

《鹽喻經》比對

林崇安編校

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說明：

(1) 此處列出比對：

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) 有所補正的字句，用括號〔 〕標出。

1 《中阿含 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。

說明：眾生作業不同，所以要區分出「有人」，因而有的人雖作不善業，而〔只〕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。

說明：眾生作業不同，所以要區分出「有人」，因而有的人雖作不善業，但必〔只〕受苦果現法之報。

(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。

2. 《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。」

3. Lonaphala Sutta: The Salt Crystal, AN 3.99

translated from the Pali by Thanissaro Bhikkhu

"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."