

# 莫哥西亞多開示錄

## -- 空、有為及無為

**Dhamma Talks by Mogok Sayadaw**  
– Emptiness, Conditioned, and Unconditioned

佛法反思：選擇與機會（第 16 部分之後）（參考用譯文）

特別聲明：本參考用譯文疏漏、錯繆難免，讀者應慎思明辨。僅供法友參考；並祈藉此拋磚引玉，眾法友能共襄盛舉，共同圓滿此譯事。 Nanda 謹識。

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## **Dhamma Reflection: Choice and Chance**

Dhamma education, its knowledge, and practice are the most difficult things to come by in the whole saṃsāra and cosmos. Without it, humans can't transcend Dukkha and are unable to solve human-created sufferings and problems. Without Dhamma knowledge, every human becomes a blind and foolish worldling; otherwise, they would become wise and intelligent worldlings who could live their lives without harming others and nature, good for this life and the future to come. Blind and foolish worldlings only see one side of a coin, but wise and intelligent ones see both sides and never get lost. The wise, the sages, and noble beings discern the whole picture. Therefore, they never create problems and sufferings for themselves, others, and nature. The fools are the opposite. We can observe all the negative results in today's world up to international levels.

Why is Dhamma Education the most important in human education and knowledge? Because it teaches and trains humans to become virtuous, intelligent, wise, and noble beings. Worldly education and knowledge mostly teach and train humans for a livelihood and indulgence in sensual pleasure. Most humans only have short-sighted views, outlooks, and thinking. They get lost in their self (atta) views and defilements. So they nourish the self and defilements all the time. Dhamma teaches people to become intelligent, wise, and noble so that they see nature clearly and profoundly. For example, they know about the common characteristics of inconstancy, suffering, and the non-self nature of phenomena, which lead them to wholesome directions. Most importantly, they understand the nature of the mind and its working or active process.

Therefore, the education of the mind is the most important knowledge for humans.

Without this knowledge and training, humans create suffering for themselves, others, and nature. They can't solve human problems properly and wisely. Humans are closer to their minds than any other things, animate or inanimate. They live with them all the time from birth to death and beyond in the whole of saṃsāra. Therefore, the Buddha is the greatest of all teachers – sathā deva-manussā-naṃ / teacher of gods and humans. The mind can make a man become a fool or wise. An untrained mind leads to chaos, problems, and suffering. A trained mind leads to harmony, peace, and

happiness. An untrained mind is humans' evil friend and enemy. A trained mind is humans' best friend and savior. We cannot measure human dignity and greatness with status, power, money, and sensual pleasure. For worldlings, these things are dangerous because their minds are obsessed with defilements.

The following are about the nature of the mind as taught by the Buddha in the Dhammapada verses. From the Cittavagga –

Verse: 33 – Quivering, wavering, hard to guard, to hold in check: the mind.

The sage makes it straight – like a fletcher,  
the shaft of an arrow.

Verse: 34 –

Like a fish pulled from its home in the water and thrown on land:  
this mind flips and flaps about  
to escape Mara's sway.

(Mara refers to Defilements or the Evil One)

Verse:35 –

Hard to hold down, nimble,  
Alighting wherever it likes: the mind.  
Its taming is good.  
The mind well-tamed brings ease.

Verse: 36 –

So hard to see, so very, very subtle,  
alighting wherever it likes: the mind.  
The wise should guard it.  
The mind protected brings ease.

Verse: 37 –

Wandering far, going alone, bodiless,  
lying in a cave (the heart): the mind.

Those who restrain it:  
from Mara's bonds they'll be freed.

Verse: 42 –  
Whatever an enemy might do to an enemy,  
or a foe to a foe,  
the ill-directed mind can do to you  
even worse.

Verse: 43 –  
Whatever a mother, father, or other kinsman  
might do for you,  
the well-directed mind can do for you  
even better.

The mind has great power, greater than Einstein's equation  $E=mc^2$ . The negative energy that can wipe out the human race on Earth is like hells. The positive power that can bring harmony, happiness, peace, and transcend all sufferings is like paradises. One of the important points to remember is that the untrained or worldling's mind is full of defilements, and evil delights in it.

Dhammapada verse 116 –  
Be quick in doing what's admirable.  
Restrain your mind from what's evil.  
When you're slow in making merits,  
evil delights the mind.

So we should guard our minds all the time; if not, it becomes the enemy. Because the mind will be controlled and influenced by the three unwholesome roots of greed, aversion, and delusion. These unskillful minds are our real enemies. They send beings to take rebirths in the four woeful existences (apāyas). In the Itivuttaka, the Group of Threes, sutta no. 88 – the Buddha mentioned the dangers of them.

“Greed (Aversion, Delusion) is an inside stain, inside enemy, inside foe, inside murderer, inside adversary.”

Greed (aversion, delusion) causes harm.

Greed (aversion, delusion) provokes the mind.

People don’t realize it,

as a danger born from within.

A person, when greedy (aversive, deluded),

doesn't know his own welfare;

when greedy (aversive, deluded),

doesn’t see Dhamma.

Overcome with greed (aversion, delusion),

he's in the dark, blind.

.....

So we can see the great dangers and sufferings created by greed, aversion, and delusion. To eradicate them, we need the skillful mind power of heedfulness or sati, which can conquer and overcome them. To deal with these problems, the Buddha taught us how to guard the mind in the Aṅguttara Nikāya, sutta no. 117 – Ārakkhā Sutta, Book of Fours.

Someone bent on his welfare should practice heedfulness, mindfulness, and guarding the mind, not become excited by things that provoke lust; not be full of hate toward things that provoke hatred; not be deluded by things that cause delusion; and not be intoxicated by things that intoxicate.

The Buddha also taught the four powers (bala) that transcend the five fears with dangers, in the Book of Nines, sutta no. 5 – the Bala Sutta. The four powers are: wisdom, energy, blamelessness, sustaining a favorable relationship (saṅgaha vatthu).

## 佛法省思：選擇與機遇

佛法的教育、知識與實踐，是整個輪迴（saṃsāra）與宇宙中最難得的事物。若無佛法，人類無法超越苦（dukkha），也無力解決自身製造的痛苦與問題。缺乏佛法知識，每一個人都將成為盲目而愚癡的世俗凡夫；若具備佛法知識，則能成為智慧與理性的世間智者，能夠在不傷害他人與自然的前提下善度人生，對今生與未來皆有利益。盲目愚癡的凡夫只看到「硬幣的一面」，而智慧理性的凡夫則見雙面，不致迷失。智者、聖者與賢者能洞察全貌，因此不會為自己、他人或自然帶來災難與苦難；愚者則恰恰相反。從當今世界乃至國際層面，我們可觀察到種種負面後果。

為何佛法教育在人類知識與教育中最為重要？因為它教導並訓練人類成為有德行、有智慧、睿智且高貴的人。世俗教育與知識多數只是教導人如何謀生、追求感官享樂。大多數人目光短淺，觀點與思想也淺薄，沉溺於「我見」（atta）與煩惱中，不斷滋養自我與煩惱。佛教教人具足智慧與洞察力，能清楚且深刻地認識自然實相。例如，明白無常、苦與非我的共相，便會引導行為趨向善道。更重要的是，能了解心的本質與其運作機制。

因此，「心的教育」是人類最重要的知識。若無此知識與訓練，人類將為自己、他人與自然帶來痛苦，也無法以正確且有智慧的方式解決人類問題。人類與心的關係，比與其他任何有情或無情之物都來得密切；從出生到死亡，甚至延續於整個輪迴過程中，人類與「心」始終共存。因此，佛陀被尊為「天人之師」（satthā deva-manussānaṃ）。心能使人成為愚者，也能使人成為智者。未受訓練的心導致混亂、問題與苦；受訓練的心則帶來和諧、安寧與幸福。未訓練的心是人類的惡友與敵人；訓練良好的心則是人類最好的朋友與救主。我們不能以地位、權勢、金錢與感官享樂來衡量人的尊嚴與偉大。對凡夫而言，這些東西充滿危險，因為他們的心被煩惱所支配。

以下是《法句經》中佛陀對心性所作的開示，選自〈心品〉（Cittavagga）：

### 偈 33：

心搖動、浮動，難以防護，難以制伏。  
智者能使之端直，如矢匠矯正箭桿。

### 偈 34：

如魚離水而置於岸，心翻轉跳動，  
欲逃脫魔羅（Māra，指煩惱或惡者）的掌控。

### 偈 35：

心難以制伏，迅捷靈敏，隨所欲流轉；  
能調伏之為善。調伏之心能帶來安樂。

### 偈 36：

心極難觀察，非常微細，隨所欲而住；  
智者應守護之，守護之心帶來安穩。

### 偈 37：

遠遊、獨行、無形，潛伏於「洞窟」（心臟處）的心；  
調御此心者，能從魔羅之繫縛中解脫。

### 偈 42：

即使仇敵對仇敵所作之害，  
錯誤導向的心對你所作，將更為嚴重。

### 偈 43：

即使父母或親族對你所作的幫助，  
善導的心為你所作的，將更為殊勝。

心的力量極大，甚至超越愛因斯坦的著名方程式  $E=mc^2$ 。心的負面能量可毀滅整個人類世界，如地獄般；其正面能量則能帶來和諧、幸福與安寧，甚至超越一切苦，如天堂般。重要的一點是：未訓練的凡夫之心充滿煩惱，邪惡者樂於其中。

### 《法句經》偈 116：

當急行善，不應怠慢為善；  
遲緩於行善，惡意歡喜於心。

因此，我們應時時守護自己的心；否則它將變為敵人。因為心將被三種不善根：貪、瞋、癡所主宰與影響。這些未調伏之心才是真正的敵人，將眾生送往四惡趣（*apāyas*）投生。在《如是語經》（*Itivuttaka*）第三品第 88 經中，佛陀指出了它們的危險：

「貪（瞋、癡）是內在的垢染，是內在的敵人、仇敵、殺手、對頭。」

「貪（瞋、癡）帶來傷害，激起心念。

人們未曾察覺，它是內在生成的危險。

當人充滿貪（瞋、癡）時，

不知自己的利益，

也不見佛法，

為貪（瞋、癡）所覆蔽，

落入黑暗與無明之中。」

因此，我們可清楚看到，貪、瞋、癡所帶來的巨大危險與苦。為了斷除它們，我們需要具有「正念」（*sati*）的智慧之心力，此心力能戰勝與克服它們。

為了對治這些問題，佛陀在《增支部》第四集第 117 經《防護經》（*Ārakkhā Sutta*）中教導我們如何守護心：

「一位關注自身利益的人，應修習不放逸、正念與守護心，不應因引發貪欲之事而興奮；不應因引起瞋恚之事而瞋恨；不應因導致迷妄之事而沉迷；不應因令人陶醉之事而醉心。」

此外，佛陀也在《增支部》第九集第 5 經《力經》（Bala Sutta）中，教導了四種能超越五種恐懼與危險的「力量」（bala）：

- 1. 智慧（paññā）
- 2. 精進（viriya）
- 3. 無過失（anavajja）
- 4. 維持善關係（saṅgaha vatthu）

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佛法 省思：抉擇與機緣

佛法教育、其知識與實踐，乃於整個輪迴與宇宙中最難得之事。無此，人類無法超越苦，亦不能解決人為造成的苦難與問題。缺乏佛法知識，每個人皆成為盲昧愚癡的凡夫；反之，則能成為明智聰慧的凡夫，得以不損害他人與自然地生活，對今生與未來皆有益。盲昧愚癡的凡夫僅見硬幣之一面，而明智聰慧者則能見其兩面，永不迷失。智者、賢者與聖者洞悉全貌。因此，彼等從不為自身、他人與自然製造問題與苦難。愚者則反之。吾等可於今日世界，乃至國際層面，觀察到所有負面結果。

為何佛法教育在人類教育與知識中至為重要？因其教導並訓練人類成為有德、聰明、睿智與高尚之士。世俗教育與知識大多教導並訓練人類謀生與沉溺於感官之樂。大多數人僅有短視之見解、觀點與思維，迷失於自我（我見）與煩惱之中。故彼等恆常滋養自我與煩惱。佛法則教導人們變得聰明、睿智與高尚，使其清晰而深刻地洞察自然。例如，彼等知曉現象界無常、苦與無我之共性，此引導彼等走向良善之途。最重要的是，彼等理解心之本質及其運作或主動過程。

因此，心的教育乃人類最重要之知識。缺乏此知識與訓練，人類將為自身、他人與自然製造苦難，亦無法妥善而明智地解決人類問題。人類與其心之關係，較之任何其他有情或無情事物更為親近。彼等自出生至死亡，乃至整個輪迴中，皆與心同在。故佛陀為一切導師之最勝者——天人師。心能使人愚癡或賢明。未經訓練之心導致混亂、問題與苦難；經訓練之心則導向和諧、寧靜與快樂。未經訓練之心是人類之惡友與敵人；經訓練之心則是人類之摯友與救星。吾等不能以地位、權力、金錢與感官之樂衡量人之尊嚴與偉大。對凡夫而言，此等事物皆是危險的，因彼等之心為煩惱所困。

以下為佛陀於《法句經》偈頌中所教導之心之本質。出自《心品》——



偈頌：三十三——心躁動不定，變幻莫測，難以守護，難以制伏。智者調伏之，如箭師矯直箭桿。

偈頌：三十四——如魚離水，投於陸地，此心亦然，跳躍掙扎，欲脫離魔之掌控。

（魔指煩惱或惡者）

偈頌：三十五——心難以制伏，輕快敏捷，隨意棲止。調伏其心是善。善調伏之心帶來安樂。

偈頌：三十六——心極難見，極其微細，隨意棲止。智者應守護之。受守護之心帶來安樂。

偈頌：三十七——心遠遊獨行，無形無體，臥於洞穴（心臟）。能制伏其心者：將從魔之束縛中解脫。

偈頌：四十二——敵人對敵人所能為，或怨家對怨家所能為，邪導之心對你所能為，甚至更甚。

偈頌：四十三——父母或親族所能為你做，正導之心所能為你做，甚至更好。

心擁有強大力量，勝過愛因斯坦之方程式  $E=mc^2$ 。能毀滅地球人類之負能量如同地獄；能帶來和諧、快樂、寧靜並超越一切苦難之正能量則如同天堂。謹記要點之一是，未經訓練之凡夫之心充滿煩惱，而惡則樂在其中。《法句經》第一一六偈——

當速作善事，制止汝心離惡。若汝作善遲緩，惡將樂於汝心。

故吾等應恆常守護吾心；否則，心將成為敵人。因心將受貪、瞋、癡三不善根所控制與影響。此等不善心乃吾等之真敵人，彼等送眾生投生於四惡道。於《如是語》（Itivuttaka）第三集第八十八經中，佛陀提及此等之危險。

「貪（瞋、癡）是內在之垢，內在之敵，內在之仇，內在之殺者，內在之對手。」貪（瞋、癡）帶來傷害。貪（瞋、癡）激怒心。人們不察覺，此為內生之危險。貪（瞋、癡）之人，不知自身之福祉；貪（瞋、癡）之人，不見正法。為貪（瞋、癡）所勝，彼處於黑暗，盲目無知。

.....

故吾等可見貪、瞋、癡所造成之巨大危險與苦難。欲根除之，吾等需正念之善巧心力，方能征服與克服之。為處理此等問題，佛陀於《增支部》第一一七經《守護經》（Ārakkhā Sutta）第四集中，教導吾等如何守護心。

欲求福祉者，應修習不放逸、正念與守護心，不為引生貪欲之事所激動；不對引生瞋恨之事充滿憎恨；不為引生愚癡之事所迷惑；亦不為引生迷醉之事所陶醉。

佛陀亦於《增支部》第九集第五經《力經》（Bala Sutta）中，教導超越五種危險恐懼之四力（bala）。此四力為：智慧、精進、無過失、攝受事（saṅgaha vatthu）。

### ① The power of wisdom

One has clearly seen and explored with wisdom the following qualities – (a) unwholesome and reckoned as unwholesome (b) wholesome as wholesome (c) blamable as blamable (d) blameless as blameless (e) those that are dark as dark (f) bright as bright (g) those that should not be cultivated as not to be cultivated (h) should be cultivated as to be cultivated (i) those that are unworthy of the noble ones (ariyas) as unworthy (j) those that are worthy by noble ones as worthy.

### ② The power of energy

One generates desire to abandon the negative qualities (as unwholesome, blamable, etc.) as mentioned above. One makes an effort, arouses energy, and applies one's mind to strive for them.

One generates desire to obtain all the above positive qualities (as wholesome, blameless, etc.). One makes an effort, ..... to strive for them.

### ③ The power of blamelessness

One engages in blameless bodily, verbal and mental action.

### ④ The power of sustaining a favorable relationship

There are four means of sustaining a favorable relationship: (a) giving (b) endearing speech (c) beneficent conduct (d) impartiality

The best gift is the gift of Dhamma. The best speech is teaching Dhamma to those who have an interest. Among beneficial types of conduct are – helping people to have faith in the accomplishment of faith; to have virtuous behavior, generosity, and wisdom.

Someone who possesses the four powers has transcended five fears with dangers.

These are: fear of loss of livelihood; disrepute; timidity in assemblies; fear of death; and fear of a bad destination after death. The Buddha Dhamma is very practical and useful in daily life. To have more benefits from Dhamma, it needs to reflect or contemplate Dhamma from study and experiences. The four saṅgha vatthu are quite important for human societies up to the international level. Nowadays, men need more of these qualities because in this 21<sup>st</sup> century there are many man-made human problems and sufferings around the world.

Human beings who can develop the four powers in societies will live together with harmony, peace, and happiness. Nearly everyone fears death and a bad destination after death. Only with a good death can one have good destinations. Therefore, everyone needs to prepare themselves for this with sīla, samādhi, and paññā practice. Men calculate loss and profit in worldly matters such as – money, power, sensual pleasures, etc. In the same way, Buddhists should calculate loss and profit between mundane and supramundane matters. It is necessary to make a wise choice. Worldlings and noble ones see things differently. Worldlings only think and are concerned about the present life, but noble beings for the present and future to come. There are three kinds of relinquishing, but first we have to know, according to the Buddha and noble ones, what is valuable and essential (essence) and what is not.

For the worldlings, they are craving and clinging to properties, their bodies, and their livings for sensual pleasure and indulgence. Properties, wealth, and power are subject to change and dangers. Physical bodies are subject to aging, sickness, death, unwholesome results of kammic debts, and other external dangers, etc. How do we use our whole life? Generally speaking, most humans use their whole life based on greed, aversion, and delusion for indulgence in sensual pleasures (all kinds), wealth, power, and fame. So after death, they can't carry anything which is valuable and has essences, only kilesa garbage, and rubbish. Therefore, the doors to hells, the animal realm, and the ghost realm are opening and welcoming them.

On the other hand, for the sages, ariyans, and sutavā ariya sāvakas, they use their properties and wealth by relinquishing them with generosity and giving up (dāna, cāga).

They would relinquish their bodies with sīla and their whole life by living with samatha and vipassanā bhāvanā (samādhi and paññā). They are the only wisest people making the true choices. Encountering the Buddha Dhamma, it is very important to make the right choices and take the opportunity or chance for the practice. Here, I

want to introduce the Seriva (Serivāṇija) Jātaka and its importance for making the right choice and its opportune moment. This jāataka (birth story of the bodhisatta) is quite well known to nearly all Buddhists, but mostly we overlook its important message by the Buddha. The reason the Buddha told this story is as follows. I based this story on a Dhamma talk by Sayadaw U Uttama (Sa-gaing).

A monk went into seclusion and practiced, but he came back without success. The Buddha heard this and admonished him for giving up the practice. He exhorted him for easily giving up the practice, which needed a lot of effort. Encountering the Dhamma and having the chances for the practice was not very easy to come by. It needed a lot of good conditions. If he missed the chances, he would regret it and encounter sorrow, pain, and grief, like the foolish jeweller Seriva. Wasting time on things with no value and essence is foolishness. How we spend our time in daily life is the most important question as a human. This is for the welfare of the present life and the future to come.

## **智慧與機會的抉擇——佛法省思**

### **① 智慧之力**

具足智慧者，能如實觀察並審察下列法義：

- (a) 不善法即是可歸為不善者；
- (b) 善法即是可歸為善者；
- (c) 可責之行即應視為可責；
- (d) 無過之行即應視為無過；
- (e) 黑暗之法為黑暗；
- (f) 光明之法為光明；
- (g) 不應修習者應知為不應修習；
- (h) 應修習者應知為應修習；
- (i) 聖者所不應行者應知為不應行；
- (j) 聖者所應行者應知為應行。

### **② 精進之力**

對於上述之不善、有過等應捨之法，生起捨離之欲，發起努力、振奮心力、勤修精進。  
對於上述之善法、無過等應得之法，亦生起獲得之欲，持續精勤，致力實踐。

### ③ 無過之力

於身、語、意三業皆行無過之行，淨化身口意行為。

### ④ 攝受之力（維持和合關係之力）

維持良善人際關係有四種方法：

- (a) 佈施；
- (b) 愛語；
- (c) 利行；
- (d) 同事（平等對待）。

其中，最勝的佈施是法施；最善的言語，是向有意願之人說法。利行中最具利益者，是幫助他人建立正信、持守戒律、修行布施與智慧。

凡具足此四種力量之人，已超越五種恐懼與危險：

- 1. 對失去生計的恐懼；
- 2. 對惡名聲的恐懼；
- 3. 對公眾場合的畏懼；
- 4. 對死亡的恐懼；
- 5. 對死後墮落的恐懼。

佛法不僅實用，亦極具生活指導性。若要從佛法中獲得更大利益，必須從學習與經驗中深入思惟與觀察。攝受法（四攝事）對人類社會至國際層級皆極為重要。當今二十一世紀，全球各地充滿人為之苦與問題，人類更需發展這些德行。

凡能於社會中修習與具足四種力量者，將能與他人和諧共處，安穩幸福地生活。幾乎所有人都畏懼死亡及死後之惡趣去向。唯有善終，方能導致善趣。因此，每一個人皆應以戒（*sīla*）、定（*samādhi*）、慧（*paññā*）來為善終作準備。

世人常以「損益」衡量世間之事，如金錢、權力與感官享樂等。同樣地，佛弟子亦應於世間與出世間法之間，計算真正的利與失，並作出正確抉擇。凡夫與聖者之見解不同。凡夫只關心當世之利，而聖者則顧及當下與未來之究竟利益。

佛陀與聖者指出：有三種捨離，但在實踐之前，必須明辨何者為真實有價值與本質（精髓）之法，何者則否。

對凡夫而言，他們執著於財物、身體與感官享樂的生活。他們貪著財富、地位與權力。然而這些皆是無常、具危險性的。色身亦屬於衰老、疾病、死亡、不善業報與外在危害之所繫。那麼，我們究竟如何使用一生？

普遍而言，大多數人一生都建立在貪、瞋、癡之上，沉溺於各種感官享受、財富、權勢與名聲中。如此一來，死後他們將無法帶走任何有價值、有本質之物，只能帶走充滿煩惱的垃圾與穢物。因此，地獄、畜生與餓鬼三惡道之門正為他們敞開，迎接其來。

反觀智者、聖者與聞法修行的聖弟子，他們運用財物之方式，是透過佈施與捨離（*dāna*、*cāga*）來行布施。他們以持戒來守護自身色身，以修習止觀（*samatha* 與 *vipassanā*）來度過此生。這類人是最有智慧者，能作出真正正確的選擇。

若得遇佛法，應當把握此生的機遇，作出正確的抉擇與實踐。為此，我想介紹一則著名本生故事——《市肆販金本生》（*Seriva Jātaka*），以說明如何於關鍵時刻作出正確選擇。

這則本生故事廣為佛教徒所熟知，但我們往往忽略其中佛陀所欲傳達的重要訊息。本故事的講述基於 *U Uttama* 長老的開示（*Sagaing* 地區）。

某位比丘入林獨修，但未得成就而返。佛陀得知後，責備他輕易放棄修行，並勉勵他修行需付出極大努力。因為得遇正法與實踐之因緣實為稀有，需諸多條件成就。若錯失此機緣，將如同愚癡的市肆金匠，陷於懊悔與痛苦中。

浪費時間於無價值與無本質之事，是一種愚癡。人身難得，此生如何度過，是每一位人類最重要的問題，關係著現世與未來的福祉。

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① 智慧力 一人已以智慧清晰地見到並探究下列特質——(甲) 不善且被認為是不善者；(乙) 善且被認為是善者；(丙) 可責備且被認為是可責備者；(丁) 無可責備且被認為是無可責備者；(戊) 黑暗且被認為是黑暗者；(己) 光明且被認為是光明者；(庚) 不應修習且不應修習者；(辛) 應修習且應修習者；(壬) 不值得聖者（*ariyas*）擁有且被認為是不值得者；(癸) 值得聖者擁有且被認為是值得者。

② 精進力 一人生起欲捨棄上述負面特質（如不善、可責備等）之意願。彼努力、激發精進、並專注於此等目標。一人生起欲獲得上述所有正面特質（如善、無可責備等）之意願。彼努力、……專注於此等目標。

③ 無過失力 一人從事無過失之身、語、意行為。

④ 維繫良好關係力 維繫良好關係有四種方法：(甲) 布施；(乙) 愛語；(丙) 利行；(丁) 同利 最佳之布施為法布施。最佳之語為對有興趣者講說佛法。有益之行為包括——幫助他人對成就信心、具備德行、慷慨與智慧生起信心。

具備四力之人已超越五種危險恐懼。此五種恐懼為：失利養之恐懼；惡名之恐懼；大眾中之怯懦；死亡之恐懼；以及死後惡趣之恐懼。佛陀之教法在日常生活中非常實用。欲從佛

法獲得更多益處，需從學習與經驗中反思或思惟佛法。四攝法對人類社會乃至國際層面皆相當重要。現今，世人更需此等特質，因於此二十一世紀，世界各地存在諸多人為之苦難與問題。

社會中能發展四力之人將和諧、和平與快樂地共處。幾乎每個人都懼怕死亡與死後之惡趣。唯有善終方能有善趣。因此，每個人皆需以戒、定、慧之修習為此作準備。世人於世俗事務如金錢、權力、感官之樂等計算損益。同樣地，佛教徒亦應計算世間與出世間事務之損益，必須做出明智之抉擇。凡夫與聖者之見解不同。凡夫僅思及並關心今生，而聖者則為今生與未來著想。捨棄有三種，但首先吾等必須根據佛陀與聖者之教導，了解何者有價值且本質（精髓），何者則否。

對凡夫而言，彼等渴求並執著於財產、身體與生計，以追求感官之樂與放縱。財產、財富與權力皆受變化與危險所制約。肉身則受衰老、疾病、死亡、業債之不善果報及其他外在危險等所制約。吾等如何運用一生？一般而言，大多數人皆基於貪、瞋、癡而運用一生，以放縱於感官之樂（各種）、財富、權力與名聲。故死後，彼等無法攜帶任何有價值與本質之物，僅有煩惱之垃圾與廢物。因此，地獄道、畜生道與餓鬼道之門正為彼等敞開迎接。

另一方面，對賢者、聖者與多聞聖弟子而言，彼等以慷慨布施（*dāna, cāga*）來運用其財產與財富，並捨棄之。彼等以持戒（*sīla*）捨棄其身體，並以修習止觀（*samatha and vipassanā bhāvanā*，即定與慧）度過一生。彼等是唯一做出真正明智抉擇之人。值遇佛法，做出正確之抉擇並把握修行之機會至關重要。在此，我想介紹《舍利富本生》

（*Seriva (Serivāṇija) Jātaka*）及其在做出正確抉擇與把握時機方面之重要性。此本生譚（菩薩之過去生故事）幾乎為所有佛教徒所熟知，但吾等大多忽略了佛陀所傳達之重要訊息。佛陀宣說此故事之原因如下。此故事乃基於烏塔瑪尊者（薩迦）之開示。

一位比丘入於靜處修行，然無功而返。佛陀聞之，告誡彼不應放棄修行，並勸勉彼不應輕易放棄需費諸多努力之修行。值遇佛法並有修行之機會實屬不易，需具備諸多良好條件。若錯失良機，彼將後悔莫及，並如愚蠢之珠寶商舍利富般遭遇憂愁、痛苦與悲傷。將時間浪費於無價值與本質之事物乃愚癡之舉。吾等身為人，如何度過每日時光乃最重要之問題，此關乎今生與未來之福祉。

## The Story

At that time, the bodhisatta was a wandering jeweller (a street vendor). It seems to be ornamented jewellery and not expensive ones.

One time, he and another jeweller named Seriva (i.e., the past life of the reneged monk Devadatta) went to a town called Ariththapura to sell their goods. They



made an agreement between them. They could not go together at the same time to any designated places for sale. But as soon as one of them left a place after selling his goods, the other could go in for sale.

In this town, there was a poor family consisting of an old woman and her small granddaughter. They previously belonged to a rich family. Seriva was the first person who came to their place. When the young girl saw Seriva and his jewel ornaments, she requested her grandma to buy one or two for her. The grandma responded that she had no money to buy it. But the granddaughter told her they had an old bowl in a corner and it could be exchanged for some of the ornaments.

Note: In Burma, when we were young, there were some Indians who collected recyclable materials such as aluminium, bottles, papers, etc., in exchange for foods – such as beans, etc.

The grandma brought the bowl to Seriva, who checked it by scratching with a needle. With his experience, he at once knew it was a golden bowl worth a hundred thousand dollars. He was a dishonest guy and very greedy (maybe like some politicians and businessmen today). So he said to the grandma it was a useless bowl and not even worth a cent, and he threw the old bowl on the ground and left. In his mind, he had a selfish plan, which was to return and take the golden bowl in exchange for a very cheap ornament.

After he left the place, the bodhisatta arrived there. When the young girl saw his face and manner, she asked the grandma to try again for some ornaments because it seemed to her that the bodhisatta was a good person. After the bodhisatta received the bowl and checked it with a needle, he at once told them it was a golden bowl worth a hundred thousand dollars. He did not have enough money to buy it. But the grandma could not believe it and said to him it was his merit because the other man told her that it was a worthless bowl. Therefore, the bodhisatta could offer them anything he had with him. He told her he had 500 dollars and other ornaments worth another 500 dollars. He gave everything he had with him and asked for 8 dollars for the boat fee to cross the river. He took the scale with him as a weapon and quickly left the place.

After the bodhisatta left, Seriva came back very soon, asking for the bowl. The grandma told him that, as he was dishonest and a liar, she had already sold it to the bodhisatta and showed him the ornaments and the money. As soon as he heard the bad



news, his anger exploded, and he behaved like a lunatic. Throwing everything he had on the ground, he grasped his iron scale as a weapon and chased the bodhisatta as fast as he could.

At the bank of the river, the bodhisatta gave the boatman 8 dollars and asked him to row the boat as quickly as possible to the other side of the river. When Seriva arrived at the river bank, the boat was already in the middle of the river. He was shouting at the boatman to come back for him, but to no avail. Then he continued watching it until it was far away. At that moment, with great remorse, sorrow, pain, and grief, he thought, "I'll never get it." With a broken heart, hot blood spat out from his mouth, and he collapsed and died there.

Devadatta's strong grudge started from that life as Seriva to the bodhisatta until the great being became the Buddha Gautama. This is the danger and suffering of Dosa-Hatred. At the end of the story, the Buddha strongly reminded the monk of the rare chances and difficulties in having a human birth and practicing to transcend Dukkha in the round of existence. Therefore, he had to practice diligently to realize the four noble truths in this life, at least having a fixed destination (i.e., entering the stream). Otherwise, he would have great remorse like Seriva, who lost the golden bowl and his life.

The Seriva Jātaka offers us some important Dhamma points as food for the heart. We should reflect on it wisely for our benefits in worldly and spiritual matters. Most Buddhists know this remarkable story as the Buddha emphasized the honesty of the great being. It is partly true and not the most important point. According to the text, a bodhisatta who cultivates the 10 perfections in his round of existence never tells lies, always maintaining truthfulness (sacca). The Buddha also said someone who tells lies could do any unwholesome actions. We can also discern the dangers of suffering from the three unwholesome roots – greed, hatred, and delusion, which burn humans all the time. On the international level, there are a lot of competitions (unwholesome), greediness, hatred, ill-will, jealousy, etc., burning human beings like forest fires. Conflicts of war are becoming more violent, bloody, and cruel, with a lot of destruction.

For spiritual matters, it is more important. Seriva only lost his golden bowl and life. But for Buddhists, they lose the essence of Dhamma, which is difficult to come by, and if we make the wrong choice, we will miss the chance. And also, it could be a

great loss because it's not certain for next time in the future. The future is unknown. There is nothing more important than the ending of dukkha.

Most humans are like the following story. A mother hen with its chicks is searching for food in a pile of garbage. Sometime later, a ruby gem comes out from the garbage. It doesn't affect the animals. Later, a small boy who is playing near the area comes near the place and sees it. He picks up the ruby and plays with it but doesn't know about its worth. A man passes by and sees the boy playing with the gemstone. He asks the boy to give him the gemstone, and he will buy some delicious chocolate bars for him. The boy agrees, and the man gets the precious stone.

The analogies: most humans are like the mother hen and chicks. They are ignorant about Dhamma and its value. Most of them have strong cravings and clinging to power, wealth, fame, and sensual pleasures. Chickens are searching and eating for food all the time.

I have had the chance to observe strayed or discarded animals like cats, dogs (pets), and fishes, etc. All of them are having difficulties searching for food to ease their hunger and survive.

The small boy playing with the gemstone is like the majority of ordinary Buddhists making merits for the sake of enjoying the results in the future. Practicing yogis who realize the Dhamma are like the man who gets the precious stone. These people are very rare indeed.

As Buddhists, we should never forget and always remind ourselves of the eight faults of inopportune moments (AN 8.29 Akkhaṇasuttam) and the five rarities (dullabha dhammas), (AN 5.143 Sārandadasuttam).

Delight in heedfulness.

Watch over your own mind.

Lift yourself up

from the hard-going way,

like a tusker sunk in the mud.

## 故事：市肆販金本生 (Seriva Jātaka)

當時，菩薩是一位四處行走的珠寶商（小販），販售的似乎是裝飾性的飾品，而非昂貴珠寶。

有一次，他與另一名珠寶商——名為 **Seriva**（即後來違背佛陀教誨的提婆達多的前世）——一同前往名為阿利提塔城（**Aritthapura**）的城鎮販賣貨品。他們事先約定，不可同時進入同一區域販售商品。但只要其中一人離開某處，另一人便可接續進入販售。

城中有一戶貧窮人家，由一位老婦與她的小孫女組成。她們原本來自富裕家庭。**Seriva** 首先來到她們的住處。當小女孩看到 **Seriva** 展示的飾品時，請求祖母為她買一兩件。祖母表示自己沒有錢購買，但孫女提醒她們家角落裡有一只舊碗，或許能用來交換一些飾品。

（註：在緬甸，我們年幼時，常見印度人收集鋁器、瓶子、紙張等可回收物品，並以豆類等食物進行交換。）

祖母便取出那只舊碗交給 **Seriva**。他用針劃驗之後，憑其經驗，立刻知道那是一只價值十萬金幣的金碗。他是一個貪婪而不誠實的人（可能如同現今某些政客與商人），於是對祖母謊稱這只碗毫無價值，連一分錢都不值，隨後將碗丟在地上離去。他心中早已有私心打算，待會兒再返回此地，準備用一件廉價飾品換取這只金碗。

**Seriva** 離開後，菩薩來到了這戶人家。當小女孩看到他慈祥的面容與舉止，請求祖母再次嘗試，因為她覺得這位人看起來善良。菩薩接過碗，用針一劃，立刻察覺這是一只價值十萬金幣的金碗。他告訴祖母，這只碗價值極高，但自己無法付出其真正價值。

祖母不敢置信，回應道：「這是你的福報啊！因為剛才那個人說這碗一文不值。」於是她願意讓菩薩拿走碗，並說他可以用身上所有的東西來交換。菩薩表示自己身上有五百金幣與價值五百金幣的飾品。他將一切都交給祖母，並請求留下八金幣作為渡河之費。他將自己的天平帶走當作武器，迅速離開了該地。

當菩薩離開後，**Seriva** 立即趕回來，要求取走碗。祖母告訴他，因為他說謊且不誠實，她已將碗賣給了菩薩，並展示他們所得到的金錢與飾品。**Seriva** 聽聞此惡耗，憤怒爆發，發狂似地將所有物品丟向地面，抄起他的鐵秤作為武器，全力追趕菩薩。

在河岸邊，菩薩給船夫八金幣，請求他儘速將船划至對岸。當 **Seriva** 趕至河邊時，船已在河中央。他大聲呼喚船夫回來接他，但船未停。只見他遠遠望著船漸行漸遠，內心充滿無限懊悔、痛苦與憂傷，心想：「我永遠失去了它。」當下心碎欲裂，口吐鮮血，倒地而死。

提婆達多對菩薩的深仇，正是自那一世作為 **Seriva** 開始，直到大菩薩成為喬達摩佛陀之時。這就是瞋恨（**dosa**）所帶來的危險與苦難。

佛陀在故事結尾嚴厲地提醒那位比丘：得人身與修行佛法的因緣極其稀有，若欲出離輪迴苦海，必須於今生努力修行，至少證得入流果（定向解脫）。否則，將如 **Seriva** 般錯失黃金碗與性命，終陷大悔之中。

《市肆販金本生》為我們提供了深刻的法義啟示，值得作為心靈的省思之糧。我們應當智慧地反觀，以獲得世間與出世間的利益。大多數佛教徒皆熟悉此故事，佛陀強調大菩薩的誠實為其一要點，這固然正確，但並非重點之最。

根據經典，修十波羅蜜的菩薩於輪迴中從不妄語，恆守真實語（**sacca**）。佛陀亦曾開示：一個會說謊的人，亦能造作一切惡業。

我們也能由此辨識出三種根本煩惱——貪、瞋、癡——所帶來的苦難與災害，如同火焰般時時燒灼著人類。觀現今國際社會，無不充斥競爭、貪婪、瞋恨、嫉妒等不善之火，如野火燎原般肆虐人心。戰爭衝突愈加激烈、血腥、殘酷，摧毀人命與環境。

然而，對於出世間修行而言，此法義更為關鍵。**Seriva** 只是失去黃金碗與性命；但佛弟子若錯失法義之精髓，便是失去極難得之機緣，而未來未必再有可能。錯誤選擇，便是錯失良機，而未來更難預期。世上再無比「止息苦」更為重要之事。

大多數人如同以下譬喻所示：一隻母雞帶著小雞在垃圾堆中覓食，偶然一顆紅寶石從堆中滾出，牠們毫無所覺。稍後，一名在附近玩耍的男孩發現寶石，拾起後當作玩具，並不知其價值。一位過路人見狀，向男孩索取紅寶石，並以巧克力作為交換，男孩欣然答應，男子遂得寶石。

這些比喻意在說明：多數人如同母雞與小雞，對佛法一無所知，沉迷於權力、財富、名聲與感官享樂。牠們終日為了食物奔波不息。

我曾觀察過許多流浪動物，如貓、狗（寵物）與魚等，皆為覓食而苦，難以溫飽求生。

那位玩寶石的小男孩，就像多數普通佛教徒，雖有修福報，但僅止於求來世果報的層次。而真正實證佛法的修行者，如同那位識寶之人，極為罕見。

身為佛弟子，我們應時常警惕自己，莫忘《不時經》（《增支部》8 集第 29 經）所列的八種不利因緣，與《沙蘭達達經》（增支部 5 集第 143 經）所說的五種難得法。

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**法句經第 327 偈：**

「當歡喜於不放逸，守護自身之心；應自提昇自我，如陷於泥中的大象自拔而起。」

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## 故事

當時，菩薩是一位遊方的珠寶匠（街頭小販），販售的似乎是裝飾性而非昂貴的珠寶。

有一次，他和另一位名叫舍利富（Seriva，即後來背叛佛陀的提婆達多之前生）的珠寶匠前往一個名為阿利陀補羅（Aritthapura）的城鎮販售貨物。他們彼此達成協議，不得同時前往任何指定地點販售。但其中一人售完貨物離開後，另一人方可前往販售。

在這個城鎮裡，住著一戶貧困人家，由一位老婦和她的小孫女組成。她們過去曾是富裕人家。舍利富是第一個來到她們家的人。當小女孩看到舍利富和他的珠寶飾品時，她請求祖母買一兩件給她。祖母回答說她沒有錢買。但孫女告訴她們在角落裡有一個舊碗，可以用來換取一些飾品。

註：在緬甸，我們小時候，有些印度人會收集鋁、瓶子、紙張等可回收物，以換取食物，如豆類等。

祖母將碗拿給舍利富，他用針刮擦檢查。憑藉他的經驗，他立刻知道這是一個價值十萬元的金碗。他是一個不誠實且非常貪婪的人（也許像今天的一些政客和商人）。所以他對祖母說這是一個沒用的碗，甚至一文不值，然後把舊碗扔在地上就走了。他的心裡有一個自私的計畫，就是回來用一件非常便宜的飾品換取那個金碗。

他離開後，菩薩來到了那裡。當小女孩看到他的臉和舉止時，她請求祖母再試著換一些飾品，因為她覺得菩薩是個好人。菩薩收到碗並用針檢查後，立刻告訴她們這是一個價值十萬元的金碗。他沒有足夠的錢買它。但祖母無法相信，並對他說這是他的福報，因為另一個人告訴她那是一個毫無價值的碗。因此，菩薩可以將他身上所有的東西都給她們。他告訴她他有五百元和價值另外五百元的飾品。他把身上所有的東西都給了她們，並請求八元作為渡河的船費。他帶著秤作為武器，迅速地離開了。

菩薩離開後不久，舍利富很快就回來要那個碗。祖母告訴他，因為他不誠實且是個騙子，她已經把碗賣給了菩薩，並給他看了那些飾品和錢。他一聽到這個壞消息，怒火中燒，像個瘋子一樣。他把身上所有的東西都扔在地上，拿起他的鐵秤作為武器，盡他所能地追趕菩薩。

在河岸邊，菩薩給了船夫八元，並請他盡快划船到對岸。當舍利富趕到河岸時，船已經在河中央了。他對著船夫大喊要他回來接他，但沒有用。然後他繼續看著船，直到它遠去。那一刻，他充滿了深深的懊悔、悲傷、痛苦和悲痛，心想：「我永遠也得不到了。」他心碎了，一口熱血從他口中噴出，然後倒地身亡。

提婆達多對菩薩強烈的怨恨，從他那一生作為舍利富開始，一直延續到這位偉大的存在成為釋迦牟尼佛。這是瞋恨（Dosa）的危險和苦難。故事的結尾，佛陀強烈提醒那位比丘，

在輪迴中獲得人身並修行以超越苦是多麼稀有和困難。因此，他必須精勤修行，以便在今生證悟四聖諦，至少要有一個確定的目標（即入流）。否則，他將像舍利富一樣，失去金碗和生命，而感到深深的懊悔。

《舍利富本生》為我們提供了重要的佛法觀點，作為我們心靈的滋養。我們應該明智地反思它，以利於我們的世俗和精神生活。大多數佛教徒都知道這個非凡的故事，因為佛陀強調了這位偉大存在的誠實。這部分是真實的，但並非最重要的觀點。根據經文，一位在輪迴中修習十波羅蜜的菩薩從不說謊，總是保持真實（**sacca**）。佛陀也說過，說謊的人可以做任何不善的行為。我們也可以辨識出貪、瞋、癡三不善根所帶來的苦難危險，它們一直燃燒著人類。在國際層面，存在許多競爭（不善）、貪婪、憎恨、惡意、嫉妒等等，像森林大火一樣燃燒著人類。戰爭衝突變得越來越暴力、血腥和殘酷，造成許多破壞。

就精神層面而言，這更為重要。舍利富只失去了他的金碗和生命。但對於佛教徒來說，他們失去了難以獲得的佛法精髓，如果我們做出錯誤的選擇，我們將錯失良機。而且，這可能是一個巨大的損失，因為未來下次的機會並不確定。未來是未知的。沒有什麼比結束苦更重要了。

大多數人都像下面的故事一樣。一隻母雞帶著小雞在一堆垃圾中尋找食物。過了一段時間，一顆紅寶石從垃圾中露出來。這對動物沒有任何影響。後來，一個在附近玩耍的小男孩來到這裡看到了它。他撿起紅寶石玩耍，但不知道它的價值。一個人路過，看到男孩在玩那顆寶石。他要求男孩把寶石給他，他會買一些美味的巧克力棒給他。男孩同意了，那個人得到了這顆珍貴的寶石。

類比：大多數人都像母雞和小雞一樣。他們對佛法及其價值一無所知。他們大多數人都強烈渴望並執著於權力、財富、名聲和感官之樂。雞總是尋找和吃食物。

我曾有機會觀察到流浪或被遺棄的動物，如貓、狗（寵物）和魚等等。它們都難以尋找食物以緩解飢餓並生存下去。

玩弄寶石的小男孩就像大多數普通的佛教徒為了未來享受果報而積累功德。實修並證悟佛法的瑜伽行者就像得到寶石的那個人。這樣的人確實非常稀少。

身為佛教徒，我們絕不應忘記並應時常提醒自己八種非時（AN 8.29 Akkhaṇasuttam）和五種難得之法（**dullabha dhammas**）（AN 5.143 Sārandadasuttam）。

樂於不放逸，守護汝自心。拔自身出於難行之道，如陷泥之巨象。偈頌：三百二十七（《法句經》）。

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