

佛陀就是佛陀，不等同於任何的生命形態

《增壹阿含經·力品第三十八·第3經》“AN 4.36”

115 年唯眾精舍課程：阿含經典研讀：「開啟學佛的解脫道」

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釋心傳，關西·潮音禪寺 (20260818 版)

《增壹阿含經·力品第三十八·第3經》	“AN 4.36 Doṇa (對Doṇa婆羅門的開示)”
聞如是：一時，佛在摩竭國，憂迦支江水側。	On one occasion <u>the Blessed One</u> was traveling along the highway between <u>Ukkatthā</u> and <u>Setavya</u> .
爾時，世尊詣一樹下，躬自敷座而坐，正身正意，繫念在前。	
爾時，有一梵志，往至彼處。	<u>The brahmin Dona</u> was also traveling along the highway between <u>Ukkatthā</u> and <u>Setavya</u> .
是時，梵志，見世尊腳跡為妙。	<u>The brahmin Dona</u> then saw the thousand-spoked wheels of <u>the Blessed One</u> ’s footprints , with their rims and hubs, complete in all respects, ¹
見已，便生此念：	and thought:
「是何人之跡？為是天、龍、鬼神、乾沓和、阿須倫、人、若非人？為我先祖·梵天耶？」	“It is astounding and amazing! These surely could not be the footprints of a human being!” [38]
	Then <u>the Blessed One</u> left the highway and sat down at the foot of a tree, folding his legs crosswise, straightening his body, and establishing mindfulness in front of him.
是時，梵志即逐跡前進，遙見世尊在一樹下坐，正身正意，繫念在前。	Tracking <u>the Blessed One</u> ’s footprints, <u>the brahmin Dona</u> saw <u>the Blessed One</u> sitting at the foot of the tree—graceful, inspiring confidence, with peaceful faculties and peaceful mind, one who had attained to the highest taming and serenity, [like] a tamed and guarded bull elephant with controlled faculties.
見已，作是語：	He then approached <u>the Blessed One</u> and said to him:

¹ This is one of the thirty-two marks of a great person, said to be the karmic consequence of living for the happiness of many, dispelling fear and terror, providing lawful protection and shelter, and supplying all necessities. See DN 30.1.7, III 147–49.

「為是天耶？」	(1) “Could you be a deva, sir?” ²
世尊告曰：「我非是天。」	“I will not be a deva, brahmin.”
「為乾沓和耶？」	(2) “Could you be a gandhabba, sir?” ³
世尊告曰：「我非乾沓和也。」	“I will not be a gandhabba, brahmin.”
「為是龍{子}乎？」	
對曰：「我非是龍也。」	
「為閼叉也？」	(3) “Could you be a yakkha, sir?”
佛報梵志：「我非閼叉。」	“I will not be a yakkha, brahmin.”
「為是祖父也？」	(4) “Could you be a human being , sir?”
佛報曰：「我非祖父。」	“ I will not be a human being , brahmin.”
	“When you are asked: ‘Could you be a deva, sir?’ you say: ‘I will not be a deva, brahmin.’ When you are asked: ‘Could you be a gandhabba, sir?’ you say: ‘I will not be a gandhabba, brahmin.’ When you are asked: ‘Could you be a yakkha, sir?’ you say: ‘I will not be a yakkha, brahmin.’ When you are asked: ‘Could you be a human being, sir?’ you say: ‘I will not be a human being, brahmin.’
是時，婆羅門問世尊曰：「汝今是誰？」	What, then, could you be, sir?”
世尊告曰：「有愛者，則有受；有受，則有愛。因緣合會，然後各各相生；如此·如此·五苦盛陰，無有斷絕時。」	

² Mp interprets the conversation on both sides as referring to the future: the brahmin asks about the Buddha’s future rebirth and the latter replies with respect to his future rebirth. As I read the exchange, however, a subtle word play is involved. The brahmin uses the future *bhavissati* as a polite way of inquiring about the present, which I render “could you be?” (*Bhavissanti* is used above in just this way, negatively, in the sentence, *na vat’imāni manussabhūtaṣṣa padāni bhavissanti*, “These could not be. . .”) But the Buddha uses the future form literally and thus in each case answers, “I will not be” (*na bhavissāmi*), referring to his destiny in a future life. Two Chinese parallels, SĀ 101 (at T II 28a19–28b17) and EĀ 38.3 (at T II 717c18–718a12), render this entire conversation as pertaining to the present. The brahmin asks the Buddha whether he is (為) a deva, a nāga, etc., a human being, or a nonhuman being, and the Buddha simply denies (非) that he is any of these. There is no reference to the future.

³ *Gandhabbas* are celestial beings sometimes depicted as the musicians of the devas. *Yakkhas* are fierce spirits noted for their destructiveness.

以知愛已，則知五欲，亦知外六塵、內六入，即知此盛陰之本末。」	(1) “Brahmin, I have abandoned those taints because of which I might have become a deva; I have cut them off at the root, made them like palm stumps, obliterated them so that they are no longer subject to future arising. (2) I have abandoned those taints because of which I might have become a gandhabba . . . (3) . . . might have become a yakkha . . . (4) . . . might have become a human being; I have cut them off at the root, made them like palm stumps, obliterated them so that they are no longer subject to future arising. Just as a blue, red, or white lotus flower, though born in the water and grown up in the water, rises above the water and stands [39] unsoiled by the water, even so, though born in the world and grown up in the world, I have overcome the world and dwell unsoiled by the world. Remember me, brahmin, as a Buddha.
爾時，世尊便說此偈：	
「世間有五欲，意為第六生；以知內外六，當念·盡苦際。是故，當求方便，滅內外六事。如是，梵志！當作是學。」	“I have destroyed those taints by which I might have been reborn as a deva or as a gandhabba that travels through the sky; by which I might have reached the state of a yakkha, or arrived back at the human state.⁴ I have dispelled and cut down these taints. “As a lovely white lotus is not soiled by the water, I am not soiled by the world:

⁴ The verb *abbaje* here is optative of *abbajati* (Skt *āvrajati*). See DOP sv *abbajati*.

	therefore, O brahmin, I am a Buddha .” ⁵
爾時，彼梵志，聞佛如是教，思惟翫習，不去心懷，即於{坐}[座]上，諸塵垢盡，得法眼淨。	
爾時，彼梵志，聞佛所說，歡喜奉行。	

《雜阿含經·第101經》何謂佛陀

劉宋·求那跋陀羅(Guṇabhadra)譯文(T. 99, vol. 2, p. 28a-b)，大致相當於巴利語的〈如蓮出污泥〉(*Doṇa-sutta*)：⁶

如是我聞：一時，佛在拘薩羅。人間遊行，有。從迦帝聚落、墮鳩羅聚落。二村中間，一樹下。坐，入。晝正受。

時，有。豆磨種姓婆羅門，隨。彼道行，尋。佛後。來；見。佛腳跡。千輻輪相，印文顯現，齊輻圓轉，眾好滿足。

見已，作是念：「我未曾見人間有如是足跡。今，當隨跡，以求其人。」

即。尋腳跡，至於佛所，來見世尊。坐一樹下，入。晝正受，嚴容絕世，諸根澄靜，其心寂定，第一調伏，正觀成就，光相巍巍，猶若金山。

見已，白言：「為是天耶？」

佛告婆羅門：「我。非天也。」

「為龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人、非人等？」

佛告婆羅門：「我非龍乃至人、非人也。」

婆羅門白佛：「若言。非天、非龍，乃至非人、非非人，為是何等？」

爾時，世尊說偈答言：

「天、龍、乾闥婆， 緊那羅、夜叉，

無善。阿修羅， 諸摩睺羅伽，

人與非人等， 悉由煩惱生。

如是煩惱。漏， 一切。我已捨，

⁵ Mp: “At the end of the discourse, the brahmin attained three paths and fruits and, in 12,000 phrases, spoke the praise called ‘Doṇa’s Thunder.’ When a great commotion erupted after the Buddha’s passing, he settled it and distributed the relics” (at DN 16.6.25, II 166).

⁶ (https://cbetaonline.dila.edu.tw/zh/T0099_004). Cf. 《別譯雜阿含經·第267經》，(https://cbetaonline.dila.edu.tw/zh/T0100_013). 《增壹阿含經·力品第三十八·第3經》，T. 125, vol. 2, pp. 717c-718a (https://cbetaonline.dila.edu.tw/zh/T0125_031). Bhikkhu Bodhi (tr.), “AN 4.36,” *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya*, Boston: Wisdom, 2012, pp. 425-426

(https://www.ahandfulofleaves.org/documents/The%20Numerical%20Discourses%20of%20the%20Buddha_A%20Translation%20of%20the%20A%20Anguttara%20Nikaya_Bodhi.pdf).

已破、已磨滅， 如．芬陀利．生。
雖生於水中， 而未曾著水；
我雖生世間， 不為世間著。
歷劫．常選擇， 純苦．無暫樂；
一切有為行， 悉皆生滅故。
離垢．不傾動， 已拔諸劍刺；
究竟生死際， 故名為佛陀。」
佛說此經已；豆摩種婆羅門，聞佛所說，歡喜隨喜，從路而去。

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