

《入處餓鬼經》比對

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【說明】

此處比對下列經典，修改處以〔 〕標出。

1. 《雜阿含 1041 經》：《入處餓鬼經》
2. 《增支部》 10.177：《生聞經》
3. AN 10.177 Janussonin Sutta: To Janussonin

1. 《雜阿含 1041 經》：《入處餓鬼經》

- (01) 如是我聞：一時，佛住王舍城迦蘭陀竹園。
- (02) 時，有生聞梵志，來詣佛所，與世尊面相問訊，慰勞已，退坐一面，白佛言：「瞿瞿！我有親族，極所愛念，忽然命終，我為彼故，信心布施，云何世尊！彼得受不？」
- (03) 佛告婆羅門：「非一向得。若汝親族生地獄中者，得彼地獄眾生食，以活其命，不得汝所信施飲食。若生畜生、餓鬼、人中者，得彼人中飲食，不得汝所施者。」

【比對】

「若生畜生、餓鬼、人中者，得彼人中飲食」，南傳是「若生畜生、人、天中者，分別得彼畜生、人、天中飲食」，改為後者合理，此段不應含餓鬼，下一段才談餓鬼。

- (04) 婆羅門！餓鬼趣中，有一處名為入處餓鬼，若汝親族生彼入處餓鬼中者，得汝施食。」
- (05) 婆羅門白佛：「若我親族不生入處餓鬼趣中者，我信施誰應食之？」
- (06) 佛告婆給門：「若汝所為信施，親族不生入處餓鬼趣者，要有餘親族知識，生入處餓鬼趣中者得食之。」
- (07) 婆羅門白佛：「瞿曇！若我所為信施，親族不生入處餓鬼趣中，

亦更無餘親族知識生入處餓鬼趣者，此信施食誰當食之？」

- (08) 佛告婆羅門：「設使所為施，親族知識不生入處餓鬼趣中，復無諸餘知識生餓鬼者〔，無有是處〕。且信施而自得其福。彼施者所作信施，而彼施者不失達嚩。」
- (09) 婆羅門白佛：「云何施者行施，施者得彼達嚩？」
- (10) 佛告婆羅門：「有人殺生行惡，手常血腥，乃至十不善業跡，如《淳陀修多羅》廣說，而復施諸沙門婆羅門，乃至貧窮乞士，悉施錢財、衣被飲食、燈明，諸莊嚴具。婆羅門！彼惠施主，若復犯戒生象中者，以彼曾施沙門婆羅門錢財、衣被飲食，乃至莊嚴眾具故，雖在象中，亦得受彼施報，衣服飲食，乃至種種莊嚴眾具。若復生牛馬驢騾等種種畜生趣中，以本施惠功德，悉受其報；隨彼生處，所應受用皆悉得之。」
- (11) 婆羅門！若復施主持戒，不殺不盜，乃至正見，布施諸沙門婆羅門，乃至乞士錢財、衣服飲食，乃至燈明，緣斯功德，生人道中，坐受其報，衣被飲食，乃至燈明眾具。
- (12) 復次，婆羅門！若復持戒生天上者，彼諸惠施天上受報，財寶、衣服飲食，乃至莊嚴眾具。
婆羅門！是名施者行施，施者受達嚩果報，不失時。」
- (13) 生聞婆羅門聞佛所說，歡喜隨喜，從坐起去。

2. 《增支部》10.177：《生聞經》

- (01) 一時，婆羅門生聞往詣世尊所在之處，至已與世尊相互交換慶慰，歡喜銘感之語已退坐一面。
- (02) 坐於一面之婆羅門生聞白世尊言：「尊瞿曇！我等婆羅門與布施、作信施，思『當供此布施於命終之親屬血緣，令命終之親屬血緣受此布施。』尊瞿曇！得供布施於命終之親屬血緣耶？命終之親屬血緣得受布施耶？」
- (03) 「婆羅門！若為相應處得供，若非相應處不然。」
- (04) 「尊瞿曇！何等為相應處耶？何等為非相應處耶？」
- (5a) 「婆羅門！此處有人，殺生、不與取、欲邪行、虛誑語、離間語、麤惡語、雜穢語、有貪欲、有瞋心、有邪見，彼身壞命終而生於地獄。彼即於彼處，依地獄有情之食而活命安住。婆羅門！此乃

非相應處，於住彼處者不得受布施。

(5b) 婆羅門！復次，此處，有一類者殺生……乃至……有邪見，彼身壞命終而生於畜生。彼即於彼處，依畜生有情之食而活命安住。婆羅門！此乃非相應處，於住彼處者不得受布施。

(5c) 婆羅門！復次，此處，有一類者離殺生、離不與取、離欲邪行、離虛誑語、離離間語、離羸惡語、離雜穢語、無貪欲、無瞋心、有正見，彼身壞命終而生於人之朋輩。彼即於其處，因人食而活命安住。婆羅門！此乃非相應處，於住其處者不得受布施。

(5d) 婆羅門！復次，此處有一類者，離殺生……乃至……有正見，彼身壞命終而生於天之朋輩。彼即於彼處四天食而活命安住。婆羅門！此乃非相應處，於住彼處者不得受布施。

(5e) 婆羅門！復次，此處有一類者，殺生……乃至……有邪見，彼身壞命終而生餓鬼趣。彼即於彼處，依餓鬼趣有情之食而活命安住，又依此世之朋友、知人、親屬、血緣所施之食而活命安住。婆羅門！此乃相應處也，於住彼處者得受布施。

(6a) 「尊瞿曇！若彼命終之親屬血緣，不生於彼相應處，則誰受其布施耶？」

(6b) 「婆羅門！其他命終之親屬血緣，生於彼相應處者，受其布施。」

(6c) 「尊瞿曇！若彼命終之親屬血緣，不生於彼相應處，其他命終之親屬血緣亦不生於彼相應處，則誰受其布施耶？」

(6d) 「婆羅門！於如是長時，彼相應處無命終親屬血緣之居住者，無有是處。

婆羅門！而且，施者非無果。」

(07) 「尊瞿曇即使非相應處亦說分別耶？」

(8a) 「婆羅門！我即使非相應處亦說分別。婆羅門！此處，有一類者殺生、不與取、欲邪行、虛誑語、離間語、羸惡語、雜穢語、有貪欲、有瞋心、有邪見，彼施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門。彼身壞命終而生於象之朋輩，彼即於彼處，受食、飲、鬘、種種莊嚴。

婆羅門！〔因為〕於此世，殺生、不與取、欲邪行、虛誑語、離間語、羸惡語、雜穢語、有貪欲、有瞋心、有邪見之故，彼身壞命終而生於象之朋輩；又〔因為〕施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門之故，彼即於彼處，受食、飲、鬘、種種莊嚴。

(8b)婆羅門！復次，此處，有一類者殺生、不與取、欲邪行、虛誑語、離間語、羸惡語、雜穢語、有貪欲、有瞋心、有邪見，彼施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門。彼身壞命終而生於馬之朋輩……乃至……生於牛之朋輩……乃至……生於雞之朋輩，彼即於彼處，受食、飲、鬘、種種莊嚴。

婆羅門！〔因爲〕於此世，殺生、不與取、欲邪行、虛誑語、離間語、羸惡語、雜穢語、有貪欲、有瞋心、有邪見之故，彼身壞命終而生於雞之朋輩；又〔因爲〕施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門之故，彼即於彼處，受食、飲、鬘、種種莊嚴。

(9a)婆羅門！復次，此處，有一類者離殺生、離不與取、離欲邪行、離虛誑語、離離間語、離羸惡語、離雜穢語、無貪欲、無瞋心、有正見，彼施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門。彼身壞命終而生於人之朋輩，彼即於其處，受人之五妙欲。

婆羅門！〔因爲〕於此世，離殺生、離不與取、離欲邪行、離虛誑語、離離間語、離羸惡語、離雜穢語、無貪欲、無瞋心、有正見之故，彼身壞命終而生於人之朋輩；又〔因爲〕施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門之故，彼即於其處，受人之五妙欲。

(9b)婆羅門！復次，此處，有一類者離殺生、[離不與取、離欲邪行、離虛誑語、離離間語、離羸惡語、離雜穢語、無貪欲、無瞋心、]有正見，彼施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門。彼身壞命終而生於天之朋輩，彼即於彼處，受天之五妙欲。

婆羅門！〔因爲〕於此世，離殺生、[離不與取、離欲邪行、離虛誑語、離離間語、離羸惡語、離雜穢語、無貪欲、無瞋心、]有正見之故，彼身壞命終而生於天之朋輩；又〔因爲〕施食、飲、衣、乘、鬘、香、塗香、床、宅、燈具於沙門、婆羅門之故，彼即於彼處，受天之五妙欲。

婆羅門！施者非無果。」

(10)「希有哉！尊瞿曇！未曾有哉！尊瞿曇！應與布施應爲信施，所以者，施者非無果也。」

(11)「如是，婆羅門！婆羅門！施者非無果也。」

- (12) 「妙哉！妙哉！尊瞿曇！[譬如使跌倒者站起，使覆蔽者露出，教道於迷者，揭舉燈火於暗中，令有眼者見色；如是，尊瞿曇以種種之方便而顯示其法。我於此處，歸依尊瞿曇與法及比丘眾。]尊瞿曇容許我為優婆塞，從今以後乃至盡形壽歸依。」

3.AN 10.177 Janussonin Sutta: To Janussonin

(On Offerings to the Dead)

translated from the Pali by Thanissaro Bhikkhu

- (01)Then Janussonin the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side.
- (02)As he was sitting there, he said to the Blessed One, "Master Gotama, you know that we brahmans give gifts, make offerings, [saying,] 'May this gift accrue to our dead relatives. May our dead relatives partake of this gift.' Now, Master Gotama, does that gift accrue to our dead relatives? Do our dead relatives partake of that gift?"
- (03)"In possible places, brahman, it accrues to them, but not in impossible places."
- (04)"And which, Master Gotama, are the possible places? Which are the impossible places?"
- (5a)"There is the case, brahman, where a certain person takes life, takes what is not given, engages in sensual misconduct, engages in false speech, engages in divisive speech, engages in abusive speech, engages in idle chatter, is covetous, bears ill will, and has wrong views. With the break-up of the body, after death, he reappears **in hell**. He lives there, he remains there, by means of whatever is the food of hell-beings. This is an impossible place for that gift to accrue to one staying there.

(5b)"Then there is the case where a certain person takes life, takes what is not given, engages in sensual misconduct, engages in false speech, engages in divisive speech, engages in abusive speech, engages in idle chatter, is covetous, bears ill will, and has wrong views. With the break-up of the body, after death, he reappears **in the animal womb**. He lives there, he remains there, by means of whatever is the food of common animals. This, too, is an impossible place for that gift to accrue to one staying there.

(5c)"Then there is the case where a certain person refrains from taking life, refrains from taking what is not given, refrains from sensual misconduct, refrains from false speech, refrains from divisive speech, refrains from abusive speech, refrains from idle chatter, is not covetous, bears no ill will, and has right views. With the break-up of the body, after death, he reappears **in the company of human beings**. He lives there, he remains there, by means of whatever is the food of human beings. This, too, is an impossible place for that gift to accrue to one staying there.

(5d)"Then there is the case where a certain person refrains from taking life, refrains from taking what is not given, refrains from sensual misconduct, refrains from false speech, refrains from divisive speech, refrains from abusive speech, refrains from idle chatter, is not covetous, bears no ill will, and has right views. With the break-up of the body, after death, he reappears **in the company of the devas**. He lives there, he remains there, by means of whatever is the food of devas. This, too, is an impossible place for that gift to accrue to one staying there.

(5e)"Then there is the case where a certain person takes life, takes what is not given, engages in sensual misconduct, engages in false speech, engages in divisive speech, engages in abusive speech, engages in idle chatter, is covetous, bears ill will, and has wrong views. With the break-up of the body, after death, he reappears **in the realms of the hungry shades**. He lives there, he remains there, by

means of whatever is the food of hungry shades. He lives there, he remains that, by means of whatever his friends or relatives give **in dedication to him**. This is the possible place for that gift to accrue to one staying there.

(6a)"But, Master Gotama, if that **dead relative does not reappear in that possible place**, who partakes of that gift?"

(6b)"**Other dead relatives**, brahman, who have reappeared in that possible place."

(6c)"But, Master Gotama, if that dead relative does not reappear in that possible place, and other dead relatives have not reappeared in that possible place, then who partakes of that gift?"

(6d)"It's impossible, brahman, **it cannot be**, that over this long time that possible place is **devoid of one's dead relatives**.

But at any rate, the donor does not go without reward.

(07)"Does Master Gotama describe any **preparation** for the impossible places?"

(8a)"Brahman, I do describe a **preparation** for the impossible places. There is the case where a certain person takes life, takes what is not given, engages in sensual misconduct, engages in false speech, engages in divisive speech, engages in abusive speech, engages in idle chatter, is covetous, bears ill will, and has wrong views. But he **gives food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to brahmins & contemplatives**. With the break-up of the body, after death, he reappears **in the company of elephants**. There he receives food, drink, flowers, & various ornaments. **It's because** he took life, took what is not given, engaged in sensual misconduct, engaged in false speech, engaged in divisive speech, engaged in abusive speech, engaged in idle chatter, was covetous, bore ill will, and had wrong views that he reappears in the company

of elephants. But **it's because** he gave food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to brahmans & contemplatives that he receives food, drink, flowers, & various ornaments.

(8b)"Then there is the case where a certain person takes life... has wrong views. But he gives food... lamps to brahmans & contemplatives. With the break-up of the body, after death, he reappears **in the company of horses... in the company of cattle... in the company of poultry**. There he receives food, drink, flowers, & various ornaments. **It's because** he took life... and had wrong views that he reappears **in the company of poultry**. But it's because he gave food, drink... & lamps to brahmans & contemplatives that he receives food, drink, flowers, & various ornaments.

(9a)"Then there is the case where a certain person refrains from taking life, refrains from taking what is not given, refrains from sensual misconduct, refrains from false speech, refrains from divisive speech, refrains from abusive speech, refrains from idle chatter, is not covetous, bears no ill will, and has right views. And he gives food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to brahmans & contemplatives. With the break-up of the body, after death, he reappears **in the company of human beings**. There he experiences the five strings of human sensuality [delightful sights, sounds, smells, tastes, tactile sensations]. It's because he refrained from taking what is not given, refrained from sensual misconduct, refrained from false speech, refrained from divisive speech, refrained from abusive speech, refrained from idle chatter, was not covetous, bore no ill will, and had right views that he reappears in the company of human beings. And it's because he gave food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to brahmans & contemplatives that he experiences the five strings of human sensuality.

(9b)"Then there is the case where a certain person refrains from taking life... and has right views. And he gives food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to brahmans & contemplatives. With the break-up of the body, after death, he reappears in the company of devas. There he experiences the five strings of divine sensuality [delightful sights, sounds, smells, tastes, tactile sensations]. It's because he refrained from taking what is not given... and had right views that he reappears in the company of devas. And it's because he gave food, drink, cloth, vehicles, garlands, scents, creams, bed, lodging, & lamps to brahmans & contemplatives that he experiences the five strings of divine sensuality. But at any rate, brahman, the donor does not go without reward."

(10)"It's amazing, Master Gotama, it's astounding, how it's enough to make one want to give a gift, enough to make one want to make an offering, where the donor does not go without reward."

(11)"That's the way it is, brahman. That's the way it is. The donor does not go without reward."

(12)"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama — through many lines of reasoning — made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, & to the community of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."