

內觀雜誌第 62 期【2008 年 9 月】

## 內觀雜誌第 62 期

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# 緊獸樹

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## 一、前言

由於根性的不同，佛陀對不同的弟子教導出不同的修行法門。但是修行的目的地都是相同，例如，到台北 101 大樓參觀的人，來的方式有不同：有的開車、有的坐捷運、有的搭公車、有的走路；來的方向也有不同：有的從信義路來、有的從松智路來、有的從市府路來。佛陀的修行教導，詳略也有所不同，但是都是「文有差別，義無差別」。詳細的修行法門是先建立聞所成和思所成的「正見」，而後以「六觸入處」、「六界」或「五取蘊」作為觀察的對象。六觸入處是指眼、耳、鼻、舌、身、意，又稱「內六入處」；六界是指地、水、火、風、空、識；五取蘊是指色、受、想、行、識。此中的色、受、想、行稱作「四識住」。為了使「識蘊」清淨，禪修者經由勤修「四念住」，獲得「止觀雙運」，接著現觀「四聖諦」，而後繼續修習，生起「八聖道」，滅除所有的煩惱。有的禪修者就喜歡這種細膩的禪修過程。以下就以釋尊時期的一個實際的個案作說明。

## 二、如何才能得到見清淨？

有一個時期，佛陀住在舍衛國的祇樹給孤獨園裡。

這時有某一位比丘獨自靜坐禪修，內心這樣想著：「比丘要如何知、如何見，才能得到見清淨呢？」

這樣想了以後，他就去看其他的比丘，告訴比丘們說：「各位尊者！比丘要如何知、如何見，才能得到見清淨呢？」

比丘答說：「尊者！對六觸入處的集起、息滅、愛味、過患、出離，要如實正知。比丘能這樣知、這樣見，就能得到見清淨。」

這位比丘聽聞那比丘的回答後，內心不喜，又去看其他的比丘，問那些比丘們說：「各位尊者！比丘要如何知、如何見，才能得到見清淨呢？」

那些比丘答說：「對六界的集起、息滅、愛味、過患、出離，要

如實正知。比丘能這樣知、這樣見，就能得到見清淨。」

這位比丘聽了他們的回答後，內心也不喜，又去看其他的比丘，問他們說：「比丘要如何知、如何見，才能得到見清淨呢？」

那些比丘答說：「對五取蘊，要觀察如病、如癱、如刺、如殺，是無常、苦、空、非我；能這樣知、這樣見，就能得到見清淨。」

這位比丘聽了比丘們的回答後，內心仍然不喜，便去佛陀的地方，頂禮佛陀後，退坐一邊，告訴佛陀說：「世尊！我獨自靜坐禪修，內心這樣想著：比丘要如何知、如何見，才能得到見清淨呢？這樣想了以後，就去看其他的比丘們，三處比丘所回答的是觀察六觸入處、六界或五取蘊。我聽了他們的回答，內心不歡喜，所以才來看世尊，同樣以這個問題來問世尊：比丘要如何知、如何見，才能得到見清淨呢？」

### 三、佛陀的會通

佛陀知道這位比丘對不同的答案有所疑惑，所以先說譬喻使他容易理解，佛陀告訴比丘說：

「在過去世的時候，有一人未曾看見過緊獸樹，於是去找曾經看見過緊獸樹的人，就問曾見過緊獸樹的人說：『您知道緊獸樹嗎？』那人答說：『知道。』

又問：『它的樣子怎樣呢？』答說：『它的顏色黑得像火燒過的柱子。』因為那人當初看見的時候，緊獸樹的顏色黑得像火燒過的柱子。

當時，那人聽說緊獸樹的顏色黑得像火燒過的柱子，內心不喜，再去找一位曾經見過緊獸樹的人，又問他說：『您知道緊獸樹嗎？』那人答說：『知道。』

又問：『它的樣子怎樣呢？』那位曾經見過緊獸樹的人答說：『它的顏色是紅色而開敷，形狀像肉段。』因為那人當初看見的時候，緊獸樹的顏色是紅色而開敷，形狀像肉段。

這人聽完那人所說，還是內心不喜，又再去找其他曾經見過緊獸樹的人，問說：『您知道緊獸樹嗎？』答說：『知道。』

又問：『它的樣子怎樣呢？』答說：『毛茸茸地下垂，像尸利沙樹的果實。』

這人聽了，內心還是不喜，又去問其他知道緊獸樹的人，問說：

『您知道緊獸樹嗎？』那人答說：『知道。』

又問：『它的樣子怎樣呢？』那人答說：『它的葉是青色、葉面光滑、葉形長廣，就像尼拘婁陀樹。』

這位問緊獸樹的樣子的人，對所聽到的都不喜歡，再去各處找答案；而那些見過緊獸樹的人，都是順著當時各人所見到的樣子，對這人回答，所以所說的有所不同。

同樣的道理，如果比丘們獨自專心思惟，安住於不放逸，各經由不同方向去思惟佛法，最後不再生起煩惱，內心得到解脫。他們會隨他們所體見的法義對別人回答。」

### 三、得到見清淨的詳細過程

佛陀知道這位比丘喜歡詳細的修法，而不喜歡其他扼要的法門，所以佛陀對他教導詳細的獲得見清淨的過程。佛陀說：

「現在你先聽懂我下面所說的譬喻，聰明的人聽了譬喻就可以了解法義。譬如，邊地有位國王，善於修治城牆，四個城門堅固無縫，道路很平正。他在四個城門設置四位守門人，他們都很聰明，對進出的人看得很清楚。在城市中央的十字路口，安置床榻，城主就坐在上面。

如果由東方遠來的使者問守門人說：『城主在何處？』守門人就答說：『城主坐在城市中央十字路口的床榻上。』那使者聽了，前往拜見城主，接受指示，然後順著原路回去。

如果南方、西方、北方遠來的使者問守門人說：『城主在何處？』守門人一樣答說：『城主就坐在城市中央十字路口處。』那些使者聽了，都去拜見城主，接受指示，然後順著原路回去。」

佛陀接著告訴比丘說：

「我剛剛說的是譬喻，我現在要解說法義：所說的『城堡』，是用來譬喻人的粗重色身，就如《篋毒蛇譬經》所說的：篋是譬喻人的色身，是由地、水、火、風的四大所造成，是無常變壞的東西。四條毒蛇是譬喻人的四大，如果四大不調就會臨近死亡。



- 『善於修治城牆』，是指正見。
- 『道路平正』，是指內六入處。
- 『四個城門』，是指四識住。
- 『四個守門人』，是指四念處。
- 『城主』，是指識取蘊。
- 『使者』，是指止觀。
- 『使者的如實傳言』，是指四聖諦。
- 『順著原路回去』，是指八聖道。」

佛陀最後告訴這位比丘說：

「一位大師應為弟子所做的事，我現在都已經做了，這是因為哀憫你們的緣故，就像在《篋毒蛇譬經》中所說的一樣。」

那時，這位比丘聽了佛陀所說的法後，專精思惟，安住於不放逸，增進修持梵行，……一直到能不再輪迴後世，成為阿羅漢。

以上所介紹的這一經是《雜阿含經》的第 1175 經。

#### 四、一些省思

(1) 禪修者可以從簡單的角度觀察「六觸入處」、「六界」或「五取蘊」之一門，最後所體證的都是一樣的，因為這些對象不外是是每人的身和心。

(2) 整個禪修過程的詳細講解是從資糧道、加行道、見道、修道，到無學道。內含：聞、思所成的「正見」，而後以「六觸入處」、「六界」或「五取蘊」作為觀察的對象。為了使「識蘊」清淨，禪修者勤修「四念住」，獲得「止觀」雙運，接著現觀「四聖諦」，而後繼續修習，生起「八聖道」，滅除所有的煩惱。

#### 五、結語

佛法的方便雖有多門，但是目標是確定不移的，這目標就是獲得「見清淨」並超越生死輪迴；所走的道路雖有不同，但都離不開止觀。

在這譬喻中，我們可以從遠方而來的使者的眼光來看整個使命的傳達：他要先抵達正確的城（指正見），經過道路（內六入處），觀察城門（四識住），接受守門人的檢驗和指引方向（四念處），而後面見城主（識取蘊），親自聽到指示（四聖諦），最後順著原路回去（八聖道）。由此可以看出，使者所代表的「止觀」，是整個修行過程中最重要的角色。



## 《緊獸樹》經文

(大一一七五；內一九〇；印三九三；光二六九；S245)

- (01) 如是我聞：一時，佛住舍衛國祇樹給孤獨園。
- (02) 時有異比丘獨處坐禪，作是思惟：比丘云何知、云何見，得見清淨？作是念已，詣諸比丘，語諸比丘言：「諸尊！比丘云何知、云何見，令見清淨？」
- (03) 比丘答言：「尊者！於六觸入處集、滅、〔味〕、患、離如實正知，比丘作如是知、如是見者，得見清淨。」
- (04) 是比丘聞彼比丘記說，心不歡喜。復詣餘比丘所，問彼比丘言：「諸尊！比丘云何知、云何見，得見清淨？」
- (05) 彼比丘答言：「於六界集、滅、味、患、離如實正如，如是比丘如是知、如是見，得見清淨。」
- (06) 時比丘聞其記說，心亦不喜。復詣餘比丘，作是問言：「比丘云何知、云何見，得見清淨？」
- (07) 彼比丘答言：「於五受陰，觀察如病、如癰、如刺、如殺，無常，苦、空、非我，作如是知、如是見，得見清淨。」
- (08) 是比丘聞諸比丘記說，心亦不喜，往詣佛所，稽首禮足，退坐一面，白佛言：「世尊！我獨靜思惟，比丘云何知、云何見，得見清淨？作是念已，詣諸比丘三處所說，具白世尊。我聞彼說，心不歡喜，來詣世尊，故以此義請問世尊：比丘云何知、云何見，得見清淨？」
- (09) 佛告比丘：「過去世時，有一士夫，未曾見緊獸。往詣曾見緊獸者，問曾見緊獸士夫言：汝知緊獸不？答言知。復問其狀云何？答言：其色黑如火燒柱。當彼見時，緊獸黑色如火燒柱。
- (10) 時彼士夫聞緊獸黑色如火燒柱，不大歡喜。復更詣一曾見緊獸士夫，復問彼言：汝知緊獸不？彼答言知。復問其狀云何？彼曾見緊獸士夫答言：其色赤而開敷，狀似肉段。彼人見時，緊獸開敷，實似肉段。
- (11) 是士夫聞彼所說，猶復不喜。復更詣餘曾見緊獸士夫，問汝知緊獸不？答言知。復問其狀云何？答言：毚毚下垂，如尸利沙果。

- (12) 是人聞已，心復不喜。復行問餘知緊獸者，問汝知緊獸不？彼答言知。又問其狀云何？彼復答言：其葉青，其葉滑，其葉長廣，如尼拘婁陀樹。
- (13) 如彼士夫問其緊獸，聞則不喜，處處更求，而彼諸人見緊獸者，隨時所見而為記說，是故不同。
- (14) 如是，諸比丘若於獨處專精思惟，不放逸住，所因思惟法，不起諸漏，心得解脫，隨彼所見而為記說。
- (15) 汝今復聽我說譬，其智者以譬喻得解。  
譬如有邊國王，善治城壁，門下堅固，交道平正。於四城門置四守護，悉皆聰慧，知其來去。當其城中，有四交道，安置床榻，城主坐上。
- (16) 若東方使來，問守門者：城主何在？彼即答言：主在城中，四交道頭床上而坐。彼使聞已，往詣城主，受其教令，復道而還。
- (17) 南、西、北方遠使來人，問守門者：城主何在？彼亦答言：在其城中，四交道頭。彼使聞已，悉詣城主，受其教令，各還本處。」
- (18) 佛告比丘：「我說斯譬，今當說義：所謂城者，以譬人身羸色，如《篋毒蛇譬經》說。善治城壁者，謂之正見。交道平正者，謂內六入處。四門者，謂四識住。四守門者，謂四念處。城主者，謂識受陰。使者，謂〔止觀〕。如實言者，謂四真諦。復道還者，以八聖道。」
- (19) 佛告比丘：「若大師為弟子所作，我今已作，以哀愍故，如《篋毒蛇譬經》說。」
- (20) 爾時，比丘聞佛說已，專精思惟，不放逸住，增修梵行，乃至不受後有，成阿羅漢。
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## 《篋毒蛇譬經》經文

(大一一七二；內一八七；印三九〇；光二六六；S238)

- (01) 如是我聞：一時，佛住拘睢彌國瞿師羅園。
- (02) 爾時，世尊告諸比丘：「譬如有四虺蛇，兇惡毒虐，盛一篋中。
- (03) 時有士夫，聰明不愚，有智慧，求樂厭苦，求生厭死。時有一士夫語向士夫言：汝今取此篋盛毒蛇，摩拭洗浴，恩親養食，出內以時。若四毒蛇脫有惱者，或能殺汝，或令近死，汝當防護！
- (04) 爾時，士夫恐怖馳走，忽有五怨，拔刀隨逐，要求欲殺。〔人復語言：有五怨拔刀隨逐，要求欲殺。〕汝當防護！
- (05) 爾時，士夫畏四毒蛇及五拔刀怨，驅馳而走，人復語言：士夫！內有六賊，隨逐伺汝，得便當殺，汝當防護！
- (06) 爾時，士夫畏四毒蛇、五拔刀怨及內六賊，恐怖馳走，還入空村。見彼空舍，危朽腐毀，有諸惡物，捉皆危脆，無有堅固。人復語言：士夫！是空聚落，當有群賊來，必奄害汝。
- (07) 爾時，士夫畏四毒蛇、五拔刀賊、內六惡賊、空村群賊而復馳走，忽爾道路臨一大河，其水湍急。但見此岸有諸怖畏，面見彼岸安隱快樂，清涼無畏。無橋、船可渡得至彼岸，作是思惟：我取諸草木，縛束成〔筏〕，手足方便，渡至彼岸。作是念已，即拾草木，依於岸傍、縛束成〔筏〕，手足方便，截流橫渡。如是士夫，免四毒蛇、五拔刀怨、六內惡賊，復得脫於空村群賊，度於湍流，離於此岸種種怖畏，得至彼岸安隱快樂。」
- (08) 「我說此譬，當解其義。  
比丘！篋者，譬此身色，麤四大、四大所造，精血之體，穢食長養，沐浴、衣服，無常變壞危脆之法。
- (09) 毒蛇者，譬四大——地界、水界、火界、風界。地界若諍，能令身死，及以近死；水、火、風諍，亦復如是。
- (10) 五拔刀怨者，譬五受陰。
- (11) 六內賊者，譬六愛喜。
- (12) 空村者，譬六內入。善男子！觀察眼入處，是無常變壞；執持眼者，亦是無常虛偽之法。耳、鼻、舌、身、意入處，亦復如是。

- (13) 空村群賊者，譬外六入處。眼為可意、不可意色所害，耳、聲，鼻、香，舌、味，身、觸，意為可意、不可意法所害。
- (14) 浚流者，譬四流——欲流、有流、見流、無明流。
- (15) 河者，譬三愛——欲愛、色愛、無色愛。
- (16) 此岸多恐怖者，譬有身。
- (17) 彼岸清涼安樂者，譬無餘涅槃。
- (18) 〔筏〕者，譬八正道。
- (19) 手足方便截流渡者，譬精進勇猛。
- (20) 到彼岸婆羅門住處者，譬如來、應、等正覺。
- (21) 如是比丘！大師慈悲，安慰弟子，為其所作，我今已作，汝今亦當作其所作！於空閑樹下，房舍清淨，敷草為座，露地塚間，遠離邊坐，精勤禪思，慎莫放逸，令後悔恨，此則是我教授之法。」
- (22) 佛說此經已，諸比丘聞佛所說，歡喜奉行。



## 佛經英文選

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- 【 #6】 SN 36.12 Akasa Sutta : In the Sky



## **【 # 1 】 SN 35.206 Chappana Sutta : The Six Animals**

Translated from the Pali by Thanissaro Bhikkhu

(01) "Just as if a person, catching six animals of different **ranges**, of different **habitats**, were to bind them with a strong rope.

- (a) Catching a snake, he would bind it with a strong rope.
- (b) Catching a crocodile...
- (c) a bird...
- (d) a dog...
- (e) a **hyena**...
- (f) a monkey, he would bind it with a strong rope.

(02) Binding them all with a strong rope, and tying a knot in the middle, he would set chase to them.

(03) "Then those six animals, of different ranges, of different habitats, would each pull toward its own range & habitat.

- (a) The snake would pull, thinking, 'I'll go into the anthill.'
- (b) The crocodile would pull, thinking, 'I'll go into the water.'
- (c) The bird would pull, thinking, 'I'll fly up into the air.'
- (d) The dog would pull, thinking, 'I'll go into the village.'
- (e) The hyena would pull, thinking, 'I'll go into the **charnel ground**.'
- (f) The monkey would pull, thinking, 'I'll go into the forest.'

(04) And when these six animals became internally exhausted, they would **submit**, they would surrender, they would come under the sway of whichever among them was the strongest.

(05) In the same way, when a monk whose mindfulness immersed in the body is undeveloped & unpursued,

- (a) the eye pulls toward pleasing forms, while unpleasing forms are **repellent**.
- (b) The ear pulls toward pleasing sounds...
- (c) The nose pulls toward pleasing aromas...
- (d) The tongue pulls toward pleasing flavors...



(e) The body pulls toward pleasing tactile sensations...  
(f) The intellect pulls toward pleasing ideas, while unpleasing ideas are repellent.

(06) This, monks, is lack of restraint.

(07) "And what is restraint?"

(a) There is the case where a monk, seeing a form with the eye, is not obsessed with pleasing forms, is not repelled by unpleasing forms, and remains with body-mindfulness established, with immeasurable awareness.

He discerns, as it actually is present, the awareness-release, the discernment-release where all evil, unskillful mental qualities that have arisen utterly cease without remainder.

(b) "Hearing a sound with the ear..."

(c) "Smelling an aroma with the nose..."

(d) "Tasting a flavor with the tongue..."

(e) "Touching a tactile sensation with the body..."

(f) "Cognizing an idea with the intellect, he is not obsessed with pleasing ideas, is not repelled by unpleasing ideas, and remains with body-mindfulness established, with immeasurable awareness.

He discerns, as it actually is present, the **awareness-release**, the **discernment-release** where all evil, unskillful mental qualities that have arisen utterly cease without remainder.

(08) "Just as if a person, catching six animals of different ranges, of different habitats, were to bind them with a strong rope.

(a) Catching a snake, he would bind it with a strong rope.

(b) Catching a crocodile... a bird... a dog... a **hyena**... a monkey, he would bind it with a strong rope.

(09) Binding them all with a strong rope, he would **tether** them to a strong post or **stake**.

(10) "Then those six animals, of different **ranges**, of different **habitats**, would each pull toward its own range & habitat.

(a) The snake would pull, thinking, 'I'll go into the anthill.'

- (b) The crocodile would pull, thinking, 'I'll go into the water.'
- (c) The bird would pull, thinking, 'I'll fly up into the air.'
- (d) The dog would pull, thinking, 'I'll go into the village.'
- (e) The hyena would pull, thinking, 'I'll go into the **charnel ground.**'
- (f) The monkey would pull, thinking, 'I'll go into the forest.'
- (11) And when these six animals became internally exhausted, they would stand, sit, or lie down right there next to the post or stake.
- (12) In the same way, when a monk whose mindfulness **immersed** in the body is developed & **pursued**,
- (a) the eye does not pull toward pleasing forms, and unpleasing forms are not **repellent**.
- (b) The ear does not pull toward pleasing sounds...
- (c) The nose does not pull toward pleasing **aromas**...
- (d) The tongue does not pull toward pleasing flavors...
- (e) The body does not pull toward pleasing **tactile** sensations...
- (f) The intellect does not pull toward pleasing ideas, and unpleasing ideas are not repellent.
- (13) This, monks, is restraint.
- (14) "The 'strong post or stake' is a term for mindfulness immersed in the body.
- (15) "Thus you should train yourselves:  
'We will develop mindfulness immersed in the body.  
We will pursue it, hand it the **reins** and take it as a basis, give it a grounding.  
We will steady it, **consolidate** it, and **set about** it properly.'
- (16) That's how you should train yourselves."

## **【 #2】 SN 47.20 Sedaka Sutta : The Beauty Queen**

Translated from the Pali by Thanissaro Bhikkhu

(1) I have heard that on one occasion the Blessed One was living among the Sumbhas. Now there is a Sumbhan town named Sedaka.

(2) There the Blessed One addressed the monks, "Monks!" "Yes, lord," the monks responded.

(3) The Blessed One said, "Suppose, monks, that a large crowd of people comes **thronging** together, saying, 'The beauty queen! The beauty queen!'

And suppose that the beauty queen is highly accomplished at singing & dancing, so that an even greater crowd comes thronging, saying, 'The beauty queen is singing! The beauty queen is dancing!'

(4) Then a man comes along, desiring life & **shrinking from death**, desiring pleasure & **abhorring** pain.

(5) They say to him, 'Now look here, mister. You must take this bowl filled to the brim with oil and carry it on your head in between the great crowd & the beauty queen. A man with a raised sword will follow right behind you, and wherever you spill even a drop of oil, right there will he cut off your head.'

(6) Now what do you think, monks: Will that man, not paying attention to the bowl of oil, let himself get distracted outside?" "No, lord."

(7) "I have given you this parable to convey a meaning. The meaning is this: The bowl filled to the brim with oil stands for mindfulness immersed in the body.

(8) Thus you should train yourselves: 'We will develop mindfulness immersed in the body.

We will pursue it, hand it the **reins** and take it as a basis, give it a grounding, steady it, consolidate it, and **undertake** it well.'

(9) That is how you should train yourselves."

**【 #3】 SN 47.19 Sedaka Sutta : The Bamboo Acrobat**  
Translated from the Pali by Andrew Olendzki

[The Buddha addressed the monks:]

(1) Once upon a time, monks, a bamboo acrobat, setting himself upon his bamboo pole, addressed his assistant Medakathalika:

"Come you, my dear Medakathalika, and climbing up the bamboo pole, stand upon my shoulders."

(2) "Okay, master" the assistant Medakathalika replied to the bamboo acrobat; and climbing up the bamboo pole she stood on the master's shoulders.

(3) So then the bamboo acrobat said this to his assistant Medakathalika:

"You look after me, my dear Medakathalika, and I'll look after you.

Thus with us looking after one another, guarding one another, we'll show off our craft, receive some payment, and safely climb down the bamboo pole."

(4) This being said, the assistant Medakathalika said this to the bamboo acrobat:

"That will not do at all, master!

You look after yourself, master, and I will look after myself.

Thus with each of us looking after ourselves, guarding ourselves,

we'll show off our craft, receive some payment, and safely climb down from the bamboo pole.

That's the right way to do it!"

[The Buddha said:]

(1) Just like the assistant Medakathalika said to her master: "I will look after myself,"



so should you, monks, practice the establishment of mindfulness.

**(2) You should (also) practice the establishment of mindfulness (by saying) "I will look after others."**

**(3a) Looking after oneself, one looks after others.**

**(3b) Looking after others, one looks after oneself.**

**(4a) And how does one look after others by looking after oneself?**

**By practicing (mindfulness), by developing (it), by doing (it) a lot.**

**(4b) And how does one look after oneself by looking after others?**

**By patience, by non-harming, by loving kindness, by caring (for others).**

**(5a) (Thus) looking after oneself, one looks after others;**

**(5b) and looking after others, one looks after oneself.**



#### **【 #4】 SN 47.7 Makkata Sutta : The Monkey**

Translated from the Pali by Thanissaro Bhikkhu

(1a) "There are in the Himalayas, the king of mountains, difficult, uneven areas where neither monkeys nor human beings wander.

(1b) There are difficult, uneven areas where monkeys wander, but not human beings.

(1c) There are **level stretches** of land, delightful, where both monkeys and human beings wander. In such spots hunters set a **tar** trap in the monkeys' tracks, in order to catch some monkeys.

(2) Those monkeys who are not foolish or careless by nature, when they see the tar trap, avoid it from afar.

(a) But any monkey who is foolish & careless by nature comes up to the tar trap and grabs it with its **paw**. He gets stuck there.

(b) Thinking, 'I'll free my paw,' he grabs it with his other paw. He gets stuck there.

(c) Thinking, 'I'll free both of my paws,' he grabs it with his foot. He gets stuck there.

(d) Thinking, 'I'll free both of my paws and my foot,' he grabs it with his other foot. He gets stuck there.

(e) Thinking, 'I'll free both of my paws and my feet as well,' he grabs it with his mouth. He gets stuck there.

(3) So the monkey, **snared** in five ways, lies there **whimpering**, having fallen on misfortune, fallen on ruin, a **prey** to whatever the hunter wants to do with him.

(4) Then the hunter, without releasing the monkey, **skewers** him right there, picks him up, and goes off as he likes.

(5) "This is what happens to anyone who wanders into what is not his proper range and is the territory of others.

(6) "For this reason, you should not wander into what is not your proper range and is the territory of others.

(7) In one who wanders into what is not his proper range and is the territory of others, Mara gains an opening, Mara gains a foothold.

(8) And what, for a monk, is not his proper range and is the territory of others?

The five strands of sensuality. Which five?

(a) Forms cognizable by the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing.

(b) Sounds cognizable by the ear...

(c) Aromas cognizable by the nose...

(d) Flavors cognizable by the tongue...

(e) Tactile sensations cognizable by the body — agreeable, pleasing, charming, endearing, fostering desire, enticing.

(9) These, for a monk, are not his proper range and are the territory of others.

(10) "Wander, monks, in what is your proper range, your own ancestral territory.

In one who wanders in what is his proper range, his own ancestral territory, Mara gains no opening, Mara gains no foothold.

(11) And what, for a monk, is his proper range, his own ancestral territory?

The four frames of reference. Which four?

(a) There is the case where a monk remains focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world.

(b) He remains focused on feelings in & of themselves...

(c) mind in & of itself...

(d) mental qualities in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world.

(12) This, for a monk, is his proper range, his own ancestral territory."

## **【 #5】 SN 47.6 Sakunagghi Sutta : The Hawk**

Translated from the Pali by Thanissaro Bhikkhu

(1) "Once a hawk suddenly **swooped** down on a **quail** and seized it.

(2) Then the quail, as it was being carried off by the hawk, lamented,

'O, just my bad luck and lack of merit that I was wandering out of my proper range and into the territory of others! If only I had kept to my proper range today, to my own **ancestral** territory, this hawk would have been no match for me in battle.'

(3) "'But what is your proper range?' the hawk asked. 'What is your own ancestral territory?'

(4) "'A newly **plowed** field with **clumps** of earth all turned up.'

(5) "So the hawk, without **bragging about** its own strength, without mentioning its own strength, let go of the quail. 'Go, quail, but even when you have gone there you won't escape me.'

(6) "Then the quail, having gone to a newly plowed field with clumps of earth all turned up and climbing up on top of a large clump of earth, stood **taunting** the hawk, 'Now come and get me, you hawk! Now come and get me, you hawk!'

(7) "So the hawk, without bragging about its own strength, without mentioning its own strength, folded its two wings and suddenly swooped down toward the quail.

(8) When the quail knew, 'The hawk is coming at me full speed,' it slipped behind the clump of earth, and right there the hawk **shattered** its own breast.

(9) "This is what happens to anyone who wanders into what is not his proper range and is the territory of others.

(10) "For this reason, you should not wander into what is not your proper range and is the territory of others.

In one who wanders into what is not his proper range and is the territory of others, Mara gains an **opening**, Mara gains a



**foothold.**

(11) And what, for a monk, is not his proper range and is the territory of others?

The five **strands** of sensuality. Which five?

(a) **Forms** **cognizable** by the eye — agreeable, pleasing, charming, **endearing**, **fostering** desire, **enticing**.

(b) **Sounds** cognizable by the ear...

(c) **Aromas** cognizable by the nose...

(d) **Flavors** cognizable by the tongue...

(e) **Tactile sensations** cognizable by the body — agreeable, pleasing, charming, endearing, fostering desire, enticing.

(12) These, for a monk, are not his proper range and are the territory of others.

(13) "Wander, monks, in what is your proper range, your own ancestral territory.

In one who wanders in what is his proper range, his own ancestral territory, Mara gains no opening, Mara gains no foothold.

(14) And what, for a monk, is his proper range, his own ancestral territory?

The four frames of reference. Which four?

(a) There is the case where a monk remains focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world.

(b) He remains focused on feelings in & of themselves...

(c) mind in & of itself...

(d) mental qualities in & of themselves — ardent, alert, & mindful — putting aside greed & distress with reference to the world.

(15) This, for a monk, is his proper range, his own ancestral territory."

**【 #6】 SN 36.12 Akasa Sutta : In the Sky**

Translated from the Pali by Nyanaponika Thera

(1a)

"In the sky, O monks, various kinds of winds are blowing:  
winds from the east, west, north and south,  
winds carrying dust and winds without dust,  
winds hot and cold, gentle and fierce.

(1b)

Similarly, monks, there arise in this body various kinds of feelings:

pleasant feelings arise, painful feelings arise and neutral feelings arise."

(2a)

Just as in the sky above winds of various kinds are blowing:  
Coming from the east or west, blowing from the north or south,

Some carry dust and others not, cold are some and others hot,  
Some are fierce and others mild — their blowing is so different.

(2b)

So also in this body here, feelings of different kind arise:  
The pleasant feelings and the painful and the neutral ones.

(3)

But if a monk is ardent and does not neglect  
To practice mindfulness and comprehension clear,  
The nature of all feelings will he understand,  
And having penetrated them, he will be taint-free in this very life.

Mature in knowledge, firm in Dhamma's ways,  
When once his life-span ends, his body breaks,  
**All measure and concept** he has transcended.

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