

內觀雜誌第 95 期

【本期重點】：阿含經專題研究教材：南北傳《闍尼沙經》比對。

第 95 期內容：

阿含經專題研究教材：

- 【1】《長阿含經》第四經：《闍尼沙經》
- 【2】《長部》第十八經：《闍尼沙經》
- 【3】英譯《長部》第十八經：Janavasabha Sutta

說明：

- 1 依據《長部》《闍尼沙經》，摩竭國餅沙王（頻婆婆羅）死後投生為夜叉。餅沙王生前已經證得初果，初果不會投生惡趣，可知夜叉屬天趣之下階有情。
- 2 於《長阿含經》《闍尼沙經》的四念處中，出現「內觀」這一古代譯語。
- 3 釋尊時期在家眾證果者甚多，許多是投生天上，如何證明？《闍尼沙經》是以天眾（特別是梵童子）來當證人。
- 4 釋尊時期，信佛而投生天人者甚多，相形之下阿須倫眾變成弱勢，所以說：「增益諸天眾，減損阿須倫眾」。

【1】《長阿含經》第四經：《闍尼沙經》

(01)如是我聞：

(02)一時，佛遊那提提稚住處，與大比丘眾千二百五十人俱。

(03)爾時，尊者阿難在靜室坐，默自思念：甚奇！甚特！如來授人記別，多所饒益。彼伽伽羅大臣命終，如來記之：此人命終，斷五下結，即於天上而取滅度，不來此世。第二迦陵伽，三毗伽陀，四伽利輸，五遮樓，六婆耶樓，七婆頭樓，八藪婆頭，九他梨舍[少/兔]，十藪達梨舍[少/兔]，十一耶輸，十二耶輸多樓，諸大臣等命終，佛亦記之：斷五下結，即於天上而取滅度，不來生此。復有餘五十人命終，佛亦記之：斷三結，淫、怒、癡薄，得斯陀含，一來此世便盡苦際。復有五百人命終，佛亦記之：三結盡，得須陀洹，不墮惡趣，極七往返必盡苦際。有佛弟子處處命終，佛皆記之：某生某處、某生某處。鴛伽國、摩竭國、迦尸國、居薩羅國、拔祇國、末羅國、支提國、拔沙國、居樓國、般闍羅國、頗潔波國、阿般提國、婆蹉國、蘇羅娑國、乾陀羅國、劍泝沙國，彼十六大國有命終者，佛悉記之。

摩竭國人皆是王種王所親任，有命終者，佛不記之。

(04)爾時，阿難於靜室起，至世尊所，頭面禮足，在一面坐，而白佛言：「我向於靜室默自思念：甚奇！甚特！佛授人記，多所饒益，十六大國有命終者，佛悉記之，唯摩竭國人，王所親任，有命終者，獨不蒙記。唯願世尊當為記之！唯願世尊當為記之，饒益一切，天人得安！又佛於摩竭國得道，其國人命終，獨不與記。唯願世尊當為記之！唯願世尊當為記之！又摩竭國餅沙王為優婆塞，篤信於佛，多設供養，然後命終，由此王故，多人信解，供養三寶，而今如來不為授記。唯願世尊當與記之，饒益眾生，使天人得安！」爾時，阿難為摩竭國人勸請世尊，即從座起，禮佛而去。

(05)爾時，世尊著衣持鉢，入那伽城乞食已，至大林處坐一樹下，思惟摩竭國人命終生處。

(06)時，去佛不遠，有一鬼神，自稱己名，白世尊曰：「我是闍尼沙！我是闍尼沙！」

(07)佛言：「汝因何事，自稱己名為闍尼沙？汝因何法，自以妙言稱見道迹？」

(08)闍尼沙言：「非餘處也。我本為人王，於如來法中為優婆塞，一心

- 念佛而取命終，故得生為毗沙門天王太子。自從是來，常照明諸法，得須陀洹，不墮惡道，於七生中常名闍尼沙。…」
- (09)時，世尊於大林處隨宜住已，詣那陀撻稚處，就座而坐，告一比丘：「汝持我聲，喚阿難來。」
- (10)對曰：「唯然！」即承佛教，往喚阿難。
- (11)阿難尋來，至世尊所，頭面禮足，在一面住，而白佛言：「今觀如來顏色勝常，諸根寂定。住何思惟，容色乃爾？」
- (12)爾時，世尊告阿難曰：「汝向因摩竭國人來至我所，請記而去。我尋於後，著衣持鉢，入那羅城乞食，乞食訖已，詣彼大林，坐一樹下，思惟摩竭國人命終生處。時，去我不遠，有一鬼神，自稱己名，而白我言：『我是闍尼沙！我是闍尼沙！』阿難！汝曾聞彼闍尼沙名不？」
- (13)阿難白佛言：「未曾聞也。今聞其名，乃至生怖畏，衣毛為豎。世尊！此鬼神必有大威德，故名闍尼沙耳。」
- (14)佛言：「我先問彼：『汝因何法，自以妙言稱見道迹？』」
- (15)闍尼沙言：『我不於餘處，不在餘法。我昔為人王，為世尊弟子，以篤信心為優婆塞，一心念佛，然後命終，為毗沙門天王太子，得須陀洹，不墮惡趣，極七往返，乃盡苦際。於七生中，常名闍尼沙。一時，世尊在大林中一樹下坐，我時乘天千輻寶車，以少因緣，欲詣毗樓勒天王，遙見世尊在一樹下，顏貌端正，諸根寂定，譬如深淵澄淨清明，見已念言：我今寧可往問世尊：摩竭國人有命終者，當生何所？』
- (16)又復一時，毗沙門王自於眾中，而說偈言：
- 我等不自憶，過去所更事；今遭遇世尊，壽命得增益。
- (17)又復一時，忉利諸天以少因緣，集在一處。時，四天王各當位坐：提帝賴吒在東方坐，其面西向，帝釋在前。毗樓勒天在南方坐，其面北向，帝釋在前。毗樓博叉天王在西方坐，其面東向，帝釋在前。毗沙門天王在北方坐，其面南向，帝釋在前。時，四天王皆先坐已，然後我坐。復有餘諸大神天，皆先於佛所，淨修梵行，於此命終，生忉利天，增益諸天，受天五福：一者、天壽，二者、天色，三者、天名稱，四者、天樂，五者、天威德。
- (18)時，諸忉利天皆踊躍歡喜言：增益諸天眾，減損阿須倫眾。

- (19)爾時，釋提桓因知忉利諸天有歡喜心，卽作頌曰：
- 忉利諸天人，帝釋相娛樂；禮敬於如來，最上法之王。
諸天受影福，壽、色、名、樂、威；於佛修梵行，故來生此間。
復有諸天人，光色甚巍巍；佛智慧弟子，生此復殊勝。
忉利及因提，思惟此自樂；禮敬於如來，最上法之王。』
- (20)闍尼沙神復言：『所以忉利諸天集法堂者，共議思惟，觀察稱量，有所教令，然後敕四天王。四王受教已，各當位而坐。其坐未久，有大異光照於四方，時忉利天見此異光，皆大驚愕：今此異光將有何怪？餘大神天有威德者，皆亦驚怖：今此異光將有何怪？
- (21)時，大梵王卽化作童子，頭五角髻，在天眾上虛空中立，顏貌端正，與眾超絕，身紫金色，蔽諸天光。時，忉利天亦不起迎，亦不恭敬，又不請坐。
- (22)時，梵童子隨所詣座，座生欣悅，譬如剎利水澆頭種，登王位時，踊躍歡喜。其坐未久，復自變身，作童子像，頭五角髻，在大眾上虛空中坐，譬如力士坐於安座，巖然不動，而作頌曰：
- 調伏無上尊，教世生明處，大明演明法，梵行無等侶，
使清淨眾生，生於淨妙天。
- (23)時，梵童子說此偈已，告忉利天曰：其有音聲，五種清淨，乃名梵聲。何等五？
- 一者、其音正直，二者、其音和雅，三者、其音清徹，四者、其音深滿，五者、周遍遠聞。
- 具此五者，乃名梵音。
- 我今更說，汝等善聽！如來弟子摩竭優婆塞，命終有得阿那含，有得斯陀含，有得須陀洹者，有生他化自在天者，有生化自在天、兜率天、焰天、忉利天、四天王者，有生剎利、婆羅門、居士大家，五欲自然者。
- (24)時，梵童子以偈頌曰：
- 摩竭優婆塞，諸有命終者，八萬四千人，吾聞俱得道。
成就須陀洹，不復墮惡趣，俱乘平正路，得道能救濟。
此等羣生類，功德所扶持，智慧捨恩愛，慚愧離欺妄。
於彼諸天眾，梵童記如是，言得須陀洹，諸天皆歡喜。
- (25)時，毗沙門王聞此偈已，歡喜而言：世尊出世說真實法，甚奇！甚特！未曾有也。我本不知如來出世，說如是法，於未來世，當復有佛說如是法，能使忉利諸天發歡喜心。

- (26)時，梵童子告毗沙門王曰：汝何故作此言？如來出世說如是法，為甚奇！甚特！未曾有也。如來以方便力說善不善，具足說法而無所得，說空淨法而有所得。此法微妙，猶如醍醐。
- (27)時，梵童子又告忉利天曰：「汝等諦聽！善思念之，當更為汝說。如來、至真善能分別說四念處。何謂為四？
- 一者、內身身觀，精勤不懈，專念不忘，除世貪憂。
 - 外身身觀，精勤不懈，專念不忘，除世貪憂。
 - 內外身觀，精勤不懈，專念不忘，除世貪憂。
 - 受、意、法觀亦復如是，精勤不懈，專念不忘，除世貪憂。
- 內身觀已，生他身智。內觀受已，生他受智。內觀意已，生他意智。內觀法已，生他法智。
- 是為如來善能分別說四念處。
- (28)復次，諸天！汝等善聽！吾當更說，如來善能分別說七定具，何等為七？
- 正見、正志、正語、正業、正命、正方便、正念，是為如來善能分別說七定具。
- (29)復次，諸天！如來善能分別說四神足，何等謂四？
- 一者、欲定滅行成就修習神足，二者、精進定滅行成就修習神足，三者、意定滅行成就修習神足，四者、思惟定滅行成就修習神足。
- 是為如來善能分別說四神足。
- (30)又告諸天：過去諸沙門、婆羅門以無數方便，現無量神足，皆由四神足起；正使當來沙門、婆羅門無數方便，現無量神足，亦皆由是四神足起；如今現在沙門、婆羅門無數方便，現無量神足者，亦皆由是四神足起。
- (31)時，梵童子即自變化形為三十三身，與三十三天一一同坐，而告之曰：汝今見我神變力不？
- (32)答曰：唯然已見。
- (33)梵童子曰：我亦修四神足故，能如是無數變化。
- (34)時，三十三天各作是念：今梵童子獨於我坐而說是語，而彼梵童一化身語，餘化亦語；一化身默，餘化亦默。
- (35)時，彼梵童還攝神足，處帝釋坐，告忉利天曰：我今當說，汝等善聽！如來、至真自以己力開三徑路，自致正覺。何謂為三？
- (36a)或有眾生親近貪欲，習不善行，彼人於後近善知識，得聞法言，法法成就，於是離欲捨不善行，得歡喜心，恬然快樂，又於樂中，

復生大喜。如人捨於麤食，食百味飯，食已充足，復求勝者。行者如是，離不善法，得歡喜樂，又於樂中，復生大喜，是為如來自以己力開初徑路，成最正覺。

(36b)又有眾生多於瞋恚，不捨身、口、意惡業，其人於後遇善知識，得聞法言，法法成就，離身惡行、口、意惡行，生歡喜心，恬然快樂，又於樂中，復生大喜。如人捨於麤食，食百味飯，食已充足，復求勝者。行者如是，離不善法，得歡喜樂，又於樂中，復生大喜，是為如來開第二徑路。

(36c)又有眾生愚冥無智，不識善惡，不能如實知苦、集、盡、道，其人於後遇善知識，得聞法言，法法成就，識善不善，能如實知苦、集、盡、道，捨不善行，生歡喜心，恬然快樂，又於樂中，復生大喜。如人捨於麤食，食百味飯，食已充足，復求勝者。行者如是，離不善法，得歡喜樂，又於樂中，復生大喜，是為如來開第三徑路。」

(37)時，梵童子於忉利天上說此正法，毗沙門天王復為眷屬說此正法，闍尼沙神復於佛前說是正法，世尊復為阿難說此正法，阿難復為比丘、比丘尼、優婆塞、優婆夷說是正法。

(38)是時，阿難聞佛所說，歡喜奉行！

【2】南傳《長部》第十八經：《闍尼沙經》

○一、如是我聞：

一時，世尊住那提迦市鎮之磚瓦堂。

爾時，於迦尸、拘薩羅、跋耆、末羅、支提、拔沙、拘樓、般遮羅、婆蹉、戍囉西那等諸國，有信眾之逝去與再生，世尊說：「彼是生此處，彼是生彼處。有那提迦人之信眾，逝去五十餘人皆斷五下分結而生天，於彼處入涅槃，不由其世界還來；有那提迦人之信眾，逝去九十餘人皆斷三結，滅除貪、瞋、癡，成為一來者，唯一度還來此世，以盡苦際；有那提迦人之信眾，逝去五百餘人皆斷三結，成為預流者，不墮惡趣，確定趣向正覺。」

- 二、那提迦人之信眾聞：「於迦尸、拘薩羅、跋耆、末羅、支提、拔沙、拘樓、般遮羅、婆蹉、戍囉西那等諸國，有關信眾之逝去與再生，世尊說：『彼是生彼處，彼是生彼處。有那提迦人之信眾，逝去五十餘人皆斷五下分結而生天，於彼處入涅槃，不由其世界還來；有那提迦人之信眾，逝去九十餘人皆斷三結，滅除自、瞋、癡，成為一來者，唯一度還來此世，以盡苦際；有那提迦人之信眾，逝去五百餘人皆斷三結，成為預流者，不墮惡趣，確定趣向正覺。』那提迦人之信眾，聞世尊之回答，甚歡喜、欣悅，依此而滿足。」
- 三、尊者阿難聞：「世尊確實於迦尸、拘薩羅、跋耆、末羅、支提、拔沙、拘樓、般遮羅、婆蹉、戍囉西那等諸國，有關信眾，逝往死去之再生，說：『彼是生彼處，彼是生彼處。那提迦人之信眾，逝去五十餘人皆斷五下分結而生天，於彼處入涅槃，不由其世界還來；那提迦人之信眾，逝去九十餘人皆斷三結，滅除貪、瞋、癡，成為一來者，唯一度還來此世，以盡苦際；那提迦人之信眾，逝去五百餘人皆斷三結，成為預流者，不墮惡趣，確定趣向正覺。』然，那提迦人之信仰者，依此而滿足，聞世尊之解說疑問，甚歡喜、欣悅。」
- 四、尊者阿難如是思維：「尚有甚多長久修行而逝去之摩揭陀人之信眾。對於耆伽、摩揭陀國人，有人會認為耆伽、摩揭陀國人，無逝去之信眾。然彼等，亦是信佛、信法、信僧伽，善奉行於教，而彼等逝去者，世尊未記說，若對彼等有記說者，誠是幸則甚善。大眾由此深信，緣此而趣善趣。又，摩揭陀國王斯尼耶頻婆娑羅是如法者，依法而為王，不論對婆羅門、居士、城市之住民、鄉下之人民皆哀愍情深。又人人稱讚王言：『給與我等幸福，依法為我等之王，死逝。我等住在彼如法者依法而為王之國土，斯甚幸福。』彼是信佛、信法、信僧伽，善奉行其教者。人人如是言：『摩揭陀王斯尼耶頻婆娑羅，至死皆稱讚世尊，而死逝。』彼之逝去，世尊未為之記說，若對彼記說，則甚善，大眾由此深信，緣此而趣善趣。世尊實於摩揭陀國達成正覺。世尊之成正覺，對摩揭陀人逝去信眾之再生處，如何世尊不為之記說？若世尊對摩揭陀人之信仰者逝去之再生，未為之記說，則摩揭陀之信眾甚為不幸。緣此，摩揭陀人之信眾，甚為不幸。如何世尊不為之記說耶？」
- 五、尊者阿難對摩揭陀人之信仰者，於此獨自思惟，清晨起來，則詣世尊之處，敬禮世尊，卻坐一面。坐於一面之尊者阿難，白世尊言：「世尊！我如次聞：世尊於迦尸、拘薩羅、跋耆、末羅、支提、

- 拔沙、拘樓、般遮羅、婆蹉、戍囉西那等諸國，有關信眾之逝去及再生處，說：『彼是生彼處，彼是生彼處。那提迦人之信眾，逝去五十餘人皆斷五下分結而生天，於彼處入涅槃，不由其世界還來；那提迦人之信眾，逝去九十餘人皆斷三結，滅除貪、瞋、癡，成為一來者，唯一度還來此世，以盡苦際；那提迦人之信眾，逝去五百餘人皆斷三結，成為預流者，不墮惡道，確定趣向正覺。』那提迦人之信仰者，因此而滿足，聞世尊之解說問題，甚為歡喜、欣悅。
- 六、又世尊！此等摩揭陀人之信眾，甚多長久修行，逝往死去，對鴛伽、摩揭陀國人，不能想鴛伽、摩揭陀人之信仰者無逝去之；然，世尊！彼等亦信佛、信法、信僧伽，奉行於教。而且彼等逝去，無由世尊為其記說，若對彼等，無為之記說則甚誠不幸，因甚多人信此，緣此而趣善趣。又，世尊！彼摩揭陀王斯尼耶頻婆娑羅是如法者，依法而為王，不論對婆羅門、居士，對城市之住民，而且對一般人民赤哀愍深情。又確實人人稱讚王，言：『如是彼如法者，我等生存於彼如法者，依法為王之國土甚是幸福。』世尊！彼亦實是信佛、信法、信僧伽，奉行於教者，人人又實如是言：『摩揭陀王斯尼耶頻婆娑羅，至死皆稱讚世尊，而且既死矣。』彼之逝去，不由世尊為之記說，若對彼記說則甚幸，因人人信此，緣此而趣善趣。又世尊實於摩揭陀國達成正覺。世尊之成正覺，對其摩揭陀人之信眾逝去之再生處，如何世尊不為之記說？若世尊對摩揭陀人之信仰者逝去之再生，無為之記說，因此，摩揭陀之信仰者是甚不幸。世尊！因此，摩揭陀人之信眾，甚為不幸。如何世尊不為之記說耶？」尊者阿難於世尊面前，長談有關摩揭陀人之信眾，從座立起，敬禮、右繞世尊而去。
- 七、世尊於阿難去後不久，整下衣，著上衣持鉢，往那提迦村乞食。往那提迦村乞食，食已由乞食歸來，洗足而入磚瓦堂，思慮、考慮有關摩揭陀人之信眾，一心集中，坐於所設之座而思惟：「我知彼等之所趣、彼等之禍福，[知]彼等尊者如何所趣，有如何之禍福耶？」如是，世尊知見摩揭陀人之信眾所趣如何，有如何之禍福。如是，世尊於哺時，從獨坐立起而出磚瓦堂，坐於僧院蔭涼處所設之坐。
- 八、時，尊者阿難詣世尊之處，敬禮世尊，卻坐一面。坐於一面之尊者阿難白世尊言：「世尊！知道世尊誠是寂靜，世尊之顏色，諸根之清淨、恬熙，世尊今日安居乎？」
- 九、「阿難！汝於我面前長談有關摩揭陀人之信眾，從座起立而去，

我往那提迦村乞食，食後由乞食歸回，洗足而入磚瓦堂，考慮、思慮有關摩揭陀人之信眾，專心集中，坐於所設之座而思惟：『我知彼等之所趣、彼等之禍福，[知]彼等尊者如何所趣，有如何之禍福耶？』阿難！我知見摩揭陀人之信眾，趣如何之趣，彼等尊者等有如何之禍福？

時，阿難！有夜叉聲曰：『世尊！我是闍尼沙，善逝！我是闍尼沙。』

阿難！汝聞知有如是闍尼沙之名者耶？」

「世尊！我未曾聞有闍尼沙之名，又我聞此闍尼沙之名，身毛豎立。對此我如是思念：『彼有如是名如是闍尼沙之名者耶，當非尋常之夜叉。』」

一〇、「阿難！聞此聲不久，恬熙顏色之彼夜叉，現於我面前，再發聲曰：『世尊！我是頻婆婆羅，善逝！我是頻婆婆羅。世尊！我生為毘沙門天王之眷屬，以此七次。我為人間之王歿於此，成為非人間之王而生天。

於此生七次，於彼生七次，共計十四生。

我憶知前世。

世尊！我成為長久不墮惡處，知不墮惡趣，我希望為一來者而住。』

此尊者闍尼夜叉之言：『長久我不墮惡趣，知不墮惡趣，』又言：『我希望為一來者而住。』誠是不可思議、稀有之事。

依如何之因緣，尊者闍尼沙夜叉如是偉大，得此殊勝智耶？

一一、[闍尼沙夜叉言：]『世尊！非是世尊所教之外，非善逝所教之外者。我由最初則一向歸依信仰世尊以來。長久我不墮惡趣，知不墮惡趣，又希望為一來者而住。今我承毘沙門天王之命，為要務遣使我至增長天王處之途中，見世尊入磚瓦堂，思慮、考慮有關摩揭陀人之信眾，專心集中而住，思惟我知彼等之趣、彼等禍福，彼等尊者有如何所趣，如何之禍福耶？而偶然毘沙門王於其眾會，說：彼等[摩揭陀之]尊者等，如何所趣、有如何之禍福耶？我於其面前聞、面前受。對此我來拜見世尊，想以此奉告。世尊！我由此二緣而來見世尊。

一二、世尊！往昔、甚往昔，始安居月之十五日滿月夜，於布薩時，全三十三天之諸天，集坐於善法堂，大天眾普坐一切方，四天王四五坐：持國天王在東方面西坐於諸天之前，增長天王在南方而北坐於諸天之前，廣目天王在西方面東坐於諸天之而，毘沙門大王在北方面南坐於諸天之前。世尊！全三十三天之諸天，集坐於善法堂，

大天眾普坐一切方，四天王亦坐四方時，此乃彼等[四天王]之坐法，而後有我等之座。世尊！若諸天於世尊之處修梵行，新生於三十三天者，彼等於其色光，凌駕於其他諸天。依此，實是三十三天之諸天滿悅、生歡喜：誠然，天眾增大而阿修羅眾減少。

一三、世尊！如是，帝釋天知三十三天[等]諸天之歡喜，以隨喜次偈曰：

三十三諸天，與主共歡喜，歸命禮如來，法及善法性，
佛處修梵行，而得來此處，見色光殊勝，新生之諸天，
彼色光壽命，凌駕他諸天，大智之弟子，以及殊勝者，
皆來於此處，三十三諸天，普見於此事，與主共歡喜，
歸命禮如來，法及善法性。

依此，實是三十三天之諸天，更恬悅、歡喜：實是天眾增大而阿修羅眾減少。

一四、世尊！如是三十三天之諸天，彼等會集善法堂，思慮其目的。

而且彼四天王，對其目的，語而又教，自立而不離座。

受彼等天王，所語及所教，心清淨寂靜，各各立其座。

一五、時，世尊！於北方現大光明，發起光耀，凌駕諸天之神威。

帝釋天即告三十三天言：諸卿！見微相，現光明，發起光耀時，該是梵天將出現。現光明，發光耀者，乃梵天出現之前相。

以現微相者，應是梵天現，此廣大光耀，為梵天微相。

一六、世尊！三十三天之諸天，各坐自座而言：欲知此光耀有如何之結果，欲實見彼而往其處。

四天王亦各坐自座而言：欲知此光耀有如何之結果，欲實見彼而往其處。

聞此，三十三天之諸天，相附和而言：欲知此光耀有如何之結果，欲實見彼而往其處。

一七、世尊！常童子梵天，對於三十三天之諸天出現時，即化作鄙羶形相而出現，若以梵天之自然容相而出現者，為三十三天之諸天眼所難感觸也。常童子梵天現於三十三天之前時，彼之色光，凌駕其他諸天。世尊！恰如黃金體光，凌駕人體，如是，常童子形梵天，現於三十三天之前時，彼以其色光，凌駕其他之諸天。常童子梵天，現於三十三天之前時，在其集會，無與任何天交談，亦不起立，又無以座接待。一切寂默，於座上結跏趺坐合掌思惟：常童子梵天，有彼用務而坐於其天之座。

然而，坐常童子梵天之其座之天，得大法悅，得大歡喜。恰如剎帝利之灌頂而新即位，得大法悅，得大歡喜，如是坐常童子梵天之其座之天，得大法悅，得大歡喜。

一八、世尊！如是，常童子梵天，化作鄙羶之形相而為兒童形，五髻而現於三十三天之前。彼行於虛空，結跏趺坐於空中。恰如強力之人，善擴其座，又均整於地上如結跏趺坐，如是，實是常童子梵天，行於虛空，結跏趺坐於空中，如三十三天之諸天歡喜，以隨喜次偈：

三十三諸天，與主共喜歡，歸命禮如來，法及善法性，
佛處修梵行，而得來此處，見色光殊勝，新生之諸天，
彼色光壽命，凌駕他諸天，大智之弟子，以及殊勝者，
皆來於此處，三十三諸天，普見於此事，與主共喜歡，
歸命禮如來，法及善法性。

一九、世尊！常童子梵天說此事。常童子梵天說此事時，俱備八種聲，即：玲瓏、清徹、美妙、和雅、充滿、不亂、甚深、廣博。世尊！以聲告常童子梵天之集會時，其音聲不出集會之外。而俱備如是八種聲者，稱為有梵聲。

二〇、世尊！如是，常童子梵天，自己化為三十三天之形，於三十三天之各座結跏趺坐告三十三天言：三十三天！諸卿如何思惟？彼世尊為眾生之幸福，為眾生之安樂哀愍世間，為人、大之利益、幸福、安樂而行動者，任何人該歸依佛陀、歸依法、歸依僧伽、於教善奉行，彼身壞死後，或者生於他化自在天、化樂天、賭史多天、夜摩天、三十三天、或者生於四天王天。又雖赴最下界方可赴乾闥婆界。

二一、世尊！常童子梵天說此事。常童子梵天說此事時，各各天思惟：在予座者，唯有一天說。

一天言說時，一切化天說，一天默座時，諸化天寂默，然三十三天，與主共思惟，在我之座者，唯有一天說。

二二、世尊！常童子梵天，於一身攝己身。一身攝身而結跏趺坐於帝釋天之座，告三十三天二日：『三十三天！卿等如何思惟耶？為此等四神足充滿神通、為熟達神通、為神通之變幻，豈非由彼世尊、知者、應供者、等正覺者實所善說焉！其四者，比丘是欲三摩地，勤勇等條件成就而修神通。勤三摩地……乃至……心三摩地……乃至……觀三摩地，勤勇條件成就而修神通。此等四神足是由世尊、知者、見者、應供者、等正覺者，為充滿神通、為熟達神通、為神通之變幻而教述。諸卿！於過去之沙門、婆羅門，於種種實現種種

神通者，皆是此等四神足之修行者、實習者。又諸卿！於未來之沙門、婆羅門，於種種實現種種神通者，皆是此等四神足之修行者、實習者。又諸卿！現在之沙門、婆羅門，於種種實現種種神通者，皆是此等四神足之修行者、實習者。三十三天！卿等於我亦見如是此神通之威德耶？』

『然，梵天！』

『諸卿！我亦實此等四神足之修行者、實習者。是故有如是偉大、有如是威德。』

二三、世尊！常童子梵天說此事。常童子梵天說此事而告三十三天言：

『三十三天！卿等如何思惟耶？彼三路徑，為安樂之到達，豈非由彼世尊、知者、見者、應供者、等正覺者之實善開示耶？ 其三者，諸卿！或者親近愛欲、親近不善法。彼而後聽聞聖法，熱誠學習，了得一切法。彼成為聖法之聲聞，熱誠學習，了得一切法，成為不親近愛欲、不親近不善法者。彼不親近愛欲、不親近不善法而樂生，更樂之喜樂生。諸卿！恰如由愉快而喜悅生，如是實不親近愛欲、不親近不善法者，即樂生，更樂之喜樂生。諸卿！實由彼世尊、知者、見者、應供者、等正覺者，為此第一路徑之到達樂而開示。

二四、復次，諸卿！或者羸身行不寂滅，又羸口行……乃至……意行不寂滅，彼然後聽聞聖法，熱誠學習，了得一切法。彼熱誠學習而成為聖法之聲聞，了得一切法，羸身行寂滅……乃至……意行寂滅。彼寂滅羸身行，寂滅羸口行……乃至……意行者，即樂生、更樂之喜樂生。諸卿！恰如由愉快而喜悅生，如是實寂滅羸身行，寂滅羸口行……乃至……意行而樂生，更樂之喜樂生。諸卿！實由彼世尊、知者、見者、應供者、等正覺者，為此第二路徑到達樂而開示。

二五、復次，諸卿！或者不如實知：此是善。不如實知：此是不善。不如實知：此應被誹難、此不應被誹難者、此可用、此不可用、此是卑劣、此是高尚、此是黑白等分。

彼然後聽聞聖法，熱誠學習，了得一切法。彼熱誠學習而成為聖法之聲聞而了得一切法，如實知：此是善。如實知：此是不善。如實知：此應被誹難、此不應被誹難者、此可用、此不可用、此是卑劣、此是高尚、此是黑白等分。

如是知、如是見者，即無明滅而明生。彼，無明滅而明生者，即樂生，更樂之喜樂生。諸卿！恰如由愉快而喜悅生，如是樂生，更樂

之喜樂生。諸卿！實由彼世尊、知者、見者、應供者、等正覺者，為此第三路徑到達樂而開示。

諸卿！實由世尊、知者、見者、應供者、等正覺者，為此等三路徑到達樂而開示。』

二六、世尊！常童子梵天說此事。常童子梵天說此事而告三十三天言：

『三十三天！卿等如何思惟耶？豈非由彼世尊、知者、見者、應供者、等正覺者，為善之到達，而實善說此等四念住焉！其四者，諸卿！比丘於此內身住循身觀，若具正勤、正知、正念，除世貪、憂。對自己觀察身，於此，成正靜慮、正心和平。彼於此，成正靜慮、正心和平，對於外部之他身知、見生。

對自己之受……乃至……於心……乃至……於此內法住循法觀，若具正勤、正知、正念，除世貪、憂。

對自己於法觀察，於此，成正靜慮、正心和平。彼於此，成正靜慮、正心和平，而對於外部之他法知、見生。

諸卿！由彼世尊、知者、見者、應供者、等正覺者，為善之達到而教示此等四念住。』

二七、世尊！常童子梵天說此事。常童子梵天說此事，而告三十三天言：

『三十三天！卿等如何思惟耶？豈非由彼世尊、知者、見者、應供者、等正覺者，為正定之修行、正定之完成而善說七定具焉！

其七者，即：正見、正思惟、正語、正業、正命、正精進、正念。

諸卿！以心一向專念此等七支者，成就其方法及資具，即稱謂正定。

諸卿！緣正見而正思惟生，緣正思惟而正語生，緣正語而正業生，緣正業而正命生，緣正命而正精進生，緣正精進而正念生，緣正念而正定生，緣正定而正智生，緣正智而正解脫生。

諸卿！若有正語者：世尊善說如是法，現見、應時、唯此見、引導、智者內所證。

又語：『開不死之門。』此實是正語者。

諸卿！世尊善說如是法，現見、應時、唯此見、引導、智者內所證，以開不死之門。諸卿！對佛陀有誠確之信心，對於法及僧伽，有誠確之信心，體得聖樂誠之任何人，又任何之生天者，法導者，如八百四十萬餘之摩揭陀人信眾之逝去，彼等皆斷三結，成為預流者，不再墮惡趣，確定向正覺，又於此有一來者也。

然此次生類，想有具備者，我不能計量，恐虛言罪故。

二八、世尊！常童子梵天說此事。常童子梵天說此事時，毘沙門天王，

心中如次思惟：有如是偉大之師、如是偉大之法語，當為如是偉大之勝智所說，實是不可思議，誠是稀有哉。

如是，世尊！常童子梵天，如毘沙門天王心中之所念，而告毘沙門天王言：『毘沙門天王！卿如何思惟：於過去世有如是偉大之師、如是偉大之法語，當為如是偉大之勝智所說。於未來亦有如是偉大之師、如是偉大之法語，當為如是偉大之勝智所說。』

二九、常童子梵天向三十三天說此事。常童子梵天向三十三天說此事時，毘沙門天王於其面前聞、面前受而語彼會眾。」

毘沙門天王向彼會眾說此事時，闍尼沙夜叉於其面前聞、面前受而奉告於世尊。

世尊對此事，是從闍尼沙夜叉面前聞、面前受，自認知而語尊者阿難。

此事，尊者阿難於世尊之前聞、面前受而語比丘、比丘尼、優婆塞、優婆夷。是故梵行興隆、遍布，對甚多人付囑廣佈，善說於人間。

【3】 Janavasabha Sutta:

About Janavasabha - Brahma Addresses the Gods

01. THUS HAVE I HEARD. Once the Lord was staying at Nadika at the Brick House. And at that time the Lord was explaining the rebirths of various devotees up and down the country who had died and passed away: Kasis and Kosalans, Vajjians and Mallas, Cetis and Vamsas, Kurus and Pancalas, Macchas and Surasenas, saying: 'This one was reborn there, and that one there.' More than fifty Nadikan devotees, having abandoned the five lower fetters, were reborn spontaneously and would attain Nibbana without returning to this world; over ninety of them, having abandoned three fetters and weakened greed, hatred and delusion, were Once-Returners, who would return to this world once more and then make an end of suffering; and more than five hundred, having abandoned three

- fetters, were Stream-Winners, incapable of falling into states of woe, certain of Nibbana.
02. This news reached the ears of the devotees in Nadika, and they were pleased, delighted and filled with joy to hear the Lord's replies.
03. And the Venerable Ananda heard of the Lord's report and the Nadikans' delight.
04. And he thought: 'There were also Magadhan disciples of long standing who have died and passed away. One would think Anga and Magadha contained no Magadhan disciples who had died. Yet they too were devoted to the Buddha, the Dhamma and the Sangha, and they observed the discipline perfectly. The Lord has not stated their destiny. It would be good to have a declaration about this: it would make the multitude have faith and so attain a good rebirth.
- 'Now King Seniya Bimbisara of Magadha was a righteous and lawful king, a friend of Brahmins, householders, town and country-dwellers, so that his fame is spread abroad: "That righteous king of ours is dead who gave us so much happiness. Life was easy for us who dwelt under his righteous rule." And he was devoted to the Buddha, the Dhamma and the Sangha, and observed the discipline perfectly. Thus people say: "King Bimbisara, who praised the Lord to his dying day, is dead!" The Lord has not declared his destiny, and it would be good to have a declaration. . Besides, it was in Magadha that the Lord gained his enlightenment. Since the Lord gained his enlightenment in Magadha, why does he not declare the destinies of those who have died there? For the Lord not to make such a declaration would cause unhappiness to the Magadhans. Such being the case, why does not the Lord make such a declaration?'
05. And after thus reflecting in solitude on behalf of the Magadhan devotees, the Venerable Ananda rose at the crack of dawn, went to the Lord and saluted him. Then, sitting down to one side, he said: 'Lord, I have heard what has been declared concerning the inhabitants of Nadika.' (as verse 1-2)
06. "These were all devoted to the Buddha, the Dhamma and the Sangha, and they observed the discipline perfectly. The Lord has not stated their destiny... (as verse 4). Why does not the Lord make such a declaration?"

Then, having thus spoken to the Lord on behalf of the Magadhan devotees, he rose from his seat, saluted the Lord, passed him by to the right, and departed.

07. As soon as Ananda had gone, the Lord took his robe and bowl and went into Nadika for alms. Later, on his return, after his meal, he went to the Brick House and, having washed his feet, he went in and, having thought over, considered and given his whole mind to the question of the Magadhan devotees, he sat down on the prepared seat, saying: 'I shall know their destiny and future lot, whatever it is.' And then he perceived the destiny and fate of each one of them. And in the evening, emerging from meditative seclusion, the Lord came out of the Brick House and sat down on the prepared seat in the shade of his lodging.
08. Then the Venerable Ananda came to the Lord, saluted him, sat down to one side and said: 'Lord, the Lord's countenance looks bright and shining, showing that the Lord's mind is at ease. Has the Lord been satisfied with today's lodging?'
09. 'Ananda, after you spoke to me about the devotees of Magadha, I took my robe and bowl and went into Nadika for alms. Later on ...I went to the Brick House and considered the question of the Magadhan devotees... And I perceived the destiny and fate of each one of them. Then the voice of a yakkha who had passed over cried out: "I am Janavasabha, Lord! I am Janavasabha, Well-Farer!" Well, Ananda, do you know anyone who formerly bore the name of Janavasabha?' 'I must admit, Lord, that I have never heard such a name; and yet, on hearing the name "Janavasabha" my hairs stood on end, and I thought: "He whose name is janavasabha will not be such a low-ranking yakkha!"'
10. 'Ananda, immediately after I heard this voice, the yakkha appeared before me as a noble vision, and uttered a second cry: "I am Bimbisara, Lord! I am Bimbisara, Well-Farer! I have now for the seventh time been reborn into the entourage of the Lord Vessavana. Thus having passed away as a king of humans, I have now become among the devas a king of nonhuman beings.
- Seven states here and seven there, fourteen births,
That's the tally of lives I can recall.

For a long time, Lord, I have known myself to be exempt from states of woe, and now the desire arises in me to become a Once-Returner." I said: "It is amazing, it is astonishing that the reverend yakkha Janavasabha should say this. On what grounds can he know of such an august specific attainment?"

11. "Not otherwise, Lord, not otherwise, Well-Farer, than through your teaching! From the time when I became fully committed and gained complete faith, from then on, Lord, for a long time I have known myself to be exempt from states of woe, and the desire has arisen in me to become a Once-Returner. And here, Lord, having been sent by King Vessavana on some business to King Virulhaka, I saw the Lord entering the Brick House and sitting down and considering the question of the Magadhan devotees ... And since I had only just heard King Vessavana announce to his assembly what those folk's fates were, it is no wonder that I thought: 'I will go and see the Lord and report this to him.' And these, Lord, are the two reasons why I came to see the Lord." (Janavasabha continued:)

12. "Lord, in earlier days, long ago, on the fast-day of the fifteenth at the beginning of the Rains, in the full-moon night all the Thirty-Three Gods were seated in the Sudhamma Hall - a great congregation of divine beings, and the Four Great Kings from the four quarters were there. There was the Great King Dhatarattha from the east at the head of his followers, facing west; the Great King Virulhaka from the south ... facing north; the Great King Virupakkha from the west ... facing east; and the Great King Vessavana from the north ... facing south.

"On such occasions that is the order in which they are seated, and after that came our seats. And those devas who, having lived the holy life under the Lord, had recently appeared in the Heaven of the Thirty-Three, outshone the other devas in brightness and glory. And for that reason the Thirty-Three Gods were pleased, happy, filled with delight and joy, saying: 'The devas' hosts are growing, the asuras' hosts are declining!'

13. "Then, Lord, Sakka, ruler of the gods, seeing the satisfaction of the Thirty-Three, uttered these verses of rejoicing:

'The gods of Thirty-Three rejoice, their leader too,
Praising the Tathagata, and Dhamma's truth,

Seeing new-come devas, fair and glorious
Who've lived the holy life, now well reborn.
Outshining all the rest in fame and splendour,
The mighty Sage's pupils singled out.
Seeing this, the Thirty-Three rejoice, their leader too,
Praising the Tathagata, and Dhamma's truth.'
At this the Thirty-Three Gods rejoiced still more, saying: 'The devas' hosts
are growing, the asuras' hosts are declining!'

14. "'And then they consulted and deliberated together about the matter
concerning which they had assembled in the Sudhamma Hall, and the Four
Great Kings were advised and admonished on this matter as they stood by
their seats unmoving.

The Kings, instructed, marked the words they spoke,
Standing calm, serene, beside their seats.

15. "'And then, Lord, a glorious radiance shone forth from the north, and a
splendour was seen greater than the sheen of the devas. And Sakka said to
the Thirty-Three Gods: 'Gentlemen, when such signs are seen, such light is
seen and such radiance shines forth, Brahma will appear. The appearance
of such radiance is the first sign of Brahma's approaching manifestation.'

When they see these signs, Brahma will soon appear:
This is Brahma's sign, radiance vast and great.

16. "'Then the Thirty-Three Gods sat down each in his proper place, saying:
'Let us find out what comes of this radiance, and having found the truth of
it, we will go towards it.' The Four Great Kings, sitting down in their
places, said the same. Thus they were all agreed.

17. "'Lord, whenever Brahma Sanankumara appears to the Thirty-Three Gods,
he appears having assumed a grosser form, because his natural appearance
is not such as to be perceptible to their eyes. When he appears to the
Thirty-Three Gods, he outshines other devas in radiance and glory, just as a
figure made of gold outshines the human figure. And, Lord, when Brahma
Sanankumara appears to the Thirty-Three Gods, not one of them salutes
him, or rises, or offers him a seat. They all sit silently with palms together,
crosslegged, thinking he will sit down on the couch of that god from whom
he wants something. And the one on whose couch he sits down is as

- thrilled and delighted as a duly anointed Khattiya king on assuming his royal office.
18. "Then, Lord, Brahma Sanankumara, having assumed a grosser form, appeared to the Thirty-Three Gods in the shape of the youth Pancasikha. Rising up in the air, he appeared floating cross-legged, just as a strong man might sit down on a properly-spread couch or on the ground. And seeing the delight of the Thirty-Three Gods, he uttered these verses of rejoicing:
'The gods of Thirty-Three rejoice, their leader too,
Praising the Tathagata, and Dhamma's truth,
Seeing new-come devas, fair and glorious
Who've lived the holy life, now well reborn.
Outshining all the rest in fame and splendour,
The mighty Sage's pupils singled out.
Seeing this, the Thirty-Three rejoice, their leader too,
Praising the Tathagata, and Dhamma's truth.'
19. "Now to the matter of Brahma Sanankumara's speech, and as for the manner of his speech, his voice had eight qualities: it was distinct, intelligible, pleasant, attractive, compact, concise, deep and resonant. And when he spoke in that voice to the assembly, its sound did not carry outside. Whoever has such a voice as that is said to have the voice of Brahma.
20. "And Brahma Sanankumara, multiplying his shape by thirty-three, sat down cross-legged on each individual couch of the Thirty-Three, and said:
'What do my lords the Thirty-Three think? Since the Lord, out of compassion for the world and for the benefit and happiness of the many, has acted to the advantage of devas and mankind, those, whoever they may be, who have taken refuge in the Buddha, the Dhamma and the Sangha and have observed the moral precepts have, at death and the breaking-up of the body, arisen in the company of the Parinimmita-Vasavatti devas, or the Nimmanaratti devas, or the Tusita devas, or the Yama devas, or in the retinue of the Thirty-Three Gods, or of the Four Great Kings - or at the very least in the company of the gandhabbas.'
21. "This was the burden of Brahma Sanankumara's speech. And every one of the gods he spoke to thought: 'He is sitting on my couch, he is speaking to me alone.'

All the forms assumed with one voice speak,
And having spoken, all at once are silent.
And so the Thirty-Three, their leader too,
Each thinks: 'He speaks to me alone.'

22. "Then Brahma Sanankumara assumed a single form; then he sat down on the couch of Sakka and said: 'What do my lords the Thirty-Three think? This Lord, the Arahant supreme Buddha has known and seen the four roads to power, and how to develop, perfect and practise them. What four? Here a monk develops concentration of intention accompanied by effort of will, concentration of energy..., concentration of consciousness..., and concentration of investigation accompanied by effort of will. These are the four roads to power... And whatever ascetics or Brahmins have in the past realised such powers in different ways, they have all developed and strongly practised these four ways, and the same applies to all who may in the future, or who do now realise such powers. Do my lords the Thirty-Three observe such powers in me?' 'Yes, Brahma.' 'Well, I too have developed and strongly practised these four ways.'
23. "This was the burden of Brahma Sanankumara's speech. He went on: 'What do my lords of the Thirty-Three think? There are three gateways to the bliss proclaimed by the Lord who knows and sees. What are they? In the first place someone dwells in association with sense-desires, with unwholesome conditions. At some time he hears the Ariyan Dhamma, he pays close attention and practises in conformity with it. By so doing he comes to live dissociated from such sense-desires and unwholesome conditions. As a result of this dissociation, pleasant feeling arises, and what is more, gladness. Just as pleasure might give birth to rejoicing, so from pleasant feeling he experiences gladness.'
24. "In the second place there is someone in whom the gross tendencies of body, speech and thought are not allayed. At some time he hears the Ariyan Dhamma,... and his gross tendencies of body, speech and thought are allayed. As a result of this allaying, pleasant feeling arises, and what is more, gladness...
25. "In the third place there is someone who really does not know what is right and what is wrong, what is blameworthy and what is not, what is to

be practised and what is not, what is base and what is noble, and what is foul, fair or mixed in quality. At some time he hears the Ariyan Dhamma, he pays close attention and practises in conformity with it. As a result, he comes to know in reality what is right and wrong, what is blameworthy and what is not, what is to be practised and what is not, what is base and what is noble, and what is foul, fair or mixed in quality. In him who knows and sees thus, ignorance is dispelled and knowledge arises. With the waning of ignorance and the arising of knowledge, pleasant feeling arises, and what is more, gladness. Just as pleasure might give birth to rejoicing, so from pleasant feeling he experiences gladness. These are the three gateways to the bliss proclaimed by the Lord who knows and sees.'

26. "'This was the burden of Brahma Sanankumara's speech. He went on: 'What do my lords of the Thirty-Three think? How well has the Lord Buddha who knows and sees pointed out the four foundations of mindfulness for the attainment of that which is good! What are they? Here a monk abides contemplating the body as body, earnestly, clearly aware, mindful and having put away all hankering and fretting for the world. As he thus dwells contemplating his own body as body, he becomes perfectly concentrated and perfectly serene. Being thus calm and serene, he gains knowledge and vision externally of the bodies of others. He abides contemplating his own feelings as feelings,... he abides contemplating his own mind as mind,... he abides contemplating his own mind-objects as mind-objects, earnestly, clearly aware, mindful and having put away all hankering and fretting for the world. As he thus dwells contemplating his own mind-objects as mind-objects, he becomes perfectly concentrated and perfectly serene. Being thus calm and serene, he gains knowledge and vision externally of the mind-objects of others. These are the four foundations of mindfulness well pointed out by the Lord Buddha who knows and sees, for the attainment of that which is good.'
27. "'This was the burden of Brahma Sanankumara's speech. He went on: 'What do my lords of the Thirty-Three think? How well has the Lord Buddha who knows and sees pointed out the seven requisites of concentration, for the development of perfect concentration and the perfection of concentration! What are they? They are right view, right

thought, right speech, right action, right livelihood, right effort, right mindfulness. That one-pointedness of mind that is produced by these seven factors is called the Ariyan right concentration with its bases and requisites. From right view arises right thought, from right thought arises right speech, from right speech arises right action, from right action arises right livelihood, from right livelihood arises right effort, from right effort arises right mindfulness, from right mindfulness arises right concentration, from right concentration arises right knowledge, from right knowledge arises right liberation. If anyone truthfully declaring: "Well-proclaimed by the Lord is the Dhamma, visible here and now, timeless, inviting inspection, leading onward, to be comprehended by the wise each one for himself", were to say: "Open are the doors of the Deathless!" he would be speaking in accordance with the highest truth. For indeed, my lords, the Dhamma is well-proclaimed by the Lord, visible here and now, timeless, inviting inspection, leading onward, to be comprehended by the wise, each one for him or herself, and, too, the doors to the Deathless are open!

""Those who have unshakeable faith in the Buddha, the Dhamma and the Sangha, and are endowed with the virtues pleasing to the Noble Ones, those beings who have arisen here on account of their Dhamma-training, amounting to more than twenty-four hundred Magadhan followers who have passed over, have by the destruction of three fetters become Stream-Winners, incapable of falling into states of woe and certain of enlightenment, and indeed there are OnceReturners here too.

But of that other race indeed
Of greater merit still, my mind
Can make no reckoning at all,
For fear that I should speak untruth.'

28. ""This was the burden of Brahma Sanankumara's speech. And in connection with this the Great King Vessavana reflected in his mind: 'It is marvellous, it is wonderful, that such a glorious Teacher should arise, that there should be such a glorious proclamation of Dhamma, and that such glorious paths to the sublime should be made known!' Then Brahma Sanankumara, reading King Vessavana's mind, said to him: 'What do you think, King Vessavana? There has been such a glorious Teacher in the past,

and such a proclamation, and such paths made known, and there will be again in the future.""

29. Such was the burden of what Brahma Sanankumara proclaimed to the Thirty-Three Gods. And the Great King Vessavana, having heard and received it in person, related it to his followers. And the yakkha Janavasabha, having heard it himself, related it to the Lord. And the Lord, having heard it himself and also come to know it by his own superknowledge, related it to the Venerable Ananda, who in turn related it to the monks and nuns, the male and female layfollowers. And so the holy life waxed mighty and prospered and spread widely as it was proclaimed among mankind.



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