

福嚴推廣教育班第 28 期（《中阿含經》選讀）
《中阿含經》選讀（一）
<佛陀篇>

釋道一 編講
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甲、佛陀之未曾有法

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一、序分

我聞如是：一時，佛遊舍衛國，在勝林給孤獨園。

爾時，尊者阿難則於晡時從燕²坐起，往詣佛所，稽首禮足，卻住一面，白曰：

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

2. Now a number of bhikkhus were sitting in the assembly hall, where they had met together on returning from their alms-round, after their meal, when this discussion arose among them: "It is wonderful, friends, it is marvellous, how mighty and powerful is the Tathāgata! For he is able to know about the Buddhas of the past - who attained to final Nibbāna, cut [the tangle of] proliferation, broke the cycle, ended the round, and surmounted all suffering - that for those Blessed Ones their birth was thus, their names were thus, their clans were thus, their virtue was thus, their state [of concentration] was thus, their wisdom was thus, their abiding [in attainments] was thus, their deliverance was thus."

When this was said, the venerable Ananda told the bhikkhus: "Friends, Tathāgatas are wonderful and have wonderful qualities. Tathāgatas are marvellous and have marvellous qualities."

However, their discussion was interrupted; for the Blessed One rose from meditation when it was evening, went to the assembly hall, and sat down on a seat made ready. Then he addressed the bhikkhus thus: "Bhikkhus, for what discussion are you sitting together here now? And what was your discussion that was interrupted?"

"Here, venerable sir, we were sitting in the assembly hall, where we had met together on returning from our alms-round, after our meal, when this discussion arose among us: 'It is wonderful, friends, it is marvellous ... their deliverance was thus.' When this was said, venerable sir, the venerable Ananda said to us: 'Friends, Tathāgatas are wonderful and have wonderful

¹ The Middle Length Discourses of the Buddha, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.979-984.

² 燕=宴【宋】*【元】*【明】*（大正 1，469d，n. 19）。

qualities. Tathāgatas are marvellous and have marvellous qualities.’ This was our discussion, venerable sir, that was interrupted when the Blessed One arrived.”

Then the Blessed One addressed the venerable Ananda: “That being so, Ananda, explain more fully the Tathāgata’s wonderful and marvellous qualities.”

二、正宗分

（一）阿難讚佛從初發心乃至成佛教化之未曾有事

1、世尊迦葉佛時始願佛道，行梵行

世尊！我聞世尊迦葉佛時始願佛道，行梵行；若世尊迦葉佛時始願佛道，行梵行者，我受持是世尊未曾有法。

2、世尊生兜瑟哆天

我聞世尊迦葉佛（470a）時始願佛道，行梵行，生兜瑟哆³天；若世尊迦葉佛時始願佛道，行梵行，生兜瑟哆*天者，我受持是世尊未曾有法。

3. I heard and learned this, venerable sir, from the Blessed One’s own lips: ‘Mindful and fully aware, Ananda, the Bodhisatta appeared in the Tusita heaven.’ That mindful and fully aware the Bodhisatta appeared in the Tusita heaven - this I remember as a wonderful and marvellous quality of the Blessed One.

4. I heard and learned this from the Blessed One’s own lips: ‘Mindful and fully aware the Bodhisatta remained in the Tusita heaven.’ This too I remember as a wonderful and marvellous quality of the Blessed One.

3、世尊後生以三事勝於前生兜瑟哆*天者：天壽、天色、天譽

我聞世尊迦葉佛時始願佛道，行梵行，生兜瑟哆*天；世尊後生以三事勝於前生兜瑟哆*天者：天壽、天色、天譽。以此故，諸兜瑟哆*天歡喜踊躍，歎此天子甚奇！甚特！有大如意足，有大威德，有大福祐，有大威神。所以者何？彼後來生以三事勝於前生兜瑟哆*天者：天壽、天色、天譽。

若世尊迦葉佛時始願佛道，行梵行，生兜瑟哆*天；世尊後生以三事勝於前生兜瑟哆*天者：天壽、天色、天譽。以此故，諸兜瑟哆*天歡喜踊躍，歎此天子甚奇！甚特！有大如意足，有大威德，有大福祐，有大威神。所以者何？彼後來生以三事勝於前生兜瑟哆*天者：天壽、天色、天譽者，我受持是世尊未曾有法。

5. I heard and learned this from the Blessed One’s own lips: ‘For the whole of his life-span the Bodhisatta remained in the Tusita heaven.’ This too I remember as a wonderful and marvellous quality of the Blessed One.

4、世尊在兜瑟哆*天，於彼命終，知入母胎

我聞世尊在兜瑟哆*天，於彼命終，知入母胎，是時震動一切天地，以大妙光普照世間，乃至幽隱諸闇冥處無有障蔽。謂此日月有大如意足，有大威德，有大福祐，

³ 兜瑟哆=兜率哆【宋】*【元】*【明】*~Tusita.（大正1，469d，n.20）。

有大威神，光所不照者，彼盡蒙耀⁴。⁵彼眾生者因此妙光各各生知：有奇特眾生！有奇特眾生！

若世尊在兜瑟哆*天，於彼命終，知入母胎，是時震動一切天地，以大妙光普照世間，乃至幽隱諸闇冥處無有障蔽。謂此日月有大如意足，有大威德，有大福祐，有大威神，光所不照者，彼盡蒙耀*。彼眾生者因此妙光各各生知：有奇特眾生！有奇特眾生者，我受持是世尊未曾有法。

6. I heard and learned this from the Blessed One's own lips: 'Mindful and fully aware the Bodhisatta passed away from the Tusita heaven and descended into his mother's womb.' This too I remember as a wonderful and marvellous quality of the Blessed One.

7. I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta passed away from the Tusita heaven and descended into his mother's womb, then a great immeasurable light surpassing the splendour of the gods appeared in the world with its gods, its Māras, and its Brahmās, in this generation with its recluses and brahmins, with its princes and its people. And even in those abysmal world interspaces of vacancy, gloom, and utter darkness, where the moon and the sun, mighty and powerful as they are, cannot make their light prevail - there too a great immeasurable light surpassing the splendour of the gods appeared. And the beings born there perceived each other by that light: "So other beings, indeed, have appeared here." And this ten-thousandfold world system shook and quaked and trembled, and there too a great immeasurable light surpassing the splendour of the gods appeared.' This too I remember as a wonderful and marvellous quality of the Blessed One.

8. I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta had descended into his mother's womb, four young deities came to guard him at the four quarters so that no humans or non-humans or anyone at all could harm the Bodhisatta or his mother.' This too I remember as a wonderful and marvellous quality of the Blessed One.

9. I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta had descended into his mother's womb, she became intrinsically virtuous, refraining from killing living beings, from taking what is not given, from misconduct in sensual pleasures, from false speech, and from wines, liquors, and intoxicants, which are the basis of negligence.' This too I remember as a wonderful and marvellous quality of the Blessed One.

10. I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta had descended into his mother's womb, no sensual thought arose in her concerning men, and she was inaccessible to any man having a lustful mind.' This too I remember as a wonderful and marvellous quality of the Blessed One.

11. I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta had descended into his mother's womb, she obtained the five cords of sensual pleasure, and fur-

⁴ 耀=曜【宋】*【元】*【明】*（大正1，470d，n.1）。

⁵ 《佛光阿含藏·中阿含（一）》，p.267：光所不照者，彼盡蒙耀：此謂縱使日光與月光有大威德、大神通，仍然有不能到達之處，而菩薩入母胎時，以大妙光普照世間，即使日月光所不能照著，亦皆被照耀。

nished and endowed with them, she enjoyed herself with them.’ This too I remember as a wonderful and marvellous quality of the Blessed One.

5、世尊知住母胎，依倚右脇

我聞世尊知住母胎，依倚右脇；若世尊知住母胎依倚右脇者，我受持是世尊未曾有法。

6、世尊舒體住母胎

我聞世尊舒體住母胎；若世尊舒體住母胎者，(470b) 我受持是世尊未曾有法。

7、世尊覆藏住母胎，不為血所汗，亦不為精及諸不淨所汗

我聞世尊覆藏住母胎，不為血所汗，亦不為精及諸不淨所汗；若世尊覆藏住⁶母胎，不為血所汗，亦不為精及諸不淨所汗者，我受持是世尊未曾有法。

12. I heard and learned this from the Blessed One’s own lips: ‘When the Bodhisatta had descended into his mother’s womb, **no kind of affliction arose in her; she was blissful and free from bodily fatigue. She saw the Bodhisatta within her womb with all his limbs, lacking no faculty.** Suppose a blue, yellow, red, white, or brown thread were strung through a fine beryl gem of purest water, eight-faceted, well cut, and a man with good sight were to take it in his hand and review it thus: “This is a fine beryl gem of purest water, eight-faceted, well cut, and through it is strung a blue, yellow, red, white, or brown thread”; so too when the Bodhisatta had descended into his mother’s womb ... she saw the Bodhisatta within her womb with all his limbs, lacking no faculty.’ This too I remember as a wonderful and marvellous quality of the Blessed One.

8、世尊知出母胎，震動一切天地

我聞世尊知出母胎，是時震動一切天地，以大妙光普照世間，乃至幽隱諸闇冥處無有障蔽。謂此日月有大如意足，有大威德，有大福祐，有大威神，光所不照者，彼盡蒙耀*。彼眾生者因此妙光各各生知：有奇特眾生生！有奇特眾生生！

若世尊知出母胎，是時震動一切天地，以大妙光普照世間，乃至幽隱諸闇冥處無有障蔽，謂此日月有大如意足，有大威德，有大福祐，有大威神，光所不照者，彼盡蒙耀*。彼眾生者因此妙光各各生知：有奇特眾生生！有奇特眾生生者，我受持是世尊未曾有法。

9、世尊舒體出母胎

我聞世尊舒體出母胎；若世尊舒體出母胎者，我受持是世尊未曾有法。

10、世尊覆藏出母胎，不為血所汗，亦不為精及諸不淨所汗

我聞世尊覆藏出母胎，不為血所汗，亦不為精及諸不淨所汗；若世尊覆藏出母胎，不為血所汗，亦不為精及諸不淨所汗者，我受持是世尊未曾有法。

⁶《大正藏》原作「出」，今依文脈改作「住」。

13. I heard and learned this from the Blessed One's own lips: 'Seven days after the birth of the Bodhisatta, his mother died and reappeared in the Tusita heaven.' This too I remember as a wonderful and marvellous quality of the Blessed One.

14. I heard and learned this from the Blessed One's own lips: 'Other women give birth after carrying the child in the womb for nine or ten months, but not so the Bodhisatta's mother. The Bodhisatta's mother gave birth after carrying him in her womb for exactly ten months.' This too I remember as a wonderful and marvellous quality of the Blessed One.

15. I heard and learned this from the Blessed One's own lips: 'Other women give birth seated or lying down, but not so the Bodhisatta's mother. The Bodhisatta's mother gave birth to him standing up.' This too I remember as a wonderful and marvellous quality of the Blessed One.

11、世尊初生之時，有四天子手執極細衣，住於母前，令母歡喜

我聞世尊初生之時，有四天子⁷手執極細衣，住於母前，令母歡喜，歎此童子甚奇！甚特！有大如意足，有大威德，有大福祐，有大威神；

若世尊初生之時，有四天子手執細衣，住於母前，令母歡喜，歎此童子甚奇！甚特！有大如意足，有大威德，有大福祐，有大威神者，我受持是世尊未曾有法。

16. I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta came forth from his mother's womb, first gods received him, then human beings.' This too I remember as a wonderful and marvellous quality of the Blessed One.

17. I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta came forth from his mother's womb, he did not touch the earth. The four young gods received him and set him before his mother saying: "Rejoice, O queen, a son of great power has been born to you." "This too I remember as a wonderful and marvellous quality of the Blessed One.

12、初生之時，即行七步，不恐不怖，亦不畏懼，觀察諸方

我聞世尊初生之時，即行七步，不恐不怖，亦不畏懼，(470c)觀察諸方；若世尊初生之時，即行七步，不恐不怖，亦不畏懼，觀察諸方者，我受持是世尊未曾有法。

20. I heard and learned this from the Blessed One's own lips: 'As soon as the Bodhisatta was born, he stood firmly with his feet on the ground; then he took seven steps north, and with a white parasol held over him, he surveyed each quarter and uttered the words of the Leader of the Herd: "I am the highest in the world; I am the best in the world; I am the foremost in the world. This is my last birth; now there is no renewal of being for me."' This too I remember as a wonderful and marvellous quality of the Blessed One.

13、世尊初生之時，則於母前而生大池，令母得用清淨

我聞世尊初生之時，則於母前而生大池，其水滿岸，令母於此得用清淨；若世尊初

⁷《佛光阿含藏·中阿含（一）》，p.269：四天子：(一)持國天，鎮守東方，為乾闥婆之主神。(二)增長天，鎮守南方，為鳩槃荼之主神。(三)廣目天，鎮守西方，為那伽之主神。(四)多聞天，鎮守北方，為夜叉之主神。四天子均為佛教之守護神。

生之時，則於母前而生大池，其水滿岸，令母於此得用清淨者，我受持是世尊未曾有法。

18. I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta came forth from his mother's womb, he came forth unsullied, unsmearred by water or humours or blood or any kind of impurity, clean, and unsullied. Suppose there were a gem placed on Kāsi cloth, then the gem would not smear the cloth or the cloth the gem. Why is that? Because of the purity of both. So too when the Bodhisatta came forth ... clean and unsullied.' This too I remember as a wonderful and marvellous quality of the Blessed One.

14、世尊初生之時，上虛空中雨水注下，一冷一暖，灌世尊身

我聞世尊初生之時，上虛空中雨水注下，一冷一暖，灌世尊身；若世尊初生之時，上虛空中雨水注下，一冷一暖，灌世尊身者，我受持是世尊未曾有法。

19. I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta came forth from his mother's womb, two jets of water appeared to pour from the sky, one cool and one warm, for bathing the Bodhisatta and his mother.' This too I remember as a wonderful and marvellous quality of the Blessed One.

15、世尊初生之時諸天於上鼓天妓樂，天青、紅、赤、白蓮華、天文陀羅華及細末栴檀香散世尊上
我聞世尊初生之時，諸天於上鼓天妓樂，天青蓮華、紅蓮華、赤蓮華、白蓮華、天文陀羅花⁸及細末栴檀香散世尊上；

若世尊初生之時，諸天於上鼓天妓樂，天青蓮華、紅蓮華、赤蓮華、白蓮華、天文陀羅華及細末栴檀香散世尊上者，我受持是世尊未曾有法。

21. I heard and learned this from the Blessed One's own lips: 'When the Bodhisatta came forth from his mother's womb, then a great immeasurable light surpassing the splendour of the gods appeared in the world with its gods, its Māras, and its Brahmās, in this generation with its recluses and brahmins, with its princes and its people. And even in those abysmal world interspaces of vacancy, gloom, and utter darkness, where the moon and the sun, mighty and powerful as they are, cannot make their light prevail - there too a great immeasurable light surpassing the splendour of the gods appeared. And the beings born there perceived each other by that light: "So other beings, indeed, have appeared here." And this ten-thousandfold world system shook and quaked and trembled, and there too a great immeasurable light surpassing the splendour of the gods appeared.' That when the Bodhisatta came forth from his mother's womb, then a great immeasurable light surpassing the splendour of the gods appeared ... this too I remember as a wonderful and marvellous quality of the Blessed One."

16、一切餘樹影皆轉移，唯閻浮樹其影不移，蔭世尊身

我聞世尊一時在父白淨王⁹家，晝監田作，坐閻浮樹下，離欲、離惡不善之法，有覺有觀，離生喜樂，得初禪成就遊。爾時中後，一切餘樹影皆轉移，唯閻浮樹其影不移，蔭世尊身。

⁸ 《佛光阿含藏·中阿含（一）》，p.269：文陀羅華(Mandāra)(巴)，又作曼陀羅華，譯為圓華，適意花。

⁹ 《佛光阿含藏·中阿含（一）》，p.269：白淨王(Suddhodana)(巴)，又作淨飯王。

於是釋白淨往觀田作，至作人所，問曰：『作人！童子何處？』

作人答曰：『天童子今在閻浮樹下。』

於是釋白淨往詣閻浮樹。時，釋白淨日中後，見一切餘樹影皆轉移，唯閻浮樹其影不移，蔭世尊身，便作是念：今此童子甚奇！甚特！有大如意足，有大威德，有大福祐，有大威神。所以者何？日中之後，一切餘樹影皆轉移，唯閻浮樹其影不移，蔭童子身。

若世尊日中之後，一切餘樹影皆轉移，唯閻浮樹其影不移，(471a)蔭世尊身者，我受持是世尊未曾有法。

17、一切餘樹影皆轉移，唯哆羅樹其影不移，蔭世尊身

我聞世尊一時遊鞞舍離¹⁰大林之中。於是，世尊過夜平旦，著衣持鉢，入鞞舍離城而行乞食。乞食已竟，收舉衣鉢，澡洗手足，以尼師檀¹¹著於肩上，往入林中，至一哆羅樹¹²下，敷尼師檀*，結加¹³趺坐。是時中後，一切餘樹影皆轉移，唯哆羅樹其影不移，蔭世尊身。

於是釋摩訶男¹⁴中後仿佯，往至大林，釋摩訶男日中後，見一切餘樹影皆轉移，唯哆羅樹其影不移，蔭世尊身，便作是念：沙門瞿曇甚奇！甚特！有大如意足，有大威德，有大福祐，有大威神。所以者何？日中之後，一切餘樹影皆轉移，唯哆羅樹其影不移，蔭沙門瞿曇身。

若世尊日中之後，一切餘樹影皆轉移，唯哆羅樹其影不移，蔭世尊身者，我受持是世尊未曾有法。

18、獼猴以蜜鉢奉佛

我聞世尊一時遊鞞舍離大林之中。爾時，諸比丘置鉢露地。時，世尊鉢亦在其中。有一獼猴持佛鉢去，諸比丘訶，恐破佛鉢，佛告諸比丘：『止！止！莫訶！不破鉢也。』

時，彼獼猴持佛鉢去，至一娑羅樹，徐徐上樹，於娑羅樹上取蜜滿鉢，徐徐下樹，還詣佛所，即以蜜鉢奉上世尊，世尊不受。

¹⁰ 《佛光阿含藏·中阿含（一）》，p.271：鞞舍離(Vesālī)(巴)，又作毗舍離、吠舍離，為跋耆國首都。

¹¹ 檀=壇【宋】*【元】*【明】*（大正1，471d，n.1）。

¹² 《佛光阿含藏·中阿含（一）》，p.271：哆羅樹(tāla)(巴)，玄應音義卷二記載：哆羅樹之形狀似櫻櫚，極高長，最高可有七、八十尺，果熟呈赤色，如大石榴，人多食之。其葉曬乾後可供書寫，稱貝多羅葉、貝葉。

¹³ 加=跏【宋】【元】【明】（大正1，471d，n.2）。

¹⁴ 《佛光阿含藏·中阿含（一）》，p.271：釋摩訶男(Sakka Mahānāma)(巴)，為世尊之從弟，後從世尊出家。

時，彼獼猴卻在一面，取[槎-工+目]¹⁵去蟲，既去蟲已，還持上佛，佛復不受。

獼猴復卻在於一面，取水著蜜中，持還上佛，世尊便受。

獼猴見佛取蜜鉢已，歡喜踊躍，卻行弄舞，迴旋而去。

若世尊令彼獼猴見世尊取蜜鉢已，歡喜踊躍，卻行弄舞，迴旋去者，我受持是世尊未曾有法。

19、大雲待世尊收舉坐具，便下大雨

我聞世尊一時遊鞞舍離獼猴水邊高樓(471b)臺觀。爾時，世尊曝曬坐具，抖擻拂拭。是時，大非時雲來，普覆虛空，欲雨而住，須待世尊。世尊¹⁶曝曬坐具，抖擻拂拭，舉著一處已，攝持掃箒，住屋基上，於是大雲已見世尊收舉坐具，便下大雨，於卑、高地滂霈¹⁷平滿。

若世尊令彼大雲已見世尊收舉坐具，便下大雨，於卑、高地滂*霈滿者，我受持是世尊未曾有法。

20、一切餘樹影皆轉移，唯娑羅樹王其影不移，蔭世尊身

我聞世尊一時遊跋耆¹⁸中，在溫泉林娑羅樹王下坐。爾時中後，一切餘樹影皆轉移，唯娑羅樹王其影不移，蔭世尊身。於是羅摩園主行視園時，日中後，見一切餘樹影皆轉移，唯娑羅樹王其影不移，蔭世尊身，便作是念：沙門瞿曇甚奇！甚特！有大如意足，有大威德，有大福祐，有大威神。所以者何？日中之後，一切餘樹影皆轉移，唯娑羅樹王其影不移，蔭沙門瞿曇身。

若世尊日中之後，一切餘樹影皆轉移，唯娑羅樹王其影不移，蔭世尊身者，我受持是世尊未曾有法。

21、寤而不聞大音聲

我聞世尊一時在阿浮¹⁹神室中。爾時，世尊過夜平旦，著衣持鉢，入阿浮村而行乞食。乞食已竟，收舉衣鉢，澡洗手足，以尼師檀*著於肩上，入神室燕*坐。

爾時，天大雷雨雹，殺四牛、耕者二人。彼送葬時，大眾喧鬧，其聲高大，音響震動。於是，世尊則於晡時燕*坐而起，從神室出，露地經行。

¹⁵ [槎-工+目]=筋【宋】【元】【明】(大正1, 471d, n. 4)。

¹⁶ [世尊]—【宋】【元】【明】(大正1, 471d, n. 5)。

¹⁷ 霈=沛【宋】*【元】*【明】* (大正1, 471d, n. 6)。

¹⁸ 《佛光阿含藏·中阿含(一)》，p.273：跋耆(Vajji)(巴)，又作跋闍，種族名或國名，十六大國之一。

¹⁹ 《佛光阿含藏·中阿含(一)》，p.273：阿浮(ātumā)(巴)。以下經文參照《長阿含》第二經《遊行經》(大正1, 19a)。

時，彼大眾中，有一人見世尊則於晡時燕*坐而起，從神室出，露地經行，即往詣佛，稽首作禮，隨佛經行。

佛見在後，問彼人曰：『以何等故？大眾喧鬧，其聲高大，音響震動耶？』

彼人白曰：『世尊！今日天(471c)大雷雨雹，殺四牛、耕者二人。彼送葬時，大眾喧鬧，其聲高大，音響震動。世尊！向者不聞聲耶？』

世尊答曰：『我不聞聲。』

復問：『世尊！向為眠耶？』

答曰：『不也。』

復問：『世尊！時寤²⁰不聞此大聲耶？』

答曰：『如是。』

爾時，彼人便作是念：甚奇！甚特！極息至寂，如來、無所著、等正覺之所行。所以者何？寤而不聞此大音聲。

若世尊寤*而不聞此大音聲者，我受持是世尊未曾有法。

22、使潢澇橫流處揚塵

我聞世尊一時在鬱鞞羅²¹尼連然²²河邊，阿闍鞞羅尼拘類²³樹下初得佛道。爾時大雨，至于七日，高下悉滿，潢澇²⁴橫流。世尊於中露地經行，其處塵起。

若世尊潢澇橫流，世尊於中露地經行，其處塵起者，我受持是世尊未曾有法。

23、魔王六年逐佛，求其長短，不能得便

我聞魔王六年逐佛，求其長短，不能得便，厭已而還；若世尊魔王六年隨逐世尊，求其長短，不能得便，厭已而還者，我受持是世尊未曾有法。

24、七年念身，常念不斷

我聞世尊七年念身，常念不斷；若世尊七年念身，常念不斷者，我受持是世尊未曾

²⁰ (1) 寤=覺【宋】*【元】*【明】* (大正1, 471d, n. 7)。

(2) 寤〔ㄨˇ〕1.醒；睡醒；蘇醒。2.醒悟；覺醒。《漢語大詞典》卷3, 1603頁。

²¹ 《佛光阿含藏·中阿含(一)》，p.273：鬱鞞羅(Uruvelā)(巴)，村名，又作優樓頻羅村，位於佛陀伽耶之北，尼連禪河之西。

²² 《佛光阿含藏·中阿含(一)》，p.273：尼連然(Nerañjarā)(巴)，又作尼連禪，河名。

²³ 《佛光阿含藏·中阿含(一)》，p.273：阿闍鞞羅尼拘類(Ajapāla-Nigrodha)(巴)，榕樹之一種。

²⁴ (1) 潢〔ㄏㄨㄤˊ〕積水池。《漢語大詞典》卷6, 55頁。

(2) 澇〔ㄉㄞˋ〕水淹沒；雨多成災。《漢語大詞典》卷6, 146頁。

有法。」

（二）世尊告阿難：如來無不知時

於是，世尊告曰：「阿難！汝從如來更受持此未曾有法。阿難！如來知覺生，知住、知滅，常知，無不知時。阿難！如來知思、想生，知住、知滅，常知，無不知時，是故，阿難！汝從如來更受持此未曾有法。」

22. That being so, Ananda, remember this too as a wonderful and marvellous quality of the Tathāgata: Here, Ananda, for the Tathāgata feelings are known as they arise, as they are present, as they disappear; perceptions are known as they arise, as they are present, as they disappear; thoughts are known as they arise, as they are present, as they disappear. Remember this too, Ananda, as a wonderful and marvellous quality of the Tathāgata.”

23. “Venerable sir, since for the Blessed One feelings are known as they arise, as they are present, as they disappear; perceptions are known as they arise, as they are present, as they disappear; thoughts are known as they arise, as they are present, as they disappear - this too I remember as a wonderful and marvellous quality of the Blessed One.”

三、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 venerable Ananda said. The Teacher approved. The bhikkhus were satisfied and delighted in the venerable Ananda's words.

乙、佛陀成道之前後事蹟

出處：《中阿含》第 204 經〈羅摩經〉
*Corresponded to : MAJJHIMA NIKĀYA no.26*²⁵

一、序分

我聞如是：一時，佛遊舍衛國，在於東園鹿子母堂²⁶。

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

二、正宗分

（一）佛為比丘說聖求、非聖求之法

1、世尊浴已將與尊者阿難至梵志羅摩家說法

爾時，世尊則於晡時從燕坐起，堂上來下，告尊者阿難：「我今共汝至阿夷羅婆提河²⁷浴。」

尊者阿難白曰：「唯然。」

尊者阿難執持戶鑰，遍詣諸屋而彷徨，見諸比丘，便作是說：「諸賢！可共詣梵志羅摩²⁸家。」諸比丘聞已，便共往詣梵志羅摩家。

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Sāvattthī for alms. Then a number of bhikkhus went to the venerable Ananda and said to him: "Friend Ananda, it is long since we heard a talk on the Dhamma from the Blessed One's own lips. It would be good if we could get to hear such a talk, friend Ananda." - "Then let the venerable ones go to the brahmin Rammaka's hermitage. Perhaps you will get to hear a talk on the Dhamma from the Blessed One's own lips." - "Yes, friend," they replied.

世尊往至阿夷羅婆提河，脫衣岸上，便入水浴。浴已還出，拭體著衣。

爾時，尊者阿難立世尊後，執扇扇佛，於是，尊者阿難叉手向佛，白曰：「世尊！梵志羅摩家極好整頓，甚可愛樂，唯願世尊以慈愍故，往至梵志羅摩家！」

世尊為尊者阿難默然而受，於是世尊將尊者阿難往至梵志羅摩家。

²⁵ The Middle Length Discourses of the Buddha, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.253-268.

²⁶ 東園鹿子母堂～Pubbārāma Migāramātu pāsāda. (大正 1, 775d, n.18)。

²⁷ 《佛光阿含藏，中阿含（四）》，p.1887, n.5：阿夷羅婆提河(Ajitavatī nadī)(巴)，又作阿恃多伐底河、跋提河，譯為無勝、有金，印度五河之一，在中印度拘尸那揭羅國之河名，世尊於此河西岸入滅。玄奘大師指熙連禪河與阿夷羅婆提河為同一河。

²⁸ 羅摩～Rammaka. (大正 1, 775d, n.21)。

er, bhikkhus, you should do either of two things: hold discussion on the Dhamma or maintain noble silence.

2、正說聖求、非聖求之法

佛言：「有二種求，一曰聖求，二曰非聖求。」

5. Bhikkhus, there are these two kinds of search: the noble search and the ignoble search.

(1) 別釋非聖求之法

云何非聖求？有一實病法、求病法，實老法、死法、愁憂戚法，實穢汙法、求穢汙法。

云何實病法求病法？云何病法耶？兒子、兄弟是病法也。象馬、牛羊、奴婢、錢財、珍寶、米穀是病害法。眾生於中觸染貪著，憍傲受人，不見災患，不見出要，而取用之。

云何老法、死法、愁憂戚法、穢汙法耶？兒子、兄弟是穢汙法。象馬、牛羊、奴婢、錢財、珍寶、米穀是穢汙³¹害法。眾生於中染觸貪著，憍傲受人，不見災患，不見出要，而取用之。

彼人欲求無病無上安隱涅槃，得無病無上安隱涅槃者，終無是處；求無老、無死、無愁憂戚、無穢汙無上安隱涅槃，得無老、無死、無愁憂戚、無穢汙無上安隱涅槃者，終無是處，是謂非聖求。

And what is the ignoble search? [Here someone being himself subject to birth seeks what is also subject to birth](#); being himself subject to ageing, he [seeks](#) what is also subject to ageing; being himself subject to sickness, he [seeks](#) what is also subject to sickness; being himself subject to death, he [seeks](#) what is also subject to death; being himself subject to sorrow, he [seeks](#) what is also subject to sorrow; being himself subject to defilement, he [seeks](#) what is also subject to defilement.

6. And what may be said to be subject to birth? [Wife and children are subject to birth, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses and mares, gold and silver are subject to birth. These objects of attachment are subject to birth; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to birth, seeks what it also subject to birth.](#)

7. And what may be said to be subject to ageing? [Wife and children are subject to ageing, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses and mares, gold and silver are subject to ageing. These objects of attachment are subject to ageing; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to ageing, seeks what is also subject to ageing.](#)

³¹ 《佛光阿含藏，中阿含（四）》，p.1889，n.4：「汙」，麗本作「法」，今依據「磧砂藏」改作「汙」。宋、元、明三本與聖本均作「污」。

8. And what may be said to be subject to sickness? Wife and children are subject to sickness, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses and mares are subject to sickness. These objects of attachment are subject to sickness; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to sickness, seeks what is also subject to sickness.

9. And what may be said to be subject to death? Wife and children are subject to death, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses and mares are subject to death. These objects of attachment are subject to death; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to death, seeks what is also subject to death.

10. And what may be said to be subject to sorrow? Wife and children are subject to sorrow, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses and mares are subject to sorrow. These objects of attachment are subject to sorrow; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to sorrow, seeks what is also subject to sorrow.

11. And what may be said to be subject to defilement? Wife and children are subject to defilement, men and women slaves, goats and sheep, fowl and pigs, elephants, cattle, horses and mares, gold and silver are subject to defilement. These objects of attachment are subject to defilement; and one who is tied to these things, infatuated with them, and utterly committed to them, being himself subject to defilement, seeks what is also subject to defilement. This is the ignoble search.

(2) 別釋聖求之法

云何聖求耶？

有一作是念：我自實病法，無辜求病法。我自實老法、死法、愁憂戚法、穢汙法，無辜求穢汙法，我今寧可求無病無上安隱涅槃，求無老、無死、無愁憂戚、無穢汙法無上安隱涅槃。

彼人便求無病無上安隱涅槃，得無病無上安隱涅槃者，必有是處；求無老、無死、無愁憂戚、無穢汙無上安隱涅槃，得無老、無死、無愁憂戚、無穢汙無上安隱涅槃者，必有是處。

12. And what is the noble search?

Here someone being himself subject to birth, having understood the danger in what is subject to birth, seeks the unborn supreme security from bondage, Nibbāna; being himself subject to ageing, having understood the danger in what is subject to ageing, he seeks the unageing supreme security from bondage, Nibbāna; being himself subject to sickness, having understood the danger in what is subject to sickness, he seeks the unailing supreme security from bondage, Nibbāna; being himself subject to death, having understood the danger in what is subject to death, he seeks the deathless supreme security from bondage, Nibbāna; being himself subject to sorrow, having understood the danger in what is subject to sorrow, he seeks the sorrowless supreme security from bondage, Nibbāna; being himself subject to defilement, having understood the danger in what is subject to defilement, he seeks the undefiled supreme security from bondage, Nibbāna. This is the noble search.

（二）世尊自述未覺無上正盡覺時，捨家學道

1、於阿羅羅處學無所有處成就遊，並得印證共領徒眾，受恭敬、供養

我本未覺無上正盡覺時³²，亦如是念：我自實病法，無辜求病法；我自實老法、死法、愁憂感法、穢汙法，無辜求穢汙法，我今寧可求無病無上安隱涅槃，求無老、無死、無（776b）愁憂感、無穢汙無上安隱涅槃耶？

13. Bhikkhus, before my enlightenment, while I was still only an unenlightened Bodhisatta, I too, being myself subject to birth, sought what was also subject to birth; being myself subject to ageing, sickness, death, sorrow, and defilement, I sought what was also subject to ageing, sickness, death, sorrow, and defilement. Then I considered thus: ‘Why, being myself subject to birth, do I seek what is also subject to birth? Why, being myself subject to ageing, sickness, death, sorrow, and defilement, do I seek what is also subject to ageing, sickness, death, sorrow, and defilement? Suppose that, being myself subject to birth, having understood the danger in what is subject to birth, I seek the unborn supreme security from bondage, Nibbāna. Suppose that, being myself subject to ageing, sickness, death, sorrow, and defilement, having understood the danger in what is subject to ageing, sickness, death, sorrow, and defilement, I seek the unageing, unailing, deathless, sorrowless, and undefiled supreme security from bondage, Nibbāna.’

我時年少童子，清淨青髮，盛年年二十九，爾時極多樂戲，莊飾遊行。我於爾時，父母啼哭³³，諸親不樂。我剃除鬚髮，著袈裟衣，至信、捨家、無家、學道，護身命清淨，護口、意命清淨。

14. Later, while still young, a black-haired young man endowed with the blessing of youth, in the prime of life, though my mother and father wished otherwise and wept with tearful faces, I shaved off my hair and beard, put on the yellow robe, and went forth from the home life into homelessness.

我成就此戒身已，欲求無病無上安隱涅槃，無老、無死、無愁憂感、無穢汙無上安隱涅槃故，更往阿羅羅伽羅摩³⁴所，問曰：『阿羅羅！我欲於汝法行梵行，為可爾不？』

阿羅羅答我曰：『賢者！我無不可，汝欲行便行。』

15. Having gone forth, bhikkhus, in search of what is wholesome, seeking the supreme state of sublime peace, I went to Ālāra Kālāma and said to him: ‘Friend Kālāma, I want to lead the holy life in this Dhamma and Discipline.’

³² 印順法師（《初期大乘佛教之起源與開展》p.126）：「又如《中阿含經》的《長壽王本起經》，《天經》，《念經》，《羅摩經》，都只說「我本未（得）覺無上正真（或作「盡」）道（或作「覺」）時」，而《中部》等卻都加入「菩薩」一詞。漢譯《長阿含經》的《大本經》，說到毘婆尸成佛以前，稱為菩薩，與《長部》相合。」

³³ 哭＝泣【宋】【元】【明】【聖】（大正1，776d，n.2）。

³⁴ 《佛光阿含藏，中阿含（四）》，p.1891，n.2：阿羅羅伽羅摩（Ālāra Kālāma）（巴）仙人名，佛始出家時，曾就此仙人學。「伽」，宋、元二本與聖本均作「加」。

Ālāra Kālāma replied: ‘The venerable one may stay here. This Dhamma is such that a wise man can soon enter upon and abide in it, realising for himself through direct knowledge his own teacher’s doctrine.’

I soon quickly learned that Dhamma. As far as mere lip-reciting and rehearsal of his teaching went, I could speak with knowledge and assurance, and I claimed, ‘I know and see’ - and there were others who did likewise.

I considered: ‘It is not through mere faith alone that Ālāra Kālāma declares: “By realising for myself with direct knowledge, I enter upon and abide in this Dhamma.” Certainly Ālāra Kālāma abides knowing and seeing this Dhamma.’

我復問曰：『阿羅羅！云何汝此法自知自覺自作證耶？』

阿羅羅答我曰：『賢者！我度一切識處，得無所有處成就遊，是故我法自知自覺自作證。』

Then I went to Ālāra Kālāma and asked him: ‘Friend Kālāma, in what way do you declare that by realising for yourself with direct knowledge you enter upon and abide in this Dhamma?’

In reply he declared the base of nothingness.

我復作是念：不但阿羅羅獨有此信，我亦有此信；不但阿羅羅獨有此精進，我亦有此精進；不但阿羅羅獨有此慧，我亦有此慧。阿羅羅於此法自知自覺自作證，我欲證此法故，便獨住遠離、空安靜³⁵處，心無放逸，修行精勤。我獨住遠離、空安*靜處，心無放逸，修行精勤已，不久得證彼法。

I considered: ‘Not only Ālāra Kālāma has faith, energy, mindfulness, concentration, and wisdom. I too have faith, energy, mindfulness, concentration, and wisdom. Suppose I endeavour to realise the Dhamma that Ālāra Kālāma declares he enters upon and abides in by realising for himself with direct knowledge?’

證彼法已，復往詣阿羅羅伽³⁶羅摩所，問曰：『阿羅羅！此法自知自覺自作證，調度一切無量識處，得無所有處成就遊耶？』

阿羅羅 *伽羅摩答我曰：『賢者！我是法自知自覺自作證，調度無量識處，得無所有處成就遊³⁷。』

³⁵ 《佛光阿含藏，中阿含（四）》，p.1891，n.3：「靜」，麗本作「靖」，今依據宋、元、明三本改作「靜」。

³⁶ 《佛光阿含藏，中阿含（四）》，p.1891，n.4：「伽」，麗本作「加」，今依據宋、元、明三本改作「伽」。

³⁷ 遊+（耶）【宋】【元】【明】（大正1，776d，n.8）。

I soon quickly entered upon and abided in that Dhamma by realising for myself with direct knowledge. Then I went to Ālāra Kālāma and asked him: ‘Friend Kālāma, is it in this way that you declare that you enter upon and abide in this Dhamma by realising for yourself with direct knowledge?’ - ‘That is the way, friend.’ - ‘It is in this way, friend, that I also enter upon and abide in this Dhamma by realising for myself with direct knowledge.’

阿羅羅 *伽羅摩復語我曰：『賢者！是為如我此法作證，汝亦然；如汝此法作證，我亦然。賢者！汝來共領此眾。』

是為阿羅羅 *伽羅摩師處，我與同等，最上恭敬、最上供養、最上歡喜。

‘It is a gain for us, friend, it is a great gain for us that we have such a venerable one for our companion in the holy life. So the Dhamma that I declare I enter upon and abide in by realising for myself with direct knowledge is the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge. And the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge is the Dhamma that I declare I enter upon and abide in by realising for myself with direct knowledge. So you know the Dhamma that I know and I know the Dhamma that you know. As I am, so are you; as you are, so am I. Come, friend, let us now lead this community together.’

Thus Ālāra Kālāma, my teacher, placed me, his pupil, on an equal footing with himself and awarded me the highest honour.

2、隨鬱陀羅學非有想非無想處成就遊，並得印證共領徒眾，受恭敬、供養

我復作是念：(776c) 此法不趣智，不趣覺，不趣涅槃，我今寧可捨此法，更求無病無上安隱涅槃，求無老、無死、無愁憂感、無穢汙無上安隱涅槃。

But it occurred to me: ‘This Dhamma does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, but only to reappearance in the base of nothingness.’ Not being satisfied with that Dhamma, I left it and went away.

我即捨此法，便求無病無上安隱涅槃，求無老、無死、無愁憂感、無穢汙無上安隱涅槃已，往詣鬱陀羅摩子³⁸所，問曰：『鬱陀羅！我欲於汝法中學，為可爾不？』

鬱陀羅摩子答我曰：『賢者！我無不可，汝欲學便學。』

16. Still in search, bhikkhus, of what is wholesome, seeking the supreme state of sublime peace, I went to Uddaka Rāmaputta and said to him: ‘Friend, I want to lead the holy life in this Dhamma and Discipline.’

Uddaka Rāmaputta replied: ‘The venerable one may stay here. This Dhamma is such that a wise man can soon enter upon and abide in it, himself realising through direct knowledge his own teacher’s doctrine.’

³⁸ 《佛光阿含藏，中阿含（四）》，p.1893，n.1：鬱陀羅摩子(Uddaka Rāmaputta)(巴)，又作鬱頭藍弗，仙人名，佛始出家時，曾向其問道。

I soon quickly learned that Dhamma. As far as mere lip-reciting and rehearsal of his teaching went, I could speak with knowledge and assurance, and I claimed, 'I know and see' - and there were others who did likewise.

I considered: 'It was not through mere faith alone that Rama declared: "By realising for myself with direct knowledge, I enter upon and abide in this Dhamma." Certainly Rama abided knowing and seeing this Dhamma.'

我復問曰：『鬱陀羅！汝父羅摩³⁹自知自覺自作證何等法耶？』

鬱陀羅羅摩子答我曰：『賢者！度一切無所有處，得非有想非無想處成就遊。賢者！我父羅摩自知自覺自作證，謂此法也。』

Then I went to Uddaka Rāmaputta and asked him: 'Friend, in what way did Rama declare that by realising for himself with direct knowledge he entered upon and abided in this Dhamma?'

In reply Uddaka Rāmaputta declared the base of neither-perception-nor-non-perception.

我復⁴⁰作是念：不但羅摩獨有此信，我亦有此信；不但羅摩獨有此精進，我亦有此精進；不但羅摩獨有此慧，我亦有此慧。羅摩自知自覺自作證此法，我何故不得自知自覺自作證此法耶？我欲證此法故，便獨住遠離、空安 *靜處，心無放逸，修行精勤。我獨住遠離、空安 *靜處，心無放逸，修行精勤已，不久得證彼法。

I considered: 'Not only Rama had faith, energy, mindfulness, concentration, and wisdom. I too have faith, energy, mindfulness, concentration, and wisdom. Suppose I endeavour to realise the Dhamma that Rama declared he entered upon and abided in by realising for himself with direct knowledge.'

證彼法已，復往鬱陀羅羅摩子所，問曰：『鬱陀羅！汝父羅摩，是法自知自覺自作證，謂度一切無所有處，得非有想非無想處成就遊耶？』

鬱陀羅羅摩子答我曰：『賢者！我父羅摩，是法自知自覺自作證，謂度一切無所有處，得非有想非無想處成就遊。』

I soon quickly entered upon and abided in that Dhamma by realising for myself with direct knowledge. Then I went to Uddaka Rāmaputta and asked him: 'Friend, was it in this way that Rama declared that he entered upon and abided in this Dhamma by realising for himself with direct knowledge?'

'That is the way, friend.' - 'It is in this way, friend, that I also enter upon and abide in this Dhamma by realising for myself with direct knowledge.'

³⁹ 《佛光阿含藏，中阿含（四）》，p.1893，n.2：「父羅摩」，麗本作「羅摩子」，今依據宋、元、明三本改作「父羅摩」。巴利本自此以下均作 Rāmo(羅摩)。

⁴⁰ 復=便【元】【明】(大正 1，776d，n.11)。

鬱陀羅復語我曰：『如我父羅摩此法作證，汝亦然；如汝此法作證，我父亦然。賢者！汝來共領此眾。』

鬱陀羅羅摩子同師處，我亦如師，最上恭敬、最上供養、最上歡喜。

‘It is a gain for us, friend, it is a great gain for us that we have such a venerable one for our companion in the holy life. So the Dhamma that Rama declared he entered upon and abided in by realising for himself with direct knowledge is the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge. And the Dhamma that you enter upon and abide in by realising for yourself with direct knowledge is the Dhamma that Rama declared he entered upon and abided in by realising for himself with direct knowledge. So you know the Dhamma that Rama knew and Rama knew the Dhamma that you know. As Rama was, so are you; as you are, so was Rama. Come, friend, now lead this community.’

Thus Uddaka Rāmaputta, my companion in the holy life, placed me in the position of a teacher and accorded me the highest honour.

3、世尊持草往詣覺樹結跏趺坐，不解坐，至得漏盡無上安隱涅槃

我復作是念：此（777a）法不趣智，不趣覺，不趣涅槃，我今寧可捨此法，更求無病無上安隱涅槃，求無老、無死、無愁憂感、無穢汗無上安隱涅槃。

But it occurred to me: ‘This Dhamma does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, but only to reappearance in the base of neither-perception-nor-non-perception.’ Not being satisfied with that Dhamma, I left it and went away.

我即捨此法，便求無病無上安隱涅槃，求無老、無死、無愁憂感、無穢汗無上安隱涅槃已，往象頂山⁴¹南，鬱鞞羅⁴²梵志村，名曰斯那⁴³，於彼中地至可愛樂，山林鬱茂，尼連禪河清流盈岸。

我見彼已，便作是念：此地至可愛樂，山林鬱茂，尼連禪河清流盈岸，若族姓子欲有學者，可於中學，我亦當學，我今寧可於此中學。

即便持草往詣覺樹⁴⁴，到已布下敷尼師檀⁴⁵，結跏趺坐，要解坐，至得漏盡。

17. Still in search, bhikkhus, of what is wholesome, seeking the supreme state of sublime peace, I wandered by stages through the Magadhan country until eventually I arrived at

⁴¹ 《佛光阿含藏，中阿含（四）》，p.1893，n.4：象頂山(Gayāsīsa)(巴)，位於尼連禪河旁。宋、元、明三本與聖本均作「象頸山」。

⁴² 鬱鞞羅～Uruvelā。（大正1，777d，n.2）。

⁴³ 《佛光阿含藏，中阿含（四）》，p.1893，n.6：斯那(Senā)(巴)，村名。

⁴⁴ 《佛光阿含藏，中阿含（四）》，p.1893，n.7：覺樹(Bodhirukkha)(巴)，即菩提樹。

⁴⁵ 檀=壇【宋】【元】【明】（大正1，777d，n.4）。

Senānigama near Uruvelā. There I saw an agreeable piece of ground, a delightful grove with a clear-flowing river with pleasant, smooth banks and nearby a village for alms resort.

I considered: ‘This is an agreeable piece of ground, this is a delightful grove with a clear-flowing river with pleasant, smooth banks and nearby a village for alms resort. This will serve for the striving of a clansman intent on striving.’

And I sat down there thinking: ‘This will serve for striving.’

我便不解坐，至得漏盡。我求無病無上安隱涅槃，便得無病無上安隱涅槃；求無老、無死、無愁憂戚、無穢汙無上安隱涅槃，便得無老、無死、無愁憂戚、無穢汙無上安隱涅槃。生知生見，定道品法⁴⁶，生已盡，梵行已立，所作已辦，不更受有，知如真。

18. Then, bhikkhus, being myself subject to **birth**, having understood the danger in what is subject to birth, seeking the unborn supreme security from bondage, Nibbāna, I attained the unborn supreme security from bondage, Nibbāna; being myself subject to **ageing**, having understood the danger in what is subject to ageing, seeking the unageing supreme security from bondage, Nibbāna, I attained the unageing supreme security from bondage, Nibbāna; being myself subject to **sickness**, having understood the danger in what is subject to sickness, seeking the unailing supreme security from bondage, Nibbāna, I attained the unailing supreme security from bondage, Nibbāna; being myself subject to **death**, having understood the danger in what is subject to death, seeking the deathless supreme security from bondage, Nibbāna, I attained the deathless supreme security from bondage, Nibbāna; being myself subject to **sorrow**, having understood the danger in what is subject to sorrow, seeking the sorrowless supreme security from bondage, Nibbāna, I attained the sorrowless supreme security from bondage, Nibbāna; being myself subject to **defilement**, having understood the danger in what is subject to defilement, seeking the undefiled supreme security from bondage, Nibbāna, I attained the undefiled supreme security from bondage, Nibbāna. **The knowledge and vision arose in me: ‘My deliverance is unshakeable; this is my last birth; now there is no renewal of being.’**

19. I considered: ‘This Dhamma that I have attained is profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. But this generation delights in worldliness, takes delight in worldliness, rejoices in worldliness. It is hard for such a generation to see this truth, namely, specific conditionality, dependent origination. And it is hard to see this truth, namely, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbāna. If I were to teach the Dhamma, others would not understand me, and that would be wearying and troublesome for me.’ Thereupon there came to me spontaneously these stanzas never heard before:

‘Enough with teaching the Dhamma
That even I found hard to reach;
For it will never be perceived

⁴⁶ 《佛光阿含藏，中阿含（四）》，p.1895，n.1：「定道品法」，巴利本作 Akuppā me vimutti 其意為：我的解脫不動(自信無誤)。

By those who live in lust and hate.

Those dyed in lust, wrapped in darkness
Will never discern this abstruse Dhamma
Which goes against the worldly stream,
Subtle, deep, and difficult to see.’

Considering thus, my mind inclined to inaction rather than to teaching the Dhamma.

20. Then, bhikkhus, the Brahmā Sahampati knew with his mind the thought in my mind and he considered: ‘The world will be lost, the world will perish, since the mind of the Tathāgata, accomplished and fully enlightened, inclines to inaction rather than to teaching the Dhamma.’ Then, just as quickly as a strong man might extend his flexed arm or flex his extended arm, the Brahmā Sahampati vanished in the Brahmā world and appeared before me. He arranged his upper robe on one shoulder, and extending his hands in reverential salutation towards me, said: ‘Venerable sir, let the Blessed One teach the Dhamma, let the Sublime One teach the Dhamma. There are beings with little dust in their eyes who are wasting through not hearing the Dhamma. There will be those who will understand the Dhamma.’ The Brahmā Sahampati spoke thus, and then he said further:

‘In Magadha there have appeared till now
Impure teachings devised by those still stained.
Open the doors to the Deathless!
Let them hear The Dhamma that the Stainless One has found.

Just as one who stands on a mountain peak
Can see below the people all around,
So, O Wise One, All-seeing Sage,
Ascend the palace of the Dhamma.
Let the Sorrowless One survey this human breed,
Engulfed in sorrow, overcome by birth and old age.

Arise, victorious hero, caravan leader,
Debtless one, and wander in the world.
Let the Blessed One teach the Dhamma,
There will be those who will understand.’

21. Then I listened to the Brahmā’s pleading, and out of compassion for beings I surveyed the world with the eye of a Buddha. Surveying the world with the eye of a Buddha, I saw beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and hard to teach, and some who dwelt seeing fear in blame and in the other world.

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 some other lotuses that are born and grow in the water rest on the water’s surface, and some other lotuses that are born and grow in the water rise out of the water and stand clear, unwetted by it; so too, surveying the world with the eye of a Buddha, I saw beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and hard to teach, and some who dwelt seeing fear in blame and in the other world. Then I replied to the Brahmā Sahampati in stanzas:

‘Open for them are the doors to the Deathless,
Let those with ears now show their faith.
Thinking it would be troublesome, O Brahmā,
I did not speak the Dhamma subtle and sublime.’

Then the Brahmā Sahampati thought: ‘I have created the opportunity for the Blessed One to teach the Dhamma.’ And after paying homage to me, keeping me on the right, he thereupon departed at once.

（三）世尊初覺無上正盡覺時思惟為誰先說法

1、欲為阿羅羅及鬱陀羅說法，然二者皆已命終生天

我初覺無上正盡覺已，便作是念：我當為誰先說法耶？我復作是念：我今寧可為阿羅羅伽⁴⁷摩先說法耶？

爾時有天，住虛空中，而語我曰：『大仙人！當知阿羅羅 *伽摩彼命終來至今七日。』

我亦自知*伽摩其命終來得今七日。我復作是念：阿羅羅 *伽摩，彼人長衰不聞此法，若聞此者，速知法次法⁴⁸。

22. I considered thus: ‘To whom should I first teach the Dhamma? Who will understand this Dhamma quickly?’ It then occurred to me: ‘Ālāra Kālāma is wise, intelligent, and discerning; he has long had little dust in his eyes. Suppose I taught the Dhamma first to Ālāra Kālāma. He will understand it quickly.’

Then deities approached me and said: ‘Venerable sir, Ālāra Kālāma died seven days ago.’

And the knowledge and vision arose in me: ‘Ālāra Kālāma died seven days ago.’ I thought: ‘Ālāra Kālāma’s loss is a great one. If he had heard this Dhamma, he would have understood it quickly.’

我初覺無上正盡覺已，作如是念：我當為誰先說法耶？我復作是念：我今寧可為鬱陀羅羅摩子先說法耶？

天復住空，而語我曰：『大仙人！當知鬱陀羅羅摩子命終已來二七 (777b) 日也。』

我亦自知鬱陀羅羅摩子命終已來二七日也。我復作是念：鬱陀羅羅摩子，彼人長衰不聞此法，若聞法者，速知法次法。

⁴⁷ 《佛光阿含藏，中阿含（四）》，p.1895，n.2：「伽」，麗本作「加」，今依據元、明二本改作「伽」。

⁴⁸ 《佛光阿含藏，中阿含（四）》，p.1895，n.3：法次法(dhammānudhamma)(巴)，法隨法，法之次第。

23. “I considered thus: ‘To whom should I first teach the Dhamma? Who will understand this Dhamma quickly?’ It then occurred to me: ‘Uddaka Rāmaputta is wise, intelligent, and discerning; he has long had little dust in his eyes. Suppose I taught the Dhamma first to Uddaka Rāmaputta. He will understand it quickly.’

Then deities approached me and said: ‘Venerable sir, Uddaka Rāmaputta died last night.’

And the knowledge and vision arose in me: ‘Uddaka Rāmaputta died last night.’ I thought: ‘Uddaka Rāmaputta’s loss is a great one. If he had heard this Dhamma, he would have understood it quickly.’

2、世尊欲前往鹿野園中為五比丘先說法

(1) 途中先遇異學優陀

我初覺無上正盡覺已，作如是念：我當為誰先說法耶？我復作是念：昔五比丘為我執勞，多所饒益，我苦行時，彼五比丘承事於我，我今寧可為五比丘先說法耶？我復作是念：昔五比丘今在何處？我以清淨天眼出過於人，見五比丘在波羅[木*奈]⁴⁹仙人住處鹿野園中。我隨住覺樹下，攝衣持鉢，往波羅[木*奈]加尸都邑。

24. I considered thus: ‘To whom should I first teach the Dhamma? Who will understand this Dhamma quickly?’ It then occurred to me: ‘The bhikkhus of the group of five who attended upon me while I was engaged in my striving were very helpful. Suppose I taught the Dhamma first to them.’ Then I thought: ‘Where are the bhikkhus of the group of five now living?’ And with the divine eye, which is purified and surpasses the human, I saw that they were living at Benares in the Deer Park at Isipatana.

爾時，異學優陀⁵⁰遙見我來，而語我曰：『賢者瞿曇！諸根清淨，形色極妙，面光照耀。賢者瞿曇！師為是誰？從誰學道？為信誰法？』我於爾時即為優陀說偈答曰：

『我最上最勝，不著一切法；諸愛盡解脫，自覺誰⁵¹稱師？
無等無有勝，自覺無上覺；如來天人師，普知成就力。』

25. Then, bhikkhus, when I had stayed at Uruvelā as long as I chose, I set out to wander by stages to Benares. Between Gaya and the Place of Enlightenment the Ājīvaka Upaka saw me on the road and said: ‘Friend, your faculties are clear, the colour of your skin is pure and bright. Under whom have you gone forth, friend? Who is your teacher? Whose Dhamma do you profess?’

I replied to the Ājīvaka Upaka in stanzas:

‘I am one who has transcended all, a knower of all,
Unsullied among all things, renouncing all,
By craving’s ceasing freed. Having known this all

⁴⁹ 波羅奈～Bālāṇasī，奈＝奈【元】*（大正1，777d，n.6）。

⁵⁰ 《佛光阿含藏，中阿含（四）》，p.1895，n.5：「優陀」，巴利本作 Upaka（優波迦）。

⁵¹ 誰＝詎【元】【明】（大正1，777d，n.8）。

For myself, to whom should I point as teacher?

I have no teacher, and one like me
Exists nowhere in all the world
With all its gods, because I have
No person for my counterpart.

I am the Accomplished One in the world,
I am the Teacher Supreme.
I alone am a Fully Enlightened One
Whose fires are quenched and extinguished.

優陀問我曰：『賢者瞿曇！自稱勝耶？』我復以偈而答彼曰：
『勝者如是有，謂得諸漏盡；我害諸惡法，優陀故我勝。』

‘By your claims, friend, you ought to be the Universal Victor.’

**‘The victors are those like me
Who have won to destruction of taints.
I have vanquished all evil states,
Therefore, Upaka, I am a victor.’⁵²**

優陀復問我曰：『賢者瞿曇！欲至何處？』我時以偈而答彼曰：
『我至波羅[木*奈]，擊妙甘露鼓；轉無上法輪，世所未曾轉。』

I go now to the city of Kāsi
To set in motion the Wheel of Dhamma.
In a world that has become blind
I go to beat the drum of the Deathless.’

優陀語我曰：『賢者瞿曇！或可有是。』如是語⁵³已，即彼邪道徑⁵⁴便還去。

When this was said, the Ājīvaka Upaka said: ‘May it be so, friend.’ Shaking his head, he took a bypath and departed.

(2) 五比丘被佛的極妙威德所攝受

我自往至仙人住(777c)處鹿野園中。時，五比丘遙見我來，各相約敕而立制曰：
『諸賢！當知此沙門瞿曇來，多欲多求，食妙飲食，好粳糧飯，及麩酥⁵⁵蜜，麻油塗體，今復來至，汝等但坐，慎莫起迎，亦莫作禮，豫留一座，莫請令坐。到

⁵² 按：在巴利本中，本段出現在「I go now to the city of Kāsi ... I go to beat the drum of the Deathless.」之後，今依《中阿含》之文脈移前。

⁵³ 語=說【宋】【元】【明】(大正1, 777d, n.9)。

⁵⁴ 《佛光阿含藏，中阿含(四)》，p.1897, n.2：「徑」，麗本作「經」，今依據元、明二本改作「徑」。

⁵⁵ 酥=蘇【宋】【聖】*(大正1, 777d, n.11)。

已語曰：卿！欲坐者，自隨所欲。』

我時往至五比丘所，時，五比丘於我不堪極妙威德，即從座⁵⁶起，有持衣鉢者，有敷床者，有取水者，欲洗足者。我作是念：此愚癡人！何無牢固，自立制度還違本要？我知彼已，坐五比丘所敷之座。

26. Then, bhikkhus, wandering by stages, I eventually came to Benares, to the Deer Park at Isipatana, and I approached the bhikkhus of the group of five. The bhikkhus saw me coming in the distance, and they agreed among themselves thus: 'Friends, here comes the recluse Gotama who lives luxuriously, who gave up his striving, and reverted to luxury. We should not pay homage to him or rise up for him or receive his bowl and outer robe. But a seat may be prepared for him. If he likes, he may sit down.'

However, as I approached, those bhikkhus found themselves unable to keep their pact. One came to meet me and took my bowl and outer robe, another prepared a seat, and another set out water for my feet; however, they addressed me by name and as 'friend.'

(3) 五比丘不信佛得無上安隱涅槃

時，五比丘呼我姓字，及卿於我⁵⁷，我語彼曰：『五比丘！我如來、無所著、正盡覺，汝等莫稱我本姓字，亦莫卿我。所以者何？我求無病無上安隱涅槃，得無病無上安隱涅槃；我求無老、無死、無愁憂感、無穢汗無上安隱涅槃，得無老、無死、無愁憂感、無穢汗無上安隱涅槃。生知生見，定道品法，生已盡，梵行已立，所作已辦⁵⁸，不更受有，知如真。』

27. Thereupon I told them: 'Bhikkhus, do not address the Tathāgata by name and as "friend." The Tathāgata is an Accomplished One, a Fully Enlightened One. Listen, bhikkhus, the Deathless has been attained. I shall instruct you, I shall teach you the Dhamma. Practising as you are instructed, by realising for yourselves here and now through direct knowledge you will soon enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness.'

彼語我曰：『卿瞿曇！本如是行，如是道跡，如是苦行，尚不能得人上法差降聖知聖見⁵⁹，況復今日多欲多求，食妙飲食，好粳糧飯，及麩酥⁶⁰蜜，麻油塗體耶？』

我復語曰：『五比丘！汝等本時見我如是諸根清淨，光明照耀耶？』

時，五比丘復答我曰：『本不見卿諸根清淨，光明照耀。卿瞿曇！今諸根清淨，形

⁵⁶ 坐=座【宋】【元】【明】（大正 1，777d，n.12）。

⁵⁷ 《佛光阿含藏，中阿含（四）》，p.1897，n.5：「卿於我」，巴利本作 Avusovāda ca samudācaranti 其意為：用「卿」稱呼〔我〕。āvuso(卿)，即朋友，又作尊者，但限用於同輩或晚輩。

⁵⁸ 《佛光阿含藏，中阿含（四）》，p.1897，n.6：「辦」，大正本作「辨」。

⁵⁹ 《佛光阿含藏，中阿含（四）》，p.1897，n.7：「人上法差降聖知聖見」，巴利本作 uttarim manussadhammā alamariya-nāṇadassanavisesam(超人法之殊勝最聖智見)。

⁶⁰ 酥=蘇【聖】（大正 1，777d，n.14）。

色極妙，面光照耀。』』

When this was said, the bhikkhus of the group of five answered me thus: ‘Friend Gotama, by the conduct, the practice, and the performance of austerities that you undertook, you did not achieve any superhuman states, any distinction in knowledge and vision worthy of the noble ones. Since you now live luxuriously, having given up your striving and reverted to luxury, how will you have achieved any superhuman states, any distinction in knowledge and vision worthy of the noble ones?’

(4) 世尊為五比丘說捨二邊、行八正道的中道法

我於爾時告彼曰：『五比丘！當知有二邊行，諸為道者所不當學。一曰著欲樂下賤業凡人所行，二曰自煩自苦，非賢聖⁶¹法，無義相應。五比丘！捨此二邊，有取中道，成明⁶² (778a) 成智，成就於定，而得自在，趣智趣覺，趣於涅槃，謂八正道，正見……乃至正定，是謂為八。

When this was said, I told them: ‘The Tathāgata does not live luxuriously, nor has he given up his striving and reverted to luxury. The Tathāgata is an Accomplished One, a Fully Enlightened One. Listen, bhikkhus, the Deathless has been attained ... from the home life into homelessness.’

A second time the bhikkhus of the group of five said to me: ‘Friend Gotama ... how will you have achieved any super human states, any distinction in knowledge and vision worthy of the noble ones?’

A second time I told them: ‘The Tathāgata does not live luxuriously ... from the home life into homelessness.’

A third time the bhikkhus of the group of five said to me: ‘Friend Gotama ... how will you have achieved any superhuman states, any distinction in knowledge and vision worthy of the noble ones?’

28. When this was said I asked them: ‘Bhikkhus, have you ever known me to speak like this before?’ - ‘No, venerable sir.’ - ‘Bhikkhus, the Tathāgata is an Accomplished One, a Fully Enlightened One. Listen, bhikkhus, the Deathless has been attained. I shall instruct you, I shall teach you the Dhamma. Practising as you are instructed, by realising for yourselves here and now through direct knowledge you will soon enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness.’

意欲隨順教五比丘，教化二人，三人乞食，三人持食來，足六人食。教化三人，二人乞食，二人持食來，足六人食。

⁶¹ 《佛光阿含藏，中阿含（四）》，p.1897，n.9：「聖」字之下，麗本有一「求」字，今依據宋、元、明三本刪去。

⁶² 明=眼【宋】【元】【明】【聖】（大正1，777d，n.17）。

我如是教，如是化彼，求無病無上安隱涅槃，得無病無上安隱涅槃；求無老、無死、無愁憂戚、無穢汙無上安隱涅槃，得無老、無死、無愁憂戚、無穢汙無上安隱涅槃。⁶³生知生見，定道品法，生已盡，梵行已立，所作已 *辦，不更受有，知如真。』

29. I was able to convince the bhikkhus of the group of five. Then I sometimes instructed two bhikkhus while the other three went for alms, and the six of us lived on what those three bhikkhus brought back from their almsround. Sometimes I instructed three bhikkhus while the other two went for alms, and the six of us lived on what those two bhikkhus brought back from their almsround.

30. Then the bhikkhus of the group of five, thus taught and instructed by me, being themselves subject to **birth**, having understood the danger in what is subject to birth, seeking the unborn supreme security from bondage, Nibbāna, attained the unborn supreme security from bondage, Nibbāna; being themselves subject to **ageing, sickness, death, sorrow, and defilement**, having understood the danger in what is subject to ageing, sickness, death, sorrow, and defilement, seeking the unageing, unailing, deathless, sorrowless, and undefiled supreme security from bondage, Nibbāna, they attained the unageing, unailing, deathless, sorrowless, and undefiled supreme security from bondage, Nibbāna. The knowledge and vision arose in them: 'Our deliverance is unshakeable; this is our last birth; there is no renewal of being.'

（5）著五欲功德，為魔網纏不能得脫，不著五欲功德，能得出要不為魔網所纏，便得解脫
於是，世尊復告彼曰：『五比丘！有五欲功德可愛、可樂、可意所念，善欲相應。云何為五？眼知色，耳知聲，鼻知香，舌知味，身知觸。五比丘！愚癡凡夫而不多聞，不見善友，不知聖法，不御聖法。彼觸染貪著，憍傲受人，不見災患，不見出要，而取用之。』

當知彼隨弊魔⁶⁴，自作弊魔，墮弊魔手，為魔網纏，魔羂⁶⁵所羂⁶⁶，不脫魔⁶⁷*羂。

五比丘！猶如野鹿，為*羂所*羂，當知彼隨獵師，自作獵師，墮獵師手，為獵師網纏，獵師來已，不能得脫。如是，五比丘！愚癡凡夫而不多聞，不見善友，不知聖法，不御聖法。彼於此五欲功德觸染貪著，憍傲受人，不見災患，不見出要，而取用之。當知彼隨弊魔，自作弊魔，墮弊魔手，為魔網纏，魔 *羂所 *羂，不脫魔 *羂。』

31. Bhikkhus, there are these five cords of sensual pleasure. 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

⁶³ 《阿毘達磨大毘婆沙論》卷 181（大正 27，910 c16-18）：「問：何故涅槃獨名為法，八支聖道名隨法耶？答：於諸法中涅槃勝故，生、老、病、死不能侵故獨得法名。」

⁶⁴ 《佛光阿含藏，中阿含（四）》，p.1899，n.1：弊魔(Pāpimā)(巴)，即魔波旬。

⁶⁵ 《佛光阿含藏，中阿含（四）》，p.1899，n.2：「羂」，聖本作「銜」。大正本作「網」。

⁶⁶ 《佛光阿含藏，中阿含（四）》，p.1899，n.3：「羂」，大正本作「纏」。

⁶⁷ 《佛光阿含藏，中阿含（四）》，p.1899，n.4：「魔」，大正本作「摩」。

wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust. These are the five cords of sensual pleasure.

32. As to those recluses and brahmins who are **tied to** these five cords of sensual pleasure, infatuated with them and utterly committed to them, and who use them without seeing the danger in them or understanding the escape from them, it may be understood of them: ‘They have met with calamity, met with disaster, the Evil One may do with them as he likes.’

Suppose a forest deer who was bound lay down on a heap of snares; it might be understood of him: ‘He has met with calamity, met with disaster, the hunter can do with him as he likes, and when the hunter comes he cannot go where he wants.’ So too, as to those recluses and brahmins who are tied to these five cords of sensual pleasure ... it may be understood of them: ‘They have met with calamity, met with disaster, the Evil One may do with them as he likes.’

『五比丘！多聞聖弟子見善知識，而知聖法，又御聖法。彼於此五欲功德，不觸、不染、不貪、不著，亦不憍傲、不受入，見災患，見出要，而取用之。當知彼不隨弊魔，不自作⁶⁸魔，不墮(778b)魔手，不為魔網所纏，不為魔 * 羂所 * 羂，便解脫魔 * 羂。』

五比丘！猶如野鹿得脫於*羂，當知彼不隨⁶⁹獵師，不自作⁷⁰獵師，不墮獵師手，不為獵師網所纏，獵師來已，則能得脫。如是，五比丘！多聞聖弟子見善知識而知聖法，又御聖法，彼於此五欲功德，不觸、不染、不貪、不著，亦不⁷¹憍傲、不受入，見災患，見出要，而取用之。當知彼不隨⁷²弊魔，不自作⁷³魔，不墮魔手，不為魔網所纏，不為魔 * 羂所 * 羂，便解脫魔 * 羂。』

33. As to those recluses and brahmins who are **not tied to** these five cords of sensual pleasure, who are not infatuated with them or utterly committed to them, and who use them seeing the danger in them and understanding the escape from them, it may be understood of them: ‘They have not met with calamity, not met with disaster, the Evil One cannot do with them as he likes.’

Suppose a forest deer who was unbound lay down on a heap of snares; it might be understood of him: ‘He has not met with calamity, not met with disaster, the hunter cannot do with him as he likes, and when the hunter comes he can go where he wants.’ So too, as to those recluses and brahmins who are not tied to these five cords of sensual pleasure ... it may be understood

⁶⁸ 作=在【聖】(大正1, 778d, n.2)。

⁶⁹ 隨=為【宋】【元】【明】(大正1, 778d, n.3)。

⁷⁰ 《佛光阿含藏，中阿含(四)》，p.1899, n.7:「作」，麗本作「在」，今依據元、明二本改作「作」。

⁷¹ 《佛光阿含藏，中阿含(四)》，p.1899, n.8:「不」，麗本作「不見」，今依據明本與聖本刪去「見」字。

⁷² 《佛光阿含藏，中阿含(四)》，p.1899, n.9:「隨」，聖本作「墮」。

⁷³ 《佛光阿含藏，中阿含(四)》，p.1899, n.10:「作」，麗本作「在」，今依據宋、元、明三本改作「作」。

of them: 'They have not met with calamity, not met with disaster, the Evil One cannot do with them as he likes.'

(6) 自見無量惡不善法盡，是故彼自在行、住、坐、臥

『五比丘！若時如來出興于世，無所著、等正覺、明行成為、善逝、世間解、無上士、道法御、天人師，號佛、眾祐，彼斷……乃至五蓋、心穢、慧羸，離欲、離惡不善之法，……至得第四禪成就遊。彼如是定心清淨，無穢無煩，柔軟善住，得不動心，修學漏盡智通作證。彼知此苦如真，知此苦集⁷⁴、知此苦滅、知此苦滅道如真；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，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，(778c) 不更受有，知如真。彼於爾時自在行、自在住、自在坐、自在臥。所以者何？彼自見無量惡不善法盡，是故彼自在行、自在住、自在坐、自在臥。』

A、舉喻：猶如野鹿於無事無人民處，不在獵師境界，自在行、住、坐、臥

『五比丘！猶如無事無人民處，彼有野鹿，自在行、自在住、自在坐⁷⁵、自在臥。所以者何？彼野鹿不在獵師境界，是故自在行、自在住、自在 *坐、自在臥。』

34. Suppose a forest deer is wandering in the forest wilds: he walks without fear, stands without fear, sits without fear, lies down without fear. Why is that? Because he is out of the hunter's range.

B、合法：比丘漏盡得無漏，心解脫、慧解脫，自知自覺自作證成就遊

如是，五比丘！比丘漏盡得無漏，心解脫、慧解脫，自知自覺自作證成就遊：生已盡，梵行已立，所作已辦，不更受有，知如真。彼於爾時自在行、自在住、自在坐、自在臥。所以者何？彼自見無量惡不善法盡，是故彼自在行、自在住、自在坐、自在臥。五比丘！是說無餘解脫，是說無病無上安隱涅槃，是說無老、無死、無愁憂感、無穢汗無上安隱涅槃。』

So too, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the **first jhāna**, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This bhikkhu is said to have blindfolded Mara, to have become invisible to the Evil One by depriving Mara's eye of its opportunity.

35. "Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the **second jhāna**, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. This bhikkhu is said to have blindfolded Mara ...

⁷⁴ 《佛光阿含藏，中阿含（四）》，p.1901，n.1：「集」，麗本作「習」，今依據元、明二本改作「集」。

⁷⁵ 《佛光阿含藏，中阿含（四）》，p.1901，n.2：「坐」，麗本作「伏」，今依據宋、元、明三本改坐」。

36. “Again, 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 jhāna**, on account of which noble ones announce: ‘He has a pleasant abiding who has equanimity and is mindful.’ This bhikkhu is said to have blindfolded Mara ...

37. “Again, 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 jhāna**, which has neither pain-nor-pleasure and purity of mindfulness due to equanimity. This bhikkhu is said to have blindfolded Mara ...

38. “Again, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ a bhikkhu enters upon and abides in **the base of infinite space**. This bhikkhu is said to have blindfolded Mara ...

39. “Again, by completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ a bhikkhu enters upon and abides in **the base of infinite consciousness**. This bhikkhu is said to have blindfolded Mara ...

40. “Again, by completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ a bhikkhu enters upon and abides in **the base of nothingness**. This bhikkhu is said to have blindfolded Mara ...

41. “Again, by completely surrounding the base of nothingness, a bhikkhu enters upon and abides in **the base of neither perception-nor-non-perception**. This bhikkhu is said to have blindfolded Mara, to have become invisible to the Evil One by depriving Mara’s eye of its opportunity.

42. “Again, by completely surmounting the base of neither perception-nor-non-perception, a bhikkhu enters upon and abides in **the cessation of perception and feeling**. And his taints are destroyed by his seeing with wisdom. This bhikkhu is said to have blindfolded Mara, to have become invisible to the Evil One by depriving Mara’s eye of its opportunity, and to have crossed beyond attachment to the world. He walks without fear, stands without fear, sits without fear, lies down without fear. Why is that? Because he is out of the Evil One’s range.”

三、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 bhikkhus were satisfied and delighted in the Blessed One’s words.

丙、佛陀於三個月後入涅槃 出處：《中阿含》第 36 經〈地動經〉 *Corresponded to: 一*

一、序分

我聞如是：

一時，佛遊金剛國⁷⁶，城名曰地⁷⁷。

二、正宗分

（一）阿難請佛開示有幾因緣令地大動

爾時，彼地大動，地大動時，四面大風起，四方彗星出，屋舍牆壁皆崩壞盡。
於是，尊者阿難見地大動，地大動時，四面大風起，四方彗星出，屋舍牆壁皆崩壞盡。

1、阿難見地動而往告

尊者阿難見已恐怖，舉身毛豎，往詣佛所，稽首禮足，卻住一面，白 (477c) 曰：
「世尊！今地大動，地大動時，四面大風起，四方彗星出，屋舍牆壁皆崩壞盡。」
於是，世尊語尊者阿難曰：「如是，阿難！今地大動。如是，阿難！地大動時，四面大風起，四方彗星出，屋舍牆壁皆崩壞盡。」

2、佛為說其因緣

尊者阿難白曰：「世尊！有幾因緣令地大動，地大動時，四面大風起，四方彗星出，屋舍牆壁皆崩壞盡？」
世尊答曰：「阿難！有三因緣令地大動，地大動時，四面大風起，四方彗星出，屋舍牆壁皆崩壞盡。云何為三？」

（1）第一因緣—水擾則地動

阿難！此地止水上，水止風上，風依於空。阿難！有時空中大風起，風起則水擾，水擾則地動，是謂第一因緣令地大動，地大動時，四面大風起，四方彗星出，屋舍牆壁⁷⁸崩壞盡。

（2）第二因緣—有神通比丘、護比丘天作觀想，隨其欲意地而擾動

復次，阿難！比丘有大如意足，有大威德，有大福祐，有大威神，心自在如意足，彼於地作小想，於水作無量想。彼因是故，此地隨所欲、隨其意，擾復擾，

⁷⁶ (1) 《佛光阿含藏，中阿含（一）》：「金剛國(Vajjī)(巴)，即跋耆國。」(p.307, n.4)。

(2) 印順導師 著《以佛法研究佛法》(p.61)：「『金剛』，Vajji 或 Vajra，都就是跋耆的對譯。在毘舍離與波旬的中間，有負彌城，釋尊曾在此說四大教法。巴利《大般涅槃經》中與此相當的，為 Bhoganagara。此負彌城，乃梵文 bhūmi 之義譯。《中阿含·地動經》(卷九)，作「金剛國城名曰地」；《雜阿含》1331 經的「金剛地」，也是 vajjibhūmi 的對譯。」。

⁷⁷ 《佛光阿含藏，中阿含（一）》，p.307, n.5：曰地(Vajjī)(巴)，為跋耆之音譯。

⁷⁸ 壁+皆《高麗藏》(高麗 17, 1097a15)。

震⁷⁹復震。護比丘天⁸⁰亦復如是，有大如意足，有大威德，有大福祐，有大威神，心自在如意足，彼於地作小想，於水作無量想。彼因是故，此地隨所欲、隨其意，擾復擾，震*復震*。是謂第二因緣令地大動，地大動時，四面大風起，四方彗星出，屋舍牆壁皆崩壞盡。

（3）第三因緣—如來於三月後入般涅槃，故地動

復次，阿難！若如來不久過三月已當般涅槃，由是之故，令地大動，地大動時，四面大風起，四方彗星出，屋舍牆壁皆崩壞盡，是謂第三因緣令地大動，地大動時，四面大風起，四方彗星出，屋舍牆壁皆崩壞盡。」

（二）阿難悟佛將般涅槃；佛印可之

1、阿難感悟而說

於是，尊者阿難聞是語已，悲泣涕零，叉手向佛，白曰：「世尊！甚奇！甚特！如來、無所著、等正覺成就功德，得未曾有法。所以者何？謂如來不久過三月已當般涅槃，是時令地大動，地大動時，四面大風起，四方彗星出，屋舍牆壁皆崩壞盡。」

2、佛印可

世尊語尊者阿難曰：「如是，阿難！如是，阿難！甚奇！甚特！如來、無所著、（478a）等正覺成就功德，得未曾有法。所以者何？謂如來不久過三月已當般涅槃，是時令地大動，地大動時，四面大風起，四方彗星出，屋舍牆壁皆崩壞盡。」

（三）佛敎如來化身為人、天說法之不可思議事

1、化剎利、梵志、居士、沙門眾等

復次，阿難！我往詣無量百千剎利眾，共坐談論，令可彼意。共坐定已，如彼色像，我色像亦然；如彼音聲，我音聲亦然；如彼威儀禮節，我威儀禮節亦然。若彼問義，我答彼義。復次，我為彼說法，勸發渴仰，成就歡喜。無量方便為彼說法，勸發渴仰，成就歡喜已，即彼處沒。我既沒已，彼不知誰？為人？為非人？阿難！如是甚奇！甚特！如來、無所著、等正覺成就功德，得未曾有法。如是梵志眾、居士眾、沙門眾。

2、化欲界天、色界天眾

阿難！我往詣無量百千四王天眾，共坐談論，令可彼意。共坐定已，如彼色像，我色像亦然；如彼音聲，我音聲亦然；如彼威儀禮節，我威儀禮節亦然。若彼問義，我答彼義。復次，我為彼說法，勸發渴仰，成就歡喜。無量方便為彼說法，勸發渴仰，成就歡喜已，即彼處沒。我既沒已，彼不知誰？為天？為異天？阿難！如是甚奇！甚特！如來、無所著、等正覺成就功德，得未曾有法。

如是三十三天、[火*僉]⁸¹摩天、兜率哆天、化樂天、他化樂天⁸²、梵身天、梵富樓

⁷⁹ 震=振【宋】*【元】*【明】*（大正1，477d，n.10）。

⁸⁰ 《佛光阿含藏，中阿含（一）》，p.308，n.3：護比丘天：指保護比丘之天眾。

⁸¹ [火*僉]=焰【宋】【元】【明】（大正1，478d，n.1）。

⁸² 《佛光阿含藏，中阿含（一）》，p.311，n.2：三十三天、[火*僉]摩天、兜率哆天、化樂天、他化樂天(Tāvātimsā devā, Yāmā devā, Tusitā devā, Nimmānarati devā, Paranimmitavasavatti

天⁸³、少光天、無量光天、晃昱天⁸⁴、少淨天、無量淨天、遍淨天⁸⁵、無罣礙天、受福天、(478b)果實天⁸⁶、無煩天、無熱天、善見天、善現天⁸⁷。

阿難！我往詣無量百千色究竟天眾，共坐談論，令可彼意。共坐定已，如彼色像，我色像亦然；如彼音聲，我音聲亦然；如彼威儀禮節，我威儀禮節亦然。若彼問義，我答彼義。復次，我為彼說法，勸發渴仰，成就歡喜。無量方便為彼說法，勸發渴仰，成就歡喜已，即彼處沒。我既沒已，彼不知誰？為天？為異天？阿難！如是甚奇！甚特！如來、無所著、等正覺成就功德，得未曾有法。

三、流通分

佛說如是，尊者阿難及諸比丘聞佛所說，歡喜奉行！

devā)(巴)，此五者與四王天合稱為六欲天。

⁸³ (1) 《佛光阿含藏，中阿含（一）》，p.311，n.3：梵身天、梵富樓天(Brahmākāyikā devā, Brahmāpurohītā devā)(巴)，二者與大梵天(Brahmā)(巴)，合稱為色界初禪之三天。

(2) 《阿毘達磨大毘婆沙論》卷 98 (大正 27, 509a22~28)：「問：大梵天王住在何處？梵輔、梵眾住何處耶？西方諸師作如是說：「初靜慮地處別有三：一、梵眾天處，二、梵輔天處，三、大梵天處。此處即是靜慮中間。迦濕彌羅諸論師說：「初靜慮地唯有二處，即梵輔天中有高勝靜處，如近聚落；有勝園林是大梵王常所居處，此處即是靜慮中間。」

⁸⁴ 《佛光阿含藏，中阿含（一）》，p.311，n.4：少光天、無量光天、晃昱天(Parittābhā devā, Appamāṇābhā, devā, Ābhassarā devā)(巴)，為第二禪之三天。

⁸⁵ 《佛光阿含藏，中阿含（一）》，p.311，n.5：少淨天、無量淨天、遍淨天(Parittasubhā devā, Appamāṇasubhā devā, Subhakiṇṇā devā)(巴)，為第三禪之三天。

⁸⁶ 《阿毘達磨大毘婆沙論》卷 154 (大正 27, 784b5~8)：「問：無想天在何處攝？外國師說：第四靜慮處別有九，此是一處。迦濕彌羅國諸論師言：即廣果天攝，然以高勝寂靜故別立名。猶如村邊阿練若處。」

⁸⁷ 《佛光阿含藏，中阿含（一）》，p.311，n.6：無罣礙天、受福天(Anabhrakāḥ devā, Puṇyaprasavāḥ devā)(梵)、果實天、無煩天、無熱天、善見天、善現天(Vehapphalā devā, Avihā devā, Atappā devā, Sudassā devā, Sudassī devā)(巴)，上述七天與色究竟天(Akanitthā devā)(巴)，合稱為四禪八天。又巴利本無前二天，而僅載有後六天。

丁、佛陀涅槃後之事宜

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一、序分

我聞如是：

一時，佛般涅槃後不久。

尊者阿難⁸⁹遊王舍城⁹⁰。

1. THUS HAVE I HEARD. On one occasion the venerable Ananda was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary, not long after the Blessed One had attained to final Nibbāna.

二、正宗分

(一)明釋尊般涅槃後，比丘眾唯依法、不依人

1、明無比丘得與佛齊等

(1)大臣雨勢遣梵志瞿默往往至竹林加蘭哆園

爾時，摩竭陀⁹¹大臣雨勢⁹²治王舍城，為防跋耆故。

於是，摩竭陀大臣雨勢遣瞿默目捷連⁹³田作人⁹⁴往至竹林加蘭哆園⁹⁵。

2. Now on that occasion King Ajātasattu Vedehiputta of Magadha, being suspicious of King Pajjota, was having Rājagaha fortified.

(2)阿難往詣梵志瞿默所

爾時，尊者阿難過夜平旦，著衣持鉢，為乞食故，入⁹⁶王舍城。

於是，尊者阿難作是念：「且置王舍城乞食，我寧可往詣瞿默目捷連田作人所。」

於是，尊者阿難往詣瞿默目捷連 (654a) 田作人所。

梵志瞿默目捷連遙見尊者阿難來，即從坐⁹⁷起，偏袒著衣，叉手向尊者阿難，白曰：「善來！阿難！久不來此，可坐此座。」

尊者阿難即坐彼座。

⁸⁸ The Middle Length Discourses of the Buddha, translated by Bhikkhu Ñānamoli and Bhikkhu Bodhi, p.880-886.

⁸⁹ [阿難]~Ananda. (大正 1, 653d, n.21)。

⁹⁰ [王舍城]~Rājagaha. (大正 1, 653d, n.22)。

⁹¹ [摩竭陀]~Māgadha. (大正 1, 653d, n.23)。

⁹² [雨勢]~Vassakāra. (大正 1, 653d, n.24)。

⁹³ [瞿默目捷連]~Gopaka-Moggallāna. (大正 1, 653d, n.25)。

⁹⁴ 《佛光阿含藏·中阿含(三)》，p.1245, n.2：「田作人」，巴利本作 brāhmaṇassa kammanto (婆羅門的作業者)。

⁹⁵ [加蘭哆園]~Kalandakanivāpa. (大正 1, 653d, n.26)。

⁹⁶ (欲)+入【宋】【元】【明】(大正 1, 653d, n.27)。

⁹⁷ 坐=座【元】【明】(大正 1, 654d, n.1)。

3. Then, when it was morning, the venerable Ananda dressed, and taking his bowl and outer robe, went into Rājagaha for alms. Then the venerable Ananda thought: “It is still too early to wander for alms in Rājagaha. Suppose I went to the brahmin Gopaka Moggallāna at his workplace.” So the venerable Ananda went to the brahmin Gopaka Moggallāna at his workplace.

4. The brahmin Gopaka Moggallāna saw the venerable Ananda coming in the distance and said to him: “Let Master Ananda come! Welcome to Master Ananda! It is long since Master Ananda found an opportunity to come here. Let Master Ananda be seated; this seat is ready.” The venerable Ananda sat down on the seat made ready.

(3)瞿默興問

梵志瞿默目捷連與尊者阿難共相問訊，却坐一面，白曰：「阿難！欲有所問，聽我問耶？」

尊者阿難報曰：「目捷連！汝便可問；我聞當思。」

則便問曰：「阿難！頗有一比丘與沙門瞿曇⁹⁸等耶？」

The brahmin Gopaka Moggallāna took a low seat, sat down at one side, and asked the venerable Ananda: “Master Ananda, is there any single bhikkhu who possesses in each and every way all those qualities that were possessed by Master Gotama, accomplished and fully enlightened?”

(4)大臣雨勢時至，復問；阿難明無比丘能與佛匹等

尊者阿難與梵志瞿默目捷連共論此事時。

爾時，摩竭陀⁹⁹大臣雨勢慰勞田作人¹⁰⁰，往詣梵志瞿默目捷連田作人所。

摩竭陀*大臣雨勢遙見尊者阿難坐在梵志瞿默目捷連田作人中，往詣尊者阿難所，共相問訊，却坐一面，問曰：「阿難！與梵志瞿默目捷連共論何事？以何事故共會此耶？」

尊者阿難答曰：「雨勢！梵志瞿默目捷連問我：『阿難！頗有一比丘與沙門瞿曇等耶？』」

摩竭陀*大臣雨勢復問曰：「阿難！云何答彼？」

尊者阿難答曰：「雨勢！都無一比丘與世尊等等。」

⁹⁸ [瞿曇]~Gotama. (大正 1, 654d, n.2)。

⁹⁹ 陀=他【聖】* (大正 1, 654d, n.3)。

¹⁰⁰ 《佛光阿含藏·中阿含(三)》，p.1245, n.5：「慰勞田作人」，巴利本作 Rājagahe kammante anusaññayamāno 一邊巡視在王舍城的諸作業。

5. “There is no single bhikkhu, brahmin, who possesses in each and every way all those qualities that were possessed by the Blessed One, accomplished and fully enlightened. For the Blessed One was the arouser of the unarisen path, the producer of the unproduced path, the declarer of the undeclared path; he was the knower of the path, the finder of the path, the one skilled in the path. But his disciples now abide following that path and become possessed of it afterwards.”

6. But this discussion between the venerable Ananda and the brahmin Gopaka Moggallāna was interrupted; for then the brahmin Vassakāra, the minister of Magadha, while supervising the work at Rājagaha, went to the venerable Ananda at the workplace of the brahmin Gopaka Moggallāna. He exchanged greetings with the venerable Ananda, and when this courteous and amiable talk was finished, he sat down at one side and asked the venerable Ananda: “For what discussion are you sitting together here now, Master Ananda? And what was your discussion that was interrupted?”

“Brahmin, the brahmin Gopaka Moggallāna asked me: ‘Master Ananda, is there any single bhikkhu who possesses in each and every way all those qualities that were possessed by Master Gotama, accomplished and fully enlightened?’

I replied to the brahmin Gopaka Moggallāna: ‘There is no single bhikkhu, brahmin, who possesses in each and every way all those qualities that were possessed by the Blessed One, accomplished and fully enlightened. For the Blessed One was the arouser of the unarisen path ... **But his disciples now abide following that path and become possessed of it afterwards.**’ This was our discussion that was interrupted when you arrived.”

2、明不依於人

(1)佛不曾立某人於佛滅後為眾所依

摩竭陀*大臣兩勢復問曰¹⁰¹：「唯然！阿難！無一比丘與世尊等等。頗有一比丘為沙門瞿曇在時所立——此比丘，我般涅槃後，為諸比丘所依，謂令汝等今所依耶？」

尊者阿難答曰：「兩勢！都無一比丘為世尊所知見¹⁰²，如來、無所著¹⁰³、等正覺在時所立——此比丘，我般涅槃後，為諸比丘所依，謂令我等今所依者。」

7. “Is there, Master Ananda, any single bhikkhu who was appointed by Master Gotama thus: ‘He will be your refuge when I am gone,’ and whom you now have recourse to?”

“There is no single bhikkhu, brahmin, who was appointed by the Blessed One who knows and sees, accomplished and fully enlightened, thus: ‘He will be your refuge when I am gone,’ and whom we now have recourse to.”

(2)僧團上座不曾立某人於佛滅後為眾所依

¹⁰¹ 問曰=阿問【元】（大正 1，654d，n.4）。

¹⁰² 《佛光阿含藏·中阿含（三）》，p.1245，n.7：「所知見」，巴利本作 jānatā passatā 其意為：知者、見者。與世尊同格，亦與下面如來同格。

¹⁰³ 《佛光阿含藏·中阿含（三）》，p.1245，n.8：「無所著」，巴利本作 arahatā 其意為：阿羅漢。與如來同格。

摩竭陀*大臣兩勢復問曰：「阿難！唯！然！無一比丘與沙門瞿曇等等；亦無一比丘為沙門瞿曇在時所立——此比丘，我般涅槃後，為諸比丘所依，謂令汝等今所依者。頗有一比（654b）丘與眾共和集拜¹⁰⁴——此比丘，世尊般涅槃後，為諸比丘所依，謂令汝等今所依耶？」

尊者阿難答曰：「兩勢！亦無一比丘與眾共和集拜——此比丘，世尊般涅槃後，為諸比丘所依，謂令我等今所依者。」

8. “But is there, Master Ananda, any single bhikkhu who has been chosen by the Sangha and appointed by a number of elder bhikkhus thus: ‘He will be our refuge after the Blessed One has gone,’ and whom you now have recourse to?”

“There is no single bhikkhu, brahmin, who has been chosen by the Sangha and appointed by a number of elder bhikkhus thus: ‘He will be our refuge after the Blessed One has gone,’ and whom we now have recourse to.”

3、明以法為依

摩竭陀*大臣兩勢復問曰：「阿難！唯！然！無一比丘與沙門瞿曇等等；亦無一比丘為沙門瞿曇在時所立——此比丘我般涅槃後，為諸比丘所依，謂令汝等今所依者；亦無一比丘與眾共和集拜——此[丘>比]丘，世尊般涅槃後，為諸比丘所依，謂令汝等今所依者。阿難！若爾者，汝等無所依、共和合、不諍、安隱、同一教、合一水乳、快樂遊行，如沙門瞿曇在時耶？」

尊者阿難告曰：「兩勢！汝莫作是說，言：我等無所依。所以者何？我等有所依耳。」

摩竭陀*大臣兩勢白曰：「阿難！前後所說何不相應。阿難向如是說：『無一比丘與世尊等等；亦無一比丘為世尊所知見，如來、無所著、等正覺在時所立——此比丘，我般涅槃後，為諸比丘所依，謂令我等今所依者；亦無一比丘與眾共和集拜——此比丘世尊般涅槃後，為諸比丘所依，謂令我等今所依者。』阿難！何因何緣今說『我有所依』耶？」

尊者阿難答曰：「兩勢！我等不依於人，而依於法。兩勢！我等若依村邑遊行，十五日說從¹⁰⁵解脫時，集坐[二>一]處。若有比丘知法者，我等請彼比丘為我等說法。若彼眾清淨者，我等一切歡喜奉行彼比丘所說；若彼眾不清淨者，隨法所說，我等教作是。¹⁰⁶」

¹⁰⁴ 《佛光阿含藏·中阿含（三）》，p.1247，n.1：「與眾共和集拜」，巴利本作 *saṅghena sammato sambahulehi therehi bhikkhūhi ṭhapito* 由眾所推選，由許多長老比丘所立。下文同此句，巴利本亦類此。

¹⁰⁵ 從=誦【宋】【元】【明】（大正1，654d，n.5）。

¹⁰⁶ 《佛光阿含藏·中阿含（三）》，p.1247，n.4：「彼比丘所說，若彼眾不清淨者，隨法所說，我等教作是」，巴利本作 *Tasmim ce bhaññamāne hoti bhikkhussa āpatti hoti vītikkamo, tam mayam yathādhammaṃ yathāsattaṃ kāremāti*。其意為：〔彼〕所說之中，比丘之〔所作〕若有犯

摩竭陀*大臣兩勢白曰：「阿難！非汝等教作是，但法教（654c）作是。阿難！如是少法、多法可得久住者，如是阿難等共和合、不諍、安隱、同一教、合一水乳、快樂遊行，如沙門瞿曇在時。」

9. “But if you have no refuge, Master Ananda, what is the cause for your concord?”

“We are not without a refuge, brahmin. We have a refuge; we have the Dhamma as our refuge.”

10. “But when you were asked: ‘Is there, Master Ananda, any single bhikkhu who was appointed by Master Gotama thus: “He will be your refuge when I am gone,” and whom you now have recourse to?’ you answered: ‘There is no such single bhikkhu ... whom we now have recourse to.’

When you were asked: ‘Is there, Master Ananda, any single bhikkhu who has been chosen by the Sangha and appointed by a number of elder bhikkhus thus: “He will be our refuge after the Blessed One has gone,” and whom you now have recourse to?’ you answered: ‘There is no such single bhikkhu ... whom we now have recourse to.’

When you were asked: ‘But if you have no refuge, Master Ananda, what is the cause for your concord?’ you answered: ‘We are not without a refuge, brahmin. We have a refuge; we have the Dhamma as our refuge.’ Now how should the meaning of these statements be regarded, Master Ananda?”

“Brahmin, the Blessed One who knows and sees, accomplished and fully enlightened, has prescribed the course of training for bhikkhus and he has laid down the Pātimokkha. On the Uposatha day as many of us as live in dependence upon a single village district meet together in unison, and when we meet we ask one who knows the Pātimokkha to recite it. If a bhikkhu remembers an offence or a transgression while the Pātimokkha is being recited, we deal with him according to the Dhamma in the way we have been instructed. **It is not the worthy ones who deal with us; it is the Dhamma that deals with us.**

(二)明具十法者，為眾所尊敬

1、總標舉

摩竭陀*大臣兩勢復問曰：「阿難！頗有可尊敬耶？」

尊者阿難答曰：「兩勢！有可尊敬。」

兩勢白曰：「阿難！前後所說何不相應。阿難向如是說：『無一比丘與世尊共¹⁰⁷等等；亦無一比丘為世尊在時所立——此比丘，我般涅槃後，為諸比丘所依，謂令我等今所依者；亦無一比丘與眾共和集拜——此比丘世尊般涅槃後，為諸比丘所依，謂令我等今所依者。』阿難！汝何因何緣今說『有可尊敬』耶？」

戒、有過失者，我們使他如法、如規定作。
¹⁰⁷ [共] — 【宋】【元】【明】【聖】（大正 1，654d，n.6）。

尊者阿難答曰：「兩勢！世尊知見，如來、無所著、等正覺說有十法而可尊敬¹⁰⁸。我等若見比丘有此十法者，則共愛敬、尊重、供養、宗奉、禮事於彼比丘。」

11. “Is there, Master Ananda, any single bhikkhu whom you now honour, respect, revere, and venerate, and on whom you live in dependence honouring and respecting him?”

“There is a single bhikkhu, brahmin, whom we now honour, respect, revere, and venerate, and on whom we live in dependence honouring and respecting him.”

12. “But when you were asked: ‘Is there, Master Ananda, any single bhikkhu who was appointed by Master Gotama ... ?’ you answered ‘There is no such single bhikkhu ...’

When you were asked: ‘Is there, Master Ananda, any single bhikkhu who has been chosen by the Sangha ... ?’ you answered: ‘There is no such single bhikkhu ...’

When you were asked: ‘Is there, Master Ananda, any single bhikkhu whom you honour, respect, revere, and venerate, and on whom you live in dependence honouring and respecting him?’ you answered: ‘There is such a single bhikkhu whom we now honour ... and on whom we live in dependence honouring and respecting him.’ Now how should the meaning of these statements be regarded, Master Ananda?”

13. “There are, brahmin, ten qualities inspiring confidence that have been declared by the Blessed One who knows and sees, accomplished and fully enlightened. When these qualities are found in anyone among us, we honour, respect, revere, and venerate him, and live in dependence on him honouring and respecting him. What are the ten?”

2、別釋義 云何為十？

(1)極行增上戒者

兩勢！比丘修習禁戒，守護從解脫，又復善攝威儀禮節，見纖芥¹⁰⁹罪¹¹⁰常懷畏怖，受持學戒。

兩勢！我等若見比丘極行增上戒者，則共愛敬、尊重、供養、宗奉、禮事於彼比丘。

14. (1) “Here, brahmin, a bhikkhu is **virtuous**, he dwells restrained with the restraint of the Pātimokkha, he is perfect in conduct and resort, and seeing fear in the slightest faults, he trains himself by undertaking the training precepts.

(2)極多聞者

¹⁰⁸ 《佛光阿含藏·中阿含（三）》，p.1249，n.2：「十法而可尊敬」，巴利本作 *dasa pasādaniyā dhammā* 十可喜法，或十〔種〕令人可淨信之法。

¹⁰⁹ 芥=介【聖】（大正1，654d，n.7）。

¹¹⁰ 《佛光阿含藏·中阿含（三）》，p.1249，n.4：「纖芥罪」，巴利本作 *anumattesu vajjesu* 於微量的罪。

復次，雨勢！比丘廣學多聞，守持不忘，積聚博聞，所謂法者，初妙、中妙、竟亦妙，有義有文，具足清淨，顯現梵行——如是諸法廣學多聞，誦習至千¹¹¹，意所推¹¹²觀，明見深遠¹¹³。¹¹⁴

雨勢！我等若見比丘極多聞者，則共愛敬、尊重、供養、宗奉、禮事於彼比丘。

15. (2) “He has learned much, remembers what he has learned, and consolidates what he has learned. Such teachings as are good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and which affirm a holy life that is utterly perfect and pure - such teachings as these he has learned much of, remembered, mastered verbally, investigated with the mind, and penetrated well by view.

(3)極善知識者

復次，雨勢！比丘作善知識、作善朋友、作善伴黨。

雨勢！我等若見比丘極善知識者，則共愛敬、尊重、供養、宗奉、禮事於彼比丘。

(4)極樂住遠離者

復次，雨勢！比丘樂住遠離，成就二遠離——身及心也。

雨勢！我等若見比丘(655a)極樂住遠離者，則共愛敬、尊重、供養、宗奉、禮事於彼比丘。

(5)極樂宴坐者

復次，雨勢！比丘樂於燕坐，內行正止，亦不離伺，成就於觀，增長空行。

雨勢！我等若見比丘極樂燕*坐者，則共愛敬、尊重、供養、宗奉、禮事於彼比丘。

17. (4) “He obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now.

(6)極知足者

復次，雨勢！比丘知足，衣取覆形，食取充軀，隨所遊至與衣鉢俱，行無顧戀。猶如鷹鳥與¹¹⁵兩翅俱飛翔空中、如是比丘知足，衣取覆形，食取充軀，隨所遊至，與衣鉢俱行無顧戀。

雨勢！我等若見比丘極知足者，則共愛敬、尊重、供養、宗奉、禮事於彼比丘。

16. (3) “He is content with his robes, almsfood, resting place, and medicinal requisites.

¹¹¹ 千=于【明】(大正1, 654d, n.8)。

¹¹² 推=惟【聖】(大正1, 654d, n.9)。

¹¹³ 遠=達【宋】【元】【明】【聖】(大正1, 654d, n.10)。

¹¹⁴ 《佛光阿含藏·中阿含(三)》，p.1249, n.7:「意所惟觀，明見深達」，巴利本作 manasānupekkhitā ditthiyā suppatividdhā 由意所熟慮，由見所善觀察。

¹¹⁵ [與]—【聖】(大正1, 654d, n.2)。

(7)極具正念者

復次，兩勢！比丘常行於念，成就正念，久所曾習、久所曾聞，恒憶不忘。
兩勢！我等若見比丘極有正念者，則共愛敬、尊重、供養、宗奉、禮事於彼比丘。

(8)極精勤者

復次，兩勢！比丘常行精進，斷惡不善、修諸善法，恒自起意，專一堅固，為諸善本，不捨方便。
兩勢！我等若見比丘極精勤者，則共愛敬、尊重、供養、宗奉、禮事於彼比丘。

(9)極行智慧者

復次，兩勢！比丘修行智慧，觀興衰法，得如此智，聖慧明達，分別曉了，以正盡苦。
兩勢！我等若見比丘極行慧者，則共愛敬、尊重、供養、宗奉、禮事於彼比丘。

(10)諸漏盡者

復次，兩勢！比丘諸漏已盡，而得無漏心解脫、慧解脫，自知、自覺、自作證成就遊：生已盡，梵行已立，所作已辦，不更受有，知如真。
兩勢！我等若見比丘諸漏盡者，則共愛敬、尊重、供養、宗奉、禮事於彼比丘。

23. (10) “By realising for himself with direct knowledge, he 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.

18. (5) “He wields the **various kinds of supernormal power**: having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through a wall, through an enclosure, through a mountain as though through space; he dives in and out of the earth as though it were water; he walks on water without sinking as though it were earth; seated cross-legged, he travels in space like a bird; with his hand he touches and strokes the moon and sun so powerful and mighty; he wields bodily mastery even as far as the Brahmā-world.

19. (6) “With the **divine ear element**, which is purified and surpasses the human, he hears both kinds of sounds, the divine and the human, those that are far as well as near.

20. (7) “He **understands the minds of other beings**, of other persons, having encompassed them with his own mind. He understands a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; he understands a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; he understands a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; he understands a contracted mind as contracted and a distracted mind as distracted; he understands an exalted mind as exalted and an unexalted mind as unexalted; he understands a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; he under-

stands a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; he understands a liberated mind as liberated and an unliberated mind as unliberated.

21. (8) “He **recollects his manifold past lives**, that is, one birth, two births ... (as Sutta 51, §24) ... Thus with their aspects and particulars he recollects his manifold past lives.

22. (9) “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.

結

雨勢！世尊知見，如來、無所著、等正覺說此十法而可尊敬。

雨勢！我等若見比丘行此十法者，則共愛敬、尊重、供養、宗奉、禮事於彼比丘。

“These, brahmin, are the ten qualities inspiring confidence that have been declared by the Blessed One who knows and sees, accomplished and fully enlightened. When these qualities are found in anyone among us, we honour, respect, revere, and venerate him, and live in dependence on him honouring and respecting him.”

3、大眾同讚

於是，(655b) 彼**大眾放高大音聲**：「可修直道，非不可修；若修直道、非不可修者，隨世中阿羅訶愛敬、尊重、供養、禮事。若諸尊可修直道而能修者，是故世中阿羅訶愛敬、尊重、供養、禮事。」¹¹⁶

24. When this was said, **the brahmin Vassakāra, the minister of Magadha, said to General Upananda**: “What do you think, general? When these worthy ones honour one who should be honoured, respect one who should be respected, revere one who should be revered, and venerate one who should be venerated, surely they honour one who should be honoured ... and venerate one who should be venerated. For if these worthy ones did not honour, respect, revere, and venerate such a person, then whom could they honour, respect, revere, and venerate, and on whom could they live in dependence honouring and respecting?”

(三)明佛訶貪欲等四伺，而讚四禪

1、起問答之因緣

於是，摩竭陀*大臣雨勢及其眷屬問曰：「阿難！今遊何處？」

尊者阿難答曰：「我今遊行此王舍城竹林加蘭哆園。」

¹¹⁶ 《佛光阿含藏·中阿含(三)》，p.1251, n.2：「於是，彼大眾放高大……供養、禮事」，巴利本(M. vol. 3, p.13)作：如此說時，雨勢婆羅門——摩竭陀之大臣，向跋難陀將軍說：「將軍！如此汝想如何？此等人對諸尊者之可恭敬者，則恭敬之；可尊重者，則尊重之；可崇奉者，則崇奉之；可禮事者，則禮事之。確實，此等人對諸尊者之可恭敬者，則恭敬之；可尊重者，則尊重之；可崇奉者，則崇奉之；可禮事者，則禮事之。如果，他們對此〔尊者〕不恭敬、不尊重、不崇奉、不禮事，那麼，他們應該對諸尊者中之何者恭敬、尊重、崇奉、禮事，既恭敬、尊重已，而依止安住呢？」

「阿難！竹林加蘭哆園至可愛樂，政¹¹⁷頓可喜¹¹⁸；晝不喧鬧，夜則靜¹¹⁹寂；無有蚊虻，亦無蠅蚤；不寒不熱。阿難！樂住竹林加蘭哆園耶？」

尊者阿難答曰：「如是，雨勢！如是，雨勢！竹林加蘭哆園至可愛樂，政*頓可喜*；晝不喧鬧，夜則靜*寂；無有蚊虻，亦無蠅蚤；不寒不熱。雨勢！我樂住竹林加蘭哆園中。所以者何？以世尊擁護故。」

25. Then the brahmin Vassakāra, the minister of Magadha, said to the venerable Ananda: “Where is Master Ananda living now?”

“Now I am living in the Bamboo Grove, brahmin.”

“I hope, Master Ananda, that the Bamboo Grove is pleasant, quiet and undisturbed by voices, with an atmosphere of seclusion, remote from people, favourable for retreat.”

“Indeed, brahmin, that the Bamboo Grove is pleasant ... favourable for retreat is because of such **guardian protectors as yourself**.”

2、正顯佛訶貪等四伺，而讚四禪等四伺

(1)雨勢言佛讚歎一切伺

是時，婆難¹²⁰大將在彼眾中。婆難大將白曰：「如是，雨勢！如是，雨勢！竹林加蘭哆園至可愛樂，政*頓可喜*；晝不喧鬧，夜則靜*寂；無有蚊虻，亦無蠅蚤；不寒不熱。彼尊者樂住竹林加蘭哆園。所以者何？此尊者行伺、樂伺故。」

摩竭陀*大臣雨勢聞已，語曰：「婆難大將！沙門瞿曇昔時遊行金鞞羅樂園中¹²¹。婆難大將！爾時我數往詣彼，見沙門瞿曇！所以者何？沙門瞿曇行伺、樂伺，稱歎一切伺。¹²²」

“Indeed, Master Ananda, that the Bamboo Grove is pleasant ... favourable for retreat is because of the worthy ones who are meditators and cultivate meditation. The worthy ones are meditators and cultivate meditation. On one occasion, Master Ananda, Master Gotama was living at Vesālī in the Hall with the Peaked Roof in the Great Wood. Then I went there and approached Master Gotama, and in many ways he gave a talk about meditation. Master Gotama was a meditator and cultivated meditation, and he praised every type of meditation.”

¹¹⁷ 政=整【宋】*【元】*【明】*（大正1，655d，n.3）。

¹¹⁸ 喜=熹【聖】*（大正1，655d，n.4）。

¹¹⁹ 靜=靖【宋】【元】【明】【聖】*（大正1，655d，n.5）。

¹²⁰ 婆難~Upananda。（大正1，655d，n.6）。

¹²¹ 《佛光阿含藏·中阿含（三）》，p.1253，n.4：「金鞞羅樂園中」，巴利本作 Vesāliyaṃ Mahāvane Kūṭāgārasālāyaṃ 在毘舍離城之大林重閣講堂。

¹²² 《佛光阿含藏·中阿含（三）》，p.1253，n.5：「沙門瞿曇行伺、樂伺，稱歎一切伺」，巴利本作 Jhāyī c'eva so bhavaṃ Gotamo ahoṣi jhānasīlī ca; sabhañ ca pana so bhavaṃ Gotamo jhānaṃ vañṇesīti. 彼尊者瞿曇正是禪定者，也是常修禪定者；彼尊師瞿曇是稱讚一切禪定者。

(2)阿難斥其非，復辨釋尊所訶、所讚之伺

尊者阿難聞已，告曰：「雨勢！莫作是說：『沙門瞿曇稱說一切伺。』所以者何？世尊或稱說伺，或不稱說。」

摩竭陀*大臣雨勢復問曰：「阿難！沙門瞿曇不稱說伺，不稱說何等伺？」

“The Blessed One, brahmin, did not praise every type of meditation, nor did he condemn every type of meditation. What kind of meditation did the Blessed One not praise?”

A、佛所訶責的四種伺——貪欲～疑惑

(A)貪欲

尊者阿難答曰：「雨勢！或有一貪欲所纏而起貪欲，不知出要如真；彼為貪欲所障礙故，伺、增伺 (655c) 而重伺。雨勢！是謂第一伺，世尊不稱說。」

Here, brahmin, someone abides with his mind obsessed by **sensual lust**, a prey to sensual lust, and he does not understand as it actually is the escape from arisen sensual lust. While he harbours sensual lust within, he meditates, premeditates, out-meditates, and mismeditates.

(B)瞋恚

復次，雨勢！或有一瞋恚所纏而起瞋恚，不知出要如真；彼為瞋恚所障礙故，伺、增伺而重伺。雨勢！是謂第二伺，世尊不稱說。」

He abides with his mind obsessed by **ill will**, a prey to ill will ...

(C)睡眠

復次，雨勢！睡眠所纏而起睡眠，不知出要如真；彼為睡眠所障礙故，伺、增伺而重伺。雨勢！是謂第三伺，世尊不稱說。」

... with his mind obsessed by **sloth and torpor**, a prey to sloth and torpor

(D)疑惑

復次，雨勢！疑惑所纏而起疑惑，不知出要如真；彼為疑惑所障礙故，伺、增伺而重伺。雨勢！是謂第四伺，世尊不稱說。」

... with his mind obsessed by **restlessness and remorse**, a prey to restlessness and remorse

... with his mind obsessed by **doubt**, a prey to doubt, and he does not understand as it actually is the escape from arisen doubt. While he harbours doubt within, he meditates, premeditates, out-meditates, and mismeditates. The Blessed One did not praise that kind of meditation.

小結

雨勢！世尊不稱說此四伺。

摩竭陀*大臣兩勢白曰：「阿難！此四伺可增¹²³可增*處，沙門瞿曇不稱說。所以者何？正盡覺故。」

B、佛所讚嘆的四種伺——初禪～四禪

摩竭陀*大臣兩勢復問曰：「阿難！何等伺沙門瞿曇所稱說？」

尊者阿難答曰：「兩勢！比丘者，離欲、離惡不善之法，至得第四禪成就遊。兩勢！世尊稱說此四伺。」

摩竭陀*大臣兩勢白曰：「阿難！此四伺可稱、可稱處，沙門瞿曇所稱¹²⁴。所以者何？以正盡覺故。」

27. “And what kind of meditation did the Blessed One praise? Here, brahmin, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the **first jhāna** ... With the stilling of applied and sustained thought, he enters upon and abides in the **second jhāna** ... With the fading away as well of rapture ... he enters upon and abides in the **third jhāna** ... With the abandoning of pleasure and pain ... he enters upon and abides in the **fourth jhāna** ... The Blessed One praised that kind of meditation.”

大臣兩勢告退

「阿難！我事煩猥，請退還歸。」

尊者阿難告曰：「欲還隨意。」

於是，摩竭陀*大臣兩勢聞尊者阿難所說，善受善持，即從坐起，繞尊者阿難三匝而去。

28. “It seems, Master Ananda, that Master Gotama censured that kind of meditation that should be censured and praised that kind of meditation that should be praised. And now, Master Ananda, we depart. We are busy and have much to do.”

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

Then the brahmin Vassakāra, the minister of Magadha, having delighted and rejoiced in the venerable Ananda’s words, rose from his seat and departed.

(四)明如來與慧解脫阿羅漢之解脫無別

是時。梵志瞿默目捷連於摩竭陀*大臣兩勢去後不久，白曰：「阿難！我所問事，都不答耶？」

尊者阿難告曰：「目捷連！我實不答。」

¹²³ 增=憎【宋】【元】【明】【聖】*（大正 1，655d，n.7）。

¹²⁴ 稱+(說)【宋】【元】【明】【聖】（大正 1，655d，n.8）。

梵志瞿默目捷連白曰：「阿難！我更有所問，聽我問耶？」

尊者阿難答曰：「目捷連！汝便可¹²⁵問，我聞當思。」

梵志瞿默目捷連即問曰：「阿難！若如來、無所著、等正覺解脫及慧解脫阿羅訶解脫。此三¹²⁶解脫有何差別？有何勝如？」

(656a) 尊者阿難答曰：「目捷連！若如來、無所著、等正覺解脫及慧解脫阿羅訶解脫，此三*解脫無有差別，亦無勝如。」

29. Then, soon after he had left, the brahmin Gopaka Moggallāna said to the venerable Ananda: “Master Ananda has not yet answered what we asked him.”

“Did we not tell you, brahmin: ‘There is no single bhikkhu, brahmin, who possesses in each and every way all those qualities that were possessed by the Blessed One, accomplished and fully enlightened. For the Blessed One was the arouser of the unarisen path, the producer of the unproduced path, the declarer of the undeclared path; he was the knower of the path, the finder of the path, the one skilled in the path. But his disciples now abide following that path and become possessed of it afterwards?’”

(五)梵志瞿默受教、供養；阿難受請，復為說法

梵志瞿默目捷連白曰：「阿難！可在此食。」尊者阿難默然而受。

梵志瞿默目捷連知默然受已，即從坐¹²⁷起，自行澡水，極美淨妙；種種豐饒食噉含消，自手斟酌，極令飽滿；食訖舉器，行澡水竟，取一小床，別坐聽法。

尊者阿難為彼說法，勸發渴仰，成就歡喜，無量方便為彼說法。

三、流通分

勸發渴仰、成就歡喜已¹²⁸，尊者阿難所說如是。

摩竭陀*大臣兩勢眷屬及梵志瞿默目捷連聞尊者阿難所說，歡喜奉行。

¹²⁵ 便可=可便【宋】【元】【明】（大正1，655d，n.9）。

¹²⁶ 三=二【聖】*（大正1，655d，n.10）。

¹²⁷ 坐=座【元】【明】（大正1，656d，n.1）。

¹²⁸ [已]—【宋】【元】【明】【聖】（大正1，656d，n.2）。