺戮(常作殺傷之事)，對生物無有仁愛之念。)

²² 《佛光阿含藏·中阿含(三)》，p.1529, n.3：「知」，大正本作「地」。

tion, in an unhappy destination, in perdition, even in hell. But if on the dissolution of the body, after death, he does not reappear in a state of deprivation, in an unhappy destination, in perdition, in hell, but instead comes back to the human state, then wherever he is reborn he is shortlived. This is the way, student, that leads to short life, namely, one kills living being and is murderous, bloody-handed, given to blows and violence, merciless to living beings.

摩訶！何因、何緣男子女人壽命極長？若有男子女人離殺斷殺，棄捨刀杖，有慚有愧，有慈悲心，饒益一切乃至蜚蟲，彼受此業，作具足已，身壞命終，必昇善處，生於天中，來生人間，壽命極長。所以者何？此道受長壽，謂男子女人離殺斷殺。摩訶！當知此業有如是報也。

6. “But here, student, some man or woman, abandoning the killing of living beings, abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world. But if on the dissolution of the body, after death, he does not reappear in a happy destination, in the heavenly world, but instead comes back to the human state, then wherever he is reborn he is long-lived. This is the way, student, that leads to long life, namely, abandoning the killing of living beings, one abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, one abides compassionate to all living beings.

2、疾病有無

摩訶！何因、何緣男子女人多有疾病？若有男子女人觸燒眾生，彼或以手拳，或以木石，或以刀杖觸燒眾生，彼受此業，作具足已，身壞命終，必至惡處，生地獄中，來生人間，多有疾病。所以者何？此道受多疾病，謂男子女人觸燒眾生。摩訶！當知此業有如是報也。

7. “Here, student, some man or woman is given to injuring beings with the hand, with a clod, with a stick, or with a knife. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state of deprivation ... But if instead he comes back to the human state, then wherever he is reborn he is sickly. This is the way, student, that leads to sickliness, namely, one is given to injuring beings with the hand, with a clod, with a stick, or with a knife.

摩訶！何因、何緣男子女人無有疾病？若有男子女人不觸燒眾生，彼不以手拳，不以木石，不以刀杖觸燒眾生，彼受此業，作具足已，身壞命終，必昇善處，生於天中，來生人間，無有疾病。所以者何？此道受無疾病²³，謂男子女人不觸燒眾生。摩訶！當知此業有如是報也。

8. “But here, student, some man or woman is not given to injuring beings with the hand, with a clod, with a stick, or with a knife. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination ... But if instead he comes back to the human state, then wherever he is reborn he is healthy. This is the way,

²³ 《佛光阿含藏·中阿含（三）》，p.1529，n.6：「無疾病」，巴利本作 appābādha(少病)。

student, that leads to health, namely, one is not given to injuring beings with the hand, with a clod, with a stick, or with a knife.

3、形貌是否端正

摩納！何因、何緣男子女人形不端正？若（705b）有男子女人急性多惱，彼少所聞，便大瞋恚，憎嫉生憂，廣生諍怒；彼受此業，作具足已，身壞命終，必至惡處，生地獄中，來生人間，形不端正。所以者何？此道受形不端正，謂男子女人急性多惱。摩納！當知此業有如是報也。

9. “Here, student, some man or woman is of an angry and irritable character; even when criticised a little, he is offended, becomes angry, hostile, and resentful, and displays anger, hate, and bitterness. Because of performing and undertaking such action ... he reappears in a state of deprivation ... But if instead he comes back to the human state, then wherever he is reborn he is ugly. This is the way, student, that leads to ugliness, namely, one is of an angry and irritable character ... and displays anger, hate, and bitterness.

摩納！何因、何緣男子女人形體端正？若有男子女人不急性多惱，彼聞柔軟麤獷²⁴強言，不大瞋恚，不憎嫉生憂，不廣生諍怒；彼受此業，作具足已，身壞命終，必昇善處，生於天中，來生人間，形體端正。所以者何？此道受形體端正，謂男子女人不急性多惱。摩納！當知此業有如是報也。

10. “But here, student, some man or woman is not of an angry and irritable character; even when criticised a little, he is not offended, does not become angry, hostile, and resentful, and does not display anger, hate, and bitterness. Because of performing and undertaking such action ... he reappears in a happy destination ... But if instead he comes back to the human state, then wherever he is reborn he is beautiful. This is the way, student, that leads to being beautiful, namely, one is not of an angry and irritable character ... and does not display anger, hate, and bitterness.

4、威德有無

摩納！何因、何緣男子女人無有威德？若有男子女人內懷嫉妬，彼見他得供養恭敬，便生嫉妬，若見他有物，欲令我得；彼受此業，作具足已，身壞命終，必至惡處，生地獄中，來生人間，無有威德。所以者何？此道受無威德²⁵，謂男子女人內懷嫉妬。摩納！當知此業有如是報也。

11. “Here, student, some man or woman is envious, one who envies, resents, and begrudges the gains, honour, respect, reverence, salutations, and veneration received by others. Because of performing and undertaking such action ... he reappears in a state of deprivation ... But if instead he comes back to the human state, then wherever he is reborn he is uninfluential. This is the way, student, that leads to being uninfluential, namely, one is envious ... towards the gains, honour, respect, reverence, salutations, and veneration received by others.

²⁴ 《佛光阿含藏·中阿含（三）》，p.1531，n.1：「獷」，麗本作「[麤-夫+黃]」，今依據明本改作「獷」。

²⁵ 《佛光阿含藏·中阿含（三）》，p.1531，n.2：「無威德」，巴利本作 appesakkha（少權勢）。

摩納！何因、何緣男子女人有大威德²⁶？若有男子女人不懷嫉妬，彼見他得供養恭敬，不生嫉妬，若見他有物，不欲令我得；彼受此業，作具足已，身壞命終，必昇善處，生於天中，來生人間，有大威德。所以者何？此道受有威德，謂男子女人不懷嫉妬。摩納！當知此業有如是報也。

12. “But here, student, some man or woman is not envious, one who does not envy, resent, and begrudge the gains, honour, respect, reverence, salutations, and veneration received by others. Because of performing and undertaking such action ... he reappears in a happy destination ... But if instead he comes back to the human state, then wherever he is reborn he is influential. This is the way, student, that leads to being influential, namely, one is not envious ... towards the gains, honour, respect, reverence, salutations, and veneration received by others.

5、尊貴卑下

摩納！何因、何緣男子女人卑賤族？若有男子女人驕傲大慢，彼可敬不敬，可重不重，可貴不貴，可奉不奉，可供養不供養，可與道不與道，可與坐不（705c）與坐，可叉手向禮拜問訊不叉手向禮拜問訊；彼受此業，作具足已，身壞命終，必至惡處，生地獄中，來生人間，生卑賤族。所以者何？此道受生卑賤族，謂男子女人驕傲大慢。摩納！當知此業有如是報也。

15. “Here, student, some man or woman is obstinate and arrogant; he does not pay homage to one who should receive homage, does not rise up for one in whose presence he should rise up, does not offer a seat to one who deserves a seat, does not make way for one for whom he should make way, and does not honour, respect, revere, and venerate one who should be honoured, respected, revered, and venerated. Because of performing and undertaking such action ... he reappears in a state of deprivation ... But if instead he comes back to the human state, then wherever he is reborn he is low-born. This is the way, student, that leads to low birth, namely, one is obstinate and arrogant ... and does not honour, respect, revere, and venerate one who should be honoured, respected, revered, and venerated.

摩納！何因、何緣男子女人尊貴族？若有男子女人不驕傲大慢，彼可敬而敬，可重而重，可貴而貴，可奉事而奉事，可供養而供養，可與道而與道，可與坐而與坐，可叉手向禮拜問訊而叉手向禮拜問訊；彼受此業，作具足已，身壞命終，必昇善處，生於天中，來生人間，生尊貴族。所以者何？此道受生尊貴族，謂男子女人不驕傲大慢。摩納！當知此業有如是報也。

16. “But here, student, some man or woman is not obstinate and arrogant; he pays homage to one who should receive homage, rises up for one in whose presence he should rise up, offers a seat to one who deserves a seat, makes way for one for whom he should make way, and honours, respects, reveres, and venerates one who should be honoured, respected, revered, and venerated. Because of performing and undertaking such action ... he reappears in a happy destination ... But if instead he comes back to the human state, then wherever he is reborn he is high-born. This is the way, student, that leads to high birth, namely, one is not obstinate and

²⁶ 《佛光阿含藏·中阿含（三）》，p.1531，n.3：「大威德」，巴利本作 mahesakka(大權勢)。

arrogant ... and honours, respects, reveres, and venerates one who should be honoured, respected, revered, and venerated.

6、財物有無

摩訶！何因、何緣男子女人無有財物²⁷？若有男子女人不作施主，不行布施，彼不施與沙門、梵志、貧窮、孤獨、遠來乞者飲食、衣被、華鬘、塗香、屋舍、床榻、明燈、給使；彼受此業，作具足已，身壞命終，必至惡處，生地獄中，來生人間，無有財物。所以者何？此道受無財物，謂男子女人不作施主，不行布施。摩訶！當知此業有如是報也。

13. “Here, student, some man or woman does not give food, drink, clothing, carriages, garlands, scents, unguents, beds, dwelling, and lamps to recluses or brahmins. Because of performing and undertaking such action ... he reappears in a state of deprivation ... But if instead he comes back to the human state, then wherever he is reborn he is poor. This is the way, student, that leads to poverty, namely, one does not give food ... and lamps to recluses or brahmins.

摩訶！何因、何緣男子女人多有財物？若有男子女人作施主，行布施，彼施與沙門、梵志、貧窮、孤獨、遠來乞者飲食、衣被、花鬘、塗香、屋舍、床榻、明燈、給使；彼受此業，作具足已，身壞命終，必昇善處，生於天中，來生人間，多有財物。所以者何？此道受多有財物，謂男子女人作施主，行布施。摩訶！當知此業有如是報也。

14. “But here, student, some man or woman gives food ... and lamps to recluses or brahmins. Because of performing and undertaking such action ... he reappears in a happy destination ... But if instead he comes back to the human state, then wherever he is reborn he is wealthy. This is the way, student, that leads to wealth, namely, one gives food ... and lamps to recluses or brahmins.

7、智慧善惡

摩訶！何因、何緣（706a）男子女人有惡智慧？若有男子女人不數數往詣彼問事，彼若有名德、沙門、梵志，不往詣彼，隨時問義：『諸尊！何者為善？何者不善？何者為罪？何者非罪？何者為妙？何者不妙？何者為白？何者為黑？白黑從何生？何義現世報？何義後世報？』設問不行；彼受此業，作具²⁸足已，身壞命終，必至惡處，生地獄中，來生人間，有惡智慧。所以者何？此道受惡智慧，謂男子女人不數數往詣彼問事。摩訶！當知此業有如是報也。

17. “Here, student, some man or woman does not visit a recluse or a brahmin and ask: ‘Venerable sir, what is wholesome? What is unwholesome? What is blameable? What is blameless? What should be cultivated? What should not be cultivated? What kind of action will lead to my harm and suffering for a long time? What kind of action will lead to my welfare and happiness for a long time?’ Because of performing and undertaking such action ... he reappears in a state of deprivation ... But if instead he comes back to the human state, then

²⁷ 《佛光阿含藏·中阿含（三）》，p.1531，n.4：「無有財物」，巴利本作 appabhoga(少財富)。

²⁸ 《佛光阿含藏·中阿含（三）》，p.1533，n.1：「具」，宋、元二本均作「其」。

wherever he is reborn he is stupid. This is the way, student, that leads to stupidity, namely, one does not visit a recluse or brahmin and ask such questions.

摩訶！何因、何緣男子女人有善智慧？若有男子女人能數數往詣彼問事，彼若有名德、沙門、梵志，數往詣彼，隨時問義：『諸尊！何者為善？何者不善？何者為罪？何者非罪？何者為妙？何者不妙？何者為白？何者為黑？白黑從何生²⁹？何義現世報？何義後世報？』問已能行；彼受此業，作具足已，身壞命終，必昇善處，生於天中，來生人間，有善智慧。所以者何？此道受善智慧，謂男子女人能數數往詣彼問事。摩訶！當知此業有如是報也。

18. “But here, student, some man or woman visits a recluse or a brahmin and asks: ‘Venerable sir, what is wholesome?.. What kind of action will lead to my welfare and happiness for a long time?’ Because of performing and undertaking such action ... he reappears in a happy destination ... But if instead he comes back to the human state, then wherever he is reborn he is wise. This is the way, student, that leads to wisdom, namely, one visits a recluse or brahmin and asks such questions.

8、小結

摩訶！當知

作短壽相應業必得短壽，作長壽相應業必得長壽；

作多疾病相應業必得多疾病，作少疾病相應業必得少疾病；

作不端正相應業必得不端正，作端正相應業必得端正；

作無威德相應業必得無威德，作威德相應業必得威德；

作卑賤族相應業必得卑賤族，作尊貴族相應業必得尊貴族；

作無財物相應業必得無財物，作多財物相應業必得多財物；

作惡智慧相應業必（706b）得惡智慧，作善智慧相應業必得善智慧。

摩訶！此是我前所說，眾生因自行業，因業得報。緣業，依業、業處，眾生隨其高下處妙不妙。」

19. “Thus, student,

(1) the way that leads to short life makes people short-lived, the way that leads to long life makes people long-lived;

(2) the way that leads to sickness makes people sickly, the way that leads to health makes people healthy;

(3) the way that leads to ugliness makes people ugly, the way that leads to being beautiful makes people beautiful;

(4) the way that leads to being uninfluential makes people uninfluential, the way that leads to being influential makes people influential;

(5) the way that leads to poverty makes people poor, the way that leads to wealth makes people wealthy;

(6) the way that leads to low birth makes people low-born, the way that leads to high birth makes people highborn;

(7) the way that leads to stupidity makes people stupid, the way that leads to wisdom makes people wise.

²⁹ 《佛光阿含藏·中阿含（三）》，p.1533，n.2：大正本無「生」字。

20. “Beings are owners of their actions, student, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior.”

六、鸚鵡摩納都提子歸依三寶

鸚鵡摩納都提子白曰：「世尊！我已解。善逝！我已知。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。世尊！從今日入都提家，如入此舍衛地優婆塞家，令都提家長夜得利義，得饒益安隱快樂。」

21. When this was said, the brahmin student Subha, Todeyya’s son, said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overturned, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. Let Master Gotama remember me as a lay follower who has gone to him for refuge for life.”

參、流通分

佛說如是，鸚鵡摩納都提子及無量眾聞佛所說，歡喜奉行！

乙、業報的四種情形

出處：《中阿含》第 171 經〈分別大業經〉

Corresponded to : MAJJHIMA NIKĀYA no.136³⁰

壹、序分

我聞如是：一時，佛遊王舍城，在竹林迦蘭哆園。

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

貳、正宗分

一、異學哺羅陀子往詣尊者三彌提所，欲與論議曾所聽聞佛法

爾時，尊者三彌提³¹亦遊王舍城，住無事禪屋³²中。

於是，異學哺羅陀子³³中後徜徉，往詣尊者三彌提所，共相問訊，卻坐一面：「賢三

³⁰ *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.1058-1065.

³¹ 《佛光阿含藏·中阿含（三）》，p.1535，n.5：三彌提(Samidhi)(巴)，又作三蜜離提，譯為善覺，王舍城人，刹帝利種。

³² 《佛光阿含藏·中阿含（三）》，p.1535，n.6：無事禪屋(araññakutikā)(巴)，指閑林中之屋舍。

³³ 《佛光阿含藏·中阿含（三）》，p.1535，n.7：異學哺羅陀子(Potaliputta paribbājaka)(巴)，一外道之遊行僧。

彌提！我欲有所問，聽我問耶？」

尊者三彌提答曰：「賢哺羅陀子！欲問便問，我聞已當思。」

2. Now on that occasion the venerable Samiddhi was living in a forest hut. Then the wanderer Potaliputta, while wandering and walking for exercise, went to the venerable Samiddhi and exchanged greetings with him.

（一）哺羅陀子與三彌提共論：身、口業虛妄，唯意業真諦。或有定，比丘入彼定無所覺
異學哺羅陀子便問曰：「賢三彌提！我面從沙門瞿曇聞，面從沙門瞿曇受：『身、口業虛妄，唯意業真諦。或有定，比丘入彼定無所覺³⁴。』」

When this courteous and amiable talk was finished, he sat down at one side and said to the venerable Samiddhi: “Friend Samiddhi, I heard and learned this from the recluse Gotama’s own lips: ‘Bodily action is vain, verbal action is vain, only mental action is real.’ And: ‘There is that attainment on entering which one does not feel anything at all.’

尊者三彌提告曰：「賢哺羅陀子！汝莫作是說！莫誣謗世尊！誣謗世尊者為不善也，世尊不如是說。賢哺羅陀子！世尊無量方便說：『若故作業³⁵，作已成者，我說無不受報，或現世受，或後世受；若不故作業，作已成者，我不說必受報也。』」

異學哺羅陀子至再三語尊者三彌提曰：「賢三彌提！我面從沙門瞿曇聞，面從沙門瞿曇受：『身、口業虛妄，唯意業真諦。或有定，比丘入彼定無所覺。』」

尊者三彌提亦再三告曰：「賢哺羅陀子！汝莫作是說！莫誣謗世尊！誣謗世尊者為不善也，世尊不如是說。賢哺羅陀子！世尊無量方便說：『若故作業，作已成者，我說無不受報，或現世受，或後世受；若不故作業，作已成者，我不說必受報也。』³⁶」

“Do not say so, friend Potaliputta, do not say so. Do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One. The Blessed One would not speak thus: ‘Bodily

³⁴ 《佛光阿含藏·中阿含（三）》，p.1535，n.8：或有定，比丘入彼定無所覺：謂有一種定，比丘如專心於其中，即無所感於其他任何事物。

³⁵ 《佛光阿含藏·中阿含（三）》，p.1535，n.9：「故作業」，巴利本作 sañcetanika kamma(故意作業)。
《佛光阿含藏·中阿含(一)》，p.97，n.5：『故作業』，巴利本作(sañcetanika kamma)故思業，即故意造作之業。亦即思業。業有身三、口四、意三，共十種，所作為善者，稱十善業；所作為惡者，稱十惡業。」

³⁶ 《中阿含經》卷3（15經），大正1，437b26-c1：「爾時，世尊告諸比丘：『若有故作業，我說彼必受其報，或現世受，或後世受。若不故作業，我說此不必受報。於中，「身」故作三業，不善與苦果受於苦報；「口」有四業，「意」有三業，不善與苦果受於苦報。』」；另參考《長部》～A. X. 207-208。
《瑜伽師地論》卷89，大正30，804a24-29：「言邪論者，謂如是說：『若有故思，凡所造作諸不善業，一切決定當受惡趣。』此論便謗修行梵行、能證涅槃。何以故？諸有情類，不易可得於現法中，無有故思造不善業，況在餘生！若彼決定感惡趣者，便應無有解脫可得，是故當知此為邪論。」

action is vain, verbal action is vain, only mental action is real.’ But, friend, there is that attainment on entering which one does not feel anything at all.”

（二）哺羅陀子問：若故作業，作已成者，當受何報？

異學哺羅陀子問尊者三彌提：「若故作業，作已成者，當受何報？」

尊者三彌提答曰：「賢哺羅陀子！若故作業，作已成者，必受苦也。」³⁷

（三）哺羅陀子問尊者三彌提出家學道多久，知其出家未久便護師如此，不復共論而去
異學哺羅陀子復問尊者三彌提曰：「賢三彌提！汝於此法、律學道幾時？」

尊者三彌³⁸提答曰：「賢哺羅陀子！我於此法、律學道未久，始三年耳。」

於是，異學哺羅陀子便作是念：年少比丘尚能護師，況復舊學上尊人³⁹耶？

於是，異學哺羅陀子聞尊者三彌提所說，不是不非，即從座起，奮頭⁴⁰而去。

“How long is it since you went forth, friend Samiddhi?”

“Not long, friend: three years.”

“There now, what shall we say to the elder bhikkhus when a young bhikkhu thinks the Teacher is to be defended thus? Friend Samiddhi, having done an intentional action by way of body, speech, or mind, what does one feel?”

“Having done an intentional action by way of body, speech, or mind, one feels suffering, friend Potaliputta.”

Then, neither approving nor disapproving of the venerable Samiddhi’s words, the wanderer Potaliputta rose from his seat and departed.

³⁷ 《雜阿含經》卷 17（473 經），大正 2，121a3-11：「時有異比丘，獨一靜處禪思，念言：世尊說三受——樂受、苦受、不苦不樂受；又說諸所有受悉皆是苦，此有何義？是比丘作是念已，從禪起，往詣佛所，稽首禮足，退住一面。白佛言：「世尊！我於靜處禪思念言：世尊說三受——樂受、苦受、不苦不樂受；又說諸所有受悉皆是苦，此有何義？」佛告比丘：「我以一切行無常故，一切諸行變易法故，說諸所有受悉皆是苦。」

【印順導師《空之探究》，p.104 所說：「一般的說，受有三類：苦受，樂受，不苦不樂受。約三受說，不能說「諸所有受悉皆是苦」的。然從深一層說，一切行是無常、變易法，是不可保信的，不安隱的，終於要消失過去的，所以說「諸所有受悉皆是苦」。

³⁸ 《佛光阿含藏·中阿含（三）》，p.1537，n.2：大正本無「彌」字。

³⁹ 《佛光阿含藏·中阿含（三）》，p.1537，n.3：「上尊人」，麗本作「上尊上尊人」五字，今依據宋、元、明三本與聖本改作「上尊人」三字。巴利本作 there bhikkhū（長老比丘）。

⁴⁰ 【奮頭】：奮然抬頭。《北史·隋房陵王勇傳》：“乃向西北奮頭，喃喃細語。”《資治通鑑·梁武帝大同四年》：“熬曹知不免，奮頭曰：‘來！與汝開國公。’”（《漢語大詞典》第 2 冊，p.1564）

【奮然】1.奮發貌。2.憤激貌。（《漢語大詞典》第 2 冊，p.1564）

【奮】：2.揚起；翹起。3.猛然用力。4.用力揮動或搖動。5.發揚；振奮。（《漢語大詞典》第 2 冊，p.1564）

二、尊者大周那將所議論內容向尊者阿難說，阿難欲與大周那往詣世尊稟白此事

彼時，尊者大周那⁴¹去尊者三彌提晝行坐處不遠，於是，尊者大周那謂⁴²尊者三彌提與異學哺羅陀子所共論者，彼盡誦習，善受持已，即從座起，往詣⁴³尊者阿難所，共相問訊，卻坐一面，謂尊者三彌提與異學哺羅陀子所共論者，盡向尊者阿難說之。

尊者阿難聞已，語曰：「賢者周那！得因此論，可往見佛，奉獻世尊。賢者周那！今共詣佛，具向世尊而說此義，或能因是得從世尊聞異法也。」

3. Soon after the wanderer Potaliputta had left, the venerable Samiddhi went to the venerable Ananda and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and reported to the venerable Ananda his entire conversation with the wanderer Potaliputta.

After he had spoken, the venerable Ananda told him: “Friend Samiddhi, this conversation should be told to the Blessed One. Come, let us approach the Blessed One and tell him this. As the Blessed One explains to us, so we shall bear it in mind.” - “Yes, friend,” the venerable Samiddhi replied.

三、阿難偕同大周那往詣世尊，稟白議論內容

於是，尊者阿難、尊者大周那共往詣佛。尊者大周那稽首佛足，卻坐一面。尊者阿難稽首佛足，卻住一面。

4. Then the venerable Ananda and the venerable Samiddhi went together to the Blessed One, and after paying homage to him, they sat down at one side. The venerable Ananda reported to the Blessed One the entire conversation between the venerable Samiddhi and the wanderer Potaliputta.

彼時，尊者阿難（707a）語曰：「賢者大周那！可說！可說！」

於是，世尊問曰：「阿難！周那比丘欲說何事？」

尊者阿難白曰：「世尊！今自當聞。」

於是，尊者大周那謂尊者三彌提與異學哺羅陀子所共論者盡向佛說。

5. When he had finished, the Blessed One told the venerable Ananda: “Ananda, I do not even recall ever having seen the wanderer Potaliputta, so how could there have been this conversation? Though the wanderer Potaliputta’s question should have been analysed before being answered, this misguided man answered it one-sidedly.”

（一）世尊說明哺羅陀子所問事不定，而三彌提所作一向答「所有覺者是苦」為過失

⁴¹ 《佛光阿含藏·中阿含（三）》，p.1537，n.5：大周那(Mahācunda)(巴)，略作周那、尊那，出身於摩揭陀國婆羅門種，為舍利弗之弟，於空法中深生信解之比丘。

⁴² 【謂】：4.令，使《爾雅·釋詁二》：謂，使也。《漢語大詞典》第6冊，p.3997)

⁴³ 《佛光阿含藏·中阿含（三）》，p.1537，n.6：「詣」，宋、元、明三本均作「告」。

世尊聞已，告曰：「阿難！看三彌提比丘癡人無道⁴⁴。所以者何？異學哺羅陀子問事不定⁴⁵，而三彌提比丘癡人一向答⁴⁶也。」

6. When this was said, the venerable Udayin said to the Blessed One: “Venerable sir, perhaps the venerable Samiddhi spoke thus referring to [the principle]: ‘Whatever is felt is suffering.’”

Then the Blessed One addressed the venerable Ananda: “See, Ananda, how this misguided man Udayin interferes. I knew, Ananda, that this misguided man Udayin would unduly interfere right now.

尊者阿難白曰：「世尊！若三彌提比丘因此事說：『所有覺者⁴⁷是苦』，當何咎耶？」

世尊呵尊者阿難曰：「看，阿難比丘亦復無道！」

「阿難！此三彌提癡人，彼異學哺羅陀子盡問三覺：樂覺、苦覺、不苦不樂覺。」

From the start the wanderer Potaliputta had asked about the three kinds of feeling.

（二）世尊說明若三彌提能予哺羅陀子正答，哺羅陀子便能心服

「阿難！若三彌提癡人為異學哺羅陀子所問，如是答者：『賢哺羅陀子！若故作樂業，作已成者，當受樂報。若故作苦業，作已成者，當受苦報。若故作不苦不樂業，作已成者，當受不苦不樂報⁴⁸。』」

「阿難！若三彌提癡人為異學哺羅陀子所問，如是答者，異學哺羅陀子眼尚不敢視三彌提癡人，況復能問如是事耶？」

This misguided man Samiddhi would have answered the wanderer Potaliputta rightly if, when asked thus, he would have explained: ‘Friend Potaliputta, having done an intentional action by way of body, speech, or mind [whose result is] to be felt as pleasant, one feels pleasure. Having done an intentional action by way of body, speech, or mind [whose result is] to be felt as painful, one feels pain. Having done an intentional action by way of body, speech, or mind [whose result is] to be felt as neither-pain-nor-pleasure, one feels neither-pain-nor-pleasure.’ But who are these foolish, thoughtless wanderers of other sects, that they could understand

⁴⁴ 《佛光阿含藏·中阿含（三）》，p.1539，n.1：「三彌提比丘癡人無道」，巴利本作 *Sammiddhinā moghapurisenā*（愚癡人三彌提）。

⁴⁵ 《佛光阿含藏·中阿含（三）》，p.1539，n.2：「問事不定」，巴利本作 *vibhajja byākaraṇīyo pañho*（應以分別答覆之間）。聖本作「問事不足」。

⁴⁶ 《佛光阿含藏·中阿含（三）》，p.1539，n.3：「一向答」，巴利本作 *ekamsena byākato*（決定的答覆）。

⁴⁷ 《佛光阿含藏·中阿含（三）》，p.1539，n.4：「覺者」，巴利本作 *vedayitaṃ*（所感受的）。

⁴⁸ 《佛光阿含藏·中阿含（三）》，p.1539，n.6：「若故作樂業，作已成者，當受樂報……當受不苦不樂報」，巴利本(M. vol.3, p.209)作：由身、口、意已作當感受樂受之故思業，彼感受樂；由身、口、意已作當感受苦受之故思業，彼感受苦；由身、口、意已作當感受不苦不樂受之故思業，彼感受不苦不樂。

the Tathagata's great exposition of action? You should listen, Ananda, to the Tathagata as he expounds the great exposition of action.”

四、世尊為阿難及諸比丘說分別大業經

「阿難！若汝從世尊聞⁴⁹分別大業經⁵⁰者，於如來倍復增上心靖⁵¹得喜。」

於是，尊者阿難叉手向佛白曰：「世尊！今正是時。善逝！今正是時。若世尊為諸比丘說分別大業經者，諸比丘聞已，當善受持。」

世尊告曰：「阿難！諦聽！善思念之，我當為汝具分別說。」

尊者阿難白曰：「唯然。」時，諸比丘受教而聽。

7. “This is the time, Blessed One, this is the time, Sublime One, for the Blessed One to expound the great exposition of action. Having heard it from the Blessed One, the bhikkhus will remember it.”

“Then listen, Ananda, and attend closely to what I shall say.”

“Yes, venerable sir,” the venerable Ananda replied.

（一）世尊以善惡業、罪福報做四句分別，有人見此四種情形引生對於因果業報不當的見解

佛言：「阿難！或有一不離殺、不與取、邪淫、妄言……乃至邪見，此不離、不護已，身壞命終，生善處天中。

②阿難！或有一離殺、不與取、邪淫、妄言……乃至邪見，此離、護已，身壞命（707b）終，生惡處地獄中。

③阿難！或有一不離殺、不與取、邪淫、妄言……乃至邪見，此不離、不護已，身壞命終，生惡處地獄中。

④阿難！或有一離殺、不與取、邪淫、妄言……乃至邪見，此離、護已，身壞命終，生善處天中。

The Blessed One said this:

8. “Ananda, there are four kinds of persons to be found existing in the world. What four?”

③Here some person kills living beings, takes what is not given, misconducts himself in sensual pleasures, speaks falsehood, speaks maliciously, speaks harshly, gossips; he is covetous,

⁴⁹「聞」，大正本作「問」，今依據【宋】【元】【明】三本改作「聞」。（大正1，707，n.4）

⁵⁰分別大業（經）～Mahākamma vibhaṅga.（大正1，707，n.5）

【按】「分別大業」之意涵應是「大‘分別業’」，廣大分別業報。

⁵¹靖＝靜【宋】【元】【明】。（大正1，707，n.6）

【靖】：11.通“靜”。清靜。（《漢語大詞典》第11冊，p.566）

has a mind of ill will, and holds wrong view. On the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell.

①But here some person kills living beings ... and holds wrong view. On the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world.

④Here some person abstains from killing living beings, from taking what is not given, from misconduct in sensual pleasures, from false speech, from malicious speech, from harsh speech, from gossip; he is not covetous, his mind is without ill will, and he holds right view. On the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world.

②But here some person abstains from killing living beings ... and he holds right view. On the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell.

1、有人見「行惡業命終生善處」，所引生不當的見解

阿難！若有一不離殺、不與取、邪淫、妄言……乃至邪⁵²見，此不離、不護已，身壞命終，生善處天中者。若有沙門、梵志得天眼，成就天眼而見彼，⁵³見已，作是念：

〔1〕無身惡行，亦無身惡行報；無口、意惡行，亦無口、意惡行報。

〔2〕所以者何？我見彼不離殺、不與取、邪淫、妄言……乃至邪見，此不離、不護已，身壞命終，生善處天中。

〔3〕若更有如是比⁵⁴不離殺、不與取、邪淫、妄言……乃至邪見，此不離、不護者，彼一切身壞命終，亦生善處天中。

〔4〕如是見者，則為正見；異是見者，則彼智趣邪⁵⁵。

〔5〕若所見所知極力捫摸⁵⁶，一向著說：『此是真諦，餘皆虛妄。』

10. “But here, Ananda, by means of ardour ... some recluse or brahmin attains such a concentration of mind that, when his mind is concentrated, with the divine eye, which is purified and surpasses the human, he sees that person here who kills living beings ... and holds wrong

⁵² 《佛光阿含藏·中阿含（三）》，p.1541，n.1：「邪」，大正本作「耶」。

⁵³ 《阿毘達磨俱舍論》卷19，大正29，99c18-21：「有餘師說：外道諸仙不能伏斷見所斷惑，如《大分別諸業契經》（Mahākarma vibhāga-sūtra）說：『離欲貪諸外道類，有緣欲界邪見現行』。」

⁵⁴ 比+（丘）【宋】【元】【明】【聖】（大正1，707，n.7）

【比】：3.類；輩。《漢書·敘傳上》：“班侍中本大將軍所舉，宜寵異之，益求其比，以輔聖德。”顏師古注：“比，類也。”（《漢語大詞典》第5冊，p.258）

⁵⁵ 《佛光阿含藏·中阿含（三）》，p.1541，n.3：「彼智趣邪」，巴利本作 micchā tesam ñānam（彼等有邪智）。「邪」，麗本作「耶」，今依據磧砂藏改作「邪」。宋、元、明三本「耶」字與「邪」字混用。

⁵⁶ 《佛光阿含藏·中阿含（三）》，p.1541，n.4：「捫摸」，巴利本作 parāmassa（執著）。

view, and he sees that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world. He says thus: ‘Indeed, there are no evil actions, there is no result of misconduct; for I saw a person here who killed living beings ... and held wrong view, and I see that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world.’ He says thus: ‘On the dissolution of the body, after death, everyone who kills living beings ... and holds wrong view reappears in a happy destination, even in the heavenly world. Those who know thus know rightly; those who think otherwise are mistaken.’ Thus he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong.’

2、有人見「行善業命終生惡處」，所引生不當的見解

阿難！若有一離殺、不與取、邪淫、妄言……乃至邪見，此離、護已，身壞命終，生惡處地獄中者。若有沙門、梵志得天眼，成就天眼而見彼，見已，作是念：

^[1]無身妙行，亦無身妙行報；無口、意妙行，亦無口、意妙行報。

^[2]所以者何？我見彼離殺、不與取、邪淫、妄言……乃至邪見，此離、護已，身壞命終，生惡處地獄中。

^[3]若更有如是比離殺、不與取、邪淫、妄言……乃至邪見，此離、護者，彼一切身壞命終，亦生惡處地獄中。

^[4]如是見者，則為正見；異是見者，則彼智趣邪。

^[5]若所見所知極力捫摸，一向著說：『此是真諦，餘皆虛妄。』

12. “But here, Ananda, by means of ardour ... some recluse or brahmin attains such a concentration of mind that, when his mind is concentrated, with the divine eye, which is purified and surpasses the human, he sees that person here who abstains from killing living beings ... and holds right view, and he sees that on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell. He says thus: ‘Indeed, there are no good actions, there is no result of good conduct; for I saw a person here who abstained from killing living beings ... and held right view, and I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation ... even in hell.’ He says thus: ‘On the dissolution of the body, after death, everyone who abstains from killing living beings ... and holds right view reappears in a state of deprivation ... even in hell. Those who know thus know rightly; those who think otherwise are mistaken.’ Thus he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong.’

3、有人見「行惡業命終生惡處」，所引生不當的見解

阿難！若有一不離殺、不與取、邪淫、妄言……乃至邪見，此不離、不護已，身壞命終，生（707c）惡處地獄中者。若有沙門、梵志得天眼，成就天眼而見彼，見已，作是念：

^[1]有身惡行，亦有身惡行報；有口、意惡行，亦有口、意惡行報。

^[2] 所以者何？我見彼不離殺、不與取、邪淫、妄言……乃至邪見，此不離、不護已，身壞命終，生惡處地獄中。

^[3] 若更有如是比⁵⁷不離殺、不與取、邪淫、妄言……乃至邪見，此不離、不護者，彼一切身壞命終，亦生惡處地獄中。

^[4] 如是見者，則為正見；異是見者，則彼智趣邪⁵⁸。

^[5] 若所見所知極力捫摸，一向著說：『此是真諦，餘皆虛妄。』

9. “Here, Ananda, by means of ardour, endeavour, devotion, diligence, and right attention, some recluse or brahmin attains such concentration of mind that, when his mind is concentrated, with the divine eye, which is purified and surpasses the human, he sees that person here who kills living beings ... and holds wrong view, and he sees that on the dissolution of the body, after death, he has reappeared in a state of deprivation, in an unhappy destination, in perdition, even in hell. He says thus: ‘Indeed, there are evil actions, there is result of misconduct; for I saw a person here who killed living beings ... and held wrong view, and I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation ... even in hell.’ He says thus: ‘On the dissolution of the body, after death, everyone who kills living beings ... and holds wrong view reappears in a state of deprivation ... even in hell. Those who know thus know rightly; those who think otherwise are mistaken.’ Thus he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong.’”

4、有人見「行善業命終生善處」，所引生不當的見解

阿難！若有一離殺、不與取、邪淫、妄言……乃至邪見，此離、護已，身壞命終，生善處天中者。若有沙門、梵志得天眼，成就天眼而見彼，見已，作是念：

^[1] 有身妙行，亦有身妙行報；有口、意妙行，亦有口、意妙行報。

^[2] 所以者何？我見彼離殺、不與取、邪淫、妄言……乃至邪見，此離、護已，身壞命終，生善處天中。

^[3] 若更有如是比離殺、不與取、邪淫、妄言……乃至邪見，此離、護者，彼一切身壞命終，亦生善處天中。

^[4] 如是見者，則為正見；異是見者，則彼智趣邪。

^[5] 若所見所知極力捫摸，一向著說：『此是真諦，餘皆虛妄。』

⁵⁷ 《佛光阿含藏·中阿含（三）》，p.1541，n.5：「比」，明本作「此」，宋本作「比丘」二字。

⁵⁸ 《佛光阿含藏·中阿含（三）》，p.1543，n.1：「邪」，麗本作「耶」，今依據磧砂藏改作「邪」。

11. “Here, Ananda, by means of ardour ... some recluse or brahmin attains such a concentration of mind that, when his mind is concentrated, with the divine eye, which is purified and surpasses the human, he sees that person here who abstains from killing living beings ... and holds right view, and he sees that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world. He says thus: ‘Indeed, there are good actions, there is result of good conduct; for I saw a person here who abstained from killing living beings ... and held right view, and I see that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world.’ He says thus: ‘On the dissolution of the body, after death, everyone who abstains from killing living beings ... and holds right view reappears in a happy destination, even in the heavenly world. Those who know thus know rightly; those who think otherwise are mistaken.’ Thus he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong.’”

（二）、世尊進一步說明其中正確與錯誤的陳述

1、行惡業命終生善處

阿難！於中若有一沙門、梵志得天眼，成就天眼，作如是說：

〔¹〕『無身惡行，亦無身惡行報；無口、意惡行，亦無口、意惡行報』者，我不聽彼。

〔²〕若作是說：『我見彼不離殺、不與取、邪淫、妄言……乃至邪見，此不離、不護已，身壞命終，生善處天中』我聽彼也。

〔³〕若作是說『若更有如是比不離殺、不與取、邪淫、妄言……乃至邪見，此不離、不護者，彼一切身壞命終，亦生善（708a）處天中』者，我不聽彼。

〔⁴〕若作是說：『如是見者，則為正見；異是見者，則彼智趣邪』者，我不聽彼。

〔⁵〕若所見所知極力捫摸，一向著說：『此是真諦，餘皆虛妄』者，我不聽彼。所以者何？阿難！如來知彼人異。

14. “Therein, Ananda, when a recluse or brahmin says: ‘Indeed, there are no evil actions, there is no result of misconduct,’ I do not grant him this.

When he says: ‘I saw a person here who killed living beings ... and held wrong view, and I see that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world,’ I grant him this.

But when he says: “On the dissolution of the body, after death, everyone who kills living beings ... and holds wrong view reappears in a happy destination, even in the heavenly world,” I do not grant him this.

And when he says: ‘Those who know thus know rightly; those who think otherwise are mistaken,’ I also do not grant him this.

And when he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong,’ I also do not grant him this.

Why is that? Because, Ananda, the Tathagata’s knowledge of the great exposition of action is otherwise.

2、行善業命終生惡處

阿難！於中若有一沙門、梵志得天眼，成就天眼，作如是說：

〔¹〕『無身妙行，亦無身妙行報；無口、意妙行，亦無口、意妙行報』我不聽彼。

〔²〕若作是說：『我見彼離殺、不與取、邪淫、妄言……乃至邪見，此離、護已，身壞命終，生惡處地獄中』我聽彼也。

〔³〕若作是說『若更有如是比離殺、不與取、邪淫、妄言……乃至邪見，此離、護者，彼一切身壞命終，亦生惡處地獄中』者，我不聽彼。

〔⁴〕若作是說『如是見者，則為正見；異是見者，則彼智趣邪』者，我不聽彼。

〔⁵〕若所見所知極力捫摸，一向著說：『此是真諦，餘皆虛妄』者，我不聽彼。所以者何？阿難！如來知彼人異。

16. “Therein, Ananda, when a recluse or brahmin says: ‘Indeed, there are no good actions, there is no result of good conduct,’ I do not grant him this.

When he says: ‘I saw a person here who abstained from killing living beings ... and held right view, and I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation ... even in hell,’ I grant him this.

But when he says: ‘On the dissolution of the body, after death, everyone who abstains from killing living beings ... and holds right view reappears in a state of deprivation ... even in hell,’ I do not grant him this.

And when he says: ‘Those who know thus know rightly; those who think otherwise are mistaken,’ I also do not grant him this.

And when he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong,’ I also do not grant him this.

Why is that? Because, Ananda, the Tathagata’s knowledge of the great exposition of action is otherwise.

3、行惡業命終生惡處

阿難！於中若有一沙門、梵志得天眼，成就天眼，作如是說：

〔¹〕『有身惡行，亦有身惡行報；有口、意惡行，亦有口、意惡行報』我聽彼也。

^[2] 若作是說：『我見彼不離殺、不與取、邪淫、妄言……乃至邪見，此不離、不護已，身壞命終，生惡處地獄中』者，我聽彼也。

^[3] 若作是說『若更有如是比不離殺、不與取、邪淫、妄言……乃至邪見，此不離、不護者，彼一切身壞命終，亦生惡處地獄中』者，我不聽彼。

^[4] 若作是說：『如是見者，則為正見；異是見者，則彼智趣邪』者，我不聽彼。

^[5] 若所見所知極力捫摸，一向著說：『此是真諦，餘皆虛妄』者，我不聽彼。所以者何？阿難！如來知（708b）彼人異。

13. “Therein, Ananda, when a recluse or brahmin says: ‘Indeed, there are evil actions, there is result of misconduct,’ I grant him this.

When he says: ‘I saw a person here who killed living beings ... and held wrong view, and I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation ... even in hell,’ I also grant him this.

But when he says: ‘On the dissolution of the body, after death, everyone who kills living beings ... and holds wrong view reappears in a state of deprivation ... even in hell,’ I do not grant him this.

And when he says: ‘Those who know thus know rightly; those who think otherwise are mistaken,’ I also do not grant him this.

And when he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong,’ I also do not grant him this.

Why is that? Because, Ananda, the Tathagata’s knowledge of the great exposition of action is otherwise.

4、行善業命終生善處

阿難！於中若有一沙門、梵志得天眼，成就天眼，作如是說：

^[1] 『有身妙行，亦有身妙行報；有口、意妙行，亦有口、意妙行報』者，我聽彼也。

^[2] 若作是說：『我見彼離殺、不與取、邪淫、妄言……乃至邪見，此離、護已，身壞命終，生善處天中』者，我聽彼也。

^[3] 若作是說：『若更有如是比離殺、不與取、邪淫、妄言……乃至邪見，彼一切身壞命終，亦生善處天中』者，我不聽彼。

^[4] 若作是說：『如是見者，則為正見；異是見者，則彼智趣邪』者，我不聽彼。

^[5] 若所見所知極力捫摸，一向著說：『此是真諦，餘皆虛妄』者，我不聽彼。所以者何？阿難！如來知彼人異。

15. “Therein, Ananda, when a recluse or brahmin says: ‘Indeed, there are good actions, there is result of good conduct,’ I grant him this.

And when he says: ‘I saw a person here who abstained from killing living beings ... and held right view, and I see that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world,’ I also grant him this.

But when he says: ‘On the dissolution of the body, after death, everyone who abstains from killing living beings ... and holds right view reappears in a happy destination, even in the heavenly world,’ I do not grant him this.

And when he says: ‘Those who know thus know rightly; those who think otherwise are mistaken,’ I also do not grant him this.

And when he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong,’ I also do not grant him this.

Why is that? Because, Ananda, the Tathagata’s knowledge of the great exposition of action is otherwise.

(三)、世尊分析善惡業、罪福報之理由

1、行惡業命終生善處

阿難！若有一不離殺、不與取、邪淫、妄言……乃至邪見，此不離、不護已，身壞命終，生善處天中者。

^[1] 彼若本作不善業，作已成者，因不離、不護故，^(A) 彼於現法中受報訖而生於彼，^(B) 或復因後報故；彼不以此因、不以此緣，身壞命終，生善處天中。

^[2] 或復本作善業，作已成者，因離、護故，未盡，應受善處報，彼因此緣此故，身壞命終，生善處天中。

^[3] 或復死時生善心，心所有法正見相應，彼因此緣此，身壞命終，生善處天中。阿難！如來知彼人為如是也。

18. “Therein, Ananda, as to the person here who kills living beings ... and holds wrong view, and on the dissolution of the body, after death, reappears in a happy destination, even in the heavenly world: either earlier he did a good action to be felt as pleasant, or later he did a good action to be felt as pleasant, or at the time of death he acquired and undertook right view.

Because of that, on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world. But since he has here killed living beings ... and held wrong view, he will experience the result of that either here and now, or in his next rebirth, or in some subsequent existence.

2、行善業命終生惡處

阿難！若有一離殺、不與取、邪淫、妄言……乃至邪見，此離、護已，身壞命終，生惡處地獄中者。

^[1] 彼若本作善業，作已成者，因離、護故，^(A) 彼於現法中受報訖而生於彼，^(B) 或復因後報故；彼不以此因、不以此緣，身壞命終，生惡處地獄中。

^[2] 或復本作不善業，作已成者，因不離、不護故，未盡，應受地獄（708c）報，彼因此緣此，身壞命終，生惡處地獄中。

^[3] 或復死時生不善心，心所有法邪見相應，彼因此緣此，身壞命終，生惡處地獄中。阿難！如來知彼人為如是也。

20. “Therein, Ananda, as to the person here who abstains from killing living beings ... and holds right view, and on the dissolution of the body, after death, reappears in a state of deprivation... even in hell: either earlier he did an evil action to be felt as painful, or later he did an evil action to be felt as painful, or at the time of death he acquired and undertook wrong view.

Because of that, on the dissolution of the body, after death, he has reappeared in a state of deprivation ... even in hell. But since he has here abstained from killing living beings ... and held right view, he will experience the result of that either here and now, or in his next rebirth, or in some subsequent existence.

3、行惡業命終生惡處

阿難！若有一不⁵⁹離殺、不與取、邪淫、妄言……乃至邪見，此不離、不護已，身壞命終，生惡處地獄中者。

^[1] 彼即因此緣此，身壞命終，生惡處地獄中。

^[2] 或復本作不善業，作已成者，因不離、不護故，未盡，應受地獄報，彼因此緣此，身壞命終，生惡處地獄中。

^[3] 或復死時生不善心，心所有法邪見相應，彼因此緣此，身壞命終，生惡處地獄中。阿難！如來知彼人為如是也。

17. “Therein, Ananda, as to the person here who kills living beings ... and holds wrong view, and on the dissolution of the body, after death, reappears in a state of deprivation ... even in hell: either earlier he did an evil action to be felt as painful, or later he did an evil action to be felt as painful, or at the time of death he acquired and undertook wrong view.

Because of that, on the dissolution of the body, after death, he has reappeared in a state of deprivation ... even in hell. And since he has here killed living beings ... and held wrong view, he will experience the result of that either here and now, or in his next rebirth, or in some subsequent existence.

⁵⁹ 《佛光阿含藏·中阿含（三）》，p.1545，n.1：「不」，宋、元、明三本均作「人」。

4、行善業命終生善處

阿難！若有一離殺、不與取、邪淫、妄言……乃至邪見，此離、護已，身壞命終，生善處天中者。

^[1] 彼即因此緣此，身壞命終，生善處天中。

^[2] 或復本作善業，作已成者，因離、護故，未盡，應受報，彼因此緣此，身壞命終，生善處天中。

^[3] 或復死時生善心，心所有法正見相應，彼因此緣此，身壞命終，生善處天中。阿難！如來知彼人為如是也。」

19. “Therein, Ananda, as to the person here who abstains from killing living beings ... and holds right view, and on the dissolution of the body, after death, reappears in a happy destination, even in the heavenly world: either earlier he did a good action to be felt as pleasant, or later he did a good action to be felt as pleasant, or at the time of death he acquired and undertook right view.

Because of that, on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world. And since he has here abstained from killing living beings ... and held right view, he will experience the result of that either here and now, or in his next rebirth, or in some subsequent existence.

(四)、世尊以芒果的四種可能譬喻善惡業、罪福報的四種情形

「復次，有四種人：或有人無有似有，或有似無有，或無有似無有，或有似有。⁶⁰阿難！猶如四種[木*奈]：或[木*奈]不熟似熟，或熟似不熟，或不熟似不熟，或熟似熟。如是，阿難！四種[木*奈]喻人：或有人無有似有，或有似無有，或無有似無有，或有似有。」

21. “Thus, Ananda, there is action that is incapable [of good result] and appears incapable; there is action that is incapable [of good result] and appears capable; there is action that is capable [of good result] and appears capable; and there is action that is capable [of good result] and appears incapable.”

參、流通分

佛說如是，尊者阿難及諸比丘聞佛所說，歡喜奉行！

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

⁶⁰ 《佛光阿含藏·中阿含（三）》，p.1547, n.1：「復次，有四種人：或有人無有似有，或有似無有，或無有似無有，或有似有」，巴利本(M. vol. 3, p.215)作：如此，有業無能〔作用〕而似無能〔作用〕，有業無能而似有能，有業有能亦似有能，有業有能而似無能。

丙、去惡修善方能得益

出處：《中阿含》第 152 經〈鸚鵡經〉
Corresponded to : MAJJHIMA NIKĀYA no.99⁶¹

壹、序分

我聞如是：一時，佛遊王舍城，在竹林迦蘭哆園。

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

貳、正宗分

一、佛為鸚鵡摩納都題子解說不論在家與出家，若行正行者，便得善解

（一）鸚鵡摩納都題子請居士詣佛所往見

爾時，鸚鵡摩納都題子⁶²少有所為，往（667a）至王舍城，寄宿居士家。

於是，鸚鵡摩納都題子問所寄宿居士曰：「頗有沙門、梵志宗主眾師，統領大眾，為人所尊？令我隨時往見奉敬，儻⁶³能因此敬奉之時，得歡喜耶？」

2. Now on that occasion the brahmin student Subha, Todeyya's son, was staying at the residence of a certain householder in Savatthi for some business or other. Then the brahmin student Subha, Todeyya's son, asked the householder in whose residence he was staying: "Householder, I have heard that Savatthi is not devoid of arahants. What recluse or brahmin may we go to today to pay our respects?"

居士答曰：「有也，天愛⁶⁴！沙門瞿曇釋種子捨釋宗族，剃除鬚髮，著袈裟衣，至信、捨家、無家、學道，覺無上正盡覺。天愛！自可隨時往見，詣彼奉敬，或能因此奉敬之時，心得歡喜。」

鸚鵡摩納即復問曰：「沙門瞿曇今在何處？我欲見之。」

居士答曰：「沙門瞿曇在此王舍城竹林帶往*迦蘭哆園，便可往見。」

"Venerable sir, this Blessed One is living at Savatthi in Jeta's Grove, Anathapindika's Park. You may go to pay your respects to that Blessed One, venerable sir."

（二）佛為釋疑，具分別說；鸚鵡摩納受教而聽

於是，鸚鵡摩納從所寄宿居士家出，往詣竹林*迦蘭哆園。鸚鵡摩納遙見世尊在樹

⁶¹ *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.808-818.

⁶² [>鸚鵡摩納都題子]~Subha mānava Todeyyaputta. (大正 1, 666d, n.30)。

⁶³ 儻=謙【宋】【聖】(大正 1, 667d, n.1)。

⁶⁴ 《佛光阿含藏·中阿含》(三) p.1317, n.8:「天愛」, 巴利本作 bhante(尊者或賢者)。

林間，端政⁶⁵姝好，猶星中月，光耀燁⁶⁶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。見已，便前往詣佛所，共相問訊，卻坐一面白曰：「瞿曇！欲有所問，聽乃敢陳。」

世尊告曰：「恣汝所問。」

鸚鵡摩納問曰：「瞿曇！如我所聞，若在家者，便得善解，則知如法。出家學道者，不然也。我問瞿曇此事云何？」

3. Then, having assented to the householder, the brahmin student Subha, Todeyya's son, went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and asked the Blessed One:

4. "Master Gotama, the brahmins say this: 'The householder is accomplishing the true way, the Dhamma that is wholesome. The one gone forth [into homelessness] is not accomplishing the true way, the Dhamma that is wholesome.' What does Master Gotama say about this?"

世尊告曰：「此事不定。」

鸚鵡摩納白曰：「瞿曇！願今為我分別此事。」

世尊告曰：「摩納！諦聽！善思念之，我當為汝具分別說。」

鸚鵡摩納受教而聽。

"Here, student, I am one who speaks after making an analysis; I do not speak one-sidedly.

1、行邪行者，不得善解，不知如法；行正行者，必得善解，則知如法

佛言：「摩納！若有在家及出家學道行邪行者，我不稱彼。所以者何？若有⁶⁷在家及出家學道行邪行者，不得善解，不知如法。⁶⁸是故，摩納！若有在家及出家學道行邪行者，我不稱彼。」

I do not praise the wrong way of practice on the part either of a householder or one gone forth; for whether it be a householder or one gone forth, one who has entered on the wrong way of practice, by reason of his wrong way of practice, is not accomplishing the true way, the Dhamma that is wholesome.

摩納！若有在家及出家學道行正行者，我稱說彼。所以者何？若(667b)有在家及出家學道行正行者，必得善解，則知如法。⁶⁹是故，摩納！若有在家及出家

⁶⁵ 政=正【宋】【元】【明】(大正1, 667d, n.2)。

⁶⁶ 耀燁=曜曄【宋】【元】【明】【聖】(大正1, 667d, n.3)。

⁶⁷ [有]—【宋】【元】【明】(大正1, 667d, n.5)。

⁶⁸ 《佛光阿含藏·中阿含》(三) p.1319, n.3:「不得善解，不知如法」，巴利本作 na ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ(不成就正理善法)。

⁶⁹ 《佛光阿含藏·中阿含》(三) p.1319, n.4:「必得善解，則知如法」，巴利本作 ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ(成就正理善法)。

學道行正行者，我稱說彼。

I praise the right way of practice on the part either of a householder or one gone forth; for whether it be a householder or one gone forth, one who has entered on the right way of practice, by reason of his right way of practice, is accomplishing the true way, the Dhamma that is wholesome.”

摩訶！我如是說，說此二法，如是分別，如是顯示。若有沙門、梵志有力堅固深入，一向專著，而說此為真諦，餘者虛妄。」

2、行邪行者，不得大果，無大功德；行正行者，得大果報，有大功德

鸚鵡摩訶白曰：「瞿曇！如我所聞：若在家者，便有大利，有大⁷⁰功德；出家學道者，則不然也。我問⁷¹瞿曇此事云何？」

5. “Master Gotama, the brahmins say this: ‘Since the work of the household life involves a great deal of activity, great functions, great engagements, and great undertakings, it is of great fruit. Since the work of those gone forth involves a small amount of activity, small functions, small engagements, and small undertakings, it is of small fruit.’ What does Master Gotama say about this?”

世尊告曰：「此事不定。」

鸚鵡摩訶白曰：「瞿曇！願復為我分別此事。」

世尊告曰：「摩訶！諦聽！善思念之，我當為汝具分別說。」

鸚鵡摩訶受教而聽。

“Here too, student, I am one who speaks after making an analysis; I do not speak one-sidedly.

There is work involving a great deal of activity, great functions, great engagements, and great undertakings, which, when it fails, is of small fruit.

There is work involving a great deal of activity, great functions, great engagements, and great undertakings, which, when it succeeds, is of great fruit.

There is work involving a small amount of activity, small functions, small engagements, and small undertakings, which, when it fails, is of small fruit.

There is work involving a small amount of activity, small functions, small engagements, and small undertakings, which, when it succeeds, is of great fruit.

⁷⁰ [大] — 【聖】（大正 1，667d，n.6）。

⁷¹ 問=聞【聖】（大正 1，667d，n.7）。

6. “What, student, is that work involving a great deal of activity ... which, when it fails, is of small fruit? Agriculture is that work involving a great deal of activity ... which, when it fails, is of small fruit.

And what, student, is that work involving a great deal of activity ... which, when it succeeds, is of great fruit? Agriculture again is that work involving a great deal of activity ... which, when it succeeds, is of great fruit.

And what, student, is that work involving a small amount of activity ... which, when it fails, is of small fruit? Trade is that work involving a small amount of activity ... which, when it fails, is of small fruit.

And what, student, is that work involving a small amount of activity ... which, when it succeeds, is of great fruit? Trade again is that work involving a small amount of activity ... which, when it succeeds, is of great fruit.

佛言：「摩訶！若在家者，有大災患，有大鬪諍，有大怨憎，行邪行者，不得大果，無大功德。猶如田作，有大災患，有大鬪諍，有大怨憎，行邪行者，不得大果，無大功德；⁷²如是，摩訶！若在家者亦復如是。

7. ①“Just as agriculture, student, is work that involves a great deal of activity ... but is of small fruit when it fails, so the work of the household life involves a great deal of activity, great functions, great engagements, and great undertakings, but is of small fruit when it fails.

摩訶！出家學道少有災患，少有鬪諍，少有怨憎，⁷³行邪行者，不得大果，無大功德。猶如治生⁷⁴，少有災患，少有鬪諍，少有怨憎，行邪行者，不得大果，無大功德；如是，摩訶！出家學道亦復如是。

7. ③Just as trade is work that involves a small amount of activity ... and is of small fruit when it fails, so the work of those gone forth involves a small amount of activity, small functions, small engagements, and small undertakings, and is of small fruit when it fails.

摩訶！若在家者，有大災患，有大鬪諍，有大怨憎，行正行者，得大果報，有大功德。猶如田作，有大災患，有大鬪諍，有大怨憎，行正行者⁷⁵，得大果報，有大功德；⁷⁶如是，摩訶！若在家者亦復如是。

⁷² 《佛光阿含藏·中阿含》（三）p.1319，n.7：「摩訶！若在家者，……無大功德」，巴利本(M. vol. 2, p. 198)作：童子！猶如耕作，業務多，困難多，問題多，勞力多，失敗則無果；如此在家業務多，困難多，問題多，勞力多，失敗則無果。

⁷³ 《佛光阿含藏·中阿含》（三）p.1321，n.1：「少有災患……少有怨憎」，巴利本作 *appattham appakiccam appādhikaranam appasamārambham*（少業務，少困難，少問題，少勞力。）

⁷⁴ 《佛光阿含藏·中阿含》（三）p.1321，n.2：「治生」，巴利本作 *vanijjā*（商業）。

⁷⁵ 者=喜【聖】（大正 1，667d，n.8）。

⁷⁶ 《佛光阿含藏·中阿含》（三）p.1321，n.4：「摩訶！若在家者，有大災患……有大功德」，巴利本(M. vol. 2, p. 198)作：猶如耕作，業務多，困難多，問題多，勞力多，成功則有大果；如此，童子！在家業務多，困難多，問題多，勞力多，成功則有大果。

7. ②Just as agriculture is work that involves a great deal of activity ... and is of great fruit when it succeeds, so the work of the household life involves a great deal of activity, great functions, great engagements, and great undertakings, and is of great fruit when it succeeds.

摩納！出家學道少有災患，少有鬪諍，少有怨憎，行正行者，得大果報，有大功德。猶如治生，少有災患，少有鬪諍，少有怨憎，行正行者，得大果報，有大功德；如是，摩納！出家學道亦復如（667c）是。

7. ④Just as trade is work that involves a small amount of activity ... but is of great fruit when it succeeds, so the work of those gone forth involves a small amount of activity, small functions, small engagements, and small undertakings, but is of great fruit when it succeeds.”

摩納！我如是說，說此二法，如是分別，如是顯示。若有沙門、梵志有力堅固深入，一向專著，而說此為真諦，餘者虛妄。」

二、佛破斥鸚鵡摩納所言「梵志施設五法，有大果報，大功德」之說

（一）鸚鵡摩納向佛明身行五法，可得大果報

鸚鵡摩納白曰：「瞿曇！彼諸梵志施設五法，⁷⁷有大果報，有大功德，作福得善。」

8. “Master Gotama, the brahmins prescribe five things for the performance of merit, for accomplishing the wholesome.”

世尊告曰：「若諸梵志施設五法，有大果報，有大功德，作福得善，汝在此眾，今可說耶？」

“If it is not troublesome for you, student, please state to this assembly the five things that the brahmins prescribe for the performance of merit, for accomplishing the wholesome.”

鸚鵡摩納白曰：「瞿曇！我無不可。所以者何？瞿曇！於今現坐⁷⁸此眾。」

世尊告曰：「汝便可說。」

“It is not troublesome for me, Master Gotama, when such venerable ones as yourself and others are sitting [in the assembly].”

“Then state them, student.”

鸚鵡摩納白曰：「瞿曇！善聽！瞿曇！梵志施設第一真諦⁷⁹法，有大果報，有大功

⁷⁷ 《佛光阿含藏·中阿含》（三）p.1321，n.5：梵志施設五法：指梵志施設之五種法。真諦、誦習、苦行、梵行，此四法與巴利本同，其巴利語為(sacca, ajjhena, tapa, brahmacariya)。「熱行」，巴利本作cāga(施捨)。

⁷⁸ 坐=在【宋】【元】【明】（大正1，667d，n.9）。

⁷⁹ [>真諦]~Sacca.（大正1，667d，n.10）。

德，作福得善；第二誦習⁸⁰，第三熱行⁸¹，第四苦行⁸²。瞿曇！梵志施設第五梵行⁸³，有大果報，有大功德，作福得善。」

9. “Master Gotama, truth is the first thing that the brahmins prescribe for the performance of merit, for accomplishing the wholesome. Asceticism is the second thing ... Celibacy is the third thing ... Study is the fourth thing ... Generosity is the fifth thing that the brahmins prescribe for the performance of merit, for accomplishing the wholesome. These are the five things that the brahmins prescribe for the performance of merit, for accomplishing the wholesome. What does Master Gotama say about this?”

（二）佛反難鸚鵡摩納，實無根本之事，何能信受

世尊告曰：「若有梵志施設五法，有大果報，有大功德，作福得善，彼梵志中頗有一梵志作如是說：『我此五法，於現法中自知自覺，自作證已，施設果。』耶？」

鸚鵡摩納白世尊曰：「無也，瞿曇！」

“How then, student, among the brahmins is there even a single brahmin who says thus: ‘I declare the result of these five things having realised it myself with direct knowledge?’” - “No, Master Gotama.”

世尊告曰：「頗有師及祖師，至七世父母，⁸⁴作如是說：『我此五法，於現法中自知自覺，自作證已，施設果。』耶？」

鸚鵡摩納白世尊曰：「無也，瞿曇！」

“How then, student, among the brahmins is there even a single teacher or teacher’s teacher back to the seventh generation of teachers who says thus: ‘I declare the result of these five things having realised it myself with direct knowledge?’” - “No, Master Gotama.”

爾時，世尊問曰：「摩納！若昔有梵志壽終命過，誦持經書，流布經書，誦習典經⁸⁵：一曰夜吒⁸⁶，二曰婆摩⁸⁷，三曰婆摩提婆⁸⁸，四曰毗奢⁸⁹蜜哆羅⁹⁰，五曰夜婆陀捷尼⁹¹，六曰應疑羅婆⁹²，七曰婆私吒⁹³，八曰迦葉⁹⁴，九曰婆羅婆⁹⁵，十曰婆想

⁸⁰ [>誦習]~Ajjhena. (大正 1, 667d, n.11)。

⁸¹ [>熱行]~Tapa. (大正 1, 667d, n.12)。

⁸² [>苦行]~Cāga. (大正 1, 667d, n.13)。

⁸³ [>梵行]~Brahmacariya. (大正 1, 667d, n.14)。

⁸⁴ 《佛光阿含藏·中阿含》(三) p.1323, n.1:「至七世父母」, 巴利本作 yāva sattamā ācariyamahayugā(乃至前第七世之師)。

⁸⁵ 典經=經典【宋】【元】【明】(大正 1, 667d, n.15)。

⁸⁶ [>夜吒]~Atthaka. (大正 1, 667d, n.16)。

⁸⁷ [>婆摩]~Vāmaka. (大正 1, 667d, n.17)。

⁸⁸ [>婆摩提婆]~Vāmadeva. (大正 1, 667d, n.18)。

⁸⁹ 奢=舍【聖】(大正 1, 667d, n.20)。

⁹⁰ [>毗奢蜜哆羅]~Vessāmitta. (大正 1, 667d, n.19)。

⁹¹ [>夜婆陀捷尼]~Yamataggi. (大正 1, 667d, n.21)。

⁹² [>應疑羅婆]~Aṅgiras. (大正 1, 667d, n.22)。

⁹⁶，謂今諸梵志即彼具經誦習持學，⁹⁷彼頗作是說：『我此五法，於現法中自知自覺，自作證已，施設果。』耶⁹⁸？」

鸚鵡摩納白世尊曰：「無也，瞿曇！但諸梵志因（668a）信受持。」

“How then, student, the ancient brahmin seers, the creators of the hymns, the composers of the hymns, whose ancient hymns that were formerly chanted, uttered, and compiled the brahmins nowadays still chant and repeat, repeating what was spoken, reciting what was recited - that is, Atthaka, Vamaka, Vamadeva, Vessamitta, Yamataggi, Angirasa, Bharadvaja, Vasettha, Kassapa, and Bhagu - did even these ancient brahmin seers say thus: ‘We declare the result of these five things having realised it ourselves with direct knowledge?’” - “No, Master Gotama.”

世尊告曰：「若於諸梵志，無一梵志而作是說：『我此五法，於現法中自知自覺，自作證已，施設果報。』亦無師及祖師，乃至七世父母，而作是說：『我此五法，於現法中自知自覺，自作證已，施設果報。』若昔有梵志壽終命過，誦持經書，流布經書，誦習典經⁹⁹：一曰夜吒，二曰婆摩，三曰婆摩提婆，四曰毗奢蜜哆羅¹⁰⁰，五曰夜婆陀撻尼，六曰應疑羅婆，七曰婆私吒，八曰迦葉，九曰婆羅婆，十曰婆想，謂今諸梵志即彼具經誦習持學，彼無作是說：『我此五法，於現法中自知自覺，自作證已，施設果報。』摩納！彼諸梵志不以此故，於信向中無根本耶？」

鸚鵡摩納白曰：「瞿曇！實無根本，但諸梵志聞已受持。」

世尊告曰：「猶眾盲兒各相扶持，彼在前者，不見於後，亦不見中；彼在中者，不見於前，亦不見後；彼在後者，不見於中，亦不見前。摩納！所說諸梵志輩亦復如是。摩納！前說信而後復說聞。」

“So, student, it seems that among the brahmins there is not even a single brahmin who says thus: ‘I declare the result of these five things having realised it myself with direct knowledge.’”

⁹³ [>婆私吒]~Vāsetṭha. (大正 1, 667d, n.23)。

⁹⁴ [>迦葉]~Kassapa. (大正 1, 667d, n.24)。

⁹⁵ [>婆羅婆]~Bhāradvāja. (大正 1, 667d, n.25)。

⁹⁶ [>婆想]~Bhagu. (大正 1, 667d, n.26)。

⁹⁷ 《佛光阿含藏·中阿含》(三) p.1323, n.4:「若昔有梵志壽終命過……即彼具經誦習持學」，巴利本(M. vol. 2, p.200)作：如諸婆羅門中之古仙人——聖典之作者，聖典之宣說者，此諸古聖人所歌、所說、所集的古聖典之句，現在的諸婆羅門隨而歌之，隨而說之，隨其所說而說之，隨其所誦而誦之——例如，夜吒……(如漢譯十位古仙人之名)。夜吒、婆摩、婆摩提婆、毗奢蜜哆羅、夜婆陀撻尼、應疑羅婆、婆私吒、迦葉、婆羅婆、婆想(Atthaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Avgīrasa, Vāsettha, Kassapa, Bhāradvāja, Bhagu)(巴)，為十位古仙人名。

⁹⁸ 耶=也【宋】【元】【明】【聖】(大正 1, 667d, n.27)。

⁹⁹ 典經=經典【明】[>*] (大正 1, 668d, n.1)。

¹⁰⁰ 邏=羅【宋】【元】【明】【聖】(大正 1, 668d, n.2)。

And among the brahmins there is not even a single teacher or a single teacher's teacher back to the seventh generation of teachers, who says thus: 'I declare the result of these five things having realised it myself with direct knowledge.'

And the ancient brahmin seers, the creators of the hymns, the composers of the hymns ... even these ancient brahmin seers did not say thus: 'We declare the result of these five things having realised it ourselves with direct knowledge.'

Suppose there were a file of blind men each in touch with the next: the first one does not see, the middle one does not see, and the last one does not see.

So too, student, in regard to their statement the brahmins seem to be like a file of blind men: the first one does not see, the middle one does not see, and the last one does not see."

（三）佛得知鸚鵡摩納被問難後起瞋心，以生盲人不見色，而說無色喻破斥

鸚鵡摩納瞋恚世尊，憎嫉不悅，誹謗世尊，指摘世尊，罵詈世尊，應誹謗瞿曇，應指瞿曇，應墮瞿曇，語世尊曰：「有一梵志，名弗袞袞¹⁰¹羅¹⁰²，姓直清淨化，彼作是說：『若有沙門、梵志，於人上法¹⁰³有知有見，現我得者，¹⁰⁴我聞是已，便大笑之，意不相可，虛妄不真，亦不如法。云何人生人中，自說得人上法？若於人上法言我知我見者，此事不然。』」

10. When this was said, the brahmin student Subha, Todeyya's son, was angry and displeased with the simile of the file of blind men, and he reviled, disparaged, and censured the Blessed One, saying: "The recluse Gotama will be worsted."

Then he said to the Blessed One: "Master Gotama, the brahmin Pokkharasati of the Upaman-na clan, lord of the Subhaga Grove, says thus: 'Some recluses and brahmins here claim superhuman states, distinctions in knowledge and vision worthy of the noble ones. But what they say turns out to be ridiculous; it turns out to be mere words, empty and hollow. For how could a human being know or see or realise a superhuman state, a distinction in knowledge and vision worthy of the noble ones? That is impossible.'"

於是，世尊便作是念：鸚鵡摩納都題子瞋恚於我，憎嫉不悅，誹謗於我，指摘於我，罵詈於我，應誹謗瞿曇，應指瞿曇，應墮^(668b)瞿曇，而語我曰：「瞿曇！有梵志名弗袞袞羅，姓直清淨化，彼作是說：『若有沙門、梵志，於人上法有知有見，現我得者，我聞是已，便大笑之，意不相可，虛妄不真，亦不如法。云何人生人中，自說得人上法？若於人上法言我知我見者，此事不然。』」

世尊知己，告曰：「摩納！梵志弗袞袞羅姓直清淨化，彼知一切沙門、梵志心之

¹⁰¹ 袞=娑【宋】【明】，=婆【聖】*（大正1，668d，n.4）。

¹⁰² [>弗袞袞羅]~Pokkharassāti.（大正1，668d，n.3）。

¹⁰³ 《佛光阿含藏·中阿含》（三）p.1325，n.2：「人上法」，巴利本作 uttarimanussadhammā（超出常人之法）。

¹⁰⁴ 《佛光阿含藏·中阿含》（三）p.1325，n.3：「若有沙門……現我得者」，巴利本作 Evaj eva pan' im' eke sabrahmanā uttarimanussadhammā alamariyañānadassanavisesaṃ patijānāti（如此，此等沙門、婆羅門宣言：有超人法至聖殊勝智見。）

所念，然後作是說：『若有沙門、梵志，於人上法有知有見，現我得者，我聞是已，便大笑之，意不相可，虛妄不真，亦不如法。云何人生人中，自說得人上法？若於人上法言我知我見者，此事不然。』耶？」

11. “How then, student, does the brahmin Pokkharasati understand the minds of all recluses and brahmins, having encompassed them with his own mind?”

鸚鵡摩納答曰：「瞿曇！梵志弗袞袞¹⁰⁵羅姓直清淨化，自有一婢，名曰不尼，尚不能知心之所念，況復欲知一切沙門、梵志心之所念耶？若使知者，終無是處。」

“Master Gotama, the brahmin Pokkharasati does not even understand the mind of his slavewoman Punnika, having encompassed it with his own mind, so how could he understand thus the minds of all recluses and brahmins?”

世尊告曰：「猶人生盲，彼作是說：『無黑白色，亦無見黑白色者；無好惡色，亦無見好惡色；無長短色，亦無見長短色；無近遠色，亦無見近遠色；無麤細色，亦無見麤細色。我初不見不知，是故無色。』彼生盲人作如是說，為真實耶？」

12. “Student, suppose there were a man born blind who could not see dark and light forms, who could not see blue, yellow, red, or pink forms, who could not see what was even and uneven, who could not see the stars or the sun and moon. He might say thus: ‘There are no dark and light forms, and no one who sees dark and light forms; there are no blue, yellow, red, or pink forms, and no one who sees blue, yellow, red, or pink forms; there is nothing even and uneven, and no one who sees anything even and uneven; there are no stars and no sun and moon, and no one who sees stars and the sun and moon. I do not know these, I do not see these, therefore these do not exist.’ Speaking thus, student, would he be speaking rightly?”

鸚鵡摩納答世尊曰：「不也，瞿曇！所以者何？有黑白色，亦有見黑白色者；有好惡色，亦有見好惡色；有長短色，亦有見長短色；有近遠色，亦有見近遠色；有麤細色，亦有見麤細色。若言：『我初不見不知，是故無色。』彼生盲人作是說者，為不真實。」

“No, Master Gotama. There are dark and light forms, and those who see dark and light forms ... there are the stars and the sun and moon, and those who see the stars and the sun and moon. Saying, ‘I do not know these, I do not see these, therefore these do not exist,’ he would not be speaking rightly.”

摩納！梵志弗袞袞¹⁰⁶羅姓直清淨化，彼所說者，非如生盲無目人耶？」

鸚鵡摩納答世尊曰：「如盲 (668c)，瞿曇！」

¹⁰⁵ 袞=娑【宋】【明】，=婆【聖】*（大正1，668d，n.5）。

¹⁰⁶ 袞袞=袞娑【宋】【明】*，=娑娑【元】*（大正1，668d，n.6）。

世尊告曰：「摩納！於意云何？若昔有梵志壽終命過，誦持經書，流布經書，誦習典經，¹⁰⁷調商伽¹⁰⁸梵志、生聞¹⁰⁹梵志、弗袞袞羅梵志及汝父都題¹¹⁰，若彼所說，不可、有真無真、有高有下耶？」

鸚鵡摩納答世尊曰：「若昔有梵志壽終命過，誦持經書，流布經書，誦習典經，調商伽梵志、生聞梵志、弗袞袞羅梵志及我父都題，彼所說者，於我意者，欲令可，莫令不可；欲令真，莫令不真；欲令高，莫令下。」

彼時，世尊問曰：「摩納！梵志弗袞袞羅姓直清淨化，彼所說者，非為不可、無有可耶？非為不真、無有真耶？非為至下、無有高耶？」

鸚鵡摩納答世尊曰：「實爾，瞿曇！」

13. “So too, student, the brahmin Pokkharasati is blind and visionless. That he could know or see or realise a superhuman state, a distinction in knowledge and vision worthy of the noble ones - this is impossible. What do you think, student? What is better for those well-to-do brahmins of Kosala such as the brahmin Canki, the brahmin Tarukkha, the brahmin Pokkharasati, the brahmin Janussoni, or your father, the brahmin Todeyya - that the statements they make accord with worldly convention or flaunt worldly convention?” - “That they **accord with worldly convention**, Master Gotama.”

“What is better for them, that the statements they make be thoughtful or thoughtless?” - “**Thoughtful**, Master Gotama.” -

“What is better for them, that they make their statements after reflecting or without reflecting?” - “**After reflecting**, Master Gotama.” -

“What is better for them, that the statements they make be beneficial or unbeneficial?” - “**Beneficial**, Master Gotama.”

14. “What do you think, student? If that is so, did the statement made by the brahmin Pokkharasati accord with worldly convention or flaunt worldly convention?” - “It **flaunted worldly convention**, Master Gotama.” -

“Was the statement made thoughtful or thoughtless?” - “**Thoughtless**, Master Gotama.” -

“Was the statement made after reflecting or without reflecting?” - “**Without reflecting**, Master Gotama.” -

“Was the statement made beneficial or unbeneficial?” - “**Unbeneficial**, Master Gotama.”

¹⁰⁷ 《佛光阿含藏·中阿含》(三) p.1327, n.2:「若昔有梵志……誦習典經」, 巴利本作 Ye te Kosalakā brahmana-mahāsālā 按: mahāsālā 可能是 mahāsārā(大富豪)之誤, 則其意為: 憍薩羅國之婆羅門大富豪等。

¹⁰⁸ [>商伽]~Cankī. (大正 1, 668d, n.7)。

¹⁰⁹ [>生聞]~Jānussonī. (大正 1, 668d, n.8)。

¹¹⁰ [>都題]~Todeyya. (大正 1, 668d, n.9)。

（五）明心去惡修善方得眾益

1、佛以欲、恚、身見、戒取、疑等五法皆為心法來破斥惡見

（1）若被五法所覆蓋者，將不得知一切沙門、梵志心之所念

復次，摩納！有五法作障礙¹¹¹，作覆蓋，作盲無目，能滅智慧，唐目疲勞，不得涅槃。

云何為五？摩納！欲第一法作障礙，作覆蓋，作盲無目，能滅智慧，唐自疲勞，不得涅槃。摩納！恚、身見、戒取，疑第五法作障礙，作覆蓋，作盲無目，能滅智慧，唐自疲勞，不得涅槃。

摩納！於意云何？為此五法之所障礙，覆蓋、陰纏，彼若欲觀自義，觀他義，觀俱義，及知一切沙門、梵志心之所念者，終無是處。

摩納！梵志弗袈裟羅姓直清淨化，為欲所染，欲所穢染，欲觸欲猗¹¹²，著於欲，入於欲中，不見災患，不知出要而行於欲，彼為此五法之所障礙，覆蓋、陰纏，彼若欲觀自義，觀他義，觀俱義，及知一切沙門、梵志心之所念者，終無是處。

15. “Now there are these five hindrances, student. What are the five? The hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessness and remorse, and the hindrance of doubt. These are the five hindrances.

The brahmin Pokkharasati is obstructed, hindered, blocked, and enveloped by these five hindrances. That he could know or see or realise a superhuman state, a distinction in knowledge and vision worthy of the noble ones - this is impossible.

（2）世尊舉燃火喻明眾生捨樂之殊勝

復次，摩納！有五欲功德¹¹³，愛念意樂，彼有愛色欲相應，甚可於（669a）樂。云何為五？目知色，耳知聲，鼻知香，舌知味，身知觸。摩納！於意云何？眾生因此五欲功德故，生樂生喜，不復是過耶？」

鸚鵡摩納白世尊曰：「如是，瞿曇！」

16. “Now there are these five cords of sensual pleasure, student. What are the five? Forms cognizable by the eye that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. Sounds cognizable by the ear ... Odours cognizable by the nose ... Flavours cognizable by the tongue ... Tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. These are the five cords of sensual pleasure.

¹¹¹ 五障[疑>礙]~Pañca-nīvaraṇā. (大正 1, 668d, n.10)。

¹¹² 猗=倚【元】【明】(大正 1, 668d, n.11)。

¹¹³ 五欲功德~Pañca kāma-guna. (大正 1, 668d, n.12)。

The brahmin Pokkharasati is tied to these five cords of sensual pleasure, infatuated with them and utterly committed to them; he enjoys them without seeing the danger in them or understanding the escape from them. That he could know or see or realise a superhuman state, a distinction in knowledge and vision worthy of the noble ones - this is impossible.

世尊問曰：「摩納！於意云何？若因草木而然¹¹⁴火，及離草木而然火，何者光琬最上、最妙、最勝耶？」

鸚鵡摩納白曰：「瞿曇！若離草木而然火者，終無是¹¹⁵處，唯有如意足力。瞿曇！若離草木而然火者，彼光琬最上、最妙、最勝。」

世尊告曰：「如是！如是！摩納！若離草木而然火者，終無是處，唯有如意足力。若離草木而然火者，彼光琬最上、最妙、最勝。我今假說，摩納！如因草木而然火者，如是眾生所生喜樂，謂因欲、惡不善之法，不得捨樂及於止¹¹⁶息。

摩納！如離草木而然火者，如是眾生所生捨樂，謂因離欲，從諸善法而得捨樂及於止¹¹⁷息。」

17. “What do you think, student? Which of these two fires would have a [better] flame, colour, and radiance - a fire that might burn in dependence on fuel, such as grass and wood, or a fire that might bum independent of fuel, such as grass and wood?”

“If it were possible, Master Gotama, for a fire to burn independent of fuel such as grass and wood, that fire would have a [better] flame, colour, and radiance.”

“It is impossible, student, it cannot happen that a fire could burn independent of fuel such as grass or wood except through [the exercise of] supernormal power. Like the fire that burns dependent on fuel such as grass and wood, I say, is the rapture that is dependent on the five cords of sensual pleasure. Like the fire that burns independent of fuel such as grass and wood, I say, is the rapture that is apart from sensual pleasures, apart from unwholesome states.

And what, student, is the rapture that is apart from sensual pleasures, apart from unwholesome states? Here, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

This is a rapture apart from sensual pleasures, apart from unwholesome states. Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhana, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. This too is a rapture apart from sensual pleasures, apart from unwholesome states.

¹¹⁴ 然=燃【聖】*（大正1，669d，n.1）。

¹¹⁵ 是=此【宋】【元】【聖】（大正1，669d，n.2）。

¹¹⁶ 止=上【聖】（大正1，669d，n.3）。

¹¹⁷ 止=上【宋】【聖】（大正1，669d，n.4）。

18. “Of those five things, student, that the brahmins prescribe for the performance of merit, for accomplishing the wholesome, which of the five do they prescribe as the most fruitful for the performance of merit, for accomplishing the wholesome?”

“Of those five things, Master Gotama, that the brahmins prescribe for the performance of merit, for accomplishing the wholesome, they prescribe generosity as the most fruitful for the performance of merit, for accomplishing the wholesome.”

（3）佛舉行施以心為要

世尊告曰：「摩納！於意云何？有一梵志作齋行施。或從東方有刹利童子來，彼作是說：『我於其中得第一座¹¹⁸、第一澡水、第一飲食。』彼於其中不得第一座、第一澡水、第一飲食，便生怨恨而懷憎嫉。

或從南方有梵志童子來，彼作是說：『我於其中得淨妙食。』彼於其中不得淨妙食，便生怨恨而懷憎嫉。

或從西方有居士童子來，彼作是說：『我於其中得豐饒食。』彼於其中不得豐饒食，便生怨恨而懷憎嫉。

或從北方有工師童子來，彼作是說：『我於其中得豐足食。』彼於其中不得豐足食，便生怨恨而懷憎嫉。

摩納！彼諸梵志行如是施，施¹¹⁹設何等報耶？」（669b）

鸚鵡摩納白曰：「瞿曇！梵志不如是心行於布施，使他生怨恨而懷憎嫉。瞿曇！當知梵志以愍傷心而行於施；以愍傷心而行施已，便得大福。」

世尊告曰：「摩納！梵志非為施設第六法有大果報、有大功德，作福得善耶？」

鸚鵡摩納答世尊曰：「如是，瞿曇！」

19. “What do you think, student? Here a brahmin might be holding a great sacrifice, and two other brahmins would go there thinking to take part in that great sacrifice. One brahmin among them would think: ‘Oh, that only I might get the best seat, the best water, the best almsfood in the refectory; that no other brahmin might get the best seat, the best water, the best almsfood in the refectory!’ And it is possible that the other brahmin, not that brahmin, gets the best seat, the best water, the best almsfood in the refectory. Thinking about this, the first brahmin might become angry and displeased. What kind of result do the brahmins describe for this?”

¹¹⁸ 座=坐【宋】【元】【明】【聖】*（大正1，669d，n.5）。

¹¹⁹ 〔施〕—【聖】（大正1，669d，n.6）。

“Master Gotama, brahmins do not give gifts in such a way, thinking: ‘Let the others become angry and displeased because of this.’ Rather, brahmins give gifts motivated by compassion.”

“That being so, student, isn’t this the brahmins’ sixth basis for the performance of merit, that is, the motive of compassion?”

“That being so, Master Gotama, this is the brahmins’ sixth basis for the performance of merit, that is, the motive of compassion.”

（4）鸚鵡摩訶言此五法之大功德，多在出家而非在家

世尊問曰：「摩訶！若有梵志施設五法，有大果報，有大功德，作福得善，汝見此法多在此處？為在家耶？為出家學道耶？」

鸚鵡摩訶答曰：「瞿曇！若有梵志施設五法，有大果報，有大功德，作福得善，我見此法多在出家學道，非在家也。所以者何？」

在家者多事，多有所作，多有結恨，多有憎諍，彼不能得守護誠諦。

瞿曇！出家學道者少事，少有所作，少有結恨，少有憎諍，彼必能得守護誠諦。

瞿曇！彼誠諦者，我見多在出家學道，非在家也。所以者何？在家者多事，多有所作，多有結恨，多有憎諍，彼不得行施，不得誦習，不得行苦行，不得行梵行。瞿曇！出家學道者少事，少有所作，少有結恨，少有憎諍，彼得行施，彼得誦習，得行苦行，得行梵行。瞿曇！行梵行者，我見此法多在出家學道，非在家也。」

20. “Those five things, student, that the brahmins prescribe for the performance of merit, for accomplishing the wholesome - where do you often see those five things, among householders or among those gone forth?”

“Those five things, Master Gotama, that the brahmins prescribe for the performance of merit, for accomplishing the wholesome, I often see among those gone forth, seldom among householders.

For the householder has a great deal of activity, great functions, great engagements, and great undertakings: he does not constantly and invariably speak the truth, practise asceticism, observe celibacy, engage in study, or engage in generosity.

But one gone forth has a small amount of activity, small functions, small engagements, and small undertakings: he constantly and invariably speaks the truth, practises asceticism, observes celibacy, engages in study, and engages in generosity.

Thus those five things that the brahmins prescribe for the performance of merit, for accomplishing the wholesome, I often see among those gone forth, seldom among householders.”

（5）佛為鸚鵡摩訶說：五法皆從心起

世尊告曰：「摩訶！若有梵志施設五法，有大果報，有大功德，作福得善者，

我說是從心起。

21. “Those five things, student, that the brahmins prescribe for the performance of merit, for accomplishing the wholesome, I call equipment of the mind, that is, for developing a mind that is without hostility and without ill will.

Here, student, a bhikkhu is a speaker of truth. Thinking, ‘I am a speaker of truth,’ he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. It is that gladness connected with the wholesome that I call an equipment of the mind.

Here, student, a bhikkhu is an ascetic ... one who is celibate ... one who engages in study ... one who engages in generosity. Thinking, ‘I am one who engages in generosity,’ he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. It is that gladness connected with the wholesome that I call an equipment of the mind.

Thus those five things that the brahmins prescribe for the performance of merit, for accomplishing the wholesome, I call equipment of the mind, that is, for developing a mind that is without hostility and without ill will.”（請接續英譯本§22）

A、釋心義

云何為心？若心無結、無怨、無恚、無諍，為修彼故。摩訶！於意云何？若有比丘守護誠諦者，彼因守護誠諦故，得喜得悅。摩訶！若有喜及悅，善善相應，我說是從心起。

云何為心？若心無結、無怨、無恚、無諍¹²⁰，(669c) 為修彼故，如是彼得行施，彼得誦習，得行苦行，得行梵行。彼因行梵行故，得喜得悅。摩訶！若有喜及悅，善善相應，我說是從心起。

云何為心？若心無結、無怨、無恚、無諍，彼心與慈俱，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。

24. “What, student, is the path to the company of Brahma? Here 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.

When the deliverance of mind by loving-kindness is developed in this way, no limiting action remains there, none persists there. Just as a vigorous trumpeter could make himself heard without difficulty in the four quarters, so too, when the deliverance of mind by loving-kindness is developed in this way, no limiting action remains there, none persists there. This is the path to the company of Brahma.

¹²⁰ 諍=誦【聖】（大正 1，669d，n.7）。

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。

25-27. “Again, 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. When the deliverance of mind by equanimity is developed in this way, no limiting action remains there, none persists there.

摩納！猶如有人善吹於螺，彼若有方未曾聞者，彼於夜半而登高山，極力吹螺，出微妙聲，遍滿四方。如是比丘心與慈俱，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。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。

Just as a vigorous trumpeter could make himself heard without difficulty in the four quarters, so too, when the deliverance of mind by equanimity is developed in this way, no limiting action remains there, none persists there. This too is the path to the company of Brahma.”

B、明佛於至梵道跡清楚不疑

(A) 佛問應以何心方求得作天、梵天

摩納！於意云何？若有求天，要求天上故，便行貪伺相應心，令我作天及餘天。若有求天，要求天上故，便無結、無怨、無恚、無諍，無量極廣善修，心定意解，遍滿成就遊，令我作天及餘天。汝觀於彼，誰得作天及餘天耶？」

鸚鵡摩納答曰：「瞿曇！若此求天，要求天上故，便無結、無怨、無恚、無諍，無量極廣善修，心定意解，遍滿成就遊者，我觀於彼必得作天或餘天也。」

世尊問曰：「摩納！於意云何？若有求梵天，要求梵天上故，便行貪伺相應心，令我作梵天及餘梵天；若有求梵天，要求梵天上故，便無結、無怨、無恚、(670a)無諍，無量極廣善修，心定意解，遍滿成就遊，令我作梵天及餘梵天。汝觀於彼，誰得作梵天及餘梵天耶？」

鸚鵡摩納答曰：「瞿曇！若此求梵天，要求梵天上故，便無結、無怨、無恚、無諍，無量極廣善修，心定意解，遍滿成就遊者，我觀於彼得作梵天或餘梵天。」

(B) 佛告知鸚鵡摩納：如來於梵道跡者，終不暫住而不能答

鸚鵡摩納問曰：「瞿曇！知梵道跡耶？」

22. When this was said, the brahmin student Subha, Todeyya's son, said to the Blessed One: "Master Gotama, I have heard that the recluse Gotama knows the path to the company of Brahma."

世尊告曰：「摩納！我今問汝，隨所解答。摩納！於意云何？那羅歌¹²¹邏¹²²村去此眾不遠耶？」

鸚鵡摩納答曰：「不遠。」

"What do you think, student? Is the village of Nalakara near here, not far from here?"

"Yes, sir, the village of Nalakara is near here, not far from here."

世尊告曰：「摩納！於意云何？汝於此眾告一人曰：『汝往至彼那羅歌邏村，到便即還。』彼受汝教，速疾往至那羅歌邏村，到便即還。彼往返¹²³已，汝問道路，謂於那羅歌邏村往返出入事，彼人寧住不能答耶？」

鸚鵡摩納答世尊曰：「不也，瞿曇！」

"What do you think, student? Suppose there was a man born and raised in the village of Nalakara, and as soon as he had left Nalakara they asked him about the path to the village. Would that man be slow or hesitant in answering?"

"No, Master Gotama. Why is that? Because that man has been born and raised in Nalakara, and is well-acquainted with all the paths to the village."

世尊告曰：「摩納！彼人往返於那羅歌邏村，問道路事，乃可得住而不能答，若問如來、無所著、等正覺梵道跡者，終不暫住而不能答。」¹²⁴

"Still, a man born and raised in the village of Nalakara might be slow or hesitant in answering when asked about the path to the village, but a Tathagata, when asked about the Brahma-world or the way leading to the Brahma-world, would never be slow or hesitant in answering. I understand Brahma, student, and I understand the Brahma-world, and I understand the way leading to the Brahma-world, and I understand how one should practise to reappear in the Brahma-world."

23. "Master Gotama, I have heard that the recluse Gotama teaches the path to the company of Brahma. It would be good if Master Gotama would teach me the path to the company of Brahma."

¹²¹ [>那羅歌邏]~Nalakāra. (大正 1, 670d, n.1)。

¹²² 邏=羅【宋】【元】【明】【聖】* (大正 1, 670d, n.2)。

¹²³ 返=反【宋】【元】【明】【聖】* (大正 1, 670d, n.3)。

¹²⁴ 《佛光阿含藏·中阿含》(三) p.1333, n.3:「摩納！彼人往返……而不能答」，巴利本(M. vol. 2, p. 206~7)作：童子！即使彼生長於那羅歌邏村之人，被問那羅歌邏村之路時，有可能遲疑或躊躇；然而，如來被問有關梵天世界及往梵天世界之道跡時，不遲疑或躊躇。

“Then, student, listen and attend closely to what I shall say.”

“Yes, sir,” he replied.

The Blessed One said this:（請接續英譯本§24）

三、鸚鵡摩納受教奉行

鸚鵡摩納白世尊曰：「沙門瞿曇，無著天¹²⁵祠¹²⁶，此事具足，謂問梵道跡能速答故。世尊！我已知。善逝！我已解。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。」

28. When this was said, the brahmin student Subha, Todeyya’s son, said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overturned, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms.

I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. Let Master Gotama remember me as a lay follower who has gone to him for refuge for life.

參、流通分

佛說如是，鸚鵡摩納聞佛所說，歡喜奉行！

29. “And now, Master Gotama, we depart. We are busy and have much to do.”

“Now is the time, student, to do as you think fit.”

Then the brahmin student Subha, Todeyya’s son, having delighted and rejoiced in the Blessed One’s words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.

30. Now on that occasion the brahmin Janussoni was driving out of Savatthi in the middle of the day in an all-white chariot drawn by white mares. He saw the brahmin student Subha, Todeyya’s son, coming in the distance and asked him: “Now where is Master Bharadvaja coming from in the middle of the day?”

“Sir, I am coming from the presence of the recluse Gotama.”

“What does Master Bharadvaja think of the recluse Gotama’s lucidity of wisdom? He is wise, is he not?”

“Sir, who am I to know the recluse Gotama’s lucidity of wisdom? One would surely have to be his equal to know the recluse Gotama’s lucidity of wisdom.”

¹²⁵ 天=大【宋】【元】【明】（大正 1，670d，n.4）。

¹²⁶ 祠=伺【明】（大正 1，670d，n.5）。

“Master Bharadvaja praises the recluse Gotama with high praise indeed.”

“Sir, who am I to praise the recluse Gotama? The recluse Gotama is praised by the praised as best among gods and humans. Sir, those five things that the brahmins prescribe for the performance of merit, for accomplishing the wholesome, the recluse Gotama calls equipment of the mind, that is, for developing a mind that is without hostility and without ill will.”

31. When this was said, the brahmin Janussoni got down from his all-white chariot drawn by white mares, and after arranging his upper robe on one shoulder, he extended his hands in reverential salutation towards the Blessed One and uttered this exclamation: “It is a gain for King Pasenadi of Kosala, it is a great gain for King Pasenadi of Kosala that the Tathagata, accomplished and fully enlightened, lives in his realm.”

丁、向手長者看齊（1）

出處：《中阿含》第40經〈手長者經〉

Corresponded to : Aṅguttara Nikāya no.8/24-24¹²⁷

一、序分

我聞如是：

一時，佛遊阿邏¹²⁸鞞¹²⁹伽邏¹³⁰，在憇林中¹³¹。

爾時，手長者¹³²與五百大長者俱，往詣佛所，稽首禮足，卻坐一面。

五百長者亦禮佛足，却坐一面。

[AN24-6-1]

On one occasion the Blessed One was dwelling at Ālavī at the Aggālava Shrine.

Then Hatthaka of Ālavī, accompanied by five hundred lay followers, approached the Blessed One, paid homage to him, and sat down to one side.

二、正宗分

（一）手長者以四攝法攝眾，佛稱歎其善應法門、因緣，以此四事攝眾，通於三世

1、答佛所問以四攝法攝眾

世尊告曰：「手長者！汝今有此極大眾。長者！汝以何法攝此大眾？」

彼時手長者白曰：「世尊！謂有四事攝¹³³，如世尊說：一者、惠施，二者、愛言，

¹²⁷ *The Numerical Discourses of the Buddha*, translated by Bhikkhu Bodhi, p.1152-1154.

¹²⁸ 邏=羅【宋】*【元】*【明】*(大正1, 482d, n.10)。

¹²⁹ 阿邏鞞~Ālavī。(大正1, 482d, n.9)。

¹³⁰ 伽邏~Aggālava。(大正1, 482d, n.11)。

¹³¹ 《佛光阿含藏·中阿含》：「『阿邏鞞伽邏，在憇林中』，巴利本作 Ālavīyaṃ viharati Aggalave cetiye。(住在阿邏鞞國中的阿伽羅瓦寺院)。「邏』，宋、元、明三本均作『羅』。」(p.335, n.7)。

¹³² 《佛光阿含藏·中阿含》：「『手』，巴利本作 Hatthaka，意譯為手，音譯為哈達卡、訶哆，居士名。「長者』為對居士之尊稱。」(p.335, n.7)。

¹³³ 《佛光阿含藏·中阿含》：「四事攝(cattāri saṅgahavatthūni)(巴)，即四攝事、四攝法，為攝受眾生，令其起親愛心而引入佛道之四種方法。(一)惠施，即布施攝，有財施與法施二種。若眾生樂財則布施

三者、以利，四者、等利。世尊！我以此攝於大眾，或以惠施，或以愛言，或以利，或以等利。」

[AN24-6-2]

The Blessed One then said to him: “Your retinue is large, Hatthaka. How do you sustain this large retinue?”

“I do so, Bhante, by four means of sustaining a favourable relationship taught by the Blessed One. When I know: ‘This one is to be sustained by a gift,’ I sustain him by a gift. When I know: ‘This one is to be sustained by endearing speech,’ I sustain him by endearing speech. When I know: ‘This one is to be sustained by beneficent conduct,’ I sustain him by beneficent conduct. When I know: ‘This one is to be sustained by impartiality,’ I sustain him by impartiality. There is wealth in my family, Bhante. They don’t think they should listen to me as if I were poor.”

2、佛稱歎其善應法門因緣

世尊歎曰：「善哉！善哉！手長者！汝能以如法攝於大眾，又以如門攝於大眾，以如因緣攝於大眾。」

[AN24-6-3]

“Good, good, Hatthaka! This is the method by which you can sustain a large retinue.

3、以此四事攝眾，通於三世

手長者！若過去有沙門、梵志以如法攝大眾者，彼一切即此四事，攝於中或有餘¹³⁴。

手長者！若有未來沙門、梵志以如法攝大眾者，彼一切即此四事，攝於中或有餘。

手長者！若有現在沙門、梵志以如法攝大眾者，彼一切即此四事攝，於中或有餘。」

[AN24-6-4]

For all those in the past who sustained a large retinue did so by these same four means of sustaining a favourable relationship.

財，若樂法則布施法，使因是生親愛之心而受道。(二)愛言，即愛語攝，謂依眾生之根性而善言慰諭，令起親愛之心而受道。(三)以利，即利行攝，謂行身口意善行利益眾生，令起親愛之心而受道。(四)等利，即同事攝，謂親近眾生同享苦樂，並以法眼見眾生根性而隨其所樂分形示現，令其同霑利益，因而入道。參見《雜阿含》(大正·卷二十六·六六八經)。(p.335, n.9)。

※按《佛光阿含藏·中阿含》：「《雜阿含》卷二十六第 680 經」有誤。經查正為：「《雜阿含經》第 668 經卷 26：(大正 2, 185a2~11)」

¹³⁴ 《佛光阿含藏·中阿含》：「若過去有沙門、梵志……或有餘」，巴利本(A. vol. 4, p. 219)作 Ye hi keci Hatthaka atītamaddhānaṃ mahatiṃ parisāṃ saṃgahesum, sabbe te imeh' eva catūhi saṃgahavatthūhi mahatiṃ parisāṃ saṃgahesum.(確實地，任何人於過去時攝大眾，他們都是以四攝事攝大眾。) (p.335, n.10)。

All those in the future who will sustain a large retinue will do so by these same four means of sustaining a favourable relationship.

And all those at present who sustain a large retinue do so by these same four means of sustaining a favourable relationship.

（二）手長者聞佛說法，還家盡為人說法，趺坐成就四無量心

於是，世尊為手長者說法，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，默然而住。

於是，手長者，佛為說法，勸發渴仰，成就歡喜已，即從坐*起，為佛作禮，繞三匝而去。

[AN24-6-5]

Then, after the Blessed One had instructed, encouraged, inspired, and gladdened Hatthaka of Ālavī with a Dhamma talk, Hatthaka rose from his seat, paid homage to the Blessed One, circumambulated him keeping the right side toward him, and departed.

還歸（483a）其家，到外門已，若有人者，盡為說法，勸發渴仰，成就歡喜。中門、內門及入在內，若有人者，盡為說法，勸發渴仰，成就歡喜已，昇堂¹³⁵敷床，結跏趺坐，心與慈俱，¹³⁶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。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。

（三）手長者於天所讚，守定不動，具足七未曾有法

1、為三十三天所知而稱歎

爾時，三十三天集在法堂，咨嗟稱歎手長者：「諸賢！手長者有大善利，有大功德。所以者何？彼手長者，佛為說法，勸發渴仰，成就歡喜已，即從坐¹³⁷起，為佛作禮，繞三匝¹³⁸而去。還歸其家，到外門已，若有人者，盡為說法，勸發渴仰，成就歡喜。中門、內門及入在內，若有人者，盡為說法，勸發渴仰，成就歡喜已，昇堂敷床，結加¹³⁹跏趺坐，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。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。」

2、毘沙門天王往詣相告，為天所讚

¹³⁵ 昇堂 1.登上廳堂。《漢語大詞典》第5冊，p.593。

¹³⁶ 《雜阿含 744 經》卷 27（大正 2，197c）：「若比丘修習慈心，多修習已，得大果大福利。……是比丘心與慈俱，修念覺分，依遠離，依無欲，依減，向於捨；乃至修習捨覺分，依遠離，依無欲，依減，向於捨。」

¹³⁷ 坐=座【宋】*【元】*【明】*[* 1 2 3 4 5 6 7]（大正 1，483d，n.1）。

¹³⁸ 繞三匝=三匝繞【元】【明】（大正 1，483d，n.2）。

¹³⁹ 加=跏【宋】*【元】*【明】*[* 1 2 3]（大正 1，483d，n.3）。

於是，毘沙門¹⁴⁰大天王色像巍巍，光 *耀¹⁴¹暉曄，夜將向旦，往詣手長者家，告曰：「長者！汝有善利，有大功德。所以者何？今三十三天為長者集在法堂，咨嗟稱歎：『手長者有大善利，有大功德。所以者何？諸賢！彼手長者，佛為說法，勸發渴仰，成就歡喜已，即從坐*起，為佛作禮，繞三匝而去。還歸其家，到外門已，若有人者，盡為說法，勸發渴仰，成就歡喜。中門、內門及入在內，(483b) 若有人者，盡為說法，勸發渴仰，成就歡喜已，昇堂敷床，結 *跏趺坐，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。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。』」

3、手長者默然守定

是時，手長者默然不語，不觀、不視毘沙門大天王。所以者何？以尊重定、守護定故。

(四) 佛於比丘眾中稱其具有七希有之德

爾時，世尊於無量百千眾中，咨嗟稱歎手長者：「手長者有七未曾有法。彼手長者，^[1]我為說法，勸發渴仰，成就歡喜已，即從坐*起，為我作禮，繞三匝而去。

^[2]還歸其家，到外門已，若有人者，盡為說法，勸發渴仰，成就歡喜。中門、內門及入在內，若有人者，盡為說法，

^[3]勸發渴仰，成就歡喜已，昇堂敷床，結跏*趺坐，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。

^[4]如是悲、^[5]喜，^[6]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。

今^[7]三十三天為彼集在法堂，咨嗟稱歎：『手長者有大善利，有大功德。所以者何？諸賢！彼手長者，佛為說法，勸發渴仰，成就歡喜已，即從坐*起，為佛作禮，繞三匝而去。還歸其家，到外門已，若有人者，者盡為說法，勸發渴仰，成就歡喜。中門、內門及入在內，若有人者，盡為說法，勸發渴仰，成就歡喜已，昇堂敷床，結跏*趺坐，心與慈俱，遍滿一方成就遊。如是二、三、四方，四維、上下，(483c) 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。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。』

「今毘沙門大天王色像巍巍，光耀暉曄，夜將向旦，詣手長者家，告曰：『長者！汝有善利，有大功德。所以者何？今三十三天為長者集在法堂，咨嗟稱歎：手長者有

¹⁴⁰ 《佛光阿含藏·中阿含》：「毘沙門(Vessa vana)(巴)，又作多聞天，為四天王中守護北方之神，亦為夜叉軍之主。」(p.337, n.5)。

¹⁴¹ 耀=曜【宋】*【元】*【明】*[* 1](大正1, 483d, n.4)。

大善利，有大功德。所以者何？諸賢！彼手長者，佛為說法，勸發渴仰，成就歡喜已，即從坐*起，為佛作禮，繞三匝而去。還歸其家，到外門已，若有人者，盡為說法，勸發渴仰，成就歡喜。中門、內門及入在內，若有人者，盡為說法，勸發渴仰，成就歡喜已，昇堂敷床，結跏*趺坐，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。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。』

（五）一比丘往詣長者，告以佛對他之稱歎且為說法

1、比丘告知長者，佛對他的稱歎

於是，有一比丘過夜平旦，著衣持鉢，往詣手長者家。手長者遙見比丘來，即從坐*起，叉手向比丘白曰：「尊者善來！尊者久不來此，願坐此床。」

彼時比丘即坐其床，手長者禮比丘足，卻坐一面。

[AN23-8-3]

Then, in the morning, a certain bhikkhu dressed, took his bowl and robe, and went to the residence of Hatthaka of Ālavī. When he arrived, he sat down on the seat that was prepared for him. Then Hatthaka of Ālavī approached the bhikkhu, paid homage to him, and sat down to one side.

比丘告曰：「長者！汝有善利，有大功德。所以者何？世尊為汝於無量百千眾中，咨嗟稱歎手長者：『手長者有七未曾有法。手長者，我為說法，勸發渴仰，成就歡喜已，即從坐起，為我作禮，繞三匝而去。還歸其家，到外門已，若有人者，盡為（484a）說法，勸發渴仰，成就歡喜。中門、內門及入在內，若有人者，盡為說法，勸發渴仰，成就歡喜已，昇堂敷床，結 *跏趺坐，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。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。」

今三十三天為彼集在法堂，咨嗟稱歎：手長者有大善利，有大功德。所以者何？諸賢！彼手長者，佛為說法，勸發渴仰，成就歡喜已，即從坐*起，為佛作禮，繞三匝而去。還歸其家，到外門已，若有人者，盡為說法，勸發渴仰，成就歡喜。中門、內門及入在內，若有人者，盡為說法，勸發渴仰，成就歡喜已，昇堂敷床，結跏*趺坐，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。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。

於是，毘沙門大天王色像巍巍，光耀*暉曄，夜將向旦，詣手長者家，告曰：長者！汝有善利，有大功德。所以者何？今三十三天為手長者集在法堂，咨嗟稱歎：手長者有大善利，有大功德。所以者何？諸賢！彼手長者，佛為說法，勸發渴仰，成就歡喜已，即從坐*起，為佛作禮，繞三匝而去。還歸其家，到外門已，若有人者，盡為說法，勸發渴仰，成就歡喜。中門、內門及入在內，若有人者，盡為說法，勸發渴仰，（484b）成就歡喜已，昇堂敷床，結跏*趺坐，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。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。

是時，手長者默然不語，亦不觀視毘沙門大天王。所以者何？以尊重定、守護定故。』』

[AN23-8-4]

“Friend, the Blessed One declared that you possesses seven astounding and amazing qualities. What seven? ‘Bhikkhus, (1) Hatthaka of Ālavī is endowed with faith. (2) He is virtuous, and (3) has a sense of moral shame and (4) moral dread. (5) He is learned, (6) generous, and (7) wise. The Blessed One declared that you possess these seven astounding and amazing qualities.

2、明信具忍可，無求恭敬禮事

於是，手長者白比丘曰：「尊者！是時無白衣耶？」

比丘答曰：「無白衣也。」又問曰：「若有白衣者，當有何咎？」

長者答曰：「尊者！或有不信世尊語者，彼當長夜不義不忍，生極惡處，受苦無量；若有信佛語者，彼因此事故，便能尊重恭敬禮事我。尊者！我亦不欲令爾也。」

[AN23-8-5]

“I hope, Bhante, that no white-robed layman was present.”

“No, friend. No white-robed layman was present.”

“That’s good, Bhante.”

3、手長者親自設食、行澡水，恭敬侍僧、聞法

「尊者！願在此食。」彼比丘為手長者故，默然受請。

手長者知彼比丘默然受已，即從坐*起，自行澡水，以極淨美種種豐饒食噉含消，自手斟酌，令得飽滿。食訖收器，行澡水已，取一小床，別坐聽法。

[AN23-8-6]

Then that Bhikkhu, having received almsfood at the resident of Hatthaka of Ālavī, rose from his seat and departed.

(六) 世尊稱說手長者無求無欲第八未曾有法

彼比丘為手長者說法，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，往詣佛所，稽首禮足，卻坐一面，謂與手長者本所共論盡向佛說。

[AN23-8-7] After his meal, on returning from his alms round, he approached the Blessed One, paid homage to him, sat down to one side, [and reported to him all that had happened.]

於是，世尊告諸比丘：「我以是故，稱說手長者有七未曾有法。復次，汝等當知，手長者復有第八未曾有法：手長者無求無欲。」

[AN23-8-8]

[The Blessed One said:] “Good, good, bhikkhu! That clansman has few desires, since he does not want his inner wholesome qualities to be known by others. Therefore, bhikkhu, you should remember Hatthaka of Ālavī as one who possesses this eighth astounding and amazing quality, that is, (8) fewness of desires.”

三、流通分

佛說如是，彼諸比丘聞佛所說，歡喜奉行！

戊、向手長者看齊（2）

出處：《中阿含》第41經〈手長者經〉

Corresponded to : AṄGUTTARA NIKĀYA no.8/23-24¹⁴²

一、序分

(484c) 我聞如是：

一時，佛遊阿邏¹⁴³鞞伽邏*，在憇林中。

[AN23-8-1]

On one occasion the Blessed One was dwelling at Ālavī at the Aggālava Shrine.

二、正宗分

(一) 佛讚歎手長者具有八未曾有法

1、總說

爾時，世尊告諸比丘：「手長者有八未曾有法。云何為八？手長者有少欲、有信、有慚、有愧、有精¹⁴⁴進、有念、有定、有慧。¹⁴⁵

[AN23-8-2]

There the Blessed One addressed the bhikkhus, “Bhikkhus, you should remember Hatthaka of Ālavī as one who possesses seven astounding and amazing qualities. What seven? (1) Hatthaka of Ālavī is endowed with faith. (2) He is virtuous, and (3) has a sense of moral shame and (4) moral dread. (5) He is learned, (6) generous, and (7) wise. You should remember Hatthaka of Ālavī as one who possesses these seven astounding and amazing qualities.” This is what the Blessed One said. Having said this, the Fortunate One rose from his seat and entered his dwelling.

¹⁴² *The Numerical Discourses of the Buddha*, translated by Bhikkhu Bodhi, p.1152-1154.

¹⁴³ 邏=羅【宋】*【元】*【明】*【* 1】(大正 1, 484d, n.7)。

¹⁴⁴ [精]—【宋】【元】【明】(大正 1, 484d, n.8)。

¹⁴⁵ 《佛光阿含藏·中阿含》：「少欲、信、慚、愧、精進、念、定、慧(appicchatā, saddhā, hiri, ottappa, viriyārambha, sati, samādhi, paññā)(巴)，為世尊讚歎手長者之八未曾有法。」(p.343, n.8)。

2、別說

(1) 少欲

手長者有少欲者，此何因說？手長者自少欲，不欲令他知我少欲，有信、有慚、有愧、有¹⁴⁶精進、有念、有定、有慧，手長者自有慧，不欲令他知我有慧。手長者有少欲者，因此故說。

(2) 有信

手長者有信者，此何因說？手長者得信堅固，深著如來，信根已立，終不隨外沙門、梵志、若天、魔、梵及餘世間；手長者有信者，因此故說。

(3) 有慚

手長者有慚者，此何因說？手長者常行慚耻，可慚知慚，惡不善法，穢污¹⁴⁷煩惱受諸惡報，造生死本；手長者有慚者，因此故說。

(4) 有愧

手長者有愧者，此何因說？手長者常行愧，可羞愧知愧¹⁴⁸，惡不善法，穢污煩惱受諸惡報，造生死本。手長者有愧者，因此故說。

(5) 有精進

手長者有精進者，此何因說？手長者常行精進，除惡不善，修諸善法，恒自起意，專一堅固，為諸善本，不捨方便。手長者有精進者，因此故說。

(6) 有念

「手長者有念者，此何因說？手長者觀內身如身，觀內覺、心、法如法¹⁴⁹。手長者有念者，因此故說。

(7) 有定

手長者有定者，此何因說？手長者離欲、離惡不善之法……至得第四禪成就遊。手長者有定者，因此故說。

(8) 有慧

手長者有慧者，此何因說？手長者修行智慧，觀興衰法，得如此智，聖慧明達，分別曉了，以正盡苦。手長者有慧者，因此故說。

3、結示

手長者有八未曾有法者，因此故說。」

三、流通分

佛說如是，彼諸比丘聞佛所(485a)說，歡喜奉行！

¹⁴⁶ [有] — 【宋】【元】【明】(大正 1, 484d, n.9)。

¹⁴⁷ 污=汙【高麗藏】(高麗 17, 1107a20 第 5 字)

¹⁴⁸ 《佛光阿含藏·中阿含》：「『愧可羞愧知愧』，【高麗藏】(高麗 17, 1107a22~23) 本作『羞愧，可愧知愧』。」(p.345, n.2)。

¹⁴⁹ 《佛光阿含藏·中阿含》：「觀內身如身，觀內覺、心、法如法：即四念住、四念處——觀身不淨，觀覺(新譯受)是苦，觀心無常，觀法無我。」(p.345, n.3)。

[AN24-6-6]

Then, not long after Hatthaka of Ālavī had left, the Blessed One addressed the bhikkhus, “Bhikkhus, you should remember Hatthaka of Ālavī as one who possesses eight astounding and amazing qualities. What eight? (1) He is endowed with faith. (2) He is virtuous, and (3) has a sense of moral shame and (4) moral dread. (5) He is learned, (6) generous, and (7) wise. (8) He has few desires. You should remember Hatthaka of Ālavī as one who possesses these eight astounding and amazing qualities.”