



阿若憍陳如尊者

阿若憍陳如尊者（續）

Venerable Ājñātakaundīya

(continued)

宣化上人講於1984年7月26日

比丘尼恒持、晨瑛譯組 英譯修訂

A Lecture by the Venerable Master Hua on July 26, 1984

English Translation Revised by Bhikshuni Heng Chih
and the Early Bird Translation Group

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。比丘僧中，他是第一位，也是第一位大阿羅漢。所以世尊稱他「阿若憍陳如」，也叫俱鄰，這兩個詞都是梵文。名字的意思是「已知」，或者叫「無知」——不是說他什麼都不知道，而是說他的知識已經到了極限、消失了。無知是說他已經沒了凡夫的知見了。阿若憍陳如尊者已經破了凡夫的知見，破了無明，到了一個無知的地步——他明白無明，打破無明了。你不要搞錯了，以爲他是無知呢。

He became the first member of the Sangha Jewel. Therefore, the World Honored-One addressed him as Ājñātakaundīya. He was also known as Kaundīya, and both names mean “One Who Has Understood,” or “One Who Is Beyond Knowing,” which does not mean that he was ignorant, but means that he knows non-existence. He was the first bhikṣhu in the Sangha, and the first great Arhat. Thus, the World-Honored One called him Ājñātakaundīya. And he was known as Kaundīya. Both these names are Sanskrit and mean “already understood” and “no knowing.” That doesn’t mean he didn’t know anything. It means he already knew everything without exception. “No knowing” means he no longer held to the knowledge and views of ordinary people. Venerable Ājñātakaundīya had already severed mundane knowledge and views. He had broken through ignorance and reached a level where he didn’t need to know more. He understood and smashed ignorance. Don’t misread this and interpret it as meaning that he had no knowledge.

贊曰◎

歌利揮劍 早已說破
鹿苑初唱 惟師首和
一箇耳聾 一箇話墮
熱瞞大地 居僧上座

「歌利揮劍，早已說破」：歌利王揮劍砍佛的手臂時候，忍辱仙人就說了，將來我成佛了，一定最先度你。

鹿苑初唱，惟師首和。一箇耳聾，一箇話墮。熱瞞大地，居僧上座。

（編按：上人淺釋之本段錄音已佚失。）

或說偈曰◎

一九七三年一月廿日·
宣公上人作

如來宿願首度先
慈悲平等大公天
割解四肢無瞋恚
互用六通有妙玄
鹿苑機熟最初悟
鷲嶺僧伽本際前
累劫狂心今始歇
輔佐覺者化衆緣

「如來宿願首度先」：這裡就是前面的偈頌所說的「早已說破」佛在過去生中發願，誰對他最不好，他一定要先度這個人，先度這個人成佛。你現在可以找一個當代的釋迦牟尼佛，對他不好，或許這個佛也會發願來世一

A verse says:

*Kali brandished a sharp sword.
Long ago a prediction was made.
The first explanation came in the Deer Park.
Only the Master initially understood.
One is deaf; the other speaks in vain.
Everyone on earth is deceived.
He took the first seat in the Sangha.*

Commentary:

Kali brandished a sharp sword. Long ago a prediction was made. When Kaliṅgarāja, the King of Kalinga, unsheathed his sword and severed the Buddha-to-be's limbs, he, as a patient rishi (Kṣānti-vādiṛṣi,) said, "In the future, when I become a Buddha, I will save you first."
The first explanation came in the Deer Park. Only the Master initially understood. One is deaf; the other speaks in vain. Everyone on earth is deceived. He took the first seat in the Sangha.

(Editor's Note: Voice recording of Venerable Hua's commentary on the above paragraph is missing.)

Another verse says:

Composed by Master Hsuan Hua on January 20, 1973.

*The Tathagata's past vow was about who to save first.
His compassion and equanimity were like that of an impartial god.
He harbored no anger when his four limbs were cut off;
The mutual functioning of his six powers was an amazing mystery.
In Deer Park, Ajnata's conditions matured, and he woke up first.
As the foremost Sanghan at Vulture Peak, he realized his origin.
After so many eons, the wild mind was finally put to rest;
He assisted the Awakened One in transforming the multitudes.*

Commentary:

The Tathāgata's past vow was about who to save first. This directly relates to the line in the above verse that reads, "Long ago a prediction was made." In the past, the Buddha had vowed to first save the person who had treated him the worst, and to guide him to Buddhahood. You could go find a present-day Śākyamuni Buddha-to-be and be impolite to him, and perhaps he will also make a vow, "When I become a

定先度你成佛；但是，你不太容易找的。

「慈悲平等大公天」：佛是以慈悲心，行平等道。如果你對他好，他還是一樣。如果你對他不好，他也還是不變。他不像我們人說，「你對我不好，我就狠狠殺了你，把你打死。」這就不是行平等道了。「大公天」就是沒有自私心。

「割解四肢無瞋恚，互用六通有妙玄」：《金剛經》上講了釋迦牟尼佛的往昔生中，在因地他曾是忍辱仙人，歌利王割截他的四肢，問他有沒有瞋恨心。忍辱仙人說他不瞋恨。互用六通是個很不可思議的境界。

「鹿苑機熟最初悟，鷲嶺僧伽本際前」：鹿野苑的機緣成熟了，於是乎尊者第一個開悟。他也叫「解本際」，也叫「解第一」，也叫「已知」，或叫「知無」，這些都是說他居僧中之首。

「累劫狂心今始歇」：尊者的狂心歇了，累世的瞋恨心、無明都消停了。

「輔佐覺者化衆緣」：這是說他幫助釋迦牟尼佛來教化跟他有緣的眾生。❀

Buddha, I will take you across first,” but such a person won’t be easy to find.

His compassion and equanimity were like that of an impartial god. The Buddha is compassionate and walks the way of equality. If you are good to him, he remains the same; if you are bad to him, he doesn’t change. He’s not like us people who say, “If you treat me badly, I will kill you out of spite. I will murder you. I will beat you to death.” That is hardly the way of equality. He was like “an impartial god” means he was without any selfishness.

He harbored no anger when his four limbs were cut off; The mutual functioning of his six powers was an amazing mystery. The *Vajra Sutra* describes an event from Shakyamuni Buddha’s life when he was in the formative stages of cultivation as Kṣānti-vādi-ṛṣi, a *rishi* practicing patience. King Kalinga cut off his four limbs while asking him each time if he was angry. Kṣānti-vādi-ṛṣi replied each time that he was not. The mutual functioning of the six spiritual powers is an inconceivable and ineffable state.

In Deer Park, Ajnata’s conditions matured, and he woke up first. As the foremost Sanghan at Vulture Peak, he realized his origin. At the Deer Park opportunities ripened, and this Venerable One became the first to enlighten. He is also called “One Who Understands the Ultimate Truth,” and “the Very First to Understand.” And he was known as “One Who Has Understood,” or “One Who Is Beyond Knowing,” All of these names refer to his being the leader of the Sangha.

After so many eons, the wild mind was finally put to rest. The mad mind of this Venerable One, his arrogance and hatred accumulated throughout many lives, eventually ceased to be.

He assisted the Awakened One in transforming the multitudes. This means that he helped Shakyamuni Buddha to teach and transform the living beings with whom he had affinities. ❀

BUDDHISM A TO Z

四禪

Four Dhyanas

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| 1) 初禪：離生喜樂地。 | 1) First Dhyana: Bliss Born of Separation, |
| 2) 二禪：定生喜樂地。 | 2) Second Dhyana: Bliss Born of Samadhi, |
| 3) 三禪：離喜妙樂地。 | 3) Third Dhyana: Wonderful Happiness of Being Apart from Bliss, |
| 4) 四禪：捨念清淨地。 | 4) Fourth Dhyana: Purity of Casting Away Thought. |