

AN10.1 What Purpose? Aṅguttara Nikāya

The Book of the Tens

10.1.

Thus have I heard. On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's Park. Then the Venerable Ānanda approached the Blessed One, paid homage to him, sat down to one side, and said to him:

(1) "Bhante, what is the purpose and benefit of wholesome virtuous behavior?" (sila)

(2) "Ānanda, the purpose and benefit of wholesome virtuous behavior is non-regret."

(3) "And what, Bhante, is the purpose and benefit of non-regret?"

"The purpose and benefit of non-regret is joy."

(4) "And what, Bhante, is the purpose and benefit of joy?"

"The purpose and benefit of joy is rapture.(piti)"

(5) "And what, Bhante, is the purpose and benefit of rapture?"

"The purpose and benefit of rapture is tranquility."

(6) "And what, Bhante, is the purpose and benefit of tranquility?"

"The purpose and benefit of tranquility is pleasure.(sukha)"

(7) "And what, Bhante, is the purpose and benefit of pleasure?"

"The purpose and benefit of pleasure is collectedness."

(8) "And what, Bhante, is the purpose and benefit of collectedness?"

"The purpose and benefit of concentration is the knowledge and vision of things as they really are."

(9) "And what, Bhante, is the purpose and benefit of the knowledge and vision of things as they really are?"

“The purpose and benefit of the knowledge and vision of things as they really are is disenchantment and dispassion.”

(10) “And what, Bhante, is the purpose and benefit of disenchantment (loses attachment to worldly things) and dispassion (losing craving for sense pleasures)?”

“The purpose and benefit of disenchantment and dispassion is the knowledge and vision of liberation.”

“Thus, Ānanda, (1)–(2) the purpose and benefit of wholesome virtuous behavior is non-regret; (3) the purpose and benefit of non-regret is joy; (4) the purpose and benefit of joy is rapture; (5) the purpose and benefit of rapture is tranquility; (6) the purpose and benefit of tranquility is pleasure; (7) the purpose and benefit of pleasure is concentration; (8) the purpose and benefit of concentration is the knowledge and vision of things as they really are; (9) the purpose and benefit of the knowledge and vision of things as they really are is disenchantment and dispassion; and (10) the purpose and benefit of disenchantment and dispassion is the knowledge and vision of liberation. Thus, Ānanda, wholesome virtuous behavior progressively leads to the foremost.”

對那位世尊、阿羅漢、遍正覺者禮敬

增支部

十集篇經典

1.第一個五十則

1.效益品

增支部 10 集 1 經/為了什麼目的經(莊春江譯)

被我這麼聽聞：

有一次，世尊住在舍衛城祇樹林給孤獨園。

那時，尊者阿難去見世尊。抵達後，向世尊問訊後，在一旁坐下。在一旁坐下的尊者阿難對世尊說這個：

「大德！善戒是為了什麼目的，有什麼效益呢？」

「阿難！善戒的目的是不後悔，效益是不後悔。」

「大德！但不後悔是為了什麼目的，有什麼效益呢？」

「阿難！不後悔的目的是欣悅，效益是欣悅。」

「大德！但欣悅是為了什麼目的，有什麼效益呢？」

「阿難！欣悅的目的是喜，效益是喜。」

「大德！但喜是為了什麼目的，有什麼效益呢？」

「阿難！喜的目的是寧靜，效益是寧靜。」

「大德！但寧靜是為了什麼目的，有什麼效益呢？」

「阿難！寧靜的目的是樂，效益是樂。」

「大德！但樂是為了什麼目的，有什麼效益呢？」

「阿難！樂的目的是定，效益是定。」

「大德！但定是為了什麼目的，有什麼效益呢？」

「阿難！定的目的是如實智見，效益是如實智見。」

「大德！但如實智見是為了什麼目的，有什麼效益呢？」

「阿難！如實智見的目的是厭與離貪，效益是厭與離貪。」

「大德！但厭與離貪是為了什麼目的，有什麼效益呢？」

「阿難！厭與離貪的目的是解脫智見，效益是解脫智見。」

阿難！像這樣，善戒的目的是不後悔，效益是不後悔；不後悔的目的是欣悅，效益是欣悅；欣悅的目的是喜，效益是喜；喜的目的是寧靜，效益是寧靜；寧靜的目的是樂，效益是樂；樂的目的是定，效益是定；定的目的是如實智見，效益是如實智見；如實智見的目的是厭與離貪，效益是厭與離貪；厭與離貪的目的是解脫智見，效益是解脫智見。阿難！像這樣，善戒次第地來到最高。」”