

Namo Tassa Bhagavato Arahato Sammāsambuddhassa
禮敬世尊，阿羅漢，正等正覺者

南無本師釋迦牟尼佛（三稱）

無上甚深微妙法，百千萬劫難遭遇；
我今見聞得受持，願解如來真實義。

冬季共修會（10堂課）

1月：7、14、21、28

2月：4、11、18、25

3月：4、11

丹佛：週五 6:00-7:30PM

紐約：週五 8:00-9:30PM

洛杉磯：週五5:00-6:30pm，

北京/台北/吉隆坡：週六 9:00-10:30AM

2022年冬季共修會開示：「業的法則」

中部 (135) 《小業分別經》 (Cūḷa-kammavibhaṅga suttaṃ) ¹

中部 (136) 《大業分別經》 (Mahā-kammavibhaṅga suttaṃ)

一、各種傳本

二、中部架構

三、說法因緣 (提問者背景)

中部 (135) 《小業分別經》 (Cūḷakammavibhaṅga Sutta) ，除了近代各種語言的翻譯本，古本對應版本 (語本+譯本) 大約有13個，是中部經典裡 (152) 中最多的一經。

2梵文本、1和闐語本 (新疆和田，屬伊朗語族東支)、1粟特語本 (Sogdian，同屬伊朗語族東支)、1吐火羅語本 (Tocharian，東焉耆、西龜茲，6-8世紀曾流行於新疆塔里木盆地) 及2藏譯本。

6 漢譯本：

(一) No.26 中阿含經 (170) 《鸚鵡經》*²

(二) No.78 《佛說兜調經》*

(三) No.79 《佛說鸚鵡經》*

(四) No.80 《佛為首迦長者說業報差別經》

(五) No.81 《分別善惡報應經》*

(六) No.755 《佛說淨意優婆塞所問經》

¹ 中部 (135) 《小業分別經》 = 後分五十篇的4. 分別品之第五經。漢譯本有6個版本，如對應中阿含 (170) 是「根本分別品」的《鸚鵡經》第九裡 (CBETA 2021.Q4, T01, no. 79, p. 888b15)。印順《華雨集》(三)：「七五五《佛說淨意優婆塞所問經》趙宋施護譯本經是《中阿含經》(一七〇)《鸚鵡經》的異譯。本經初沒有「白狗」因緣，所以與《中部》(一三五)《小業分別經》更為接近。本經共有(華文的)六譯，還有七八《佛說兜調經》、七九《佛說鸚鵡經》、八〇《佛為首迦長者說業報差別經》、八一《分別善惡報應經》。八〇經也沒有「白狗」因緣；八〇與八一經，增多了部分業報說，所以文段要長一些。經典在印度，是有部派不同，及先後增減的。」(CBETA 2021.Q4, Y27, no. 27, p. 231a4-10)

² 印順導師《初期大乘佛教之起源與開展》：「現存漢譯的《中阿含經》，是說一切有部 ([A25]Sarvāstivāda) 所傳的；南傳的《中部》，屬赤銅鑠部 ([A26]Tāmasāṭṭiya)。在《中阿含經》的二二二經，《中部》的一五二經中，相同的僅有九八經。主要是由於二部的編集不同，《中阿含經》的大部分一一七五經，南傳卻編到《增支部》去了[23]。現以二部共同的來說：《中部》有〈分別品〉(一二經)，《中阿含經》也有〈根本分別品〉(一〇經)，相同的有九經，僅缺《一夜賢者經》；其他的《施分別經》、《諦分別經》，也都在《中阿含經》中，這可說是二部最一致的部分。」(CBETA 2021.Q4, Y37, no. 35, pp. 254a13-255a4)[A25]：Sarvāstivāda 【CB】，Sarvāstivādāḥ 【印順】 [A26]：Tāmasāṭṭiya 【CB】，Tāmasāṭṭiyāḥ 【印順】 [23]：拙作《原始佛教聖典之集成》(七〇七—一七一七)。

巴利聖典《中部經典》（共152經）

上篇 Mūla-pannāsa-pāli 根本五十經篇（第1-50經）

1. Mūlapariyāya-vaggo 根本法門品（1-10）
2. Sīhanāda-vaggo 師子吼品（11-20）
3. Opamma-vaggo 譬喻品（21-30）
4. Mahāyamaka-vaggo 雙大品（31-40）
5. Cūlayamaka-vaggo 雙小品（41-50）

中篇 Majjhima-pannāsa-pāli 中分五十經篇（第51-100經）

1. Gahapati-vaggo 屋主品（51-60）
2. Bhikkhu-vaggo 比丘品（61-70）
3. Paribbājaka-vaggo 遊行者的品（71-80）
4. Rāja-vaggo 王品（81-90）
5. Brāhmaṇa-vaggo 婆羅門品（91-100）

下篇 Upari-pannāsa-pāli 後分五十經篇（第101-152經）

1. Devadaha-vaggo 天池品（101-110）
2. Anupada-vaggo 逐一品（111-120）
3. Suññata-vaggo 空品（121-130）
4. Vibhaṅga-vaggo 分別品（131-142）
 - (1) Bhaddekaratta-suttaṃ 一夜賢者經
 - (2) Ānanda-bhaddekarattasuttaṃ 阿難一夜賢者經
 - (3) Mahākaccāna-bhaddekaratta-suttaṃ 大迦旃延一夜賢者經
 - (4) Lomasakaṅgiya-bhaddekaratta-suttaṃ 盧摩沙崗耆雅一夜賢者經
 - (5) Cūḷakamma-vibhaṅga-suttaṃ 小業分別經
 - (6) Mahākamma-vibhaṅga-suttaṃ 大業分別經
 - (7) Saḷāyatana-vibhaṅga-suttaṃ 六處分別經
 - (8) Uddesa-vibhaṅga-suttaṃ 總說分別經
 - (9) Araṇa-vibhaṅga-suttaṃ 無諍分別經
 - (10) Dhātu-vibhaṅga-suttaṃ 界分別經
 - (11) Sacca-vibhaṅga-suttaṃ 諦分別經
 - (12) Dakkhiṇā-vibhaṅga-suttaṃ 供養分別經
5. Saḷāyatana-vaggo 六處品（143-152）

中部（135）《小業分別經》（Cūḷakammavibhanga Sutta）

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289. evaṃ me suttaṃ — ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane, anāthapiṇḍikassa ārāme. atha kho subho māṇavo todeyya-putto yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavatā saddhiṃ sammodi. sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho subho māṇavo todeyyaputto bhagavantaṃ etadavoca —

如是我聞：一時，世尊住舍衛城祇樹林給孤獨園。爾時，多迭亞之子蘇巴學生婆羅門³往詣世尊。往詣已，與世尊互相問候；互相問候及親切談話已，坐在一旁；坐在一旁已，多迭亞之子蘇巴學生婆羅門對世尊說這：

BB:

Thus have I heard. On one occasion the Blessed One was living at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's Park. Then the brahmin student Subha, Todeyya's son, went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished,

³ 「多迭亞之子蘇巴學生婆羅門」 (subho māṇavo todeyya-putto)：對照中阿含 (170) 《鸚鵡經》：「鸚鵡-摩納-都提子」。subha：n. a. 清淨的，美麗的，幸福的。māṇava：=māṇava=māṇavaka, m. 摩納、學生婆羅門、青年。鸚鵡：在巴利語有 cirīṭa、kīra 或 suva (=suka, Sk. śuka) 三個都是陽性名詞 (m.)。Subho、suva 或 suka：《佛說淨意優婆塞所問經》的「淨意」可能從 subha (清淨的) 字來。對應中阿含 (一七〇) 《鸚鵡經》的「鸚鵡」、80 《佛為首迦長者說業報差別經》的「首迦」、81 《分別善惡報應經》的「輸迦」可能都是 suva 或 suka (鸚鵡) 的音譯。又，對應 78 《佛說兜調經》的「兜調」、《佛為首迦長者說業報差別經》的「忉提耶子」與 81 《分別善惡報應經》的「兜儻野」應是 todeyya 的音譯。《注》：tatha subhoti so kira dassanīyo ahoṣi pāsādiko, tenassa aṅgasubhatāya subhotveva nāmaṃ akamaṃsu. māṇavoti pana taṃ taruṇa-kāle vohariṃsu, so mahallaka-kālepi teneva vohārena vohariyati.

todeyyaputtoti todeyyassa nāma pasenadirañño purohita-brāhmaṇassa putto. 此處，「蘇巴」：傳聞他被認為是英俊的、端正的，就以他那淨/美肢體的「淨/美」(subho) 而稱如是名。「學生婆羅門」：然而他們是說他在新的/年幼的時期，縱使他在高齡的時期也是以(「青年/學生婆羅門」) 那樣的稱謂來說。「多迭亞」：〔他是〕波斯匿王的輔相/祭司婆羅門名多迭亞的兒子。(傳言 (kira) 多迭亞他因貪婪財富 (dhana-lobhena) 死後投生為自己家裡的狗 (sunakho)，而多迭亞的兒子蘇巴 (subho) 極度地喜愛那狗.....) 菩提長老英譯《中部經典》：中部 (99) 《蘇巴經》(Subhasutta m)。根據注釋書，他的父親婆羅門多迭亞，因為極其吝嗇而投生為自家中的一條狗。佛陀叫狗挖出蘇巴的父親死前埋藏的一些寶藏，藉此將牠指給蘇巴 (相認)。這就激發了蘇巴對佛陀的信心，促使他親近並詢問有關於業的運作。See MN 99. According to MA, his father, the brahmin Todeyya, was reborn as a dog in his own house because of his extreme stinginess. The Buddha identified him to Subha by getting the dog to dig up some hidden treasure Subha's father had buried before his death. This inspired Subha's confidence in the Buddha and moved him to approach and inquire about the workings of kamma. 《中阿含170經》：「兜調為人急弊，常憲罵詈，身死還自為其家作狗子。」《鸚鵡經》：「此摩牟！以汝增上慢，彼父兜羅亦復〔增上慢〕爾，是故生弊惡狗中。」《分別善惡報應經》卷1：「此犬汝父兜儻野身，於過去生妄計此身無我計我，慳貪嫉妬不行惠施，貪惜財物不信三寶，墮畜生中，今犬商佉是長者父。」

狗/白狗？(Sunakho)：《中阿含170經》卷44：「爾時，世尊過夜平旦著衣持鉢，入舍衛乞食，於乞食時往詣鸚鵡-摩納-(subho māṇavo蘇巴學生婆羅門) 都提子家。是時，鸚鵡摩納都提子少有所為，出行不在。彼時，鸚鵡摩納都提子家有白狗，在大床上金槃中食。於是，白狗遙見佛來，見已便吠。世尊語白狗：「汝不應爾，謂汝從低至吠。」白狗聞已，極大瞋恚，從床來下，至木聚邊憂感愁臥。」(CBETA 2021.Q4, T01, no. 26, pp. 703c24-704a2) **No.78** 《兜調經》：「一時，佛在舍衛國。國中有一婆羅門，名曰兜調，有子名曰谷。兜調為人急弊，常憲罵詈，身死還自為其家作狗子，名曰驪。其子谷者愛是狗子，為著金鏤，牀臥常以毳毼{翕+毛+登}，食以金盤美食。谷出至市，佛過谷門，白狗嚇 (吠) 佛。佛即言：「汝平常時舉手言咆，今反作狗嚇，不知慚愧。」狗便慚走，持頭面插牀下啼淚出。」(CBETA 2021.Q4, T01, no. 78, p. 887b7-14) **No.79** 《鸚鵡經》：「一時，婆伽婆在舍衛城祇樹給孤獨園。彼時，世尊晨起著衣服，與衣鉢俱詣舍衛城衛。遊舍衛衛時，到鸚鵡-摩牟-兜羅子家。彼時，鸚鵡摩牟兜羅子，出行不在少有所為。彼時，鸚鵡摩牟兜羅子家有狗，名具 (assatara/assatari?)，坐好褥上，以金鉢食粳米肉。白狗遙見世尊從遠而來，見已便吠。彼世尊便作是言：「止！白狗！不須作是聲，汝本吟哦(梵志乞食音)！」於是，白狗極大瞋恚不歡喜，下牀褥已至門闕下，依而伏寂然住。」(CBETA 2021.Q4, T01, no. 79, p. 888b18-27) **No.81** 《分別善惡報應經》卷1：「一時，世尊在舍衛國祇樹給孤獨園。爾時，世尊食時著衣持鉢，入舍衛城次第乞食，至兜儻野子 (todeyya putta) -輸迦長者 (suva 或 suka)) 舍，在門外立。是時，輸迦長者家有一犬，名曰商佉 (?)，常在門首。於是，長者常用銅器盛以美飯，與商佉食。犬見世尊瞋恚而吠。爾時，世尊謂商佉言：「汝由未悟，見我乃吠。」作是語時，商佉轉惡心生瞋恨，即離本處往旃檀座下。」(CBETA 2021.Q4, T01, no. 81, p. 895c1-8)

he sat down at one side and asked the Blessed One:

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“ko nu kho, bho gotama, hetu ko paccayo yena manussānaṃ-yeva satam manussabhūtānaṃ dissanti hīnappaṇītatā? dissanti hi, bho gotama, manussā appāyukā, dissanti dīghāyukā; dissanti bavhābādhā {bahvābādhā (syā. kaṃ. ka.)}, dissanti appābādhā; dissanti dubbaṇṇā, dissanti vaṇṇavanto; dissanti appesakkhā, dissanti mahesakkhā; dissanti appabhogā, dissanti mahābhogā; dissanti nīcakulīnā, dissanti uccākulīnā; dissanti duppaññā, dissanti paññavanto {paññavanto (sī. pī.)}. ko nu kho, bho gotama, hetu ko paccayo yena manussānaṃyeva sataṃ manussabhūtānaṃ dissanti hīnappaṇītatā”ti?

「朋友⁴喬達摩！是什麼因、什麼緣，諸如此正在存在的⁵人們、已成為的人們被視為下劣與勝妙？朋友喬達摩！因為人們被視為短命與長壽；被視為多病與少病；被視為醜陋與美貌；被視為少權勢與大權勢；被視為貧窮與富裕；被視為出生卑賤與出生高貴；被視為惡慧與聰慧⁶。朋友喬達摩！是什麼因、什麼緣，諸如此正存在的人們、已成為的人們被視為下劣與勝妙？」

BB:

“Master Gotama, what is the cause and condition why human beings are seen to be inferior and superior? For people are seen to be short-lived and long-lived, sickly and healthy, ugly and beautiful, uninfluential and influential, poor and wealthy, low-born and high-born, stupid and [203] wise. What is the cause and condition, Master Gotama, why human beings are seen to be inferior and superior?”

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“kamassakā, mānava, sattā kamma-dāyādā kamma-yonī kamma-bandhū {kamma-yonī kamma-bandhu (sī.)} kamma-patisaranā. kammaṃ satte vibhajati yadidam — hīnappaṇītatāyāti. na kho ahaṃ imassa bho gotamassa saṃkhittena bhāsītassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāmi. sādhu me bhavaṃ gotamo tathā dhammaṃ desetu yathā ahaṃ imassa bho gotamassa saṃkhittena bhāsītassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājāneyyan”ti.

「學生婆羅門！諸有情是業的擁有人，是業的繼承人；以業為母胎，以業為親屬，以

⁴ **bhavant** : pron.代名詞 [bhavati是、有、存在的ppr.現分，可能是bhagavant的縮寫]禮貌稱呼：尊、尊敬的、尊貴的、勝存者。**Bho** : [bhavant的Voc.，Sk. bhoḥ] 吠陀梵語bhagavant的Voc. 一般使用在與熟悉、平等或低等的人交談時的稱呼，類似佛教僧團裡用的āvuso，對上級使用 bhante。**PTS Pali-English dictionary** : bhovādika = bhovādin 一位婆羅門用“bho”這個詞稱呼他人，暗示說話者的某種優越性。

⁵ **satam** : =santānaṃ [santa有/是/存在(ppr.)的pl. gen.]現存的、正存在的。

⁶ 這七項業果是本經的總問：壽命、健康、容貌、權位、財富、出身、智慧。

業為依怙⁷。就是業在劃分諸有情的下劣、勝妙。」⁸

「對於朋友喬達摩的這未詳說其義之略說，我不解其詳義。請朋友喬達摩為我說法⁹，如我了解朋友喬達摩這未詳說其義之略說，那就再好不過了！」

BB:

“Student, beings are owners of their actions, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior.” “I do not understand in detail the meaning of Master Gotama’s statement, which he spoke in brief without expounding the meaning in detail. It would be good if Master Gotama would teach me the Dhamma so that I might

⁷ **kammassaka** : a. [kamma業-saka自己的] 業是自己的，業是自己所擁有的，業是隨身的。

⁸ 《中阿含170經》卷44：「世尊答曰：『彼眾生者，因自行業，因業得報，緣業、依業、業處，眾生隨其高下處妙不妙。』」(CBETA 2021.Q4, T01, no. 26, p. 704c25-27) 《鸚鵡經》：「此摩牢！眾生因緣故，因行故、緣行故、作行故，隨眾生所作行，令彼彼有好惡高下。」(CBETA 2021.Q4, T01, no. 79, p. 889b20-22)。《佛為首迦長者說業報差別經》：「佛告首迦：『一切眾生繫屬於業，依止於業，隨自業轉。以是因緣，有上、中、下差別不同。』」(CBETA 2021.Q4, T01, no. 80, p. 891a25-26)

《注》：tattha kammaṃ etesaṃ sakaṃ attano bhaṇḍakanti **kammassakā**. kammaṃ dāyādāti **kammadāyādā**, kammaṃ etesaṃ dāyajjaṃ bhaṇḍakanti attho. kammaṃ etesaṃ yoni kāraṇanti **kammayonī**. kammaṃ etesaṃ bandhūti **kammabandhū**, kammaṇātakāti attho. kammaṃ etesaṃ paṭisaraṇaṃ patiṭṭhāti **kammaṇātakāti**. **yaḍidaṃ hīnappanītatāyāti** yaṃ idaṃ “tvam hīno bhava, tvam paṇīto, tvam appāyuko, tvam dīghāyuko ... pe ... tvam duppaṇīno bhava, tvam paṇīnavā”ti evaṃ hīnappanītatāya vibhajanaṃ, **taṃ na añño koci karoti, kammameva evaṃ satte vibhajati**ti attho. na māṇavo kathitassa atthaṃ sañjānāsi, ghanadussapaṭṭenassa mukhaṃ bandhitvā madhuraṃ purato ṭhapitaṃ viya ahoṣi. mānanissito kiresa panditamānī, attanā samam na passati. athassa “kiṃ samaṇo gotamo katheti, yamaṃ jānāmi, tadeva katheti **ayaṃ māno mā ahoṣi**”ti māna-bhañjanatthaṃ bhagavā “āditova **duppativijjham katvā kathessāmi**, tato **‘nāham bho gotama jānāmi, vitthārena me pākataṃ katvā kathethā**”ti maṃ yācissati, athassāhaṃ yācītakāle kathessāmi, evaṃcassa sātthakaṃ bhavissati”ti **duppativijjham katvā kathesi**. 此中，那些業是自己的、自我的財產，為「業的擁有人」。業的後繼者，為「業的繼承人」，表示那些業是後繼者的財產。那些業是母胎、是原因，為「業為母胎」。那些業是親屬，為「業為親屬」，表示業是親族（有關係者）。那些業是依怙/所依、是依止/依足處，為「業為依怙」。「就是...下劣、勝妙」：凡這「你下劣，你勝妙；你短命，你長壽.....你惡慧，你聰慧」如是下劣、勝妙之區別，那不是其他的任何人做，就是「業在如此劃分有情」的意思。學生婆羅門，你不知道〔世尊〕所說意義，就如被以堅厚的白布捆縛臉後的人在前面被放置了蜂蜜一樣。傳聞，這是個自負的/自以為聰明的慢已依止者，以自己未見平等故。那時候，〔他自負地認為〕「不論沙門喬達摩說什麼，我都知道。『就在那說時』他是**有慢者**。」世尊為打破慢之目的，「從一開始，我將說難理解的。」此後，他將要求我：『朋友，喬達摩！我不理解，請你們以廣說/詳細解釋為我顯現〔其義〕而說。』那時候，我將在被要求時而講述。這樣，對於他（蘇巴）將是具有意義/有利益的。」〔當世尊已破其慢心之〕後，他說了難理解的〔業分別〕。

「慢」（māno）：《清淨道》：ayaṃ viseso, so **unnati** (=unnati) -lakkhaṇo, **sampaggaha-raso, ketukamyatā-**paccupatṭhāno, **ditthivippayutta-lobha-**padaṭṭhāno, ummādo viya daṭṭhabbo. 這（慢）的特質，那是**上昇/高慢**為特相；**高揚/伸展**為作用；**虛榮/渴望顯赫**為現起；**〔邪〕見不相應的貪**為近因，應見如瘋狂。小部《慈經注》：**anatimānī assa, jātigottā**dīhi **atimāna-vatthūhi** pare nātimaññeyya, sāriputtatthero viya caṇḍāla-kumāraka-**samena cetasā** vihareyyāti. 「不過慢」：不會以**出生種姓**等過慢事而輕蔑他人，如舍利弗長老能以平等心與旃陀羅少年居住一樣。

另外，結生之後有16個有分心生起，隨後轉起意門轉向及七個貪著新生命的「有欲速行」（bhava有/存在nikanti欲求/欣求—javana速行），屬欲界「邪見不相應」無行的貪根心。「邪見不相應」為阿羅漢道斷。

⁹ desetu（請/願/讓說）動詞的 imperative mood (imp./ipv.) 祈使語氣/命令式情緒，即表達出動作者的祝福、請求、願望或指令等。

understand in detail the meaning of Master Gotama’s statement.”

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290. “tena hi, māṇava, sunāhi, sādhukaṃ manasi karohi; bhāssissāmi”ti. “evaṃ, bho”ti kho subho māṇavo todeyyaputto bhagavato paccassosi. bhagavā etadavoca —

「那樣的話，學生婆羅門！願你聽聞！願你善的/好好地作意¹⁰！我將要說了。」

「是，朋友！」多迭亞之子蘇巴學生婆羅門回答世尊。世尊這樣說：

BB:

Then, student, listen and attend closely to what I shall say.”“Yes, sir,” the brahmin student Subha replied. The Blessed One said this:

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“idha, māṇava, ekacco itthī vā puriso vā pāṇātipātī hoti luddo lohitapāṇi hatapahate nivīṭṭho adayāpanno pāṇabhūtesu {sabbapāṇabhūtesu (sī. ka.)} . so tena kammana evaṃ samattena evaṃ samādinna {samādiṇṇena (pī. ka.)} kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. no ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccāyati appāyuko hoti. appāyuka-saṃvattanikā esā, māṇava, paṭipadā yadidaṃ — pāṇātipātī hoti luddo lohitapāṇi hatapahate nivīṭṭho adayāpanno pāṇabhūtesu.

「學生婆羅門！在這世界上，有一類的女子或男子成為殺生、兇殘、血跡、殺戮，對於有情、生物沒有憐愍者。他依那已完成的、已受持的（殺生）業¹¹，身壞命終後，往生到苦處、惡趣、墮處、地獄。即使身壞命終後沒有往生到苦處、惡趣、墮處、地

¹⁰ suṇāhi（請/願/讓聽）與karohi（請/願/讓作），兩個也 imperative mood（imp./ipv.）祈使語氣/命令式情緒。

¹¹ 《注》：290. samattenati paripuṇṇena. samādinnati gahitena parāmaṭṭhena. 「依已完成的」：依已圓滿的/完成的。「依已受持的」：依已採取的、已執取的。

獄，如果來到人間，不管再生到哪裡都成為短命的。」¹²

¹² 參考相應部 (3.20) 《第二無子者經》 (Dutiya-aputtaka-suttaṃ) : “Evametaṃ, mahārāja, evametaṃ, mahārāja! Bhūtapubbaṃ so, mahārāja, seṭṭhi gahapati taggarasikhim nāma paccekasambuddhaṃ piṇḍapātena paṭipādesi. ‘Detha samaṇassa piṇḍan’ti vatvā uṭṭhāyāsanā pakkāmi. 「大王！這是如此，大王！這是如此。大王！以前發生過，那位富商居士令提供了食物給名多迦羅尸棄 (taggarasikhi) 的辟支佛；說『請你們對沙門施與食物』後，就已起座而離開了。(經：以此善業往生善趣、天界，剩餘異熟成為富商各七回)

Datvā ca pana pacchā vippañisārī ahosi— ‘varam-etaṃ piṇḍapātaṃ dāsā vā kammakarā vā bhūñjeyyun’ti. Bhātu ca pana ekaputtakaṃ sāpateyyassa kāraṇā jīvita voropesi. 但，施與已，他後來成為了後悔者〔心傾向於不卓越的 (nāssulārāya) 不善思〕：『這樣的惠與，如果是奴隸或工人〔也〕會/可能去吃的食物。』而且，他為了財產原因而已剝奪了兄弟唯一兒子的生命。(經：以此不善業在地獄中受苦，剩餘異熟成為無子者七次，且死後其財物被國王藏沒收到寶庫裡。)(略)

Tassa kho, mahārāja, seṭṭhissa gahapatissa purāṇaṇca puññaṃ parikkhīṇaṃ, navaṇca puññaṃ anupacitaṃ. Ajja pana, mahārāja, seṭṭhi gahapati mahāraruve niraye paccaṭi”ti. 大王！對於那位富商居士，他以前的福已被消盡且新的福沒積累到。又，大王！現在富商居士在大叫喚地獄 (八大地獄之一) 中被折磨。」

「學生婆羅門！這人導向短命的進行方式（業道）¹³，就是殺生

¹³**paṭipadā** : f. [cf. paṭi-pad , BSk. pratipad , pratipadā] 道，行道，路徑，方式，即為達到目的之手段、進行方式。

《疏》：Paṭipajjati etāya sugati-duggatīti **paṭipadā**, kammaṃ. Tathā hi taṃ “**kammapatho**”ti vuccati. 由於那業而走向善趣、惡趣，為「進行方式」。如此，那被稱為「業道」。

14、兇殘、血跡、殺戮，對於有情、生物沒有憐愍者。」

BB:

“Here, student, some man or woman kills living beings and is murderous, bloody-handed, given to blows and violence, merciless to living beings. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state

14 《注》：appāyukasamvattanikā esā, māṇava, paṭipadā yadidaṃ pāṇātipātīti yaṃ idaṃ pāṇātipātakammaṃ, esā appāyuka-samvattanikā paṭipadāti. kathaṃ paṇesā appāyuka-taṃ karoti? cattāri hi kammāni upapīlakam upacchedakam janakam upatthambhakanti. balavakammaena hi nibbattaṃ pavatte upapīlakam āgantvā atthato evaṃ vadati nāma — “sacāhaṃ paṭhamataraṃ jāneyyaṃ, na te idha nibbattitum dadeyyaṃ, catūsu-yeva taṃ apāyesu nibbattāpeyyam. hotu, tvaṃ yattha katthaci nibbatta, aham upapīlakakammaṃ nāma taṃ pīletvā nirojam niyūsam kasatam karissāmi”ti. tato paṭṭhāya taṃ tādisaṃ karoti. kiṃ karoti? parissayam upaneti, bhoge vināseti. tattha dārakassa mātukucchiyaṃ nibbattakā lato paṭṭhāya mātu assādo vā sukhaṃ vā na hoti, mātāpītunaṃ pīlāva uppajjati. evaṃ parissayaṃ upaneti. dārakassa pana mātukucchimhi nibbattakā lato paṭṭhāya gehe bhogā udakaṃ patvā loṇaṃ viya rājādīnaṃ vasena nassanti, kumbhadohanadhenuyo khīraṃ na denti, sūrātā goṇā caṇḍā honti, kāṇā honti, khujjā honti, gomaṇḍale rogo patati, dāsādayo vacanam na karonti, vāpitaṃ sassaṃ na jāyati, gehagataṃ gehe, araṇṇagataṃ araṇṇe nassati, anupubbena ghāsacchādāna-mattaṃ dullabhaṃ hoti, gabbha-parihāro na hoti, vijātakāle mātuthaṇṇaṃ chijjati, dārako parihāraṃ alabhanto pīlito nirojo niyūso kasaṭo hoti, idaṃ upapīlakakammaṃ nāma.

「學生婆羅門！這人導向短命的進行方式（業道），就是殺生」：那人導向短命的進行方法（業道），即這殺生業。然而，那〔殺生業〕如何造成這短命？因為四業：阻礙的/壓迫的、破壞的/中斷的、令生的/產生的、支持的/保持的。在流轉中，與強力業（《疏》：福業）生起的（《疏》：弱力的、有傷害的）阻礙到來後，根據意義是說，所謂：「如果我（是強力的不善業）盡可能早知道，就不可能給與〔機會〕他們會去此處（人間）生起，而會在那（更低級的）四惡處中生起。讓你成為被生於該處、於某處。（但此處的強力令生福業已使投生為人）我稱為阻礙業的他使壓迫後，將製造令人討厭的、沒有滋養/沒價值的渣滓。」從那之後，那〔阻礙業〕如此地壓迫。如何壓迫？帶來危難，破壞財富。於此，小孩從母胎中出生後，母親就成為沒有樂味或快樂，生起對於父母的壓迫。如是，令導引/帶來危難。又，小孩從母胎中出生後，家裡的財物因諸王等而消毀（諸王、諸盜賊取走，火燃燒，水沖走，或不愛的/怨憎的諸繼承人取走，如相應部（3.19）《第一無子者經》（Paṭhama-aputtakasuttaṃ）所說），如鹽遇水；乳牛不給糞擠奶（不產奶）；溫柔的公牛變得兇猛；變得盲目（或瞎一隻眼）；變得駝背；疾病降臨到牛團中；奴隸等不聽從指令；已播種的農作物不長；在家裡的消毀在家，在森林裡的消毀在森林；漸漸地就只是衣食都難獲得；沒有胎兒的保護；在出生時，母親的母乳被中斷（不產奶）；小孩得不到保護，被壓迫、營養不良、虛弱、骨瘦如柴，這名「阻礙業」。

dīghāyukakammaena pana nibbattassa upacchedakakammaṃ āgantvā āyuaṃ chindati. yathā hi puriso atthasabha-gamanam katvā saraṃ khipeyya tamaṇṇo dhanuto vimuttamattaṃ muggarena paharivā tattheva pāteyya, evaṃ dīghāyukakammaena nibbattassa upacchedakakammaṃ āyuaṃ chindati. kiṃ karoti? corānaṃ aṭaviṃ paveseti, vāḷa-macchodakaṃ otāreti, aṇṇataraṃ vā pana sa-parissayaṭṭhānaṃ upaneti, idaṃ upacchedakakammaṃ nāma, “upaghātakaṃ”tipi etasseva nāmaṃ. paṭisandhi-nibbattaṃ pana kammaṃ janakakammaṃ nāma. appabhogakulādīsu nibbattassa bhogasampadādi-karaṇena upatthambhakakammaṃ upatthambhakakammaṃ nāma. imesu catūsu purimāni dve akusalāneva, janakam kusalampi akusalampi, upatthambhakam kusalameva. tattha pāṇātipātakammaṃ upacchedakakammaena appāyuka-samvattanikaṃ hoti. pāṇātipātīnā vā kataṃ kusalakammaṃ ulāraṃ na hoti, dīghāyuka-paṭisandhiṃ janetum na sakkoti. evaṃ pāṇātipāto appāyuka-samvattaniko hoti. paṭisandhimeva vā niyāmetvā appāyukaṃ karoti, sanniṭṭhāna-cetanāya vā niraye nibbattati, pubbāpara-cetanāhi vutta-nayena appāyuko hoti. 又，〔在流轉中〕與長壽業生起的破壞的/中斷的業到來後切斷壽命。確實，正如男子製做了一個八勒沙婆（1usabha=20 yaṭṭhi或140肘的長度單位）的箭從另一個弓能射出的釋放程度，如以錘子攻擊了後，他就會在那裡倒下。如是，與長壽業生起的破壞的/中斷的業切斷壽命。他怎麼破壞/中斷？使諸盜賊引入森林、蛇魚進入水中，或其他的，導引至有危難之處，這名破壞的/中斷的業，「傷害者/破壞者」也是這的名稱。又，結生、產生的業，名「令生業」。在貧窮家等的出生，以財物成就等所作/推行的支持業，名「支持業」。在此四業中，〔根據獲得人身的善異熟而言〕前二（阻礙與破壞）都是不善，「令生」有善與不善，「支持」只是善。此中，殺生業是以破壞的/中斷的業而導向短命的。或殺生者（在過去）所造沒有卓越的善業，不能去出生為長壽的結生。如是，殺生就成為了導向短命的（業道）。或是決定結生後而作短命的（《疏》：當善業正在牽引結生時，殺生〔非福〕業為決定短命），或依決定思生在地獄（《疏》：極強烈的/痛苦的異熟狀態accanta-kaṭuka-vipākattā。案：地獄非短命，且苦受可能更為強烈持久），依前後思所說方法成為短命的（《疏》：即其他不像那樣重的）。

Sanniṭṭhāna : nt. [saṃ+niṭṭhāna] 1. 結論，完成。 2. 解決。 3. 確定，決定，決意。

of deprivation, in an unhappy destination, in perdition, even in hell. But if on the dissolution of the body, after death, he does not reappear in a state of deprivation, in an unhappy destination, in perdition, in hell, but instead comes back to the human state, then wherever he is reborn he is short-lived.¹⁵ This is the way, student, that leads to short life, namely, one kills living beings and is murderous, bloody-handed, given to blows and violence, merciless to living beings.

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“idha pana, māṇava, ekacco itthī vā puriso vā pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabba-pāṇa-bhūta-hitānukampī viharati. so tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati. no ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati **dīghāyuko** hoti.

dīghāyuka-samvattanikā esā, mānava, patipadā yadidaṃ — pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

「又，學生婆羅門！在這世界上，有一類的女子或男子成為捨殺生者、離殺生者、已捨棒杖者、已捨刀劍者、有恥者、有憐愍者、為了一切有情的利益憐愍而住者。他由那已完成的、已受持的（因「離」心所而產生捨離殺生）業，而身壞命終後往生到善趣天界。即使身壞命終後沒有往生到善趣天界，如果來到人間，不管再生到哪裡都成為**長壽的**。」

¹⁵ 菩提長老英譯《中部經典》：若殺生的業直接決定往生的趣向，則殺業〔之因〕是會生出往生某一苦處〔之果〕。但如果是善業帶來往生人道—而人道必是善業的果—**殺生業則會藉著造成各種逆境最終或許導致早夭，來以阻撓「令生業」的方式運作**。同理通於接下來的例子中，惡業在人生中成熟：每個例子中，惡業藉著生起某種相應於其特有性質的厄運，來阻撓導致再生為人的善業（開印案：這一段可參考「令生業」與「阻礙業」的解說）。If the kamma of killing directly determines the mode of rebirth, it will produce rebirth in one of the states of deprivation. But if a wholesome kamma brings about a human rebirth—and rebirth as a human being is always the result of wholesome kamma—the kamma of killing will operate in a manner contrary to that of the rebirthgenerative kamma by causing various adversities that may eventuate in a premature death. The same principle holds for the subsequent cases in which unwholesome kamma comes to maturity in a human existence: in each case the unwholesome kamma counteracts the wholesome kamma responsible for the human rebirth by engendering a specific type of misfortune corresponding to its own distinctive quality.

「學生婆羅門！這人導向長壽的進行方式（業道）¹⁶，就是捨殺生、離殺生、已捨棒杖、已捨刀劍，有恥、有憐者、為了一切有情的利益憐愍而住者。」

BB:

“But here, student, some man or woman, abandoning the killing of living beings, abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination, even in the

¹⁶ 《注》：dīghāyukasamvattanikā esā māṇava paṭipadāti ettha parittakammenapi nibbattaṃ pavatte etaṃ pānātipātā viratikammaṃ āgantvā atthato evaṃ vadati nāma — “sacāhaṃ paṭhamataraṃ jāneyyaṃ, na te idha nibbattituṃ dadeyyaṃ, devaloke-yeva taṃ nibbattāpeyyaṃ. hotu, tvaṃ yattha katthaci nibbatti, ahaṃ upatthambhakakammaṃ nāma thambham te karissāmi”ti upatthambham karoti. kiṃ karoti? parissayaṃ nāseti, bhoge uppādeti. tattha dārakassa mātukucchiyaṃ nibbattakālato paṭṭhāya mātāpitūnaṃ sukhaṃeva sātameva hoti. yepi pakatiyā manussāmanussa-parissayā honti, te sabbe apagacchanti. evaṃ parissayaṃ nāseti. dārakassa pana mātukucchimhi nibbattakālato paṭṭhāya gehe bhogaṇaṃ pamāṇaṃ na hoti, nidhikumbhiyo puratopi pacchatopi geḥaṃ pavattamānā pavisanti. mātāpitāro parehi ṭhapita-dhanassāpi sammukhībhāvaṃ gacchanti. dhenuyo bahukhīrā honti, goṇā sukhasilā honti, vappaṭṭhāne sassāni sampajjanti. vaddhiyā vā sampayuttam, tāvakālikam vā dinnam dhanam acoditā sayameva āharitvā denti, dāsādayo suvacā honti, kammaṃtaṃ na parihāyanti. dārako gabbhato paṭṭhāya parihāraṃ labhati, komārikavejjā sannihitāva honti. gahapati-kule jāto seṭṭhiṭṭhānaṃ, amaccakulādīsu jāto senāpatiṭṭhānādīni labhati. evaṃ bhoge uppādeti. so aparissayo sabhogo ciraṃ jīvātīti. evaṃ apānātipātakammaṃ dīghāyukasamvattanikaṃ hoti. 「學生婆羅門！這人導向長壽的進行方式（業道）」：於此，在流轉中，與小的/有限的〔欲界善〕業生起的這離殺生業來到後，根據意義是說，所謂：「如果我（是強力的善業）盡可能早知道，就不可能給與〔機會〕他們會去此處（人間）生起，而會在那（更高級的）天界中生起。讓你成為被生於該處、於某處。（但此處的強力令生福業已使投生為人）我稱為支持業的將做那些棟梁/柱子的支持。如何支持？消滅危難，引生財富。此中，〔譬如〕小孩從母胎在出生後，父母就成為快樂或悅意的，也避開那一切成為自然的、人非人的危難。因此，〔支持業會〕消滅危難。又，因為孩子從母胎出生後，家裡的財富就沒有限量，此前此後，寶瓶（伏藏的瓶子=埋藏寶物）都在轉入到家。父母以其他（疏：以前的）已住立的財富〔使之〕到達現前（《疏》：現量）。乳牛變得更多乳，公牛變得快樂行為，農作物在播種的地方成長。或增長/利息的相應（菩提長老：我認為這是個人存入的錢會產生利息），或暫時施與的〔錢或財物〕，不被催促（acoditā）就自己帶回來還與；奴婢等聽從指令；工作不錯失/不損失。小孩從母胎〔出生〕後獲得保護，就是有兒科醫生們的已安排好；獲得在富裕族姓家的出生者，在大臣/朝臣家等、在將軍/總司令等處所的出生者。因此，〔支持業會〕引生財富。他是無危難、有財富，長久活命者。如是，不殺生業成為導向長壽〔的進行方式（業道）〕。

【令生、卓越業與長壽】apānātipātīnā vā kataṃ aññampi kusalam ulāram hoti, dīghāyuka-paṭisandhiṃ janetuṃ sakkoti, evampi dīghāyuka-samvattanikaṃ hoti. paṭisandhimeva vā niyāmetvā dīghāyukaṃ karoti. sannitthāna-cetanāya vā devaloke nibbattati, pubbāpara-cetanāhi vuttanayena dīghāyuko hoti. iminā nayena sabba-pañha-vissajjanesu attho veditabbo. 或不殺生者（在過去）也已造作其他是卓越的善〔業〕故，他能夠去出生為長壽的結生。這樣的〔善業〕，也成為導向長壽者的〔進行方式（業道）〕。或是決定結生後而作長壽的（如上述《疏》裡「短命」的相反義，即是當過去善業正在牽引結生時，離殺生福業為決定長壽之目的），或依決定思出生在天界（極強力的欲界福業令生天界，壽命更長），依前後思所說方法成為長壽的（這些是其他非極強力的/非重的福業）。以這方法，應知在回答所有質問之義。

【阻礙、傷害業與多病】viheṭhana-kammādīnīpi hi pavatte āgantvā atthato tatheva vadamānāni viya upapīlanena nibbhoga-taṃ āpādetvā paṭijaggaṇaṃ alabhaṇtassa roguppādānādīhi vā, viheṭhakādīhi katassa kusalassa anuḷāra-tāya vā, āditova paṭisandhi-niyāmanena vā, vuttanayeneva pubbāparacetanā-vasena vā bahvābādhatādīni karonti, apānātipāto viya ca aviheṭhanādīnīpi appābādhatādīnīti. 因為，在流轉中，傷害的〔阻礙〕業等到來後，根據意義就像這樣地宣說：依阻礙（義），或如那當生病等得不到看護照料；或與那傷害的〔阻礙業〕等〔到來〕所造的善並不卓越；或是依最初結生〔的令生業〕在決定；或是依前後思所說方法而生多種疾病等。如不殺生、不傷害等〔福業〕，也是少病等〔原因〕。（案：縱使以強力的欲界福業的「決定思」造業而令生為人，但是曾經造過的殺生「前後思」業，將以阻礙業方式在他生命中出現，並與令生業對抗，直至那一期生命的結束。）

heavenly world. But if on the dissolution of the body, after death, he does not reappear in a happy destination, in the heavenly world, but instead comes back to the human state, then wherever he is reborn he is long-lived.¹⁷ This is the way, student, that leads to long life, namely, abandoning the killing of living beings, [204] one abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, one abides compassionate to all living beings.

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291. “idha, māṇava, ekacco itthī vā puriso vā sattānaṃ viheṭṭhakajātiko hoti, pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā. so tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. no ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati **bavhābādho** hoti. **bavhābādha**-saṃvattanikā esā, māṇava, paṭipadā yadidaṃ — sattānaṃ viheṭṭhakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.

「學生婆羅門！在這世界上，有一類的女子或男子成為對有情以手、或土塊、或棍杖、或刀劍的傷害習慣者。他由那已完成的、已受持的（傷害有情）業，而身壞命終後往生到苦處、惡趣、墮處、地獄。即使身壞命終後沒有往生到苦處、惡趣、墮處、地獄，如果來到人間，不管再生到哪裡都成為**多病的**。」

「學生婆羅門！這人導向**多病的**進行方式（業道），就是：對於有情以手、或土塊、或棍杖、或刀劍的傷害習慣者。」

BB:

“Here, student, some man or woman is given to injuring beings with the hand, with a clod, with a stick, or with a knife. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a state of deprivation...But if instead he comes back to the human state, then wherever he is reborn he is sickly. This is the way, student, that leads to sickness, namely, one is given to injuring beings with the hand, with a clod, with a stick, or with a knife.

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“idha pana, māṇava, ekacco itthī vā puriso vā sattānaṃ aviheṭṭhakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā. so tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati. no ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati **appābādho** hoti. **appābādha**-saṃvattanikā esā, māṇava, paṭipadā yadidaṃ —

¹⁷ 菩提長老英譯《中部經典》：此狀況離殺生的善業，或許是直接導致死後生天或再生為人而得長壽之因。同樣的道理也通於所有善業成熟的段落。In this case the wholesome kamma of abstaining from killing may be directly responsible for either the heavenly rebirth or the longevity in a human existence. The same principle applies in all the passages on the maturation of wholesome kamma.

sattānaṃ avihethakajātiko hoti pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.

「學生婆羅門！在這世界上，有一類的女子或男子成為對有情不以手、或土塊、或棍杖、或刀劍的傷害習慣者。他由那已完成的、已受持的（不傷害有情）業，而身壞命終後往生到善趣、天界。即使身壞命終後沒有往生到善趣、天界，如果來到人間，不管再生到哪裡都成為少病的。」

「學生婆羅門！這人導向少病的進行方式（業道），就是：對於有情不以手、或土塊、或棍杖、或刀劍的傷害習慣者。」

BB:

“But here, student, some man or woman is not given to injuring beings with the hand, with a clod, with a stick, or with a knife. Because of performing and undertaking such action, on the dissolution of the body, after death, he reappears in a happy destination...But if instead he comes back to the human state, then wherever he is reborn he is healthy. This is the way, student, that leads to health, namely, one is not given to injuring beings with the hand, with a clod, with a stick, or with a knife.

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292. “idha, māṇava, ekacco itthī vā puriso vā kodhano hoti upāyāsa-bahulo. appampi vutto samāno abhisajjati kuppatti byāpajjati patiṭṭhīyati kopañca dosañca appaccayañca pātukaroti. so tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedā paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. no ce kāyassa bhedā paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati **dubbaṇṇo** hoti. **dubbaṇṇa**-saṃvattanikā esā, māṇava, paṭipadā yadidaṃ — kodhano hoti upāyāsabahulo; appampi vutto samāno abhisajjati kuppatti byāpajjati patiṭṭhīyati kopañca dosañca appaccayañca pātukaroti.

「學生婆羅門！在這世界上，有一類的女子或男子成為易忿怒者、多苦惱者。當被少許說時，他便變得不高興、發怒、瞋害、頑固/反抗、顯露出憤恨、瞋恚及不滿。他由那已完成的、已受持的（易怒多惱）業，而身壞命終後往生到苦處、惡趣、墮處、地獄。即使身壞命終後沒有往生到苦處、惡趣、墮處、地獄，如果來到人間，不管再生到哪裡都成為醜陋的。」

「學生婆羅門！這人導向醜陋的進行方式（業道），就是：易忿怒者、多苦惱者。當被少許說時，他便變得不高興、發怒、瞋害、頑固/反抗、顯露出憤恨、瞋恚及不滿。」

BB:

“Here, student, some man or woman is of an angry and irritable character; even when criticised a little, he is offended, becomes angry, hostile, and resentful, and displays anger, hate, and bitterness. Because of performing and undertaking such action...he reappears in a state of deprivation...But if instead he comes back to the human state, then wherever he is reborn he is ugly. This is the way, student, that leads to ugliness, namely, one is of an angry

and irritable character...and displays anger, hate, and bitterness.

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“idha pana, māṇava, ekacco itthī vā puriso vā akkodhano hoti anupāyāsbahulo; bahumpi vutto samāno nābhisajjati na kuppati na byāpajjati na patiṭṭhīyati na kopañca dosañca appaccayañca pātukaroti. so tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapajjati. no ce kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccāyāyati **pāsādiko** hoti. **pāsādika**-saṃvattanikā esā, māṇava, paṭipadā yadidaṃ — akkodhano hoti anupāyāsbahulo; bahumpi vutto samāno nābhisajjati na kuppati na byāpajjati na patiṭṭhīyati na kopañca dosañca appaccayañca pātukaroti.

「學生婆羅門！在這世界上，有一類的女子或男子成為不易忿怒者、不多苦惱者。當被多說時，他不變得不高興、不發怒、不瞋害、不頑固/不反抗、不顯露出憤恨、瞋恚及不滿。他由那已完成的、已受持的（不易怒多惱）業，而身壞命終後往生到善趣、天界。即使身壞命終後沒有往生到善趣、天界，如果來到人間，不管再生到哪裡都成為端嚴的/討人喜歡的。」

「學生婆羅門！這人導向端嚴的/討人喜歡的進行方式（業道），就是：不易忿怒者、不多苦惱者。當被多許說時，他不變得不高興、不發怒、不瞋害、不頑固/反抗、不顯露出憤恨、瞋恚及不滿。」

BB:

“But here, student, some man or woman is not of an angry and irritable character; even when criticised a lot, he is not offended, does not become angry, hostile, and resentful, and does not display anger, hate, and bitterness. Because of performing and undertaking such action...he reappears in a happy destination...But if instead he comes back to the human state, then wherever he is reborn he is beautiful. This is the way, student, that leads to being beautiful, namely, one is not of an angry and irritable character...and does not display anger, hate, and bitterness.

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293. “idha, māṇava, ekacco itthī vā puriso vā issāmanako hoti; paralābha-sakkāra-garu-kāra-mānana-vandana-pūjanāsu issati upadussati issam bandhati. so tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. no ce kāyassa bhedaṃ paraṃ marañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccāyāyati **appesakkho** hoti. **appesakkha**-saṃvattanikā esā, māṇava, paṭipadā yadidaṃ — issāmanako hoti; paralābhasakkāragarukāramānanavandanapūjanāsu issati upadussati issam bandhati.

「學生婆羅門！在這世界上，有一類的女子或男子成為嫉妒者，對於他人的利養、恭敬、尊重、禮敬、頂禮、供養/尊敬，嫉妒、生氣，被嫉妒束縛。他由那已完成的、

已受持的（嫉妒）業，而身壞命終後往生到苦處、惡趣、墮處、地獄。即使身壞命終後沒有往生到苦處、惡趣、墮處、地獄，如果來到人間，不管再生到哪裡都成為少權勢的¹⁸。」

「學生婆羅門！這人導向少權勢的進行方式（業道），就是：嫉妒者，對於他人的利養、恭敬、尊重、禮敬、頂禮、供養/尊敬，嫉妒、生氣，被嫉妒束縛。」

BB:

“Here, student, some man or woman is envious, one who envies, resents, and begrudges the gains, honour, respect, reverence, salutations, and veneration received by others. Because of performing and undertaking such action...he reappears in a state of deprivation...But if instead he comes back to the human state, then wherever he is reborn he is uninfluential. This is the way, student, that leads to being uninfluential, namely, one is envious...towards the gains, honour, respect, reverence, salutations, and veneration received by others. [205]

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“idha pana, māṇava, ekacco itthī vā puriso vā anissāmanako hoti; paralābhasakkāragarukāramānavandanapūjanāsu na issati na upadussati na issaṃ bandhati. so tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati. no ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccāyati mahesakkho hoti. mahesakkha-saṃvattanikā esā, māṇava, paṭipadā yadidaṃ — anissāmanako hoti; paralābhasakkāragarukāramānavandanapūjanāsu na issati na upadussati na issaṃ bandhati.

「學生婆羅門！在這世界上，有一類的女子或男子成為無嫉妒者，對於他人的利養、恭敬、尊重、禮敬、頂禮、供養/尊敬，不嫉妒、生氣，不被嫉妒束縛。他由那已完成的、已受持的（不嫉妒）業，而身壞命終後往生到善趣、天界。即使身壞命終後沒有往生到善趣、天界，如果來到人間，不管再生到哪裡都成為大權勢的。」

「學生婆羅門！這人導向大權勢的進行方式（業道），就是：無嫉妒者，對於他人的利養、恭敬、尊重、禮敬、頂禮、供養/尊敬，不嫉妒、生氣，不被嫉妒束縛。」

¹⁸ 《注》：293. ettha pana issāmanakoti issāsampayuttacitto. upadussatīti issā-vaseneva upakkosanto dussati. issaṃ bandhatīti yava-kalāpaṃ bandhanto viya yathā na nassati evaṃ bandhitvā viya ṭhapeti. appesakkhoti appa-parivāro, rattim khitto viya saro na paññāyati, ucchiṭṭha-hattho nisīditvā udaka-dāyakampi na labhati. 又，於此「嫉妒者」：與嫉妒相應的心。「生氣」：因嫉妒而正在責備之怒。「被嫉妒束縛」：如束大麥正在束縛的人，同樣地如這樣的束縛未消失而令持續/存在。「少權勢者」：少量的隨從/眷屬（沒有影響力的人），如在夜裡被射出的箭一樣不被了知/看不清楚，亦如〔抓飯食後〕手有殘餘者坐下後不得水的施與一樣。《清淨道》：486. issāyanā issā. sā para-sampattinam usūyana-lakkhaṇā. tattheva anabhirati-rasā, tato vimukha-bhāva-paccupaṭṭhānā, parasampatti-padaṭṭhānā, samyojananti datṭhabbā. 嫉妒為「嫉」。那是對於他人成就的嫉妒為特相；此中，就是不喜樂/不滿為作用；因那厭惡狀態為現起；他人成就為足處。應見是結（七結或十結之一的嫉結（issā-samyojana））。samyojana：n. [=saññojana < samyuñjati] 結，繫縛，結縛。samyuñjati：[sam共、正、集、同-yuj連結]。

BB:

“But here, student, some man or woman is not envious, one who does not envy, resent, and begrudge the gains, honour, respect, reverence, salutations, and veneration received by others. Because of performing and undertaking such action...he reappears in a happy destination...But if instead he comes back to the human state, then wherever he is reborn he is influential. This is the way, student, that leads to being influential, namely, one is not envious...towards the gains, honour, respect, reverence, salutations, and veneration received by others.

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294. “idha, māṇava, ekacco itthī vā puriso vā na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālā-gandha-vilepanaṃ seyyā-vasatha-padīpeyyaṃ. so tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. no ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati appabhogo hoti. appabhoga-saṃvattanikā esā, māṇava, paṭipadā yadidaṃ — na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

「學生婆羅門！在這世界上，有一類的女子或男子成為不施與者¹⁹。對於沙門、婆羅門的飯食、飲料、衣服、車乘/交通工具、華鬘/花環、薰香、塗香/塗油/香膏、臥具、住處/房舍、燈燭（不施與）。他由那已完成的、已受持的（不會施與）業，而

¹⁹ dātā = dātu, m. 給與者，施與者。《注》：294. na dātā hotīti macchariya-vasena na dātā hoti. tena kammenāti tena macchariya-kammena. 「成為不施與者」：由於慳而成為不施與者。「由那業」：以那慳業。

相應部 (1.49) 《慳經》 (Maccharisuttaṃ)：慳者的異熟是往生惡趣，或在人中的貧窮家中衣食困缺。離慳者的異熟是往生天界，或在人中的富裕家中衣食豐足。《雜阿含490經》卷18：「閻浮車問舍利弗：「所謂結者。云何為結？」舍利弗言：「結者，九結，謂愛結、恚結、慢結、無明結、見結、他取結、疑結、嫉結、慳結。」復問：「舍利弗！有道有向，修習多修習，斷此結耶？」舍利弗言：「有，謂八正道——正見乃至正定。」(CBETA 2021.Q4, T02, no. 99, p. 127a21-25)。(「慳」屬欲界不善四瞋心所(瞋、嫉、慳、惡作)之一)

《清淨道》：tattha saṃyojanānīti khandhehi khandhānaṃ phalena kamma dukkhena vā sattānaṃ saṃyoja-kattā rūparāgādayo dasa dhammā vuccanti. yāvañhi te, tāva etesaṃ anuparamoti. tatrāpi rūparāgo arūparāgo māno uddhaccaṃ avijjāti ime pañca uddhamnibbattanakakhandhādisaṃyojakattā uddhambhāgiyasamyojanāni nāma. sakkāyaditṭhi vicikicchā sīlabataparāmāso kāmarāgo paṭighoti ime pañca adhonibbattanakakhandhādisaṃyojakattā adhobhāgiyasamyojanāni nāma. 此中，「結」：對〔今世〕諸蘊與〔來世〕諸蘊、對業與果、或對有情與苦之作結者/繫縛行為，被稱為色貪等開頭的十法。確實，只要那些〔諸結繼續存有〕，對於那些〔諸蘊與諸蘊、業與果、有情與苦等〕就沒有止息 (anuparamo)。此中，色貪、無色貪、慢、掉舉、無明，這五種是在上方(二界)生的諸蘊等結，故稱「上分結」。因為有身見、疑、戒禁取、欲貪、瞋恚五種，是在下方(欲界)生的諸蘊等結，故稱「下分結」。

《分別論》十結：969. tattha katamāni dasa saṃyojanāni? kāmarāga-saṃyojanaṃ, paṭigha-saṃyojanaṃ, māna-saṃyojanaṃ, ditṭhi-saṃyojanaṃ, vicikicchā-saṃyojanaṃ, sīlabataparāmāsa-saṃyojanaṃ, bhavarāga-saṃyojanaṃ, issā-saṃyojanaṃ, macchariya-saṃyojanaṃ, avijjā-saṃyojanaṃ — imāni dasa saṃyojanāni. 此中，那些十結？這些十結：欲貪結、瞋恚結、慢結、見結、疑結、戒禁取結、有貪結、嫉結、慳結、無明結。

身壞命終後往生到苦處、惡趣、墮處、地獄。即使身壞命終後沒有往生到苦處、惡趣、墮處、地獄，如果來到人間，不管再生到哪裡都成為**少財/貧窮的**。」

「學生婆羅門！這人導向**少財/貧窮的**進行方式（業道），就是不施與者，對於沙門、婆羅門的飯食、飲料、衣服、車乘/交通工具、華鬘/花環、薰香、塗香/塗油/香膏、臥具、住處/房舍、燈燭（不施與）。」

BB:
“Here, student, some man or woman does not give food, drink, clothing, carriages, garlands, scents, unguents, beds, dwelling, and lamps to recluses or brahmins. Because of performing and undertaking such action...he reappears in a state of deprivation...But if instead he comes back to the human state, then wherever he is reborn he is poor. This is the way, student, that leads to poverty, namely, one does not give food...and lamps to recluses or brahmins.

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“idha pana, māṇava, ekacco itthī vā puriso vā dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālā-gandha-vilepanaṃ seyyā-vasatha-padīpeyyaṃ. so tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati. no ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccāyati **mahābhogo** hoti. **mahābhoga**-saṃvattanikā esā, māṇava, paṭipadā yadidaṃ — dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.

「學生婆羅門！在這世界上，有一類的女子或男子成為**施與者**。對於沙門、婆羅門的飯食、飲料、衣服、車乘/交通工具、華鬘/花環、薰香、塗香/塗油/香膏、臥具、住處/房舍、燈燭（施與）。他由那已完成的、已受持的（會施與）業，而身壞命終後往生到善趣、天界。即使身壞命終後沒有往生到善趣、天界，如果來到人間，不管再生到哪裡都成為**大財/富裕的**。」

「學生婆羅門！這人導向**大財/富裕的**進行方式（業道），就是：會施與者，對於沙門、婆羅門的飯食、飲料、衣服、車乘/交通工具、華鬘/花環、薰香、塗香/塗油/香膏、臥具、住處/房舍、燈燭（施與）」

BB:
“But here, student, some man or woman gives food...and lamps to recluses or brahmins. Because of performing and undertaking such action...he reappears in a happy destination... But if instead he comes back to the human state, then wherever he is reborn he is wealthy. This is the way, student, that leads to wealth, namely, one gives food...and lamps to recluses or brahmins.

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295. “idha, māṇava, ekacco itthī vā puriso vā thaddho hoti atimānī — abhivādetabbaṃ na abhivādeti, paccuṭṭhātabbaṃ na paccuṭṭheti, āsanārahassa na āsanaṃ deti, maggārahassa na maggaṃ deti, sakkātabbaṃ na sakkaroti, garukātabbaṃ na garukaroti, mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti. so tena kammena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. no ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati nīcakulīno hoti. nīcakulīna-saṃvattanikā esā, māṇava, paṭipadā yadidaṃ — thaddho hoti atimānī; abhivādetabbaṃ na abhivādeti, paccuṭṭhātabbaṃ na paccuṭṭheti, āsanārahassa na āsanaṃ deti, maggārahassa na maggaṃ deti, sakkātabbaṃ na sakkaroti, garukātabbaṃ na garukaroti, mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti.

「學生婆羅門！在這世界上，有一類的女子或男子成為固執者，自大者²⁰。對於應被敬禮的，不敬禮；應起身（表示尊重）的，不起身²¹；應得座的，不給座；應得路的，不給路；應恭敬的，不恭敬；應尊重的，不尊重；應尊敬的，不禮敬；應供養/尊敬的，不供養/尊敬。他由那已完成的、已受持的（固執傲慢）業，而身壞命終後往生到苦處、惡趣、墮處、地獄。即使身壞命終後沒有往生到苦處、惡趣、墮處、地獄，如果來到人間，不管再生到哪裡都成為出生卑賤的。」

「學生婆羅門！這人導向出生卑賤的進行方式（業道），就是：固執者，自大者，對於應被問候的，不問候；應起身（表示尊重）的，不起身；應得座的，不給座；應得路的，不給路；應恭敬的，不恭敬；應尊重的，不尊重；應尊敬的，不禮敬；應崇敬的，不崇敬。」

BB:

“Here, student, some man or woman is obstinate and arrogant; he does not pay homage to one who should receive homage, does not rise up for one in whose presence he should rise up, does not offer a seat to one who deserves a seat, does not make way for one for whom he should make way, and does not honour, respect, revere, and venerate one who should be honoured, respected, revered, and venerated. Because of performing and undertaking such action...he reappears in a state of deprivation...But if instead he comes back to the human state, then wherever he is reborn he is low-born. This is the way, student, that leads

²⁰ **thaddha** : a. 倔強、固執、頑固、剛愎的、傲慢的。 **atimānī** : =**atimānin**, m. 自大、極慢、過慢、有過慢者、極度傲慢者。

²¹ 《注》：295. **abhivādetabbanti** abhivādan-ārahaṃ buddhaṃ vā paccekabuddhaṃ vā ariyasāvakaṃ vā. **paccuṭṭhātabbādīsupi** eseva nayo. imasmiṃ pana pañhaviṣṣajjane upapīlaka-upatthambhaka-kammāni na gahetabbāni. na hi pavatte nīcakulinaṃ vā uccākulinaṃ vā sakkā kātum, paṭisandhimeva pana niyāmetvā nīcakuliyāṃ kammaṃ nīcakule nibbatteti, uccākuliyāṃ kammaṃ uccākule. 「應被敬禮的」：值得敬禮的佛陀、或辟支佛、或聖弟子。「應起身（表示尊重）的」：同理。然而，（注釋書認為）在這〔一段〕問答中不應取「阻礙」與「支持」業，因為在流轉中〔阻礙業或支持業〕不能造作卑賤或高貴。又，是〔令生的〕結生令決定已，卑賤業令生在卑賤族姓中，高貴業〔令生〕在高貴族姓中。

to low birth, namely, one is obstinate and arrogant...and does not honour, respect, revere, and venerate one who should be honoured, respected, revered, and venerated.

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“idha pana, māṇava, ekacco itthī vā puriso vā atthaddho hoti anatiṃānī; abhivādetabbaṃ abhivādeti, paccuṭṭhātabbaṃ paccuṭṭheti, āsanārahassa āsanaṃ deti, maggārahassa maggaṃ deti, sakkātabbaṃ sakkaroti, garukātabbaṃ garukaroti, mānetabbaṃ māneti, pūjetabbaṃ pūjeti. so tena kammaṃ evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati. no ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccāyāyati **uccākulīno** hoti. **uccākulīna**-saṃvattanikā esā, māṇava, paṭipadā yadidaṃ — atthaddho hoti anatiṃānī; abhivādetabbaṃ abhivādeti, paccuṭṭhātabbaṃ paccuṭṭheti, āsanārahassa āsanaṃ deti, maggārahassa maggaṃ deti, sakkātabbaṃ sakkaroti, garukātabbaṃ garukaroti, mānetabbaṃ māneti, pūjetabbaṃ pūjeti.

「學生婆羅門！在這世界上，有一類的女子或男子成為不固執者，不自大者。對於應被敬禮的，敬禮；應起身（表示尊重）的，起身；應得座的，給座；應得路的，給路；應恭敬的，恭敬；應尊重的，尊重；應禮敬的，禮敬；應崇敬的，崇敬。他由那已完成的、已受持的（不傲慢）業，而身壞命終後往生到善趣、天界。即使身壞命終後沒有往生到善趣、天界，如果來到人間，不管再生到哪裡都成為**出生高貴的**。」

「學生婆羅門！這人導向**出生高貴的**進行方式（業道），就是：不固執者，不自大者，對於應被問候的，問候；應起身（表示尊重）的，起身；應得座的，給座；應得路的，給路；應恭敬的，恭敬；應尊重的，尊重；應禮敬的，禮敬；應崇敬的，崇敬。」

BB:

“But here, student, some man or woman is not obstinate and arrogant; he pays homage to one who should receive homage, rises up for one in whose presence he should rise up, offers a seat to one who deserves a seat, makes way for one for whom he should make way, and honours, respects, reveres, and venerates one who should be honoured, respected, revered, and venerated. Because of performing and undertaking such action...he reappears in a happy destination...But if instead he comes back to the human state, then wherever he is reborn he is high-born. This is the way, student, that leads to high birth, namely, one is not obstinate and arrogant...and honours, respects, reveres, and venerates one who should be honoured, respected, revered, and venerated.

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296. “idha, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā na paripucchitā hoti — ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitaṃ, kiṃ na sevitaṃ; kiṃ me kariyamaṇaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me kariyamaṇaṃ dīgharattaṃ hitāya sukhāya hoti’? so tena kammaṃ evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ

nirayaṃ upapajjati. no ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccāyāyati **duppañño** hoti. **duppañña**-saṃvattanikā esā, māṇava, paṭipadā yadidaṃ — samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtivā na paripucchitā hoti — ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hoti’”ti?

「學生婆羅門！在這世界上，有一類的女子或男子成為不往見沙門、婆羅門的詢問者²²。『大德！什麼是善？什麼是不善？什麼是有過失？什麼是無過失？什麼是應親近？什麼是不應親近？什麼是正在被做成為我長時間的不利、痛苦？什麼是正在被做成為我長時間的利益、安樂？』他由那已完成的、已受持的（不詢問）業，而身壞命終後往生到苦處、惡趣、墮處、地獄。即使身壞命終後沒有往生到苦處、惡趣、墮處、地獄，如果來到人間，不管再生到哪裡都成為**惡慧的**。」

「學生婆羅門！這人導向**惡慧的**進行方式（業道），就是：不往見沙門、婆羅門的詢問者。『大德！什麼是善？什麼是不善？什麼是有過失？什麼是無過失？什麼是應親近？什麼是不應親近？什麼是正在被做成為我長時間的不利、痛苦？什麼是正在被做成為我長時間的利益、安樂？』

BB:

“Here, student, some man or woman does not visit a recluse or a brahmin and ask: ‘Venerable sir, what is wholesome? What is unwholesome? What is blameable? What is blameless? What should be cultivated? What should not be cultivated? What kind of action will lead to my harm and suffering for a long time? What kind of action will lead to my welfare and happiness for a long time?’ Because of performing and undertaking such action...he reappears in a state of deprivation...But if instead he comes back to the human state, then wherever he is reborn he is stupid. This is the way, student, that leads to

²² 《注》：

296. **na paripucchitā hotīti** ettha pana aparipucchana niraye na nibbattati. aparipucchako pana “**idaṃ kātappaṃ, idaṃ na kātappaṃ**”ti **na jānāti, ajānanto** kātappaṃ na karoti, akātappaṃ karoti. tena niraye nibbattati, itaro sagge. 「**成為不詢問者**」：又，在此處，不以不詢問而生在地獄，然而不詢問者不知道「這是應作，這是不應作」，不知道的人不作應作的、作不應作的，因為那樣而生在地獄，另一個〔大/聰慧〕在天界。（《疏》：在聖典中，不以僅僅不詢問而生地獄，但是以不詢問為原因、應作而不作等會/可能生地獄，故以「成為不詢問者」等說而顯示「然而，不詢問者」等。）

《彌蘭陀王問經》上·第七品（7.8）：8. Rājā āha “bhante nāgasena, yo jānanto pāpakammaṃ karoti, yo **ajānanto** pāpakammaṃ karoti, kassa bahutaraṃ apuñña”nti? **Thero āha “yo kho, mahārāja, ajānanto pāpakammaṃ karoti, tassa bahutaraṃ apuñña”nti.** 8. 國王說：「尊者龍軍！正在知道的作惡業，正在不知道的作惡業，哪個的非福〔業〕更多？」長老說：「大王！正在不知道的作惡業，他的非福〔業〕更多。」（案：與福業道有關的「業所有性正見」，與解脫道有關的「禪那正見」、「毗婆舍那正見」等，都是「正在知道、看見」（正知見）。）**jānato passato**：是jānāti passati現在分詞的主格，jānato passato是現在分詞屬格/與格(ppr. sg. m. gen./dat.)=對於一個正在知道的人，對於一個正在看見的人。**相應部（22.101）《斧柄經》（Vāsijaṭasuttaṃ）**：Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayam vadāmi, no ajānato no apassato. 諸比丘！我說正在知道、正在看見的人諸漏滅盡，非不知、非不見的人。**中部（4）《怖駭經疏》**：Jānato passatoti vā hetuniddesoṃ. Jānanahetu dassanahetu kāmāsavā cittaṃ vimuccitthāti yojanā. 「正在知道、正在看見的人」：這說明原因，即構成「因知、因見，你們的心會解脫諸欲漏。」《成實論》卷6（77想陰品）：「又經中說：知者、見者能得漏盡，非不知見者。」（CBETA 2021.Q3, T32, no. 1646, p. 281a29-b1）。

stupidity, namely, one does not visit a recluse or brahmin and ask such questions. [206]

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“idha pana, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtivā paripucchitā hoti — ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hotī’ti? so tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati. no ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati mahāpañño hoti. mahāpañña-saṃvattanikā esā, māṇava, paṭipadā yadidaṃ — samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtivā paripucchitā hoti — ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ; kiṃ sāvajjaṃ, kiṃ anavajjaṃ; kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ; kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hotī’”ti?

「學生婆羅門！在這世界上，有一類的女子或男子成為往見沙門、婆羅門的詢問者。『大德！什麼是善？什麼是不善？什麼是有過失？什麼是無過失？什麼是應親近？什麼是不應親近？什麼是正在被做成為我長時間的不利、痛苦？什麼是正在被做成為我長時間的利益、安樂？』他由那已完成的、已受持的（詢問）業，而身壞命終後往生到善趣、天界。即使身壞命終後沒有往生到善趣、天界，如果來到人間，不管再生到哪裡都成為大慧的。」

「學生婆羅門！這人導向大慧的進行方式（業道），就是：往見沙門、婆羅門後而詢問者。『大德！什麼是善？什麼是不善？什麼是有過失？什麼是無過失？什麼是應親近？什麼是不應親近？什麼是正在被做成為我長時間的不利、痛苦？什麼是正在被做成為我長時間的利益、安樂？』

BB:

“But here, student, some man or woman visits a recluse or a brahmin and asks: ‘Venerable sir, what is wholesome?...What kind of action will lead to my welfare and happiness for a long time?’ Because of performing and undertaking such action...he reappears in a happy destination...But if instead he comes back to the human state, then wherever he is reborn he is wise. This is the way, student, that leads to wisdom, namely, one visits a recluse or brahmin and asks such questions.

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297. “iti kho, māṇava, appāyuka-saṃvattanikā paṭipadā appāyukattaṃ upaneti, dīghāyuka-saṃvattanikā paṭipadā dīghāyukattaṃ upaneti; bāvābādha-saṃvattanikā paṭipadā bāvābādhattaṃ upaneti, appābādha-saṃvattanikā paṭipadā appābādhattaṃ upaneti; dubbaṇṇa-saṃvattanikā paṭipadā dubbaṇṇattaṃ upaneti, pāsādika-saṃvattanikā paṭipadā pāsādikattaṃ upaneti; appesakkha-saṃvattanikā paṭipadā appesakkhattaṃ upaneti,

mahesakkha-saṃvattanikā paṭipadā mahesakkhattaṃ upaneti; appabhoga-saṃvattanikā paṭipadā appabhogattaṃ upaneti, mahābhoga-saṃvattanikā paṭipadā mahābhogattaṃ upaneti; nīcakulīna-saṃvattanikā paṭipadā nīcakulīnattaṃ upaneti, uccākulīna-saṃvattanikā paṭipadā uccākulīnattaṃ upaneti; duppañña-saṃvattanikā paṭipadā duppaññattaṃ upaneti, mahāpañña-saṃvattanikā paṭipadā mahāpaññattaṃ upaneti. kammassakā, māṇava, satta kammadāyādā kammayonī kammabandhū kammappaṭisaraṇā. kammaṃ satte vibhajati yadidaṃ — hīnappaṇītatāyā”ti.

「學生婆羅門！

如此，導向短命的進行方式，帶來短命的狀態。

導向長壽的進行方式，帶來長壽的狀態。

導向多病的進行方式，帶來多病的狀態。

導向少病的進行方式，帶來少病的狀態。

導向醜陋的進行方式，帶來醜陋的狀態。

導向端嚴/討人喜歡的進行方式，帶來端嚴/討人喜歡的狀態。

導向少權勢的進行方式，帶來少權勢的狀態。

導向大權勢的進行方式，帶來大權勢的狀態。

導向少財/貧窮的進行方式，帶來少財的狀態。

導向多財/富裕的進行方式，帶來多財的狀態。

導向出生卑賤的進行方式，帶來出生卑賤的狀態。

導向出生高貴的進行方式，帶來出生高貴的状态。

導向惡慧的進行方式，帶來惡慧的狀態。

導向大慧的進行方式，帶來大慧的狀態。」

「學生婆羅門！諸有情是業的擁有人，是業的繼承人；以業為母胎，以業為親屬，以業為依怙。就是業在劃分諸有情的下劣、勝妙。」²³

BB:

“Thus, student, the way that leads to short life makes people short-lived, the way that leads

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《注》：iti kho, māṇava ... pe ... yadidaṃ hīnappaṇītatāyāti sathā desanaṃ yathānusandhiṃ pāpesi. sesaṃ sabbattha uttāna mevāti. 「學生婆羅門！如此... (略) ...就是〔業在劃分諸有情的〕下劣、勝妙」：大師（佛陀）已到達了教誨的適當結論。其餘的一切義都是明瞭的。

增支部 (6.63) 《洞察者經》：

Cetanāhaṃ, bhikkhave, kammaṃ vadāmi. Cetayitvā kammaṃ karoti— kāyena vācāya manasā. “Katamo ca, bhikkhave, kammānaṃ nidāna-sambhavo? Phasso, bhikkhave, kammānaṃ nidānasambhavo. “Katamā ca, bhikkhave, kammānaṃ vemattatā? Atthi, bhikkhave, kammaṃ niraya-vedanīyaṃ, atthi kammaṃ tiracchānayoṇi-vedanīyaṃ, atthi kammaṃ pettivisaya-vedanīyaṃ, atthi kammaṃ manussaloka-vedanīyaṃ, atthi kammaṃ devaloka-vedanīyaṃ Ayaṃ vuccati, bhikkhave, kammānaṃ vemattatā. “Katamo ca, bhikkhave, kammānaṃ vipāko? Tividhāhaṃ, bhikkhave, kammānaṃ vipākaṃ vadāmi dittheva dhamme, upapajje vā, apare vā pariyāye. Ayaṃ vuccati, bhikkhave, kammānaṃ vipāko. 諸比丘！我說思即是業，思後造業——以身、以語、以意（造業門）。諸比丘！什麼是業的生起因？諸比丘！觸，是業的生起因（生起因）。諸比丘！什麼是業的差別性？諸比丘！有應被受於地獄的業，有應被受於畜生界的業，有應被受於餓鬼界的業，有應被受於人界的業，有應被受於天界的業。諸比丘！這就是被稱為業的差別性（成熟處）。諸比丘！什麼是業的異熟？諸比丘！我說有三種業的異熟：於現世，或於次生，或於其他的。諸比丘！這就是被稱為業的異熟（成熟時）。

to long life makes people long-lived; the way that leads to sickness makes people sickly, the way that leads to health makes people healthy; the way that leads to ugliness makes people ugly, the way that leads to beauty makes people beautiful; the way that leads to being unimportant makes people unimportant, the way that leads to being important makes people important; the way that leads to poverty makes people poor, the way that leads to wealth makes people wealthy; the way that leads to low birth makes people low-born, the way that leads to high birth makes people high-born; the way that leads to stupidity makes people stupid, the way that leads to wisdom makes people wise. “Beings are owners of their actions, student, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior.”

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evaṃ vutte, subho māṇavo todeyyaputto bhagavantaṃ etadavoca — “abhikkantaṃ, bho (voc.) gotama, abhikkantaṃ, bho (voc.) gotama! seyyathāpi, bho (voc.) gotama, nikkujjitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya — ‘cakkhumanto rūpāni dakkhanti’^{ti}; evamevaṃ bhotā (instr.) gotamena anekapariyāyena dhammo pakāsito. esāhaṃ bhavantaṃ (acc.) gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. upāsakaṃ maṃ bhavaṃ (sg. nom.) gotamo dhāretu ajjatagge pānupetaṃ saraṇaṃ gataṃ”^{ti}.

如是說時，多迭亞之子婆羅門弟子蘇巴對世尊說這：「奇哉！朋友²⁴ (voc.) 喬達摩！奇哉！朋友 (voc.) 喬達摩！朋友 (voc.) 喬達摩！猶如已顛倒的會使扶正，已隱藏的會使敞開，已迷路的會使告知；或在黑暗中將會持油燈火，讓「有眼的看見諸色」²⁵。就這樣，尊敬的 (instr.) 喬達摩已以各種方式顯示法。我歸依這尊敬的 (acc.) 喬達摩、法及比丘僧。請尊敬的 (sg. nom.) 喬達摩憶持我為優婆塞，從今日起終生歸依。」

BB:

When this was said, the brahmin student Subha, Todeyya’s son, said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the

²⁴ **bhavant** : pron.代名詞 [bhavati是、有、存在的ppr.現分，可能是bhagavant的縮寫] 為禮貌的稱呼，尊、尊敬的、尊貴的、勝存者。**Bho** : [bhavant的Voc.，Sk. bhoh] 吠陀梵語bhagavant的Voc. 婆羅門在對熟悉、平等或低等的人交談時的稱呼，對上級用bhante。**PTS Pali-English dictionary** : bhovādika = bhovādin 一位婆羅門用“bho”這個詞稱呼他人，暗示說話者的某種優越性。佛教僧侶之間的禮貌稱呼，如朋友、先生、兄弟 (āvuso) 、具壽/尊者 (āyasmā. SK. āyuṣmant [āyuṣ + mant 具]) ，對上級使用尊者、大德 (bhante, bhanta < bhavant的voc. bhadante 的縮略形式，用作尊稱。) 。

²⁵ 這「有眼的看見諸色」 (cakkhumanto rūpāni dakkhanti) 經常在律典及五部中出現。「有眼的」，指佛陀，如 (SN1.37) 「小象被有眼者善調御」等，相應部 (6.1) 《梵天勸請經注》：一切眼者 (samantacakkhu) 。佛陀具五眼：佛眼、法眼、一切眼、天眼與肉眼。「有眼的」，也指有慧眼的人 (paññā-cakkhumanto) ，以前分道的慧眼看見四諦法。

Dhamma clear in many ways, as though he were turning upright what had been overturned, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. Let Master Gotama remember me as a lay follower who has gone to him for refuge for life.”

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cūḷakammavibhaṅgasuttaṃ niṭṭhitaṃ pañcamaṃ.

《小業分別經》第五已終了。

Sabbe sattā averā hontu

願一切眾生沒有敵意

abyāpajjhā hontu

願一切眾生沒有瞋害

anīghā hontu

願一切眾生沒有憂苦

Sukhī attānaṃ pariharantu

願一切眾生保持快樂

迴向

願此功德種善根，累世怨親同沾恩。
由斯解脫諸苦惱，共證菩提度有情。

Sādhu ! Sādhu ! Sādhu !

善哉 ! 善哉 ! 善哉