



～向舍利弗學習（3）～

中阿含27經／中部97經

《梵志陀然經》

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如理思惟

您理想中的善知識，應具備哪些特質？

What are the qualities should a person have to be considered as a good friend?

緣起

- ❖ 時：佛世
- ❖ 地：王舍城•竹林加蘭哆園（Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary）
- ❖ 人：尊者舍梨子、一比丘、梵志陀然、世尊、諸比丘。
- ❖ 事：舍梨子得知故友陀然墮落之近況，前往勸導。後來，陀然病重，舍梨子再次前往引導

舍梨子所在之處

- ❖ 尊者舍梨子在**舍衛國**亦受夏坐。
- ❖ 2. Now on that occasion the venerable Sāriputta was wandering in **the Southern Hills with a large Sangha of bhikkhus.**

一比丘往詣舍梨子所

- ❖ 尊者舍梨子問曰：「賢者！從何處來？於何夏坐？」
- ❖ 彼一比丘答曰：「尊者舍梨子！我從王舍城來，在王舍城受夏坐。」
- ❖ Then **a certain bhikkhu** who had spent the Rains at Rājagaha went to the venerable Sāriputta in the Southern Hills and exchanged greetings with him.

慰問世尊

- ❖ 復問：「賢者！**世尊**在王舍城受夏坐，**聖體康強，安快無病，起居輕便，氣力如常**耶？」
- ❖ 答曰：「如是，尊者舍梨子！世尊在王舍城受夏坐，**聖體康強，安快無病，起居輕便，氣力如常。**」
- ❖ “Is the Blessed One **well and strong**, friend?”
“The Blessed One is well and strong, friend.”

問餘眾

中阿含27經	中部97經
一、比丘、比丘尼	1. Sangha of bhikkhus
二、優婆塞眾、優婆夷眾	
三、異學沙門、梵志	
四、梵志陀然	2. Dhānañjanī

(1) 聖體康強，安快無病，起居輕便，氣力如常？ (2) 欲數見佛、樂聞法耶？

Is the Sangha of bhikkhus well and strong, friend?

舍梨子與陀然的關係

- ❖ 在王舍城有一梵志，名曰陀然，是我昔日未出家友。
- ❖ Friend, there is a brahmin named Dhānañjāni living in Rājagaha at the Taṇḍulapāla Gate.

陀然的情況

- ❖ 梵志陀然住王舍城，身體康強，安快無病，起居輕便，氣力如常，**不欲見佛，不樂聞法。**
- ❖ “Is that brahmin Dhānañjāni well and strong?”
“That brahmin Dhānañjāni too is well and strong, friend.”
- ❖ “Is he diligent, friend?” **“How could he be diligent, friend?”**

陀然的不精進

- ❖ 犯於禁戒，彼依傍於王，欺誑梵志、居士；依恃梵志、居士，欺誑於王。
- ❖ He **plunders** brahmin householders in the name of the king, and he **plunders** the king in the name of the brahmin householders.

陀然不精進的原因

- ❖ His wife, who had faith and came from **a clan with faith**, has died and
- ❖ he has taken **another wife**, a woman without faith who comes from **a clan without faith**.
- ❖ 漢譯本：後段略提（捨端正妻）。

舍梨子知後反應

- ❖ 漢譯本：無表示什麼，但夏坐結束後，往詣陀然家。
- ❖ “This is **bad news** that we hear, friend. It is bad news indeed to hear that the brahmin Dhānañjāni has become negligent. **Perhaps sometime or other we might meet** the brahmin Dhānañjāni and **have some conversation** with him.”

陀然在忙什麼？

- ❖ 是時，梵志陀然從其家出，至泉水邊**苦治居民**。
- ❖ Now at that time the brahmin Dhānañjāni was **having his cows milked in a cowshed** outside the city.

陀然以何物供養舍梨子？

- ❖ 梵志陀然敬心扶抱尊者舍梨子，將入家中……
- ❖ 梵志陀然見尊者舍梨子坐已，執金澡灌，**請**尊者舍梨子**食**。
- ❖ The brahmin Dhānañjāni saw the venerable Sāriputta coming in the distance, and he went to him and said: “Drink some of this **fresh milk**, Master Sāriputta, until it is time for the meal.”

為何舍梨子拒絕？

- ❖ 是時，梵志陀然問曰：「舍梨子！何故入如是家而不肯食？」答曰：「陀然！**汝不精進，犯於禁戒**。依傍於王，欺誑梵志、居士；依傍梵志、居士，欺誑於王。」
- ❖ “Enough, brahmin, **I have finished my meal for today**. I shall be at the root of that tree for the day’s abiding. You may come there.” “Yes, sir,” he replied.

陀然無法精進的理由是什麼？

- ❖ 舍梨子！當知我今在家，以家業為事，我應自安隱，供養父母，瞻視妻子……為後生天而得長壽，得樂果報故。舍梨子！是一切事不可“得疑（廢）、一向從法”。
- ❖ How can we be diligent, Master Sāriputta, when we have to support our **parents**, our **wife** …… and when **this body** must also be refreshed and nourished?

陀然必須照顧的對象

中阿含27經	中部97經
一、應自安穩	10. Oneself
二、供養父母	1. Parents
三、瞻視妻、子	2. Wife and children
四、供給奴、婢	3. Slaves, servants and workers
五、當輸王租	9. Kings
六、祠祀諸天	8. Deities
七、祭餽先祖	7. Departed ancestors
八、布施沙門、梵志	
	4. Friends and companions
	5. Kinsmen and relatives
	6. Guests

思惟業果（漢譯本）

- ❖ 梵志陀然！於意云何：若使有人**為父母故** […或**其他對象**…] 而行作惡；因行惡故，身壞命終，趣至惡處，生地獄中；生地獄已，獄卒執捉，極苦治時，
- ❖ 彼向獄卒而作是語：『獄卒！當知，**莫苦治我**。所以者何？**我為父母故而行作惡**。』
- ❖ **云何，陀然！彼人可得從地獄卒脫此苦耶？**

思惟業果（巴利版本）

- ❖ What do you think, Dhānañjāni? Suppose someone here were to **behave contrary to the Dhamma**, to behave unrighteously for the sake of **his parents**, and then because of such behaviour **the wardens of hell** were to drag him off to hell.
- ❖ Would he be able [to free himself by pleading thus]: ‘It was **for the sake of my parents** that I behaved contrary to the Dhamma, that I behaved unrighteously, so let not the wardens of hell [drag me off] to hell’?
- ❖ **Or** would his parents be able [to free him by pleading thus]: ‘It was **for our sake** that he behaved contrary to the Dhamma, that he behaved unrighteously, so let not the wardens of hell [drag him off] to hell’?

孝養父母·為父母愛念

- ❖ 陀然！若『族姓子**如法、如業、如功德**得錢財，**尊重、奉敬、孝養**父母，行**福德業**，不作**惡業**』者，**彼便為父母之所愛念**，而作是言：『令汝**強健，壽考無窮**。所以者何？我由汝故，安隱快樂。』
- ❖ 其餘對象，依此類推。

Behave righteously

- ❖ “Dhānañjāni, **there are other kinds of work, profitable and in accordance with the Dhamma,** by means of which one can **support** one’s **parents** [wife and children, slaves, servants, workers, friends, companions, kinsmen, relatives, guests, departed ancestors, deities, King] and at the same time both **avoid doing evil** and **practise merit**.

懺悔 • 皈依

- ❖ 梵志陀然即從坐起，偏袒著衣，叉手向尊者舍梨子白曰：「舍梨子！我有愛婦。名曰端正；我惑彼故，而為放逸，大作罪業。舍梨子！我從今日始，**捨端正婦**，自歸尊者舍梨子。」
- ❖ 尊者舍梨子答曰：「陀然！汝莫歸我；我所歸佛，汝應自歸。」
- ❖ 梵志陀然白曰：「尊者舍梨子！我**從今日自歸於佛、法、及比丘眾**，唯願尊者舍梨子受我為佛優婆塞，終身自歸，乃至命盡。」

舍梨子示教利喜後離去

- ❖ 尊者舍梨子為梵志陀然說法，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，從坐起去，遊王舍城。（舍梨子離去）
- ❖ 26. Then the brahmin Dhānañjāni, having delighted and rejoiced in the venerable Sāriputta's words, rose from his seat and departed.（陀然離去）

舍梨子聞故友陀然病篤

- ❖ **彼時**，有一比丘遊王舍城……復問：「賢者！梵志陀然住王舍城，身體康強，安快無病，起居輕便，氣力如常，欲數見佛、樂聞法耶？」
- ❖ [一比丘] 答曰：「尊者舍梨子！梵志陀然欲數見佛、欲數聞法，但不安快，氣力轉衰。所以者何？尊者舍梨子！梵志陀然今者疾病，極困危篤，**或能因此而至命終**。」

巴利版本：陀然要求見舍梨子

- ❖ 27. **On a later occasion** the brahmin Dhānañjāni became afflicted, suffering, and gravely ill. Then he told a man: “Come, good man, go to the **Blessed One**, pay homage in my name with your head at his feet, and say: ‘Venerable sir, the brahmin Dhānañjāni is afflicted, suffering, and gravely ill; he pays homage with his head at the Blessed One’s feet.’
- ❖ Then go to the **venerable Sāriputta**, pay homage in my name with your head at his feet, and say: ‘Venerable sir, the brahmin Dhānañjāni is afflicted……Then say thus: **‘It would be good, venerable sir, if the venerable Sāriputta would come to the house of the brahmin Dhānañjāni, out of compassion.’**

舍梨子前去探望

- ❖ 梵志陀然遙見尊者舍梨子來，見已便欲從床而起。
- ❖ 尊者舍梨子見梵志陀然欲從床起，便止彼曰：「梵志陀然！汝臥勿起，更有餘床，我自別坐。」
- ❖ 巴利版本：**sat down on a seat made ready**

聞訊病情

- ❖ 尊者舍梨子即坐其床；坐已，問曰：「陀然！所患今者何似？飲食多少，疾苦轉損，不至增耶？」陀然答曰：「**所患至困，飲食不進，疾苦但增而不覺損。**……」
- ❖ …said to the brahmin Dhānañjāni: “I hope you are **getting well**, brahmin, I hope you are **comfortable**. I hope your **painful feelings are subsiding** and **not increasing**, and that their subsiding, not their increase, is **apparent**.”
- ❖ 29. “Master Sāriputta, **I am not** getting well, I am not comfortable. My painful feelings are increasing, not subsiding; their increase and not their subsiding is apparent.

病痛的描述

頭痛 Violent winds cut through my head	猶如力士以利刀 刺頭
頭痛 Violent pains in my head	猶如力士以緊索 繩而纏絡頭
腹痛 Violent winds are carving up my belly	猶屠牛兒而以利 刀破於牛腹
身痛 Violent burning in my body	猶兩力士捉一羸 人在火上灸

巴利版本：同

何「界」為勝？

- ❖ 地獄、畜生、餓鬼、人、四天王、三十三天、燄摩天、兜率陀天、化樂天、他化樂天、梵天，**何者為勝？**
- ❖ 「層層比較後」陀然答曰：「梵天最勝！梵天最勝！」
- ❖ 巴利版本：同

舍梨子知陀然心繫梵天

- ❖ Then the venerable Sāriputta **thought**: “**These brahmins are devoted to the Brahma-world.** Suppose I **show** the brahmin Dhānañjāni **the path** to the company of Brahma?”
- ❖ [And he said:] “Dhānañjāni, I shall show you the path to the company of Brahma. Listen and attend closely to what I shall say.” -
- ❖ “Yes, sir,” he replied.
- ❖ 漢譯本：無。

教四梵住

- ❖ 尊者舍梨子告曰：「陀然！世尊知、見，如來、無所著、等正覺說四梵室，謂：族姓男、族姓女修習、多修習，斷欲，捨欲念，身壞命終，生梵天中。」
- ❖ 云何為四？陀然！多聞聖弟子心與慈俱，遍滿一方成就遊；如是二、三、四方、四維、上，下，普周一切，心與慈【悲、喜、捨】俱，無結、無怨、無恚、無諍，極廣甚大，無量善修，遍滿一切世間成就遊。
- ❖ 巴利版本：大略相同，唯沒有以上藍色的內容。

舍利子離去前，陀然請求

- ❖ 36. “Then, Master Sāriputta, **pay homage in my name with your head at the Blessed One’s feet**, and say: ‘Venerable sir, the brahmin Dhānañjāni is afflicted, suffering, and gravely ill; he pays homage with his head at the Blessed One’s feet.’”
- ❖ 漢譯本：無。

陀然轉生梵天

- ❖ 尊者舍梨子從王舍城出，**未至**竹林加蘭哆園，於其中間，梵志陀然**修習四梵室**，斷欲、捨欲念，**身壞命終**，生梵天中。
- ❖ Then the venerable Sāriputta, having established the brahmin Dhānañjāni in the **inferior Brahma-world**, rose from his seat and departed while there was still more to be done. **Soon after the venerable Sāriputta had left, the brahmin Dhānañjāni died and reappeared in the Brahma-world.**

佛讚許舍梨子

- ❖ 是時，世尊無量大眾前後圍繞而為說法。世尊遙見尊者舍梨子來，告諸比丘：「舍梨子比丘聰慧、速慧、捷慧、利慧、廣慧、深慧、出要慧、明達慧、辯才慧，舍梨子比丘成就實慧。此舍梨子比丘教化梵志陀然，為說梵天法來；**若復上化者，速知法、如法。**」

Still more to be done (2-1)

- ❖ 37. Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, Sāriputta, having established the brahmin Dhānañjāni in the inferior Brahma-world, rose from his seat and departed while **there was still more to be done.**”
- ❖ 38. Then the venerable Sāriputta went to the Blessed One, and after paying homage to him, he sat down at one side and said: “Venerable sir, the brahmin Dhānañjāni is afflicted, suffering, and gravely ill; he pays homage with his head at the Blessed One’s feet.”

Still more to be done (2-2)

- ❖ “Sāriputta, having established the brahmin Dhānañjāni in the **inferior Brahma-world**, **why did you rise from your seat and leave while there was still more to be done?**”
- ❖ “Venerable sir, I thought thus: ‘These Brahmins are devoted to the Brahma-world. Suppose I show the brahmin Dhānañjāni the path to the company of Brahma.’”
- ❖ “Sāriputta, the brahmin Dhānañjāni has died and has reappeared in the Brahma-world.”

流通分

❖ 佛說如是。尊者舍梨子及無量百千眾聞佛所說，歡喜奉行。

The Perfect Friend

Always happy
to see you.

Full of
great
advice.

Loves
to share
a smile.

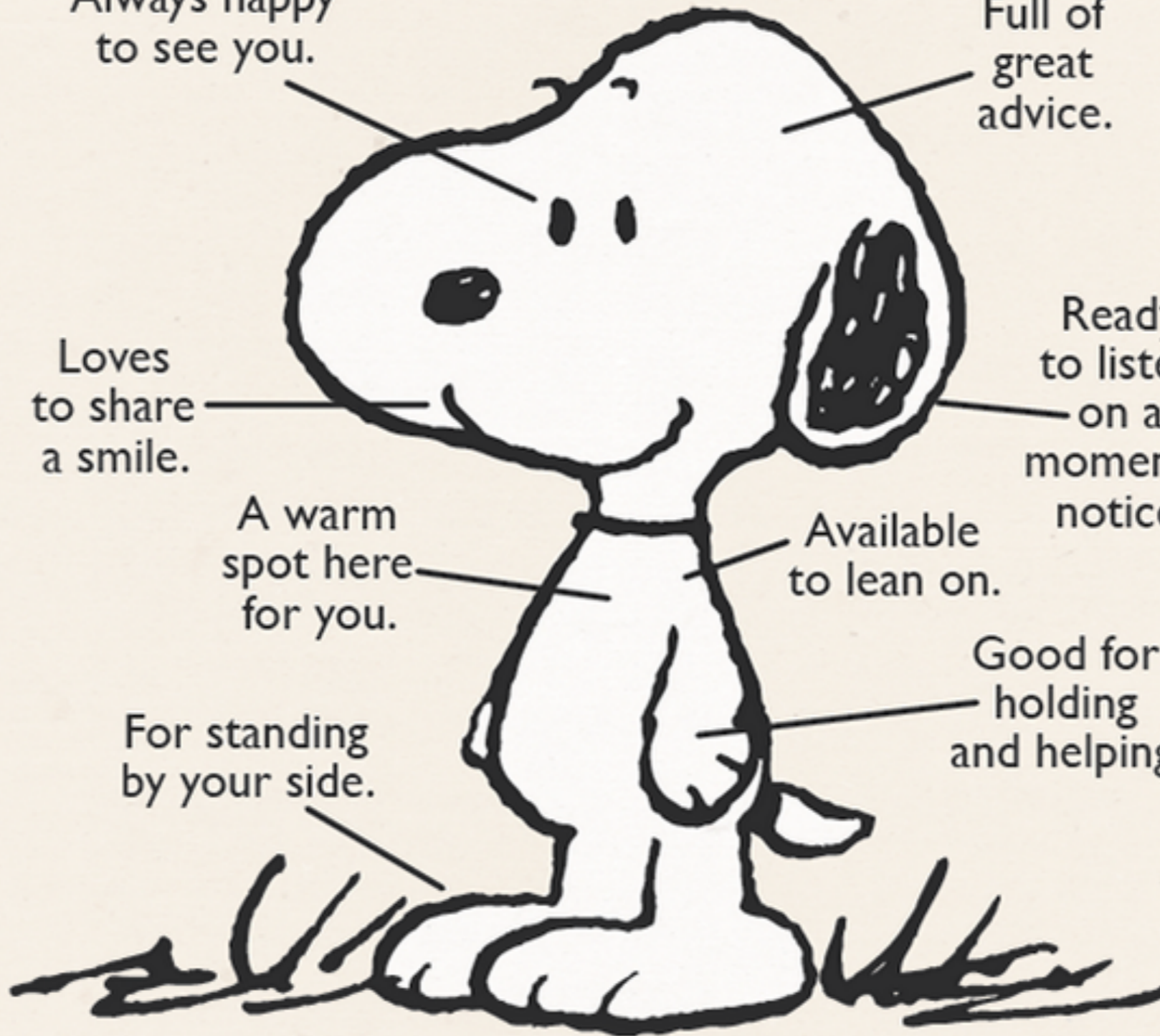
Ready
to listen
on a
moment's
notice.

A warm
spot here
for you.

Available
to lean on.

For standing
by your side.

Good for
holding
and helping.





以此功德種善根
由斯解脫諸苦惱

累世冤親同沾恩
共證菩提度有情