

《闍陀經》比對和要義

林崇安編校

(內觀雜誌，89期，pp. 33-45，2013.01)

【說明】

此處比對下列經論：

1. 《雜阿含262經》：《闍陀經》
2. 《相應部》22.90：闍陀
3. 《瑜伽師地論》《攝事分》解釋要義
4. SN 22.90 Channa Sutta：To Channa

1. 《雜阿含262經》：闍陀經

- (01) 如是我聞：一時，有眾多上座比丘，住波羅柰國仙人住處鹿野苑中，佛般泥洹未久。
- (02) 時長老闍陀，晨朝著衣持鉢，入波羅柰城乞食；食已還，攝衣鉢，洗足已，持戶鉤，從林至林，從房至房，從經行處至經行處，處處請諸比丘言：「當教授我，為我說法，令我知法、見法！我當如法知、如法觀。」
- (03) 時諸比丘語闍陀言：「色無常，受、想、行、識無常；一切行無常、一切法無我、涅槃寂滅。」
- (04) 闍陀語諸比丘言：「我已知色無常，受、想、行、識無常；一切行無常、一切法無我、涅槃寂滅。」

【比對】：於四法印中，此處無「一切行苦」，南傳則只有：「一切行無常，一切法無我」。

- (05) 闍陀復言：「然我不喜聞『一切諸行空、寂、不可得、愛盡、離欲、〔滅盡〕、涅槃』。此中云何有我而言如是知、如是見，是名見法？」第二、第三，亦如是說。

【比對】：南傳是：「然而於『一切行寂止，一切依定棄，愛盡、離欲、滅盡、涅槃』，我心不進、不澄、不安住、不解脫。生恐懼、取著、意退轉則思：『若然者，何為我體耶？』然而觀於法者則不然。」可知闍陀此時害怕「『一切行寂止』後，『我』跑到哪裡去？」但是證悟者（觀於法者）則沒有疑惑而不會有這種想法。

- (06) 闍陀復言：「是中誰復有力，堪能為我說法，令我知法、見法？」
- (07) 復作是念：「尊者阿難，今在拘睒彌國瞿師羅園，曾供養親觀世尊，佛所讚歎，諸梵行者皆悉識知，彼必堪能為我說法，令我知法、見法。」
- (08) 時闍陀過此夜已，晨朝著衣持鉢，入波羅柰城乞食。食已還，攝舉臥具，攝臥具已，持衣鉢，詣拘睒彌國。漸漸遊行，到拘睒彌國。攝舉衣鉢，洗足已，詣尊者阿難所，共相問訊已，卻坐一面。
- (09) 時闍陀語尊者阿難言：「一時，諸上座比丘住波羅柰國仙人住處鹿野苑中。時我晨朝著衣持鉢，入波羅柰城乞食；食已還，攝衣鉢。洗足已，持戶鉤，從林至林，從房至房，從經行處至經行處，處處見諸比丘而請之言：當教授我，為我說法，令我知法、見法！」
- (10) 時諸比丘為我說法言：色無常，受、想、行、識無常；一切行無常、一切法無我、涅槃寂滅。
- (11) 我爾時語諸比丘言：我已知色無常，受、想、行、識無常；一切行無常、一切法無我、涅槃寂滅。然我不喜聞『一切諸行空、寂、不可得、愛盡、離欲、〔滅盡〕、涅槃』。此中云何有我而言如是知、如是見，是名見法？」
- (12) 我爾時作是念：是中誰復有力堪能為我說法，令我知法、見法？」
- (13) 我時復作是念：尊者阿難今在拘睒彌國瞿師羅園，曾供養親觀世尊，佛所讚歎，諸梵行者皆悉知識，彼必堪能為我說法，令我知法、見法。
- (14) 善哉！尊者阿難！今當為我說法，令我知法、見法！」
- (15) 時尊者阿難語闍陀言：「善哉！闍陀！我意大喜，我慶仁者能於梵行人前，無所覆藏，破虛偽刺。
- (16) 闍陀！愚癡凡夫所不能解，色無常，受、想、行、識無常；一

切諸行無常、一切法無我、涅槃寂滅。汝今堪受勝妙法，汝今諦聽，當為汝說。」

- (17) 時闍陀作是念：「我今歡喜，得勝妙心，得踊悅心，我今堪能受勝妙法。」
- (18) 爾時，阿難語闍陀言：「我親從佛聞，教摩訶迦旃延言：世人顛倒，依於二邊，若有、若無。世人取諸境界，心便計著。迦旃延！若不受、不取、不住、不計於我，此苦生時生、滅時滅。迦旃延！於此不疑、不惑，不由於他而能自知，是名正見如來所說。所以者何？」
- (19) 迦旃延！如實正觀世間集者，則不生世間無見；如實正觀世間滅，則不生世間有見。
- (20) 迦旃延！如來離於二邊，說於中道：所謂此有故彼有，此生故彼生，謂緣無明有行，乃至生老病死、憂悲苦惱集；所謂此無故彼無，此滅故彼滅，謂無明滅則行滅，乃至生老病死、憂悲苦惱滅。」
- (21) 尊者阿難說是法時，闍陀比丘遠塵、離垢，得法眼淨。爾時，闍陀比丘見法、得法、知法、起法、超越狐疑、不由於他、於大師教法得無所畏，恭敬合掌白尊者阿難言：「正應如是，如是智慧梵行，善知識教授教誡說法。我今從尊者阿難所，聞如是法，於『一切行皆空、皆悉寂、不可得、愛盡、離欲、滅盡、涅槃』，心樂正住解脫，不復轉還；不復見我，唯見正法。」
- (22) 時阿難語闍陀言：「汝今得大善利，於甚深佛法中得〔聖慧眼〕。」
- (23) 時二正士展轉隨喜，從座而起，各還本處。

2. 《相應部》22.90：闍陀

- 一、爾時，有眾多長老比丘，住波羅捺國仙人墮處鹿野苑。
- 二、時，具壽闍陀暮時從靜座而起，持鍵由精舍去至精舍，言於諸長老比丘曰：
「諸長老比丘！請教導我，諸具壽長老！請教導我！諸具壽長老！請為我說法，以使我得觀於法。」
- 三、如是言已，諸長老比丘言於具壽闍陀曰：

「友闍陀！色是無常、受是無常、想是無常、行是無常、識是無常。色是無我、受……想……行……識是無我，一切行無常，一切法無我。」

四、時，具壽闍陀乃思惟：

「我亦如是思惟：『色是無常、受……想……行……識是無常。色是無我、受……想……行……識是無我。一切行無常，一切法無我。』」

五、然而於『一切行寂止，一切依定棄，愛盡、離欲、滅盡、涅槃』，我心不進、不澄、不安住，不解脫。則生恐懼、取著，意退轉而思：『若然者，以何為我體耶？』然而觀於法者則不然。以誰為我說法，有使我觀於法者耶？」

六、時，具壽闍陀思惟：

「彼具壽阿難住拘睒彌國瞿師羅園，與師及諸同梵行知識所讚歎尊重。具壽阿難能為我說法，以使我觀於法。我如是信賴具壽阿難，我應往具壽阿難之處。」

七、時，具壽闍陀，收藏臥、坐具，持鉢、衣，往拘睒彌國瞿師羅園，具壽阿難之處。往而與具壽阿難，俱相交談慶慰……乃至……

八、一面坐之具壽闍陀，言具壽阿難：

「友阿難！我有時住波羅捺國仙人墮處鹿野苑。友！於時，我從靜坐起，持鉢由精舍去至精舍，言於諸長老比丘：『諸具壽長老！請教導我，請說法，令我得觀於法。』」

九、如是言已。諸長老比丘謂我曰：『友闍陀！色是無常，受……想……行……識是無常。色是無我……乃至……識是無我。一切行無常，一切法無我。』

一〇、友！時，我乃思惟：『我亦如是思惟色是無常，……乃至……識是無常，色是無我，受……想……行……識是無我。一切行無常，一切法無我。』

一一、然而於『一切行寂止，一切依定棄，愛盡、離欲、滅盡、涅槃』，我心不進、不澄、不安住、不解脫。生恐懼、取著、意退轉則思：『若然者，何為我體耶？』然而觀於法者則不然。誰為我說法，有使我觀於法者耶？

一二、友！時，我乃思惟：『彼具壽阿難，住拘睒彌國瞿師羅園。師及諸同梵行知識所讚歎尊重。具壽阿難，能為我說法，以使我觀法。我如是信賴具壽阿難，我應往具壽阿難之處。』

- 一三、具壽阿難！請教導我，具壽阿難！請教誡我，具壽阿難！請為我說法，以使我觀法。」
- 一四、「我如是喜悅具壽闍陀。具壽闍陀，顯現以破除障礙者。闍陀！諦聽！汝足堪知法。」
- 一五、時，具壽闍陀知「我堪知法」，如是則得廣大歡喜、勝喜。
- 一六、「友闍陀！我親自聞於世尊，親自教導於迦旃延比丘，謂：『迦旃延！此世間多依二[邊]，或有，或無。迦旃延！若以正慧如實觀世間之集者，於世間不生無見。迦旃延！若以正慧如實觀世間之滅者，於世間不生有見。迦旃延！此世間多為近倚、取著、現貪所縛。然而不接近、此近倚、取著、意之攝受、現貪、隨眠則不取著。則不攝受「我體」，現生者則苦生、現滅者則苦滅、不疑惑、不猶豫、無其他緣而智生。迦旃延！如是為正見。』」
- 一七、迦旃延！[一切是有]者，此是一邊；[一切是無]者，此是一邊。迦旃延！如來離此二邊，依中而說法。謂：緣無明而有行，緣行而有識，……乃至……如是而有此一切苦蘊之集。然而，無餘離滅無明，則行滅……乃至……如是而有此一切苦蘊之滅。』」
- 一八、「友阿難！如是具壽為同梵行者，欲哀愍、利益、所說教導、教誡者，我亦聞具壽阿難之說法，而現觀於法。」

3. 《瑜伽師地論》《攝事分》解釋要義

「法總等品最後廣門」（分二）

一、建立四法總（分二）

丑一標列

復次，由三解脫門增上力故，當知建立四種法嗚柁南，謂空解脫門、無願解脫門、無相解脫門。

丑二配釋（分三）

寅一無願

「一切行無常、一切行苦」者，依無願解脫門，建立第一、第二法嗚柁南。

寅二空

「一切法無我」者，依空解脫門，建立第三法嘔柁南。

寅三無相

「涅槃寂靜」者，依無相解脫門，建立第四法嘔柁南。

二、辨二種增上行欲（分二）

丑一標列

復次，當知有二種法嘔柁南增上行欲：

一者、勝解俱行欲；

二者、意樂俱行欲。

丑二隨釋（分二）

寅一勝解俱行欲

勝解俱行欲者，由四種法嘔柁南故，於諸行中而生樂欲。

寅二意樂俱行欲（分三）

卯一由四相意樂有退（分三）

辰一標

又於「諸行寂靜」生樂欲者，由意樂故，獨處空閑，作意思惟，由四種相，於彼寂靜其心退還。

辰二列

一者、於中由〔未見勝利〕，不趣入故；

二者、不信彼得，不清淨信故；

三者、於彼所緣不生喜樂，不安住故；

四者、於彼而起不樂〔解脫〕故。

辰三例意樂俱行欲

與彼相違，當知即是「意樂俱行欲」。

卯二由二緣意樂有退（分三）

辰一標

又由二緣，依止「無我」勝解之欲，於彼涅槃，由驚恐故，其心退還。

辰二列

一、由於此欲，不善串習，未到究竟故；

二、於作意時，由彼因緣，念忘失故。

辰三廣未串習

又此忍欲未串習故，當爾之時，於諸行中了「唯行智」，其心愚昧，數數思惟：〔我之我，爾時當何所在？〕尋求〔我之行相〕，微細俱行障礙而轉，由此緣故，彼作是思：「我當不有」，不作是念：「唯有諸行當來不有。」

彼由如是隨逐「身見」爲依止故，發生變異隨轉之識，由驚恐故，於彼「寂滅」，其心退還。

卯三明對治（分二）

辰一標列二法

復次，爲斷如是驚恐，有二種法，多有所作：

一者、於諸有智同梵行所，如實自顯；

二者、因善法欲，發解了心及調柔心（註：勝妙心及踊悅心）。

辰二別廣二心（分二）

巳一發解了心（分二）

午一標列

又發如是解了心者，聽聞正法，由三種相，發生歡喜：

一者、由補特伽羅增上故；

二者、由法增上故；

三者、由自增上故。

午二隨釋（分三）

未一補特伽羅增上

補特伽羅增上者，謂由睹見深可讚仰，具大威力端嚴大師，及所稱揚善說法者（註：佛所讚歎）。

未二法增上

法增上者，謂所說法，能令出離煩惱業苦，及令信解最上深義（註：佛對迦旃延教導之法）。

未三自增上

自增上者，謂有力能，於所說法能隨覺悟。

巳二發調柔心（分二）

午一標列

又發如是調柔心者，謂有三見：

一者、若依彼而轉；

二者、若由彼遍知；

三者、若應所引發。

午二隨釋（分二）

未一釋三見（分三）

申一依彼而轉

依彼而轉者，謂於諸諦未得現觀，爲得現觀，依彼勝解俱行，極善串習正見而轉。

申二由彼遍知（分二）

酉一總標舉

由彼遍知者，謂依隨順現觀正見，於三事我執，薩迦耶見及彼隨眠，斷、常兩見所依止性，并所得果，能遍了知。

酉二別釋三事（分二）

戌一標列

言三事者：一、若所取；二、若能取；三、若如是取。

戌二隨釋（分三）

亥一所取

此何所取？謂五取蘊。

亥二能取

誰能取？謂四取。

亥三如是取

云何而取？謂四識住。隨其次第，爲〔蘊、取、心〕之所依處。又即於彼，所有諸纏非理所引，緣彼境界薩迦耶見，生起執著及彼隨眠，如前應知。

申三應所引發

云何應所引發？謂住於彼，而能永斷薩迦耶見三事執著及彼隨眠，於聖諦智不藉他緣。

未二辨位別（分二）

申一辨（分三）

酉一依彼應所遍知正見轉時

又若依彼應所遍知正見轉時，於其三處起我執著及有隨眠（註：世人取諸境界，心便計著），於諸行中若集、若沒不善知故（註：世人顛倒，依於二邊，若有、若無），於處中行尙不能入，況得出離！

酉二隨順現觀正見住時

若隨順現觀正見住時，於三事中所有我執皆已離繫，猶被隨眠之所繫縛；於諸行中，若集、若沒能善知故（註：如實正觀世間集者，則不生世間無見；如實正觀世間滅者，則不生世間有見），遠離二邊，入處中行（註：離於二邊，說於中道），雖未出離，堪能出離。

酉三已引發聖諦現觀時

若已引發聖諦現觀，由正見故，於三事中無我執著，遠離隨眠，於處中行先趣入已，後由此故方得出離（註：乃至生老病死、憂悲苦惱滅）。

申二結

當知如是三見轉時，有此差別。

4. SN 22.90 Channa Sutta : To Channa translated from the Pali by Thanissaro Bhikkhu

1. On one occasion many elder monks were staying near Varanasi in the Deer Park at Isipatana.

2. Then in the late afternoon Ven. Channa left his seclusion and, taking his key, went from dwelling to dwelling, saying to the elder monks, "May the venerable elders exhort me, may the venerable elders teach me, may the venerable elders give me a Dhamma talk so that I might see the Dhamma."

3. When this was said, the elder monks said to Ven. Channa, "Form, friend Channa, is inconstant. Feeling is inconstant. Perception is inconstant. Fabrications are inconstant. Consciousness is inconstant. Form is not-self. Feeling is not-self. Perception is not-self. Fabrications are not-self. Consciousness is not-self. All fabrications are inconstant. All phenomena are not-self."

4. Then the thought occurred to Ven. Channa, "I, too, think that form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, consciousness is inconstant; form is not-self, feeling is not-self, perception is not-self, fabrications are not-self, consciousness is not-self; all fabrications are inconstant; all phenomena are not-self."

5. But still my mind does not leap up, grow confident, steadfast, & released [or, firm] in the resolution of all fabrications, the relinquishing of all acquisitions, the ending of craving, dispassion, cessation, Unbinding. Instead, agitation & clinging arise, and my intellect pulls back, thinking, 'But who, then, is my self ? ' But this thought doesn't occur to one who sees the

Dhamma. So who might teach me the Dhamma so that I might see the Dhamma ? "

6. Then the thought occurred to Ven. Channa, "This Ven. Ananda is staying at Kosambi in Ghosita's Park. He has been praised by the Teacher and is esteemed by his knowledgeable fellows in the holy life. He is capable of teaching me the Dhamma so that I might see the Dhamma, and I have sudden trust in him. Why don't I go to Ven. Ananda ? "

7. So, setting his lodgings in order and carrying his robes & bowl, Ven. Channa went to Kosambi to where Ven. Ananda was staying in Ghosita's Park. On arrival, he exchanged courteous greetings with the Ven. Ananda. After an exchange of friendly greetings & courtesies, he sat to one side.

8-13. As he was sitting there, he [told Ven. Ananda what had happened and added], "May Ven. Ananda exhort me, may Ven. Ananda teach me, may Ven. Ananda give me a Dhamma talk so that I might see the Dhamma."

14 "Even this much makes me feel gratified & satisfied with Ven. Channa, that he opens up & breaks down his stubbornness. So lend ear, friend Channa. You are capable of understanding the Dhamma."

15. Then a sudden great rapture & joy welled up in Ven. Channa at the thought, "So I am capable of understanding the Dhamma ! "

16. "Face-to-face with the Blessed One have I heard this, friend Channa. Face-to-face with him have I learned the exhortation he gave to the bhikkhu Kaccayanagotta : 'By & large, Kaccayana, this world is supported by [or, takes as its object] a polarity, that of existence & non-existence. But when one sees the origination of the world as it actually is with right

discernment, "non-existence" with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, "existence" with reference to the world does not occur to one.

"By & large, Kaccayana, this world is in bondage to attachments, clingings (sustenances), & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on "my self." He has no uncertainty or doubt that, when there is arising, only stress is arising; and that when there is passing away, stress is passing away. In this, one's knowledge is independent of others. It is to this extent, Kaccayana, that there is right view.

17." Everything exists" : That is one extreme. "Everything doesn't exist" : That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle : From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the

cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

18."That's how it is, friend Ananda, for those who have friends in the holy life like Ven. Ananda — sympathetic, helpful, exhorting, & teaching. Just now, for me, listening to Ven. Ananda's Dhamma-teaching, has the Dhamma been penetrated."
