

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-kamma-vibhaṅga suttaṃ）

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

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 (136) 《大業分別經》 (Mahākammavibhaṅga-suttaṃ) ¹

MN 136

298. evaṃ me suttaṃ — ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. tena kho pana samayena āyasmā samiddhi arañña-kuṭikāyaṃ viharati.

如是我聞：一時，世尊住在王舍城迦蘭陀竹園²。爾時，三彌提具壽/尊者³住在阿蘭若⁴小舍。

atha kho Potaliputto paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yenāyasmā samiddhi tenupasaṅkami; upasaṅkamtivā āyasmatā samiddhinā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Potaliputto paribbājako āyasmantaṃ samiddhiṃ etadavoca —

爾時，遊行者⁵哺多梨子正在四處散步時，往見三彌提尊者。來見已，與三彌提尊者問候；互相問候及和藹可親的談話已，坐在一旁；坐在一旁已，遊行者哺多梨子對三彌提尊者這樣說：

“sammukhā mettaṃ, āvuso samiddhi, samaṇassa gotamassa suttaṃ, sammukhā paṭiggahitaṃ — ‘moghaṃ kāyakammaṃ moghaṃ vacīkammaṃ, manokammameva saccaṃ’ti. atthi ca sā {atthi cesā (sī. ka.)} samāpatti yam samāpattim samāpanno na kiñci vediyatī”ti?

「學友三彌提！我在沙門喬達摩的面前已聽聞到、已領受到這：『身業無用，語業無

¹ 中阿含 (171) 《分別大業經》。真諦《阿毘達磨俱舍釋論》卷14〈5分別惑品〉：《大分別業經》。(CBETA 2021.Q4, T29, no. 1559, p. 253c17-18)。對應玄奘譯本是《大分別諸業契經》，梵本稱Mahākarmavibhāgasūtra。智旭《閱藏知津》卷28：「十、《分別大業經》：異學與三彌提論三業義，周那與阿難，以此問佛，佛訶其不善分別，次正說三報受時差別及臨終善惡念不同，雖天眼所見，不宜執一非餘，惟佛知其所以然耳。兼說柰果生熟四料簡，以喻於人。」(CBETA 2021.Q4, J32, no. B271, p. 112b1-5)。

² Veḷuvana-kalandakanivāpa：竹林精舍、竹林迦蘭陀園、竹林栗鼠養餌所、竹林松鼠飼養處、栗鼠飼養處的竹林。veḷu竹-vana林，kalandaka松鼠-nivāpa餌/撒餌。

³ 具壽/尊者三彌提 (āyasmā samiddhi)：在巴利經典裡有出現多次，如中部 (133) 《大迦旃延一夜賢者經》(mahākaccānabhaddekarattasuttaṃ) 有天神問尊者三彌提「一夜賢者」的總說與分別，因不知解答，之後他去問世尊並請開示。相應部 (1.20) 《三彌提經》(samiddhisuttaṃ) 尊者三彌提說自己是出家不久的新人。相應部 (4.22) 《三彌提經》(samiddhisuttaṃ) 提到魔波旬來干擾尊者三彌提。相應部 (35.65) 《第一三彌提問魔經》(paṭhamasamiddhimārapañhāsuttaṃ) 尊者三彌提問世尊什麼是「魔」、什麼情況會有魔及施設魔。增支部 (9.14) 《三彌提經》(samiddhisuttaṃ) 尊者舍利弗尊者問尊者三彌提：根據什麼所緣，人的尋思惟生起等。

⁴ arañña：n. [Sk. aranya] 阿蘭若，阿練若，林野，空閑處，遠離村莊/聚落處。小部《無礙解道》小品「說安般念」：araññanti nikkhamitvā bahi indakhilā sabbametaṃ araññaṃ。「阿蘭若」：從〔王舍城門口〕外面的帝柱出去/離開後，那所有的〔範圍〕為阿蘭若。

⁵ paribbājaka：m. [Sk. parivrājaka] f. Paribbājikā. 梵志、遊行者、遍歷者。

用，只有意業真實⁶。』及有一種定/等至，那已進入定/等至的人沒有任何的感受⁷。」⁸

“mā hevaṃ, āvuso Potaliputta, avaca; (mā hevaṃ, āvuso Potaliputta, avaca;) {() syā. kaṃ. potthakesu natthi} mā bhagavantam abbhācikkhi. na hi sādhu bhagavato abbhakkhānaṃ. na hi bhagavā evaṃ vadeyya — ‘mogham kāyakammaṃ mogham vacīkammaṃ, manokammameva saccaṃ’ti. atthi ca kho {atthi ceva kho (sī. ka.)} sā, āvuso, samāpatti yaṃ samāpattiṃ samāpanno na kiñci vediyatī”ti.

「學友哺多梨子！不要這樣說⁹，不要誹謗世尊，因為誹謗世尊的人不善，世尊不會這樣說：『身業無用，語業無用，只有意業真實。』及有一種定/等至，那已進入定/等至的人沒有任何的感受。」¹⁰

20220225

“kīvaciraṃ pabbajitosi, āvuso samiddhī”ti? “na ciraṃ, āvuso! tīṇi vassānī”ti. “ettha dāni mayaṃ there bhikkhū kiṃ vakkhāma, yatra hi nāma evaṃnavo bhikkhu {navakena bhikkhunā (ka.)} sathāraṃ parirakkhitabbaṃ maññissati. sañcetanikaṃ, āvuso samiddhi, kammaṃ katvā kāyena vācāya manasā kiṃ so vediyatī”ti? “sañcetanikaṃ, āvuso Potaliputta, kammaṃ katvā kāyena vācāya manasā dukkham so vediyatī”ti. atha kho Potaliputto

⁶ 《注》：298. evaṃ me sutanti mahākammavibhaṅgasuttaṃ. tattha moghanti tuccham aphalaṃ.

saccanti tathaṃ bhūtaṃ. idañca etena na sammukhā sutam, upālisutte (ma. ni. 2.56) pana — “manokammaṃ mahāsāvajjatarāma paññapemi pāpassa kammaṃsa kiriyāya pāpassa kammaṃsa pavattiyā, no tathā kāyakammaṃ no tathā vacīkammaṃ”

ti bhagavatā vuttaṃ atthi, sā kathā titthiyānaṃ antare pākāṭā jātā, taṃ gahetvā esa vadati. 「如是我聞」：即《大業分別經》。此中，「無用」：空的/徒然的、無結果的。「真實」：已成為真實的。及由於那不是〔喬達摩〕面前所聽聞的，且在中部（56）《優婆離經》（Upālisuttaṃ）裡，世尊是說：「對於惡業的造作，對於惡業的轉起，我令施設意業的過失更大，不像那身業，不像那語業。」那是〔世尊〕與〔尼乾陀〕諸外道在交談中自然發生的，他取那而說。

⁷ 《注》：atthi ca sā samāpattīti idaṃ — “kathaṃ nu kho, bho, abhisaññānirodho hotī”

ti potthapādasutte (dī. ni. 1.406 ādayo) uppannaṃ abhisaññānirodhakathaṃ sandhāya vadati. na kiñci vediyatīti ekavedanampi na vediyati. atthi ca khoti thero nirodha-samāpattim sandhāya anujānāti. 「有一種定/等至」：這，在長部（9.411段）《布吒波陀經》（Potthapāda-suttaṃ）「朋友！如何是增上想之滅？」即〔遊行布吒波陀（Potthapāda）與三百遊行共論之課題所〕宣稱有關：如何生起的增上想之滅？「沒有任何的感受」：他甚至沒有感受到一點感受。「及有」：同意有關長老的滅等至/滅盡定。

⁸ 《中阿含171經》卷44：「異學哺羅陀子便問曰：『賢三彌提！我面從沙門瞿曇聞，面從沙門瞿曇受，身、口業虛妄，唯意業真諦，或有定（samāpatti等至），比丘入彼定無所覺。』」（CBETA 2021.Q4, T01, no. 26, p. 706b20-22）

⁹ mā : adv.副詞 [a prohibitive particle 禁止助詞] 與aor.一起，有禁止義，如〔請/希望〕不、不要、不允許。avaca : (2/3.sg. aor. 動詞過去式) 曾說、說了。abbhācikkhi : [abbhācikkhati的aor.] 曾非難、誹謗了。

¹⁰ 《中阿含171經》卷44：「尊者三彌提告曰：『賢哺羅陀子！汝莫作是說，莫誣謗世尊，誣謗世尊者為不善也。世尊不如是說。賢哺羅陀子！世尊無量方便說，若故作業（Sañcetanika kamma），作已成者，我說無不受報，或現世受，或後世受。若不故作業，作已成者，我不說必受報也。』」（CBETA 2021.Q4, T01, no. 26, p. 706b23-28）案：《中阿含171經》在尊者三彌提告曰時，對「或有定（samāpatti）」沒有再提及，中部《大業分別經》（136）有「及有一種等至」文。

paribbājako āyasmato samiddhissa bhāsitaṃ neva abhinandi nappaṭikkosi; anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkāmi.

「朋友三彌提！你出家多久了？」

「朋友哺多梨子！不久，三年/三個雨安居。」

「現在，我們於此將對諸長老比丘說什麼呢？因為在該處的新比丘，他認為老師（佛陀）應該被保護¹¹。朋友三彌提！以身、語、意故思的業作後¹²，他感受到什麼？」

「朋友哺多梨子！以身、語、意故思的業作後，他感受到苦¹³。」

爾時，遊行者哺多梨子對三彌提尊者所說，他既不贊同，也不拒絕¹⁴；既不贊同，也不拒絕後，起座離開了。

BB:

[207] Thus have I heard. On one occasion the Blessed One was living at Rājagaha, in the Bamboo Grove, the Squirrels' Sanctuary.

Now on that occasion the venerable Samiddhi was living in a forest hut. Then the wanderer Potaliputta, while wandering and walking for exercise, went to the venerable Samiddhi and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and said to the venerable Samiddhi:

“Friend Samiddhi, I heard and learned this from the recluse Gotama’s own lips: ‘Bodily action is vain, verbal action is vain, only mental action is real.’ And: ‘There is that attainment on entering which one does not feel anything at all.’”¹⁵

“Do not say so, friend Potaliputta, do not say so. Do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One. The Blessed One would not speak thus: ‘Bodily action is vain, verbal action is vain, only mental action is real.’ But, friend, there is that attainment on entering which one does not feel anything at all.”

“How long is it since you went forth, friend Samiddhi?”

“Not long, friend: three years.”

¹¹ **parirakkhitabba** : fpp.將來被動分詞/grd.動詞狀形容詞或義務分詞，表達一個動作的可能含義：將會被保護，應該被保護，需要被保護。《注》：**parirakkhitabbanti** garahato **mocanena** rakkhitabbam. 「應該被保護」：從責備/褻瀆/侮辱中的脫離，為應該被守護。

¹² 《注》：**sañcetanā** assa atthitī **sañcetanikaṃ**, sābhisandhikaṃ sañcetanikakammaṃ katvāti attho. 對於這故思的有/存在，為「故思的」，那是連結「故思的業作後」義。

¹³ 《注》：**dukkhaṃ** soti thero “**akusalam**eva sandhāya paribbājako pucchati”ti **saññāya** evaṃ vadati. 「他〔感受到〕苦」：長老〔三彌提〕他想/假設「遊行者是詢問有關不善（的話題）」後，而如是說（「他感受到苦」）。

¹⁴ 歡喜/贊同abhinandi、責備/拒絕/輕蔑paṭikkosi、離開pakkāmi，都是aor. 過去式。

¹⁵ 菩提長老英譯《中部經典》：注釋書說哺多梨子實際上並未親自從佛陀本人聽聞此說，而是聽〔他人〕說佛陀有如此陳述。前者是扭曲了佛陀在MN56.4中的聲明：三業當中的意業是造作惡業中最該受譴責的。後者是出自於DN 9 Potṭhapāda經中佛陀對想的止息的討論。注釋書以「無果/不產生果」來注解「無用」。MA says that Potaliputta did not actually hear this personally from the Buddha, but had heard a report that these statements were made by the Buddha. The former is a distorted version of the Buddha’s declaration at MN 56.4 that mental action is the most reprehensible of the three types of deeds for the performance of evil action. The latter derives from the Buddha’s discussion of the cessation of perception in the Potṭhapāda Sutta (DN 9). MA glosses the word “vain” by “fruitless.”

“There now, what shall we say to the elder bhikkhus when a young bhikkhu thinks the Teacher is to be defended thus? Friend Samiddhi, having done an intentional action by way of body, speech, or mind, what does one feel?”

“Having done an intentional action by way of body, speech, or mind, one feels suffering, friend Potaliputta.”

Then, neither approving nor disapproving of the venerable Samiddhi’s words, the wanderer Potaliputta rose from his seat and departed.

MN 136

299. atha kho āyasmā samiddhi acirapakkante Potaliputte paribbājake yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmatā ānandena saddhiṃ sammodi. sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā samiddhi yāvatako ahosi Potaliputtana paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ āyasmato ānandassa ārocesi.

爾時，三彌提尊者在哺多梨子遊行者離去不久，往見阿難尊者。來見已，與三彌提尊者問候；互相問候及和藹可親的談話已，坐在一旁；坐在一旁已，三彌提尊者把與遊行者哺多梨子一起的那全部會話，告訴了阿難尊者。

BB:

Soon after the wanderer Potaliputta had left, the venerable Samiddhi went to the venerable Ānanda [208] and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and reported to the venerable Ānanda his entire conversation with the wanderer Potaliputta.

MN 136

evaṃ vutte, āyasmā ānando āyasmantaṃ samiddhiṃ etadavoca — “atthi kho idaṃ, āvuso samiddhi, kathāpābhatam bhagavantaṃ dassanāya. āyāmāvuso samiddhi, yena bhagavā tenupasaṅkamissāma; upasaṅkamtivā etamatthaṃ bhagavato ārocessāma. yathā no bhagavā byākarissati tathā naṃ dhāressāmā”ti. “evamāvuso”ti kho āyasmā samiddhi āyasmato ānandassa paccassosi.

當說完已，阿難尊者對三彌提尊者這樣說：「朋友三彌提！有這對話主題應該往見世尊。朋友三彌提！我們去見世尊。來見已，我們將這事件告知世尊。如世尊為我們解答，我們將如那樣的憶持。」「如是，大德！」三彌提尊者回答阿難尊者。

BB:

After he had spoken, the venerable Ānanda told him: “Friend Samiddhi, this conversation should be told to the Blessed One. Come, let us approach the Blessed One and tell him this. As the Blessed One explains to us, so we shall bear it in mind.” — “Yes, friend,” the venerable Samiddhi replied.

MN 136

atha kho āyasmā ca ānando āyasmā ca samiddhi yena bhagavā tenupasaṅkamimṣu; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdimṣu. ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi āyasmato samiddhissa Potaliputtana paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

爾時，阿難尊者與三彌提尊者去見世尊。來見已，禮敬世尊後坐在一旁。坐一旁已，阿難尊者把三彌提尊者與遊行者哺多梨子一起的那全部對話，告訴了世尊。

evaṃ vutte, bhagavā āyasmantaṃ ānandaṃ etadavoca — “dassanampi kho aham, ānanda, Potaliputtassa paribbājakassa nābhijānāmi, kuto panevarūpaṃ kathāsallāpaṃ? iminā ca, ānanda, samiddhinā moghapurisenā Potaliputtassa paribbājakassa vibhajja-byākaraṇīyo pañho ekamsena byākato”ti. evaṃ vutte, āyasmā udāyī bhagavantam etadavoca — “sace pana {kiṃ pana (ka.)}, bhante, āyasmatā samiddhinā idam sandhāya bhāsitaṃ — yaṃ kiñci vedayitaṃ tam dukkhasmin”ti.

當說完已，世尊對阿難尊者說：「阿難！我甚至不記得曾見過¹⁶遊行者哺多梨子，又從哪裡來的這樣形式的會談呢？阿難！由於這愚蠢者三彌提對遊行者哺多梨子應分別

¹⁶ 《注》：dassanampi kho ahanti bhagavā caturaṅgepi andhakāre samantā yojanaṭṭhāne tilamattampi saṅkhāraṃ maṃsacakkhunāva passati, ayañca paribbājako na dūre gāvutamattabbhantare vasati, kasmā bhagavā evamāhāti? samāgama-dassanaṃ sandhāyevam-āha. 「我曾見過」：世尊在縱使四部分到處黑暗的由旬 (=7miles或=11.27km，即7miles X 1.61km= 11.27km) 地方，甚至如芝麻量般的現象，以他的肉眼仍看得見，而這遊行者只不過住在伽浮他 (¼由旬 =2.8km) 之內。何故世尊如此說？是因為看見有關的集合故而說了。

解答的問題，卻以**一向解答**¹⁷。」當說完後，優陀夷尊者對世尊這樣說：「大德！然而，如果三彌提尊者所說有關於¹⁸：**凡任何已感受的，在那苦中**。」¹⁹

BB:

Then the venerable Ānanda and the venerable Samiddhi went together to the Blessed One, and after paying homage to him, they sat down at one side. The venerable Ānanda reported to the Blessed One the entire conversation between the venerable Samiddhi and the wanderer Potaliputta.

When he had finished, the Blessed One told the venerable Ānanda: “Ānanda, I do not even recall ever having seen the wanderer Potaliputta, so how could there have been this conversation? Though the wanderer Potaliputta’s question should have been analysed

¹⁷ **byākaraṇa** : =vyākaraṇa[<vyākaroti = veyyākaraṇa] 語法；解釋；回答；聲明。增支部 (3.68) 《對話基礎經》

(**Kathāvatthusuttaṃ**) : “**Kathā-sampayogena**, bhikkhave, puggalo veditabbo yadi vā kaccho yadi vā akacchoti. Sacāyaṃ, bhikkhave, puggalo pañhaṃ puṭṭho samāno **ekamsa-byākaraṇīyaṃ** pañhaṃ na ekamsena byākaroti, **vibhajja-byākaraṇīyaṃ** pañhaṃ na vibhajja byākaroti, **paṭipucchā-byākaraṇīyaṃ** pañhaṃ na paṭipucchā byākaroti, **ṭhapanīyaṃ** pañhaṃ na ṭhabeti, evaṃ **santāyaṃ**, bhikkhave, puggalo akaccho hoti. 諸比丘！與對話有關，一個人應該知道適合或不適合〔的對話〕。諸比丘！如果這人被問到應該**一向解答**的問題而一向/不決定解答，應該**分別解答**的問題而不分別解答，應該**反詰**的問題而不反詰解答，應該**擱置**的問題而不令擱置。諸比丘！對正存在如是〔狀況〕的人是不適合對話。

長部 (3. 188.) 《大般涅槃經注》：ekamsabyākaraṇīyo pañho, vibhajjabyākaraṇīyo pañho, paṭipucchābyākaraṇīyo pañho, ṭhapanīyo pañhoti imāni **cattāri pañhabyākaraṇāni** nāma. 應**一向解答**的問題、應**分別解答**的問題、應**反詰解答**的問題、應**擱置解答**的問題，這些名**四問答**（四種處理問題的方法）。

「**一向**」 (**ekamsa**) : 《中阿含171經》作「一向答」。ekamsa : m. [eka-aṃsa] ① 一肩。② 一邊，一向，單一方向。instr. ekamsena, adv. 一向（向來，一貫），完全，決定性地，絕對地，當然。「一向記說」有決定性的、肯定性的記說/解答，一般用在已確定之法，或了義法上，如問有關「眼是無常？」答：「是無常！」耳等也是，這是直接給予決定性的/肯定性的答覆。

「**分別**」 (**vibhajja**) : 《中阿含171經》作「問事不定」。vibhajja : ger./adv. 分別、分析、詳細、詳述。如問有關：「眼名無常？」答：「不只是眼，甚至耳也是無常、鼻也是無常...。」這是需要被/將會被 (fpp./grd.) 分別後的解答。

「**反詰**」 (**paṭipucchā**) : f. 反問、激問、反詰。如問有關「如眼，耳，鼻、舌等」，應反詰（對方）「以何義而問？」之後，當（對方）說「以看見義而問」時，應答「不然」，當（對方）說「我以無常義而問」時，應答「唯然」。又，在文學上，反詰式是屬「無疑而問」的一種修辭技巧，也就是把顯然的、無疑的、明知的「答案」已寓於問話中（即在問話中已包含了「解答」），所以問者並不會去期待聽者的回答，而只是藉由反問方式而表達己意。

「**擱置**」 (**ṭhapanā**) : n. 禁止、放置（不說），如問有關「命即是身」等，根據世尊的教導，對於這些屬於「無記」(abyākata)（偽命題）而令擱置，對這樣的問題不應/不需解答。

18 sandhāya : sandahati 連接、結合的 ger./abs. 1. v. 連結後。2. ind. 參考，對於，有關於，根據密意 (abhisandhāya、ābhiprāyika/ābhiprāya 玄奘譯本《俱舍》皆作「密意」)，前後關連，與~有關。

¹⁹ 《注》：299. **udāyīti** lāludāyī. **taṃ dukkhasminti** sabbhaṃ taṃ dukkhameva. iti imaṃ **vattadukkhāṃ kilesadukkhāṃ saṅkhāradukkhāṃ sandhāya** “sace bhāsitaṃ bhavēyya bhagavā”ti pucchati. 「**優陀夷**」：([lāla+udāyī]) 愚蠢的/無益語（廢話）的優陀夷。「**在那苦中**」：**那所有的（受）是苦**。如此，（優陀夷認為）「若是世尊應該會說」他提供這有關的輪迴之苦、煩惱之苦、行之苦。

Lāla : a. [<la] 無益語，愚蠢的。**lālaka** : m. 小丑，愚者，喜劇演員，故意做滑稽事或說笑話的人。

before being answered, this misguided man Samiddhi answered it one-sidedly.”
When this was said, the venerable Udāyin said to the Blessed One: “Venerable sir, perhaps the venerable Samiddhi spoke thus referring to [the principle]: ‘Whatever is felt is included in suffering.’”²⁰

MN 136

300. atha kho {evaṃ vutte (syā. kaṃ.)} bhagavā āyasmantaṃ ānandaṃ āmantesi — “passasi no tvam, ānanda, imassa udāyissa moghapurisassa ummaṅgam {ummaggam (sī. syā. kam. pī.), umaṅgam (ka.)} ? aññasiṃ kho ahaṃ, ānanda — ‘idānevāyaṃ udāyī moghapuriso ummujjamāno ayoniso ummujjissatī’ti. ādimyeva {ādisova (sī. pī.), ādiyeva (ka.)}, ānanda, Potaliputtana paribbājakena tisso vedanā pucchitā.

爾時 {當說完已}，世尊召喚了阿難尊者：「阿難！你看，這愚蠢者優陀夷是錯誤的{迂迴/錯誤}²¹。阿難！我了解到：『這愚蠢者優陀夷是正在浮現不如理（過份干涉）的浮現者²²。』阿難！以哺多梨子遊行所問的，開始{從最初ādiso}就是（詢問）三受²³。」

sacāyaṃ, ānanda, samiddhi moghapuriso Potaliputtassa paribbājakassa evam puttho evam byākareyya — ‘sañcetanikaṃ, āvuso Potaliputta, kammaṃ katvā kāyena vācāya manasā sukha-vedanīyaṃ sukhaṃ so vedayati; sañcetanikaṃ, āvuso Potaliputta, kammaṃ katvā kāyena vācāya manasā dukkha-vedanīyaṃ dukkhaṃ so vedayati; sañcetanikaṃ, āvuso Potaliputta, kammaṃ katvā kāyena vācāya manasā adukkhamasukha-vedanīyaṃ adukkhamasukhaṃ so vedayati’ti. evaṃ byākaramāno kho, ānanda, samiddhi moghapuriso Potaliputtassa paribbājakassa sammā (byākaramāno) {() natthi (sī. syā. kaṃ. pī.)}

²⁰ 菩提長老英譯《中部經典》：這是佛陀在SN 36:11/ iv.216所做的陳述，是指諸行因無常而有苦。雖然陳述本身是真理，但三彌提（優陀夷？）似乎誤解成所有受皆是苦，明顯地就是錯的。This statement is made by the Buddha at SN 36:11/ iv.216, with reference to the suffering inherent in all formations by reason of their impermanence. Though the statement itself is true, Samiddhi (udāyī?) seems to have misinterpreted it to mean that all feeling is felt as suffering, which is patently false.

²¹ 《注》：300. ummaṅganti pañhā-ummaṅgaṃ. ummujjamānoti sīsaṃ nīharamāno. 「錯誤的」：錯誤的詢問方式。「正在浮現」：正在取出標題/主要觀點。

²² 《注》：ayoniso ummujjissatīti anupāyena sīsaṃ nīharissati. idañca pana bhagavā jānanto neva dibbacakkhunā na cetopariyaññena na sabbaññutaññena jāni, adhippāyena pana aññāsi. kathentassa hi adhippāyo nāma suvijāno hoti, kathetukāmo gīvaṃ paggaṇhāti, hanukaṃ cāleti, mukham-assa phandati, sannisīdituṃ na sakkoti. bhagavā tassa taṃ ākāraṃ disvā “ayaṃ udāyī sannisīdituṃ na sakkoti, yaṃ abhūtaṃ, tadeva kathessati”ti oloketvāva aññāsi. 「不如理（過份干涉）的浮現者」：以錯誤的方法而取出標題/主要觀點。然而，當世尊正在知道這時，其確並沒有用天眼、沒有用他心智、沒有用一切知性智就已知道了，而只憑（《疏》：優陀夷長老正在不如理的、錯誤提取的）意圖就知道了。因為對所謂正在說話者之意圖是容易明白的：想要說話的人，他會伸出脖子，使顎骨移動（咬牙），嘴巴/臉部會有抖動，不能夠安靜下來。世尊看見他（優陀夷）的那樣貌後，「這優陀夷不能夠安靜下來，因不真實（《疏》：沒準備/未恢復），他就在那（不真實的）時候說話」檢視後，就知道了。

²³ 《注》：ādiṃ yevāti ādimhi-yeva. tisso vedanāti “kiṃ so vediyatī”ti? pucchantena “tisso vedanā pucchāmi”ti evaṃ vavatthapetvāva tisso vedanā pucchitā. 「【世尊說】開始{從最初}就是」：就在開始時。「三受」：依正在詢問「那是什麼受」？「我問三受」如是確定所問的，就是三受。

byākareyya. api ca, ānanda, ke ca {keci (ka.)} aññatitthiyā paribbājakā bālā abyattā ke ca tathāgatassa mahākamma-vibhaṅgaṃ jānissanti? sace tumhe, ānanda, suṇeyyātha tathāgatassa mahākammavibhaṅgaṃ vibhajantassā”ti.

「阿難！如果愚蠢者三彌提對哺多梨子遊行者的如此問，他應如此回答：『朋友哺多梨子！以身、語、意故作應感受樂的業²⁴，他感受樂；以身、語、意故作應感受苦的業²⁵，他感受苦；以身、語、意故作應感受不苦不樂的業²⁶，他感受不苦不樂。』阿難！如果愚蠢者三彌提對哺多梨子遊行會這樣的回答時，就是正確的回答。然而，阿難！那些外道遊行者是無知者、不聰明者，他們誰將了解如來的大業分別呢？阿難！你們應聽如來解釋大業分別。」

BB:

Then the Blessed One addressed the venerable Ānanda: “See, Ānanda, how this misguided man Udāyin interferes. I knew, Ānanda, that this misguided man Udāyin would unduly

²⁴ 《注》：sukhavedaniyanti sukha-vedanāya paccaya-bhūtaṃ. sesesupi eseva nayo.

ettha ca kāmāvacarakusalato somanassasahagatacittasampayuttā catasso cetanā, heṭṭhā tikajjhānacetanāti evaṃ paṭisandhipavattesu sukhavedanāya janānato sukhavedaniyaṃ kammaṃ nāma. kāmāvacarañcetta paṭisandhiyaṃyeva ekantena sukhaṃ janeti, pavatte iṭṭha-majjhārammaṇe adukkhamasukham-pi. 「應感受樂的〔業〕」：（該善業）已成為樂受之緣。對其餘的，也是同樣的方法。且於此，依「欲界善喜俱相應心的四個（業）思，〔色界〕下面的三個〔有喜樂〕禪那（善因）」，如是在結生轉起時是以樂受的出生（善果），名「應感受樂的業」。於此處，（該業）在欲界結生時肯定是令樂生起，在可意、中立所緣轉起時，還是不苦不樂（《疏》：以「還是」（pi）字，結合此「在可意所緣時，也是樂」之義。印案：加上《疏》這一段說明才構成完整的注解，即可意所緣是樂，中立所緣是不苦不樂的意思）。

²⁵ 《注》：

akusalacetanā paṭisandhipavattesu dukkhasseva janānato dukkhavedaniyaṃ kammaṃ nāma. kāyadvāre pavattēyeva cetam ekantena dukkhaṃ janeti, aññattha adukkhamasukham-pi, sā pana vedanā anitthānitthamajjhātesuyeva ārammanesu uppajjanato dukkhā-tveva saṅkhaṃ gatā. 不善思（業），在結生已轉起的只是以苦〔的方式〕出生，名「應感受苦的業」。如果這在身門已轉起的肯定只是令苦生起，在其他處（眼門等）還是不苦不樂。又，那（不苦不樂）受即便是以不可意非不可意中性的所緣〔方式〕生起，但被稱為苦。

《疏》：Yadi kāyadvāre pavattato aññattha adukkhamasukhaṃ janeti, atha kasmā, “dukkhasseva janānato’ti vuttanti āha – “sā pana vedanā” tiādi. 若在身門已轉起的〔肯定只是令苦生起〕，在其它處（眼門等）令生不苦不樂，〔問：〕那何故（在《注》裡）被說「〔在結生已轉起的〕只是以苦〔的方式〕生起」（這樣不是構成除了苦以外，還有不苦不樂，怎能說「只是以苦〔的方式〕出生呢」）？〔答：因此文末有補充〕說了：「又，那（不苦不樂）受〔即便是以不可意非不可意中性的所緣〔方式〕生起，但被稱為苦〕」等。（案：結生心只分「喜俱」的和「捨俱」的兩種。不善異熟結生心屬「捨俱」推度心，根本就沒有所謂的「苦俱」推度心。因此，此處的「苦」，是指不善業（因）感受的苦趣（果），而在苦趣的那一期生命中，所有眼等轉起的「不苦不樂受」，也就被計稱為「苦」。）

²⁶ 《注》：

kāmāvacarakusalato pana upekkhāsahagatacittasampayuttā catasso cetanā, rūpāvacarakusalato catutthajjhānacetanāti evaṃ paṭisandhipavattesu tatiyavedanāya janānato adukkhamasukhavedaniyaṃ kammaṃ nāma. ettha ca kāmāvacaraṃ paṭisandhiyaṃyeva ekantena adukkhamasukhaṃ janeti, pavatte iṭṭhārammaṇe sukham-pi. apica sukhavedaniyakammaṃ paṭisandhipavattivasena vaṭṭati, tathā adukkhamasukhavedaniyaṃ, dukkhavedaniyaṃ pavattivaseneva vaṭṭati. etassa pana vasena sabbam pavatti-vaseneva vaṭṭati. 又，「依欲界善捨俱相應心的四個（業）思，依色界善第四的禪那（業）思」（《疏》：應說甚至無色界善思），在結生已轉起的是以第三（不苦不樂）受〔方式〕出生，名「應感受不苦不樂的業」。及於此，在欲界的結生肯定是令不苦不樂（受）生起，在〔身門〕已轉起的可意所緣還是樂（受）。此外，應感受樂的業，因結生、流轉而繼續轉動。如那樣，應感受不苦不樂（的業）、應感受苦（的業）皆是因流轉而繼續轉動。又，對於那一切（《疏》：應感受苦、樂、不苦不樂的業）都是因流轉而繼續轉動。

interfere right now. From the start the wanderer Potaliputta had asked about the three kinds of feeling. This misguided man Samiddhi [209] would have answered the wanderer Potaliputta rightly if, when asked thus, he would have explained: ‘Friend Potaliputta, having done an intentional action by way of body, speech, or mind [whose result is] to be felt as pleasant, one feels pleasure. Having done an intentional action by way of body, speech, or mind [whose result is] to be felt as painful, one feels pain. Having done an intentional action by way of body, speech, or mind [whose result is] to be felt as neither-pain-nor-pleasure, one feels neither-pain-nor-pleasure.’ But who are these foolish, thoughtless wanderers of other sects, that they could understand the Tathāgata’s great exposition of action? You should listen, Ānanda, to the Tathāgata as he expounds the great exposition of action.”

MN 136

“etassa, bhagavā, kālo, etassa, sugata, kālo yaṃ bhagavā mahākammavibhaṅgam vibhajeyya. bhagavato sutvā bhikkhū dhāressanti”ti. “tena hānanda, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti. “evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. bhagavā etadavoca —

「世尊！這是時候²⁷，善逝！這是時候！如果世尊能夠解釋大業分別²⁸，諸比丘聽聞後將令憶持。」

「那樣的話，阿難！請/願你聽聞！請/願你善的/好好地/徹底地作意²⁹！我將要說了。」

「是，大德！」阿難尊者回答了世尊。

世尊這樣說：

BB:

“This is the time, Blessed One, this is the time, Sublime One, for the Blessed One to expound the great exposition of action. Having heard it from the Blessed One, the bhikkhus will remember it.”

“Then listen, Ānanda, and attend closely to what I shall say.”

“Yes, venerable sir,” the venerable Ānanda replied. The Blessed One said this:

²⁷ 《注》：etassa bhagavāti therō tathāgatena mahākammavibhaṅga-kathan-atthaṃ ālayo dassito, tathāgataṃ yācivā mahākammavibhaṅgañāṇaṃ bhikkhusaṅghassa pākaṭaṃ karissāmīti cintetvā anusandhi-kusalatāya evamāha. 「世尊！這〔是時候〕」：長老（阿難）藉由如來說大業分別義而令展示渴望（阿賴耶）（《疏》：Ālayoti abhiruci. 「渴望（阿賴耶）」：渴望/喜悅），「我將懇求如來對比丘僧顯示大業分別智」之意圖後，為了善巧連接而如是說。

²⁸ 《注》：tatha mahākammavibhaṅganti mahākamma-vibhajanaṃ. 此中，「大業分別」：對大業的分析/解釋。（《疏》：Mahākammavibhaṅgañāṇanti mahati kamma-vibhajane ñāṇaṃ, mahantaṃ vā kamma-vibhajana-ñāṇaṃ. 「大業分別智」：在分別/解釋大業時的智，或分別/解釋廣大業的智。）

²⁹ 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。

MN 136

“cattārome, ānanda, puggalā santo samvijjamānā lokasmiṃ. katame cattāro? idhānanda, ekacco puggalo idha pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhi hoti. so kāyassa bheda param maranā apāyam duggatim vinipātam nirayam upapajjati.

「阿難！現正存在於世間的四種人，哪四種？

(1) 「阿難，在此處，有一類人是殺生者、是不與取者、是欲邪行者、是妄語者是兩舌者、是惡口者、是綺語者；有貪欲、有瞋恚心、有邪見。他身壞命終後，往生到苦處、惡趣、墮處、地獄（1今世造惡業→死後墮惡趣）³⁰

BB:

“Ānanda,³¹ there are four kinds of persons to be found existing in the world. What four? Here some person kills living beings, takes what is not given, misconducts himself in sensual pleasures, speaks falsehood, speaks maliciously, speaks harshly, gossips; he is covetous, has a mind of ill will, and holds wrong view. On the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell.

MN 136

“idha panānanda, ekacco puggalo idha pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhi hoti. so kāyassa bheda param maranā sugatim saggam lokam upapajjati.

(2) 「阿難，在此處，有一類人是殺生者、是不與取者、是欲邪行者、是妄語者是兩舌者、是惡口者、是綺語者；有貪欲、有瞋恚心、有邪見。他身壞命終後，往生到善趣、天界（2今世造惡業→死後生善趣）。

BB:

“But here some person kills living beings...and holds wrong view. On the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world.

³⁰ 《注》：

katame cattāro ... pe ... idhānanda, ekacco puggalo ... pe ... nirayam upapajjati idam na mahākammavibhaṅgañāṇa-bhājanam, mahākammavibhaṅgañāṇa-bhājan-atthāya pana mātikāṭṭhapanam. 「哪四種？...阿難，在此處，有一類人...往生到地獄」：這不是分別/解釋大業分別智，而是為了分別/解釋大業分別智設置的本母（巴mātikā，梵mātrkā 摩怛理迦/大綱/目錄）。

《疏》：Bhājanam nāma niddeso, ayam pana uddesoti katvā āha – “katame cattāro...pe... mātikāṭṭhapanan’ ’ti. 所謂「分別/解釋」即分析解釋，而這分析解釋後，說：「哪四種？...（略）...設置的本母」。

³¹ 菩提長老英譯《中部經典》：注釋書：此部分並非闡釋如來大業分別智的說明，而是為〔之後〕推出該說明〔先〕鋪陳大綱。MA: This section is not the expounding of the Tathāgata’s knowledge of the great exposition of action, but the setting up of the outline for the purpose of presenting that exposition.

MN 136

“idhānanda, ekacco puggalo idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti. so kāyassa bheda param maranā sugatim saggam lokam upapajjati.

(3) 「阿難，在此處，有一類人是已離殺生者、是已離不與取者、是已離欲邪行者、是已離妄語者、是已離兩舌者、是已離惡口者、是已離綺語者；無貪欲、無瞋恚心、有正見。他身壞命終後，往生到善趣、天界（3今世造善業→死後生善趣）。

BB:

“Here some person abstains from killing living beings, from taking what is not given, from misconduct in sensual pleasures, from false speech, from malicious speech, [210] from harsh speech, from gossip; he is not covetous, his mind is without ill will, and he holds right view. On the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world.

MN 136

“idha panānanda, ekacco puggalo idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti. so kāyassa bheda param maranā apāyam duggatim vinipātam nirayam upapajjati.

(4) 「阿難，在此處，有一類人是已離殺生者、是已離不與取者、是已離欲邪行者、是已離妄語者、是已離兩舌者、是已離惡口者、是已離綺語者；無貪欲、無瞋恚心、有正見。他身壞命終後，往生到苦處、惡趣、墮處、地獄（4今世造善業→死後墮惡趣）。

BB:

“But here some person abstains from killing living beings... and he holds right view. On the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell.

【有一類沙門或婆羅門的「天眼智/死生智」】

MN 136

301. “idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappam-anvāya padhānam-anvāya anuyogam-anvāya appamādam-anvāya sammāmanasikāram-anvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati — idha paṇātipātīṃ adinnādāyīṃ kāmesumicchācārīṃ musāvādīṃ piṣuṇavācaṃ pharusavācaṃ samphappalāpīṃ abhijjhālūṃ byāpannacittaṃ micchādīṭṭhīṃ kāyassa bhedaṃ paraṃ maraṇā passati apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapannaṃ.

(1) 「阿難！在此處，有一類沙門或³²婆羅門，由於³³熱忱、勤奮、實踐、不放逸、正確地作意³⁴，所以觸證那樣的心三摩地³⁵，依那得定/等引時的心，以清淨、超人的天眼看見³⁶那人：在此世殺生、不與取、欲邪行、妄語、兩舌、惡口、綺語；貪欲、瞋恚心、邪見，身壞命終後，往生到苦處、惡趣、墮處、地獄。

so evamāha — ‘atthi kira, bho, pāpakāni kammāni, atthi duccharitassa vipāko. amāhaṃ {apāhaṃ (sī. pī. ka.) amuṃ + ahaṃ = amāhaṃ-iti padavibhāgo} puggalaṃ addasaṃ idha paṇātipātīṃ adinnādāyīṃ ... pe ... micchādīṭṭhīṃ kāyassa bhedaṃ paraṃ maraṇā passāmi apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapannaṃ’ti.

「他如是說：『確實，有惡業，有惡行的異熟。因為我看見那人，在此世殺生、不與取……邪見，身壞命終後，往生到苦處、惡趣、墮處、地獄。』

³² 《注》：

301. idhānanda, ekacco samaṇo vāti pāṭiyekko anusandhi. idaṃhi bhagavā — “dibbacakkhukā samaṇabrāhmaṇā idam ārammanaṃ katvā imam paccayaṃ labhitvā idam dassanaṃ ganhanti”ti pakāsanatthaṃ ārabhi. 「阿難！在此處，有一類沙門或」：

〔這是〕分開的連接。因為這世尊：「天眼的沙門、婆羅門，執行這所緣已、獲得這緣已，而捉取這看見的人。」開始說明其（天眼所見）義。

長部（2）《沙門果經》：246. “So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapāta-ñānāya cittaṃ abhinīharati abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate. 當他在如是得定/等引之心遍淨、皎潔、無穢、離隨煩惱、柔軟、適於作業、已住立、到達不動時，取出而使轉向於諸有情死生智之心。他以清淨、超人的天眼看見對於有情死亡時、再生時，下劣、勝妙，美貌、醜陋，善趣、惡趣的。

³³ anvāya : adv. [anveti的ger.] 連結上下之語句，如：由於/通過～之後，所以～。隨從～。

³⁴ 《注》：tatha ātappantiādīni pañcapi vīriyasseeva nāmāni. 此中，「熱忱〔勤奮、實踐、不放逸、正確地作意〕」等五種，也是精進之諸名。

³⁵ 《注》：cetosamādhinti dibbacakkhu-samādhim. 「心三摩地」：天眼三摩地。

《疏》：cetosamādhinti dibbacakkhuñāṇa-sahagataṃ cittasamādhim. tenāha “dibbacakkhusamādhin’’ti. 「心三摩地」：與天眼智俱行的心三摩地。因此說「天眼三摩地」。

³⁶ 《注》：passatiti “so satto kuhiṃ nibbatto”ti olokento passati. 「看見」：正在注視者，他看見「那有情去了哪裡出生（重生於新的存有）」。

so evamāha — ‘yo kira, bho, pāṇātipātī adinnādāyī ... pe ... micchādīṭṭhi, **sabbo so** kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. ye **evam** jānanti, te **sammā** jānanti; ye **aññathā** jānanti, **micchā** tesam **ñāṇan**’ti {micchā te sañjānanti (ka.)} .

「他如是說：『凡是殺生者、不與取者.....邪見者，身壞命終後，**全部**都往生到苦處、惡趣、墮處、地獄。那些這樣的知，是他們正確的知。那些不同的知³⁷，是他們錯誤的智。』」

iti so yadeva tassa **sāmam** ñātam **sāmam** dittham **sāmam** veditam tadeva tattha **thāmasā** parāmāsā {parāmāssa (sī. pī.)} abhinivissa voharati — ‘**idameva saccam, moghamaññan**’”ti.

「如此，他對於他自己的所知、自己的所見、自己的所發現³⁸，就在那時候、在此情況下，從此〔變得〕剛強、執取、黏著而說³⁹：『只有此是真實，其他是徒然/無用之想像。』」

BB:

“Here, Ānanda, by means of ardour, endeavour, devotion, diligence, and right attention, some recluse or brahmin attains such concentration of mind that, when his mind is concentrated, with the divine eye, which is purified and surpasses the human, he sees that person here who kills living beings...and holds wrong view, and he sees that on the dissolution of the body, after death, he has reappeared in a state of deprivation, in an unhappy destination, in perdition, even in hell. He says thus: ‘Indeed, there are evil actions, there is result of misconduct; for I saw a person here who killed living beings...and held wrong view, and I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation...even in hell.’ He says thus: ‘On the dissolution of the body, after death, everyone who kills living beings...and holds wrong view reappears in a state of deprivation...even in hell. Those who know thus know rightly; those who think otherwise are mistaken.’ Thus he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong.’”

MN 136

“idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappam-**anvāya** padhānam-anvāya anuyogam-anvāya appamādam-anvāya sammāmanasikāram-anvāya tathārūpaṃ cetosamādhim phusati yathāsamāhite citte dibbena cakkhunā visuddhena

³⁷ 《注》：ye aññathāti ye “dasannaṃ kusalanāṃ kammaṃ pathānaṃ pūritattā nirayaṃ upapajjati”

ti jānanti, micchā tesam ñāṇanti vadati. iminā nayena sabbavāsesu attho veditabbo. 「那些不同的（知）」：即那些「十善業道的圓滿者往生地獄」的知，宣稱「是他們錯誤的智」。應知以這方法（適用）於全部（下三個）段落中。

³⁸ 《注》：viditanti pākaṭaṃ. 「所發現」：顯現的。

³⁹ 《注》：thāmasāti ditṭhi-thāmena. parāmāsāti ditṭhi-parāmāseṇa. abhinivissa voharati ti adhiṭṭhahitvā ādiyitvā voharati.

「剛強」：以見的剛強。「執取」：以見的執取。「黏著而說」：堅持後、取著後而說。

atikkantamānusakena amuṃ puggalaṃ passati — idha paṇātipātiṃ adinnādāyiṃ ... pe ... micchādiṭṭhiṃ, kāyassa bhedaṃ paraṃ maraṇā passati sugatiṃ saggamaṃ lokaṃ upapannaṃ.

(2) 「阿難！在此處，有一類沙門或婆羅門，由於熱忱、勤奮、實踐、不放逸、正確地作意，所以觸證那樣的心三摩地，依那得定/等引時的心，以清淨、超凡的天眼看見那人：在此世殺生、不與取、欲邪行、妄語、兩舌、惡口、綺語；貪欲、瞋恚心、邪見，身壞命終後，往生善趣、天界。

so evamāha — ‘natthi kira, bho, pāpakāni kammāni, natthi duccharitassa vipāko. amāhaṃ puggalaṃ addasaṃ — idha paṇātipātiṃ adinnādāyiṃ ... pe ... micchādiṭṭhiṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi sugatiṃ saggamaṃ lokaṃ upapannaṃ’ti.

「他如是說：『朋友！確實，沒有惡業，沒有惡行的異熟。因為我看見那人在此世殺生、不與取.....邪見，身壞命終後，往生到善趣、天界。』

so evamāha — ‘yo kira, bho, paṇātipātī adinnādāyī ... pe ... micchādiṭṭhi, **sabbo so** kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati. ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesaṃ ñāṇaṃ’ti.

「他如是說：『凡是殺生者、不與取者.....邪見者，身壞命終後，**全部**都往生到善趣、天界。那些這樣的知，是他們正確的知。那些不同的知，是他們錯誤的智。』

iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati — ‘idameva saccaṃ, mogha-maññaṃ’”ti.

「如此，他對於他自己的所知、自己的所見、自己的所發現，就在那時候、在此情況下，從此〔變得〕剛強、執取、黏著而說：『只有此是真實，其他是徒然/無用之想像。』

BB:

“But here, Ānanda, [211] by means of ardour...some recluse or brahmin attains such a concentration of mind that, when his mind is concentrated, with the divine eye, which is purified and surpasses the human, he sees that person here who kills living beings...and holds wrong view, and he sees that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world. He says thus: ‘Indeed, there are no evil actions, there is no result of misconduct; for I saw a person here who killed living beings...and held wrong view, and I see that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world.’ He says thus: ‘On the dissolution of the body, after death, everyone who kills living beings...and holds wrong view reappears in a happy destination, even in the heavenly world. Those who know thus know rightly; those who think otherwise are mistaken.’ Thus he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong.’

MN 136

“idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathāsamaḥite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati — idha paṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ kāmesumicchācārā paṭivirataṃ musāvādā paṭivirataṃ pisuṇāya vācāya paṭivirataṃ pharusāya vācāya paṭivirataṃ samphappalāpā paṭivirataṃ anabhijjhāluṃ abyāpannacittaṃ sammādiṭṭhiṃ, kāyassa bhedaṃ paraṃ maraṇā passati sugatiṃ saggāṃ lokāṃ upapannaṃ.

(3) 「阿難！在此處，有一類沙門或婆羅門，由於熱忱、勤奮、實踐、不放逸、正確地作意，所以觸證那樣的心三摩地，依那得定/等引時的心，以清淨、超凡的天眼看見那人：在此世已離殺生、已離不與取、已離欲邪行、已離妄語、已離兩舌、已離惡口、已離綺語；無貪欲、無瞋恚心、正見，身壞命終後，往生到善趣、天界。

so evamāha — ‘atthi kira, bho, kalyāṇāni kammāni, atthi sucaritassa vipāko. amāhaṃ puggalaṃ addasaṃ — idha paṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ ... pe ... sammādiṭṭhiṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi sugatiṃ saggāṃ lokāṃ upapannaṃ’ti.

「他如是說：『朋友！確實，有善業，有業行的異熟。因為我看見那人，在此世已離殺生、已離不與取.....有正見，身壞命終後，往生到善趣、天界。』

so evamāha — ‘yo kira, bho, paṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammādiṭṭhi **sabbo so** kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati. ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesāṃ ñāṇaṃ’ti.

「他如是說：『凡是已離殺生者、已離不與取者.....有正見者，身壞命終後，**全部都**往生到善趣、天界。那些這樣的知，是他們正確的知。那些不同的知，是他們錯誤的智。』

iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ tadeva tattha thāmasā parāmāsā abhinivissa vocharati — ‘idameva saccaṃ, moghamaññaṃ’”ti.

「如此，他對於他自己的所知、自己的所見、自己的所發現，就在那時候、在此情況下，從此〔變得〕剛強、執取、黏著而說：『只有此是真實，其他是徒然/無用之想像。』

BB:

“Here, Ānanda, by means of ardour...some recluse or brahmin attains such a concentration of mind that, when his mind is concentrated, with the divine eye, which is purified and surpasses the human, he sees that person here who abstains from killing living beings...and holds right view, and he sees that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world. He says thus: ‘Indeed, there

are good actions, there is result of good conduct; for I saw a person here who abstained from killing living beings...and held right view, and I see that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world.’ He says thus: ‘On the dissolution of the body, after death, everyone who abstains from killing living beings...and holds right view reappears in a happy destination, even in the heavenly world. Those who know thus know rightly; those who think otherwise are mistaken.’ Thus he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong.’

MN 136

“idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati — idha pāṇātipātā paṭivirataṃ ... pe ... sammādiṭṭhiṃ, kāyassa bhedaṃ paraṃ maraṇā passati apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ.

(4) 「阿難！在此處，有一類沙門或婆羅門，由於熱忱、勤奮、實踐、不放逸、正確地作意，所以觸證那樣的心三摩地，依那得定/等引時的心，以清淨、超凡的天眼看見那人：在此世已離殺生...正見，身壞命終後，往生到苦界、惡趣、下界、地獄。

so evamāha — ‘natthi kira, bho kalyāṇāni kammāni, natthi sucaritassa vipāko. amāhaṃ puggalaṃ addasaṃ — idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ ... pe ... sammādiṭṭhiṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ’ti.

「他如是說：『朋友！確實，沒有善業，沒有業行的異熟。因為我看見那人在此世已離殺生、已離不與取.....正見，身壞命終後，往生到苦界、惡趣、下界、地獄。』

so evamāha — ‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammādiṭṭhi, **sabbo so** kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesaṃ ñāṇan’ti.

「他如是說：『凡是已離殺生者、已離不與取者.....正見者，身壞命終後，**全部都**往生到苦界、惡趣、下界、地獄。那些這樣的知，是他們正確的知。那些不同的知，是他們錯誤的智。』

iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati — ‘idameva saccaṃ, moghamaññaṃ’”ti.

「如此，他對於他自己的所知、自己的所見、自己的所發現，就在那時候、在此情況下，從此〔變得〕剛強、執取、黏著而說：『只有此是真實，其他是徒然/無用之想像。』

BB:

“But here, Ānanda, [212] by means of ardour...some recluse or brahmin attains such a concentration of mind that, when his mind is concentrated, with the divine eye, which is purified and surpasses the human, he sees that person here who abstains from killing living beings...and holds right view, and he sees that on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell. He says thus: ‘Indeed, there are no good actions, there is no result of good conduct; for I saw a person here who abstained from killing living beings...and held right view, and I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation...even in hell.’ He says thus: ‘On the dissolution of the body, after death, everyone who abstains from killing living beings...and holds right view reappears in a state of deprivation...even in hell. Those who know thus know rightly; those who think otherwise are mistaken.’ Thus he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong.’

【世尊對「有一類天眼沙門或婆羅門」所敘述的，有同意或不同意】

MN 136

302. “tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha — ‘atthi kira, bho, pāpakāni kammāni, atthi duccharitassa vipāko’ti idamassa anujānāmi; yampi so evamāha — ‘amāhaṃ puggalaṃ addasaṃ — idha paṇātipātīṃ adinnādāyīṃ ... pe ... micchādīṭṭhiṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upapannaṃ’ti idampissa anujānāmi; yañca kho so evamāha — ‘yo kira, bho, paṇātipātī adinnādāyī ... pe ... micchādīṭṭhi, sabbo so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upapajjati’ti idamassa nānujānāmi; yampi so evamāha — ‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesāṃ ñāṇaṃ’ti idampissa nānujānāmi; yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ dīṭṭhaṃ sāmaṃ veditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati — ‘idameva saccaṃ, moghamaññaṃ’ti idampissa nānujānāmi. taṃ kissa hetu? aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñānaṃ hoti.

(1) 「阿難！於此⁴⁰，當那沙門或婆羅門如是說：『朋友！確實，有惡業，有惡行之報。』對於這的〔敘述〕⁴¹，我同意。

當他如是說：『我看見那人，在此世殺生、不與取.....邪見，身壞命終後，往生到苦處、惡趣、墮處、地獄。』對於這的〔敘述〕，我也同意。

但是，當他如是說：『凡是殺生者、不與取者.....邪見者，身壞命終後，全部都往生

⁴⁰ 《注》：

302. tatrānandāti idampi na mahākammavibhaṅgañāṇassa bhājanaṃ, atha khvāssa mātikāttapanameva. ettha pana etesaṃ dib bacakkhukānaṃ vacane ettakā anuññātā, ettakā ananuññātāti idaṃ dassitaṃ. tattha tatrāti tesu catūsu samaṇabrāhmaṇesu. 「阿難！於此」：這也不是「大業分別智」的解釋，那還是設置的本母。又，於此，對於這些天眼者的言語，〔世尊〕指出：這情況是同意，這情況是不同意。此中，「於此」：對那些 (1) - (4) 四種的沙門、婆羅門。

⁴¹ 《注》：idamassāti idaṃ vacanaṃ assa. 「對於這的〔敘述〕」：對於這個的敘述/表達/宣佈。

到苦處、惡趣、墮處、地獄。』對於這的〔敘述〕，我不同意。

又，當他如是說：『那些這樣的知，是他們正確的知。那些不同的⁴²知，是他們錯誤智。』對於這的〔敘述〕，我也不同意。

又，當他對他自己的所知、自己的所見、自己的所發現，就在那時候、在此情況下，從此〔變得〕剛強、執取、黏著而說：『只有此是真實，其他是徒然/無用之想像。』對於這的〔敘述〕，我也不同意。那是什麼原因？阿難！因為是不同於如來的大業分別智。

BB:

“Therein, Ānanda,⁴³when a recluse or brahmin says: ‘Indeed, there are evil actions, there is result of misconduct,’ I grant him this. When he says: ‘I saw a person here who killed living beings...and held wrong view, and I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation...even in hell,’ I also grant him this. But when he says: ‘On the dissolution of the body, after death, everyone who kills living beings...and holds wrong view reappears in a state of deprivation...even in hell,’ I do not grant him this. And when he says: ‘Those who know thus know rightly; those who think otherwise are mistaken,’ I also do not grant him this. And when he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong,’ I also do not grant him this. Why is that? Because, Ānanda, the Tathāgata’s knowledge of the great exposition of action is otherwise.

MN 136

“tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha — ‘natthi kira, bho, pāpakāni kammāni, natthi duccharitassa vipāko’ti idamassa **nānujānāmi**; yañca kho so evamāha — ‘amāham puggalam addasaṃ — idha pānātipātīm adinnādāyim ... pe ... micchādittim kāyassa bhedaṃ param maranā passāmi sugatim saggam lokam upapannaṃ’ti idamassa **anujānāmi**; yañca kho so evamāha — ‘yo kira, bho, pānātipātī adinnādāyī ... pe ... micchāditti, sabbo so kāyassa bhedaṃ param maranā sugatim saggam lokam upapajjati’ti idamassa **nānujānāmi**; yampi so evamāha — ‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesam ñāṇaṃ’ti idampissa **nānujānāmi**; yampi so yadeva tassa sāmaṃ ñāṭaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati —

⁴² 《注》：aññathāti aññenākārena. 「不同的〔知〕」：以別的/其他的方式。

iti imesaṃ samaṇabrāhmaṇānaṃ vāde dvīsu thānesu **anuññātā**, tīsu **ananuññātā**ti evaṃ sabbattha anuññā nānuññā veditabbā. 如此，對於（1）這些沙門、婆羅門的言論，「兩處被同意的，三處不被同意的」如此應知為各處（2）-（4）的同意、不同意。

⁴³ 菩提長老英譯《中部經典》：注釋書：此亦非闡釋如來「大業分別智」的說明，而仍是鋪陳大綱。此處目的是要顯示外道沙門及婆羅門所宣稱的哪些可接受、哪些當拒絕。簡言之，報告他們直接的觀察的主張可接受，而從這些觀察演繹出的通則必須拒絕。MA: This too is not the expounding of the knowledge of the great exposition of action, but is still the setting up of the outline. The purpose here is to show what can be accepted and what should be rejected in the claims of the outside recluses and brahmins. Briefly put, the propositions that report their direct observations can be accepted, but the generalisations they derive from those observations must be rejected.

‘idameva saccam, moghamaññan’ti idampissa **nānujānāmi**. tam kissa hetu? aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñānam hoti.

(2) 「阿難！於此，當那沙門或婆羅門如是說：『朋友！確實，沒有惡業，沒有惡行之報。』對於這的〔敘述〕，**我不同意**。

但是，當他如是說：『我看見那人，在此世殺生、不與取.....邪見，身壞命終後，往生到善趣、天界。』對於這的〔敘述〕，**我同意**。

但是，當他如是說：『凡是殺生者、不與取者.....邪見者，身壞命終後，全部都往生到善趣、天界。』對於這的〔敘述〕，**我不同意**。

又，當他如是說：『那些這樣的知，是他們正確的知。那些不同的知，是他們錯誤的智。』對於這的〔敘述〕，**我也不同意**。

又，當他對他自己的所知、自己的所見、自己的所發現，就在那時候、在此情況下，從此〔變得〕剛強、執取、黏著而說：『只有此是真實，其他是徒然/無用之想像。』

對於這的〔敘述〕，**我也不同意**。那是什麼原因？阿難！因為是不同於如來的大業分別智。

BB:

“Therein, Ānanda, when a recluse or brahmin says: ‘Indeed, there are no evil actions, there is no result of misconduct,’ I do not grant him this. When he says: ‘I saw a person here who killed living beings...and held wrong view, and I see that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world,’ I grant him this. But when he says: “On the dissolution of the body, after death, everyone who kills living beings...and holds wrong view reappears in a happy destination, even in the heavenly world,’ [213] I do not grant him this. And when he says: ‘Those who know thus know rightly; those who think otherwise are mistaken,’ I also do not grant him this. And when he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong,’ I also do not grant him this. Why is that? Because, Ānanda, the Tathāgata’s knowledge of the great exposition of action is otherwise.

MN 136

“tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha — ‘atthi kira, bho, kalyāṇāni kammāni, atthi sucaritassa vipāko’ti idamassa **anujānāmi**; yampi so evamāha — ‘amāhaṃ puggalaṃ addasaṃ — idha pañātipātā paṭivirataṃ adinnādānā paṭivirataṃ ... pe ... sammādiṭṭhiṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi sugatiṃ saggam lokam upapannan’ti idampissa **anujānāmi**; yañca kho so evamāha — ‘yo kira, bho, pañātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammādiṭṭhi, sabbo so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati’ti idamassa **nānujānāmi**; yampi so evamāha — ‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesaṃ ñāṇan’ti idampissa **nānujānāmi**; yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā

parāmāsā abhinivissa vocharati — ‘idameva saccam, moghamaññan’ti idampissa **nānujānāmi**. taṃ kissa hetu? aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñānam hoti.

(3) 「阿難！於此，當那沙門或婆羅門如是說：『朋友！確實，有惡業，有惡行之異熟。』對於這的〔敘述〕，**我同意**。

又，當他如是說：『我看見那人，在此世已離殺生、已離不與取……正見，身壞命終後，往生到善趣、天界。』對於這的〔敘述〕，**我也同意**。

但是，當他如是說：『凡是已離殺生者、已不與取者……正見者，身壞命終後，全部都往生到善趣、天界。』對於這的〔敘述〕，**我不同意**。

又，當他如是說：『那些這樣的知，是他們正確的了知。那些不同的知，是他們錯誤的智。』對於這的〔敘述〕，**我也不同意**。

又，當他對他自己的所知、自己的所見、自己的所發現，就在那時候、在此情況下，從此〔變得〕剛強、執取、黏著而說：『只有此是真實，其他是徒然/無用之想像。』

對於這的〔敘述〕，**我也不同意**。那是什麼原因？阿難！因為是不同於如來的大業分別智。

BB:

“Therein, Ānanda, when a recluse or brahmin says: ‘Indeed, there are good actions, there is result of good conduct,’ I grant him this. And when he says: ‘I saw a person here who abstained from killing living beings...and held right view, and I see that on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world,’ I also grant him this. But when he says: ‘On the dissolution of the body, after death, everyone who abstains from killing living beings...and holds right view reappears in a happy destination, even in the heavenly world,’ I do not grant him this. And when he says: ‘Those who know thus know rightly; those who think otherwise are mistaken,’ I also do not grant him this. And when he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong,’ I also do not grant him this. Why is that? Because, Ānanda, the Tathāgata’s knowledge of the great exposition of action is otherwise.

MN 136

“tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha — ‘natthi kira, bho, kalyāṇāni kammāni, natthi sucaritassa vipāko’ti idamassa **nānujānāmi**; yañca kho so evamāha — ‘amāham puggalam addasam — idha pānātipātā pativiratam adinnādānā pativiratam ... pe ... sammāditthim, kāyassa bheda param maranā passāmi apāyam duggatim vinipātam nirayam upapannan’ti idamassa **anujānāmi**; yañca kho so evamāha — ‘yo kira, bho, pānātipātā pativirato adinnādānā pativirato ... pe ... sammāditthi, sabbo so kāyassa bheda param maranā apāyam duggatim vinipātam nirayam upapajjati’ti idamassa **nānujānāmi**; yañca kho (yampi?) so evamāha — ‘ye evaṃ jānanti te sammā jānanti; ye aññathā

jānanti, micchā tesam ñāṇan'ti idampissa **nānujānāmi**; yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati — 'idameva saccaṃ, moghamaññan'ti idampissa **nānujānāmi**. taṃ kissa hetu? aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñānam hoti.

(4) 「阿難！於此，當那沙門或婆羅門如是說：『朋友！確實，沒有惡業，沒有惡行之異熟。』對於這的〔敘述〕，**我不同意**。

但是，當他如是說：『我看見那人，在此世已離殺生、已離不與取.....正見，身壞命終後，往生到苦界、惡趣、下界、地獄。』對於這的〔敘述〕，**我同意**。

但是，當他如是說：『凡是已離殺生者、已不與取者.....正見者，身壞命終後，全部都往生到苦界、惡趣、下界、地獄。』對於這的〔敘述〕，**我不同意**。

又，當他如是說：『那些這樣的知，是他們正確的了知。那些不同的知，是他們錯誤的智。』對於這的〔敘述〕，**我也不同意**。

又，當他對他自己的所知、自己的所見、自己的所發現，就在那時候、在此情況下，從此〔變得〕剛強、執取、黏著而說：『只有此是真實，其他是徒然/無用之想像。』

對於這的〔敘述〕，**我不同意**。那是什麼原因？阿難！因為是不同於如來的大業分別智。

BB:

“Therein, Ānanda, when a recluse or brahmin says: ‘Indeed, there are no good actions, there is no result of good conduct,’ I do not grant him this. When he says: ‘I saw a person here who abstained from killing living beings...and held right view, and I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation...even in hell,’ I grant him this. But when he says: ‘On the dissolution of the body, after death, everyone who abstains from killing living beings...and holds right view reappears in a state of deprivation...even in hell,’ I do not grant him this. And when he says: [214] ‘Those who know thus know rightly; those who think otherwise are mistaken,’ I also do not grant him this. And when he obstinately adheres to what he himself has known, seen, and discovered, insisting: ‘Only this is true, anything else is wrong,’ I also do not grant him this. Why is that? Because, Ānanda, the Tathāgata’s knowledge of the great exposition of action is otherwise.

【世尊現在分別/解釋：如來之「大業分別智」】

MN 136

303. “tatrānanda, yvāyaṃ puggalo idha pāṇātipātī adinnādāyī ... pe ... micchādītṭhi, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, pubbe vāssa taṃ katam hoti pāpakammam dukkha-vedanīyaṃ, pacchā vāssa taṃ katam hoti pāpakammam dukkhavedanīyaṃ, maranakāle vāssa hoti micchādītṭhi samattā samādinna. tena so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. yañca kho so idha pāṇātipātī hoti adinnādāyī hoti ... pe ... micchādītṭhi hoti tassa dittheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā {upapajjaṃ vā (sī. pī.), upapajja vā (syā. kaṃ. ka.) upapajjitvāti samvaṇṇanāya saṃsandetabbā} apare vā pariyāye.

(1) 「阿難！於此，那人⁴⁴在此世殺生、不與取.....邪見，他身壞命終後，往生到苦處、惡趣、墮處、地獄。

或，他在〔殺生等〕之前，有作⁴⁵會感受苦的惡業；

或，他在〔殺生等〕之後，有作會感受苦的惡業；

44 《注》：

303. evaṃ dibbacakkhukānaṃ vacane anuññā ca ananuññā ca dassetvā idāni mahākammavibhaṅgañāṇaṃ vibhajanto tatrānanda, yvāyaṃ puggalotiādīmāha. 如是，〔世尊〕對於天眼者的話令顯示了同意、不同意後，現在正在分別/解釋「大業分別智」，而說「阿難！於此，那人（303.之(1)-(4))」等。

45 《注》：

pubbe vāssa taṃ katam hotīti yaṃ iminā dibbacakkhukena kammam karonto diṭṭho, tato pubbe katam. pubbe katenapi hi niraye nibbattati, pacchā katenapi nibbattati, maraṇakāle vā pana — “khando seṭṭho sivo seṭṭho, pitāmaho seṭṭho, issarādīhi vā loko visatṭho” tiādīnā micchādassanenapi nibbattateva. 「他在之前有作會〔感受苦的惡業〕」：因被這天眼所見正在造業的人，因此〔說〕「之前所作」。因為，既以在之前已作〔惡業〕生在地獄，也以之後已作〔惡業〕生〔在地獄〕，或在死時以「建陀 (khanda) 為最上、濕婆 (Siva) 為最上、天父 (Pitāmaha) 為最上，或也執著自在天/主宰者 (Issara) 等世間」等邪見生〔在地獄〕。《疏》：Micchādassanenāti micchādassana-vasena. 「邪見」：由於邪見〔而生在地獄〕。

《疏》：Khandoti kumāro. Sivoti issaro. Pitāmahoti brahmā. Issarādīhīti issara-brahma-pajāpatiādīhi. 「建陀」：戰神。「濕婆」：自在天。「天父」：梵天。「自在天等」：以自在天/主宰者 (=Īsāna?)、梵天、造物主/波闍波提等。

(相應部 (11.3) 《旗頂經》 (Dhajagga-suttam) 說，念佛功德能除恐懼，念諸天則或能或不能。問：何故臨終有此「邪見」者會墮惡趣、地獄？)

Khanda：建陀 (梵Skanda，巴Khanda)，原譯作塞建陀、私建陀、室建陀，簡稱建陀，後「建」被誤寫為「違」，再簡化為「韋」，變成韋陀、韋馱，又稱韋馱天、韋馱菩薩。唐義淨三藏譯《金光明最勝王經》作「塞建陀」。慧琳《一切經音義》：「違陀-天，譯勘梵音云『私建陀-提婆』，『私建陀』此云『陰』(蘊)也，『提婆』云『天』也，但『建』、『違』相濫故(印案：草書相似故)，筆家誤耳。」普光《俱舍論記》：「梵云『塞建陀』，唐云『蘊』，舊譯名『陰』。」韋馱，婆羅門教的戰神，有六頭十二臂，手拿弓箭，騎孔雀。韋馱信仰最初流行在南印度，五世紀後傳到北印度，被大乘佛教吸收為守護神，是南方增長天八大將軍之一，位居四天王下三十二將軍之首。韋馱生而聰慧，早離塵欲，後來皈依佛門，成為護法天神。

原文網址：<https://kknews.cc/entertainment/g9a4e9.html>。參考：<https://zh.wikipedia.org/wiki/%E9%9F%8B%E9%A6%B1>。

或，在臨死時⁴⁶，是邪見的完成者、受持者。

因此，他身壞命終後，往生到苦處、惡趣、墮處、地獄。

及當他在此世是殺生者、是不與取者……是邪見者，他在現世⁴⁷，或在次生，或在順後

⁴⁶ 《清淨道》：686. aparampi catubbidham kammaṃ — yaṃ garukaṃ, yaṃ bahulaṃ, yadāsannaṃ, kaṭattā vā pana kammanti. tattha kusalaṃ vā hotu akusalaṃ vā, garukāgarukesu yaṃ garukaṃ mātughātādikammaṃ vā mahaggatakammaṃ vā, tadeva paṭhamaṃ vipaccati. tathā bahulābahulesupi yaṃ bahulaṃ hoti susīlyam vā dussīlyam vā, tadeva paṭhamaṃ vipaccati. yadāsannaṃ nāma maranākāle anussarita-kammam. yañhi āsannamaraṇo anussaritam sakkoti, teneva upapajjati. etehi pana tīhi muttam punappunam laddh-āsevanam kaṭattā vā pana kammaṃ nāma hoti, tesam abhāve tam paṭisandhim ākaḍḍhati. 另外也是四種的業：重的業、經常的/多數的業、鄰近的業，或已作的業。此中，有善或不善，對於重、不重，那「重的」如弑母等〔惡〕業，或廣大〔善〕業，那是最先成熟。如此，對於經常/多數的、非經常/非多數的，那「經常的/多數的」善戒（德行）或惡戒（惡行），那是最先成熟。那「鄰近的」，所謂在臨死時被回憶起的業。因為正在鄰近死亡的人能去隨念/回憶（過去所緣），就因此而往生。又，除了這三個，一次又一次獲得習行/重複的，是名「或已作的業」。對於那些（重的、經常的/多數的、鄰近的三個）不存在時，那（已作的業）則牽引結生。

⁴⁷ 《注》：

diṭṭheva dhammeti yaṃ tattha ditthadhammavedaniyam hoti, tassa dittheva dhamme, yaṃ upapajjavedaniyam, tassa upapajjivā, yaṃ aparāpariyavedaniyam, tassa aparasmim pariyāye vipākaṃ paṭisaṃvedeti. iti ayaṃ samaṇo vā brāhmaṇo vā ekam kamma rāsīm ekañca vipākarāsīm addasa, sammāsambuddho iminā aditthe tayo kammarāsī, dve ca vipākarāsī addasa. iminā pana ditthe aditthe ca cattāro kammarāsī tayo ca vipākarāsī addasa. imāni satta thānāni jānanañānam tathāgatassa mahākammavibhaṅgañānam nāma. 「在現世中」：此中，那是應現世受〔業〕，他在現世中〔感受到異熟〕；那是應次生受〔業〕，他在再生後〔感受到異熟〕；那是應順後受〔業〕，他在未來期間感受到異熟。如此，這〔天眼〕沙門或婆羅門看見一個業聚、一個異熟聚（1業-1異熟），正等覺者依此看見對於〔天眼者〕未見的三個業聚及兩個異熟聚（3業-2異熟）。那麼，依此看見已見、未見的四個業聚與三個異熟聚，以這七處的認知智名「如來的大業分別智」。

dutiyavāre dibbacakkhukena kiñci na diṭṭham, tathāgatena pana tayo kammarāsī, dve ca vipākarāsī diṭṭhāti. imānipi pañca paccattatthānāni jānanañānam tathāgatassa mahākammavibhaṅgañānam nāma. sesa-vāra-dvayepi eseva nayo. 在第二回中，天眼者未見某些的（3業-2異熟），而如來已見三個業聚及兩個異熟聚（3業-2異熟）。又，這些五個（3業+2異熟）是〔天眼者未見，是如來〕各自原因的認知智，名「如來的大業分別智」。其餘（第三~第四）回中的兩個，也是這方法。

註：天眼1業（正在造業時）1異熟（次生受報）+ 佛陀再補充3業（之前、之後、臨死時）2異熟（現世受報、順後受報）= 4業 3異熟（7智=如來的大業分別智）。

《疏》：

Yanti yaṃ kammaṃ. Tatthāti tesu pāṇātipātādivasena pavattakammesu. Diṭṭheva dhammeti tasmimyeva attabhāve vipākaṃ paṭisaṃvedetīti yojanā. Upapajjivāti dutiya-bhava nibbattivā. Aparasmim pariyāyeti aññasmim yattha katthaci bhava.

Ekam kammarāsīti pāṇātipātādibhedena ekam kammaṃ samudāyam. Ekam vipākarāsīti tasseva aṅgena ekam vipākaṃ samudāyam. Imināti yathāvuttana dibbacakkhukena samaṇena brāhmaṇena vā aditthā. Tayoti “pubbe vāssa tam kataṃ hoti’tiadinā vuttā ta yo. Dve vipākarāsīti ditthadhammavedaniyo aparāpariyāvedaniyoti dve vipākarāsī. Upapajjavedaniyam pana tena diṭṭham, tamā “dve’ti vuttam. Diṭṭho eko, aditthā tayoti diṭṭhe ca aditthe ca cattāro kammarāsī, tathā diṭṭho eko, aditthā dveti tayo vipākarāsī. Imāni satta thānāni yathāvuttāni satta ñānassa pavattanaṭṭhānāni.

“Imassa nāma kammaṃ idam phalaṃ nibbattan’ti kammaṃ, phalassa vā aditthattā, “dutiyavāre dibbacakkhukena kiñci na diṭṭham”ti vuttam. Paṭhamaṃ vuttanayena tayo kammarāsī veditabbā, idha dibbacakkhukena diṭṭhassa abhāvato, “paccattatthānāni”ti vuttam. 「那」：那業。「此中」：在那些裡，由於殺生等轉起時的諸業。「在現世中」：就是「在那自身中感受到異熟」的意思。「在再生後」：在第二「有」生起後。「在未來期間感受」：在另一個那裡某處的「有」。「一個業聚」：以殺生等種類為一個業的數量（聚）。「一個異熟聚」：就是以那部分為一個異熟的數量（聚）。「依此」：有關說天眼沙門或婆羅門所未見的。「三個」：「或在之前會有已作（業）」〔及「之後會有已作」、「臨死時」的邪見〕等故說三個。「兩個異熟聚」：「現世受、順後受」兩個異熟聚。然而，因為那「次生受」〔是天眼者〕已見，因此說「兩個」（現世與隨後）。〔天眼者〕已見一個（現在），未見三個（之前、之後及臨死），為「已見、未見的四個業聚」。如此，〔天眼者〕已見一個（次生），未見兩個（現世及順後），為「三個異熟聚」。「以這七處」：說有關七智的轉起義。「這名業，這果生起。」對於未被看見的業或果，故說「在第二回中，天眼者未見某些的（3業-2異熟）」。「首先，應知依所說方法是三個業聚。此處，根據天眼者未見的狀況，故說「各自原因」。

感受異熟。

BB:

“Therein, Ānanda,⁴⁸ as to the person here who kills living beings...and holds wrong view, and on the dissolution of the body, after death, reappears in a state of deprivation...even in hell: either earlier he did an evil action to be felt as painful, or later he did an evil action to be felt as painful, or at the time of death he acquired and undertook wrong view.⁴⁹ Because of that, on the dissolution of the body, after death, he has reappeared in a state of deprivation...even in hell. And since he has here killed living beings...and held wrong view, he will experience the result of that either here and now, or in his next rebirth, or in some subsequent existence.⁵⁰

MN 136

“tatrānanda, yvāyaṃ puggalo idha pāṇātipātī adinnādāyī ... pe ... micchādiṭṭhi kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati, pubbe vāssa taṃ katam hoti kalyānakammam sukhavedaniyam, pacchā vāssa taṃ katam hoti kalyānakammam sukhavedaniyam, maranakāle vāssa hoti sammādiṭṭhi samattā samādinna. tena so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati. yañca kho so idha pāṇātipātī hoti adinnādāyī hoti ... pe ... micchādiṭṭhi hoti tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye.

(2) 「阿難！於此，那人在此世殺生、不與取.....邪見，他身壞命終後，往生到善趣、天界。

或，他在〔殺生等〕之前，有作會感受樂的善業；

或，他在〔殺生等〕之後，有作會感受樂的善業；

或，在臨死時，是正見的完成者、受持者。

因此，他身壞命終後，往生到善趣、天界。

⁴⁸ 菩提長老英譯《中部經典》：此處開始闡明「大業分別智」的解說。Here begins the expounding of the knowledge of the great exposition of action.

⁴⁹ 菩提長老英譯《中部經典》：注釋書：被天眼看到的那個殺生〔及其他惡業〕等，投生到地獄，由於他在造殺業等之前已經造作其他惡業，或因為之後他造作其他惡業，或因為他死時接受邪見。雖巴利〔聖典〕似乎是說他投生地獄必定是因為他被天眼所見當下所造的那個惡業之外的其他惡業，我們卻不能將此理解為絕對真理的宣稱，而只能當作是可能性的一個陳述。亦即是，或許他投生地獄是因為他被〔天眼〕見到所造作的那個惡業，但也有可能是因為其他之前或之後所造作的惡業，或者是邪見而往生該處。MA: The person who was seen with the divine eye killing living beings, etc., is reborn in hell because of another evil deed he had done earlier than the deed of killing, etc., or because of an evil deed he did afterwards, or because of a wrong view he accepted at the time of death. Although the Pali seems to be saying that he was necessarily reborn in hell on account of some action other than the one he was seen performing, this should not be understood as an apodictic pronouncement but only as a statement of possibility. That is, while it may be true that he was reborn in hell because of the evil action he was seen performing, it is also possible that he was reborn there because of some other evil action he did earlier or later or because of wrong view.

⁵⁰ 菩提長老英譯《中部經典》：此陳述顯示即便他的惡業並不產生再生趣處，該惡業仍會為他〔造業者〕在此世、下一世或較久遠的未來世，用其他某種方式成熟。This statement shows that even if his evil kamma does not generate the mode of rebirth, it will still mature for him in some other way either in this life, in the next life, or in some more distant future life.

及當他在此世是殺生者、是不與取者.....是邪見者，他在現世，或在次生，或在順後感受異熟。

BB:

“Therein, Ānanda, as to the person here who kills living beings...and holds wrong view, and on the dissolution of the body, after death, reappears in a happy destination, even in the heavenly world: either earlier he did a good action to be felt as pleasant, or later he did a good action to be felt as pleasant, or at the time of death he acquired and undertook right view.⁵¹ Because of that, on the dissolution of the body, after death, he has reappeared in a happy destination, even in the heavenly world. But since he has here killed living beings...and held wrong view, he will experience the result of that either here and now, or in his next rebirth, or in some subsequent existence.

MN 136

“tatrānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammādiṭṭhi, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjati, pubbe vāssa tam katam hoti kalyānakammam sukhavedaniyam, pacchā vāssa tam katam hoti kalyānakammam sukhavedaniyam, maranakāle vāssa hoti sammādiṭṭhi samattā samādinna. tena so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapajjati. yañca kho so idha pāṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti ... pe ... sammādiṭṭhi hoti, tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye.

(3) 「阿難！於此，那人在此世已離殺生、已離不與取.....有正見，他身壞命終後，往生到善趣、天界。

或，他在〔已離殺生等〕之前，有作會感受樂的善業；

或，他在〔已離殺生等〕之後，有作會感受樂的善業；

或，在臨死時，是正見的完成者、受持者。

因此，他身壞命終後，往生到善趣、天界。

及當他在此世是已離殺生者、是已離不與取者.....是正見者，他在現世，或在次生，或在順後感受異熟。

BB:

“Therein, Ānanda, as to the person here who abstains from killing living beings...and holds right view, and on the dissolution of the body, after death, reappears in a happy destination, even in the heavenly world: either earlier he did a good action to be felt as pleasant, or later he did a good action to be felt as pleasant, or at the time of death he acquired and undertook right view. Because of that, on the dissolution of the body, after death, he has

⁵¹ 菩提長老英譯《中部經典》：此情況下生天一定是因為其他的業而非因為他被看到造作的業，因為惡業不可能產生善趣的往生。In this case the heavenly rebirth must be due to some action other than the one he was seen performing, since an evil action cannot produce a fortunate mode of rebirth.

reappeared in a happy destination, even in the heavenly world. And since he has here abstained from killing living beings [215]...and held right view, he will experience the result of that either here and now, or in his next rebirth, or in some subsequent existence.

MN 136

“tatrānanda, yvāyaṃ puggalo idha pāṇātipātā paṭivirato adinnādānā paṭivirato ... pe ... sammāditṭhi, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, pubbe vāssa tam katam hoti pāpakammam dukkhavedaniyam, pacchā vāssa tam katam hoti pāpakammam dukkhavedaniyam, maranakāle vāssa hoti micchāditṭhi samattā samādinna. tena so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. yañca kho so idha pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti ... pe ... sammāditṭhi hoti, tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyaṃ.

(4) 「阿難！於此，那人在此世已離殺生、已離不與取.....正見，他身壞命終後，往生到苦處、惡趣、墮處、地獄。

或，他在〔已離殺生等〕之前，有作會感受苦的惡業；

或，他在〔已離殺生等〕之後，有作會感受苦的惡業；

或，在臨死時，是邪見的完成者、受持者。

因此，他身壞命終後，往生到苦處、惡趣、墮處、地獄。⁵²

及當他在此世是已離殺生者、是已離不與取者.....是正見者，他在現世，或在次生，或在順後感受異熟。

BB:

“Therein, Ānanda, as to the person here who abstains from killing living beings...and holds right view, and on the dissolution of the body, after death, reappears in a state of deprivation...even in hell: either earlier he did an evil action to be felt as painful, or later he did an evil action to be felt as painful, or at the time of death he acquired and undertook

⁵² 《十住毘婆沙論》卷11〈23 四十不共法中善知不定品〉：「如佛《分別業經》中說：『佛告阿難：『有人身行善業、口行善業、意行善業，是人命終而墮地獄；有人身行惡業、口行惡業、意行惡業，是人命終而生天上。』阿難白佛言：『何故如是？』佛言：『是人或先世罪福因緣已熟，今世罪福因緣未熟。或臨命終生正見、邪見，善、惡心，垂終之心，其力大故。』」(CBETA 2021.Q4, T26, no. 1521, p. 79a10-17)

《大智度論》卷24：「如《分別業經》中，佛告阿難：『行惡人好處生，行善人惡處生。』阿難言：『是事云何？』佛言：『惡人今世罪業未熟，宿世善業已熟，以是因緣故，今雖為惡而生好處。或臨死時，善心心數法生，是因緣故，亦生好處。行善人生惡處者，今世善未熟，過世惡已熟，以是因緣故，今雖為善而生惡處。或臨死時，不善心心數法生，是因緣故，亦生惡處。』」(CBETA 2021.Q4, T25, no. 1509, p. 238b15-23)

《成實論》卷8〈104 三報業品〉：「問曰：不定業有耶無耶？答曰：有。若業或現報、或生報、或後報，是名不定，如是業多。問曰：若知此三種業，得何利耶？答曰：若能分別是三種業，則生正見。所以者何？現見有惡行者而受富樂、善者受苦，於中或生邪見，謂善惡無報。若知此三業差別則得正見，如說偈：『行惡見樂，為惡未熟，至其惡熟，自見受苦。行善見苦，為善未熟，至其善熟，自見受樂。』又《分別大業經》說：『不斷殺者得生天上，是人若先世有福、若將命終時發強善心。』能如是知則生正見，是故應知此三種業相。」(CBETA 2021.Q4, T32, no. 1646, p. 298a7-19)

wrong view. Because of that, on the dissolution of the body, after death, he has reappeared in a state of deprivation...even in hell. But since he has here abstained from killing living beings...and held right view, he will experience the result of that either here and now, or in his next rebirth, or in some subsequent existence.

MN 136

“iti kho, ānanda, atthi kammaṃ abhabbam abhabbābhāsam, atthi kammaṃ abhabbam bhābhābhāsam, atthi kammaṃ bhabbañceva bhābhābhāsañca, atthi kammaṃ bhabbam abhabbābhāsan”ti.

「阿難！如此⁵³，

- (1) 有的〔惡〕業不能〔感受善異熟〕、不能顯現/看起來像〔善異熟〕。
- (2) 有的〔惡〕業不能〔感受善異熟〕、能顯現/看起來像〔善異熟〕。
- (3) 有的〔善〕業既能〔感受善異熟〕、也能顯現/看起來像〔善異熟〕。

⁵³ 以下是回應（段300.）：「阿難！現正存在於世間的四種人，哪四種？」的總結。

1. 今世造惡業→死後墮惡趣：有的〔惡〕業不能〔感受善異熟〕、不能顯現/看起來像〔善異熟〕。（惡有惡報）
2. 今世造惡業→死後生善趣：有的〔惡〕業不能〔感受善異熟〕、能顯現/看起來像〔善異熟〕。（惡有善報）
3. 今世造善業→死後生善趣：有的〔善〕業既能〔感受善異熟〕、也能顯現/看起來像〔善異熟〕。（善有善報）
4. 今世造善業→死後墮惡趣：有的〔善〕業能〔感受善異熟〕、不能顯現/看起來像〔善異熟〕。（善有惡報）

BB:

“Thus, Ānanda, there is action that is incapable and appears incapable; there is action that is incapable and appears capable; there is action that is capable and appears capable; and

54 《注》：abhabbanti bhūta-virahitaṃ akusalaṃ. **abhabbābhāsanti** abhabbam **ābhāsati** abhibhavati paṭibāhatīti attho. 「〔有的惡業〕不能〔感受善異熟〕」：不善〔業〕沒有成為〔善異熟〕。「不能顯現/看起來像〔善異熟〕」：不能顯現/看起來像，即「擊敗/征服、排除」義。

bahukasmīñhi akusalakamme āyūhite balavakammaṃ dubbalakammaṃ vipākaṃ paṭibāhitvā attano vipākassa okāsaṃ karoti idaṃ **abhabbañceva abhabbābhāsañca**. 因為，在努力/累積眾多不善業時，強力的（不善）業對薄弱的（善）業的異熟排除後為自己的異熟作機會，此為（1）「〔有的惡業〕既不能〔感受善異熟〕，也不能顯現/看起來像〔善異熟〕」（惡有惡報）。

kusalaṃ pana āyūhitvā āsanne akusalaṃ kataṃ hoti, taṃ kusalassa vipākaṃ paṭibāhitvā attano vipākassa okāsaṃ karoti, idaṃ **abhabbam bhabbābhāsaṃ**. 又，努力/累積善〔業〕已，有已作不善〔業〕接近時，那善的異熟排除後為自己的異熟作機會，此為（2）「〔有的惡業〕不能〔感受善異熟〕，能顯現/看起來像〔善異熟〕」（惡有善報）。

bahumhi kusale āyūhitepi balavakammaṃ dubbalakammaṃ vipākaṃ paṭibāhitvā attano vipākassa okāsaṃ karoti, idaṃ **bhabbañceva bhabbābhāsañca**. 因為，在努力/累積眾多善〔業〕時，強力的（善）業對薄弱的（惡）業的異熟排除後為自己的異熟作機會，此為（3）「〔有的善業〕既能〔感受善異熟〕，也能顯現/看起來像〔善異熟〕」（善有善報）。

akusalaṃ pana āyūhitvā āsanne kusalaṃ kataṃ hoti, taṃ akusalassa vipākaṃ paṭibāhitvā attano vipākassa okāsaṃ karoti, idaṃ **abhabbam abhabbābhāsaṃ**. 又，努力/累積不善〔業〕已，有已作善〔業〕接近時，那不善的異熟排除後為自己的異熟作機會，此為（4）「〔有的善業〕能〔感受善異熟〕，不能顯現/看起來像〔善異熟〕」（善有惡報）。

apica upaṭṭhānākārena pettha attho veditabbo. idañhi vuttaṃ hoti, abhabbato ābhāsati upaṭṭhātīti abhabbābhāsaṃ. 此外，應知這裡是「現起的方式」義，因為這是說「根據不能顯現、現起」為「不能顯現」。

tattha “yvāyaṃ puggalo idha pañātipātī”

tiādinā nayena cattāro puggalā vuttā, tesu paṭhamassa kammaṃ **abhabbam abhabbābhāsaṃ**, tañhi akusalattā abhabbam, tassa ca niraye nibbattattā tattha nibbattikāraṇa-bhūtaṃ akusalaṃ hutvā upaṭṭhātī.

dutiyaṃ kammaṃ abhabbam bhabbābhāsaṃ, tañhi akusalattā abhabbam. tassa pana sagge nibbattattā aññatitthiyānaṃ sagge nibbattikāraṇa-bhūtaṃ kusalaṃ hutvā upaṭṭhātī. itarasmimpi kamma-dvaye eseva nayo. sesaṃ sabbattha uttānamevāti. 此中，

依「那人在此世殺生」等方法所說的四種人。在那些當中，第一種的業：「〔有的惡業〕既不能〔感受善異熟〕，也不能顯現/看起來像〔善異熟〕」（惡有惡報）確實，那「不能」是不善狀態，及那屬在地獄的出生狀態，在那情況下已成為出生的原因，是不善的現起。第二種的業：「〔有的惡業〕不能〔感受善異熟〕，能顯現/看起來像〔善異熟〕」（惡有善報）確實，那不善的狀態是「不能」，又那屬在天界的出生狀態，已成為其他外道在天界出生的原因，是善的現起。其他的兩種〔善〕業（3）-（4）也是這方法。其餘在各處是清楚的。

（惡有善報）確實，那不善的狀態是「不能」，又那屬在天界的出生狀態，已成為其他外道在天界出生的原因，是善的現起。其他的兩種〔善〕業（3）-（4）也是這方法。其餘在各處是清楚的。

《疏》：Bhavati vaddhati etenāti **bhabbam, vaddhi-nimittam**. Na bhabbam **abhabbanti** āha “bhūta-virahitaṃ” ‘ti. 以這的發生、生長為「能」，即增長相。沒有能力為「不能」，說「不能出生/不能成為」。

中阿含（170）《鸚鵡經》卷44：「復次，有四種人，（2）或有人無有似有，（4）或有似無有，（1）或無有似無有，（3）或有似有。阿難！猶如四種捺（芒果），或捺不熟似熟，或熟似不熟，或不熟似不熟，或熟似熟。如是，阿難！四種捺喻人，或有人無有似有，或有似無有，或無有似無有，或有似有。」（CBETA 2021.Q4, T01, no. 26, p. 708c21-26）。此處的「捺」或譯「奈」，即芒果。唐慧琳《一切經音義》卷26：「菴羅，淨三藏云：果名，其形似奈，其味如梨。」（CBETA 2021.Q4, T54, no. 2128, p. 479b13-14）

there is action that is capable and appears incapable.”⁵⁵

MN 136

idamavoca bhagavā. attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

世尊說了這，阿難尊者對世尊所說〔感到〕心滿意足的、大歡喜。

BB:

That is what the Blessed One said. The venerable Ānanda was satisfied and delighted in the Blessed One’s words.

mahākammavibhaṅgasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

《大業分別經》第六已終了。

⁵⁵ 菩提長老英譯《中部經典》：注釋書解釋abhabba為無能的，如同不善被稱為無能，因為它缺少生的能力；而bhabba，能，如同善的被稱為能，因為它有生的能力。這解釋聽起來可疑；abhabba（梵文bhavya）可能只是指「有力、可以生出結果」而沒有暗指任何特定的道德價值。注釋書給了這四組兩個解釋。第一個移焦到以-ābhāsa這個接尾詞指「使...失色、相形見拙」或「勝過」，故此四個詞語例證了某一性質的業可以因為它能生出結果而勝過其他的業。看起來較切實的第二個解釋，以ābhāsa指「顯現出」，這是在翻譯中所使用的。就此解釋，第一種是以殺生者投生地獄為例：他的業不能〔生善果〕因為它是不善的，而它顯現出不能，因為他既已投生地獄，這惡業似乎就是他生在該處的原因。第二種是以殺生者生天為例：他的業不能〔生善果〕因為它是不善的，然而它顯現出能，因為他投生天上；因此對外道沙門及婆羅門，這惡業似乎就是他生在該處的原因。剩下的兩個詞組同理可解，只要適當調整。MA explains abhabba, incapable, as the unwholesome (akusala), called “incapable” because it is devoid of the capacity for growth; and bhabba, capable, as the wholesome, called “capable” because it has the capacity for growth. This explanation sounds suspect; bhavya (Skt bhavya) may simply mean “potent, capable of producing results,” without implying any particular moral valuation. MA gives two explanations of the tetrad. The first devolves on taking the suffix -ābhāsa to mean “outshine” or “overcome,” and thus the four terms exemplify the way a kamma of one quality can “outshine” another in generating its result. The second explanation, which seems more cogent, takes -ābhāsa to mean “appears,” which I follow in the translation. On this explanation, the first type is illustrated by the person who kills living beings and is reborn in hell: his action is incapable (of good result) because it is unwholesome, and it appears incapable because, since he is reborn in hell, it seems to be the cause for his rebirth there. The second is illustrated by the person who kills living beings and is reborn in heaven: his action is incapable (of good result) because it is unwholesome, yet it appears capable because he is reborn in heaven; thus to the outside recluses and brahmins it seems to be the cause for his rebirth in heaven. The remaining two terms should be understood along the same lines, with appropriate changes.

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