



阿若憍陳如尊者

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Venerable Ājñātakauṇḍinya

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尊者。中天竺人。系出世尊母族。世尊成道後。爲五人轉四諦法輪。尊者居首。聞聲悟道。爲僧寶中第一。故世尊呼爲阿若憍陳如。亦名俱鄰。此云已知。或言無知者。非無所知。乃是知無耳。

「憍陳如」尊者是佛教中的第一個比丘，第一個開悟的比丘，第一個大阿羅漢。僧團之中，沒有人比他的地位更高的。

「尊者。中天竺人。系出世尊母族。」當年世尊在雪山修行打坐，他父王派五個人去伺候他。那個時候，佛一天只吃一麻一麥，父親母親派的這五個人有三個因為受不了苦跑了，不管佛了。

剩下兩個留下護持他。後來佛修行瘦得骨瘦如柴，瘦得不

Venerable Ājñātakauṇḍinya was born in Central India, and was a relative of Shakyamuni Buddha on the maternal side of his family of the Shakya clan. Later, when the World Honored One realized the Way, he turned the Dharma wheel of the four noble truths for five men. Among them, this venerable one was the first to awaken upon hearing these truths voiced. He became the first member of the Sangha. Therefore, the World Honored One addressed him as Ājñāta. He was also known as Kauṇḍinya. Combined together both names mean “One Who Has Understood,” or “One Who Is Beyond Knowing,” which does not mean that before he was ignorant, but it meant that he understood non-existence.

Commentary:

Venerable Ājñātakauṇḍinya was the first bhikshu in Buddhism. He was the first monk to realize enlightenment, and became the first great arhat. In the sangha, no one holds a higher position.

Venerable Ājñātakauṇḍinya was born in Central India, and was a relative of Shakyamuni Buddha on the maternal side of his family of the Shakya clan. Before his enlightenment, the World Honored One, went to the Himalayas to sit in meditation. His father sent five people to accompany him. At that time, he was eating only a single grain of wheat and sesame seed a day. Three of the five

得了。於是乎這天女獻乳天上的天女用牛奶煲著粥，獻牛奶粥去供養佛，佛吃這個牛奶粥之後，身上又都生出肉來了。這兩個陪著佛修道的人，一看佛喝牛奶粥了，說：「這叫什麼修道？修道要能受苦。別人一供養你牛奶，你就一口喝了。這算什麼修行？我們對你沒信心了。」於是也就都走了，不陪著佛了。

這兩個人也都跑了，就剩佛在那兒修行。你看看這修道有多難？連像佛這樣有道德和修行的，他的五位侍者都走得一個不留。他們還都是佛的親戚，是被派來陪王子修道的，到頭來，他們不明白佛在想什麼了。「算了吧！」他們走人了。憍陳如尊者也是離開佛的其中一個，他是母系——摩耶夫人——那邊的親戚。

「世尊成道後。」這些人離開佛，佛就不再在雪山打坐了。他走到菩提樹下。他看那邊綠樹蔭鬱，樹如大傘高聳入天，可以幫他擋風遮雨的。佛決定在那邊打坐，於是乎他發願：「此坐若不開悟，我終不起於此坐。」他在菩提樹下一坐四十九日，一天晚上他夜睹明星而悟道。

佛開悟成道後，他觀察要先度誰呢。頃刻他想到他的五位侍從，說，「喔，我要先去度這五位。他們現在在哪？啊，在鹿野苑……」於是佛就到鹿野苑來找這五個人。

一看到佛來，這五位侍者大驚，「他來找我們啦！快，快，趕緊跑。」他們準備拔腿就要跑。

attendants sent by his father couldn't withstand that kind of hardship, so they left and paid no more attention to the Buddha-to-be.

Two remained to protect and support him. Eventually, the Buddha reached the point where he was nothing but skin and bones. He was so emaciated that a heavenly maiden came to offer him milk porridge, which he accepted and drank. After that, he began to gain weight. The remaining two who accompanied the Buddha-to-be in his practice witnessed this and said, "How can that be called cultivation? People who cultivate the Way must endure suffering, but someone brings you milk and you gulp it down. What kind of cultivation is that? We've lost faith in you." They, too, left the Buddha-to-be.

After those two departed, he was left alone to cultivate. See how difficult it is to cultivate the Way? Even with his cultivation and virtue in the Way, all five of his attendants abandoned him. Although they were his relatives, from both his father and mother's sides, who had been explicitly sent to accompany the prince in his cultivation of the Way, in the end none of his relatives were able to relate to him. "Forget it," they said, and walked off. Venerable Ajnatakaundinya was one of those who left the Buddha. He was related to the Buddha's mother, Lady Maya.

Later when the World Honored One realized the Way. After they left him, the Buddha no longer sat in meditation in the Himalayas, but walked until he arrived at the Bodhi Tree. He saw that its massive, sprawling foliage was like a great canopy opening out into space, providing protection from the wind and rain. The Buddha decided upon that place and said, "I will cultivate here and not get up until I become enlightened." He sat down and meditated without pause under the Bodhi Tree for forty-nine days until one evening he saw a bright star and awakened to the Way.

Once the Buddha accomplished the Way and became enlightened, he contemplated to see who he should take across first. After a while, the five attendants came to mind. At that moment he knew, "Oh, those five are the ones I should save first. I wonder where they are now. Oh, they are in the Deer Park (Sārnāth)." Then the Buddha walked to the Deer Park to find those five.

As soon as they saw him approaching, they gasped, "He's coming to get us! Quick, run!" and they prepared to run away.

待續

To be continued