

## Susimasuttam<sup>\*</sup>

(1) Evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati veḷuavane kalandakanivāpe. Tena kho pana samayena bhagavā sakkato hoti garukato mānito pūjito apacito lābhī cīvara-piṇḍapāta-senāsana-gilānappaccaya-bhesajjaparikkhārānaṃ. Bhikkhusaṅghopi sakkato hoti garukato mānito pūjito apacito lābhī cīvara-piṇḍapāta-senāsana-gilānappaccaya-bhesajjaparikkhārānaṃ. Aññatitthiyā pana paribbājakā asakkatā honti agarukatā amānitā apūjitā anapacitā na lābhino cīvara-piṇḍapāta-senāsana-gilānappaccaya-bhesajjaparikkhārānaṃ.

(2) Tena kho pana samayena susimo<sup>1</sup> paribbājako rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhim. [PTS120] Atha kho susimassa paribbājakassa parisā susimaṃ paribbājakaṃ etadavocum-“ehi tvam, āvuso susima, samaṇe gotame brahmacariyaṃ cara. Tvam dhammaṃ pariyāpuṇitvā amhe vāceyyāsi. Taṃ mayaṃ dhammaṃ pariyāpuṇitvā gihīnaṃ bhāsissāma. Evaṃ mayampi sakkatā bhavissāma garukatā mānita pūjita apacitā lābhino cīvara-piṇḍapāta-senāsana-gilānappaccaya-bhesajjaparikkhārānaṃ”ti. “Evaṃāvuso”ti kho susimo paribbājako sakāya parisāya paṭissuṇitvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhim sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho susimo paribbājako āyasmantaṃ ānandaṃ etadavoca: “icchāmaṃ, āvuso ānanda, imasmim dhammavinaye brahmacariyaṃ caritun”ti.

<sup>\*</sup> 溫宗堃 譯於 2005 年 7 月。

<sup>1</sup> Spk: **Susimoti** evaṃnāmaḥko vedaṅgesu kusalo paṇḍitaparibbājako.

## 《須深經》

(1).如是我聞。某一時，世尊停留在王舍城·竹林·松鼠飼養處。那時，世尊受恭敬、尊重、敬仰、供養、尊敬，獲得衣服、鉢食、住處及病者所需藥物。比丘僧團也受恭敬、尊重、敬仰、供養、尊敬，獲得衣服、鉢食、住處及病者所需藥物。但是，外道出家者未受恭敬、尊重、敬仰、供養、尊敬，也未獲得衣服、鉢食、住處、病者所需藥物。

(2).那時，遊方者須深<sup>\*1</sup>與一大群遊方者住在王舍城，眾人對須深說：「須深！來！你去沙門喬達摩處修梵行。你學得法之後教導我們。我們學會之後將向在家人說。如此，我們也會受恭敬、尊重、敬仰、供養、尊敬，獲得衣服、鉢食、住處及病者所需藥物。」遊方者須深向大眾回答說：「好的！朋友！」，便往詣阿難尊者。到了之後，與阿難尊者相互問訊。交換可喜可憶念的話，坐在一邊。坐於一邊時，遊方者須深向阿難尊者說：「友！阿難！我想要在此法律裡修梵行。」

<sup>\*1</sup> 《相應部註》：「須深：有如是名的，精通吠陀的遊方學者。」

(3) Atha kho āyasmā ānando susimaṃ paribbājakam ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca- “ayaṃ, bhante, susimo paribbājako evamāha- ‘icchāmaṃ, āvuso ānanda, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ ti. “Tenahānanda, susimaṃ pabbājethā” ti.<sup>2</sup> Alatha kho susimo paribbājako bhagavato santike pabbajjam, alatha upasampadam.

(4) Tena kho pana samayena sambahulehi bhikkhūhi bhagavato santike aññā byākatā<sup>3</sup> hoti- “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāmā” ti. Assosi kho āyasmā susimo- “sambahulehi [PTS121] kira bhikkhūhi bhagavato santike aññā byākatā- ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāmā” ti. Atha kho āyasmā susimo yena te bhikkhū tenupasaṅkami;<sup>4</sup> upasaṅkamitvā tehi bhikkhūhi saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā

<sup>2</sup> **Tenahānanda susimaṃ pabbājethā**ti satthā kira cintesi- “ayaṃ paribbājako titthiyasamaye ‘ahaṃ pāṭiyekko satthā’ ti paṭijānamāno carati, ‘idha maggabrahmacariyaṃ caritum icchāmi’ ti kira vadati. Kiṃ nu kho mayi pasanno, udāhu mayhaṃ sāvakesu, udāhu mayhaṃ vā mama sāvakanāmaṃ vā dhammakathāya pasanno” ti? Athassa ekatthānepi pasādābhavaṃ nātvā, “ayaṃ mama sāsane dhammaṃ thenessāmīti pabbajati. Itissa āgamaṇaṃ aparissuddhaṃ; nipphatti nu kho kīdisā” ti? Olokento “kiñcāpi ‘dhammaṃ thenessāmī’ ti pabbajati, katipāheneva pana ghaṭetvā arahattaṃ gaṇhissati” ti nātvā “tenahānanda, susimaṃ pabbājethā” ti āha.

<sup>3</sup> **Aññā byākatā**ti te kira bhikkhū satthu santike kammaṭṭhānaṃ gahetvā temāsaṃ vassaṃ vasantā tasmīyeva antotemāse ghaṭentā vāyamaṇā arahattaṃ paṭilabhiṃsu. **Aññā**ti arahattassa nāmaṃ.

<sup>4</sup> **Yena te bhikkhū tenupasaṅkamī**ti kasmā upasaṅkami? Taṃ kirassa pavattiṃ sutvā etadahosi- “aññā nāma imasmiṃ sāsane paramappamaṇaṃ sārabhūtā ācariyaṃ utthi maññe bhavissati, pucchitvā naṃ jānissāmi” ti. Tasmā upasaṅkami.

(3) 那時，阿難帶遊方者須深前往世尊處；到了之後，禮敬世尊，坐於一邊。坐於一邊時，阿難尊者向世尊這麼說：「尊者！此遊方者須深說：『友！阿難！我想要在此法律裡修梵行。』」那麼，阿難！你讓須深出家。<sup>\*2</sup> 那時，遊方者須深在世尊面前出家，受具足戒。」

(4) 那時，許多比丘在世尊面前宣稱得盡智<sup>\*3</sup>：「我們了知：生已盡，梵行已立，應作皆辦，不復此有。」須深尊者聽聞：「據說許多比丘在世尊面前宣稱得盡智：『我們了知：生已盡，梵行已立，應作皆辦，不復此有。』」那時，須深尊者往詣那些比丘<sup>\*4</sup>；到了之後，與那些比丘相問訊，交換可喜可憶念的話，坐在一邊。坐於一邊時，遊方者須深對那些比丘說：「真的嗎？尊者們在世尊面前宣稱得盡智：『我們了知：生已

<sup>\*2</sup> 《相應部註》：「**那麼，阿難！你讓須深出家**：據說，世尊心想：『此遊方者於外教裡宣稱：『我獨一人是大師』。現在他說：『我想要於此行道、梵行』。是否他於我，或我的弟子們，或我與弟子們的法論有淨信呢？』了知此人完全無信後，如是審視：『此人心想：『我要盜法』而於我教法裡出家。如是，此人的到來並不清淨。會有什麼後果呢？』了知：『雖然他心想『我要盜法』而出家，但是，幾天內，他將取證阿羅漢果』之後，世尊說：『那麼！阿難！你讓須深出家』。」

<sup>\*3</sup> 《相應部註》：「**宣稱得盡智**：據說，那些比丘在世尊面前得業處之後便三月安居，就在那三月內努力精進，證得阿羅漢果。」**盡智**：阿羅漢果智。」

<sup>\*4</sup> 《相應部註》：「**往詣那些比丘**：為何往詣呢？據說，他聽聞那件事後，心想：『所謂盡智，我想，應是此教法的最上量、精髓，是師之密傳。問了之後我就能了知它』。因此，他問詣〔那些比丘〕。」

susimo te bhikkhu etadavoca- “saccaṃ kirāyasmantehi bhagavato santike aññā byākatā- ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāmā” ti. “Evamāvuso” ti.

(5) “Api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā anekavihitaṃ iddhividhaṃ paccaṇubhotha- ekopi hutvā bahudhā hotha, bahudhāpi hutvā eko hotha; āvibhāvaṃ tirobhāvaṃ tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchatha, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karotha, seyyathāpi uduke; udukepi abhijjamāne gacchatha, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamatha, seyyathāpi pakkhī sakuṇo; imepi candimasuriye evammahiddhike evammahānubhāve pāṇinā parimasatha parimajjatha, yāva brahmalokāpi kāyena vasaṃ vattethā” ti? “No hetam āvuso.”

(6) “Api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā dibbāya sotadhātuyā visuddhāya atikkantaṃ anusikāya ubho sadde suṇātha dibbe ca mānuse ca ye dūre santike cā” ti? “No hetam āvuso.”

(7) “Api pana tumhe āyasmanto evaṃ jānantā evaṃ passantā parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānātha- sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānātha; vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajānātha; sadosaṃ vā cittaṃ sadosaṃ cittanti pajānātha; vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajānātha; samohaṃ vā cittaṃ [PTS 122] samohaṃ cittanti pajānātha; vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajānātha; saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittanti pajānātha; vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajānātha; mahaggataṃ vā cittaṃ mahaggataṃ cittanti pajānātha; amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajānātha; sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajānātha; anuttaraṃ vā cittaṃ anuttaraṃ cittanti

盡，梵行已立，應作皆辦，不復此有。」？」

「友！是的！」。

(5). 「那麼，你們如是知、如是見時，諸位尊者體證多種神通嗎？——你們一而變多，多而變一，顯現、隱匿，無礙地穿越土牆、城牆、山嶽而行，如同行於空中嗎？你們出沒大地如入水中嗎？行於水上如履大地嗎？你們於空中盤坐，如有翼之鳥嗎？你們以手觸摸具大神力、大威力的日、月嗎？即使在梵界，你們亦於身自在嗎？」

「友！不是這樣！」

(6). 「那麼，你們如是知、如是見時，諸位尊者以清淨、過人的天耳界，聽見人、天、遠、近的聲音嗎？」

「友！不是這樣！」

(7). 「那麼！你們如是知、如是見時，諸位尊者以心了知其他人的心嗎？你們了知有貪心為有貪心？知離貪心為離貪心？知有瞋心為有瞋心？知離瞋心為離瞋心？知有痴心為有痴心？知離痴心為離痴心？知退縮心為退縮心？知散亂心為散亂心？知廣大心為廣大心？知非廣大心為非廣大心？知有上心為有上心？知無上心為無上心？知等持心為等持心？知不等持心為

pajānātha; samāhitam vā cittam samāhitam cittanti pajānātha;  
asamāhitam vā cittam asamāhitam cittanti pajānātha; vimuttam vā  
cittam vimuttam cittanti pajānātha; avimuttam vā cittam avimuttam  
cittanti pajānāthā”ti? “No hetam āvuso.”

(8) “Api pana tumhe āyasmanto evam jānantā evam passantā  
anekavihitam pubbenivāsam anussaratha, seyyathidaṃ- ekampi jātim  
dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo  
vīsampi jātiyo tiṃsampi jātiyo cattārisampi jātiyo paññāsampi jātiyo  
jātisatampi jātisahassampi jātisahasahassampi, anekepi saṃvaṭṭakappe  
anekapi vivaṭṭakappe anekapi saṃvaṭṭavivaṭṭakappe- ‘amutrāsīm  
evamñāmo evamgotto evamvaṇṇo evamāhāro evamsukha-dukkha-  
paṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim;  
tatrāpāsīm evamñāmo evamgotto evamvaṇṇo evamāhāro evam  
sukhadukkhaṭisaṃvedī evamāyupariyanto, so tato cuto  
idhūpapanno’ti. Iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsam  
anussarathā”ti? “No hetam āvuso.”

(9) Api pana tumhe āyasmanto evam jānantā evam passantā  
dibbena cakkhunā visuddhena atikkantamānusakena satte passatha  
cavamāne upapajjamāne hīne paṇṭe suvaṇṇe dubbaṇṇe. sugate  
duggate yathākammūpage satte pajānātha- ‘ime vata bhonto sattā  
kāyaduccaritena samannāgatā [PTS123] vacīduccaritena samannāgatā  
manoduccaritena samannāgatā, ariyānaṃ upavādakā micchādīṭṭhikā  
micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā  
apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto  
sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā  
manosucaritena samannāgatā, ariyānaṃ anupavādakā sammādīṭṭhikā  
sammādīṭṭhikammasamādānā te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ

不等持心？知解脫心為解脫心？知非解脫心為非解脫  
心？」友！不是這樣！」

(8). 「那麼！你們如是知、如是見時，諸位尊者憶  
念種種宿住，即，一生、二生、三生、四生、五生、十  
生、二十生、三十生、四十生、五十生、百生、千生、  
百千生、數多成劫、數多壞劫、數多成壞劫——『在那  
裡，我名如是，姓如是，外貌如是，食物如是，體驗如  
是苦、樂，有如是壽命。在那死後，生於他處，名如是，  
姓如是，外貌如是，食物如是，體驗如是苦、樂，有如  
是壽命。在那死後，生於此處』？如此你們憶念種種宿  
住與其行相、細節嗎？」友！不是這樣！」

(9). 「那麼！你們如是知、如是見時，諸位尊者以  
清淨、過人天眼見眾生死亡、投生，貴、賤、美、醜、  
幸與不幸？你們知眾生往善趣、惡趣、隨業而生？即，  
『諸賢！這些眾生具身惡行、口惡行、意惡行，誹謗聖  
者，懷諸邪見，行邪見業。他們身壞死後，投生苦界、  
惡趣、墮處、地獄。』或者，『諸賢！這些眾生具身善  
行、口善行、意善行，不誹謗聖者，懷正見，行正見業。  
他們身壞死後，生於善趣、天界。』你們如是以清淨、  
過人天眼見眾生死亡、投生，貴、賤、美、醜、幸、不  
幸？你們知眾生往善趣、惡趣、隨業而生？」友！不  
是這樣！」

saggaṃ lokam upapannā'ti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passatha cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākkammūpage satte pajānāthā'ti? “No hetam āvuso.”

(10) “Apī pana tumhe āyasmanto evaṃ jānantā evaṃ passantā ye te santā vimokkhā<sup>5</sup> atikkamma rūpe āruppā, te kāyena phusitvā<sup>6</sup> viharathā'ti? “No hetam āvuso.”

(11) “Ettha dāni āyasmanto idaṇca veyyākaraṇaṃ imesaṇca dhammānaṃ asamāpatti; idaṃ no, āvuso, kathan'ti?

“Paññāvimuttā kho mayaṃ āvuso susimā”ti.<sup>7</sup>

“Na khvāhaṃ imassa āyasmantānaṃ saṃkhittena bhāsitassa vitthārena atthaṃ ājānāmi. Sādhu me āyasmanto tathā bhāsantu yathāhaṃ imassa āyasmantānaṃ saṃkhittena bhāsitassa vitthārena atthaṃ ājāneyyan'ti. [PTS 124]

“Ājāneyyāsi vā tvam, āvuso susima, na vā tvam ājāneyyāsi<sup>8</sup> atha kho paññāvimuttā mayan'ti.

(12) Atha kho āyasmā susimo utthāyāsanā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā susimo yāvatako tehi bhikkhūhi saddhiṃ ahoṣi kathāsallāpo, taṃ sabbaṃ bhagavato

<sup>5</sup> Spk: **Santā vimokkhā**ti āngasantatāya ceva ārammaṇasantatāya ca santā āruppavimokkhā.

<sup>6</sup> Spk: **Kāyena phusitvā**ti nāmakāyena phusitvā paṭilabhitvā.

<sup>7</sup> Spk: **Paññāvimuttā kho mayaṃ, āvusoti**, āvuso, mayaṃ nijjhānakā sukkhavipassakā paññāmatteveva vimuttāti dasseti.

Spk-pt: **Paññāmatteveva vimuttā**, na ubhatobhāgavimuttā.

<sup>8</sup> Spk: **Ājāneyyāsi vā tvam, āvuso susima, na vā tvam ājāneyyāsi**ti kasmā evamāhaṃsu? Evaṃ kira nesaṃ ahoṣi- “mayaṃ imassa ajjhāsayaṃ gahetvā kathetuṃ na sakkhissāma, dasabalaṃ pana pucchitvā nikkaṅkho bhavissati”ti.

(10).「那麼！如是知、如是見時，諸位尊者以身觸<sup>\*5</sup>住過色而為無色的寂靜解脫<sup>\*6</sup>嗎？」「友！不是這樣！」

(11).「現在，於此有尊者們的回答，以及諸法之未成就，怎會這樣呢？」

「友！須深！我們是慧解脫<sup>\*7</sup>。」

「我不清楚尊者們所略說的意思。」「若尊者們為我說，以便我能了解尊者們略說之義，那便太好了。」

「友！須深！無論你了解或不了解<sup>\*8</sup>，我們是慧解脫。」

(12).那時，須深尊者從座起後，往詣世尊。到已，禮敬世尊後，坐於一邊。坐於一邊時，須深尊者向世尊述說他與那些比丘的所有對談。〔世尊說：〕

<sup>\*5</sup> 《相應部註》：「**以身觸**：以名身觸，即〔以名身〕獲得。」

<sup>\*6</sup> 《相應部註》：「**寂靜解脫**：〔禪〕支寂靜、所緣寂靜故為寂靜的無色解脫。」

<sup>\*7</sup> 《相應部註》：「以『友！我們是慧解脫』顯示：『友！我們是無禪那的乾觀者，只藉由慧而解脫。』」

《相應部古疏》：「只憑慧而解脫，非俱分解脫。」

<sup>\*8</sup> 《相應部註》：「『友！須深！無論你了解或不了解』：為何他這樣說？據說，他們這麼想：『我們不能辨說此人的意向，然而他問佛陀後，將無疑惑。』」

ārocesi.

“Pubbe kho susima, dhammatthitiñāṇam, pacchā nibbāne ñāṇan”ti.<sup>9</sup>

“Na khvāhaṃ, bhante, imassa bhagavatā saṃkhittena bhāsitaṃ vitthārena atthaṃ ājānāmi. Sādhu me bhante, bhagavā tathā bhāsatu yathāhaṃ imassa bhagavatā saṃkhittena bhāsitaṃ vitthārena atthaṃ ājāneyyaṃ”ti.

“Ājāneyyāsi vā tvaṃ, susima, na vā tvaṃ ājāneyyāsi, atha kho dhammatthitiñāṇam pubbe, pacchā nibbāṇe ñāṇam.”<sup>10</sup>

(13) “Tam kim maññasi, susima, rūpam niccam vā aniccam vā”ti?<sup>11</sup> “Aniccam, bhante.” Yaṃ panāniccam dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ bhante.” “Yaṃ panāniccam dukkhaṃ viparināmadhammaṃ, kallaṃ nu taṃ samanupassituṃ- ‘etaṃ mama,

<sup>9</sup> Spk: **Dhammatthitiñāṇanti** vipassanāñāṇam, taṃ paṭhamataraṃ uppajjati. **Nibbāne ñāṇanti** vipassanāya ciññante pavattamaggañāṇam, taṃ pacchā uppajjati. Tasmā bhagavā evamāha.

Spk-pt: Dhammānaṃ thitātaṃ taṃsabhāvatā dhammatthiti, aniccadukkhañānattatā, tatha ñāṇam **dhammatthitiñāṇanti** āha “**vipassanāñāṇan**”ti.

<sup>10</sup> Spk: **Ājāneyyāsi vāti**-ādi kasmā vuttaṃ? Vināpi samādhim evaṃ ñāṇuppattidassanattaṃ. Idañhi vuttaṃ hoti- susima, maggo vā phalaṃ vā na samādhinissando, na samādhī-ānisaṃso, na samādhissa nipphatti, vipassanāya paneso nissando, vipassanāya ānisaṃso, vipassanāya nipphatti, tasmā jāneyyāsi vā tvaṃ, na vā tvaṃ jāneyyāsi, atha kho dhammatthitiñāṇam pubbe, pacchā nibbāne ñāṇanti.

Spk-pt: **Vināpi samādhinti** samathalakkhaṇappattaṃ purimasiddhaṃ vināpi samādhinti vipassanāyānikaṃ sandhāya vuttaṃ. **Evanti** vuttākārena. Na **samādhinissando** anupubbavīhārā viya. Na **samādhī-ānisaṃso** lokiyābhiññā viya. Na **samādhissa nipphatti** sabbabhavaggaṃ viya.

<sup>11</sup> Spk: Idānissa paṭivedhabhabbataṃ nātvā te parivaṭṭaṃ dhammadesanaṃ desento **taṃ kim maññasi, susima? Rūpam niccam vā aniccam vāti**-ādimāha? Te Parivaṭṭadesanāvāsāne pana thero arahattaṃ patto. Spk-pt: Rūpādisu cetesu tiṇṇam lakkhaṇānaṃ parivattanavasena desanā **teparivaṭṭadesanā**.

「須深！法住智<sup>9</sup>在先，涅槃智在後。」

「尊者！我不清楚世尊略說的意思。尊者！若世尊為我說，以便我能了解世尊略說之義，那便太好了。」

「須深！無論你了解或不了解，法住智在先，涅槃智在後。」<sup>10</sup>

(13). 「須深！你認為如何？色是常或無常？」<sup>11</sup>

「尊者！是無常。」「凡無常者是苦或是樂？」「尊者！是苦。」「對於無常、苦、具變異性質者，適合這樣觀

<sup>9</sup> 《相應部註》：「**法住智**：觀智，它先生起。**涅槃智**：內觀行末了時生起的道智。它後來才生起。因此世尊那麼說。」

《相應部古疏》：「諸法之住(性)，彼自性(性)，是法住，即無常、苦、無我(性)。關於彼〔無常等〕的智，即是**法住智**，故說**觀智**。」

<sup>10</sup> 《相應部註》：「為何說『**無論你了解或不了解**』等等？為了顯示：**即使無定**，智也如是地生起。意思是：須深！道或果皆不是定的等流，不是定的利益，不是定的成果，它是內觀的等流、內觀的利益、內觀的成果。因此，無論你了解或不了解，**法住智**在先，**涅槃智**在後。」

《相應部古疏》：「**即使無定**：就觀乘者而說：『即使無得奢摩他相的、之前成就的定』。**如是地**：如所說那樣。〔道、果〕並非如〔九〕次第住那樣，是**定的結果**。並非如世間神通那樣，是**定的利益**。並非如一切最上有那樣，是**定的成果**。」

<sup>11</sup> 《相應部註》：「知道此人得證的可能性後，為教示具三轉的**法教**，而說：『**須深！你認為如何？色是常或無常？**』等等。具三轉之教結束時，長老證得阿羅漢果。」

《相應部古疏》：「轉色等〔五蘊〕之三相的教說，是為**具三轉的法教**。」

esohamasmi, eso me attā”ti? “No hetam, bhante.”

(14) “Vedanā niccā vā aniccā vā”ti? “Aniccā bhante.” “Yaṃ panāniccam dukkham vā taṃ sukham vā”ti? “Dukkham bhante.” “Yaṃ panāniccam dukkham viparināmadhammaṃ, kallaṃ nu taṃ samanupassitum- ‘etaṃ mama, esohamasmi, eso me attā”ti? “No hetam bhante.”

(15) “Saññā niccā vā aniccā vā”ti? “Aniccā bhante...” pe... “sañkhārā niccā vā aniccā vā”ti? “Aniccā bhante.” “Yaṃ panāniccam dukkham vā taṃ sukham vā”ti? “Dukkham bhante.” “Yaṃ panāniccam dukkham viparināmadhammaṃ, kallaṃ nu taṃ samanupassitum- ‘etaṃ mama, esohamasmi, eso me attā”ti? “No hetam bhante.” “Viññāṇam niccam vā aniccam vāti? [PTS125] “Aniccam bhante”. “Yaṃ panāniccam dukkham vā taṃ sukham vā”ti? “Dukkham, bhante”. “Yaṃ panāniccam dukkham viparināmadhammaṃ, kallaṃ nu taṃ samanupassitum - ‘etaṃ mama, esohamasmi, eso me attā”ti? “No hetam bhante.”

(16) “Tasmātiha, susima, yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netam mama, nesohamasmi na meso attā’ti; evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Yā kāci vedanā atītānāgata-paccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā vedanā ‘netam mama, nesohamasmi, na me so attā’ti; evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Yā kāci saññā ...pe...ye keci sañkhārā atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, sabbe sañkhārā ‘netam mama,

它們：『此是我所，我是此，此是我的自我』？「尊者！不適合」

(14). 「受是常或無常？」「尊者！是無常。」「凡無常者是苦或是樂？」「尊者！是苦。」「對於無常、苦、具變異性質者，適合這樣觀它們：『此是我所，我是此，此是我的自我』？」「尊者！不適合」

(15). 「想是常或無常？」「尊者！是無常。」…… 「行是常或無常？」「尊者！是無常。」「凡無常者是苦或是樂？」「尊者！是苦。」「對於無常、苦、具變異性質者，適合這樣觀它們：『此是我所，我是此，此是我的自我』？」「尊者！不適合」 「識是常或無常？」「尊者！是無常。」「凡無常者是苦或是樂？」「尊者！是苦。」 「對於無常、苦、具變異性質者，適合這樣觀它們：『此是我所，我是此，此是我的自我』？」「尊者！不適合」

(16). 「須深！對於一切色，或過去、或未來、或現在、或內、或外、或粗、或細、或劣、或勝、或遠、或近，應以正慧如實地了知：『此非我所，我非此，此非我的自我』。對於一切受，或過去、或未來、或現在、或內、或外、或粗、或細、或劣、或勝、或遠、或近，應以正慧如實地了知：『此非我所，我非此，此非我的自我』。……想……。對於一切行，或過去、或未來、或現在、或內、或外、或粗、或細、或劣、或勝、或遠、

nesohamasmi, na meso attā'ti; evametam yathābhūtam  
sammappaññāya daṭṭhabbam. Yam kiñci viññānam atītānāgata-  
paccuppannam ajjhattam vā bahiddhā vā oḷārikam vā sukhumam vā  
hīnam vā pañītam vā yam dūre santike vā, sabbam viññānam 'netam  
mama, nesohamasmi, na me so attā'ti; evametam yathābhūtam  
sammappaññāya daṭṭhabbam.

(17) “Evaṃ passaṃ, susima, sutavā ariyasāvako rūpasmimpi  
nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi  
nibbindati, viññāṇasmimpi nibbindati. Nibbindam virajjati, viragā  
vimuccati, vimuttasmiṃ vimuttamiti ñāṇam hoti. ‘Khīṇā jāti, vusitam  
brahmacariyam, kataṃ karaṇīyam, nāparam itthattāyā’ti pajānāti.

(18) “Jātipaccayā jarāmarañan’ti, susima, passasī’ti?<sup>12</sup> “Evaṃ,  
bhante.” “Bhavapaccayā jāti’ti, susima, passasī’ti? “Evaṃ, bhante.”  
“Upādānapaccayā bhavo’ti, susima, passasī’ti? “Evaṃ, bhante.”  
[PTS Page 126] “Taṇhāpaccayā upādānan’ti, susima, passasī’ti?  
“Evaṃ, bhante.” “Vedanāpaccavā taṇhā’ti ... Phassapaccayā  
vedanā’ti ... Saḷāyatanapaccayā phasso’ti ... Nāmarūpapaccayā  
saḷāyatanan’ti ... Viññāṇapaccayā nāmarūpan’ti ... Saṅkhārapaccayā  
viññāṇan’ti ... Avijjāpaccayā saṅkhārā’ti susima, passasī’ti? “Evaṃ  
bhante.”

<sup>12</sup> Spk: Idānissa anuyogaṃ āropento jātipaccayā jarāmarañanti, susima, passasīti-ādīmāha.

Spk-pt: **Anuyogaṃ āropentoti** nanu vuttam, susima, idāni arahattādhigamena sabbaso paccayākāram paṭivijjhivā tattha vigatasammohoti anuyogaṃ karonto.

或近，應以正慧如實地了知：『此非我所，我非此，此非我的自我』。」對於一切識，或過去、或未來、或現在、或內、或外、或粗、或細、或劣、或勝、或遠、或近，應以正慧如實地了知：『此非我所，我非此，此非我的自我』。」

(17). 「須深！如是見時，多聞聖弟子，於色厭離，於受厭離，於想厭離，於行厭離，於識厭離。厭離時，離貪。離貪故，解脫。解脫時，了知：「解脫已」。他知道：『生已盡，梵行已立，應作皆辦，不復此有。』」

(18). 「須深！你見到：『生緣故，有老死』？」<sup>\*12</sup>  
「是的！尊者」「須深！你見到：『有緣故，有生』？」  
「是的！尊者」「須深！你見到：『取緣故，有有』？」  
「是的！尊者」「須深！你見到：『愛緣故，有取』？」  
「是的！尊者」「須深！你見到：『受緣故，有愛』？……  
『觸緣故，有受』？……『六入緣故，有觸』？…『名色緣故，有六入』？……『識緣故，有名色』？……『行緣故，有識』？……須深！你見到：『無明緣故，有行』？」  
「是的！尊者」。

<sup>\*12</sup> 《相應部註》：「向他〔須深〕提出問題，而說：『須深！你見到：生緣故，有老死？』等等」

《相應部古疏》：「提出問題：問說：『須深！不是依阿羅漢果之證得而徹底洞察緣相(=緣起)，於彼〔緣相〕無迷惑嗎？』」



(19) “‘Jātinirodhā jarāmarañanīrodho’ti, susima, passasī’ti?  
 “Evaṃ bhante.” “‘Bhavanīrodhā jātinīrodho’ti, susima, passasī’ti?  
 “Evaṃ bhante.” “Upādānīrodhā bhavanīrodhoti... Taṇhānīrodhā  
 upādānīrodhoti... Vedanānīrodhā taṇhānīrodhoti... Phassanīrodhā  
 vedanānīrodhoti... Saḷāyatanaīrodhā phassanīrodhoti...  
 Nāmarūpanīrodhā saḷāyatanaīrodhoti... Viññāṇanīrodhā  
 nāmarūpanīrodhoti... Saṅkhāranīrodhā viññāṇanīrodhoti...  
 Avijjānīrodhā saṅkhāranīrodhoti, susima, passasī’ti? “Evaṃ bhante.”

(20) “Api pana tvam susima,<sup>13</sup> evaṃ jānanto evaṃ passanto  
 anekavhiṭṭaṃ iddhiṭṭhaṃ paccanubhosi - ekopi hutvā bahudhā hosi,  
 bahudhāpi hutvā eko hosi; āvibhāvaṃ, tirobhāvaṃ, tirokuṭṭaṃ  
 tiropākāraṃ tiropabbataṃ asajjamāno gacchasi, seyyathāpi ākāse;  
 pathaviyāpi ummujjanimujjaṃ karosi, seyyathāpi udake; udakepi  
 abhijjamāno gacchasi, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena  
 kamasī, seyyathāpi pakkhī sakuṇo; imepi candimasūriye  
 evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasasi parimajjasi,  
 yāva brahmalokāpi kāyena vasaṃ vattasī’ti? “No hetam, bhante.”

(21) “Api pana tvam, susima, evaṃ jānanto evaṃ passanto  
 dibbāya sotadhātuyā visuddhāya atikkantamānusakāya ubho sadde  
 suṇasi dibbe ca mānuse ca ye dūre santike cā’ti? [PTS 127 ] “No  
 hetam bhante.”

<sup>13</sup> Spk: **Api pana tvam, susimāti** idaṃ kasmā ārabhi? Nijjhānakānaṃ  
 sukkhaviṭṭakabhikkhūnaṃ pākāṭakaraṇattham. Ayañhettha adhippāyo- na  
 kevalam tvameva nijjhānako sukkhaviṭṭakako, etepi bhikkhū evarūpāyevāti.  
 Spk-pṭ: **Pākāṭakaraṇatthanti** yathā tvam, susima, nijjhānako  
 sukkhaviṭṭakako ca hutvā āsavānaṃ khayasammasane suppatiṭṭhito,  
 evametepe bhikkhū, tasmā “api pana tumhe āyasmanto”ti-ādinā n ate tayā  
 anuyuñjitabbāti.

(19). 「須深！你見到：『生滅故，老死滅』？」「是的！尊者」「須深！你見到：『有滅故，生滅』？」「是的！尊者」「須深！你見到：『取滅故，有滅』？……『愛滅故，取滅』……『受滅故，愛滅』……『觸滅故，受滅』？……『六入滅故，觸滅』？……『名色滅故，六入滅』？……『識滅故，名色滅』？……『行滅故，識滅』？……「須深！你見到：『無明滅故，行滅』？」「是的！尊者」。

(20). 「須深！你<sup>\*13</sup>如是知、如是見時，體證多種神通嗎？——你一而變多，多而變一，顯現、隱匿，無礙地穿越土牆、城牆、山嶽而行，如同行於空中嗎？你出沒大地如入水中嗎？行於水上如履大地嗎？你於空中盤坐，如有翼之鳥嗎？你以手觸摸具大神力、大威力的日、月嗎？即使在梵界，你們亦於身自在嗎？」「尊者！不是這樣！」

(21). 「須深！如是知、如是見時，你以清淨、過人的天耳界，聽見人、天、遠、近的聲音嗎？」「尊者！不是這樣」

<sup>\*13</sup> 《相應部註》：「為何起『須深！你…』這些話？為了顯明無禪那的乾觀比丘。這是此句的意思：非唯你是無禪那的乾觀者，那些比丘也是。」

《相應部古疏》：「為了顯明：須深！如同你作為無禪那的乾觀者而善住於漏盡之觀，同樣地，那些比丘也是。因此，你不應以『那麼，你們如是〔知，如是見時…〕』等句問他們。」

(22) “Api pana tvam, susima, evam jananto evam passanto parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāsi- sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāsi,... pe... vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ’ti pajānāsi, avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ti pajānāsi”ti? “No hetam bhante.”

(23) “Api pana tvam, susima, evam jānanto evam passanto anekavihiṭṭaṃ pubbenivāsaṃ anussarasi, seyyathidaṃ- ekampi jātiṃ ...pe...iti sākāraṃ sa-uddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarasi”ti? “No hetam bhante.”

(24) “Api pana tvam, susima, evam jānanto evam passanto dibbena cakkhunā visuddhena atikkantamānusakena satte passasi cavamāne ...pe... yathākammūpage satte pajānāsi”ti? “No hetam bhante.”

(25) “Api pana tvam, susima, evam jānanto evam passanto ye te santā vimokkhā atikkamma rūpe, āruppā te kāyena phusitvā viharasi”ti? “No hetam bhante.”

“Ettha dāni, susima, idaṅca veyyākaraṇaṃ imesaṅca dhammānaṃ asamāpatti, idaṃ no, susima, kathan”ti?

(26) Atha kho āyasmā susimo bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavoca- “accayo maṃ bhante, accagamā yathābālaṃ yathāmūlhaṃ yathā-akusalaṃ, yvāhaṃ evaṃ svākkhāte dhammavinaye dhammatthenako pabbajito. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā”ti.

(27) “Taggaṃ tvam, susima, accayo accagamā yathābālaṃ yathāmūlhaṃ yathā-akusalaṃ, yo tvam evaṃ svākkhāte

(22).「須深！如是知、如是見時，你以心了知其他人的心嗎？你了知有貪心為有貪心？……知解脫心為解脫心？知非解脫心為非解脫心？」「尊者！不是這樣！」

(23).「須深！如是知、如是見時，你憶念種種宿住，即，一生……你憶念種種宿住與其行相、細節嗎？」「尊者！不是這樣！」

(24).「須深！如是知、如是見時，你以清淨、過人天眼見眾生死亡……知眾生往善趣、惡趣、隨業而生？」「尊者！不是這樣！」

(25).「須深！如是知、如是見時，你以身觸住過色而為無色的寂靜解脫嗎？」「尊者！不是這樣！」

「須深！如今，在此有〔你的〕這個回答，以及諸法之未成就。須深！怎會這樣呢？」

(26).那時，須深尊者頭面禮世尊足，說：「尊者！我犯罪過，如此愚昧、愚痴、不善，竟在如此善說法律裡作為盜法者而出家。尊者！請世尊受我悔過，以便我將來得防護。」

(27).「須深！的確！你犯罪過，如此愚昧、愚痴、不善，竟在如此善說的法律裡作為盜法者而出家。須深！譬如有人捉捕盜賊，送至王前：『大王！此人是盜

dhammavinaye dhammatthenako pabbajito. [PTS 128] Seyyathāpi, susima, coraṃ āgucāriṃ gahetvā rañño dasseyyūṃ- ‘ayaṃ te, deva, cora āgucārī, imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī’ti. Tameṇaṃ rājā evaṃ vadeyya- ‘gacchatha, bho, imaṃ purisaṃ daḷhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsāṃ chindathā’ti. Tameṇaṃ rañño purisā daḷhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsāṃ chindeyyūṃ. Taṃ kiṃ maññasi, susima, api nu so puriso tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyethā’ti? “Evaṃ bhante.”

(28) “Yaṃ kho so susima, puriso tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyetha. Yā evaṃ svākkhāte dhammavinaye dhammatthenakassa pabbajjā, ayaṃ tato dukkhavipākatarā ca kaṭukavipākatarā ca, api ca vinipātāya saṃvattati. Yato ca kho tvaṃ, susima, accayaṃ accayato disvā yathādhammaṃ paṭikarosi taṃ te mayāṃ paṭiggaṇhāma. Vuddhi hesā susima, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṅca saṃvaraṃ āpajjatī’ti.

賊。請王隨意施罰。』王如此對他們說：『來人！以繩緊綁此人的手於其背後，剃其頭，擊鼓遊街示眾，從南門出，於城的南邊砍其頭。』須深！你認為如何？那人會因此而遭受痛苦、憂傷嗎？」「會的！尊者！」

(28).「須深！那人因此遭受那樣的痛苦、憂傷。在如此善說的法律裡盜法出家，其果報比那更苦、更慘，會招致墮處。須深！因為你認清已過，並如法彌補，我們原諒你的過錯。須深！當人認清已過，如法彌補，於未來作防護時，這是在佛陀教法裡的成長。」