



～向長者看齊（2-1）～

中阿含28經／中部143經

《教化病經》

道一法師 編講於 美國華嚴蓮社 - 2015.8.1

緣起

- ❖ 時：佛世
- ❖ 地：舍衛國•勝林給孤獨園 (Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park)
- ❖ 人：尊者舍梨子、給孤獨長者、世尊、諸比丘。
- ❖ 事：舍梨子為生病的給孤獨長者說法。

(一) 長者因病遣派一使者禮佛請僧說法

先禮佛、後請僧。

巴利版本：同

(二) 尊者受請為長者說十種慰諭

舍梨子過夜平旦，著衣持鉢，往詣長者給
孤獨家。

3. Then the venerable Sāriputta dressed, and taking his bowl and outer robe, went to the residence of the householder Anāthapiṇḍika **with the venerable Ānanda as his attendant.**

長者給孤獨遙見尊者舍梨子來，見已，便欲從床而起。尊者舍梨子……便止彼曰：「長者莫起！長者莫起！更有餘床，我自別坐。」

接待尊者

Having gone there, he sat down on a seat made ready.....

《中阿含》與《中部》大致相同

慰問病情

《中部》增加 病痛的描述

病痛的描述

頭痛	猶如力士以利刀刺頭
頭痛	猶如力士以緊索繩而纏絡頭
腹痛	猶屠牛兒而以利刀破於牛腹
身痛	猶兩力士捉一羸人在火上炙

注：《中部》143經如同《中阿含》27經

5. "Then, householder, you should train thus: 'I will not cling to the **eye**, and my consciousness will not be dependent on the **eye**.'

5. Sense organs 根

6. Sense objects 境

7. Consciousnesses 識

8. Contacts 觸

9. Feelings born of contacts 受

10. Elements 界

11. Aggregates 蘊

12. Four formless realms 四無色

13. This/next world 此生來世

14. Seen, heard, sensed, cognized, encountered, sought after 已逝的見聞覺知

色

5. Sense organs

10. Elements

6. Sense objects

12. Four formless realms

識

受

9. Feelings

行

7. Consciousnesses

13. This/next world

14. Seen, heard, sensed, cognized, encountered, sought after...

想

8. Contacts

11. Aggregates

5. Sense organs

根

8. Contacts

識

7. Consciousnesses

境

6. Sense objects

14. Seen, heard, sensed, cognized, encountered, sought after...

13. This/next world

12. Four formless realms

11. Aggregates

10. Elements

9. Feelings

5. Sense organs

根

8. Contacts

9. Feelings

14. Seen, heard, sensed, cognized, encountered, sought after...

13. This/next world

12. Four formless realms

11. Aggregates

10. Elements

識

境

7. Consciousnesses

6. Sense objects

愛、取



15. When this was said, the householder Anāthapiṇḍika **wept and shed tears**. Then the venerable Ānanda asked him: “Are you foundering, householder, are you sinking?”

為何給孤獨哭泣？

“I am not foundering, venerable Ānanda, I am not sinking. But although I have long waited upon the Teacher and bhikkhus worthy of esteem, **never before have I heard such a talk on the Dhamma.**”

“Such talk on the Dhamma, householder, **is not given to lay people clothed in white.** Such talk on the Dhamma is given to those who have **gone forth.**”

為何此十慰諭法也可以為白衣說？

“Well then, venerable Sāriputta, let such talk on the Dhamma be given to lay people clothed in white. There are clansmen with **little dust in their eyes** who are **wasting away through not hearing** [such talk on] the Dhamma. There will be those who will understand the Dhamma.”

1、尊者舍梨子告曰：「長者莫怖！長者莫怖！」所以者何？若愚癡凡夫成就不信，身壞命終，趣至惡處，生地獄中；長者今日無有不信，唯有**上信**。長者因**上信**故，或滅苦痛，生極快樂；因上信故，或得斯陀含果，或阿那含果，長者本已得須陀洹。

2、善戒

3、多聞

4、惠施

5、善慧

6、正見

7、正志

8、正解

9、正脫

10、正智

於是，長者病即得差，平復如故，從臥起坐，歎尊者舍梨子曰：「善哉！善哉！為病說法，甚奇！甚特！尊者舍梨子！我聞教化病法，苦痛即滅，生極快樂。尊者舍梨子！我今病差，平復如故。」

給孤獨 聽法後如何？

16. Then, after giving the householder Anāthapiṇḍika this advice, the venerable Sāriputta and the venerable Ānanda rose from their seats and departed. **Soon after they had left, the householder Anāthapiṇḍika died and reappeared in the Tusita heaven.**

《中部》 143經的故事發展……

17. 給孤獨所化天人禮佛，說偈讚歎。

18. 天人得佛認可後離去。

19. 佛將天人禮佛說讚之事告知諸比丘。

20. 阿難認為該天人必是給孤獨，得佛認可。

《中阿含》 28經的故事發展～ 長者回憶過去所造善業

(1) **得聞佛名**：寄宿王舍城一長者家，見大家忙於嚴飾齋會施設大施。詳問方知，彼長者欲供佛及眾。「我未曾聞佛名，聞已舉身毛豎。」

(2) **疾欲見佛**：我時至心欲往見佛，即於其夜生晝明想……

《中阿含》 28經的故事發展～ 長者回憶過去所造善業

(3) **天人相助**：出城息門，出外不久，明滅還暗。我便恐怖……城息門而有一天，來語我言：『長者莫怖！我本前世是汝朋友……尊者大目乾連為我說法……我因三歸，受持五戒，身壞命終，生四天王天住此城息門中。長者速去！長者速去！去實勝住。』

《中阿含》 28經的故事發展～ 長者回憶過去所造善業

(4) 見佛相好，聞**端正法**。

(5) 復聞**四聖諦**得**法眼淨**。

(6) **請佛與僧眾**於舍衛國而受夏安居。

(7) 與祇陀太子**共建祇園精舍**。

長者回憶過去所造善業之後……

2、讚歎舍梨子說教化病法，舍梨子受請供養。

(四) 佛讚歎舍梨子成就實慧，為長者給孤獨廣說十法。

流通分

❖ 佛說如是，彼諸比丘聞佛所說，歡喜奉行！



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