

內觀雜誌第 85 期

【本期重點】：阿含經專題研究教材：《馬邑經》比對。《入處餓鬼經》比對。

第85期內容：

阿含經專題研究教材：

《馬邑經》比對

1a 《中部》第 39 經：馬邑大經

1b 《中部》第 40 經：馬邑小經

2a 《中阿含經》卷 48 第 182 經：馬邑經（上）

3a 《中阿含經》卷 48 第 183 經：馬邑經（下）

附：《瑜伽師地論》的十二劣緣和一勝緣

3a Majjhima Nikāya No.39 Maha-Assapura Sutta

3b Majjhima Nikāya No.40 Cula-Assapura Sutta

《入處餓鬼經》比對

1. 《雜阿含 1041 經》：《入處餓鬼經》

2. 《增支部》10.177 經：《生聞經》

3. AN 10.177 Janussonin Sutta: To Janussonin

《馬邑經》比對

說明：此處列出南北傳的《馬邑經》，《中部》的經文長，所以先列，便於比對。

1a 《中部》第 39 經：馬邑大經

1b 《中部》第 40 經：馬邑小經

2a 《中阿含經》卷 48 第 182 經：馬邑經（上）

3a 《中阿含經》卷 48 第 183 經：馬邑經（下）

附：《瑜伽師地論》的十二劣緣和一勝緣

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3b Majjhima Nikāya No.40 Cula-Assapura Sutta

● 《中部》第 39 經：馬邑大經

如是我聞：

一時，世尊在鴛伽國名阿沙普羅(馬邑)一聚落。

於其處，世尊告諸比丘言：「諸比丘！」

彼等比丘應諾：「世尊！」

世尊乃曰：

「諸比丘！世人稱汝等為『沙門、沙門』。當汝等亦被問：『汝等為何』耶？汝等自認『我等是沙門』。

【1】成為出家眾

諸比丘！汝等如是名、如自認時，應作如斯觀『我等當行受沙門之作法及婆羅門之作法，如是此實我等之具名，自認是實，如此，我等若受用衣、食、床座、醫藥資具，此等之行為，於我等應有大果報、大功德，且我等之此出家，非無功，應有果、有報』。如是，諸比丘！汝等實應學。

【2】具足慚愧

諸比丘！云何是沙門之作法及婆羅門之作法？

曰：『我等具足慚愧者也』。如是，汝等實應學之。

諸比丘！或汝等作是念：『我等具足慚愧，如是作者，如是已足夠矣。我等已達沙門之目的，我等於此以上應無需更作』。如是，汝等以達滿足。

諸比丘！予告汝等，諸比丘！予對汝等說：『汝等沙門者，有此以上，有應更作之時，勿捨沙門之目的』。

【3】身行清淨

諸比丘！於此以上應更作者何耶？

曰：『我等當身行清淨、分明而應發露，防護使無瑕瑾。而且不應以其清淨身行，自讚毀他』。如是，汝等實應學之。

諸比丘！或汝等作是念：『我等具足慚愧，我等之身行清淨，若如是作者，如是即足夠，我等已達沙門之目的，我等於此以上，應無更作者』。如是汝等達成滿足。

諸比丘！予告汝等，諸比丘！予對汝等說：『汝等為沙門者，有此以上應更作之時，勿捨沙門之目的』。

【4】口行清淨

諸比丘！於此以上應更作者何耶？

曰：『我等當口行清淨、分明而應發露，防護使無瑕瑾。而且不應以其清淨口行，自讚毀他』。如是，汝等實應學之。

諸比丘！或汝等作是念：『我等具足慚愧，我等之身行清淨、口行清淨、若如是作者，如是即夠矣，我等已達沙門之目的，我等於此以上，應無更作者』。如是汝等以達滿足。

諸比丘！予告汝等，諸比丘！予對汝等說：『汝等為沙門者，有此以上應更作之時，勿捨沙門之目的』。

【5】意行清淨

諸比丘！於此以上應更作者何耶？

曰：『我等當意行清淨、分明而應發露，防護使無瑕瑾。而且不應以其清淨意行，自讚毀他』。如是汝等實應學之。

諸比丘！或汝等作是念：『我等具足慚愧，我等之身行清淨、口行清淨、意行清淨，如是作者，如是已足夠矣……於此以上應無更作者』。如是汝等達成滿足。

諸比丘！予告汝等，諸比丘！予對汝等說：『汝等為沙門者，有此以上應更作之時，勿捨沙門之目的』。

【6】命行清淨

諸比丘！於此以上應更作者何耶？

曰：『我等當命行清淨、分明而應發露，防護使無瑕瑾。而且不以其清淨生活，自讚毀他』。如是汝等實應學之。

諸比丘！汝等或作是念：『我等具足慚愧，我等之身行清淨、口行清

淨、意行清淨、生活清淨也。若如是作者，如是即足夠矣……於此以上，我等應無更作者』。如是，汝等達成滿足。

諸比丘！予告汝等，諸比丘！予對汝等說：『汝等為沙門者，有此以上應更作之時，勿捨沙門之目的』。

【7】守護諸根

諸比丘！於此以上應更作者何耶？

曰：『我等當守護諸根，以眼見色，不執相、不執隨相，若不防護於眼根而住者，貪欲、憂懼、惡不善法入來者，為從事其防護，守護眼根，於眼根成就防護。以耳聞聲……乃至以鼻嗅香……以舌嚐味……以身觸所觸者……以意識法，不執相、不執隨相、不防護於意根而住者，貪欲、憂懼、惡不善法入來者，為從事其防護，守護意根，於意根成就防護』。如是汝等實應學之。

諸比丘！或汝等作是念：『我等具足慚愧，我等之身行清淨、口行清淨、意行清淨、生活清淨、守護於根門，如是作者……於此以上應無更作』。如是汝等成就滿足。

諸比丘！予告汝等，諸比丘！予對汝等說：『汝等為沙門者，有此以上應更作之時，勿捨沙門之目的』。

【8】食知適度

諸比丘！於此以上應更作者何耶？

曰：『我等食知適度，正思量而攝食，非為嬉戲、非為驕榮、非為裝飾、唯為此身之久住，為保養，又去傷害，為助成梵行。即：如是我斷故痛、不便生新痛，而且於予成就延命、無瑕、安穩』。如是汝等實應學之。

諸比丘！或汝等作是念：『我等具足慚愧，我等之身行清淨、口行清淨、意行清淨、命行清淨、防護根門、食如適度。如是作者……於此以上我等應無更作』。如是汝等成就滿足。

諸比丘！予告汝等，諸比丘！予對汝等說：『汝等為沙門者，有此以上應更作之時，勿捨沙門之目的』。

【9】受持警寤

諸比丘！於此以上應更作者何耶？

曰：『我等以受持警寤。於日間經行、坐，由障礙法淨化心。於夜之初更經行。坐，由障礙法淨化心。於夜之中更，以足載足，以念正智，起想作意，以右脅下而師子臥。於夜之後更而起，經行、坐，由障礙法淨化心』。如是汝等實應學之。

諸比丘！或汝等作是念：『我等具足慚愧，我等之身行清淨、口行清淨、意行清淨、命行清淨、防護根門、於食如適度、以受持警寤，如是作者……於此以上我等應無更作，如是汝等成就滿足。

諸比丘！予告汝等，諸比丘！予對汝等說：『汝等為沙門者，有此以上應更作之時，勿捨沙門之目的』。

【10】具足正念智

諸比丘！於此以上應更作者何耶？

曰：『我等當具足正念智。出入於正智，觀前、觀後於正智，屈伸於正智，大衣、衣鉢之執持於正智，嗽飲嚼味於正智，糞尿之行於正智，行、住、坐、眠、寤及語、默於正智者』。如是汝等實應學之。

諸比丘！或汝等作是念：『我等具足慚愧，我等之身行清淨、口行清淨、意行清淨、命行清淨、防護根門，食如適度，以受持警寤。具足念正智。如是作者……於此以上，我等應無更作』。如是汝等成就滿足。

諸比丘！予告汝等，諸比丘！予對汝等說：『汝等為沙門者，有此以上應更作之時，勿捨沙門之目的』。

【11】獨住遠離

諸比丘！於此以上應更作者何耶？

曰：我等當獨住遠離，至森林、樹下、山巖、石室、山峽、塚間、林叢、露天及積蘗之處，彼食後，從行乞歸來。置身端正，結跏趺坐，端正其身，於面前安置念。

【12】捨五蓋

彼於世間捨貪欲、離貪欲，以心而住，由貪欲淨化心。捨瞋恚，無瞋恚心而住，憐愍一切眾生，由瞋恚淨化心。捨昏沈睡眠、離昏沈睡眠而住，有觀想、有念正智，由昏沈睡眠淨化心。捨調悔、不調悔而住，內有寂靜心，由調悔淨化心。捨疑、離疑而住，無猶豫於善法，由疑淨化心。

諸比丘！譬如依借財以創事業，對彼成功彼事業，彼除去彼一切之舊借財，再之，彼有餘財即蓄妻。彼作是念：『予以前依借財而創事業，彼使予成功其事業，彼使予除去彼一切舊借財，再之於予，有餘財即蓄妻』。彼於是緣以得歡喜、得安喜。又，諸比丘！譬如人為病所冒，苦悶，有重態。彼不進食，彼身無力量。彼後解放其病，進食，至彼身有力量。彼作是念：『予嘗為病所冒，苦悶，有重態，予不進食，且予身無力量。彼使予今日解放其病，予進食，而且予身有力量』。

彼於是緣得歡喜、得安喜。又，諸比丘！譬如人投於獄，彼他日由其獄平安被釋放以免危險，而且彼財物無何等之損失。彼作是念：『予於前被投獄，彼予今日由其獄平安被釋放以免危險，而且予之財物無何等之損失』。彼於是緣得歡喜、得安喜。又，諸比丘！譬如有人為僕，不自立，如是隸屬其他，不能如所欲而行。彼後以脫其僕，自立，不隸屬於他人，自由身以至得如所欲行。彼作是念：『予於前為僕，不自立，隸屬於他人，不得如所欲行。彼予今日以脫其僕，自立，不隸屬於他人，自由身，得如所欲行』。彼於其緣，得歡喜、得安喜。又，諸比丘！譬如人攜帶錢財，於荒野之旅路上。彼後從其荒野安全免於危險而出，而且彼財物無何等之損失，彼作是念：『予於前攜帶錢財於荒野之旅路上。彼予今日從其荒野安全以免危險而出，而且予之財物無何等之損失』。彼於是緣得歡喜、得安喜。

諸比丘！如是比丘如負債、如病、如獄舍、如僕、如於荒野之旅路，自見未捨此等五蓋。

諸比丘！猶如無負債、如無病、如由獄釋放、如自由人、如樂園。如是比丘已於自見捨此等五蓋。

【13】成就初禪

彼捨此等令心穢、慧羸之五蓋方能離欲，離不善法，有尋、有伺，由離生喜樂，成就初禪。彼此身由離以生喜樂，遍滿充溢，彼身之何處亦由離以生喜樂，無不遍滿。

諸比丘！猶如精巧之助浴師或其弟子於銅盤入粉末洗劑，善散布以混合水，彼洗劑團塊含於液、潤於液，以內外液遍滿之，而且不為滴流，諸比丘！如是比丘使此身由離以生喜樂，遍滿充溢。彼身之何處亦由離以生喜樂，無不遍滿。

【14】成就第二禪

諸比丘！復次，比丘尋伺已息，於內清淨、心成一向，無尋、無伺，由定生喜樂，成就第二禪而住，彼此身由定以生喜樂，遍滿充溢。彼身之何處亦由定以生喜樂，無不遍滿。

諸比丘！譬如有湖泉，於是東方無水之入口、西方亦無水之入口、北方亦無水之入口、南方亦無水之入口，且天不持來時時適度之雨，而從其湖湧出冷水，以冷水使其湖遍滿充溢，彼湖之何處亦以冷水無不使之遍滿。

諸比丘！如是比丘此身由定以生喜樂，使遍滿充溢，彼身之何處亦由定以生喜樂，無不使之遍滿。

【15】成就第三禪

諸比丘！復次比丘離脫喜，住於捨，正念、正智而以身正受樂，聖者之所謂：『捨、念、樂住』成就第三禪而住，彼此之身以無喜之樂使遍滿充溢。彼身之何處亦以無喜之樂使無不遍滿。

諸比丘！譬如於青蓮池，或紅蓮池，或白蓮池之中，彼或青蓮、或紅蓮、或白蓮，生於水中，成長於水中，不出於水，沈潛於[水]中而育。其等由根到頭，以冷水使遍滿充溢。

諸比丘！如是比丘此身以無喜之樂使遍滿充溢。彼身之何處亦以無喜之樂無不使之遍滿。

【16】成就第四禪

諸比丘！復次比丘捨樂、捨苦，先已以滅喜憂，不苦不樂而捨念清淨，成就第四禪而住，彼此之身以清淨皎潔之心使遍滿而坐，彼身之何處亦以清淨皎潔之心，無不使遍滿。

諸比丘！譬如人以白衣，以蓋覆至頭而生。彼身之何處亦以白衣無不使之遍滿。

諸比丘！如是比丘此身以清淨皎潔之心，使遍滿而生，彼身之何處亦以清淨皎潔之心，無不使遍滿。

【17】宿命智

如是心等持、清淨、皎潔、無穢、無垢、柔軟、堪任而得確立不動時，彼心向憶宿命智。彼種種憶念宿命，即一生、二生、三生、四生、五生、十生、二十生、三十生、四十生、五十生、百生、千生、百千生、無量成劫、無量壞劫、無量成壞劫。其處予如是名、如是姓、如是種族、如是食、如是受苦樂、如是以命終。彼予於彼處死，於其處生，於其處亦如是名、如是姓……[乃至]……如是以命終。彼予於其處死，於此處生，憶念如是其一一之相與其俱詳細狀況之種種宿命。

諸比丘！譬如人由自村往他村，由其村又往他村，彼由其村而還自村。彼作是念：『予由自村往彼村，於其處，予如是位，如是坐、如是語、如是默，由彼村往某村，於其處又如是住、如是坐、如是語、如是默、彼予由其村而還自村』。

諸比丘！如是比丘以憶念種種宿命，即一生、二生、三生……乃至……如是憶念其一一之相與其俱詳細狀況之種種宿命。

【18】有情生死智

如是心等持、清淨、皎潔、無穢、無垢、柔軟、堪任而得確立不動，彼心向有情生死智。彼以清淨超人之天眼見有情之生死、知卑賤、高

貴、美麗、醜陋、幸福、不幸福，各各隨其業：『實此等有情於身為惡行，於口為惡行、於意為惡業，以誹謗聖者，抱邪見，持邪見業。彼等身壞命終，生於惡生、惡趣、墮處、地獄。又實此等有情於身為善行、於口為善行、於意為善行，不誹謗聖者，抱正見、持正見業。彼等身壞命終而生善趣、天界』。

如是彼以清淨超人之天眼，見有情之生死，知卑賤、高貴、美麗、醜陋、幸福、不幸福，各各隨其業。

諸比丘！猶如二屋各具備有門，於其處具眼者立於其中央，見人人於家出入、徘徊、逍遙。

諸比丘！如是，比丘以清淨超人之天眼見有情之生死，知卑賤、高貴、美麗、醜陋、幸福、不幸福，各各隨其業。

【19】漏盡智

如是心等持、清淨、皎潔、無穢、無垢、柔軟、堪任而得確立不動，彼心向漏盡智。彼如實知『此是苦，』如實知『此是苦之集，』如實知『此是苦之滅，』如實知『此是苦滅之道』。如實知『此等是漏，』如實知『此是漏之集，』如實知『此是漏之滅，』如實知『此是漏滅之道』。如是知、如是見，於彼由愛欲之漏心解脫、由存在之漏心解脫、由無明之漏心解脫，於解脫有知『解脫』。知『生已盡，梵行已成，所作已作，更無到此存在之狀態』。

諸比丘！猶如清澄幽靜之山頂有湖，於某處具眼者立於岸，見諸貝殼、砂礫、魚群或靜或動。彼作是之念：『此湖清澄、幽靜、於此等見諸貝殼、砂礫、魚群之遊或靜或動』。

諸比丘！如是比丘如實知『此是苦』……如實知『此是漏滅之道』。彼如是知、如是見，從愛欲漏心解脫，從存在之漏心解脫，從無明漏心解脫，於解脫知『解脫』。知『生已盡，梵行已成，所作已作，更無到此存在之狀態』。

諸比丘！此比丘言：『沙門也』亦言：『婆羅門也』。又，是『洗浴者』、『明者』、『通聖典者』、『是聖者』、是『應供』。

諸比丘！云何比丘是沙門？

曰：彼於惡不善法、穢污而後起存在，以持苦痛，有苦報，於未來有生老死者，皆使息止矣。

諸比丘！如是者是比丘沙門也。

諸比丘！云何比丘為婆羅門？

曰：彼於惡不善法，穢污而後起存在，持苦痛、有苦報，於未來有生

老死者，皆使遠離矣。

諸比丘！如是者比丘是婆羅門也。

諸比丘！云何比丘是洗浴者也？

曰：彼於惡不善法，穢污而後起存在，持苦痛，有苦報，於未來有生老死者，皆使洗淨矣。

諸比丘！如是者，比丘是洗浴者也。

諸比丘！云何比丘是明者？

曰：彼於惡不善法，穢污而後起存在，持苦痛，有苦報，於未來有生老死者，皆知之矣。

諸比丘！如是者比丘是明者。

諸比丘！云何比丘是通聖典者？

曰：彼於惡不善法、穢污而後起存在，持苦痛，有苦報，於未來有生老死者，皆消失矣。

諸比丘！如是者比丘是通聖典者。

諸比丘！云何比丘是聖者？

曰：彼於惡不善法、穢污而後起存在，持苦痛，有苦報，於未來有生老死者，皆隔離矣。

諸比丘！如是者比丘是聖者也。

諸比丘！云何比丘是應供？

曰：彼於惡不善法、穢污而後起存在，持苦痛，有苦報、於未來有生老死者，皆隔離矣。

諸比丘！如是者比丘是應供也。」

世尊如是說已，彼等比丘歡喜信受世尊之所說。

● 《中部》第 40 經：馬邑小經

如是我聞：

一時，世尊往鴛伽國名阿沙普羅(馬邑)一聚落。

於其處世尊告諸比丘言：「諸比丘！」

彼等比丘應諾：「世尊！」

世尊乃曰：諸比丘！世人知汝等為「沙門、沙門」。當汝等亦被問：「汝

等何為」耶?自稱「我等是沙門。」

【1】成為出家眾

諸比丘！汝等如是名、如是自認時：「彼沙門有正道，我等順其道，如是此實我等之真名也，應自認是實也。我等於任何人從此人所受用衣、食、床座、醫藥資具，對其彼等，此等之行為於我等有大果報、大功德，且我等此出家非無功，應有果，有報。」如是，諸比丘！汝等實應學之。

諸比丘！云何比丘不順沙門之正道？曰：凡比丘有貪欲者而不捨貪欲，有瞋恚者而不捨瞋恚，有忿怒者而不捨忿怒，以懷恨者而不捨恨，蓋覆者不捨蓋覆，惱害者而不捨惱害心，嫉者而不捨嫉，慳者而不捨慳，誑者而不捨誑，詐瞞者而不捨詐瞞，惡欲者而不捨惡欲，邪見者而不捨邪見。諸比丘！予對此等沙門之垢、沙門之瑕瑾、沙門之過失、趣於惡生，以未捨受惡趣因，說不順沙門之正道。

諸比丘！猶如致命之武器--摩達奢兩面有刃如滴水，如覆於大衣。

比丘等！予說此比丘之出家。

諸比丘！予對持大衣者，不謂唯持大衣為沙門。諸比丘！予對裸形行者，不謂唯裸形為沙門。諸比丘！予對塗塵泥者，不謂唯塗塵泥為沙門。諸比丘！予對沐浴行者，不謂唯沐浴為沙門。諸比丘！予對樹下坐行者，不謂唯樹下生為沙門。諸比丘！予對露天坐行者，不謂唯露天坐為沙門。諸比丘！予對常立行者，不謂唯常立為沙門。諸比丘！予對定期食行者，不謂唯定期食為沙門。諸比丘！予對誦咒者，不謂唯誦咒為沙門。諸比丘！予對編髮者，不謂唯持編髮為沙門。

諸比丘「若持大衣者唯持大衣為因，於有貪欲者捨貪欲、於有瞋恚心者捨瞋恚、於忿怒者捨忿怒，於懷恨者捨恨，於覆者捨覆，於惱害者捨惱害心，於嫉者捨嫉，於慳者捨慳，於誑者捨誑，於詐瞞者捨詐瞞，於惡欲者捨惡欲，於邪見者捨邪見者，友人、同僚、親戚、血緣，令彼為持大衣者，應催促其持大衣說：「賢兒！汝當為持大衣者，只要因持大衣者，唯以持大衣，汝貪欲者令捨貪欲，有瞋恚心者捨瞋恚，有忿怒者捨忿怒，有懷恨者捨恨，有覆者捨覆，有惱害者捨惱害心，有嫉者捨嫉，有慳者捨慳，有誑者捨誑，有詐瞞者捨詐瞞，有惡欲者捨惡欲，有邪見者捨邪見。」諸比丘！予見此或持大衣者，有貪欲、瞋恚、忿怒、恨、覆、惱害、嫉、慳、誑、詐瞞、惡欲、邪見，是故，予對持大衣者，不謂唯持大衣者為沙門也。諸比丘：若於裸形行者……唯裸形為因……於塗塵泥者唯塗塵泥……於沐浴者……唯沐浴……

於樹下坐行者……唯樹下坐……於露天坐行者……唯露天坐……於常立行者……唯常立非座……於定期食行者……唯定期食……於誦咒者……唯誦咒……於編髮者唯持編髮，有貪欲者令捨貪欲，有瞋恚心者捨瞋恚……乃至……有邪見者捨邪見者，彼生其兒，友人，同僚、親戚、血緣，令彼為編髮者，摧促其持編髮：「賢兒！汝當為持編髮者，因只要是持編髮者，唯持編髮即汝於有貪欲者捨貪欲，有瞋恚心者捨瞋恚……乃至……有邪見者捨邪見。」諸比丘！但予見此或編髮行者有貪欲、瞋恚、忿怒、恨、覆、惱害、嫉、慳、誑、詐瞞、惡欲、邪見。是故，予於編髮行者不謂唯持編髮者為沙門。

【2-12】捨惡趣之因

諸比丘！云何比丘順沙門之正道？曰：凡比丘於有貪欲者捨貪欲，有瞋恚心者捨瞋恚，有忿怒者捨忿怒，有懷恨者捨懷恨，有覆者捨覆，有惱害者捨惱害，有嫉者捨嫉，有慳者捨慳，有誑者捨誑，有詐瞞者捨詐瞞，有惡欲者捨惡欲，有邪見者捨邪見。諸比丘！予對此等沙門之垢、沙門之瑕、沙門之過。以捨受趣惡生、惡趣之因，謂順沙門道。

【13】成就定、四無量

彼以自隨觀淨化一切此等惡不善法，以自隨觀令解脫。於彼以自隨觀淨化一切此等惡不善法，以自隨觀令解脫，生歡喜，有歡喜者，生喜悅，有喜悅者，身為輕安，身有輕安者為受樂，有樂者心為得定。

彼以慈俱之心，遍滿一方而住，如是二[方]、如是三[方]、如是四[方]上、下，徧一切處，廣大全世界，與廣博、無量、無恚、無害慈俱之心，遍滿而住。與悲俱之心……乃至……遍滿而住。與喜俱之……乃至……遍滿而住。與捨俱之心以遍滿一方而住，如是二[方]、如是三[方]、如是四[方]、上、下、徧一切處，廣大全世界與廣博、無量、無恚、無害捨俱之心遍滿而住。

諸比丘！譬如於此有一蓮池，水澄徹、清冷、皎皎善築堤坡，誠可愛樂。有人從東方來為炎暑所苦、炎暑所惱，疲、燥、渴，彼至其蓮池而治渴，應除炎暑苦惱。若有人自西方、或北方、或南方來。或自任何處來，為炎暑所苦、炎暑所惱、疲、燥、渴之人來此，彼至其蓮池應治渴，除炎暑之苦惱。

諸比丘！如是，若有王族者由在家為行者，彼至如來所教之法、律，如是修習慈、悲、喜、捨，內得寂靜。以持內得寂靜，予謂順沙門正道。

若有婆羅門者……乃至……庶民族者……奴隸旅者……或任何之旅

者，亦由在家為出家行者，彼至如來所教之法、律，如是修習慈、悲、喜、捨，內得寂靜。以內得寂靜，予謂順沙門之正道。

【19】漏盡智

王族者若由在家為出家行者，彼滅盡漏，於現法自知、自證，到達無漏、心解脫、慧解脫而在由漏之滅盡是沙門。

婆羅門旅者……庶民族者……奴隸旅者……任何之旅者，亦由在家為出家行者，彼滅盡漏，於現法中自知、自證、逮達無漏、心解脫、慧解脫，而在由漏之滅盡是沙門也。」

世尊如是說已。彼等比丘歡喜信受世尊之所說。

●《中阿含經》卷 48 第 182 經：馬邑經（上）

- (1) 我聞如是：
- (2) 一時，佛遊耆闍國，與大比丘眾俱，往至馬邑，住馬林寺，及比丘眾。
- (3) 爾時，世尊告諸比丘：「人見汝等沙門，是沙門。人問汝等沙門，汝自稱沙門耶？」
- (4) 諸比丘白曰：「爾也，世尊！」

【1】成為出家眾

- (5) 佛復告曰：「是以汝等以此，要以此沙門，當學如沙門法及如梵志法。學如沙門法及如梵志法已，要是真諦沙門、不虛沙門，若受衣被、飲食、床榻、湯藥及若干種諸生活具者，彼所供給，得大福，得大果，得大功德，得大廣報。汝等當學如是。」

【3】身行清淨

- (6) 云何如沙門法及如梵志法？
- (7a) 身行清淨，仰向發露，善護無缺。因此清淨，不自舉，不下他，無穢無濁，為諸智梵行者所共稱譽。
若汝作是念：我身行清淨，我所作已辦，不復更學；已成德義，無復上作。
比丘！我為汝說，莫令求沙門義失沙門義。

【4】口行清淨

若欲求上學者，比丘若身清淨，當復作何等？

- (7b) 當學口行清淨，仰向發露，善護無缺。因此口行清淨，不自舉，不下他，無穢無濁，為諸智梵行者所共稱譽。

若汝等作是念：我身、口行清淨，我所作已辦，不復更學；已成德義，無復上作。比丘！我為汝說，莫令求沙門義失沙門義。

【5】意行清淨

若欲求上學者，比丘若身、口清淨，當復作何等？

- (7c) 當學意行清淨，仰向發露，善護無缺。因此意行清淨，不自舉，不下他，無穢無濁，為諸智梵行者所共稱譽。

若汝等作是念：我身、口、意行清淨，我所作已辦，不復更學；已成德義，無復上作。

比丘！我為汝說，莫令求沙門義失沙門義。

【6】命行清淨

若欲求上學者，比丘若身、口、意行清淨，當復作何等？

- (7d) 當學命行清淨，仰向發露，善護無缺。因此命行清淨，不自舉，不下他，無穢無濁，為諸智梵行者所共稱譽。

若汝等作是念：我身、口、意、命行清淨，我所作已辦，不復更學；已成德義，無復上作。

比丘！我為汝說，莫令求沙門義失沙門義。

【7】守護諸根

若欲求上學者，比丘身、口、意、命行清淨，當復作何等？

- (7e) 比丘當學守護諸根，常念閉塞，念欲明達，守護念心而得成就。恒欲起意：若眼見色，然不受相，亦不味色，調忿諍故，守護眼根，心中不生貪伺、憂戚、惡不善法，趣向彼故，守護眼根。如是耳、鼻、舌、身，若意知法，然不受相，亦不味法，調忿諍故，守護意根，心中不生貪伺、憂戚、惡不善法，趣向彼故，守護意根。

若汝等作是念：我身、口、意、命行清淨，守護諸根，我所作已辦，不復更學；已成德義，無復上作。

比丘！我為汝說，莫令求沙門義失沙門義。

【10】具足正念智

若欲求上學者，比丘身、口、意、命行清淨，守護諸根，當復作何等？

- (7f) 比丘當學正知出入，善觀分別，屈伸低仰，儀容庠序，善著僧伽

梨及諸衣鉢，行住坐臥、眠寤語默，皆正知之。

若汝等作是念：我身、口、意、命行清淨，守護諸根，正知出入，我所作已辦，不復更學；已成德義，無復上作。

比丘！我為汝說，莫令求沙門義失沙門義。

【11】獨住遠離

若欲求上學者，比丘身、口、意、命行清淨，守護諸根，正知出入，當復作何等？

- (7g) 比丘當學獨住遠離，在無事處，或至樹下空安靜處、山巖石室、露地穰[艸/積]，或至林中，或在塚間。

【12】捨五蓋

- (7h) 彼已在無事處，或至樹下空安靜處，敷尼師壇，結跏趺坐，正身正願，反念不向，斷除貪伺，心無有諍，見他財物、諸生活具，不起貪伺，欲令我得。彼於貪伺淨除其心。

如是瞋恚、睡眠、掉悔，斷疑疑惑，於諸善法無有猶豫，彼於疑惑淨除其心。

【13-16】成就初禪至第四禪

- (7i) 彼斷此五蓋、心穢、慧羸，離欲、離惡不善之法，……至得第四禪成就遊。

【19】漏盡智

- (7j) 彼已得如是定心清淨，無穢無煩，柔軟善住，得不動心，趣向漏盡智通作證，彼便知此苦如真，知此苦集、知此苦滅、知此苦滅道如真，亦知此漏如真，知此漏集、知此漏滅、知此漏滅道如真。彼如是知、如是見已，則欲漏心解脫，有漏、無明漏心解脫，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。

- (8) 是說沙門，說梵志，說聖，說淨浴。

- (9a) 云何沙門？謂息止諸惡不善之法、諸漏穢汙，為當來有本，煩熱苦報，生、老、病、死因，是謂沙門。

- (9b) 云何梵志？謂遠離諸惡不善之法、諸漏穢汙，為當來有本，煩熱苦報，生、老、病、死因，是謂梵志。

- (9c) 云何為聖？謂遠離諸惡不善之法、諸漏穢汙，為當來有本，煩熱苦報，生、老、病、死因，是謂為聖。

- (9d) 云何淨浴？謂淨浴諸惡不善之法、諸漏穢汙，為當來有本，煩熱苦報，生、老、病、死因，是謂淨浴。

- (10) 是調沙門，是調梵志，是調為聖，是調淨浴。」
(11) 佛說如是，彼諸比丘聞佛所說，歡喜奉行。
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● 《中阿含經》卷 48 第 183 經：馬邑經（下）

- (1) 我聞如是：
(2) 一時，佛遊騫騎國，與大比丘眾俱，往至馬邑，住馬林寺，及比丘眾。
(3) 爾時，世尊告諸比丘：「人見汝等沙門，是沙門。人問汝等沙門，汝自稱沙門耶？」
(4) 諸比丘白曰：「爾也，世尊！」

【1】成為出家眾

- (5) 佛復告曰：「是以汝等以此，要以此沙門，當學沙門道跡，莫非沙門。學沙門道跡已，要是真諦沙門、不虛沙門，若受衣被、飲食、床榻、湯藥及若干種諸生活具者，彼所供給，得大福，得大果，得大功德，得大廣報。汝等當學如是。
(6) 云何非沙門道跡，非沙門？
(7a) 若有貪伺不息貪伺，有恚不息恚，有瞋不息瞋，有不語不息不語，有結不息結，有慳不息慳，有嫉不息嫉，有諛諂不息諛諂，有欺誑不息欺誑，有無慚不息無慚，有無愧不息無愧，有惡欲不息惡欲，有邪見不息邪見，此沙門垢、沙門諛諂、沙門詐偽、沙門曲，趣至惡處未盡已，學非沙門道跡，非沙門。
(7b) 猶如鉞斧，新作極利，有頭有刃，僧伽梨所裹。
(7c) 我說彼癡學沙門道亦復如是，謂有貪伺不息貪伺，有恚不息恚，有瞋不息瞋，有不語不息不語，有結不息結，有慳不息慳，有嫉不息嫉，有諛諂不息諛諂，有無慚不息無慚，有無愧不息無愧，有惡欲不息惡欲，有邪見不息邪見，持僧伽梨，我不說是沙門。若持僧伽梨者，有貪伺息貪伺，有恚息恚，有瞋息瞋，有不語息不語，有結息結，有慳息慳，有嫉息嫉，有諛諂息諛諂，有無慚息無慚，有無愧息無愧，有惡欲息惡欲，有邪見息邪見者，彼諸親親朋友往詣而作是說：『賢人！汝當學持僧伽梨。賢！汝學持

僧伽梨，有貪伺息貪伺，有恚息恚，有瞋息瞋，有不語息不語，有結息結，有慳息慳，有嫉息嫉，有諛諂息諛諂，有無慚息無慚，有無愧息無愧，有惡欲息惡欲，有邪見息邪見。』若以我見持僧伽梨，有貪伺、恚、瞋、不語、結、慳、嫉、諛諂、無慚、無愧、惡欲、邪見，是以我持僧伽梨，我說非是沙門。

- (7d) 如是無衣、編髮、不坐、一食、常揚水、持水。持水者，我說非是沙門。若持水，有貪伺息貪伺，有恚息恚，有瞋息瞋，有不語息不語，有結息結，有慳息慳，有嫉息嫉，有諛諂息諛諂，有無慚息無慚，有無愧息無愧，有惡欲息惡欲，有邪見息邪見，彼諸親親朋友往詣而作是說：『賢！汝當持水。持水已，有貪伺息貪伺，有恚息恚，有瞋息瞋，有不語息不語，有結息結，有慳息慳，有嫉息嫉，有諛諂息諛諂，有無慚息無慚，有無愧息無愧，有惡欲息惡欲，有邪見息邪見。』若以我見持水，貪伺、恚、瞋、不語、結、慳、嫉、諛諂、無慚、無愧、有惡欲、有邪見，是以持水者，我說不是沙門，是謂非沙門道跡，非是沙門。

- (8) 云何沙門道跡，非不沙門？

【2】具足慚愧

- (9a) 若有貪伺息貪伺，有恚息恚，有瞋息瞋，有不語息不語，有結息結，有慳息慳，有嫉息嫉，有諛諂息諛諂，有無慚息無慚，有無愧息無愧，有惡欲息惡欲，有邪見息邪見，此沙門嫉、沙門諛諂、沙門詐偽、沙門曲，趣至惡處盡已，學沙門道跡，非不沙門，是謂沙門道跡，非不沙門。

【3-12】身行清淨到捨五蓋

彼如是成就戒，身清淨，口、意清淨，無有貪伺，心中無恚，無有睡眠，無掉、憍傲，斷疑度惑，正念正智，無有愚癡。

【13】成就定、四無量

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。

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。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。

【19】漏盡智

彼作是念：有麤、有妙、有想，來上出要，知如真。彼如是知、

如是見已，則欲漏心解脫，有漏、無明漏心解脫，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。

- (9b) 猶去村不遠，有好浴池，清泉流盈，翠草被岸，花樹四周。或於東方有一人來，飢渴疲極，脫衣岸上，入池快浴，去垢除熱，亦除渴乏。如是南方、西方、北方有一人來，飢渴疲極，脫衣岸上，入池快浴，去垢除熱，亦除渴乏。
- (9c) 如是，剎利族姓子剃除鬚髮，著袈裟衣，至信、捨家、無家、學道，內行止，令得內止。內止者，我說沙門，說梵志，說聖，說淨浴。如是梵志、居士、工師族姓子剃除鬚髮，著袈裟衣，至信、捨家、無家、學道，內行止，令得內止。內止者，我說沙門，說梵志，說聖，說淨浴。
- (9d) 云何沙門？謂息止諸惡不善之法、諸漏穢汙，為當來有本，煩熱苦報，生、老、病、死因，是謂沙門。
- (9e) 云何梵志？謂遠離諸惡不善之法、諸漏穢汙，為當來有本，煩熱苦報，生、老、病、死因，是謂梵志。
- (9f) 云何為聖？謂遠離諸惡不善之法、諸漏穢汙，為當來有本，煩熱苦報，生、老、病、死因，是謂為聖。
- (9g) 云何淨浴？謂淨浴諸惡不善之法、諸漏穢汙，為當來有本，煩熱苦報，生、老、病、死因，是謂淨浴。
- (10) 是謂沙門，是謂梵志，是謂為聖，是謂淨浴。」
- (11) 佛說如是，彼諸比丘聞佛所說，歡喜奉行。

附：

●《瑜伽師地論》的十二劣緣和一勝緣

十二劣緣：

1 自圓滿、2 他圓滿、3 善法欲、4 正出家、5 戒律儀、6 根律儀、7 於食知量、8 若初夜後夜常勤修習覺寤瑜伽、9 正知而住、10 樂遠離、11 清淨諸蓋、12 依三摩地。

一勝緣：

依四諦法教增上所有教授教誡他音和如正理所引作意。

●39. Maha-Assapura Sutta

- The Greater Discourse at Assapura

1. THUS HAVE I HEARD.

On one occasion the Blessed One was living in the Angan country at a town of the Angans named Assapura. There the Blessed One addressed the bhikkhus thus:

“Bhikkhus.”

- “Venerable sir,” they replied. The Blessed One said this:

2. “‘Recluses, recluses,’ bhikkhus, that is how people perceive you. And when you are asked, ‘What are you?’, you claim that you are recluses. Since that is what you are designated and what you claim to be, you should train thus: ‘We will undertake and practise those things that make one a recluse, that make one a brahmin, so that our designations may be true and our claims genuine, and so that the services of those whose robes, almsfood, resting place, and medicinal requisites we use shall bring them great fruit and benefit, and so that our going forth shall not be in vain but fruitful and fertile.’

(CONDUCT AND LIVELIHOOD)

3. “And what, bhikkhus, are the things that make one a recluse, that make one a brahmin?

Bhikkhus, you should train thus: ‘We will be possessed of shame and fear of wrongdoing.’ Now, bhikkhus, you may think thus: ‘We are possessed of shame and fear of wrongdoing. That much is enough, that much has been done, the goal of recluseship has been reached, there is nothing more for us to do’; and you may rest content with that much. Bhikkhus, I inform you, I declare to you: You who seek the recluse’s status, do not fall short of the goal of recluseship while there is more to be done.

4. “What more is to be done?

Bhikkhus, you should train thus: ‘Our bodily conduct shall be purified, clear and open, flawless and restrained, and we will not laud ourselves and disparage others on account of that purified bodily conduct.’ Now, bhikkhus, you may think thus: ‘We are possessed of shame and fear of wrongdoing and our bodily conduct has been purified.

That much is enough, that much has been done, the goal of recluseship has been reached, there is nothing more for us to do’; and you may rest content with that

much. Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

5. "What more is to be done?"

Bhikkhus, you should train thus: 'Our verbal conduct shall be purified, clear and open, flawless and restrained, and we will not laud ourselves and disparage others on account of that purified verbal conduct.'

Now, bhikkhus, you may think thus: 'We are possessed of shame and fear of wrongdoing, our bodily conduct has been purified, and our verbal conduct has been purified. That much is enough ...'; and you may rest content with that much.

Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

6. "What more is to be done?"

Bhikkhus, you should train thus: 'Our mental conduct shall be purified, clear and open, flawless and restrained, and we will not laud ourselves and disparage others on account of that purified mental conduct.' Now, bhikkhus, you may think thus: 'We are possessed of shame and fear of wrongdoing, our bodily conduct and verbal conduct have been purified, and our mental conduct has been purified. That much is enough ...'; and you may rest content with that much. Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

7. "What more is to be done?"

Bhikkhus, you should train thus: 'Our livelihood shall be purified, clear and open, flawless and restrained, and we will not laud ourselves and disparage others on account of that purified livelihood.' Now, bhikkhus, you may think thus: 'We are possessed of shame and fear of wrongdoing, our bodily conduct, verbal conduct, and mental conduct have been purified, and our livelihood has been purified. That much is enough ...'; and you may rest content with that much.

Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

(RESTRAINT OF THE SENSES)

8. "What more is to be done?"

Bhikkhus, you should train thus: 'We will guard the doors of our sense faculties. On seeing a form with the eye, we will not grasp at its signs and features. Since, if we left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade us, we will practise the way of its restraint, we will guard the eye faculty, we will undertake the restraint of the eye faculty. On hearing a sound with the ear ... On smelling an odour with the nose ... On tasting a flavour with the tongue ... On touching a tangible with the body ... On cognizing a mind-object with the mind, we

will not grasp at its signs and features. Since, if we left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade us, we will practise the way of its restraint, we will guard the mind faculty, we will undertake the restraint of the mind faculty.' Now, bhikkhus, you may think thus: 'We are possessed of shame and fear of wrongdoing, our bodily conduct, verbal conduct, mental conduct, and livelihood have been purified, and we guard the doors of our sense faculties. That much is enough ...'; and you may rest content with that much. Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

(MODERATION IN EATING)

9. "What more is to be done?"

Bhikkhus, you should train thus: 'We will be moderate in eating. Reflecting wisely, we will take food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life, considering: "Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort."' Now, bhikkhus, you may think thus: 'We are possessed of shame and fear of wrongdoing, our bodily conduct, verbal conduct, mental conduct, and livelihood have been purified, we guard the doors of our sense faculties, and we are moderate in eating. That much is enough ...'; and you may rest content with that much. Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

(WAKEFULNESS)

10. "What more is to be done?"

Bhikkhus, you should train thus: 'We will be devoted to wakefulness. During the day, while walking back and forth and sitting, we will purify our minds of obstructive states. In the first watch of the night, while walking back and forth and sitting, we will purify our minds of obstructive states. In the middle watch of the night we will lie down on the right side in the lion's pose with one foot overlapping the other, mindful and fully aware, after noting in our minds the time for rising. After rising, in the third watch of the night, while walking back and forth and sitting, we will purify our minds of obstructive states.' Now, bhikkhus, you may think thus: 'We are possessed of shame and fear of wrongdoing, our bodily conduct, verbal conduct, mental conduct, and livelihood have been purified, we guard the doors of our sense faculties, we are moderate in eating, and we are devoted to wakefulness. That much is enough ...'; and you may rest content with that much. Bhikkhus, I inform you, I declare to you:

You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

(MINDFULNESS AND FULL AWARENESS)

11. "What more is to be done?"

Bhikkhus, you should train thus: 'We will be possessed of mindfulness and full awareness. We will act in full awareness when going forward and returning; we will act in full awareness when looking ahead and looking away; we will act in full awareness when flexing and extending our limbs; we will act in full awareness when wearing our robes and carrying our outer robe and bowl; we will act in full awareness when eating, drinking, consuming food, and tasting; we will act in full awareness when defecating and urinating; we will act in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.' Now, bhikkhus, you may think thus: 'We are possessed of shame and fear of wrongdoing, our bodily conduct, verbal conduct, mental conduct, and livelihood have been purified, we guard the doors of our sense faculties, we are moderate in eating, we are devoted to wakefulness, and we are possessed of mindfulness and full awareness. That much is enough, that much has been done, the goal of recluseship has been reached, there is nothing more for us to do'; and you may rest content with that much. Bhikkhus, I inform you, I declare to you: You who seek the recluse's status, do not fall short of the goal of recluseship while there is more to be done.

(ABANDONING OF THE HINDRANCES)

12. "What more is to be done?"

Here, bhikkhus, a bhikkhu resorts to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

13. "On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect and establishing mindfulness before him.

Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from covetousness. Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

14. "Bhikkhus, suppose a man were to take a loan and undertake business and his

business were to succeed so that he could repay all the money of the old loan and there would remain enough extra to maintain a wife; then on considering this, he would be glad and full of joy. Or suppose a man were afflicted, suffering and gravely ill, and his food would not agree with him and his body had no strength, but later he would recover from the affliction and his food would agree with him and his body would regain strength; then on considering this, he would be glad and full of joy. Or suppose a man were imprisoned in a prisonhouse, but later he would be released from prison, safe and secure, with no loss to his property; then on considering this, he would be glad and full of joy. Or suppose a man were a slave, not self-dependent but dependent on others, unable to go where he wants, but later on he would be released from slavery, self-dependent, independent of others, a freed man able to go where he wants; then on considering this, he would be glad and full of joy. Or suppose a man with wealth and property were to enter a road across a desert, but later on he would cross over the desert, safe and secure, with no loss to his property; then on considering this, he would be glad and full of joy. So too, bhikkhus, when these five hindrances are unabandoned in himself, a bhikkhu sees them respectively as a debt, a disease, a prisonhouse, slavery, and a road across a desert. But when these five hindrances have been abandoned in himself, he sees that as freedom from debt, healthiness, release from prison, freedom from slavery, and a land of safety.

(THE FOUR JHANAS)

15. “Having abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. He makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion. Just as a skilled bath man or a bath man’s apprentice heaps bath powder in a metal basin and, sprinkling it gradually with water, kneads it until the moisture wets his ball of bath powder, soaks it, and pervades it inside and out, yet the ball itself does not ooze; so too, a bhikkhu makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion.

16. “Again, bhikkhus, 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. He makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body

unpervaded by the rapture and pleasure born of concentration. Just as though there were a lake whose waters welled up from below and it had no inflow from east, west, north, or south, and would not be replenished from time to time by showers of rain, then the cool fount of water welling up in the lake would make the cool water drench, steep, fill, and pervade the lake, so that there would be no part of the whole lake unpervaded by cool water; so too, a bhikkhu makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration.

17. “Again, bhikkhus, with the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhana, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’ He makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture. Just as, in a pond of blue or red or white lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and cool water drenches, steeps, fills, and pervades them to their tips and their roots, so that there is no part of all those lotuses unpervaded by cool water; so too, a bhikkhu makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture.

18. “Again, bhikkhus, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhana, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. He sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind. Just as though a man were sitting covered from the head down with a white cloth, so that there would be no part of his whole body unpervaded by the white cloth; so too, a bhikkhu sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind.

(THE THREE TRUE KNOWLEDGES)

19. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births ... (as Sutta 4, §27) ... Thus with their aspects and particulars he recollects his manifold past lives. Just as a man might go from his own village to another village and then back again to his own village, he might think: ‘I went from my own village to that village, and there I stood in such a way, sat in such a way, spoke in such a way, kept silent in such a way; and from that village I went to

that other village, and there I stood in such a way, sat in such a way, spoke in such a way, kept silent in such a way; and from that village I came back again to my own village.' So too, a bhikkhu recollects his manifold past lives ... Thus with their aspects and particulars he recollects his manifold past lives.

20. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings ... (as Sutta 4, §29) ... Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. Just as though there were two houses with doors and a man with good sight standing there between them saw people entering the houses and coming out and passing to and fro, so too, with the divine eye, which is purified and surpasses the human, a bhikkhu sees beings passing away and reappearing ... and he understands how beings pass on according to their actions.

21. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is: 'This is suffering'; ... 'This is the origin of suffering'; ... 'This is the cessation of suffering'; ... 'This is the way leading to the cessation of suffering'; ... 'These are the taints'; ... 'This is the origin of the taints'; ... 'This is the cessation of the taints'; ... 'This is the way leading to the cessation of the taints.'

"When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'

"Just as if there were a lake in a mountain recess, clear, limpid, and undisturbed, so that a man with good sight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting, he might think: 'There is this lake, clear, limpid, and undisturbed, and there are these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.' So too, a bhikkhu understands as it actually is: 'This is suffering.' ... He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'

(THE ARAHANT)

22. "Bhikkhus, a bhikkhu such as this is called a recluse, a brahmin, one who has been washed, one who has attained to knowledge, a holy scholar, a noble one, an

arahant.

23. “And how is a bhikkhu a recluse? He has quieted down evil unwholesome states that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death. That is how a bhikkhu is a recluse.

24. “And how is a bhikkhu a brahmin? He has expelled evil unwholesome states that defile ... and lead to future birth, ageing, and death. That is how a bhikkhu is a brahmin.

25. “And how is a bhikkhu one who has been washed? He has washed off evil unwholesome states that defile ... and lead to future birth, ageing, and death. That is how a bhikkhu is one who has been washed.

26. “And how is a bhikkhu one who has attained to knowledge? He has known evil unwholesome states that defile ... and lead to future birth, ageing, and death. That is how a bhikkhu is one who has attained to knowledge.

27. “And how is a bhikkhu a holy scholar? The evil unwholesome states that defile ... and lead to future birth, ageing, and death, have streamed away from him. That is how a bhikkhu is a holy scholar.

28. “And how is a bhikkhu a noble one? Evil unwholesome states that defile ... and lead to future birth, ageing, and death, are far away from him. That is how a bhikkhu is a noble one.

29. “And how is a bhikkhu an arahant? Evil unwholesome states that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death, are far away from him. That is how a bhikkhu is an arahant.”

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

●40.Cula-Assapura Sutta

- The Shorter Discourse at Assapura

1. THUS HAVE I HEARD.

On one occasion the Blessed One was living in the Angan country at a town of the Angans named Assapura. There the Blessed One addressed the bhikkhus thus:

“Bhikkhus.” - “Venerable sir,” they replied. The Blessed One said this:

2. “‘Recluses, recluses,’ bhikkhus, that is how people perceive you. And when you are asked, ‘What are you?’ you claim that you are recluses. Since that is what you are designated and what you claim to be, you should train thus: ‘We will practise the way

proper to the recluse so that our designations may be true and our claims genuine, and so that the services of those whose robes, almsfood, resting place, and medicinal requisites we use shall bring them great fruit and benefit, and so that our going forth shall not be in vain but fruitful and fertile.'

3. "How, bhikkhus, does a bhikkhu not practise the way proper to the recluse? For so long as a bhikkhu who is covetous has not abandoned covetousness, who has a mind of ill will has not abandoned ill will, who is angry has not abandoned anger, who is revengeful has not abandoned revenge, who is contemptuous has not abandoned contempt, who is domineering has not abandoned his domineering attitude, who is envious has not abandoned envy, who is avaricious has not abandoned avarice, who is fraudulent has not abandoned fraud, who is deceitful has not abandoned deceit, who has evil wishes has not abandoned evil wishes, who has wrong view has not abandoned wrong view, for so long he does not practise the way proper to the recluse, I say, because of his failure to abandon these stains for the recluse, these faults for the recluse, these dregs for the recluse, which are grounds for rebirth in a state of deprivation and whose results are to be experienced in an unhappy destination.

4. "Suppose the weapon called a mataja, well whetted on both edges, were enclosed and encased in a patchwork sheath. I say that such a bhikkhu's going forth is comparable to that.

5. "I do not say that the recluse's status comes about in a patchwork-cloak wearer through the mere wearing of the patchwork cloak, nor in a naked ascetic through mere nakedness, nor in a dweller in dust and dirt through mere dust and dirt, nor in a washer in water through mere washing in water, nor in a treeroot dweller through mere dwelling at the root of a tree, nor in an open-air dweller through mere dwelling in the open air, nor in a practitioner of continuous standing through mere continuous standing, nor in a taker of food at stated intervals through mere taking of food at stated intervals, nor in a reciter of incantations through mere recitation of incantations; nor do I say that the recluse's status comes about in a matted-hair ascetic through mere wearing of the hair matted.

6. "Bhikkhus, if through the mere wearing of the patchwork cloak a patchwork-cloak wearer who was covetous abandoned covetousness, who had a mind of ill will abandoned ill will ... who had wrong view abandoned wrong view, then his friends and companions, his kinsmen and relatives, would make him a patchwork-cloak wearer as soon as he was born and have him undertake the patchwork-cloak wearing thus: 'Come, my dear, be a patchwork-cloak wearer so that, as a patchwork-cloak wearer, when you are covetous you will abandon covetousness, when you have a mind of ill will you will abandon ill will ... when you have wrong view you will

abandon wrong view.’ But I see here a patchwork-cloak wearer who is covetous, who has a mind of ill will ... who has wrong view; and that is why I do not say that the recluse’s status comes about in a patchwork-cloak wearer through the mere wearing of the patchwork cloak.

“If through mere nakedness a naked ascetic who was covetous abandoned covetousness ... If through mere dust and dirt ... if through mere washing in water ... If through mere dwelling at the root of a tree ... If through mere dwelling in the open air ... If through mere continuous standing ... If through mere taking of food at stated intervals ... If through mere recitation of incantations ... If through mere wearing of the hair matted and that is why I do not say that the recluse’s status comes about in a matted-hair ascetic through the mere wearing of the hair matted.

7. “How, bhikkhus, does a bhikkhu practise the way proper to the recluse? When any bhikkhu who was covetous has abandoned covetousness, who had a mind of ill will has abandoned ill will, who was angry has abandoned anger, who was revengeful has abandoned revenge, who was contemptuous has abandoned contempt, who was domineering has abandoned his domineering attitude, who was envious has abandoned envy, who was avaricious has abandoned avarice, who was fraudulent has abandoned fraud, who was deceitful has abandoned deceit, who had evil wishes has abandoned evil wishes, who had wrong view has abandoned wrong view, then he practises the way proper to the recluse, I say, because of his abandoning these stains for the recluse, these faults for the recluse, these dregs for the recluse, which are grounds for rebirth in a state of deprivation and whose results are to be experienced in an unhappy destination.

8. “He sees himself purified of all these evil unwholesome states, he sees himself liberated from them. When he sees this, gladness is born in him. When he is glad, rapture is born in him; in one who is rapturous, the body becomes tranquil; one whose body is tranquil feels pleasure; in one who feels pleasure, the mind becomes concentrated.

9. “He 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.

10-12. “He abides pervading one quarter with a mind imbued with compassion ... with a mind imbued with appreciative joy ... with a mind imbued with equanimity ... abundant, exalted, immeasurable, without hostility and without ill will.

13. “Suppose there were a pond with clear, agreeable cool water, transparent, with smooth banks, delightful. If a man, scorched and exhausted by hot weather, weary,

parched, and thirsty, came from the east or from the west or from the north or from the south or from where you will, having come upon the pond he would quench his thirst and his hot-weather fever. So too, bhikkhus, if anyone from a clan of nobles goes forth from the home life into homelessness, and after encountering the Dhamma and Discipline proclaimed by the Tathagata, develops loving-kindness, compassion, appreciative joy, and equanimity, and thereby gains internal peace, then because of that internal peace he practises the way proper to the recluse, I say. And if anyone from a clan of brahmins goes forth ... If anyone from a clan of merchants goes forth ... If anyone from a clan of workers goes forth from the home life into homelessness, and after encountering the Dhamma and Discipline proclaimed by the Tathagata, develops loving-kindness, compassion, appreciative joy, and equanimity, and thereby gains internal peace, then because of that internal peace he practises the way proper to the recluse, I say.

14. "Bhikkhus, if anyone from a clan of nobles goes forth from the home life into homelessness, and by realising for himself with direct knowledge here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints, then he is already a recluse because of the destruction of the taints. And if anyone from a clan of brahmins goes forth ... If anyone from a clan of merchants goes forth ... If anyone from a clan of workers goes forth from the home life into homelessness, and by realising for himself with direct knowledge here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints, then he is already a recluse because of the destruction of the taints."

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

《入處餓鬼經》比對

說明：

此處比對下列經典修補處以〔 〕標出。

1. 《雜阿含 1041 經》：《入處餓鬼經》
2. 《增支部》10.177 經：《生聞經》
3. AN 10.177 Janussonin Sutta: To Janussonin

● 《雜阿含 1041 經》：《入處餓鬼經》

如是我聞：一時，佛住王舍城迦蘭陀竹園。時，有生聞梵志，來詣佛所，與世尊面相問訊，慰勞已，退坐一面，白佛言：「瞿瞿！我有親族，極所愛念，忽然命終，我為彼故，信心布施，云何世尊！彼得受不？」

佛告婆羅門：「非一向得。若汝親族生地獄中者，得彼地獄眾生食，以活其命，不得汝所信施飲食。若生畜生、餓鬼、人中者，得彼人中飲食，不得汝所施者。」

【比對】「若生畜生、餓鬼、人中者，得彼人中飲食」，南傳是「若生畜生、人、天中者，分別得彼畜生、人、天中飲食」，改為後者合理，此段不應含餓鬼，下一段才談餓鬼。

婆羅門！餓鬼趣中，有一處名為入處餓鬼，若汝親族生彼入處餓鬼中者，得汝施食。」

婆羅門白佛：「若我親族不生入處餓鬼趣中者，我信施誰應食之？」

佛告婆羅門：「若汝所為信施，親族不生入處餓鬼趣者，要有餘親族知識，生入處餓鬼趣中者得食之。」

婆羅門白佛：「瞿曇！若我所為信施，親族不生入處餓鬼趣中，亦更無餘親族知識生入處餓鬼趣者，此信施食誰當食之？」

佛告婆羅門：「設使所為施，親族知識不生入處餓鬼趣中，復無諸餘知識生餓鬼者〔，無有是處〕。且信施而自得其福。彼施者所作信施，而彼施者不失達嚩。」

婆羅門白佛：「云何施者行施，施者得彼達嚩？」

佛告婆羅門：「有人殺生行惡，手常血腥，乃至十不善業跡，如《淳陀修多羅》廣說，而復施諸沙門婆羅門，乃至貧窮乞士，悉施錢財、衣被飲食、燈明，諸莊嚴具。婆羅門！彼惠施主，若復犯戒生象中者，以彼曾施沙門婆羅門錢財、衣被飲食，乃至莊嚴眾具故，雖在象中，亦得受彼施報，衣服飲食，乃至種種莊嚴眾具。若復生牛馬驢騾等種種畜生趣中，以本施惠功德，悉受其報；隨彼生處，所應受用皆悉得之。

婆羅門！若復施主持戒，不殺不盜，乃至正見，布施諸沙門婆羅門，乃至乞士錢財、衣服飲食，乃至燈明，緣斯功德，生人道中，坐受其報，衣被飲食，乃至燈明眾具。

復次，婆羅門！若復持戒生天上者，彼諸惠施天上受報，財寶、衣服飲食，乃至莊嚴眾具。

婆羅門！是名施者行施，**施者受達嚩果報**，不失時。」

生聞婆羅門聞佛所說，歡喜隨喜，從坐起去。

●《增支部》十法 177 經：《生聞經》

- (01) 一時，婆羅門**生聞**往詣世尊所在之處，至已與世尊相互交換慶慰，歡喜銘感之語已退坐一面。
- (02) 坐於一面之婆羅門生聞白世尊言：「尊瞿曇！我等婆羅門與布施、作信施，思『當供此布施於命終之親屬血緣，令命終之親屬血緣受此布施。』尊瞿曇！得供布施於命終之親屬血緣耶？命終之親屬血緣得受布施耶？」
- (03) 「婆羅門！若為**相應處**得供，若非相應處不然。」
- (04) 「尊瞿曇！何等為相應處耶？何等為非相應處耶？」
- (5a) 「婆羅門！此處有人，殺生、不與取、欲邪行、虛誑語、離間語、麁惡語、雜穢語、有貪欲、有瞋心、有邪見，彼身壞命終而**生於地獄**。彼即於彼處，依地獄有情之食而活命安住。婆羅門！此乃非相應處，於住彼處者不得受布施。
- (5b) 婆羅門！復次，此處，有一類者殺生……乃至……有邪見，彼身壞命終而**生於畜生**。彼即於彼處，依畜生有情之食而活命安住。婆

羅門！此乃非相應處，於住彼處者不得受布施。

(5c) 婆羅門！復次，此處，有一類者離殺生、離不與取、離欲邪行、離虛誑語、離離間語、離麤惡語、離雜穢語、無貪欲、無瞋心、有正見，彼身壞命終而生於人之朋輩。彼即於其處，因人食而活命安住。婆羅門！此乃非相應處，於住其處者不得受布施。

(5d) 婆羅門！復次，此處有一類者，離殺生……乃至……有正見，彼身壞命終而生於天之朋輩。彼即於彼處四天食而活命安住。婆羅門！此乃非相應處，於住彼處者不得受布施。

(5e) 婆羅門！復次，此處有一類者，殺生……乃至……有邪見，彼身壞命終而生餓鬼趣。彼即於彼處，依餓鬼趣有情之食而活命安住，又依此世之朋友、知人、親屬、血緣所施之食而活命安住。婆羅門！此乃相應處也，於住彼處者得受布施。

(6a) 「尊瞿曇！若彼命終之親屬血緣，不生於彼相應處，則誰受其布施耶？」

(6b) 「婆羅門！其他命終之親屬血緣，生於彼相應處者，受其布施。」

(6c) 「尊瞿曇！若彼命終之親屬血緣，不生於彼相應處，其他命終之親屬血緣亦不生於彼相應處，則誰受其布施耶？」

(6d) 「婆羅門！於如是長時，彼相應處無命終親屬血緣之居住者，無有是處。

婆羅門！而且，施者非無果。」

(07) 「尊瞿曇即使非相應處亦說分別耶？」

(8a) 「婆羅門！我即使非相應處亦說分別。婆羅門！此處，有一類者殺生、不與取、欲邪行、虛誑語、離間語、麤惡語、雜穢語、有貪欲、有瞋心、有邪見，彼施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門。彼身壞命終而生於象之朋輩，彼即於彼處，受食、飲、鬘、種種莊嚴。

婆羅門！〔因為〕於此世，殺生、不與取、欲邪行、虛誑語、離間語、麤惡語、雜穢語、有貪欲、有瞋心、有邪見之故，彼身壞命終而生於象之朋輩；又〔因為〕施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門之故，彼即於彼處，受食、飲、鬘、種種莊嚴。

(8b) 婆羅門！復次，此處，有一類者殺生、不與取、欲邪行、虛誑語、離間語、麤惡語、雜穢語、有貪欲、有瞋心、有邪見，彼施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門。彼

身壞命終而生於馬之朋輩.....乃至.....生於牛之朋輩.....乃至.....

生於雞之朋輩，彼即於彼處，受食、飲、鬘、種種莊嚴。

婆羅門！〔因為〕於此世，殺生、不與取、欲邪行、虛誑語、離間語、麁惡語、雜穢語、有貪欲、有瞋心、有邪見之故，彼身壞命終而生於雞之朋輩；又〔因為〕施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門之故，彼即於彼處，受食、飲、鬘、種種莊嚴。

(9a)婆羅門！復次，此處，有一類者離殺生、離不與取、離欲邪行、離虛誑語、離離間語、離麁惡語、離雜穢語、無貪欲、無瞋心、有正見，彼施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門。彼身壞命終而生於人之朋輩，彼即於其處，受人之五妙欲。

婆羅門！〔因為〕於此世，離殺生、離不與取、離欲邪行、離虛誑語、離離間語、離麁惡語、離雜穢語、無貪欲、無瞋心、有正見之故，彼身壞命終而生於人之朋輩；又〔因為〕施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門之故，彼即於其處，受人之五妙欲。

(9b)婆羅門！復次，此處，有一類者離殺生、[離不與取、離欲邪行、離虛誑語、離離間語、離麁惡語、離雜穢語、無貪欲、無瞋心、]有正見，彼施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門。彼身壞命終而生於天之朋輩，彼即於彼處，受天之五妙欲。

婆羅門！〔因為〕於此世，離殺生、[離不與取、離欲邪行、離虛誑語、離離間語、離麁惡語、離雜穢語、無貪欲、無瞋心、]有正見之故，彼身壞命終而生於天之朋輩；又〔因為〕施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門之故，彼即於彼處，受天之五妙欲。

婆羅門！施者非無果。」

(10)「希有哉！尊瞿曇！未曾有哉！尊瞿曇！應與布施應為信施，所以者，施者非無果也。」

(11)「如是，婆羅門！婆羅門！施者非無果也。」

(12)「妙哉！妙哉！尊瞿曇！[譬如使跌倒者站起，使覆蔽者露出，教道於迷者，揭舉燈火於暗中，令有眼者見色；如是，尊瞿曇以種種之方便而顯示其法。我於此處，歸依尊瞿曇與法及比丘眾。]

尊瞿曇容許我為優婆塞，從今以後乃至盡形壽歸依。」

● **AN 10.177 Janussonin Sutta: To Janussonin**

(On Offerings to the Dead) translated from the Pali by Thanissaro Bhikkhu © 2004–2012

(01) Then Janussonin the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side.

(02) As he was sitting there, he said to the Blessed One, "Master Gotama, you know that we brahmans give gifts, make offerings, [saying,] 'May this gift accrue to our dead relatives. May our dead relatives partake of this gift.' Now, Master Gotama, does that gift accrue to our dead relatives? Do our dead relatives partake of that gift?"

(03) "In possible places, brahman, it accrues to them, but not in impossible places."

(04) "And which, Master Gotama, are the possible places? Which are the impossible places?"

(5a) "There is the case, brahman, where a certain person takes life, takes what is not given, engages in sensual misconduct, engages in false speech, engages in divisive speech, engages in abusive speech, engages in idle chatter, is covetous, bears ill will, and has wrong views. With the break-up of the body, after death, he reappears **in hell**. He lives there, he remains there, by means of whatever is the food of hell-beings. This is an impossible place for that gift to accrue to one staying there.

(5b)"Then there is the case where a certain person takes life, takes what is not given, engages in sensual misconduct, engages in false speech, engages in divisive speech, engages in abusive speech, engages in idle chatter, is covetous, bears ill will, and has wrong views. With the break-up of the body, after death, he reappears **in the animal womb**. He lives there, he remains there, by means of whatever is the food of common animals. This, too, is an impossible place for that gift to accrue to one staying there.

(5c)"Then there is the case where a certain person refrains from taking life, refrains from taking what is not given, refrains from sensual misconduct, refrains from false speech, refrains from divisive speech, refrains from abusive speech, refrains from idle chatter, is not covetous, bears no ill will, and has right views. With the break-up of the body, after death, he reappears **in the company of human beings**. He lives there, he remains there, by means of whatever is the food of human beings. This, too, is an impossible place for that gift to accrue to one staying there.

(5d)"Then there is the case where a certain person refrains from taking life, refrains from taking what is not given, refrains from sensual misconduct, refrains from false speech, refrains from divisive speech, refrains from abusive speech, refrains from idle chatter, is not covetous, bears no ill will, and has right views. With the break-up of the body, after death, he reappears **in the company of the devas**. He lives there, he remains there, by means of whatever is the food of devas. This, too, is an impossible place for that gift to accrue to one staying there.

(5e)"Then there is the case where a certain person takes life, takes what is not given, engages in sensual misconduct, engages in false speech, engages in divisive speech, engages in abusive speech, engages in idle chatter, is covetous, bears ill will, and has wrong views. With the break-up of the body, after death, he reappears **in the realms of the hungry shades**. He lives there, he remains there, by

means of whatever is the food of hungry shades. He lives there, he remains that, by means of whatever his friends or relatives give **in dedication to him**. This is the possible place for that gift to accrue to one staying there.

(6a)"But, Master Gotama, if that **dead relative does not reappear in that possible place**, who partakes of that gift?"

(6b)"**Other dead relatives**, brahman, who have reappeared in that possible place."

(6c)"But, Master Gotama, if that dead relative does not reappear in that possible place, and other dead relatives have not reappeared in that possible place, then who partakes of that gift?"

(6d)"It's impossible, brahman, **it cannot be**, that over this long time that possible place is **devoid of one's dead relatives**. [1]

But at any rate, the donor does not go without reward.

(07)"Does Master Gotama describe any **preparation** for the impossible places?"

(8a)"Brahman, I do describe a **preparation** for the impossible places.

There is the case where a certain person takes life, takes what is not given, engages in sensual misconduct, engages in false speech, engages in divisive speech, engages in abusive speech, engages in idle chatter, is covetous, bears ill will, and has wrong views. But he **gives food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to brahmins & contemplatives**. With the break-up of the body, after death, he reappears **in the company of elephants**. There he receives food, drink, flowers, & various ornaments. **It's because** he took life, took what is not given, engaged in sensual misconduct, engaged in false speech, engaged in divisive speech, engaged in abusive speech, engaged in idle chatter, was covetous, bore ill will, and had wrong views that he reappears in the company

of elephants. But **it's because** he gave food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to brahmans & contemplatives that he receives food, drink, flowers, & various ornaments.

(8b)"Then there is the case where a certain person takes life... has wrong views. But he gives food... lamps to brahmans & contemplatives. With the break-up of the body, after death, he reappears **in the company of horses... in the company of cattle... in the company of poultry**. There he receives food, drink, flowers, & various ornaments. [2] **It's because** he took life... and had wrong views that he reappears **in the company of poultry**. But it's because he gave food, drink... & lamps to brahmans & contemplatives that he receives food, drink, flowers, & various ornaments.

(9a)"Then there is the case where a certain person refrains from taking life, refrains from taking what is not given, refrains from sensual misconduct, refrains from false speech, refrains from divisive speech, refrains from abusive speech, refrains from idle chatter, is not covetous, bears no ill will, and has right views. And he gives food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to brahmans & contemplatives. With the break-up of the body, after death, he reappears **in the company of human beings**. There he experiences the five strings of human sensuality [delightful sights, sounds, smells, tastes, tactile sensations]. It's because he refrained from taking what is not given, refrained from sensual misconduct, refrained from false speech, refrained from divisive speech, refrained from abusive speech, refrained from idle chatter, was not covetous, bore no ill will, and had right views that he reappears in the company of human beings. And it's because he gave food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to brahmans & contemplatives that he experiences the five strings of human sensuality.

(9b)"Then there is the case where a certain person refrains from taking life... and has right views. And he gives food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to brahmans & contemplatives. With the break-up of the body, after death, he reappears in the company of devas. There he experiences the five strings of divine sensuality [delightful sights, sounds, smells, tastes, tactile sensations]. It's because he refrained from taking what is not given... and had right views that he reappears **in the company of devas**. And it's because he gave food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to brahmans & contemplatives that he experiences the five strings of divine sensuality.

But at any rate, brahman, the donor does not go without reward."

(10)"It's amazing, Master Gotama, it's astounding, how it's enough to make one want to give a gift, enough to make one want to make an offering, where the donor does not go without reward."

(11)"That's the way it is, brahman. That's the way it is. The donor does not go without reward."

(12)"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama — through many lines of reasoning — made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the community of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Notes

1.The Vinaya counts as one's relatives all those related back through seven generations past one's grandparents — in other words, all

those descended from one's
great-great-great-great-great-great-grandparents.

2. Apparently, "ornaments" for poultry would consist of brilliant plumage. Similarly, "ornaments" for elephants, horses, & cattle might consist of attractive markings.
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