

內觀雜誌第 86 期

【本期重點】（1）阿含經專題研究教材：《鹽喻經》比對；（2）《井水喻經》比對。

第 86 期內容：

（1）阿含經專題研究教材：《鹽喻經》比對

1. 《中阿含經》卷 3 第 11 經：鹽喻經。
2. 南傳《增支部》A3.99。
3. A3.99 : Lonaphala Sutta: The Salt Crystal。

（2）《井水喻經》比對

1. 《雜阿含 351 經》：井水喻經
2. 《瑜伽師地論》「有滅門」
3. 《相應部》因緣相應 68 經：憍賞彌

《鹽喻經》比對

說明：

- (1) 此處列出 1.《中阿含經》卷 3 第 11 經：鹽喻經。
2.南傳《增支部》A3.99。
3. A3.99：Lonaphala Sutta: The Salt Crystal。
- (2) 有所補正的字句，用括號〔 〕標出。

● 《中阿含經》卷 3 第 11 經：鹽喻經

- (1) 我聞如是：
- (2) 一時，佛遊舍衛國，在勝林給孤獨園。
- (3) 爾時，世尊告諸比丘：「『隨人所作業則受其〔相同之〕報』，如是，不行梵行不得盡苦。若作是說，『隨人所作業則受其〔相應之〕報』，如是，修行梵行便得盡苦。所以者何？

說明：依據前後的經義，補上〔相同之〕和〔相應之〕才合理。

- (4a) 若使有人作不善業，必受苦果地獄之報。云何有人作不善業，必受苦果地獄之報？謂有一人不修身、不修戒、不修心、不修慧，壽命甚短，是謂有人作不善業，必受苦果地獄之報。
- (4b) 猶如有人以一兩鹽投少水中，欲令水鹹不可得飲，於意云何？此一兩鹽能令少水鹹叵飲耶？」
答曰：「如是，世尊！所以者何？鹽多水少，是故能令鹹不可飲。」
- (4c) 「如是，有人作不善業，必受苦果地獄之報。云何有人作不善業，必受苦果地獄之報？謂有一人不修身、不修戒、不修心、不修慧，壽命甚短，是謂有人作不善業，必受苦果地獄之報。
- (5a) 復次，有人作不善業，必〔只〕受苦果現法之報。云何有人作不善業，必〔只〕受苦果現法之報？謂有一人修身、修戒、修心、修慧，壽命極長，是謂有人作不善業，必受苦果現法之報。
- (5b) 猶如有人以一兩鹽投恒水中，欲令水鹹不可得飲，於意云何？此一兩鹽能令恒水鹹叵飲耶？」

答曰：「不也，世尊！所以者何？恒水甚多，一兩鹽少，是故不能令鹹叵飲。」

- (5c) 「如是，有人作不善業，必〔只〕受苦果現法之報。云何有人作不善業，必〔只〕受苦果現法之報？謂有一人修身、修戒、修心、修慧，壽命極長，是謂有人作不善業，必受苦果現法之報。
- (6a) 復次，有人作不善業，必受苦果地獄之報。云何有人作不善業，必受苦果地獄之報？謂有一人不修身、不修戒、不修心、不修慧，壽命甚短，是謂有人作不善業，必受苦果地獄之報。
- (6b) 猶如有人奪取他羊。云何有人奪取他羊？謂奪羊者，或王、王臣，極有威勢；彼羊主者，貧賤無力，彼以無力故便種種承望，叉手求索而作是說：『尊者！可見還羊，若見與直！』是謂有人奪取他羊。
- (6c) 如是，有人作不善業，必受苦果地獄之報。云何有人作不善業，必受苦果地獄之報？謂有一人不修身、不修戒、不修心、不修慧，壽命甚短，是謂有人作不善業，必受苦果地獄之報。
- (7a) 復次，有人作不善業，必〔只〕受苦果現法之報。云何有人作不善業，必〔只〕受苦果現法之報？謂有一人修身、修戒、修心、修慧，壽命極長，是謂有人作不善業，必受苦果現法之報。
- (7b) 猶如有人雖竊他羊，主還奪取。云何有人雖竊他羊，主還奪取？謂竊羊者貧賤無勢，彼羊主者或王、王臣，極有威力，以有力故收縛竊者，還奪取羊，是謂有人雖竊他羊，主還奪取。
- (7c) 如是，有人作不善業，必〔只〕受苦果現法之報。云何有人作不善業，必〔只〕受苦果現法之報？謂有一人修身、修戒、修心、修慧，壽命極長，是謂有人作不善業，必受苦果現法之報。
- (8a) 復次，有人作不善業，必受苦果地獄之報。云何有人作不善業，必受苦果地獄之報？謂有一人不修身、不修戒、不修心、不修慧，壽命甚短，是謂有人作不善業，必受苦果地獄之報。
- (8b) 猶如有人負他五錢，為主所縛，乃至一錢亦為主所縛。云何有人負他五錢，為主所縛，乃至一錢亦為主所縛？謂負債人貧無力勢，彼貧無力故，負他五錢，為主所縛，乃至一錢亦為主所縛，是謂有人負他五錢，為主所縛，乃至一錢亦為主所縛。
- (8c) 如是，有人作不善業，必受苦果地獄之報。云何有人作不善業，必受苦果地獄之報？謂有一人不修身、不修戒、不修心、不修慧，壽命甚短，是謂有人作不善業，必受苦果地獄之報。

- (9a) 復次，有人作不善業，必〔只〕受苦果現法之報。云何有人作不善業，必〔只〕受苦果現法之報？謂有一人修身、修戒、修心、修慧，壽命極長，是謂有人作不善業，必受苦果現法之報。
- (9b) 猶如有人雖負百錢，不為主所縛，乃至千萬亦不為主所縛。云何有人雖負百錢，不為主所縛，乃至千萬亦不為主所縛？謂負債人產業無量，極有勢力，彼以是故，雖負百錢，不為主所縛，乃至千萬亦不為主所縛，是謂有人雖負百錢，不為主所縛，乃至千萬亦不為主所縛。
- (9c) 如是，有人作不善業，必〔只〕受苦果現法之報。云何有人作不善業，必〔只〕受苦果現法之報？謂有一人修身、修戒、修心、修慧，壽命極長，是謂有人作不善業，必受苦果現法之報；彼於現法設受善惡業報而輕微也。」
- (10) 佛說如是，彼諸比丘聞佛所說，歡喜奉行。

● 《增支部》 3.99

- (1) 「諸比丘！若有人如是言：『人隨所造業，而受其所造業〔之異熟〕。』諸比丘！若如是，則〔人〕不可能住於梵行，亦不認為有作苦之邊際可得。
- (2) 又諸比丘！若有人如是言：『人應隨所造業之應受也，彼人受其異熟。』諸比丘！若如是，則〔人〕可住於梵行，亦認為作苦之邊際是可得。
- (3a) 諸比丘！世有一類之人，雖造少量惡業，業亦導彼於地獄。
- (3b) 諸比丘！復次，世有一類之人，雖造完全同樣之少量惡業，唯於現法受〔異熟〕，於〔未來〕連少量〔之異熟〕亦不現，但〔起〕多〔業異熟〕而已。
- (4a) 諸比丘！如何人所造之惡業雖少量，仍可導彼於地獄？諸比丘！世有一類人，不修身、不修戒、不修心、不修慧、小、自體賤劣、〔為小異熟〕而住於苦。諸比丘！如是之人所造之惡業雖是少量，亦可導彼於地獄。
- (4b) 諸比丘！如何人所造之少量惡業，雖與其完全相同，於現法受〔異熟〕，於〔未來〕亦不現少量〔異熟〕，惟起多〔業之異熟〕而已耶？諸比丘！世有一類人，修身、修戒、修心、修慧、不狹小、自體

偉大、住於無量。

諸比丘！如是人所作之惡業，雖與其完全相同之少量，於現法受[異熟]，[於未來]亦不現少量[之異熟]，惟[起]多[業異熟]而已。

(5a) 諸比丘！譬如有人，將一掬之鹽投入一碗水中，諸比丘！汝等如何思惟耶？其一碗水由此一掬之鹽而鹹至難以下飲耶？」

「大德！唯然。」

「何以故？」

「大德！碗中之水少故，水為鹽鹹至難以下飲。」

(5b) 「諸比丘！譬如有人，猶如將一掬鹽投入恆伽河，諸比丘！汝等如何思惟耶？彼恆伽河能因此一掬鹽而鹹至難以下飲耶？」

「大德！是即不然。」

「何以故？」

「大德！恆伽河中之水聚大，其水聚不由此一掬鹽而不能下飲。」

「諸比丘！正如是，世有一類人，雖造少量惡業，即導彼於地獄。復有一類人，雖正造與其相等少量惡業，於現法受[異熟]，於[未來]亦不現少量[異熟]，惟[起]多[業異熟]而已。

(6a) 諸比丘！如何人所造之惡業雖是少量，仍可導彼於地獄？

諸比丘！世有一類人，不修身…乃至…[為小異熟]自體賤劣，住於苦。

諸比丘！如是之人所造少量之惡業可導彼於地獄。

(6b) 諸比丘！如何人所造少量惡業雖與其完全相同，卻於現法受[異熟]，於[未來]連少量[之異熟]亦不現，性起多[業異熟]而已？

諸比丘！世有一類人，修身…乃至…自體偉大，住於無量。

諸比丘！如是之人所造之少量惡業，雖與其完全相同，卻於現法受異熟，於[未來]連少量[異熟]亦不現，惟[起]多[業異熟]。

(7a) 諸比丘！世有一類人，或為半錢被捕、或為一錢被捕、或為百錢被捕。

(7b) 諸比丘！復世有一類人，不為半錢被捕、或不為一錢被捕、或不為百錢被捕。

(8a) 諸比丘！如何人或為半錢被捕、或為一錢被捕、或為百錢被捕耶？

諸比丘！世有一類人，是貧、無所有物、窮乏。

諸比丘！如是之人或為半錢被捕、或為一錢被捕、或為百錢被捕。

- (8b) 諸比丘！如何人不為半錢被捕、不為一錢被捕、不為百錢被捕耶？
諸比丘！世有一類人，是富、財多、豐裕。
諸比丘！如是之人不為半錢被捕、或不為一錢被捕、或不為百錢被捕。
- (9a) 諸比丘！正如是，世有一類人，造少量惡業，亦導彼於地獄。
- (9b) 諸比丘！世有一類人，造完全與其相同之少量惡業，於現法受[異熟]，[於未來]亦不現少量之異熟。惟[起]多[業異熟]而已。
- (10a) 諸比丘！如何人所造之惡業，雖少量，方可導彼於地獄耶？
諸比丘！世有一類人，不修身…乃至…自體賤劣，[為小異熟]苦而住。
諸比丘！如是之人所造惡業，雖少量亦可導彼於地獄。
- (10b) 諸比丘！如何人所造與其完全相同之少量惡業，於現法受[異熟]，[於未來]少量[之異熟]亦不現，惟[起]多之[業異熟]而已耶？
諸比丘！世有一類人，修身…自體偉大，住於無量。
諸比丘！如是之人所造與其完全相同之少量惡業，於現法受[異熟]，[於未來]連少量[異熟]亦不現。惟[起]多[業之異熟]而已。
- (11a) 諸比丘！譬如羊之飼主，或羊之屠殺者，當某人取其不與之羊時，或殺彼、或縛、或沒收財產而亡，或得以隨意作。
- (11b) 當某人取其不與之羊時，不得將彼或殺、或縛、或沒收財產而亡、或隨意而作。
- (12a) 諸比丘！如何人取其不與之羊時則被羊之飼主、或羊之屠殺者，或殺、或縛、或沒收財產而亡、或得以隨意作者？
諸比丘！世有一類人，是貧、無所有物、窮乏。
諸比丘！如是之人取其不與之羊時則被羊之飼主、或羊之屠殺者，或殺、或縛、或沒收財產而亡、或得以隨意作者。
- (12b) 諸比丘！如何人取其不與之羊時，羊之飼主或屠殺者，不殺、不縛、不沒收財產而亡、或不得隨意作者？
諸比丘！世有一類人，是富、財寶多、裕富而為王或宰相。
諸比丘！如是之人當取不與之羊時，羊之飼主或羊之屠殺者，[亦]不殺、或不縛、或不沒收財產而亡、或不得隨意作者，唯有合掌而乞，無外於云：〔王〕！請與我羊，或與羊之代價。
- (13a) 諸比丘！正如是，世有一類人，雖造少量惡業，亦可導彼於地獄。
- (13b) 復次，世有一類人，雖造與其完全相同少量惡業，於現法受[異

- 熟]、[於未來]亦不現少量[異熟]，惟[起]多之[業異熟]而已。
- (14a)諸比丘！如何之人所造惡業雖是少量，亦可導彼於地獄耶？
諸比丘！世有一類人，不修身…乃至…自體賤劣，[為小異熟]苦
而住。諸比丘！如是之人所造惡業雖少量，亦可導彼於地獄。
- (14b)諸比丘！如何人所造少量惡業，雖與其完全相同，於現法受[異
熟]、[於未來]亦不現少量[異熟]，惟[起]多[業異熟]而已耶？
諸比丘！世有一類人，修身…乃至…自體偉大、住於無量。
諸比丘！如是之人所造少量業，雖與其完全相同…乃至…[於未
來]少量[異熟]亦不現，惟[起]多之[業異熟]而已。
- (15a)諸比丘！若有人如是言：『人隨所造業，而只受其業[之異熟]。』
- (15b)諸比丘！若如是者，則[人]不可能住於梵行，亦不認為有作苦之
邊際可得。
- (16a)又諸比丘！若有人如是言：『有人，隨所造之應受業，彼只受其
異熟。』
- (16b)諸比丘！若如是，則[人]可住於梵行，亦認為作苦之邊際是可得。」

AN 3.99

●Lonaphala Sutta: The Salt Crystal

translated from the Pali by

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"Monks, for anyone who says, 'In whatever way a person makes kamma, that is how it is experienced,' there is no living of the holy life, there is no opportunity for the right ending of stress. But for anyone who says, 'When a person makes kamma to be felt in such & such a way, that is how its result is experienced,' there is the living of the holy life, there is the opportunity for the right ending of stress.

"There is the case where a trifling evil deed done by a certain individual takes him to hell. There is the case where the very same sort of trifling deed done by another individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"Suppose that a man were to drop a salt crystal into a small amount of water in a cup. What do you think? Would the water in the cup become salty because of the salt crystal, and unfit to drink?"

"Yes, lord. Why is that? There being only a small amount of water in the cup, it would become salty because of the salt crystal, and unfit to drink."

"Now suppose that a man were to drop a salt crystal into the River Ganges. What do you think? Would the water in the River Ganges become salty because of the salt crystal, and unfit to drink?"

"No, lord. Why is that? There being a great mass of water in the River Ganges, it would not become salty because of the salt crystal or unfit to drink."

"In the same way, there is the case where a trifling evil deed done by one individual [the first] takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.

'Now, a trifling evil act done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in the body,

undeveloped in virtue, undeveloped in mind [i.e., painful feelings can invade the mind and stay there], undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil act done by this sort of individual takes him to hell.

'Now, a trifling evil act done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in the body, developed in virtue, developed in mind [i.e., painful feelings cannot invade the mind and stay there], developed in discernment: unrestricted, large-hearted, dwelling with the unlimited. A trifling evil act done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"There is the case where a certain person is thrown into jail for half a dollar (*kahapana*), is thrown into jail for a dollar, is thrown into jail for one hundred dollars. And there is the case where another person is not thrown into jail for half a dollar, is not thrown into jail for a dollar, is not thrown into jail for one hundred dollars. Now what sort of person is thrown into jail for half a dollar... for a dollar... for one hundred dollars? There is the case where a person is poor, of little wealth, of few possessions. This is the sort of person who is thrown into jail for half a dollar... for a dollar... for one hundred dollars. And what sort of person is not thrown into jail for half a dollar... for a dollar... for one hundred dollars? There is the case where a person is wealthy, with many belongings, many possessions. This is the sort of person who is not thrown into jail for half a dollar... for a dollar... for one hundred dollars.

"In the same way, there is the case where a trifling evil deed done by one individual takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in

discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"It's just as when a goat butcher is empowered to beat or bind or slay or treat as he likes a certain person who steals a goat, but is not empowered to beat or bind or slay or treat as he likes another person who steals a goat. Now, when what sort of person has stolen a goat is the goat butcher empowered to beat him or bind him or slay him or treat him as he likes? There is the case where a person is poor, of little wealth, of few possessions. This is the sort of person who, when he has stolen a goat, the goat butcher is empowered to beat or bind or slay or treat as he likes. And when what sort of person has stolen a goat is the goat butcher not empowered to beat him or bind him or slay him or treat him as he likes? There is the case where a person is wealthy, with many belongings, many possessions; *a king or a king's minister*. This is the sort of person who, when he has stolen a goat, the goat butcher is not empowered to beat or bind or slay or treat as he likes. All he can do is go with his hands clasped before his heart and beg: 'Please, *dear sir*, give me a goat or the price of a goat.'

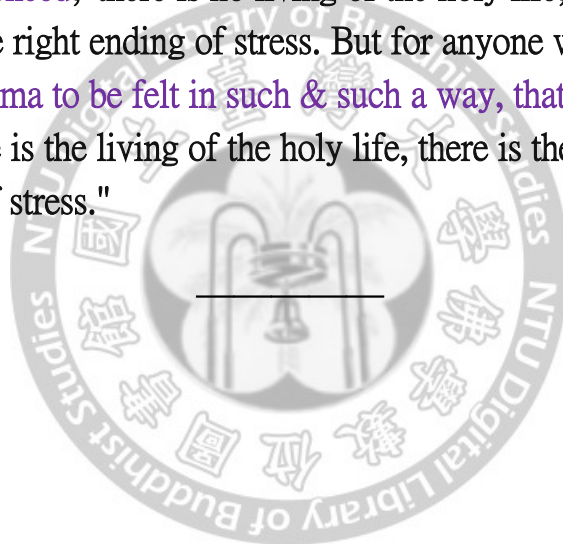
"In the same way, there is the case where a trifling evil deed done by one individual takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in

discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"Monks, for anyone who says, 'In whatever way a person makes kamma, that is how it is experienced,' there is no living of the holy life, there is no opportunity for the right ending of stress. But for anyone who says, 'When a person makes kamma to be felt in such & such a way, that is how its result is experienced,' there is the living of the holy life, there is the opportunity for the right ending of stress."



《井水喻經》比對

●《雜阿含 351 經》井水喻經

- (01) 如是我聞：一時，尊者那羅、尊者茂師羅、尊者殊勝、尊者阿難，住舍衛國象耳池側。
- (02) 爾時，尊者那羅語尊者茂師羅言：「有異信、異欲、異聞、異行覺想、異見審諦忍，有如是正自覺知見生，所謂生故有老死，不離生有老死耶？」
- (03) 尊者茂師羅言：「有異信、異欲、異聞、異行覺想、異見審諦忍，有如是正自覺知見生，所謂有生故有老死，不異生有老死，如是說有。」
- (04) 「尊者茂師羅！有異信、乃至異忍，得自覺知見生，所謂〔有滅則寂滅涅槃〕耶？」
- (05) 尊者茂師羅答言：「有異信、乃至異忍，得自覺知見生，所謂〔有滅則寂滅涅槃〕。」
- (06) 復問尊者茂師羅：「『有滅則寂滅涅槃』說者，汝今便是阿羅漢諸漏盡耶？」
- (07) 尊者茂師羅默然不答。
第二、第三問，亦默然不答。
- (08) 爾時，尊者殊勝語尊者茂師羅：「汝今且止，我當為汝答尊者那羅。」
- (09) 尊者茂師羅言：「我今且止，汝為我答。」
- (10) 爾時，尊者殊勝語尊者那羅：「有異信乃至異忍，得自覺知見生，所謂『有滅則寂滅涅槃』。」
- (11) 時尊者那羅問尊者殊勝言：「有異信乃至異忍，得自覺知見生，所謂『有滅則寂滅涅槃』者，汝今便是漏盡阿羅漢耶？」
- (12) 尊者殊勝言：「我說『有滅則寂滅涅槃』，而非漏盡阿羅漢也。」
- (13) 尊者那羅言：「所說不同，前後相違！如尊者所說『有滅則寂滅涅槃』，而復言非漏盡阿羅漢耶？」
- (14) 尊者殊勝語尊者那羅言：「今當說譬，夫智者以譬得解。如曠野路邊有井，無繩、無罐得取其水。時有行人，熱渴所逼，

繞井求覓，無繩、無罐，諦觀井水，如實知見而不觸身。如是我說『有滅則寂滅涅槃』，而自不得漏盡阿羅漢。」

(15)爾時，尊者阿難語尊者那羅言：「彼尊者殊勝所說，汝復云何？」

(16)尊者那羅語尊者阿難言：「尊者殊勝，善說真實，知復何言。」

(17)時彼正士各各說已，從座起去。

● 《瑜伽師地論》「有滅門」

一、標相

諸學見跡，雖於〔有滅則寂靜涅槃〕，不隨他信，內聖慧眼自能觀見，然猶未能於身觸證。

(雖思：「三有若滅則將成寂靜涅槃」。觸證＝現前)

二、舉喻

譬如有人熱渴所逼，馳詣深井，雖以肉眼，現見井中離諸塵穢清冷美水，〔無〕給水器，而於此水身未觸證。

三、合法

如有學，雖聖慧眼現見所求：「後煩惱斷，最極寂靜」，而於此斷身未觸證。

【1】《瑜伽師地論》說：遠離「1 信他、2 欣樂、3 行相周遍尋思、4 隨聞所起、5 見審察忍」，唯自證故，名「內所證」。

表示自己要親證真理，不可只停留在聞、思的階段，要遠離信他、遠離欣樂、遠離行相周遍尋思、遠離隨聞所起、遠離見審察忍。

【2】「異信、異欲、異聞、異行思惟、異見審諦忍」。此中的「異」就是遠離、超越的意思。

【3】本經的解釋，《瑜伽師地論》說：

「諸學見跡，雖於〔有滅則寂靜涅槃〕，不隨他信，內聖慧眼自能觀見，然猶未能於身觸證。……如有學，雖聖慧眼現見所求：『後煩惱斷，最極寂靜』，而於此斷身未觸證。」

表示有學位的聖者可以不隨他信，超越聞思等，能以慧眼觀見〔有滅則寂靜涅槃〕，但是還不能享受寂靜涅槃，因為還有細的煩惱（後煩惱）未斷。必須斷除這些細的煩惱，成為無學位的阿羅漢後才能享受最極寂靜。

【4】《瑜伽師地論》舉喻：

「譬如有人熱渴所逼，馳詣深井，雖以肉眼，現見井中離諸塵穢清冷美水，并給水器，而於此水身未觸證。」

表示有人肉眼已經觀見〔井中清冷美水〕，但是還不能享受這清冷美水，因為還要克服一些障礙（要用繩取水等），而後才能享受這清冷美水。

【5】所以有學位的聖者，雖知〔有滅則寂靜涅槃〕，但還不能享受真正的涅槃寂靜。

【補充】三種人

○深山有一甘井：

- (1) 有的人相信有的人找資料地圖有的人啟程而未找到，以上是第一類人屬於「1 信他、2 欣樂、3 行相周遍尋思、4 隨聞所起、5 見審察忍」
- (2) 有的人已經走到井邊看到甘水，這是第二類人屬於遠離「1 信他、2 欣樂、3 行相周遍尋思、4 隨聞所起、5 見審察忍」，但還未直接喝到甘水，但知道這甘水會很好喝，這是第二類人。是有學聖者或達到行捨智的菩薩行者。尊者茂師羅屬此。
- (3) 有的人已經走到井邊看到甘水，並用繩和水桶取水，喝到甘水，這是第三類人，是遠離「1 信他、2 欣樂、3 行相周遍尋思、4 隨聞所起、5 見審察忍」。是無學聖者。

●《相應部》因緣相應 68 經：憍賞彌

- (01) 一時，尊者茂師羅、尊者殊勝、尊者那羅陀、尊者阿難，住憍賞彌之瞿師羅園。
- (02) 爾時，尊者殊勝向尊者茂師羅作如是言曰：「友，茂師羅！除信、除欲、除傳說、除行相覺、除見審諦思，尊者茂師羅！別有『緣生而有老死』之智否？」
- (03) 「友，殊勝！除信、除欲、除傳說、除行相覺、除見審諦思，我知於此，我見於此，即：『緣生有老死』也。」
「友，茂師羅！除信、除欲、除傳說、除行相覺、除見審諦思，尊者茂師羅！別有『緣有而有生』……緣取而有有……緣愛而有取……緣受而有愛……緣觸而有受……緣六處而有觸……緣名

色而而有六處……緣識而有名色……緣行而有……緣『無明而有行』之智耶？」

「友，殊勝！除信、除欲、除傳說、除行相覺、除見審諦思，我知於此，我見於此，即：『緣無明而有行。』」

「友，茂師羅！除信……除見審諦思，尊者茂師羅！別有『緣生之滅，而有老死之滅』之智耶？」

「友，殊勝！除信、除欲、除傳說、除行相覺、除見審諦思，我知於此，我見於此，即：『緣生之滅而有老死之滅。』」

「友，茂師羅！除信、除欲、除傳說、除行相覺、除見審諦思，尊者茂師羅！別有『緣有之滅，而有生之滅』之智耶？」

『緣取之滅，而有有之滅』……『緣愛之滅，而有取之滅』……

『緣受之滅，而有愛之滅』……『緣觸之滅，而有受之滅』……

『緣六處之滅，而有觸之滅』……『緣名色之滅，而有六處之滅』……『緣識之滅，而有名色之滅』……『緣行之滅，而有識之滅』……『緣無明之滅，而有行之滅。』

「友，殊勝！除信、除欲、除傳說、除行相覺、除見審諦思，我知於此，我見於此，即：『緣無明之滅，而有行之滅。』

(04)「友，茂師羅！除信、除欲、除傳說、除行相覺、除見審諦思，尊者茂師羅！別有『有滅即涅槃』之智耶？」

(05)「友，殊勝！除信、除欲、除傳說、除行相覺、除見審諦思，我知於此，我見於此，『有滅即涅槃。』」

(06)「然則，尊者茂師羅是阿羅漢，是漏盡者。」

(07)如是言時，尊者茂師羅默然。

(08)爾時，尊者那羅陀對尊者殊勝言曰：「友，殊勝！善哉！我欲得此問，可向我問，我則答汝此問。」

(09)「尊者那羅陀！汝得此問。我向尊者那羅陀，作此問，尊者那羅陀，請答我問。」

(10)「友，那羅陀！除信……我知於此，我見於此，『此有滅即涅槃。』」

(11)「然則，尊者那羅陀是阿羅漢，是漏盡者。」

(12)「友！『有滅即涅槃』，我依正慧，如實善見。然則我尚非阿羅漢、漏盡者。」

- (13) 友！譬如於曠野之路上有井，然無繩、無罐，時有人為炎熱所燒，為炎熱所苦，疲勞困憊，乾渴此來。彼眺望其井，**雖如為水，但身不能觸而住。**
- (14) 友！同此，『有之滅即涅槃也，』**如實以正慧善見**，然我尚非阿羅漢、漏盡者。」
- (15) 如是言已，尊者阿難向尊者殊勝作是言曰：「友！殊勝！汝如是之說，汝向尊者那羅陀作如何言之耶？」
- (16) 「友，阿難！我如是說：我外於尊者那羅陀之德，以外於善，故無所說。」



《內觀雜誌》

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