长部第1经 · 梵网经

Brahmajālasutta

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1.梵网经（Brahmajālasutta）
1. Brahmajālasuttaṃ

游方者的谈论
Paribbājakakathā

§1 如是我闻：一时，世尊（Bhagavā）与约五百位比丘（bhikkhu）组成的大比丘僧团一起，行走在王舍城（Rājagaha）与那烂陀（Nāḷandā）之间的大道上。游方者（paribbājaka）善念（Suppiya）也与其弟子青年梵授（Brahmadatta）一起，行走在王舍城与那烂陀之间的大道上。在那里，游方者善念以种种方式毁谤佛陀（Buddha），毁谤法（Dhamma），毁谤僧（Saṅgha）；而游方者善念的弟子青年梵授则以种种方式称赞佛陀，称赞法，称赞僧。就这样，这师徒二人彼此说着直接相反的话，紧紧地跟随在世尊和比丘僧团之后。

. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā antarā ca rājagahaṃ antarā ca nāḷandaṃ addhānamaggappaṭipanno hoti mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Suppiyopi kho paribbājako antarā ca rājagahaṃ antarā ca nāḷandaṃ addhānamaggappaṭipanno hoti saddhiṃ antevāsinā brahmadattena māṇavena. Tatra sudaṃ suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati; suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. Itiha te ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantaṃ piṭṭhito piṭṭhito anubandhā [anubaddhā (ka. sī. pī.)] honti bhikkhusaṅghañca.

> 译注：Suppiya、Brahmadatta 表中未收，按玛欣德转写规则拟译：Suppiya→苏毕亚（参 Mahākappina→马哈咖比那之 ppi→比、pācittiya→巴吉帝亚之 ya→亚）；Brahmadatta→布拉马达答（参 Devadatta→迭瓦达答之 datta→达答）。Rājagaha 表中未收：因表中保留鹫峰、恒河等义译，此处从通行义译“王舍城”，若须严格音译可作“拉迦嘎哈”，请定稿时裁定。Nāḷandā 拟音译“那兰达”（古译：那烂陀）。māṇava 译“青年”，antevāsī 译“弟子”（义为内住弟子）。 pañca-matta-ehi：-matta＝“约、大约”，故译“约五百位比库”。

义注（69 块）

[a1] 此中，「如是（evaṃ）」是不变词。「我（me）」等是名词。「行走（paṭipannohoti）」中，「paṭi」是接头词，「hoti」是动词。先应依此方式了知语词的分类。

. Tattha evanti nipātapadaṃ. Metiādīni nāmapadāni. Paṭipanno hotīti ettha paṭīti upasaggapadaṃ, hotīti ākhyātapadanti. Iminā tāva nayena padavibhāgo veditabbo.

[a2] 而就意义而言，「如是（evaṃ）」一语有譬喻、教示、赞叹、呵责、领受语、行相、指示、限定等多种意义的差别。即如：于「如是生为人者，应作诸多善业」（《法句》53）等中，[它]来于譬喻[义]。于「你应如是前进，你应如是返回」等（《增支部》4.122）中，[来于]教示。于「世尊，正是如此；善逝，正是如此」等（《增支部》3.66）中，[来于]赞叹。于「而这贱女无论在何处都称赞那秃头小沙门」等（《相应部》1.187）中，[来于]呵责。于「『是的，尊者』，那些比丘应诺世尊」等（《中部》1.1）中，[来于]领受语。于「尊者，我如是了知世尊所说之法」等（《中部》1.398）中，[来于]行相。于「青年，你去沙门阿难那里；去了之后，以我的话问候沙门阿难少病、少恼、起居轻利、有力、安住：『都提耶之子须婆青年问候阿难尊师少病、少恼、起居轻利、有力、安住。』并如是说：『若阿难尊师能哀愍而前往都提耶之子须婆青年的住处，那就好了。』」等（《长部》1.445）中，[来于]指示。于「迦罗摩人们，你们认为如何？这些法是善还是不善呢？」「是不善，尊者。」「是有罪还是无罪呢？」「是有罪，尊者。」「是智者所呵责的还是智者所称赞的呢？」「是智者所呵责的，尊者。」「[若]完全受持、执取，是导向无益与苦，还是不[导向]呢？于此你们认为如何？」「尊者，[若]完全受持、执取，导向无益与苦；于此我们如是认为。」等（《增支部》3.66）中，[来于]限定。而此处这[一语]应见于行相、指示、限定[三义]中。

Atthato pana evaṃ-saddo tāva upamūpadesasampahaṃsanagarahaṇavacanasampaṭiggahākāranidassanāvadhāraṇādianekatthappabhedo. Tathāhesa – ‘‘evaṃ jātena maccena, kattabbaṃ kusalaṃ bahu’’nti (dha. pa. 53) evamādīsu upamāyaṃ āgato. ‘‘Evaṃ te abhikkamitabbaṃ, evaṃ te paṭikkamitabba’’ntiādīsu (a. ni. 4.122) upadese. ‘‘Evametaṃ bhagavā, evametaṃ sugatā’’tiādīsu (a. ni. 3.66) sampahaṃsane. ‘‘Evamevaṃ panāyaṃ vasalī yasmiṃ vā tasmiṃ vā tassa muṇḍakassa samaṇakassa vaṇṇaṃ bhāsatī’’tiādīsu (saṃ. ni. 1.187) garahaṇe. ‘‘Evaṃ, bhanteti kho te bhikkhū bhagavato paccassosu’’ntiādīsu (ma. ni. 1.1) vacanasampaṭiggahe. ‘‘Evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmī’’tiādīsu (ma. ni. 1.398) ākāre. ‘‘Ehi tvaṃ, māṇavaka, yena samaṇo ānando tenupasaṅkama, upasaṅkamitvā mama vacanena samaṇaṃ ānandaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha. ‘‘Subho māṇavo todeyyaputto bhavantaṃ ānandaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī’’ti. ‘‘Evañca vadehi, sādhu kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ, tenupasaṅkamatu anukampaṃ upādāyā’’tiādīsu (dī. ni. 1.445) nidassane. ‘‘Taṃ kiṃ maññatha, kālāmā, ime dhammā kusalā vā akusalā vāti? Akusalā, bhante. Sāvajjā vā anavajjā vāti? Sāvajjā, bhante. Viññugarahitā vā viññuppasatthā vāti? Viññugarahitā, bhante. Samattā samādinnā ahitāya dukkhāya saṃvattanti no vā, kathaṃ vo ettha hotīti? Samattā, bhante, samādinnā ahitāya dukkhāya saṃvattanti, evaṃ no ettha hotī’’tiādīsu (a. ni. 3.66) avadhāraṇe. Svāyamidha ākāranidassanāvadhāraṇesu daṭṭhabbo.

[a3] 此中，以行相义，用「如是」一语显明此义：那位世尊之语，以种种理趣而精妙，由多种意乐而生起，义与文完备，具种种神变，于法、义、教说、通达[诸方面]甚深，能顺应一切众生各自的语言而入于耳径——有谁能于一切方面了知它呢？纵使尽一切力生起欲闻之心[而闻]，[也唯能说]「如是我闻」——我也只是以某一种行相听闻的。

Tattha ākāratthena evaṃ-saddena etamatthaṃ dīpeti, nānānayanipuṇamanekajjhāsayasamuṭṭhānaṃ, atthabyañjanasampannaṃ, vividhapāṭihāriyaṃ, dhammatthadesanāpaṭivedhagambhīraṃ, sabbasattānaṃ sakasakabhāsānurūpato sotapathamāgacchantaṃ tassa bhagavato vacanaṃ sabbappakārena ko samattho viññātuṃ, sabbathāmena pana sotukāmataṃ janetvāpi ‘evaṃ me sutaṃ’ mayāpi ekenākārena sutanti.

[a4] 以指示义——为免除自身[之过]：「我并非自生者，此[法]亦非由我所证悟」，而以「如是我闻」、「我也如是听闻」，指示如今将要宣说的整部经。

Nidassanatthena – ‘‘nāhaṃ sayambhū, na mayā idaṃ sacchikata’’nti attānaṃ parimocento – ‘evaṃ me sutaṃ’, ‘mayāpi evaṃ suta’nti idāni vattabbaṃ sakalaṃ suttaṃ nidasseti.

[a5] 以限定义——「诸比丘，我的比丘弟子诸多闻者之中，这是最上的，即：阿难；诸具理解者、诸具念者、诸具坚固者、诸侍奉者之中，[这是最上的，即：]阿难」（《增支部》1.223），世尊如是[称赞]；又「阿难尊者善巧于义、善巧于法、善巧于文、善巧于词、善巧于前后」（《增支部》5.169），法将也如是[称赞]。[阿难]为显示与所受称赞相应的自己的忆持之力，而令众生生起欲闻之心[说]：「如是我闻」——而那[所闻]于义、于文皆不减不增，应见为唯是如此，别无其他。

Avadhāraṇatthena – ‘‘etadaggaṃ, bhikkhave, mama sāvakānaṃ bhikkhūnaṃ bahussutānaṃ yadidaṃ ānando, gatimantānaṃ, satimantānaṃ, dhitimantānaṃ, upaṭṭhākānaṃ yadidaṃ ānando’’ti (a. ni. 1.223). Evaṃ bhagavatā – ‘‘āyasmā ānando atthakusalo, dhammakusalo, byañjanakusalo, niruttikusalo, pubbāparakusalo’’ti (a. ni. 5.169). Evaṃ dhammasenāpatinā ca pasatthabhāvānurūpaṃ attano dhāraṇabalaṃ dassento sattānaṃ sotukāmataṃ janeti – ‘evaṃ me sutaṃ’, tañca kho atthato vā byañjanato vā anūnamanadhikaṃ, evameva na aññathā daṭṭhabba’’nti.

[a6] 「我（me）」一语见于三义。即如：于「以偈所换得之物，我不应食用」等（《经集》81）中，是「由我（mayā）」义。于「尊者，善哉！愿世尊为我简略地说法」等（《相应部》4.88）中，是「为我（mayhaṃ）」义。于「诸比丘，你们应作我的法之继承者」等（《中部》1.29）中，是「我的（mama）」义。而此处则于「由我所闻」与「我的所闻」二义中皆相合。

Me-saddo tīsu atthesu dissati. Tathā hissa – ‘‘gāthābhigītaṃ me abhojaneyya’’ntiādīsu (su. ni. 81) mayāti attho. ‘‘Sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetū’’tiādīsu (saṃ. ni. 4.88) mayhanti attho. ‘‘Dhammadāyādā me, bhikkhave, bhavathā’’tiādīsu (ma. ni. 1.29) mamāti attho. Idha pana mayā sutanti ca, mama sutanti ca atthadvaye yujjati.

[a7] 「所闻（sutaṃ）」者：此「suta」一语，有带接头词与不带接头词[二种]，有去、著称、染湿、积集、勤修、耳所识、随耳门而了知等多种意义的差别。即如：于「向军队而去（pasuto）」等中，是「行去者」义。于「对于已闻法而见者」等（《自说》11）中，是「法已著称者」义。于「有染的[女子]、对有染的[男子]」等（《巴吉帝亚》657）中，是「染湿的、不染湿的」义。于「你们所积集的福不少」等（《小诵》7.12）中，是「积集」义。于「那些勤修禅那的贤者们」等（《法句》181）中，是「勤修禅那」义。于「所见、所闻、所觉」等（《中部》1.241）中，是「耳所识」义。于「持所闻者、积集所闻者」等（《中部》1.339）中，是「持随耳门所了知者」义。而在此处，它的意思是「随耳门所忆持」或「随耳门的忆持」。因为「我（me）」一语若取「由我（mayā）」义，则「如是由我所闻」即是「随耳门所忆持」，[如此]相合；若取「我的（mama）」义，则「如是我的所闻」即是「随耳门的忆持」，[如此]相合。

Sutanti ayaṃ suta-saddo saupasaggo ca anupasaggo ca – gamanavissutakilinna-upacitānuyoga-sotaviññeyya-sotadvārānusāra-viññātādianekatthappabhedo, tathā hissa ‘‘senāya pasuto’’tiādīsu gacchantoti attho. ‘‘Sutadhammassa passato’’tiādīsu (udā. 11) vissutadhammassāti attho. ‘‘Avassutā avassutassā’’tiādīsu (pāci. 657) kilinnākilinnassāti attho. ‘‘Tumhehi puññaṃ pasutaṃ anappaka’’ntiādīsu (khu. pā. 7.12) upacitanti attho. ‘‘Ye jhānapasutā dhīrā’’tiādīsu (dha. pa. 181) jhānānuyuttāti attho. ‘Diṭṭhaṃ sutaṃ muta’ntiādīsu (ma. ni. 1.241) sotaviññeyyanti attho. ‘‘Sutadharo sutasannicayo’’tiādīsu (ma. ni. 1.339) sotadvārānusāraviññātadharoti attho. Idha panassa sotadvārānusārena upadhāritanti vā upadhāraṇanti vāti attho. ‘Me’ saddassa hi ‘mayā’ti atthe sati ‘evaṃ mayā sutaṃ’ sotadvārānusārena upadhāritanti yujjati. ‘Mamā’ti atthe sati evaṃ mama sutaṃ sotadvārānusārena upadhāraṇanti yujjati.

[a8] 如是，此三语中，「如是」是显示耳识等识之作用；「我」是显示具有所说之识的人；「所闻」是由遮止不闻，而显示不减、不增、不颠倒的执取。同样，「如是」是显明那随耳门而转起的识路以种种方式于所缘转起；「我」是显明自己；「所闻」是显明法。此中简略[之义]是：「以种种方式于所缘转起的识路，我未作他事，唯作此事，此法是[我]所闻。」

Evametesu tīsu padesu evanti sotaviññāṇādiviññāṇakiccanidassanaṃ. Meti vuttaviññāṇasamaṅgipuggalanidassanaṃ. Sutanti assavanabhāvapaṭikkhepato anūnādhikāviparītaggahaṇanidassanaṃ. Tathā evanti tassā sotadvārānusārena pavattāya viññāṇavīthiyā nānappakārena ārammaṇe pavattibhāvappakāsanaṃ. Meti attappakāsanaṃ. Sutanti dhammappakāsanaṃ. Ayañhettha saṅkhepo – ‘‘nānappakārena ārammaṇe pavattāya viññāṇavīthiyā mayā na aññaṃ kataṃ, idaṃ pana kataṃ, ayaṃ dhammo suto’’ti.

[a9] 同样，「如是」是显明应指示之法；「我」是显明人；「所闻」是显明人的作用。是所说的意思：「我将指示的那部经，是我如是所闻。」

Tathā evanti niddisitabbadhammappakāsanaṃ. Meti puggalappakāsanaṃ. Sutanti puggalakiccappakāsanaṃ. Idaṃ vuttaṃ hoti. ‘‘Yaṃ suttaṃ niddisissāmi, taṃ mayā evaṃ suta’’nti.

[a10] 同样，「如是」是对那心相续之种种行相的指示——由那[心相续]以种种行相转起，故有对种种义与文的执取。因为「如是」正是行相的施设。「我」是作者的指示。「所闻」是境的指示。至此，便作成了：以种种行相转起的心相续，与具足它的作者对于境的执取之确定。

Tathā evanti yassa cittasantānassa nānākārappavattiyā nānatthabyañjanaggahaṇaṃ hoti, tassa nānākāraniddeso. Evanti hi ayamākārapaññatti. Meti kattuniddeso. Sutanti visayaniddeso. Ettāvatā nānākārappavattena cittasantānena taṃ samaṅgino kattu visayaggahaṇasanniṭṭhānaṃ kataṃ hoti.

[a11] 或者，「如是」是人的作用的指示；「所闻」是识的作用的指示；「我」是具有二种作用之人的指示。而此中简略[之义]是：「由具足作听闻之作用的识的人，以识之故而得『作听闻』这一名言者，[如是]听闻。」

Athavā evanti puggalakiccaniddeso. Sutanti viññāṇakiccaniddeso. Meti ubhayakiccayuttapuggalaniddeso. Ayaṃ panettha saṅkhepo, ‘‘mayā savanakiccaviññāṇasamaṅginā puggalena viññāṇavasena laddhasavanakiccavohārena suta’’nti.

[a12] 此中，「如是」与「我」，依真实义、胜义而言，是不存在的施设。因为此中依胜义有什么，能得到「如是」或「我」这样的指称呢？「所闻」是存在的施设。因为此中由耳所得的那[声]，依胜义是存在的。同样，「如是」与「我」，由于是取彼彼[法]而说的，故是取而施设；「所闻」由于是相待于所见等而说的，故是相待施设。又此中，以「如是」一语显示不痴迷。因为痴迷者不能通达种种方式。以「所闻」一语显示对所闻不忘失。因为忘失所闻者，日后不会承认「这是我所闻」。如是，由不痴迷而成就慧，由不忘失而成就念。此中，以慧为先导的念，有确定文句之能；以念为先导的慧，有通达义理之能。由具足此二种能力，[他]便有守护义与文完备的法藏之能，故成就法藏守护者之位。

Tattha evanti ca meti ca saccikaṭṭhaparamatthavasena avijjamānapaññatti. Kiñhettha taṃ paramatthato atthi, yaṃ evanti vā meti vā niddesaṃ labhetha? Sutanti vijjamānapaññatti. Yañhi taṃ ettha sotena upaladdhaṃ, taṃ paramatthato vijjamānanti. Tathā ‘eva’nti ca, meti ca, taṃ taṃ upādāya vattabbato upādāpaññatti. ‘Suta’nti diṭṭhādīni upanidhāya vattabbato upanidhāpaññatti. Ettha ca evanti vacanena asammohaṃ dīpeti. Na hi sammūḷho nānappakārapaṭivedhasamattho hoti. ‘Suta’nti vacanena sutassa asammosaṃ dīpeti. Yassa hi sutaṃ sammuṭṭhaṃ hoti, na so kālantarena mayā sutanti paṭijānāti. Iccassa asammohena paññāsiddhi, asammosena pana satisiddhi. Tattha paññāpubbaṅgamāya satiyā byañjanāvadhāraṇasamatthatā, satipubbaṅgamāya paññāya atthapaṭivedhasamatthatā. Tadubhayasamatthatāyogena atthabyañjanasampannassa dhammakosassa anupālanasamatthato dhammabhaṇḍāgārikattasiddhi.

[a13] 另有一说：以「如是」一语显示如理作意。因为不如理作意者，没有对种种方式的通达。以「所闻」一语显示不散乱，因为心散乱者没有听闻。正是如此，心散乱之人，纵使以一切圆满[之语]对他说，他也会说：「我没听到，请再说一遍。」而此中，以如理作意成就自己的正确置向与宿世曾作诸福；因为不正确置向自己者、或宿世未作福者，是没有那[如理作意]的。以不散乱成就听闻正法与依止善士；因为心散乱者不能听闻，不依止善士者也没有听闻。

Aparo nayo, evanti vacanena yoniso manasikāraṃ dīpeti. Ayoniso manasikaroto hi nānappakārapaṭivedhābhāvato. Sutanti vacanena avikkhepaṃ dīpeti, vikkhittacittassa savanābhāvato. Tathā hi vikkhittacitto puggalo sabbasampattiyā vuccamānopi ‘‘na mayā sutaṃ, puna bhaṇathā’’ ti bhaṇati. Yoniso manasikārena cettha attasammāpaṇidhiṃ pubbe ca katapuññataṃ sādheti, sammā appaṇihitattassa pubbe akatapuññassa vā tadabhāvato. Avikkhepena saddhammassavanaṃ sappurisūpanissayañca sādheti. Na hi vikkhittacitto sotuṃ sakkoti, na ca sappurise anupassayamānassa savanaṃ atthīti.

[a14] 另有一说：由于说过「如是」是对那心相续之种种行相的指示——由那[心相续]以种种行相转起，故有对种种义与文的执取——而这样贤善的行相，对不正确置向自己者、或宿世未作福者是没有的；所以以「如是」这一贤善的行相，显示自己具足后二轮。以「所闻」，[显示]由听闻之故而具足前二轮。因为住于不适宜之地者、或缺乏善士依止者，是没有听闻的。如是，由成就后二轮，他的意乐清净得以成就；由成就前二轮，加行清净[得以成就]；由那意乐清净，成就证得之善巧；由加行清净，成就传承之善巧。如是，加行与意乐皆清净、具足传承与证得者之语，堪作世尊之语的先导，犹如曙光之于日出、如理作意之于善业。[阿难]如是于应处安立因缘，而说了「如是我闻」等。

Aparo nayo, yasmā evanti yassa cittasantānassa nānākārappavattiyā nānatthabyañjanaggahaṇaṃ hoti, tassa nānākāraniddesoti vuttaṃ, so ca evaṃ bhaddako ākāro na sammāappaṇihitattano pubbe akatapuññassa vā hoti, tasmā evanti iminā bhaddakenākārena pacchimacakkadvayasampattimattano dīpeti. Sutanti savanayogena purimacakkadvayasampattiṃ. Na hi appatirūpadese vasato sappurisūpanissayavirahitassa vā savanaṃ atthi. Iccassa pacchimacakkadvayasiddhiyā āsayasuddhisiddhā hoti, purimacakkadvayasiddhiyā payogasuddhi, tāya ca āsayasuddhiyā adhigamabyattisiddhi, payogasuddhiyā āgamabyattisiddhi. Iti payogāsayasuddhassa āgamādhigamasampannassa vacanaṃ aruṇuggaṃ viya sūriyassa udayato yoniso manasikāro viya ca kusalakammassa arahati bhagavato vacanassa pubbaṅgamaṃ bhavitunti ṭhāne nidānaṃ ṭhapento – ‘‘evaṃ me suta’’ ntiādimāha.

[a15] 另有一说：以「如是」这一显示通达种种方式之语，显示自己具足义无碍解与辩无碍解。以「所闻」这一显示通达所应闻之差别之语，[显示]具足法无碍解与词无碍解。又，说「如是」这一显示如理作意之语时，[他]显示：「这些法是我以意所随观、以见所善通达的。」说「所闻」这一显示听闻之语时，[他]显示：「我听闻了众多法，[已]忆持、以语熟习。」以此二者显示义与文的圆满，从而于听闻生起恭敬。因为对义与文圆满之法不恭敬地听闻者，便被排除于大利益之外；所以应生起恭敬，恭敬地听闻此法。

Aparo nayo, ‘eva’nti iminā nānappakārapaṭivedhadīpakena vacanena attano atthapaṭibhānapaṭisambhidāsampattisabbhāvaṃ dīpeti. ‘Suta’nti iminā sotabbappabhedapaṭivedhadīpakena dhammaniruttipaṭisambhidāsampattisabbhāvaṃ. ‘Eva’nti ca idaṃ yoniso manasikāradīpakaṃ vacanaṃ bhāsamāno – ‘‘ete mayā dhammā manasānupekkhitā, diṭṭhiyā suppaṭividdhā’’ ti dīpeti. ‘Suta’nti idaṃ savanayogadīpakaṃ vacanaṃ bhāsamāno – ‘‘bahū mayā dhammā sutā dhātā vacasā paricitā’’ ti dīpeti. Tadubhayenāpi atthabyañjanapāripūriṃ dīpento savane ādaraṃ janeti. Atthabyañjanaparipuṇṇañhi dhammaṃ ādarena assuṇanto mahatā hitā paribāhiro hotīti, tasmā ādaraṃ janetvā sakkaccaṃ ayaṃ dhammo sotabboti.

[a16] 而以「如是我闻」这一整句话，阿难尊者不将如来所宣说之法据为己有，故超越非善士地；承认[自己的]弟子身分，故进入善士地。同样，令心从非正法出离，令心安住于正法。他显示「这唯是我所闻，正是那位世尊之语」，如是免除自己[之过]，指出导师，系属于胜者之语，安立法的准则。

‘‘Evaṃ me suta’’ nti iminā pana sakalena vacanena āyasmā ānando tathāgatappaveditaṃ dhammaṃ attano adahanto asappurisabhūmiṃ atikkamati. Sāvakattaṃ paṭijānanto sappurisabhūmiṃ okkamati. Tathā asaddhammā cittaṃ vuṭṭhāpeti, saddhamme cittaṃ patiṭṭhāpeti. ‘‘Kevalaṃ sutamevetaṃ mayā, tasseva bhagavato vacana’’ nti dīpento attānaṃ parimoceti, satthāraṃ apadisati, jinavacanaṃ appeti, dhammanettiṃ patiṭṭhāpeti.

[a17] 此外，[阿难]以「如是我闻」不承认[此法]是由自己所生，而开显先前之语[说]：「这是我从那位具足四无所畏、持十力、住于最胜处、作狮子吼、于一切众生中最上、法之自在者、法王、法主、法洲、法依、正法胜轮之转轮者、正等正觉者的世尊面前所领受之语，于此不应对义、对法、对句、对文作疑惑或犹豫。」如是，[他]灭除一切天与人对此法的不信，生起信的具足。因此说：

Apica ‘‘evaṃ me suta’’ nti attanā uppāditabhāvaṃ appaṭijānanto purimavacanaṃ vivaranto – ‘‘sammukhā paṭiggahitamidaṃ mayā tassa bhagavato catuvesārajjavisāradassa dasabaladharassa āsabhaṭṭhānaṭṭhāyino sīhanādanādino sabbasattuttamassa dhammissarassa dhammarājassa dhammādhipatino dhammadīpassa dhammasaraṇassa saddhammavaracakkavattino sammāsambuddhassa vacanaṃ, na ettha atthe vā dhamme vā pade vā byañjane vā kaṅkhā vā vimati vā kātabbā’’ ti sabbesaṃ devamanussānaṃ imasmiṃ dhamme assaddhiyaṃ vināseti, saddhāsampadaṃ uppādeti. Tenetaṃ vuccati –

[a18] 灭除不信，令信于教法中增长；

‘‘Vināsayati assaddhaṃ, saddhaṃ vaḍḍheti sāsane;

[a19] 乔达摩的弟子如是说「如是我闻」。

Evaṃ me sutamicceva̧ṃ, vadaṃ gotamasāvako’’ ti.

[a20] 「一（ekaṃ）」是数量限定的指示。「时（samayaṃ）」是所限定者的指示。「一时（ekaṃsamayaṃ）」是不确指的说明。此中，「时（samaya）」一语——

Ekanti gaṇanaparicchedaniddeso. Samayanti paricchinnaniddeso. Ekaṃ samayanti aniyamitaparidīpanaṃ. Tattha samayasaddo –

[a21] 见于和合、刹那、时间，聚集、因与见，

‘‘Samavāye khaṇe kāle, samūhe hetudiṭṭhisu;

[a22] 以及获得、舍断，与通达[诸义]。

Paṭilābhe pahāne ca, paṭivedhe ca dissati’’.

[a23] 即如：于「或许我们明天也可前往，[待]顾及时候与时机」等（《长部》1.447）中，是「和合」义。于「诸比丘，唯有一种刹那与时机可住于梵行」等（《增支部》8.29）中，是「刹那」。于「炎热时、酷热时」等（《巴吉帝亚》358）中，是「时间」。于「林中有大集会」等（《长部》2.332）中，是「聚集」。于「跋达利，你也未曾通达这因由：『世尊住在舍卫城，世尊也将知道我——有位名叫跋达利的比丘，于导师的教诫中未圆满学处。』跋达利，你也未曾通达这因由」等（《中部》2.135）中，是「因」。于「那时，游方者优伽哈马那·沙门蒙迪迦子住在末利园中镇头迦[树]围绕的、有一堂屋的『宗义论处』」等（《中部》2.260）中，是「见」。

Tathā hissa – ‘‘appevanāma svepi upasaṅkameyyāma kālañca samayañca upādāyā’’ ti evamādīsu (dī. ni. 1.447) samavāyo attho. ‘‘Ekova kho bhikkhave, khaṇo ca samayo ca brahmacariyavāsāyā’’ tiādīsu (a. ni. 8.29) khaṇo. ‘‘Uṇhasamayo pariḷāhasamayo’’ tiādīsu (pāci. 358) kālo. ‘‘Mahāsamayo pavanasmi’’ ntiādīsu (dī. ni. 2.332) samūho. ‘‘Samayopi kho te, bhaddāli, appaṭividdho ahosi, bhagavā kho sāvatthiyaṃ viharati, bhagavāpi maṃ jānissati, bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho, te bhaddāli, samayo appaṭividdho ahosī’’ tiādīsu (ma. ni. 2.135) hetu. ‘‘Tena kho pana samayena uggahamāno paribbājako samaṇamuṇḍikāputto samayappavādake tindukācīre ekasālake mallikāya ārāme paṭivasatī’’ tiādīsu (ma. ni. 2.260) diṭṭhi.

[a24] 凡现法中的利益，与来世的利益，

‘‘Diṭṭhe dhamme ca yo attho, yo cattho samparāyiko;

[a25] 由证得[彼等]利益，贤者被称为智者。（《相应部》1.128）——

Atthābhisamayā dhīro, paṇḍitoti pavuccatī’’ ti. (saṃ. ni. 1.128) –

[a26] 于[如是]等中，是「获得」。于「由正确现观慢而作了苦的边际」等（《增支部》7.9）中，是「舍断」。于「苦的逼迫义、有为义、热恼义、变易义、通达义」等（《无碍解道》108）中，是「通达」。而此处它是「时间」义。因此，于年、季、月、半月、夜、昼、上午、日中、下午、初夜、中夜、后夜、须臾等成为时间差别的诸时之中，显示「一时」。

Ādīsu paṭilābho. ‘‘Sammā mānābhisamayā antamakāsi dukkhassā’’ tiādīsu (a. ni. 7.9) pahānaṃ. ‘‘Dukkhassa pīḷanaṭṭho saṅkhataṭṭho santāpaṭṭho vipariṇāmaṭṭho abhisamayaṭṭho’’ tiādīsu (paṭi. 108) paṭivedho. Idha panassa kālo attho. Tena saṃvaccharautumāsaḍḍhamāsarattidivapubbaṇhamajjhanhikasāyanhapaṭhamamajjhimapacchimayāmamuhuttādīsu kālappabhedabhūtesu samayesu ekaṃ samayanti dīpeti.

[a27] 此中，虽然在这些年等诸时之中，哪一部经是在哪一年、哪一季、哪一月、哪一半月、哪一夜分或昼分所说，这一切长老都以慧善知、善确定；但由于若如是说「如是我闻——于某年、某季、某月、某半月、某夜分或某昼分」，便不易忆持、不易诵出、不易令[他人]诵，且须说的甚多，所以[长老]以一语总摄其义而说「一时」。或者，[以下]这些是世尊在天与人中极为显著的、有多种时间差别的诸时：入胎时、诞生时、悚惧时、出家时、行难行时、胜魔时、现正觉时、现法乐住时、说法时、般涅槃时等。于这些时中，显示说法时所摄的「一时」。又，在智之作用与悲之作用二时中的悲之作用时，在自利行道与利他行道二时中的利他行道时，在集会者应作二事之时中的法谈时，在说法与行道二时中的说法时——就这些时中的某一时，[长老]说了「一时」。

Tattha kiñcāpi etesu saṃvaccharādīsu samayesu yaṃ yaṃ suttaṃ yasmiṃ yasmiṃ saṃvacchare utumhi māse pakkhe rattibhāge vā divasabhāge vā vuttaṃ, sabbaṃ taṃ therassa suviditaṃ suvavatthāpitaṃ paññāya. Yasmā pana – ‘‘evaṃ me sutaṃ’’ asukasaṃvacchare asukautumhi asukamāse asukapakkhe asukarattibhāge asukadivasabhāge vāti evaṃ vutte na sakkā sukhena dhāretuṃ vā uddisituṃ vā uddisāpetuṃ vā, bahu ca vattabbaṃ hoti, tasmā ekeneva padena tamatthaṃ samodhānetvā ‘‘ekaṃ samaya’’ nti āha. Ye vā ime gabbhokkantisamayo, jātisamayo, saṃvegasamayo, abhinikkhamanasamayo, dukkarakārikasamayo, māravijayasamayo, abhisambodhisamayo diṭṭhadhammasukhavihārasamayo, desanāsamayo, parinibbānasamayoti, evamādayo bhagavato devamanussesu ativiya pakāsā anekakālappabhedā eva samayā. Tesu samayesu desanāsamayasaṅkhātaṃ ekaṃ samayanti dīpeti. Yo cāyaṃ ñāṇakaruṇākiccasamayesu karuṇākiccasamayo, attahitaparahitapaṭipattisamayesu parahitapaṭipattisamayo, sannipatitānaṃ karaṇīyadvayasamayesu dhammikathāsamayo desanāpaṭipattisamayesu desanāsamayo, tesupi samayesu aññataraṃ samayaṃ sandhāya ‘‘ekaṃ samaya’’ nti āha.

[a28] 但为何此处不像《法集论》中「于其时是欲界[心]」（《法集论》1）以及此外的其他经文中「诸比丘，于其时比丘离诸欲」那样作处格的指示，也不像律中「尔时，佛世尊……」那样以具格[指示]，而作「一时」这样的业格指示呢？答：因为在彼处是那样、而在此处是另一种意义可以成立。即，在《法集论》与此外的其他经文中，「依处」义与「以有[此]故有[彼]之相」义可以成立。因为「时」有时间义与聚集义，即是依处；又，以彼彼处所说的触等诸法的、被称为刹那、和合、因的「时」之有，而彼等[诸法]之有得以标示；所以为显明那义，于彼处作了处格的指示。

Kasmā panettha yathā abhidhamme ‘‘yasmiṃ samaye kāmāvacara’’ nti (dha. sa. 1) ca, ito aññesu ca suttapadesu – ‘‘yasmiṃ samaye, bhikkhave, bhikkhu vivicceva kāmehī’’ ti ca bhummavacananiddeso kato, vinaye ca – ‘‘tena samayena buddho bhagavā’’ ti karaṇavacanena, tathā akatvā ‘‘ekaṃ samaya’’ nti upayogavacananiddeso katoti? Tattha tathā idha ca aññathā atthasambhavato. Tattha hi abhidhamme ito aññesu suttapadesu ca adhikaraṇattho bhāvena bhāvalakkhaṇattho ca sambhavati. Adhikaraṇañhi kālattho, samūhattho ca samayo, tattha tattha vuttānaṃ phassādidhammānaṃ

khaṇasamavāyahetusaṅkhātassa ca samayassa bhāvena tesaṃ bhāvo lakkhīyati, tasmā tadatthajotanatthaṃ tattha bhummavacananiddeso kato.

[a29] 而在律中，「因」义与「作具」义可以成立。因为那制立学处之时，连舍利弗等也难以了知；世尊以那作为因、作为作具的时，制立诸学处，并顾及制立学处之因，而住于彼彼处；所以为显明那义，于彼处以具格作了指示。

Vinaye ca hetuattho karaṇattho ca sambhavati. Yo hi so sikkhāpadapaññattisamayo sāriputtādīhipi dubbiññeyyo, tena samayena hetubhūtena karaṇabhūtena ca sikkhāpadāni paññāpayanto sikkhāpadapaññattihetuñca apekkhamāno bhagavā tattha tattha vihāsi, tasmā tadatthajotanatthaṃ tattha karaṇavacanena niddeso kato.

[a30] 而此处以及其他这一类[经]中，「极度结合」义可以成立。因为世尊在哪一时宣说此经或他经，他便完全于那一时以悲住而住；所以为显明那义，此处作了业格的指示。

Idha pana aññasmiñca evaṃ jātike accantasaṃyogattho sambhavati. Yañhi samayaṃ bhagavā imaṃ aññaṃ vā suttantaṃ desesi, accantameva taṃ samayaṃ karuṇāvihārena vihāsi, tasmā tadatthajotanatthaṃ idha upayogavacananiddeso katoti.

[a31] 因此说：

Tenetaṃ vuccati –

[a32] 顾及彼彼之义，于他处以处格与具格

‘‘Taṃ taṃ atthamapekkhitvā, bhummena karaṇena ca;

[a33] 说「时」；而此处则以业格[说]它。

Aññatra samayo vutto, upayogena so idhā’’ ti.

[a34] 而古师们解释说：无论说「于其时（tasmiṃsamaye）」、「尔时（tenasamayena）」或「一时（ekaṃsamayaṃ）」，这只是措辞上的差别，一切处的意义都唯是处格。所以，虽说「一时」，也应知其义为「于一时」。

Porāṇā pana vaṇṇayanti – ‘‘tasmiṃ samaye’’ ti vā, ‘‘tena samayenā’’ ti vā, ‘‘ekaṃ samaya’’ nti vā, abhilāpamattabhedo esa, sabbattha bhummamevatthoti. Tasmā ‘‘ekaṃ samaya’’ nti vuttepi ‘‘ekasmiṃ samaye’’ ti attho veditabbo.

[a35] 「世尊（bhagavā）」者：即尊重者。因为世间称尊重者为「世尊」。而这一位由于一切功德殊胜，是一切众生所尊重的，所以应知为「世尊」。古师们也说过：

Bhagavāti garu. Garuñhi loke bhagavāti vadanti. Ayañca sabbaguṇavisiṭṭhatāya sabbasattānaṃ garu, tasmā bhagavāti veditabbo. Porāṇehipi vuttaṃ –

[a36] 「世尊」一语最胜，「世尊」一语最上；

‘‘Bhagavāti vacanaṃ seṭṭhaṃ, bhagavāti vacanamuttamaṃ;

[a37] 他是尊重者、应受恭敬者，故称为「世尊」。

Garu gāravayutto so, bhagavā tena vuccatī’’ ti.

[a38] 此外——

Api ca –

[a39] 有幸运、已破[恶]、与诸祥瑞相应、善分别，

‘‘Bhāgyavā bhaggavā yutto, bhagehi ca vibhattavā;

[a40] 已亲近[诸善]、已吐弃于诸有中的[流转]，故为「世尊」。

Bhattavā vantagamano, bhavesu bhagavā tato’’ ti.

[a41] 应依此偈了知此语的广说之义。而它已在《清净道论》的佛随念解释中说过了。

Imissā gāthāya vasenassa padassa vitthāraattho veditabbo. So ca visuddhimagge buddhānussatiniddese vuttoyeva.

[a42] 至此，此中以「如是我闻」一语，[阿难]显示如所闻之法，令世尊的法身现前。以此，他安慰因不见导师而忧恼的人们：「这教法并非无导师，这就是你们的导师。」

Ettāvatā cettha evaṃ me sutanti vacanena yathāsutaṃ dhammaṃ dassento bhagavato dhammakāyaṃ paccakkhaṃ karoti. Tena ‘‘nayidaṃ atikkantasatthukaṃ pāvacanaṃ, ayaṃ vo satthā’’ti satthu adassanena ukkaṇṭhitaṃ janaṃ samassāseti.

[a43] 以「一时，世尊」一语，显示世尊[唯]于那一时[存在，而今]已不存在，从而成立色身的般涅槃。以此，他令陶醉于寿命之骄的人们悚惧：「宣说如此圣法的、持十力的、身如金刚积聚的那位世尊也已般涅槃，还有谁应对寿命生起希望呢？」并令他们于正法生起策励。

Ekaṃ samayaṃ bhagavāti vacanena tasmiṃ samaye bhagavato avijjamānabhāvaṃ dassento rūpakāyaparinibbānaṃ sādheti. Tena ‘‘evaṃvidhassa nāma ariyadhammassa desako dasabaladharo vajirasaṅghāta samānakāyo sopi bhagavā parinibbuto, kena aññena jīvite āsā janetabbā’’ti jīvitamadamattaṃ janaṃ saṃvejeti, saddhamme cassa ussāhaṃ janeti.

[a44] 又，说「如是」时，[他]指示说法的成就；「我闻」，[指示]弟子的成就；「一时」，[指示]时的成就；「世尊」，[指示]说法者的成就。

Evanti ca bhaṇanto desanāsampattiṃ niddisati. Me sutanti sāvakasampattiṃ. Ekaṃ samayanti kālasampattiṃ. Bhagavāti desakasampattiṃ.

[a45] 「在王舍城与那烂陀之间（antarācarājagahaṃantarācanāḷandaṃ）」者：「antarā」一语见于因、刹那、心、中间、间隙等[义]。即如：于「除了如来，谁能知那因由呢」（《增支部》6.44）以及「人们聚会议论：我与他之间是什么缘故」（《相应部》1.228）等中，「antarā」一语[用]于因。于「尊者，有一女子在电光的刹那间洗涤器皿时见到了我」等（《中部》2.149）中，[用]于刹那。于「其心中无有诸忿怒者」等（《自说》20）中，[用]于心。于「中途便宣称[已达]究竟」等（《小品》350）中，[用]于中间。于「诸比丘，此外，这达波达[温泉]是从二大地狱的间隙中流来的」等（《波罗夷》231）中，[用]于间隙。而此处它[用]于间隙，所以此中之义应如是了知：即在王舍城与那烂陀的间隙[之处]。又因与「antarā」一语相连，故作了业格。而在这一类处所，文法家们说「antarāgāmañcanadiñcayāti（在村与河之间行走）」，如是只用一个「antarā」一语，[但]它也须与第二个词相连；若不相连，则不成业格。而此处则是[与二者]都相连了才说的。

Antarā ca rājagahaṃ antarā ca nāḷandanti antarā-saddo kāraṇakhaṇacittavemajjhavivarādīsu dissati. ‘‘Tadantaraṃ ko jāneyya aññatra tathāgatā’’ti (a. ni. 6.44) ca, ‘‘janā saṅgamma mantenti mañca tañca kimantara’’nti (saṃ. ni. 1.228) ca ādīsu hi kāraṇe antarā-saddo. ‘‘Addasa maṃ, bhante, aññatarā itthī vijjantarikāya bhājanaṃ dhovantī’’tiādīsu (ma. ni. 2.149) khaṇe. ‘‘Yassantarato na santi kopā’’tiādīsu (udā. 20) citte. ‘‘Antarā vosānamāpādī’’tiādīsu (cūḷava. 350) vemajjhe. ‘‘Api cāyaṃ, bhikkhave, tapodā dvinnaṃ mahānirayānaṃ antarikāya āgacchatī’’tiādīsu (pārā. 231) vivare. Svāyamidha vivare vattati, tasmā rājagahassa ca nāḷandāya ca vivareti evametthattho veditabbo. Antarā-saddena pana yuttattā upayogavacanaṃ kataṃ. Īdisesu ca ṭhānesu akkharacintakā ‘‘antarā gāmañca nadiñca yātī’’ti evaṃ ekameva antarāsaddaṃ payujjanti, so dutiyapadenapi yojetabbo hoti, ayojiyamāne upayogavacanaṃ na pāpuṇāti. Idha pana yojetvāyeva vuttoti.

[a46] 「行走在大道上（addhānamaggappaṭipannohoti）」者：即行走于被称为「远路」的道路，意思是「长路」。因为依旅途行走之时的分别中「[心想]『我将行半由旬』而应食用」等语（《巴吉帝亚》218），半由旬也成为「远路」。而从王舍城到那烂陀[恰]是一由旬。

Addhānamaggappaṭipanno hotīti addhānasaṅkhātaṃ maggaṃ paṭipanno hoti, ‘‘dīghamagga’’nti attho. Addhānagamanasamayassa hi vibhaṅge ‘‘aḍḍhayojanaṃ gacchissāmīti bhuñjitabba’’ntiādivacanato (pāci. 218) aḍḍhayojanampi addhānamaggo hoti. Rājagahato pana nāḷandā yojanameva.

[a47] 「与大比丘僧团一起（mahatābhikkhusaṅghenasaddhiṃ）」者：「大（mahatā）」，既是以功德之大而为大，也是以数量之大而为大。因为那比丘僧团在功德上也大——由于具足少欲等功德；在数量上也大——由于有五百之数。比丘们的僧团即「比丘僧团」，与那比丘僧团[一起]。即是说，与依见、戒之共同性所结合而成的沙门众[一起]，此是其义。「一起（saddhiṃ）」者：即共同。

Mahatā bhikkhusaṅghena saddhinti ‘mahatā’ti guṇamahattenapi mahatā, saṅkhyāmahattenapi mahatā. So hi bhikkhusaṅgho guṇehipi mahā ahosi, appicchatādiguṇasamannāgatattā. Saṅkhyāyapi mahā, pañcasatasaṅkhyattā. Bhikkhūnaṃ saṅgho ‘bhikkhusaṅgho’, tena bhikkhusaṅghena. Diṭṭhisīlasāmaññasaṅghātasaṅkhātena samaṇagaṇenāti attho. Saddhinti ekato.

[a48] 「约五百位比丘（pañcamattehibhikkhusatehi）」者：以五为其量，故为「约五（pañcamattāni）」。「量（mattā）」是说「限量」，所以正如说「于食知量」时，其义是「知食之量、知[其]限度」，此处也应如是了知其义：「那些比丘百之中，以五为量、以五为限度。」比丘们的百即「比丘百」，与那约五[百]的比丘百[一起]。

Pañcamattehi bhikkhusatehīti pañcamattā etesanti pañcamattāni. Mattāti pamāṇaṃ vuccati, tasmā yathā ‘‘bhojane mattaññū’’ti vutte ‘‘bhojane mattaṃ jānāti, pamāṇaṃ jānātī’’ti attho hoti, evamidhāpi – ‘‘tesaṃ bhikkhusatānaṃ pañcamattā pañcapamāṇa’’nti evamattho daṭṭhabbo. Bhikkhūnaṃ satāni bhikkhusatāni, tehi pañcamattehi bhikkhusatehi.

[a49] 「游方者善念也（suppiyopikhoparibbājako）」者：「善念」是他的名字。「也（pi）」字是为了以行于[同一]道路的共同性而合摄[二]人。「kho」字是作语句连接者，依文句的流畅而说。「游方者（paribbājako）」者：是删阇耶的弟子、著衣的游方者。是所说的意思：「世尊行走于那大道之时，游方者善念也[正]行走[于其上]。」因为此处「hoti」一语是过去时义。

Suppiyopi kho paribbājakoti suppiyoti tassa nāmaṃ. Pi-kāro maggappaṭipannasabhāgatāya puggalasampiṇḍanattho. Kho-kāro padasandhikaro, byañjanasiliṭṭhatāvasena vutto. Paribbājakoti sañjayassa antevāsī channaparibbājako. Idaṃ vuttaṃ hoti – ‘‘yadā bhagavā taṃ addhānamaggaṃ paṭipanno, tadā suppiyopi paribbājako paṭipanno ahosī’’ti. Atītakālattho hettha hoti-saddo.

[a50] 「与其弟子青年梵授一起（saddhiṃantevāsinābrahmadattenamāṇavena）」者：此中，住于[师之]近旁，故为「弟子（antevāsī）」。意思是行于近处、住于近旁的学生。「梵授」是他的名字。「青年（māṇava）」者：众生也称为「māṇava」，盗贼也[如是称]，年少者也[如是称]。

Saddhiṃ antevāsinā brahmadattena māṇavenāti – ettha ante vasatīti antevāsī. Samīpacāro santikāvacaro sissoti attho. Brahmadattoti tassa nāmaṃ. Māṇavoti sattopi coropi taruṇopi vuccati.

[a51] 被天使所警诫而仍放逸的青年们，

‘‘Coditā devadūtehi, ye pamajjanti māṇavā;

[a52] 那些人长夜忧愁，趣于卑劣之身。（《中部》3.271）——

Te dīgharattaṃ socanti, hīnakāyūpagā narā’’ti. (ma. ni. 3.271) –

[a53] 于[如是]等中，众生被称为「青年（māṇava）」。于「他们也与作了[恶]业的和未作[恶]业的盗贼相会」等（《中部》2.149）中，[是]盗贼。于「阿摩昼青年、鸯伽迦青年」等（《长部》1.316）中，年少者被称为「青年」。此处也正是这个意思。是所说的意思：与名叫梵授的年少弟子一起。

Ādīsu hi satto māṇavoti vutto. ‘‘Māṇavehipi samāgacchanti katakammehipi akatakammehipī’’tiādīsu (ma. ni. 2.149) coro. ‘‘Ambaṭṭho māṇavo, aṅgako māṇavo’’tiādīsu (dī. ni. 1.316) taruṇo ‘māṇavo’ti vutto. Idhāpi ayamevattho. Idañhi vuttaṃ hoti – brahmadattena nāma taruṇantevāsinā saddhinti.

[a54] 「在那里（tatra）」者：即在那大道上，或在那二人之中。「suda」只是不变词。「以种种方式（anekapariyāyena）」者：「pariyāya」一语可用于轮次、教说、原因[诸义]。即如于「阿难，今天轮到谁教诫比丘尼呢」等（《中部》3.398）中，「pariyāya」一语用于轮次。于「你就以『蜜丸教说』忆持它」等（《中部》1.205）中，[用]于教说。于「王族，就依这一原因，你也应如是[了知]」等（《长部》2.411）中，[用]于原因。而此处它也用于原因，所以此中之义是「以多种原因」，是所说的意思：「以众多原因。」

Tatrāti tasmiṃ addhānamagge, tesu vā dvīsu janesu. Sudanti nipātamattaṃ. Anekapariyāyenāti pariyāya-saddo tāva vāradesanākāraṇesu vattati. ‘‘Kassa nu kho, ānanda, ajja pariyāyo bhikkhuniyo ovaditu’’ntiādīsu (ma. ni. 3.398) hi vāre pariyāyasaddo vattati. ‘‘Madhupiṇḍikapariyāyotveva naṃ dhārehī’’tiādīsu (ma. ni. 1.205) desanāyaṃ. ‘‘Iminā pi kho, te rājaññā, pariyāyena evaṃ hotū’’tiādīsu (dī. ni. 2.411) kāraṇe. Svāyamidhāpi kāraṇe vattati, tasmā ayamettha attho – ‘‘anekavidhena kāraṇenā’’ti, ‘‘bahūhi kāraṇehī’’ti vuttaṃ hoti.

[a55] 「毁谤佛陀（buddhassaavaṇṇaṃbhāsati）」者：虽然佛陀世尊无有可毁谤处、具足无量功德，[善念却说]：「世间对于生[年]长者所应作的礼敬等恭敬行为，被称为『和合之味』，沙门乔达摩没有这个，所以沙门乔达摩是无味者、无享受者、无作论者、断灭论者、厌恶者、调伏者、苦行者、不入胎者。沙门乔达摩没有上人法、没有足以为圣者的智见之殊胜。沙门乔达摩所说之法是由寻思所构、由伺察所随行、[出于]自己的辩才。沙门乔达摩不是一切知者、不是世间解、不是无上者、不是最上之人。」如是把种种非原因说成原因，以种种方式说毁谤、过失、非难。

Buddhassa avaṇṇaṃ bhāsatīti avaṇṇavirahitassa aparimāṇavaṇṇasamannāgatassāpi buddhassa bhagavato – ‘‘yaṃ loke jātivuḍḍhesu kattabbaṃ abhivādanādisāmīcikammaṃ ‘sāmaggiraso’ti vuccati, taṃ samaṇassa gotamassa natthi tasmā arasarūpo samaṇo gotamo, nibbhogo, akiriyavādo, ucchedavādo, jegucchī, venayiko, tapassī, apagabbho. Natthi samaṇassa gotamassa uttarimanussadhammo alamariyañāṇadassanaviseso. Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti, vīmaṃsānucaritaṃ, sayaṃpaṭibhānaṃ. Samaṇo gotamo na sabbaññū, na lokavidū, na anuttaro, na aggapuggalo’’ti. Evaṃ taṃ taṃ akāraṇameva kāraṇanti vatvā tathā tathā avaṇṇaṃ dosaṃ nindaṃ bhāsati.

[a56] 正如对佛陀，同样对法也把种种非原因说成原因：「沙门乔达摩的法是恶说的、难通达的、不出离的、不导向寂止的」，如是以种种方式毁谤。

Yathā ca buddhassa, evaṃ dhammassāpi taṃ taṃ akāraṇameva kāraṇato vatvā – ‘‘samaṇassa gotamassa dhammo durakkhāto, duppaṭivedito, aniyyāniko, anupasamasaṃvattaniko’’ti tathā tathā avaṇṇaṃ bhāsati.

[a57] 正如对法，同样对僧也把这个那个非原因说成原因：「沙门乔达摩的弟子僧是邪行道者、曲行道者，行于相违之道、不随顺之道、不随顺法之道」，如是以种种方式毁谤。

Yathā ca dhammassa, evaṃ saṅghassāpi yaṃ vā taṃ vā akāraṇameva kāraṇato vatvā – ‘‘micchāpaṭipanno samaṇassa gotamassa sāvakasaṅgho, kuṭilapaṭipanno, paccanīkapaṭipadaṃ ananulomapaṭipadaṃ adhammānulomapaṭipadaṃ paṭipanno’’ti tathā tathā avaṇṇaṃ bhāsati.

[a58] 而他的弟子[心想]：「我们的老师触碰不应触碰的，践踏不应践踏的。他犹如吞火者，犹如以手触摸剑刃者，犹如欲以拳击碎须弥[山]者，犹如玩弄锯齿者，犹如以手捉发狂之暴象者，对唯应称赞的三宝作毁谤，将遭遇不幸与灾祸。然而，老师若践踏粪、火、荆棘或黑蛇，或攀上尖桩，或食致命之毒，或踏入碱水，或坠入地狱的深坑，弟子并不须对那一切都随之效法。因为众生是业的所有者，各随自己的业而趣[往生]。父不因子之业而去，子不因父之业，母不因子[之业]，子不因母[之业]，兄不因妹[之业]，妹不因兄[之业]，师不因弟子[之业]，弟子也不因师之业而去。而我的老师在毁谤三宝——毁谤圣者是大罪呀！」如是如理省察，摧破老师之说，指出唯是正确的原因为原因，而开始以种种方式称赞三宝，正如具智慧种姓的良家子[所应为]。因此说：「而游方者善念的弟子青年梵授则以种种方式称赞佛陀，称赞法，称赞僧。」

Antevāsī panassa – ‘‘amhākaṃ ācariyo aparāmasitabbaṃ parāmasati, anakkamitabbaṃ akkamati, svāyaṃ aggiṃ gilanto viya, hatthena asidhāraṃ parāmasanto viya, muṭṭhinā sineruṃ padāletukāmo viya,

kakacadantapantiyaṃ kīḷamāno viya, pabhinnamadaṃ caṇḍahatthiṃ hatthena gaṇhanto viya ca vaṇṇārahasseva ratanattayassa avaṇṇaṃ bhāsamāno anayabyasanaṃ pāpuṇissati. Ācariye kho pana gūthaṃ vā aggiṃ vā kaṇṭakaṃ vā kaṇhasappaṃ vā akkamante, sūlaṃ vā abhirūhante, halāhalaṃ vā visaṃ khādante, khārodakaṃ vā pakkhalante, narakapapātaṃ vā papatante, na antevāsinā taṃ sabbamanukātabbaṃ hoti. Kammassakā hi sattā attano kammānurūpameva gatiṃ gacchanti. Neva pitā puttassa kammena gacchati, na putto pitu kammena, na mātā puttassa, na putto mātuyā, na bhātā bhaginiyā, na bhaginī bhātu, na ācariyo antevāsino, na antevāsī ācariyassa kammena gacchati. Mayhañca ācariyo tiṇṇaṃ ratanānaṃ avaṇṇaṃ bhāsati, mahāsāvajjo kho panāriyūpavādoti. Evaṃ yoniso ummujjitvā ācariyavādaṃ maddamāno sammākāraṇameva kāraṇato apadisanto anekapariyāyena tiṇṇaṃ ratanānaṃ vaṇṇaṃ bhāsitumāraddho, yathā taṃ paṇḍitajātiko kulaputto’’. Tena vuttaṃ – ‘‘suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsatī’’ ti.

[a59] 此中，「称赞（vaṇṇa）」者：「vaṇṇa」一语见于形状、种姓、色处、原因、量、功德、赞美等[义]。此中，于「化作巨大的蛇王之形」等（《相应部》1.142）中，说的是形状。于「唯有婆罗门是最胜的种姓，其他种姓是卑劣的」等（《中部》2.402）中，[是]种姓。于「具足最胜的容色之美」等（《长部》1.303）中，[是]色处。

Tattha vaṇṇanti vaṇṇa-saddo saṇṭhāna-jāti-rūpāyatana-kāraṇa-pamāṇa-guṇa-pasaṃsādīsu dissati. Tattha ‘‘mahantaṃ sapparājavaṇṇaṃ abhinimminitvā’’ tiādīsu (saṃ. ni. 1.142) saṇṭhānaṃ vuccati. ‘‘Brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo’’ tiādīsu (ma. ni. 2.402) jāti. ‘‘Paramāya vaṇṇapokkharatāya samannāgato’’ tiādīsu (dī. ni. 1.303) rūpāyatanaṃ.

[a60] 我不取、不折，[只是]从远处嗅那水生[之花]；

‘‘Na harāmi na bhañjāmi, ārā siṅghāmi vārijaṃ;

[a61] 那么究竟以什么理由，[我]被称为盗香者呢？（《相应部》1.234）——

Atha kena nu vaṇṇena, gandhatthenoti vuccatī’’ ti. (saṃ. ni. 1.234) –

[a62] 于[如是]等中，[是]原因。于「钵有三种量」等（《波罗夷》602）中，[是]量。于「居士，你何时集成了沙门乔达摩的这些功德呢」等（《中部》2.77）中，[是]功德。于「对应受称赞者说称赞」等（《增支部》2.135）中，[是]赞美。此处既是功德，也是赞美。相传这[青年]指出彼彼真实的原因，以种种方式说了与三宝功德相关的赞美。此中，应依「彼世尊亦即是阿罗汉、正等正觉者」等（《波罗夷》1）的方式，以及「诸比丘，凡对佛陀有净信者，即是对最上者有净信」等、「诸比丘，有一人出现于世间时出现……乃至……是无等者、无与等者」等（《增支部》1.174）的方式，了知对佛陀的称赞。应依「法是世尊所善说的」（《长部》2.159）、「[此是]阿赖耶的根除、轮回的断绝」（《如是语》90、《增支部》4.34）、「诸比丘，凡对圣八支道有净信者，即是对最上者有净信」等方式，了知对法的称赞。而应依「世尊的弟子僧是善行道者」（《长部》2.159）、「诸比丘，凡对僧有净信者，即是对最上者有净信」（《增支部》4.34）等方式，了知对僧的称赞。有能力的说法者，应深入五部[尼柯耶]、九分导师教法、八万四千法蕴，来显示对佛陀等的称赞。因为在这一处所显示佛陀等的功德时，不能说这位说法者是「入于无渡口者」。正是在这样的处所，应知说法者的力量。而青年梵授[只是]以自己与传闻等相关联的力量，称赞三宝。

Ādīsu kāraṇaṃ. ‘‘Tayo pattassa vaṇṇā’’ tiādīsu (pārā. 602) pamāṇaṃ. ‘‘Kadā saññūḷhā pana, te gahapati, ime samaṇassa gotamassa vaṇṇā’’ tiādīsu (ma. ni. 2.77) guṇo. ‘‘Vaṇṇārahassa vaṇṇaṃ bhāsatī’’ tiādīsu (a. ni. 2.135) pasaṃsā. Idha guṇopi pasaṃsāpi. Ayaṃ kira taṃ taṃ bhūtameva kāraṇaṃ apadisanto anekapariyāyena ratanattayassa guṇūpasañhitaṃ pasaṃsaṃ abhāsi. Tattha – ‘‘itipi so bhagavā arahaṃ sammāsambuddho’’ tiādinā (pārā. 1) nayena, ‘‘ye bhikkhave, buddhe pasannā agge te pasannā’’ tiādinā ‘‘ekapuggalo, bhikkhave, loke uppajjamāno uppajjati…pe… asamo asamasamo’’ tiādinā (a. ni. 1.174) ca nayena buddhassa vaṇṇo veditabbo. ‘‘Svākkhāto bhagavatā dhammo’’ ti (dī. ni. 2.159) ca ‘‘ālayasamugghāto vaṭṭupacchedo’’ ti (iti. 90, a. ni. 4.34) ca, ‘‘ye bhikkhave, ariye aṭṭhaṅgike magge pasannā, agge te pasannā’’ ti ca evamādīhi nayehi dhammassa vaṇṇo veditabbo. ‘‘Suppaṭipanno bhagavato sāvakasaṅgho’’ ti (dī. ni. 2.159) ca, ‘‘ye, bhikkhave, saṅghe

pasannā, agge te pasannā’’ ti (a. ni. 4.34) ca evamādīhi pana nayehi saṅghassa vaṇṇo veditabbo. Pahontena pana dhammakathikena pañcanikāye navaṅgaṃ satthusāsanaṃ caturāsītidhammakkhandhasahassāni ogāhitvā buddhādīnaṃ vaṇṇo pakāsetabbo. Imasmiñhi ṭhāne buddhādīnaṃ guṇe pakāsento atitthena pakkhando dhammakathikoti na sakkā vattuṃ. Īdisesu hi ṭhānesu dhammakathikassa thāmo veditabbo. Brahmadatto pana māṇavo anussavādimattasambandhitena attano thāmena ratanattayassa vaṇṇaṃ bhāsati.

[a63] 「就这样，这师徒二人（itihateubhoācariyantevāsī）」者：即如是那师徒二人。「彼此（aññamaññassa）」者：即此对彼。「说着直接相反的话（ujuvipaccanīkavādā）」者：丝毫不予回避，径直说种种相违之语，意思是屡次成为说相反之语者。因为老师说了三宝的毁谤之语，弟子[便]说称赞之语；[老师]又说毁谤，[弟子]又说称赞——如是老师犹如在坚实的木板上敲入毒树之楔一般，一再毁谤三宝；而弟子则犹如以金、银、宝所成之楔挡回那楔子一般，一再称赞三宝。因此说：「说着直接相反的话。」

Itiha te ubho ācariyantevāsīti evaṃ te dve ācariyantevāsikā. Aññamaññassāti aññho aññassa. Ujuvipaccanīkavādāti īsakampi apariharitvā ujumeva vividhapaccanīkavādā, anekavāraṃ viruddhavādā eva hutvāti attho. Ācariyena hi ratanattayassa avaṇṇe bhāsite antevāsī vaṇṇaṃ bhāsati, puna itaro avaṇṇaṃ, itaro vaṇṇanti evaṃ ācariyo sāraphalake visarukkhaāṇiṃ ākoṭayamāno viya punappunaṃ ratanattayassa avaṇṇaṃ bhāsati. Antevāsī pana suvaṇṇarajatamaṇimayāya āṇiyā taṃ āṇiṃ paṭibāhayamāno viya punappunaṃ ratanattayassa vaṇṇaṃ bhāsati. Tena vuttaṃ – ‘‘ujuvipaccanīkavādā’’ ti.

[a64] 「紧紧地跟随在世尊和比丘僧团之后（bhagavantaṃpiṭṭhitopiṭṭhitoanubandhāhontibhikkhusaṅghañca）」者：即对世尊与比丘僧团不舍在后的观见，以威仪的随行而跟随，意思是望着[前行者的]头而随行。

Bhagavantaṃ piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghañcāti bhagavantañca bhikkhusaṅghañca pacchato pacchato dassanaṃ avijahantā iriyāpathānubandhanena anubandhā honti, sīsānulokino hutvā anugatā hontīti attho.

[a65] 然而，世尊为何行于那道路？善念为何跟随？他又为何毁谤三宝呢？答：世尊在那时住于王舍城周围十八座大寺中的某一座，清晨料理身体之后，在乞食时分为比丘僧团所围绕，于王舍城中行乞。那一天，他令比丘僧团易得食物，午后从乞食处返回，令比丘僧团取了衣钵，[心想]「我要去那烂陀」，便从王舍城出发，行于那道路。善念在那时也住于王舍城周围某一游方者园中，为诸游方者所围绕，于王舍城中行乞。他那一天也令游方者众易得食物，用过早饭，令游方者们取了游方者的资具，[心想]「我要去那烂陀」，全然不知世尊已行于那条道路，[就这样]跟随了。他若知道，便不会跟随。他不知而行，抬头张望时，见到了以佛陀之吉祥而辉耀、犹如为红毛毯所围绕的移动的金山峰一般的世尊。

Kasmā pana bhagavā taṃ addhānaṃ paṭipanno? Kasmā ca suppiyo anubandho? Kasmā ca so ratanattayassa avaṇṇaṃ bhāsatīti? Bhagavā tāva tasmiṃ kāle rājagahaparivattakesu aṭṭhārasasu mahāvihāresu aññatarasmiṃ vasitvā pātova sarīrappaṭijagganaṃ katvā bhikkhācāravelāyaṃ bhikkhusaṅghaparivuto rājagahe piṇḍāya carati. So taṃ divasaṃ bhikkhusaṅghassa sulabhapiṇḍapātaṃ katvā pacchābhattaṃ piṇḍapātapaṭikkanto bhikkhusaṅghaṃ pattacīvaraṃ gāhāpetvā – ‘‘nāḷandaṃ gamissāmī’’ ti, rājagahato nikkhamitvā taṃ addhānaṃ paṭipanno. Suppiyopi kho tasmiṃ kāle rājagahaparivattake aññatarasmiṃ paribbājakārāme vasitvā paribbājakaparivuto rājagahe bhikkhāya carati. Sopi taṃ divasaṃ paribbājakaparisāya sulabhabhikkhaṃ katvā bhuttapātarāso paribbājake paribbājakaparikkhāraṃ gāhāpetvā – nāḷandaṃ gamissāmicceva bhagavato taṃ maggaṃ paṭipannabhāvaṃ ajānantova anubandho. Sace pana jāneyya nānubandheyya. So ajānitvāva gacchanto gīvaṃ ukkhipitvā olokayamāno bhagavantaṃ addasa buddhasiriyā sobhamānaṃ rattakambalaparikkhittamiva jaṅgamakanakagirisikharaṃ.

[a66] 相传那时，从十力者的身上发出六色光芒，向四周约八十肘之处驰散往来，使那林间[犹如]遍撒着宝环、宝鬘、宝粉，犹如张开的绘有宝饰的金布，犹如洒下融化的赤金，犹如充满了百道流星的坠落，犹如不断散布的迦尼迦罗花，犹如被风力抛扬的支那粉末，又犹如为虹、电光、星群之光的明耀所遍布洒溢。

Tasmiṃ kira samaye dasabalassa sarīrato nikkhamitvā chabbaṇṇarasmiyo samantā asītihatthappamāṇe padese ādhāvanti vidhāvanti ratanāveḷaratanadāmaratanacuṇṇavippakiṇṇaṃ viya, pasāritaratanacittakañcanapaṭamiva, rattasuvaṇṇarasanisiñcamānamiva, ukkāsatanipātasamākulamiva, nirantaravippakiṇṇakaṇikārapupphamiva vāyuvegakkhittacīnapiṭṭhacuṇṇamiva, indadhanuvijjulatātārāgaṇappabhāvisaravipphuritaviccharitamiva ca taṃ vanantaraṃ hoti.

[a67] 而世尊的身体为八十种随好所庄严，犹如开敷的莲花与青莲，犹如遍开着花的湖，犹如[花开满树的]昼度树，犹如为星辰光芒所照耀的天空，仿佛以吉祥而含笑；他那以一寻光明之围绕而生辉的三十二妙相之鬘，仿佛以[自身的]吉祥胜过了编结而置的三十二月之鬘、三十二日之鬘，以及依次而置的三十二转轮王、三十二帝释、三十二大梵天的吉祥。而围绕着那位世尊而立的比丘们，全都是少欲、知足、远离、不杂处、劝诫者、呵责恶者、教诫者、堪受言说、具足戒，具足定、慧、解脱、解脱智见者。在他们中间，世尊犹如为红毛毯之墙所围绕的金柱，犹如入于红莲丛中的金船，犹如为珊瑚栏杆所围绕的火聚，犹如为星群所围绕的满月，[其相]令禽兽之眼亦得喜悦，何况天与人。而在那一天，多半是八十位大长老，将云色的粪扫衣偏袒一肩，持着曲柄杖，犹如披挂精良铠甲的香象，离诸过失、已吐诸过失、已破诸烦恼、已解开缠结、已断诸系缚，围绕着世尊。他自己离贪，为离贪者们所围绕；自己离瞋，为离瞋者们[所围绕]；自己离痴，为离痴者们[所围绕]；自己离爱，为离爱者们[所围绕]；自己无烦恼，为无烦恼者们[所围绕]；自己是佛陀，为随觉者们所围绕——犹如为花瓣所围绕的花蕊，犹如为花蕊所围绕的花房，犹如为八千象所围绕的六牙象王，犹如为九万鹅所围绕的达答勒他鹅王，犹如为军队所围绕的转轮王，犹如为天众所围绕的帝释，犹如为梵众所围绕的哈利答大梵天，以由无量时中所积福力所生的、不可思议的、无与伦比的佛陀之风姿，犹如[行于]虚空的月亮，行于那道路。

Asīti anubyañjanānurañjitañca pana bhagavato sarīraṃ vikasitakamaluppalamiva, saraṃ sabbapāliphullamiva pāricchattakaṃ, tārāmarīcivikasitamiva, gaganatalaṃ siriyā avahasantamiva, byāmappabhāparikkhepavilāsinī cassa dvattiṃsavaralakkhaṇamālā ganthetvā ṭhapitadvattiṃsacandamālāya dvattiṃsasūriyamālāya paṭipāṭiyā ṭhapitadvattiṃsacakkavattidvattiṃsasakkadevarājadvattiṃsamahābrahmānaṃ siriṃ siriyā abhibhavantimiva. Tañca pana bhagavantaṃ parivāretvā ṭhitā bhikkhū sabbeva appicchā santuṭṭhā pavivittā asaṃsaṭṭhā codakā pāpagarahino vattāro vacanakkhamā sīlasampannā samādhipaññāvimuttivimuttiñāṇadassanasampannā. Tesaṃ majjhe bhagavā rattakambalapākāraparikkhitto viya kañcanathambho, rattapadumasaṇḍamajjhagatā viya suvaṇṇanāvā, pavāḷavedikāparikkhitto viya aggikkhandho, tārāgaṇaparivārito viya puṇṇacando migapakkhīnampi cakkhūni pīṇayati, pageva devamanussānaṃ. Tasmiñca pana divase yebhuyyena asītimahātherā meghavaṇṇaṃ paṃsukūlaṃ ekaṃsaṃ karitvā kattaradaṇḍaṃ ādāya suvammavammitā viya gandhahatthino vigatadosā vantadosā bhinnakilesā vijaṭitajaṭā chinnabandhanā bhagavantaṃ parivārayiṃsu. So sayaṃ vītarāgo vītarāgehi, sayaṃ vītadoso vītadosehi, sayaṃ vītamoho vītamohehi, sayaṃ vītataṇho vītataṇhehi, sayaṃ nikkileso nikkilesehi, sayaṃ buddho anubuddhehi parivārito; pattaparivāritaṃ viya kesaraṃ, kesaraparivāritā viya kaṇṇikā, aṭṭhanāgasahassaparivārito viya chaddanto nāgarājā, navutihaṃsasahassaparivārito viya dhataraṭṭho haṃsarājā, senaṅgaparivārito viya cakkavattirājā, devagaṇaparivārito viya sakko devarājā, brahmagaṇaparivārito viya hārito mahābrahmā, aparimitakālasañcitapuññabalanibbattāya acinteyyāya anopamāya buddhalīlāya cando viya gaganatalaṃ taṃ maggaṃ paṭipanno hoti.

[a68] 于是，游方者见到世尊以无与伦比的佛陀风姿而行，[又见]诸比丘垂目、诸根寂静、心意寂静，犹如礼敬空中的满月一般唯礼敬着世尊，便回看自己的众。那[众]则是以扁担悬挂着所持的破旧坐板、三脚架、孔雀羽、陶钵、袋子、水瓶等种种资具之担而负重的；[他们]说着「某人的手好看，某人的脚[好看]」等无益之语，多口、乱语、不堪观、不令净信。他见了那[情形]，生起了追悔。

Athevaṃ bhagavantaṃ anopamāya buddhalīlāya gacchantaṃ bhikkhū ca okkhittacakkhū santindriye santamānase uparinabhe ṭhitaṃ puṇṇacandaṃ viya bhagavantaṃyeva namassamāne disvāva paribbājako attano parisaṃ avalokesi. Sā hoti kājadaṇḍake olambetvā gahitoluggaviluggapiṭṭhakatidaṇḍamorapiñchamattikāpattapasibbakakuṇḍikādianekaparikkhārabhārabharitā.

‘‘Asukassa hatthā sobhaṇā, asukassa pādā’’ ti evamādiniratthakavacanā mukharā vikiṇṇavācā adassanīyā apāsādikā. Tassa taṃ disvā vippaṭisāro udapādi.

[a69] 如今，他本应称赞世尊了。然而，由于利养恭敬的减损与徒众的减损，他一向嫉妒世尊。因为只要佛陀未出现于世间，其他外道就一直获得利养恭敬；而从佛陀出现以来，[他们]便利养恭敬衰减，犹如日出时的萤火虫一般失去光辉。又，在优波提舍与拘律陀于删阇耶处出家之时，游方者们本有大众；而当他们二人离去后，那些[游方者的]众也破散了。如是，由于这二种原因，这游方者一向嫉妒世尊，所以应知他吐出那嫉妒之毒，唯说三宝的毁谤之语。

Idāni tena bhagavato vaṇṇo vattabbo bhaveyya. Yasmā panesa lābhasakkārahāniyā ceva pakkhahāniyā ca niccampi bhagavantaṃ usūyati. Aññatitthiyānañhi yāva buddho loke nuppajjati, tāvadeva lābhasakkārā nibbattanti, buddhuppādato pana paṭṭhāya parihīnalābhasakkārā honti, sūriyuggamane khajjopanakā viya nissirīkataṃ āpajjanti. Upatissakolitānañca sañjayassa santike pabbajitakāleyeva paribbājakā mahāparisā ahesuṃ, tesu pana pakkantesu sāpi tesaṃ parisā bhinnā. Iti imehi dvīhi kāraṇehi ayaṃ paribbājako yasmā niccampi bhagavantaṃ usūyati, tasmā taṃ usūyavisuggāraṃ uggiranto ratanattayassa avaṇṇameva bhāsatīti veditabbo.

复注（55 块）

[t1] 至此，[义注]既已就共通[之处]显示了《梵网[经]》的外因缘，如今为解释内因缘，才说「此中，『如是』（tatthaevaṃ）」等语。或者[可如是说]：解释应依六种行相而作，即依连属、依语词、依语词分类、依语义、依诘问、依通释。此中，所谓「连属」是教说的连属，即世间[文法家]所称的「发端（ummugghāta）」。而它——圣典[的连属]应依因缘圣典而知，因缘圣典[的连属]则应依结集而知；由于[义注师]以显示第一次大结集，已把因缘圣典的连属显示过了，所以[如今]转而依语词等作解释，[义注]才说「『如是（evaṃ）』是不变词」等语。「『我（me）』等（metiādīni）」——此中，antarā一语与ca一语的不变词身分，或应说出；或不须说出，因为它们已由取法[例知]而被摄，又因为其余的ā、paṭi等语已为「等（ādi）」一语所摄。「语词的分类（padavibhāgo）」者，是诸语词的差别，而非语词的解析（padaviggaha）。或者：诸语词与语词分类[合称]为「语词分类」，或语词解析与语词分类[合称]为「语词分类」——应知依「余一（ekasesa）」之法，语词与语词解析也为「语词分类」一语所说。此中，语词解析应于「比丘们的僧团（bhikkhūnaṃsaṅgho）」等有分别的语词中见。

. Ettāvatā ca brahmajālassa sādhāraṇato bāhiranidānaṃ dassetvā idāni abbhantaranidānaṃ saṃvaṇṇetuṃ ‘‘tattha eva’’ ntiādi vuttaṃ. Atha vā chahi ākārehi saṃvaṇṇanā kātabbā sambandhato padato padavibhāgato padatthato anuyogato parihārato cāti. Tattha sambandho nāma desanāsambandho. Yaṃ lokiyā ‘‘ummugghāto’’ ti vadanti. So pana pāḷiyā nidānapāḷivasena, nidānapāḷiyā pana saṅgītivasena veditabboti paṭhamamahāsaṅgītiṃ dassentena nidānapāḷiyā sambandhassa dassitattā padādivasena saṃvaṇṇanaṃ karonto ‘‘evanti nipātapada’’ ntiādimāha. ‘‘Metiādīnī’’ ti ettha antarā-sadda-ca-saddānaṃ nipātapadabhāvo, vattabbo, na vā vattabbo tesaṃ nayaggahaṇena gahitattā, tadavasiṭṭhānaṃ āpaṭi-saddānaṃ ādi-saddena saṅgaṇhanato. ‘‘Padavibhāgo’’ ti padānaṃ viseso, na pana padaviggaho. Atha vā padāni ca padavibhāgo ca padavibhāgo, padaviggaho ca padavibhāgo ca padavibhāgoti vā ekasesavasena padapadaviggahāpi padavibhāga saddena vuttāti veditabbaṃ. Tattha padaviggaho ‘‘bhikkhūnaṃ saṅgho’’ tiādibhedesu padesu daṭṭhabbo.

[t2] 「就意义而言（atthato）」者，即就语义而言。而[义注]依「义之列举」的次第，首先显示「如是」一语的那语义，故说「『如是（evaṃ）』一语[有譬喻等多种意义的差别]」等语。「限定等（avadhāraṇādi）」者：此中应知以「等（ādi）」一语摄取「此」义、疑问义、限量义等诸义。即如于「evaṃgatāni（如是之类）」、「evaṃvidho（如是之种）」、「evamākāro（如是之相）」等中，「如是」一语[用]于「此（idaṃ）」之义；因为「gata」一语是「方式（pakāra）」的同义语，「vidha」与「ākāra」二语也如是——即如世间[文法家]把与vidha相连的gata一语说为方式义。于「是如是吗？不是吗？是什么呢？如何呢？」，以及「你们的师承过去是否也曾如是善加沐浴、善加涂香、整饰须发、佩戴华鬘饰物、身着白衣，具足、成就五欲功德而受用，正如你如今这

样呢？」「不是的，乔达摩尊师」等中，[用]于疑问。于「如是轻快地变易」、「寿量如是」等中，[用]于限量。[设难：]既然在「是如是吗」、「你们过去是否如是」、「寿量如是」这些[例]中，「如是」一语所说的是疑问的行相与限量的行相，那么「如是」一语岂不唯是行相义吗？——[通释：]不然，因为有差别在。意趣是：此处所谓「行相义」，是指唯诠说行相者；而如于「evaṃbyākho（如是解说）」等中，[它]便不是诠说行相之差别者。如是而作，「如是生为人者」等[例]作为譬喻等[义]的例证才得成立。即如「犹如……乃至……[应作诸多善业]」[一颂]：此中，由于[得]生为人、依止善士、听闻正法、如理作意、财富成就等布施等福业之因的聚集而处于「花堆」的地位，又由于与光彩、芬芳等功德相应，众多的福业犹如花鬘；[颂中]显明了这些[福业]是有必死之性的「必死者（macca）」即众生所应作的——所以譬喻正是那花堆与花鬘，而它们作为譬喻的行相，则以「犹如（yathā）」一语不确指地说出；因此可以说：「如是」一语是为总结譬喻的行相[而用]。而那譬喻的行相被确指时，就义而言即是譬喻本身，[义注]故说「[它]来于譬喻[义]」。

Atthatoti padatthato. Taṃ pana padatthaṃ atthuddhārakkamena paṭhamaṃ evaṃ-saddassa dassento ‘‘evaṃsaddo tāvā’’ tiādimāha. Avadhāraṇādīti ettha ādi-saddena idamatthapucchāparimāṇādiatthānaṃ saṅgaho daṭṭhabbo. Tathā hi ‘‘evaṃgatāni, evaṃvidho, evamākāro’’ tiādīsu idaṃ-saddassa atthe evaṃ-saddo. Gata-saddo hi pakārapariyāyo, tathā vidhākāra-saddā ca. Tathā hi vidhayuttagata-sadde lokiyā pakāratthe vadanti. ‘‘Evaṃ nu kho, na nu kho, kiṃ nu kho, kathaṃ nu kho’’ ti, ‘‘evaṃ su te sunhātā suvilittā kappitakesamassu, āmuttamālābharaṇā odātavatthavasanā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārenti, seyyathāpi tvaṃ etarahi sācariyakoti? No hidaṃ bho gotamā’’ ti ca ādīsu pucchāyaṃ. ‘‘Evaṃ lahuparivattaṃ, evaṃ āyupariyanto’’ ti ca ādīsu parimāṇe. Nanu ca ‘‘evaṃ nu kho, evaṃ su te, evaṃ āyupariyanto’’ ti ettha evaṃ-saddena pucchanākāraparimāṇākārānaṃ vuttattā ākārattho eva evaṃ-saddo ti? Na, visesasabbhāvato. Ākāramattavācako hettha ākāratthoti adhippeto, yathā ‘‘evaṃ byākhotiādīsu pana na ākāravisesavācako evañca katvā ‘‘evaṃ jātena maccenā’’ tiādīni upamādīsu udāharaṇāni upapannāni honti. Tathā hi ‘‘yathāpi…pe… bahu’’ nti? Ettha puppharāsiṭṭhāniyato manussupapattisappurisūpanissayasaddhammasavanayonisomanasikārabhogasampattiādidānādipuññakiriyāhetusamudāy sobhāsugandhatādiguṇayogato mālāguṇasadisiyo pahūtā puññakiriyā maritabbasabhāvatāya maccena sattena kattabbāti joditattā puppharāsimālāguṇāva upamā, tesaṃ upamākāro yathā-saddena aniyamato vuttoti evaṃ-saddo upamākāranigamanatthoti vattuṃ yuttaṃ. So pana upamākāro niyamiyamāno atthato upamāva hotīti āha ‘‘upamāyaṃ āgato’’ ti.

[t3] 同样，以「你应如是前进（abhikkamitabbaṃ）」等语，依「如是」这一行相而教示的、与沙门相应的威仪成就——其中的教示之行相，就义而言正是教示，[义注]故说「于『你应如是前进[，你应如是返回]』……乃至……[来于]教示」。同样，于「世尊，正是如此；善逝，正是如此」中：由如实了知世尊所说之义者们所作的、对其中现有诸功德以种种方式的欢庆、令[心]高扬，即是「赞叹」；应配合[理解]为：其中的赞叹之行相[即由「如是」一语所显]。于「而这贱女无论在何处（evamevaṃpanāyaṃ）」中，应配合[理解]为呵责的行相。而那呵责的行相，由于近旁有「贱女（vasalī）」等骂詈之语，可知此处是由「如是」一语所显示的。又应知：正如此处[由近旁之语而定]，譬喻的行相等也同样，是由依譬喻等而说的「花堆」等语在近旁[而定]。「并如是说（evañcavadehi）」者：「你要照我所说的那样对沙门阿难说」——如今应说的这一说话的行相，由「如是」一语所指示，故[义注]说[它]是指示义。「于此我们如是认为（evaṃno）」者：此处也是——为令[他们]对那些所说之法有导向无益与苦之性生起决定，[世尊]以求认可的方式作了「[是]导向，还是不[导向]呢？于此你们认为如何」的发问，[他们]答以「于此我们如是认为」；故可知是以「如是」一语阐明了对那行相的决定。而那些法导向无益与苦的行相被确指时，便成为限定义，[义注]故说「于『于此我们如是认为』等中，[来于]限定」。而「是的，尊者（evaṃ,bhante）」者：由于这是被劝令善加听闻、作意于法的比丘们以承认自己安住于此的方式而说的，所以此处的「如是」一语被说为领受语义；由此便是所说的意思：「是的，尊者；善哉，尊者；很好，尊者。」

Tathā evaṃ iminā ākārena ‘‘abhikkamitabba’’ ntiādinā upadisiyamānāya samaṇasāruppāya ākappasampattiyā yo tattha upadisanākāro, so atthato upadesoyevāti vuttaṃ ‘‘evaṃ te…pe… upadese’’ ti.

Tathā evametaṃ bhagavā, evametaṃ sugatāti ettha ca bhagavatā yathāvuttamatthaṃ aviparītato jānantehi kataṃ tattha saṃvijjamānaguṇānaṃ pakārehi haṃsanaṃ udaggatākaraṇaṃ sampahaṃsanaṃ, yo tattha sampahaṃsanākāroti yojetabbaṃ. Evamevaṃ panāyanti ettha garahaṇākāroti yojetabbaṃ. So ca garahaṇākāro ‘‘vasalī’’tiādi khuṃsanasaddasannidhānato idha evaṃ-saddena pakāsitoti viññāyati. Yathā cettha, evaṃ upamākārādayopi upamādivasena vuttānaṃ puppharāsiādisaddānaṃ sannidhānatoti daṭṭhabbaṃ. Evañca vadehīti ‘‘yathāhaṃ vadāmi, evaṃ samaṇaṃ ānandaṃ vadehī’’ti vadanākāro idāni vattabbo evaṃ-saddena nidassīyatīti nidassanattho vutto. Evaṃ noti etthāpi tesaṃ yathāvuttadhammānaṃ ahitadukkhāvahabhāve sanniṭṭhānajananatthaṃ anumatiggahaṇavasena ‘‘saṃvattanti, no vā, kathaṃ vā ettha hotī’’ti pucchāya katāya ‘‘evaṃ no ettha hotī’’ti vuttattā tadākārasanniṭṭhānaṃ evaṃ-saddena vibhāvitanti viññāyati, so pana tesaṃ dhammānaṃ ahitāya dukkhāya saṃvattanākāro niyamiyamāno avadhāraṇattho hotīti āha ‘‘evaṃ no ettha hotīti ādīsu avadhāraṇe’’ti. Evaṃ bhanteti pana dhammassa sādhukaṃ savanamanasikāre sanniyojitehi bhikkhūhi attano tattha ṭhitabhāvassa paṭijānanavasena vuttattā ettha evaṃ-saddo vacanasampaṭicchanattho vutto, tena evaṃ bhante, sādhu bhante, suṭṭhu bhanteti vuttaṃ hoti.

[t4] 「以种种理趣而精妙（nānānayanipuṇaṃ）」者：所谓称为一性、异性、无作用、如是法性的[诸理趣]，或称为欢喜旋、三瓣、狮子游戏、钩、遍观诸方的[诸理趣]，依表依处的[处格]等差别而有种种，故为「种种理趣」；或者，「理趣（naya）」即圣典的路数——它们依施设与随施设等，依杂染分等、世间[分]等及此二者混合等，依善等，依蕴等，依摄等，依有时解脱等，依安立等，依善根等，依三法发趣等，而有种种类别，故为「种种理趣」；以它们而精妙、细致微妙，故为「以种种理趣而精妙」。意乐即是「意乐（ajjhāsaya）」；而它们依常见等的差别、并于其中依少尘垢等而有众多。或者，唯以自意乐等为其等起、即生起之因，故为「由多种意乐而生起」。「义与文完备（atthabyañjanasampannaṃ）」者：即义与文圆满，因为无有应再添加者；或者应见其义为：具足开示、显示、开展、分别、明了、施设六种义句，与字、句、文、相、词、说明六种文句。

Nānānayanipuṇanti ekattanānattaabyāpāraevaṃdhammatāsaṅkhātā, nandiyāvaṭṭa tipukkhalasīhavikkīḷitaaṅkusadisālocanasaṅkhātā vā ādhārādibhedavasena nānāvidhā nayā nānānayā, nayā vā pāḷigatiyo, tā ca paññattianupaññattiādivasena saṃkilebhāgiyādilokiyāditadubhayavomissatādivasena kusalādivasena khandhādivasena saṅgahādivasena samayavimuttādivasena ṭhapanādivasena kusalamūlādivasena tikapaṭṭhānādivasena ca nānappakārāti nānānayā, tehi nipuṇaṃ saṇhasukhumanti nānānayanipuṇaṃ. Āsayova ajjhāsayo, te ca sassatādibhedena, tattha ca apparajakkhatādivasena anekā, attajjhāsayādayo eva vā samuṭṭhānaṃ uppattihetu etassāti anekajjhāsayasamuṭṭhānaṃ. Atthabyañjanasampannanti atthabyañjanaparipuṇṇaṃ upanetabbābhāvato, saṅkāsanapakāsanavivaraṇavibhajanauttānīkaraṇapaññattivasena chahi atthapadehi, akkharapadabyañjanākāraniruttiniddesavasena chahi byañjanapadehi ca samannāgatanti vā attho daṭṭhabbo.

[t5] 「具种种神变（vividhapāṭihāriyaṃ）」者：此中，[诸师]说「神变（pāṭihāriya）」一语的语义是「由于除去对治[方]、遣除贪等烦恼，故为神变」。然而世尊并无应被除去的贪等对治[烦恼]；而凡夫在离随烦恼、具足八支的心中，对治[烦恼]也已被除，[其中]神变种类[亦]转起，所以也不能以转起于彼处的言说而于此处说「神变」。但若说：由于大悲者世尊有存在于所化众生身中的烦恼为对治[方]，由于除去它们而说「神变」——若如是，则此说为合宜。或者：世尊与教法的对治[方]是外道，由于除去他们[而为]神变；因为他们由见被除去、由无力显示其见，而被神变、记心、教诫所除、所遣。或者，「paṭi」这一语显示「其后」之义，犹如于「在他进去之后，另一位婆罗门来了」等中[那样]；所以，在心已得定、随烦恼已离时，由已作所作者于其后应除去、应令转起[之事]，故为paṭihāriya；或者，在自己的随烦恼已被第四禅与诸道除去之后的那除去，即是paṭihāriya。而神变、记心、教诫，是随烦恼已离、已作所作者为众生之利益而应再度令转起的；并且在自己的随烦恼已被除去之后，[它们]便成为除去他众生随烦恼者——故成为paṭihāriya。paṭihāriya即是pāṭihāriya。或者，于名为paṭihāriya的神变、记心、教诫之聚合中所有的一一[项]，称为「pāṭihāriya」。或者，由于除去对治[方]，第四禅与道即是paṭihāriya；

生于彼中，或于作为因相的彼中[而有]，或从彼而来，故为pāṭihāriya。而那[神变]依神变等的分别与境域的分别而有多种，且于世尊的教说中可得，[义注]故说「具种种神变」。

Vividhapāṭihāriyanti ettha pāṭihāriyapadassa vacanatthaṃ ‘‘paṭipakkhaharaṇato rāgādikilesāpanayanato pāṭihāriya’’nti vadanti. Bhagavato pana paṭipakkhā rāgādayo na santi, ye haritabbā. Puthujjanānampi vigatūpakkilese aṭṭhaguṇasamannāgate citte hatapaṭipakkhe iddhividhaṃ pavattati, tasmā tattha pavattavohārena ca na sakkā idha ‘‘pāṭihāriya’’nti vattuṃ. Sace pana mahākāruṇikassa bhagavato veneyyagatā ca kilesā paṭipakkhā, tesaṃ haraṇato ‘‘pāṭihāriya’’nti vuttaṃ, evaṃ sati yuttametaṃ. Atha vā bhagavato ca sāsanassa ca paṭipakkhā titthiyā, tesaṃ haraṇato pāṭihāriyaṃ. Te hi diṭṭhiharaṇavasena, diṭṭhippakāsane asamatthabhāvena ca iddhiādesanānusāsanīhi haritā apanītā hontīti. ‘‘Paṭī’’ti vā ayaṃ saddo ‘‘pacchā’’ti etassa atthaṃ bodheti ‘‘tasmiṃ paṭipaviṭṭhamhi, aññho āgañchi brāhmaṇo’’tiādīsu viya, tasmā samāhite citte, vigatūpakkilese ca katakiccena pacchā haritabbaṃ pavattetabbanti paṭihāriyaṃ, attano vā upakkilesesu catutthajjhānamaggehi haritesu pacchā haraṇaṃ paṭihāriyaṃ. Iddhiādesanānusāsaniyo ca vigatūpakkilesena, katakiccena ca sattahitatthaṃ puna pavattetabbā, haritesu ca attano upakkilesesu parasattānaṃ upakkilesaharaṇāni hontīti paṭihāriyāni bhavanti. Paṭihāriyameva pāṭihāriyaṃ. Paṭihāriye vā iddhiādesanānusāsanīsamudāye bhavaṃ ekekaṃ ‘‘pāṭihāriya’’nti vuccati. Paṭihāriyaṃ vā catutthajjhānaṃ maggo ca paṭipakkhaharaṇato, tattha jātaṃ, tasmiṃ vā nimittabhūte, tato vā āgatanti pāṭihāriyaṃ. Tassa pana iddhiādibhedena visayabhedena ca bahuvidhassa bhagavato desanāya labbhamānattā āha ‘‘vividhapāṭihāriya’’nti.

[t6] 「别无其他（naañňathā）」者：意思是「与在世尊面前所听闻的行相不异」，而不是「与世尊所教说的行相不异」；因为世尊的教说有不可思议的威力。如是而作，「有谁能于一切方面了知它呢」这句话才得以成立。而[如此解]与显示忆持之力也不相违，因为所意指的是对所闻行相无所违失。因为此中并非[要]通释义之别异——[二]义同一境故；否则便会成为：长老于世尊的教说，于一切方面既能领受又不能领受。

Na aññathāti bhagavato sammukhā sutākārato na aññathāti attho, na pana bhagavato desitākārato. Acinteyyānubhāvā hi bhagavato desanā. Evañca katvā ‘‘sabbappakārena ko samattho viññātu’’nti idaṃ vacanaṃ samatthitaṃ hoti. Dhāraṇabaladassanañca na virujjhati sutākārāvirajjhanassa adhippetattā. Na hettha atthantaratāparihāro dvinnampi atthānaṃ ekavisayattā, itarathā thero bhagavato desanāya sabbathā paṭiggahaṇe samattho asamattho cāti āpajjeyyāti.

[t7] 「凡非他者即是自己（yoparonahoti,soattā）」——「me」一语的三种[用法]，由于都转起于如是所说的、名为「自身内」的自相续之中，虽然[可说]只见于一种意义，但[义注]是就其依具格、与格、属格的指示而有的现存差别而说：「『我（me）』一语见于三义。」

‘‘Yo paro na hoti, so attā’’ti evaṃ vuttāya niyakajjhattasaṅkhātāya sasantatiyaṃ vattanato tividhopi me-saddo kiñcāpi ekasmiṃyeva atthe dissati, karaṇasampadānasāminiddesavasena pana vijjamānabhedaṃ sandhāyāha ‘‘me-saddo tīsu atthesu dissatī’’ti.

[t8] 虽然接头词限定动作，但由于[它]唯是显明者，所以纵有它在，也仍是「suta」一语在述说那一一之义；因此在不带接头词的「suta」一语的义之列举中取带接头词者，并不相违——[义注]为显示此[义]而说「[此『suta』一语]有带接头词与不带接头词[二种]」。「它的（assa）」者，即「suta」一语的。由于业能立与体能立于此「suta」一语中可得，[义注]故说「它的意思是『随耳门所忆持』或『随耳门的忆持』」。「若取『由我（mayā）』义（mayātiatthesati）」者：意思是当「me」一语依作者而作具格指示之时。「若取『我的（mama）』义」者：即当[它]依关系而作属格指示之时。

Kiñcāpi upasaggo kiriyaṃ viseseti, jotakabhāvato pana satipi tasmiṃ suta-saddo eva taṃ tamatthaṃ anuvadatīti anupasaggassa suta-saddassa atthuddhāre saupasaggassa gahaṇaṃ na virujjhatīti dassento ‘‘saupasaggo ca anupasaggo cā’’ti āha. Assāti suta-saddassa. Kammabhāvasādhanāni idha suta-sadde sambhavantīti vuttaṃ ‘‘upadhāritanti vā upadhāraṇanti vā attho’’ti. Mayāti atthe satīti yadā mesaddassa kattuvasena karaṇaniddeso, tadāti attho. Mamāti atthe satīti yadā sambandhavasena sāminiddeso, tadā.

[t9] 由于在「suta」一语近旁所用的「如是」一语必须是显明听闻之作用者，[义注]故说「『如是』是显示耳识等识之作用」。应知以「等（ādi）」一语摄取领受等五门的诸识，以及由它们所引取的意门诸识。由于一切语句都带有「唯（eva）」字之义，故「所闻」一语可得「唯是所闻」这一义，[义注]故说「由遮止不闻」——[义注]以此显示由限定而被排除者。而如所闻应被确定为「唯是所闻」，那便是正确地听闻，[义注]故说「显示不减、不增、不颠倒的执取」。或者，依「语词是以遮遣他语之义的方式而说义」[之理]，「所闻」之义即是「非不闻」，[义注]故说「由遮止不闻」——[义注]以此作对「所见」等的遮除。是所说的意思：「这不是我所见的，也不是以自生智所证悟的，而是所闻的；并且是正确地[所闻]。」[义注]正因此而说「显示不减、不增、不颠倒的执取」。或者，这一义的配合是就「如是」一语作限定义而作的，所以对望于它的「所闻」一语才被说为此义：「由遮止不闻」。[义注]正因此而说「显示不减、不增、不颠倒的执取」。而此中「听闻（savana）」一语应知是业义，[即]「所被闻者」。

Sutasaddasannidhāne payuttena evaṃsaddena savanakiriyājotakena bhavitabbanti vuttaṃ ‘‘evanti sotaviññāṇādiviññāṇakiccanidassana’’nti. Ādi-saddena sampaṭicchanādīnaṃ pañcadvārikaviññāṇānaṃ tadabhinihaṭānañca manodvārikaviññāṇānaṃ gahaṇaṃ veditabbaṃ. Sabbesampi vākyānaṃ evakāratthasahitattā ‘‘suta’’nti etassa sutaṃ evāti ayamattho labbhatīti āha ‘‘assavanabhāvapaṭikkhepato’’ti, etena avadhāraṇena nirākataṃ dasseti. Yathā ca sutaṃ sutaṃ evāti niyametabbaṃ, taṃ sammā sutaṃ hotīti āha ‘‘anūnādhikāviparītaggahaṇanidassana’’nti. Atha vā ‘‘saddantaratthāpohanavasena saddo atthaṃ vadatī’’ti sutanti asutaṃ na hotīti ayametassa atthoti vuttaṃ ‘‘assavanabhāvapaṭikkhepato’’ti, iminā diṭṭhādivinivattanaṃ karoti. Idaṃ vuttaṃ hoti. Na idaṃ mayā diṭṭhaṃ, na sayambhuñāṇena sacchikataṃ, atha kho sutaṃ, tañca kho sammadevāti. Tenevāha ‘‘anūnādhikāviparītaggahaṇanidassana’’nti. Avadhāraṇatthe vā evaṃ-sadde ayaṃ atthayojanā karīyatīti tadapekkhassa suta-saddassa ayamattho vutto ‘‘assavanabhāvapaṭikkhepato’’ti. Teneva āha ‘‘anūnādhikāviparītaggahaṇanidassana’’nti. Savanasaddo cettha kammattho veditabbo suyyatīti.

[t10] 如是，[义注]依听闻之因、能闻之人、所闻之别，以一种方式显示了三语的义之配合；如今为以其他方式也显示它，才说「同样（tathāevaṃ）」等语——[即]「同样，『如是』是显明那随耳门而转起的识路[以种种方式于所缘转起]」。此中，「那[识路]的（tassā）」者：即在世尊面前以闻法的行相而转起的意门识路，[指]它的。因为它能以种种方式于所缘转起，[义注]故说「随耳门而[转起]」。「以种种方式（nānappakārena）」者：即以将说的多种文与义之执取的种种行相；[复注]以此显明：在这一配合中，「如是」一语是取作行相义的。「显明[其]转起（pavattibhāvappakāsanaṃ）」者：即显明转起之实有。「『所闻』是显明法」者：这是就「所说那种识路以种种方式于其上转起的那个所缘即是法」而说的，并非因为「所闻」一语有法之义。「此中简略[之义]是（ayaṃhettha）」等语，是把已说之义加以显明。此中，「[以]……识路（viññāṇavīthiyā）」是表作具之义的具格；「我（mayā）」[之具格]则是作者义。

Evaṃ savanahetusuṇantapuggalasavanavisesavasena padattayassa ekena pakārena atthayojanaṃ dassetvā idāni pakārantarehipi taṃ dassetuṃ ‘‘tathā eva’’ntiādi vuttaṃ. Tattha tassāti yā sā bhagavato sammukhā dhammassavanākārena pavattā manodvāraviññāṇavīthi, tassā. Sā hi nānappakārena ārammaṇe pavattituṃ samatthā. Tathā ca vuttaṃ ‘‘sotadvārānusārenā’’ti. Nānappakārenāti vakkhamānānaṃ anekavihitānaṃ byañjanatthaggahaṇānānākārena, etena imissā yojanāya ākārattho evaṃ-saddo gahitoti dīpeti. Pavattibhāvappakāsananti pavattiyā atthibhāvappakāsanaṃ. ‘‘Sutanti dhammappakāsana’’nti yasmiṃ ārammaṇe vuttappakārā viññāṇavīthi nānappakārena pavattā, tassa dhammattā vuttaṃ, na sutasaddassa dhammatthattā. Vuttassevatthassa pākaṭīkaraṇaṃ ‘‘ayañhetthā’’tiādi. Tattha viññāṇavīthiyāti karaṇatthe karaṇavacanaṃ. Mayāti katthuatthe.

[t11] 「『如是』是显明应指示之法（evantiniddisitabbappakāsanaṃ）」者：这是把「如是」一语取作指示义而说的，因为应被指示者不可能不具有应被开示之性；[复注]以此显示：由那「如是」一语回指了整部经。由于「所闻」一语是动作之语，又由于听闻之作用系属于共通的识相续，而于彼[相续]中有「人」的言说，[义注]故说「『所闻』是显明人的作用」。因为在没有「人」之言说的法相续中，是得不到听闻之作用的。

‘‘Evanti niddisitabbappakāsana’’nti nidassanatthaṃ evaṃ-saddaṃ gahetvā vuttaṃ nidassetabbassa niddisitabbattābhāvābhāvato, tena evaṃ-saddena sakalampi suttaṃ paccāmaṭṭhanti dasseti. Suta-saddassa kiriyāsaddattā, savanakiriyāya ca sādhāraṇaviññāṇappabandhapaṭibaddhattā tattha ca puggalavohāroti vuttaṃ ‘‘sutanti puggalakiccappakāsana’’nti. Na hi puggalavohārarahite dhammappabandhe savanakiriyā labbhatīti.

[t12] 「[由]那心相续（yassacittasantānassa）」等语，也是把「如是」一语唯取作行相义，为显示与前一配合不同的另一种义之配合而说的。此中，「行相的施设（ākārapaññatti）」者，正是取而施设，[只是]依取诸法转起之行相而如是说。「『所闻』是境的指示」者：这是就「作为应闻者的法，是作听闻之作用的人依听闻之作用而转起之处」而说的。虽然依胜义并无离于心相续的任何作者，但依语言的言说、依觉慧所构想之差别的说话意欲，[义注]仿佛把具足它者当作异于心相续者而说「心相续，与具足它的[作者]」。而作为听闻作用之境的应闻之法，由于此处依听闻之作用而转起的心相续正是胜义上的作者，或由于依听闻而有的心之转起本身即是听闻之作用，故[彼法]也成为那作用之作者的境；[义注]因此说「具足它的作者对于境[的执取]」。又由于所闻的行相为长老所正确认定，[义注]故说「执取之确定」；或应知：即以此[语]把「如是」一语取作限定义，而作了这一义的配合。

‘‘Yassa cittasantānassā’’tiādipi ākāratthameva evaṃ-saddaṃ gahetvā purimayojanāya aññathā atthayojanaṃ dassetuṃ vuttaṃ. Tattha ākārapaññattīti upādāpaññatti eva, dhammānaṃ pavattiākārupādānavasena tathā vuttā. ‘‘Sutanti visayaniddeso’’ti sotabbabhūto dhammo savanakiriyākattupuggalassa savanakiriyāvasena pavattiṭṭhānanti katvā vuttaṃ. Cittasantānavinimuttassa paramatthato kassaci kattu abhāvepi saddavohārena buddhiparikappitabhedavacanicchāya cittasantānato aññaṃ viya taṃsamaṅgiṃ katvā vuttaṃ ‘‘cittasantānena taṃsamaṅgino’’ti. Savanakiriyāvisayopi sotabbadhammo savanakiriyāvasena pavattacittasantānassa idha paramatthato kattubhāvato, savanavasena cittappavattiyā eva vā savanakiriyābhāvato taṃkiriyākattu ca visayo hotīti katvā vuttaṃ ‘‘taṃsamaṅgino kattu visaye’’ti. Sutākārassa ca therassa sammānicchitabhāvato āha ‘‘gahaṇasanniṭṭhāna’’nti, etena vā avadhāraṇatthaṃ evaṃ-saddaṃ gahetvā ayaṃ atthayojanā katāti daṭṭhabbaṃ.

[t13] 「『如是』是人的作用的指示（evantipuggalakiccaniddeso）」——由于「如是」一语有显明先前所闻的、种种的、称为经的义与文之所忆持形态的行相、指示或限定之性，而对那行相等的忆持，是作为人之施设所取的法相续的作用，[义注]故如是说。而听闻之作用，纵使对「人」论者而言也不能离于识而有，故特就其为识之作用，[义注]说「『所闻』是识的作用的指示」。「我（me）」——由于此语的转起一向以众生为境，且识之作用亦应归摄于彼，[义注]故说「『我』是具有二种作用之人的指示」。「如是」一语与「所闻」一语之义，依次有不存在的施设与存在的施设之性；[义注]为把它们显示为对如是形态之施设的所取之作用，故说「『如是』是人的作用的指示；『所闻』是识的作用的指示」。又应知：此中所显示的第二等四种义之配合，[依次]是依作具、作用、作者、业之差别的显明，依人之作用、境、人之作用的指示，依执取之行相、能执取者、彼境之差别的指示，以及依作者、作具、作用、作者的指示[而立]的。

Pubbe sutānaṃ nānāvihitānaṃ suttasaṅkhātānaṃ atthabyañjanānaṃ upadhāritarūpassa ākārassa nidassanassa avadhāraṇassa vā pakāsanasabhāvo evaṃ-saddoti tadākārādiupadhāraṇassa puggalapaññattiyā upādānabhūtadhammappabandhabyāpāratāya vuttaṃ ‘‘evanti puggalakiccaniddeso’’ti. Savanakiriyā pana puggalavādinopi viññāṇanirapekkhā natthīti visesato viññāṇabyāpāroti āha ‘‘sutanti viññāṇakiccaniddeso’’ti. Meti saddappavattiyā ekanteneva sattavisayattā, viññāṇakiccassa ca tattheva samodahitabbato ‘‘meti ubhayakiccayuttapuggalaniddeso’’ti vuttaṃ.
Avijjamānapaññattivijjamānapaññattisabhāvā yathākkamaṃ evaṃ-sadda suta-saddānaṃ atthāti te tathārūpapaññattiupādānabyāpārabhāvena dassento āha ‘‘evanti puggalakiccaniddeso. Sutanti viññāṇakiccaniddeso’’ti. Ettha ca karaṇakiriyākattukammavisesappakāsanavasena puggalabyāpāvisayapuggalabyāpāranidassanavasena gahaṇākāragāhakatabbisayavisesaniddesavasena kattukaraṇa byāpārakattuniddesavasena ca dutiyādayo catasso atthayojanā dassitāti daṭṭhabbaṃ.

[t14] 「『如是』与『我』（evanticametica）」等语——由于凡以语词所应了知之义都唯应依施设之门而趣入，又由于一切施设都依存在等而摄于六种施设的差别之中，[义注]为于其中简别「如是」等[语]之施设的自性，故如是说。此中，由于以「如是」与「我」所说的义——[即]行相等与诸法——是不可标记的，故有不存在之施设性，[义注]因此说「依真实义、胜义而言，是不存在的施设」。此中，「依真实义、胜义（saccikaṭṭhaparamatthavasena）」者，即依实有之义与最上之义。是所说的意思：凡不像幻、阳焰等那样是不实之义，也不像由传闻等所取者那样是非最上之义的——那有色、声等自性、或有变坏、感受等自性之义，才称为「真实义与胜义」；而「如是」、「我」二语之义并非如此。为把这一义作得更明白，[义注]才说「因为此中依胜义有什么[，能得到『如是』或『我』这样的指称呢]」等语。而「所闻」则是就声处而说，[义注]故说「是存在的施设」。正因此，[义注]才说「因为此中由耳所得的那[声]」；若说「随耳门所得的」，则义、文等一切[皆]可得。「由于是取彼彼[法]而说的（taṃtaṃupādāyavattabbato）」者：意思是——取入于耳径的诸法，依回指其所忆持之行相等而说「如是」；取自相续所摄的诸蕴而说「我」。「所闻」这一言说虽转起于离所见等自性的声处，却仍如「第二、第三」等[语]之相待于「第一」等一般，是相待于所见、所觉、所识而转起的，[义注]故说「由于是相待于所见等而说的」。因为「所闻」一语所显示的义，即是「非不闻」。

Sabbassāpi saddādhigamanīyassa atthassa paññattimukheneva paṭipajjitabbattā, sabbapaññattīnañca vijjamānādivasena chasu paññattibhedesu antogadhattā tesu ‘‘eva’’ ntiādīnaṃ paññattīnaṃ sarūpaṃ niddhārento āha ‘‘evanti ca meti cā’’ tiādi. Tattha evanti ca meti ca vuccamānassa atthassa ākārādino, dhammānañca asallakkhaṇabhāvato avijjamānapaññattibhāvoti āha ‘‘saccikaṭṭhaparamatthavasena avijjamānapaññattī’’ ti. Tattha saccikaṭṭhaparamatthavasenāti bhūtatthauttamatthavasena. Idaṃ vuttaṃ hotiyo māyāmarīciādayo viya abhūtattho, anussavādīhi gahetabbo viya anuttamattho ca na hoti, so rūpasaddādisabhāvo ruppanānubhavanādisabhāvo vā attho ‘‘saccikaṭṭho, paramattha cā’’ ti vuccati, na tathā evaṃ meti padānamatthoti, etamevatthaṃ pākaṭataraṃ kātuṃ ‘‘kiñhettha ta’’ ntiādi vuttaṃ. Sutanti pana saddāyatanaṃ sandhāyāha ‘‘vijjamānapaññattī’’ ti. Teneva hi ‘‘yañhi tamettha sotena upaladdha’’ nti vuttaṃ, ‘‘sotadvārānusārena upaladdha’’ nti pana vutte atthabyañjanādisabbaṃ labbhati. Taṃ taṃ upādāya vattabbatoti sotapathaṃ āgate dhamme upādāya tesaṃ upadhāritākārādino paccāmasanavasena ‘‘eva’’ nti, sasantatipariyāpanne khandhe upādāya ‘‘me’’ ti vattabbattāti attho. Diṭṭhādisabhāvarahite saddāyatane pavattamānopi sutavohāro ‘‘dutiyaṃ tatiya’’ ntiādiko viya paṭhamādīni diṭṭhamutaviññāte apekkhitvā pavattoti āha ‘‘diṭṭhādīni upanidhāya vattabbato’’ ti. Asutaṃ na hotīti hi ‘‘suta’’ nti pakāsito yamatthoti.

[t15] 「显示不痴迷（asammohaṃdīpeti）」者：由于长老以「如是」回指了自己所通达的经之种种方式，[义注]故如是说。[义注]以「不能通达种种方式」一语，显示将说之经的种种方式性与难通达性。「显示对所闻不忘失」者：这是由于所闻之行相被如实显示而说的。「由不痴迷（asammohena）」者，即由无有痴迷；或者[是说]：唯由听闻时所生的慧，成就其后之时的慧——「由不忘失」处也应如是说。文句所应通达的行相并不极深，于彼唯应作如所闻的忆持，故念的作用为胜，慧于彼则处于从属；[义注]因此就「以慧为先导」[之义]而说「以慧为先导的[念]」等语。而此中的「先导性」即是主要性，犹如于「意为先导」等中[那样]；或者，如于眼识等中转向等[虽在先而非主要]，若「先导性」是非主要的，则「慧是它的先导」这一义也说得通。「以念为先导的[慧]」处，也应依已说的方式随其所应了知其义。「义与文完备的（atthabyañjanasampannassa）」者，即义与文圆满的；或者应见其义为：具足开示、显示、开展、分别、明了、施设六种义句，与字、句、文、相、词、说明六种文句的。

Attanā paṭividdhā suttassa pakāravisesā ‘‘eva’’ nti therena paccāmaṭṭhāti āha ‘‘asammohaṃ dīpetī’’ ti. ‘‘Nānappakārapaṭivedhasamattho hotī’’ ti etena vakkhamānassa suttassa nānappakārataṃ duppaṭivijjhatañca dasseti. ‘‘Sutassa asammosaṃ dīpetī’’ ti sutākārassa yāthāvato dassiyamānattā vuttaṃ. Asammohenāti sammohābhāvena, paññāya eva vā savanakālasambhūtāya taduttarakālapaññāsiddhi, evaṃ asammosenāti etthāpi vattabbaṃ. Byañjanānaṃ paṭivijjhitabbo ākāro nātigambhīro, yathāsutadhāraṇameva tattha karaṇīyanti satiyā byāpāro adhiko, paññā tattha guṇībhūtāti vuttaṃ ‘‘paññāpubbaṅgamāyā’’ tiādi paññāya pubbaṅgamāti katvā. Pubbaṅgamatā cettha padhānabhāvo

‘‘manopubbaṅgamā’’ tiādīsu viya, pubbaṅgamatāya vā cakkhuviññāṇādīsu āvajjanādīnaṃ viya appadhānatte paññā pubbaṅgamā etissāti ayampi attho yujjati, evaṃ ‘‘satipubbaṅgamāyā’’ ti etthāpi vuttanayānusārena yathāsambhavamattho veditabbo. Atthabyañjanasampannassāti atthabyañjanaparipuṇṇassa, saṅkāsanapakāsanavivaraṇavibhajanauttānīkaraṇapaññattivasena chahi atthapadehi, akkharapadabyañjanākāraniruttiniddesavasena chahi byañjanapadehi ca samannāgatassāti vā attho daṭṭhabbo.

[t16] 「显示如理作意（yonisomanasikāraṃdīpeti）」者：意趣是——由「如是」一语所说的行相、指示、限定诸义，是以不颠倒的正法为境的。「显示不散乱」者：这是就「依『《梵网[经]》在何处所说』等发问而入于此篇章的、将说之经的听闻，离于[心的]专注便不可能」而说的。「心散乱者[没有听闻]」等语，则是为成立此义而说的。「以一切圆满[之语]（sabbasampattiyā）」者，即以义、文、说者、目的等的成就。犹如由以不颠倒之正法为境的行相、指示、限定诸义[而成就]如理作意，又犹如由听闻正法[而成就]不散乱：正如[义注]已说过——由作为果的如理作意，成就[作为因的]自己的正确置向与宿世曾作诸福（因二者不相离）；同样，本也应由作为果的不散乱，显示作为因的听闻正法与依止善士之成就，因为未曾听闻者、离善士依止者是没有那[不散乱]的。

Yonisomanasikāraṃ dīpetīti evaṃ-saddena vuccamānānaṃ ākāranidassanāvadhāraṇatthānaṃ aviparītasaddhammavisayattāti adhippāyo. ‘‘Avikkhepaṃ dīpetī’’ ti ‘‘brahmajālaṃ kattha bhāsita’’ ntiādi pucchāvasena pakaraṇappattassa vakkhamānassa suttassa savanaṃ samādhānamantarena na sambhavatīti katvā vuttaṃ. ‘‘Vikkhittacittassā’’ tiādi tassevatthassa samatthanavasena vuttaṃ. Sabbasampattiyāti atthabyañjanadesakapayojanādisampattiyā. Aviparītasaddhammavisayehi viya ākāranidassanāvadhāraṇatthehi yonisomanasikārassa, saddhammassavanena viya ca avikkhepassa yathā yonisomanasikārena phalabhūtena attasammāpaṇidhipubbekatapuññatānaṃ siddhi vuttā tadavinābhāvato, evaṃ avikkhepena phalabhūtena kāraṇabhūtānaṃ saddhammassavanasappurisūpanissayānaṃ siddhi dassetabbā siyā assutavato, sappurisūpanissayarahitassa ca tadabhāvato.

[t17] 然而[义注]以「因为心散乱者不能听闻（nahivikkhittacitto）」等成立之语，所显示的却是：由作为因的不散乱与善士依止，成就作为果的听闻正法。而此中这样的意趣或为合宜：听闻正法与善士依止，因是外分，故非一向是不散乱之因；而不散乱则如善士依止一般，一向是听闻正法之因。纵然如此，「由不散乱而显明善士依止之成就」仍未得成立；[然而也]并非不成立，因为「心散乱者无有亲近善士」这一义是自然成立的。又此中，前者应见为由果而显示因之成就，犹如由河水泛涨[而知]上游有雨；后者应见为由因而显示果之成就，犹如由一向降雨的云之生起[而知]雨之转起。

‘‘Na hi vikkhittacitto’’ tiādinā samatthanavacanena pana avikkhepena kāraṇabhūtena sappurisūpanissayena ca phalabhūtassa saddhammassavanassa siddhi dassitā. Ayaṃ panettha adhippāyo yutto siyāsaddhammassavanasappurisūpanissayā na ekantena avikkhepassa kāraṇaṃ bāhiraṅgattā, avikkhepo pana sappurisūpanissayo viya saddhammassavanassa ekantakāraṇanti. Evampi avikkhepena sappurisūpanissayasiddhijotanā na samatthitāva, no na samatthitā vikkhittacittānaṃ sappurisapayirupāsanābhāvassa atthasiddhattā. Ettha ca purimaṃ phalena kāraṇassa siddhidassanaṃ nadīpūrena viya upari vuṭṭhisabbhāvassa, dutiyaṃ kāraṇena phalassa siddhidassanaṃ daṭṭhabbaṃ ekantena vassinā viya meghavuṭṭhānena vuṭṭhippavattiyā.

[t18] 「这样贤善的行相（evaṃbhaddakoākāro）」者：由于依世尊之语的义与文之类别的辨别而深入整个教法之成就的行相，是无余圆满他人利益之因，[义注]故如是说。与「[对不正确置向自己者……]是没有的」相连属。「具足后二轮（pacchimacakkadvayasampatti）」者，即称为自己的正确置向与宿世曾作诸福的二种功德。而此中之所以为「轮」，是由于辗转转起；或者[是说]：众生以它们而行于成就之有中。就它们而说了「诸比丘，此四者是轮，具足它们的天与人四轮转起」等语。而此中的前、后之别，应依教说的次第而见。「由成就后二轮（pacchimacakkadvayasiddhiyā）」者，即由后二轮之有。正确置向自己者与宿世曾作福者，由于其不清净之因的诸烦恼已远离，故有清净的意乐，[义注]故说「意乐清净得以成就」。即如所说：「正确置向的心，能令他从此更为殊胜」；又：「阿难，你已作福，应勤修精进，将速成无漏者。」[义注]正因此而说「由那意乐清净，成就证

得之善巧」。「由加行清净（payogasuddhiyā）」者，即由以如理作意为先导的闻法之加行的明净，[义注]故说「成就传承之善巧」；或者[即由]一切身、语加行的无过失——因为身、语加行清净者，由无追悔而心不散乱，于圣典[得]无畏。

Bhagavato vacanassa atthabyañjanapabhedaparicchedavasena sakalasāsanasampattiogāhanākāro niravasesaparahitapāripūrikāraṇanti vuttaṃ ‘‘evaṃ bhaddako ākāro’’ ti. Yasmā na hotīti sambandho. Pacchimacakkadvayasampattinti attasammāpaṇidhipubbekatapuññatāsaṅkhātaṃ guṇadvayaṃ. Aparāparaṃ vuttiyā cettha cakkabhāvo, caranti etehi sattā sampattibhavesūti vā. Ye sandhāya vuttaṃ ‘‘cattārimāni bhikkhave cakkāni, yehi samannāgatānaṃ devamanussānaṃ catucakkaṃ vattatī’’ tiādi. Purimapacchimabhāvo cettha desanākkamavasena daṭṭhabbo. Pacchimacakkadvayasiddhiyāti pacchimacakkadvayassa atthitāya. Sammāpaṇihitatto pubbe ca katapuñño suddhāsayo hoti tadasuddhihetūnaṃ kilesānaṃ dūrībhāvatoti āha ‘‘āsayasuddhi siddhā hotī’’ ti. Tathā hi vuttaṃ ‘‘sammāpaṇihitaṃ cittaṃ, seyyaso naṃ tato kare’’ ti, ‘‘katapuññosi tvaṃ ānanda, padhānaṃ anuyuñja khippaṃ hohisi anāsavoti ca. Tenevāha ‘‘āsayasuddhiyā adhigamabyattisiddhī’’ ti. Payogasuddhiyāti yonisomanasikārapubbaṅgamassa dhammassavanapayogassa visadabhāvena. Tathā cāha ‘‘āgamabyattisiddhī’’ ti. Sabbassa vā kāyavacīpayogassa niddosabhāvena. Parisuddhakāyavacīpayogo hi vippaṭisārābhāvato avikkhittacitto pariyattiyaṃ visārado hotīti.

[t19] [义注]以「以显示通达种种方式之语（nānappakārapaṭivedhadīpakena）」等语，就长老于义与文[的通达]、由「如是」一语与「所闻」一语显示不痴迷与不忘失，而显示依四无碍解的义之配合。此中，[义注]以「以显示通达所应闻之差别之语」显示：这「所闻」一语，由「如是」一语在其近旁、或由对将说者的对望，而总相地涉及所应闻之法的差别。圣典诸法的「以意所随观」与「以见所善通达」，特别系属于作意，[义注]故把它们与依已说方式显示如理作意的「如是」一语相配；圣典诸法的听闻、忆持、以语熟习，特别系属于耳的专注，[义注]故把它们与显示不散乱的「所闻」一语相配——如是显示，而于教法之成就、于闻法生起策励。此中，「[这些]法（dhammā）」者，即圣典诸法。「以意所随观（manasānupekkhitā）」者：即依「此处说戒，此处[说]定，此处[说]慧，此中有这么多结合」等方式而以意随观。「以见所善通达（diṭṭhiyāsuppaṭividdhā）」者：即以作为随顺谛观的、或称为知遍知的见，把彼彼处所说的色、非色诸法依「色是如此，色有这么多」等[方式]善加确定而通达。

‘‘Nānappakārapaṭivedhadīpakenā’’ tiādinā atthabyañjanesu therassa evaṃ-sadda suta-saddānaṃ asammohāsammosadīpanato catupaṭisambhidāvasena atthayojanaṃ dasseti. Tattha ‘‘sotabbappabhedapaṭivedhadīpakenā’’ ti etena ayaṃ suta-saddo evaṃ-saddasannidhānato, vakkhamānāpekkhāya vā sāmaññeneva sotabbadhammavisesaṃ āmasatīti dasseti. Manodiṭṭhikaraṇāpariyattidhammānaṃ anupekkhanasuppaṭivedhā visesato manasikārapaṭibaddhāti te vuttanayena yonisomanasikāradīpakena evaṃ-saddena yojetvā, savanadhāraṇavacīparicayā pariyattidhammānaṃ visesena sotāvadhānapaṭibaddhāti te avikkhepadīpakena suta-saddena yojetvā dassento sāsanasampattiyā dhammassavane ussāhaṃ janeti. Tattha dhammāti pariyattidhammā. Manasānupekkhitāti ‘‘idha sīlaṃ kathitaṃ, idha samādhi, idha paññā, ettakā ettha anusandhiyo’’ tiādinā nayena manasā anupekkhitā. Diṭṭhiyā suppaṭividdhāti nijjhānakkhantibhūtāya, ñātapariññāsaṅkhātāya vā diṭṭhiyā tattha tattha vuttarūpārūpadhamme ‘‘iti rūpaṃ, ettakaṃ rūpa’’ ntiādinā suṭṭhu vavatthapetvā paṭividdhā.

[t20] 「以[『如是我闻』]这一整句话（sakalenavacanena）」者：这是因为先前是以三语各别各别地作配合[而说的]。「非善士地（asappurisabhūmi）」者，即忘恩，[亦]即如是所说的非圣言说之处：「此处有某恶比丘，学得了如来所宣说的法与律，却据为己有。」那非圣言说之处正是「非正法」。[设难：]阿难长老既无「这是我的话」这样的增上慢，大迦叶长老等也无那样的怀疑，那么「超越非善士地」等语岂不是无意义吗？——[通释：]不然，因为[义注]所显示的是：说「如是我闻」者也阐明了这一层意思。而某些[师]说：「那样说是着眼于诸天神的思虑，所以这样的诘难没有余地。」相传在那一刹那，某些天神心中生起了这样的思虑：「如来已般涅槃，而这位尊者善巧于教说，如今[他]在说法；[他]生于释迦族，是如来的兄弟、叔父之子——他究竟是在宣说自己所证悟之法呢，还是

唯[宣说]如所闻的世尊之语呢？」如是，[长老]从那被怀疑的方式、即从堕入非善士地等[之嫌]中的超越等，便得以阐明。「不……据为己有（attanoadahanto）」者：即不把「这是我的」安立于自身。「系属（appeti）」者，即指出。于现法的、来世的与胜义的[诸利益]中随其所应引导众生，故为「准则（netti）」；法即是准则，[故为]「法的准则（dhammanetti）」。

‘‘Sakalena vacanenā’’ ti pubbe tīhi padehi visuṃ visuṃ yojitattā vuttaṃ. Asappurisabhūminti akataññutaṃ ‘‘idhekacco pāpabhikkhu tathāgatappaveditaṃ dhammavinayaṃ pariyāpuṇitvā attano dahatī’’ ti evaṃ vuttaṃ anariyavohārāvatthaṃ. Sā eva anariyavohārāvatthā asaddhammo. Nanu ca ānandattherassa ‘‘mamedaṃ vacana’’ nti adhimānassa, mahākassapattherādīnañca tadāsaṅkāya abhāvato asappurisabhūmisamatikkamādivacanaṃ niratthakaṃ ti? Nayidaṃ evaṃ ‘‘evaṃ me suta’’ nti vadantena ayampi attho vibhāvitoti dassanato. Keci pana ‘‘devatānaṃ parivitakkāpekkhaṃ tathāvacananti edisī codanā anavakāsā’’ ti vadanti. Tasmiṃ kira khaṇe ekaccānaṃ devatānaṃ evaṃ cetaso parivitakko udapādi ‘‘tathāgato ca parinibbuto, ayañca āyasmā desanākusalo, idāni dhammaṃ deseti, sakyakulappasuto tathāgatassa bhātā cūḷapituputto, kiṃ nu kho sayaṃ sacchikata dhammaṃ deseti, udāhu bhagavatoyeva vacanaṃ yathāsuta’’ nti. Evaṃ tadāsaṅkitappakārato asappurisabhūmisamokkamādito atikkamādi vibhāvitanti. Attano adahantoti ‘‘mameta’’ nti attani aṭṭhapento. Appetīti nidasseti. Diṭṭhadhammikasamparāyikaparamatthesu yathāraha ṃ satte netīti netti, dhammoyeva netti dhammanetti.

[t21] 更为坚固地潜入的疑，即是「疑惑（kaṅkhā）」；不甚游移、唯是慧解之分歧，即是「犹豫（vimati）」。「灭除不信（assaddhiyaṃvināseti）」——由于[此法]是世尊所教说，由于是在其面前所领受，又由于无有失误、误说等执取之过失。又应知：此中第一等三种义之配合，是把「如是」一语取作于行相等诸义中未取差别者而显示的；其后三种，是把「如是」一语唯取作行相义而阐明的；最后三种，则是依次把「如是」一语取作行相义、指示义与限定义而配合的。

Daḷhataraniviṭṭhā vicikicchā kaṅkhā. Nātisaṃsappanaṃ matibhedamattaṃ vimati. Assaddhiyaṃ vināseti bhagavato desitattā, sammukhā cassa paṭiggahitattā, khalitaduruttādiggahaṇadosābhāvato ca. Ettha ca paṭhamādayo tisso atthayojanā ākārādiatthesu aggahitavisesameva evaṃ-saddaṃ gahetvā dassitā, tato parā tisso ākāratthameva evaṃ-saddaṃ gahetvā vibhāvitā. Pacchimā pana tisso yathākkamaṃ ākāratthaṃ nidassanatthaṃ avadhāraṇatthañca evaṃ-saddaṃ gahetvā yojitāti daṭṭhabbaṃ.

[t22] 「一（eka）」一语见于「其他」、「最胜」、「无伴」、「数量」等[义]。即如：于「自我与世间是常的，唯此为真实，余为虚妄——如是有一些[人]主张」等中，[它]见于「其他」义；于「心专一性」等中，[见于]「最胜」义；于「独一、远离」等中，[见于]「无伴」[义]；于「诸比丘，唯有一种刹那与时机可住于梵行」等中，[见于]「数量」[义]。[义注]为显示此处也是「数量」[义]，故说「『一』是数量限定的指示」。「时候与时机（kālañcasamayañca）」者，即合宜之时与诸缘的和合。「刹那（khaṇo）」者，即机会；因为如来的出现等是道梵行的机会，因它是获得其[道]缘之因。而刹那正是时机——[此语]之义是：那被称为「刹那」又被称为「时机」者，唯是一。「大集会（mahāsamayo）」者，即大聚集。「[你也未曾通达]这因由（samayopikho）」者，即圆满学处之因。「宗义论处（samayappavādake）」者，即诸见的论说处；因为坐在那里的外道各各论说自己的宗义。「由证得[彼等]利益（atthābhisamayā）」者，即由获得利益。应被现观，故为「现观（abhisamaya）」；现观即是义，故为「通达义（abhisamayaṭṭho）」——「逼迫」等[诸义]是就其应被现观之性而归为一体而说的。或者，作为现观即通达之境的性质，即是「通达义」；那些[诸义]也同样是以一体性而说的。此中，「逼迫」是苦谛对于具足它者的伤害、令[其]不得舒展；「热恼」是依苦苦性等而作的煎熬、烧灼。

Eka-saddo aññaseṭṭhāsahāyasaṅkhyadīsu dissati. Tathāhesa ‘‘sassato attā ca loko ca, idameva saccaṃ moghamaññanti ittheke abhivadantī’’ tiādīsu aññatthe dissati, ‘‘cetaso ekodibhāva’’ ntiādīsu seṭṭhatthe, ‘‘eko vūpakaṭṭho’’ tiādīsu asahāye, ‘‘ekova kho bhikkhave khaṇo ca samayo ca brahmacariyavāsāyā’’ tiādīsu saṅkhyayaṃ, idhāpi saṅkhyayanti dassento āha ‘‘ekanti gaṇanaparicchedaniddeso’’ ti. Kālañca samayañcāti yuttakālañca paccayasāmaggiñca. Khaṇoti okāso. Tathāgatuppādādiko hi maggabrahmacariyassa okāso tappaccayapaṭilābhahetuttā. Khaṇo eva ca samayo. Yo

‘‘khaṇo’’ ti ca ‘‘samayo’’ ti ca vuccati, so eko vāti hi attho. Mahāsamayoti mahāsamūho. Samayopi khoti sikkhāpadapūraṇassa hetupi. Samayappavādaketi diṭṭhippavādake. Tattha hi nisinnā titthiyā attano attano samayaṃ pavadantīti. Atthābhisamayāti hitapaṭilābhā. Abhisametabboti abhisamayo, abhisamayo atthoti abhisamayaṭṭhoti pīḷana ādīni abhisametabbabhāvena ekībhāvaṃ upanetvā vuttāni. Abhisamayassa vā paṭivedhassa visayabhūtabhāvo abhisamayaṭṭhoti tāneva tathā ekattena vuttāni. Tattha pīḷanaṃ dukkhasaccassa taṃ samaṅgīno hiṃsanaṃ avipphārikatākaraṇaṃ. Santāpodukkhadukkhatādivasena santāpanaṃ paridahaṇaṃ.

[t23] 此中：与俱作之因共处而集合、会合，故为「时机（samayo）」，即「和合」。道梵行于此处与依止它的诸人共会、集合，故为「时机」，即「刹那」。众生或自性法与俱生[缘]等、或与生起等，于此处、以此而共会，故为「时机」，即「时间」——因为时间虽依义而言唯是诸法的转起、[本身]并非实有，却仍作为诸法转起的依处，并如作具一般，以唯由构想而成立的形态而被言说。诸分同时地、或共同地行进、转起、安住，故为「时机」，即「聚集」，犹如「samudāya（总集）」[之构词]；因为诸分的共同安住正是聚集。在其余诸缘会合时，果从此而来、生起、转起，故为「时机」，即「因」，犹如「samudaya（集）」[之构词]。由结缚之性而结合，[果]来[于此]、于自己的境上转起；或者由坚固执取之性，众生被结缚而随其执著行进、转起，故为「时机」，即「见」——因为众生由见结而被极度系缚。会合、共会、集合，故为「时机」，即「获得」。同等的行去，或正确的行去、离去，故为「时机」，即「舍断」。应以智面对而行、应被现观，故为「现观（abhisamayo）」，即诸法的不颠倒自性。以面对之性而正确地行去、觉悟，故为「现观」，即对诸法如实自性的觉悟。如是应知「时机」一语于彼彼义中的转起；而在「时机」一语的义之列举中，「现观」一语的例证也应依已说的方式了知。「它的（assa）」者，即「时机」一语的。[此处]「时间」是[其]义——因为和合等诸义于此处不可得，又因为时间应如处所、说者、会众一般，作为经的因缘而被指出。

Tattha sahakārīkāraṇaṃ sannijjha sameti samavetīti samayo, samavāyo. Sameti samāgacchati maggabrahmacariyamettha tadādhārapuggalehīti samayo, khaṇo. Sameti ettha, etenava saṃgacchati satto, sabhāvadhammo vā sahajātādīhi, uppādādīhi vāti samayo, kālo. Dhammappavattimattatāya atthato abhūtopi hi kālo dhammappavattiyā adhikaraṇaṃ, karaṇaṃ viya ca kappanāmattasiddhena rūpena voharīyatīti. Samaṃ, saha vā avayavānaṃ ayanaṃ pavatti avaṭṭhānanti samayo, samūho, yathā ‘‘samudāyo’’ ti. Avayavasahāvaṭṭhānameva hi samūhoti. Avasesapaccayānaṃ samāgame eti phalaṃ etasmā uppajjati pavattati cāti samayo, hetu yathā ‘‘samudayo’’ ti. Sameti saṃyojanabhāvato sambandho eti attano visaye pavattati, daḷhaggahaṇabhāvato vā saṃyuttā ayanti pavattanti sattā yathābhinivesaṃ etenāti samayo, diṭṭhi. Diṭṭhisaṃyojanena hi sattā ativiya bajjhantīti. Samiti saṅgati samodhānanti samayo, paṭilābho. Samassa yānaṃ, sammā vā yānaṃ apagamoti samayo, pahānaṃ. Abhimukhaṃ ñāṇena etabbo abhisametabboti abhisamayo, dhammānaṃ aviparīto sabhāvo. Abhimukhabhāvena sammā eti gacchati bujjhatīti abhisamayo, dhammānaṃ yathābhūtasabhāvāvabodho. Evaṃ tasmiṃ tasmiṃ atthe samaya-saddassa pavatti veditabbā. Samaya-saddassa atthuddhāre abhisamaya-saddassa udāharaṇaṃ vuttanayeneva veditabbaṃ. Assāti samaya-saddassa. Kālo attho samavāyādīnaṃ atthānaṃ idha asambhavato desadesakaparisānaṃ viya suttassa nidānabhāvena kālassa apadisitabbato ca.

[t24] [设难：]为何此处唯以不确指的方式指出时间，而不依季、年等作确指呢？——[义注]故说「此中，虽然（tatthakiñcāpi）」等语。[义注]又为显示「不依季、年等作确指而说『时机』一语，还得到这样的功德」，故说「或者，[以下]这些是（yevāime）」等语；因为总相的显明[终]安住于差别之中。此中，「现法乐住时」是每日以禅定等至而度过之时，特别是[成道后的]七个七日。「[极为]显著（pakāsā）」者：即由一万世界的震动、光明的出现等而显著。[义注]为把如上所说诸时中的一部分以其他方式摄集显示，故说「又，[在智之作用与悲之作用二时中的]（yocāyaṃ）」等语。即如：智之作用时与自利行道时，即是现正觉时；圣默然时，即是现法乐住时；悲之作用时、利他行道时、法谈时，正是说法时。

Kasmā panettha aniyāmitavaseneva kālo niddiṭṭho, na utusaṃvaccharādivasena niyametvāti āha ‘‘tattha kiñcāpī’’ tiādi. Utusaṃvaccharādivasena niyamaṃ akatvā samaya-saddassa vacane ayampi guṇo laddho

hotīti dassento ‘‘ye vā ime’’ tiādimāha. Sāmaññajotanā hi visese avatiṭṭhatīti. Tattha diṭṭhadhammasukhavihārasamayo devasikaṃ jhānasamāpattīhi vītināmanakālo, visesato sattasattāhāni. Pakāsāti dasasahassilokadhātuyā pakampanaobhāsapātubhāvādīhi pākaṭā. Yathāvuttappabhedesuyeva samayesu ekadesaṃ pakārantarehi saṅgahetvā dassetuṃ ‘‘yo cāya’’ ntiādimāha. Tathā hi ñāṇakiccasamayo attahitapaṭipattisamayo ca abhisambodhisamayo. Ariyatuṇhibhāvasamayo diṭṭhadhammasukhavihārasamayo. Karuṇākiccaparahitapaṭipattidhammikathāsamayo desanāsamayeva.

[t25] 应与「[如]……以具格作了指示（karaṇavacanenaniddesokato）」相连属。「于彼处（tattha）」者，即在阿毗达摩与律中。「同样（tathā）」者，即以处格与具格。「依处义（adhikaraṇattho）」，即依止处之义。所谓「有（bhāva）」即是动作；以动作而标示另一动作，即是「以有[此]故有[彼]之相（bhāvenabhāvalakkhaṇaṃ）」。此中：正如「时间」虽由自性法所限定、自身依胜义并不存在，却因于彼刹那所转起者在此前此后皆无，而被施设为依处，如于「于上午生，于傍晚去」等中[那样]；又如「聚集」虽离于诸分而不存在、唯由构想而成立，却被施设为诸分的依处，如于「树上有枝」、「生于麦堆中」等中[那样]——[义注]为显示此处也如是，故说「因为『时』……乃至……诸法[的依处]」。因为彼处之义是：于欲界善心生起的那一时间或那一法聚中，触等也正是于那同一时间、那同一法聚中而有。又如「在挤牛奶时他去了，挤完时他来了」——以挤奶之动作标示行去之动作；同样，此处说「于其时」、「于其时」时，「[彼]有」这一义也自然可解，因为语义不离于「有」——即以「时」之有的动作，标示心的生起之动作与触等的存在之动作。「于其时（yasmiṃsamaye）」者：即于第九刹那，或于如理作意等因，或于诸缘和合存在时，欲界善心生起；即于那同一刹那、那同一因、那同一诸缘和合存在时，触等也存在——[义注]为显示两处的「时」一语所作的处格指示是与作为标相的「有」相应的，故说「[以]刹那……乃至……而被标示」。

Karaṇavacanena niddeso kato yathāti sambandho. Tatthāti abhidhammavinayesu. Tathāti bhummakaraṇehi. Adhikaraṇattha ādhārattho. Bhāvo nāma kiriyā, kiriyāya kiriyantaralakkhaṇaṃ bhāvenabhāvalakkhaṇaṃ. Tattha yathā kālo sabhāvadhammaparicchinno sayaṃ paramatthato avijjamānopi ādhārabhāvena paññāto taṅkhaṇappavattānaṃ tato pubbe parato ca abhāvato ‘‘pubbaṇhe jāto, sāyanhe gacchatī’’ ti, ca ādīsu, samūho ca avayavavinimutto avijjamānopi kappanāmattasiddho avayavānaṃ ādhārabhāvena paññāpīyati ‘‘rukkhe sākhā, yavarāsiyaṃ sambhūto’’ tiādīsu, evaṃ idhāpīti dassento āha ‘‘adhikaraṇañhi…pe… dhammāna’’ nti. Yasmiṃ kāle, dhammapuñje vā kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, tasmiṃyeva kāle, dhammapuñje ca phassādayopi hontīti ayañhi tattha attho. Yathā ca gāvīsu duyhamānāsu gato, duddhāsu āgatoti dohanakiriyāya gamanakiriyā lakkhīyati, evaṃ idhāpi ‘‘yasmiṃ samaye, tasmiṃ samaye’’ ti ca vutte satīti ayamattho viññāyamāno eva hoti padatthassa sattāvirahābhavatoti samayassa sattākiriyāya cittassa uppādakiriyā, phassādīnaṃ bhavanakiriyā ca lakkhīyati. Yasmiṃ samayeti yasmiṃ navame khaṇe, yonisomanasikārādihetumhi, paccayasamavāye vā sati kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, tasmiṃyeva khaṇe, hetumhi, paccayasamavāye ca sati phassādayopi hontīti ubhayattha samaya-sadde bhummaniddeso kato lakkhaṇabhūtabhāvayuttoti dassento āha ‘‘khaṇa…pe… lakkhīyatī’’ ti.

[t26] 「『因』义与『作具』义可以成立（hetuatthokaraṇatthocasambhavati）」——犹如于「以食而住、以诵习而住、以斧砍、以锄掘」等中[那样]。因为世尊听到违犯之后，令比丘僧团集合，问了发生事缘的人并加以呵责，不越过彼彼事缘发生之时，即以那时而制立诸学处；并顾及制立学处之因而住——犹如于第三波罗夷等[之中]。

Hetuattho karaṇattho ca sambhavati ‘‘annena vasati, ajjhenena vasati, pharasunā chindati, kudālena khaṇatī’’ tiādīsu viya. Vītikkamañhi sutvā bhikkhusaṅghaṃ sannipātāpetvā otiṇṇavatthukaṃ puggalaṃ paṭipucchitvā, vigarahitvā ca taṃ taṃ vatthuṃ otiṇṇakālaṃ anatikkamitvā teneva kālena sikkhāpadāni paññapento bhagavā viharati sikkhāpadapaññattihetuñca apekkhamāno tatiyapārājikādīsu viyāti.

[t27] 「完全（accantameva）」——即从开始起直至教说终结，以称为利他行道的悲住[而住]。「为显明那义（tadatthajotanatthaṃ）」者，即为显明「极度结合」之义。作了业格的指示，犹如「诵习一月（māsaṃajjheti）」[之用法]。

Accantameva ārambhato paṭṭhāya yāva desanāniṭṭhānaṃ parahitapaṭipattisaṅkhātena karuṇāvihārena. Tadatthajotanatthanti accantasaṃyogatthajotanatthaṃ. Upayogavacananiddeso kato yathā ‘‘māsaṃ ajjhetī’’ ti.

[t28] 「古师们（porāṇā）」者，即诸义注师。「措辞上的差别（abhilāpamattabhedo）」者，即唯就措辞而有差别。[复注]以此显示：于经与律中所作的[只是]格的变换。

Porāṇāti aṭṭhakathācariyā. Abhilāpamattabhedoti vacanamattena viseso. Tena suttavinayesu vibhattibyatayo katoti dasseti.

[t29] 「最胜（seṭṭhaṃ）」者：诠说最胜者之语被说为「最胜」，因为与最胜的功德相伴；「最上（uttamaṃ）」处也如是。「应受恭敬者（gāravayutto）」者：即由与尊重之功德相应而与尊重相应；或者由堪受恭敬而为「应受恭敬者」。

Seṭṭhanti seṭṭhavācakaṃ vacanaṃ seṭṭhanti vuttaṃ seṭṭhaguṇasahacaraṇato. Tathā uttamanti etthāpi. Gāravayuttoti garubhāvayutto garuguṇayogato, garukaraṇārahatāya vā gāravayutto.

[t30] 「已……说过了（vuttoyeva）」——意趣是：此处不须再说，因为《清净道论》是这部义注的一部分。

Vuttoyeva na pana idha vattabbo visuddhimaggassa imissā aṭṭhakathāya ekadesabhāvatoti adhippāyo.

[t31] 此外，[他]亲近（vani）诸分，或吐弃（vami）[诸分]，故为「世尊（bhagavā）」：即[他]亲近、承事、习行了戒等诸功德之「分（bhaga）」，故为「世尊」；或者[他]为那些[功德]在所化者的相续中[生起]而希求、祈愿：「如何才能令[它们]生起呢？」故为「世尊」；或者[他]把「分（bhaga）」即吉祥、自在与名声，如唾沫团一般吐弃、舍弃，故为「世尊」。即如世尊无所顾恋地舍弃了已在手中的吉祥、四洲的自在，以及依于转轮王成就而以七宝辉耀的名声。或者：「bhāni」是说诸星宿，与它们同行、[同]转起，故为「诸分（bhagā）」，即在须弥、由乾陀等[山]中的器世间之庄严；世尊吐弃（vami）了它们，即以舍断系于它们的欲贪而舍弃——如是「[他]吐弃诸分」，故亦为「世尊」。

Apica bhage vani, vamīti vā bhagavā, bhage sīlādiguṇe vani bhaji sevi, te vā vineyyasantānesu ‘‘kathaṃ nu kho uppajjeyyu’’nti vani yāci patthayīti bhagavā, bhagaṃ vā siriṃ, issariyaṃ, yasañca vami khelapiṇḍaṃ viya chaḍḍayīti bhagavā. Tathā hi bhagavā hatthagataṃ siriṃ, catuddīpissariyaṃ, cakkavattisampattisannissayañca sattaratanasamujjalaṃ yasaṃ anapekkho pariccajīti. Atha vā bhāni nāma nakkhattāni, tehi samaṃ gacchanti pavattantīti bhagā, sineruyugandharādigatā bhājanalokasobhā. Te bhagavā vami tappaṭibaddhachandarāgappahānena pajahatīti evampi bhage vamīti bhagavā.

[t32] 「令[世尊的]法身现前（dhammasarīraṃpaccakkhaṃkaroti）」者：这是就「依『阿难，我为你们所教说、所制立的法与律，在我去后即是你们的导师』一语，法有作为导师的一面」而说的。

‘‘Dhammasarīraṃ paccakkhaṃ karotī’’ ti ‘‘yo vo ānanda mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā’’ ti vacanato dhammassa satthubhāvapariyāyo vijjatīti katvā vuttaṃ.

[t33] 「身如金刚积聚（vajirasaṅghātasamānakāyo）」——因为[其]身不能被他人所破；因为对世尊的色身，无人能作任何障难。「[指示]说法的成就（desanāsampattiṃniddisati）」——因为以「如是」指示了将说的整部经。「[指示]弟子的成就」——因为显明了这一义：「[此法]是由证得无碍解、为世尊于五处安立为第一的我这大弟子所闻；而且正是我所闻的，不是传闻，不是辗转传来的。」「[指示]时的成就」——因为在「世尊」一语近旁所用的「时」一语，显明了那时间为佛陀的出现所庄严；因为时的成就以佛陀的出现为最上。因此说：

Vajirasaṅghātasamānakāyo parehi abhejjasarīrattā. Na hi bhagavato rūpakāye kenaci antarāyo sakkā kātunti. Desanāsampattiṃ niddisati vakkhamānassa sakalasuttassa ‘‘eva’’nti niddisanato. Sāvakasampattiṃ niddisati paṭisambhidāppattena pañcasu ṭhānesu bhagavatā etadagge ṭhapitena mayā mahāsāvakena sutaṃ, tañca kho mayāva sutaṃ, na anussavitaṃ, na paramparābhatanti imassatthassa dīpanato. Kālasampattiṃ niddisati ‘‘bhagavā’’ ti padassa sannidhāne payuttassa samaya-saddassa kālassa buddhuppādapaṭimaṇḍitabhāvadīpanato. Buddhuppādaparamā hi kālasampadā. Tenetaṃ vuccati –

[t34] 于劫之浊、于争斗之世，佛陀的出现——啊，真是大稀有

‘‘Kappakasāye kaliyuge, buddhuppādo aho mahacchariyaṃ;

[t35] 犹如生于火中、蜜汁盈满的一朵莲花。

Hutāvahamajjhe jātaṃ, samuditamakarandamaravinda’’nti.

[t36] 「『世尊』，[指示]说法者的成就（bhagavātidesakasampattiṃniddisati）」——因为[「世尊」]是对功德殊胜、于众生中最上者的尊重之称。

Bhagavāti desakasampattiṃ niddisati guṇavisiṭṭhasattuttamagāravādhivacanato.

[t37] 「在电光的刹那间（vijjantarikāya）」者，即在电光闪射之刹那。「其心中（antarato）」者，即在心中。「中途（antarā）」者，即在开始与完成之间。「间隙（antarikāya）」者，即在中间空处。又此中，本应举出如「谁能知那因由（tadantaraṃ）」、「其间诸劫（etesaṃantarākappā）由计数而不可数」、「中间中间（antarantarā）插话」等中那样、转起于原因与中间[义]的「antarā」一语[为例]，而不应[举]转起于心与刹那间隙[义]的「antara」、「antarikā」二语；因为这是「antarā」一语的义之列举。而此中或有这样的意趣：由于「antarā」一语所转起的诸义中，「antara」一语也转起，故因同义之故，举出了转起于「antarā」一语之义中的「antara」一语；或应见：「其心中（yassantarato）」处正是「antarā」一语，[只是]为偈颂[音节]之便而作了短音。而「antarikā」则是把「antarā」一语以「ika」一语增广词形而说的——如是应见此中所举例证与所应举者之间并无相违。「若不相连，则不成业格（ayojiyamāneupayogavacanaṃnapāpuṇāti）」——因为在本应用属格之处，由与「antarā」一语相连而取用了业格；[义注]正因此而说「又因与『antarā』一语相连，故作了业格」。

Vijjantarikāyāti vijjunicchāraṇakkhaṇe. Antaratoti hadaye. Antarāti ārabbha nipphattīnaṃ vemajjhe. Antarikāyāti antarāḷe. Ettha ca ‘‘tadantaraṃ ko jāneyya, etesaṃ antarā kappā, gaṇanāto asaṅkhiyā, antarantarā kathaṃ opātetī’’ti ca ādīsu viya kāraṇavemajjhesu vattamānā antarā-saddā eva udāharitabbā siyuṃ, na pana cittakhaṇavivaresu vattamānā antarantarikā-saddā. Antarā-saddassa hi ayaṃ atthuddhāroti. Ayaṃ panettha adhippāyo siyā – yesu atthesu antarā-saddo vattati, tesu antarasaddopi vattatīti samānatthattā antarā-saddatthe vattamāno antara-saddo udāhaṭo, antarā-saddo eva vā ‘‘yassantarato’’ti ettha gāthāsukhatthaṃ rassaṃ katvā vuttoti daṭṭhabbaṃ. Antarā-saddo eva pana ika-saddena padaṃ vaḍḍhetvā ‘‘antarikā’’ti vuttoti evamettha udāharaṇodāharitabbānaṃ virodhābhāvo daṭṭhabbo. Ayojiyamāne upayogavacanaṃ na pāpuṇāti sāmivacanassa pasaṅge antarā-saddayogena upayogavacanassa icchitattā. Tenevāha ‘‘antarāsaddena yuttattā upayogavacanaṃ kata’’nti.

[t38] 由于「[他是]决定者、以正觉为归趣（niyatosambodhiparāyaṇo）」、「诸比丘，这是不可能、无有余地的：具足见的人会故意夺取生命——这是不可能的」等语，[可知]见与戒有决定之性，所以连须陀洹也彼此依见、戒之共同性而结合，何况斯陀含等。又由「[他]以如是之见而住于见的共同性，于如是诸戒中住于戒的共同性」一语，[可知]凡夫也确实可得依见、戒之共同性而结合之性。

‘‘Niyato sambodhiparāyaṇo, aṭṭhānametaṃ bhikkhave anavakāso, yaṃ diṭṭhisampanno puggalo sañcicca pāṇaṃ jīvitā voropeyya, ‘‘netaṃ ṭhānaṃ vijjatī’’tiādivacanato diṭṭhisīlānaṃ niyatasabhāvattā sotāpannāpi aññamaññaṃ diṭṭhisīlasāmaññena saṃhatā, pageva sakadāgāmiādayo. ‘‘Tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati, tathārūpesu sīlesu sīlasāmaññagato viharatī’’ti vacanato puthujjanānampi diṭṭhisīlasāmaññena saṃhatabhāvo labbhatiyeva.

[t39] 「游方者善念也（suppiyopikho）」——此中的「kho」字是限定义，犹如于「听到了（assosikho）」等中[那样]；由此显明了这一义：[他]确实行走于大道，其行道并无任何障难。或者，「在那里（tatra）」是对时间的回指；因为它也已由先前的「一时」而被提及。因为世尊行走在王舍城与那烂陀之间的大道上的那一时，善念也正是于那一时行走于那道路而毁谤，梵授则称赞。轮转、转换，故为「pariyāya」，即「轮次」；令应教说之义得以成就，故为「pariyāya」，即「教说」；摄持自己的果而转起，故为「pariyāya」，即「原因」——如是应知「pariyāya」一语于轮次等[诸义]中的转起。「以……原因（kāraṇena）」者，即以似是而非的原因；即如[义注]

下文将说「把种种非原因说成原因」。[设难：]为何此处「毁谤」与「称赞」作了现在时的指示呢？相对于结集之时，那毁谤与称赞的言说之时岂不已是过去了吗？——[通释：]这是实情；然而应见「说（bhāsati）」一语与「行走（addhānamaggapaṭipannohoti）」中的「hoti」一语一样，是过去时义。或者，这是相待于他们所说毁谤与称赞的那一时而如是说的。如是而作，「『在那里』是对时间的回指」这句话也才得以成立。

Suppiyopi khoti ettha kho-saddo avadhāraṇattho ‘‘assosi kho’’ tiādīsu viya. Tena addhānamaggapaṭipanno ahosiyeva, nāssa maggapaṭipattiyā koci antarāyo ahosīti ayamattho dīpito hoti. Tatrāti vā kālassa paṭiniddeso. Sopi hi ‘‘ekaṃ samaya’’nti pubbe adhikato. Yañhi samayaṃ bhagavā antarā rājagahañca nāḷandañca addhānamaggapaṭipanno, tasmiṃyeva samaye suppiyopi taṃ maggaṃ paṭipanno avaṇṇaṃ bhāsati, brahmadatto ca vaṇṇaṃ bhāsatīti. Pariyāyati parivattatīti pariyāyo, vāro. Pariyāyeti desetabbamatthaṃ paṭipādetīti pariyāyo, desanā. Pariyāyati attano phalaṃ pariggahetvā pavattatīti pariyāyo, kāraṇanti evaṃ pariyāya-saddassa vārādīsu pavatti veditabbā. Kāraṇenāti kāraṇapatirūpakena. Tathā hi vakkhati ‘‘akāraṇameva kāraṇanti vatvā’’ ti. Kasmā panettha ‘‘avaṇṇaṃ bhāsatī’’ ti, ‘‘vaṇṇaṃ bhāsatī’’ ti ca vattamānakālaniddeso kato, nanu saṅgītikālato so avaṇṇavaṇṇānaṃ bhāsitakālo atītoti? Saccametaṃ, ‘‘addhānamaggapaṭipanno hotī’’ ti ettha hoti-saddo viya atītakālattho bhāsati-saddo ca daṭṭhabbo. Atha vā yasmiṃ kāle tehi avaṇṇo vaṇṇo ca bhāsīyati, taṃ apekkhitvā evaṃ vuttaṃ. Evañca katvā ‘‘tatrāti kālassa paṭiniddeso’’ ti idañca vacanaṃ samatthitaṃ hoti.

[t40]「非原因（akāraṇaṃ）」者，意即不合理、不成立。因为世尊并无「无味」等过失，法与僧也没有「恶说」、「恶行道」等[过失]。或者，「非原因」即离于合宜之原因，意趣是唯有主张[而无理据]；在这一义上，「说成原因（kāraṇantivatvā）」者，义即「说为『[此]或[可作]原因』」。而此中，「无味」等[之说]的原因，是[沙门乔达摩]对生[年]长者不作礼敬等恭敬行为；同样，[说其]无有上人法与足以为圣者的智见，其原因是[他]对美妙欲功德等的过患之觉了、对轮回初际不可施设的主张、对不记说之事的[不]记说等等；同样，[说其]非一切知者等[之说]的原因，是[其智之]次第觉了等——[如是]应随其所应而简别。「以种种方式（tathātathā）」者：即以对生[年]长者不作礼敬等行相。

Akāraṇanti ayuttiṃ, anupapattinti attho. Na hi arasarūpatādayo dosā bhagavati saṃvijjanti, dhammasaṅghānañca durakkhātaduppaṭipannatādayoti. Akāraṇanti vā yuttakāraṇarahitaṃ, paṭiññāmattanti adhippāyo. Imasmiñca atthe kāraṇanti vatvāti kāraṇaṃ vāti vatvāti attho. Arasarūpādīnañcettha jātivuḍḍhesu abhivādanādisāmīcikammākaraṇaṃ kāraṇaṃ, tathā uttarimanussadhammālamariyañāṇadassanābhāvassa sundarikāmaguṇādinavabodho, saṃsārassa ādikoṭiyā apaññāyanapaṭiññā, abyākatavatthubyākaraṇanti evamādayo, tathā asabbaññutādīnaṃ kamāvabodhādayo yathāraahaṃ niddhāretabbā. Tathā tathāti jātivuḍḍhānaṃ anabhivādanādiākārena.

[t41]「作毁谤（avaṇṇaṃbhāsamāno）」者，即由于说毁谤之故；因为这「māna」一语是原因义。「将遭遇不幸与灾祸（anayabyasanaṃpāpuṇissati）」——因为毁谤三宝一向是大有罪的。[义注]正因此而说：

Avaṇṇaṃ bhāsamānoti avaṇṇaṃbhāsanahetu. Hetuattho hi ayaṃ māna-saddo. Anayabyasanaṃ pāpuṇissati ekantamahāsāvajjattā ratanattayopavādassa. Tenevāha –

[t42] 凡称赞应受呵责者，

‘‘Yo nindiyaṃ pasaṃsati,

[t43] 或呵责那应受称赞者，

Taṃ vā nindati yo pasaṃsiyo;

[t44] 他以口积聚不幸，

Vicināti mukhena so kaliṃ,

[t45] 由那不幸而不得安乐。

Kalinā tena sukhaṃ na vindatī’’ ti.

[t46] [义注]以「我们的老师（amhākaṃācariyo）」等语，显示了梵授悚惧的生起与对自己老师的悲愍之转起——虽然弟子本应随顺老师，但这[青年]因是智慧种姓，于这类[事]上并不随顺他；如今[义注]为显示他业自性智的转起，故说「然而，老师若（ācariyekhopana）」等语。「开始……称赞（vaṇṇaṃbhāsituṃāraddho）」——[他心想]：「但愿他哪怕由这么一点，也能从毁谤三宝中止息。」被称说，故为「vaṇṇa」，即「功德」；称说即赞扬功德，故为「vaṇṇa」，即「赞美」。「集成了（saṃyūḷhā）」者，意即编集、缀连。[义注说]「不能说这位说法者是『入于无渡口者』」——因为佛陀等的功德无量；而于此处无余地显示它们，正是[由]圣典的解释[方能]成办。「与传闻等（anussavādi）」者：此中以「等（ādi）」一语摄取行相思择、对见思量后的接受。意趣是：[他]以自己的力量而称赞，并非与佛陀等的功德相称；因为佛陀等的功德是不可数、无限量之类别的。即如所说：

‘‘Amhākaṃ ācariyo’’ tiādinā brahmadattassa saṃveguppattiṃ, attano ācariye kāruññappavattiñca dassetvā kiñcāpi antevāsinā ācariyassa anukūlena bhavitabbaṃ, ayaṃ pana paṇḍitajātikattā na edisesu taṃ anuvattatīti, idāni tassa kammassakataññāṇappavattiṃ dassento ‘‘ācariye kho panā’’ tiādimāha. Vaṇṇaṃ bhāsituṃ āraddho ‘‘apināmāyaṃ ettakenāpi ratanattayāvaṇṇato orameyyā’’ ti. Vaṇṇīyatīti vaṇṇo, guṇo. Vaṇṇanaṃ guṇasaṅkittananti vaṇṇo, pasaṃsā. Saṃññūḷhāti ganthitā, nibandhitāti attho. Atitthena pakkhando dhammakathikoti na vattabbo aparimāṇaguṇattā buddhādīnaṃ, niravasesānañca tesaṃ idha pakāsanaṃ pāḷisaṃvaṇṇanāyeva sampajjatīti. Anussavādīti ettha ādi-saddena ākāraparivitakkadiṭṭhinijjhānakkhantiyo saṅgaṇhāti. Attano thāmena vaṇṇaṃ abhāsi, na pana buddhādīnaṃ guṇānurūpanti adhippāyo. Asaṅkhyayyāparimitappabhedā hi buddhādīnaṃ guṇā. Vuttañhetaṃ –

[t47] 纵使佛陀称赞佛陀，

‘‘Buddhopi buddhassa bhaṇeyya vaṇṇaṃ,

[t48] 经一劫而不说其他，

Kappampi ce aññamabhāsamāno;

[t49] 劫会在长远之中穷尽，

Khīyetha kappo ciradīghamantare,

[t50] 而如来的功德不会穷尽。

Vaṇṇo na khīyetha tathāgatassā’’ ti.

[t51] [义注]于此[经]中下文也将说「诸比丘，而这是微小的（appamattakaṃkhopanetaṃ）」等语。

Idhāpi vakkhati ‘‘appamattakaṃ kho paneta’’ ntiādi.

[t52] 「就这样，这[师徒二人]（itihate）」——此中「iti」是对已说方式的回指，「ha」字唯是不变词，[义注]故说「如是那[师徒二人]」。

Iti ha teti ettha itīti vuttappakāraparāmasanaṃ. Ha-kāro nipātamattanti āha ‘‘evaṃ te’’ ti.

[t53] 「以威仪的随行而跟随（iriyāpathānubandhanenaanubandhāhonti）」——意趣是：并非以正行道的随行[而跟随]。「在那时（tasmiṃkāle）」者：即世尊行走于那大道的那一年、那一季、那一月或那一半月之时。正因此，[义注]才依显示动作之不间断，而作了「于王舍城中行乞」这一现在时的指示。「他（so）」者，即如是住于王舍城的世尊。「那一天（taṃdivasaṃ）」者：即他行走于大道的那一天。[世尊]行走于那大道，是希求那烂陀诸所化者种种利益与安乐的成就，又[心想]：「我要缘于这一缘起，宣说以三种戒所庄严的、摧破种种诡诈、虚谈等邪命的、解开六十二见网的、震动一万世界的《梵网经》。」至此，「然而世尊为何行于那道路」这一诘难便得以澄清。而「善念为何跟随」这一诘难，则由「全然不知世尊已行于那条道路」一语而得以澄清；因为他并不想见到世尊。[义注]正因此而说「他若知道，便不会跟随」。

Iriyāpathānubandhanena anubandhā honti, na pana sammāpaṭipattianubandhanenāti adhippāyo. Tasmiṃ kāleti yasmiṃ saṃvacchare utumhi māse pakkhe vā bhagavā taṃ addhānamaggaṃ paṭipanno, tasmiṃ kāle. Teneva hi kiriyāvicchedadassanavasena ‘‘rājagahe piṇḍāya caratī’’ ti vattamānakālaniddeso kato. Soti evaṃ rājagahe vasamāno bhagavā. Taṃ divasanti yaṃ divasaṃ addhānamaggapaṭipanno, taṃ divasaṃ. Taṃ

addhānaṃ paṭipanno nāḷandāyaṃ veneyyānaṃ vividha hitasukhanipphattiṃ ākaṅkhamāno imissā ca aṭṭhuppattiyā tividhasīlālaṅkataṃ nānāvidhakuhanalapanādimicchājīvaviddhaṃsanaṃ dvāsaṭṭhidiṭṭhijālaviniveṭhanaṃ dasasahassilokadhātupakampanaṃ brahmajālasuttantaṃ desessāmīti. Ettāvatā ‘‘kasmā pana bhagavā taṃ addhānaṃ paṭipanno’’ ti codanā visodhitā hoti. ‘‘Kasmā ca suppiyo anubandho’’ ti ayaṃ pana codanā ‘‘bhagavato taṃ maggaṃ paṭipannabhāvaṃ ajānanto’’ ti etena visodhitā hoti. Na hi so bhagavantaṃ daṭṭhumeva icchatīti. Tenevāha ‘‘sace pana jāneyya, nānubandheyyā’’ ti.

[t54] 「六色光芒（chabbaṇṇarasmiyo）」是依青、黄、赤、白、红、明净[六色而说]。「向四周约八十肘之处（samantāasītihatthappamāṇe）」者：这是依那些光芒平常所转起之处而说的。而「相传那时（tasmiṃkirasamaye）」是为显示在那行于道路之时佛陀的吉祥[威光]未被隐蔽而说的；因为那时并无任何隐蔽它的理由，不像前往[会见]弗迦逻娑利等[之时]。「宝鬘（ratanāveḷaṃ）」，即宝的头饰。「支那粉末（cīnapiṭṭhacuṇṇaṃ）」，即朱红色的粉末。

Nīlapītalohitodātamañjiṭṭhapabhassaravasena ‘‘chabbaṇṇarasmiyo. ‘‘Samantā asītihatthappamāṇe’’ ti tāsaṃ rasmīnaṃ pakatiyā pavattiṭṭhānavasena vuttaṃ. ‘‘Tasmiṃ kira samaye’’ ti ca tasmiṃ addhānagamanasamaye buddhasiriyā anigūhitabhāvadassanatthaṃ vuttaṃ. Na hi tadā tassā nigūhane pakkusātiabhigamanādīsu viya kiñcipi kāraṇaṃ atthīti. Ratanāveḷaṃ ratanavaṭaṃsakaṃ. Cīnapiṭṭhacuṇṇaṃ sindhanacuṇṇaṃ.

[t55] 「以一寻光明之围绕而生辉的三十二妙相之鬘（byāmappabhāparikkhepavilāsinī…lakkhaṇamālā）」——由于大丈夫诸相彼此相连属，[义注]故如是说：那是这位世尊的相之鬘。[义注]是依「若有人编结而置了三十二月轮之鬘」这样的构想，而说「[胜过]编结而置的三十二月之鬘」；[而「三十二月之鬘」]与「仿佛胜过[其]吉祥（siriṃabhibhavantīiva）」相连属。「[三十二]日之鬘」等处也是此理。「大长老们（mahātherā）」——[义注]是就大弟子们而说。与「[游方者]见到如是行走的世尊与诸比丘，便回看自己的众」相连属。[义注]以「然而，由于（yasmāpana）」等语，澄清「他又为何毁谤三宝呢」这一诘难。「如是（iti）」者，即依已说的方式。「由这二种[原因]（imehidvīhi）」——[义注]以此总结地显示利养与徒众的减损。另有[诸师说]：这[二人]说毁谤与称赞，是为了考察世尊有无违逆与随顺。[还有人]说：「他们是被魔所附而如是作的。」

Byāmappabhāparikkhepavilāsinī ca assa bhagavato lakkhaṇamālāti mahāpurisalakkhaṇāni aññamaññapaṭibaddhattā evamāha. Dvattiṃsāya candamaṇḍalānaṃ mālā kenaci ganthetvā ṭhapitā yadi siyāti parikappanavasenāha ‘‘ganthetvā ṭhapitadvattiṃsacandamālāyā’’ ti. Siriṃ abhibhavantī ivāti sambandho. Esa nayo sūriyamālāyātiādīsupi. Mahātherāti mahāsāvake sandhāyāha. Evaṃ gacchantaṃ bhagavantaṃ bhikkhū ca disvā atha attano parisaṃ avalokesīti sambandho. ‘‘Yasmā panesā’’ tiādinā ‘‘kasmā ca so ratanattayassa avaṇṇaṃ bhāsatī’’ ti codanaṃ visodheti. Itīti evaṃ, vuttappakārenāti attho. Imehi dvīhīti lābhaparivārahāniṃ nigamanavasena dasseti. Bhagavato virodhānunayābhāvavīmaṃsanatthaṃ ete avaṇṇaṃ vaṇṇañca bhāsantīti apare. ‘‘Mārena anvāviṭṭhā evaṃ karontī’’ ti ca vadanti.

§2 当时，世尊与比丘僧团进入庵婆罗提迦（Ambalaṭṭhikā）的王家客舍住宿一夜。游方者善念也与其弟子青年梵授进入庵婆罗提迦的王家客舍住宿一夜。在那里，游方者善念同样以种种方式毁谤佛陀，毁谤法，毁谤僧；而游方者善念的弟子青年梵授则以种种方式称赞佛陀，称赞法，称赞僧。就这样，这师徒二人彼此说着直接相反的话而住。

. Atha kho bhagavā ambalaṭṭhikāyaṃ rājāgārake ekarattivāsaṃ upagacchi [upagañchi (sī. syā. kaṃ. pī.)] saddhiṃ bhikkhusaṅghena. Suppiyopi kho paribbājako ambalaṭṭhikāyaṃ rājāgārake ekarattivāsaṃ upagacchi [upagañchi (sī. syā. kaṃ. pī.)] antevāsinā brahmadattena māṇavena. Tatrapi sudaṃ suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati; suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena

buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. Itiha te ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā viharanti.

> 译注：Ambalaṭṭhikā 表中未收，按转写规则拟音译“安拔喇提咖”（义为“芒果幼树园”，古译庵婆罗树园）。rājāgāraka 译“王家客舍”。

义注（4 块）

[a1] 「当时，世尊与比丘僧团进入庵婆罗提迦的王家客舍住宿一夜（athakhobhagavāambalaṭṭhikāyaṃrājāgārakeekarattivāsaṃupagacchisaddhiṃbhikkhusaṅghena）」者：世尊以那佛陀的风姿而行，渐次到达庵婆罗提迦门口，望了望太阳[心想]：「如今不是[继续]行走之时，太阳已近落下了。」便进入庵婆罗提迦的王家客舍住宿一夜。

. Atha kho bhagavā ambalaṭṭhikāyaṃ rājāgārake ekarattivāsaṃ upagacchi saddhiṃ bhikkhusaṅghenāti bhagavā tāya buddhalīlāya gacchamāno anupubbena ambalaṭṭhikādvāraṃ pāpuṇitvā sūriyaṃ oloketvā – ‘‘akālo dāni gantuṃ, atthasamīpaṃ gato sūriyo’’ti ambalaṭṭhikāyaṃ rājāgārake ekarattivāsaṃ upagacchi.

[a2] 此中，「庵婆罗提迦（ambalaṭṭhikā）」者：是国王的园林。相传在它的门旁有一棵幼小的芒果树（amba），人们称它为「庵婆罗提迦」。由于园林就在离它不远处，故那园林也得名为「庵婆罗提迦」。它荫凉与水源俱足，四周有围墙环绕，门户装设完善，如箱箧一般守护严密。在那里，人们为国王游戏之用建造了以巧思绘画装饰的屋舍，那称为「王家屋舍（rājāgāraka）」。

Tattha ambalaṭṭhikāti rañño uyyānaṃ. Tassa kira dvārasamīpe taruṇaambarukkho atthi, taṃ ‘‘ambalaṭṭhikā’’ti vadanti. Tassa avidūre bhavattā uyyānampi ambalaṭṭhikā tveva saṅkhyaṃ gataṃ. Taṃ chāyūdakasampannaṃ pākāraparikkhittaṃ suyojitadvāraṃ mañjusā viya suguttaṃ. Tattha rañño kīḷanatthaṃ paṭibhānacittavicittaṃ agāraṃ akaṃsu. Taṃ ‘‘rājāgāraka’’nti vuccati.

[a3] 「善念也（suppiyopikho）」者：善念也在那处望了望太阳[心想]：「如今不是[继续]行走之时，游方者们有大有小，而且这条路多有危难——有盗贼、有凶恶的夜叉、有猛兽。而这沙门乔达摩已进入园林，诸天神会在沙门乔达摩的住处作守护。那么我也在此住宿一夜，明天再走吧。」便进入了那同一座园林。于是比丘僧团对世尊尽了[应作的]义务之后，各自划定了自己的住处。游方者也在园林的一边卸下游方者的资具，与自己的众一同住下。而依所结集的圣典[文句]，则说「与其弟子青年梵授一起」。

Suppiyopi khoti suppiyopi tasmiṃ ṭhāne sūriyaṃ oloketvā – ‘‘akālo dāni gantuṃ, bahū khuddakamahallakā paribbājakā, bahuparissayo ca ayaṃ maggo corehipi vāḷayakkhehipi vāḷamigehipi. Ayaṃ kho pana samaṇo gotamo uyyānaṃ paviṭṭho, samaṇassa ca gotamassa vasanaṭṭhāne devatā ārakkhaṃ gaṇhanti, handāhampi idha ekarattivāsaṃ upagantvā sveva gamissāmī’’ti tadevuyyānaṃ pāvisi. Tato bhikkhusaṅgho bhagavato vattaṃ dassetvā attano attano vasanaṭṭhānaṃ sallakkhesi. Paribbājakopi uyyānassa ekapasse paribbājakaparikkhāre otāretvā vāsaṃ upagacchi saddhiṃ attano parisāya. Pāḷiyamārūḷhavaseneva pana – ‘‘saddhiṃ attano antevāsinā brahmadattena māṇavenā’’ti vuttaṃ.

[a4] 如是住下之后，那游方者在夜分观看十力者。而那时，灯火犹如四周散布的星辰一般燃烧着，世尊坐在中央，比丘僧团围绕着世尊。那里连一位比丘的手动、足动，或咳嗽声、喷嚏声也没有。因为那会众由于自己已修学所学、又由于对导师的恭敬——依这二种原因——犹如无风处的灯焰一般不动地端坐着。游方者见了那威仪，便回看自己的众。那里有些人挥着手，有些人[挥着]足，有些人胡言乱语，有些人吐着舌头、流着唾液，磨着牙、打着鼾、呼呼喘息地睡着。他[本]应说三宝的功德之赞，却因嫉妒而再度开始了毁谤。而梵授则依已说的方式[说]称赞。因此说「在那里，游方者善念同样……」，一切都应[如是]说。此中，「在那里也（tatrāpi）」者：即在那[处]，意思是在庵婆罗提迦园林中。

Evaṃ vāsaṃ upagato pana so paribbājako rattibhāge dasabalaṃ olokesi. Tasmiñca samaye samantā vippakiṇṇatārakā viya padīpā jalanti, majjhe bhagavā nisinno hoti, bhikkhusaṅgho ca bhagavantaṃ

parivāretvā. Tattha ekabhikkhussapi hatthakukkuccaṃ vā pādakukkuccaṃ vā ukkāsitasaddo vā khipitasaddo vā natthi. Sā hi parisā attano ca sikkhitasikkhatāya satthari ca gāravenāti dvīhi kāraṇehi nivāte padīpasikhā viya niccalā sannisinnāva ahosi. Paribbājako taṃ vibhūtiṃ disvā attano parisaṃ olokesi. Tattha keci hatthaṃ khipanti, keci pādaṃ, keci vippalapanti, keci nillālitajivhā paggharitakheḷā, dante khādantā kākacchamānā gharugharupassāsino sayanti. So ratanattayassa guṇavaṇṇe vattabbepi issāvasena puna avaṇṇameva ārabhi. Brahmadatto pana vuttanayeneva vaṇṇaṃ. Tena vuttaṃ – ‘‘tatrāpi sudaṃ suppiyo paribbājako’’ ti sabbaṃ vattabbaṃ. Tattha tatrāpīti tasmimpi, ambalaṭṭhikāyaṃ uyyāneti attho.

复注（1 块）

[t1] 由于园林在「庵婆罗提迦（ambalaṭṭhikā）」[树]不远处，故[那]园林[也名]「庵婆罗提迦」，犹如「婆楼那城」、「果达村」[之得名]。而某些[师]说：「『庵婆罗提迦』依已说的方式[乃是]一个村落。」依他们的意见，「在庵婆罗提迦（ambalaṭṭhikāyaṃ）」是表近处之义的处格。某些[师]说：「王家屋舍（rājāgārakaṃ）」是毗沙门大王的神祠。「多有危难（bahuparissayo）」者，即多有灾祸。「与其弟子青年梵授一起」是师子洲义注中所说的；而那唯是依所结集的圣典[文句]而说，并非因为那时善念没有徒众。[设难：]为何此处唯有梵授被结集入圣典，而善念的徒众[没有]呢？——[通释：]因为没有必要。应知：正如此[例]，其他这一类[事]也同样由于没有必要而未被结集者所摄。而某些[师]说：「『所说（vuttaṃ）』是指圣典中所说。」那说不通，因为会成为「依所结集入圣典而说于圣典中」[的重复]。所以此中之义应唯依已说的方式取。与「[比丘僧团]围绕着[世尊]而坐」相连属。

. Ambalaṭṭhikāya avidūre bhavattā uyyānaṃ ambalaṭṭhikā yathā ‘‘varuṇānagaraṃ, godāgāmo’’ ti. Keci pana ‘‘ambalaṭṭhikāti yathāvuttanayeneva ekagāmo’’ ti vadanti. Tesaṃ mate ambalaṭṭhikāyanti samīpatthe bhummavacanaṃ. Rājāgārakaṃ vessavaṇamahārājadevāyatananti eke. Bahuparissayoti bahupaddavo. ‘‘Saddhiṃ antevāsinā brahmadattena māṇavenā’’ ti vuttaṃ sīhaḷaṭṭhakathāyaṃ. Tañca kho pāḷi āruḷhavaseneva, na pana tadā suppiyassa parisāya abhāvato. Kasmā panettha brahmadattoyeva pāḷi āruḷho, na suppiyassa parisāti? Payojanābhāvato. Yathā cetaṃ, evaṃ aññampi edisaṃ payojanābhāvato saṅgītikārehi na saṅgahitanti daṭṭhabbaṃ. Keci pana ‘‘vuttanti pāḷiyaṃ vutta’’ nti vadanti, taṃ na yujjati pāḷiāruḷhavasena pāḷiyaṃ vuttanti āpajjanato. Tasmā yathāvuttanayenevettha attho gahetabbo. Parivāretvā nisinno hotīti sambandho.

§ 3 当时，众多比丘在凌晨起身后，一起集坐在圆亭中，生起了这样的谈论：“贤友们，真是稀有！贤友们，真是未曾有！那位知者、见者、阿罗汉（arahant）、正等正觉者（sammāsambuddha）的世尊，对众生的种种意乐竟是如此善知！这位游方者善念以种种方式毁谤佛陀，毁谤法，毁谤僧；而游方者善念的弟子青年梵授则以种种方式称赞佛陀，称赞法，称赞僧。就这样，这师徒二人彼此说着直接相反的话，紧紧地跟随在世尊和比丘僧团之后。”

. Atha kho sambahulānaṃ bhikkhūnaṃ rattiyā paccūsasamayaṃ paccuṭṭhitānaṃ maṇḍalamāḷe sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyadhammo udapādi – ‘‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭividitā. Ayañhi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati; suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. Itihame ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantaṃ piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghañcā’’ ti.

> 译注：maṇḍalamāḷa 译“圆亭”（圆形集会堂）。nānādhimuttikatā 译“种种意乐”（种种信解倾向）。saṅkhiyadhamma 依义注取“谈论”义。

义注（5 块）

[a1] 「众多（sambahulānaṃ）」者：即许多的。此中，依律的说法，三人称为「众多」，多于此则为僧团；而依经的说法，三人就是三人，从此以上为「众多」。此处应依经的说法了知「众多」。「圆亭（maṇḍalamāḷe）」者：某些地方，取二椽而以鹅行式覆盖所造的重阁堂也称为「圆亭」；某些地方，取一椽、以柱列环绕所造的侍奉堂也称为「圆亭」。而此处应知「圆亭」是坐堂。「集坐（sannisinnānaṃ）」者：依坐而言。「聚集（sannipatitānaṃ）」者：依会合而言。「这样的谈论（ayaṃsaṅkhiyadhammo）」者：「saṅkhiyā」是说言谈，意思是言谈之法。「生起了（udapādi）」者：即已生起。是哪一[谈论]呢？即「贤友们，真是稀有」等。此中，如盲人登山一般并非常有，故为「稀有（acchariya）」——这先是语法的解释；而这是义注的解释：应弹指者，为「稀有」，意思是值得弹指[称奇]。从未曾有而今有，为「未曾有（abbhuta）」。此二者都是惊叹的同义语。「竟是如此（yāvañcidaṃ）」者：即「乃至这[一点]」，以此显示由那[世尊]善通达故[其智之]不可量。

. Sambahulānanti bahukānaṃ. Tattha vinayapariyāyena tayo janā ‘‘sambahulā’’ti vuccanti. Tato paraṃ saṅgho. Suttantapariyāyena pana tayo tayova tato paṭṭhāya sambahulā. Idha suttantapariyāyena ‘‘sambahulā’’ti veditabbā. Maṇḍalamāḷeti katthaci dve kaṇṇikā gahetvā haṃsavaṭṭakacchannena katā kūṭāgārasālāpi ‘‘maṇḍalamāḷo’’ti vuccati, katthaci ekaṃ kaṇṇikaṃ gahetvā thambhapantiṃ parikkhipitvā katā upaṭṭhānasālāpi ‘‘maṇḍalamāḷo’’ti vuccati. Idha pana nisīdanasālā ‘‘maṇḍalamāḷo’’ti veditabbo. Sannisinnānanti nisajjanavasena. Sannipatitānanti samodhānavasena. Ayaṃ saṅkhiyadhammoti saṅkhiyā vuccati kathā, kathādhammoti attho. Udapādīti uppanno. Katamo pana soti? Acchariyaṃ āvusoti evamādi. Tattha andhassa pabbatārohaṇaṃ viya niccaṃ na hotīti acchariyaṃ. Ayaṃ tāva saddanayo. Ayaṃ pana aṭṭhakathānayo – accharāyogganti acchariyaṃ. Accharaṃ pahariturn yuttanti attho. Abhūtapubbaṃ bhūtanti abbhutaṃ. Ubhayaṃ petaṃ vimhayassevādhivacanaṃ. Yāvañcidanti yāva ca idaṃ tena suppaṭividitatāya appameyyattaṃ dasseti.

[a2] 「那位知者、见者……乃至……善知（tenabhagavatājānatā...pe...suppaṭividitā）」者：此中这是简略之义。那位世尊圆满了三十种波罗蜜，破除一切烦恼，现正觉了无上的正等正觉；由那位了知彼彼众生的意乐与随眠故为「知者」、见一切所知法犹如置于掌中的余甘子故为「见者」的世尊[所善知]。

Tena bhagavatā jānatā...pe... suppaṭividitāti etthāyaṃ saṅkhepattho. Yo so bhagavā samatiṃsa pāramiyo pūretvā sabbakilese bhañjitvā anuttaraṃ sammāsambodhiṃ abhisambuddho, tena bhagavatā tesaṃ tesaṃ sattānaṃ āsayānusayaṃ jānatā, hatthatale ṭhapitaṃ āmalakaṃ viya sabbañeyyadhammaṃ passatā.

[a3] 此外，以宿住[智]等而为知者，以天眼而为见者。以三明或以六神通而为知者，以于一切处无碍的普眼而为见者。或者，以能了知一切法之慧而为知者，以极清净的肉眼见到超越一切众生眼之境界的、在墙外等处的诸色，而为见者。或者，以能成办自利的、以定为近因的通达之慧而为知者，以能成办利他的、以悲为近因的教说之慧而为见者。

Api ca pubbenivāsādīhi jānatā, dibbena cakkhunā passatā. Tīhi vijjāhi chahi vā pana abhiññāhi jānatā, sabbattha appaṭihatena samantacakkhunā passatā. Sabbadhammajānanasamatthāya vā paññāya jānatā, sabbasattānaṃ cakkhuvisayātītāni tirokuṭṭādigatānipi rūpāni ativisuddhena maṃsacakkhunā passatā. Attahitasādhikāya vā samādhipadaṭṭhānāya paṭivedhapaññāya jānatā, parahitasādhikāya karuṇāpadaṭṭhānāya desanāpaññāya passatā.

[a4] 由于诸敌已被破坏、由于堪受[四]资具等，故为「阿罗汉」。由于正确地、自己地觉悟一切法，故为「正等正觉者」。或者，以了知诸障碍法而为知者，以见诸出离法而为见者；由于烦恼之敌已被破坏，故为「阿罗汉」；由于正确地、自己地觉悟一切法，故为「正等正觉者」。如是，[世尊]依四无所畏而以四种行相受到称扬；众生的种种意乐性、种种倾向性，[为世尊]所善通达，乃至[是何等地]善加通达。

Arīnaṃ hatattā paccayādīnañca arahattā arahatā. Sammā sāmañca sabbadhammānaṃ buddhattā sammāsambuddhena antarāyikadhamme vā jānatā, niyyānikadhamme passatā, kilesārīnaṃ hatattā arahatā.

Sammā sāmañca sabbadhammānaṃ buddhattā sammāsambuddhenāti. Evaṃ catūvesārajjavasena catūhākārehi thomitena sattānaṃ nānādhimuttikatā nānajjhāsayatā suppaṭividitā yāva ca suṭṭhu paṭividitā.

[a5] 如今为显示那善通达之相，[长老]说了「因为这[游方者]（ayañhi）」等。是所说的意思：世尊以了知种种意乐性之智、以一切知智，犹如以斗量、以秤称一般，了知了众生的种种意乐性、种种倾向性、种种见解性、种种认可性、种种喜好性——如[世尊所说]：「诸比丘，众生依界而结合、集合：劣意乐者与劣意乐者结合、集合，善意乐者与善意乐者结合、集合。诸比丘，过去世众生也唯依界而结合、集合：劣意乐者与劣意乐者……乃至……善意乐者与善意乐者结合、集合。诸比丘，未来世也……乃至……将结合、集合。诸比丘，如今现在世众生也唯依界而结合、集合：劣意乐者与劣意乐者……乃至……善意乐者与善意乐者结合、集合。」——那[种种意乐性]是何等地被善通达啊！世间上连两个意乐相同的众生也难得：一人想去时，另一人想留；一人想喝时，另一人想吃。而在这师徒二人中，「这位游方者善念……乃至……紧紧地跟随在世尊和比丘僧团之后」。此中，「这些如是（itihame）」者：即「itihaime」，意思是「如是这些」。其余的[语句]即依已说的方式。

Idānissa suppaṭividitabhāvaṃ dassetuṃ ayañhītiādimāha. Idaṃ vuttaṃ hoti yā ca ayaṃ bhagavatā ‘‘dhātuso, bhikkhave, sattā saṃsandanti samenti, hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti. Atītampi kho, bhikkhave, addhānaṃ dhātusova sattā saṃsandiṃsu samiṃsu, hīnādhimuttikā hīnādhimuttikehi…pe… kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandiṃsu samiṃsu, anāgatampi kho, bhikkhave, addhānaṃ…pe… saṃsandissanti samessanti, etarahipi kho, bhikkhave, paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti, hīnādhimuttikā hīnādhimuttikehi…pe… kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samentī’’ ti evaṃ sattānaṃ nānādhimuttikatā, nānajjhāsayatā, nānādiṭṭhikatā, nānākhantitā, nānārucitā, nāḷiyā minantena viya tulāya tulayantena viya ca nānādhimuttikatāñāṇena sabbaññutaññāṇena viditā, sā yāva suppaṭividitā. Dvepi nāma sattā ekajjhāsayā dullabhā lokasmiṃ. Ekasmiṃ gantukāme eko ṭhātukāmo hoti, ekasmiṃ pivitukāme eko bhuñjitukāmo. Imesu cāpi dvīsu ācariyantevāsīsu ayañhi ‘‘suppiyo paribbājako…pe… bhagavantaṃ piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghañcā’’ ti. Tattha itihameti itiha ime, evaṃ imeti attho. Sesaṃ vuttanayameva.

复注（5 块）

[t1] 「言谈之法（kathādhammo）」者，即言谈之自性；某些[师说]：「言谈之法」是详察的方式。被引出，故为「naya（解释）」，即义[之解释]；随顺声明论的naya，即「语法的解释（saddanayo）」——因为在彼[声明论]中，「稀有」一语被取用于不常有[之事]，[义注]正因此而说「如盲人登山一般[并非常有]」。「应弹指者（accharāyoggaṃ）」即「稀有」，是词源学的解释；而由于它来自古义注，[义注]故说「[这是]义注的解释」。与「竟是如此……善知（yāvañcidaṃ…suppaṭividitā）」相连属；意思是：他所善通达者有多少，我们无法通达、也无法宣说「就是这么多」。[义注]正因此而说「以此显示由那[世尊]善通达故[其智之]不可量」。

. Kathādhammoti kathāsabhāvo, kathādhammo upaparikkhāvidhīti keci. Nīyatīti nayo, attho. Saddasatthaṃ anugato nayo saddanayo. Tattha hi anabhiṇhavuttike acchariya-saddo icchito. Tenevāha ‘‘andhassa pabbatārohaṇaṃ viyā’’ ti. Accharāyogganti acchariyanti niruttinayo, so pana yasmā porāṇaṭṭhakathāyaṃ āgato, tasmā āha ‘‘aṭṭhakathānayoti. Yāvañcidaṃ suppaṭividitāti sambandho, tassa yattakaṃ suṭṭhu paṭividitā, taṃ ettakanti na sakkā amhehi paṭivijjhituṃ, akkhātuṃ vāti attho. Tenevāha ‘‘tena suppaṭividitatāya appameyyataṃ dassetī’’ ti.

[t2] 由于「那（taṃ）」一语是对已知者的回指，[义注]为把它——即与「世尊」等语同格而说的它——所指的、令世尊得以显著、极显著的那现正觉之性，连同[其]来[至此]的行道一并显示为[其]义，故说「那位……乃至……现正觉了」。虽然此处「智」与「见」二语是慧的同义语，[义注]为以彼彼差别显示它们各随自境之差别而转起，乃依不共智之差别、依三明、依明与神通及无障碍[智]、依一切知智与肉眼、依通达智与教说智，而配合显示其义，故说「[了知]彼彼[众生的意乐与随眠]（tesaṃtesaṃ）」等语。此中，「了知……意乐与随眠

（āsayānusayaṃjānatā）」者，即以意乐随眠智；「见一切所知法（sabbañeyyadhammaṃpassatā）」者，即以一切知智与无障碍智。

Pakatatthapaṭiniddeso taṃ-saddoti tassa ‘‘bhagavatā’’ tiādīhi padehi samānādhikaraṇabhāvena vuttassa yena abhisambuddhabhāvena bhagavā pakato supākaṭo ca hoti, taṃ abhisambuddhabhāvaṃ saddhiṃ āgamanapaṭipadāya atthabhāvena dassento ‘‘yo so…pe… abhisambuddho’’ ti āha. Satipi ñāṇadassana-saddānaṃ idha paññāvevacanabhāve tena tena visesena nesaṃ savisayavisesappavattidassanatthaṃ asādhāraṇañāṇavisesavasena vijjattayavasena vijjābhiññānāvaraṇavasena sabbaññutaññāṇamaṃsacakkhuvasena paṭivedhadesanāñāṇavasena ca tadatthaṃ yojetvā dassento ‘‘tesaṃ tesa’’ ntiādimāha. Tattha āsayānusayaṃ jānatāāsayānusayañāṇena. Sabbañeyyadhammaṃ passatā sabbaññutānāvaraṇañāṇehi.

[t3] 「以宿住[智]等（pubbenivāsādīhi）」者，即以宿住智与漏尽智。「通达之慧（paṭivedhapaññāya）」者，即圣道慧。「诸敌（arīnaṃ）」者，即烦恼之敌，或五种魔，或教法的仇敌即诸外道；对他们的「破坏」，即以诸神变而胜伏、令[其]无有辩答，以及舍置[不理]。而此中《调御给西经》可为例证。

Pubbenivāsādīhīti pubbenivāsāsavakkhayañāṇehi. Paṭivedhapaññāyāti ariyamaggapaññāya. Arīnanti kilesārīnaṃ, pañcavidhamārānaṃ vā, sāsanapaccatthikānaṃ vā aññatitthiyānaṃ, tesaṃ hananaṃ pāṭihāriyehi abhibhavanaṃ, appaṭibhānatākaraṇaṃ, ajjhupekkhanañca. Kesivinayasuttañcettha nidassanaṃ.

[t4] 同样：了知处非处等，故为「知者（jānatā）」；见随业而行的众生，故为「见者」；由连习气的诸漏已尽，故为「阿罗汉」；由对应证知等类别的诸法从应证知等[方面]不颠倒地觉了，故为「正等正觉者」。或者：由于智于三时无有障碍，故为「知者」；由于三种业随智而转、[故]审察而作，故为「见者」；由于成办连戏笑等亦无的舍断之成就，故为「阿罗汉」；由于一切知性——它是欲等不减退之因，并成办无尽的辩才——故为「正等正觉者」。如是也应知[此四语]与十力及十八不共佛法的配合。

Tathā ṭhānāṭhānādīni jānatā, yathākammūpage satte passatā, savāsanānaṃ āsavānaṃ khīṇattā arahatā, abhiññeyyādibhede dhamme abhiññeyyādito aviparītāvabodhato sammāsambuddhena. Atha vā tīsu kālesu appaṭihatañāṇatāya jānatā, tiṇṇampi kammānaṃ ñāṇānuparivattito nisammakāritāya passatā, davādīnampi abhāvasādhikāya pahānasampadāya arahatā, chandādīnaṃ ahānihetubhūtāya aparikkhayapaṭibhānasādhikāya sabbaññutāya sammāsambuddhenāti evaṃ dasabalaṭṭhārasāveṇikabuddhadhammehipi yojanā veditabbā.

[t5] 虽然圣典中所说的「意乐（adhimutti）」唯依劣与善之别而为二种，但依转起的行相则有众多类别之分，[义注]故说「种种意乐性」。而那意乐即是倾向之界，它也是如是如是的见、忍与喜好，[义注]故说「种种倾向性……乃至……种种喜好性」。而此中「以了知种种意乐性之智（nānādhimuttikatañāṇena）」，所意指的是一切知智，而非十力智，[义注]故说「以一切知智」。「这些如是（itihame）」——此中「iti」一语是「如是」义，「ha」字唯是不变词，且作了元音的省略；[义注]为显示此[义]而说「如是这些」。

Yadipi hīnakalyāṇabhedena duvidhāva adhimutti pāḷiyaṃ vuttā, pavattiākāravasena pana anekabhedabhinnāti āha ‘‘nānādhimuttikatā’’ ti. Sā pana adhimutti ajjhāsayadhātu, tadapi tathā tathā dassanaṃ khamanaṃ rocanañcāti āha ‘‘nānājjhāsayatā…pe… rucitā’’ ti. Nānādhimuttikatañāṇenāti cettha sabbaññutañāṇaṃ adhippetaṃ, na dasabalañāṇanti āha ‘‘sabbaññutañāṇenā’’ ti. Iti ha meti ettha evaṃ-saddattho iti-saddo, ha-kāro nipātamattaṃ saralopo ca katoti dassetuṃ vuttaṃ ‘‘evaṃ ime’’ ti.

§4 当时，世尊知道了那些比丘的这个谈论，便来到圆亭；来到之后，坐在敷设好的座位上。坐下后，世尊对比丘们说：“诸比丘，你们现在为了什么谈论而集坐在这里？你们尚未说完的谈论又是什么呢？”这样说时，那些比丘对世尊说：“尊者，在此，我们在凌晨起身后，一起集坐在圆亭中，生起了这样的谈论：‘贤友们，真是稀有！贤友们，真是未曾有！那位知者、见者、阿罗汉、正等正觉者的世尊，对众生的种种意乐竟是如此善知！这位游方者善念以种种方式毁谤佛陀，毁谤

法，毁谤僧；而游方者善念的弟子青年梵授则以种种方式称赞佛陀，称赞法，称赞僧。就这样，这师徒二人彼此说着直接相反的话，紧紧地跟随在世尊和比丘僧团之后。’尊者，这就是我们尚未说完的谈论，这时世尊到来了。”

. Atha kho bhagavā tesaṃ bhikkhūnaṃ imaṃ saṅkhiyadhammaṃ viditvā yena maṇḍalamāḷo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi – ‘‘kāyanuttha, bhikkhave, etarahi kathāya sannisinnā sannipatitā, kā ca pana vo antarākathā vippakatā’’ ti? Evaṃ vutte te bhikkhū bhagavantaṃ etadavocuṃ – ‘‘idha, bhante, amhākaṃ rattiyā paccūsasamayaṃ paccuṭṭhitānaṃ maṇḍalamāḷe sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyadhammo udapādi – ‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭividitā. Ayañhi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati; suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. Itihame ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantaṃ piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghañcā’ ti. Ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto’’ ti.

> 译注：bhante 依玛欣德体系译“尊者”。比库转述段与上段（n3）措辞逐字一致，仅引号层级改为‘’。

义注（13 块）

[a1] 「当时，世尊知道了那些比丘的这个谈论（athakhobhagavātesaṃbhikkhūnaṃimaṃsaṅkhiyadhammaṃviditvā）」者：此中，「知道了（viditvā）」是以一切知智而了知。因为世尊有时以肉眼见而了知，犹如「世尊见到一根大木块被恒河的水流冲走」等（《相应部》4.241）；有时以天眼见而了知，犹如「世尊以清净、超越常人的天眼，见到那些天神千百地占据着波吒厘村的宅地」等（《长部》2.152）；有时以常耳闻而了知，犹如「世尊听到了阿难尊者与游方者须婆达的这番谈话」等（《长部》2.213）；有时以天耳闻而了知，犹如「世尊以清净、超越常人的天耳界，听到了居士山达那与游方者尼果塔的这番谈话」等（《长部》3.54）。而此处则是以一切知智闻而了知。他是在作什么时了知的呢？[是在作]后夜的义务时。而所谓「义务」有二种：有意义的与无意义的。此中，无意义的义务，世尊已在菩提座上以阿罗汉道根除了；世尊[所余]的唯是有意义的义务。那有五种：午前的义务、午后的义务、初夜的义务、中夜的义务、后夜的义务。

> . Atha kho bhagavā tesaṃ bhikkhūnaṃ imaṃ saṅkhiyadhammaṃ viditvāti ettha viditvāti sabbaññutaññāṇena jānitvā. Bhagavā hi katthaci maṃsacakkhunā disvā jānāti – ‘‘addasā kho bhagavā mahantaṃ dārukkhandhaṃ gaṅgāya nadiyā sotena vuyhamāna’’ ntiādīsu (saṃ. ni. 4.241) viya. Katthaci dibbacakkhunā disvā jānāti – ‘‘addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena tā devatāyo sahassasseva pāṭaligāme vatthūni parigaṇhantiyo’’ tiādīsu (dī. ni. 2.152) viya. Katthaci pakatisotena sutvā jānāti – ‘‘assosi kho bhagavā āyasmato ānandassa subhaddena paribbājakena saddhiṃ imaṃ kathāsallāpa’’ ntiādīsu (dī. ni. 2.213) viya. Katthaci dibbasotena sutvā jānāti – ‘‘assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya sandhānassa gahapatissa nigrodhena paribbājakena saddhiṃ imaṃ kathāsallāpa’’ ntiādīsu (dī. ni. 3.54) viya. Idha pana sabbaññutaññāṇena sutvā aññāsi. Kiṃ karonto aññāsi? Pacchimayāmakiccaṃ, kiccañca nāmetaṃ sātthakaṃ, niratthakanti duvidhaṃ hoti. Tattha niratthakakiccaṃ bhagavatā bodhipallaṅkeyeva arahattamaggena samugghātaṃ kataṃ. Sātthakaṃyeva pana bhagavato kiccaṃ hoti. Taṃ pañcavidhaṃ – purebhattakiccaṃ, pacchābhattakiccaṃ, purimayāmakiccaṃ, majjhimayāmakiccaṃ, pacchimayāmakiccanti.

[a2] 此中，这是午前的义务——

> Tatridaṃ purebhattakiccaṃ –

[a3] 世尊清晨起身之后，为摄益侍者以及为身体的安适，作了洗脸等身体的料理；直到乞食之时，都在寂静的座上度过；到乞食时分，着下衣、系腰带、披上衣、取钵，有时独自，有时为比丘僧团所围绕，进入村落或市镇乞食；有时以平常[的方式]，有时则有种种神变现起。即如：在世间怙主进入乞食时，柔和之风先行清扫地面；云降下水滴，止息了路上的尘土，并在上方成为华盖而住；另有些风取来花朵散布于路上；高的地面下降，低的[地面]上升；举足落下之时，地面便平坦，或者触感安乐的莲花承接[他的]双足。右足刚踏入门限之内，从[世尊]身上便发出六色光芒，犹如以金汁涂染、犹如以彩布围绕一般装点着楼阁、重阁等，向这边那边奔驰；象、马、飞鸟等就在各自所在之处以悦耳的方式发出声音，鼓、琴等乐器以及人们身上所戴的装饰品也如是[发声]。人们由这征兆而知道：「今天世尊进入这里乞食了。」他们善着下衣、善披上衣，取了香、花等从家中出来，来到街道上，以香、花等恭敬地供养世尊、礼敬[世尊]，请求说：「尊者，请给我们十位比丘；给我们二十位、五十位……乃至……一百位。」并接过世尊的钵，敷设座位，恭敬地以食物供奉。世尊食毕之后，观察那些众生的心相续，如是说法：或有些人安立于诸归依，有些人[安立]于五戒，有些人[安立]于须陀洹、斯陀含、阿那含果之一；有些人出家而[证]最上果阿罗汉[果]。如是摄益大众之后，从座起身回到寺院。到那里之后，坐在圆亭中所敷设的殊胜佛座上，等待比丘们食事的结束。然后在比丘们食事结束时，侍者向世尊禀告。于是世尊进入香室。这先是午前的义务。

Bhagavā hi pātova uṭṭhāya upaṭṭhākānuggahatthaṃ sarīraphāsukatthañca mukhadhovanādisarīraparikammaṃ katvā yāva bhikkhācāravelā tāva vivittāsane vītināmetvā, bhikkhācāravelāyaṃ nivāsetvā kāyabandhanaṃ bandhitvā cīvaraṃ pārupitvā pattamādāya kadāci ekako, kadāci bhikkhusaṅghaparivuto, gāmaṃ vā nigamaṃ vā piṇḍāya pavisati; kadāci pakatiyā, kadāci anekehi pāṭihāriyehi vattamānehi. Seyyathidaṃ, piṇḍāya pavisato lokanāthassa purato purato gantvā mudugatavātā pathaviṃ sodhenti, valāhakā udakaphusitāni muñcantā magge reṇuṃ vūpasametvā upari vitānaṃ hutvā tiṭṭhanti, apare vātā pupphāni upasaṃharitvā magge okiranti, unnatā bhūmippadesā onamanti, onatā unnamanti, pādanikkhepasamaye samāva bhūmi hoti, sukhasamphassāni padumapupphāni vā pāde sampaṭicchanti. Indakhīlassa anto ṭhapitamatte dakkhiṇapāde sarīrato chabbaṇṇarasmiyo nikkhamitvā suvaṇṇarasapiñjarāni viya citrapaṭaparikkhittāni viya ca pāsādakūṭāgārādīni alaṅkarontiyo ito cito ca dhāvanti, hatthiassavihaṅgādayo sakasakaṭṭhānesu ṭhitāyeva madhurenākārena saddaṃ karonti, tathā bherivīṇādīni tūriyāni manussānañca kāyūpagāni ābharaṇāni. Tena saññāṇena manussā jānanti – ‘‘ajja bhagavā idha piṇḍāya paviṭṭho’’ti. Te sunivatthā supārutā gandhapupphādīni ādāya gharā nikkhamitvā antaravīthiṃ paṭipajjitvā bhagavantaṃ gandhapupphādīhi sakkaccaṃ pūjetvā vanditvā – ‘‘amhākaṃ, bhante, dasa bhikkhū, amhākaṃ vīsati, pañcāsaṃ…pe… sataṃ dethā’’ti yācitvā bhagavatopi pattaṃ gahetvā āsanaṃ paññapetvā sakkaccaṃ piṇḍapātena paṭimānenti. Bhagavā katabhattakicco tesaṃ sattānaṃ cittasantānāni oloketvā tathā dhammaṃ deseti, yathā keci saraṇagamanesu patiṭṭhahanti, keci pañcasu sīlesu, keci sotāpattisakadāgāmianāgāmiphalānaṃ aññatarasmiṃ; keci pabbajitvā aggaphale arahatteti. Evaṃ mahājanaṃ anuggahetvā uṭṭhāyāsanā vihāraṃ gacchati. Tattha gantvā maṇḍalamāḷe paññattavarabuddhāsane nisīdati, bhikkhūnaṃ bhattakiccapariyosānaṃ āgamayamāno. Tato bhikkhūnaṃ bhattakiccapariyosāne upaṭṭhāko bhagavato nivedeti. Atha bhagavā gandhakuṭiṃ pavisati. Idaṃ tāva purebhattakiccaṃ.

[a4] 于是世尊如是作了午前的义务之后，坐在香室的侍奉[处]，洗了足，站在足台上教诫比丘僧团：「诸比丘，你们应以不放逸而成就！佛陀出现于世间是难得的，获得人身是难得的，[诸]成就是难得的，出家是难得的，听闻正法是难得的。」在那里，有些人向世尊请问业处，世尊也依他们的行[习]相应而给予业处。然后一切[比丘]礼敬世尊，各自前往自己的夜住处、昼住处：有些[去]林野，有些[去]树下，有些[去]山等之一，有些[去]四大王[天]宫……乃至……有些[去]他化自在[天]宫。然后世尊进入香室，若他愿意，便正念、正知地以右胁作片刻的狮子卧。然后身体得到休息，起身，于[白日的]第二分观察世间。于第三分，在他所依止而住的那村落或市镇，大众于午前布施之后，午后善着下衣、善披上衣，取了香、花等聚集于寺院。于是世尊以与所来会众相应的神变而去，坐在法堂中所敷设的殊胜佛座上，说与时、与机相应的法；然后知时而遣散会众，人们礼敬世尊而离去。这是午后的义务。

Atha bhagavā evaṃ katapurebhattakicco gandhakuṭiyā upaṭṭhāne nisīditvā pāde pakkhāletvā pādapīṭhe ṭhatvā bhikkhusaṅghaṃ ovadati – ‘‘bhikkhave, appamādena sampādetha, dullabho buddhuppādo

lokasmiṃ, dullabho manussattapaṭilābho, dullabhā sampatti, dullabhā pabbajjā, dullabhaṃ saddhammassavana’’nti. Tattha keci bhagavantaṃ kammaṭṭhānaṃ pucchanti. Bhagavāpi tesaṃ cariyānurūpaṃ kammaṭṭhānaṃ deti. Tato sabbepi bhagavantaṃ vanditvā attano attano rattiṭṭhānadivāṭṭhānāni gacchanti. Keci arañña*ṃ*, keci rukkhamūla*ṃ*, keci pabbatādīnaṃ aññatara*ṃ*, keci cātumahārājikabhavanaṃ…pe… keci vasavattibhavananti. Tato bhagavā gandhakuṭiṃ pavisitvā sace ākaṅkhati, dakkhiṇena passena sato sampajāno muhuttaṃ sīhaseyyaṃ kappeti. Atha samassāsitakāyo vuṭṭhahitvā dutiyabhāge loka*ṃ* voloketi. Tatiyabhāge ya*ṃ* gāma*ṃ* vā nigama*ṃ* vā upanissāya viharati tattha mahājano purebhatta*ṃ* dāna*ṃ* datvā pacchābhatta*ṃ* sunivattho supāruto gandhapupphādīni ādāya vihāre sannipatati. Tato bhagavā sampattaparisāya anurūpena pāṭihāriyena gantvā dhammasabhāya*ṃ* paññattavarabuddhāsane nisajja dhamma*ṃ* deseti kālayutta*ṃ* samayaytta*ṃ*, atha kāla*ṃ* viditvā parisa*ṃ* uyyojeti, manussā bhagavanta*ṃ* vanditvā pakkamanti. Ida*ṃ* pacchābhattakicca*ṃ*.

[a5] 他如是完成了午后的义务，若想沐浴身体，便从佛座起身，进入浴室，以侍者所备的水令身体得到[适宜的]温凉。侍者也取来佛座，敷设于香室的庭院中。世尊着上染成赤色的双层[下]衣，系上腰带，将上衣偏袒一肩，前往那处坐下，独自作片刻的宴默。然后比丘们从各处前来，来到世尊的侍奉[处]。其中有些人请问问题，有些人[请问]业处，有些人请求听法。世尊成就他们的意愿，度过初夜。这是初夜的义务。

So eva*ṃ* niṭṭhitapacchābhattakicco sace gattāni osiñcitukāmo hoti, buddhāsanā vuṭṭhāya nhānakoṭṭhaka*ṃ* pavisitvā upaṭṭhākena paṭiyāditaudakena gattāni utu*ṃ* gaṇhāpeti. Upaṭṭhākopi buddhāsana*ṃ* ānetvā gandhakuṭipariveṇe pañāpeti. Bhagavā surattadupaṭṭa*ṃ* nivāsetvā kāyabandhana*ṃ* bandhitvā uttarāsaṅga*ṃ* eka*ṃ*sa*ṃ* karitvā tattha gantvā nisīdati ekakova muhutta*ṃ* paṭisallīno, atha bhikkhū tato tato āgamma bhagavato upaṭṭhāna*ṃ* āgacchanti. Tattha ekacce pañha*ṃ* pucchanti, ekacce kammaṭṭhāna*ṃ*, ekacce dhammassavana*ṃ* yācanti. Bhagavā tesa*ṃ* adhippāya*ṃ* sampādento purimayāma*ṃ* vītināmeti. Ida*ṃ* purimayāmakicca*ṃ*.

[a6] 而在初夜的义务结束、比丘们礼敬世尊离去之后，遍一万世界的诸天神得到机会，前来世尊之处请问问题，乃至是[他们]所准备的四个字母[那样短的问题]。世尊解答那些天神的问题，度过中夜。这是中夜的义务。

Purimayāmakiccapariyosāne pana bhikkhūsu bhagavanta*ṃ* vanditvā pakkantesu sakaladasasahassilokadhātudevatāyo okāsa*ṃ* labhamānā bhagavanta*ṃ* upasaṅkamitvā pañha*ṃ* pucchanti, yathābhisaṅkhata*ṃ* antamaso caturakkharampi. Bhagavā tāsa*ṃ* devatāna*ṃ* pañha*ṃ* vissajjento majjhimayāma*ṃ* vītināmeti. Ida*ṃ* majjhimayāmakicca*ṃ*.

[a7] 而后夜则分作三分：为解除从午前起因久坐而疲惫的身体的倦怠，以经行度过一分。第二分进入香室，正念、正知地以右胁作狮子卧。第三分起身坐下，为见到于过去诸佛处以布施、持戒等而作了[福业]积累的人，以佛眼观察世间。这是后夜的义务。

Pacchimayāma*ṃ* pana tayo koṭṭhāse katvā purebhattato paṭṭhāya nisajjāya pīḷitassa sarīrassa kilāsubhāvamocanattha*ṃ* eka*ṃ* koṭṭhāsa*ṃ* caṅkamena vītināmeti. Dutiyakoṭṭhāse gandhakuṭiṃ pavisitvā dakkhiṇena passena sato sampajāno sīhaseyyaṃ kappeti. Tatiyakoṭṭhāse paccuṭṭhāya nisīditvā purimabuddhāna*ṃ* santike dānasīlādivasena katādhikārapuggaladassanattha*ṃ* buddhacakkhunā loka*ṃ* voloketi. Ida*ṃ* pacchimayāmakicca*ṃ*.

[a8] 而在那一天，世尊在王舍城结束了午前的义务，午后行于道路，初夜为比丘们讲说业处，中夜解答天神的问题，后夜登上经行道而经行时，以一切知智听闻了那五百位比丘就这一切知智所起的谈论而了知。因此说：「[世尊]在作后夜的义务时了知了。」

Tasmi*ṃ* pana divase bhagavā purebhattakicca*ṃ* rājagahe pariyosāpetvā pacchābhatte magga*ṃ* āgato, purimayāme bhikkhūna*ṃ* kammaṭṭhāna*ṃ* kathetvā, majjhimayāme devatāna*ṃ* pañha*ṃ* vissajjetvā, pacchimayāme caṅkama*ṃ* āruyha caṅkamamāno pañcanna*ṃ* bhikkhusatāna*ṃ* ima*ṃ* sabbaññutaññāṇa*ṃ* ārabbha pavatta*ṃ* katha*ṃ* sabbaññutaññāṇeneva sutvā aññāsīti. Tena vutta*ṃ* – ‘‘pacchimayāmakicca*ṃ* karonto aññāsī’’ti.

[a9] 而了知之后，他[心中]生起这样的[念头]：「这些比丘就我的一切知智而谈说功德，而一切知智的作用于他们并不明显，唯于我明显。若我前去，他们将不间断地告诉我他们的谈论；然后我便以那为缘起，分别三种戒，于六十二处作不可反驳的狮子吼，总摄缘起之相，令佛陀的功德显明，犹如举起须弥[山]一般、犹如以金峰击打虚空一般，宣说震动一万世界的《梵网经》，以阿罗汉为顶而令其圆满。那教说在我般涅槃之后的五千年间，也将令众生得达不死的大涅槃。」如是思惟之后，便前往圆亭。「往……处（yena）」者：即往那一方向，他应前往。或者这[具格]是处格义，此中之义是：圆亭在哪一处所，他便去到了那里。

Ñatvā ca panassa etadahosi – ‘‘ime bhikkhū mayhaṃ sabbaññutaññāṇaṃ ārabbha guṇaṃ kathenti, etesañca sabbaññutaññāṇakiccaṃ na pākaṭaṃ, mayhameva pākaṭaṃ. Mayi pana gate ete attano kathaṃ nirantaraṃ ārocessanti, tato nesaṃ ahaṃ taṃ aṭṭhuppattiṃ katvā tividhaṃ sīlaṃ vibhajanto, dvāsaṭṭhiyā ṭhānesu appaṭivattiyaṃ sīhanādaṃ nadanto, paccayākāraṃ samodhānetvā buddhaguṇe pākaṭe katvā, sineruṃ ukkhipento viya suvaṇṇakūṭena nabhaṃ paharanto viya ca dasasahassilokadhātukampanaṃ brahmajālasuttantaṃ arahattanikūṭena niṭṭhāpento desessāmi, sā me desanā parinibbutassāpi pañcavassasahassāni sattānaṃ amatamahānibbānaṃ sampāpikā bhavissatī’’ ti. Evaṃ cintetvā yena maṇḍalamāḷo tenupasaṅkamīti. Yenāti yena disābhāgena, so upasaṅkamitabbo. Bhummatthe vā etaṃ karaṇavacanaṃ, yasmiṃ padese so maṇḍalamāḷo, tattha gatoti ayamettha attho.

[a10] 「坐在敷设好的座位上（paññatteāsanenisīdi）」者：相传在佛陀之时，无论何处，只要有一位比丘居住，一切处都敷设着佛座。为什么呢？相传世尊会对那些从自己处取得业处而住于安适之处者作意：「某人从我处取得业处而去，他能否生起殊胜[的证得]呢？」于是他见到那[人]舍弃业处而寻思着不善寻，便[想]：「这良家子从我这样的导师处取得业处而住，怎能让不善寻胜过他，使他在无始的轮回之苦中流转呢！」为了摄益他，就在那里显现自身，教诫那良家子，然后飞上虚空，再回到自己的住处。如是被教诫之后，那些比丘便想：「导师知道我们的心念而来，就在我们近旁显现自身。」在那时候，[还要说]「尊者，请坐这里，请坐这里」而寻找座位，那是负担。所以他们都敷设着座位而住。有座椅的，就敷设那[座椅]；没有的，就敷设床、板、木、石或沙堆。得不到那些的，就把旧的树叶聚拢，在上面铺开粪扫衣而放着。而此处则唯有王的坐具，[他们]把它拂拭、敷设，围绕着[它]，就世尊了知[众生]意乐之智而称扬功德地坐着。就此而说：「坐在敷设好的座位上。」

Paññatte āsane nisīdīti buddhakāle kira yattha yattha ekopi bhikkhu viharati sabbattha buddhāsanaṃ paññattameva hoti. Kasmā? Bhagavā kira attano santike kammaṭṭhānaṃ gahetvā phāsukaṭṭhāne viharante manasi karoti – ‘‘asuko mayhaṃ santike kammaṭṭhānaṃ gahetvā gato, sakkhissati nu kho visesaṃ nibbattetuṃ no vā’’ ti. Atha naṃ passati kammaṭṭhānaṃ vissajjetvā akusalavitakkaṃ vitakkayamānaṃ, tato ‘‘kathañhi nāma mādisassa satthu santike kammaṭṭhānaṃ gahetvā viharantaṃ imaṃ kulaputtaṃ akusalavitakkā abhibhavitvā anamatagge vaṭṭadukkhe saṃsāressantī’’ ti tassa anuggahatthaṃ tattheva attānaṃ dassetvā taṃ kulaputtaṃ ovaditvā ākāsaṃ uppatitvā puna attano vasanaṭṭhānameva gacchati. Athevaṃ ovadiyamānā te bhikkhū cintayiṃsu – ‘‘satthā amhākaṃ manaṃ jānitvā āgantvā amhākaṃ samīpe ṭhitaṃyeva attānaṃ dasseti’’. Tasmiṃ khaṇe – ‘‘bhante, idha nisīdatha, idha nisīdathā’’ ti āsanapariyesanaṃ nāma bhāroti. Te āsanaṃ paññapetvāva viharanti. Yassa pīṭhaṃ atthi, so taṃ paññapeti. Yassa natthi, so mañcaṃ vā phalakaṃ vā kaṭṭhaṃ vā pāsāṇaṃ vā vālukapuñjaṃ vā paññapeti. Taṃ alabhamānā purāṇapaṇṇānipi saṅkaḍḍhitvā tattha paṃsukūlaṃ pattharitvā ṭhapenti. Idha pana rañño nisīdanāsanameva atthi, taṃ papphoṭetvā paññapetvā parivāretvā te bhikkhū bhagavato adhimuttikañāṇamārabbha guṇaṃ thomayamānā nisīdiṃsu. Taṃ sandhāya vuttaṃ – ‘‘paññatte āsane nisīdī’’ ti.

[a11] 如是坐下之后，[世尊]虽知道，[仍]为引起谈论而问比丘们。他们便把一切都告诉了他。因此说「坐下后，世尊……」等。此中，「为了什么谈论（kāyanutthā）」者：意思是「你们是为哪一种谈论而集坐的呢」。也有「kāyanetthā」的读法，其义为「哪一种呢，于此」；也有「kāyanotthā」的读法，其义也正与前[者]相同。

Evaṃ nisinno pana jānantoyeva kathāsamuṭṭhāpanatthaṃ bhikkhū pucchi. Te cassa sabbaṃ kathayiṃsu. Tena vuttaṃ – ‘‘nisajja kho bhagavā’’ tiādi. Tattha kāya nutthāti katamāya nu kathāya sannisinnā

bhavathāti attho. Kāya netthātipi pāḷi, tassā katamāya nu etthāti attho kāya notthātipi pāḷi. Tassāpi purimoyeva attho.

[a12] 「谈论（antarākathā）」者：即在业处作意、诵习、遍问等之间的另一种谈论。「尚未说完（vippakatā）」者：即因我到来之故而未完结、未达顶点。以此显示什么呢？[世尊]就在坐着时便作了一切知者的自恣：「我不是为破坏你们的谈论而来的；我是[想]以一切知性令你们的谈论完结、达于顶点而给予[你们]，[为此]而来的。」「尊者，这就是我们尚未说完的谈论，这时世尊到来了（ayaṃkhono,bhante,antarākathāvippakatā,athabhagavāanuppatto）」——此中也是这样的意趣：「尊者，我们这就世尊的一切知智而起的功德之论尚未说完——并非王论等畜生论——这时世尊到来了；如今请为我们令它完结而宣说吧。」

Antarākathāti, kammaṭṭhānamanasikārauddesaparipucchādīnaṃ antarā aññā ekā kathā. Vippakatāti, mama āgamanapaccayā apariniṭṭhitā sikhaṃ appattā. Tena kiṃ dasseti? ‘‘Nāhaṃ tumhākaṃ kathābhaṅgatthaṃ āgato, ahaṃ pana sabbaññutāya tumhākaṃ kathaṃ niṭṭhāpetvā matthakappattaṃ katvā dassāmīti āgato’’ti nisajjeva sabbaññupavāraṇaṃ pavāreti. Ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppattoti etthāpi ayamadhippāyo. Ayaṃ bhante amhākaṃ bhagavato sabbaññutaññāṇaṃ ārabbha guṇakathā vippakatā, na rājakathādikā tiracchānakathā, atha bhagavā anuppatto; taṃ no idāni niṭṭhāpetvā desethāti.

[a13] 至此，阿难尊者所说的、为易于把握此义与文完备的、显示佛陀功德威力的经而作的、以时、处、说者、事、会众之指示所庄严的因缘[部分]——犹如为便于安乐地下到有莲花与青莲、明净无垢、水味甘美的莲花池而[造]的、以无垢石面之构造的美妙而生辉的宝阶，犹如白色地面上铺满了如散布的珍珠一般的细沙的渡口；又犹如为便于安乐地登上那为善加分布的墙壁与彩饰的栏杆所环绕的、仿佛欲触星道一般高耸的殊胜楼阁而[造]的、以象牙所成的细滑柔软的踏板、以金蔓所束、以众宝光明的聚集而生辉的阶梯；又犹如为便于安乐地进入那充满金镯、脚镯等相碰之声所混杂的言谈、笑语、悦耳之音的家人所往来的、以广大自在之富而生辉的大宅而[造]的、以金、银、宝、珍珠、珊瑚等光彩的散发而照耀的、有善加安立的宽广门框的大门——那[因缘]的义释已完毕。

Ettāvatā ca yaṃ āyasmatā ānandena kamalakuvalayujjalavimalasādhurasasalilāya pokkharaṇiyā sukhāvataraṇatthaṃ nimmalasilātalaracanavilāsasobhitaratanasopānaṃ, vippakiṇṇamuttātalasadisavālukākiṇṇapaṇḍarabhūmibhāgaṃ titthaṃ viya suvibhattabhittivicitravedikāparikkhittassa nakkhattapathaṃ phusitukāmatāya viya, vijambhitasamussayassa pāsādavarassa sukhārohaṇatthaṃ dantamayasaṇhamuduphalakakañcanalatāvinaddhamaṇigaṇappabhāsamudayujjalasobhaṃ sopānaṃ viya, suvaṇṇavalayanūpurādisaṅghaṭṭanasaddasammissitakathitahasitamadhurassaragehajanavicaritassa uḷārissarivibhavasobhitassa mahāgharassa sukhappavesanatthaṃ suvaṇṇarajatamaṇimuttapavāḷādijutivissaravijjotitasuppatiṭṭhitavisāladvārabāhaṃ mahādvāraṃ viya ca atthabyañjanasampannassa buddhaguṇānubhāvasaṃsūcakassa imassa suttassa sukhāvagahaṇatthaṃ kāladesadesakavatthuparisāpadesapaṭimaṇḍitaṃ nidānaṃ bhāsitaṃ, tassatthavaṇṇanā samattāti.

复注（7 块）

[t1] 「以阿罗汉道根除了（arahattamaggenasamugghātaṃkataṃ）」——因此于[十八不共]佛法中说「无有不专注之意」。「度过（vītināmetvā）」——[即]以果等至[而度过]。「着下衣（nivāsetvā）」——依更换寺内所着之下衣[而说]。「有时独自（kadāciekako）」等语，是显示世尊随顺调伏彼彼所化者的前往[方式]。举足落下之时地面成为平坦，是善住立足[相]的等流果，而非神变所化。「右足刚踏入（ṭhapitamattedakkhiṇapāde）」者：这是就诸佛的一切[行]皆以右[为先]而说的。与「[有些人出家而证]最上果阿罗汉[果]」相连属。

. Arahattamaggena samugghātaṃ kataṃ, yato ‘‘natthi abyāvaṭamano’’ti buddhadhammesu vuccati. Vītināmetvā phalasamāpattīhi. Nivāsetvā vihāranivāsanaparivattanavasena. ‘‘Kadāci ekako’’tiādi tesaṃ tesaṃ vineyyānaṃ vinayanānukūlaṃ bhagavato upasaṅkamadassanaṃ. Pādanikkhepasamaye bhūmiyā

samabhāvāpatti suppatiṭṭhitapādatāya nissandaphalaṃ, na iddhinimmānaṃ. ‘‘Ṭhapitamatte dakkhiṇapāde’’ ti buddhānaṃ sabbadakkhiṇatāya vuttaṃ. Arahatte patiṭṭhahantīti sambandho.

[t2] 「[诸]成就是难得的（dullabhāsampatti）」者：意思是纵使获得人身，住于适宜之地、诸根不缺、获得信等功德仍是难得的。「四大王[天]宫（cātumahārājikabhavanaṃ）」者：意思是[他们]前往四大王天界中空闲的宫殿；三十三[天]宫等处也是此理。「与时[相应]（kālayuttaṃ）」者：即「于此时对此[人]应如是说」，[如是]随顺彼彼之时。「与机[相应]（samayayuttaṃ）」者，是它的同义语；或者[即]随顺缘起。或者，「与机相应」即带有因与例证；因为世尊适时而有理据地说法。意趣是：[水]令[身]得[适宜的]温凉，而非洗去污垢；因为尘垢不会沾附于世尊的身上。

Dullabhā sampattīti satipi manussattapaṭilābhe patirūpadesavāsaindriyāvekallasaddhāpaṭilābhādayo guṇā dullabhāti attho. Cātumahārājikabhavananti cātumahārājikadevaloke suññavimānāni gacchantīti attho. Esa nayo tāvatiṃsabhavanādīsupi. Kālayuttanti imissā velāya imassa evaṃ vattabbanti taṃtaṃkālānurūpaṃ. Samayayuttanti tasseva vevacanaṃ, aṭṭhuppattianurūpaṃ vā. Atha vā samayayuttanti hetūdāharaṇasahitaṃ. Kālena sāpadesañhi bhagavā dhammaṃ deseti. Utuṃ gaṇhapeti, na pana malaṃ pakkhāletīti adhippāyo. Na hi bhagavato kāye rajojallaṃ upalimpatīti.

[t3] 「倦怠（kilāsubhāvo）」即疲惫。应配合[理解]为：作狮子卧是为解除身体的倦怠。「以佛眼观察世间（buddhacakkhunālokaṃvoloketi）」者：这是依世尊于后夜多分所习行[之事]而说的；有时世尊也以其余诸力智与一切知智成办那事。「这些[是]见处」等教说，即是「狮子吼」。「总摄缘起之相（paccayākāraṃsamodhānetvā）」——[即]依「以受为缘而有渴爱」等[方式]总摄它们的[缘起之相]。「犹如举起须弥[山]一般、犹如以金峰击打虚空一般」者：这是为显示《梵网》之教说因不与他[人]共通而极难作，才如是说的。「这（etaṃ）」者，即「往……处（yena）」、「[便去]那里（tena）」这二语。或者，「往……处（yena）」是表原因的具格，义即：由那应前往那圆亭的原因，便以那原因而前往；而那原因，义注已依「这些比丘[就我的一切知智而谈说功德]」等语说过了。「木（kaṭṭhaṃ）」者，即堪于坐用的木块。

Kilāsubhāvo kilamatho. Sīhaseyyaṃ kappeti sarīrassa kilāsubhāvamocanatthanti yojetabbaṃ. ‘‘Buddhacakkhunā lokaṃ voloketī’’ ti idaṃ pacchimayāme bhagavato bahulaāciṇṇavasena vuttaṃ. Appekadā avasiṭṭhabalañāṇehi sabbaññutañāṇena ca bhagavā tamatthaṃ sādhetīti. ‘‘Ime diṭṭhiṭṭhānā’’ tiādidesanā sīhanādo. Tesaṃ ‘‘vedanāpaccayā taṇhā’’ tiādinā paccayākāraṃ samodhānetvā. ‘‘Sineruṃ ukkhipanto viya nabhaṃ paharanto viya cā’’ ti idaṃ brahmajāladesanāya anaññasādhāraṇattā sudukkaratādassanatthaṃ vuttaṃ. Etanti ‘‘yena, tenā’’ ti etaṃ padadvayaṃ. Yenāti vā hetumhi karaṇavacanaṃ, yena kāraṇena so maṇḍalamāḷo upasaṅkamitabbo, tena kāraṇena upasaṅkamīti attho, kāraṇaṃ pana ‘‘ime bhikkhū’’ tiādinā aṭṭhakathāyaṃ vuttaṃeva. Kaṭṭhanti nisīdanayogyaṃ dārukkhandhaṃ.

[t4] 「前者（purimo）」，即如是所说之义：「你们是为哪一种[谈论而集坐的呢]？」「你们……又是什么呢（kācapanavo）」——此中「ca」字是遮遣义，[复注]以此显明将说的、所问之谈论的「尚未说完」之性；「pana」字是语句的修饰。因为那些比丘为之而集坐的那一谈论，正是作为「谈论」而尚未说完者，[今]特地再度被问及。「另一种（aññā）」者：[义注]以此说「antarā」一语之义；因为这「antarā」一语[用]于「其他」义，犹如于「另一地、另一时」等中[那样]。或者，「antarā」即「中间」之义。[设难：]那些比丘不是已依自己的意趣以「这些如是[跟随]」等[语]把那谈论说完了吗？——[通释：]并未说完，因为由世尊的到来而被中断了。因为世尊若在那一刹那不到来，他们还会继续转起系于那[事]的谈论；但由于世尊的到来，他们没有[继续]转起。[义注]正因此而说「尊者，这就是我们尚未说完的谈论……乃至……这时世尊到来了」。[设难：]在结集法与律时，此处为何[要有]因缘之语呢？岂不是应唯结集世尊之语吗？——[通释：]答：是为了成办教说的久住、不忘失与可信之性。因为系于时、处、说者、事、法、受持者的教说，[方]得久住，[方]是不忘失之法、[方]可信；犹如世间的诉讼判决须以处、时、作者、听者为因相而系属[记录]。正因此，在大迦叶尊者以「贤友阿难，《梵网[经]》在何处所说」等作

了处所等发问之后，法藏守护者在解答那些[问题]时便说了因缘；[义注]故说「以时……乃至……[之指示所庄严的]因缘[部分]」。

Purimoti ‘‘katamāya nu bhavathā’’ ti evaṃ vutto attho. Kā ca pana voti ettha ca-saddo byatireke. Tena yathāpucchitāya kathāya vakkhamānaṃ vippakatabhāvaṃ joteti. Pana-saddo vacanālaṅkāro. Yāya hi kathāya te bhikkhū sannisinnā, sā eva antarākathābhūtā vippakatā visesena puna pucchīyatīti. Aññāti antarāsaddassa atthamāha. Aññatthe hi ayaṃ antarā-saddo ‘‘bhūmantaraṃ samayantara’’ ntiādīsu viya. Antarāti vā vemajjheti attho. Nanu ca tehi bhikkhūhi sā kathā yathādhippāyaṃ ‘‘iti ha me’’ tiādinā niṭṭhapitā yevāti? Na niṭṭhāpitā bhagavato upasaṅkamanena upacchinnattā. Yadi hi bhagavā tasmiṃ khaṇe na upasaṅkameyya bhiyyopi tappaṭibaddhāyeva kathā pavatteyyuṃ, bhagavato upasaṅkamanena pana na pavattesuṃ. Tenevāha ayaṃ kho…pe… anuppatto’’ ti. Kasmā panettha dhammavinayasaṅgahe kariyamāne nidānavacanaṃ, nanu bhagavato vacanameva saṅgahetabbanti? Vuccatedesanāya ṭhitiasammosasaddheyyabhāvasampādanatthaṃ. Kāladesadesakavatthudhammapaṭiggāhakapaṭibaddhā hi desanā ciraṭṭhitikā hoti, asammosadhammā saddheyyā ca. Desakālakattusotunimittehi upanibandho viya vohāravinicchayo, teneva cāyasmatā mahākassapena ‘‘brahmajālaṃ āvuso ānanda kattha bhāsita’’ ntiādinā desādipucchāsu katāsu tāsaṃ vissajjanaṃ karontena dhammabhaṇḍāgārikena nidānaṃ bhāsitanti tayidamāha ‘‘kāla…pe… nidānaṃ bhāsita’’ nti.

[t5] 此外，「因缘之语是为成立导师[之权威]（satthusiddhiyānidānavacanaṃ）」——因为如来世尊无有预先构作、[无有]比量、传承与思辨，故成立其正等正觉之性；因为由其正等正觉之性而无有预先构作等——由于智之行于一切处无碍，又由于于所知诸法一味。同样，由无有师拳、法悭、对导师与弟子的偏顺，故成立其漏尽之性；因为由其漏尽之性而无有师拳等，且摄益他人之转起清净。如是，由能标示作为说者过失的、能污损见与行之成就的无明与渴爱之无有，并能显明智与舍断之成就的「正觉」与「清净」二性，而成立前二无所畏；又正由此，由成立于障碍法与出离法中无有痴迷，而成立后二无所畏——所以世尊之具足四无所畏，以及[其]自利与利他之行道，都由因缘之语而得显示；因为[因缘之语]显明了[世尊]以应处而起的辩才、随顺所来会众的意乐而说法，又因为有「知者、见者」等语。因此说：「因缘之语是为成立导师[之权威]。」

Apica satthusiddhiyā nidānavacanaṃ. Tathāgatassa hi bhagavato pubbaracanānumānāgamatakkābhāvato sammāsambuddhattasiddhi. Sammāsambuddhabhāvena hissa pubbaracanādīnaṃ abhāvo sabbattha appaṭihataññāṇacāratāya, ekappamāṇattā ca ñeyyadhammesu. Tathā ācariyamuṭṭhidhammamacchariyasatthusāvakānurodhābhāvato khīṇāsavattasiddhi. Khīṇā savatāya hissa ācariyamuṭṭhiādīnaṃ abhāvo, visuddhā ca parānuggahappavatti. Iti desakadosabhūtānaṃ diṭṭhicārittasampattidūsakānaṃ avijjātaṇhānaṃ abhāvasūcakehi, ñāṇappahānasampadābhi byañjanakehi ca sambuddhavisuddhabhāvehi purimavesārajjadvayasiddhi, tato eva ca antarāyikaniyyānikadhammesu sammohābhāvasiddhito pacchimavesārajjadvayasiddhīti bhagavato catuvesārajjasamannāgamo, attahitaparahitappaṭipatti ca pakāsitā hoti nidānavacanena sampattaparisāya ajjhāsayānurūpaṃ ṭhānuppattikappaṭibhānena dhammadesanādīpanato, ‘‘jānatā passatā’’ tiādi vacanato ca. Tena vuttaṃ ‘‘satthusiddhiyā nidānavacana’’ nti.

[t6] 同样，「因缘之语是为成立导师[之权威]（satthusiddhiyānidānavacanaṃ）」——因为一切作为都为智与悲所摄持的世尊，没有无意义的转起，也没有[唯]为自利的[转起]；所以一切作为都唯为他人利益而转起的正等正觉者，其全部身、语、意业都是「导师[之教]」，而非诗颂构作等[所成的]教说。因此说：「因缘之语是为成立导师[之权威]。」此外，因缘之语是由阐明导师之为量，而成立教法之为量。因为以「由世尊」一语显明如来为功德殊胜、于众生中最上等之性，又以「知者」等语显明[其]意乐随眠智等的运用，这一义便得以成立。此处所显示的，只是因缘之语之用途的一个开端而已；因为谁能无余地阐明由随佛而觉的法藏守护者所说的因缘的诸种用途呢?

Tathā satthusiddhiyā nidānavacanaṃ. Ñāṇakaruṇāpariggahitasabbakiriyassa hi bhagavato natthi niratthikā pavatti, attahitatthā vā, tasmā paresaṃyeva atthāya pavattasabbakiriyassa sammāsambuddhassa sakalampi kāyavacīmanokammaṃ satthubhūtaṃ, na kabyaracanādisāsanabhūtaṃ. Tena vuttaṃ ‘‘satthusiddhiyā

nidānavacana’’nti. Apica satthuno pamāṇabhūtatāvibhāvanena sāsanassa pamāṇabhāvasiddhiyā nidānavacanaṃ. ‘‘Bhagavatā’’ti hi iminā tathāgatassa guṇavisiṭṭhasattuttamādibhāvadīpanena, ‘‘jānatā’’tiādinā āsayānusayañāṇādipayogadīpanena ca ayamattho sādhito hoti. Idamettha nidānavacanapayojanassa mukhamattadassanaṃ. Ko hi samattho buddhānubuddhena dhammabhaṇḍāgārikena bhāsitassa nidānassa payojanāni niravasesato vibhāvetunti.

[t7] 因缘的义释已完毕。

Nidānavaṇṇanā niṭṭhitā.

§5 “诸比丘，若他人毁谤我，或毁谤法，或毁谤僧，你们对此不应怀忿恨，不应怀不满，内心不应怀愤懑。诸比丘，若他人毁谤我，或毁谤法，或毁谤僧，假如你们对此恼怒或不悦，那只会成为你们自己的障碍。诸比丘，若他人毁谤我，或毁谤法，或毁谤僧，假如你们对此恼怒或不悦，你们还能了知他人所说的是善说还是恶说吗？”“不能，尊者。”“诸比丘，若他人毁谤我，或毁谤法，或毁谤僧，你们对此应将不实的辨明为不实：‘如此，这是不实的；如此，这是不真的；我们之中没有这样的事，我们之中也不存在这样的事。’

. ‘‘Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha kupitā vā anattamanā vā, tumhaṃ yevassa tena antarāyo. Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha kupitā vā anattamanā vā, api nu tumhe paresaṃ subhāsitaṃ dubbhāsitaṃ ājāneyyāthā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi abhūtaṃ abhūtato nibbeṭhetabbaṃ – ‘itipetaṃ abhūtaṃ, itipetaṃ atacchaṃ, natthi cetaṃ amhesu, na ca panetaṃ amhesu saṃvijjatī’ti.

> 译注：āghāta、appaccaya、cetaso anabhiraddhi 依次译“忿恨、不满、内心愤懑”；nibbeṭhetabbaṃ 译“辨明”（解开、澄清）。段末不加后引号，因世尊语延续至下文。

义注（15 块）

[a1] 如今，到了解释世尊以「诸比丘，若他人毁谤我」等方式所安立之经的时候了。而这就是那经的解释。由于[经的解释]在审察经的安立之后而说才会明了，所以先审察经的安立。经的安立有四种：自意乐[安立]、他意乐[安立]、依问[安立]、依缘起[安立]。

. Idāni – ‘‘mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyu’’ntiādinā nayena bhagavatā nikkhittassa suttassa vaṇṇanāya okāso anuppatto. Sā panesā suttavaṇṇanā. Yasmā suttanikkhepaṃ vicāretvā vuccamānā pākaṭā hoti, tasmā suttanikkhepaṃ tāva vicārayissāma. Cattāro hi suttanikkhepā – attajjhāsayo, parajjhāsayo, pucchāvasiko, aṭṭhuppattikoti.

[a2] 此中，凡世尊未受他人劝请、唯以自己的意乐所说的那些经——即如《愿望经》、《布喻经》、《大念处[经]》、《大六处分别经》、《圣种经》、正勤经组、神足·根·力·觉支·道支经组等——它们的安立是自意乐[安立]。

Tattha yāni suttāni bhagavā parehi anajjhiṭṭho kevalaṃ attano ajjhāsayeneva kathesi; seyyathidaṃ, ākaṅkheyyasuttaṃ, vatthasuttaṃ, mahāsatipaṭṭhānaṃ, mahāsaḷāyatanavibhaṅgasuttaṃ, ariyavaṃsasuttaṃ, sammappadhānasuttantahārako, iddhipādaindriyabalabojjhaṅgamaggaṅgasuttantahārakoti evamādīni; tesaṃ attajjhāsayo nikkhepo.

[a3] 而凡如「罗睺罗的解脱成熟之诸法已成熟，我何不进一步引导罗睺罗于诸漏的灭尽」（《相应部》4.121）这样，观察了他人的意乐、认可、心、志向与堪觉悟性，依他人的意乐而说的那些[经]——即如《教诫罗睺罗小经》、《教诫罗睺罗大经》、《转法轮[经]》、《界分别经》等——它们的安立是他意乐[安立]。

Yāni pana ‘‘paripakkā kho rāhulassa vimuttiparipācaniyā dhammā; yaṃnūnāhaṃ rāhulaṃ uttariṃ āsavānaṃ khaye vineyya’’nti; (saṃ. ni. 4.121) evaṃ paresaṃ ajjhāsayaṃ khantiṃ manaṃ abhinīhāraṃ bujjhanabhāvañca avekkhitvā parajjhāsayavasena kathitāni; seyyathidaṃ, cūḷarāhulovādasuttaṃ, mahārāhulovādasuttaṃ, dhammacakkappavattanaṃ, dhātuvibhaṅgasuttanti evamādīni; tesaṃ parajjhāsayo nikkhepo.

[a4] 而四众、四种姓、龙、金翅鸟、甘塔拔、阿修罗、夜叉、大王[天]、三十三[天]等诸天、大梵天等前往世尊之处，依「尊者，说『觉支、觉支』」、「尊者，说『盖、盖』」、「尊者，这些是五取蕴吗」、「此世间人的最上财是什么」等方式请问问题；世尊被如是问而说的那些《觉支相应》等，以及其他的《天神相应》、《魔相应》、《梵天相应》、《帝释问[经]》、《小问答经》、《大问答经》、《沙门果[经]》、《阿罗婆迦[经]》、《针毛[经]》、《粗毛经》等——它们的安立是依问[安立]。

Bhagavantaṃ pana upasaṅkamitvā catasso parisā, cattāro vaṇṇā, nāgā, supaṇṇā, gandhabbā, asurā, yakkhā, mahārājāno, tāvatiṃsādayo devā, mahābrahmāti evamādayo – ‘‘bojjhaṅgā bojjhaṅgā’’ti, bhante, vuccanti. ‘‘Nīvaraṇā nīvaraṇā’’ti, bhante, vuccanti; ‘‘ime nu kho, bhante, pañcupādānakkhandhā’’. ‘‘Kiṃ sūdha vittaṃ purisassa seṭṭha’’ntiādinā nayena pañhaṃ pucchanti. Evaṃ puṭṭhena bhagavatā yāni kathitāni bojjhaṅgasaṃyuttādīni, yāni vā panaññānipi devatāsaṃyutta-mārasaṃyutta-brahmasaṃyutta-sakkapañha-cūḷavedalla-mahāvedalla-sāmaññaphala-āḷavaka-sūciloma-kharalomasuttādīni; tesaṃ pucchāvasiko nikkhepo.

[a5] 而凡缘于已生起之事而说的那些[经]——即如《法嗣[经]》、《狮子吼小经》、《月喻[经]》、《子肉喻[经]》、《木块喻[经]》、《火聚喻[经]》、《泡沫团喻[经]》、《昼度树喻[经]》等——它们的安立是依缘起[安立]。

Yāni pana tāni uppannaṃ kāraṇaṃ paṭicca kathitāni, seyyathidaṃ – dhammadāyādaṃ, cūḷasīhanādaṃ, candūpamaṃ, puttamaṃsūpamaṃ, dārukkhandhūpamaṃ, aggikkhandhūpamaṃ, pheṇapiṇḍūpamaṃ, pāricchattakūpamanti evamādīni; tesaṃ aṭṭhuppattiko nikkhepo.

[a6] 如是，在这四种安立之中，此经的安立是依缘起[安立]，因为此[经]是世尊依缘起而安立的。是依哪一缘起呢？[即]称赞与毁谤。老师说了三宝的毁谤，弟子说了称赞。如是，善巧于教说的世尊以这称赞与毁谤为缘起，开始了「诸比丘，若他人毁谤我」这一教说。此中，「我（mamaṃ）」是属格，义为「我的」。「或（vā）」字是选择义。「他人（pare）」者：即相违的众生。「对此（tatra）」者：即在那些说毁谤者之中。

Evametesu catūsu nikkhepesu imassa suttassa aṭṭhuppattiko nikkhepo. Aṭṭhuppattiyā hi idaṃ bhagavatā nikkhittaṃ. Katarāya aṭṭhuppattiyā? Vaṇṇāvaṇṇe. Ācariyo ratanattayassa avaṇṇaṃ abhāsi, antevāsī vaṇṇaṃ. Iti imaṃ vaṇṇāvaṇṇaṃ aṭṭhuppattiṃ katvā desanākusalo bhagavā – ‘‘mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyu’’nti desanaṃ ārabhi. Tattha mamanti, sāmivacanaṃ, mamāti attho. Vāsaddo vikappanattho. Pareti, paṭiviruddhā sattā. Tatrāti ye avaṇṇaṃ vadanti tesu.

[a7] 「不应[怀]忿恨（naāghāto）」等——虽然那些比丘并没有忿恨，然而[世尊]为遮止未来的良家子在这样的处所生起不善，而安立法的准则。此中，打击心，故为「忿恨（āghāta）」，这是忿怒的同义语。因它而不悦、不喜、无喜悦，故为「不满（appaccaya）」，这是忧的同义语。既不成就自己的利益，也不[成就]他人的利益，故为「愤懑（anabhiraddhi）」，这是忿怒的同义语。如是此中以二语说了行蕴，以一语[说了]受蕴，[共]说了二蕴。依它们，其余相应诸法的[生起之]因也就一并被遮止了。

Na āghātotiādīhi kiñcāpi tesaṃ bhikkhūnaṃ āghātoyeva natthi, atha kho āyatiṃ kulaputtānaṃ īdisesupi ṭhānesu akusaluppattiṃ paṭisedhento dhammanettiṃ ṭhapeti. Tattha āhanati cittanti ‘āghāto’; kopassetaṃ adhivacanaṃ. Appatītā honti tena atuṭṭhā asomanassikāti appaccayo; domanassassetaṃ adhivacanaṃ. Neva attano na paresaṃ hitaṃ abhirādhayatīti anabhiraddhi; kopassetaṃ adhivacanaṃ. Evamettha dvīhi padehi

saṅkhārakkhandho, ekena vedanākkhandhoti dve khandhā vuttā. Tesaṃ vasena sesānampi sampayuttadhammānaṃ kāraṇaṃ paṭikkhittameva.

[a8] 如是以第一种方式遮止了意的瞋恚，[世尊]以第二种方式显示其中的过患而说：「假如你们对此恼怒或不悦，那只会成为你们自己的障碍。」此中，「假如你们对此[恼怒或不悦]（tatracetumheassatha）」者：即在那些说毁谤者之中，或对那毁谤，你们若成为[恼怒或不悦]；意思是「若你们会[如此]」。「恼怒（kupitā）」是以忿怒；「不悦（anattamanā）」是以忧。「那只会成为你们自己的障碍（tumhaṃyevassatenaantarāyo）」者：即由那忿怒与那不悦，将成为你们自己对初禅等的障碍。

Evaṃ paṭhamena nayena manopadosaṃ nivāretvā, dutiyena nayena tattha ādīnavaṃ dassento āha – ‘‘tatra ce tumhe assatha kupitā vā anattamanā vā, tumhaṃ yevassa tena antarāyo’’ti. Tattha ‘tatra ce tumhe assathā’ti tesu avaṇṇabhāsakesu, tasmiṃ vā avaṇṇe tumhe bhaveyyātha ce; yadi bhaveyyāthāti attho. ‘Kupitā’ kopena, anattamanā domanassena. ‘Tumhaṃ yevassa tena antarāyo’ti tumhākaṃyeva tena kopena, tāya ca anattamanatāya paṭhamajjhānādīnaṃ antarāyo bhaveyya.

[a9] 如是以第二种方式显示了过患，[世尊]以第三种方式显示[他们]连语义的分辨都不能，而说「你们还能……他人……吗」等。此中，「他人的（paresaṃ）」者：即任何人的。因为忿怒者，无论对佛陀、独觉佛、圣弟子，或对父母，或对敌人的善说、恶说，都不能了知其义。如所说：

Evaṃ dutiyena nayena ādīnavaṃ dassetvā, tatiyena nayena vacanatthasallakkhaṇamattepi asamatthataṃ dassento – ‘‘api nu tumhe paresa’’ntiādimāha. Tattha paresanti yesaṃ kesaṃ ci. Kupito hi neva buddhapaccekabuddhaariyasāvakānaṃ, na mātāpitūnaṃ, na paccatthikānaṃ subhāsitadubbhāsitassa atthaṃ ājānāti. Yathāha –

[a10] 忿怒者不知义利，忿怒者不见法；

‘‘Kuddho atthaṃ na jānāti, kuddho dhammaṃ na passati;

[a11] 当忿怒制伏人时，那时便是[如]盲之暗。

Andhaṃ tamaṃ tadā hoti, yaṃ kodho sahate naraṃ.

[a12] 忿怒生非利，忿怒扰乱心；

Anatthajanano kodho, kodho cittappakopano;

[a13] 怖畏由内而生，人却不觉知它。（《增支部》7.64）

Bhayamantarato jātaṃ, taṃ jano nāvabujjhatī’’ti. (a. ni. 7.64);

[a14] 如是以一切方式遮止了对毁谤的意的瞋恚，如今为显示所应行的方式，而说「你们对此应将不实的[辨明]为不实」等。

Evaṃ sabbathāpi avaṇṇe manopadosaṃ nisedhetvā idāni paṭipajjitabbākāraṃ dassento – ‘‘tatra tumhehi abhūtaṃ abhūtato’’tiādimāha.

[a15] 此中，「你们对此（tatratumhehi）」者：即对那毁谤，由你们。「应将不实的辨明为不实（abhūtaṃabhūtatonibbeṭhetabbaṃ）」者：即凡是不实的，就应以其不实之性而除去。如何[除去]呢？以「如此，这是不实的」等方式。此中的配合是这样：听到「你们的导师不是一切知者，法是恶说的，僧是恶行道的」等[语]，不应默然，而应如是说：「如此，这是不实的——你们所说的那[话]，依这个理由也是不实的，依这个理由也是不真的；『我们之中没有这样的事』、『我们之中也不存在这样的事』；我们的导师正是一切知者，法是善说的，僧是善行道的，其理由是这个、这个。」而此中应知：第二句是第一句的同义语，第四[句]是第三[句]的[同义语]。并且这辨明唯应对毁谤而作，并非于一切处[皆然]。因为若被说「你是恶戒者，你的老师是恶戒者，这个那个是你所作的、是你老师所作的」而默然容受，便会成为被怀疑者。所以应不起意的瞋恚而辨明毁谤。但对于以「你是骆驼，你是牛」等方式、以十种骂詈事而骂詈的人，则应舍置[不理]，于其[事]唯应作容受之忍。

Tattha tatra tumhehīti, tasmiṃ avaṇṇe tumhehi. Abhūtaṃ abhūtato nibbeṭhetabbanti yaṃ abhūtaṃ, taṃ abhūtabhāveneva apanetabbaṃ. Kathaṃ? Itipetaṃ abhūtantiādinā nayena. Tatrāyaṃ yojanā – ‘‘tumhākaṃ satthā na sabbaññū, dhammo durakkhāto, saṅgho duppaṭipanno’’ tiādīni sutvā na tuṇhī bhavitabbaṃ. Evaṃ pana vattabbaṃ – ‘‘iti petaṃ abhūtaṃ, yaṃ tumhehi vuttaṃ, taṃ imināpi kāraṇena abhūtaṃ, imināpi kāraṇena atacchaṃ, ‘natthi cetaṃ amhesu’, ‘na ca panetaṃ amhesu saṃvijjati’, sabbaññūyeva amhākaṃ satthā, svākkhāto dhammo, suppaṭipanno saṅgho, tatra idañcidañca kāraṇa’’nti. Ettha ca dutiyaṃ padaṃ paṭhamassa, catutthañca tatiyassa vevacananti veditabbaṃ. Idañca avaṇṇeyeva nibbeṭhanaṃ kātabbaṃ, na sabbattha. Yadi hi ‘‘tvaṃ dussīlo, tavācariyo dussīlo, idañcidañca tayā kataṃ, tavācariyena kata’’nti vutte tuṇhībhūto adhivāseti, āsaṅkanīyo hoti. Tasmā manopadosaṃ akatvā avaṇṇo nibbeṭhetabbo. ‘‘Oṭṭhosi, goṇosī’’ tiādinā pana nayena dasahi akkosavatthūhi akkosantaṃ puggalaṃ ajjhupekkhitvā adhivāsanakhantiyeva tattha kātabbā.

复注（8 块）

[t1] 「所安立的（nikkhittassa）」者，即所教说的；因为教说也由于把应教说的戒等义安置于所化者的相续中，而被称为「安立（nikkhepa）」。此中，正如有数百、数千类别的诸经，依杂染分等教法发趣之理趣不出十六种；同样，依自意乐等的经之安立而有四种，[义注]故说「经的安立有四种」。此中，自意乐与缘起虽也可能与他意乐、依问相杂而成[更多]类别——因为有意乐结合与发问结合[之事]——但自意乐与缘起彼此并无相杂，所以此处不能有无余的广说之理趣，因此才说「经的安立有四种」。或应知：纵使缘起与意乐可能有相杂之别，但由于其余的安立都摄于其中，故就根本安立而言唯显示为四种。而这经的安立由于是总相的，故应先加审察；审察了它之后，依此经所依而安立的那一缘起之分别，「诸比丘，若他人[毁谤]我」等、「诸比丘，而这是微小的」等、「诸比丘，还有[其他]」等所转起的诸经文段落之解释，便因易于显示彼彼结合而易于了知——[义注]故说「[经的解释]在审察经的安立之后而说才会明了」。

. Nikkhittassāti desitassa. Desanāpi hi desetabbassa sīlādiatthassa vineyyasantānesu nikkhipanato ‘‘nikkhepo’’ ti vuccati. Tattha yathā anekasataanekasahassabhedānipi suttantāni saṃkilesabhāgiyādisāsanappaṭṭhānanayena soḷasavidhataṃ nātivattanti, evaṃ attajjhāsayādisuttanikkhepavasena catubbidhabhāvanti āha ‘‘cattāro suttanikkhepā’’ ti. Kāmañcettha attajjhāsayassa, aṭṭhuppattiyā ca parajjhāsayapucchāhi saddhiṃ saṃsaggabhedo sambhavati ajjhāsayapucchānusandhisabbhāvato, attajjhāsayaaṭṭhuppattīnaṃ pana aññamaññaṃ saṃsaggo natthīti nayidha niravaseso vitthāranayo sambhavati, tasmā ‘‘cattāro suttanikkhepā’’ ti vuttaṃ. Atha vā yadipi aṭṭhuppattiyā ajjhāsayena siyā saṃsaggabhedo, tadantogadhattā pana sesanikkhepānaṃ mūlanikkhepavasena cattārova dassitāti daṭṭhabbaṃ. So panāyaṃ suttanikkhepo sāmaññabhāvato paṭhamaṃ vicāretabbo, tasmiṃ vicārite yassā aṭṭhuppattiyā idaṃ suttaṃ nikkhittaṃ, tassā vibhāgavasena ‘‘mamaṃ vā bhikkhave’’ tiādinā (dī. ni. 1.5, 6), ‘‘appamattakaṃ kho paneta’’ ntiādinā (dī. ni. 1.7), ‘‘atthi bhikkhave’’ tiādinā (dī. ni. 1.28) ca pavattānaṃ suttānaṃ suttapadesānaṃ vaṇṇanā vuccamānā taṃtaṃanusandhidassanasukhatāya suviññeyyā hotīti āha ‘‘suttanikkhepaṃ vicāretvā vuccamānā pākaṭā hotī’’ ti.

[t2] 「经的安立（suttanikkhepā）」等[语]中：安置即是「安立」；经的安立即经的宣说，故为「经的安立」，义即经的教说。或者，被安置故为「安立」；经本身即是安立，故为「经的安立」。自己的意乐即「自意乐」；他有作为经之教说之因的那[自意乐]，故为「自意乐[安立]」；或者，他有自己的意乐，故为「自意乐[安立]」。「他意乐[安立]」处也是此理。发问的力用即「依问」；他有那[依问]，故为「依问[安立]」。由于应被趋近，故为「事（attha）」，即经之教说的事缘；事的生起即「事之生起（atthuppatti）」，「事之生起」正是「缘起（aṭṭhuppatti）」；他有那[缘起]，故为「依缘起[安立]」。或者：以此而安立经，故为「经的安立」，即自意乐等本身。而在这一义的取舍中：自己的意乐即「自意乐」，他人的意乐即「他意乐」；被问故为「问」，即应被问之义；受法者依应闻之力用而转起的言语即「依问者（pucchāvasikā）」，那[语词]对望于「安立」一语而依阳性

说为「依问[安立]（pucchāvasiko）」。同样，缘起本身[说为]「依缘起[安立]（aṭṭhuppattiko）」——此中之义也应如是了知。

‘‘Suttanikkhepā’’ tiādīsu nikkhipanaṃ nikkhepo, suttassa nikkhepo suttassa kathanaṃ suttanikkhepo, suttadesanāti attho. Nikkhipīyatīti vā nikkhepo, suttaṃyeva nikkhepo suttanikkhepo. Attano ajjhāsayo attajjhāsayo, so assa atthi suttadesanākāraṇabhūtoti attajjhāsayo. Attano ajjhāsayo etassāti vā attajjhāsayo. Parajjhāsayoti etthāpi eseva nayo. Pucchāya vaso pucchāvaso, so etassa atthīti pucchavasiko. Araṇīyato attho, suttadesanāya vatthu. Atthassa uppatti atthuppatti, atthuppattiyeva aṭṭhuppatti, sā etassa atthīti aṭṭhuppattiko. Atha vā nikkhipīyati suttaṃ etenāti suttanikkhepo, attajjhāsayādi eva. Etasmiṃ pana atthavikappe attano ajjhāsayo attajjhāsayo, paresaṃ ajjhāsayo parajjhāsayo, pucchīyatīti pucchā, pucchitabbo attho. Sotabbavasappavattaṃ dhammappaṭiggāhakānaṃ vacanaṃ pucchāvasikā, tadeva nikkhepasaddāpekkhāya pulliṅgavasena vuttaṃ ‘‘pucchāvasiko’’ti. Tathā aṭṭhuppattiyeva ‘‘aṭṭhuppattiko’’ti evampettha attho veditabbo.

[t3] 此中，由于自意乐不待他人诸根成熟等之因，故其别立为一种安立是合宜的；[义注]正因此而说「唯以自己的意乐所说（kevalaṃattanoajjhāsayenevakatheti）」。[设难：]他意乐[安立]与依问[安立]，既然是缘于作为教说因相的他人意乐与发问之生起而转起的，怎能不摄入「缘起」呢？又依问[安立]与依缘起[安立]，既然其教说是随顺他人意乐而转起的，怎能不摄入「他意乐」呢？——这不应诘难。因为唯有离于他人的发愿、遍问等的经之教说之因的生起，才被取作「缘起」，所以他意乐[安立]与依问[安立]才别立而取。即如：《法嗣经》等的教说因相——[施主]财物的生起等——被称为「缘起」。不待他人的发问、唯以[其]意乐为因相而教说者，即「他意乐[安立]」；依发问而教说者，即「依问[安立]」——此义是明白的。应知：[世尊]唯以自己的意乐而说，是为安立法的纲纪。「正勤经组（sammappadhānasuttantahārako）」者，即《相应部》中依次列出的、与正勤相关的诸经之串；「神足经组」等也如是。「解脱成熟之诸法」即信根等。「发愿（abhinīhāra）」即誓愿。

Ettha ca paresaṃ indriyaparipākādikāraṇanirapekkhatā attajjhāsayassa visuṃ nikkhepabhāvo yutto. Tenevāha ‘‘kevalaṃ attano ajjhāsayeneva kathetī’’ti. Parajjhāsayapucchāvasikānaṃ pana paresaṃ ajjhāsayapucchānaṃ desanānimittabhūtānaṃ uppattiyaṃ pavattitānaṃ kathaṃ aṭṭhuppattiyaṃ anavarodho, pucchāvasikaaṭṭhuppattikānaṃ vā parajjhāsayānurodhena pavattitadesanattā kathaṃ parajjhāsaye anavarodhoti na codetabbametaṃ. Paresañhi abhinīhāraparipucchādivinimuttasseva suttadesanākāraṇuppādassa aṭṭhuppattibhāvena gahitattā parajjhāsayapucchāvasikānaṃ visuṃ gahaṇaṃ. Tathā hi dhammadāyādasuttādīnaṃ (ma. ni. 1.29) āmisuppādādidesanānimittaṃ ‘‘aṭṭhuppattī’’ti vuccati. Paresaṃ puccaṃ vinā ajjhāsayameva nimittaṃ katvā desito parajjhāsayo, pucchāvasena desito pucchāvasikoti pākaṭo yamatthoti. Attano ajjhāsayeneva kathesi dhammatantiṭhapanatthanti daṭṭhabbaṃ. Sammappadhānasuttantahārakoti anupubbena niddiṭṭhānaṃ saṃyuttake sammappadhānapaṭisaṃyuttānaṃ suttānaṃ āvaḷi, tathā iddhipādahārakādi. Vimuttiparipācanīyā dhammā saddhindriyādayo. Abhinīhāranti paṇidhānaṃ.

[t4] 「[以这]称赞与毁谤（vaṇṇāvaṇṇe）」——此中也摄取了比丘僧团以「贤友们，真是稀有」等所说的称赞；不过[世尊]将以那[称赞]为缘起，于下文依「诸比丘，还有其他[甚深难见之法]」等而开始教说。由于「诸比丘，若他人称赞我」这一教说是以梵授所说的称赞为缘起，[义注]故说「弟子说了称赞。如是……以这称赞与毁谤为缘起」。「vā」一语见于譬喻、集合、疑惑、决断、补足语句、选择等众多意义。即如：于「他也如智者一般」等中，[它]见于譬喻，义即相似之性；于「诸贤者也称他为牟尼」等中，[见于]集合；于「这些是谁？是谁的？」等中，[见于]疑惑；于「在这些沙门婆罗门中，正是这一位最愚、最痴」等中，[见于]决断；于「这童子实在不知分量」等中，[见于]补足语句；于「诸比丘，凡任何沙门或婆罗门」等中，[见于]选择。[义注]为显示此处[它]唯是选择[义]，故说「『或（vā）』字是选择义」。「para」一语确有[用于]「其他」义者，如于「若我说法而他人不能了知」等中；有[用于]「更上」[义]者，如于「根上下智」等中；有[用于]「其后」[义]者，如于「其后将来」等中；有[用于]「相违」[义]者，如于「对已生起的他宗论说以法善加折伏」等中。[义注]为显示此处也是「相违」[义]，故说「『他人』者：即相违的众生」。

Vaṇṇāvaṇṇeti ettha ‘‘acchariyaṃ āvuso’’ tiādinā bhikkhusaṅghena vutto vaṇṇopi saṅgahito, taṃ pana aṭṭhuppattiṃ katvā ‘‘atthi bhikkhave aññe ca dhammā’’ tiādinā upari desanaṃ ārabhissatīti. ‘‘Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyu’’ nti imissā desanāya brahmadattena vuttavaṇṇo aṭṭhuppattīti katvā vuttaṃ ‘‘antevāsī vaṇṇaṃ. Iti imaṃ vaṇṇāvaṇṇaṃ aṭṭhuppattiṃ katvā’’ ti. Vā-saddo upamānasamuccayasaṃsayavavassaggapadapūraṇavikappādīsu bahūsu atthesu dissati. Tathā hesa ‘‘paṇḍito vāpi tena so’’ tiādīsu (dha. pa. 63) upamāne dissati, sadisabhāveti attho. ‘‘Taṃ vāpi dhīrā muni vedayantī’’ tiādīsu (su. ni. 203) samuccaye, ‘‘ke vā ime, kassa vā’’ tiādīsu (pārā. 296) saṃsaye, ‘‘ayaṃ vā imesaṃ samaṇabrāhmaṇānaṃ sabbabālo sabbamūḷho’’ tiādīsu vavassagge, ‘‘na vāyaṃ kumārako mattamaññāsī’’ tiādīsu (saṃ. ni. 2.154) padapūraṇe, ‘‘ye hi keci bhikkhave samaṇā vā brāhmaṇā vā’’ tiādīsu (ma. ni. 1.170) vikappe, idhāyaṃ vikappeyevāti dassento āha ‘‘vā-saddo vikappanattho’’ ti. Para-saddo attheva aññatthe ‘‘ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyu’’ ntiādīsu (dī. ni. 2.64, 65; ma. ni. 1.281; ma. ni. 2.223; saṃ. ni. 1.172; mahāva. 4, 8) atthi adhike ‘‘indriyaparopariyattañāṇa’’ ntiādīsu (paṭi. ma. mātikā 68, 1.111) atthi pacchābhāge ‘‘parato āgamissatī’’ tiādīsu. Atthi paccanīkabhāve ‘‘uppannaṃ parappavādaṃ saha dhammena suniggahitaṃ niggahetvā’’ tiādīsu (dī. ni. 2.168). Idhāpi paccanīkabhāveti dassento āha ‘‘pareti paṭiviruddhā’’ ti.

[t5] 「在这样的处所也（īdisesupi）」——此中「pi」字是推重义；[复注]以此显示：连以三宝为因相[的场合]也不应令不善心转起，何况以轮回财物、世间财物为因相者。为显明离自性法外别无作者，[义注]以「打击（āhanati）」显示「忿恨（āghāta）」一语的作者义；此中「打击」义即伤害、逼恼、恼热。以此而打击，或唯是打击[本身]，故为「忿恨」——作具义与[事]体义也同样可得。如是以分解词的成分说了「忿恨」一语之义后，[义注]如今为于彼处也依同义[之门]显示其义，故说「这是忿怒的同义语」；而这一理趣于「不满」、「愤懑」等处也应随其所应而说。「因它而不悦（appatītāhontitena）」是以明白的同义[之门]显示「不满」一语之义；而应由此门而见：「因它而不喜悦，故为『不满』。」「成就（abhirādhayati）」者，即成办。「以二语（dvīhi）」者，即以「忿恨」与「愤懑」二语；「以一语（ekena）」者，即以「不满」一语。「其余[诸法]（sesānaṃ）」者，即想蕴与识蕴，或指想、识以外所余的行蕴[诸法]。「[生起之]因（karaṇaṃ）」即令生起；因为此处把忿恨等转起的诸缘之和合说为「因」，而它就义而言正是令生起——因为世尊是就不令生起而说「不应[怀]」的。[其余相应诸法]确已被遮止，因为[它们与忿恨等]同生起、同依处、同所缘、同灭。

Īdisesupīti ettha pi-saddo sambhāvane, tena ratanattayanimittampi akusalacittappavatti na kātabbā, pageva vaṭṭāmisalokāmisanimittanti dasseti. Sabhāvadhammato aññassa kattuabhāvajotanatthaṃ āhanatīti kattuatthe āghātasaddaṃ dasseti, tattha āhanatīti hiṃsati vibādhati, upatāpeti cāti attho. Āhanati etena, āhananamattaṃ vā āghātoti karaṇabhāvatthāpi sambhavantiyeva. Evaṃ avayavabhedanena āghāta-saddassa atthaṃ vatvā idāni tattha pariyāyenapi atthaṃ dassento ‘‘kopassetaṃ adhivacana’’ nti āha. Ayañca nayo ‘‘appaccayo anabhiraddhī’’ tiādīsupi yathāsambhavaṃ vattabbo. Appatītā honti tenāti pākaṭapariyāyena appaccaya-saddassa atthadassanaṃ, taṃmukhena pana na pacceti tenāti appaccayoti daṭṭhabbaṃ. Abhirādhayatīti sādhayati. Dvīhīti āghātaanabhiraddhipadehi. Ekenāti appaccayapadena. Sesānanti saññāviññāṇakkhandhānaṃ, saññāviññāṇaavasiṭṭhasaṅkhārakkhandhasaṅkhātānaṃ vā. Karaṇanti uppādanaṃ. Āghātādīnañhi pavattiyā paccayasamavāyanaṃ idha ‘‘karaṇa’’ nti vuttaṃ, taṃ pana atthato uppādanameva. Anuppādanañhi sandhāya bhagavatā ‘‘na karaṇīyā’’ ti vuttanti. Paṭikkhittameva ekuppādekavatthukekārammaṇekanirodhabhāvato.

[t6] 「对此（tattha）」者，即于那意的瞋恚。「你们自己的（tumhaṃ）」是与「tumhākaṃ」同义的一个语词，正如「amhaṃ」一语与「amhākaṃ」同义；即如所说：「因此我们的年少者不死。」「障碍（antarāyo）」这[一语]，是说明意的瞋恚之不应作的原因；意思是：由于将由那忿怒等而唯成为你们自己对初禅等的障碍，所以那些以忿怒等同义语所说的忿恨等不应作。[复注]以此显示：「我并非以『一切知者』的主宰身分而遮止你们，而是由这一原因。」而那说明原因之语由于是对过患的阐明，[义注]故说「显示其中的过患」。[世尊]以「你们还能……吗」等语，把意的瞋恚的过患显示得更为坚固：意的瞋恚不只对他时才有的利益与安乐作障碍，

也对当下所转起的利益与安乐作障碍。「任何人的（yesaṃkesañci）」意思是：并非唯是相违者的，不像「他人」等[处]那样。[义注]正因此而说「因为忿怒者」等语。

Tatthāti tasmiṃ manopadose. Tumhanti ‘‘tumhāka’’nti iminā samānattho eko saddo ‘‘yathā amhāka’’nti iminā samānattho ‘‘amha’’nti ayaṃ saddo. Yathāha, ‘‘tasmā hi amhaṃ daharā na miyyare’’ti (jā. 1.9.93, 99). ‘‘Antarāyo’’ti idaṃ manopadosassa akaraṇīyatāya kāraṇavacanaṃ. Yasmā tumhākaṃyeva ca bhaveyya tena kopādinā paṭhamajjhānādīnaṃ antarāyo, tasmā te kopādipariyāyena vuttā āghātādayo na karaṇīyāti attho. Tena nāhaṃ ‘‘sabbaññū’’ti issarabhāvena tumhe tato nivāremi, atha kho iminā nāma kāraṇenāti dasseti. Taṃ pana kāraṇavacanaṃ yasmā ādīnavavibhāvanaṃ hoti, tasmā āha ‘‘ādīnavaṃ dassento’’ti. ‘‘Api nu tumhe’’tiādinā manopadoso na kālantarabhāvinoyeva hitasukhassa antarāyakaro, atha kho taṅkhaṇappavattirahassapi hitasukhassa antarāyakaroti manopadose ādīnavaṃ daḷhataraṃ katvā dasseti. Yesaṃ kesañci ‘‘pare’’tiādīsu viya na paṭiviruddhānaṃyevāti attho. Tenevāha ‘‘kupito’’tiādi.

[t7] 「[如]盲之暗（andhatamaṃ）」者，即令[人]成盲之暗。「当……时（yaṃ）」者，即「于何时」；因为这[主格]是处格义。与「当忿怒制伏人时，那时便是[如]盲之暗」相连属——[即]「于忿怒制伏人的那一时」。或者，「yaṃ」是表原因之语——义即：由于忿怒生起时制伏人，所以那时便是[如]盲之暗，[即]当忿怒[生起]时；因为「yaṃ」与「taṃ」二语一向相关联。或者，「yaṃ」是对动作的回指：「忿怒制伏」——意思是，忿怒的这一制伏、胜伏，即是黑暗、幽暗的存在。或者：忿怒所制伏、胜伏的那个人，那时于他便是[如]盲之暗；由此，「忿怒者不知义利，忿怒者不见法」。「由内（antarato）」者，即由内部，或由心。

Andhatamanti andhabhāvakaratamaṃ. Yanti yattha. Bhummatthe hi etaṃ paccattavacanaṃ. Yasmiṃ kāle kodho sahate naraṃ, andhatamaṃ tadā hotīti sambandho. Yanti vā kāraṇavacanaṃ, yasmā kodho uppajjamāno naraṃ abhibhavati, tasmā andhatamaṃ tadā hoti, yadā kodhoti attho yaṃtaṃsaddānaṃ ekantasambandhibhāvato. Atha vā yanti kiriyāya parāmasanaṃ. Kodho sahateti yadetaṃ kodhassa sahanaṃ abhibhavanaṃ, etaṃ andhakāratamabhavananti attho. Atha vā yaṃ naraṃ kodho sahate abhibhavati, tassa andhatamaṃ tadā hoti, tato ca kuddho atthaṃ na jānāti, kuddho dhammaṃ na passatīti. Antaratoti abbhantarato, cittato vā.

[t8] [义注]以「其理由是这个、这个（idañcidañcakāraṇaṃ）」显示这一义：由于不颠倒地说法，我们的导师正是一切知者；由于一向能出离，法是善说的；由于离杂染，僧是善行道的。又以「依这个理由也……依这个理由也……」一语，「[你们的导师]不是一切知者」等语便被辨明为不实、不真。「第二句（dutiyaṃpadaṃ）」者，即「不真的」一句；「第一句的（paṭhamassa）」者，即「不实的」一句。「第四[句]（catutthaṃ）」者，即「我们之中也不存在这样的事」一句；「第三[句]的（tatiyassa）」者，即「我们之中没有这样的事」一句。「唯应对毁谤（avaṇṇeyeva）」者：即唯于说了似是而非之原因而安立过失的呵毁[之时]。「并非于一切处（nasabbattha）」者：意思是于唯是骂詈、讥刺、轻蔑等[之时]不必一向作辨明。[义注]以「因为若（yadihi）」等语把已说之义显明而示。

‘‘Idañcidañca kāraṇa’’nti iminā sabbaññū eva amhākaṃ satthā aviparītadhammadesanattā, svākkhāto dhammo ekantaniyyānikattā, suppaṭipanno saṅgho saṃkilesarahitattāti imamatthaṃ dasseti.
‘‘Idañcidañca kāraṇa’’nti etena ca ‘‘na sabbaññū’’tiādivacanaṃ abhūtaṃ atacchanti nibbeṭhitaṃ hoti. Dutiyaṃ padanti ‘‘ataccha’’nti padaṃ. Paṭhamassāti ‘‘abhūta’’nti padassa. Catutthañcāti ‘‘na ca panetaṃ amhesu saṃvijjatī’’ti padaṃ. Tatiyassāti ‘‘natthi cetaṃ amhesū’’ti padassa. Avaṇṇeyevāti kāraṇapatirūpakaṃ vatvā dosapatiṭṭhāpanavasena nindane eva. Na sabbatthāti kevalaṃ akkosanakhuṃsanavambhanādīsu na ekantena nibbeṭhanaṃ kātabbanti attho. Vuttamevatthaṃ ‘‘yadi hī’’tiādinā pākaṭaṃ katvā dasseti.

§6 “诸比丘，若他人称赞我，或称赞法，或称赞僧，你们对此不应欢喜，不应喜悦，内心不应怀雀跃。诸比丘，若他人称赞我，或称赞法，或称赞僧，假如你们对此欢喜、喜悦、雀跃，那只会成

为你们自己的障碍。诸比丘，若他人称赞我，或称赞法，或称赞僧，你们对此应将真实的承认为真实：‘如此，这是真实的；如此，这是真的；我们之中有这样的事，我们之中也确实存在这样的事。’

. ‘‘Mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi na ānando na somanassaṃ na cetaso uppilāvitattaṃ karaṇīyaṃ. Mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha ānandino sumanā uppilāvitā tumhaṃ yevassa tena antarāyo. Mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi bhūtaṃ bhūtato paṭijānitabbaṃ – ‘itipetaṃ bhūtaṃ, itipetaṃ taccha̍ṃ, atthi cetaṃ amhesu, saṃvijjati ca panetaṃ amhesū’ti.

> 译注：cetaso uppilāvitatta 译“内心雀跃”（心的高扬得意）。句式与上段毁谤段严格平行。

义注（15 块）

[a1] 如是显示了在毁谤之地的如如之相，如今为显示在称赞之地[的如如之相]，而说「诸比丘，若他人称赞我」等。此中，「他人（pare）」者：即任何有净信的天与人。以此而欢喜，故为「欢喜（ānanda）」，这是喜的同义语。善意的状态为「喜悦（somanassa）」，这是心的乐的同义语。雀跃者的状态为「雀跃（uppilāvitatta）」。是什么的雀跃呢？是「内心的（cetaso）」。这是招致掉举的、令上浮之喜的同义语。此处也是以二语说了行蕴，以一语[说了]受蕴。

> . Evaṃ avaṇṇabhūmiyaṃ tādilakkhaṇaṃ dassetvā idāni vaṇṇabhūmiyaṃ dassetuṃ ‘‘mamaṃ vā, bhikkhave, pare vaṇṇaṃ bhāseyyu’’ ntiādimāha. Tattha pareti ye keci pasannā devamanussā. Ānandanti etenāti ānando, pītiyā etaṃ adhivacanaṃ. Sumanassa bhāvo somanassaṃ, cetasikasukhassetaṃ adhivacanaṃ. Uppilāvino bhāvo uppilāvitattaṃ. Kassa uppilāvitattanti? Cetasoti. Uddhaccāvahāya uppilāpanapītiyā etaṃ adhivacanaṃ. Idhāpi dvīhi padehi saṅkhārakkhandho, ekena vedanākkhandho vutto.

[a2] 如是以第一种方式遮止了雀跃，[世尊]以第二种[方式]显示其中的过患而说「假如你们对此……」等。此处也应知「那只会成为你们自己的障碍（tumhaṃyevassatenaantarāyo）」之义是：由那雀跃，将成为你们自己对初禅等的障碍。然而为何这样说呢？世尊不是[曾说]——

> Evaṃ paṭhamanayena uppilāvitattaṃ nivāretvā, dutiyena tattha ādīnavaṃ dassento – ‘‘tatra ce tumhe assathā’’ tiādimāha. Idhāpi tumhaṃ yevassa tena antarāyoti tena uppilāvitattena tumhākaṃyeva paṭhamajjhānādīnaṃ antarāyo bhaveyyāti attho veditabbo. Kasmā panetaṃ vuttaṃ? Nanu bhagavatā –

[a3] 称念「佛陀」时，身中所生的那喜；

> ‘‘Buddhoti kittayantassa, kāye bhavati yā pīti;

[a4] 那喜实是更胜，胜过整个阎浮洲。

> Varameva hi sā pīti, kasiṇenāpi jambudīpassa.

[a5] 称念「法」时，身中所生的那喜；

> Dhammoti kittayantassa, kāye bhavati yā pīti;

[a6] 那喜实是更胜，胜过整个阎浮洲。

> Varameva hi sā pīti, kasiṇenāpi jambudīpassa.

[a7] 称念「僧」时，身中所生的那喜；

> Saṅghoti kittayantassa, kāye bhavati yā pīti;

[a8] 那喜实是更胜，胜过整个阎浮洲。

Varameva hi sā pīti, kasiṇenāpi jambudīpassā’’ ti ca.

[a9] ——以及「诸比丘，凡对佛陀有净信者，即是对最上者有净信」等数百部经，都称赞了对三宝的喜与喜悦吗？[答：]确实称赞了，但那[喜与喜悦]是依于出离的。而此处所意指的，是如具寿差那所生起的那种、依「我们的佛陀、我们的法」等方式而起的、依于在家[之欲]的喜与喜悦。因为这[种喜悦]会对禅那等的获得作障碍。正因如此，具寿差那在佛陀未般涅槃之前，也未能生起殊胜[的证得]；而在[佛陀]般涅槃之时被所制立的梵杖所呵责，舍弃了那喜与喜悦，[方]生起了殊胜[的证得]。所以应知这是就作障碍者而说的。因为这是与贪俱行之喜，而贪与忿怒相同。如所说：

‘‘Ye, bhikkhave, buddhe pasannā, agge te pasannā’’ ti ca evamādīhi anekasatehi suttehi ratanattaye pītisomanassameva vaṇṇitanti. Saccaṃ vaṇṇitaṃ, taṃ pana nekkhammanissitaṃ. Idha – ‘‘amhākaṃ buddho, amhākaṃ dhammo’’ tiādinā nayena āyasmato channassa uppannasadisaṃ gehassitaṃ pītisomanassaṃ adhippetaṃ. Idañhi jhānādipaṭilābhāya antarāyakaraṃ hoti. Tenevāyasmā channopi yāva buddho na parinibbāyi, tāva visesaṃ nibbattetuṃ nāsakkhi, parinibbānakāle paññattena pana brahmadaṇḍena tajjito taṃ pītisomanassaṃ pahāya visesaṃ nibbattesi. Tasmā antarāyakaraṃyeva sandhāya idaṃ vuttanti veditabbaṃ. Ayañhi lobhasahagatā pīti. Lobho ca kodhasadisova. Yathāha –

[a10] 贪求者不知义利，贪求者不见法；

‘‘Luddho atthaṃ na jānāti, luddho dhammaṃ na passati;

[a11] 当贪制伏人时，那时便是[如]盲之暗。

Andhaṃ tamaṃ tadā hoti, yaṃ lobho sahate naraṃ.

[a12] 贪生非利，贪扰乱心；

Anatthajanano lobho, lobho cittappakopano;

[a13] 怖畏由内而生，人却不觉知它。（《如是语》88）

Bhayamantarato jātaṃ, taṃ jano nāvabujjhatī’’ ti. (itivu. 88);

[a14] 而此处虽未出现第三段，依义则应知是已出现了。因为正如忿怒者[不知义利]，贪求者也同样不知义利。

Tatiyavāro pana idha anāgatopi atthato āgato yevāti veditabbo. Yatheva hi kuddho, evaṃ luddhopi atthaṃ na jānātīti.

[a15] 而在显示所应行方式的一段中，配合是这样：听到「你们的导师是一切知者、阿罗汉、正等正觉者，法是善说的，僧是善行道的」等[语]，不应默然，而应如是承认：「如此，这是真实的——你们所说的那[话]，依这个理由也是真实的，依这个理由也是真的。因为那位世尊亦即是阿罗汉，亦即是正等正觉者；法亦即是善说的，亦即是自见的；僧亦即是善行道的，亦即是正直行道的。」被问到「你是持戒者吗」时，若是持戒者，也正应承认「我是持戒者」。被问到「你是初禅的获得者吗……乃至……是阿罗汉吗」时，也唯应向同分的比丘们承认。因为如此既避免了恶欲，也显示了教法并非徒然。其余的应依已说的方式了知。

Paṭipajjitabbākāradassanavāre panāyaṃ yojanā – ‘‘tumhākaṃ satthā sabbaññū arahaṃ sammāsambuddho, dhammo svākkhāto, saṅgho suppaṭipanno’’ tiādīni sutvā na tuṇhī bhavitabbaṃ. Evaṃ pana paṭijānitabbaṃ – ‘‘itipetaṃ bhūtaṃ, yaṃ tumhehi vuttaṃ, taṃ imināpi kāraṇena bhūtaṃ, imināpi kāraṇena tacchaṃ. So hi bhagavā itipi arahaṃ, itipi sammāsambuddho; dhammo itipi svākkhāto, itipi sandiṭṭhiko; saṅgho itipi suppaṭipanno, itipi ujuppaṭipanno’’ ti. ‘‘Tvaṃ sīlavā’’ ti pucchitenāpi sace sīlavā, ‘‘sīlavāhamasmī’’ ti paṭijānitabbameva. ‘‘Tvaṃ paṭhamassa jhānassa lābhī…pe… arahā’’ ti puṭṭhenāpi sabhāgānaṃ bhikkhūnaṃyeva paṭijānitabbaṃ. Evañhi pāpicchatā ceva parivajjitā hoti, sāsanassa ca amoghatā dīpitā hotīti. Sesaṃ vuttanayeneva veditabbaṃ.

复注（3 块）

[t1] 「欢喜（ānanda）」——具足它的众生以此法而欢喜，[义注]以此显示「欢喜」一语的作具义。[设难：]他有善的意，故为「善意者（sumano）」，或者善的意即「善意」，其状态即「喜悦（somanassa）」——如是，其余相应诸法岂不也成为「喜悦」了吗？——[通释：]不成为[如此]，因为[这]是习成之语，犹如「泥生（paṅkaja，莲花）」[一语]；[义注]为显示此[义]而说「这是心的乐的同义语」。上浮，故为「ubbila」，意即破除、变异于先前之状态；「ubbila」即是「ubbilāvita」，其状态即「雀跃（ubbilāvitatta）」。它生起时，身与心便如充满风的皮囊一般呈膨胀之相——这是对那依于在家[之欲]的、高扬之喜的同义语，[义注]正因此而说「招致掉举的」等语。此处也应随其所应，依义注中所说的「虽然那些比丘并没有雀跃，然而[世尊]为遮止未来的良家子在这样的处所生起不善，而安立法的准则」、「以二语说了行蕴，以一语[说了]受蕴」处的「依它们，其余相应诸法的[生起之]因也就一并被遮止了」，以及此处[复注]依「『pi』字是推重义」等所说的方式，了知其义。而「那只会成为你们自己的障碍」处，也应依上文毁谤一方中以「『障碍』这[一语]」等所说的方式了知其义。

. Ānandanti pamodanti etena dhammena taṃsamaṅgino sattāti ānanda-saddassa karaṇatthataṃ dasseti. Sobhanaṃ mano assāti sumano, sobhanaṃ vā mano sumano, tassa bhāvo somanassanti tadaññadhammānampi sampayuttānaṃ somanassabhāvo āpajjatīti? Nāpajjati ruḷhīsaddattā yathā ‘‘paṅkaja’’nti dassento ‘‘cetasikasukhassetaṃ adhivacana’’nti āha. Ubbilayatīti ubbilaṃ, bhindati purimāvatthāya visesaṃ āpajjatīti attho. Ubbilameva ubbilāvitaṃ, tassa bhāvo ubbilāvitattaṃ. Yāya uppannāya kāyacittaṃ vātapūritabhastā viya uddhumāyanākārappattaṃ hoti, tassā gehassitāya odaggiyapītiyā etaṃ adhivacanaṃ. Tenevāha ‘‘uddhaccāvahāyā’’tiādi. Idhāpi ‘‘kiñcāpi tesaṃ bhikkhūnaṃ ubbilāvitameva natthi, atha kho āyatiṃ kulaputtānaṃ edisesupi ṭhānesu akusaluppattiṃ paṭisedhento dhammanettiṃ ṭhapetī’’ti, ‘‘dvīhi padehi saṅkhārakkhandho, ekena vedanākkhandho vutto’’ti ettha ‘‘tesaṃ vasena sesānampi sampayuttadhammānaṃ karaṇaṃ paṭikkhittamevā’’ti ca aṭṭhakathāyaṃ, ‘‘pi-saddo sambhāvane’’tiādinā idha ca vuttanayena attho yathāsambhavaṃ veditabbo. ‘‘Tumhaṃyevassa tena antarāyo’’ti etthāpi ‘‘antarāyoti ida’’ntiādinā heṭṭhā avaṇṇapakkhe vuttanayena attho veditabbo.

[t2] 「然而为何[这样说]呢（kasmāpanetaṃ）」——[义注]是把将说之义置于心中而作诘难；义注师承认那义[说]「确实称赞了」，然后以「但那[喜与喜悦]是依于出离的」等语作通释。此中，「这（etaṃ）」是指[说]欢喜等不应作的那句话；与「世尊不是[曾]称赞[吗]」相连属。「整个（kasiṇena）」者，即以周遍性、全部之性。而某些[师]说：「『阎浮洲的（jambudīpassa）』是表作具的属格。」依他们的意见，应见「整个」与「阎浮洲」二语是同格的。「所以（tasmā）」者：即由于依于在家[之欲]的喜与喜悦对禅那等作障碍，[故如是说]。因为世尊说过：「诸天之主，我说喜悦有二种：应习行的与不应习行的。」「因为这[种喜悦]（ayaṃhi）」等语，是为显示与何者相应之喜能作障碍而说的。此中本应说「因为这是与贪俱行的喜与喜悦」；然而以取「喜」，「喜悦」也就被取了——因为没有离喜悦之喜——所以应见[义注]唯取了「喜」。或者：由于有应习行与不应习行的分别之语，喜悦作障碍之性是明白的，而喜则不然，所以[义注]才唯把「喜」以「与贪俱行」加以简别而说。「贪求者[不知]义利」等诸偈之义，应如「忿怒者[不知]义利」等诸偈[之义]而见。

Kasmā panetanti ca vakkhamānaṃyeva atthaṃ manasi katvā codeti. Ācariyo ‘‘saccaṃ vaṇṇita’’nti tamatthaṃ paṭijānitvā ‘‘taṃ pana nekkhammanissita’’ntiādinā pariharati. Tattha etanti ānandādīnaṃ akaraṇīyatāvacanaṃ. Nanu bhagavatā vaṇṇitanti sambandho. Kasiṇenāti kasiṇatāya sakalabhāvena. Keci pana ‘‘jambudīpassāti karaṇe sāmivacana’’nti vadanti, tesaṃ matena kasiṇajambudīpa-saddānaṃ samānādhikaraṇabhāvo daṭṭhabbo. Tasmāti yasmā gehassitapītisomanassaṃ jhānādīnaṃ antarāyakaraṃ, tasmā. Vuttañhetaṃ bhagavatā ‘‘somanassaṃ pāhaṃ devānaṃ inda duvidhena vadāmi sevitabbampi asevitabbampī’’ti (dī. ni. 2.359). ‘‘Ayañhī’’tiādi yena sampayuttā pīti antarāyakarī, taṃ dassanatthaṃ vuttaṃ. Tattha ‘‘idañhi lobhasahagataṃ pītisomanassa’’nti vattabbaṃ siyā, pītiggahaṇena pana somanassampi gahitameva hoti somanassarahitāya pītiyā abhāvatoti pītiyeva gahitāti daṭṭhabbaṃ. Atha vā sevitabbāsevitabbavibhāgavacanato somanassassa pākaṭo antarāyakarabhāvo, na tathā pītiyāti pītiyeva

lobhasahagatattena visesetvā vuttā. ‘‘Luddho attha’’ ntiādigāthānaṃ ‘‘kuddho attha’’ ntiādi gāthāsu viya attho daṭṭhabbo.

[t3] [经中]「诸比丘，若他人称赞我（mamaṃvā,bhikkhave,parevaṇṇaṃbhāseyyuṃ），或称赞法，或称赞僧；假如你们对此欢喜、喜悦、雀跃，你们还能了知他人所说的是善说还是恶说吗？」「不能，尊者。」——这是第三段。应知它虽因说法之时并无应为之抽出而教说的人，故未出现于教说中，但由于其义可得，就义而言正是已出现了；意趣是：犹如《论事》论[之依]广说[之理]那样。[义注]以「依义则……是已出现了」显示：在解释之时，就那些如是能觉悟的众生而言，应把那一段取来而说。[义注]又以「因为正如（yathevahi）」等语阐明那义之可得。「依已说的方式（vuttanayena）」者：即依「『你们对此』者，即对那称赞，由你们」等，以及「第二句是第一句的同义语，第四[句]是第三[句]的[同义语]」等所说的方式。

‘‘Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha ānandino sumanā ubbilāvitā, api nu tumhe paresaṃ subhāsitadubbhāsitaṃ ājāneyyāthāti. No hetaṃ bhante’’ ti ayaṃ tatiyavāro, so desanākāle nīharitvā desetabbapuggalābhāvato desanāya anāgatopi tadatthasambhavato atthato āgatoyevāti daṭṭhabbo yathā taṃ kathāvatthupakaraṇaṃ vitthāravasenāti adhippāyo. ‘‘Atthato āgato yevā’’ ti etena saṃvaṇṇanākāle tathā bujjhanakasattānaṃ vasena so vāro ānetvā vattabboti dasseti. ‘‘Yatheva hī’’ tiādinā tamevatthasambhavaṃ vibhāveti. Vuttanayenāti ‘‘tatra tumhehīti tasmiṃ vaṇṇe tumhehī’’ tiādinā, ‘‘dutiyaṃ padaṃ paṭhamassa padassa, catutthañca tatiyassa vevacana’’ ntiādinā ca vuttanayena.

小戒（Cūḷasīla）
Cūḷasīlaṃ

§7 “诸比丘，凡夫（puthujjana）称赞如来（Tathāgata）时，只能说到微小的、低浅的、仅属于戒（sīla）的事。诸比丘，凡夫称赞如来时所说的那微小的、低浅的、仅属于戒的事又是什么呢？

. ‘‘Appamattakaṃ kho panetaṃ, bhikkhave, oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya. Katamañca taṃ, bhikkhave, appamattakaṃ oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya?

> 译注：appamattaka、oramattaka、sīlamattaka 依次译“微小的、低浅的、仅属于戒的”；oramattaka 直译“仅属此岸的”，取“低浅”义。Tathāgata 表中未收，依通行译“如来”。

义注（96 块）

[a1] 「诸比丘，而这是微小的（appamattakaṃkhopanetaṃ,bhikkhave）」者：这是什么连接呢？此经是以称赞与毁谤这二语所系结的。此中，毁谤在「如此，这是不实的；如此，这是不真的」这里就到了水边，犹如[遇水之]火一般止息了；而称赞——「应将真实的承认为真实」、「如此，这是真实的」——则[继续]随转。那[称赞]有二种：梵授所说的称赞，以及比丘僧团以「贤友们，真是稀有」等方式所起的称赞。其中，对于比丘僧团所说的称赞，[世尊]将在下文说明空性时显示其连接；而此处，为显示梵授所说的称赞的连接，便开始了「诸比丘，而这是微小的」这一教说。

. Appamattakaṃ kho panetaṃ, bhikkhaveti ko anusandhi? Idaṃ suttaṃ dvīhi padehi ābaddhaṃ vaṇṇena ca avaṇṇena ca. Tattha avaṇṇo – ‘‘iti petaṃ abhūtaṃ iti petaṃ ataccha’’ nti, ettheva udakantaṃ patvā aggiviya nivatto. Vaṇṇo pana bhūtaṃ bhūtato paṭijānitabbaṃ – ‘‘iti petaṃ bhūta’’ nti evaṃ anuvattatiyeva. So pana duvidho brahmadattena bhāsitavaṇṇo ca bhikkhusaṅghena acchariyaṃ āvusotiādinā nayena āraddhavaṇṇo ca. Tesu bhikkhusaṅghena vuttavaṇṇassa upari suññatāpakāsane anusandhiṃ

dassessati. Idha pana brahmadattena vuttavaṇṇassa anusandhiṃ dassetuṃ ‘‘appamattakaṃ kho panetaṃ, bhikkhave’’ ti desanā āraddhā.

[a2] 此中，「微小的（appamattakaṃ）」是「少」的名称。「低浅的（oramattakaṃ）」是它的同义语。「量（mattā）」是说「限量」。以少为其量，故为「微小的」；以低为其量，故为「低浅的」。戒本身即「仅属于戒的（sīlamattaka）」。是所说的意思：诸比丘，凡夫纵使作了「我要称赞如来」的努力而称赞[如来]时所说的，也唯是名为「微小的、低浅的、仅属于戒的」[事]。此中或有[疑问]：这所谓的戒，不正是瑜伽者的最上庄严吗？如古师们所说：

Tattha appamattakanti parittassa nāmaṃ. Oramattakanti tasseva vevacanaṃ. Mattāti vuccati pamāṇaṃ. Appaṃ mattā etassāti appamattakaṃ. Oraṃ mattā etassāti oramattakaṃ. Sīlameva sīlamattakaṃ. Idaṃ vuttaṃ hoti – ‘appamattakaṃ kho, panetaṃ bhikkhave, oramattakaṃ sīlamattakaṃ’ nāma yena ‘‘tathāgatassa vaṇṇaṃ vadāmī’’ ti ussāhaṃ katvāpi vaṇṇaṃ vadamāno puthujjano vadeyyāti. Tattha siyā – nanu idaṃ sīlaṃ nāma yogino aggavibhūsanaṃ? Yathāhu porāṇā –

[a3] 戒是瑜伽者的严饰，戒是瑜伽者的装扮；

‘‘Sīlaṃ yogissa’ laṅkāro, sīlaṃ yogissa maṇḍanaṃ;

[a4] 以诸戒而严饰的瑜伽者，于装扮中达于最上。

Sīlehi’ laṅkato yogī, maṇḍane aggataṃ gato’’ ti.

[a5] 而世尊在数百部经中也把戒说得极大。如说：「诸比丘，若比丘希望『愿我为诸同梵行者所爱、所可意、所敬重、所尊崇』，他就应于诸戒中作圆满者」（《中部》1.65）；又：

Bhagavatāpi ca anekesu suttasatesu sīlaṃ mahantameva katvā kathitaṃ. Yathāha – ‘‘ākaṅkheyya ce, bhikkhave, bhikkhu ‘sabrahmacārīnaṃ piyo cassaṃ manāpo ca garu ca bhāvanīyo cā’ti, sīlesvevassa paripūrakārī’’ ti (ma. ni. 1.65) ca.

[a6] 如雌雉[护]卵，如牦牛[护]尾，

‘‘Kikīva aṇḍaṃ, camarīva vāladhiṃ;

[a7] 如[护]爱子，如[护]独眼，

Piyaṃva puttaṃ, nayanaṃva ekakaṃ.

[a8] 正如是护持着戒的[你们]，

Tatheva sīlaṃ, anurakkhamānā;

[a9] 应常成为极可爱者、有恭敬者。

Supesalā hotha, sadā sagāravā’’ ti ca.

[a10] 花香不能逆风而行，

‘‘Na pupphagandho paṭivātameti;

[a11] 檀香、多伽罗或茉莉也不[能]。

Na candanaṃ taggaramallikā vā.

[a12] 而善人之香能逆风而行，

Satañca gandho paṭivātameti;

[a13] 善士遍熏一切方。

Sabbā disā sappuriso pavāyati.

[a14] 檀香或多伽罗，青莲以及素馨——

Candanaṃ tagaraṃ vāpi, uppalaṃ atha vassikī;

[a15] 于这些香类之中，戒香为无上。

Etesaṃ gandhajātānaṃ, sīlagandho anuttaro.

[a16] 多伽罗与檀香的这[种]香是微小的，

Appamatto ayaṃ gandho, yvāyaṃ tagaracandanaṃ;

[a17] 而持戒者之香熏于诸天中，为最上。

Yo ca sīlavataṃ gandho, vāti devesu uttamo.

[a18] 那些戒具足者、住于不放逸者、

Tesaṃ sampannasīlānaṃ, appamādavihārinaṃ;

[a19] 以正智而解脱者——魔寻不得[他们的]道路。（《法句》57）

Sammadaññā vimuttānaṃ, māro maggaṃ na vindatī’’ ti ca. (dha. pa. 57);

[a20] 具慧之人住立于戒，修习心与慧；

‘‘Sīle patiṭṭhāya naro sapañño, cittaṃ paññañca bhāvayaṃ;

[a21] 热忱、明智的比丘，他能解开这纠结。（《相应部》1.23）

Ātāpī nipako bhikkhu, so imaṃ vijaṭaye jaṭa’’ nti ca. (saṃ. ni. 1.23);

[a22] 又：「诸比丘，譬如凡是种子类与植物类得以增长、增大、广大，一切都是依于地、住立于地，如是那些种子类与植物类才得以增长、增大、广大。诸比丘，同样，比丘依于戒、住立于戒，修习七觉支、多作七觉支，便于诸法中得达增长、增大、广大」（《相应部》5.150）。同样也应见其他众多的经。如是，在数百部经中把戒说得极大。那么，为何在这一处所[说戒是]「微小的」呢？答：是相待于上位的功德[而言]。因为戒达不到定，定达不到慧；所以相待于上位的[功德]，下位的[功德]便名为「低浅的」。戒如何达不到定呢？答：世尊在现正觉后的第七年，于舍卫城门口的甘达芒果树下、在十二由旬[广]的宝亭中、坐在一由旬大的宝床上，[其上]擎着三由旬的天白伞盖，向十二由旬[广]的会众显示了显明自身所担当[之事]、摧破外道的双神变；其转起的方式是「从上半身出火聚，从下半身出水流……乃至……从一一毛孔出火聚，从一一毛孔出水流，[有]六种色」等。从他金色的身体升起金色的光芒，直达有顶，犹如整个一万轮围界的庄严之时；第二第二道光芒与前一前一道[光芒]仿佛成双成对，如同在一刹那间转起。

‘‘Seyyathāpi, bhikkhave, ye keci bījagāmabhūtagāmā vuḍḍhiṃ virūḷhiṃ vepullaṃ āpajjanti, sabbe te pathaviṃ nissāya, pathaviyaṃ patiṭṭhāya; evamete bījagāmabhūtagāmā vuḍḍhiṃ virūḷhiṃ vepullaṃ āpajjanti. Evameva kho, bhikkhave, bhikkhu sīlaṃ nissāya sīle patiṭṭhāya sattabojjhaṅge bhāvento sattabojjhaṅge bahulīkaronto vuḍḍhiṃ virūḷhiṃ vepullaṃ pāpuṇāti dhammesū’’ ti (saṃ. ni. 5.150) ca. Evaṃ aññānipi anekāni suttāni daṭṭhabbāni. Evamanekesu suttasatesu sīlaṃ mahantameva katvā kathitaṃ. Taṃ ‘‘kasmā imasmiṃ ṭhāne appamattaka’’ nti āhāti? Upari guṇe upanidhāya. Sīlañhi samādhiṃ na pāpuṇāti, samādhi paññaṃ na pāpuṇāti, tasmā uparimaṃ upanidhāya heṭṭhimaṃ oramattakaṃ nāma hoti. Kathaṃ sīlaṃ samādhiṃ na pāpuṇāti? Bhagavā hi abhisambodhito sattame saṃvacchare sāvatthinagara – dvāre kaṇḍambarukkhamūle dvādasayojane ratanamaṇḍape yojanappamāṇe ratanapallaṅke nisīditvā tiyojanike dibbasetacchatte dhāriyamāne dvādasayojanāya parisāya attādānaparidīpanaṃ titthiyamaddanaṃ – ‘‘uparimakāyato aggikkhandho pavattati, heṭṭhimakāyato udakadhārā pavattati…pe… ekekalomakūpato aggikkhandho pavattati, ekekalomakūpato udakadhārā pavattati, channaṃ vaṇṇāna’’ ntiādinayappavattaṃ yamakapāṭihāriyaṃ dasseti. Tassa suvaṇṇavaṇṇasarīrato suvaṇṇavaṇṇā rasmiyo uggantvā yāva bhavaggā gacchanti, sakaladasasahassacakkavāḷassa alaṅkaraṇakālo viya hoti, dutiyā dutiyā rasmiyo purimāya purimāya yamakayamakā viya ekakkhaṇe viya pavattanti.

[a23] 而二心并没有在一刹那间转起之事。然而对于诸佛世尊，由于有分[心]之住的轻快性，以及依五种行相的娴熟自在，那些[光芒]仿佛在一刹那间转起。而那一一光芒的转向、遍作与决意，则是各别各别的。

Dvinnañca cittānaṃ ekakkhaṇe pavatti nāma natthi. Buddhānaṃ pana bhagavantānaṃ bhavaṅgaparivāsassa lahukatāya pañcahākārehi āciṇṇavasitāya ca, tā ekakkhaṇe viya pavattanti. Tassā tassā pana rasmiyā āvajjanaparikammādhiṭṭhānāni visuṃ visuṃyeva.

[a24] 因为为了青色光，世尊入青遍；为了黄色光，[入]黄遍；为了赤色与白色光，[入]赤遍与白遍；为了火聚，[入]火遍；为了水流，入水遍。导师经行，所化[之相]则站立、或坐、或作卧——一切都应广说。此中连一项也不是戒的作用，一切唯是定的作用。如是，戒达不到定。

Nīlarasmiatthāya hi bhagavā nīlakasiṇaṃ samāpajjati, pītarasmiatthāya pītakasiṇaṃ, lohitaodātarasmiatthāya lohitaodātakasiṇaṃ, aggikkhandhatthāya tejokasiṇaṃ, udakadhāratthāya āpokasiṇaṃ samāpajjati. Satthā caṅkamati, nimmito tiṭṭhati vā nisīdati vā seyyaṃ vā kappetīti sabbaṃ vitthāretabbaṃ. Ettha ekampi sīlassa kiccaṃ natthi, sabbaṃ samādhikiccameva. Evaṃ sīlaṃ samādhiṃ na pāpuṇāti.

[a25] 而世尊圆满波罗蜜四阿僧祇又十万劫，在二十九岁时从作为转轮王吉祥之住处的宫殿出离，于阿诺马河岸出家，作了六年的精勤修行，于毗舍佉月的满月日，在优楼频螺村食用了苏佳答所施的、掺入天食精华的乳粥，傍晚时分从南向北进入菩提场，右绕树王阿沙他树三匝，站在东北方，铺开草座，结成三处相接的跏趺，以具足四支的慈业处为先导，作了精进的决意，坐于十四肘的殊胜跏趺，以五十肘的菩提树干——犹如置于金台上的银柱——为背，上方犹如以宝伞一般为菩提枝所覆，珊瑚色的菩提嫩芽落在金色的衣上；在日落之时摧破魔军，初夜随念宿住，中夜净化天眼，破晓时分将智导入一切佛陀所惯行的缘起，生起入出息的第四禅，即以那[禅]为基础而增长观，以依道之次第所证得的第四道灭尽一切烦恼，通达一切佛陀的功德——这是他的慧的作用。如是，定达不到慧。

Yaṃ pana bhagavā kappasatasahassādhikāni cattāri asaṅkhyeyyāni pāramiyo pūretvā, ekūnatiṃsavassakāle cakkavattisirīnivāsabhūtā bhavanā nikkhamma anomānadītīre pabbajitvā, chabbassāni padhānayogaṃ katvā, visākhapuṇṇamāyaṃ uruvelagāme sujātāya dinnaṃ pakkhittadibbojaṃ madhupāyāsaṃ paribhuñjitvā, sāyanhasamaye dakkhiṇuttarena bodhimaṇḍaṃ pavisitvā assatthadumarājānaṃ tikkhattuṃ padakkhiṇaṃ katvā, pubbuttarabhāge ṭhito tiṇasanthāraṃ santharitvā, tisandhipallaṅkaṃ ābhujitvā, caturaṅgasamannāgataṃ mettākammaṭṭhānaṃ pubbaṅgamaṃ katvā, vīriyādhiṭṭhānaṃ adhiṭṭhāya, cuddasahatthapallaṅkavaragato suvaṇṇapīṭhe ṭhapitaṃ rajatakkhandhaṃ viya paññāsahatthaṃ bodhikkhandhaṃ piṭṭhito katvā, upari maṇichattena viya bodhisākhāya dhāriyamāno, suvaṇṇavaṇṇe cīvare pavāḷasadisesu bodhiaṅkuresu patamānesu, sūriye atthaṃ upagacchante mārabalaṃ vidhamitvā, paṭhamayāme pubbenivāsaṃ anussaritvā, majjhimayāme dibbacakkhuṃ visodhetvā, paccūsakāle sabbabuddhānamāciṇṇe paccayākāre ñāṇaṃ otāretvā, ānāpānacatutthajjhānaṃ nibbattetvā, tadeva pādakaṃ katvā vipassanaṃ vaḍḍhetvā, maggapaṭipāṭiyā adhigatena catutthamaggena sabbakilese khepetvā sabbabuddhaguṇe paṭivijjhi, idamassa paññākiccaṃ. Evaṃ samādhi paññaṃ na pāpuṇāti.

[a26] 此中，譬如手中之水达不到盘中之水，盘中之水达不到水瓮中之水，水瓮中之水达不到大罐中之水，大罐中之水达不到缸中之水，缸中之水达不到大瓮中之水，大瓮中之水达不到小水坑中之水，小水坑中之水达不到山涧中之水，山涧中之水达不到小河中之水，小河中之水达不到五大河中之水，五大河中之水达不到轮围大海中之水，轮围大海中之水达不到须弥山麓大海中之水。相待于盘中之水，手中之水为少……乃至……相待于须弥山麓大海中之水，轮围大海中之水为少。如是，取上上愈多之水[而言]，下下之水便成为少。

Tattha yathā hatthe udakaṃ pātiyaṃ udakaṃ na pāpuṇāti, pātiyaṃ udakaṃ ghaṭe udakaṃ na pāpuṇāti, ghaṭe udakaṃ kolambe udakaṃ na pāpuṇāti, kolambe udakaṃ cāṭiyaṃ udakaṃ na pāpuṇāti, cāṭiyaṃ udakaṃ mahākumbhiyaṃ udakaṃ na pāpuṇāti, mahākumbhiyaṃ udakaṃ kusobbhe udakaṃ na pāpuṇāti, kusobbhe udakaṃ kandare udakaṃ na pāpuṇāti, kandare udakaṃ kunnadiyaṃ udakaṃ na pāpuṇāti, kunnadiyaṃ udakaṃ pañcamahānadiyaṃ udakaṃ na pāpuṇāti, pañcamahānadiyaṃ udakaṃ cakkavāḷamahāsamudde udakaṃ na pāpuṇāti, cakkavāḷamahāsamudde udakaṃ sinerupādake mahāsamudde udakaṃ na pāpuṇāti. Pātiyaṃ udakaṃ upanidhāya hatthe udakaṃ parittaṃ…pe… sinerupādakamahāsamudde udakaṃ upanidhāya

cakkavāḷamahāsamudde udakaṃ parittaṃ. Iti uparūpari udakaṃ bahukaṃ upādāya heṭṭhā heṭṭhā udakaṃ parittaṃ hoti.

[a27] 同样，取上上的功德[而言]，下下的戒应知为「微小的、低浅的」。所以说：「诸比丘，这只是微小的、低浅的、仅属于戒的事。」

Evameva upari upari guṇe upādāya heṭṭhā heṭṭhā sīlaṃ appamattakaṃ oramattakanti veditabbaṃ. Tenāha – ‘‘appamattakaṃ kho panetaṃ, bhikkhave, oramattakaṃ sīlamattaka’’nti.

[a28] 「凡夫（puthujjano）」者，此中——

Yena puthujjanoti, ettha –

[a29] 二种凡夫，为日之亲族佛陀所说；

‘‘Duve puthujjanā vuttā, buddhenādiccabandhunā;

[a30] 一是盲凡夫，一是善凡夫。

Andho puthujjano eko, kalyāṇeko puthujjano’’ti.

[a31] 此中，凡对于蕴、界、处等没有学得、遍问、听闻、忆持、省察者，这是盲凡夫；凡有那些[学得等]者，他是善凡夫。而这二种[凡夫]——

Tattha yassa khandhadhātuāyatanādīsu uggahaparipucchāsavanadhāraṇapaccavekkhaṇāni natthi, ayaṃ andhaputhujjano. Yassa tāni atthi, so kalyāṇaputhujjano. Duvidhopi panesa –

[a32] 以生起众多[烦恼]等原因，故为凡夫；

‘‘Puthūnaṃ jananādīhi, kāraṇehi puthujjano;

[a33] 又由归属于众多凡人之中，故此人正是「众[凡]之人」。

Puthujjanantogadhattā, puthuvāyaṃ jano iti’’.

[a34] 因为他以生起众多种种烦恼等的原因，故为凡夫。如所说：

So hi puthūnaṃ nānappakārānaṃ kilesādīnaṃ jananādīhi kāraṇehi puthujjano. Yathāha –

[a35] 「生起众多的烦恼，故为凡夫；有众多未破除的有身见，故为凡夫；仰望众多导师之面，故为凡夫；未从一切趣中出离，故为凡夫；造作众多种种行，故为凡夫；被众多种种暴流所漂，被众多热恼所热，被众多炽燃所烧，对众多五欲功德染著、贪求、系缚、迷醉、耽溺、执著、粘著、障碍，故为凡夫；为众多五盖所遮、所盖、所蔽、所闭、所覆、所罩，故为凡夫。」又由于归属于众多超越计数、背离圣法、行卑劣之法的人中，[故]也是凡夫；又此人别成一类，与具足戒、闻等功德的圣者们不相杂，故为「众[凡]之人」——如是为凡夫。

‘‘Puthu kilese janentīti puthujjanā, puthu avihatasakkāyadiṭṭhikāti puthujjanā, puthu satthārānaṃ mukhullokikāti puthujjanā, puthu sabbagatīhi avuṭṭhitāti puthujjanā, puthu nānābhisaṅkhāre abhisaṅkharontīti puthujjanā, puthu nānāoghehi vuyhanti, puthu santāpehi santappanti, puthu pariḷāhehi pariḍayhanti, puthu pañcasu kāmaguṇesu rattā giddhā gathitā mucchitā ajjhopannā laggā laggitā palibuddhāti puthujjanā, puthu pañcahi nīvaraṇehi āvutā nivutā ovutā pihitā paṭicchannā paṭikujjitāti puthujjanā’’ti. Puthūnaṃ gaṇanapathamatītānaṃ ariyadhammaparammukhānaṃ nīcadhammasamācārānaṃ janānaṃ antogadhattāpi puthujjano, puthuvāyaṃ visuṃyeva saṅkhyaṃ gato visaṃsaṭṭho sīlasutādiguṇayuttehi ariyehi janehīti puthujjanoti.

[a36] 「如来的（tathāgatassa）」者：世尊依八种原因[而称]为如来——如是而来故为如来，如是而去故为如来，来到如实之相故为如来，如实觉悟诸法故为如来，以如实见故为如来，以如实说故为如来，以如实作故为如来，以征服之义故为如来。

Tathāgatassāti aṭṭhahi kāraṇehi bhagavā tathāgato. Tathā āgatoti tathāgato, tathā gatoti tathāgato, tathalakkhaṇaṃ āgatoti tathāgato, tathadhamme yāthāvato abhisambuddhoti tathāgato, tathadassitāya tathāgato, tathavāditāya tathāgato, tathākāritāya tathāgato, abhibhavanaṭṭhena tathāgatoti.

[a37] 世尊如何「如是而来故为如来」呢？犹如为一切世间的利益而努力的过去诸正等正觉者[如是]而来，犹如毗婆尸世尊而来，犹如尸弃世尊、犹如毗舍浮世尊、犹如拘留孙世尊、犹如拘那含牟尼世尊、犹如迦叶世尊而来。是所说的意思是什么呢？即：那些世尊们以何等发愿而来，我们的世尊也正是以那[发愿]而来。或者，犹如毗婆尸世尊……乃至……犹如迦叶世尊圆满布施波罗蜜，圆满持戒、出离、慧、精进、忍耐、真实、决意、慈、舍波罗蜜，[如是]圆满十波罗蜜、十近波罗蜜、十究竟波罗蜜共三十波罗蜜，舍弃肢体的施舍，[以及]眼、财、王位、妻子的施舍——舍弃这五大施舍，圆满宿世的努力、前分之行、说法、为亲属之义利而行等，达到觉行的顶点而来；我们的世尊也如是而来。或者，犹如毗婆尸世尊……乃至……迦叶世尊修习、多修四念处、四正勤、四神足、五根、五力、七觉支、圣八支道而来，我们的世尊也如是而来。如是「如是而来故为如来」。

Kathaṃ bhagavā tathā āgatoti tathāgato? Yathā sabbalokahitāya ussukkamāpannā purimakā sammāsambuddhā āgatā, yathā vipassī bhagavā āgato, yathā sikhī bhagavā, yathā vessabhū bhagavā, yathā kakusandho bhagavā, yathā koṇāgamano bhagavā, yathā kassapo bhagavā āgato. Kiṃ vuttaṃ hoti? Yena abhinīhārena ete bhagavanto āgatā, teneva amhākampi bhagavā āgato. Atha vā yathā vipassī bhagavā…pe… yathā kassapo bhagavā dānapāramiṃ pūretvā, sīlanekkhammapaññāvīriyakhantisaccaadhiṭṭhānamettāupekkhāpāramiṃ pūretvā, imā dasa pāramiyo, dasa upapāramiyo, dasa paramatthapāramiyoti samatiṃsapāramiyo pūretvā aṅgapariccāgaṃ, nayanadhanarajjaputtadārapariccāganti ime pañca mahāpariccāge pariccajitvā pubbayogapubbacariyadhammakkhānañātatthacariyādayo pūretvā buddhicariyāya koṭiṃ patvā āgato; tathā amhākampi bhagavā āgato. Atha vā yathā vipassī bhagavā…pe… kassapo bhagavā cattāro satipaṭṭhāne, cattāro sammappadhāne, cattāro iddhipāde, pañcindriyāni, pañca balāni, satta bojjhaṅge, ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvetvā brūhetvā āgato, tathā amhākampi bhagavā āgato. Evaṃ tathā āgatoti tathāgato.

[a38] 正如毗婆尸等诸牟尼，

‘‘Yatheva lokamhi vipassiādayo,

[a39] 于此[世间]来到一切知性；

Sabbaññubhāvaṃ munayo idhāgatā;

[a40] 这位释迦牟尼也如是而来，

Tathā ayaṃ sakyamunīpi āgato,

[a41] 因此，具眼者被称为如来。

Tathāgato vuccati tena cakkhumā’’ti.

[a42] 如是「如是而来故为如来」。

Evaṃ tathā āgatoti tathāgato.

[a43] 如何「如是而去故为如来」呢？犹如刚出生的毗婆尸世尊而去……乃至……迦叶世尊而去。

Kathaṃ tathā gatoti tathāgato? Yathā sampatijāto vipassī bhagavā gato…pe… kassapo bhagavā gato.

[a44] 而那位世尊是如何而去的呢？他刚一出生，便以平正的双足站立于地上，面向北方，以七步之行而去。如所说：「阿难，菩萨刚出生时，便以平正的双足站立，面向北方，以七步之行而行；在白伞盖被擎持之下，观察一切方位，发出如牛王般的言语：『我是世间最上者，我是世间最尊长者，我是世间最胜者。这是[我的]最后一生，如今不再有再有。』」（《长部》2.31）

Kathañca so bhagavā gato? So hi sampati jātova samehi pādehi pathaviyaṃ patiṭṭhāya uttarābhimukho sattapadavītihārena gato. Yathāha – ‘‘sampatijāto kho, ānanda, bodhisatto samehi pādehi patiṭṭhahitvā uttarābhimukho sattapadavītihārena gacchati, setamhi chatte anudhāriyamāne sabbā ca disā anuviloketi, āsabhiṃ vācaṃ bhāsati – ‘aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa, ayamantimā jāti, natthidāni punabbhavo’ti’’ (dī. ni. 2.31).

[a45] 而他的那个行走是如实的、不虚的，因为它是众多殊胜证得的前兆。因为他刚一出生便以平正的双足站立，这是他获得四神足的前兆。

Tañcassa gamanaṃ tathaṃ ahosi? Avitathaṃ anekesaṃ visesādhigamānaṃ pubbanimittabhāvena. Yañhi so sampatijātova samehi pādehi patiṭṭhahi. Idamassa caturiddhipādapaṭilābhassa pubbanimittaṃ.

[a46] 而面向北方，则是超越一切世间性的前兆。

Uttarābhimukhabhāvo pana sabbalokuttarabhāvassa pubbanimittaṃ.

[a47] 七步之行，是获得七觉支之宝[的前兆]。

Sattapadavītihāro, sattabojjhaṅgaratanapaṭilābhassa.

[a48] 「金柄的拂尘来回挥动」——此中所说的挥动拂尘，则是摧破一切外道[的前兆]。

‘‘Suvaṇṇadaṇḍā vītipatanti cāmarā’’ ti, ettha vuttacāmarukkhepo pana sabbatitthiyanimmaddanassa.

[a49] 擎持白伞盖，是获得阿罗汉解脱之殊胜无垢白伞盖[的前兆]。

Setacchattadhāraṇaṃ, arahattavimuttivaravimalasetacchattapaṭilābhassa.

[a50] 站在第七步上遍观一切方位，是获得一切知无障碍智[的前兆]。

Sattamapadūpari ṭhatvā sabbadisānuvilokanaṃ, sabbaññutānāvaraṇañāṇapaṭilābhassa.

[a51] 发出如牛王般的言语，是转起不可逆转的殊胜法轮的前兆。

Āsabhivācābhāsanaṃ appaṭivattiyavaradhammacakkappavattanassa pubbanimittaṃ.

[a52] 这位世尊也如是而去；而他的那个行走是如实的、不虚的，因为它正是那些殊胜证得的前兆。

Tathā ayaṃ bhagavāpi gato, tañcassa gamanaṃ tathaṃ ahosi, avitathaṃ, tesaṃyeva visesādhigamānaṃ pubbanimittabhāvena.

[a53] 所以古师们说：

Tenāhu porāṇā –

[a54] 犹如牛王，刚出生片刻，

‘‘Muhuttajātova gavampatī yathā,

[a55] 便以平正的双足触及大地；

Samehi pādehi phusī vasundharaṃ;

[a56] 那位乔达摩迈出了七步，

So vikkamī satta padāni gotamo,

[a57] 而诸天神为[他]擎持白伞盖。

Setañca chattaṃ anudhārayuṃ marū.

[a58] 那位乔达摩行了七步之后，

Gantvāna so satta padāni gotamo,

[a59] 平等地遍观四方；

Disā vilokesi samā samantato;

[a60] 发出具足八支的言语，

Aṭṭhaṅgupetaṃ giramabbhudīrayi,

[a61] 犹如站立于山顶的狮子。

Sīho yathā pabbatamuddhaniṭṭhito’’ ti.

[a62] 如是「如是而去故为如来」。

Evaṃ tathā gatoti tathāgato.

[a63] 或者，犹如毗婆尸世尊……乃至……犹如迦叶世尊[那样]，这位世尊也同样以出离舍断欲欲而去，以无瞋[舍断]瞋恚，以光明想[舍断]昏沉睡眠，以不散乱[舍断]掉举追悔，以法决定[舍断]疑，以智破除无明，以喜悦除去不乐，以初禅打开诸盖之门，以第二禅止息寻伺，以第三禅离喜，以第四禅舍断乐与苦，以空无边处定超越色想、有对想、种种想，以识无边处定[超越]空无边处想，以无所有处定[超越]识无边处想，以非想非非想处定超越无所有处想而去。

Atha vā yathā vipassī bhagavā...pe... yathā kassapo bhagavā, ayampi bhagavā tatheva nekkhammena kāmacchandaṃ pahāya gato, abyāpādena byāpādaṃ, ālokasaññāya thinamiddhaṃ, avikkhepena uddhaccakukkuccaṃ, dhammavavatthānena vicikicchaṃ pahāya ñāṇena avijjaṃ padāletvā, pāmojjena aratiṃ vinodetvā, paṭhamajjhānena nīvaraṇakavāṭaṃ ugghāṭetvā, dutiyajjhānena vitakkavicāraṃ vūpasametvā, tatiyajjhānena pītiṃ virājetvā, catutthajjhānena sukhadukkhaṃ pahāya, ākāsānañcāyatanasamāpattiyā rūpasaññāpaṭighasaññānānattasaññāyo samatikkamitvā, viññāṇañcāyatanasamāpattiyā ākāsānañcāyatanasaññaṃ, ākiñcaññāyatanasamāpattiyā viññāṇañcāyatanasaññaṃ, nevasaññānāsaññāyatanasamāpattiyā ākiñcaññāyatanasaññaṃ samatikkamitvā gato.

[a64] 以无常随观舍断常想，以苦随观[舍断]乐想，以无我随观[舍断]我想，以厌离随观[舍断]欢喜，以离贪随观[舍断]贪，以灭随观[舍断]集，以舍离随观[舍断]执取，以尽随观[舍断]坚厚想，以衰灭随观[舍断]积集，以变异随观[舍断]常恒想，以无相随观[舍断]相，以无愿随观[舍断]愿求，以空随观[舍断]执著，以增上慧法观[舍断]取实执著，以如实智见[舍断]迷妄执著，以过患随观[舍断]爱著之执著，以省思随观[舍断]不省思，以还灭随观[舍断]结合之执著；以须陀洹道破除与见共处的烦恼，以斯陀含道舍断粗的烦恼，以阿那含道根除微细的烦恼，以阿罗汉道断绝一切烦恼而去。如是亦「如是而去故为如来」。

Aniccānupassanāya niccasaññaṃ pahāya, dukkhānupassanāya sukhasaññaṃ, anattānupassanāya attasaññaṃ, nibbidānupassanāya nandiṃ, virāgānupassanāya rāgaṃ, nirodhānupassanāya samudayaṃ, paṭinissaggānupassanāya ādānaṃ, khayānupassanāya ghanasaññaṃ, vayānupassanāya āyūhanaṃ, vipariṇāmānupassanāya dhuvasaññaṃ, animittānupassanāya nimittaṃ, appaṇihitānupassanāya paṇidhiṃ, suññatānupassanāya abhinivesaṃ, adhipaññādhammavipassanāya sārādānābhinivesaṃ, yathābhūtañāṇadassanena sammohābhinivesaṃ, ādīnavānupassanāya ālayābhinivesaṃ, paṭisaṅkhānupassanāya appaṭisaṅkhaṃ, vivaṭṭānupassanāya saṃyogābhinivesaṃ, sotāpattimaggena diṭṭhekaṭṭhe kilese bhañjitvā, sakadāgāmimaggena oḷārike kilese pahāya, anāgāmimaggena aṇusahagate kilese samugghāṭetvā, arahattamaggena sabbakilese samucchinditvā gato. Evampi tathā gatoti tathāgato.

[a65] 如何「来到如实之相故为如来」呢？地界的坚硬之相是如实的、不虚的；水界的流动之相[亦然]；火界的热之相；风界的支持之相；空界的不可触之相；识界的识知之相[亦然]。

Kathaṃ tathalakkhaṇaṃ āgatoti tathāgato?Pathavīdhātuyā kakkhaḷattalakkhaṇaṃ tathaṃ avitathaṃ. Āpodhātuyā paggharaṇalakkhaṇaṃ. Tejodhātuyā uṇhattalakkhaṇaṃ. Vāyodhātuyā vitthambhanalakkhaṇaṃ. Ākāsadhātuyā asamphuṭṭhalakkhaṇaṃ. Viññāṇadhātuyā vijānanalakkhaṇaṃ.

[a66] 色的变坏之相[是如实的、不虚的]；受的感受之相；想的想知之相；诸行的行作之相；识的识知之相[亦然]。

Rūpassa ruppanalakkhaṇaṃ. Vedanāya vedayitalakkhaṇaṃ. Saññāya sañjānanalakkhaṇaṃ. Saṅkhārānaṃ abhisaṅkharaṇalakkhaṇaṃ. Viññāṇassa vijānanalakkhaṇaṃ.

[a67] 寻的安置[心于所缘]之相；伺的审察之相；喜的遍满之相；乐的悦适之相；心一境性的不散乱之相；触的触对之相[亦然]。

Vitakkassa abhiniropanalakkhaṇaṃ. Vicārassa anumajjanalakkhaṇaṃ pītiyā pharaṇalakkhaṇaṃ. Sukhassa sātalakkhaṇaṃ. Cittekaggatāya avikkhepalakkhaṇaṃ. Phassassa phusanalakkhaṇaṃ.

[a68] 信根的胜解之相；精进根的策励之相；念根的现起之相；定根的不散乱之相；慧根的了知之相[亦然]。

Saddhindriyassa adhimokkhalakkhaṇaṃ. Vīriyindriyassa paggahalakkhaṇaṃ. Satindriyassa upaṭṭhānalakkhaṇaṃ. Samādhindriyassa avikkhepalakkhaṇaṃ. Paññindriyassa pajānanalakkhaṇaṃ.

[a69] 信力对于不信的不动摇之相；精进力对于懈怠[的不动摇之相]；念力对于失念[的不动摇之相]；定力对于掉举[的不动摇之相]；慧力对于无明的不动摇之相[亦然]。

Saddhābalassa assaddhiye akampiyalakkhaṇaṃ. Vīriyabalassa kosajje, satibalassa muṭṭhassacce. Samādhibalassa uddhacce, paññābalassa avijjāya akampiyalakkhaṇaṃ.

[a70] 念觉支的现起之相；择法觉支的简择之相；精进觉支的策励之相；喜觉支的遍满之相；轻安觉支的寂止之相；定觉支的不散乱之相；舍觉支的省思之相[亦然]。

Satisambojjhaṅgassa upaṭṭhānalakkhaṇaṃ. Dhammavicayasambojjhaṅgassa pavicayalakkhaṇaṃ. Vīriyasambojjhaṅgassa paggahalakkhaṇaṃ. Pītisambojjhaṅgassa pharaṇalakkhaṇaṃ. Passaddhisambojjhaṅgassa vūpasamalakkhaṇaṃ. Samādhisambojjhaṅgassa avikkhepalakkhaṇaṃ. Upekkhāsambojjhaṅgassa paṭisaṅkhānalakkhaṇaṃ.

[a71] 正见的见之相；正思惟的安置[心于所缘]之相；正语的摄持之相；正业的等起之相；正命的净化之相；正精进的策励之相；正念的现起之相；正定的不散乱之相[亦然]。

Sammādiṭṭhiyā dassanalakkhaṇaṃ. Sammāsaṅkappassa abhiniropanalakkhaṇaṃ. Sammāvācāya pariggahalakkhaṇaṃ. Sammākammantassa samuṭṭhānalakkhaṇaṃ. Sammāājīvassa vodānalakkhaṇaṃ. Sammāvāyāmassa paggahalakkhaṇaṃ. Sammāsatiyā upaṭṭhānalakkhaṇaṃ. Sammāsamādhissa avikkhepalakkhaṇaṃ.

[a72] 无明的不知之相；诸行的思之相；识的识知之相；名的倾向之相；色的变坏之相；六处的处之相；触的触对之相；受的感受之相；渴爱的因之相；取的执取之相；有的积集之相；生的生起之相；老的老朽之相；死的死没之相[亦然]。

Avijjāya aññāṇalakkhaṇaṃ. Saṅkhārānaṃ cetanālakkhaṇaṃ. Viññāṇassa vijānanalakkhaṇaṃ. Nāmassa namanalakkhaṇaṃ. Rūpassa ruppanalakkhaṇaṃ. Saḷāyatanassa āyatanalakkhaṇaṃ. Phassassa phusanalakkhaṇaṃ. Vedanāya vedayitalakkhaṇaṃ. Taṇhāya hetulakkhaṇaṃ. Upādānassa gahaṇalakkhaṇaṃ. Bhavassa āyūhanalakkhaṇaṃ. Jātiyā nibbattilakkhaṇaṃ. Jarāya jīraṇalakkhaṇaṃ. Maraṇassa cutilakkhaṇaṃ.

[a73] 诸界的空之相；诸处的处之相；诸念处的现起之相；诸正勤的精勤之相；诸神足的成就之相；诸根的增上之相；诸力的不动摇之相；诸觉支的出离之相；道的因之相[亦然]。

Dhātūnaṃ suññatālakkhaṇaṃ. Āyatanānaṃ āyatanalakkhaṇaṃ. Satipaṭṭhānānaṃ upaṭṭhānalakkhaṇaṃ. Sammappadhānānaṃ padahanalakkhaṇaṃ. Iddhipādānaṃ ijjhanalakkhaṇaṃ. Indriyānaṃ adhipatilakkhaṇaṃ. Balānaṃ akampiyalakkhaṇaṃ. Bojjhaṅgānaṃ niyyānalakkhaṇaṃ. Maggassa hetulakkhaṇaṃ.

[a74] 诸谛的如实之相；止的不散乱之相；观的随观之相；止与观的一味之相；[止观]双运的不相超越之相[亦然]。

Saccānaṃ tathalakkhaṇaṃ. Samathassa avikkhepalakkhaṇaṃ. Vipassanāya anupassanālakkhaṇaṃ. Samathavipassanānaṃ ekarasalakkhaṇaṃ. Yuganaddhānaṃ anativattanalakkhaṇaṃ.

[a75] 戒清净的防护之相；心清净的不散乱之相；见清净的见之相[亦然]。

Sīlavisuddhiyā saṃvaralakkhaṇaṃ. Cittavisuddhiyā avikkhepalakkhaṇaṃ. Diṭṭhivisuddhiyā dassanalakkhaṇaṃ.

[a76] 尽智的断绝之相；无生智的轻安之相[亦然]。

Khaye ñāṇassa samucchedanalakkhaṇaṃ. Anuppāde ñāṇassa passaddhilakkhaṇaṃ.

[a77] 欲的根本之相；作意的等起之相；触的集合之相；受的汇集之相；定的上首之相；念的增上之相；慧的更上之相；解脱的坚实之相……乃至……入于不死的涅槃的究竟之相，[皆]是如实的、不虚的。如是以智之行来到如实之相，无误地到达、证得，故为如来。如是「来到如实之相故为如来」。

Chandassa mūlalakkhaṇaṃ. Manasikārassa samuṭṭhāpanalakkhaṇaṃ. Phassassa samodhānalakkhaṇaṃ. Vedanāya samosaraṇalakkhaṇaṃ. Samādhissa pamukhalakkhaṇaṃ. Satiyā ādhipateyyalakkhaṇaṃ. Paññāya tatuttariyalakkhaṇaṃ. Vimuttiyā sāralakkhaṇaṃ... amatogadhassa nibbānassa pariyosānalakkhaṇaṃ tathaṃ avitathaṃ. Evaṃ tathalakkhaṇaṃ ñāṇagatiyā āgato avirajjhitvā patto anuppattoti tathāgato. Evaṃ tathalakkhaṇaṃ āgatoti tathāgato.

[a78] 如何「如实觉悟诸法故为如来」呢？所谓如实之法，即是四圣谛。如所说：「诸比丘，此四者是如实的、不虚的、不异的。哪四者呢？诸比丘，『此是苦』——这是如实的，这是不虚的，这是不异的」（《相应部》5.1090），[如是]广说。而世尊正觉了它们，所以由于正觉了如实之诸法，[他]被称为如来。因为此中gata一语是「正觉」之义。

Kathaṃ tathadhamme yāthāvato abhisambuddhoti tathāgato? Tathadhammā nāma cattāri ariyasaccāni. Yathāha – ‘‘cattārimāni, bhikkhave, tathāni avitathāni anaññathāni. Katamāni cattāri? ‘Idaṃ dukkha’nti bhikkhave, tathametaṃ avitathametaṃ anaññathameta’’nti (saṃ. ni. 5.1090) vitthāro. Tāni ca bhagavā abhisambuddho, tasmā tathānaṃ dhammānaṃ abhisambuddhattā tathāgatoti vuccati. Abhisambuddhattho hettha gatasaddo.

[a79] 此外，老死以生为缘而生起、集成之义是如实的、不虚的、不异的……乃至……诸行以无明为缘而生起、集成之义是如实的、不虚的、不异的……乃至……同样，无明作为诸行之缘之义、诸行作为识之缘之义……乃至……生作为老死之缘之义，[皆]是如实的、不虚的、不异的。世尊正觉了这一切，所以也由于正觉了如实之诸法，[他]被称为如来。如是「如实觉悟诸法故为如来」。

Api ca jarāmaraṇassa jātipaccayasambhūtasamudāgataṭṭho tatho avitatho anaññatho...pe..., saṅkhārānaṃ avijjāpaccayasambhūtasamudāgataṭṭho tatho avitatho anaññatho...pe..., tathā avijjāya saṅkhārānaṃ paccayaṭṭho, saṅkhārānaṃ viññāṇassa paccayaṭṭho...pe..., jātiyā jarāmaraṇassa paccayaṭṭho tatho avitatho anaññatho. Taṃ sabbaṃ bhagavā abhisambuddho, tasmāpi tathānaṃ dhammānaṃ abhisambuddhattā tathāgatoti vuccati. Evaṃ tathadhamme yāthāvato abhisambuddhoti tathāgato.

[a80] 如何「以如实见故为如来」呢？在含天的世间……乃至……含天与人的人众中，在无量的世界里，来到无量众生眼门之现前的所谓色所缘，世尊都以一切行相知见它。如此知见[的世尊]，或依可意、不可意等，或依在所见、所闻、所觉、所识中可得之语，以「什么是那色即色处？凡是四大种所造的色、显色之光辉、有见、有对、青、黄」等方式（《法集论》616），以众多名称、以十三门、以五十二种方式而作分别时，它唯是如实的，并无不实。在耳门等处来到现前的声等，也是同样的方式。世尊也这样说过：「诸比丘，凡含天的世间……乃至……含天与人的人众所见、所闻、所觉、所识、所得、所遍求、意所随行的，我都知道；我已证知了它；那对如来是已了知的，如来不住立于其中」（《增支部》4.24）。如是「以如实见故为如来」。此中，应知「如来」一语是在如实见者之义上构成的。

Kathaṃ tathadassitāya tathāgato? Bhagavā yaṃ sadevake loke...pe..., sadevamanussāya pajāya aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ cakkhudvāre āpāthamāgacchantaṃ rūpārammaṇaṃ nāma atthi, taṃ sabbākārato jānāti passati. Evaṃ jānatā passatā ca, tena taṃ iṭṭhāniṭṭhādivasena vā diṭṭhasutamutaviññātesu labbhamānakapadavasena vā. ‘‘Katamaṃ taṃ rūpaṃ rūpāyatanaṃ? Yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappaṭighaṃ nīlaṃ pītaka’’ntiādinā (dha. sa. 616) nayena anekehi nāmehi terasahi vārehi dvepaññāsāya nayehi vibhajjamānaṃ tathameva hoti, vitathaṃ natthi. Esa nayo sotadvārādīsupi āpāthaṃ āgacchantesu saddādīsu. Vuttañcetaṃ bhagavatā – ‘‘yaṃ bhikkhave, sadevakassa lokassa...pe... sadevamanussāya pajāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tamahaṃ jānāmi. Tamahaṃ abbhaññāsiṃ, taṃ tathāgatassa viditaṃ, taṃ tathāgato na upaṭṭhāsī’’ti (a. ni. 4.24). Evaṃ tathadassitāya tathāgato. Tattha tathadassī atthe tathāgatoti padasambhavo veditabbo.

[a81] 如何「以如实说故为如来」呢？世尊在菩提场坐于不败之座、摧破三魔之顶而正觉无上正等正觉的那一夜，与在双沙罗树间以无余涅槃界而般涅槃的那一夜——在此二者之间四十五年之久的时间里，无论在初期觉、中期觉还

是后期觉中，凡世尊所说的契经、应颂……乃至……智解，那一切在义与文上都无可指责，不缺不余，一切行相圆满，能破除贪之骄，能破除瞋与痴之骄。其中连毫端之量的谬误也没有；那一切犹如以一印所封、以一斗所量、以一秤所称，唯是如实的、不虚的、不异的。所以说：「准达，凡如来正觉无上正等正觉的那一夜，与以无余涅槃界而般涅槃的那一夜，在此二者之间所说、所谈、所示的，那一切唯是如是，并非别异；所以被称为『如来』」（《增支部》4.23）。因为此中gata一语是「说」之义。如是「以如实说故为如来」。

Kathaṃ tathavāditāya tathāgato? Yaṃ rattiṃ bhagavā bodhimaṇḍe aparājitapallaṅke nisinno tiṇṇaṃ mārānaṃ matthakaṃ madditvā anuttaraṃ sammāsambodhiṃ abhisambuddho, yañca rattiṃ yamakasālānamantare anupādisesāya nibbānadhātuyā parinibbāyi, etthantare pañcacattālīsavassaparimāṇe kāle paṭhamabodhiyāpi majjhimabodhiyāpi pacchimabodhiyāpi yaṃ bhagavatā bhāsitaṃ – suttaṃ, geyyaṃ… pe… vedallaṃ, taṃ sabbaṃ atthato ca byañjanato ca anupavajjaṃ, anūnamanadhikaṃ, sabbākāraparipuṇṇaṃ, rāgamadanimmadanaṃ, dosamohamadanimmadanaṃ. Natthi tattha vālaggamattampi avakkhalitaṃ, sabbaṃ taṃ ekamuddikāya lañchitaṃ viya, ekanāḷiyā mitaṃ viya, ekatulāya tulitaṃ viya ca, tathameva hoti avitathaṃ anaññathaṃ. Tenāha – ‘‘yañca, cunda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati, sabbaṃ taṃ tatheva hoti, no aññathā. Tasmā ‘tathāgato’ti vuccatī’’ti (a. ni. 4.23). Gadattho hettha gatasaddo. Evaṃ tathavāditāya tathāgato.

[a82] 此外，宣说为āgada，即言说之义。他有如实而不颠倒的āgada[言说]，故——把da字变作ta字——为tathāgato[如来]；应知在此义上语词是如此成立的。

Api ca āgadanaṃ āgado, vacananti attho. Tayo aviparīto āgado assāti, da-kāra ssa ta-kāraṃ katvā tathāgatoti evametasmiṃ atthe padasiddhi veditabbā.

[a83] 如何「以如实作故为如来」呢？因为世尊的身随顺于语，语也[随顺]于身，所以他是如所说而如是作、如所作而如是说。这样的他，如其语，身也如是行、如是转起——此是其义；又如其身，语也如是行、如是转起，故为如来。所以正说：「诸比丘，如来如所说而如是作，如所作而如是说。如是，如所说而如是作，如所作而如是说，所以被称为『如来』」（《增支部》4.23）。如是「以如实作故为如来」。

Kathaṃ tathākāritāya tathāgato? Bhagavato hi vācāya kāyo anulometi, kāyassapi vācā, tasmā yathāvādī tathākārī, yathākārī tathāvādī ca hoti. Evaṃbhūtassa cassa yathāvācā, kāyopi tathā gato pavattoti attho. Yathā ca kāyo, vācāpi tathā gatā pavattāti tathāgato. Tenevāha – ‘‘yathāvādī, bhikkhave, tathāgato tathākārī, yathākārī tathāvādī. Iti yathāvādī tathākārī yathākārī tathāvādī. Tasmā ‘tathāgato’ti vuccatī’’ti (a. ni. 4.23). Evaṃ tathākāritāya tathāgato.

[a84] 如何「以征服之义故为如来」呢？上至有顶、下以无间[地狱]为边际，横遍无量的世界中，[他]以戒、以定、以慧、以解脱、以解脱知见征服一切众生；对他没有称量，也没有限量；[他是]无与伦比者、不可称量者、无上者、王中之王、天中之天、诸帝释之超越帝释、诸梵天之超越梵天。所以说：「诸比丘，在含天的世间……乃至……含天与人的人众中，如来是征服者、不被征服者、全见者、自在者，所以被称为『如来』。」

Kathaṃ abhibhavanaṭṭhena tathāgato? Upari bhavaggaṃ heṭṭhā avīciṃ pariyantaṃ katvā tiriyaṃ aparimāṇāsu lokadhātūsu sabbasatte abhibhavati sīlenapi samādhināpi paññāyapi vimuttiyāpi, vimuttiñāṇadassanenapi na tassa tulā vā pamāṇaṃ vā atthi; atulo appameyyo anuttaro rājātirājā devadevo sakkānaṃ atisakko brahmānaṃ atibrahmā. Tenāha – ‘‘sadevake, bhikkhave, loke…pe… sadevamanussāya pajāya tathāgato abhibhū anabhibhūto aññadatthudaso vasavattī, tasmā ‘tathāgato’ti vuccatī’’ti.

[a85] 此中应如是了知语词的成立：如同药（agada）一般，[故]为agado。那么这[药]是什么呢？即由说法之美妙所成[之药]与福德的积集。因为凭它，这位大威力的医王便如以天界之药[制伏]诸蛇一般，征服一切他宗论者与含天的世间。如是，在征服一切世间上，他有如实而不颠倒的、由说法之美妙所成与福德积集的agado[药]，[故]——把da字变作ta字——应知为tathāgato[如来]。如是「以征服之义故为如来」。

Tatrevaṃ padasiddhi veditabbā. Agado viya agado. Ko panesa? Desanāvilāsamayo ceva puññussayo ca. Tena hesa mahānubhāvo bhisakko dibbāgadena sappe viya sabbaparappavādino sadevakañca lokaṃ abhibhavati. Iti sabbālokābhibhavane tatho aviparīto desanāvilāsamayo ceva puññussayo ca agado assāti. Da-kārassa ta-kāraṃ katvā tathāgatoti veditabbo. Evaṃ abhibhavanaṭṭhena tathāgato.

[a86] 此外，「向如实而去」故也是如来，「去[知]如实」故也是如来。「去（gato）」者：即已了知、已超越、已到达、已行道之义。

Api ca tathāya gatotipi tathāgato, thathaṃ gatotipi tathāgato. Gatoti avagato, atīto patto paṭipannoti attho.

[a87] 此中，以度遍知向如实而去、[即]了知了整个世间，故为如来；以舍断遍知向如实而去、[即]超越了世间之集，故为如来；以作证向如实而去、[即]到达了世间之灭，故为如来；如实而去、[即]行道于导向世间之灭的行道，故为如来。所以世尊说：

Tattha sakalalokaṃ tīraṇapariññāya tathāya gato avagatoti tathāgato. Lokasamudayaṃ pahānapariññāya tathāya gato atītoti tathāgato. Lokanirodhaṃ sacchikiriyāya tathāya gato pattoti tathāgato. Lokanirodhagāminiṃ paṭipadaṃ thathaṃ gato paṭipannoti tathāgato. Tena vuttaṃ bhagavatā –

[a88] 「诸比丘，世间已被如来正觉，如来已从世间解脱。诸比丘，世间之集已被如来正觉，世间之集已被如来舍断。诸比丘，世间之灭已被如来正觉，世间之灭已被如来作证。诸比丘，导向世间之灭的行道已被如来正觉，导向世间之灭的行道已被如来修习。诸比丘，凡含天的世间……乃至……那一切都已被如来正觉，所以被称为『如来』」（《增支部》4.23）。

‘‘Loko, bhikkhave, tathāgatena abhisambuddho, lokasmā tathāgato visaṃyutto. Lokasamudayo, bhikkhave, tathāgatena abhisambuddho, lokasamudayo tathāgatassa pahīno. Lokanirodho, bhikkhave, tathāgatena abhisambuddho, lokanirodho tathāgatassa sacchikato. Lokanirodhagāminī paṭipadā, bhikkhave, tathāgatena abhisambuddhā, lokanirodhagāminī paṭipadā tathāgatassa bhāvitā. Yaṃ bhikkhave, sadevakassa lokassa…pe… sabbaṃ taṃ tathāgatena abhisambuddhaṃ. Tasmā, tathāgatoti vuccatī’’ ti (a. ni. 4.23).

[a89] 那[段经文]的意义也应如是了知。而这些也只是在阐明如来的如来性上的一个开端而已。若依一切行相[而说]，则唯有如来才能称赞如来的如来性。

Tassapi evaṃ attho veditabbo. Idampi ca tathāgatassa tathāgatabhāvadīpane mukhamattameva. Sabbākārena pana tathāgatova tathāgatassa tathāgatabhāvaṃ vaṇṇeyya.

[a90] 「诸比丘，……又是什么呢（Katamañcataṃ,bhikkhave）」者：[世尊]问：凡夫称赞如来时所说的那微小的、低浅的、仅属于戒的事，那又是什么呢？此中，所谓「问」有五种：为阐明未见[之事]的问、为核对已见[之事]的问、为断除疑惑的问、求认可的问、欲说的问。

Katamañca taṃ bhikkhaveti yena appamattakena oramattakena sīlamattakena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya, taṃ katamanti pucchati? Tattha pucchā nāma adiṭṭhajotanā pucchā, diṭṭhasaṃsandanā pucchā, vimaticchedanā pucchā, anumatipucchā, kathetukamyatā pucchāti pañcavidhā hoti.

[a91] 此中，什么是为阐明未见[之事]的问呢？[某法的]相在本性上是未知的、未见的、未衡量的、未度量的、未明了的、未阐明的；为了了知、见、衡量、度量、阐明它而发问，这是为阐明未见[之事]的问。

Tattha katamā adiṭṭhajotanā pucchā? Pakatiyā lakkhaṇaṃ aññātaṃ hoti, adiṭṭhaṃ atulitaṃ atīritaṃ avibhūtaṃ avibhāvitaṃ, tassa ñāṇāya dassanāya tulanāya tīraṇāya vibhāvanāya pañhaṃ pucchati, ayaṃ adiṭṭhajotanā pucchā.

[a92] 什么是为核对已见[之事]的问呢？[某法的]相在本性上是已知的、已见的、已衡量的、已度量的、已明了的、已阐明的；为了与其他智者们一同核对它而发问，这是为核对已见[之事]的问。

Katamā diṭṭhasaṃsandanā pucchā? Pakatiyā lakkhaṇaṃ ñātaṃ hoti, diṭṭhaṃ tulitaṃ tīritaṃ vibhūtaṃ vibhāvitaṃ, tassa aññehi paṇḍitehi saddhiṃ saṃsandanatthāya pañhaṃ pucchati, ayaṃ diṭṭhasaṃsandanā pucchā.

[a93] 什么是为断除疑惑的问呢？[某人]在本性上陷入怀疑、陷入疑惑、生起二心：「是这样吗？不是这样吗？究竟是什么？究竟如何呢？」他为断除疑惑而发问。这是为断除疑惑的问。

Katamā vimaticchedanā pucchā? Pakatiyā saṃsayapakkhando hoti, vimatipakkhando, dveḷhakajāto, ‘‘evaṃ nu kho, na nu kho, kinnu kho, kathaṃ nu kho’’ti. So vimaticchedanatthāya pañhaṃ pucchati. Ayaṃ vimaticchedanā pucchā.

[a94] 什么是求认可的问呢？世尊为[征求]比丘们的认可而发问：「诸比丘，你们认为如何？色是常还是无常呢？」「尊者，是无常。」「凡无常者，是苦还是乐呢？」「尊者，是苦。」（《大品》21）——一切都应[如是]说。这是求认可的问。

Katamā anumatipucchā? Bhagavā bhikkhūnaṃ anumatiyā pañhaṃ pucchati – ‘‘taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ti. Aniccaṃ, bhante. Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti? Dukkhaṃ bhanteti (mahāva. 21) sabbaṃ vattabbaṃ, ayaṃ anumatipucchā.

[a95] 什么是欲说的问呢？世尊因欲对比丘们说[法]而发问：「诸比丘，此四者是念处。哪四者呢？……乃至……诸比丘，此八者是道支。哪八者呢？」这是欲说的问。

Katamā kathetukamyatā pucchā? Bhagavā bhikkhūnaṃ kathetukamyatāya pañhaṃ pucchati. Cattārome, bhikkhave, satipaṭṭhānā. Katame cattāro?...Pe... aṭṭhime bhikkhave maggaṅgā. Katame aṭṭhāti, ayaṃ kathetukamyatā pucchā.

[a96] 如是，在这五种问中，由于对如来来说不存在任何未见之法，所以没有为阐明未见[之事]的问。由于「我要与其他智者沙门、婆罗门一同核对之后再宣说此[法]」这样的作意也不生起，所以也没有为核对已见[之事]的问。又因为诸佛对任何一法都没有游移、没有踌躇，一切疑惑在菩提场即已断除，所以也决无为断除疑惑的问。而其余二问，诸佛是有的；在那[二问]中，这[一问]名为欲说的问。

Iti imāsu pañcasu pucchāsu adiṭṭhassa tāva kassaci dhammassa abhāvato tathāgatassa adiṭṭhajotanā pucchā natthi. ‘‘Idaṃ nāma aññehi paṇḍitehi samaṇabrāhmaṇehi saddhiṃ saṃsanditvā desessāmī’’ti samannāhārasseva anuppajjanato diṭṭhasaṃsandanā pucchāpi natthi. Yasmā pana buddhānaṃ ekadhammepi āsappanā parisappanā natthi, bodhimaṇḍeyeva sabbā kaṅkhā chinnā; tasmā vimaticchedanā pucchāpi natthiyeva. Avasesā pana dve pucchā buddhānaṃ atthi, tāsu ayaṃ kathetukamyatā pucchā nāma.

复注（164 块）

[t1] 「止息了（nivatto）」——因为[毁谤]无有根据，故不须加以解答。「[继续]随转（anuvattati）」——因为应加解答[之事]仍在被提及。「将……显示其连接（anusandhiṃdassessati）」——[即]以「诸比丘，还有[其他甚深难见之法]」等语。或者，「低（ora）」即「下位」，犹如于「近岸的财物」、「此岸与彼岸」等中[那样]；或者「ora」一语是「在下」义，犹如于「凡是[令]来于此[界]之缘，即是下分结」等中[那样]。因为戒相待于定与慧，是下位的、居下的。「仅属于戒的（sīlamattaka）」——此中「matta」一语或是「少」义，犹如于「[少]量的药」等中[那样]；或是遮除差别之义，犹如于「无寻唯伺之法」、「唯是意之界即意界」等中[那样]。因为以「微小的、低浅的」二语所总相说出之义，[今]以「仅属于戒的」而依差别说出。或者，「仅属于戒的」中的「matta」一语，是为以「戒」也仅摄取其一分而说的「少」义之诠说者，或正是遮除差别之义；即如：根律仪戒与资具依止戒于此处未入于教说，因为它们不像波罗提木叉律仪戒与活命遍净戒那样在一切凡夫中显著。[义注]以「作了……努力（ussāhaṃkatvā）」显示：「[凡夫]称赞时（vadamāno）」中的「māna」一语是能力义。

. Nivatto amūlakattā vissajjetabbatābhāvato. Anuvattatiyeva vissajjetabbatāya adhikatabhāvato. Anusandhiṃ dassessati ‘‘atthi bhikkhave’’tiādinā. Oranti vā aparabhāgo ‘‘orato bhogaṃ, oraṃ pāra’’ntiādīsu viya. Atha vā heṭṭhāattho ora-saddo ‘‘oraṃ āgamanāya ye paccayā, te orambhāgiyāni

saṃyojanānī’’ tiādīsu viya. Sīlañhi samādhipaññāyo apekkhitvā aparabhāgo, heṭṭhābhūtañca hotīti. Sīlamattakanti ettha matta-saddo appakattho vā ‘‘bhesajjamattā’’ tiādīsu (dī. ni. 1.447) viya. Visesanivattiattho vā ‘‘avitakkavicāramattā dhammā (dha. sa. tikamātikā 6), manomattā dhātu manodhātū’’ ti ca ādīsu viya. ‘‘Appamattakaṃ, oramattaka’’ nti padadvayena sāmaññato vuttoyeva hi attho sīlamattakanti visesavasena vutto. Atha vā sīlenapi tadekadesasseva saṅgahaṇatthaṃ appakatthavācako, visesanivattiattho eva vā ‘‘sīlamattaka’’ nti ettha matta-saddo vutto. Tathā hi indriyasaṃvarapaccayasannissitasīlāni idha desanaṃ anāruḷhāni. Na hi tāni pātimokkhaājīvapārisuddhisīlāni viya sabbaputhujjanesu pākaṭānīti. ‘‘Ussāhaṃ katvā’’ ti etena ‘‘vadamāno’’ ti ettha sattiatthaṃ māna-saddaṃ dasseti.

[t2] 装饰、庄严，即是「严饰（alaṅkāro）」；或者[指]耳环等饰物。填补不足之处，即是「装扮（maṇḍanaṃ）」。「于装扮中（maṇḍane）」者，即因于装扮；或者：装扮，故为「装扮者（maṇḍano）」，即好装扮之人——而这[单数]是众多义的单数，义即「于诸好装扮者中」。「[他就应于诸戒中作]圆满者（paripūrakārī）」——此中「iti」一语是「等」义，或方式义；[复注]以此显示整部赞戒之经。「檀香（candanaṃ）」者，由与檀香相伴[而说]，即檀香之香；「多伽罗」等处也如是。「而善人之香（satañcagandho）」——此中，系于戒的赞誉之声由于「如香一般」而说为「香」；因为戒是名声之因相，即如所说：「持戒者、戒具足者，善的名声传扬。」「遍熏（pavāyati）」者，即彰显。「诸香类（gandhajātā）」即诸香。

Alaṅkaraṇaṃ vibhūsanaṃ alaṅkāro, kuṇḍalādipasādhanaṃ vā. Ūnaṭṭhānapūraṇaṃ maṇḍanaṃ. Maṇḍaneti maṇḍanahetu. Atha vā maṇḍatīti maṇḍano, maṇḍanajātiko puriso. Bahuvacanatthe ca idaṃ ekavacanaṃ, maṇḍanasīlesūti attho. Paripūrakārīti ettha iti-saddo ādiattho, pakārattho vā, tena sakalampi sīlathomana suttaṃ dasseti. Candananti candanasahacaraṇato candanagandho, tathā tagarādīsupi. Satañca gandhoti ettha gandho viyāti gandhoti vutto sīlanibandhano thutighoso. Sīlañhi kittiyā nimittaṃ. Yathāha ‘‘sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchatī’’ ti (dī. ni. 2.150; a. ni. 5.213; mahāva. 285). Pavāyatīti pakāsati. Gandhāva gandhajātā.

[t3] [义注说]「是相待于上位的功德（upariguṇeupanidhāya）」——因为「少」与「多」是如此岸与彼岸一般彼此相待而说的。「因为戒[达不到定]（sīlañhi）」——此中「hi」字是原因义；[复注]以此显示：戒虽以作依止之性而于定多所助益，但相待于[定的]威力等功德之殊胜，[戒]连[其]一分也不及；定之于慧也如是。[义注]正因此而说「所以」等语。如今[义注]以「如何[呢]」发问，而广说地阐明定的威力。「[世尊在]现正觉后……乃至……[甘达芒果树]下」者：这是为显示双神变的极显著之性，并为把它与在菩提树下、亲族集会等处所作的其他神变加以简别而说的。因为世尊心中生起作双神变之念时，须有与之相称的处所；[诸师]说宝亭等是依帝释之命由毗首羯磨所化作的，另有[诸师]说是世尊自己所化作的。由于[此举]犹如「若有任何人能作这样的神变，让他来」这样的诘问，[义注]故说「显明自身所担当[之事]」。此中，「自身所担当[之事]」即[对他人的]诘问；由于外道不能如是作，而先前又曾自称「我们要作」，[故成为]「摧破外道」。

‘‘Appakaṃ bahuka’’ nti idaṃ pārāpāraṃ viya aññamaññaṃ upanidhāya vuccatīti āha ‘‘upariguṇe upanidhāyā’’ ti. Sīlañhīti ettha hi-saddo hetuattho, tena idaṃ dasseti ‘‘yasmā sīlaṃ kiñcāpi patiṭṭhābhāvena samādhissa bahukāraṃ, pabhāvādiguṇavisese panassa upanidhāya kalampi na upeti, tathā samādhi ca paññāyā’’ ti. Tenevāha ‘‘tasmā’’ tiādi. Idāni ‘‘katha’’ nti pucchitvā samādhissa ānubhāvaṃ vitthārato vibhāveti. ‘‘Abhi...pe... mūle’’ ti idaṃ yamakapāṭihāriyassa supākaṭabhāvadassanatthaṃ, aññehi bodhimūlañātisamāgamādīsu katapāṭihāriyehi visesanatthañca vuttaṃ. Yamakapāṭihāriyakaraṇatthāya hi bhagavato citte uppanne tadanucchavikaṃ ṭhānaṃ icchitabbanti ratanamaṇḍapādi sakkassa devarañño āṇāya vissakammunā nimmitanti vadanti, bhagavatāva nimmitanti apare. ‘‘Yo koci evarūpaṃ pāṭihāriyaṃ kātuṃ samattho atthi ce, āgacchatū’’ ti codanāsadisattā vuttaṃ ‘‘attādānaparidīpana’’ nti. Tattha attādānaṃ anuyogo, titthiyānaṃ tathā kātuṃ asamatthattā, ‘‘karissāmā’’ ti pubbe uṭṭhitattā titthiyaparimaddanaṃ.

[t4] 「从上半身（uparimakāyato）」等语[出]于《无碍解道》（《无碍解道》1.116）。

Uparimakāyatotiādi paṭisambhidāmagge (paṭi. ma. 1.116).

[t5] 此中，其余的圣典[文句]是：

Tatthāyaṃ pāḷiseso –

[t6] [圣典中]「从下半身出火聚，从上半身出水流（heṭṭhimakāyatoaggikkhandhopavattati,uparimakāyatoudakadhārāpavattati）；从前半身出火，从后半身出水；从后半身出火，从前半身出水；从右眼出火，从左眼出水；从左眼出火，从右眼出水；从右耳孔出火，从左耳孔出水；从左耳孔出火，从右耳孔出水；从右鼻孔出火，从左鼻孔出水；从左鼻孔出火，从右鼻孔出水；从右肩头出火，从左肩头出水；从左肩头出火，从右肩头出水；从右手出火，从左手出水；从左手出火，从右手出水；从右胁出火，从左胁出水；从左胁出火，从右胁出水；从右足出火，从左足出水；从左足出火，从右足出水；从一一指出火，从诸指间出水；从诸指间出火，从一一指出水；从一一毛出火，从一一毛出水；从一一毛孔出火聚，从一一毛孔出水流。」（《无碍解道》1.116）

‘‘Heṭṭhimakāyato aggikkhandho pavattati, uparimakāyato udakadhārā pavattati. Puratthimakāyato aggi, pacchimakāyato udakaṃ. Pacchimakāyato aggi, puratthimakāyato udakaṃ. Dakkhiṇaakkhito aggi, vāmaakkhito udakaṃ. Vāmaakkhito aggi, dakkhiṇaakkhito udakaṃ. Dakkhiṇakaṇṇasotato aggi, vāmakaṇṇasotato udakaṃ. Vāmakaṇṇasotato aggi, dakkhiṇakaṇṇasotato udakaṃ. Dakkhiṇanāsikāsotato aggi, vāmanāsikāsotato udakaṃ. Vāmanāsikāsotato aggi, dakkhiṇanāsikāsotato udakaṃ. Dakkhiṇaaṃsakūṭato aggi, vāmaaṃsakūṭato udakaṃ. Vāmaaṃsakūṭato aggi, dakkhiṇaaṃsakūṭato udakaṃ. Dakkhiṇahatthato aggi, vāmahatthato udakaṃ. Vāmahatthato aggi, dakkhiṇahatthato udakaṃ. Dakkhiṇapassato aggi, vāmapassato udakaṃ. Vāmapassato aggi, dakkhiṇapassato udakaṃ. Dakkhiṇapādato aggi, vāmapādato udakaṃ. Vāmapādato aggi, dakkhiṇapādato udakaṃ. Aṅgulaṅgulehi aggi, aṅgulantarikāhi udakaṃ. Aṅgulantarikāhi aggi, aṅgulaṅgulehi udakaṃ. Ekekalomato aggi, ekekalomato udakaṃ. Lomakūpato lomakūpato aggikkhandho pavattati, lomakūpato lomakūpato udakadhārā pavattatī’’ti (paṭi. ma. 1.116).

[t7] 而义注中作「从一一毛孔（ekekalomakūpato）」。

Aṭṭhakathāyaṃ pana ‘‘ekekalomakūpato’’ti āgataṃ.

[t8] 「以『六种色』等方式所转起的（channaṃvaṇṇānantiādinayappavattaṃ）」——此处其余的圣典[文句]是：「青的、黄的、赤的、白的、红的、明净的。」「金色的光芒（suvaṇṇavaṇṇārasmiyo）」者：这是就其[金色]为多分而说的。「应广说（vitthāretabbaṃ）」——此处也应依「导师站立，所化[之相]经行、或坐、或作卧」等，就四威仪中以一一为根本者，依导师有四段、依所化[之相]有四段，共八段而广说。

‘‘Channaṃ vaṇṇānanti ādinayappavatta’’nti etthāpi nīlānaṃ pītakānaṃ lohitakānaṃ odātānaṃ mañjiṭṭhānaṃ pabhassarānanti ayaṃ pāḷiseso. ‘‘Suvaṇṇavaṇṇā rasmiyo’’ti idaṃ tāsaṃ yebhuyyatāya vuttaṃ. Vitthāretabbanti etthāpi ‘‘satthā tiṭṭhati, nimmito caṅkamati vā nisīdati vā seyyaṃ vā kappetī’’tiādinā catūsu iriyāpathesu ekekamūlakā satthuvasena cattāro, nimmitavasena cattāroti sabbeva aṭṭha vāre vitthāretabbaṃ.

[t9] 「乳粥（madhupāyāsaṃ）」者，即以蜜浇拌的乳粥。「具足四支的慈业处（caturaṅgasamannāgataṃmettākammaṭṭhānaṃ）」，是依于自己、友人、中庸者、怨敌四[类]中破除界限[而言]。而「具足四支」也应与「精进的决意」相配；此中的具足四支之性，应依「纵使皮与腱[与骨枯竭]」等圣典[文句]了知。「将智导入缘起（paccayākāreñāṇaṃotāretvā）」——[即]依「此世间实已陷入困境」等，从老死之门[导入]。「入出息的第四禅（ānāpānacatutthajjhānaṃ）」处，也应把「一切佛陀所惯行的」一语作格的变换而与之相配；因为[诸师]说那也正是一切佛陀所惯行的。「增长观（vipassanaṃvaḍḍhetvā）」——[即]以三十六个十万俱胝之门令[观]怀持大金刚智之胎[而增长]。「大罐（kolambo）」是容量三十二斗的钵器。「山涧（kandaro）」即峡谷之处。「轮围大海（cakkavāḷamahāsamuddo）」，即轮围[山]麓的大海。

Madhupāyāsanti madhusittaṃ pāyāsaṃ. Attā mitto majjhatto verīti catūsu sīmasambhedavasena caturaṅgasamannāgataṃ mettākammaṭṭhānaṃ. ‘‘Caturaṅgasamannāgata’’nti idaṃ pana ‘‘vīriyādhiṭṭhāna’’nti etenāpi yojetabbaṃ. Tattha ‘‘kāmaṃ taco ca nhāru cā’’tiādipāḷi (ma. ni. 2.184; saṃ. ni. 2.22; a. ni. 2.5; a. ni. 8.13; mahāni. 196) vasena caturaṅgasamannāgatatā veditabbā. ‘‘Kicchaṃ vatāyaṃ loko āpanno’’tiādinā (dī. ni. 2.57; saṃ. ni. 2.4) jarāmaraṇamukhena paccayākāre ñāṇaṃ otāretvā. Ānāpānacatutthajjhānanti etthāpi ‘‘sabbabuddhānaṃ āciṇṇa’’nti padaṃ vibhattivipariṇāmaṃ katvā yojetabbaṃ. Tampi hi sabbabuddhānaṃ āciṇṇamevāti vadanti. Chattiṃsakoṭisatasahassamukhena mahāvajirañāṇagabbhaṃ gaṇhāpento vipassanaṃ vaḍḍhetvā. Dvattiṃsadoṇagaṇhanappamāṇaṃ kuṇḍaṃ kolambo. Daribhāgo kandaro. Cakkavāḷapādesu mahāsamuddo cakkavāḷamahāsamuddo.

[t10] 「二种凡夫（duveputhujjanā）」等语，是为显示凡夫中可得的分别而说的，不像《根本法门[经]》的解释等中那样是为简别凡夫的差别[而说]。因为一切凡夫都不能阐明世尊上位的功德；且不说凡夫，佛陀的功德连弟子与独觉佛也非其境界；即如[义注]下文将说「须陀洹们」等语。令[法]熟习于口，即「学得（uggaho）」；遍问其义，即「遍问（paripucchā）」；依义注而听闻其义，即「听闻（savanaṃ）」；以善安置、善见文与义而守持法，即「忆持（dhāraṇaṃ）」；如是对所闻、所持、所熟习者以意随观，即「省察（paccavekkhaṇaṃ）」。由于众多种种烦恼与有身见未被破除，[他们]生起它们，或者[他们]为它们所生，故为「凡夫」；或者「jana」一语所说的正是「未破除」。「仰望众多导师之面」——此中语义是：他们有众多自称为导师的人，故为「凡夫」。「众多……乃至……未[从一切趣中]出离」——此中：应被生，或于此处而生，故为「生（jana）」，即诸趣；他们有众多的那[些趣]，故为「凡夫」。此后[一段中]：由它们而生，故为「生」，即诸行等；他们有众多的那[些行]，故为「凡夫」；或者应见「jana」一语正是行作等义。诸「暴流」即欲贪、有贪、见、无明；诸「热恼」即贪火等；诸「炽燃」即那些[火]，或一切烦恼。「对众多五欲功德染著」——此中：生，故为「生（jana）」，即贪、贪求等；他们有众多的那[贪]，故为「凡夫」；或者[他们]于众多[欲功德]中生、染著，故也应见「jana」一语正是贪等义。「障碍（palibuddhā）」者，即被系缚，或被恼害。[义注]以「由于归属于众多超越计数[……的人中]」等语，显示「众多的凡人[之一]即凡夫」。

‘‘Duve puthujjanā’’tiādi puthujjane labbhamānavibhāgadassanatthaṃ vuttaṃ, na mūlapariyāyavaṇṇanādīsu viya puthujjanavisesaniddhāraṇatthaṃ. Sabbopi hi puthujjano bhagavato upari guṇe vibhāvetuṃ na sakkoti, tiṭṭhatu puthujjano, sāvakapaccekabuddhānampi avisayā buddhaguṇā. Tathā hi vakkhati ‘‘sotāpannā’’tiādi (dī. ni. aṭṭha. 1.8). Vācuggatakaraṇaṃ uggaho. Atthaparipucchanaṃ paripucchā. Aṭṭhakathāvasena atthassa savanaṃ savanaṃ. Byañjanatthānaṃ sunikkhepasudassanena dhammassa pariharaṇaṃ dhāraṇaṃ. Evaṃ sutadhātaparicitānaṃ manasānupekkhanaṃ paccavekkhaṇaṃ. Bahūnaṃ nānappakārānaṃ kilesānaṃ sakkāyadiṭṭhiyā ca avihatattā tā janenti, tāhi vā janitāti puthujjanā. Avighātameva vā jana-saddo vadati. Puthu satthārānaṃ mukhullokikāti ettha puthū janā satthupaṭiññā etesanti puthujjanāti vacanattho. Puthu...pe... avuṭṭhitāti ettha janetabbā, jāyanti vā etthāti janā, gatiyo. Puthū janā etesanti puthujjanā. Ito pare jāyanti etehīti janā, abhisaṅkhārādayo. Te etesaṃ puthū vijjantīti puthujjanā. Abhisaṅkharaṇādi attho eva vā jana-saddo daṭṭhabbo. Kāmarāgabhavarāgadiṭṭhiavijjā oghā. Rāgaggiādayo santāpā. Teyeva, sabbepi vā kilesā pariḷāhā. Puthu pañcasu kāmaguṇesu rattāti ettha jāyatīti jano, rāgo gedhoti evaṃ ādiko. Puthu jano etesanti puthujjanā, puthūsu vā janā jātā rattāti evaṃ rāgādiattho eva vā jana-saddo daṭṭhabbo. Palibuddhāti sambuddhā, upaddutā vā. ‘‘Puthūnaṃ gaṇanapathamatītāna’’ntiādinā puthū janā puthujjanāti dasseti.

[t11] 为显示「如来（tathāgata）」一语是依何等作为因相的功德之殊胜而转起于世尊，[义注]故说「世尊依八种原因[而称]为如来（aṭṭhahikāraṇehibhagavātathāgato）」等语；因为世尊的一切名号都唯以功德为因缘。即如所说：

Yehi guṇavisesehi nimittabhūtehi bhagavati tathāgata-saddo pavatto, taṃdassanatthaṃ ‘‘aṭṭhahi kāraṇehi bhagavā tathāgato’’tiādimāha. Guṇanemittakāneva hi bhagavato sabbāni nāmāni. Yathāha –

[t12] 大仙人的名号，依其功德而不可数

‘‘Asaṅkhyeyyāni nāmāni, saguṇena mahesino;

[t13] 依功德而立名，[其名]乃至过于千数。

Guṇena nāmamuddheyyaṃ, api nāmasahassato’’ ti. (dha. sa. aṭṭha. 1313; udā. aṭṭha. 53; paṭi. ma. aṭṭha. 1.1.76);

[t14] 「如是而来（tathāāgato）」——此中「如是（tathā）」一语，是依确指行相而成就譬喻之义。由于总相的显明[终]安住于差别，「来（āgata）」一语是「以行道而来」之义；而非如于「来到如实之相」等中那样的「以智而行」之义，也非如于「大沙门已来到摩揭陀人的山围[城]」等中那样的「以身而来」等义。此中，由于「如是」一语是依确指行相而成就譬喻之义，[义注]为以大悲之门、依例证而总相地显示以悲为主的过去诸佛来[至此]的行道，又因「yathā」与「tathā」二语一向相关联，故说「犹如为一切世间[的利益而努力的过去诸正等正觉者如是]……乃至……而来」。[义注]又为依《大譬喻经》等中以众多[方式]指出而极显著的、且[时代]相近的毗婆尸等六位正等正觉者例示那行道，故说「犹如毗婆尸世尊」等语。此中，「以何等发愿（yenaabhinīhārena）」者：即依人身、性别成就、因、见导师、出家、神通等功德成就、增上行、意欲，[如是]具足八支的身之发愿、大发愿；因为一切佛陀的身之发愿唯以这一发愿而得成就。如是依大发愿显示了「如来」一语之义后，[义注]如今为依波罗蜜的圆满而显示，故说「犹如毗婆尸世尊……乃至……犹如迦叶世尊圆满布施波罗蜜」等语。

Tathā āgatoti ettha ākāraniyamanavasena opammasampaṭipādanattho tathā-saddo. Sāmaññajotanāya visesāvaṭṭhānato paṭipadāgamanattho āgata-saddo, na ñāṇagamanattho ‘‘tathalakkhaṇaṃ āgato’’ tiādīsu (dī. ni. aṭṭha. 1.7; ma. ni. aṭṭha. 1.12; saṃ. ni. aṭṭha. 2.4.78; a. ni. aṭṭha. 1.1.170; udā. aṭṭha. 18; paṭi. ma. aṭṭha. 1.1.37; theragā. aṭṭha. 1.3; itivu. aṭṭha. 38; mahāni. aṭṭha. 14) viya, nāpi kāyagamanādiattho ‘‘āgato kho mahāsamaṇo, māgadhānaṃ giribbaja’’ ntiādīsu (mahāva. 62) viya. Tattha yadākāraniyamanavasena opammasampaṭipādanattho tathā-saddo, taṃ karuṇāpadhānattā mahākaruṇāmukhena purimabuddhānaṃ āgamanapaṭipadaṃ udāharaṇavasena sāmaññato dassento yaṃtaṃsaddānaṃ ekantasambandhabhāvato ‘‘yathā sabbaloka...pe... āgatā’’ ti āha. Taṃ pana paṭipadaṃ mahāpadānasuttādīsu (dī. ni. 2.4) sambahulaniddesena supākaṭānaṃ āsannānañca vipassīādīnaṃ channaṃ sammāsambuddhānaṃ vasena nidassento ‘‘yathā vipassī bhagavā’’ tiādimāha. Tattha yena abhinīhārenāti manussattaliṅgasampattihetusatthāradassanapabbajjāabhiññādiguṇasampattiadhikārachandānaṃ vasena aṭṭhaṅgasamannāgatena kāyappaṇidhānamahāpaṇidhānena. Sabbesañhi buddhānaṃ kāyappaṇidhānaṃ iminā va abhinīhārena samijjhatīti. Evaṃ mahābhinīhāravasena ‘‘tathāgato’’ ti padassa atthaṃ dassetvā idāni pāramīpūraṇavasena dassetuṃ ‘‘yathā vipassī bhagavā...pe... kassapo bhagavā dānapāramiṃ pūretvā’’ tiādimāha.

[t15] 又此中，为令诸经师于大菩提乘的行道生起善巧，[今]于诸波罗蜜作此广说：这些波罗蜜是什么？依何义为波罗蜜？它们有几种？它们的次第如何？[其]相、味、现起、近因是什么？缘是什么？杂染是什么？净化是什么？对治[方]是什么？行道是什么？分别是什么？摄是什么？成办的方法是什么？以多少时间成办？功德利益是什么？它们的果又是什么？

Ettha ca suttantikānaṃ mahābodhiyānapaṭipadāya kosallajananatthaṃ pāramīsu ayaṃ vitthārakathā – kā panetā pāramiyo? Kenaṭṭhena pāramiyo? Katividhā cetā? Ko tāsaṃ kamo? Kāni lakkhaṇarasapaccupaṭṭhānapadaṭṭhānāni? Ko paccayo? Ko saṃkileso? Kiṃ vodānaṃ? Ko paṭipakkho? Kā paṭipatti? Ko vibhāgo? Ko saṅgaho? Ko sampādanūpāyo? Kittakena kālena sampādanaṃ? Ko ānisaṃso? Kiṃ cetāsaṃ phalanti?

[t16] 此中的解答是：「这些波罗蜜是什么？（kāpanetāpāramiyo）」——不被渴爱、慢等所损坏的、为悲与方便善巧所摄持的布施等功德，即是诸波罗蜜。

Tatridaṃ vissajjanaṃ – kā panetā pāramiyoti. Taṇhāmānādīhi anupahatā karuṇūpāyakosallapariggahitā dānādayo guṇā pāramiyo.

[t17] 「依何义为波罗蜜？（kenaṭṭhenapāramiyo）」——由与布施、持戒等功德之殊胜相应，[且]于众生中最上，故诸大众生即菩萨为「最上者（paramā）」；他们的状态或作为即是「波罗蜜（pāramī）」，[亦]即布施等行为。或者：护持，故为「最上者（paramo）」，即圆满、守护布施等功德的菩萨；属于最上者的，或最上者的状态、作为，即是「波罗蜜」，正是布施等行为。或者：以功德之殊胜相应而把他众生系缚于自身；或更加地从杂染之垢中净化；或殊胜地行往最上者即涅槃；或以作为量的殊胜之智，如了知此世间一般了知、限定他世间；或极度地把戒等功德之聚投置于自己的相续中；或伤害异于作为自体的法身者、即那作对治[方]而作无益的烦恼盗贼之众——故为「最上者（paramo）」，即大众生。「属于最上者的」等[句]应依已说的方式配合。或者：于彼岸即涅槃中净化，并净化众生；或于彼[涅槃]中系缚、结合众生；或行往、并令[他人]行往它；或如实了知它；或把众生投置于其中；或于其中伤害众生的烦恼之敌——故为「pāramī」，即大丈夫。他的状态或作为即是「pāramitā」，正是布施等行为。应依这一方式了知诸波罗蜜的语义。

Kenaṭṭhena pāramiyoti dānasīlādiguṇavisesayogena sattuttamatāya paramā mahāsattā bodhisattā, tesaṃ bhāvo, kammaṃ vā pāramī, dānādikiriyā. Atha vā paratīti paramo, dānādiguṇānaṃ pūrako pālako ca bodhisatto. Paramassa ayaṃ, paramassa vā bhāvo, kammaṃ vā pāramī, dānādikiriyāva. Atha vā paraṃ sattaṃ attani mavati bandhati guṇavisesayogena, paraṃ vā adhikataraṃ majjati sujjhati saṃkilesamalato, paraṃ vā seṭṭhaṃ nibbānaṃ visesena mayati gacchati, paraṃ vā lokaṃ pamāṇabhūtena ñāṇavisesena idhalokaṃ viya munāti paricchindati, paraṃ vā ativiya sīlādiguṇagaṇaṃ attano santāne minoti pakkhipati, paraṃ vā attabhūtato dhammakāyato aññaṃ, paṭipakkhaṃ vā tadanatthakaraṃ kilesacoragaṇaṃ mināti hiṃsatīti paramo, mahāsatto. ‘‘Paramassa aya’’ ntiādi vuttanayeneva yojetabbaṃ. Pāre vā nibbāne majjati sujjhati satte ca sodheti, tattha vā satte mavati bandhati yojeti, taṃ vā mayati gacchati gameti ca, munāti vā taṃ yāthāvato, tattha vā satte minoti pakkhipati, kilesāriṃ vā sattānaṃ tattha mināti hiṃsatīti pāramī, mahāpuriso. Tassa bhāvo, kammaṃ vā pāramitā, dānādikiriyāva. Iminā nayena pāramīnaṃ saddattho veditabbo.

[t18] 「有几种？（katividhā）」——简略而言有十种；而它们在圣典中已如实出现。即如所说：

Katividhāti saṅkhepato dasavidhā, tā pana pāḷiyaṃ sarūpato āgatāyeva. Yathāha –

[t19] 「我那时寻察，见到第一的布施波罗蜜（vicinantotadādakkhiṃ,paṭhamaṃdānapāramiṃ）」等（《佛种姓》116）。

‘‘Vicinanto tadā dakkhiṃ, paṭhamaṃ dānapārami’’ ntiādi (bu. vaṃ. 116).

[t20] 又如所说：

Yathā cāha –

[t21] 「尊者，作佛之法有几种呢？（katinukho,bhante,buddhakārakādhammā）」「舍利弗，作佛之法有十种。哪十种呢？舍利弗，布施是作佛之法；持戒、出离、慧、精进、忍耐、真实、决意、慈、舍[也]是作佛之法。舍利弗，这十种即是作佛之法。」世尊说了此[语]；善逝说了此[语]之后，导师又如是说：

‘‘Kati nu kho bhante buddhakārakā dhammā? Dasa kho sāriputta buddhakārakā dhammā. Katame dasa? Dānaṃ kho sāriputta buddhakārako dhammo, sīlaṃ nekkhammaṃ paññā vīriyaṃ khanti saccamadhiṭṭhānaṃ mettā upekkhā buddhakārako dhammo, ime kho sāriputta dasa buddhakārakā dhammāti. Idamavoca bhagavā, idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

[t22] 布施、持戒与出离，慧、以精进为第五

‘Dānaṃ sīlañca nekkhammaṃ, paññā vīriyena pañcamaṃ;

[t23] 忍耐、真实、决意，慈与舍——即是那十种。

Khanti saccaṃ adhiṭṭhānaṃ, mettupekkhāti te dasā’ti’’.

[t24] 而某些[师]说「有六种（chabbidhā）」；那是依它们的摄[集]而说的，而那摄[集]将在下文显明。

Keci pana ‘‘chabbidhā’’ ti vadanti, taṃ etāsaṃ saṅgahavasena vuttaṃ. So pana saṅgaho parato āvibhavissati.

[t25] 「它们的次第如何？（kotāsaṃkamo）」——此中所谓「次第」即教说的次第；而它以最初的受持为因，受持又以寻察为因——如是，[诸波罗蜜]在最初如何被寻察、被受持，便如是被教说。而此中，布施于戒多所助益且易作，故它被置于最初而说。为戒所摄持的布施有大果、大功德利益，故于布施之后说戒。为出离所摄持的戒、为慧所摄持的出离、为精进所摄持的慧、为忍耐所摄持的精进、为真实所摄持的忍耐、为决意所摄持的真实、为慈所摄持的决意、为舍所摄持的慈，[皆]有大果、大功德利益，故于慈之后说舍。而应知：舍是为悲所摄持的，悲也是为舍所摄持的。[设难：]然而有大悲的诸菩萨如何能对众生作舍呢？——[通释：]某些[师说]：[他们]于应舍置之处于某时作舍，而非于一切处、一切时。另有[诸师则说]：[他们]并非对众生作舍，而是对众生所作的种种变异作舍。

Ko tāsaṃ kamoti ettha kamo nāma desanākkamo, so ca paṭhamasamādānahetuko, samādānaṃ pavicayahetukaṃ, iti yathā ādimhi pavicitā samādinnā ca, tathā desitā. Tattha ca dānaṃ sīlassa bahūpakāraṃ sukarañcāti taṃ ādimhi vuttaṃ. Dānaṃ sīlapariggahitaṃ mahapphalaṃ hoti mahānisaṃsanti dānānantaraṃ sīlaṃ vuttaṃ. Sīlaṃ nekkhammapariggahitaṃ, nekkhammaṃ paññāpariggahitaṃ, paññā vīriyapariggahitā, vīriyaṃ khantipariggahitaṃ, khanti saccapariggahitā, saccaṃ adhiṭṭhānapariggahitaṃ, adhiṭṭhānaṃ mettāpariggahitaṃ, mettā upekkhāpariggahitā mahapphalā hoti mahānisaṃsāti mettānantaraṃ upekkhā vuttā. Upekkhā pana karuṇāpariggahitā, karuṇā ca upekkhāpariggahitāti veditabbā. Kathaṃ pana mahākāruṇikā bodhisattā sattesu upekkhakā hontīti? Upekkhitabbayuttesu kañci kālaṃ upekkhakā honti, na pana sabbattha, sabbadā cāti keci. Apare pana na sattesu upekkhakā, sattakatesu pana vippakāresu upekkhakā hontīti.

[t26] 另一种理趣：「布施（dānaṃ）」由于也转起于众多凡人之中而与一切众生共通，由于果少，又由于易作，故最初说[它]。由于以「戒（sīlaṃ）」而有施者与受者的清净，由于说了摄益他人[之后]再说止息恼害他人，由于说了作之法[之后]再说不作之法，又由于说了财富成就之因[之后]再说有之成就之因，故于布施之后说戒。由于以「出离（nekkhammaṃ）」而成就戒之成就，由于说了身语善行[之后]再说意善行，由于戒清净者能安乐地成就禅那，由于说了以舍断业之过而有的加行清净[之后]再说以舍断烦恼之过而有的意乐清净，又由于说了以舍断违犯[之后]再说舍断心的缠缚，故于戒之后说出离。由于以「慧（paññā）」而有出离的成就与清净，由于说了无禅那则无慧——因为慧以定为近因，定以慧为现起——由于说了止之相[之后]再说舍之相，又由于说了以利他之禅那[之后]再说利他方法的善巧，故于出离之后说慧。由于以「精进（vīriyaṃ）」的策励而成就慧的作用，由于说了随顺于众生空性之法的谛观[之后]再说为众生利益而策励之稀有，由于说了舍之相[之后]再说策励之相，又由于说了审察而作[之后]再说奋起——因为审察而作者的奋起能带来殊胜之果——故于慧之后说精进。

Aparo nayo – pacurajanesupi pavattiyā sabbasattasādhāraṇattā, appaphalattā, sukarattā ca ādimhi dānaṃ vuttaṃ. Sīlenadāyakapaṭiggāhakasuddhito, parānuggahaṃ vatvā parapīḷānivattivacanato, kiriyadhammaṃ vatvā akiriyadhammavacanato, bhogasampattihetuṃ vatvā bhavasampattihetuvacanato ca dānassa anantaraṃ sīlaṃ vuttaṃ. Nekkhammena sīlasampattisiddhito, kāyavacīsucaritaṃ vatvā manosucaritavacanato, visuddhasīlassa sukheneva jhānasamijjhanato, kammāparādhappahānena payogasuddhiṃ vatvā kilesāparādhappahānena āsayasuddhivacanato, vītikkamappahānena cittassa pariyuṭṭhānappahānavacanato ca sīlassa anantaraṃ nekkhammaṃ vuttaṃ. Paññāya nekkhammassa siddhiparisuddhito, jhānābhāve paññābhāvavacanato. Samādhipadaṭṭhānā hi paññā, paññāpaccupaṭṭhāno ca samādhi. Samathanimittaṃ vatvā upekkhānimittavacanato, parahitajjhānena parahitakaraṇūpāyakosallavacanato ca nekkhammassa anantaraṃ paññā vuttā. Vīriyārambhena paññākiccasiddhito, sattasuññatādhammanijjhānakkhantiṃ vatvā sattahitāya ārambhassa acchariyatāvacanato, upekkhānimittaṃ vatvā paggahanimittavacanato, nisammakāritaṃ vatvā uṭṭhānavacanato ca. Nisammakārino hi uṭṭhānaṃ phalavisesamāvahatīti paññāya anantaraṃ vīriyaṃ vuttaṃ.

[t27] 由于以「精进（vīriyena）」而成就忍耐。因为有精进者由于已发动精进，能征服由众生与诸行所带来的苦而住——因为精进是忍耐的庄严；有精进者的忍耐才显得端严。由于说了策励之相[之后]再说止之相；由于说了舍断因

过度策励而有的掉举之过——因为以随顺于法的谛观而舍断掉举之过；由于说了有精进者的恒常而作——因为多忍耐者不掉举而成为恒常作者；由于说了不放逸者在发起利他之行时没有对回报的渴爱——因为如实谛观于法时便无渴爱；又由于说了在发起利他[之行]时纵于极[难]处也能忍受他人所作之苦，故于精进之后说忍耐。由于以「真实（saccena）」而有忍耐的长久决住；由于说了对加害者的加害之忍[之后]再说对他作助益时的不欺诳；由于说了以忍耐对诽谤之语不动摇而不舍弃说真实之性；又由于说了随顺于众生空性之法的谛观[之后]再说由它所增长的智真实，故于忍耐之后说真实。由于以「决意（adhiṭṭhānena）」而成就真实——因为有不动决意者才成就离；由于说了不欺诳[之后]再说于其中的不动之性——因为守信者于布施等中随顺其承诺而唯不动地转起；由于说了智真实[之后]再说于诸资粮中令其转起究竟——因为有如实智者于诸菩提资粮上决住，并由于不为对治[法]所动摇而令它们究竟，故于真实之后说决意。由于以「慈（mettāya）」而成就作利他的受持与决意；由于说了决意[之后]再说施予利益——因为于诸菩提资粮上决住者成为慈住者；由于不动的决意不违犯所受持[之事]，又由于[慈]从受持而生，故于决意之后说慈。由于以「舍（upekkhāya）」而有慈的清净；由于说了对众生施予利益[之后]再说对他们的过失中舍；由于说了慈的修习[之后]再说它的等流之修习；又由于说了「纵于所欲利益的众生也作舍者」这一稀有功德之性，故于慈之后说舍——如是应知它们的次第。

Vīriyena titikkhāsiddhito. Vīriyavā hi āraddhavīriyattā sattasaṅkhārehi upanītaṃ dukkhaṃ abhibhuyya viharati vīriyassa titikkhālaṅkārabhāvato. Vīriyavato hi titikkhā sobhati. Paggahanimittaṃ vatvā samathanimittavacanato, accārambhena uddhaccadosappahānavacanato. Dhammanijjhānakkhantiyā hi uddhaccadoso pahīyati. Vīriyavato sātaccakaraṇavacanato. Khantibahulo hi anuddhato sātaccakārī hoti. Appamādavato parahitakiriyārambhe paccupakārataṇhābhāvavacanato. Yāthāvato dhammanijjhāne hi sati taṇhā na hoti. Parahitārambhe paramepi parakatadukkhasahanabhāvavacanato ca vīriyassa anantaraṃ khanti vuttā. Saccena khantiyā cirādhiṭṭhānato, apakārino apakārakhantiṃ vatvā tadupakārakaraṇe avisaṃvādavacanato, khantiyā apavādavācāvikampanena bhūtavāditāya avijahanavacanato, sattasuññatādhammanijjhānakkhantiṃ vatvā tadupabrūhitañāṇasaccavacanato ca khantiyā anantaraṃ saccaṃ vuttaṃ. Adhiṭṭhānena saccasiddhito. Acalādhiṭṭhānassa hi virati sijjhati. Avisaṃvāditaṃ vatvā tattha acalabhāvavacanato. Saccasandho hi dānādīsu paṭiññānurūpaṃ niccalova pavattati. Ñāṇasaccaṃ vatvā sambhāresu pavattiniṭṭhāpanavacanato. Yathābhūtañāṇavā hi bodhisambhāresu adhitiṭṭhati, te ca niṭṭhāpeti paṭipakkhehi akampiyabhāvatoti saccassa anantaraṃ adhiṭṭhānaṃ vuttaṃ. Mettāya parahitakaraṇasamādānādhiṭṭhānasiddhito, adhiṭṭhānaṃ vatvā hitūpasaṃhāravacanato. Bodhisambhāre hi adhitiṭṭhamāno mettāvihārī hoti. Acalādhiṭṭhānassa samādānāvikopanato, samādānasambhavato ca adhiṭṭhānassa anantaraṃ mettā vuttā. Upekkhāya mettāvisuddhito, sattesu hitūpasaṃhāraṃ vatvā tadaparādhesu udāsīnatāvacanato, mettābhāvanaṃ vatvā tannissandabhāvanāvacanato, ‘‘hitakāmasattepi upekkhako’’ti acchariyaguṇabhāvavacanato ca mettāya anantaraṃ upekkhā vuttāti evametāsaṃ kamo veditabbo.

[t28] 「[其]相、味、现起、近因是什么？（kānilakkhaṇarasapaccupaṭṭhānapadaṭṭhānāni）」——此中，先就不加分别[而言]：一切波罗蜜都以摄益他人为相，以为他人作助益为味，或以不动摇为味，以求[他人]利益为现起，或以佛性为现起，以大悲为近因，或以悲与方便善巧为近因。

Kāni lakkhaṇarasapaccupaṭṭhānapadaṭṭhānānīti? Ettha avisesena tāva sabbāpi pāramiyo parānuggahalakkhaṇā, paresaṃ upakārakaraṇarasā, avikampanarasā vā, hitesitāpaccupaṭṭhānā, buddhattapaccupaṭṭhānā vā, mahākaruṇāpadaṭṭhānā, karuṇūpāyakosallapadaṭṭhānā vā.

[t29] 而就各别[而言]：为悲与方便善巧所摄持的、舍弃自身资具的思，即是「布施波罗蜜（dānapāramitā）」。为悲与方便善巧所摄持的身语善行——就义而言即离于不应作[之事]，以及作应作[之事]的思等——即是持戒波罗蜜。为悲与方便善巧所摄持的、以见过患为先导的、从诸欲与诸有出离的心之生起，即是出离波罗蜜。为悲与方便善巧所摄持的、对诸法共相与别相的觉了，即是慧波罗蜜。为悲与方便善巧所摄持的、以身与心发起利他，即是精进波罗蜜。为悲与方便善巧所摄持的、忍受众生与诸行之过失的、以无瞋为主而以此行相转起的心之生起，即是忍耐波罗蜜。为悲与方便善巧所摄持的、分为离与思等的不欺诳，即是真实波罗蜜。为悲与方便善巧所摄持的、不动

的受持与决意、以此行相转起的心之生起，即是决意波罗蜜。为悲与方便善巧所摄持的、对世间施予利益——就义而言即无瞋恚——即是慈波罗蜜。为悲与方便善巧所摄持的、摧破随贪与瞋恚的、于可意与不可意的众生与诸行中平等而转，即是舍波罗蜜。

Visesena pana yasmā karuṇūpāyakosallapariggahitā attupakaraṇapariccāgacetanā dānapāramitā. Karuṇūpāyakosallapariggahitaṃ kāyavacīsucaritaṃ atthato akattabbavirati, kattabbakaraṇacetanādayo ca sīlapāramitā. Karuṇūpāyakosallapariggahito ādīnavadassanapubbaṅgamo kāmabhavehi nikkhamanacittuppādo nekkhammapāramitā. Karuṇūpāyakosallapariggahito dhammānaṃ sāmaññavisesalakkhaṇāvabodho paññāpāramitā. Karuṇūpāyakosallapariggahito kāyacittehi parahitārambho vīriyapāramitā. Karuṇūpāyakosallapariggahitaṃ sattasaṅkhārāparādhasahanaṃ adosappadhāno tadākārappavatto cittuppādo khantipāramitā. Karuṇūpāyakosallapariggahitaṃ viraticetanādibhedaṃ avisaṃvādanaṃ saccapāramitā. Karuṇūpāyakosallapariggahitaṃ acalasamādānādhiṭṭhānaṃ tadākārappavatto cittuppādo adhiṭṭhānapāramitā. Karuṇūpāyakosallapariggahito lokassa hitūpasaṃhāro atthato abyāpādo mettāpāramitā. Karuṇūpāyakosallapariggahitā anunayapaṭighaviddhaṃsinī iṭṭhāniṭṭhesu sattasaṅkhāresu samappavatti upekkhāpāramitā.

[t30] 所以，「布施（dānaṃ）」以舍弃为相，以摧破对所施之物的贪为味，以不执著为现起，或以有与非有之成就为现起，以应舍弃之事物为近因。「戒（sīlaṃ）」以戒行为相——是所说的意思：[即]以统摄为相、以住立为相；以摧破恶戒为味，或以无过为味，以净洁为现起，以惭愧为近因。「出离（nekkhammaṃ）」以从欲与有出离为相，以阐明它们的过患为味，以正是背离它们为现起，以悚惧为近因。「慧（paññā）」以如实通达自性为相，或以无误的通达为相，犹如善射者所射之箭的贯穿；以照明所缘为味，犹如灯；以不愚痴为现起，犹如入林者的善向导；以定为近因，或以四谛为近因。「精进（vīriyaṃ）」以奋勉为相，以支持为味，以不消沉为现起，以精勤事（《增支部》8.80）为近因，或以悚惧为近因。「忍耐（khanti）」以堪忍为相，以忍受可意与不可意为味，以容忍为现起，或以不违逆为现起，以如实见为近因。「真实（saccaṃ）」以不欺诳为相，以如实阐明为味［异读作「以阐明如自性者为味」，见《所行藏义注·杂论》］，以善美为现起，以柔和为近因。「决意（adhiṭṭhānaṃ）」以对诸菩提资粮的决意为相，以征服它们的对治[法]为味，以于其中不动为现起，以诸菩提资粮为近因。「慈（mettā）」以利益的行相转起为相，以施予利益为味，或以调伏瞋恨为味，以柔和为现起，以见众生的可意为近因。「舍（upekkhā）」以中舍的行相转起为相，以见平等为味，以止息瞋恚与随贪为现起，以省察业的自作性为近因。而此中，「为悲与方便善巧所摄持」[这一点]应作为布施等的舍弃等相的简别语而说，因为正由此它们才得名为「波罗蜜」。

Tasmā pariccāgalakkhaṇaṃ dānaṃ, deyyadhamme lobhaviddhaṃsanarasaṃ, anāsattipaccupaṭṭhānaṃ, bhavavibhavasampattipaccupaṭṭhānaṃ vā, pariccajitabbavatthupadaṭṭhānaṃ. Sīlanalakkhaṇaṃ sīlaṃ, samādhānalakkhaṇaṃ, patiṭṭhānalakkhaṇañcāti vuttaṃ hoti. Dussīlyaviddhaṃsanarasaṃ, anavajjarasaṃ vā, soceyyapaccupaṭṭhānaṃ, hirottappapadaṭṭhānaṃ. Kāmato bhavato ca nikkhamanalakkhaṇaṃ nekkhammaṃ, tadādīnavavibhāvanarasaṃ, tato eva vimukhabhāvapaccupaṭṭhānaṃ, saṃvegapadaṭṭhānaṃ. Yathāsabhāvapaṭivedhalakkhaṇā paññā, akkhalitapaṭivedhalakkhaṇā vā kusalissāsakhittausupaṭivedho viya, visayobhāsanarasā padīpo viya, asammohapaccupaṭṭhānā araññagatasudesako viya, samādhipadaṭṭhānā, catusaccapadaṭṭhānā vā. Ussāhalakkhaṇaṃ vīriyaṃ, upatthambhanarasaṃ, asaṃsīdanapaccupaṭṭhānaṃ, vīriyārambhavatthu (a. ni. 8.80) padaṭṭhānaṃ, saṃvegapadaṭṭhānaṃ vā. Khamanalakkhaṇā khanti, iṭṭhāniṭṭhasahanarasā, adhivāsanapaccupaṭṭhānā, avirodhapaccupaṭṭhānā vā, yathābhūtadassanapadaṭṭhānā. Avisaṃvādanalakkhaṇaṃ saccaṃ, yāthāvavibhāvanarasaṃ [yathāsabhāvavibhāvanarasaṃ (cariyā. aṭṭha. pakiṇṇakakathāya)], sādhutāpaccupaṭṭhānaṃ, soraccapadaṭṭhānaṃ. Bodhisambhāresu adhiṭṭhānalakkhaṇaṃ adhiṭṭhānaṃ, tesaṃ paṭipakkhābhibhavanarasaṃ, tattha acalatāpaccupaṭṭhānaṃ, bodhisambhārapadaṭṭhānaṃ. Hitākārappavattilakkhaṇā mettā, hitūpasaṃhārarasā, āghātavinayanarasā vā, sommabhāvapaccupaṭṭhānā, sattānaṃ manāpabhāvadassanapadaṭṭhānā. Majjhattākārappavattilakkhaṇā upekkhā, samabhāvadassanarasā, paṭighānunayavūpasamapaccupaṭṭhānā, kammassakatāpaccavekkhaṇapadaṭṭhānā.

Ettha ca karuṇūpāyakosallapariggahitatā dānādīnaṃ pariccāgādilakkhaṇassa visesanabhāvena vattabbā, yato tāni pāramīsaṅkhyaṃ labhantīti.

[t31] 「缘是什么？（kopaccayo）」——发愿即是[其]缘。因为凡是那以「人身、[男]性成就」等（《佛种姓》2.59）八法的会合所成就的、以「[我]已度[愿]令[他]度，已解脱[愿]令[他]解脱，已觉悟[愿]令[他]觉悟，已清净[愿]令[他]清净，已调伏[愿]令[他]调伏，已寂静[愿]令[他]寂静，已安息[愿]令[他]安息，已般涅槃[愿]令[他]般涅槃」等方式（《所行藏义注·杂论》）而转起的发愿，它就是一切波罗蜜不加分别的缘。因为在它转起之后，诸大丈夫才有诸波罗蜜的寻察、现起、受持、决意与成办。

Ko paccayoti abhinīhāro paccayo. Yo hi ayaṃ ‘‘manussattaṃ liṅgasampattī’’ tiādi (bu. vaṃ. 2.59) aṭṭhadhammasamodhānasampādito ‘‘tiṇṇo tāreyyaṃ, mutto moceyyaṃ, buddho bodheyyaṃ, suddho sodheyyaṃ, danto dameyyaṃ, santo sameyyaṃ, assattho assāseyyaṃ, parinibbuto parinibbāpeyya’’ ntiādinā (cariyā. aṭṭha. pakiṇṇakakathāya) pavatto abhinīhāro, so avisesena sabbapāramīnaṃ paccayo. Tappavattiyā hi uddhaṃ pāramīnaṃ pavicayupaṭṭhānasamādānādhiṭṭhānanipphattiyo mahāpurisānaṃ sambhavanti.

[t32] 又如发愿[是缘]，大悲与「方便善巧（upāyakosallaṃ）」也是如此。此中，所谓方便善巧，即是作为布施等成为菩提资粮之因相的慧。由这[大]悲与方便善巧[二者]，诸大丈夫便成就了不顾自乐、无间地努力作利他、纵对极难行的大菩萨行也无沮丧，以及在[众生对他]净信、正觉、见、闻、随念等种种情况下也成为众生获得利益与安乐之因。正因为如此：以慧而成就佛性，以悲而成就佛的事业；以慧自度，以悲度他；以慧遍知他人之苦，以悲发起对他人之苦的对治；以慧于苦厌离，以悲领受苦。同样，以慧而趣向般涅槃，以悲而不[即]到达它；同样，以悲而趣向轮回，以慧而不乐于其中。以慧而于一切处离贪，然由随顺于悲，也并非不为摄益一切[众生]而转起；以悲而怜愍一切[众生]，然由随顺于慧，也并非不于一切处心已离贪。以慧而无我作与我所作，以悲而无懈怠与卑劣。同样，以慧与悲而依次有：自依与他依、坚定与勇健、不自苦与不苦他、自利成办与利他成办、无怖畏与不令[他]怖畏、法增上与世间增上、知恩与先施恩、离痴与离渴爱、明成就与行成就、力成办与无所畏成办。如是，由于[慧与悲]特别是一切波罗蜜之果的方便，故慧与悲是诸波罗蜜的缘。而这二者如同[是]诸波罗蜜[的缘一般]，也是发愿的缘。

Yathā ca abhinīhāro, evaṃ mahākaruṇā, upāyakosallañca. Tattha upāyakosallaṃ nāma dānādīnaṃ bodhisambhārabhāvassa nimittabhūtā paññā, yāhi karuṇūpāyakosallatāhi mahāpurisānaṃ attasukhanirapekkhatā, nirantaraṃ parahitakaraṇapasutatā, sudukkarehipi mahābodhisattacaritehi visādābhāvo, pasādasambuddhidassanasavanānussaraṇāvatthāsupi sattānaṃ hitasukhapaṭilābhahetubhāvo ca sampajjati. Tathā hi paññāya buddhabhāvasiddhi, karuṇāya buddhakammasiddhi. Paññāya sayaṃ tarati, karuṇāya pare tāreti. Paññāya paradukkhaṃ parijānāti, karuṇāya paradukkhapaṭikāraṃ ārabhati. Paññāya ca dukkhe nibbindati, karuṇāya dukkhaṃ sampaṭicchati. Tathā paññāya parinibbānābhimukho hoti, karuṇāya taṃ na pāpuṇāti. Tathā karuṇāya saṃsārābhimukho hoti, paññāya tatra nābhiramati. Paññāya ca sabbattha virajjati, karuṇānugatattā na ca na sabbesaṃ anuggahāya pavatto, karuṇāya sabbepi anukampati, paññānugatattā na ca na sabbattha virattacitto. Paññāya ca ahaṃkāramamaṃkārābhāvo, karuṇāya ālasiyadīnatābhāvo. Tathā paññākaruṇāhi yathākkamaṃ attaparanāthatā, dhīravīrabhāvo, anattantapaaparantapatā, attahitaparahitanipphatti, nibbhayābhiṃsanakabhāvo, dhammādhipatilokādhipatitā, kataññupubbakāribhāvo, mohataṇhāvigamo, vijjācaraṇasiddhi, balavesārajjanipphattīti sabbassāpi pāramitāphalassa visesena upāyabhāvato paññākaruṇā pāramīnaṃ paccayo. Idañca dvayaṃ pāramīnaṃ viya paṇidhānassāpi paccayo.

[t33] 同样，应知「奋勉、明睿、决住与利行（ussāhaummaṅgaavatthānahitacariyā）」也是诸波罗蜜的缘；由于它们是佛性的生起之处，故被称为「诸佛地」。即如所说：

Tathā ussāhaummaṅgaavatthānahitacariyā ca pāramīnaṃ paccayoti veditabbā, yā buddhabhāvassa uppattiṭṭhānatāya ‘‘buddhabhūmiyo’’ ti pavuccanti. Yathāha –

[t34]「尊者，佛地有几种呢？（katipana,bhante,buddhabhūmiyo）」「舍利弗，佛地有四种。哪四种呢？奋勉，即是精进；明睿，即是慧的修习；决住，即是决意；慈的修习，即是利行。舍利弗，此四者即是佛地。」（《经集义注》1，于〈犀角经义注〉中亦有）

‘‘Kati pana bhante buddhabhūmiyo? Catasso kho sāriputta buddhabhūmiyo. Katamā catasso? Ussāho ca hoti vīriyaṃ, umaṅgo ca hoti paññābhāvanā, avatthānañca hoti adhiṭṭhānaṃ, mettābhāvanā ca hoti hitacariyā. Imā kho sāriputta catasso buddhabhūmiyo’’ti (su. ni. aṭṭha. 1.khaggavisāṇasuttavaṇṇanāyampi).

[t35] 同样，[还有]分为出离（nekkhamma）、远离、无贪、无瞋、无痴与出离（nissaraṇa）的六种意乐。即如所说：

Tathā nekkhammapavivekaalobhādosāmohanissaraṇappabhedā cha ajjhāsayā. Vuttañhetaṃ –

[t36]「诸菩萨有出离的意乐（nekkhammajjhāsayācabodhisattā），于诸欲见过患；[有]远离[的意乐]……乃至……于众聚[见过患]；[有]无贪[的意乐]……乃至……于贪[见过患]；[有]无瞋[的意乐]……乃至……于瞋[见过患]；[有]无痴[的意乐]……乃至……于痴[见过患]；诸菩萨[有]出离的意乐，于一切有见过患。」（《清净道论义注》1.49，于〈句蕴〉中亦有）

‘‘Nekkhammajjhāsayā ca bodhisattā kāme dosadassāvino, paviveka...pe... saṅgaṇikāya, alobha...pe... lobhe, adosa...pe... dose, amoha...pe... mohe, nissaraṇajjhāsayā ca bodhisattā sabbabhavesu dosadassāvino’’ti (visuddhi. aṭṭha. 1.49 vākyakhandhepi).

[t37] 所以应知：诸菩萨的这「六种意乐（chaajjhāsayā）」是布施等的缘。因为若无对贪等见过患，若无无贪等的增上，布施等波罗蜜便不可能有；因为由无贪等的增上而有心倾向于舍弃等，[这]即是无贪的意乐等。又如这[六种意乐是缘]，布施的意乐等也是如此。即如所说：

Tasmā ete bodhisattānaṃ cha ajjhāsayā dānādīnaṃ paccayāti veditabbā. Na hi lobhādīsu ādīnavadassanena, alobhādiadhikabhāvena ca vinā dānādipāramiyo sambhavanti. Alobhādīnañhi adhikabhāvena pariccāgādininnacittatā alobhajjhāsayāditāti. Yathā cete, evaṃ dānajjhāsayatādayopi. Yathāha –

[t38]「尊者，行向菩提的诸菩萨有几种意乐呢？（katipana,bhante,bodhāyacarantānaṃbodhisattānaṃajjhāsayā）」「舍利弗，行向菩提的诸菩萨有十种意乐。哪十种呢？舍利弗，诸菩萨有布施的意乐，于悭吝见过患；[有]持戒[的意乐]……乃至……舍利弗，诸菩萨[有]舍的意乐，于乐与苦见过患。」

‘‘Kati pana bhante bodhāya carantānaṃ bodhisattānaṃ ajjhāsayā? Dasa kho sāriputta bodhāya carantānaṃ bodhisattānaṃ ajjhāsayā. Katame dasa? Dānajjhāsayā sāriputta bodhisattā macchere dosadassāvino, sīla... pe... upekkhajjhāsayā sāriputta bodhisattā sukhadukkhesu dosadassāvino’’ti.

[t39] 因为在这些[即]悭吝、不防护、欲、疑、懈怠、不忍、欺诳、不决意、瞋恚以及乐与苦之中，以见过患为先导的、名为心倾向于布施等的「布施的意乐等（dānajjhāsayatādayo）」，正是布施等波罗蜜生起的原因。同样，对不舍弃与舍弃等依次省察其过患与功德利益，[也]是布施等波罗蜜的缘。

Etesu hi maccheraasaṃvarakāmavicikicchākosajjaakkhantivisaṃvādaanadhiṭṭhānabyāpāda-sukhadukkhasaṅkhātesu ādīnavadassanapubbaṅgamā dānādininnacittatāsaṅkhātā dānajjhāsayatādayo dānādipāramīnaṃ nibbattiyā kāraṇanti. Tathā apariccāgapariccāgādīsu yathākkamaṃ ādīnavānisaṃsapaccavekkhaṇā dānādipāramīnaṃ paccayo.

[t40] 此中，这是「省察的方法（paccavekkhaṇāvidhi）」：对于心执著于田地、屋宅、金、银、牛、水牛、婢、仆、妻、子等所有物的诸众生而言，田地等由于是事欲而为众人所欲求，由于与王、贼等共有，由于是诤论之所依，由于造成怨敌，由于无坚实，由于在获得与守护[它们]时成为恼害他人之因，由于[其]坏失成为忧愁等种种灾祸的因相，又由于对它们的执著使心为悭吝之垢所缠缚而有生于恶趣之可能——如是，这些所谓的「财物」带来种种广大的无益；唯有舍弃它们才是安稳。所以应于舍弃上不放逸。

Tatthāyaṃ paccavekkhaṇāvidhi –
khettavatthuhiraññasuvaṇṇagomahiṃsadāsidāsaputtadārādipariggahabyāsattacittānaṃ sattānaṃ khettādīnaṃ vatthukāmabhāvena bahupatthanīyabhāvato, rājacorādisādhāraṇabhāvato, vivādādhiṭṭhānato, sapattakaraṇato, nissārato, paṭilābhaparipālanesu paraviheṭhanahetuto, vināsanimittañca sokādianekavihitabyasanāvahato, tadāsattinidānañca maccheramalapariyuṭṭhitacittānaṃ apāyūpapattisambhavatoti evaṃ vividhavipulānatthāvahā ete atthā nāma, tesaṃ pariccāgoyeveko sotthibhāvoti pariccāge appamādo karaṇīyo.

[t41] 此外，还应如是省察：「乞求者由于向我说出自己的隐秘[之事]，故是我的信赖者（yācakoyācamānoattanoguyhassaācikkhanatomayhaṃvissāsiko）」；「[他是]我的教示者，[教我]『拿走自己那必须舍弃而去的所有物，[带着它]去往他世吧』」；「在被死亡之火所燃烧的世间——犹如燃烧的屋舍——他是为我从中搬运出所有物的同伴」；「而且他是[我]所搬运出的[财物]的安置与存放之处」；「由于在名为布施的善业上作[我的]同伴，又由于成为[我]获得一切成就中最上的、极难得的佛地之因，故是最上的善友」。

Apica ‘‘yācako yācamāno attano guyhassa ācikkhanato mayhaṃ vissāsiko’’ ti ca ‘‘pahāya gamanīyaṃ attano santakaṃ gahetvā paralokaṃ yāhīti mayhaṃ upadesako’’ ti ca ‘‘āditte viya agāre maraṇagginā āditte loke tato mayhaṃ santakassa apavāhakasahāyo’’ ti ca ‘‘apavāhitassa cassa nijjhāyanikkhepaṭṭhānabhūto’’ ti ca ‘‘dānasaṅkhāte kalyāṇakammasmiṃ sahāyabhāvato, sabbasampattīnaṃ aggabhūtāya paramadullabhāya buddhabhūmiyā sampattihetubhāvato ca paramo kalyāṇamitto’’ ti ca paccavekkhitabbaṃ.

[t42] 同样，还应如是省察：「他以广大之业看重于我，所以那看重不应落空（uḷārekammanianenāhaṃsambhāvito,tasmāsāsambhāvanāavitathākātabbā）」；「由于生命必定坏灭，纵使无人乞求，我也应布施，何况有人乞求」；「具广大意乐者纵使遍求[受者]也应布施，而[他]自己前来，[这]是我的福德」；「以乞求者乞讨为名，其实这正是对我自己的摄益」；「如同[摄益]我自己一般，这一切世间都应为我所摄益」；「若无乞求者，我的布施波罗蜜如何得以圆满？」；「我应唯为诸乞求者而摄取一切」；「诸乞求者何时能不待乞求便自行取走我的所有物呢？」；「我如何才能为诸乞求者所爱、所可意？」；「他们又如何能为我所爱、所可意？」；「我又如何能在施与时、以及施与之后欢喜、悦意、生起喜与悦？」；「我又如何能有诸乞求者，且[有]广大的布施意乐？」；「我又如何能不待乞求便知诸乞求者的心而施与？」；「既有财物又有乞求者而不舍弃，[这]是我的大欺诳」；「我又如何能为诸乞求者舍弃自己的肢体乃至生命？」

Tathā ‘‘uḷāre kammani anenāhaṃ sambhāvito, tasmā sā sambhāvanā avitathā kātabbā’’ ti ca ‘‘ekantabheditāya jīvitassa ayācitenapi mayā dātabbaṃ, pageva yācitenā’’ ti ca ‘‘uḷārajjhāsayehi gavesitvāpi dātabbo, sayamevāgato mama puññenā’’ ti ca ‘‘yācakassa dānāpadesena mayhamevāyamanuggaho’’ ti ca ‘‘ahaṃ viya ayaṃ sabbopi loko mayā anuggahetabbo’’ ti ca ‘‘asati yācake kathaṃ mayhaṃ dānapāramī pūreyyā’’ ti ca ‘‘yācakānamevatthāya mayā sabbo pariggahetabbo’’ ti ca ‘‘ayācitvā mama santakaṃ yācakā sayameva kadā gaṇheyyu’’ nti ca ‘‘kathamahaṃ yācakānaṃ piyo cassaṃ manāpo’’ ti ca ‘‘kathaṃ vā te mayhaṃ piyā cassu manāpā’’ ti ca ‘‘kathaṃ vāhaṃ dadamāno, datvāpi ca attamano assaṃ pamudito pītisomanassajāto’’ ti ca ‘‘kathaṃ vā me yācakā bhaveyyuṃ, uḷāro ca dānajjhāsayo’’ ti ca ‘‘kathaṃ vāhamayācitoyeva yācakānaṃ hadayamaññāya dadeyya’’ nti ca ‘‘sati dhane yācake ca apariccāgo mahatī mayhaṃ vañcanā’’ ti ca ‘‘kathaṃ vāhaṃ attano aṅgāni jīvitaṃ vāpi yācakānaṃ pariccajeyya’’ nti ca paccavekkhitabbaṃ.

[t43] 此外，应生起于财物无所顾恋之心：「所谓财物，[唯]随逐于无所顾恋的施者，正如虫[随逐]那无所顾恋的抛弃者一般（atthonāmāyaṃnirapekkhaṃdāyakaṃanugacchatiyathātaṃnirapekkhaṃkhepakaṃkiṭako）」。而乞求者若是可爱之人，应生起悦意：「可爱者在向我乞求。」若是中庸之人，应生起悦意：「这[人]向我乞求，必定由此舍弃而成为[我的]朋友。」因为施与者对诸乞求者是可爱的。若是怨敌之人乞求，则应特别地生起悦意：「敌人

在向我乞求；这[人]向我乞求，必定由此舍弃，纵是怨敌也成为可爱的朋友。」如是，如同对可爱之人一般，对中庸与怨敌之人也应以慈为先导而现起悲之后才施与。

Apica ‘‘attho nāmāyaṃ nirapekkhaṃ dāyakaṃ anugacchati yathā taṃ nirapekkhaṃ khepakaṃ kiṭako’’ ti atthe nirapekkhatāya cittaṃ uppādetabbaṃ. Yācamāno pana yadi piyapuggalo hoti, ‘‘piyo maṃ yācatī’’ ti somanassaṃ uppādetabbaṃ. Atha udāsīnapuggalo hoti, ‘‘ayaṃ maṃ yācamāno addhā iminā pariccāgena mitto hotī’’ ti somanassaṃ uppādetabbaṃ. Dadantopi hi yācakānaṃ piyo hotīti. Atha pana verīpuggalo yācati, ‘‘paccatthiko maṃ yācati, ayaṃ maṃ yācamāno addhā iminā pariccāgena verīpi piyo mitto hotī’’ ti visesato somanassaṃ uppādetabbaṃ. Evaṃ piyapuggale viya majjhattaverīpuggalesupi mettāpubbaṅgamaṃ karuṇaṃ upaṭṭhapetvāva dātabbaṃ.

[t44] 而若他由于长时熏习贪，于所施之物生起贪的诸法，那么他这自称菩萨者应如是审察：「善人啊，你在为正觉而作发愿时，不是已把这身体为一切众生的利益而舍出了吗?（nanutayā,sappurisa,sambodhāyaabhinīhāraṃkarontenasabbasattānaṃupakāratthāyaayaṃkāyonissaṭṭho）连由舍弃它而成的福德[也已舍出]。而你竟对外在的事物还转起过度的执著，[这]就如同象之沐浴一般[徒劳]。所以你不应于任何处生起执著。譬如一棵大药树站立着：需要根的人取走它的根，[需要]嫩皮、树皮、树干、枝杈、心材、枝、叶、花的[取走那些]，需要果的人取走果实；那棵树并不生起『这些人在取走我的所有物』这样的寻思。同样，我既已为一切世间的利益而努力，在这充满大苦、不知恩、常不净的身体被用于他人的利益时，也不应生起丝毫的邪寻思。又此中，在必定坏灭、破散、消亡之法的内外诸大种上，究竟有什么差别呢？这不过是愚痴的张扬罢了，即所谓『这是我的，这是我，这是我的自我』这样的执著。所以，对外在的[事物]如此，对内在的手、足、眼等以及肉等也应无所顾恋，以舍出之心[想]『需要那些的人尽管取走』。」如是审察、为菩提而遣发自我、于身与命无所顾恋的他，[其]身语意业便毫不费力地极为清净。他身语意业清净、活命清净、住于正理的行道，由于具足对[财物]增益、损减与方便的善巧，便更进一步能以舍弃所施之物、并以无畏施与正法施而摄益一切众生。这就是布施波罗蜜中省察的方法。

Sace panassa cirakālaparibhāvitattā lobhassa deyyadhammavisayā lobhadhammā uppajjeyyuṃ, tena bodhisattapaṭiññena iti paṭisañcikkhitabbaṃ ‘‘nanu tayā sappurisa sambodhāya abhinīhāraṃ karontena sabbasattānaṃ upakāratthāya ayaṃ kāyo nissaṭṭho, tappariccāgamayañca puññaṃ, tattha nāma te bāhirepi vatthusmiṃ atisaṅgappavatti hatthisinānasadisī hoti, tasmā tayā na katthaci saṅgo uppādetabbo. Seyyathāpi nāma mahato bhesajjarukkhassa tiṭṭhato mūlaṃ mūlatthikā haranti, papaṭikaṃ, tacaṃ, khandhaṃ, viṭapaṃ, sāraṃ, sākhaṃ, palāsaṃ, pupphaṃ, phalaṃ phalatthikā haranti, na tassa rukkhassa ‘mayhaṃ santakaṃ ete harantī’’ ti vitakkasamudācāro hoti, evameva sabbalokahitāya ussukkamāpajjantena mayā mahādukkhe akataññuke niccāsucimhi kāye paresaṃ upakārāya viniyujjamāne aṇumattopi micchāvitakko na uppādetabbo, ko vā ettha viseso ajjhattikabāhiresu mahābhūtesu ekantabhedanavikiraṇaviddhaṃsanadhammesu, kevalaṃ pana sammohavijambhitametaṃ, yadidaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti abhiniveso. Tasmā bāhiresu viya ajjhattikesupi karacaraṇanayanādīsu, maṃsādīsu ca anapekkhena hutvā ‘taṃtadatthikā harantū’ti nissaṭṭhacittena bhavitabba’’nti. Evaṃ paṭisañcikkhato cassa bodhāya pahitattassa kāyajīvitesu nirapekkhassa appakasireneva kāyavacīmanokammāni suvisuddhāni honti. So visuddhakāyavacīmanokammanto visuddhājīvo ñāyapaṭipattiyaṃ ṭhito, āyāpāyupāyakosallasamannāgamena bhiyyoso mattāya deyyadhammapariccāgena, abhayadānasaddhammadānehi ca sabbasatte anuggaṇhituṃ samattho hotīti. Ayaṃ tāva dānapāramiyaṃ paccavekkhaṇānayo.

[t45] 而于持戒波罗蜜中应如是省察：所谓这「戒（sīlaṃ）」，是能洗涤连恒河之水等也无法净除的过失之垢的水；是能调伏连黄檀香等也无法调伏的贪等热恼者；是与花鬘、宝冠、耳环等众多凡人的装饰不共的、善人们殊胜的庄严；是遍熏一切方而非人造的、适合于一切时的芬芳之香；由于能带来刹帝利大富家等乃至诸天神的礼敬等，故是最上的摄伏之咒；是升往四大王[天]等天界的阶梯；是证得禅那与神通的方法；是通往涅槃大城的道路；是弟子菩提、独觉菩提与正等正觉的立足之地；又由于是成就凡所欲、凡所愿的方法，故胜过如意宝珠与劫树等。世尊

也说过：「诸比丘，具戒者的心愿由于清净而得成就」（《增支部》8.35）。又说：「诸比丘，若比丘希望『愿我为诸同梵行者所爱、所可意、所敬重、所尊崇』，他就应于诸戒中作圆满者」等（《中部》1.61）；同样，「阿难，诸善戒以无追悔为义利」（《增支部》10.1；11.1）、「诸居士，具戒者由戒成就而有此五种功德利益」（《长部》2.150；《自说》76；《大品》185）——应依这些经而省察戒的功德；同样，应依《火聚喻经》等（《增支部》7.72）而[省察]缺戒的过患。

Sīlapāramiyaṃ pana evaṃ paccavekkhitabbaṃ – idañhi sīlaṃ nāma gaṅgodakādīhi visodhetuṃ asakkuṇeyyassa dosamalassa vikkhālanajalaṃ, haricandanādīhi vinetuṃ asakkuṇeyyarāgādipariḷāhavinayanaṃ, hāramakuṭakuṇḍalādīhi pacurajanālaṅkārehi asādhāraṇo sādhūnaṃ alaṅkāraviseso, sabbadisāvāyanato akittimo, sabbakālānurūpo ca surabhigandho, khattiyamahāsālādīhi devatāhi ca vandanīyādibhāvāvahanato paramo vasīkaraṇamanto, cātumahārājikādi devalokārohanasopānapanti, jhānābhiññānaṃ adhigamupāyo, nibbānamahānagarassa sampāpakamaggo, sāvakabodhipaccekabodhisammāsambodhīnaṃ patiṭṭhānabhūmi, yaṃ yaṃ vā panicchitaṃ patthitaṃ, tassa tassa samijjhanūpāyabhāvato cintāmaṇikapparukkhādike ca atiseti. Vuttañhetaṃ bhagavatā ‘‘ijjhati bhikkhave sīlavato cetopaṇidhi visuddhattā’’ ti (a. ni. 8.35). Aparampi vuttaṃ ‘‘ākaṅkheyya ce bhikkhave bhikkhu sabrahmacārīnaṃ piyo ca assaṃ manāpo ca garu ca bhāvanīyo cāti, sīlesvevassa paripūrakārī’’ tiādi (ma. ni. 1.61), tathā ‘‘avippaṭisāratthāni kho ānanda kusalāni sīlānī’’ ti (a. ni. 10.1; 11.1), ‘‘pañcime gahapatayo ānisaṃsā sīlavato sīlasampadāyā’’ ti (dī. ni. 2.150; udā. 76; mahāva. 185) suttānañca vasena sīlassa guṇā paccavekkhitabbā, tathā aggikkhandhopamasuttādīnaṃ (a. ni. 7.72) vasena sīlavirahe ādīnavā.

[t46] 又应依喜与悦之因，依无有自责、他责、刑罚与恶趣之怖畏，依为诸智者所赞叹，依无追悔之因，依是安稳之处，又依胜过高贵出生、财产、主权、寿命、容色、住处与亲族朋友之成就，[如是]而省察「戒（sīlaṃ）」。因为具戒者由于自己戒成就之故，生起广大的喜与悦：「我确实作了善，作了善美[之事]，作了怖畏者的庇护。」同样，具戒者自己不[自]责，诸智者也不[责]他，刑罚与恶趣的怖畏根本不可能有；[反之]「这具戒的人是有善法者」——[如是]为诸智者所赞叹。同样，恶戒者所生起的那「我确实作了恶，作了凶暴[之事]，作了罪过」这样的追悔，具戒者是没有的。而这所谓戒，由于是不放逸的立足处，由于能以避免财物之丧失等而成就广大的义利，又由于是吉祥，故是最上的安稳之处。出身卑贱者若具戒，也为刹帝利大富家等所应供养，故戒成就胜过家族的成就；此处「大王，你认为如何？假如你有一个仆人、雇工」等语（《长部》1.183）即是其证。由于与贼等不共，由于随往他世，由于有大果，又由于是止等功德的立足处，故戒胜过外在的财富。由于是最上的心自在的立足处，故戒胜过刹帝利等的主权；因为正是以戒为因相，诸众生才于彼彼众生类中[得]主权。由于说了具戒者一日的生命也胜过百年之久的生命，又由于说了纵然活着而舍弃学处即是死亡，故戒比生命更为殊胜。由于能令怨敌也生可意，又由于不为老、病、灾祸所侵，故戒胜过容色的成就。由于是殊胜之乐的立足处，故戒胜过楼阁、宫殿等处所的殊胜，以及国王、太子、将军等地位的殊胜。由于能成就纯一的利益，又由于随往他世，故戒胜过本性亲爱、近在身边的亲族与朋友；此处「那非母、父所能作」等语（《法句》43）即是其证。同样，[对于]以象、马、车等以及以咒、药、护卫的加行也难以守护的自身，正是戒以守护之[性]而更为殊胜，因为[戒]依于自己、不依于他，且境域广大。[圣典]正因此说「法确实护持行法者」等（《本生》1.9.102）。如是省察「戒具足众多功德」者，[其]未圆满的戒成就便得圆满，未清净的[戒]便得清净。

Pītisomanassanimittato, attānuvādaparānuvādadaṇḍaduggatibhayābhāvato, viññūhi pāsaṃsabhāvato, avippaṭisārahetuto, sotthiṭṭhānato, abhijanasāpateyyādhipateyyāyurūpaṭṭhānabandhumittasampattīnaṃ atisayanato ca sīlaṃ paccavekkhitabbaṃ. Sīlavato hi attano sīlasampadāhetu mahantaṃ pītisomanassaṃ uppajjati ‘‘kataṃ vata mayā kusalaṃ, kataṃ kalyāṇaṃ, kataṃ bhīruttāṇa’’ nti. Tathā sīlavato attā na upavadati, na pare viññū, daṇḍaduggatibhayānaṃ sambhavoyeva natthi, ‘‘sīlavā purisapuggalo kalyāṇadhammo’’ ti viññūnaṃ pāsaṃso hoti. Tathā sīlavato yvāyaṃ ‘‘kataṃ vata mayā pāpaṃ, kataṃ luddaṃ, kataṃ kibbisa’’ nti dussīlassa vippaṭisāro uppajjati, so na hoti. Sīlañca nāmetaṃ appamādādhiṭṭhānato, bhogabyasanādiparihāramukhena mahato atthassa sādhanato, maṅgalabhāvato ca

paramaṃ sotthiṭṭhānaṃ, nihīnajaccopi sīlavā khattiyamahāsālādīnaṃ pūjanīyo hotīti kulasampattiṃ atiseti sīlasampadā, ‘‘taṃ kiṃ maññasi mahārāja, idha te assa puriso dāso kammakaro’’ tiādi (dī. ni. 1.183) vacanañcettha sādhakaṃ. Corādīhi asādhāraṇato, paralokānugamanato, mahapphalabhāvato, samathādiguṇādhiṭṭhānato ca bāhiradhanaṃ atiseti sīlaṃ, paramassa cittissariyassa adhiṭṭhānabhāvato khattiyādīnaṃ issariyaṃ atiseti sīlaṃ. Sīlanimittañhi taṃtaṃsattanikāyesu sattānaṃ issariyaṃ vassasatadīghappamāṇato jīvitato ekāhampi sīlavato jīvitassa visiṭṭhatāvacanato, sati ca jīvite sikkhānikkhepassa maraṇatāvacanato sīlaṃ jīvitato visiṭṭhataraṃ. Verīnampi manuññabhāvāvahanato, jarārogavipattīhi anabhibhavanīyato ca rūpasampattiṃ atiseti sīlaṃ. Pāsādahammiyādiṭṭhānavisese, rājayuvarājasenāpatiādiṭṭhānavisese ca atiseti sīlaṃ sukhavisesādhiṭṭhānabhāvato. Sabhāvasiniddhe santikāvacarepi bandhujane mittajane ca atiseti ekantahitasampādanato, paralokānugamanato ca. ‘‘Na taṃ mātā pitā kayirā’’ tiādi (dha. pa. 43) vacanañcettha sādhakaṃ. Tathā hatthiassarathādibhedehi, mantāgadasotthānappayogehi ca durārakkhaṃ attānaṃ ārakkhabhāvena sīlameva visiṭṭhataraṃ attādhīnato, aparādhīnato, mahāvisayato ca. Tenevāha ‘‘dhammo have rakkhati dhammacāri’’ ntiādi (jā. 1.9.102). Evamanekaguṇasamannāgataṃ sīlanti paccavekkhantassa aparipuṇṇā ceva sīlasampadā pāripūriṃ gacchati aparisuddhā ca pārisuddhiṃ.

[t47] 而若他由于长时的熏习，戒的对治法即瞋等间或生起，那么他这自称菩萨者应如是审察：「你不是已为正觉而作发愿了吗？（nanutayāsambodhāyapaṇidhānaṃkataṃ）缺戒者连世间的诸成就也无法获得，何况出世间的[成就]；而作为一切成就中最上的正等正觉之立足处的戒，应当达到最极的殊胜。所以，你应依『如雌雉[护]卵』等（《清净道论》1.19；《长部义注》1.7）所说的方式正确地遍护戒，善作极其温良者。此外，你应以说法而对众生作三乘的引入与成熟；而缺戒者的话是不足取信的，犹如自己不知适宜饮食的医生的治疗[不足取信]。那么我如何能成为可信者而对众生作引入与成熟呢？」——[如是审察而]应成为本性戒清净者。又应正确地净化戒：「由于与禅那等功德之殊胜相应，我才有能力对众生作助益，并圆满慧波罗蜜等；而禅那等功德，若无戒清净则不可能有。」

Sace panassa dīgharattaṃ paricayena sīlapaṭipakkhā dhammā dosādayo antarantarā uppajjeyyuṃ, tena bodhisattapaṭiññena evaṃ paṭisañcikkhitabbaṃ ‘‘nanu tayā sambodhāya paṇidhānaṃ kataṃ, sīlavikalena ca na sakkā lokiyāpi sampattiyo pāpuṇituṃ, pageva lokuttarā, sabbasampattīnaṃ pana aggabhūtāya sammāsambodhiyā adhiṭṭhānabhūtena sīlena paramukkaṃsagatena bhavitabbaṃ. Tasmā ‘kikīva aṇḍa’ntiādinā (visuddhi. 1.19; dī. ni. aṭṭha. 1.7) vuttanayena sammā sīlaṃ parirakkhantena suṭṭhu tayā pesalena bhavitabbaṃ. Api ca tayā dhammadesanāya yānattaye sattānaṃ avatāraṇaparipācanāni kātabbāni, sīlavikalassa ca vacanaṃ na paccetabbaṃ hoti asappāyāhāravicārassa viya vejjassa tikicchanaṃ, tasmā kathāhaṃ saddheyyo hutvā sattānaṃ avatāraṇaparipācanāni kareyya’’nti sabhāvaparisuddhasīlena bhavitabbaṃ. Kiñca ‘‘jhānādiguṇavisesayogena me sattānaṃ upakārakaraṇasamatthatā, paññāpāramīādiparipūraṇañca, jhānādayo ca guṇā sīlapārisuddhiṃ vinā na sambhavantī’’ ti sammadeva sīlaṃ parisodhetabbaṃ.

[t48] 同样，应知出离波罗蜜中的省察[之法]：以「在家生活是障碍，是尘垢之道（sambādhogharāvāsorajopatho）」等（《长部》1.191；《中部》1.291；《相应部》2.154；《中部》2.10）而于在家生活[见过患]，以「诸欲如骨锁」等（《中部》1.234；《巴吉帝亚》417；《大义释》3、6）以及「母亦与子争」等（《中部》1.168、178）而于诸欲[见过患]，以「譬如有人借贷而营事业」等（《长部》1.218）而于欲欲等[见过患]——以如是见过患为先导，并以与上说相反的方式，依「出家是露地」等（《长部》1.1.91；《相应部》1.154）而于出家等作功德利益的省思。此中这是略义；广[义]则应依《苦蕴[经]》（《中部》1.163）、《思察经》等（《中部》1.487），以及《苦蕴[经]》、《毒蛇喻经》等（《所行藏义注·杂论》）而知。

Tathā ‘‘sambādho gharāvāso rajopatho’’ tiādinā (dī. ni. 1.191; ma. ni. 1.291; saṃ. ni. 2.154; ma. ni. 2.10) gharāvāse ‘‘aṭṭhikaṅkalūpamā kāmā’’ tiādinā (ma. ni. 1.234; pāci. 417; mahāni. 3, 6;), ‘‘mātāpi puttena vivadatī’’ tiādinā (ma. ni. 1.168, 178) ca kāmesu ‘‘seyyathāpi puriso iṇaṃ ādāya kammante payojeyyā’’ tiādinā (dī. ni. 1.218) kāmacchandādīsu ādīnavadassanapubbaṅgamā vuttavipariyāyena ‘‘abbhokāso pabbajjā’’ tiādinā (dī. ni. 1.1.91; saṃ. ni. 1.154) pabbajjādīsu ānisaṃsapaṭisaṅkhāvasena

nekkhammapāramiyaṃ paccavekkhaṇā veditabbā. Ayamettha saṅkhepattho, vitthāro pana dukkhakkhandha (ma. ni. 1.163) vīmaṃsasuttādi (ma. ni. 1.487) vasena dukkhakkhandhaāsivisopamasuttādivasena (cariyā. aṭṭha. pakiṇṇakakathāyaṃ) veditabbo.

[t49] 同样，应作意慧的诸功德：「若无慧，布施等法便不得清净，也不能各自胜任其作用（paññāyavinādānādayodhammānavisujjhanti,yathāsakaṃbyāpārasamatthācanahonti）。」正如没有生命则身体的机关不显庄严，也不能胜任自己诸作业的行持；又如眼等诸根若无识便不能各自于境上作其作用——同样，信等诸根若无慧便不能胜任自己作用的行持。所以慧是舍弃等行道中的主要原因。因为慧眼已开的诸大众生纵使施出自己的肢体与支节，也不自赞、不毁他，犹如药树一般离于分别，于三时中皆生悦意。由于以慧而有方便善巧相应，[其]舍弃便由于转起为利他而成为布施波罗蜜——因为为自利[而作]的布施如同[生]利息一般。

Tathā ‘‘paññāya vinā dānādayo dhammā na visujjhanti, yathāsakaṃ byāpārasamatthā ca na hontī’’ti paññāguṇā manasi kātabbā. Yatheva hi jīvitena vinā sarīrayantaṃ na sobhati, na ca attano kiriyāsu paṭipattisamatthaṃ hoti, yathā ca cakkhādīni indriyāni viññāṇena vinā yathāsakaṃ visayesu kiccaṃ kātuṃ nappahonti, evaṃ saddhādīni indriyāni paññāya vinā sakiccapaṭipattiyaṃ asamatthānīti pariccāgādipaṭipattiyaṃ paññā padhānakāraṇaṃ. Ummīlitapaññācakkhukā hi mahāsattā attano aṅgapaccaṅgānipi datvā anattukkaṃsakā, aparavambhakā ca honti, bhesajjarukkhā viya vikapparahitā kālattayepi somanassajātā. Paññāvasena upāyakosallayogato pariccāgo parahitappavattiyā dānapāramibhāvaṃ upeti. Attatthañhi dānaṃ vuḍḍhisadisaṃ hoti.

[t50] 同样，由于无慧则不离渴爱等杂染，故连戒的清净也不可能有，何况成为一切知[者]功德的立足处。又唯有具慧者才能善加观察在家生活、诸欲功德与轮回中的过患，以及出家、禅那等至与涅槃中的功德利益，从而出家、成就诸禅那等至、倾向于涅槃，并令他人也安住于其中。

Tathā paññāya abhāvena taṇhādisaṃkilesāviyogato sīlassa visuddhiyeva na sambhavati, kuto sabbaññuguṇādhiṭṭhānabhāvo. Paññavā eva ca gharāvāse kāmaguṇesu saṃsāre ca ādīnavaṃ, pabbajjāya jhānasamāpattiyaṃ nibbāne ca ānisaṃsaṃ suṭṭhu sallakkhento pabbajitvā jhānasamāpattiyo nibbattetvā nibbānaninno, pare ca tattha patiṭṭhapetīti.

[t51] 而离于慧的「精进（vīriyaṃ）」，由于是恶的策励，不能成就所欲之义——因为不策励尚胜于恶策励；而以与慧相应的精进，由于是方便的行道，则无有难得之物。同样，唯有具慧者才是能容忍他人加害等的种类，恶慧者则不然。对于离慧者，他人所加的损害只会增长忍耐的对治[法]；而对于具慧者，那些[损害]则由于增长忍耐的成就而有助于它的坚固。唯有具慧者如实了知三种真实、它们的原因与对治[法]之后，才不欺诳他人。同样，[唯有具慧者]以慧力支持自己，由坚忍的成就而于一切波罗蜜中有不动的受持与决意。又唯有具慧者不作可爱者、中庸者与怨敌的分别，而于一切处善巧于施予利益。同样，[唯有具慧者]依慧之力，于利养等世间法聚集时以无变异而中舍。如是，慧正是一切波罗蜜清净之因——[故]应省察慧的诸功德。

Vīriyañca paññārahitaṃ yadicchitamatthaṃ na sādheti durārambhabhāvato. Varameva hi anārambho durārambhato, paññāsahitena pana vīriyena na kiñci duradhigamaṃ upāyapaṭipattito. Tathā paññavā eva parāpakārādiadhivāsakajātiyo hoti, na duppañño. Paññāvirahitassa ca parehi upanītā apakārā khantiyā paṭipakkhameva anubrūhenti, paññavato pana te khantisampattiyā paribrūhanavasena assā thirabhāvāya saṃvattanti. Paññavā eva tīṇi saccāni tesaṃ kāraṇāni paṭipakkhe ca yathābhūtaṃ jānitvā paresaṃ avisaṃvādako hoti. Tathā paññābalena attānaṃ upatthambhetvā dhitisampadāya sabbapāramīsu acalasamādānādhiṭṭhāno hoti, paññavā eva ca piyamajjhattaverīvibhāgaṃ akatvā sabbattha hitūpasaṃhārakusalo hoti. Tathā paññāvasena lābhādilokadhammasannipāte nibbikāratāya majjhatto hoti. Evaṃ sabbāsaṃ pāramīnaṃ paññāva pārisuddhihetūti paññāguṇā paccavekkhitabbā.

[t52] 此外，为利他而行道的菩萨应如是教诫自己：「你不是应当恭敬地致力于慧的清净吗？（nanutayāsakkaccaṃpaññāpārisuddhiyaṃāyogokaraṇīyo）」——因为若无慧则无见成就，若无见成就则无戒成就，缺戒与见成就者则无定成就，未得定者连自利也不能成办，何况最上的利他。因为大众生以慧之威力而住立于四决意，以四摄事（《长部》3.210、313；《增支部》10.32）摄益世间，令众生入于出离之道，并使他们的诸

根成熟。同样，[他]以慧力于蕴、处等多作寻察，如实遍知[生死的]转起与还灭，引导布施等功德成为殊胜的抉择分，从而于菩萨的学处作圆满者——[如是]等，以众多行相简择慧的诸功德之后，应增长慧波罗蜜。

Apica paññāya vinā na dassanasampatti, antarena ca diṭṭhisampadaṃ na sīlasampadā, sīladiṭṭhisampadārahitassa na samādhisampadā, asamāhitena ca na sakkā attahitamattampi sādhetuṃ, pageva ukkaṃsagataṃ parahitanti parahitāya paṭipannena ‘‘nanu tayā sakkaccaṃ paññāpārisuddhiyaṃ āyogo karaṇīyo’’ti bodhisattena attā ovaditabbo. Paññānubhāvena hi mahāsatto caturadhiṭṭhānādhiṭṭhito catūhi saṅgahavatthūhi (dī. ni. 3.210, 313; a. ni. 10.32) lokaṃ anuggaṇhanto satte niyyānikamagge avatāreti, indriyāni ca nesaṃ paripāceti. Tathā paññābalena khandhāyatanādīsu pavicayabahulo pavattinivattiyo yāthāvato parijānanto dānādayo guṇe visesanibbedhabhāgiyabhāvaṃ nayanto bodhisattasikkhāya paripūrakārī hotīti evamādinā anekākāravokāre paññāguṇe vavatthapetvā paññāpāramī anubrūhetabbā.

[t53] 同样，连彼岸可见的世间事业，以低劣精进者也无法达成；而以不计疲劳、已发动精进者，则无所谓难得。因为低劣精进者连「我要令一切众生从轮回大暴流中度脱（saṃsāramahoghatosabbasattesantāressāmi）」这样的策励也不能有；中等[精进者]策励之后半途而废；唯有最上精进者不顾自乐而到达策励的彼岸——[如是]应省察精进的成就。此外，应依如是等方式省察精进的诸功德：「凡只为把自己从轮回泥沼中拔出而策励者，由于精进的松弛尚且不能期望其心愿达到顶点，何况为拔济含天的世间而作发愿者」；「由于贪等过失之聚犹如狂醉的大象般难以遮止，由于以它们为因缘的诸业受持犹如举剑的杀手，由于以它们为因相的诸恶趣之门恒常敞开，由于驱使[人]入于其中的诸恶友恒常在侧，又由于愚人正是奉行他们教诫的凡夫之性——[所以]若有可能，理应自行从轮回之苦中出离」；「邪寻思由精进之威力而远离」；「若正觉能以自己所主的精进而证得，此中还有什么难行呢？」

Tathā dissamānapārānipi lokiyāni kammāni nihīnavīriyena pāpuṇituṃ asakkuṇeyyāni, agaṇitakhedena pana āraddhavīriyena duradhigamaṃ nāma natthi. Nihīnavīriyo hi ‘‘saṃsāramahoghato sabbasatte santāressāmī’’ti ārabhitumeva na sakkuṇoti. Majjhimo ārabhitvā antarāvosānamāpajjati. Ukkaṭṭhavīriyo pana attasukhanirapekkho ārambhapāraṃ adhigacchatīti vīriyasampatti paccavekkhitabbā. Apica ‘‘yassa attanoyeva saṃsārapaṅkato samuddharaṇatthamārambho, tassāpi vīriyassa sithilabhāvena manorathānaṃ matthakappatti na sakkā sambhāvetuṃ, pageva sadevakassa lokassa samuddharaṇatthaṃ katābhinīhārenā’’ti ca ‘‘rāgādīnaṃ dosagaṇānaṃ mattamahāgajānaṃ viya dunnivārayabhāvato, tannidānānañca kammasamādānānaṃ ukkhittāsikavadhakasadisabhāvato, tannimittānañca duggatīnaṃ sabbadā vivaṭamukhabhāvato, tattha niyojakānañca pāpamittānaṃ sadā sannihitabhāvato, tadovādakāritāya ca bālassa puthujjanabhāvassa sati sambhave yuttaṃ sayameva saṃsāradukkhato nissaritu’’nti ca ‘‘micchāvitakkā vīriyānubhāvena dūrī bhavantī’’ti ca ‘‘yadi pana sambodhi attādhīnena vīriyena sakkā samadhigantuṃ, kimettha dukkara’’nti ca evamādinā nayena vīriyassa guṇāpaccavekkhitabbā.

[t54] 同样，应作意：「所谓这忍耐，由于能摧破一切功德的对治[法]即忿，故是善人们在成就功德时无碍的武器（khantināmāyaṃniravasesaguṇapaṭipakkhassakodhassavidhamanatoguṇasampādanesādhūnamappaṭihatamāyudh是能征服他人者的庄严；是沙门婆罗门的力之成就；是调伏忿火的水流；是善美名声的生处；是止息恶人语毒的咒药；是住于防护者最上的坚定本性；由于意乐深邃故如大海；是瞋恚大海的岸堤；是恶趣之门的关闭板扉；是升往天界与梵天界的阶梯；是一切功德的容受之地；是最上的身语意清净。」此外，应如是省察而增长忍耐的成就：「这些众生由于没有忍耐的成就，于此[世]便自热恼，于他世也因奉行热恼之法[而热恼]」；「纵使因他人加害而生起苦，然而那苦的田地即自体、其种子即业，都正是我自己所积成的」；「这[忍受]正是偿还那苦之债的原因」；「若无加害者，我的忍耐成就如何得以有？」；「这[人]纵然如今是加害者，他先前也曾对我作过助益」；「或者，加害正因是忍耐之因相而成为助益」；「这一切众生都如同我的儿子，对儿子所作的过失，谁会忿怒呢？」；「他以忿的鬼附而对我犯过，那忿的鬼附应由我来调除」；「因加害而于我生起此苦，我自己也是其因相」；「以那些法作了过犯，以及在其中作[过犯]的[诸法]，一切都在那一刹那即已灭去，如今该对谁、以什么而忿呢？」；「由于一切法无我，谁又对谁犯过呢？」

Tathā ‘‘khanti nāmāyaṃ niravasesaguṇapaṭipakkhassa kodhassa vidhamanato guṇasampādane sādhūnamappaṭihatamāyudhaṃ, parābhibhavane samatthānaṃ alaṅkāro, samaṇabrāhmaṇānaṃ

balasampadā, kodhaggivinayanī udakadhārā, kalyāṇassa kittisaddassa sañjātideso, pāpapuggalānaṃ vacīvisavūpasamakaro mantāgado, saṃvare ṭhitānaṃ paramā dhīrapakati, gambhīrāsayatāya sāgaro, dosamahāsāgarassa velā, apāyadvārassa pidhānakavāṭaṃ, devabrahmalokānaṃ ārohaṇasopānaṃ, sabbaguṇānaṃ adhivāsanabhūmi, uttamā kāyavacīmanovisuddhī’’ ti manasi kātabbaṃ. Api ca ‘‘ete sattā khantisampattiyā abhāvato idha ceva tapanti, paraloke ca tapanīyadhammānuyogato’’ ti ca ‘‘yadipi parāpakāranimittaṃ dukkhaṃ uppajjati, tassa pana dukkhassa khettabhūto attabhāvo, bījabhūtañca kammaṃ mayāva abhisaṅkhata’’ nti ca ‘‘tassa dukkhassa āṇaṇyakāraṇameta’’ nti ca ‘‘apakārake asati kathaṃ mayhaṃ khantisampadā sambhavatī’’ ti ca ‘‘yadipāyaṃ etarahi apakārako, ayaṃ nāma pubbe anena mayhaṃ upakāro kato’’ ti ca ‘‘apakāro eva vā khantinimittatāya upakāro’’ ti ca ‘‘sabbepime sattā mayhaṃ puttasadisā, puttakatāparādhesu ca ko kujjhissatī’’ ti ca ‘‘yena kodhabhūtāvesena ayaṃ mayhaṃ aparajjhati, so kodhabhūtāveso mayā vinetabbo’’ ti ca ‘‘yena apakārena idaṃ mayhaṃ dukkhaṃ uppannaṃ, tassa ahampi nimitta’’ nti ca ‘‘yehi dhammehi aparādho kato, yattha ca kato, sabbepi te tasmiṃyeva khaṇe niruddhā, kassidāni kena kodho kātabbo’’ ti ca ‘‘anattatāya sabbadhammānaṃ ko kassa aparajjhatī’’ ti ca paccavekkhantena khantisampadā brūhetabbā.

[t55] 而若他由于长时的熏习，以他人加害为因相的忿遍取其心而住立，那么应如是审察：「所谓这忍耐，是以对治之行道回报他人加害的原因（khantināmesāparāpakārassapaṭipakkhapaṭipattīnaṃpaccupakārakāraṇaṃ）」；「而加害由于令我生起苦，故是以苦为近依的信、以及对一切世间不喜之想的缘」；「所谓可意与不可意境的会合，这是诸根的本性；于此，『愿我不遇不可意之境』——这在此[世间]岂可得？」；「为忿所支配的众生，由忿而狂乱、心散乱；于彼何用报复？」；「这一切众生都为正等正觉者如亲生子般地守护，所以我于彼连心的动怒也不应作」；「加害者若有功德，我于有功德者不应动怒」；「若无功德，则更应对[他]悲愍」；「由动怒，我的功德与名声便减损」；「由忿怒，我便招来丑陋、卧眠不安等为敌人所喜爱的[事]」；「所谓这忿，是作一切无益、毁一切利益的强大敌人」；「若有忍耐，便无任何敌人」；「加害者以加害为因相，于未来所将得的苦，[我]若有忍耐便无有它」；「我若思虑而忿怒，那便是随顺了敌人」；「而我若以忍耐征服忿，作为它的奴仆的敌人也就被正确地征服了」；「以忿为因相而舍弃忍耐的功德，于我是不应理的」；「若有违逆功德的忿［异读作「违背功德的敌对之法」，见《所行藏义注·杂论》］，我的戒等法如何能得圆满？若无它们，我又如何能多作众生的助益、随顺自己的誓言而达到最上的成就？」；「若有忍耐，由于无有向外的散乱，心得等持，于是『一切行是无常、是苦，一切法是无我，而涅槃由无为、不死、寂静、殊胜等性』——[这些]便堪于谛观，[并知]『诸佛之法有不可思议、不可计量的威力』」；又由此「住于随顺的认可者，[知]『这些唯是离于自我与自我所有之性的纯粹诸法，各依自己的诸缘而生、而灭；不从何处来，不往何处去，也不住立于任何处；此中也无谁对谁有所作为』——[如是]不立我作与我所作[之见]，[这]便堪于谛观；由此菩萨于菩提得决定、成为不退转之法」——应知忍耐波罗蜜中的省察，即如是等。

Yadi panassa dīgharattaṃ paricayena parāpakāranimittako kodho cittaṃ pariyādāya tiṭṭheyya, iti paṭisañcikkhitabbaṃ ‘‘khanti nāmesā parāpakārassa paṭipakkhapaṭipattīnaṃ paccupakārakāraṇa’’ nti ca ‘‘apakāro ca mayhaṃ dukkhuppādanena dukkhupanisāya saddhāya, sabbaloke anabhiratisaññāya ca paccayo’’ ti ca ‘‘indriyapakatiresā, yadidaṃ iṭṭhāniṭṭhavisayasamāyogo, tattha aniṭṭhavisayasamāyogo mayhaṃ na siyāti taṃ kutettha labbhā’’ ti ca ‘‘kodhavasiko satto kodhena ummatto vikkhittacitto, tattha kiṃ paccapakārenā’’ ti ca ‘‘sabbe pime sattā sammāsambuddhena orasaputtā viya paripālitā, tasmā na tattha mayā cittakopopi kātabbo’’ ti ca ‘‘aparādhake ca sati guṇe guṇavati mayā na kopo kātabbo’’ ti ca ‘‘asati guṇe visesena karuṇāyitabbo’’ ti ca ‘‘kopena ca mayhaṃ guṇayasā nihīyantī’’ ti ca ‘‘kujjhanena mayhaṃ dubbaṇṇadukkhaseyyādayo sapattakantā āgacchantī’’ ti ca ‘‘kodho ca nāmāyaṃ sabbāhitakārako sabbahitavināsako balavā paccatthiko’’ ti ca ‘‘sati ca khantiyā na koci paccatthiko’’ ti ca ‘‘aparādhakena aparādhanimittaṃ yaṃ āyatiṃ laddhabbaṃ dukkhaṃ, sati ca khantiyā mayhaṃ tadabhāvo’’ ti ca ‘‘cintanena kujjhantena ca mayā paccatthikoyeva anuvattito hotī’’ ti ca ‘‘kodhe ca mayā khantiyā abhibhūte tassa dāsabhūto paccatthiko sammadeva abhibhūto hotī’’ ti ca

‘‘kodhanimittaṃ khantiguṇapariccāgo mayhaṃ na yutto’’ ti ca ‘‘sati ca kodhe guṇavirodhini (guṇavirodhapaccanīdhamme cariyā. aṭṭha. pakiṇṇakakathāyaṃ) kiṃ me sīlādidhammā pāripūriṃ gaccheyyuṃ, asati ca tesu kathāhaṃ sattānaṃ upakārabahulo paṭiññānurūpaṃ uttamaṃ sampattiṃ pāpuṇissāmī’’ ti ca ‘‘khantiyā ca sati bahiddhā vikkhepābhāvato samāhitassa sabbe saṅkhārā aniccato dukkhato sabbe dhammā anattato nibbānañca asaṅkhatāmatasantapaṇītādibhāvato nijjhānaṃ khamanti ‘buddhadhammā ca acinteyyāparimeyyapabhāvā’ti’’, tato ca ‘‘anulomiyaṃ khantiyaṃ ṭhito ‘kevalā ime ca attattaniyabhāvarahitā dhammamattā yathāsakaṃ paccayehi uppajjanti vayanti, na kutoci āgacchanti, na kuhiñci gacchanti, na ca katthaci patiṭṭhitā, na cettha koci kassaci byāpāro’ti ahaṃkāramamaṃkārānadhiṭṭhānatā nijjhānaṃ khamati, yena bodhisatto bodhiyā niyato anāvattidhammo hotī’’ ti evamādinā khantipāramiyaṃ paccavekkhaṇā veditabbā.

[t56] 同样，应依如是等[方式]省察真实波罗蜜的诸成就：「由于若无真实则戒等不可能有（saccenavināsīlādīnaṃasambhavato）；由于[若无真实]则无有随顺誓言的行道；由于超越真实之法则一切恶法便集聚；由于不守信者不足取信；由于[不守信]于未来招致其语不被采纳；由于真实具足者是一切功德的立足处；由于以真实的决意而随得一切菩提资粮的清净与圆满；由于以不欺诳自性之法而作一切菩提资粮之事；又由于菩萨的行道由此才究竟成办。」

Tathā ‘‘saccena vinā sīlādīnaṃ asambhavato, paṭiññānurūpaṃ paṭipattiyā abhāvato ca saccadhammātikkame ca sabbapāpadhammānaṃ samosaraṇato, asaccasandhassa appaccayikabhāvato, āyatiñca anādeyyavacanatāvahanato, sampannasaccassa ca sabbaguṇādhiṭṭhānabhāvato, saccādhiṭṭhānena sabbabodhisambhārānaṃ pārisuddhipāripūrisamanvāyato, sabhāvadhammāvisaṃvādanena sabbabodhisambhārakiccakaraṇato, bodhisattapaṭipattiyā ca parinipphattito’’ tiādinā saccapāramiyā sampattiyo paccavekkhitabbā.

[t57] 同样，应依如是等[方式]省察决意中的诸功德：「若无于布施等的坚固受持（dānādīsudaḷhasamādānaṃ），若无在它们的对治[法]聚集时的不动安住，又若无于其中的坚固之性，那么作为正觉之因相的布施等资粮便不可能有。」

Tathā ‘‘dānādīsu daḷhasamādānaṃ, tampaṭipakkhasannipāte ca nesaṃ acalāvatthānaṃ, tattha ca thirabhāvaṃ vinā na dānādisambhārā sambodhinimittā sambhavantī’’ tiādinā adhiṭṭhāne guṇā paccavekkhitabbā.

[t58] 同样，应依如是等[方式]省察慈的诸功德：「纵使只安住于自利者，若无于众生的利益之心，也不能获得此世与他世的诸成就（attahitamatteavatiṭṭhantenāpisattesuhitacittataṃvinānasakkāidhalokaparalokasampattiyopāpuṇituṃ），何况欲令一切众生安立于涅槃成就者」；「日后既欲令一切众生[得]出世间的成就，如今欲[令他们得]世间的成就便是合宜的」；「如今我尚且不能仅以意乐对他人施予利益与安乐，何时才能以加行成办它呢？」；「如今由我以施予利益与安乐而增长[的众生]，日后将成为我分享法的伴侣」；「若无他们，我的菩提资粮便不可能有；所以由于他们是成办一切佛功德之广大的原因，故是我最上的福田、无上的善所依处、最上的恭敬之处」；「应特别地对一切众生现起利益的意乐；而且由于[慈]也是悲的立足处，应对一切众生增长慈。因为以无界限之心乐于对众生施予利益与安乐者，会强而有力地生起欲除去他们的无益与苦[之心]，且根基坚固；而悲是一切作佛之法的最初、行[处]、立足处、根本、门与前导。」

Tathā ‘‘attahitamatte avatiṭṭhantenāpi sattesu hitacittataṃ vinā na sakkā idhalokaparalokasampattiyo pāpuṇituṃ, pageva sabbasatte nibbānasampattiyaṃ patiṭṭhāpetukāmenā’’ ti ca ‘‘pacchā sabbasattānaṃ lokuttarasampattiṃ ākaṅkhantena idāni lokiyasampattiṃ ākaṅkhā yuttarūpā’’ ti ca ‘‘idāni āsayamattena paresaṃ hitasukhūpasaṃhāraṃ kātuṃ asakkonto kadā payogena taṃ sādhessāmī’’ ti ca ‘‘idāni mayā hitasukhūpasaṃhārena saṃvaddhitā pacchā dhammasaṃvibhāgasahāyā mayhaṃ bhavissantī’’ ti ca ‘‘etehi vinā na mayhaṃ bodhisambhārā sambhavanti, tasmā sabbabuddhaguṇavibhūtinipphattikāraṇattā mayhaṃ ete paramaṃ puññakkhettaṃ anuttaraṃ kusalāyatanaṃ uttamaṃ gāravaṭṭhāna’’ nti ca

‘‘savisesaṃ sattesu sabbesu hitajjhāsayatā paccupaṭṭhapetabbā, kiñca karuṇādhiṭṭhānatopi sabbasattesu mettā anubrūhetabbā. Vimariyādīkatena hi cetasā sattesu hitasukhūpasaṃhāraniratassa tesaṃ ahitadukkhāpanayanakāmatā balavatī uppajjati daḷhamūlā, karuṇā ca sabbesaṃ buddhakārakadhammānamādi caraṇaṃ patiṭṭhā mūlaṃ mukhaṃ pamukha’’nti evamādinā mettāya guṇā paccavekkhitabbā.

[t59] 同样，应依如是等方式省察舍波罗蜜：「若无舍，众生所作的种种变异便会令心生起变异；而心若有变异，布施等资粮便根本不可能有
（upekkhāyaabhāvesattehikatāvippakārācittassavikāraṃuppādeyyuṃ,saticacittavikāredānādisambhārānaṃsambha
「以慈之爱而润泽的心，若无舍则诸资粮不得清净」；「无舍者不能把诸资粮中的福德资粮及其异熟回向为众生的利益」；「若无舍，便不能不作所施物与受者的分别而舍弃」；「离舍者不能不作意生命资具与生命的障难而净化防护」；「由于以舍而堪忍不乐与乐，故成就出离之力；由于正是以依所生起而观察，故成办一切资粮之事；由于对过度策励的精进不作舍则不能作精勤之事；由于唯有作舍者才可能有忍受与谛观；由于以舍而不欺诳众生与诸行；由于对世间法作舍而成就于所受持之法的不动决意；又由于对他人的加害等以不作意而成办慈住——[如是]以舍之威力而成就一切菩提资粮的受持、决意、圆满与成办」。如是应知：对不舍弃与舍弃等依次省察其过患与功德利益，即是布施等波罗蜜的缘。

Tathā ‘‘upekkhāya abhāve sattehi katā vippakārā cittassa vikāraṃ uppādeyyuṃ, sati ca cittavikāre dānādisambhārānaṃ sambhavoyeva natthī’’ti ca ‘‘mettāsinehena sinehite citte upekkhāya vinā sambhārānaṃ pārisuddhi na hotī’’ti ca ‘‘anupekkhako sambhāresu puññasambhāraṃ tabbipākañca sattahitatthaṃ pariṇāmetuṃ na sakkotī’’ti ca ‘‘upekkhāya abhāve deyyapaṭiggāhakesu vibhāgaṃ akatvā pariccajituṃ na sakkotī’’ti ca ‘‘upekkhārahitena jīvitaparikkhārānaṃ jīvitassa ca antarāyaṃ amanasikaritvā saṃvaravisodhanaṃ kātuṃ na sakkā’’ti ca ‘‘upekkhāvasena aratiratisahasseva nekkhammabalasiddhito, upapattito ikkhanavaseneva sabbasambhārakiccanipphattito, accāraddhassa vīriyassa anupekkhane padhānakiccākaraṇato, upekkhatoyeva titikkhānijjhānasambhavato, upekkhāvasena sattasaṅkhārānaṃ avisaṃvādanato, lokadhammānaṃ ajjhupekkhanena samādinnadhammesu acalādhiṭṭhānasiddhito, parāpakārādīsu anābhogavaseneva mettāvihāranipphattitoti sabbabodhisambhārānaṃ samādānādhiṭṭhānapāripūrinipphattiyo upekkhānubhāvena sampajjantī’’ti evaṃ ādinā nayena upekkhāpāramī paccavekkhitabbā. Evaṃ apariccāgapariccāgādīsu yathākkamaṃ ādīnavānisaṃsapaccavekkhaṇā dānādipāramīnaṃ paccayoti veditabbā.

[t60] 同样，[还有]具资具的十五种行法与五种神通[也是缘]。此中，所谓「行法（caraṇadhammā）」即：戒防护、于诸根守护根门、于食知量、勤修警寤、七种正法与四种禅那。其中，戒等四者的资具是十三头陀法与少欲等。诸正法中，信的资具是：佛、法、僧、戒、舍、天、寂止[等]随念，远离粗鄙之人、亲近柔和之人、省察能令净信之法，以及倾心于此；惭愧的[资具]是：省察不善的过患、省察恶趣的过患、省察[惭愧]是善法的支持者，远离缺惭愧之人、亲近具足惭愧之人，以及倾心于此；多闻的[资具]是：宿世的努力、好遍问、勤修正法、熟习无过的明处等、诸根成熟、远离烦恼、远离寡闻者、亲近多闻者，以及倾心于此；精进的[资具]是：省察恶趣的怖畏、省察[所应]行走之路、省察法的伟大、除遣昏沉睡眠、远离懈怠之人、亲近已发动精进之人、省察正勤，以及倾心于此；念的[资具]是：念与正知、远离失念之人、亲近念现起之人，以及倾心于此；慧的[资具]是：好遍问、事物的清洁作业、诸根的平等行持、远离恶慧之人、亲近具慧之人、省察深奥的智行，以及倾心于此；四种禅那的[资具]是：戒等四法、于三十八所缘的前分修习，以及作转向等的自在。此中，[菩萨]以戒等而由加行清净能对众生作无畏施，由意乐清净能作财施，由二者的清净能作法施——应如是随其所应地简别行[法]等作为布施等资粮之缘的[道理]；因怕过于广繁，[我们]不[一一]简别。如是应知：成就轮等也是布施等的缘。

Tathā saparikkhārā pañcadasa caraṇadhammā pañca ca abhiññāyo. Tattha caraṇadhammā nāma sīlasaṃvaro, indriyesu guttadvāratā, bhojane mattaññutā, jāgariyānuyogo, satta saddhammā, cattāri jhānāni ca. Tesu sīlādīnaṃ catunnaṃ terasapi dhutadhammā, appicchatādayo ca parikkhāro. Saddhammesu saddhāya buddhadhammasaṅghasīlacāgadevatūpasamānussati-

lūkhapuggalaparivajjanasiniddhapuggalasevanapasādanīya- dhammapaccavekkhaṇatadadhimuttatā parikkhāro, hirottappānaṃ akusalādīnavapaccavekkhaṇaapāyādīnavapaccavekkhaṇakusaladhammupatthambhana- bhāvapaccavekkhaṇahirottappa rahitapuggalaparivajjanahirottappasampannapuggalasevanatadadhimuttatā, bāhusaccassa pubbayogaparipucchakabhāvasaddhammābhiyogaanavajjavijjāṭṭhānādi- paricayaparipakkindriyatākilesadūrībhāvaappassutaparivajjanabahussutasevanatadadhimuttatā, vīriyassa apāyabhayapaccavekkhaṇagamanavīthipaccavekkhaṇadhammamahattapaccavekkhaṇa- thinamiddhavinodanakusītapuggalaparivajjanaāraddhavīriyapuggala- sevanasammappadhānapaccavekkhaṇatadadhimuttatā, satiyā satisampajaññamuṭṭhassatipuggalaparivajjanaupaṭṭhitassatipuggalasevanatadadhimuttatā, paññāya paripucchakabhāvavatthuvisadakiriyāindriyasamattapaṭipādanaduppaññā- puggalaparivajjanapaññavantapuggalasevanagambhīrañāṇacariyapacca- vekkhaṇatadadhimuttatā, catunnaṃ jhānānaṃ sīlādicatukkaṃ aṭṭhatiṃsāya ārammaṇesu pubbabhāgabhāvanā, āvajjanādivasībhāvakaraṇañca parikkhāro. Tattha sīlādīhi payogasuddhiyā sattānaṃ abhayadāne, āsayasuddhiyā āmisadāne, ubhayasuddhiyā ca dhammadāne samattho hotītiādinā caraṇādīnaṃ dānādisambhārānaṃ paccayabhāvo yathārahaṃ niddhāretabbo, ativitthārabhayena na niddhārayimha. Evaṃ sampatticakkādayopi dānādīnaṃ paccayoti veditabbā.

[t61]「杂染是什么？（kosaṃkileso）」——不加分别[而言]，为渴爱等所触取即是诸波罗蜜的杂染。就各别[而言]，应知：对所施物与受者的分别是布施波罗蜜的杂染；对众生与时的分别是持戒波罗蜜的[杂染]；对欲、有及其止息的欣乐与不欣乐的分别是出离波罗蜜的[杂染]；「我、我所」的分别是慧波罗蜜的[杂染]；退缩与掉举的分别是精进波罗蜜的[杂染]；自与他的分别是忍耐波罗蜜的[杂染]；对未见等[妄作]已见等的分别是真实波罗蜜的[杂染]；对菩提资粮及其对治[法]作过失与功德的分别是决意波罗蜜的[杂染]；利益与无益的分别是慈波罗蜜的[杂染]；可意与不可意的分别是舍波罗蜜的杂染。

Ko saṃkilesoti avisesena taṇhādīhi parāmaṭṭhabhāvo pāramīnaṃ saṃkileso, visesena deyyapaṭiggāhakavikappā dānapāramiyā saṃkileso, sattakālavikappā sīlapāramiyā, kāmabhavatadupasamesu abhiratianabhirativikappā nekkhammapāramiyā, ‘‘ahaṃ mamā’’ti vikappā paññāpāramiyā, līnuddhaccavikappā vīriyapāramiyā, attaparavikappā khantipāramiyā, aditṭhādīsu diṭṭhādivikappā saccapāramiyā, bodhisambhāratabbipakkhesu dosaguṇavikappā adhiṭṭhānapāramiyā, hitāhitavikappā mettāpāramiyā, iṭṭhāniṭṭhavikappā upekkhāpāramiyā saṃkilesoti veditabbo.

[t62]「净化是什么？（kiṃvodānaṃ）」——应知：不为渴爱等所损害，以及离于如上所说的分别，即是它们的净化。因为不为渴爱、慢、见、忿、怨、覆、恼、嫉、悭、诳、谄、顽固、激愤、骄、放逸等烦恼所损害，且离于对所施物与受者的分别等的布施等波罗蜜，才是清净的、光耀的。

Kiṃ vodānanti taṇhādīhi anupaghāto, yathāvuttavikappaviraho ca etāsaṃ vodānanti veditabbaṃ. Anupahatā hi taṇhāmānadiṭṭhikodhūpanāhamakkhapalāsaissāmacchariyamāyāsāṭheyyathambhasārambha- madapamādādīhi kilesehi deyyapaṭiggāhakavikappādirahitā ca dānādipāramiyo parisuddhā pabhassarā bhavantīti.

[t63]「对治[方]是什么？（kopaṭipakkho）」——应知：不加分别[而言]，一切烦恼、一切不善法都是它们的对治[方]；就各别[而言]，则是前面所说的悭吝等。此外应知：由于对所施物、受者与布施之果具有无贪、无瞋、无痴的功德相应，故布施是贪、瞋、痴的对治[方]；由于除去身等的过失之曲，故戒是贪等的对治[方]；由于避免欲乐、恼害他人与自我折磨，故出离是三种过失的对治[方]；由于贪等令[人]盲目而智不令盲目，故慧是贪等的对治[方]；由于依不退缩、不掉举而如理策励，故精进是贪等的对治[方]；由于堪忍可意、不可意与空性，故忍耐是贪等的对治[方]；由于纵有他人的助益与加害也如实而转，故真实是贪等的对治[方]；由于征服世间法而于所受持的诸资粮中不动摇，故决意是贪等的对治[方]；由于远离诸盖，故慈是贪等的对治[方]；由于摧破对可意与不可意的随贪与瞋恚，又由于平等而转，故舍是贪等的对治[方]。

Ko paṭipakkhoti avisesena sabbepi kilesā sabbepi akusalā dhammā etāsaṃ paṭipakkho, visesena pana pubbe vuttā maccherādayoti veditabbā. Apica deyyapaṭiggāhakadānaphalesu alobhādosāmohaguṇayogato lobhadosamohapaṭipakkhaṃ dānaṃ, kāyādidosavaṅkāpagamanato lobhādipaṭipakkhaṃ sīlaṃ, kāmasukhaparūpaghātaattakilamathaparivajjanato dosattayapaṭipakkhaṃ nekkhammaṃ, lobhādīnaṃ andhīkaraṇato, ñāṇassa ca anandhīkaraṇato lobhādipaṭipakkhā paññā, alīnānuddhatañāyārambhavasena lobhādipaṭipakkhaṃ vīriyaṃ, iṭṭhāniṭṭhasuññatānaṃ khamanato lobhādipaṭipakkhā khanti, satipi paresaṃ upakāre apakāre ca yathābhūtappavattiyā lobhādipaṭipakkhaṃ saccaṃ, lokadhamme abhibhuyya yathāsamādinnesu sambhāresu acalanato lobhādipaṭipakkhaṃ adhiṭṭhānaṃ, nīvaraṇavivekato lobhādipaṭipakkhā mettā, iṭṭhāniṭṭhesu anunayapaṭighaviddhaṃsanato, samappavattito ca lobhādipaṭipakkhā upekkhāti daṭṭhabbaṃ.

[t64] 「行道是什么？（kāpaṭipatti）」——以舍弃安乐的资具、身体与生命，以除去怖畏，以及以法的教示，[如是]多方地对众生作摄益，即是布施中的行道。此中这是广说的方式：[菩萨以]「愿我以此布施成就众生的寿、色、乐、力、辩才等成就，以及可爱的最上果的成就」[之心]而施食；同样，为止息众生业与烦恼的渴而施饮；为成就金色之性与惭愧的庄严而施衣；为成就神变以及涅槃之乐而施乘；为成就戒香而施香；为成就佛功德的光辉而施花鬘与涂香；为成就菩提场之座而施座；为成就如来的卧[处]而施卧具；为成就归依之性而施住处；为获得五眼而施灯烛。为成就一寻的光明而施色；为成就梵音而施声；为对一切世间成为可爱者而施味；为成就佛陀的柔软之性而施触；为不老不死之性而施药；为解脱烦恼的奴役而施与诸奴仆自由；为欣乐正法而施无过的游戏娱乐之因；为把一切众生以圣[者]之生而引入自己的儿子之地位，而施子；为对一切世间达到主宰之地位，而施妻；为成就妙相而施金、宝、珠、珊瑚等；为成就随好而施种种装饰；为证得正法之藏而施财藏；为成为法王而施王位；为成就禅那等而施园、林、苑等；为以有轮相的双足走向菩提场而施足；为度脱四暴流、为把正法之手伸给众生而施手；为获得信根等而施耳、鼻等；为获得普眼而施眼；为[愿]「我的身体于见、闻、随念、侍奉等中，在一切时对一切众生带来利益与安乐，且为一切世间所受用」而施肉与血等；为[愿]「[我]成为一切世间中最上者」而施头。

Kā paṭipattīti sukhūpakaraṇasarīrajīvitapariccāgena bhayāpanūdanena dhammopadesena ca bahudhā sattānaṃ anuggahakaraṇaṃ dāne paṭipatti. Tatthāyaṃ vitthāranayo – ‘‘imināhaṃ dānena sattānaṃ āyuvaṇṇasukhabalapaṭibhānādisampattiṃ ramaṇīyaṃ aggaphalasampattiṃ nipphādeyya’’nti annadānaṃ deti, tathā sattānaṃ kammakilesapipāsavūpasamāya pānaṃ deti, tathā suvaṇṇavaṇṇatāya, hirottappālaṅkārassa ca nipphattiyā vatthāni deti, tathā iddhividhassa ceva nibbānasukhassa ca nipphattiyā yānaṃ deti, tathā sīlagandhanipphattiyā gandhaṃ, buddhaguṇasobhānipphattiyā mālāvilepanaṃ, bodhimaṇḍāsananipphattiyā āsanaṃ, tathāgataseyyānipphattiyā seyyaṃ, saraṇabhāvanipphattiyā āvasathaṃ, pañcakakkhupaṭilābhāya padīpeyyaṃ deti. Byāmappabhānipphattiyā rūpadānaṃ, brahmassaranipphattiyā saddadānaṃ, sabbalokassa piyabhāvāya rasadānaṃ, buddhasukhumālabhāvāya phoṭṭhabbadānaṃ, ajarāmaraṇabhāvāya bhesajjadānaṃ, kilesadāsabyavimocanatthaṃ dāsānaṃ bhujissatādānaṃ, saddhammābhiratiyā anavajjakhiḍḍāratihetudānaṃ, sabbepi satte ariyāya jātiyā attano puttabhāvūpanayanāya puttadānaṃ, sakalassa lokassa patibhāvūpagamanāya dāradānaṃ, subhalakkhaṇasampattiyā suvaṇṇamaṇimuttāpavāḷādidānaṃ, anubyañjanasampattiyā nānāvidhavibhūsanadānaṃ, saddhammakosādhigamāya vittakosadānaṃ, dhammarājabhāvāya rajjadānaṃ, jhānādisampattiyā ārāmuyyānādivanadānaṃ, cakkaṅkitehi pādehi bodhimaṇḍūpasaṅkamanāya caraṇadānaṃ, caturoghanittharaṇāya sattānaṃ saddhammahatthadānatthaṃ hatthadānaṃ, saddhindriyādipaṭilābhāya kaṇṇanāsādidānaṃ, samantacakkhupaṭilābhāya cakkhudānaṃ, ‘‘dassanasavanānussaraṇapāricariyādīsu sabbakālaṃ sabbasattānaṃ hitasukhāvaho, sabbalokena ca upajīvitabbo me kāyo bhaveyyā’’ti maṃsalohitādidānaṃ, ‘‘sabbalokuttamo bhaveyya’’nti uttamaṅgadānaṃ deti.

[t65] 如是施与时，[他]不以邪求而施，不以恼害他人[而施]，不以怖畏，不以羞惭，不以恼怒应受施者，不在有胜妙[物]时施粗劣[物]，不以自赞，不以毁他，不以希求果报，不以厌恶乞求者，不以不恭敬而施；而是恭敬地施，亲手施，适时施，作尊重而施，无分别地施，于三时中悦意而施。正由此，施后不追悔，不依受者而作敬慢；对诸受

者言语可爱，[成为]慷慨者、有求必应者、连同随从而施者。[他]并把那布施的成就回向为一切世间的利益与安乐，[也]为自己不动的解脱，为无尽的欲，为无尽的精进，为无尽的等持，为无尽的智，为无尽的正等正觉而回向。而行此布施波罗蜜的大众生，应对生命与诸受用现起无常想，并对众生[现起]大悲。如是，[他]从诸受用中取其应取的坚实，如同从燃烧的屋舍中[取出]一切财物；把自己也带到外面，不留下丝毫，[而是]无余地舍出。这就是布施波罗蜜中行道的次第。

Evaṃ dadanto ca na anesanāya deti, na paropaghātena, na bhayena, na lajjāya, na dakkhiṇeyyarosanena, na paṇīte sati lūkhaṃ, na attukkaṃsanena, na paravambhanena, na phalābhikaṅkhāya, na yācakajigucchāya, na acittīkārena deti, atha kho sakkaccaṃ deti, sahatthena deti, kālena deti, cittiṃ katvā deti, avibhāgena deti, tīsu kālesu somanassito deti. Tatoyeva datvā na pacchānutāpī hoti, na paṭiggāhakavasena mānāvamānaṃ karoti, paṭiggāhakānaṃ piyasamudācāro hoti vadaññū yācayogo saparivāradāyī. Tañca dānasampattiṃ sakalalokahitasukhāya pariṇāmeti, attano ca akuppāya vimuttiyā, aparikkhayassa chandassa, aparikkhayassa vīriyassa, aparikkhayassa samādhānassa, aparikkhayassa ñāṇassa, aparikkhayāya sammāsambodhiyā pariṇāmeti. Imañca dānapāramiṃ paṭipajjantena mahāsattena jīvite, bhogesu ca aniccasaññā paccupaṭṭhapetabbā, sattesu ca mahākaruṇā. Evañhi bhoge gahetabbasāraṃ gaṇhanto ādittasmā viya agārasmā sabbaṃ sāpateyyaṃ, attānañca bahi nīharanto na kiñci seseti, niravasesato nissajjatiyeva. Ayaṃ tāva dānapāramiyā paṭipattikkamo.

[t66] 而于持戒波罗蜜中：由于欲以一切知者之戒的庄严来庄严众生者首先应净化自己的戒，所以[他]应对众生如是具足悲愍之心，乃至连梦中也不生起瞋恨。由于乐于作他人的助益，他人的所有物如同毒蛇一般不应触取。[他]也远离非梵行，离于七种淫欲的结合，何况行于他人之妻。[他]是于适时而说真实、有益、可爱、有限量的如法之语者；无贪求、无瞋恚、无颠倒之见，于正等正觉者信已确立、爱已确立。如是，[他]从四种恶趣轮回的苦道即不善业道与不善法中止息，安住于天界与解脱之道即善业道中；由于其意乐与加行清净，凡所愿求的、与众生的利益安乐相应的种种心愿，都迅速地成办。

Sīlapāramiyā pana yasmā sabbaññusīlālaṅkārehi satte alaṅkaritukāmena attanoyeva tāva sīlaṃ visodhetabbaṃ, tasmā sattesu tathā dayāpannacittena bhavitabbaṃ, yathā supinantenapi na āghāto uppajjeyya. Parūpakāraniratatāya parasantako alagaddo viya na parāmasitabbo. Abrahmacariyatopi ārācārī, sattavidhamethuna saṃyogavirato, pageva paradāragamanato. Saccaṃ hitaṃ piyaṃ parimitameva ca kālena dhammiṃ kathaṃ bhāsitā hoti, anabhijjhālu abyāpanno aviparītadassano sammāsambuddhe niviṭṭhasaddho niviṭṭhapemo. Iti caturāpāyavaṭṭadukkhapathehi akusalakammapathehi, akusaladhammehi ca oramitvā saggamokkhapathesu kusalakammapathesu patiṭṭhitassa suddhāsayapayogatāya yathābhipatthitā sattānaṃ hitasukhūpasañhitā manorathā sīghaṃ abhinipphajjanti.

[t67] 此中，由于离杀害（hiṃsānivattiyā）而对一切众生作无畏施，毫不费力地成就慈的修习，证得十一种慈的功德利益，[成为]少病者、无恼者、长寿者、多乐者，获得妙相之殊胜，并断绝瞋的习气。同样，由于离不与取而获得与贼等不共的广大受用，[成为]不受猜疑者、可爱者、可意者、可信赖者，于财富的成就心不粘著、性好舍弃，并断绝贪的习气。由于离非梵行而[成为]无贪者、身心寂静者，为众生所爱、所可意、不受猜疑；其善美的名声远扬；于诸女人心不粘著、意乐不贪，多有出离，获得妙相之殊胜，并断绝贪的习气。

Tattha hiṃsānivattiyā sabbasattānaṃ abhayadānaṃ deti, appakasireneva mettābhāvanaṃ sampādeti, ekādasa mettānisaṃse adhigacchati, appābādho hoti appātaṅko dīghāyuko sukhabahulo, lakkhaṇavisese pāpuṇāti, dosavāsanañca samucchindati. Tathā adinnādānanivattiyā corādiasādhāraṇe uḷāre bhoge adhigacchati, anāsaṅkanīyo piyo manāpo vissasanīyo, vibhavasampattīsu alaggacitto pariccāgasīlo, lobhavāsanañca samucchindati. Abrahmacariyanivattiyā alobho hoti santakāyacitto, sattānaṃ piyo hoti manāpo aparisaṅkanīyo, kalyāṇo cassa kittisaddo abbhuggacchati, alaggacitto hoti mātugāmesu aluddhāsayo, nekkhammabahulo, lakkhaṇavisese adhigacchati, lobhavāsanañca samucchindati.

[t68] 由于离妄语（musāvādanivattiyā）而对众生成为量准者、可信赖者、坚固者、言语可采纳者，为诸天神所爱、所可意，口有芬芳之香，身语的行仪受到守护，并获得妙相之殊胜，断绝烦恼的习气。由于离离间语而[其]身

不为他人的加行所破，随众不可破，于正法有不可破的信，[成为]坚固的朋友，对纵是他生中所熟习的众生也纯一可爱，多不杂染。由于离粗恶语而为众生所爱、所可意，性乐、语甘美、值得敬重，并生起具足八支的[梵]音（《中部》2.387）。由于离杂秽语而为众生所爱、所可意、受尊重敬仰、言语可采纳、言谈有度；[成为]大权势者、大威力者，以应处而起的辩才善巧于解答问题；于佛地则能以唯一之语解答众多语言的众生的众多问题。

Musāvādanivattiyā sattānaṃ pamāṇabhūto hoti paccayiko theto ādeyyavacano devatānaṃ piyo manāpo surabhigandhamukho ārakkhiyakāyavacīsamācāro, lakkhaṇavisese ca adhigacchati, kilesavāsanañca samucchindati. Pesuññanivattiyā parūpakkamehi abhejjakāyo hoti abhejjaparivāro, saddhamme ca abhijjanakasaddho, daḷhamitto bhavantaraparicitānampi sattānaṃ ekantapiyo, asaṃkilesabahulo. Pharusavācānivattiyā sattānaṃ piyo hoti manāpo sukhasīlo madhuravacano sambhāvanīyo, aṭṭhaṅgasamannāgato cassa saro (ma. ni. 2.387) nibbattati. Samphappalāpanivattiyā ca sattānaṃ piyo hoti manāpo garubhāvanīyo ca ādeyyavacano ca parimitālāpo, mahesakkho ca hoti mahānubhāvo, ṭhānuppattikena paṭibhānena pañhānaṃ byākaraṇakusalo, buddhabhūmiyañca ekāya eva vācāya anekabhāsānaṃ sattānaṃ anekesaṃ pañhānaṃ byākaraṇasamattho hoti.

[t69] 由于无贪求（anabhijjhālutāya）而成为所欲即得者，于广大的受用得其所乐，为刹帝利大富家等所敬重，不为敌人所征服，不遭诸根残缺，且[成为]无可匹敌者。由于无瞋恚而[成为]见者可爱、为众生所敬重；由于喜悦他人的利益，能毫不费力地令众生净信；本性不粗，为慈住者，且[成为]大权势者、大威力者。由于无邪见而获得善美的伴侣；纵使遭到断头也不作恶业；由于见业的自作性而不[执]兆相与吉祥；于正法信已确立、已生根；且信诸如来的菩提；如同王鹅[不乐]于粪堆一般，不乐于他宗；善巧于遍知三相；最后成为无障碍智的获得者；乃至未达菩提之间，于彼彼众生类中恒为最上中之最上者，获得广大中之广大的诸成就。

Anabhijjhālutāya icchitalābhī hoti, uḷāresu ca bhogesu ruciṃ paṭilabhati, khattiyamahāsālādīnaṃ sammato hoti, paccatthikehi anabhibhavanīyo, indriyavekallaṃ na pāpuṇāti, appaṭipuggalo ca hoti. Abyāpādena piyadassano hoti sattānaṃ sambhāvanīyo, parahitābhinanditāya ca satte appakasireneva pasādeti, alūkhasabhāvo ca hoti mettāvihārī, mahesakkho ca hoti mahānubhāvo. Micchādassanābhāvena kalyāṇe sahāye paṭilabhati, sīsacchedampi pāpuṇanto pāpakammaṃ na karoti, kammassakatādassanato akotūhalamaṅgaliko ca hoti, saddhamme cassa saddhā patiṭṭhitā hoti mūlajātā, saddahati ca tathāgatānaṃ bodhiṃ, samayantaresu nābhiramati ukkāraṭṭhāne viya rājahaṃso, lakkhaṇattayaparijānanakusalo hoti, ante ca anāvaraṇañāṇalābhī, yāva bodhiṃ na pāpuṇāti, tāva tasmiṃ tasmiṃ sattanikāye ukkaṭṭhukkaṭṭho ca hoti, uḷāruḷārasampattiyo pāpuṇāti.

[t70] [如是]生起尊重：「所谓这戒，是一切成就的立足处，是一切佛功德的生处之地，是一切作佛之法的最初、行[处]、门与前导（itihidaṃsīlaṃnāmasabbasampattīnaṃadhiṭṭhānaṃ,sabbabuddhaguṇānaṃpabhavabhūmi,sabbabuddhakaradham[然后]以念与正知之力于身语的防护、诸根的调伏、活命的成就与诸资具的受用中不放逸，把利养、恭敬与名声视如朋友面目的敌人，依「如雌雉[护]卵」等（《清净道论》1.19；《长部义注》1.7）所说的方式恭敬地成就戒。此中这是略说，广[说]则应依《清净道论》（1.6）中所说的方式而知。而这戒不应[回向]为自己从恶趣之杂染中解脱，也不[回向]于善趣；不[回向]王位的成就，不[回向]转轮王、天、帝释、魔、梵天的成就；也不为自己的三明等之因，不[回向]独觉菩提；而唯应如是回向：以一切知之性，为一切众生成就无上的戒之庄严。

‘‘Iti hidaṃ sīlaṃ nāma sabbasampattīnaṃ adhiṭṭhānaṃ, sabbabuddhaguṇānaṃ pabhavabhūmi, sabbabuddhakaradhammānamādi caraṇaṃ mukhaṃ pamukha’’nti bahumānaṃ uppādetvā kāyavacīsaṃyame, indriyadamane, ājīvasampadāya, paccayaparibhoge ca satisampajaññabalena appamattena lābhasakkārasilokaṃ mittamukhapaccatthikaṃ viya sallakkhetvā ‘‘kikīva aṇḍa’’ntiādinā (visuddhi. 1.19; dī. ni. aṭṭha. 1.7) vuttanayena sakkaccaṃ sīlaṃ sampādetabbaṃ. Ayamettha saṅkhepo, vitthāro pana visuddhimagge (visuddhi. 1.6) vuttanayena veditabbo. Tañca panetaṃ sīlaṃ na attano duggatiparikilesavimuttiyā, sugatiyampi, na rajjasampattiyā, nacakkavatti-nadeva-nasakka-namāra-

nabrahmasampattiyā, nāpi attano tevijjatādihetu, na paccekabodhiyā, atha kho sabbaññubhāvena sabbasattānaṃ anuttarasīlālaṅkārasampādanatthamevāti pariṇāmetabbaṃ.

[t71] 同样，[应如是观察：]由于在家生活是一切杂染的住处，由于因妻子等而极为障碍，又由于因耕作、经商等种种事业的执持而纷扰，故在家生活对于出离之乐等没有余地；而诸欲则「如舐剑刃上所黏的蜜滴一般，味少而随逐以广大的无益（satthadhārālaggamadhubinduviyacaavaleyhamānāparittassādāvipulānatthānubandhā）」；又依如是等方式：「如同[只能]在电光的照耀下观看的舞蹈一般，唯于极短时间可得；如同狂人的装饰一般，须以颠倒之想去领受；如同以粪覆盖之乐一般，是[以]对治[为体]；如同以沾水的手指饮草尖露水一般，不能令满足；如同饥饿者[所食的不适]食物一般，有恼害；如同钩上之饵一般，是灾祸聚集之因；如同火的炙热一般，是于三时中生苦之因；如同猿猴的黏胶一般，是系缚的因相；如同覆盖屠杀者的伪装一般，覆藏无益；如同住于敌村一般，是怖畏之处；如同养育敌人一般，是烦恼魔等的食物；如同节庆的盛况一般，有变异之苦；如同树洞中的火一般，从内焚烧；如同悬于古井上的香茅蜜团一般，有众多过患；如同饮盐水一般，是渴爱之因；如同谷酒与果酒一般，为卑劣之人所受用；由于味少，故如骨锁之喻」——[如是]观察过患，并以与之相反的方式见出离中的功德利益，以心倾向、趣向、坡向于出离、远离、寂止之乐等，[如是]圆满出离波罗蜜。

Tathā sakalasaṃkilesanivāsaṭṭhānatāya, puttadārādīhi mahāsambādhatāya, kasivaṇijjādinānāvidhakammantādhiṭṭhānabyākulatāya ca gharāvāsassa nekkhammasukhādīnaṃ anokāsataṃ, kāmānañca ‘‘satthadhārālaggamadhubindu viya ca avaleyhamānā parittassādā vipulānatthānubandhā’’ti ca ‘‘vijjulatobhāsena gahetabbaṃ naccaṃ viya parittakālopalabbhā, ummattakālaṅkāro viya viparītasaññāya anubhavitabbā, karīsāvacchādanasukhaṃ viya paṭikārabhūtā, udakatemitaṅguliyā ussāvakodakapānaṃ viya atittikarā, chātajjhattabhojanaṃ viya sābādhā, balisāmisaṃ viya byasanasannipātakāraṇā, aggisantāpo viya kālattayepi dukkhuppattihetubhūtā, makkaṭālepo viya bandhanimittā ghātakāvacchādanakimilayo viya anatthacchādanā, sapattagāmavāso viya bhayaṭṭhānabhūtā, paccatthikaposako viya kilesamārādīnaṃ āmisabhūtā, chaṇasampattiyo viya vipariṇāmadukkhā, koṭaraggi viya antodāhakā, purāṇakūpāvalambabīraṇamadhupiṇḍaṃ viya anekādīnavā, loṇūdakapānaṃ viya pipāsahetubhūtā, surāmerayaṃ viya nīcajanasevitā, appassādatāya aṭṭhikaṅkalūpamā’’tiādinā ca nayena ādīnavaṃ sallakkhetvā tabbipariyāyena nekkhamme ānisaṃsaṃ passantena nekkhammapavivekaupasamasukhādīsu ninnapoṇapabbhāracittena nekkhammapāramī pūretabbā.

[t72] 同样，由于慧犹如光明与黑暗一般不与痴俱行，所以菩萨首先应远离痴的诸原因。此中这些是「痴的原因（mohakāraṇāni）」：不乐、懒惰、欠伸、懈怠、乐于众聚与交游、性好睡眠、性无决断、于智不好乐、邪慢、不好遍问、对身不作正确的护理、心不等持、亲近恶慧之人、不亲近具慧者、自轻、邪分别、颠倒的执著、多作身体的强健、性不悚惧、五盖。简略而言，凡是习行则未生之慧不生、已生之慧退失的那些法[皆是]。如是，应远离这些愚痴的原因，而于多闻与禅那等作精勤。

Tathā yasmā paññā āloko viya andhakārena, mohena saha na vattati, tasmā mohakāraṇāni tāva bodhisattena parivajjitabbāni. Tatthimāni mohakāraṇāni – arati tandī vijambhitā ālasiyaṃ gaṇasaṅgaṇikārāmatā niddāsīlatā anicchayasīlatā ñāṇasmiṃ akutūhalatā micchādhimāno aparipucchakatā kāyassa na sammāparihāro asamāhitacittatā duppaññānaṃ puggalānaṃ sevanā paññavantānaṃ apayirupāsanā attaparibhavo micchāvikappo viparītābhiniveso kāyadaḷhībahulatā asaṃvegasīlatā pañca nīvaraṇāni. Saṅkhepato ye vā pana dhamme āsevato anuppannā paññā na uppajjati, uppannā parihāyati, iti imāni sammohakāraṇāni parivajjantena bāhusacce jhānādīsu ca yogo karaṇīyo.

[t73] 此中，这是「多闻的境域分别（bāhusaccassavisayavibhāgo）」：五蕴、十二处、十八界、四谛、二十二根、十二支的缘起，以及念处等善等诸法的种类差别；还有世间无过的诸明处，以及适于安排众生利益与安乐的种种记说之殊胜。如是，应以由方便善巧为先导、以念与精进为支持之因的慧，好好地以学得、听闻、忆持、熟习与遍问而深入这样种类的整个所闻境域，并以令他人也安立于其中而生起闻所成慧；同样，应以对蕴等自性之法依行相的思虑而令它们堪于谛观，[如是]生起思所成[慧]；而应以对蕴等依自相与共相的把持而生起世间的遍知，[如是]

成就前分的修所成慧。因为如是「这唯是名与色，随其所应由诸缘而生起、而灭去；此中并无任何作者或令作者；由于生已而无，故是无常；由于为生灭所逼迫，故是苦；由于不随[己]自在而转，故是无我」——[如是]对内外之法无差别地遍知，舍断于其中的执著，并令他人也舍断它；乃至佛的诸功德尚未来到掌中之间，唯以悲之力而以引入与成熟令众生安立于三乘，并令禅那、解脱、定与等至达到自在——[如是]他便极其达到慧的顶点。

Tatthāyaṃ bāhusaccassa visayavibhāgo – pañca khandhā dvādasāyatanāni, aṭṭhārasa dhātuyo cattāri saccāni bāvīsatindriyāni dvādasapadiko paṭiccasamuppādo, tathā satipaṭṭhānādayo kusalādidhammappakārabhedā ca. Yāni ca loke anavajjāni vijjaṭṭhānāni, ye ca sattānaṃ hitasukhavidhānayogyā byākaraṇavisesā. Iti evaṃ pakāraṃ sakalameva sutavisayaṃ upāyakosallapubbaṅgamāya paññāya sativīriyupatthambhakāraṇāya sādhukaṃ uggahaṇasavanadhāraṇaparicayaparipucchāhi ogāhetvā tattha ca paresaṃ patiṭṭhapanena sutamayā paññā nibbattetabbā, tathā khandhādīnaṃ sabhāvadhammānaṃ ākāraparivitakkanamukhena te nijjhānaṃ khamāpentena cintāmayā, khandhādīnaṃyeva pana salakkhaṇasāmaññalakkhaṇapariggahavasena lokiyaṃ pariññaṃ nibbattentena pubbabhāgabhāvanāpaññā sampādetabbā. Evañhi ‘‘nāmarūpamattamidaṃ yathārahaṃ paccayehi uppajjati ceva nirujjhati ca, na ettha koci kattā vā kāretā vā, hutvā abhāvaṭṭhena aniccaṃ, udayabbayapaṭipīḷanaṭṭhena dukkhaṃ, avasavattanaṭṭhena anattā’’ ti ajjhattikabāhire dhamme nibbisesaṃ parijānanto tattha āsaṅgaṃ pajahitvā, pare ca tattha taṃ jahāpetvā kevalaṃ karuṇāvaseneva yāva na buddhaguṇā hatthatalaṃ āgacchanti, tāva yānattaye satte avatāraṇaparipācanehi patiṭṭhāpento, jhānavimokkhasamādhisamāpattiyo ca vasībhāvaṃ pāpento paññāya ativiya matthakaṃ pāpuṇātīti.

[t74] 同样，已为正等正觉作发愿的大众生，应日日省察「今日我积集了什么福德与智慧的资粮？我作了什么利他[之事]？（konuajjapuññañāṇasambhāroupacito,kiñcamayākataṃparahitaṃ）」，[如是]为众生的利益而作奋勉；应为一切众生的助益而舍出自己的身体与生命；应以慈与悲无限量地遍满一切众生；众生所生的一切苦，都应期望[加]于自身；应随喜一切众生的福德；应时常省察佛陀的伟大；凡以身或语所作的任何业，一切都应以心倾向菩提为先导而作。因为由此方法，诸菩萨才积集无量的福德分。此外，应舍弃自己的身体与生命而为众生的受用与守护，寻求饥、渴、寒、热、风、日晒等苦的对治。而凡由如上所说苦的对治所生之乐，[他]自己所获得的；同样，在可爱的园、林、宫殿之台等以及林野处，由于无有身心的热恼、由于[心]极寂灭而领受之乐；以及凡[他]所听闻的、作为诸佛、随觉者、独觉佛与菩萨现法乐住的禅那等至之乐——那一切都无限量地施予众生。这[先]是[心]未等持之地[的方式]。

Tathā sammāsambodhiyā katābhinīhārena mahāsattena ‘‘ko nu ajja puññañāṇasambhāro upacito, kiñca mayā kataṃ parahita’’nti divase divase paccavekkhantena sattahitatthaṃ ussāho karaṇīyo, sabbesampi sattānaṃ upakārāya attano kāyaṃ jīvitañca ossajjitabbaṃ, sabbepi sattā anodhiso mettāya karuṇāya ca pharitabbā, yā kāci sattānaṃ dukkhuppatti, sabbā sā attani pāṭikaṅkhitabbā, sabbesañca sattānaṃ puññaṃ abbhanumoditabbaṃ, buddhamahantatā abhiṇhaṃ paccavekkhitabbā, yañca kiñci kammaṃ karoti kāyena vācāya vā, taṃ sabbaṃ bodhininnacittapubbaṅgamaṃ kātabbaṃ. Iminā hi upāyena bodhisattānaṃ aparimeyyo puññabhāgo upacīyati. Apica sattānaṃ paribhogatthaṃ paripālanatthañca attano sarīraṃ jīvitañca pariccajitvā khuppipāsāsītuṇhavātātapādidukkhapaṭikāro pariyesitabbo. Yañca yathāvuttadukkhapaṭikārajaṃ sukhaṃ attanā paṭilabhati, tathā ramaṇīyesu ārāmuyyānapāsādatalādīsu, araññāyatanesu ca kāyacittasantāpābhāvena abhinibbutattā sukhaṃ vindati, yañca suṇāti buddhānubuddhapaccekabuddhabodhisattānaṃ diṭṭhadhammasukhavihārabhūtaṃ jhānasamāpattisukhaṃ, taṃ sabbaṃ sattesu anodhiso upasaṃharati. Ayaṃ tāva asamāhitabhūmiyaṃ nayo.

[t75] 而「已等持者（samāhito）」，则把自己所领受的、由证得殊胜所生的喜、轻安与乐，胜解[施与]一切众生。同样，[他]见到众生类沉溺于广大的轮回之苦以及作为其因相的烦恼与行之苦，于其中[也见到]：在地狱者无间地长时领受由砍、破、劈、磨、火烧等所生的、苦的、猛烈的、粗的、剧的诸受；诸畜生以彼此忿怒、烧恼、恼害、伤害、依他[而活]等而领受苦；诸鬼身为火焰之鬘所缠、举臂号叫，如在熔炉口一般被饥渴等所焚烧，以呕吐物与唾等为食而领受大苦；诸人由于以遍求为根本而遭遇广大的不幸与灾祸，由于遭断手等刑罚，由于丑陋、难看、贫穷

等性，由于饥渴等，由于为强者所征服，由于为他人所驱使、依他而活，[如是]领受与恶趣之苦无异——甚至超过地狱、鬼与畜生——之苦；同样，诸欲界天由于心散乱于境毒的受用、为贪等所缠缚而被焚烧，如同风势所起的火焰所炽盛的干柴之聚中的火聚一般，热恼不息而活，未[将烦恼]击灭而依他[而转]；而诸色界与无色界天则如以大精勤而潜入远空的鸟、如为强者所射之箭一般，「纵使[寿命]长久转起，由于非究竟，终以坠落为结局，未超越生、老、死」——[如是]见已，应以慈与悲无限量地遍满众生。如是，以身、语、意无间地积集菩提资粮，[如是]转起奋勉。

Samāhito pana attanā yathānubhūtaṃ visesādhigamanibbattaṃ pītipassaddhisukhaṃ sabbasattesu adhimuccati, tathā mahati saṃsāradukkhe, tannimittabhūte ca kilesābhisaṅkhāradukkhe nimuggaṃ sattanikāyaṃ disvā tatthapi chedanabhedanaphālanapisanaggisantāpādijanitā dukkhā tibbā kharā kaṭukā vedanā nirantaraṃ cirakālaṃ vediyante nārake, aññamaññaṃ kujjhanasantāpanaviheṭhanahiṃsanaparādhīnatādīhi dukkhaṃ anubhavante tiracchāne, jotimālā’kulasarīre uddhabāhuviravante ukkāmukhe khuppipāsādīhi ḍayhamāne ca vantakheḷādiāhāre ca mahādukkhaṃ vedayamāne pete ca pariyeṭṭhimūlakaṃ mahantaṃ anayabyasanaṃ pāpuṇante hatthacchedādikāraṇayogena dubbaṇṇaduddasikadaliddatādibhāvena khuppipāsādiyogena balavantehi abhibhavanīyato, paresaṃ vahanato, parādhīnato ca nārake pete tiracchāne ca atisayante apāyadukkhanibbisesaṃ dukkhaṃ anubhavante manusse ca tathā visayavisaparibhogavikkhittacittatāya rāgādipariyuṭṭhānena ḍayhamāne vāyuvegasamuṭṭhitajālāsamiddhasukkhakaṭṭhasannipāte aggikkhandhe viya anupasantapariḷāhavuttike anihataparādhīne kāmāvacaradeve ca mahatā vāyāmena vidūramākāsaṃ vigāhitasakuntā viya, balavantehi khittasarā viya ca ‘‘satipi cirappavattiyaṃ anaccantikatāya pātapariyosānā anatikkantajātijarāmaraṇā evā’’ti rūpāvacarārūpāvacaradeve ca passantena mettāya karuṇāya ca anodhiso sattā pharitabbā. Evaṃ kāyena vācāya manasā ca bodhisambhāre nirantaraṃ upacinantena ussāho pavattetabbo.

[t76] 此外，[应如是省察：]「作为不可思议、无量、广大、崇高、无垢、无比、无烦恼的功德之聚的因的佛性，[为]奋起[而]令其成就所应有的精进，[其]威力实不可思议（buddhabhāvassaussakkitvāsampahaṃsanayogyaṃvīriyaṃnāmaacinteyyānubhāvameva）；那[精进]连众多凡人连听闻也不能，何况行持。正因为如此：三种发愿之心的生起、四种佛地、四摄事（《长部》3.210、313；《增支部》4.32）、悲的余地、于诸佛法的随顺谛观、于一切法无染著、于一切众生[起]儿子之想、于轮回诸苦不疲厌、舍弃一切所施之物且由此而无过慢、增上戒学等的决意与于其中的不动、于诸善行有喜与悦、心倾向远离、勤修禅那、于无过的所闻不知足、以利他的意乐而对他人教示如所闻之法、令众生安住于正理、策励的坚固、坚定与勇健、于他人的诽谤与加害无变异、真实的决意、于诸等至得自在、于诸神通得力、觉了三相、以于念处等的精勤而积集出世间道的资粮、进入九出世间[法]」——如是等一切菩提资粮的行道，唯以精进之威力而得成就。所以，从发愿起乃至[证得]大菩提，[菩萨]应不舍弃地、恭敬地、无间地成就精进。而精进成就时，忍耐等与布施等一切菩提资粮，由于依它而转，便都已成就。忍耐等中的行道也应依此方式而知。

Apica ‘‘acinteyyāparimitavipuloḷāravimalanirupamanirupakkilesaguṇanicayanidānabhūtassa buddhabhāvassa ussakkitvā sampahaṃsanayogyaṃ vīriyaṃ nāma acinteyyānubhāvameva. Yaṃ na pacurajanā sotumpi sakkuṇanti, pageva paṭipajjituṃ. Tathā hi tividhā abhinīhāracittuppatti, catasso buddhabhūmiyo, cattāri saṅgahavatthūni (dī. ni. 3.210, 313; a. ni. 4.32), karuṇokāsatā, buddhadhammesu nijjhānakkhanti, sabbadhammesu nirupalepo, sabbasattesu puttasaññā, saṃsāradukkhehi aparikhedo, sabbadeyyadhammapariccāgo, tena ca niratimānatā, adhisīlasikkhādiadhiṭṭhānaṃ, tattha ca acalatā, kusalakiriyāsu pītipāmojjaṃ, vivekaninnacittatā, jhānānuyogo, anavajjasutena atitti, yathāsutassa dhammassa paresaṃ hitajjhāsayena desanā, sattānaṃ ñāye nivesanaṃ, ārambhadaḷhatā, dhīravīrabhāvo, parāpavādaparāpakāresu vikārābhāvo, saccādhiṭṭhānaṃ, samāpattīsu vasībhāvo, abhiññāsu balappatti, lakkhaṇattayāvabodho, satipaṭṭhānādīsu abhiyogena lokuttaramaggasambhārasambharaṇaṃ, navalokuttarāvakkantī’’ti evamādikā sabbā bodhisambhārapaṭipatti vīriyānubhāveneva samijjhatīti abhinīhārato yāva mahābodhi anossajjantena sakkaccaṃ nirantaraṃ vīriyaṃ sampādetabbaṃ. Sampajjamāne

ca vīriye khantiādayo dānādayo ca sabbepi bodhisambhārā tadadhīnavuttitāya sampannā eva hontīti. Khantiādīsupi iminā nayena paṭipatti veditabbā.

[t77] 如是：以舍弃众生安乐的资具而多方地作摄益，即是「以布施[而有]的行道（dānenapaṭipatti）」；以戒而有对他们的生命、财产与妻子的守护，以及不破坏[之语]、可爱有益之语与不伤害等；以出离而有以接受财物、以法施等对他们作的种种利行；以慧而有作他们利益的方便善巧；以精进而有于其中的奋勉、策励与不动摇；以忍耐而有忍受他们的过失；以真实而有不欺骗他们、于对他们作助益的受持上不欺诳等；以决意而有于对他们作助益时纵遇无益之事也不动摇；以慈而有思念他们的利益与安乐；以舍而有于他们的助益与加害中不生变异——如是，缘于无量的众生，那悲愍一切众生的菩萨与凡夫不共的、无量的福德与智慧资粮的积集，应知即是此处的行道。而恭敬地成办前面所说它们的缘，[也是行道]。

Iti sattānaṃ sukhūpakaraṇapariccāgena bahudhā anuggahakaraṇaṃ dānena paṭipatti, sīlena tesaṃ jīvitasāpateyyadārarakkhaabhedapiyahitavacanāvihiṃsādikaraṇāni, nekkhammena nesaṃ āmisapaṭiggahaṇadhammadānādinā anekadhā hitacariyā, paññāya tesaṃ hitakaraṇūpāyakosallaṃ, vīriyena tattha ussāhārambhaasaṃhīrāni, khantiyā tadaparādhasahanaṃ, saccena tesaṃ avañcanatadupakārakiriyāsamādānāvisaṃvādanādi, adhiṭṭhānena tadupakārakaraṇe anatthasampātepi acalanaṃ, mettāya tesaṃ hitasukhānucintanaṃ, upekkhāya tesaṃ upakārāpakāresu vikārānāpattīti evaṃ aparimāṇe satte ārabbha anukampitasabbasattassa bodhisattassa puthujjanehi asādhāraṇo aparimāṇo puññañāṇasambhārūpacayo ettha paṭipattīti veditabbaṃ. Yo cetāsaṃ paccayo vutto, tassa ca sakkaccaṃ sampādanaṃ.

[t78] 「分别是什么？（kovibhāgo）」——[即]十种波罗蜜、十种近波罗蜜、十种究竟波罗蜜，共三十种波罗蜜。此中某些[师说]：已作发愿、意乐与加行都倾向于作利他的菩萨的、杂有黑法的白法即是波罗蜜；不杂有它们的白法即是近波罗蜜；非黑非白的[白法]即是究竟波罗蜜。另有[诸师说]：在[菩提资粮]积成的诸时期中正在圆满的[即]波罗蜜；于菩萨地已圆满的[即]近波罗蜜；于佛地一切行相都圆满的[即]究竟波罗蜜。或者：于菩萨地由于作利他[即]波罗蜜，由于作自利[即]近波罗蜜；于佛地由于以证得力与无所畏而圆满二者的利益[即]究竟波罗蜜——如是，它们的分别[在于]初、中、后，[即]发愿、策励与究竟成办。又有[诸师说]：依那些本性为息灭过失与悲、且[分别]达到有之乐、解脱之乐与最上之乐者的福德积集之差别，即是它们的分别。

Ko vibhāgoti dasa pāramiyo, dasa upapāramiyo, dasa paramatthapāramiyoti samattiṃsa pāramiyo. Tattha katābhinīhārassa bodhisattassa parahitakaraṇābhininnaāsayappayogassa kaṇhadhammavokiṇṇā sukkadhammā pāramiyo, tehi avokiṇṇā sukkā dhammā upapāramiyo, akaṇhā asukkā paramatthapāramiyoti keci. Samudāgamanakālesu pūriyamānā pāramiyo, bodhisattabhūmiyaṃ puṇṇā upapāramiyo, buddhabhūmiyaṃ sabbākāraparipuṇṇā paramatthapāramiyo. Bodhisattabhūmiyaṃ vā parahitakaraṇato pāramiyo, attahitakaraṇato upapāramiyo, buddhabhūmiyaṃ balavesārajjasamadhigamena ubhayahitaparipūraṇato paramatthapāramiyoti evaṃ ādimajjhapariyosānesu paṇidhānārambhaparinitṭhānesu tesaṃ vibhāgoti apare. Dosupasamakaruṇāpakatikānaṃ bhavasukhavimuttisukhaparamasukhappattānaṃ puññūpacayabhedato tabbibhāgoti aññe.

[t79] 某些[师说]：以惭、念、慢为所依者，以出世间法为增上者，尊重戒、定、慧者，已被度者、[自]度者与度他者——[即]随觉者、独觉佛与正等正觉者的，[分别]是波罗蜜、近波罗蜜与究竟波罗蜜；如是，依证得三种菩提而有如上所说的分别。另有[诸师说]：从心的发愿起乃至语的发愿之间所转起的诸资粮是波罗蜜；从语的发愿起乃至身的发愿之间所转起的[资粮]是近波罗蜜；从身的发愿起[所转起的]是究竟波罗蜜。而另有[诸师]说：「依随喜他人的福德而转起的诸资粮是波罗蜜（parapuññānumodanavasenapavattāsambhārāpāramiyo）；依令他人作而转起的[资粮]是近波罗蜜；依自己作而转起的[资粮]是究竟波罗蜜。」同样，有些[师说]：带来有之乐的福德与智慧资粮是波罗蜜；带来自己涅槃之乐的[资粮]是近波罗蜜；带来他人这二种乐的[资粮]是究竟波罗蜜。

Lajjāsatimānāpassayānaṃ lokuttaradhammādhipatīnaṃ sīlasamādhipaññāgarukānaṃ tāritataritatārayitūnaṃ anubuddhapaccekabuddhasammāsambuddhānaṃ pāramī, upapāramī, paramatthapāramīti bodhittayappattito yathāvuttavibhāgoti keci. Cittapaṇidhito yāva vacīpaṇidhi, tāva

pavattā sambhārā pāramiyo, vacīpaṇidhito yāva kāyapaṇidhi, tāva pavattā upapāramiyo, kāyapaṇidhito pabhuti paramatthapāramiyoti apare. Aññe pana ‘‘parapuññānumodanavasena pavattā sambhārā pāramiyo, paresaṃ kārāpanavasena pavattā upapāramiyo, sayaṃ karaṇavasena pavattā paramatthapāramiyo’’ ti vadanti. Tathā bhavasukhāvaho puññañāṇasambhāro pāramī, attano nibbānasukhāvaho upapāramī, paresaṃ tadubhayasukhāvaho paramatthapāramīti eke.

[t80] 而舍弃妻、子、财物等资具，[即]「布施波罗蜜（dānapāramī）」；舍弃自己的肢体，[即]布施近波罗蜜；舍弃自己的生命，[即]布施究竟波罗蜜。同样，依为妻子等三种[事物]之故而不违犯，[有]三种持戒波罗蜜；依正是于这三种事物断除爱著而出离，[有]三种出离波罗蜜；依断除对资具、肢体与生命的渴爱而作众生利益与无益的决断，[有]三种慧波罗蜜；依对如上所说种类的舍弃等作精勤，[有]三种精进波罗蜜；依忍受对资具、肢体与生命作障难者，[有]三种忍耐波罗蜜；依为资具、肢体与生命之故也不舍弃真实，[有]三种真实波罗蜜；由于布施等波罗蜜唯依不动的决意而得成就，故依纵使资具等毁坏也不动的决意，[有]三种决意波罗蜜；依对损害资具等的众生也不舍弃慈，[有]三种慈波罗蜜；依于对如上所说三种事物有助益与加害的众生与诸行中获得中舍性，[有]三种舍波罗蜜——应依如是等[方式]了知它们的分别。

Puttadāradhanādiupakaraṇapariccāgo pana dānapāramī, attano aṅgapariccāgo dānaupapāramī, attano jīvitapariccāgo dānaparamatthapāramī. Tathā puttadārādikassa tividhassapi hetu avītikkamanavasena tisso sīlapāramiyo, tesu eva tividhesu vatthūsu ālayaṃ upacchinditvā nikkhamanavasena tisso nekkhammapāramiyo, upakaraṇaṅgajīvitataṇhaṃ samūhanitvā sattānaṃ hitāhitavinicchayakaraṇavasena tisso paññāpāramiyo, yathāvuttabhedānaṃ pariccāgādīnaṃ vāyamanavasena tisso vīriyapāramiyo, upakaraṇaṅgajīvitantarāyakarānaṃ khamanavasena tisso khantipāramiyo, upakaraṇaṅgajīvitahetu saccāpariccāgavasena tisso saccapāramiyo, dānādipāramiyo akuppādhiṭṭhānavaseneva samijjhantīti upakaraṇādivināsepi acalādhiṭṭhānavasena tisso adhiṭṭhānapāramiyo, upakaraṇādiupaghātakesupi sattesu mettāya avijahanavasena tisso mettāpāramiyo, yathāvuttavatthuttayassa upakārāpakāresu sattasaṅkhāresu majjhattatāpaṭilābhavasena tisso upekkhāpāramiyoti evamādinā etāsaṃ vibhāgo veditabbo.

[t81] 「摄是什么？（kosaṅgaho）」——此中，正如这些[波罗蜜]依分别虽有三十种，而依布施波罗蜜等之性则为十种；同样，依布施、持戒、忍耐、精进、禅那、慧之性则为六种。因为这些[波罗蜜]中，出离波罗蜜在其为出家之性上摄于持戒波罗蜜，而在其为远离诸盖之性上[摄]于禅那波罗蜜，在其为善法之性上则为六者所摄。真实波罗蜜在语真实与离真实一方，唯是持戒波罗蜜的一分；而在智真实一方，则摄于慧波罗蜜。慈波罗蜜唯[摄]于禅那波罗蜜；舍波罗蜜[摄]于禅那与慧波罗蜜；决意波罗蜜则为一切[六者]所摄。

Ko saṅgahoti ettha pana yathā etā vibhāgato tiṃsavidhāpi dānapāramīādibhāvato dasavidhā, evaṃ dānasīlakhantivīriyajhānapaññāsabhāvena chabbidhā. Etāsu hi nekkhammapāramī sīlapāramiyā saṅgahitā tassā pabbajjābhāve, nīvaraṇavivekabhāve pana jhānapāramiyā, kusaladhammabhāve chahipi saṅgahitā. Saccapāramī sīlapāramiyā ekadesoyeva vacīsaccaviratisaccapakkhe, ñāṇasaccapakkhe pana paññāpāramiyā saṅgahitā. Mettāpāramī jhānapāramiyā eva, upekkhāpāramī jhānapaññāpāramīhi, adhiṭṭhānapāramī sabbāhipi saṅgahitāti.

[t82] 而这布施等六种功德彼此相关联，便成就「十五对等[的法]（pañcadasayugaḷādīni）」——即：以布施与持戒一对，成就作利他与不作损他这一对；以布施与忍耐一对，成就无贪与无瞋这一对；以布施与精进一对，成就舍与闻这一对；以布施与禅那一对，成就舍断欲与瞋这一对；以布施与慧一对，成就圣乘之轭这一对；以戒与忍耐二者，成就加行清净与意乐清净这二者；以戒与精进二者，成就[身心]二种修习；以戒与禅那二者，成就舍断恶戒与[烦恼]缠缚这二者；以戒与慧二者，成就二种布施；以忍耐与精进一对，成就堪忍与威势这二者；以忍耐与禅那一对，成就舍断违逆与随顺这一对；以忍耐与慧一对，成就对空性的认可与通达这二法；以精进与禅那二法，成就策励与不散乱这二法；以精进与慧二法，成就二种归依；以禅那与慧二法，成就[止观]二乘这二法。以布施、持戒、忍耐三法，成就舍断贪、瞋、痴这三法；以布施、持戒、精进三法，成就取受用、生命与身体之坚实这三法；以布施、持戒、禅那三法，成就三种福德事；以布施、持戒、慧三法，成就财施、无畏施与法施这三法。如是，以其余的三法、四法等也应随其可能而配合[另外的]三法、四法等。

Etesañca dānādīnaṃ channaṃ guṇānaṃ aññamaññaṃ sambandhānaṃ pañcadasayugaḷādīni pañcadasayugaḷādisādhakāni honti – seyyathidaṃ? Dānasīlayugaḷena parahitāhitānaṃ karaṇākaraṇayugaḷasiddhi, dānakhantiyugaḷena alobhādosayugaḷasiddhi, dānavīriyayugaḷena cāgasutayugaḷasiddhi, dānajhānayugaḷena kāmadosappahānayugaḷasiddhi, dānapaññāyugaḷena ariyayānadhurayugaḷasiddhi, sīlakhantidvayena payogāsayasuddhidvayasiddhi, sīlavīriyadvayena bhāvanādvayasiddhi, sīlajhānadvayena dussīlyapariyuṭṭhānappahānadvayasiddhi, sīlapaññādvayena dānadvayasiddhi, khantivīriyayugaḷena khamātejadvayasiddhi, khantijhānayugaḷena virodhānurodhappahānayugaḷasiddhi, khantipaññāyugaḷena suññatākhantipaṭivedhadukasiddhi, vīriyajhānadukena paggāhāvikkhepadukasiddhi, vīriyapaññādukena saraṇadukasiddhi, jhānapaññādukena yānadukasiddhi. Dānasīlakhantittikena lobhadosamohappahānattikasiddhi, dānasīlavīriyattikena bhogajīvitakāyasārādānattikasiddhi, dānasīlajhānattikena puññakiriyavatthuttikasiddhi, dānasīlapaññātikena āmisābhayadhammadānattikasiddhīti evaṃ itarehipi tikehi catukkādīhi ca yathāsambhavaṃ tikāni catukkādīni ca yojetabbāni.

[t83] 而应知：这六种波罗蜜也以四种决意而摄。因为四种决意是一切波罗蜜之聚的总摄，即：真实决意、舍决意、寂止决意与慧决意。此中，以此而决住，或于此中决住，或[它]仅是决住本身，故为「决意（adhiṭṭhānaṃ）」。是真实且是决意，或真实的决意，或以真实为其决意，故为「真实决意」；其余的[三种]也如是。此中，先就不加分别[而言]：于出世间功德已作发愿、悲愍一切众生的大众生，由于随顺遍知而摄取一切波罗蜜，[故有]真实决意；由于舍弃它们的对治[法]，[故有]舍决意；由于以一切波罗蜜的功德而寂止，[故有]寂止决意；正由这些而有利他的方便善巧，[故有]慧决意。而就各别[而言]：由于承诺「我要不欺诳有求之人而施与」，由于不欺诳承诺而施，由于施后不欺诳而随喜，由于舍弃悭吝等对治[法]，由于在所施物、受者、布施与所施之法尽失时止息贪、瞋、痴与怖畏，由于随其所应、随时、依法而施，又由于以慧为上首——[如是]布施是诸善法四种决意的近因。同样，由于不违犯所受持的防护，由于舍弃恶戒，由于止息恶行，又由于以慧为上首，[故]戒是四种决意的近因。由于随所承诺而堪忍，由于舍弃对他人过失的分别，由于止息忿的缠缚，又由于以慧为上首，[故]忍耐是四种决意的近因。由于随顺承诺而作利他，由于舍弃沮丧，由于止息不善法，又由于以慧为上首，[故]精进是四种决意的近因。由于随顺承诺而思念世间的利益，由于舍弃诸盖，由于心的止息，又由于以慧为上首，[故]禅那是四种决意的近因。由于随所承诺而有利他的方便善巧，由于舍弃非方便的作为，由于止息痴所生的热恼，又由于获得一切知性，[故]慧是四种决意的近因。

Evaṃ chabbidhānampi pana imāsaṃ pāramīnaṃ catūhi adhiṭṭhānehi saṅgaho veditabbo. Sabbapāramīnaṃ samūhasaṅgahato hi cattāri adhiṭṭhānāni. Seyyathidaṃ – saccādhiṭṭhānaṃ, cāgādhiṭṭhānaṃ, upasamādhiṭṭhānaṃ, paññādhiṭṭhānanti. Tattha adhitiṭṭhati etena, ettha vā adhitiṭṭhati, adhiṭṭhānamattameva vā tanti adhiṭṭhānaṃ. Saccañca taṃ adhiṭṭhānañca, saccassa vā adhiṭṭhānaṃ, saccaṃ adhiṭṭhānaṃ etassāti vā saccādhiṭṭhānaṃ. Evaṃ sesesupi. Tattha avisesato tāva lokuttaraguṇe katābhinīhārassa anukampitasabbasattassa mahāsattassa pariññānurūpaṃ sabbapāramipariggahato saccādhiṭṭhānaṃ, tesaṃ paṭipakkhapariccāgato cāgādhiṭṭhānaṃ, sabbapāramitāguṇehi upasamato upasamādhiṭṭhānaṃ, tehiyeva parahitopāyakosallato paññādhiṭṭhānaṃ. Visesato pana ‘‘atthikajanaṃ avisaṃvādetvā dassāmī’’ ti paṭijānato, paṭiññaṃ avisaṃvādetvā dānato, dānaṃ avisaṃvādetvā anumodanato, macchariyādipaṭipakkhapariccāgato, deyyapaṭiggāhakadānadeyyadhammakkhayesu lobhadosamohabhayavūpasamato, yathārahaṃ yathākālaṃ yathāvidhānañca dānato, paññuttarato ca kusaladhammānaṃ caturadhiṭṭhānapadaṭṭhānaṃ dānaṃ. Tathā saṃvarasamādānassa avītikkamato, dussīlyapariccāgato, duccaritavūpasamato, paññuttarato ca caturadhiṭṭhānapadaṭṭhānaṃ sīlaṃ. Yathāpaṭiññaṃ khamanato, parāparādhavikappapariccāgato, kodhapariyuṭṭhānavūpasamato, paññuttarato ca caturadhiṭṭhānapadaṭṭhānā khanti. Paṭiññānurūpaṃ parahitakaraṇato, visādapariccāgato, akusaladhammānaṃ vūpasamato, paññuttarato ca caturadhiṭṭhānapadaṭṭhānaṃ vīriyaṃ. Paṭiññānurūpaṃ lokahitānucintanato, nīvaraṇapariccāgato, cittavūpasamato, paññuttarato ca caturadhiṭṭhānapadaṭṭhānaṃ

jhānaṃ. Yathāpaṭiññaṃ parahitūpāyakosallato, anupāyakiriyāpariccāgato, mohajapariḷāhavūpasamato, sabbaññutāpaṭilābhato ca caturadhiṭṭhānapadaṭṭhānā paññā.

[t84] 此中，以所知与随顺承诺[二者]而[有]「真实决意（saccādhiṭṭhānaṃ）」；以舍弃事欲与烦恼欲而[有]舍决意；以止息过失与苦而[有]寂止决意；以随觉与通达而[有]慧决意。为三种真实所摄持、违逆三种过失的，[即]真实决意；为三种舍所摄持、违逆三种过失的，[即]舍决意；为三种止息所摄持、违逆三种过失的，[即]寂止决意；为三种智所摄持、违逆三种过失的，[即]慧决意。由于不欺诳，又由于随顺承诺，故舍、寂止与慧[三]决意为真实决意所摄持。由于舍弃对治[法]，又由于是一切舍弃之果，故真实、寂止与慧[三]决意为舍决意所摄持。由于止息烦恼的热恼，由于止息欲，又由于止息欲的热恼，故真实、舍与慧[三]决意为寂止决意所摄持。由于以智为先导，又由于随智而转，故真实、舍与寂止[三]决意为慧决意所摄持。如是，一切波罗蜜都由真实而生、由舍而遍显、由寂止而增长、由慧而清净。因为真实是它们的生因，舍是摄持之因，寂止是增长之因，慧是清净之因。同样，由于[最初]承诺真实，故初[有]真实决意；由于已作发愿者为利他而舍弃自己，故中[有]舍决意；由于以一切的止息为终结，故后[有]寂止决意；由于有它[慧]则[诸决意]可能有、无它则无有，且[唯有它才令诸决意]如所承诺而存在，故于初、中、后[皆有]慧决意。

Tattha ñeyyapaṭiññānuvidhānehi saccādhiṭṭhānaṃ, vatthukāmakilesakāmapariccāgehi cāgādhiṭṭhānaṃ, dosadukkhavūpasamehi upasamādhiṭṭhānaṃ, anubodhapaṭivedhehi paññādhiṭṭhānaṃ. Tividhasaccapariggahitaṃ dosattayavirodhi saccādhiṭṭhānaṃ, tividhacāgapariggahitaṃ dosattayavirodhi cāgādhiṭṭhānaṃ, tividhavūpasamapariggahitaṃ dosattayavirodhi upasamādhiṭṭhānaṃ, tividhañāṇapariggahitaṃ dosattayavirodhi paññādhiṭṭhānaṃ. Saccādhiṭṭhānapariggahitāni cāgūpasamapaññādhiṭṭhānāni avisaṃvādanato, paṭiññānuvidhānato ca. Cāgādhiṭṭhānapariggahitāni saccūpasamapaññādhiṭṭhānāni paṭipakkhapariccāgato, sabbapariccāgaphalattā ca. Upasamādhiṭṭhānapariggahitāni saccacāgapaññādhiṭṭhānāni kilesapariḷāhūpasamato, kāmūpasamato, kāmapariḷāhūpasamato ca. Paññādhiṭṭhānapariggahitāni saccacāgūpasamādhiṭṭhānāni ñāṇapubbaṅgamato, ñāṇānuparivattanato cāti evaṃ sabbāpi pāramiyo saccappabhāvitā cāgaparibyañjitā upasamopabrūhitā paññāparisuddhā. Saccañhi etāsaṃ janakahetu, cāgo pariggāhakahetu, upasamo parivuḍḍhihetu, paññā pārisuddhihetu. Tathā ādimhi saccādhiṭṭhānaṃ saccapaṭiññattā, majjhe cāgādhiṭṭhānaṃ katapaṇidhānassa parahitāya attapariccāgato, ante upasamādhiṭṭhānaṃ sabbūpasamapariyosānattā, ādimajjhapariyosānesu paññādhiṭṭhānaṃ tasmiṃ sati sambhavato, asati abhāvato, yathāpaṭiññañca bhāvato.

[t85] 此中，诸大丈夫以作自利与利他的、令[人]生敬与生爱的真实决意与舍决意（saccacāgādhiṭṭhānehi），在为在家人时以财施摄益他人；同样，以作自利与利他的、令[人]生敬与生爱的寂止决意与慧决意，在为出家人时以法施摄益他人。

Tattha mahāpurisā attahitaparahitakarehi garupiyabhāvakarehi saccacāgādhiṭṭhānehi gihibhūtā āmisadānena pare anuggaṇhanti. Tathā attahitaparahitakarehi garupiyabhāvakarehi upasamapaññādhiṭṭhānehi ca pabbajitabhūtā dhammadānena pare anuggaṇhanti.

[t86] 此中某些[师说]：在最后有中[方有]菩萨四种决意的圆满（caturadhiṭṭhānaparipūraṇaṃ）；因为四种决意已圆满者才有最后有的[受]生。[他们说：]因为在其中，由于成就慧决意，[菩萨]于入胎、住[胎]与出[家]时[皆]是正念正知的；由于真实决意的圆满，[他]刚出生便面向北方以七步之行而行，遍观一切方位，以随顺真实之语三度作狮子吼：「我是世间最上者，我是[世间]最尊长者……乃至……我是世间最胜者（aggohamasmilokassa,jeṭṭho...pe...seṭṭhohamasmilokassa）」（《长部》2.31；《中部》3.207）；由于成就寂止决意，[他]见到老者、病者、死者与出家者，善巧于四[种]法句，[如是]止息青春、无病与生命成就之骄；由于成就舍决意，[他]无所顾恋地舍弃广大的亲族圈与已在手中的转轮王位。

Tattha antimabhave bodhisattassa caturadhiṭṭhānaparipūraṇaṃ. Paripuṇṇacaturadhiṭṭhānassa hi carimakabhavūpapattīti eke. Tatra hi gabbhokkantiṭhitiabhinikkhamanesu paññādhiṭṭhānasamudāgamena sato sampajāno saccādhiṭṭhānapāripūriyā sampatijāto uttarābhimukho sattapadavītihārena gantvā sabbā disā oloketvā saccānuparivattinā vacasā ‘‘aggohamasmi lokassa, jeṭṭho...pe... seṭṭhohamasmi lokassā’’ti (dī.

ni. 2.31; ma. ni. 3.207) tikkhattuṃ sīhanādaṃ nadi, upasamādhiṭṭhānasamudāgamena jiṇṇāturamatapabbajitadassāvino catudhammapadesakovidassa yobbanārogyajīvitasampattimadānaṃ upasamo, cāgādhiṭṭhānasamudāgamena mahato ñātiparivaṭṭassa hatthagatassa ca cakkavattirajjassa anapekkhapariccāgoti.

[t87] 某些[师说]：在第二处[即]现正觉时四种决意才圆满（dutiyeṭhāneabhisambodhiyaṃcaturadhiṭṭhānaṃparipuṇṇaṃ）。[他们说：]因为在其中，由于随所承诺而成就真实决意，[有]四圣谛的现观——由此真实决意得以圆满；由于成就舍决意，[有]一切烦恼与随烦恼的舍弃——由此舍决意得以圆满；由于成就寂止决意，[有]最上寂止的成就——由此寂止决意得以圆满；由于成就慧决意，[有]无障碍智的获得——由此慧决意得以圆满。[然而]那[说法]是不成立的，因为现正觉[之上]仍有究竟义之[事]。

Dutiye ṭhāne abhisambodhiyaṃ caturadhiṭṭhānaṃ paripuṇṇanti keci. Tattha hi yathāpaṭiññaṃ saccādhiṭṭhānasamudāgamena catunnaṃ ariyasaccānaṃ abhisamayo, tato hi saccādhiṭṭhānaṃ paripuṇṇaṃ. Cāgādhiṭṭhānasamudāgamena sabbakilesopakkilesapariccāgo, tato hi cāgādhiṭṭhānaṃ paripuṇṇaṃ. Upasamādhiṭṭhānasamudāgamena paramūpasamasampatti, tato hi upasamādhiṭṭhānaṃ paripuṇṇaṃ. Paññādhiṭṭhānasamudāgamena anāvaraṇañāṇapaṭilābho, tato hi paññādhiṭṭhānaṃ paripuṇṇanti, taṃ asiddhaṃ abhisambodhiyāpi paramatthabhāvato.

[t88] 另有[诸师说]：在第三处[即]转法轮时（《相应部》5.1081；《大品》13；《无碍解道》2.30）四种决意[方]圆满（tatiyeṭhānedhammacakkappavattanecaturadhiṭṭhānaṃparipuṇṇaṃ）。[他们说：]因为在其中，成就真实决意者以十二行相教说圣谛，故真实决意圆满；成就舍决意者以作正法的大祭施，故舍决意圆满；成就寂止决意者自身已寂止而令他人寂止，故寂止决意圆满；成就慧决意者遍知所化者的意乐等，故慧决意圆满。[然而]那也不成立，因为佛的事业[彼时]尚未究竟。

Tatiye ṭhāne dhammacakkappavattane (saṃ. ni. 5.1081; mahāva. 13; paṭi. ma. 2.30) caturadhiṭṭhānaṃ paripuṇṇanti aññe. Tattha hi saccādhiṭṭhānasamudāgatassa dvādasahi ākārehi ariyasaccadesanāya saccādhiṭṭhānaṃ paripuṇṇaṃ, cāgādhiṭṭhānasamudāgatassa saddhammamahāyāgakaraṇena cāgādhiṭṭhānaṃ paripuṇṇaṃ. Upasamādhiṭṭhānasamudāgatassa sayaṃ upasantassa paresaṃ upasamanena upasamādhiṭṭhānaṃ paripuṇṇaṃ, paññādhiṭṭhānasamudāgatassa vineyyānaṃ āsayādiparijānanena paññādhiṭṭhānaṃ paripuṇṇanti, tadapi asiddhaṃ apariyositattā buddhakiccassa.

[t89] 另有[诸师说]：在第四处[即]般涅槃时四种决意[方]圆满（catuttheṭhāneparinibbānecaturadhiṭṭhānaparipuṇṇaṃ）。因为在其中，由于已般涅槃，以究竟义之真实的成就而[有]真实决意的圆满；以舍遣一切依而[有]舍决意的圆满；以一切行的寂止而[有]寂止决意的圆满；以慧的作用之究竟成办而[有]慧决意的圆满。

Catutthe ṭhāne parinibbāne caturadhiṭṭhānaparipuṇṇanti apare. Tatra hi parinibbutattā paramatthasaccasampattiyā saccādhiṭṭhānaparipūraṇaṃ, sabbūpadhipaṭinissaggena cāgādhiṭṭhānaparipūraṇaṃ, sabbasaṅkhārūpasamena upasamādhiṭṭhānaparipūraṇaṃ, paññāpayojanapariniṭṭhānena paññādhiṭṭhānaparipūraṇanti.

[t90] 应知：于其中，大丈夫特别在慈的领域即诞生时（visesenamettākhetteabhijātiyaṃ），成就真实决意者[有]真实决意圆满之显现；特别在悲的领域即现正觉时，成就慧决意者[有]慧决意圆满之显现；特别在喜的领域即转法轮时（《相应部》5.1081；《大品》13；《无碍解道》2.30），成就舍决意者[有]舍决意圆满之显现；特别在舍的领域即般涅槃时，成就寂止决意者[有]寂止决意圆满之显现。

Tatra mahāpurisassa visesena mettākhette abhijātiyaṃ saccādhiṭṭhānasamudāgatassa saccādhiṭṭhānaparipūraṇamabhibyattaṃ, visesena karuṇākhette abhisambodhiyaṃ paññādhiṭṭhānasamudāgatassa paññādhiṭṭhānaparipūraṇamabhibyattaṃ, visesena muditākhette dhammacakkappavattane (saṃ. ni. 5.1081; mahāva. 13; paṭi. ma. 2.30) cāgādhiṭṭhānasamudāgatassa cāgādhiṭṭhānaparipūraṇamabhibyattaṃ, visesena upekkhākhette parinibbāne upasamādhiṭṭhānasamudāgatassa upasamādhiṭṭhānaparipūraṇamabhibyattanti daṭṭhabbaṃ.

[t91] 于其中，应知：成就真实决意者的戒，由共住[而知]；成就舍决意者的净洁，由共语[而知]；成就寂止决意者的坚忍，于诸灾难中[而知]；成就慧决意者的慧，由交谈[而知]。如是应知戒清净、活命清净、心清净与见清净。

Tatrapi saccādhiṭṭhānasamudāgatassa saṃvāsena sīlaṃ veditabbaṃ, cāgādhiṭṭhānasamudāgatassa saṃvohārena soceyyaṃ veditabbaṃ, upasamādhiṭṭhānasamudāgatassa āpadāsu thāmo veditabbo, paññādhiṭṭhānasamudāgatassa sākacchāya paññā veditabbā. Evaṃ sīlājīvacittadiṭṭhivisuddhiyo veditabbā.

[t92] 同样，由于成就真实决意，由不欺诳故不因瞋而行不应行处（dosāagatiṃnagacchati）；由于成就舍决意，由无染著故不因贪而行不应行处；由于成就寂止决意，由无过犯故不因怖畏而行不应行处；由于成就慧决意，由如实觉了故不因痴而行不应行处。

Tathā saccādhiṭṭhānasamudāgamena dosā agatiṃ na gacchati avisaṃvādanato, cāgādhiṭṭhānasamudāgamena lobhā agatiṃ na gacchati anabhisaṅgato, upasamādhiṭṭhānasamudāgamena bhayā agatiṃ na gacchati anaparādhato, paññādhiṭṭhānasamudāgamena mohā agatiṃ na gacchati yathābhūtāvabodhato.

[t93] 同样，以第一[决意]，[他]无瞋而容忍（paṭhamenaaduṭṭhoadhivāseti）；以第二[决意]，[他]无贪而受用；以第三[决意]，[他]无畏而避离；以第四[决意]，[他]无痴而除遣。应知：以第一[决意]而得出离之乐，以其余[三者]而得远离、寂止与正觉之乐。同样，离生喜乐、定生喜乐、无喜的身乐与念清净所生的舍乐，依次由这四者而得。如是，应知以具足众多功德的四种决意而摄一切波罗蜜之聚。又应知：正如以四种决意而摄一切波罗蜜，以悲与慧也是如此。因为一切菩提资粮都为悲与慧所摄；因为为悲与慧所摄持的布施等功德，才成为以成就佛性为终结的大菩提资粮——如是应知它们的摄。

Tathā paṭhamena aduṭṭho adhivāseti, dutiyena aluddho paṭisevati, tatiyena abhīto parivajjeti, catutthena asammūḷho vinodeti. Paṭhamena nekkhammasukhappatti, itarehi pavivekaupasamasambodhisukhappattiyo hontīti daṭṭhabbā. Tathā vivekajapītisukhasamādhijapītisukhaappītijakāyasukhasatipārisuddhijaupekkhāsukhappattiyo etehi catūhi yathākkamaṃ hontīti. Evamanekaguṇānubandhehi catūhi adhiṭṭhānehi sabbapāramisamūhasaṅgaho veditabbo. Yathā ca catūhi adhiṭṭhānehi sabbapāramisaṅgaho, evaṃ karuṇāpaññāhipīti daṭṭhabbaṃ. Sabbopi hi bodhisambhāro karuṇāpaññāhi saṅgahito. Karuṇāpaññāpariggahitā hi dānādiguṇā mahābodhisambhārā bhavanti buddhattasiddhipariyosānāti evametāsaṃ saṅgaho veditabbo.

[t94] 「成办的方法是什么？（kosampādanūpāyo）」——[即]四支的相应：以无缺之作而唯为正等正觉无余地积集一切福德等资粮；且于其中以敬重与尊敬相应而作恭敬；以无间的加行而作恒常；又以中途不中止而[有]长时等的相应——这四支的相应即是它们成办的方法。此外，简略而言，已作发愿者对自己的爱之遍尽，以及对他人的爱之增长，即是它们成办的方法。因为为证得正等正觉而作大发愿的大众生，由于如实遍知而于一切法无所染污，[其]对自己的爱便趋于遍尽、遍舍；而由于与大悲相应，[他]如见爱子般看待一切众生，于是对他们的慈爱增长。由此，随顺彼彼情况，大丈夫由于自他相续中贪、瞋、痴的离去而远离了怪吝等菩提资粮的对治[法]，[便]以随顺四种决意的、名为布施、爱语、利行、同事的四摄事（《长部》3.210；《增支部》4.32），依究竟地作人们的摄受，而于上位的三乘中作引入与成熟。因为诸大众生的大慧与大悲以布施而庄严；布施以爱语[而庄严]；爱语以利行[而庄严]；利行以同事而庄严、而摄持。因为以一切众生为自体的菩萨，由于于一切处苦乐相同，故成就同事。而成佛之后，[他]以由四种决意所圆满、所觉了的那些摄事，以究竟地作人们的摄受而作调伏。因为诸正等正觉者的布施由舍决意所圆满、所觉了；爱语由真实决意；利行由慧决意；同事由寂止决意所圆满、所觉了。因为诸如来与一切弟子及独觉佛的同事[即]在般涅槃中；因为在那[般涅槃]中，他们无有差别而成为一味。[圣典]正因此说「解脱并无差别（natthivimuttiyānānattaṃ）」。

Ko sampādanūpāyoti sakalassāpi puññādisambhārassa sammāsambodhiṃ, uddissa anavasesasambharaṇaṃ avekallakāritāyogena, tattha ca sakkaccakāritā ādarabahumānayogena, sātaccakāritā nirantarapayogena, cirakālādiyogo ca antarā avosānāpajjanenāti caturaṅgayogo etāsaṃ sampādanūpāyo. Apica samāsato katābhinīhārassa attani sinehassa pariyādānaṃ, paresu ca sinehassa parivaḍḍhanaṃ etāsaṃ sampādanūpāyo. Sammāsambodhisamadhigamāya hi katamahāpaṇidhānassa mahāsattassa yāthāvato parijānanena sabbesu

dhammesu anupalittassa attani sineho parikkhayaṃ pariyādānaṃ gacchati, mahākaruṇāsamāyogavasena pana piye putte viya sabbasatte sampassamānassa tesu mettāsineho parivaḍḍhati. Tato ca taṃtadāvatthānurūpamattaparasantānesu lobhadosamohavigamena vidūrīkatamacchariyādibodhisambhārapaṭipakkho mahāpuriso dānapiyavacanaatthacariyāsamānattatāsaṅkhātehi catūhi saṅgahavatthūhi (dī. ni. 3.210; a. ni. 4.32) caturadhiṭṭhānānugatehi accantaṃ janassa saṅgahakaraṇavasena upari yānattaye avatāraṇaṃ paripācanañca karoti. Mahāsattānañhi mahāpaññā mahākaruṇā ca dānena alaṅkatā; dānaṃ piyavacanena; piyavacanaṃ atthacariyāya; atthacariyā samānattatāya alaṅkatā saṅgahitā ca. Sabbabhūtattabhūtassa hi bodhisattassa sabbattha samānasukhadukkhatāya samānattatāsiddhi. Buddhabhūto pana teheva saṅgahavatthūhi caturadhiṭṭhānaparipūritābhibuddhehi janassa accantikasaṅgahakaraṇena abhivinayanaṃ karoti. Dānañhi sammāsambuddhānaṃ cāgādhiṭṭhānena paripūritābhibuddhaṃ; piyavacanaṃ saccādhiṭṭhānena; atthacariyā paññādhiṭṭhānena; samānattatā upasamādhiṭṭhānena paripūritābhibuddhā. Tathāgatānañhi sabbasāvakapaccekabuddhehi samānattatā parinibbāne. Tatra hi tesaṃ avisesato ekībhāvo. Tenevāha ‘‘natthi vimuttiyā nānatta’’nti.

[t95] 于此[义]中[更有偈颂]：

Honti cettha –

[t96] 真实者、施舍者、寂静者，具慧者、悲愍者

‘‘Sacco cāgī upasanto, paññavā anukampako,

[t97] 已积集一切资粮，还有什么义利不能成就？

Sambhatasabbasambhāro, kaṃ nāmatthaṃ na sādhaye.

[t98] 大悲的导师，求[众生]利益而又具舍

Mahākāruṇiko satthā, hitesī ca upekkhako,

[t99] 且于一切处无所顾恋——啊，胜者真是稀有！

Nirapekkho ca sabbattha, aho acchariyo jino.

[t100] 于一切法离贪，于诸众生具舍

Viratto sabbadhammesu, sattesu ca upekkhako,

[t101] 而恒常勤于众生的利益——啊，胜者真是稀有！

Sadā sattahite yutto, aho acchariyo jino.

[t102] 在一切时为一切众生的利益与安乐

Sabbadā sabbasattānaṃ, hitāya ca sukhāya ca,

[t103] 精勤而不疲倦——啊，胜者真是稀有！（《所行藏义注》320〈杂论〉）

Uyyutto akilāsū ca, aho acchariyo jino’’ti. (cariyā. aṭṭha. 320 pakiṇṇakakathā);

[t104] 「以多少时间成办？（kittakenakālenasampādanaṃ）」——先依最下的界限[为]四阿僧祇又十万劫，依中等的[界限为]八阿僧祇又十万劫，依最上的[界限为]十六阿僧祇又十万劫；而这些差别应依次依慧增上者、信增上者与精进增上者而知。因为慧增上者的信弱而慧利，信增上者的慧中等，精进增上者的慧弱；而由慧之威力才能证得正等正觉——[这是]义注中所说。但[有师]说：不加分别[而言]，依解脱成熟诸法的利、中、钝之性，这三种差别[也]是合宜的。因为诸菩萨在发愿的刹那有三种，[即]分为略开知者、广演知者与所应引导者。其中，略开知者在正等正觉者面前听闻四句偈时，第三句尚未终了便有能力证得连同四无碍解的六神通阿罗汉[果]的近依；第二者在导师面前听闻四句偈时，第四句尚未终了便有能力以六神通证得阿罗汉[果]的近依；后者在世尊面前听闻四句偈、偈颂终了时，才有能力以六神通证得阿罗汉[果]的近依。这三者若无时间的差别，[纵]已作发愿、已得授记而圆满诸波罗蜜，[仍]须依次以如上所说差别的时间才达到正等正觉。而在那些时间的差别未圆满时，那些大众生纵使日日行

如韦山答拉[王]之施那样的布施，纵使积集与之相应的戒等一切波罗蜜之法，[说他们]将于中途成佛，这是无有道理的。为什么呢？由于智未成熟。因为正等正觉如同在限定时间中成熟的谷物一般，是在限定的时间中究竟成办的；而在那之前，纵以一切奋勉而精勤也不能达到——应知：波罗蜜的圆满，若无如上所说时间的殊胜，便不得成就。

Kittakena kālena sampādananti heṭṭhimena tāva paricchedena cattāri asaṅkhyeyyāni kappasatasahassañca, majjhimena aṭṭhāsaṅkhyeyyāni kappasatasahassañca, uparimena soḷasāsaṅkhyeyyāni kappasatasahassañca, ete ca bhedā yathākkamaṃ paññādhikasaddhādhikavīriyādhikavasena ñātabbā. Paññādhikānañhi saddhā mandā hoti, paññā tikkhā. Saddhādhikānaṃ paññā majjhimā hoti, vīriyādhikānaṃ paññā mandā. Paññānubhāvena ca sammāsambodhi abhigantabbāti aṭṭhakathāyaṃ vuttaṃ. Avisesena pana vimuttiparipācanīyānaṃ dhammānaṃ tikkhamajjhimamudubhāvena tayopete bhedā yuttāti vadanti. Tividhā hi bodhisattā abhinīhārakkhaṇe bhavanti ugghaṭitaññūvipañcitaññūneyyabhedena. Tesu ugghaṭitaññū sammāsambuddhassa sammukhā catuppadikaṃ gāthaṃ suṇanto tatiyapade apariyositeyeva chaabhiññāhi saha paṭisambhidāhi arahattaṃ pattuṃ samatthupanissayo hoti, dutiyo satthu sammukhā catuppadikaṃ gāthaṃ suṇanto apariyositeyeva catutthapade chahi abhiññāhi arahattaṃ pattuṃ samatthupanissayo hoti, itaro bhagavato sammukhā catuppadikaṃ gāthaṃ sutvā pariyositāya gāthāya chahi abhiññāhi arahattaṃ pattuṃ samatthupanissayo bhavati. Tayopete vinā kālabhedena katābhinīhāraladdhabyākaraṇā pāramiyo pūrentā yathākkamaṃ yathāvuttabhedena kālena sammāsambodhiṃ pāpuṇanti. Tesu tesu pana kālabhedesu aparipuṇṇesu te te mahāsattā divase divase vessantaradānasadisaṃ dānaṃ dentāpi tadanurūpe sīlādisabbapāramidhamme ācinantāpi antarā buddhā bhavissantīti akāraṇametaṃ. Kasmā? Ñāṇassa aparipaccanato. Paricchinnakālanipphāditaṃ viya hi sassaṃ paricchinnakāle parinipphāditā sammāsambodhi. Tadantarā pana sabbussāhena vāyamantenāpi na sakkā pāpuṇitunti pāramipāripūrī yathāvuttakālavisesaṃ vinā na sampajjatīti veditabbaṃ.

[t105] 「功德利益是什么？（koānisaṃso）」——凡是对已作发愿的诸菩萨[所说的]：

Ko ānisaṃsoti ye te katābhinīhārānaṃ bodhisattānaṃ –

[t106] 如是具足一切支分、于菩提已决定的诸人

‘‘Evaṃ sabbaṅgasampannā, bodhiyā niyatā narā;

[t107] 纵使于长时中、经百俱胝劫轮回

Saṃsaraṃ dīghamaddhānaṃ, kappakoṭisatehipi;

[t108] 也不生于无间[地狱]，于诸世界间[的黑暗处]亦然——[如是]等（《阿毗达摩义注》1〈因缘论〉；《譬喻义注》1〈远因缘论〉；《本生义注》1〈远因缘论〉；《佛种姓义注》27〈远因缘论〉；《所行藏义注·杂论》）——

Avīcimhi nuppajjanti, tathā lokantaresu cā’’ ti. ādinā (abhi. aṭṭha. 1.nidānakathā; apa. aṭṭha. 1.dūrenidānakathā; jā. aṭṭha. 1.dūrenidānakathā; bu. vaṃ. aṭṭha. 27.dūrenidānakathā; cariyā. aṭṭha. pakiṇṇakakathā) –

[t109] [如上等语]所赞述的、不趣向十八种不可能之处这一类的功德利益[即是]。以及凡以「阿难，菩萨正念正知地从兜率天众殁而入母胎（satosampajāno,ānanda,bodhisattotusitākāyācavitvāmātukucchiṃokkami）」等（《中部》3.199）[所说]的十六种稀有未曾有法之类；以及凡以「寒冷消除，暑热止息」等（《佛种姓》83）、以「舍利弗，菩萨出生时，此一万世界震动、极震动、遍震动」等[所说]的三十二种前兆之类；或是凡在彼彼《本生》、《佛种姓》等中所显示的其他种类的功德利益，如「诸菩萨的意愿成就、于业等得自在」等——应知那一切都是它们的功德利益；同样，如上所示种类的无贪与无瞋等功德之诸对等[亦然]。

Aṭṭhārasa abhabbaṭṭhānānupagamanappakārā ānisaṃsā saṃvaṇṇitā. Ye ca ‘‘sato sampajāno ānanda bodhisatto tusitākāyā cavitvā mātukucchiṃ okkamī’’ tiādinā (ma. ni. 3.199) soḷasa acchariyabbhutadhammappakārā, ye ca ‘‘sītaṃ byapagataṃ hoti, uṇhañca upasammatī’’ tiādinā (bu. vaṃ. 83), ‘‘jāyamāne kho sāriputta bodhisatte ayaṃ dasasahassilokadhātu saṅkampati sampakampati sampavedhatī’’ tiādinā ca dvattiṃsa pubbanimittappakārā, ye vā panaññepi ‘‘bodhisattānaṃ

adhippāyasamijjhanaṃ kammādīsu vasībhāvo’’ ti evamādayo tattha tattha jātakabuddhavaṃsādīsu dassitappakārā ānisaṃsā, te sabbepi etāsaṃ ānisaṃsā, tathā yathānidassitabhedā alobhādosādiguṇayugaḷādayo cāti veditabbā.

[t110] 「[它们的]果是什么？（kiṃphalaṃ）」——简略而言，正等正觉之性即是它们的果。广说则[是]：以三十二大丈夫相（《长部》2.24等；3.168等；《中部》2.385）、八十随好、一寻光明等众多功德之聚而光耀的色身成就的立足处，[以及]以十力、四无所畏、六不共智、十八佛不共法（《长部义注》3.305；《根本疏钞》2〈经分别义注〉）等数十万功德之集合所严饰的法身之吉祥。而凡是佛陀的功德——纵使正等正觉者以众多劫也不能以语说尽的——这[便]是它们的果。此中这是略说；广[说]则应依《佛种姓》、《所行藏》、《本生》、《大譬喻经》等而知。

Kiṃ phalanti samāsato tāva sammāsambuddhabhāvo etāsaṃ phalaṃ, vitthārato pana dvattiṃsamahāpurisalakkhaṇa- (dī. ni. 2.24 ādayo; 3.168 ādayo; ma. ni. 2.385) asītianubyañjanabyāmappabhādianekaguṇagaṇasamujjalarūpakāyasampattiadhiṭṭhānā dasabalacatuvesārajjachaasādhāraṇañāṇaaṭṭhārasāveṇikabuddhadhamma- (dī. ni. aṭṭha. 3.305; mūlaṭī. 2.suttantabhājanīyavaṇṇanā) -pabhutianekasatasahassaguṇasamudayopasobhinī dhammakāyasirī, yāvatā pana buddhaguṇā ye anekehipi kappehi sammāsambuddhenāpi vācāya pariyosāpetuṃ na sakkā, idaṃ etāsaṃ phalanti ayamettha saṅkhepo, vitthāro pana buddhavaṃsacariyāpiṭakajātakamahāpadānasuttādīnaṃ vasena veditabbo.

[t111] [义注]是就依如上所说的行道而圆满如上所说分别的诸波罗蜜[之义]，才说「圆满……共三十波罗蜜（samatiṃsapāramiyopūretvā）」。虽然诸大施舍[本]属于布施波罗蜜，但为显示舍弃之殊胜，且为显示其极难行，[义注]才别立而取「五大施舍（pañcamahāpariccāge）」；也正因此，才把「眼[的施舍]」从「肢体的施舍」中别立而取；又虽然同样是所有物的施舍，仍把「妻子的施舍」从「财、王位的施舍」中别立而取。连同名为往还之行仪的前分行道而成办神通与等至，[即]「宿世的努力（pubbayogo）」。唯于布施等中成办殊胜的行道，[即]「前分之行（pubbacariyā）」，那是《所行藏》所摄的。某些[师说]：发愿[即]宿世的努力；布施等的行道，或依身远离的独[住]之行，[即]前分之行。依阐明布施等、少欲等以及轮回与涅槃中的过患与功德利益等，为令众生安立于三种菩提并令[其]成熟而转起的论说，[即]「说法（dhammakkhānaṃ）」。对亲属们的义利之行，[即]「为亲属之义利而行（ñātatthacariyā）」，那也唯是依悲愍[而作]；[义注]以「等（ādi）」一语摄取为世间之义利而行等。依业自作性智，依熟习无过的工巧处与明处，依熟习蕴、处等，又依审度三相而[有]的智之行，[即]「觉行（buddhicariyā）」；而它就义而言正是慧波罗蜜，[此处]为显示智资粮而别立取之。「顶点（koṭi）」即边际，义即最上。「修习、多修四念处（cattārosatipaṭṭhānebhāvetvābrūhetvā）」[与前文]相连属。此中，「修习（bhāvetvā）」即令生起，「多修（brūhetvā）」即令增长。[义注]以取念处等而显示把来[至此]的行道推至顶点；或者应见念处等唯是与观相俱的。又此中应知：[义注]以「以何等发愿（yenaabhinīhārena）」等语显示来[至此]的行道之初，以「布施波罗蜜（dānapāramī）」等语[显示]其中，以「[修习]四念处（cattārosatipaṭṭhāne）」等语[显示]其后。

Yathāvuttāya paṭipadāya yathāvuttavibhāgānaṃ pāramīnaṃ pūritabhāvaṃ sandhāyāha ‘‘samatiṃsa pāramiyo pūretvā’’ ti. Satipi mahāpariccāgānaṃ dānapāramibhāve pariccāgavisesabhāvadassanatthañceva sudukkarabhāvadassanatthañca ‘‘pañca mahāpariccāge’’ ti visuṃ gahaṇaṃ, tatoyeva ca aṅgapariccāgato visuṃ nayanapariccāgaggahaṇaṃ, pariggahapariccāgabhāvasāmaññepi dhanarajjapariccāgato puttadārapariccāgaggahaṇañca kataṃ. Gatapaccāgatikavattasaṅkhātāya pubbabhāgapaṭipadāya saddhiṃ abhiññāsamāpattinipphādanaṃ pubbayogo. Dānādīsuyeva sātisayapaṭipattinipphādanaṃ pubbacariyā, yā cariyāpiṭakasaṅgahitā. Abhinīhāro pubbayogo, dānādipaṭipatti, kāyavivekavasena ekacariyā vā pubbacariyāti keci. Dānādīnañceva appicchatādīnañca saṃsāranibbānesu ādīnavānisaṃsādīnañca vibhāvanavasena sattānaṃ bodhittaye patiṭṭhāpanaparipācanavasena pavattā kathā dhammakkhānaṃ. Ñātīnaṃ atthacariyā ñātatthacariyā, sāpi karuṇāyanavaseneva. Ādi-saddena lokatthacariyādayo saṅgaṇhāti. Kammassakatāñāṇavasena, anavajjakammāyatanavijjāṭṭhānaparicayavasena,

khandhāyatanādiparicayavasena, lakkhaṇattayatīraṇavasena ca ñāṇacāro buddhicariyā, sā pana atthato paññāpāramīyeva, ñāṇasambhāradassanatthaṃ visuṃ gahaṇaṃ. Koṭinti pariyanto, ukkaṃsoti attho. Cattāro satipaṭṭhāne bhāvetvā brūhetvāti sambandho. Tattha bhāvetvāti uppādetvā. Brūhetvāti vaḍḍhetvā. Satipaṭṭhānādiggahaṇena āgamanapaṭipadaṃ matthakaṃ pāpetvā dasseti, vipassanāsahagatā eva vā satipaṭṭhānādayo daṭṭhabbā. Ettha ca ‘‘yena abhinīhārenā’’ tiādinā āgamanapaṭipadāya ādiṃ dasseti, ‘‘dānapāramī’’ tiādinā majjhaṃ, ‘‘cattāro satipaṭṭhāne’’ tiādinā pariyosānanti veditabbaṃ.

[t112] 「刚出生（sampatijāto）」者：即从[承接者]手中放下而刚生片刻，并非仅仅从母胎出来。因为刚出母胎的大众生，最初由诸梵天以金网承接，从他们手中四大王[以]羚羊皮[承接]，从他们手中人们以细布[承接]；从人们手中放下而站立于地上——如世尊在《大譬喻[经]》的教说中所说。「白伞盖（setamhichatte）」即天的白伞盖。「被擎持（anuhīramāne）」即被执持。又此中应知：唯以取伞盖，剑等五种王[者]的标帜（《本生》2.19.72）也已说及；因为剑、多罗扇、孔雀羽扇、拂尘与头巾带，当时也与伞盖一同现前。而当时唯有伞盖等显现，持伞盖等者[则不显现]。「一切方位（sabbācadisā）」即十方。不应认为这遍观一切方位是在七步之行以后的[事]。因为大众生从人们手中放下[后]便观东方，那里的天与人以香、花鬘等供养而说：「大丈夫，此处无有与您相等者，何况更上者。」如是遍观四方、四隅、下方与上方[即]一切方位，于一切处都不见与自己相等者之后，[想]「这是北方」，便以七步之行往那[方]而去。「如牛王般的（āsabhiṃ）」即最上的。「最上者（aggo）」即一切中最先者；「最尊长者（jeṭṭho）」与「最胜者（seṭṭho）」也是它的同义语。「这是[我的]最后一生，如今不再有再有（ayamantimājāti,natthidānipunabbhavo）」——[如是]记说了于此自体中所应证得的阿罗汉[果]。

Sampatijātoti hatthato muccitvā muhuttajāto, na mātukucchito nikkhantamatto. Nikkhantamattañhi mahāsattaṃ paṭhamaṃ brahmāno suvaṇṇajālena paṭiggaṇhiṃsu, tesaṃ hatthato cattāro mahārājāno ajinappaveṇiyā, tesaṃ hatthato manussā dukūlacumbaṭakena paṭiggaṇhiṃsu, manussānaṃ hatthato muñcitvā pathaviyaṃ patiṭṭhitoti yathāha bhagavā mahāpadānadesanāyaṃ. Setamhi chatteti dibbasetacchatte. Anuhīramāneti dhāriyamāne. Ettha ca chattaggahaṇeneva khaggādīni pañca kakudhabhaṇḍānipi (jā. 2.19.72) vuttānevāti veditabbaṃ.
Khaggatālavaṇṭamorahatthakavāḷabījanīuṇhīsapaṭṭāpi hi chattena saha tadā upaṭṭhitā ahesuṃ. Chattādīniyeva ca tadā paññāyiṃsu, na chattādigāhakā. Sabbā ca disāti dasapi disā. Nayidaṃ sabbadisāvilokanaṃ sattapadavītihāruttarakālaṃ daṭṭhabbaṃ. Mahāsatto hi manussānaṃ hatthato muccitvā puratthimadisaṃ olokesi, tattha devamanussā gandhamālādīhi pūjayamānā ‘‘mahāpurisa idha tumhehi sadisopi natthi, kuto uttaritaro’’ ti āhaṃsu. Evaṃ catasso disā, catasso anudisā, heṭṭhā, uparīti sabbā disā anuviloketvā sabbattha attanā sadisaṃ adisvā ‘‘ayaṃ uttarā disā’’ ti tattha sattapadavītihārena agamāsi. Āsabhinti uttamaṃ. Aggoti sabbapaṭhamo. Jeṭṭho seṭṭhoti ca tasseva vevacanaṃ. Ayamantimā jāti, natthi dāni punabbhavoti imasmiṃ attabhāve pattabbaṃ arahattaṃ byākāsi.

[t113] [义注]以「因为他[刚一出生便以平正的双足站立]（yañhi）」等语，广说了以「因为它是众多殊胜证得的前兆（anekesaṃvisesādhigamānaṃpubbanimittabhāvena）」略说之义。此中，「于此[偈]中（ettha）」[所指者即]:

‘‘Anekesaṃ visesādhigamānaṃ pubbanimittabhāvenā’’ ti saṅkhittena vuttamatthaṃ ‘‘yañhī’’ tiādinā vitthārato dasseti. Tattha etthāti –

[t114] 诸天神于空中擎持着

‘‘Anekasākhañca sahassamaṇḍalaṃ,

[t115] 多枝而具千轮的伞盖

Chattaṃ marū dhārayumantalikkhe;

[t116] 金柄的拂尘来回挥动

Suvaṇṇadaṇḍā vītipatanti cāmarā,

[t117] 却不见持拂尘与伞盖者。（《经集》693）

Na dissare cāmarachattagāhakā’’ ti. (su. ni. 693);

[t118] [以上是]此偈的[解释]。由于一切知智本身于一切处行无障碍，[故]即是无障碍智，[义注]故说「获得一切知无障碍智的（sabbaññutānāvaraṇañāṇapaṭilābhassa）」。[义注]以「这位世尊也如是而去……乃至……因为它正是那些殊胜证得的前兆（tathāayaṃbhagavāpigato...pe...pubbanimittabhāvena）」一语显示：于降生时依法性而生起的种种殊胜[事相]，是一切菩萨所共通的。因为它们是诸波罗蜜的等流。

Imissā gāthāya. Sabbaññutaññāṇameva sabbattha appaṭihatacāratāya anāvaraṇañāṇanti āha ‘‘sabbaññutānāvaraṇañāṇapaṭilābhassā’’ ti. ‘‘Tathā ayaṃ bhagavāpi gato...pe... pubbanimittabhāvenā’’ ti etena abhijātiyaṃ dhammatāvasena uppajjanavisesā sabbabodhisattānaṃ sādhāraṇāti dasseti. Pāramitānissandā hi teti.

[t119] 「迈出（vikkami）」即行走了。「诸天神（marū）」即诸天。「平等地（samā）」者：依遍观的平等性，[诸方]是平等的、相似的。因为大众生如何遍观一方，其余诸方也如是[遍观]，他在遍观上于任何处都没有障碍。或者，「平等（samā）」是「宜于遍观」之义；因为当时对菩萨而言，并没有丑陋、可厌、不平整的色相出现于诸方而成为不宜遍观者。

Vikkamīti agamāsi. Marūti devā. Samāti vilokanasamatāya samā sadisiyo. Mahāpuriso hi yathā ekaṃ disaṃ vilokesi, evaṃ sesā disāpi, na katthaci vilokane vibandho tassa ahosīti. Samāti vā viloketuṃ yuttāti attho. Na hi tadā bodhisattassa virūpabībhacchavisamarūpāni viloketuṃ ayuttāni disāsu upaṭṭhahantīti.

[t120] [义注]以「如是……故为如来（evaṃtathāgato）」一语，依身之行走义的gata一词解说了「如来」一词之后，如今为依智之行走义显示它，才说「或者（athavā）」等语。此中，「以出离（nekkhammena）」者：即以无贪为主的善心生起。因为此处以诸善法为出离，而非出家等；也有说[出离即]「以初禅」的。「舍断（pahāya）」即舍弃了。「而去（gato）」[即]已证得、已行道于更上的殊胜——此是其义。或者，「舍断（pahāya）」[是说]以舍断为因，或以舍断为标相；因为此pahāya一词有因与标相之义。此中所说的「以舍断欲欲等为因而去」，[其]「行走」即了悟，或即行道；而它以舍断欲欲等为标相。于「破除（padāletvā）」等[语]中也是此法。「以无瞋（abyāpādena）」即以慈。「以光明想（ālokasaññāya）」即以明了作意而现起的光明想知。「以不散乱（avikkhepena）」即以定。「以法决定（dhammavavatthānena）」即以对善等诸法的如实抉择；也有说「[即]以有缘名色的决定」的。

‘‘Evaṃ tathāgato’’ ti kāyagamanaṭṭhena gata-saddena tathāgata-saddaṃ niddisitvā idāni ñāṇagamanaṭṭhena taṃ dassetuṃ ‘‘atha vā’’ tiādimāha. Tattha nekkhammenāti alobhappadhānena kusalacittuppādena. Kusalā hi dhammā idha nekkhammaṃ, na pabbajjādayo, ‘‘paṭhamajjhānenā’’ ti ca vadanti. Pahāyāti pajahitvā. Gato adhigato, paṭipanno uttarivisesanti attho. Pahāyāti vā pahānahetu, pahānalakkhaṇaṃ vā. Hetulakkhaṇattho hi ayaṃ pahāya-saddo. ‘‘Kāmacchandādippahānahetukaṃ gato’’ ti hettha vuttaṃ gamanaṃ avabodho, paṭipatti eva vā. Kāmacchandādippahānena ca taṃ lakkhīyati. Esa nayo ‘‘padāletvā’’ tiādīsupi. Abyāpādenāti mettāya. Ālokasaññāyāti vibhūtaṃ katvā manasikaraṇena upaṭṭhitaālokasañjānanena. Avikkhepenāti samādhinā. Dhammavavatthānenāti kusalādidhammānaṃ yāthāvavinicchayena, ‘‘sappaccayanāmarūpavavatthānenā’’ tipi vadanti.

[t121] 如是，[义注]以舍断欲欲等诸盖——即以「舍断世间的贪婪（abhijjhaṃlokepahāya）」（《分别论》508）等语所说的初禅前分行道——显示了世尊的如来性之后，如今为连同方便、以八等至与十八大观显示它，才说「以智（ñāṇena）」等语。因为对于以远离作为名色之把握与度疑之障碍的痴、而住立于知遍知者，无常想等才得成就；同样，以对禅等至的欣乐为因的悦，除去了对那[禅]的不欣乐，才得证得禅等——所以除去不乐、破除无明等，正是[证得]等至与观的方便。而[义注]的逆次序解说，应知是为显示：具有盖之自性的无明，也已摄在前面的诸盖之中。由于障碍进入等至住，诸盖犹如门扇，[义注]故说「打开诸盖之门（nīvaraṇakavāṭaṃugghāṭetvā）」。犹如在「夜间寻思、伺察，白日从事诸业」所说之处一般，[此处]意指寻与伺是冒烟，[义注]故说「[止息]寻伺之烟（vitakkavicāradhūmaṃ）」。虽然苦唯在初禅的近行中[已]舍断、乐唯在第四禅的近行中[已]舍断，但[义注]是就殊胜的舍断而说「以第四禅舍断乐与苦（catutthajjhānenasukhadukkhaṃpahāya）」。

Evaṃ kāmacchandādinīvaraṇappahānena ‘‘abhijjhaṃ loke pahāyā’’ tiādinā (vibha. 508) vuttāya paṭhamajjhānassa pubbabhāgapaṭipadāya bhagavato tathāgatabhāvaṃ dassetvā idāni saha upāyena aṭṭhahi samāpattīhi, aṭṭhārasahi ca mahāvipassanāhi taṃ dassetuṃ ‘‘ñāṇenā’’ tiādimāha. Nāmarūpapariggahakaṅkhāvitaraṇānañhi vibandhabhūtassa mohassa dūrīkaraṇena ñātapariññāyaṃ ṭhitassa aniccasaññādayo sijjhanti, tathā jhānasamāpattīsu abhiratinimittena pāmojjena, tattha anabhiratiyā vinoditāya jhānādi samadhigamoti samāpattivipassanānaṃ arativinodanaavijjāpadālanādi upāyo, uppaṭipāṭiniddeso pana nīvaraṇasabhāvāya avijjāya heṭṭhā nīvaraṇesupi saṅgahadassanatthanti daṭṭhabbaṃ. Samāpattivihārappavesavibandhanena nīvaraṇāni kavāṭasadisānīti āha ‘‘nīvaraṇakavāṭaṃ ugghāṭetvā’’ ti. ‘‘Rattiṃ vitakketvā vicāretvā divā kammante payojetī’’ ti vuttaṭṭhāne viya vitakkavicārā dhūmāyanāti adhippetāti āha ‘‘vitakkavicāradhūma’’ nti. Kiñcāpi paṭhamajjhānūpacāreyeva ca dukkhaṃ, catutthajjhānūpacāreyeva sukhaṃ pahīyati, atisayappahānaṃ pana sandhāyāha ‘‘catutthajjhānena sukhadukkhaṃ pahāyā’’ ti.

[t122] 对无常[法]作「无常（aniccaṃ）」的随观，[即]无常随观；这是取三地诸法的无常性而转起的观的名称。「常想（niccasaññaṃ）」者：即对有为诸法以「[它们是]常的、恒的」这样转起的邪想；应知以想为首，也摄取了[邪]见与[邪见相应]心。于此以下的诸[句]中也是此法。「以厌离随观（nibbidānupassanāya）」者：即以对诸行厌离的行相而转起的随观。「欢喜（nandiṃ）」即具喜的渴爱。同样，「以离贪随观（virāgānupassanāya）」者：即以离贪的行相而转起的随观。「以灭随观（nirodhānupassanāya）」者：即以对诸行之灭的随观。或者，「那些行唯是灭去，未来不依集而生起」——如是随观[即]灭随观。正因此，圣典中才说：「以灭随观而令灭，不令集。」因为这[灭随观]是达到强力的欲解脱[智]。以舍遣的行相而转起的随观，[即]舍离随观；因为这是省思与安住[智]。「执取（ādānaṃ）」即依常等[而作]的执取。依相续、聚集、作用、所缘而取为一性，[即]坚厚想。「积集（āyūhanaṃ）」即行作。到达状态的差别，[即]变异。「常恒想（dhuvasaññaṃ）」即取为坚固之性。「相（nimittaṃ）」者：即依聚集等的坚厚、并依自作用的界限，而把诸行取为有形体。「愿求（paṇidhiṃ）」即贪等的愿求；而它就义而言，是依诸渴爱而对诸行的倾向。

Aniccassa, aniccanti anupassanā aniccānupassanā, tebhūmakadhammānaṃ aniccataṃ gahetvā pavattāya vipassanāyetaṃ nāmaṃ. Niccasaññanti saṅkhatadhamme ‘‘niccā, sassatā’’ ti evaṃ pavattamicchāsaññaṃ, saññāsīsena diṭṭhicittānampi gahaṇaṃ daṭṭhabbaṃ. Esa nayo ito paresupi. Nibbidānupassanāyāti saṅkhāresu nibbijjanākārena pavattāya anupassanāya. Nandinti sappītikataṇhaṃ. Tathā virāgānupassanāyāti virajjanākārena pavattāya anupassanāya. Nirodhānupassanāyāti saṅkhārānaṃ nirodhassa anupassanāya. ‘‘Te saṅkhārā nirujjhantiyeva, āyatiṃ samudayavasena na uppajjantī’’ ti evaṃ vā anupassanā nirodhānupassanā. Tenevāha ‘‘nirodhānupassanāya nirodheti, no samudetī’’ ti. Muñcitukamyatā hi ayaṃ balappattāti. Paṭinissajjanākārena pavattā anupassanā paṭinissaggānupassanā. Paṭisaṅkhā santiṭṭhanā hi ayaṃ. Ādānanti niccādivasena gahaṇaṃ. Santatisamūhakiccārammaṇānaṃ vasena ekattaggahaṇaṃ ghanasaññā. Āyūhanaṃ abhisaṅkharaṇaṃ. Avatthāvisesāpatti vipariṇāmo. Dhuvasaññanti thirabhāvaggahaṇaṃ. Nimittanti samūhādighanavasena, sakiccapāricchedatāya ca saṅkhārānaṃ saviggahaggahaṇaṃ. Paṇidhinti rāgādipaṇidhiṃ, sā panatthato taṇhānaṃ vasena saṅkhāresu ninnatā.

[t123] 「执著（abhinivesaṃ）」即随我见。依无常、苦等而对一切法的审度，[即]增上慧法观。「取实执著（sārādānābhinivesaṃ）」即于无实中取实的颠倒。「世间是依自在天所造等而生起的」——这样的执著，[即]迷妄执著。但某些[师]说：以「我于过去世曾存在吗」等方式转起的陷入怀疑，[即]迷妄执著。于诸行中取为庇护所、救护，[即]爱著之执著。某些[师说]：依「乐于爱著、欢喜于爱著」之语，「爱著」即渴爱；正是它依对眼等与色等的执著而转起，[故名]爱著之执著。「如是种类的诸行是被舍遣的」——如是转起的智，[即]省思随观。由于离于轮转，[故]涅槃[名为]还灭；由于以那[涅槃]作所缘之名的随观而转起，[故]还灭随观[即]种姓[智]。「结合之执著（saṃyogābhinivesaṃ）」即依结合而对诸行的执著。「与见共处的（diṭṭhekaṭṭhe）」者：即与见俱生共处的，以及舍断共处的。「粗的（oḷārike）」是观待上位诸道所应断的烦恼而说的；否则，见所断的[烦恼]比第二道

所应断的[烦恼]还要粗。「微细的（aṇusahagate）」即成为微细的；这是观待下位诸道所应断的[烦恼]而说的。「一切烦恼（sabbakilese）」即余下的一切烦恼；因为已被初道等所舍断的烦恼不会再被舍断。

Abhinivesanti attānudiṭṭhiṃ. Aniccadukkhādivasena sabbadhammatīraṇaṃ adhipaññādhammavipassanā. Sārādānābhinivesanti asāre sāraggahaṇavipallāsaṃ. ‘‘Issarakuttādivasena loko samuppanno’’ti abhiniveso sammohābhiniveso. Keci pana ‘‘ahosiṃ nu kho ahamatītamaddhānantiādinā pavattasaṃsayāpatti sammohābhiniveso’’ti vadanti. Saṅkhāresu leṇatāṇabhāvaggahaṇaṃ ālayābhiniveso. ‘‘Ālayaratā ālayasamuditā’’ti vacanato ālayo taṇhā, sāyeva cakkhādīsu rūpādīsu ca abhinivisanavasena pavattiyā ālayābhinivesoti keci. ‘‘Evaṃvidhā saṅkhārā paṭinissajjīyantī’’ti pavattaṃ ñāṇaṃ paṭisaṅkhānupassanā. Vaṭṭato vigatattā vivaṭṭaṃ nibbānaṃ, tattha ārammaṇakaraṇasaṅkhātena anupassanena pavattiyā vivaṭṭānupassanā gotrabhu. Saṃyogābhinivesanti saṃyujjanavasena saṅkhāresu abhinivisanaṃ. Diṭṭhekaṭṭheti diṭṭhiyā sahajātekaṭṭhe, pahānekaṭṭhe ca. ‘‘Oḷārike’’ti uparimaggavajjhe kilese apekkhitvā vuttaṃ, aññathā dassanapahātabbāpi dutiyamaggavajjhehi oḷārikāti. Aṇusahagateti aṇubhūte, idaṃ heṭṭhimamaggavajjhe apekkhitvā vuttaṃ. Sabbakileseti avasiṭṭhasabbakilese. Na hi paṭhamādimaggehi pahīnā kilesā puna pahīyantīti.

[t124] 「坚硬（kakkhaḷattaṃ）」即坚固之性。「流动（paggharaṇaṃ）」即液态之性。犹如以世间的风[鼓]皮囊一般，凡令彼彼聚膨胀者，或[令其]坚挺之性，那[即]「支持（vitthambhanaṃ）」。虽然一聚中的诸大种与另一聚中的诸大种确有不相触之事，但[所谓]空是离于彼彼大种、是色的边界；凡为哪些[大种]所作的界限，[空]与那些[大种]即是不相触的。否则，诸大种就不会有作界限的自性，因为[那样]便成为遍满了；因为不遍满即是不相触性。于哪一聚中作诸大种的界限，与那些[大种]不相触之性，[即]「不可触之相（asamphuṭṭhalakkhaṇaṃ）」。故世尊在空界的解说中说：「不为四大种所触」（《法集论》637）。

Kakkhaḷattaṃ kaṭhinabhāvo. Paggharaṇaṃ dravabhāvo. Lokiyavāyunā bhastassa viya yena taṃtaṃkalāpassa uddhumāyanaṃ, thambhabhāvo vā, taṃ vitthambhanaṃ. Vijjamānepi kalāpantarabhūtānaṃ kalāpantarabhūtehi asamphuṭṭhabhāve, taṃtaṃbhūtavivittatā rūpapariyanto ākāsoti yesaṃ yo paricchedo, tehi so asamphuṭṭhova, aññathā bhūtānaṃ paricchedasabhāvo na siyā byāpībhāvāpattito. Abyāpitā hi asamphuṭṭhatāti. Yasmiṃ kalāpe bhūtānaṃ paricchedo, tehi asamphuṭṭhabhāvo asamphuṭṭhalakkhaṇaṃ. Tenāha bhagavā ākāsadhātuniddese ‘‘asamphuṭṭhaṃ catūhi mahābhūtehī’’ti (dha. sa. 637).

[t125] 在相违之缘会合时[所生的]不同生起，[即]「变坏（ruppanaṃ）」。由于思是行蕴诸法中的主要[者]，[义注]故依思而说「诸行的行作之相（saṅkhārānaṃabhisaṅkharaṇalakkhaṇaṃ）」。正因如此，在经分别的行蕴分别中，才以「眼触所生思」（《分别论》92）等方式唯分别了思；而思正是以行作为相的。如说：「此中什么是福行？欲界的善思」（《分别论》226）等。「遍满（pharaṇaṃ）」即具扩散性。「对于不信（assaddhiye）」者：即以不信为因；[此是]表因由的处格。于「对于懈怠（kosajje）」等中也是此法。「寂止之相（vūpasamalakkhaṇaṃ）」即身心热恼寂止之相。当离于退缩与掉举的增上心转起时，由于对策励、制止、令喜悦无所忙务而[生]的旁观，[即]「省思」，因为它断除了偏堕。

Virodhipaccayasannipāte visadisuppatti ruppanaṃ. Cetanāpadhānattā saṅkhārakkhandhadhammānaṃ cetanāvasenetaṃ vuttaṃ ‘‘saṅkhārānaṃ abhisaṅkharaṇalakkhaṇa’’nti. Tathā hi suttantabhājanīye saṅkhārakkhandhavibhaṅge ‘‘cakkhusamphassajā cetanā’’tiādinā (vibha. 92) cetanāva vibhattā, abhisaṅkharaṇalakkhaṇā ca cetanā. Yathāha ‘‘tattha katamo puññābhisaṅkhāro? Kusalā cetanā kāmāvacarā’’tiādi (vibha. 226). Pharaṇaṃ savipphārikatā. Assaddhiyeti assaddhiyahetu, nimittatthe bhummaṃ. Esa nayo ‘‘kosajje’’tiādīsu. Vūpasamalakkhaṇanti kāyacittapariḷāhūpasamalakkhaṇaṃ. Līnuddhaccarahite adhicitte pavattamāne paggahaniggahasampahaṃsanesu abyāvaṭatāya ajjhupekkhanaṃ paṭisaṅkhānaṃ pakkhapātupacchedato.

[t126] 由于妄语等以欺诳等为作用而粗涩、不作摄持，正语作为它们的对治[而]是摄持者；由于[它]柔润，[故]摄持相应诸法，也摄持听闻以正语为缘的善说[之语]的人——所以正语[即]以摄持为相。身的作业等起某种所应作[之事]，而自身的等起即是努力，所以应知名为正业的离[即]以等起为相；或者，[对]相应诸法的举起[即]等起，犹如身

的作业中举起重担一般。对活着的众生、或对相应诸法而言，依命根的转起，或即活命本身的清净，[即]「净化（vodānaṃ）」。不让连同相应诸法的心堕于杂染的一方，而正确地策励，[即]「策励（paggaho）」。

Musāvādādīnaṃ visaṃvādanādikiccatāya lūkhānaṃ apariggāhakānaṃ paṭipakkhabhāvato pariggāhikā sammāvācā siniddhabhāvato sampayuttadhamme, sammāvācāpaccayasubhāsitānaṃ sotārañca puggalaṃ pariggaṇhātīti sā pariggahalakkhaṇā sammāvācā. Kāyikakiriyā kiñci kattabbaṃ samuṭṭhāpeti. Sayañca samuṭṭhahanaṃ ghaṭanaṃ hotīti sammākammantasaṅkhātā virati samuṭṭhānalakkhaṇā daṭṭhabbā, sampayuttadhammānaṃ vā ukkhipanaṃ samuṭṭhāpanaṃ kāyikakiriyāya bhārukkhipanaṃ viya. Jīvamānassa sattassa, sampayuttadhammānaṃ vā jīvitindriyavuttiyā, ājīvasseva vā suddhi vodānaṃ. Sasampayuttadhammassa cittassa saṃkilesapakkhe patituṃ adatvā sammadeva paggaṇhanaṃ paggaho.

[t127] 此处「诸行（saṅkhārā）」意指思，[义注]故说「诸行的思之相（saṅkhārānaṃcetanālakkhaṇaṃ）」。「倾向（namanaṃ）」即朝向所缘之性。「处（āyatanaṃ）」即转起；因为依诸处，名为「来者（āya）」的心与心所才得转起。「渴爱的因之相（taṇhāyahetulakkhaṇaṃ）」即作为轮转之生因的性质；而道[的因之相]则是令到达涅槃——此正是它们的差别。

‘‘Saṅkhārā’’ ti idha cetanā adhippetāti vuttaṃ ‘‘saṅkhārānaṃ cetanālakkhaṇa’’ nti. Namanaṃ ārammaṇābhimukhabhāvo. Āyatanaṃpavattanaṃ. Āyatanānaṃ vasena hi āyasaṅkhātānaṃ cittacetasikānaṃ pavatti. Taṇhāya hetulakkhaṇanti vaṭṭassa janakahetubhāvo, maggassa pana nibbānasampāpakattanti ayameva tesaṃ viseso.

[t128] 「如实之相（tathalakkhaṇaṃ）」即不颠倒的自性。「一味（ekaraso）」[即]互不超越，[即]不缺不增之性。「双运（yuganaddhā）」即止与观本身；也有说「[双运即]信与慧、策励与不散乱」的。

Tathalakkhaṇaṃ aviparītasabhāvo. Ekaraso aññamaññānativattanaṃ anūnādhikabhāvo. Yuganaddhā samathavipassanāva, ‘‘saddhāpaññā paggahāvikkhepā’’ tipi vadanti.

[t129] 由于灭尽诸烦恼，[故名]「尽（khayo）」，[即]道。由于以无生为终结，[故名]「无生（anuppādo）」，[即]果。「轻安（passaddhi）」即烦恼的止息。

Khiṇoti kileseti khayo, maggo. Anuppādapariyosānatāya anuppādo, phalaṃ. Passaddhi kilesavūpasamo.

[t130] 「欲的（chandassa）」即欲作之欲。「根本之相（mūlalakkhaṇaṃ）」即作为住立处之性。「等起之相（samuṭṭhāpanalakkhaṇaṃ）」即由于令[心]趣向所缘，而作为相应诸法生起之因。「集合（samodhānaṃ）」即依境等的会合而应被取的行相，那[会合]称为「和合」。或者，相应诸法以它而平等地、共同地被安置，[故]为集合，[即]触。于此汇集、会合，[故]为「汇集（samosaraṇaṃ）」；离受则不得转起的相应诸法，仿佛为受的领纳之相而汇集——[义注]是就此而如是说的。犹如椽木[以]屋顶尖[为首]一般，[定]作为诸相应[法]之首领的性质，[即]「上首之相（pamukhalakkhaṇaṃ）」。较之于那[念]、或较之于那些相应诸法而更上、更主要，[故]为「较彼更上（taduttari）」；因为诸善法以慧为上。「解脱的（vimuttiyā）」即果的；因为它以戒等功德之精要的最高卓越性而为坚实。又应知：这相的分别，是依六界、五禅支等，随顺彼彼经句，并依古义注所传的方法而作的。正因如此，某些已说过的法，为阐明另一种理趣而再度显示；也正因此，[义注]才依「诸善法以欲为根本、以作意为等起、以触为集合、以受为汇集」、「诸善法以慧为上」、「此梵行以解脱为坚实」、「贤友，梵行是入于涅槃、以涅槃为究竟」这些经句，而说「欲的根本之相」等。

Chandassāti kattukamyatāchandassa. Mūlalakkhaṇaṃ patiṭṭhābhāvo. Samuṭṭhāpanalakkhaṇaṃ ārammaṇapaṭipādakatāya sampayuttadhammānaṃ uppattihetutā. Samodhānaṃ visayādisannipātena gahetabbākāro, yā ‘‘saṅgatī’’ ti vuccati. Samaṃ saha odahanti anena sampayuttadhammāti vā samodhānaṃ, phasso. Samosaranti sannipatanti etthāti samosaraṇaṃ. Vedanāya vinā appavattamānā sampayuttadhammā vedanānubhavananimittaṃ samosaṭā viya hontīti evaṃ vuttaṃ. Gopānasīnaṃ kūṭaṃ viya sampayuttānaṃ pāmokkhabhāvo pamukhalakkhaṇaṃ. Tato, tesaṃ vā sampayuttadhammānaṃ uttari padhānanti taduttari. Paññuttarā hi kusalā dhammā. Vimuttiyāti phalassa. Tañhi sīlādiguṇasārassa paramukkaṃsabhāvena sāraṃ. Ayañca lakkhaṇavibhāgo chadhātupañcajhānaṅgādivasena

taṃtaṃsuttapadānusārena, porāṇaṭṭhakathāya āgatanayena ca katoti daṭṭhabbaṃ. Tathā hi vuttopi koci dhammo pariyāyantarappakāsanatthaṃ puna dassito, tato eva ca ‘‘chandamūlakā kusalā dhammā manasikārasamuṭṭhānā, phassasamodhānā, vedanāsamosaraṇā’’ ti, ‘‘paññuttarā kusalā dhammā’’ ti, ‘‘vimuttisāramidaṃ brahmacariya’’ nti, ‘‘nibbānogadhañhi āvuso brahmacariyaṃ nibbānapariyosāna’’ nti ca suttapadānaṃ vasena ‘‘chandassa mūlalakkhaṇa’’ ntiādi vuttaṃ.

[t131] 由于自性不颠倒，四圣谛名为「如实之法（tathadhammā）」。由于具有那[如实]的自性，[故]为「如实的（tathāni）」。由于自性不虚妄，[故]为「不虚的（avitathāni）」。由于离于别异的行相，[故]为「不异的（anaññathāni）」。

Tathadhammā nāma cattāri ariyasaccāni aviparītasabhāvattā. Tathāni taṃsabhāvattā. Avitathāni amusāsabhāvattā. Anaññathāni aññākārarahitattā.

[t132] 「以生为缘而生起、集成之义（jātipaccayasambhūtasamudāgataṭṭho）」者：即以生为缘而生起，并随顺自身之缘而俱行地辗转向上而来之性——[此是]随转之义。或者，生起之义与集成之义[合]即「生起、集成之义」：并非从生而无老死，也并非离生而从他[因]有[老死]——[此即]以生为缘的生起之义；而如是从生而集成，[此即]以生为缘的集成之义。是说：无论哪一种生如何成为缘，[老死]便随顺于它而显现。于「无明作为诸行之缘之义（avijjāyasaṅkhārānaṃpaccayaṭṭho）」这里也是：并非无明不是诸行之缘，也并非离无明而诸行得以生起。无论哪一种无明对哪些行如何成为缘，这[即]无明作为诸行之缘之义，[即]作为缘之性——此是其义。

Jātipaccayasambhūtasamudāgataṭṭhoti jātipaccayā sambhūtaṃ hutvā sahitassa attano paccayānurūpassa uddhaṃ uddhaṃ āgatabhāvo, anupavattatthoti attho. Atha vā sambhūtaṭṭho ca samudāgataṭṭho ca sambhūtasamudāgataṭṭho, na jātito jarāmaraṇaṃ na hoti, na ca jātiṃ vinā aññato hotīti jātipaccayasambhūtaṭṭho. Itthañca jātito samudāgacchatīti jātipaccayasamudāgataṭṭho. Yā yā jāti yathā yathā paccayo hoti, tadanurūpaṃ pātubhāvoti attho. Avijjāya saṅkhārānaṃ paccayaṭṭhoti etthāpi na avijjā saṅkhārānaṃ paccayo na hoti, na ca avijjaṃ vinā saṅkhārā uppajjanti. Yā yā avijjā yesaṃ yesaṃ saṅkhārānaṃ yathā yathā paccayo hoti, ayaṃ avijjāya saṅkhārānaṃ paccayaṭṭho, paccayabhāvoti attho.

[t133] [语句的]连属是：世尊知见它。「以他（tena）」即以世尊。应连属作「那被分别的（taṃvibhajjamānaṃ）」。「那（taṃ）」即色处。「可意、不可意等（iṭṭhāniṭṭhādi）」者：以「等（ādi）」一语摄取中庸[的所缘]，同样也[摄取]过去、未来、现在、微小、内、外、内外二者等的差别。「依可得之语（labbhamānakapadavasena）」者：依「色处是所见，声处是所闻，香处、味处、触处是所觉，一切色是意所识」（《法集论》966）之语，「所见」一语与「所识」一语于色所缘中可得。「色所缘、可意、不可意、中庸、微小、过去、未来、现在、内、外、所见、所识、色、色处、色界、显色之光辉、有见、有对、青、黄」——[义注]即以如是等众多名称[而说]。「以十三门（terasahivārehi）」是就《色品》（《法集论》614等）中所传的十三个解说门而说的；而依每一门中各有四种决定的方法，[义注]才说「以五十二种方式（dvipaññāsāyanayehi）」。由于所见不颠倒，且教说不可逆转，[故]唯是如实的。「我知道、我已证知（jānāmiabbhaññāsiṃ）」者：应知以显示现在与过去时中智的转起，未来[时中]智的转起也已说及。应知「已了知（vidita）」一词是不触及时之差别的，犹如「所见、所闻、所觉」（《法集论》966）等[语]中一般。「不住立（naupaṭṭhāsi）」者：即不依我与我所而趣近。色所缘等诸法具何自性、属何种类，[他]便如是见、知、了[知]它们，故为如来——应如是了知语词的成立。但某些[师]解说：依语源学的方法，或依pisodara等[不规则复合]之列入，作dassī一词的省略与āgata一词的加入，[而成]「如来」。

Bhagavā taṃ jānāti passatīti sambandho. Tenāti bhagavatā. Taṃ vibhajjamānanti yojetabbaṃ. Tanti rūpāyatanaṃ. Iṭṭhāniṭṭhādīti ādi-saddena majjhattaṃ saṅgaṇhāti, tathā atītānāgatapaccuppannaparittaajjhattabahiddhātadubhayādibhedaṃ. Labbhamānakapadavasenāti ‘‘rūpāyatanaṃ diṭṭhaṃ saddāyatanaṃ sutaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ mutaṃ, sabbaṃ rūpaṃ manasā viññāta’’ nti (dha. sa. 966) vacanato diṭṭhapadañca viññātapadañca rūpārammaṇe labbhati. ‘‘Rūpārammaṇaṃ iṭṭhaṃ aniṭṭhaṃ majjhattaṃ parittaṃ atītaṃ anāgataṃ paccuppannaṃ ajjhattaṃ bahiddhā diṭṭhaṃ viññātaṃ rūpaṃ rūpāyatanaṃ rūpadhātu vaṇṇanibhā sanidassanaṃ

sappaṭighaṃ nīlaṃ pītaka’’nti evamādīhi anekehi nāmehi. ‘‘Terasahi vārehī’’ti rūpakaṇḍe (dha. sa. 614 ādayo) āgate terasa niddesavāre sandhāyāha. Ekekasmiñca vāre catunnaṃ catunnaṃ vavatthāpananayānaṃ vasena ‘‘dvipaññāsāya nayehī’’ti āha. Tathameva aviparītadassitāya, appaṭivattiyadesanatāya ca. Jānāmi abbhaññāsinti vattamānātītakālesu ñāṇappavattidassanena anāgatepi ñāṇappavatti vuttāyevāti daṭṭhabbā. Vidita-saddo anāmaṭṭhakālaviseso veditabbo, ‘‘diṭṭhaṃ sutaṃ muta’’ntiādīsu (dha. sa. 966) viya. Na upaṭṭhāsīti attattaniyavasena na upagacchi. Yathā rūpārammaṇādayo dhammā yaṃsabhāvā yaṃpakārā ca, tathā ne passati jānāti gacchatīti tathāgatoti evaṃ padasambhavo veditabbo. Keci pana ‘‘niruttinayena pisodarādipakkhepena vā dassī-saddassa lopaṃ, āgata-saddassa cāgamaṃ katvā tathāgato’’ti vaṇṇenti.

[t134] 由于无过失，[故]「无可指责（anupavajjaṃ）」。由于无所应增补，[故]「不缺（anūnaṃ）」。由于无所应除去，[故]「不余（anadhikaṃ）」。由于义与文等的具足，[故]「一切行相圆满（sabbākāraparipuṇṇaṃ）」。「并非别异（noaññathā）」[一语]以遮遣[的方式]成立「唯是如是（tatheva）」所说的同一义。[义注]以此显示：为何义而说，便决定成办该义，故世尊如何而说便唯是如是——[此即]教说的不颠倒性。[义注]以「『说』之义（gadattho）」显示：说如实故为如来，[乃是]依语源学的方法把da字作成了ta字。

Niddosatāya anupavajjaṃ. Pakkhipitabbābhāvena anūnaṃ. Apanetabbābhāvena anadhikaṃ. Atthabyañjanādisampattiyā sabbākāraparipuṇṇaṃ. No aññathāti ‘‘tathevā’’ti vuttamevatthaṃ byatirekena sampādeti. Tena yadatthaṃ bhāsitaṃ, ekantena tadatthanipphādanato yathā bhāsitaṃ bhagavatā, tathevāti aviparītadesanataṃ dasseti. ‘‘Gadattho’’ti etena thaṃ gadatīti tathāgatoti da-kārassa ta-kāro kato niruttinayenāti dasseti.

[t135] 他有如实的「去（gata）」，故为如来；而「去」是身或语的转起——此是其义。又说「如是（tathā）」时，由于ya-与ta-二词有不相离的关联，「如同（yathā）」这一义便自然现起。而在身、语二业互相随顺的言说意趣中，语对身、身对语都以关联者之性而现前——[义注]为显示此义，才说「因为世尊的（bhagavatohi）」等语。而在此义中，「以如实说故为如来」这一义也得以成立；但那[义]先前已以另一方式显示过了，[义注]故说「如是『以如实作故为如来』（evaṃtathākāritāyatathāgato）」。

Tathā gatamassāti tathāgato, gatanti ca kāyassa vācāya vā pavattīti attho. Tathāti ca vutte yaṃtaṃ-saddānaṃ abyabhicārisambandhitāya ‘‘yathā’’ti ayamattho upaṭṭhitoyeva hoti. Kāyavacīkiriyānañca aññamaññānulomena vacanicchāyaṃ, kāyassa vācā, vācāya ca kāyo sambandhībhāvena upatiṭṭhatīti imamatthaṃ dassento āha ‘‘bhagavato hī’’tiādi. Imasmiṃ pana atthe tathāvāditāya tathāgatoti ayampi attho siddho hoti. So pana pubbe pakārantarena dassitoti āha ‘‘evaṃ tathākāritāya tathāgato’’ti.

[t136] [义注]以「横遍无量的世界中（tiriyaṃaparimāṇāsulokadhātūsu）」一语，遮止某些[师]所说的「犹如横[遍一般]，上方与下方也有[无量]世界」。「由说法之美妙所成（desanāvilāsamayo）」即说法之美妙本身，犹如「福所成、施所成」等[语]中一般。

‘‘Tiriyaṃ aparimāṇāsu lokadhātūsū’’ti etena yadeke ‘‘tiriyaṃ viya upari adho ca santi lokadhātuyo’’ti vadanti, taṃ paṭisedheti. Desanāvilāsoyeva desanāvilāsamayo yathā ‘‘puññamayaṃ, dānamaya’’ntiādīsu.

[t137] 由于接头词与不变词是在能诠之词邻近时、以显明该[词]之义的方式而转起的，所以正是gata一词表示「已了知（avagata）」之义与「已超越（atīta）」之义，[义注]故说「『去（gato）』者：即已了知、已超越」。或者，从发愿起直至正觉，在此期间，由于大菩提乘之行道没有退失、停滞与杂染的转还，[故他]如其誓愿而如是去，[即]随顺发愿而行道，故为如来。或者，由于[他]有大神变，并由于以证得无碍解之卓越而无障碍，[故]于任何处都无所阻碍；如其所欲，他的身、语、心便如是有种种「去」——[即]行走、[即]转起，故为如来。又由于世间中vidhā［种类］、yutta［相应］、gata［去］、pakāra［种类］诸词见为同义，所以毗婆尸等诸世尊是何种类，这

位世尊也是那种类，故为如来；又那些世尊如何相应，这位世尊也如是相应，故为如来。或者，由于「真实、如实、如（tatha）」是智的增语，所以以如实之智而来，故为如来。也应如是了知「如来」一词之义——

Upasagganipātānaṃ vācakasaddasannidhāne tadatthajotanabhāvena pavattanato gata-saddoyeva avagatatthaṃ atītatthañca vadatīti āha ‘‘gatoti avagato atīto’’ti. Atha vā abhinīhārato paṭṭhāya yāva sambodhi, etthantare mahābodhiyānapaṭipattiyā hānaṭhānasaṃkilesanivattīnaṃ abhāvato yathā paṇidhānaṃ, tathā gato abhinīhārānurūpaṃ paṭipannoti tathāgato. Atha vā mahiddhikatāya, paṭisambhidānaṃ ukkaṃsādhigamena anāvaraṇatāya ca katthaci paṭighātābhāvato yathā ruci, tathā kāyavacīcittānaṃ gatāni gamanāni pavattiyo etassāti tathāgato. Yasmā ca loke vidhayuttagatapakāra-saddā samānatthā dissanti, tasmā yathā vidhā vipassīādayo bhagavanto, ayampi bhagavā tathā vidhoti tathāgato. Yathā yuttā ca te bhagavanto ayampi bhagavā tathā yuttoti tathāgato. Atha vā yasmā saccaṃ taccha̱ṃ tathanti ñāṇassetaṃ adhivacanaṃ, tasmā tathena ñāṇena āgatoti tathāgatoti. Evampi tathāgata-saddassa attho veditabbo –

[t138] 舍断欲等诸垢，如彼等之所去——

‘‘Pahāya kāmādimale yathā gatā,

[t139] 毗婆尸等以定与智[而去]

Samādhiñāṇehi vipassiādayo;

[t140] 诸大仙[既如是]，持光辉的释迦牟尼

Mahesino sakyamunī jutindharo,

[t141] 亦如是而去，故被认为是如来。

Tathāgato tena tathāgato mato.

[t142] 又界、处等的如实之相

Tathañca dhātāyatanādilakkhaṇaṃ,

[t143] 依自相与共相的分别差异——

Sabhāvasāmaññavibhāgabhedato;

[t144] 胜者以自生智来到[彼相]

Sayambhuñāṇena jino samāgato,

[t145] 故释迦牛王被称为如来。

Tathāgato vuccati sakyapuṅgavo.

[t146] 如实的诸谛，以及此缘性

Tathāni saccāni samantacakkhunā,

[t147] 同样[亦如实]——普眼者全面地

Tathā idappaccayatā ca sabbaso;

[t148] 以不为他所引导[之智]而如实阐明

Anaññaneyyena yato vibhāvitā,

[t149] 因此，胜者[被称为]如来。

Yāthāvato tena jino tathāgato.

[t150] 即使在种类众多的诸世界中

Anekabhedāsupi lokadhātusu,

[t151] 于胜者的色处等境域上

Jinassa rūpāyatanādigocare;

[t152] [他]种种差别的见唯是如实的

Vicittabhedaṃ tathameva dassanaṃ,

[t153] 因此，普眼者[被称为]如来。

Tathāgato tena samantalocano.

[t154] 由于他唯是如实地说法

Yato ca dhammaṃ tathameva bhāsati,

[t155] 所作随顺于自己的言语

Karoti vācāyanuloma mattano;

[t156] 以诸功德征服世间而行

Guṇehi lokaṃ abhibhuyya iriyati,

[t157] 因此，世间导师也[被称为]如来。

Tathāgato tenapi lokanāyako.

[t158] 由于[其]随顺发愿、如其所欲

Yathābhinīhāramato yathāruci,

[t159] 而转起的语、身与心

Pavattavācātanucittabhāvato;

[t160] 又由于往昔诸大仙是何种类

Yathāvidhā yena purā mahesino,

[t161] 胜者也是那种类，故为如来。（《如是语义注》38）

Tathāvidho tena jino tathāgato’’ti. (itivu. aṭṭha. 38);

[t162] 这摄颂唯是开端而已。何以故？因为犹如「不放逸（appamāda）」一语[摄尽]一切法之行道一般，[它]摄尽了一切佛陀的功德。正因此，[义注]才说「若依一切行相（sabbākārena）」等语。

Saṅgahagāthā mukhamattameva. Kasmā? Appamādapadaṃ viya sakaladhammapaṭipattiyā sabbabuddhaguṇānaṃ saṅgāhakattā. Tenevāha ‘‘sabbākārenā’’tiādi.

[t163] [义注]以「[世尊]问：……那又是什么呢（taṃkatamantipucchati）」一语，显示了「诸比丘，……又是什么呢」等语泛泛而言即是发问。而由于[这样说]并未加以简别，为令了知它究竟是哪一种问，[义注]便以「此中，所谓『问』（tatthapucchānāma）」等语，依举示义的方法，显示《大义释》中所传的一切问。此中，「此中（tattha）」者：即于「[世尊]问：……那又是什么呢」这里泛泛而言的发问之语之中。

‘‘Taṃ katamanti pucchatī’’ti etena ‘‘katamañca taṃ bhikkhave’’tiādivacanassa sāmaññato pucchābhāvo dassito avisesato hi tassa pucchāvisesabhāvañāpanatthaṃ mahāniddese āgatā sabbāva pucchā atthuddhāranayena dasseti ‘‘tattha pucchā nāmā’’tiādinā. Tattha tatthāti ‘‘taṃ katamanti pucchatī’’ti ettha yadetaṃ sāmaññato pucchāvacanaṃ, tasmiṃ.

[t164] 「相（lakkhaṇaṃ）」即所欲了知的任何自性。「未知的（aññātaṃ）」是说以任何智都未曾了知之性；「未见的（adiṭṭhaṃ）」[是说]以作为见的智而未如现量般见到之性；「未衡量的（atulitaṃ）」[是说]以作为「这[只]有这么多」之衡量者而未曾衡量之性；「未度量的（atīritaṃ）」[是说]以作为度量者而未曾成办智之作业之性；「未明了的（avibhūtaṃ）」[是说]对智未明显之性；「未阐明的（avibhāvitaṃ）」[是说]未以智令其明显之性。以它而照明未见[之事]，[故为]「为阐明未见[之事]的[问]」。以它而核对已见[之事]，[故为]「为核对已见[之事]的[问]」，[即]依讨论而作抉择。以它而断除疑惑，[故为]「为断除疑惑的[问]」。为[征求]认可的问，[即]「求认

可的问」；因为以「诸比丘，你们认为如何」等发问，即是问「你们的认可是什么」这一认可。「欲说（kathetukamyatā）」者：即因欲说[而问]。

Lakkhaṇanti ñātuṃ icchito yo koci sabhāvo. ‘‘Aññāta’’nti yena kenaci ñāṇena aññātabhāvamāha, ‘‘adiṭṭha’’nti dassanabhūtena ñāṇena paccakkhaṃ viya adiṭṭhataṃ. ‘‘Atulita’’nti ‘‘ettakameta’’nti tulanabhūtena atūlitataṃ, ‘‘atīrita’’nti tīraṇabhūtena akatañāṇakiriyāsamāpanataṃ, ‘‘avibhūta’’nti ñāṇassa apākaṭabhāvaṃ, ‘‘avibhāvita’’nti ñāṇena apākaṭīkatabhāvaṃ. Adiṭṭhaṃ jotīyati etāyāti adiṭṭhajotanā. Diṭṭhaṃ saṃsandīyati etāyāti diṭṭhasaṃsandanā, sākacchāvasena vinicchayakaraṇaṃ. Vimati chijjati etāyāti vimaticchedanā. Anumatiyā pucchā anumatipucchā. ‘‘Taṃ kiṃ maññatha bhikkhave’’tiādi pucchāya hi ‘‘kā tumhākaṃ anumatī’’ti anumati pucchitā hoti. Kathetukamyatāti kathetukamyatāya.

§ 8 “‘沙门（samaṇa）乔达摩（Gotama）舍断杀生（pāṇātipāta），远离杀生，放下棍棒，放下刀剑，有惭愧，具同情心，怀着利益、悲悯一切众生生命之心而住。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘‘‘Pāṇātipātaṃ pahāya pāṇātipātā paṭivirato samaṇo gotamo nihitadaṇḍo, nihitasattho, lajjī, dayāpanno, sabbapāṇabhūtahitānukampī viharatī’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

> 译注：戒条主体措辞逐字复用 DN2 第194段定稿；仅将主语改为“沙门苟答马”并配以 DN1 的凡夫称赞句式。程式尾句“——诸比库，凡夫称赞如来时，或许会这样说。”全经各段逐字一致。

义注（12 块）

[a1] 如今，为宣说以欲说的问所问之义，[世尊]说了「舍断杀生」等[语]。

. Idāni taṃ kathetukamyatāya pucchāya pucchitamatthaṃ kathetuṃ ‘‘pāṇātipātaṃ pahāyā’’tiādimāha.

[a2] 此中，对生命的侵害为杀生（pāṇātipāta），是所说的意思是：杀害生命、屠戮生命。而此中「生命（pāṇo）」者：依世俗[而言]是众生，依胜义[而言]是命根。而于那生命有生命之想者，其引发断绝命根之加行、于身门语门二者之一转起的杀害之思，[即]是杀生。它对于无德的畜生等生命，[若]是小的生命，罪过小；[若]是大身的[生命]，罪过大。为什么呢？因为加行大。纵使加行相等，[也]因所缘物大[而罪过大]。对于有德的人等，[若]是德少的生命，罪过小；[若]是德大的[生命]，罪过大。而在身体与功德相等的情况下，应知烦恼与加行柔弱[时]罪过小，猛利[时]罪过大。

Tattha pāṇassa atipāto pāṇātipāto, pāṇavadho, pāṇaghātoti vuttaṃ hoti. Pāṇoti cettha vohārato satto, paramatthato jīvitindriyaṃ, tasmiṃ pana pāṇe pāṇasaññino jīvitindriyupacchedakaupakkamasamuṭṭhāpikā kāyavacīdvārānaṃ aññataradvārappavattā vadhakacetanā pāṇātipāto. So guṇavirahitesu tiracchānagatādīsu pāṇesu khuddake pāṇe appasāvajjo, mahāsarīre mahāsāvajjo, kasmā? Payogamahantatāya. Payogasamattepi vatthumahantatāya. Guṇavantesu manussādīsu appaguṇe pāṇe appasāvajjo, mahāguṇe mahāsāvajjo. Sarīraguṇānaṃ pana samabhāve sati kilesānaṃ upakkamānañca mudutāya appasāvajjo, tibbatāya mahāsāvajjoti veditabbo.

[a3] 它有五个成立条件：生命、有生命之想、杀害之心、加行、由此而死。有六种加行：亲手的、教唆的、投掷的、固定[机关]的、咒术所成的、神变所成的。而这个意义若详说则极为繁广，所以我们不详说它，其他类似的[也是如此]。有需要者应查阅《普端严》——律的义注——而取用。

Tassa pañca sambhārā honti – pāṇo, pāṇasaññitā, vadhakacittaṃ, upakkamo, tena maraṇanti. Cha payogā – sāhatthiko, āṇattiko, nissaggiyo, thāvaro, vijjāmayo, iddhimayoti. Imasmiṃ panatthe vitthāriyamāne ativiya papañco hoti, tasmā taṃ na vitthārayāma, aññañca evarūpaṃ. Atthikehi pana samantapāsādikaṃ vinayaṭṭhakathaṃ oloketvā gahetabbaṃ.

[a4] 「舍断（pahāya）」者：即舍弃这称为杀生之思的恶戒。「远离（paṭivirato）」者：即从舍断之时起，对那恶戒离而远离。对他来说没有「我要违犯」[这样的念头]，连眼、耳所能识知的[违犯之]法都没有，何况身[所作的]呢。应依这一方式了知其他类似语句中的意义。

Pahāyāti imaṃ pāṇātipātacetanāsaṅkhātaṃ dussīlyaṃ pajahitvā. Paṭiviratoti pahīnakālato paṭṭhāya tato dussīlyato orato viratova. Natthi tassa vītikkamissāmīti cakkhusotaviññeyyā dhammā pageva kāyikāti iminā va nayena aññesupi evarūpesu padesu attho veditabbo.

[a5] 「沙门（samaṇo）」者：世尊由于止息了恶而得此称呼。「乔达摩（Gotamo）」者：依姓氏[而言]。而不仅世尊远离杀生，比丘僧团也远离[杀生]；然而教说从一开始就是这样传来的。但阐明其义者，也可以依比丘僧团[的角度]来阐明。

Samaṇoti bhagavā samitapāpatāya laddhavohāro. Gotamoti gottavasena. Na kevalañca bhagavāyeva pāṇātipātā paṭivirato, bhikkhusaṅghopi paṭivirato, desanā pana ādito paṭṭhāya evaṃ āgatā, atthaṃ pana dīpentena bhikkhusaṅghavasenāpi dīpetuṃ vaṭṭati.

[a6] 「放下棍棒，放下刀剑（nihitadaṇḍonihitasattho）」者：由于不为伤害他人而拿取棍棒或刀剑，故是已放下棍棒、已放下刀剑——此是其义。而此中，除棍棒外，其余一切器具由于能恼害众生，应知[也]名为刀剑。而比丘们拿着拐杖、齿木、斧头或小刀而行，那并非为了伤害他人，所以[他们]仍算是「放下棍棒，放下刀剑」。

Nihitadaṇḍo nihitasatthoti parūpaghātatthāya daṇḍaṃ vā satthaṃ vā ādāya avattanato nikkhittadaṇḍo ceva nikkhittasattho cāti attho. Ettha ca ṭhapetvā daṇḍaṃ sabbampi avasesaṃ upakaraṇaṃ sattānaṃ viheṭhanabhāvato satthanti veditabbaṃ. Yaṃ pana bhikkhū kattaradaṇḍaṃ vā dantakaṭṭhaṃ vā vāsiṃ pipphalikaṃ vā gahetvā vicaranti, na taṃ parūpaghātatthāya. Tasmā nihitadaṇḍo nihitasattho tveva saṅkhyaṃ gacchati.

[a7] 「有惭愧（lajjī）」者：即具足以厌恶恶[行]为相的惭愧。「具同情心（dayāpanno）」者：即具有同情，[亦即]慈心。「怀着利益、悲悯一切众生生命之心（sabbapāṇabhūtahitānukampī）」者：即以利益悲悯一切生命、众生；以那同情之性，对一切生命、众生怀有利益之心——此是其义。「而住（viharati）」者：即行动、维持、度日、护持。「诸比丘，或者（Itivāhi,bhikkhave）」者：即「诸比丘，或者这样」。vā一语是着眼于下文「舍断不与取」等而说的选择之义；如是在一切处，都应着眼于前[文]或后[文]而了知其选择之性。

Lajjīti pāpajigucchanalakkhaṇāya lajjāya samannāgato. Dayāpannoti dayaṃ mettacittataṃ āpanno. Sabbapāṇabhūtahitānukampīti; sabbe pāṇabhūte hitena anukampako. Tāya dayāpannatāya sabbesaṃ pāṇabhūtānaṃ hitacittakoti attho. Viharatīti iriyati yapeti yāpeti pāleti. Iti vā hi, bhikkhaveti evaṃ vā bhikkhave. Vā saddo upari ‘‘adinnādānaṃ pahāyā’’ tiādīni apekkhitvā vikappattho vutto, evaṃ sabbattha purimaṃ vā pacchimaṃ vā apekkhitvā vikappabhāvo veditabbo.

[a8] 而此中的略义是：诸比丘，凡夫称赞如来时会这样说：「沙门乔达摩不杀生命，不令[人]杀，也不认可那[杀生]，远离这恶戒；啊，佛陀的功德真是伟大！」——他虽如此作了极大的努力而欲说称赞，所说的却唯是微小的、低浅的、仅属于行为之戒的事。他不能依上位的不共[功德]而说称赞。而且不仅凡夫[如此]，须陀洹、斯陀含、阿那含、阿罗汉，乃至诸独觉佛也都不能；唯有如来才能——那[一点]我将在下文对你们说。这就是此处含其意谓的义释。从此以后，我们将只解释新出现的语句。

Ayaṃ panettha saṅkhepo – bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno evaṃ vadeyya – ‘‘samaṇo gotamo pāṇaṃ na hanati, na ghāteti, na tattha samanuññho hoti, virato imasmā dussīlyā; aho, vata re buddhaguṇā mahantā’’ ti, iti mahantaṃ ussāhaṃ katvā vaṇṇaṃ vattukāmopi appamattakaṃ oramattakaṃ ācārasīlamattakameva vakkhati. Upari asādhāraṇabhāvaṃ nissāya vaṇṇaṃ vattuṃ na sakkhissati. Na kevalañca puthujjanova sotāpannasakadāgāmianāgāmiarahantopi paccekabuddhāpi na sakkontiyeva; tathāgatoyeva pana sakkoti, taṃ vo upari vakkhāmīti, ayamettha sādhippāyā atthavaṇṇanā. Ito paraṃ pana apubbapadameva vaṇṇayissāma.

[a9] 「舍断不与取（adinnādānaṃpahāya）」——此中，取未给予的[物]为不与取，是所说的意思是：夺取他人[之物]、偷窃、盗贼[行为]。此中，「未给予的（adinnaṃ）」者：即他人所拥有的[物]，对它他人可以随意支配而不应受罚、不受指责。对于那他人所拥有[之物]，有他人所拥有之想者，其引发拿取它之加行的盗心之思，[即]是不与取。它对于低劣的他人之物罪过小，对于殊胜的[他人之物]罪过大。为什么呢？因为所缘物殊胜。在所缘物相等时，对于功德较高者之物罪过大；相待于那功德较高者，对于[功德]比他低劣者之物罪过小。

> Adinnādānaṃ pahāyāti ettha adinnassa ādānaṃ adinnādānaṃ, parasaṃharaṇaṃ, theyyaṃ, corikāti vuttaṃ hoti. Tattha adinnanti paraparigghitaṃ, yattha paro yathākāmakāritaṃ āpajjanto adaṇḍāraho anupavajjo ca hoti. Tasmiṃ paraparigghite paraparigghitasaññino, tadādāyakaupakkamasamuṭṭhāpikā theyyacetanā adinnādānaṃ. Taṃ hīne parasantake appasāvajjaṃ, paṇīte mahāsāvajjaṃ, kasmā? Vatthupaṇītatāya. Vatthusamatte sati guṇādhikānaṃ santake vatthusmiṃ mahāsāvajjaṃ. Taṃ taṃ guṇādhikaṃ upādāya tato tato hīnaguṇassa santake vatthusmiṃ appasāvajjaṃ.

[a10] 它有五个成立条件：他人所拥有[之物]、有他人所拥有之想、盗心、加行、由此而拿走。有六种加行：即亲手的等。而那些[加行]是依偷盗取、强夺取、覆藏取、预谋取、换签取这些取夺方式随其所适而转起的。此处是略[说]，详说则已在《普端严》中说过。

> Tassa pañca sambhārā honti – paraparigghitaṃ, paraparigghitasaññitā, theyyacittaṃ, upakkamo, tena haraṇanti. Cha payogā – sāhatthikādayova. Te ca kho yathānurūpaṃ theyyāvahāro, pasayhāvahāro, paṭicchannāvahāro, parikappāvahāro, kusāvahāroti imesaṃ avahārānaṃ vasena pavattā, ayamettha saṅkhepo. Vitthāro pana samantapāsādikāyaṃ vutto.

[a11] 唯取所施与的，故为「只接受所施与的（dinnādāyī）」。即使在心里也只期望所施与的，故为「只期望所施与的（dinnapāṭikaṅkhī）」。偷窃故为盗贼（theno）。不作盗贼故为「不偷盗（athenena）」。正因为不偷盗，故为「清净的（sucibhūtena）」。「自己（attanā）」者：即以自身。是所说的意思是：他使自己成为不偷盗的、清净的而住。其余的应依第一学处中所说的方式配合。如同此处，一切处[也]如是。

> Dinnameva ādiyatīti dinnādāyī. Cittenapi dinnameva paṭikaṅkhatīti dinnapāṭikaṅkhī. Thenetīti theno. Na thenena athenena. Athenattāyeva sucibhūtena. Attanāti attabhāvena. Athenaṃ sucibhūtaṃ attānaṃ katvā viharatīti vuttaṃ hoti. Sesaṃ paṭhamasikkhāpade vuttanayeneva yojetabbaṃ. Yathā ca idha, evaṃ sabbattha.

[a12] 「非梵行（abrahmacariyaṃ）」者：即非最胜之行。行梵[即]最胜的行为，故为梵行者（brahmacārī）。「远离而行（ārācārī）」者：即远离非梵行而行。「淫欲（methunā）」者：由于依贪的缠缚而彼此相似，[故]得「成对者」之称；由那[等人]所行，故得名为「淫欲」的非正法。「粗俗之法（gāmadhammā）」者：即村居者之法。

> Abrahmacariyanti aseṭṭhacariyaṃ. Brahmaṃ seṭṭhaṃ ācāraṃ caratīti brahmacārī. Ārācārīti abrahmacariyato dūracārī. Methunāti rāgapariyuṭṭhānavasena sadisattā methunakāti laddhavohārehi paṭisevitabbato methunāti saṅkhyaṃ gatā asaddhammā. Gāmadhammāti gāmavāsīnaṃ dhammā.

复注（15 块）

[t1] 对于本性会依自身[之力]而落下者，在[其自然落下]之前便使之极度落下，[即]「侵害（atipāto）」；[即]不让[它]缓慢落下而迅速使之落下——此是其义。或者，超越[常法]、以刀等制伏而使之落下，[即]侵害。「众生（satto）」即诸蕴的相续；因为对它才有「众生」的施设。「命根（jīvitindriyaṃ）」即色与非色的命根；因为色命根被伤害时，另一[非色命根]也由于与它相关联而毁坏。[问：]但此处为何作「对生命的侵害」以及「而此中『生命』者，依世俗[而言]是众生」这样的单数解说呢？此处所意指的，不正是从对一切生命的侵害中离吗？正因如此，[义注]在下文才以「『怀着利益、悲悯一切众生生命之心』者：即[以利益悲悯]一切生命、众生」（《长部义注》1. 小戒的解释）等方式作复数的解说。——[答：]这是真的；但此处是依「生命性」之共通而作单数解说，而在那[后文]中，由于有sabba［一切］一词邻近，多数性已然可知，所以不作共通的解说，而依欲言差别的意趣作了复数解说。更进一步，应知作这语数的差别，是为令了知这一差别：防护的受持是依共通[而立]，防护的破坏则依

其差别[而立]。由于以某思对作为正转起的命根之依处的诸大种施加打击之故，以那些大种为缘而应生起的诸大种将不生起——那能等起如是加行的思，[即]是杀生。因为受了打击的诸大种不像其他[未受打击的]大种那样明净，所以不成为同类[大种]之因。[义注]以「[于]身门语门（kāyavacīdvārānaṃ）」一语，遮止于意门转起的杀害之思为杀生。

. Saraseneva patanasabhāvassa antarā eva atīva pātanaṃ atipāto, saṇikaṃ patituṃ adatvā sīghaṃ pātananti attho. Atikkamma vā satthādīhi abhibhavitvā pātanaṃ atipāto. Sattoti khandhasantāno. Tattha hi sattapaññatti. Jīvitindriyanti rūpārūpajīvitindriyaṃ. Rūpajīvitindriye hi vikopite itarampi taṃsambandhatāya vinassati. Kasmā panettha ‘‘pāṇassa atipāto, pāṇoti cettha vohārato satto’’ ti ca ekavacananiddeso kato, nanu niravasesānaṃ pāṇānaṃ atipātato virati idha adhippetā. Tathā hi vakkhati ‘‘sabbapāṇabhūtahitānukampīti sabbe pāṇabhūte’’ tiādinā (dī. ni. aṭṭha. 1.cūḷasīlavaṇṇanā) bahuvacananiddesanti? Saccametaṃ, pāṇabhāvasāmaññavasena panettha ekavacananiddeso kato, sabbasaddasannidhānena tattha puthuttaṃ viññāyamānamevāti sāmaññaniddesaṃ akatvā bhedavacanicchāvasena bahuvacananiddeso katoti. Kiñca bhiyyosāmaññato saṃvarasamādānaṃ, tabbisesato saṃvarabhedoti imassa visesassa ñāpanatthaṃ ayaṃ vacanabhedo katoti veditabbo. Yāya cetanāya vattamānassa jīvitindriyassa nissayabhūtesu mahābhūtesu upakkamakaraṇahetu taṃ mahābhūtappaccayā uppajjanakamahābhūtā nuppajjissanti, sā tādisappayogasamuṭṭhāpikā cetanā pāṇātipāto. Laddhupakkamāni hi bhūtāni itarabhūtāni viya na visadānīti samānajātiyānaṃ kāraṇaṃ na hontīti. ‘‘Kāyavacīdvārāna’’nti etena manodvāre pavattāya vadhakacetanāya pāṇātipātabhāvaṃ paṭikkhipati.

[t2] 应知：由加行与所缘物之大等[而有的]「罪过大（mahāsāvajjatā）」，是由于以那些为缘而生起的思有强力。因为加行之大，是依那能迅速成办所意欲的加行、成办其作用、并由多次转起的速行而得数数修习的决定之思[而立]。纵使有时对小的与大的生命而加行相等，杀害大[生命]者的思仍生起得更为猛利——[此即]所缘物之大。如是，这二者也唯是依思的强力而有。正因如此，由于所应杀者具大功德，犹如对他转起的助益之思[因田之殊胜而强]一般，[对他的]损害之思也因田之殊胜的成就而强力、生起得更猛利——应知其罪过之大[即由此]。所以应知：纵使加行、所缘物等诸缘不大，[也]唯依大功德等诸缘而致思的强力等，[而有]罪过大之性。

Payogavatthumahantatādīhi mahāsāvajjatā tehi paccayehi uppajjamānāya cetanāya balavabhāvato veditabbā. Yathādhippetassa hi payogassa sahasā nipphādanavasena kiccasādhikāya bahukkhattuṃ pavattajavanehi laddhāsevanāya ca sanniṭṭhāpakacetanāya vasena payogassa mahantabhāvo. Satipi kadāci khuddake ceva mahante ca pāṇe payogassa samabhāve mahantaṃ hanantassa cetanā tibbatarā uppajjatīti vatthussa mahantabhāvo. Iti ubhayaṃ petaṃ cetanāya balavabhāveneva hoti. Tathā hi hantabbassa mahāguṇabhāvena tattha pavattaupakāracetanā viya khettavisesanibbattiyā apakāracetanāpi balavatī, tibbatarā ca uppajjatīti tassā mahāsāvajjatā daṭṭhabbā. Tasmā payogavatthuādipaccayānaṃ amahattepi mahāguṇatādipaccayehi cetanāya balavabhāvādivaseneva mahāsāvajjabhāvo veditabbo.

[t3] 以它们而成办，[故为]「成立条件（sambhārā）」，[即]支分。其中，有生命之想与杀害之心也可以是前分的。「加行（upakkamo）」是由杀害之思所等起的。具五成立条件的[思]即杀生之思，故应知它本身是离于这五条件[之外]的。「咒术所成的（vijjāmayo）」即诵念咒语的加行，犹如阿闼婆[咒]师等[所作]。「神变所成的（iddhimayo）」即以业异熟所生神变而成的，犹如有獠牙、有螫针者等[所作]。「极为繁广（ativiyapapañco）」即极大的详广。

Sambharīyanti etehīti sambhārā, aṅgāni. Tesu pāṇasaññitāvadhakacittāni pubbabhāgiyānipi honti. Upakkamo vadhakacetanāsamuṭṭhāpito. Pañcasambhāravatī pāṇātipātacetanāti sā pañcasambhāravinimuttā daṭṭhabbā. Vijjāmayo mantaparijappanapayogo āthabbaṇikādīnaṃ viya. Iddhimayo kammavipākajiddhimayo dāṭhākoṭakādīnaṃ viya. Ativiya papañcoti atimahāvitthāro.

[t4] 此处[有诘难]说：在刹那刹那灭去之自性的诸行中，谁杀？又谁被杀？若[说是]心与心所的相续，它由于是非色，既不能依斩断、破裂等而作伤害，也不可被伤害；若[说是]色的相续，它由于无思，犹如木石一般，所以对它以斩断等[而作]的杀生并不可得，犹如对死尸[一般]。又，杀生的加行——击打之类等——或于过去诸行，或于未来

[诸行]，或于现在[诸行]而有。此中，于过去、未来[诸行]尚且不可能，因为它们不存在；而于现在[诸行]，由于诸行是刹那的、以自身[之力]而具灭去之自性、已朝向坏灭，加行便将成为无用。又由于坏灭是无因的，[故]死并非以击打之类等加行为因。又由于诸行无[主宰之]作用，那加行是谁的呢？又由于[诸行]是刹那的，与杀害意图同时的[行]即已破坏，在作业终了之时并不住立，[那么]杀生之业的系缚又是谁的呢？

Etthāha – khaṇe khaṇe nirujjhanasabhāvesu saṅkhāresu ko hanti, ko vā haññati, yadi cittacetasikasantāno, so arūpatāya na chedanabhedanādivasena vikopanasamattho, nāpi vikopanīyo, atha rūpasantāno, so acetanatāya kaṭṭhakaliṅgarūpamoti na tattha chedanādinā pāṇātipāto labbhati yathā matasarīre, payogopi pāṇātipātassa paharaṇappakārādi atītesu vā saṅkhāresu bhaveyya anāgatesu vā paccuppannesu vā, tattha na tāva atītānāgatesu sambhavati tesaṃ abhāvato, paccuppannesu ca saṅkhārānaṃ khaṇikattā saraseneva nirujjhanasabhāvatāya vināsābhimukhesu nippayojano payogo siyā, vināsassa ca kāraṇarahitattā na paharaṇappakārādipayogahetukaṃ maraṇaṃ, nirīhakatāya ca saṅkhārānaṃ kassa so payogo, khaṇikattā vadhādhippāyasamakālabhijjanakassa kiriyāpariyosānakālānavaṭṭhānato kassa vā pāṇātipātakammabaddhoti.

[t5] [通释]说：与如上所说的杀害之思俱的诸行之聚，[即]名为「众生（satta）」者，[便是]杀者；以由他所转起的杀害加行为因，色与非色诸法之聚——即离于暖、识与命根，成为「死」之世俗语转起之所系，且在不作如上所说的杀害加行时本应生起者——[便是]被杀者；或者[被杀者]唯是心与心所的相续。纵使它[心相续]不是杀害加行的对境，但由于在五蕴有中它的转起依于色相续，当色相续被他人所施的断绝命根的加行、以障碍其生起的不同色之生起而伤害时，[心相续]便断绝——所以杀生并非不可能，杀生也非无因。加行也非无用，因为依对现在诸行所作的加行，其后本应生起的行聚便不如是生起；因为此处并不以刹那诸行的刹那之死为「死」。而相续之死依如上所说的方法是有因的，所以死并非无因。杀生的加行也非无作者；因为纵使诸行无[主宰之]作用，仅以现前而作助益、且决定生起与自己相应之果的诸因中，「作者」的世俗语[仍]得成立，犹如「灯照明，月使夜[明]」（padīpopakāsetinisākarocandimā）[之语]一般。也并非唯以与杀害意图俱生的心心所聚[为主]而承认杀生，因为所承认的正是依相续而住立者；而依相续而转起的灯等，其义之作用[仍]见成立——所以以杀生[而成]的业之系缚确实是有的。这一考察，于不与取等中也应随其所应而阐明。

Vuccate – yathāvuttavadhakacetanāsahito saṅkhārānaṃ puñjo sattasaṅkhāto hantā, tena pavattitavadhakapayoganimittaṃ apagatusmāviññāṇajīvitindriyo matavohārappavattinibandho yathāvuttavadhappayogākaraṇe uppajjanāraho rūpārūpadhammasamūho haññati, kevalo vā cittacetasikasantāno. Vadhappayogāvisayabhāvepi tassa pañcavokārabhave rūpasantānādhīnavuttitāya rūpasantāne parena payojitajīvitindriyupacchedakapayogavasena tannibbattivibandhakavisadisarūpuppattiyā vihate vicchedo hotīti na pāṇātipātassa asambhavo, nāpi ahetuko pāṇātipāto, na ca payogo nippayojano paccuppannesu saṅkhāresu katapayogavasena tadanantaraṃ uppajjanārahassa saṅkhārakalāpassa tathā anuppattito, khaṇikānaṃ saṅkhārānaṃ khaṇikamaraṇassa idha maraṇabhāvena anadhippetattā, santatimaraṇassa ca yathāvuttanayena sahetukabhāvato na ahetukaṃ maraṇaṃ, na ca katturahito pāṇātipātappayogo nirīhakesupi saṅkhāresu sannihitatāmattena upakārakesu attano anurūpaphaluppādananiyatesu kāraṇesu kattuvohārasiddhito yathā ‘‘padīpo pakāseti nisākaro candimā’’ti ca, na ca kevalassa vadhādhippāyasahabhuno cittacetasikakalāpassa pāṇātipāto icchito santānavasena avaṭṭhitasseva paṭijānanato, santānavasena pavattamānānañca padīpādīnaṃ atthakiriyāsiddhi dissatīti attheva pāṇātipātena kammabaddho. Ayañca vicāro adinnādānādīsupi yathāsambhavaṃ vibhāvetabbo.

[t6] [义注]以「即从舍断之时起，[对那恶戒]离（pahīnakālatopaṭṭhāyaviratova）」一语显示：此处所意指的，是以舍断为因的正断离。因为以业尽智舍断了杀生的恶戒，故说世尊从那[恶戒]毕竟远离——因为[此处]所意指的舍断与离是依正断[而言]的。虽然舍断与离并无前时、后时之别，但在观待正见等与正语等诸道法的缘与缘生之性时，纵使是俱生[法]，依缘与缘生之性而取，也唯是以前后之性[而取]；所以依所取的转起行相，对作为缘的正见等能舍断诸法，就其舍断之作业而有「前时」的世俗语，而对作为缘生的诸离，就其远离之作业而有「后时」的世俗

语——此处的义应如是见。或者，舍断应依正断而配，离应依安息而配。或者，以它而侵害生命，[故为]杀生，[即]作为杀害生命之因的诸法之聚。那是什么呢？即无惭、无愧、瞋、痴、害等烦恼。因为世尊以圣道舍断、根除了它们，故说[他]从杀生的恶戒毕竟远离——因为诸烦恼被舍断时，以烦恼为因的业便不生起。于「舍断不与取（adinnādānaṃpahāya）」等中也是此法。[义注]以「离（viratova）」的限定语显示：那离依时等而言是无边际的。因为犹如其他人纵使受持了离，也会因心不安定而为利养、活命等破坏受持，世尊则不然；世尊由于完全舍断了杀生，[故]唯是毕竟远离者。「我要违犯（vītikkamissāmi）」[所指的]是与无罪之法相杂、中间中间生起的微弱不善[法]。而由于智者见到身、语的加行便能了知「此人生起了烦恼」，所以应知[义注]是依这一理趣而说它们是「眼、耳所能识知的（cakkhusotaviññeyyā）」。「身[所作的]（kāyikā）」是就成办杀生等的强力不善[法]而说的。

‘‘Pahīnakālato paṭṭhāya viratovā’’ ti etena pahānahetukā idhādhippetā samucchedaviratīti dasseti. Kammakkhayañāṇena hi pāṇātipātadussīlyassa pahīnattā bhagavā accantameva tato paṭiviratoti vuccati samucchedavasena pahānaviratīnaṃ adhippetattā. Kiñcāpi pahānaviramaṇānaṃ purimapacchimakālatā natthi, maggadhammānaṃ pana sammādiṭṭhiādīnaṃ sammāvācādīnañca paccayapaccayuppannabhāve apekkhite sahajātānampi paccayapaccayuppannabhāvena gahaṇaṃ purimapacchimabhāveneva hotīti gahaṇappavattiākāravasena paccayabhūtesu sammādiṭṭhiādīsu pahāyakadhammesu pahānakiriyāya purimakālavohāro, paccayuppannāsu ca viratīsu viramaṇakiriyāya aparakālavohāro ca hotīti evamettha attho daṭṭhabbo. Pahānaṃ vā samucchedavasena, virati paṭippassaddhivasena yojetabbā. Atha vā pāṇo atipātīyati etenāti pāṇātipāto, pāṇaghātahetubhūto dhammasamūho. Ko paneso? Ahirikānottappadosamohavihiṃsādayo kilesā. Te hi bhagavā ariyamaggena pahāya samugghāṭetvā pāṇātipātadussīlyato accantameva paṭiviratoti vuccati kilesesu pahīnesu kilesanimittassa kammassa anuppajjanato. ‘‘Adinnādānaṃ pahāyā’’ tiādīsupi eseva nayo. Viratovāti avadhāraṇena tassā viratiyā kālādivasena apariyantataṃ dasseti. Yathā hi aññe samādinnaviratikāpi anavaṭṭhitacittatāya lābhajīvitādihetu samādānaṃ bhindanti, na evaṃ bhagavā. Bhagavā pana sabbaso pahīnapāṇātipātattā accantavirato evāti. Vītikkamissāmīti anavajjadhammehi vokiṇṇā antarantarā uppajjanakā dubbalākusalā. Yasmā pana kāyavacīpayogaṃ upalabhitvā ‘‘imassa kilesā uppannā’’ ti viññunā sakkā ñātuṃ, tasmā te iminā pariyāyena ‘‘cakkhusotaviññeyyā’’ ti vuttāti daṭṭhabbā. Kāyikāti pāṇātipātādinipphādake balavākusale sandhāyāha.

[t7] [语句的]连属是：「依姓氏而得的称呼（gottavasenaladdhavohāro）」。「可以阐明（dīpetuṃvaṭṭati）」，因为这一教说是依显示梵授所说的称赞之连接而开始的。此中的阐明是：应广说作「沙门乔达摩的弟子僧团舍断杀生，远离杀生，放下棍棒，放下刀剑」。[问：]岂不是梵授也说了法的称赞吗？——[答：]确实说了；但由于法源自正等正觉者、以圣僧团为所依，且他们[二者]是依法的威力而成就，所以[法的称赞]唯以阐明那二者便已阐明，故未另行举出。因为世尊与比丘僧团正是依正法的威力，才能舍断杀生等；而教说从一开始就是这样传来的。

Gottavasena laddhavohāroti sambandho. Dīpetuṃ vaṭṭati brahmadattena bhāsitavaṇṇassa anusandhidassanavasena imissā desanāya āraddhattā. Tatthāyaṃ dīpanā – ‘‘pāṇātipātaṃ pahāya pāṇātipātā paṭivirato samaṇassa gotamassa sāvakasaṅgho nihitadaṇḍo nihitasattho’’ ti vitthāretabbaṃ. Nanu ca dhammassāpi vaṇṇo brahmadattena bhāsito? Saccaṃ bhāsito, so pana sammāsambuddhapabhavattā, ariyasaṅghādhārattā ca dhammassa dhammānubhāvasiddhattā ca tesaṃ tadubhayadīpaneneva dīpito hotīti visuṃ na uddhaṭo. Saddhammānubhāveneva hi bhagavā bhikkhusaṅgho ca pāṇātipātādippahānasamattho ahosi, desanā pana ādito paṭṭhāya evaṃ āgatāti.

[t8] 此处的意趣是：世尊欲以「诸比丘，还有其他诸法（atthibhikkhaveaññecadhammā）」等语，就不共他人的佛陀功德而在下文增广教说，[故]从一开始便以「[凡夫]称赞如来时，或许会这样说（tathāgatassavaṇṇaṃvadamānovadeyya）」等语，唯依佛陀的功德而开始教说，不依比丘僧团。因为这是世尊教说的常态：为唯以一味显示教说，纵使某[项]可得，也不取用。正因如此，在《色品》的诸二法等及其解说中，未取心所依处；因为[心所依处]与其余诸依处路数不同，教说便会有差别。因为眼识等一向以眼等为依，意识

则不然，并非一向以心所依处为依；而依处二法等的教说是依「所依」而转起的，[如]「有色是眼识之依处，有色非眼识之依处」等。纵使就那一向以心所依处为依者，而在二法等中说「有色是意识之依处」等，与之相应的所缘二法等也不可能[成立]；因为不能说「有色是意识之所缘，有色非意识之所缘」。如是，依处二法与所缘二法便路数不同，教说就不成一味了。同样，在《撮集品》中，由于不依心之生起的分别而说，在解答「无寻无伺」一语时不能说「以及伺」，所以在解答「无寻唯伺」一语时，纵使寻可得，也未举出；否则就应当说「以及寻」了。

Etthāyaṃ adhippāyo – ‘‘atthi bhikkhave aññe ca dhammā’’ tiādinā anaññasādhāraṇe buddhaguṇe ārabbha upari desanaṃ vaḍḍhetukāmo bhagavā ādito paṭṭhāya ‘‘tathāgatassa vaṇṇaṃ vadamāno vadeyyā’’ tiādinā buddhaguṇavaseneva desanaṃ ārabhi, na bhikkhusaṅghavasenāti. Esā hi bhagavato desanāya pakati, yaṃ ekaraseneva desanaṃ dassetuṃ labbhamānassāpi kassaci aggahaṇaṃ. Tathā hi rūpakaṇḍe dukādīsu tanniddesesu ca hadayavatthu na gahitaṃ. Itaravatthūhi asamānagatikattā desanābhedo hotīti. Yathā hi cakkhuviññāṇādīni ekantato cakkhādinissayāni, na evaṃ manoviññāṇaṃ ekantena hadayavatthunissayaṃ, nissitavasena ca vatthudukādidesanā pavattā ‘‘atthi rūpaṃ cakkhuviññāṇassa vatthu, atthi rūpaṃ na cakkhuviññāṇassa vatthū’’ tiādinā. Yampi ekantato hadayavatthunissayaṃ, tassa vasena ‘‘atthi rūpaṃ manoviññāṇassa vatthū’’ tiādinā dukādīsu vuccamānesupi na tadanurūpā ārammaṇadukādayo sambhavanti. Na hi ‘‘atthi rūpaṃ manoviññāṇassa ārammaṇaṃ, atthi rūpaṃ na manoviññāṇassa ārammaṇa’’ nti sakkā vattunti vatthārammaṇadukā bhinnagatikā siyunti na ekarasā desanā bhaveyyāti. Tathā nikkhepakaṇḍe cittuppādavibhāgena avuccamānattā avitakkaavicārapadavissajjane ‘‘vicāro cā’’ ti vattuṃ na sakkāti avitakkavicāramattapadavissajjane labbhamānopi vitakko na uddhaṭo, aññathā ‘‘vitakko cā’’ ti vattabbaṃ siyā.

[t9] 由于放下棍棒与刀剑之语，是为阐明名为「刑罚（daṇḍana）」的棍棒、[即]恼害他人[之事]已被避离，[义注]故说「为伤害他人（parūpaghātatthāya）」等语。「由于能恼害（viheṭhanabhāvato）」即由于能加害。由于[义注]说了「也可以依比丘僧团[的角度]阐明」，[它]便以一分而阐明它，说「而比丘们……（yaṃpanabhikkhū）」等语。

Daṇḍanasaṅkhātassa daṇḍassa paraviheṭhanassa vivajjitabhāvadīpanatthaṃ daṇḍasatthānaṃ nikkhepavacananti āha ‘‘parūpaghātatthāyā’’ tiādi. Viheṭhanabhāvatoti vihiṃsanabhāvato. ‘‘Bhikkhusaṅghavasenāpi dīpetuṃ vaṭṭatī’’ ti vuttattā tampi ekadesena dīpento ‘‘yaṃ pana bhikkhū’’ tiādimāha.

[t10] 应知：于「有惭愧（lajjī）」这里所说的惭（lajjā）之中，愧（ottappa）也已说及；因为厌恶恶[行]不会离于对恶的惊怖，对恶的怖畏也不会是无惭。或者，由于诸佛尊重法，且法系属于自身，[故]唯说了以自增上为性的惭，而未[说]以世间增上[为性]的愧。[问：]为何说「具有同情，[亦即]慈心（dayaṃmettacittataṃāpanno）」呢？岂不是在「具同情心（dayāpanno）」等[语]中，dayā一词是就悲而转起的吗？——[答：]这是真的；但此dayā一词是把「守护」之义纳入其中而转起的，[故]既就慈也就悲而转起，此处所说的是就慈而转起的[用法]。柔和、亲爱，[故]为「慈（mettā）」；有慈，[故]为mettaṃ；有慈之心，[故]为「慈心者（mettacitto）」；其性即「慈心性（mettacittatā）」——义即「慈」。[义注]以「怀着利益、悲悯一切众生生命之心（sabbapāṇabhūtahitānukampī）」一语显示：那离依众生而言是无边际的。「生命、众生（pāṇabhūte）」即生命之类。「悲悯者（anukampako）」即起悲愍者。而由于慈是悲的殊胜缘，[义注]故说「以那同情之性（tāyaevadayāpannatāya）」。如是显示了[世尊]具足惭、慈、悲——凭这些法，离杀生才得成就。「而住（viharati）」者：即成为如是[之人]后，以另一威仪断除于某一威仪中生起的苦而带持、令转起，或即维持自体——此是其义。正因此，[义注]才说「行动、维持、度日、护持（iriyatiyapetiyāpetipāleti）」。

Lajjīti ettha vuttalajjāya ottappampi vuttamevāti daṭṭhabbaṃ. Na hi pāpajigucchanaṃ pāputtāsanarahitaṃ, pāpabhayaṃ vā alajjanaṃ atthīti. Dhammagarutāya vā buddhānaṃ, dhammassa ca attādhīnattā attādhipatibhūtā lajjāva vuttā, na pana lokādhipati ottappaṃ. ‘‘Dayaṃ mettacittataṃ āpanno’’ ti kasmā vuttaṃ, nanu dayā-saddo ‘‘dayāpanno’’ tiādīsu karuṇāya pavattatīti? Saccametaṃ, ayaṃ pana dayā-saddo anurakkhaṇamatthaṃ antonītaṃ katvā pavattamāno mettāya karuṇāya ca pavattatīti idha mettāya

pavattamāno vutto. Midati siniyhatīti mettā, mettā etassa atthīti mettaṃ, mettaṃ cittaṃ etassāti mettacitto, tassa bhāvo mettacittatā, mettā icceva attho. ‘‘Sabbapāṇabhūtahitānukampī’’ ti etena tassā viratiyā sattavasena apariyantataṃ dasseti. Pāṇabhūteti pāṇajāte. Anukampakoti karuṇāyanako. Yasmā pana mettā karuṇāya visesapaccayo hoti, tasmā vuttaṃ ‘‘tāya eva dayāpannatāyā’’ ti. Evaṃ yehi dhammehi pāṇātipātā virati sampajjati, tehi lajjāmettākaruṇāhi samaṅgībhāvo dassito. Viharatīti evaṃbhūto hutvā ekasmiṃ iriyāpathe uppannaṃ dukkhaṃ aññena iriyāpathena vicchinditvā harati pavatteti, attabhāvaṃ vā yāpetīti attho. Tenevāha ‘‘iriyati yapeti yāpeti pāletī’’ ti.

[t11] 「仅属于行为之戒的（ācārasīlamattakaṃ）」即仅属于善人行为之戒的；[义注]以此显示：世间凡夫纵使以根律仪等功德，也不能称赞如来。正因如此，根律仪[戒]与资具受用[戒]在此处的戒论中未作分别。

Ācārasīlamattakanti sādhujanācārasīlamattakaṃ, tena indriyasaṃvarādiguṇehipi lokiyaputhujjano tathāgatassa vaṇṇaṃ vattuṃ na sakkotīti dasseti. Tathā hi indriyasaṃvarapaccayaparibhogasīlāni idha sīlakathāyaṃ na vibhattāni.

[t12] 「夺取他人[之物]（parasaṃharaṇaṃ）」即拿取他人所拥有的[物]。盗贼称为theno，其性即「偷窃（theyyaṃ）」。此处也是：对于微小的他人之物罪过小，对于大的[他人之物]罪过大。何以故？因为加行之大。而在所缘物与功德相等时，烦恼与加行柔弱[则]罪过小，猛利[则]罪过大——这一方法也应[如是]配合。

Parasaṃharaṇanti parassa santakaharaṇaṃ. Theno vuccati coro, tassa bhāvo theyyaṃ. Idhāpi khuddake parasantake appasāvajjaṃ, mahante mahāsāvajjaṃ. Kasmā? Payogamahantatāya, vatthuguṇānaṃ pana samabhāve sati kilesānaṃ upakkamānañca mudutāya appasāvajjaṃ, tibbatāya mahāsāvajjanti ayampi nayo yojetabbo.

[t13] 于「亲手的等（sāhatthikādayo）」这里：以诵念咒语而拿取他人所拥有[之物]，[即]咒术所成的[加行]；不用咒语而[唯]以身、语的加行、凭如是神变的威力牵取他人所拥有[之物]，[即]神变所成的加行。

Sāhatthikādayoti ettha mantaparijappanena parasantakaharaṇaṃ vijjāmayo, vinā mantena kāyavacīpayogena parasantakassa ākaḍḍhanaṃ tādisaiddhānubhāvena iddhimayo payogo.

[t14] 「其余的（sesaṃ）」即「舍断……远离」等语；因为那是先前已说过方法的。虽然此处并未以「学处」的世俗语来说离，但依此以外其他经处以及律与阿毗达摩中所行的世俗语，诸离与思由于是增上戒学等的住立处、且是其中某一部分，[故名]「学处」，[义注]故说「在第一学处中（paṭhamasikkhāpade）」。虽然此处未说「有惭愧、具同情心」，但应知依所论之事、或就义而言，[它]已然说及；因为犹如惭等是舍断杀生的殊胜缘，[它们]对舍断不与取也是如此，所以那段圣典之语也应引来而说。于此以下的诸[处]中也是此法。或者应知：[义注]以「清净的（sucibhūtena）」一语，已说及具足惭、愧等与舍断无惭等，所以未说「有惭愧」等。

Sesanti ‘‘pahāya paṭivirato’’ ti evamādikaṃ. Taññhi pubbe vuttanayaṃ. Kiñcāpi nayidha sikkhāpadavohārena virati vuttā, ito aññesu pana suttapadesesu vinayābhidhammesu ca pavattavohārena viratiyo cetanā ca adhisīlasikkhādīnaṃ adhiṭṭhānabhāvato, tesu aññatarakoṭṭhāsabhāvato ca sikkhāpadanti āha ‘‘paṭhamasikkhāpade’’ ti. Kāmañcettha ‘‘lajjī dayāpanno’’ ti na vuttaṃ, adhikāravasena pana atthato vā vuttamevāti veditabbaṃ. Yathā hi lajjādayo pāṇātipātappahānassa visesappaccayo, evaṃ adinnādānappahānassāpīti, tasmā sāpi pāḷi ānetvā vattabbā. Eseva nayo ito paresupi. Atha vā ‘‘sucibhūtenā’’ ti etena hirottappādīhi samannāgamo, ahirikādīnañca pahānaṃ vuttamevāti ‘‘lajjī’’ tiādi na vuttanti daṭṭhabbaṃ.

[t15] 「非最胜之行（aseṭṭhacariyaṃ）」者：即非最胜者、下劣者[之行]；或即非最胜的、卑劣、低下的行为——义即淫欲。[义注]以「行梵[即]最胜的行为（brahmaṃseṭṭhaṃ ācāraṃ）」所说的是离淫欲。应知：[义注]以「远离而行……淫欲（ārācārīmethunā）」一语，也显示了对以「婆罗门，此处有一类[人]……乃至……[他]并不与女人行成对成对的交合，然而却认可女人的涂身、按摩、沐浴与揉捏，他享受它、喜好它，并由此获得满足」（《增支部》7.50）等语所说的七种淫欲结合的远离。此处也应如是配合：以行非正法之意图而于身门转起、能等起以道入道之行的思，[即]非梵行；而于邪淫[中]则是违犯不应行处的思。此中，对男子而言，所谓「不应行处」即母所护

等十种、财所买等十种，共二十种女子；而对女子而言，[不应行处]是财所买等十种，以及被守护者与有罚者[二种]，共十二种[女子]的其他男子。对无德者的邪行罪过小，对大德者[的邪行]罪过大；而纵使对无德者，以强力制伏而转起[的邪行]也罪过大；应知纵使二人同意，烦恼与加行柔弱[则]罪过小，猛利[则]罪过大。它[非梵行]有二个成立条件：欲行之心，以及以道入道之行；而于邪淫[则有]四个：属不应行处、行淫之心、以道入道之行，以及认可。有[师]说：「在以强力制伏而违犯[的情况]中，纵有对以道入道之行的忍受，由于没有先前生起的行淫意图与加行，被制伏者并不成邪淫。」——[然而]有行淫之心时，没有加行并不足为准据；因为女子多半没有行淫的加行，[若以加行为准，]则纵使女子先已现起行淫之心，也会因无加行而不成邪淫。所以应知：这四[个条件]是依男子、就其最完备[的情况]而说的。另有[师说]：否则，在女子作男子之事时，男子也会因无行淫的加行而不成邪淫。而此处的定论是：对依自己意愿而转起者[有]三[个条件]，对被以强力所转起者[有]三[个]，而全部无余而取则[有]四[个]。加行唯一，即亲手的。

Aseṭṭhacariyanti aseṭṭhānaṃ hīnānaṃ, aseṭṭhaṃ vā lāmakaṃ nihīnaṃ vuttiṃ, methunanti attho. ‘‘Brahmaṃ seṭṭhaṃ ācāra’’nti methunaviratimāha. ‘‘Ārācārī methunā’’ti etena ‘‘idha brāhmaṇa ekacco…pe… na heva kho mātugāmena saddhiṃ dvayaṃdvayasamāpattiṃ samāpajjati, apica kho mātugāmassa ucchādanaparimaddananhāpanasambāhanaṃ sādiyati, so taṃ assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjatī’’tiādinā (a. ni. 7.50) vuttā sattavidhamethunasaṃyogāpi paṭivirati dassitāti daṭṭhabbā. Idhāpi asaddhammasevanādhippāyena kāyadvārappavattā maggenamaggapaṭipattisamuṭṭhāpikā cetanā abrahmacariyaṃ, micchācāre pana agamanīyaṭṭhānavītikkamacetanāti yojetabbaṃ. Tattha agamanīyaṭṭhānaṃ nāma purisānaṃ māturakkhitādayo dasa, dhanakkītādayo dasāti vīsati itthiyo. Itthīsu pana dasannaṃ dhanakkitādīnaṃ sārakkhasaparidaṇḍānañca vasena dvādasannaṃ aññe purisā. Guṇavirahite vippaṭipatti appasāvajjā, mahāguṇe mahāsāvajjā. Guṇarahitepi ca abhibhavitvā pavatti mahāsāvajjā, ubhinnaṃ samānacchandabhāvepi kilesānaṃ upakkamānañca mudutāya appasāvajjā, tibbatāya mahāsāvajjāti veditabbā. Tassa dve sambhārā sevetukāmatācittaṃ, maggenamaggapaṭipattīti. Micchācāre pana agamanīyaṭṭhānatā, sevanācittaṃ maggenamaggapaṭipatti, sādiyanañcāti cattāro. ‘‘Abhibhavitvā vītikkamane maggenamaggapaṭipattiadhivāsane satipi purimuppannasevanābhisandhipayogābhāvato abhibhuyyamānassa micchācāro na hotī’’ti vadanti. Sevanācitte sati payogābhāvo na pamāṇaṃ itthiyā sevanāpayogassa yebhuyyena abhāvato, itthiyā puretaraṃ upaṭṭhāpitasevanācittāyapi micchācāro na siyāti āpajjati payogābhāvato. Tasmā purisassa vasena ukkaṃsato cattāro vuttāti daṭṭhabbaṃ, aññathā itthiyā purisakiccakaraṇakāle purisassapi sevanāpayogābhāvato micchācāro na siyāti eke. Idaṃ panettha sanniṭṭhānaṃ – attano ruciyā pavattitassa tayo, balakkārena pavattitassa tayo, anavasesaggahaṇena pana cattāroti. Eko payogo sāhatthikova.

“‘沙门乔达摩舍断不与取（adinnādāna），远离不与取，只接受所施与的，只期望所施与的，以不偷盗而清净的自己而住。’——诸比丘，凡夫称赞如来时，或许会这样说。

‘‘‘Adinnādānaṃ pahāya adinnādānā paṭivirato samaṇo gotamo dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharatī’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

> 译注：措辞已依 DN2 定稿对应段逐字回校。

“‘沙门乔达摩舍断非梵行（abrahmacariya），成为梵行（brahmacariya）者，远离而行，戒绝淫欲的粗俗之法。’——诸比丘，凡夫称赞如来时，或许会这样说。

‘‘‘Abrahmacariyaṃ pahāya brahmacārī samaṇo gotamo ārācārī [anācārī (ka.)] virato [paṭivirato (katthaci)] methunā gāmadhammā’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

> 译注：ārācārī 依主流读法译“远离而行”（远离淫欲而行）；措辞已依 DN2 定稿对应段回校（“成为梵行者……戒绝淫欲的粗俗之法”）。

§9 “‘沙门乔达摩舍断虚妄语（musāvāda），远离虚妄语，说真实语，坚持真实，坚定、可信赖，不欺骗世间。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘ ‘ ‘Musāvādaṃ pahāya musāvādā paṭivirato samaṇo gotamo saccavādī saccasandho theto [ṭheto (syā. kaṃ.)] paccayiko avisaṃvādako lokassā’ ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

> 译注：措辞依 DN2 定稿对应段回校：saccasandho→“坚持真实”；theto 与 paccayiko 为两个并列词，分译“坚定、可信赖”（原“坚定可靠”并作一项，今改）。

义注（20 块）

[a1] 「舍断虚妄语（musāvādaṃpahāya）」——此中，「虚妄（musā）」者：即以欺诳为先者的、破坏[真实]义的语的加行或身的加行；或者，以欺诳的意图引发其欺骗他人之身语加行的思，[即]是虚妄语。

. Musāvādaṃ pahāyāti ettha musāti visaṃvādanapurekkhārassa atthabhañjanako vacīpayogo kāyapayogo, vā visaṃvādanādhippāyena panassa paravisaṃvādakakāyavacīpayogasamuṭṭhāpikā cetanā musāvādo.

[a2] 另一种方式：「虚妄（musā）」者：即不实、不真之事。「语（vādo）」者：即把它作为实、作为真而使[他人]了知。而依相[而言]，欲把不如实之事作为如实而使他人了知者，其引发那样表达之思，[即]是虚妄语。它所破坏之义若小，罪过小；[义]若大，罪过大。

Aparo nayo, ‘musā’ ti abhūtaṃ atacchaṃ vatthu. ‘Vādo’ ti tassa bhūtato tacchato viññāpanaṃ. Lakkhaṇato pana atathaṃ vatthuṃ tathato paraṃ viññāpetukāmassa tathāviññattisamuṭṭhāpikā cetanā musāvādo. So yamatthaṃ bhañjati, tassa appatāya appasāvajjo, mahantatāya mahāsāvajjo.

[a3] 此外，在家人由于不愿给出自己之物而以「没有」等方式转起的[虚妄语]罪过小；作为证人而为破坏[他人]利益所说的[虚妄语]罪过大。出家人得到少许油或熟酥后，以戏笑之意依夸张说法的方式而转起的「今天村里的油简直像河一样流」[这类话]罪过小；而对于以「未见者却说见了」等方式而说者，[则]罪过大。

Api ca gahaṭṭhānaṃ attano santakaṃ adātukāmatāya natthītiādinayappavatto appasāvajjo, sakkhinā hutvā atthabhañjanatthaṃ vutto mahāsāvajjo, pabbajitānaṃ appakampi telaṃ vā sappiṃ vā labhitvā hasādhippāyena – ‘ ‘ajja gāme telaṃ nadī maññe sandatī’ ’ ti pūraṇakathānayena pavatto appasāvajjo, adiṭṭhaṃyeva pana diṭṭhantiādinā nayena vadantānaṃ mahāsāvajjo.

[a4] 它有四个成立条件：不如实之事、欺诳之心、相应的努力、他人了知其义。加行唯有一种，即亲手的。它应以身、或以身所连结[之物]、或以语作出欺骗他人的行为来看。若他人由那行为而知道那事，[则]就在引发那行为之思的刹那，[他]便被虚妄语之业所缚。

Tassa cattāro sambhārā honti – atathaṃ vatthu, visaṃvādanacittaṃ, tajjo vāyāmo, parassa tadatthavijānananti. Eko payogo sāhatthikova. So kāyena vā kāyapaṭibaddhena vā vācāya vā paravisaṃvādanakiriyākaraṇena daṭṭhabbo. Tāya ce kiriyāya paro tamatthaṃ jānāti, ayaṃ kiriyasamuṭṭhāpikacetanākkhaṇeyeva musāvādakammunā bajjhati.

[a5] 而由于正如以身、身所连结[之物]与语欺骗他人一样，[以]「把这话告诉他」这样命令[他人]者、写下书信而置于[他人]面前者、在墙壁等上写下「此义应如是看」而留置者[也是如此]；所以此处教唆的、投掷的、固定的加行也适用。然而由于在诸义注中未曾传来，所以应审察后取用。

Yasmā pana yathā kāyakāyapaṭibaddhavācāhi paraṃ visaṃvādeti, tathā ‘ ‘idamassa bhaṇāhī’ ’ ti āṇāpentopi paṇṇaṃ likhitvā purato nissajjantopi, ‘ ‘ayamattho evaṃ daṭṭhabbo’ ’ ti kuḍḍādīsu likhitvā ṭhapentopi. Tasmā ettha āṇattikanissaggiyathāvarāpi payogā yujjanti, aṭṭhakathāsu pana anāgatattā vīmaṃsitvā gahetabbā.

[a6] 说真实，故为「说真实语（saccavādī）」。以真实连接、结合真实，故为「坚持真实（saccasandho）」——意思是不在中间掺入虚妄语。因为凡是有时说虚妄语、有时说真实的人，他[的真实]由于被虚妄语间隔，真实与真实不相连结，所以他不是坚持真实者。而这[一位]则不是那样，纵使为了生命也不说虚妄语，唯以真实连接真实，故为坚持真实。

Saccaṃ vadatīti saccavādī. Saccena saccaṃ sandahati ghaṭetīti saccasandho. Na antarantarā musā vadatīti attho. Yo hi puriso kadāci musā vadati, kadāci saccaṃ, tassa musāvādena antaritattā saccaṃ saccena na ghaṭīyati; tasmā so na saccasandho. Ayaṃ pana na tādiso, jīvitahetupi musā avatvā saccena saccaṃ sandahati yevāti saccasandho.

[a7] 「坚定（theto）」者：即坚固，意思是言语坚固。因为有一种人如同姜黄的染色、如同插在谷壳堆里的木桩、如同放在马背上的南瓜一般，言语不坚固；有一种人则如同石上的刻画、如同门限的石柱一般言语坚固，纵使以剑砍其头也不说两种话——这[种人]称为坚定。

Thetoti thiro thirakathoti attho. Eko hi puggalo haliddirāgo viya, thusarāsimhi nikhātakhāṇu viya, assapiṭṭhe ṭhapitakumbhaṇḍamiva ca na thirakatho hoti, eko pāsāṇalekhā viya, indakhīlo viya ca thirakatho hoti, asinā sīsaṃ chindantepi dve kathā na katheti, ayaṃ vuccati theto.

[a8] 「可信赖（paccayiko）」者：即应当被信任的，意思是应当被相信的。因为有一种人不可信赖，[人]问「这是谁说的？」[答]「某某[说的]」时，[人们]便落到应当说「别相信他的话」的地步。有一种人可信赖，[人]问「这是谁说的？」[答]「某某[说的]」时，[人们]便落到应当说「若是他说的，这就是定量，如今没有什么可再考察的了，这[事]就是如此」的地步——这[种人]称为可信赖。「不欺骗世间（avisaṃvādakolokassa）」者：意思是以那说真实语之性而不欺骗世间。

Paccayikoti pattiyāyitabbako, saddhāyitabbakoti attho. Ekacco hi puggalo na paccayiko hoti, ‘‘idaṃ kena vuttaṃ, asukenā’’ti vutte ‘‘mā tassa vacanaṃ saddahathā’’ti vattabbataṃ āpajjati. Eko paccayiko hoti, ‘‘idaṃ kena vuttaṃ, asukenā’’ti vutte ‘‘yadi tena vuttaṃ, idameva pamāṇaṃ, idāni upaparikkhitabbaṃ natthi, evameva ida’’nti vattabbataṃ āpajjati, ayaṃ vuccati paccayiko. Avisaṃvādako lokassāti tāya saccavāditāya lokaṃ na visaṃvādetīti attho.

[a9] 「舍断离间语（pisuṇaṃvācaṃpahāya）」等[语]中：以某种话对某人说那话时，能在他心中造成自己的可爱之性与他人的空无之性，那[话]即是离间语。

Pisuṇaṃ vācaṃ pahāyātiādīsu yāya vācāya yassa taṃ vācaṃ bhāsati, tassa hadaye attano piyabhāvaṃ, parassa ca suññabhāvaṃ karoti, sā pisuṇā vācā.

[a10] 而以某种[话]使自己与他人都变得粗恶，那话自身也粗恶，既不悦耳也不感人心，这[话]即是粗恶语。

Yāya pana attānampi parampi pharusaṃ karoti, yā vācā sayampi pharusā, neva kaṇṇasukhā na hadayaṅgamā, ayaṃ pharusā vācā.

[a11] 以某种[话]闲谈无义[之事]，那[话]即是杂秽语。

Yena samphaṃ palapati niratthakaṃ, so samphappalāpo.

[a12] 作为它们根本的思也得到离间语等[同样的]名称；而此处所指的正是那[思]。

Tesaṃ mūlabhūtā cetanāpi pisuṇavācādināmeva labhati, sā eva ca idhādhippetāti.

[a13] 此中，杂染心者为离间他人、或为求自己[为人所]可爱而引发身语加行的思，[即]是离间语。它所离间的[人]功德少，罪过小；功德大，罪过大。

Tattha saṃkiliṭṭhacittassa paresaṃ vā bhedāya attano piyakamyatāya vā kāyavacīpayogasamuṭṭhāpikā cetanā pisuṇavācā. Sā yassa bhedaṃ karoti, tassa appaguṇatāya appasāvajjā, mahāguṇatāya mahāsāvajjā.

[a14] 它有四个成立条件：应被离间的他人、以离间为先——「如此他们将各别、将分离」，或求可爱之心——「如此我将成为可爱的、可信赖的」、相应的努力、他[人]了知其义。「以免离间这些人（imesaṃbhedāya）」者：即为离间那些在其跟前听到[某话]——所谓「从这里」——的人们。

Tassā cattāro sambhārā – bhinditabbo paro, ‘‘iti ime nānā bhavissanti, vinā bhavissantī’’ ti bhedapurekkhāratā vā, ‘‘iti ahaṃ piyo bhavissāmi vissāsiko’’ ti piyakamyatā vā, tajjo vāyāmo, tassa tadatthavijānananti. Imesaṃ bhedāyāti, yesaṃ itoti vuttānaṃ santike sutaṃ tesaṃ bhedāya.

[a15] 「他调解分裂者（bhinnānaṃvāsandhātā）」者：对于因某种原因而分裂的两位朋友、或同一戒师[之下]者等，[他]一一走近，说「你们生于这样的家族、如此多闻，这[分裂]是不适宜的」等[话]，作调解、随作[调解]者。「促进和合者（anuppadātā）」者：即随予调解者；意思是见到两人和合，说「你们生于这样的家族、具足这样的功德，这[和合]是相称的」等[话]，作坚固之业。有和合[为其]乐处，故为「乐于和合（samaggārāmo）」；意思是凡没有和合[之处]，他连住也不愿住。也有「samaggarāmo」的读法，此处正是这个意思。「喜欢和合（samaggarato）」者：即喜爱和合[者]；意思是舍下他们而往他处去，他也不愿。见到或听到和合[者]便欢喜，故为「欣喜和合（samagganandī）」。「说能促成和合的话（samaggakaraṇiṃvācaṃbhāsitā）」者：凡是能令众生唯[归于]和合的话——[他]唯说那阐明和合功德的话，而不[说]其他的[话]。

Bhinnānaṃ vā sandhātāti dvinnaṃ mittānaṃ vā samānupajjhāyakādīnaṃ vā kenacideva kāraṇena bhinnānaṃ ekamekaṃ upasaṅkamitvā ‘‘tumhākaṃ īdise kule jātānaṃ evaṃ bahussutānaṃ idaṃ na yutta’’ ntiādīni vatvā sandhānaṃ kattā anukattā. Anuppadātāti sandhānānuppadātā. Dve jane samagge disvā – ‘‘tumhākaṃ evarūpe kule jātānaṃ evarūpehi guṇehi samannāgatānaṃ anucchavikameta’’ ntiādīni vatvā daḷhīkammaṃ kattāti attho. Samaggo ārāmo assāti samaggārāmo. Yattha samaggā natthi, tattha vasitumpi na icchatīti attho. Samaggarāmotipi pāḷi, ayamevettha attho. Samaggaratoti samaggesu rato, te pahāya aññattha gantumpi na icchatīti attho. Samagge disvāpi sutvāpi nandatīti samagganandī, samaggakaraṇiṃ vācaṃ bhāsitāti yā vācā satte samaggeyeva karoti, taṃ sāmaggiguṇaparidīpikameva vācaṃ bhāsati, na itaranti.

[a16] 引发切断他人要害的身语加行之纯然粗恶的思，[即]是粗恶语。为阐明它，[举出]这个事例：相传有一男孩不听母亲的话而往林中去，母亲不能使他回来，便咒骂道：「愿凶暴的母水牛追赶你！」于是在林中果然如此出现了一头母水牛。男孩作了真实语：「愿我母亲口中所说的不要成真，愿她心中所想的成真！」母水牛便如被缚住一般站在那里。如是，纵是切断要害的加行，由于心的柔软也不成为粗恶语。因为父母有时对幼儿这样说：「愿盗贼把你们剁成一块一块！」然而连一片青莲花瓣落在他们身上也不愿[见到]。老师与戒师有时也对依止弟子这样说：「这些无惭无愧者怎么[还在这里]行走？把他们赶出去！」然而却希望他们成就阿含与证得。而正如由于心的柔软[粗恶的加行]不成为粗恶语，同样，由于言语的柔软也不[使粗恶语]成为非粗恶语。因为想要杀死[某人]者所说的「让这个人安乐地躺下吧」这话，并不是非粗恶语；由于心的粗恶，这[话]正是粗恶语。它所针对的[人]功德少，罪过小；功德大，罪过大。它有三个成立条件：应被咒骂的他人、忿怒之心、咒骂。

Parassa mammacchedakakāyavacīpayogasamuṭṭhāpikā ekantapharusacetanā pharusāvācā. Tassā āvibhāvatthamidaṃ vatthu – eko kira dārako mātuvacanaṃ anādiyitvā araññaṃ gacchati, taṃ mātā nivattetumasakkontī – ‘‘caṇḍā taṃ mahiṃsī anubandhatū’’ ti akkosi. Athassa tatheva araññe mahiṃsī uṭṭhāsi. Dārako ‘‘yaṃ mama mātā mukhena kathesi, taṃ mā hotu, yaṃ cittena cintesi taṃ hotū’’ ti, saccakiriyamakāsi. Mahiṃsī tattheva baddhā viya aṭṭhāsi. Evaṃ mammacchedakopi payogo cittasaṇhatāya na pharusā vācā hoti. Mātāpitaro hi kadāci puttake evaṃ vadanti – ‘‘corā vo khaṇḍākhaṇḍaṃ karontū’’ ti, uppalapattampi ca nesaṃ upari patantaṃ na icchanti. Ācariyupajjhāyā ca kadāci nissitake evaṃ vadanti – ‘‘kiṃ ime ahirīkā anottappino caranti, niddhamatha ne’’ ti, atha ca nesaṃ āgamādhigamasampattiṃ icchanti. Yathā ca cittasaṇhatāya pharusā vācā na hoti, evaṃ vacanasaṇhatāya apharusā vācā na hoti. Na hi mārāpetukāmassa – ‘‘imaṃ sukhaṃ sayāpethā’’ ti vacanaṃ apharusā vācā hoti, cittapharusatāya panesā pharusā vācāva. Sā yaṃ sandhāya pavattitā, tassa appaguṇatāya appasāvajjā, mahāguṇatāya mahāsāvajjā. Tassā tayo sambhārā – akkositabbo paro, kupitacittaṃ, akkosanāti.

[a17] 「柔和的（nelā）」者：ela称为过失，它没有ela，故为nelā，意思是无过失的。如同「无过失之支、白色覆盖」（《自说》65）中所说的nela一样。「悦耳的（kaṇṇasukhā）」者：由于文句甜美而令双耳安乐，不像针刺一般生起耳痛。由于意义甜美，不在全身生起忿怒而生起爱慕，故为「可爱的（pemanīyā）」。到达心中，无所

阻碍而安乐地进入心，故为「感人心的（hadayaṅgamā）」。由于功德圆满而如在城中[所生]，故为「文雅的（porī）」；又如在城中长大的女子一般柔美，[故]也[称]为porī；又[意为]这是城[中人]的[话]，[故]为porī，意思是城中居民的话。因为城中居民言语得体：对与父亲同龄者称为父亲，对与兄长同龄者称为兄长，对与母亲同龄者称为母亲。这样的话为众人所喜爱，故为「众人喜欢的（bahujanakantā）」。正由于可爱之性而为众人所合意、能令心增长，故为「众人合意的（bahujanamanāpā）」。

Nelāti elaṃ vuccati doso, nāssā elanti nelā, niddosāti attho. ‘‘Nelaṅgo setapacchādo’’ti, (udā. 65) ettha vuttanelaṃ viya. Kaṇṇasukhāti byañjanamadhuratāya kaṇṇānaṃ sukhā, sūcivijjhanaṃ viya kaṇṇasūlaṃ na janeti. Atthamadhuratāya sakalasarīre kopaṃ ajanetvā pemaṃ janetīti pemanīyā. Hadayaṃ gacchati, appaṭihaññamānā sukhena cittaṃ pavisatīti hadayaṅgamā. Guṇaparipuṇṇatāya pure bhavāti porī pure saṃvaḍḍhanārī viya sukumārātipi porī. Purassa esātipi porī. Nagaravāsīnaṃ kathāti attho. Nagaravāsino hi yuttakathā honti. Pitimattaṃ pitāti vadanti, bhātimattaṃ bhātāti vadanti, mātimattaṃ mātāti vadanti. Evarūpī kathā bahuno janassa kantā hotīti bahujanakantā. Kantabhāveneva bahuno janassa manāpā cittavuḍḍhikarāti bahujanamanāpā.

[a18] 引发使[他人]了知无义[之事]的身语加行之不善思，[即]是杂秽语。它由于串习微弱而罪过小，由于串习强大而罪过大。它有两个成立条件：以巴拉答之战（Bhāratayuddha）、西妲被劫（Sītāharaṇa）等无义之论为先，以及宣说那样的论。

Anatthaviññāpikā kāyavacīpayogasamuṭṭhāpikā akusalacetanā samphappalāpo. So āsevanamandatāya appasāvajjo, āsevanamahantatāya mahāsāvajjo, tassa dve sambhārā – bhāratayuddhasītāharaṇādiniratthakakathāpurekkhāratā, tathārūpī kathā kathanañca.

[a19] 适时而说，故为「适时而说（kālavādī）」——意思是观察应说的适当时机而说。唯说存在的、如实的、真的、自性之[事]，故为「真实而说（bhūtavādī）」。唯依止于现法与来世的利益而说，故为「有义而说（atthavādī）」。依止于九出世间法而说，故为「说法而说（dhammavādī）」；依止于律仪律与舍断律而说，故为「说律而说（vinayavādī）」。

Kālena vadatīti kālavādī vattabbayuttakālaṃ sallakkhetvā vadatīti attho. Bhūtaṃ thaṃ taccaṃ sabhāvameva vadatīti bhūtavādī. Diṭṭhadhammikasamparāyikatthasannissitameva katvā vadatīti atthavādī. Navalokuttaradhammasannissitaṃ katvā vadatīti dhammavādī saṃvaravinayapahānavinayasannissitaṃ katvā vadatīti vinayavādī.

[a20] 安置之处称为nidhāna[藏处]，有藏处，故为「有价值的（nidhānavatī）」——意思是说应当藏于心中的话。「在适当的时候（kālena）」者：即使说这样的[话]，他也不[以]「我要说有价值的话」[为由]而在非时说，而是唯观察适当的时机而说——此是其义。「有根据的（sāpadesa）」者：即有譬喻的，意思是有理由的。「有节制的（pariyantavati）」者：即显示界限，使其界限得以明了，如是而说——此是其义。「具有义利的（atthasaṃhita）」者：即说纵使以众多方式分别也不能穷尽的、意义具足[之话]。或者，凡他作为有义而说者所说之义，由于[其言]与那义相应，[故]说具有义利的话——是所说的意思是：不是搁下这个而说那个。

Nidhānaṃ vuccati ṭhapanokāso, nidhānamassā atthīti nidhānavatī. Hadaye nidhātabbayuttakaṃ vācaṃ bhāsitāti attho. Kālenāti evarūpiṃ bhāsamānopi ca – ‘‘ahaṃ nidhānavatiṃ vācaṃ bhāsissāmī’’ti na akālena bhāsati, yuttakālaṃ pana apekkhitvāva bhāsatīti attho. Sāpadesanti saupamaṃ, sakāraṇanti attho. Pariyantavatinti paricchedaṃ dassetvā yathāssā paricchedo paññāyati, evaṃ bhāsatīti attho. Atthasaṃhitanti anekehipi nayehi vibhajantena pariyādātuṃ asakkuṇeyyatāya atthasampannaṃ bhāsati. Yaṃ vā so atthavādī atthaṃ vadati, tena atthena sahitattā atthasaṃhitaṃ vācaṃ bhāsati, na aññaṃ nikkhipitvā aññaṃ bhāsatīti vuttaṃ hoti.

复注（18 块）

[t1] 为显示[虚妄语]已达业道，[义注]才说「破坏[真实]义的（atthabhañjanako）」。[义注]以「语的加行或身的加行（vacīpayogokāyapayogovā）」显示musā一词以作业为主。欺诳的意图[存在]于前分刹那与彼[说]时刹那；因为[律中]说：「他在事先便有『我要说虚妄[语]』[之心]，正说时便有『我在说虚妄[语]』[之心]」（《波罗夷》205）。这二者才是[成立的]支分；至于其余的[刹那]有或没有，那都不成理由。「他的（assa）」即欺诳者的。以它而说出、令[他人]了知、或等起如上所说作为加行的虚妄[语]，[故]思[即]虚妄语。

. Kammapathappattaṃ dassetuṃ ‘‘atthabhañjanako’’ ti vuttaṃ. Vacīpayogo kāyapayogo vāti musā-saddassa kiriyāpadhānataṃ dasseti. Visaṃvādanādhippāyo pubbabhāgakkhaṇe taṅkhaṇe ca. Vuttañhi ‘‘pubbevassa hoti ‘musā bhaṇissa’nti, bhaṇantassa hoti ‘musā bhaṇāmī’ti’’ (pārā. 205). Etañhi dvayaṃ aṅgabhūtaṃ, itaraṃ pana hotu vā mā vā, akāraṇametaṃ. Assāti visaṃvādakassa. Yathāvuttaṃ payogabhūtaṃ musā vadati viññāpeti, samuṭṭhāpeti vā etāyāti cetanā musāvādo.

[t2] 由于在前一方式中相并不周遍，且musā一词也可能表示所应欺诳之事，[义注]为完备地显示虚妄语之相，才以「『虚妄（musā）』者：即不实、不真之事（musātiabhūtaṃatacchaṃvatthu）」等语开始了第二种方式。而在此方式中，以它而说出虚妄[之事]，[故]思[即]虚妄语。[义注]以「它所破坏之义（yamatthaṃbhañjati）」，依所缘物而说虚妄语的罪过小与罪过大。犹如于不与取[中]一般，也应依功德而配：所破坏其义者若功德少，罪过小；功德大，罪过大。依烦恼的柔弱与猛利，罪过小与罪过大也确实可得。

Purimanaye lakkhaṇassa abyāpitatāya, musā-saddassa ca visaṃvaditabbatthavācakattasambhavato paripuṇṇaṃ katvā musāvādalakkhaṇaṃ dassetuṃ ‘‘musāti abhūtaṃ atacchaṃ vatthū’’ tiādinā dutiyanayo āraddho. Imasmiñca naye musā vadīyati vuccati etāyāti cetanā musāvādo. ‘‘Yamatthaṃ bhañjatī’’ ti vatthuvasena musāvādassa appasāvajjamahāsāvajjatamāha. Yassa atthaṃ bhañjati, tassa appaguṇatāya appasāvajjo, mahāguṇatāya mahāsāvajjoti adinnādāne viya guṇavasenāpi yojetabbaṃ. Kilesānaṃ mudutibbatāvasenāpi appasāvajjamahāsāvajjatā labbhatiyeva.

[t3] 由于不愿给出自己之物[而说]，以及依夸张说法的方式[而说]，[这二者]唯是以欺诳为先者的虚妄语；但在那[二者]中思并不强力，所以说[它们]罪过小。依填补因少而不足之义[的方式]而转起的话，[即]「夸张说法（pūraṇakathā）」。

Attano santakaṃ adātukāmatāya, pūraṇakathānayena ca visaṃvādanapurekkhārasseva musāvādo. Tattha pana cetanā balavatī na hotīti appasāvajjatā vuttā. Appatāya ūnassa atthassa pūraṇavasena pavattā kathā pūraṇakathā.

[t4] 「相应的（tajjo）」即与它相称的，义即与欺诳相应的。[义注]以「努力（vāyāmo）」，以努力为首而说加行。纵使以欺诳的意图作了加行，若他人未了知其义，欺诳便不成就，所以说「他人了知其义」是一个成立条件。但某些[师]说：不实之语、欺诳之心、他人了知其义——[共]三个成立条件。意趣是：纵使他人因迟钝而思量之后才知道那事，[他仍]就在等起该行为之思的刹那被虚妄语之业所缚，因为决定之思已然成办。

Tajjoti tassāruppo, visaṃvādanānurūpoti attho. ‘‘Vāyāmo’’ ti vāyāmasīsena payogamāha. Visaṃvādanādhippāyena payoge katepi parena tasmiṃ atthe aviññāte visaṃvādanassa asijjhanato parassa tadatthavijānanaṃ eko sambhāro vutto. Keci pana ‘‘abhūtavacanaṃ visaṃvādanacittaṃ parassa tadatthavijānananti tayo sambhārā’’ ti vadanti. Kiriyāsamuṭṭhāpakacetanākkhaṇeyeva musāvādakakammunā bajjhati sanniṭṭhāpakacetanāya nibbattattā, sacepi dandhatāya vicāretvā paro tamatthaṃ jānātīti adhippāyo.

[t5] 犹如「[视为]真实、坚定（saccatothetato）」（《中部》1.19）等[语]中一般，theta一词是「坚固」的同义语；而由于此处所论的是说真实语之性，[故]应依言语而了知其坚固性——[义注]故说「意思是言语坚固（thirakathotiattho）」。「言语不坚固（nathirakatho）」者：应如是配合——犹如姜黄的染色等由于自性不安定而不坚固，同样，谁的言语不坚固，他即是言语不坚固者；如是，姜黄的染色等便成为言语的譬喻。于「如同石上的刻画（pāsāṇalekhāviya）」等中也是此法。

‘‘Saccato thetato’’ tiādīsu (ma. ni. 1.19) viya theta-saddo thirapariyāyo, thirabhāvo ca saccavāditāya adhikatattā kathāvasena veditabboti āha ‘‘thirakathoti attho’’ ti. Nathirakathoti yathā haliddirāgādayo anavaṭṭhitasabhāvatāya na thirā, evaṃ na thirā kathā yassa so na thirakathoti haliddirāgādayo yathā kathāya upamā honti, evaṃ yojetabbaṃ. Esa nayo ‘‘pāsāṇalekhā viyā’’ tiādīsupi.

[t6] 信于此处而来、而转起，[故]为saddhāyo；saddhāyo本身即「可信赖（saddhāyiko）」，犹如「venayiko［导引者］」（《增支部》8.11；《波罗夷》8）一般。或者，应以信而趣近，[故]为可信赖的，义即应被相信的。意趣是：由于[他]欺诳，[人们]便落到应当[如是]说的地步。

Saddhā ayati pavattati etthāti saddhāyo, saddhāyo eva saddhāyiko yathā ‘‘venayiko’’ ti (a. ni. 8.11; pārā. 8). Saddhāya vā ayitabbo saddhāyiko, saddheyyoti attho. Vattabbataṃ āpajjati visaṃvādanatoti adhippāyo.

[t7] 「空无之性（suññabhāvaṃ）」即由于离于喜爱而[成]空虚之性。「那[话]即是离间语（sāpisuṇavācā）」者：[义注]依语源学的方法说其义——凡如上所说以声为自性的话，由于它造成可爱之空无（piya-suñña-karaṇa），[故]为离间语（pisuṇa-vācā）。或者，因为碎裂，[故]为「离间[语]（pisuṇā）」；义即把和合的、作为[同一整体之]支分的众生弄成分裂的党类。

Suññabhāvanti pītivirahitatāya rittataṃ. Sā pisuṇavācāti yāyaṃ yathāvuttā saddasabhāvā vācā, sā piyasuññakaraṇato pisuṇavācāti niruttinayena atthamāha. Pisatīti vā pisuṇā, samagge satte avayavabhūte vagge bhinne karotīti attho.

[t8] 「粗恶（pharusaṃ）」即由于无爱润而粗涩。「[那话]自身也粗恶（sayampipharusā）」者：由于是由忧所等起的，[故]自性上也是粗糙的。又此中应知：pharusa一词对[前一种]话的转起，是依果的比喻[而立]——[因为它]令[人]粗恶，或[因为它]使[人]变粗恶。「[那话]自身也粗恶」者：应知pharusa一词对[这一种]话的转起，是依其自性——由于依切断他人要害而转起、一向刚戾——并依因的世俗语[而立]。也正因此，[它]既不悦耳；由于义有缺失，[故]也不感人心。

Pharusanti sinehābhāvena lūkhaṃ. Sayampi pharusāti domanassasamuṭṭhitattā sabhāvenapi kakkasā. Ettha ca pharusaṃ karotīti phalūpacārena, pharusayatīti vā vācāya pharusa-saddappavatti veditabbā. Sayampi pharusāti paresaṃ mammacchedavasena pavattiyā ekantaniṭṭhuratāya sabhāvena, kāraṇavohārena ca vācāya pharusa-saddappavatti daṭṭhabbā. Tatoyeva ca neva kaṇṇasukhā. Atthavipannatāya na hadayaṅgamā.

[t9] 「以某种[话]闲谈无义[之事]（yenasamphaṃpalapati）」者：以某种名为「闲谈」的无义之语，破裂、裂开、毁坏乐与利益，[故]得名「无义（sampha）」；[他便]闲谈任何对自己与他人都无所助益的[话]。

Yena samphaṃ palapatīti yena palāpasaṅkhātena niratthakavacanena sukhaṃ hitañca phalati vidarati vināsetīti ‘‘sampha’’ nti laddhanāmaṃ attano paresañca anupakārakaṃ yaṃ kiñci palapati.

[t10] 「杂染心者的（saṃkiliṭṭhacittassa）」者：即心被贪或瞋所恼乱者的，或心被烧恼者的，[即]心已污损者的——此是其义。思[即]离间语，[因为]以它而说离间[之语]。使谁与谁分裂，[若]他们未分裂，罪过小；[若]已分裂，罪过大；对烦恼柔弱与猛利的差别也是如此。

Saṃkiliṭṭhacittassāti lobhena dosena vā vibādhitacittassa, upatāpitacittassa vā, dūsitacittassāti attho. Cetanā pisuṇavācā pisuṇaṃ vadanti etāyāti. Yassa yato bhedaṃ karoti, tesu abhinnesu appasāvajjaṃ, bhinnesu mahāsāvajjaṃ, tathā kilesānaṃ mudutibbatāvisesesu.

[t11] 对谁施加离间[语]，他分裂与否[姑且不论]，唯有令[他]了知其义才是准据，[义注]故说「他[人]了知其义（tadatthavijānanaṃ）」；但达到业道则唯在[他们]分裂时。

Yassa pesuññaṃ upasaṃharati, so bhijjatu vā mā vā, tassa atthassa viññāpanameva pamāṇanti āha ‘‘tadatthavijānana’’ nti, kammapathappatti pana bhinne eva.

[t12] 「促进者（anuppadātā）」即随予助力者，或依随顺而给予者。那么，所随顺、所给予的是什么呢？由于[义注]说了「[见到两人]和合（sahitānaṃ）」，便可知是「调解」。正因此，[义注]才说「随予调解者（sandhānānuppadātā）」。而由于依随顺而给予、安置或守护调解，即是令[它]坚固，[义注]故说「意思是作坚

固之业（daḷhīkammaṃkattātiattho）」。于此处欢乐，[故]为「乐处（ārāmo）」，[即]应当欢乐之处。而由于纵使没有ā［长音］也可得这同一义，[义注]故说「也有『samaggarāmo』的读法，此处正是这个意思」。

Anuppadātāti anubalappadātā, anuvattanavasena vā padātā. Kassa pana anuvattanaṃ padānañca? ‘‘Sahitāna’’nti vuttattā ‘‘sandhānassā’’ti viññāyati. Tenevāha ‘‘sandhānānuppadātā’’ti. Yasmā pana anuvattanavasena sandhānassa padānaṃ ādhānaṃ, rakkhaṇaṃ vā daḷhīkaraṇaṃ hoti, tena vuttaṃ ‘‘daḷhīkammaṃ kattāti attho’’ti. Āramanti etthāti ārāmo, ramitabbaṭṭhānaṃ. Yasmā pana ākārena vināpi ayamevattho labbhati, tasmā vuttaṃ ‘‘samaggarāmotipi pāḷi, ayamevettha attho’’ti.

[t13] 如同要害一般，[故名]「要害（mammāni）」；一旦以粗恶语触及它们，犹如触碰恶疮一般，心便极度受苦。那些是什么呢？即出身等诸咒骂之事。以某种身语加行而使它们被切断、被破坏，那[加行]即是「切断要害的」。一向粗恶的思[即]粗恶语，[因为]以它而说粗恶[之语]。那么，如何成为一向粗恶的思呢？由于心已污损。「它的（tassa）」即唯一向粗恶之思才是粗恶语这一[义]的。意趣是：由于所闻粗恶，[故为]切断要害者。由于心的柔软，[它]不成为粗恶语，因为未达业道；但[其]为业之性则不能遮止。如是依顺成、以思的粗恶成立了粗恶语之后，如今为依相反的方式成立同一[义]，[义注]才说「由于言语的柔软（vacanasaṇhatāya）」等语。「那[话]（sā）」即粗恶语。「它[所针对的]（yaṃ）」即所针对的人。此处也是：未达业道之性的[粗恶语]罪过小，其余的罪过大；对烦恼柔弱与猛利[的情况]也是如此。但某些[师]说：「粗恶语唯在所针对之人的当面才算成立。」另有[师]说：「背面[所说]也确实成为粗恶语。」此中这样的意趣或许合理：在当面作加行时，由于不敬等[心所]强力，思或许强力，且他人也了知其义；不当面[所说]则不然。然而，犹如被咒骂者死后在墓地所作的忏悔能遮止诽谤之障碍一般，同样也可以了知：「背面所作[的粗恶语]也确实成为粗恶语。」「忿怒之心（kupitacittaṃ）」即唯以咒骂之意图而忿怒的心，非以[令其]死亡之意图；因为若以[令其]死亡之意图而心忿怒，那唯是瞋恚[业道]。「于此[偈]中（ettha）」[所指者即]：

Mammāni viya mammāni, yesu pharusavācāya chupitamattesu duṭṭhārūsu viya ghaṭṭitesu cittaṃ adhimattaṃ dukkhappattaṃ hoti. Kāni pana tāni? Jātiādīni akkosavatthūni. Tāni chijjanti, bhijjanti vā yena kāyavacīpayogena, so mammacchedako. Ekantena pharusacetanā pharusavācā pharusaṃ vadati etāyāti. Kathaṃ pana ekantapharusacetanā hoti? Duṭṭhacittatāya. Tassāti ekantapharusacetanāya eva pharusavācābhāvassa. Mammacchedako savanapharusatāyāti adhippāyo. Cittasaṇhatāya pharusavācā na hoti kammapatha’ppattattā, kammabhāvaṃ pana na sakkā vāretunti. Evaṃ anvayavasena cetanāpharusatāya pharusavācaṃ sādhetvā idāni tameva paṭipakkhanayena sādhetuṃ ‘‘vacanasaṇhatāyā’’tiādi vuttaṃ. Sā pharusavācā. Yanti yaṃ puggalaṃ. Etthāpi kammapathabhāvaṃ appattā appasāvajjā, itarā mahāsāvajjā, tathā kilesānaṃ mudutibbatābhāve. Keci pana ‘‘yaṃ uddissa pharusavācā payujjanti, tassa sammukhāva sīsaṃ etī’’ti, eke ‘‘parammukhāpi pharusavācā hotiyevā’’ti vadanti. Tatthāyamadhippāyo yutto siyā – sammukhā payoge agāravādīnaṃ balavabhāvato siyā cetanā balavatī, parassa ca tadatthajānanaṃ, na tathā asammukhāti. Yathā pana akkosite mate āḷahane katā khamanā upavādantarāyaṃ nivatteti, evaṃ ‘‘parammukhā payuttāpi pharusavācā hotiyevā’’ti sakkā viññātunti. Kupitacittanti akkosādhippāyeneva kupitacittaṃ, na maraṇādhippāyena. Maraṇādhippāyena hi cittakope sati byāpādoyeva hotīti. Etthāti –

[t14] 无过失之支、白色覆盖，一辐之车行进着

‘‘Nelaṅgo setapacchādo, ekāro vattatī ratho;

[t15] 看那无恼者到来，已断流、无系缚。（《相应部》4.347；《自说》65）

Anīghaṃ passa āyantaṃ, chinnasotaṃ abandhana’’nti. (saṃ. ni. 4.347; udā. 65);

[t16] [即]于此偈中。因为此处以「无过失之支（nelaṅga）」说的是戒；正因此，质多居士才说：「尊者，『无过失之支』是诸戒的增语」（《相应部》4.347）。「柔美的（sukumārā）」即由于不粗恶而柔软。「城的（purassa）」者：此中应知pura一词是表示其居民的，犹如「村来了」等[语]中一般；正因此，[义注]才说「城中居民的（nagaravāsīnaṃ）」。令意增长、增大，[故]为「合意的（manāpā）」；[义注]故说「能令心增长

（cittavuḍḍhikarā）」。「串习（āsevanaṃ）」即修习、多作。为令[他人]接受某[事]而转起，[若]他未接受，罪过小；[若]接受了，罪过大；此处依烦恼的柔弱与猛利，罪过小与罪过大也确实可得。

Imissā gāthāya. Sīlañhettha ‘‘nelaṅga’’nti vuttaṃ. Tenevāha citto gahapati ‘‘nelaṅganti kho bhante sīlānametaṃ adhivacana’’nti (saṃ. ni. 4.347). Sukumārāti apharusatāya mudukā. Purassāti ettha pura-saddo tannivāsīvācako daṭṭhabbo ‘‘gāmo āgato’’tiādīsu viya. Tenevāha ‘‘nagaravāsīna’’nti. Manaṃ appāyati vaḍḍhetīti manāpā. Tena vuttaṃ ‘‘cittavuḍḍhikarā’’ti. Āsevanaṃ bhāvanaṃ bahulīkaraṇaṃ. Yaṃ gāhayituṃ pavattito, tena aggahite appasāvajjo gahite mahāsāvajjoti, idhāpi kilesānaṃ mudutibbatāvasenāpi appasāvajjamahāsāvajjatā labbhatiyeva.

[t17] 「适时而说（kālavādī）」等语，是显示远离杂秽语者的行道；犹如「远离杀生」等语是显示舍断杀生的行道一般。因为说了「舍断杀生而住」时，[便有此期待：]舍断杀生是如何[成立]的呢？由于有此期待，[义注]才说「远离杀生」；而[又问]那离是如何[成立]的呢？[义注]故说「放下棍棒，放下刀剑」；而[又问]那放下棍棒与刀剑是如何[成立]的呢？[义注]故说「有惭愧」等语。如是，后后[之语]是显示前前[之语]的方便；于不与取等中也应随其所应而如是配合。故说「『适时而说』等语，是显示远离杂秽语者的行道」。因为纵使是具有义利的话，若在不适当的时候使用也不能带来义利，[反而]随顺于令[人]了知无义之话；所以舍断杂秽语者应避免非时而说，[义注]故说「适时而说」。纵使适时而说者，也应避免不实[之语]，因为[它]成办二者的无义，[义注]故说「真实而说」。而说真实者应唯说能成办今世与来世利益者——为显示此[义]，[义注]说了「有义而说」。说义者也不应唯说依止世间法者，而应[说]依止出世间法者——为显示此[义]，[义注]说了「说法而说」。而为显示义如何成为依止出世间法者，[义注]说了「说律而说」。因为依波罗提木叉律仪、念律仪、智律仪、忍律仪、精进律仪这五种律仪，以及彼分律、镇伏律、正断律、安息律、出离律这五种律而说的义，由于是证得涅槃之因，[故]成为依止出世间法者。

‘‘Kālavādī’’tiādi samphappalāpā paṭiviratassa paṭipattidassanaṃ. Yathā hi ‘‘pāṇātipātā paṭivirato’’tiādi pāṇātipātappahānapaṭipattidassanaṃ. ‘‘Pāṇātipātaṃ pahāya viharatī’’ti hi vutte kathaṃ pāṇātipātappahānaṃ hotīti? Apekkhāsabbhāvato ‘‘pāṇātipātā paṭivirato hotī’’ti vuttaṃ, sā pana virati kathanti āha ‘‘nihitadaṇḍo nihitasattho’’ti, tañca daṇḍasatthanidhānaṃ kathanti vuttaṃ ‘‘lajjī’’tiādi, evaṃ uttaruttaraṃ purimassa purimassa upāyasandassanaṃ, tathā adinnādānādīsu yathāsambhavaṃ yojetabbaṃ. Tena vuttaṃ ‘‘kālavādītiādi samphappalāpā paṭiviratassa paṭipattidassana’’nti. Atthasañhitāpi hi vācā ayuttakālappayogena atthāvahā na siyāti anatthaviññāpanavācaṃ anulometi, tasmā samphappalāpaṃ pajahantena akālavāditā parivajjetabbāti vuttaṃ ‘‘kālavādī’’ti. Kālena vadantenāpi ubhayānatthasādhanato abhūtaṃ parivajjetabbanti āha ‘‘bhūtavādī’’ti. Bhūtañca vadantena yaṃ idhalokaparalokahitasampādakaṃ, tadeva vattabbanti dassetuṃ ‘‘atthavādī’’ti vuttaṃ. Atthaṃ vadantenāpi na lokiyadhammasannissitameva vattabbaṃ, atha kho lokuttaradhammasannissitaṃ pīti dassetuṃ ‘‘dhammavādī’’ti vuttaṃ. Yathā ca attho lokuttaradhammasannissito hoti, taṃ dassanatthaṃ ‘‘vinayavādī’’ti vuttaṃ. Pātimokkhasaṃvaro satisaṃvaro ñāṇasaṃvaro khantisaṃvaro vīriyasaṃvaroti hi pañcannaṃ saṃvarānaṃ, tadaṅgavinayo vikkhambhanavinayo samucchedavinayo paṭippassaddhivinayo nissaraṇavinayoti pañcannaṃ vinayānañca vasena vuccamāno attho nibbānādhigamahetubhāvato lokuttaradhammasannissito hotīti.

[t18] 如是，具足功德殊胜之义在宣说时，若有教说的善巧便显得美好、也能成办作用，否则不然——为显示此[义]，[义注]说了「说有价值的话（nidhānavatiṃvācaṃbhāsitā）」。如今为阐明那教说的善巧，[义注]才说「在适当的时候（kālena）」等语。此处的义之配合应如是了知：在依[听者的]意乐、[事之]起因与发问而落入的教说境域中，[他]审察一向记等记说的分别，以随顺彼彼时机而阐明搁置、理由、举例与会通的、形式上有限量有界限、却能摄取更为广大深奥崇高丰富之义的详说的教说，随[他人的]意乐而使他人安立于胜义的成就——[如是者]才称为「善巧于教说者」。

Evaṃ guṇavisesayutto ca attho vuccamāno desanākosalle sati sobhati, kiccakaro ca hoti, nāññathāti dassetuṃ ‘‘nidhānavatiṃ vācaṃ bhāsitā’’ti vuttaṃ. Idāni taṃ desanākosallaṃ vibhāvetuṃ ‘‘kālenā’’tiādimāha. Ajjhāsayaṭṭhuppattīnaṃ pucchāya ca vasena otiṇṇe desanāvisaye

ekaṃsādibyākaraṇavibhāgaṃ sallakkhetvā ṭhapanāhetudāharaṇasaṃsandanāni taṃtaṃkālānurūpaṃ vibhāventiyā parimitaparicchinnarūpāya vipulataragambhīrudārapahūtatthavitthārasaṅgāhakāya desanāya pare yathājjhāsayaṃ paramatthasiddhiyaṃ patiṭṭhāpento ‘‘desanākusalo’’ti vuccatīti evamettha atthayojanā veditabbā.

“‘沙门乔达摩舍断离间语（pisuṇāvācā），远离离间语：从这里听到之后，不到那里去说，以免离间这些人；从那里听到之后，不对这些人说，以免离间那些人。这样，他调解分裂者，促进和合者，乐于和合，喜欢和合，欣喜和合，说能促成和合的话。’——诸比丘，凡夫称赞如来时，或许会这样说。

‘‘‘Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato samaṇo gotamo, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsitā’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

> 译注：措辞已依 DN2 定稿对应段逐字回校。

“‘沙门乔达摩舍断粗恶语（pharusāvācā），远离粗恶语，凡是柔和的、悦耳的、可爱的、感人心的、文雅的、众人喜欢的、众人合意的言语，他就说这样的话。’——诸比丘，凡夫称赞如来时，或许会这样说。

‘‘‘Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato samaṇo gotamo, yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsitā’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

> 译注：措辞已依 DN2 定稿对应段回校：nelā→“柔和的”（另解：无过失），porī→“文雅的”。

“‘沙门乔达摩舍断杂秽语（samphappalāpa），远离杂秽语，适时而说，真实而说，有义而说，说法而说，说律而说；在适当的时候，说有价值的、有根据的、有节制的、具有义利的话。’——诸比丘，凡夫称赞如来时，或许会这样说。

‘‘‘Samphappalāpaṃ pahāya samphappalāpā paṭivirato samaṇo gotamo kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsitā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhita’nti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

> 译注：措辞已依 DN2 定稿对应段回校：nidhānavatiṃ vācaṃ→“有价值的话”（直译：值得珍藏之语），sāpadesaṃ→“有根据的”。

§ 10 “‘沙门乔达摩远离损害种子类和植物类。’——诸比丘……（中略）

. ‘Bījagāmabhūtagāmasamārambhā [samārabbhā (sī. ka.)] paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave…pe….

> 译注：“损害种子类和植物类”逐字复用 DN2 第195段定稿措辞。原文此处以 …pe… 略去程式句，故照录“（中略）”。

义注（20 块）

[a1] 195.「损害种子类和植物类（bījagāmabhūtagāmasamārambhā）」者：即远离对根生的种子、茎生的种子、节生的种子、顶芽生的种子、种子生的种子这五种种子类，以及对任何青草、树木等植物类的损害——[损害]即以砍伐、破裂、烧煮等而毁坏，此是其义。

. Bījagāmabhūtagāmasamārambhāti mūlabījaṃ khandhabījaṃ phaḷubījaṃ aggabījaṃ bījabījanti pañcavidhassa bījagāmassa ceva, yassa kassaci nīlatiṇarukkhādikassa bhūtagāmassa ca samārambhā, chedanabhedanapacanādibhāvena vikopanā paṭiviratoti attho.

[a2] 「一日一食（ekabhattiko）」者：早餐与晚餐是二食，其中早餐以正午为界限，另一[食]则从正午以后至明相[出现]之内。所以纵使在正午之内进食十次，[他]也仍是一日一食者。就此[而言]说了「一日一食」。

Ekabhattikoti pātarāsabhattaṃ sāyamāsabhattanti dve bhattāni, tesu pātarāsabhattaṃ antomajjhanhikena paricchinnaṃ, itaraṃ majjhanhikato uddhaṃ anto aruṇena. Tasmā antomajjhanhike dasakkhattuṃ bhuñjamānopi ekabhattikova hoti. Taṃ sandhāya vuttaṃ ‘‘ekabhattiko’’ti.

[a3] 夜间的进食为「夜[食]」，从那[夜食]止息，故为「不夜食（rattūparato）」。过了正午直到日落[之间]的进食名为非时食。由于远离那[非时食]，[故]为「离非时食（viratovikālabhojanā）」。何时远离的呢？从在阿诺马河岸出家之日起。

Rattiyā bhojanaṃ ratti, tato uparatoti rattūparato. Atikkante majjhanhike yāva sūriyatthaṅgamanā bhojanaṃ vikālabhojanaṃ nāma. Tato viratattā virato vikālabhojanā. Kadā virato? Anomānadītīre pabbajitadivasato paṭṭhāya.

[a4] 由于不随顺教法，[故]是障碍的、成为敌对的观看，故为「表演（visūkadassanaṃ）」。自己跳舞、令[他人]跳舞等的跳舞、唱歌与音乐，以及乃至以孔雀舞等方式转起的跳舞等之成为表演的观看，[合]为「跳舞、唱歌、音乐、表演（naccagītavāditavisūkadassanā）」。因为跳舞等，无论自己去作、或令他人去作、或去观看[他人]所作的，对比丘与比丘尼来说都是不许可的。

Sāsanassa ananulomattā visūkaṃ paṭāṇībhūtaṃ dassananti visūkadassanaṃ. Attanā naccananaccāpanādivasena naccā ca gītā ca vāditā ca antamaso mayūranaccādivasenapi pavattānaṃ naccādīnaṃ visūkabhūtā dassanā cāti naccagītavāditavisūkadassanā. Naccādīni hi attanā payojetuṃ vā parehi payojāpetuṃ vā payuttāni passituṃ vā neva bhikkhūnaṃ na bhikkhunīnañca vaṭṭanti.

[a5] 「花鬘（mālā）」等[语]中，「花鬘」者：即任何花。「芳香（gandhaṃ）」者：即任何香类。「涂香（vilepanaṃ）」者：即令肤色[美化]之物。此中，佩戴者名为「穿戴」；填补缺处者名为「妆饰」；依香与依肤色[之美]而受用者名为「装扮」。「之因（ṭhānaṃ）」称为原因。所以意思是：远离大众依之而作那些穿戴花鬘等[事]的恶戒之思。

Mālādīsu mālāti yaṃ kiñci pupphaṃ. Gandhanti yaṃ kiñci gandhajātaṃ. Vilepananti chavirāgakaraṇaṃ. Tattha piḷandhanto dhāreti nāma, ūnaṭṭhānaṃ pūrento maṇḍeti nāma, gandhavasena chavirāgavasena ca sādiyanto vibhūseti nāma. Ṭhānaṃ vuccati kāraṇaṃ. Tasmā yāya dussīlyacetanāya tāni mālādhāraṇādīni mahājano karoti, tato paṭiviratoti attho.

[a6] 「高床（uccāsayanaṃ）」称为超过[规定]尺寸的[床]。「大床（mahāsayanaṃ）」者：即不许可的敷具。意思是远离那[二者]。

Uccāsayanaṃ vuccati pamāṇātikkantaṃ. Mahāsayananti akappiyapaccattharaṇaṃ. Tato viratoti attho.

[a7] 「金（jātarūpaṃ）」者：即黄金。「银（rajataṃ）」者：即迦利沙槃、铜钱、树胶钱、木钱等凡通行[为货币]者。远离接受这二者，意思是：既不自取，也不令[他人]取，[他人]所放置的也不接受。

Jātarūpanti suvaṇṇaṃ. Rajatanti kahāpaṇo, lohamāsako, jatumāsako, dārumāsakoti ye vohāraṃ gacchanti. Tassa ubhayassāpi paṭiggahaṇā paṭivirato, neva naṃ uggaṇhāti, na uggaṇhāpeti, na upanikkhittaṃ sādiyatīti attho.

[a8] 「接受生谷物（āmakadhaññapaṭiggahaṇā）」者：即接受沙利米、稻、大麦、小麦、粟、豆、谷莠这七种生谷物。而不仅接受这些[不许可]，比丘们连触摸也是不许可的。「接受生肉（āmakamaṃsapaṭiggahaṇā）」——此中，除特别开许者外，比丘们唯是接受生肉与[生]鱼不许可，触摸则不[在此限]。

Āmakadhaññapaṭiggahaṇāti, sālivīhiyavagodhūmakaṅguvarakakudrūsakasaṅkhātassa sattavidhassāpi āmakadhaññassa paṭiggahaṇā. Na kevalañca etesaṃ paṭiggahaṇameva, āmasanampi bhikkhūnaṃ na vaṭṭatiyeva. Āmakamaṃsapaṭiggahaṇāti ettha aññatra odissa anuññātā āmakamaṃsamacchānaṃ paṭiggahaṇameva bhikkhūnaṃ na vaṭṭati, no āmasanaṃ.

[a9] 「接受妇女、少女（itthikumārikapaṭiggahaṇā）」——此中，「妇女（itthī）」者：即已与男子[共居]者；其余的名为「少女（kumārikā）」。接受她们与触摸她们都是不许可的。

Itthikumārikapaṭiggahaṇāti ettha itthīti purisantaragatā, itarā kumārikā nāma, tāsaṃ paṭiggahaṇampi āmasanampi akappiyameva.

[a10] 「接受女奴、男奴（dāsidāsapaṭiggahaṇā）」——此中，唯以女奴、男奴[的名义]接受他们是不许可的。但若这样说：「我施与净人，我施与园民」，则是许可的。

Dāsidāsapaṭiggahaṇāti ettha dāsidāsavaseneva tesaṃ paṭiggahaṇaṃ na vaṭṭati. ‘‘Kappiyakārakaṃ dammi, ārāmikaṃ dammī’’ ti evaṃ vutte pana vaṭṭati.

[a11] 在山羊、绵羊等乃至田地、宅地[的诸项]中，许可与不许可的方式应依律[的规定]考察。此中，凡生长前谷[之地]名为「田地（khettaṃ）」；凡生长后谷[之地]名为「宅地（vatthu）」。或者，凡二者都生长[之地]，那是田地；为那[耕作]之目的而未加整治的地段是宅地。而此处以田地、宅地为首，池塘、水塘等也已被摄入。

Ajeḷakādīsu khettavatthupariyosānesu kappiyākappiyanayo vinayavasena upaparikkhitabbo. Tattha khettaṃ nāma yasmiṃ pubbaṇṇaṃ ruhati. Vatthu nāma yasmiṃ aparaṇṇaṃ ruhati. Yattha vā ubhayampi ruhati, taṃ khettaṃ. Tadatthāya akatabhūmibhāgo vatthu. Khettavatthusīsena cettha vāpitaḷākādīnipi saṅgahitāneva.

[a12] 「传信（dūteyyaṃ）」称为使者之业，即拿了在家人所寄的信件或口信而往彼处彼处去。「遣使（pahiṇagamanaṃ）」称为从这家被差遣到那家的短程行走。所谓「从事（anuyogo）」，即是作此二者。所以[说]「从事传信、遣使」——此处的意义应如是了知。

Dūteyyaṃ vuccati dūtakammaṃ, gihīnaṃ pahitaṃ paṇṇaṃ vā sāsanaṃ vā gahetvā tattha tattha gamanaṃ. Pahiṇagamanaṃ vuccati gharā gharaṃ pesitassa khuddakagamanaṃ. Anuyogo nāma tadubhayakaraṇaṃ. Tasmā dūteyyapahiṇagamanānaṃ anuyogāti. Evamettha attho veditabbo.

[a13] 「买卖（kayavikkayā）」者：即买与卖。「欺秤（tulākūṭa）」等[语]中，「欺（kūṭaṃ）」者：即欺诈。此中所谓欺秤，有形欺、支欺、执欺、隐欺四种。此中所谓「形欺」，即造两个形状相同的秤，取[物]时用大的取，给[物]时用小的给。所谓「支欺」，即取时用手压秤的后部，给时[压]前部。所谓「执欺」，即取时握绳的根部，给时[握]末端。所谓「隐欺」，即把秤[杆]做空，在里面放入铁粉，取时把它弄到后部，给时[弄到]前部。

Kayavikkayāti kayā ca vikkayā ca. Tulākūṭādīsu kūṭanti vañcanaṃ. Tattha tulākūṭaṃ nāma rūpakūṭaṃ aṅgakūṭaṃ, gahaṇakūṭaṃ, paṭicchannakūṭanti catubbidhaṃ hoti. Tattha rūpakūṭaṃ nāma dve tulā samarūpā katvā gaṇhanto mahatiyā gaṇhāti, dadanto khuddikāya deti. Aṅgakūṭaṃ nāma gaṇhanto pacchābhāge hatthena tulaṃ akkamati, dadanto pubbabhāge. Gahaṇakūṭaṃ nāma gaṇhanto mūle rajjuṃ gaṇhāti, dadanto agge. Paṭicchannakūṭaṃ nāma tulaṃ susiraṃ katvā anto ayacuṇṇaṃ pakkhipitvā gaṇhanto taṃ pacchābhāge karoti, dadanto aggabhāge.

[a14] 「铜盘（kaṃso）」称为金盘，以它[行]欺诈为「伪币（kaṃsakūṭaṃ）」。如何[行]呢？[他]做一个金盘，又把另外两三个铜盘做成金色，然后到乡间去，进入某个富裕之家，说：「请买金器吧！」被问到价钱时，[他]便想给较高的价[出售]。于是[主人]说：「怎么知道这些是金的呢？」[他答]：「查验之后再买吧。」便把[真]金盘在石上磨[给他们看]，[然后]把所有的盘都给了[他们]便走了。

Kaṃso vuccati suvaṇṇapāti, tāya vañcanaṃ kaṃsakūṭaṃ. Kathaṃ? Ekaṃ suvaṇṇapātiṃ katvā aññā dve tisso lohapātiyo suvaṇṇavaṇṇe karoti, tato janapadaṃ gantvā kiñcideva aḍḍhaṃ kulaṃ pavisitvā –
‘‘suvaṇṇabhājanāni kiṇathā’’ ti vatvā agghe pucchite samagghataraṃ dātukāmā honti. Tato tehi –
‘‘kathaṃ imesaṃ suvaṇṇabhāvo jānitabbo’’ ti vutte, ‘‘vīmaṃsitvā gaṇhathā’’ ti suvaṇṇapātiṃ pāsāṇe ghaṃsitvā sabbā pātiyo datvā gacchati.

[a15] 所谓「欺量（mānakūṭaṃ）」，依心破、顶破、绳破而有三种。此中，心破于量取熟酥、油等时[可]得。因为取那些[物]时，[他]用底部有孔的量器说：「慢慢地倒」，让[油]大量流入器皿之内而取；给时则堵住孔，迅速装满而给。

Mānakūṭaṃ nāma hadayabhedasikhābhedarajjubhedavasena tividhaṃ hoti. Tattha hadayabhedo sappitelādiminanakāle labbhati. Tāni hi gaṇhanto heṭṭhāchiddena mānena – ‘‘saṇikaṃ āsiñcā’’ ti vatvā antobhājane bahuṃ paggharāpetvā gaṇhāti, dadanto chiddaṃ pidhāya sīghaṃ pūretvā deti.

[a16] 顶破于量取胡麻、米等时[可]得。因为取那些[物]时，[他]慢慢地把顶[堆]垒高而取；给时则迅速装满，削去顶[堆]而给。

Sikhābhedo tilataṇḍulādiminanakāle labbhati. Tāni hi gaṇhanto saṇikaṃ sikhaṃ ussāpetvā gaṇhāti, dadanto vegena pūretvā sikhaṃ chindanto deti.

[a17] 绳破于丈量田地、宅地时[可]得。因为得不到贿赂时，[他们]便把不大的田地也丈量成大的。

Rajjubhedo khettavatthuminanakāle labbhati. Lañjaṃ alabhantā hi khettaṃ amahantampi mahantaṃ katvā minanti.

[a18] 「贿赂（ukkoṭana）」等[语]中，「贿赂」者：即为使非所有者成为所有者而收取贿赂。「欺骗（vañcanaṃ）」者：即以种种方便欺骗他人。此中有这样一个事例：相传有一猎人捉了一头鹿和一头小鹿而来，有一个骗子问他：「喂，鹿值多少？小鹿值多少？」[猎人]说：「鹿[值]二迦利沙槃，小鹿[值]一[迦利沙槃]。」[骗子]便给了一迦利沙槃，取了小鹿，走了一小段路又折回来说：「喂，我不要小鹿了，把鹿给我吧。」[猎人说]：「那么请给二迦利沙槃。」他说：「喂，我先前不是已经给了你一迦利沙槃吗？」「是的，给了。」「[那么]把这小鹿拿回去；这样，那一迦利沙槃与这值一迦利沙槃的小鹿，[合起来]就是二迦利沙槃了。」[猎人]心想「他说得有道理」，便收回小鹿，把鹿给了[他]。「诈伪（nikatī）」者：即以[巫术]方便或以幻术，把非饰带[充]作饰带、把非摩尼[充]作摩尼、把非金[充]作金，以相似之物行欺诈。「奸诈迂回（sāciyogo）」者：即迂曲的行径，这正是那些贿赂等的[另一]名称。所以此处的意义应看作：贿赂的奸诈迂回、欺骗的奸诈迂回、诈伪的奸诈迂回。有些人说：出示这一[物]而调换另一[物]为奸诈迂回；然而那[行为]已被欺骗所摄。

Ukkoṭanādīsu ukkoṭananti assāmike sāmike kātuṃ lañjaggahaṇaṃ. Vañcananti tehi tehi upāyehi paresaṃ vañcanaṃ. Tatridamekaṃ vatthu – eko kira luddako migañca migapotakañca gahetvā āgacchati, tameko dhutto – ‘‘kiṃ bho, migo agghati, kiṃ migapotako’’ ti āha. ‘‘Migo dve kahāpaṇe, migapotako eka’’ nti ca vutte ekaṃ kahāpaṇaṃ datvā migapotakaṃ gahetvā thokaṃ gantvā nivatto – ‘‘na me bho, migapotakena attho, migaṃ me dehī’’ ti āha. Tena hi – dve kahāpaṇe dehīti. So āha – ‘‘nanu te bho, mayā paṭhamaṃ eko kahāpaṇo dinno’’ ti? ‘‘Āma, dinno’’ ti. ‘‘Idaṃ migapotakaṃ gaṇha, evaṃ so ca kahāpaṇo, ayañca kahāpaṇagghanako migapotakoti dve kahāpaṇā bhavissantī’’ ti. So ‘‘kāraṇaṃ vadatī’’ ti sallakkhetvā migapotakaṃ gahetvā migaṃ adāsīti. Nikatīti yogavasena vā māyāvasena vā apāmaṅgaṃ pāmaṅganti, amaṇiṃ maṇinti, asuvaṇṇaṃ suvaṇṇanti katvā patirūpakena vañcanaṃ. Sāciyogoti kuṭilayogo, etesaṃyeva ukkoṭanādīnametaṃ nāmaṃ. Tasmā – ukkoṭanasāciyogo, vañcanasāciyogo, nikatisāciyogoti, evamettha attho daṭṭhabbo. Keci aññaṃ dassetvā aññassa parivattanaṃ sāciyogoti vadanti. Taṃ pana vañcaneneva saṅgahitaṃ.

[a19] 「砍断（chedana）」等[语]中，「砍断」者：即砍断手等。「杀戮（vadho）」者：即杀害。「捆绑（bandho）」者：即以绳缚等捆绑。「拦路抢劫（viparāmoso）」者：有雪掩劫与丛掩劫二种。凡在降雪之时被雪所覆蔽而劫掠行路之人的，这是雪掩劫；凡被丛林等所覆蔽而劫掠的，这是丛掩劫。「抢夺村邑（ālopo）」称为对村庄、集镇等行劫掠。「暴力强夺（sahasākāro）」者：即强暴的行为，[即]闯入家中，把刀架在人们胸前而夺取所欲之物。如是，「沙门乔达摩远离这砍断……乃至……暴力强夺。」——「诸比丘，凡夫称赞如来时，或许会这样说。」

Chedanādīsu chedananti hatthacchedanādi. Vadhoti māraṇaṃ. Bandhoti rajjubandhanādīhi bandhanaṃ. Viparāmosoti himaviparāmoso, gumbaviparāmosoti duvidho. Yaṃ himapātasamaye himena paṭicchannā

hutvā maggappaṭipannaṃ janaṃ musanti, ayaṃ himaviparāmoso. Yaṃ gumbādīhi paṭicchannā musanti, ayaṃ gumbaviparāmoso. Ālopo vuccati gāmanigamādīnaṃ vilopakaraṇaṃ. Sahasākāroti sāhasikakiriyā. Gehaṃ pavisitvā manussānaṃ ure satthaṃ ṭhapetvā icchitabhaṇḍānaṃ gahaṇaṃ. Evametasmā chedana... pe... sahasākārā paṭivirato samaṇo gotamoti. Iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyyāti.

[a20] 至此，小戒结束。

Ettāvatā cūḷasīlaṃ niṭṭhitaṃ hoti.

复注（9 块）

[t1] 如是次第分别了七条根本学处之后，虽然舍断贪婪等也摄于律仪戒学之中，但由于[它]属于上位功德所摄、且非世间凡夫的境域，[世尊]为以下文的教说摄取它，便把那[一项]搁下，唯分别众人所熟知的行为之戒，而说「损害种子类和植物类（bījagāmabhūtagāmasamārambhā）」等语。此中，「类（gāmo）」即聚。[设难：]岂不是树等由于无心而非有命者吗？而其无心，应由无[自主的]颤动、被砍断后仍能生长、种类不同、且不摄于四生之中而了知。生长于珊瑚、石与盐也有，[故]生长并非它们有命的理由；而[所谓草木的]取境唯是虚构，犹如说罗望子等会睡眠一般，[所谓草木的]妊娠欲等也是如此。那么，为何[仍]取远离损害种子类与植物类呢？——[通释：]由于[这]相称于沙门，且为守护依止[草木]而住的众生。正因此，圣典中才说：「愚人啊，因为人们对树有生命之想」（《巴吉帝亚》89）等。「任何青草、树木等（nīlatiṇarukkhādikassa）」者：即鲜嫩的草以及鲜嫩的树等的。应知以「等（ādi）」一语[摄取]药草、丛木、藤蔓等。

. Evaṃ paṭipāṭiyā satta mūlasikkhāpadāni vibhajitvā satipi abhijjhādippahānassa saṃvarasīlasikkhāsaṅgahe upariguṇasaṅgahato, lokiyaputhujjanāvisayato ca uttaradesanāya saṅgaṇhituṃ taṃ pariharitvā pacurajanapākaṭaṃ ācārasīlameva vibhajanto bhagavā ‘‘bījagāmabhūtagāmasamārambhā’’ tiādimāha. Tattha gāmoti samūho. Nanu ca rukkhādayo cittarahitatāya na jīvā, cittarahitatā ca paripphandābhāvato, chinne viruhanato, visadisajātikabhāvato, catuyoniappariyāpannato ca veditabbā, vuḍḍhi pana pavāḷasilālavaṇānampi vijjatīti na tesaṃ jīvabhāve kāraṇaṃ, visayaggahaṇañca parikappanāmattaṃ supanaṃ viya ciñcādīnaṃ, tathā dohaḷādayo, tattha kasmā bījagāmabhūtagāmasamārambhā paṭivirati icchitāti? Samaṇasāruppato, sannissitasattānurakkhaṇato ca. Tenevāha ‘‘jīvasaññino hi moghapurisā manussā rukkhasmi’’ ntiādi (pāci. 89). Nīlatiṇarukkhādikassāti allatiṇassa ceva allarukkhādikassa ca. Ādi-saddena osadhigacchalatādayo veditabbā.

[t2] 一食[即]「一食（ekabhattaṃ）」；他有那[一食]，[故]为「一日一食者（ekabhattiko）」，[即]于一日中唯一次进食者。而这[一食]也可能是夜间的进食，[义注]为遮除那[一点]而说「不夜食（rattūparato）」。纵使如此，午后进食者也可能[被视为]一日一食者，为遮除那一疑虑，[义注]才说「离非时食（viratovikālabhojanā）」。从明相出现起直到正午，这名为诸佛所惯行、所常行的进食之时，此外[的时间]即非时；但在义注中，由于以第二句遮止了夜间的进食，[故]把午后说为「非时」。

Ekaṃ bhattaṃ ekabhattaṃ, taṃ assa atthīti ekabhattiko, ekasmiṃ divase ekavārameva bhuñjanako. Tayidaṃ rattibhojanopi siyāti tannivattanatthamāha ‘‘rattūparato’’ ti. Evampi aparaṇhabhojīpi siyā ekabhattikoti tadāsaṅkānivattanatthaṃ ‘‘virato vikālabhojanā’’ ti vuttaṃ. Aruṇuggamanato paṭṭhāya yāva majjhanhikā, ayaṃ buddhānaṃ āciṇṇasamāciṇṇo bhojanassa kālo nāma, tadaññho vikālo. Aṭṭhakathāyaṃ pana dutiyapadena rattibhojanassa paṭikkhittattā aparaṇho ‘‘vikālo’’ ti vutto.

[t3] 世尊的教法略而言之是依「一切恶不作（sabbapāpassaakaraṇaṃ）」（《长部》2.90；《法句》183；《导论》30、50、116、124）等方式而转起的，[而]观看跳舞等由于转起极度的欲贪而不随顺于它，[义注]故说「由于不随顺教法（sāsanassaananulomattā）」。自己所作的与令他人所作的跳舞，依「跳舞」之性的共通，在圣典中以同一nacca一词而取，对gīta与vādita二词也是如此，[义注]故说「以自己跳舞、令[他人]跳舞等（naccananaccāpanādivasena）」；并以「等（ādi）」一语摄取自己唱歌、令[他人]唱歌、自己奏乐、令[他人]

奏乐。又此中以「观看」，依异形余一的方法，也摄取了听闻；或者由于五识以观见为自性，听闻的作业中也有「见」可摄，[故]唯说了「观看」。由于听闻非表演的歌有时是许可的，[义注]故说「成为表演的观看（visūkabhūtādassanā）」。正因如此，《小诵义注·胜义光明》中说：「此中，与法相应的歌是许可的，而与歌相应的法则不许可。」

Saṅkhepato ‘‘sabbapāpassa akaraṇa’’ ntiādi (dī. ni. 2.90; dha. pa. 183; netti. 30, 50, 116, 124) nayappavattaṃ bhagavato sāsanaṃ accantachandarāgappavattito naccādīnaṃ dassanaṃ na anulometīti āha ‘‘sāsanassa ananulomattā’’ ti. Attanā payojiyamānaṃ, parehi payojāpiyamānañca naccaṃ naccabhāvasāmaññato pāḷiyaṃ ekeneva nacca-saddena gahitaṃ, tathā gītavādita-saddena cāti āha ‘‘naccananaccāpanādivasenā’’ ti. Ādi-saddena gāyanagāyāpanavādanavādāpanāni saṅgaṇhāti. Dassanena cettha savanampi saṅgahitaṃ virūpekasesanayena. Ālocanasabhāvatāya vā pañcannaṃ viññāṇānaṃ savanakiriyāyapi dassanasaṅkhepasabbhāvato ‘‘dassanā’’ icceva vuttaṃ. Avisūkabhūtassa gītassa savanaṃ kadāci vaṭṭatīti āha ‘‘visūkabhūtā dassanā’’ ti. Tathā hi vuttaṃ paramatthajotikāya khuddakapāṭhaṭṭhakathāya (khu. pā. aṭṭha. pacchimapañcasikkhāpadavaṇṇanā) ‘‘dhammūpasaṃhitampi cettha gītaṃ vaṭṭati, gītūpasaṃhito dhammo na vaṭṭatī’’ ti.

[t4] 「高（uccā）」是与ucca一词同义的另一个词；于此处卧，[故]为「床（sayanaṃ）」。由于所意指的高床与大床是不相称于沙门的，[义注]故说「超过[规定]尺寸的、不许可的敷具（pamāṇātikkantaṃakappiyattharaṇaṃ）」。又应知此中以「床」也摄取了高背椅等座具。而由于遮止了所依处，以那[处]为依的作业便已被遮止，所以唯说了「高床、大床」；但应知就义而言，所显示的是从受用它[而作]的坐与卧中离。或者，在「卧于高床、卧于大床」这一义上，是依余一的方法作了这一解说，犹如「以名色为缘而有六处」（《中部》3.126；《相应部》2.1；《自说》1）一般。应知由于卧的作业以坐的作业为先，[故]唯以取「卧[床]」便已取了「坐[具]」。

Uccāti uccasaddena samānatthaṃ ekaṃ saddantaraṃ, seti etthāti sayanaṃ. Uccāsayanaṃ mahāsayanañca samaṇasārupparahitaṃ adhippetanti āha ‘‘pamāṇātikkantaṃ, akappiyattharaṇa’’ nti. Āsandādiāsanañcettha sayanena saṅgahitanti daṭṭhabbaṃ. Yasmā pana ādhāre paṭikkhitte tadādhārakiriyā paṭikkhittāva hoti, tasmā ‘‘uccāsayanamahāsayanā’’ icceva vuttaṃ, atthato pana tadupabhogabhūta nisajjānipajjanehi virati dassitāti daṭṭhabbā. Uccāsayanasayanamahāsayanasayanāti vā etasmiṃ atthe ekasesanayena ayaṃ niddeso kato yathā ‘‘nāmarūpapaccayā saḷāyatana’’ nti (ma. ni. 3.126; saṃ. ni. 2.1; udā. 1). Āsanakiriyāpubbakattā sayanakiriyāya sayanaggahaṇeneva āsanaṃ gahitanti veditabbaṃ.

[t5] 由于令他人取、以及认可[他人]所放置的，也可得「接受（paṭiggahaṇa）」之义，[义注]故说「也不令[他人]取，[他人]所放置的也不接受（nauggaṇhāpetinaupanikkhittaṃsādiyati）」。或者，接受有三种：以身、以语、以意。此中，以身接受[即]自取，以语接受[即]令[他人]取，以意接受[即]认可；[义注]是以共通的解说、或依余一的方法取这三种接受而说「[从]接受」的，故说「既不自取（nevanaṃuggaṇhāti）」等语。于「[从]接受生谷物（āmakadhaññapaṭiggahaṇā）」等中也是此法。由于稗子等次要谷物已摄于沙利米等主要谷物之中，[义注]故说「这七种（sattavidhassa）」。由于[律中]说「诸比丘，我听许五种脂肪为药：熊脂、鱼脂、鳄脂、猪脂、驴脂」（《大品》262），这名为「特别开许的」；而由于对它说了「于时中所接受的」（《大品》262），[故其]接受是许可的，[义注]故说「除特别开许者外（aññatraodissaanuññātā）」。

Aññehi gāhāpane upanikkhittasādiyane ca paṭiggahaṇattho labbhatīti āha ‘‘na uggaṇhāpeti, na upanikkhittaṃ sādīyatī’’ ti. Atha vā tividhaṃ paṭiggahaṇaṃ kāyena vācāya manasā. Tattha kāyena paṭiggahaṇaṃ uggaṇhanaṃ, vācāya paṭiggahaṇaṃ uggahāpanaṃ, manasā paṭiggahaṇaṃ sādiyananti tividhampi paṭiggahaṇaṃ sāmaññaniddesena, ekasesanayena vā gahetvā ‘‘paṭiggahaṇā’’ ti vuttanti āha ‘‘neva naṃ uggaṇhātī’’ tiādi. Esa nayo ‘‘āmakadhaññapaṭiggahaṇā’’ tiādīsupi. Nīvārādiupadhaññassa sāliyādimūladhaññantogadhattā vuttaṃ ‘‘sattavidhassā’’ ti. ‘‘Anujānāmi bhikkhave pañca vasāni bhesajjāni acchavasaṃ macchavasaṃ susukāvasaṃ sūkaravasaṃ

gadrabhavasa’’nti (mahāva. 262) vuttattā idaṃ odissa anuññātaṃ nāma, tassa pana ‘‘kāle paṭiggahita’’nti (mahāva. 262) vuttattā paṭiggahaṇaṃ vaṭṭatīti āha ‘‘añña tra odissa anuññātā’’ti.

[t6] 「压（akkamati）」即挤压。[语句的]连属是：压前部。「心（hadayaṃ）」即升等量器的内部。以升等量取胡麻等时所垒高的顶堆即是「顶」，其「破」[即]削减。「某些[师]（keci）」即《精要撮略》的诸师与住北寺者。

Akkamatīti nippīḷeti. Pubbabhāge akkamatīti sambandho. Hadayanti nāḷiādimānabhājanānaṃ abbhantaraṃ. Tilādīnaṃ nāḷiādīhi minanakāle ussāpitasikhāyeva sikhā, tassā bhedo hāpanaṃ. Kecīti sārasamāsācariyā, uttaravihāravāsino ca.

[t7] 「杀戮（vadho）」即以拳打、鞭笞等而加害，义即恼害；因为vadha一词也见于「恼害」之义，[如]「一再地打自己」（《巴吉帝亚》880）等[语]中。因为犹如虽然同样是「不应接受」，为显示出家人所不应接受之物的种种差别，才分别地说了妇女、少女、女奴、男奴等；同样，虽然由于夺取他人[之物]而同样是不与取，为显示不与取的种种差别，才分别地说了欺秤等；但对作为杀生同义语的「杀戮」而言，再度取用则并无用处。也不能说「那里是自作，这里是令他作」，因为[义注]说了「能等起身语加行的思有六种加行」。所以唯有如上所说之义更为妥善。但义注中说「『杀戮』者：即杀害」；也可以了知那[一语]也是就殴打而说的，因为māraṇa一词也见于「加害」[之义]。

Vadhoti muṭṭhippahārakasātāḷanādīhi hiṃsanaṃ, viheṭhananti attho. Viheṭhanatthopi hi vadhasaddo dissati ‘‘attānaṃ vadhitvā vadhitvā’’tiādīsu (pāci. 880). Yathā hi appaṭiggahabhāvasāmaññe satipi pabbajitehi appaṭiggahitabbavatthuvisesabhāvasandassanatthaṃ itthikumāridāsidāsādayo vibhāgena vuttā, evaṃ parassaharaṇabhāvato adinnādānabhāvasāmaññe satipi tulākūṭādayo adinnādānavisesabhāvadassanatthaṃ vibhāgena vuttā, na evaṃ pāṇātipātapariyāyassa vadhassa punaggahaṇe payojanaṃ atthi. ‘‘Tattha sayaṅkāro, idha paraṃkāro’’ti ca na sakkā vattuṃ ‘‘kāyavacīpayogasamuṭṭhāpikā cetanā chappayogā’’ti ca vuttattā. Tasmā yathāvuttoyeva attho sundarataro. Aṭṭhakathāyaṃ pana ‘‘vadhoti māraṇa’’nti vuttaṃ, tampi pothanameva sandhāyāti ca sakkā viññātuṃ māraṇa-saddassa vihiṃsanepi dissanato.

[t8] 「至此（ettāvatā）」者：即以从「舍断杀生」等语直到「远离砍断……乃至……暴力强夺」这样限量的文句。不取中间的细分，依圣典所传的方式摄二十六条学处；由于诸学处大多未加分别，[故]名为「小戒」。因为此处的小、中等之性是依教说[而立]，不依法[而立]。正因如此，此处才依分别那些略而诵出、未加分别的学处，转起了中戒的教说。正因此，[义注]才说「详说中戒（majjhimasīlaṃvitthārento）」。

Ettāvatāti ‘‘pāṇātipātaṃ pahāyā’’tiādinā ‘‘chedana...pe... sahasākārā paṭivirato’’ti etaparimāṇena pāṭhena. Antarābhedaṃ aggahetvā pāḷiyaṃ āgatanayena chabbīsatisikkhāpadasaṅgahaṃ yebhuyyena sikkhāpadānaṃ avibhattattā cūḷasīlaṃ nāma. Desanāvasena hi idha cūḷamajjhimādibhāvo adhippeto, na dhammavasena. Tathā hi idha saṅkhittena uddiṭṭhānaṃ sikkhāpadānaṃ avibhattānaṃ vibhajanavasena majjhimasīladesanā pavattā. Tenevāha ‘‘majjhimasīlaṃ vitthārento’’ti.

[t9] 小戒的解释结束。

Cūḷasīlavaṇṇanā niṭṭhitā.

“‘沙门乔达摩一日一食，不夜食，离非时食……

‘‘‘Ekabhattiko samaṇo gotamo rattūparato virato [paṭivirato (katthaci)] vikālabhojanā....

> 译注：原典此条及以下至第34条（idx 34）均以“….”略写，所略为程式尾句“——诸比库，凡夫称赞如来时，或许会这样说”，译文以“……”表示，下同不再一一出注。“一日一食、不夜食、离非时食”依玛欣德十戒学处译名。

“‘沙门乔达摩离观听跳舞、唱歌、音乐、表演……

Naccagītavāditavisūkadassanā [naccagītavāditavisukadassanā (ka.)] paṭivirato samaṇo gotamo....

“‘沙门乔达摩离妆饰、装扮之因的穿戴花鬘、芳香、涂香……

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato samaṇo gotamo....

“‘沙门乔达摩离高床、大床……

Uccāsayanamahāsayanā paṭivirato samaṇo gotamo....

“‘沙门乔达摩离接受金银……

Jātarūparajatapaṭiggahaṇā paṭivirato samaṇo gotamo....

“‘沙门乔达摩离接受生谷物……

Āmakadhaññapaṭiggahaṇā paṭivirato samaṇo gotamo....

“‘沙门乔达摩离接受生肉……

Āmakamaṃsapaṭiggahaṇā paṭivirato samaṇo gotamo....

“‘沙门乔达摩离接受妇女、少女……

Itthikumārikapaṭiggahaṇā paṭivirato samaṇo gotamo....

“‘沙门乔达摩离接受女奴、男奴……

Dāsidāsapaṭiggahaṇā paṭivirato samaṇo gotamo....

“‘沙门乔达摩离接受山羊、绵羊……

Ajeḷakapaṭiggahaṇā paṭivirato samaṇo gotamo....

“‘沙门乔达摩离接受鸡、猪……

Kukkuṭasūkarapaṭiggahaṇā paṭivirato samaṇo gotamo....

“‘沙门乔达摩离接受象、牛、马、牝马……

Hatthigavassavaḷavapaṭiggahaṇā paṭivirato samaṇo gotamo....

> 译注：vaḷavā 义为牝马（母马，PED: mare）；旧沿通行译“骡马”，今依原义改译“牝马”。

“‘沙门乔达摩离接受田地、宅地……

Khettavatthupaṭiggahaṇā paṭivirato samaṇo gotamo....

> 译注：khetta译“田地”，vatthu译“宅地”，与大戒中vatthuvijjā（宅地明）用词一致。

“‘沙门乔达摩离从事传信、遣使……

Dūteyyapahiṇagamanānuyogā paṭivirato samaṇo gotamo....

“‘沙门乔达摩离买卖……

Kayavikkayā paṭivirato samaṇo gotamo....

“‘沙门乔达摩离欺秤、伪币、欺量……

Tulākūṭakaṃsakūṭamānakūṭā paṭivirato samaṇo gotamo....

> 译注：tulākūṭa（秤之欺诈）、kaṃsakūṭa（伪币，或解作铜器欺诈）、mānakūṭa（量之欺诈）；kaṃsakūṭa义注有异解，取“伪币”。

“‘沙门乔达摩离贿赂、欺骗、诈欺、奸诈迂回……

Ukkoṭanavañcananikatisāciyogā [sāviyogā (syā. kaṃ. ka.)] paṭivirato samaṇo gotamo....

> 译注：ukkoṭana（贿赂枉法）、vañcana（欺骗）、nikati（诈欺）、sāciyoga（奸诈迂回之行）四项分译；原以“等不正当手段”概括末项，今实译“奸诈迂回”。异本 sāciyogā 作 sāviyogā（syā. kaṃ. ka.）。

“‘沙门乔达摩离砍断、杀戮、捆绑、拦路抢劫、抢夺村邑、暴力强夺。’——诸比丘，凡夫称赞如来时，或许会这样说。

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

> 译注：本批程式尾句首现，其中术语巴利为：比库（bhikkhu）、凡夫（puthujjana）、如来（tathāgata）；为保持程式尾句每段逐字一致，括注移入本注。

小戒结束。

Cūḷasīlaṃ niṭṭhitaṃ.

> 译注：cūḷasīla译“小戒”。

中戒（Majjhimasīla）
Majjhimasīlaṃ

§ 11 “‘或者，正如有些尊贵的沙门、婆罗门（brāhmaṇa），食用信施的食物后，仍然从事这样的损害种子类和植物类。这就是：根生的种子、茎生的种子、节生的种子、顶芽生的种子，以及第五种——种子生的种子。而沙门乔达摩远离这样的损害种子类和植物类。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ bījagāmabhūtagāmasamārambhaṃ anuyuttā viharanti, seyyathidaṃ [seyyathīdaṃ (sī. syā.)] – mūlabījaṃ khandhabījaṃ phaḷubījaṃ aggabījaṃ bījabījameva pañcamaṃ [pañcamaṃ iti vā (sī. syā. ka.)]; iti evarūpā bījagāmabhūtagāmasamārambhā paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

> 译注：自本段起至大戒末，列举项措辞逐字复用DN2定稿（段195–211），仅句式框架依DN1原文改为第三人称“而沙门苟答马远离……”并加程式尾句。

义注（2 块）

[a1] 如今，为详说中戒，[世尊]说了「或者，正如有些尊贵的[沙门、婆罗门]」等[语]。此中，这是对不明显语句的解释。「信施的（saddhādeyyāni）」者：即相信业与果、今世与来世而施与的[物]。意思是：不是以「这是我的亲戚」或「[这是我的]朋友」，或「他会回报这个」，或「这是他从前所作的」[这样的想法]而施与的。因为这样施与的[物]不名为信施。「食物（bhojanāni）」者：这只是教说的标题而已；依义[而言]，则是「食用信施的食物、披着[信施的]衣、受用[信施的]坐卧处、受用[信施的]病者药」——这一切都已被说了。

. Idāni majjhimasīlaṃ vitthārento ‘‘yathā vā paneke bhonto’’ tiādimāha. Tatrāyaṃ anuttānapadavaṇṇanā. Saddhādeyyānīti kammañca phalañca idhalokañca paralokañca saddahitvā dinnāni. ‘Ayaṃ me ñātī’ti vā, ‘mitto’ti vā, idaṃ paṭikarissati, idaṃ vā tena katapubbanti vā, evaṃ na dinnānīti

attho. Evaṃ dinnāni hi na saddhādeyyāni nāma honti. Bhojanānīti desanāsīsamattametaṃ, atthato pana saddhādeyyāni bhojanāni bhuñjitvā cīvarāni pārupitvā senāsanāni sevamānā gilānabhesajjaṃ paribhuñjamānāti sabbametaṃ vuttameva hoti.

[a2] 「这就是（seyyathidaṃ）」者：是不变词。它的意思是：凡[他们]从事其损害而住的那种子类和植物类，是什么呢？于是为显示它，[世尊]说了「根生的种子」等。此中，所谓根生的种子（mūlabīja），即姜黄、生姜、菖蒲、白菖蒲、阿帝维沙、苦参、香根草、香附子等。所谓茎生的种子（khandhabīja），即阿沙他树、榕树、毕勒叉树、乌敦跋拉树、迦车迦树、木橘树等。所谓节生的种子（phaḷubīja），即甘蔗、芦苇、竹等。所谓顶芽生的种子（aggabīja），即罗勒、香薄荷、希利韦拉等。所谓种子生的种子（bījabīja），即前谷、后谷等。而这一切从树上分离而仍能生长的，[都]称为「种子类」；而未从树上分离、未干枯的，[则]称为「植物类」。此中，应知损害植物类是巴吉帝亚之事，损害种子类是恶作之事。

Seyyathidanti nipāto. Tassattho katamo so bījagāmabhūtagāmo, yassa samārambhaṃ anuyuttā viharantīti. Tato taṃ dassento mūlabījantiādimāha. Tattha mūlabījaṃ nāma haliddi, siṅgiveraṃ, vacā, vacattaṃ, ativisā, kaṭukarohiṇī, usīraṃ, bhaddamuttakanti evamādi. Khandhabījaṃ nāma assattho, nigrodho, pilakkho, udumbaro, kacchako, kapitthanoti evamādi. Phaḷubījaṃ nāma ucchu, naḷo, veḷūti evamādi. Aggabījaṃ nāma ajjakaṃ, phaṇijjakaṃ, hiriveranti evamādi. Bījabījaṃ nāma pubbaṇṇaṃ aparaṇṇanti evamādi. Sabbañhetaṃ rukkhato viyojitaṃ viruhanasamatthameva ‘‘bījagāmo’’ti vuccati. Rukkhato pana aviyojitaṃ asukkhaṃ ‘‘bhūtagāmo’’ti vuccati. Tattha bhūtagāmasamārambho pācittiyavatthu, bījagāmasamārambho dukkaṭavatthūti veditabbo.

复注（2 块）

[t1] 此中，「正如（yathā）」是譬喻义的不变词；「或者（vā）」是选择义的；pana是语句的修饰；「有些（eke）」即其他[人]；「尊贵的（bhonto）」是善人们可爱的称呼语——因为善人们称呼他人为「尊者们」、「天所爱者们」或「具寿们」。凡趣入任何出家[生活]者[即]沙门；唯依出身[而称]婆罗门。是所说的意思：凡夫纵使作了努力而称赞我，无论是依不指涉他人的方式，以「舍断杀生，远离杀生」等语[而说]；还是依指涉他人的方式[而说]：「正如有些尊贵的[人]，虽自称是沙门、婆罗门，也被他人如此看待，却由于不知与之相应的行道、且无能力而不能成办；这[一位]则不然，这位沙门乔达摩在一切方面都圆满了相称于沙门的行道」——[总之]无论如何，都唯说行为之戒而已，不能[说]更上的[功德]。

. Tattha yathāti opammatthe nipāto. Vāti vikappanatthe. Panāti vacanālaṅkāre. Eketi aññe. Bhontoti sādhūnaṃ piyasamudāhāro. Sādhavo hi pare ‘‘bhonto’’ti vā, ‘‘devānaṃ piyā’’ti vā ‘‘āyasmanto’’ti vā samālapanti. Yaṃ kiñci pabbajjaṃ upagatā samaṇā. Jātimattena brāhmaṇā. Idaṃ vuttaṃ hoti – ussāhaṃ katvā mama vaṇṇaṃ vadamānopi puthujjano ‘‘pāṇātipātaṃ pahāya pāṇātipātā paṭivirato’’tiādinā parānuddesikanayena vā yathā paneke bhonto samaṇabrāhmaṇabhāvaṃ paṭijānamānā, parehi ca tathāsambhāviyamānā tadanurūpapaṭipattiṃ ajānanato, asamatthato ca na abhisambhuṇanti, na evamayaṃ, ayaṃ pana samaṇo gotamo sabbathāpi samaṇasāruppapaṭipadaṃ pūresiyevāti evaṃ aññuddesikanayena vā sabbathāpi ācārasīlamattameva vadeyyuṃ, na taduttarinti.

[t2] 在「损害种子类和植物类（bījagāmabhūtagāmasamārambha）」一语中，种子类与植物类虽依语序而非主要，但由于是所应解说者，[故]获得主要之性；因为语序是一回事，义序是另一回事，[义注]故说「那种子类和植物类是什么呢（katamosobījagāmabhūtagāmo）」。因为那[种子类与植物类]被分别时，「损害」由于以它为境，也就已被分别了。正因此，世尊才说「根生的种子（mūlabīja）」等。根本身即种子，[故]为「根生的种子」；它以根为种子，[故]也为「根生的种子」。于其余[诸词]中也是此法。「节生的种子（phaḷubījaṃ）」即节[所生的]种子。bīja一词是就其他缘会合时、作为生起同类之果的殊胜因、能生长的坚实之果而确立的；由于该义[在别处]也得成立，它对某些根等也转起，[故]为遮除根等，才以另一个bīja一词加以简别而说「种子生的种子（bījabīja）」，犹如「色色、苦苦」（《相应部》4.327）一般。[设难：]但此处为何问了种子类与植物类，却唯分别了种子类呢？——[通释：]不应这样看。我们不是已经说了「根本身即种子，[故]为根生的种子；它以根为种

子，[故]也为根生的种子」吗？此中，以前一[释]解说了种子类，以后一[释]解说了植物类；应知这二种在圣典中是以共通的解说、或依「根生的种子与根生的种子[合]即根生的种子」这样余一的方法而解说的。正因此，[义注]才说「而这一切（sabbañhetaṃ）」等语。

Bījagāmabhūtagāmasamārambhapade saddakkamena appadhānabhūtopi bījagāmabhūtagāmo niddisitabbatāya padhānabhāvaṃ paṭilabhati. Aññho hi saddakkamo aññho atthakkamoti āha ‘‘katamo so bījagāmabhūtagāmo’’ti. Tasmiñhi vibhatte tabbisayatāya samārambhopi vibhattova hotīti. Tenevāha bhagavā ‘‘mūlabīja’’ntiādi. Mūlameva bījaṃ mūlabījaṃ, mūlaṃ bījaṃ etassātipi mūlabījaṃ. Sesesupi eseva nayo. Phaḷubījanti pabbabījaṃ. Paccayantarasamavāye sadisaphaluppattiyā visesakāraṇabhāvato viruhaṇasamatthe sāraphale niruḷho bīja-saddo tadatthasaṃsiddhiyā mūlādīsupi kesuci pavattatīti mūlādito nivattanatthaṃ ekena bīja-saddena visesetvā vuttaṃ ‘‘bījabīja’’nti. ‘‘Rūparūpaṃ, dukkhadukkha’’nti (saṃ. ni. 4.327) ca yathā. Kasmā panettha bījagāmabhūtagāmaṃ pucchitvā bījagāmo eva vibhattoti? Na kho panetaṃ evaṃ daṭṭhabbaṃ. Nanu avocumha ‘‘mūlameva bījaṃ mūlabījaṃ, mūlaṃ bījaṃ etassātipi mūlabījanti’’. Tattha purimena bījagāmo niddiṭṭho, dutiyena bhūtagāmo, duvidhopesa sāmaññaniddesena, mūlabījañca mūlabījañca mūlabījanti ekasesanayena vā pāḷiyaṃ niddiṭṭhoti veditabbo. Tenevāha ‘‘sabbañheta’’ntiādi.

§ 12 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，仍然从事这样的储存受用（sannidhikāraparibhoga）。这就是：储存食物、储存饮料、储存衣服、储存车乘、储存卧具、储存香料、储存财物。而沙门乔达摩远离这样的储存受用。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhikāraparibhogaṃ anuyuttā viharanti, seyyathidaṃ – annasannidhiṃ pānasannidhiṃ vatthasannidhiṃ yānasannidhiṃ sayanasannidhiṃ gandhasannidhiṃ āmisasannidhiṃ iti vā iti evarūpā sannidhikāraparibhogā paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

义注（8 块）

[a1] 196.「储存受用（sannidhikāraparibhoga）」者：即对所储存者的受用。此中有二种说法：依律而言与依削减而言。先依律而言：今日所领受的任何食物，到次日便成为储存物，受用它[犯]巴吉帝亚。而把自己所得的给与沙弥们，令他们把所得的[食物]存放起来，第二天食用是可以的；但这[便]不是削减[之行]了。

. Sannidhikāraparibhoganti sannidhikatassa paribhogaṃ. Tattha duvidhā kathā, vinayavasena ca sallekhavasena ca. Vinayavasena tāva yaṃ kiñci annaṃ ajja paṭiggahitaṃ aparajju sannidhikārakaṃ hoti, tassa paribhoge pācittiyaṃ. Attanā laddhaṃ pana sāmaṇerānaṃ datvā, tehi laddhaṃ ṭhapāpetvā dutiyadivase bhuñjituṃ vaṭṭati, sallekho pana na hoti.

[a2] 储存饮料[的情形]也是同样的方式。此中，所谓饮料，即芒果汁等八种饮料，以及随顺于它们的[饮料]。它们的决择已在《普端严》中说过。

Pānasannidhimhipi eseva nayo. Tattha pānaṃ nāma ambapānādīni aṭṭha pānāni, yāni ca tesaṃ anulomāni. Tesaṃ vinicchayo samantapāsādikāyaṃ vutto.

[a3] 在储存衣服[的情形]中，未决意、未共有[之衣]既成为储存，也破坏减损[行]——这是方便说。而依非方便[而言]，则应以三衣知足；得到第四[件]应给他人。若不能给任何人，而想给的那[人]为求教诫或为遍问而去了[他处]，那么[他]一回来就应给，不给是不许可的。但在衣不足时，若有期待[之处]，则许可存放至所开许的时间。由于得不到针、线与做衣者，[即使]超过那[时限]，作了律的[羯磨]业之后也许可存放。但若[想]「这[件]破旧后，哪里再得到这样的[衣]呢」而存放则不许可，[那样]既成为储存，也破坏减损[行]。

Vatthasannidhimhi anadhiṭṭhitaṃ avikappitaṃ sannidhi ca hoti, sallekhañca kopeti, ayaṃ pariyāyakathā. Nippariyāyato pana ticīvarasantuṭṭhena bhavitabbaṃ, catutthaṃ labhitvā aññassa dātabbaṃ. Sace yassa kassaci dātuṃ na sakkoti, yassa pana dātukāmo hoti, so uddesatthāya vā paripucchatthāya vā gato, āgatamatte dātabbaṃ, adātuṃ na vaṭṭati. Cīvare pana appahonte satiyā paccāsāya anuññātakālaṃ ṭhapetuṃ vaṭṭati. Sūcisuttacīvarakārakānaṃ alābhena tato parampi vinayakammaṃ katvā ṭhapetuṃ vaṭṭati. ‘‘Imasmiṃ jiṇṇe puna īdisaṃ kuto labhissāmī’’ ti pana ṭhapetuṃ na vaṭṭati, sannidhi ca hoti, sallekhañca kopeti.

[a4] 在储存车乘[的情形]中，所谓车乘，即轿、车、货车、辇、肩舆、担架；这些不是出家人的车乘。而鞋履则正是出家人的车乘。因为对一位比丘来说，一双为林野之用、一双为洗足之用，至多许可两双鞋。得到第三[双]应给他人。因为[若想]「这[双]破旧后，哪里再得到别的呢」而存放是不许可的，[那样]既成为储存，也破坏减损[行]。

Yānasannidhimhi yānaṃ nāma vayhaṃ, ratho, sakaṭaṃ, sandamānikā, sivikā, pāṭaṅkīti; netaṃ pabbajitassa yānaṃ. Upāhanā pana pabbajitassa yānaṃyeva. Ekabhikkhussa hi eko araññatthāya, eko dhotapādakatthāyāti, ukkaṃsato dve upāhanasaṅghāṭā vaṭṭanti. Tatiyaṃ labhitvā aññassa dātabbo. ‘‘Imasmiṃ jiṇṇe aññaṃ kuto labhissāmī’’ ti hi ṭhapetuṃ na vaṭṭati, sannidhi ca hoti, sallekhañca kopeti.

[a5] 在储存卧具[的情形]中，所谓卧具即床。对一位比丘来说，一张在内室、一张在昼住处，至多许可两张床。得到超过那[数目]的，应给别的比丘或僧众；不给是不许可的，[那样]既成为储存，也破坏减损[行]。

Sayanasannidhimhi sayananti mañco. Ekassa bhikkhuno eko gabbhe, eko divāṭhāneti ukkaṃsato dve mañcā vaṭṭanti. Tato uttari labhitvā aññassa bhikkhuno vā gaṇassa vā dātabbo; adātuṃ na vaṭṭati. Sannidhi ca hoti, sallekhañca kopeti.

[a6] 在储存香料[的情形]中，比丘若有疥癣、皮肤病等疾患，香料是许可的。取来那些香料，在那病痊愈之后，应给其他患病者，或用于门上的五指[印]、熏屋等[用途]。但[若想]「再有病时会用得着」而存放则不许可，[那样]既成为储存，也破坏减损[行]。

Gandhasannidhimhi bhikkhuno kaṇḍukacchuchavidosādiābādhe sati gandhā vaṭṭanti. Te gandhe āharāpetvā tasmiṃ roge vūpasante aññesaṃ vā ābādhikānaṃ dātabbā, dvāre pañcaṅguligharadhūpanādīsu vā upanetabbā. ‘‘Puna roge sati bhavissantī’’ ti pana ṭhapetuṃ na vaṭṭati, sannidhi ca hoti, sallekhañca kopeti.

[a7] 「财物（āmisaṃ）」者：应看作是[前面]所说以外的[物]。这就是：此处有某位比丘[想]「在那样的时候[这些]会有用处」，便取来胡麻、米、绿豆、豆、椰子、盐、鱼、肉、肉干、熟酥、油、糖、器皿等而存放。他在雨季一早就让沙弥们煮了粥，食用之后[说]：「沙弥，泥水[路上]难以进村去；你去某某家，告知[他们]我在寺中坐着；从某某家取酪等来。」比丘们即使说：「尊者，您要进村吗？」他也说：「贤友，如今村子难进。」他们[便说]：「好吧，尊者，您[且]坐着，我们去乞食带回来。」便走了。这时沙弥也取来酪等，备好饭与羹而奉上；就在他吃着[这些]时，护持者们又送来饭食，他从中也只挑可意的、可意的吃。接着比丘们乞食回来，他从中也只挑可意的、可意的，伸长着脖子[还]吃。就这样连四个月都这样度过。这[种人]称为：「[这]比丘过着秃头居士的生活，不是沙门的生活。」这样的[情形]即名为储存财物。

Āmisanti vuttāvasesaṃ daṭṭhabbaṃ. Seyyathidaṃ, idhekacco bhikkhu – ‘‘tathārūpe kāle upakārāya bhavissatī’’ ti tilataṇḍulamuggamāsanāḷikeraloṇamacchamaṃsavallūrasappitelaguḷabhājanādīni āharāpetvā ṭhapeti. So vassakāle kālasseva sāmaṇerehi yāguṃ pacāpetvā paribhuñjitvā ‘‘sāmaṇera, udakakaddame dukkhaṃ gāmaṃ pavisituṃ, gaccha asukaṃ kulaṃ gantvā mayhaṃ vihāre nisinnabhāvaṃ ārocehi; asukakulato dadhiādīni āharā’’ ti peseti. Bhikkhūhi – ‘‘kiṃ, bhante, gāmaṃ pavisissathā’’ ti vuttepi, ‘‘duppaveso, āvuso, idāni gāmo’’ ti vadati. Te – ‘‘hotu, bhante, acchatha tumhe, mayaṃ bhikkhaṃ pariyesitvā āharissāmā’’ ti gacchanti. Atha sāmaṇeropi dadhiādīni āharitvā bhattañca byañjanañca sampādetvā upaneti, taṃ bhuñjantasseva upaṭṭhākā bhattaṃ pahiṇanti, tatopi manāpaṃ manāpaṃ bhuñjati. Atha bhikkhū piṇḍapātaṃ gahetvā āgacchanti, tatopi manāpaṃ manāpaṃ gīvāyāmakaṃ bhuñjatiyeva. Evaṃ catumāsampi vītināmeti. Ayaṃ vuccati – ‘‘bhikkhu muṇḍakuṭumbikajīvikaṃ jīvati, na samaṇajīvika’’ nti. Evarūpo āmisasannidhi nāma hoti.

[a8] 但在比丘的住处，为了非时到来的盗贼，许可存放一升的米、一块糖、约四分之一[量]的熟酥这么多。因为他们连这么一点财物的招待都得不到，甚至会夺人性命；所以若没有这么多，[即使]取来存放也是许可的。而在不适之时，其中凡是许可的[食物]，自己受用也是许可的。而在净厨中，纵使存放很多也不名为储存。至于如来，无论是升的米等之中的任何[物]，或是四肘量的一块布片，[想着]「这将供我今日或明日[之用]」而存放的[事]，[则]是没有的。

Bhikkhuno pana vasanaṭṭhāne ekā taṇḍulanāḷi, eko guḷapiṇḍo, catubhāgamattaṃ sappīti ettakaṃ nidhetuṃ vaṭṭati, akāle sampattacorānaṃ atthāya. Te hi ettakampi āmisapaṭisanthāraṃ alabhantā jīvitāpi voropeyyuṃ, tasmā sace ettakaṃ natthi, āharāpetvāpi ṭhapetuṃ vaṭṭati. Aphāsukakāle ca yadettha kappiyaṃ, taṃ attanāpi paribhuñjituṃ vaṭṭati. Kappiyakuṭiyaṃ pana bahuṃ ṭhapentassāpi sannidhi nāma natthi. Tathāgatassa pana taṇḍulanāḷiādīsu vā yaṃ kiñci caturatanamattaṃ vā pilotikakhaṇḍaṃ ‘‘idaṃ me ajja vā sve vā bhavissatī’’ ti ṭhapitaṃ nāma natthi.

复注（2 块）

[t1] [义注]以「对所储存者的（sannidhikatassa）」一语显示：「储存受用（sannidhikāraparibhoga）」这里的kāra一词是所作之义。或者，犹如本应说「ācayaṃgamino」而以鼻音的省略作了「ācayagāmino」（《法集论》10）的解说一般，同样，本应说「sannidhikāraṃparibhogaṃ」而以鼻音的省略说了「sannidhikāraparibhoga」；义即作了储存而受用。

. ‘‘Sannidhikatassā’’ ti etena ‘‘sannidhikāraparibhoga’’ nti ettha kāra-saddassa kammatthataṃ dasseti. Yathā vā ‘‘ācayaṃgamino’’ ti vattabbe anunāsikalopena ‘‘ācayagāmino’’ ti (dha. sa. 10) niddeso kato, evaṃ ‘‘sannidhikāraṃ paribhoga’’ nti vattabbe anunāsikalopena ‘‘sannidhikāraparibhoga’’ nti vuttaṃ, sannidhiṃ katvā paribhoganti attho.

[t2] 正确地削减诸烦恼，[故]为「削减（sallekho）」，[即]依经的方式[而行]的行道。转说、[令]适当，[故]为「方便（pariyāyo）」，[即]随顺许可之语[而行]的行道。由于能被诸烦恼所触，[故]为「财物（āmisaṃ）」，[即]任何应被受用之物；正因此，[义注]才说「『财物』者：应看作是[前面]所说以外的[物]（āmisantivuttāvasesaṃ）」——因为这是显示储存之物的方法。「泥水（udakakaddame）」即于水与泥中。「[您且]坐着（acchatha）」即请坐。「伸长着脖子（gīvāyāmakaṃ）」即伸长脖子；义即犹如吃得过多时脖子必得伸长一般。「约四分之一[量]（catubhāgamattaṃ）」即约一枯杜跋之量。「在净厨中（kappiyakuṭiyaṃ）」等语是依律而说的。

Sammā kilese likhatīti sallekho, suttantanayena paṭipatti. Pariyāyati kappīyatīti pariyāyo, kappiyavācānusārena paṭipatti. Kilesehi āmasitabbato āmisaṃ, yaṃ kiñci upabhogārahaṃ vatthu. Tenevāha ‘‘āmisanti vuttāvasesa’’ nti. Nayadassanañhetaṃ sannidhivatthūnaṃ. Udakakaddameti udake ca kaddame ca. Acchathāti nisīdatha. Gīvāyāmakanti gīvaṃ āyamitvā, yathā ca bhutte atibhuttatāya gīvā āyamitabbāva hoti, evanti attho. Catubhāgamattanti kuḍubamattaṃ. ‘‘Kappiyakuṭiya’’ ntiādi vinayavasena vuttaṃ.

§ 13 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，仍然观看这样的表演。这就是：跳舞、唱歌、音乐、戏剧、说书、击掌乐、铙钹乐、瓮鼓乐、布景戏、旃陀罗（caṇḍāla）铁丸戏、竹竿戏、洗骨戏、斗象、斗马、斗水牛、斗公牛、斗山羊、斗绵羊、斗鸡、斗鹌鹑、棍斗、拳斗、摔跤、演习、点兵、布阵、阅兵。而沙门乔达摩远离观看这样的表演。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti, seyyathidaṃ – naccaṃ gītaṃ vāditaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ vetāḷaṃ kumbhathūṇaṃ [kumbhathūnaṃ (syā. ka.), kumbhathūṇaṃ (sī.)] sobhanakaṃ

[sobhanagharakaṃ (sī.), sobhanagarakaṃ (syā. kaṃ. pī.)] caṇḍālaṃ vaṃsaṃ dhovanaṃ hatthiyuddhaṃ assayuddhaṃ mahiṃsayuddhaṃ [mahisayuddhaṃ (sī. syā. kaṃ. pī.)] usabhayuddhaṃ ajayuddhaṃ meṇḍayuddhaṃ kukkuṭayuddhaṃ vaṭṭakayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senābyūhaṃ anīkadassanaṃ iti vā iti evarūpā visūkadassanā paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

义注（4 块）

[a1] 在诸表演中，所谓跳舞，即任何跳舞；那[跳舞]即使在路上行走时，也不许可伸长脖子去看。而此处的详细决择，应依《普端严》所说的方式了知。如同此处，一切与学处相关的经文中[也]如是。因为从此以后，我们连这么多也不说，只在各处解释[其]用意而已。

. Visūkadassanesu naccaṃ nāma yaṃ kiñci naccaṃ, taṃ maggaṃ gacchantenāpi gīvaṃ pasāretvā daṭṭhuṃ na vaṭṭati. Vitthāravinicchayo panettha samantapāsādikāyaṃ vuttanayeneva veditabbo. Yathā cettha, evaṃ sabbesu sikkhāpadapaṭisaṃyuttesu suttapadesu. Ito paraññhi ettakampi avatvā tattha tattha payojanamattameva vaṇṇayissāmāti.

[a2] 「戏剧（pekkhaṃ）」者：即演员的集会[演出]。「说书（akkhānaṃ）」者：即巴拉答之战等[的讲述]；[凡]在讲说[它]的地方，连去[那里]也是不许可的。「击掌乐（pāṇissaraṃ）」者：即铜钹之乐，也有人说是拍手之乐。「铙钹乐（vetāḷaṃ）」者：即厚钹之乐，有些人[则说]是以咒术令死尸起立。「瓮鼓乐（kumbhathūṇaṃ）」者：即方形的四斗量鼓乐，有些人[说]是瓮声。「布景戏（sobhanakaṃ）」者：即演员的散花，或作装饰之物，是所说的意思是巧妙的图画。「旃陀罗铁丸戏（caṇḍālaṃ）」者：即铁丸的游戏，也有人说是旃陀罗们洗麻布的游戏。「竹竿戏（vaṃsaṃ）」者：即竖起竹竿而作的游戏。

Pekkhanti naṭasamajjaṃ. Akkhānanti bhāratayujjhanādikaṃ. Yasmiṃ ṭhāne kathīyati, tattha gantumpi na vaṭṭati. Pāṇissaranti kaṃsatāḷaṃ, pāṇitāḷantipi vadanti. Vetāḷanti ghanatāḷaṃ, mantena matasarīruṭṭhāpanantipi eke. Kumbhathūṇanti caturassaambaṇakatāḷaṃ, kumbhasaddantipi eke. Sobhanakanti naṭānaṃ abbhokkiraṇaṃ, sobhanakaraṃ vā, paṭibhānacittanti vuttaṃ hoti. Caṇḍālanti ayoguḷakīḷā, caṇḍālānaṃ sāṇadhovanakīḷātipi vadanti. Vaṃsanti veḷuṃ ussāpetvā kīḷanaṃ.

[a3] 「洗骨戏（dhovanaṃ）」者：即洗骨。相传在某些乡间，亲属死后不焚烧，而是掘[地]埋放；后来知道他们的身体已腐坏，便取出来把骨洗净、涂上香而放置。他们在节庆之时，在一处放置骨，在一处放置酒等，一边哭泣悲叹一边饮酒。这也曾被说过：「诸比丘，在南方诸国有所谓洗骨[之俗]，那里有食物、有饮料、有嚼食、有啜食、有舐食、有可饮之物，有跳舞、有唱歌、有音乐。诸比丘，这洗骨是有的，我不说它没有」（《增支部》10.107）。但有些人说，是以幻术洗骨而洗。

Dhovananti aṭṭhidhovanaṃ, ekaccesu kira janapadesu kālaṅkate ñātake na jhāpenti, nikhaṇitvā ṭhapenti. Atha nesaṃ pūtibhūtaṃ kāyaṃ ñatvā nīharitvā aṭṭhīni dhovitvā gandhehi makkhetvā ṭhapenti. Te nakkhattakāle ekasmiṃ ṭhāne aṭṭhīni ṭhapetvā ekasmiṃ ṭhāne surādīni ṭhapetvā rodantā paridevantā suraṃ pivanti. Vuttampi cetaṃ – ‘‘atthi, bhikkhave, dakkhiṇesu janapadesu aṭṭhidhovanaṃ nāma, tattha hoti annampi pānampi khajjampi bhojjampi leyyampi peyyampi naccampi gītampi vāditampi. Attheta̍ṃ, bhikkhave, dhovanaṃ, neta̍ṃ natthīti vadāmī’’ ti (a. ni. 10.107). Ekacce pana indajālena aṭṭhidhovanaṃ dhovanantipi vadanti.

[a4] 197.于斗象等[事]中，比丘既不可与象等相斗，也不可令它们相斗，也不可观看正在相斗的[它们]。「摔跤（nibbuddhaṃ）」者：即角力之斗。「演习（uyyodhikaṃ）」者：即可见到交战之处。「点兵（balaggaṃ）」者：即数点兵力之处。「布阵（senābyūhaṃ）」者：即军阵的部署，依车阵等而部署军队。「阅兵（anīkadassanaṃ）」者：即观看以「三头象为最少的象军」等（《巴吉帝亚》324）方式所说的军队。

Hatthiyuddhādīsu bhikkhuno neva hatthiādīhi saddhiṃ yujjhituṃ, na te yujjhāpetuṃ, na yujjhante daṭṭhuṃ vaṭṭati. Nibbuddhanti mallayuddhaṃ. Uyyodhikanti yattha sampahāro dissati. Balagganti

balagaṇanaṭṭhānaṃ. Senābyūhanti senāniveso, sakaṭabyūhādivasena senāya nivesanaṃ. Anīkadassananti – ‘‘tayo hatthī pacchimaṃ hatthānīka’’ ntiādinā (pāci. 324) nayena vuttassa anīkassa dassanaṃ.

复注（1 块）

[t1] 「连这么多（ettakampi）」即连决择的考察之事项的举示。「[只解释其]用意而已（payojanamattameva）」即唯是词义的配合而已；但对于不作详说便不能了知其义的语句，那里的详说也正归于词义的摄取。由于依好奇而应被观看，[故]为「戏剧（pekkhā）」，[即]演员们依演艺论的规则[所作]的表演；但由于是由演员的集团在人众中所作，[义注]才说「演员的集会[演出]（naṭasamajjaṃ）」，《精要撮略》中则说「戏剧节庆」。所谓「厚钹（ghanatāḷaṃ）」即木棒制的钹，或石片制的钹。「有些人（eke）」即《精要撮略》的诸师与住北寺者；犹如此处，于此以下凡出现「有些人」之处也是如此。所谓「方形的四斗量鼓（caturassaambaṇakatāḷaṃ）」，即以树心木棒等任何[材料]作成方形的四斗量[器]，四面蒙上皮革而制成的乐器。「散花（abbhokkiraṇaṃ）」即对舞台作供祭，那称为「南地[祝祷]」。「作装饰（sobhanakaraṃ）」即作装饰之物，《精要撮略》中说是「装饰屋」。这是旃陀罗们的，[故]为「旃陀罗[戏]（caṇḍālaṃ）」。把麻布浸水后互相捶打的游戏，[即]洗麻布[之戏]。「以幻术（indajālena）」者：即诵念洗骨之咒后，以令皮等隐没的幻术，使他人唯见骨。「车阵等（sakaṭabyūhādi）」者：以「等（ādi）」一语摄取轮阵、莲花阵、笋阵等。

. Ettakampīti vinicchayavicāraṇāvatthukittanampi. Payojanamattamevāti padatthayojanamattameva. Yassa pana padassa vitthārakathaṃ vinā na sakkā attho viññātuṃ, tattha vitthārakathāpi padatthasaṅgahameva gacchati. Kutūhalavasena pekkhitabbato pekkhā, naṭasatthavidhinā naṭānañca payogo. Naṭasamūhena pana janasamūhe karaṇavasena ‘‘naṭasamajja’’ nti vuttaṃ, sārasamāse ‘‘pekkhā maha’’ nti vuttaṃ. Ghanatāḷaṃ nāma daṇḍamayatāḷaṃ, silāsalākatāḷaṃ vā. Eketi sārasamāsācariyā, uttaravihāravāsino ca. Yathā cettha, evaṃ ito paresupi ‘‘eke’’ ti āgataṭṭhānesu. Caturassaambaṇakatāḷaṃ nāma rukkhasāradaṇḍādīsu yena kenaci caturassaambaṇakaṃ katvā catūsu passesu cammena onandhitvā katavāditaṃ. Abbhokkiraṇaṃ raṅgabalīkaraṇaṃ, yā ‘‘nandī’’ ti vuccati. Sobhanakaranti sobhanakaraṇaṃ, ‘‘sobhanagharaka’’ nti sārasamāse vuttaṃ. Caṇḍālānamidanti caṇḍālaṃ. Sāṇe udakena temetvā aññamaññaṃ ākoṭanakīḷā sāṇadhovanaṃ. Indajālenāti aṭṭhidhovanamantaṃ parijappitvā yathā pare aṭṭhīniyeva passanti, evaṃ tacādīnaṃ antaradhāpanamāyāya. Sakaṭabyūhādīti ādi-saddena cakkapadumakaḷīrabyūhādiṃ saṅgaṇhāti.

§ 14 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，仍然从事这样的赌博放逸处（jūtappamādaṭṭhāna）。这就是：八格棋、十格棋、虚空棋、绕圈游戏、拈取游戏、掷骰板、击短棒、蘸手印画、玩球、吹叶笛、玩具犁、翻筋斗、玩棕叶风车、玩具量斗、玩具车、玩具弓、猜字、猜心、模仿残疾。而沙门乔达摩远离这样的赌博放逸处。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ jūtappamādaṭṭhānānuyogaṃ anuyuttā viharanti, seyyathidaṃ – aṭṭhapadaṃ dasapadaṃ ākāsaṃ parihārapathaṃ santikaṃ khalikaṃ ghaṭikaṃ salākahatthaṃ akkhaṃ paṅgacīraṃ vaṅkakaṃ mokkhacikaṃ ciṅgulikaṃ [ciṅgulakaṃ (ka. sī.)] pattāḷhakaṃ rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathāvajjaṃ iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

义注（1 块）

[a1] 198.放逸住立于此，故为「放逸处」；既是赌博又是放逸处，故为「赌博放逸处（jūtappamādaṭṭhānaṃ）」。每一行各有八格，故为「八格棋（aṭṭhapadaṃ）」；「十格棋」也是同样的道理。「虚空棋（ākāsaṃ）」者：即如在八格棋、十格棋[中]那样，唯于虚空中游戏。「绕圈游戏

（parihārapathaṃ）」者：即在地上画出种种路线的圆圈，于其各处应当回避——[这是]回避路线者们的游戏。「拈取游戏（santikaṃ）」者：即拈取之戏；把棋子或小石子聚放一处，不使[其余的]晃动而唯以指甲取出与放入，若其中有任何一个晃动，便算输——这是此类游戏的同义语。「掷骰板（khalikaṃ）」者：即在赌板上掷骰子的游戏。以长棒击短棒的游戏，称为「击短棒（ghaṭikā）」。「蘸手印画（salākahatthaṃ）」者：即把手中的签蘸上紫胶、茜草汁或米粉水，[说]「让它成什么呢」而击于地上或墙上，显现出象、马等形象的游戏。「玩球（akkhaṃ）」者：即球戏。叶管称为「吹叶笛（paṅgacīraṃ）」，他们吹它而游戏。「玩具犁（vaṅkakaṃ）」者：即村童游戏用的小犁。翻转的游戏称为「翻筋斗（mokkhacikā）」；是所说的意思：在空中握住木棒、或把头置于地上而上下翻转的游戏。以多罗叶等所作、受风吹而旋转的轮，称为「玩棕叶风车（ciṅgulikaṃ）」。叶制的量管称为「玩具量斗（pattāḷhakaṃ）」，他们用它量沙等而游戏。「玩具车（rathakaṃ）」者：即小车。「玩具弓（dhanukaṃ）」者：即小弓。在空中或背上辨认字母的游戏，称为「猜字（akkharikā）」。名为「猜心（manesikā）」的，即知晓心中所思的游戏。名为「模仿残疾（yathāvajjaṃ）」的，即把独眼、残手、驼背等各各缺陷施演出来而显示的游戏。

. Pamādo ettha tiṭṭhatīti pamādaṭṭhānaṃ. Jūtañca taṃ pamādaṭṭhānañcāti jūtappamādaṭṭhānaṃ. Ekekāya pantiyā aṭṭha aṭṭha padāni assāti aṭṭhapadaṃ dasapadepi eseva nayo. Ākāsanti aṭṭhapadadasapadesu viya ākāseyeva kīḷanaṃ. Parihārapathanti bhūmiyaṃ nānāpathamaṇḍalaṃ katvā tattha tattha pariharitabbaṃ, pathaṃ pariharantānaṃ kīḷanaṃ. Santikanti santikakīḷanaṃ. Ekajjhaṃ ṭhapitā sāriyo vā sakkharāyo vā acālentā nakheneva apanenti ca upanenti ca, sace tattha kāci calati, parājayo hoti, evarūpāya kīḷāyetaṃ adhivacanaṃ. Khalikanti jūtaphalake pāsakakīḷanaṃ. Ghaṭikā vuccati dīghadaṇḍakena rassadaṇḍakaṃ paharaṇakīḷanaṃ. Salākahatthanti lākhāya vā mañjiṭṭhikāya vā piṭṭhodakena vā salākahatthaṃ temetvā – ‘‘kiṃ hotū’’ ti bhūmiyaṃ vā bhittiyaṃ vā taṃ paharitvā hatthiassādirūpadassanakīḷanaṃ. Akkhanti guḷakīḷā. Paṅgacīraṃ vuccati paṇṇanāḷikaṃ, taṃ dhamantā kīḷanti. Vaṅkakanti gāmadārakānaṃ kīḷanakaṃ khuddakanaṅgalaṃ. Mokkhacikā vuccati samparivattanakīḷā, ākāse vā daṇḍakaṃ gahetvā bhūmiyaṃ vā sīsaṃ ṭhapetvā heṭṭhupariyabhāvena parivattanakīḷāti vuttaṃ hoti. Ciṅgulikaṃ vuccati tālapaṇṇādīhi kataṃ vātappahārena paribbhamanacakkaṃ. Pattāḷhakaṃ vuccati paṇṇanāḷikā. Tāya vālukādīni minantā kīḷanti. Rathakanti khuddakarathaṃ. Dhanukanti khuddakadhanumeva. Akkharikā vuccati ākāse vā piṭṭhiyaṃ vā akkharajānanakīḷā. Manesikā nāma manasā cintitajānanakīḷā. Yathāvajjaṃ nāma kāṇakuṇikhujjādīnaṃ yaṃ yaṃ vajjaṃ, taṃ taṃ payojetvā dassanakīḷā.

复注（1 块）

[t1] 「格（padāni）」即棋子的安置之处。所谓「十格棋（dasapadaṃ）」即以两行共二十格而玩的赌戏。「骰子（pāsakaṃ）」称为在六面上各显示从一至六而制成的游戏具；他们掷它，依所得的一点等而移走或移进棋子来游戏。有些人[说]：以瓮而作的游戏[即]「击短棒（ghaṭikā）」。有些人[说]：在众多签中取一支无特征的签，投入那些[签]中，再把那同一支抽出来，[即]「手中签[戏]（salākahatthaṃ）」。[「吹叶笛」即]以叶作成竹管形状的管；正因此，[义注]才说「他们吹它（taṃdhamantā）」。也有[师]说：取发问者口中所出的字母，而知晓失物与寻回、得与不得等的游戏，[即]「猜字（akkharikā）」。也有[师]说：随顺音乐的跳舞或唱歌，[即]「模仿残疾（yathāvajjaṃ）」。应知：以「这样作便会胜，否则便败」这样把胜负置于前而作加行，绕圈游戏等也成为赌博放逸处。应知以吹叶笛等[所说]的，也是指以竹管等所应作之事的成与不成而带来胜负的加行。而「模仿残疾」，是就以显示与独眼者等相似的行相、依胜负而成为赌戏[这一点]而说的。

. Padānīti sārīnaṃ patiṭṭhānaṭṭhānāni. Dasapadaṃ nāma dvīhi pantīhi vīsatiyā padehi kīḷanajūtaṃ. Pāsakaṃ vuccati chasu passesu ekekaṃ yāva chakkaṃ dassetvā katakīḷanakaṃ, taṃ vaḍḍhetvā yathāladdhaṃ ekakādivasena sāriyo apanentā upanentā ca kīḷanti. Ghaṭena kīḷā ghaṭikāti eke. Bahūsu salākāsu visesarahitaṃ ekaṃ salākaṃ gahetvā tāsu pakkhipitvā puna tasseva uddharaṇaṃ salākahatthanti eke. Paṇṇena vaṃsākārena katā nāḷikā. Tenevāha ‘‘taṃ dhamantā’’ ti. ‘‘Pucchantassa mukhāgataṃ akkharaṃ gahetvā naṭṭhamutti lābhālābhādijānanakīḷā akkharikā’’ tipi vadanti. ‘‘Vāditānurūpaṃ

naccanaṃ gāyanaṃ vā yathāvajjaṃ’’ tipi vadanti. ‘‘Evaṃ kate jayo bhavissati, aññathā parājayo’’ti jayaparājaye purakkhatvā payogakaraṇavasena parihārapathādīnampi jūtapamādaṭṭhānabhāvo veditabbo. Paṅgacīrādīhipi vaṃsādīhi kātabbakiccasiddhiasiddhijayaparājayāvaho payogo vuttoti daṭṭhabbaṃ. ‘‘Yathāvajja’’nti ca kāṇādīhi sadisatākāradassanehi jayaparājayavasena jūtakīḷitabhāvena vuttaṃ.

§15 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，仍然受用这样的高床、大床。这就是：高脚椅、兽形脚卧床、长毛毯、彩色毛毯、白色毛毯、绣花毛毯、棉絮褥垫、绣像毛毯、双面起毛毯、单面起毛毯、缀宝石的丝织敷具、丝绸敷具、可供舞女起舞的大羊毛毯、象背毯、马背毯、车毯、羚羊皮编席、迦陀利鹿皮的殊胜敷具、带华盖的床、两端有红枕的床。而沙门乔达摩远离这样的高床、大床。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayanamahāsayanaṃ anuyuttā viharanti, seyyathidaṃ – āsandiṃ pallaṅkaṃ gonakaṃ cittakaṃ paṭikaṃ paṭalikaṃ tūlikaṃ vikatikaṃ uddalomiṃ ekantalomiṃ kaṭṭissaṃ koseyyaṃ kuttakaṃ hatthattharaṃ assattharaṃ rathattharaṃ [hatthattharaṇaṃ assattharaṇaṃ rathattharaṇaṃ (sī. ka. pī.)] ajinappaveṇiṃ kadalimigapavarapaccattharaṇaṃ sauttaracchadaṃ ubhatolohitakūpadhānaṃ iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

义注（2 块）

[a1] 「高脚椅（āsandi）」者：即超过[规定]尺寸的座。而着眼于「从事……而住」，[故]在一切语句中都作了业格。「兽形脚卧床（pallaṅko）」者：即在脚上安置猛兽形相而造的[床]。「长毛毯（gonako）」者：即长毛的大毛毯，相传它的毛长过四指。「彩色毛毯（cittakaṃ）」者：即织有彩纹的羊毛敷具。「白色毛毯（paṭikā）」者：即羊毛制的白色敷具。「绣花毛毯（paṭalikā）」者：即有密集花纹的羊毛敷具，也称为「余甘子叶[纹]」。「棉絮褥垫（tūlikā）」者：即以三种棉絮之一填满的褥垫。「绣像毛毯（vikatikā）」者：即织有狮、虎等形相的羊毛敷具。「双面起毛毯（uddalomī）」者：即两侧有绒穗的羊毛敷具；有些人说是「一面凸起花纹的」。「单面起毛毯（ekantalomī）」者：即一侧有绒穗的羊毛敷具；有些人说是「两面凸起花纹的」。「缀宝石的丝织敷具（kaṭṭissaṃ）」者：即缀满宝石的、以丝制珠宝丝绸[织物]所成的敷具。「丝绸敷具（koseyyaṃ）」者：即正是缀满宝石的、以蚕丝所成的敷具；而纯[粹的]丝绸[敷具]则是许可的——律中如是说。然而在《长部义注》中则说：「除棉絮褥垫外，一切长毛毯等缀满宝石的[敷具]都是不许可的。」

. Āsandinti pamāṇātikkantāsanaṃ. Anuyuttā viharantīti idaṃ apekkhitvā pana sabbapadesu upayogavacanaṃ kataṃ. Pallaṅkoti pādesu vāḷarūpāni ṭhapetvā kato. Gonakoti dīghalomako mahākojavo, caturaṅgulādhikāni kira tassa lomāni. Cittakanti vānavicittaṃ uṇṇāmayattharaṇaṃ. Paṭikāti uṇṇāmayo setattharaṇo. Paṭalikāti ghanapupphako uṇṇāmayattharaṇo. Yo āmalakapattotipi vuccati. Tūlikāti tiṇṇaṃ tūlānaṃ aññatarapuṇṇā tūlikā. Vikatikāti sīhabyagghādirūpavicitro uṇṇāmayattharaṇo. Uddalomīti ubhayatodasaṃ uṇṇāmayattharaṇaṃ, keci ‘‘ekatouggatapuppha’’nti vadanti. Ekantalomīti ekatodasaṃ uṇṇāmayattharaṇaṃ. Keci ‘‘ubhatouggatapuppha’’nti vadanti. Kaṭṭissanti ratanaparisibbitaṃ koseyyakaṭṭissamayapaccattharaṇaṃ. Koseyyanti ratanaparisibbitameva kosiyasuttamayapaccattharaṇaṃ. Suddhakoseyyaṃ pana vaṭṭatīti vinaye vuttaṃ. Dīghanikāyaṭṭhakathāyaṃ pana ‘‘ṭhapetvā tūlikaṃ sabbāneva gonakādīni ratanaparisibbitāni na vaṭṭantī’’ti vuttaṃ.

[a2] 199.「可供舞女起舞的大羊毛毯（kuttakaṃ）」者：即可容十六名舞女站立起舞的羊毛敷具。「象背毯、马背毯（hatthattharaṃassattharaṃ）」者：即铺在象背、马背上的敷具；「车毯」也是同样的道理。「羚羊皮编席（ajinappaveṇī）」者：即以羚羊皮按床的尺寸缝制而成的编席。「迦陀利鹿皮的殊胜敷具（kadalīmigapavarapaccattharaṇaṃ）」者：有一种名为迦陀利鹿皮的[皮]，以它所作的殊胜敷具，即最上的敷

具，此是其义；相传是把迦陀利鹿皮铺在白布之上缝制而成的。「带华盖的床（sauttaracchadaṃ）」者：即连同上覆物，即连同上方所系的红色天盖，此是其义。白色天盖，若其下有不适宜的敷具则不可，若无则可。「两端有红枕的床（ubhatolohitakūpadhānaṃ）」者：即头枕与足枕，如是床的两端有红色的枕——这是不适宜的。但若只有一个枕，两面是红色的、莲花色的或彩色的，只要合乎尺量，便是可以的；而大枕则是被遮止的。非红色的两个[枕]都是可以的；若得到更多，应当给与他人；不能给与者，也可以把[它们]横铺在床上，上面加一层敷具而卧。而于高脚椅等，应依所说的方式行持。因为这样说过：「诸比丘，我允许把高脚椅的脚截短后受用，把兽形脚卧床的兽[形]破除后受用，把棉絮褥垫拆开后做成枕，其余的做成地敷。」（《小品》297）

Kuttakanti soḷasannaṃ nāṭakitthīnaṃ ṭhatvā naccanayoggaṃ uṇṇāmayattharaṇaṃ. Hatthattharaṃ assattharanti hatthiassapiṭṭhīsu attharaṇaattharakāyeva. Rathattharepi eseva nayo. Ajinappaveṇīti ajinacammehi mañcappamāṇena sibbitvā katā paveṇī. Kadalīmigapavarapaccattharaṇanti kadalīmigacammaṃ nāma atthi, tena kataṃ pavarapaccattharaṇaṃ; uttamapaccattharaṇanti attho. Taṃ kira setavatthassa upari kadalīmigacammaṃ pattharitvā sibbetvā karonti. Sauttaracchadanti saha uttaracchadena, uparibaddhena rattavitānena saddhinti attho. Setavitānampi heṭṭhā akappiyapaccattharaṇe sati na vaṭṭati, asati pana vaṭṭati. Ubhatolohitakūpadhānanti sīsūpadhānañca pādūpadhānañcāti mañcassa ubhatolohitakaṃ upadhānaṃ, etaṃ na kappati. Yaṃ pana ekameva upadhānaṃ ubhosu passesu rattaṃ vā hoti padumavaṇṇaṃ vā vicitraṃ vā, sace pamāṇayuttaṃ, vaṭṭati. Mahāupadhānaṃ pana paṭikkhittaṃ. Alohitakāni dvepi vaṭṭantiyeva. Tato uttari labhitvā aññesaṃ dātabbāni. Dātuṃ asakkonto mañce tiriyaṃ attharitvā upari paccattharaṇaṃ datvā nipajjitumpi labhati. Āsandīādīsu pana vuttanayeneva paṭipajjitabbaṃ. Vuttañhetaṃ – ‘‘anujānāmi, bhikkhave, āsandiyā pāde chinditvā paribhuñjituṃ, pallaṅkassa vāḷe bhinditvā paribhuñjituṃ, tūlikaṃ vijaṭetvā bimbohanaṃ kātuṃ, avasesaṃ bhummattharaṇaṃ kātu’’nti (cūḷava. 297).

复注（1 块）

[t1]「猛兽形相（vāḷarūpāni）」即可移动的猛兽形相。《精要撮略》中[说]：「兽形脚卧床即是不许可的床。」「织有彩纹（vānavicittaṃ）」即依壁纹、覆纹等以织法而成的彩纹。[「三种棉絮」即]依树棉、藤棉、草棉[而有的]三种棉絮。于「双面起毛毯」中的「有些人」，即《精要撮略》的诸师与住北寺者；于「单面起毛毯」中也是如此。「以丝制珠宝丝绸[织物]所成（koseyyakaṭṭissamayaṃ）」即以蚕丝的粗屑所成。「纯[粹的]丝绸（suddhakoseyyaṃ）」即离于缀宝石的。[义注]以「除棉絮褥垫外（ṭhapetvātūlikaṃ）」一语阐明：纵使不缀宝石的棉絮褥垫也不许可。[义注]以「缀满宝石的（ratanaparisibbitāni）」阐明：凡缀满宝石的[敷具]，作为地敷、以及随其所宜用于床、椅等，是许可的。「羚羊皮（ajinacammehi）」即羚羊之皮。相传那些皮很薄，所以作成二层、三层而缝制；[义注]故说「羚羊皮编席（ajinappaveṇī）」。「依所说的方式（vuttanayena）」即依律中所说的方式。

. Vāḷarūpānīti āharimāni vāḷarūpāni. ‘‘Akappiyamañcova pallaṅko’’ti sārasamāse. Vānavicittanti bhitticchadādivasena vānena vicitraṃ. Rukkhatūlalatātūlapoṭakītūlānaṃ vasena tiṇṇaṃ tūlānaṃ. Uddalomiyaṃ kecīti sārasamāsācariyā, uttaravihāravāsino ca. Tathā ekantalomiyaṃ. Koseyyakaṭṭissamayanti koseyyakassaṭamayaṃ. Suddhakoseyyanti ratanaparisibbanarahitaṃ. ‘‘Ṭhapetvā tūlika’’nti etena ratanaparisibbanarahitāpi tūlikā na vaṭṭatīti dīpeti. ‘‘Ratanaparisibbitānī’’ti iminā yāni ratanaparisibbitāni, tāni bhūmattharaṇavasena, yathānurūpaṃ mañcapīṭhādīsu ca upanetuṃ vaṭṭatīti dīpitaṃ hoti. Ajinacammehīti ajinamigacammehi. Tāni kira cammāni sukhumāni, tasmā dupaṭṭatipaṭṭāni katvā sibbanti. Tena vuttaṃ ‘‘ajinappaveṇī’’ti. Vuttanayenāti vinaye vuttanayena.

§16 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，仍然从事这样的装饰、庄严之事。这就是：涂敷香粉、按摩、香汤沐浴、揉身、照镜、涂眼膏、戴花鬘抹香涂脂、敷面粉、涂面膏、戴手环、束顶髻、持手杖、持药筒、佩剑、持伞盖、穿彩色鞋履、缠头巾、戴摩尼（maṇi）宝

珠、执拂尘、穿长穗的白衣。而沙门乔达摩远离这样的装饰、庄严之事。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘ ‘ ‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavibhūsanaṭṭhānānuyogaṃ anuyuttā viharanti, seyyathidaṃ – ucchādanaṃ parimaddanaṃ nhāpanaṃ sambāhanaṃ ādāsaṃ añjanaṃ mālāgandhavilepanaṃ [mālāvilepanaṃ (sī. syā. kaṃ. pī.)] mukhacuṇṇaṃ mukhalepanaṃ hatthabandhaṃ sikhābandhaṃ daṇḍaṃ nāḷikaṃ asiṃ [khaggaṃ (sī. pī.), asiṃ khaggaṃ (syā. kaṃ.)] chattaṃ citrupāhanaṃ uṇhīsaṃ maṇiṃ vālabījaniṃ odātāni vatthāni dīghadasāni iti vā iti evarūpā maṇḍanavibhūsanaṭṭhānānuyogā paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

义注（3 块）

[a1] 在「涂敷香粉」等[事]中：从母胎出生的孩子，其身体的[胎]气到十二岁时才消失；为除去他们身体的臭气而以香粉等涂敷，这样的涂敷是不许可的。而对有福的孩子，[人们]让他躺在腿上，涂上油，为使手、足、腿、脐等成形而按摩，这样的按摩是不许可的。

. Ucchādanādīsu mātukucchito nikkhantadārakānaṃ sarīragandho dvādasavassapattakāle nassati, tesaṃ sarīraduggandhaharaṇatthāya gandhacuṇṇādīhi ucchādenti, evarūpaṃ ucchādanaṃ na vaṭṭati. Puññavante pana dārake ūrūsu nipajjāpetvā telena makkhetvā hatthapādaūrunābhiādīnaṃ saṇṭhānasampādanatthaṃ parimaddanti, evarūpaṃ parimaddanaṃ na vaṭṭati.

[a2] 200.「香汤沐浴（nhāpanaṃ）」者：即以香等为那些[人家的]孩子们沐浴。「揉身（sambāhanaṃ）」者：即如大力士那样以木槌等捶打手足而增长臂力。「照镜（ādāsaṃ）」者：即任何镜子都不可携用。「涂眼膏（añjanaṃ）」者：唯指装饰用的眼膏。「花鬘（mālā）」者：即已编的花鬘或未编的花鬘。「涂脂（vilepanaṃ）」者：即任何令肤色[增艳]之物。[以上二词合即正文之「戴花鬘抹香涂脂」。]「敷面粉、涂面膏（mukhacuṇṇaṃmukhalepanaṃ）」者：为除去脸上的黑痣等而敷以泥膏，由此血行流动后敷以芥子膏，由此蚀去过患后敷以胡麻膏，由此血得安定后敷以郁金膏，由此肤色显现后便以面粉敷面——这一切都是不可以的。

Nhāpananti tesaṃyeva dārakānaṃ gandhādīhi nhāpanaṃ. Sambāhananti mahāmallānaṃ viya hatthapāde muggarādīhi paharitvā bāhuvaḍḍhanaṃ. Ādāsanti yaṃ kiñci ādāsaṃ parihariṭuṃ na vaṭṭati. Añjananti alaṅkārañjanameva. Mālāti baddhamālā vā abaddhamālā vā. Vilepananti yaṃ kiñci chavirāgakaraṇaṃ. Mukhacuṇṇaṃ mukhalepananti mukhe kāḷapīḷakādīnaṃ haraṇatthāya mattikakakkaṃ denti, tena lohite calite sāsapakakkaṃ denti, tena dose khādite tilakakkaṃ denti, tena lohite sannisinne haliddikakkaṃ denti, tena chavivaṇṇe ārūḷhe mukhacuṇṇakena mukhaṃ cuṇṇenti, taṃ sabbaṃ na vaṭṭati.

[a3] 在「戴手环」等[事]中：[有人]在手上系着彩色的贝壳、骨片等而行，那[些]或其他一切手饰都是不许可的。另有些人束着顶髻而行，又以金箔、珍珠串等环绕它；那一切都是不许可的。另有些人拿着四肘的手杖、或其他装饰的小杖而行；同样[还有]绘有男女形相等彩饰、装饰精美而挂在左侧的药筒；另有些人[佩带]以耳饰宝石环绕其鞘的极锋利之剑，以五色线缝制、以摩伽罗齿[纹]等彩饰的伞盖，以金银等彩饰、以孔雀羽等环绕的鞋履；有些人显出一肘长、四指宽的发际界线，如云端的电光一般在额上系缚头巾带，佩戴顶髻宝珠，执持拂尘扇——那一切都是不许可的。

Hatthabandhādīsu hatthe vicitrasaṅkhakapālādīni bandhitvā vicaranti, taṃ vā aññaṃ vā sabbampi hatthābharaṇaṃ na vaṭṭati, apare sikhaṃ bandhitvā vicaranti. Suvaṇṇacīrakamuttalatādīhi ca taṃ parikkhipanti; taṃ sabbaṃ na vaṭṭati. Apare catuhatthadaṇḍaṃ vā aññaṃ vā pana alaṅkatadaṇḍakaṃ gahetvā vicaranti, tathā itthipurisarūpādivicittaṃ bhesajjanāḷikaṃ suparikkhittaṃ vāmapasse olaggitaṃ; apare kaṇṇikaratanaparikkhittakosaṃ atitikhiṇaṃ asiṃ, pañcavaṇṇasuttasibbitaṃ makaradantakādivicittaṃ chattaṃ, suvaṇṇarajatādivicitrā morapiñchādiparikkhittā upāhanā, keci ratanamattāyāmaṃ

caturaṅgulavitthataṃ kesantaparicchedaṃ dassetvā meghamukhe vijjulataṃ viya nalāṭe uṇhīsapaṭṭaṃ bandhanti, cūḷāmaṇiṃ dhārenti, cāmaravālabījaniṃ dhārenti, taṃ sabbaṃ na vaṭṭati.

复注（1 块）

[t1] [所遮的]唯是「装饰用的眼膏（alaṅkārañjanaṃ）」，而非药[用的]，因为所意指的是从事装饰。由于mālā一词在教法中对单纯的花也已确立[其用法]，[义注]故说「已编的花鬘或[未编的花鬘]（baddhamālāvā）」。「泥膏（mattikakakkaṃ）」即以药材调制的合剂泥膏。「流动（calite）」即被激动。「血得安定（lohitesannisinne）」即败血已尽。

. Alaṅkārañjanameva na bhesajjaṃ maṇḍanānuyogassa adhippetattā. Mālā-saddo sāsane suddhapupphesupi niruḷhoti āha ‘‘baddhamālā vā’’ ti. Mattikakakkanti osadhehi abhisaṅkhataṃ yogamattikakakkaṃ. Caliteti kupite. Lohite sannisinneti duṭṭhalohite khīṇe.

§ 17 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，仍然谈论这样的畜生论（tiracchānakathā）。这就是：国王论、盗贼论、大臣论、军队论、怖畏论、战争论、食物论、饮料论、衣服论、卧具论、花鬘论、香论、亲戚论、车乘论、村庄论、集镇论、城市论、国土论、女人论、勇士论、街道论、井边论、先亡论、种种论、世界起源论、海洋起源论、如此有无论。而沙门乔达摩远离这样的畜生论。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchānakathaṃ anuyuttā viharanti, seyyathidaṃ – rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ [itthikathaṃ purisakathaṃ (syā. kaṃ. ka.)] sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā iti evarūpāya tiracchānakathāya paṭivirato samaṇo gotamo’ ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

> 译注：异本itthikathaṃ后有purisakathaṃ（男人论），底本无，未译入。 lokakkhāyika/samuddakkhāyika 直义“世界论／海洋论”（关于世界、海洋的论说），“起源”二字为依注疏（“世界由谁造”等）的注释性增益。

义注（5 块）

[a1] 201.由于不能导向出离，[乃是]对生天与解脱之道而言横生的论，故为「畜生论（tiracchānakathā）」。此中，关于国王，以「大三摩多、曼达多、达摩阿育有这样的大威力」等方式而转起的论，是「国王论」；「盗贼论」等也是同样的道理。其中，以「某某国王容貌端严、可观」等方式转起的、依于在家的论，才是畜生论；而以「连他那样有大威力的也归于灭尽」这样转起的[论]，则安住于业处之性。于诸盗贼[论]中，「牟罗提婆有这样的大威力，弥伽摩罗有这样的大威力」，缘于他们的行为而[叹]「啊，真勇猛」——这依于在家的论才是畜生论。于战争[论]中，于巴拉答之战等[事]上，「某人被某人这样杀死、这样刺伤」，唯依欲乐的品味而说的论，是畜生论；而「连他们也归于灭尽」这样转起的[论]，则于一切处唯是业处。此外，于食物等[论]中，依欲乐的品味而说「我们吃了、食了这样有色、有香、有味、具足触的[食物]」，是不可以的；但作为有义利[之谈]而说「从前我们把这样具足色等的食物、饮料、衣服、卧具、花鬘、香施与持戒者，于塔作了供养」，则是可以的。而于亲戚论等[中]，依品味而说「我们的亲戚勇猛能干」或「从前我们乘这样华丽的车乘游行」，是不可以的；但作为有义利[之谈]而说「我们的那些亲戚也归于灭尽」或「从前我们把这样的鞋履施与僧团」，则是可以的。村庄论也是[如此]：依善建立、不善建立、丰饶、饥荒等，或说「某村的居民勇猛能干」，如此依品味[而说]是不可以的；但作为有义利[之谈]而说「[他们]有信、有净信」或「[他们]归于灭尽坏灭」，则是可以的。集镇论、城市论、国土论等也是同样的道理。

. Aniyyānikattā saggamokkhamaggānaṃ tiracchānabhūtā kathāti tiracchānakathā. Tattha rājānaṃ ārabbha mahāsammato mandhātā dhammāsoko evaṃ mahānubhāvotiādinā nayena pavattā kathā rājakathā. Esa nayo corakathādīsu. Tesu asuko rājā abhirūpo dassanīyotiādinā nayena gehassitakathāva tiracchānakathā hoti. Sopi nāma evaṃ mahānubhāvo khayaṃ gatoti evaṃ pavattā pana kammaṭṭhānabhāve tiṭṭhati. Coresu mūladevo evaṃ mahānubhāvo, meghamālo evaṃ mahānubhāvoti tesaṃ kammaṃ paṭicca aho sūrāti gehassitakathāva tiracchānakathā. Yuddhepi bhāratayuddhādīsu asukena asuko evaṃ mārito, evaṃ viddhoti kāmassādavaseneva kathā tiracchānakathā. Tepi nāma khayaṃ gatāti evaṃ pavattā pana sabbattha kammaṭṭhānameva hoti. Api ca annādīsu evaṃ vaṇṇavantaṃ gandhavantaṃ rasavantaṃ phassasampannaṃ khādimha bhuñjimhāti kāmassādavasena kathetuṃ na vaṭṭati. Sātthakaṃ pana katvā pubbe evaṃ vaṇṇādisampannaṃ annaṃ pānaṃ vatthaṃ sayanaṃ mālaṃ gandhaṃ sīlavantānaṃ adamha, cetiye pūjaṃ karimhāti kathetuṃ vaṭṭati. Ñātikathādīsu pana ‘‘amhākaṃ ñātakā sūrā samatthā’’ ti vā ‘‘pubbe mayaṃ evaṃ vicitrehi yānehi vicarimhā’’ ti vā assādavasena vattuṃ na vaṭṭati. Sātthakaṃ pana katvā ‘‘tepi no ñātakā khayaṃ gatā’’ ti vā ‘‘pubbe mayaṃ evarūpā upāhanā saṅghassa adamhā’’ ti vā kathetuṃ vaṭṭati. Gāmakathāpi suniviṭṭhadunniviṭṭhasubhikkhadubbhikkhādivasena vā ‘‘asukagāmavāsino sūrā samatthā’’ ti vā evaṃ assādavasena na vaṭṭati. Sātthakaṃ pana katvā ‘‘saddhā pasannā’’ ti vā ‘‘khayavayaṃ gatā’’ ti vā vattuṃ vaṭṭati. Nigamanagarajanapadakathādīsupi eseva nayo.

[a2] 女人论也[如此]，依相貌、身形等而依[欲乐之]味[说]是不许可的；[说]「[她]有信、净信、归于灭尽消亡」，这样[说]才是许可的。勇士论也[如此]，[说]「有一位名叫南迪密答的勇士很勇敢」——依[欲乐之]味[而说]是不许可的；[说]「[他]有信、归于灭尽」，这样[说]才是许可的。街道论也[如此]，[说]「某某街道安居得好、安居不好，[其居民]勇敢、有能力」——依[欲乐之]味[而说]是不许可的；[说]「[他们]有信、净信、归于灭尽消亡」，这样[说]才是许可的。

Itthikathāpi vaṇṇasaṇṭhānādīni paṭicca assādavasena na vaṭṭati, saddhā pasannā khayavayaṃ gatāti evameva vaṭṭati. Sūrakathāpi ‘nandimitto nāma yodho sūro ahosī’ti assādavasena na vaṭṭati. Saddho ahosi khayaṃ gatoti evameva vaṭṭati. Visikhākathāpi ‘‘asukā visikhā suniviṭṭhā dunniviṭṭhā sūrā samatthā’’ ti assādavasena na vaṭṭati. Saddhā pasannā khayavayaṃ gatāti evameva vaṭṭati.

[a3] 「井边论（kumbhaṭṭhānakathā）」者：即水处之论，也称为水渡口之论，或是汲水婢女之论；那[论]若[说]「[她们]令人喜悦，善于跳舞、歌唱」——依[欲乐之]味[而说]也是不许可的；唯依「[她们]有信、净信」等方式[说]才是许可的。「先亡论（pubbapetakathā）」者：即过去亲属之论；此中的决择与现在亲属之论相同。

Kumbhaṭṭhānakathāti udakaṭṭhānakathā, udakatitthakathātipi vuccati, kumbhadāsikathā vā, sāpi ‘‘pāsādikā naccituṃ gāyituṃ chekā’’ ti assādavasena na vaṭṭati; saddhā pasannātiādinā nayeneva vaṭṭati. Pubbapetakathāti atītañātikathā. Tattha vattamānañātikathāsadiso vinicchayo.

[a4] 「种种论（nānattakathā）」者：即除前后[所说]诸论之外、其余种种自性的无义之论。「世界起源论（lokakkhāyikā）」者：即「这世界是谁创造的？是某某所创造的。乌鸦是白的，因为骨是白的；鹭是红的，因为血是红的」等等的顺世论诡辩之谈。

Nānattakathāti purimapacchimakathāhi vimuttā avasesā nānāsabhāvā niratthakakathā. Lokakkhāyikāti ayaṃ loko kena nimmito, asukena nāma nimmito. Kāko seto, aṭṭhīnaṃ setattā; balākā rattā. Lohitassa rattattāti evamādikā lokāyatavitaṇḍasallāpakathā.

[a5] 所谓「海洋起源论（samuddakkhāyikā）」，即「为什么海洋[称为]sāgara？是娑伽罗（Sāgara）天神所掘的，所以[称为]sāgara。『是我所掘的』——由于[他]亲自以手印表示，[故称为]samudda」等等的无义的谈论海洋之论。「有（bhavo）」者：即增长。「无（abhavo）」者：即衰减。[说]「如此是有，如此是无」——说了这样那样无义的理由而转起的言论，[即]是「如此有无论（itibhavābhavakathā）」。

Samuddakkhāyikā nāma kasmā samuddo sāgaro? Sāgaradevena khato, tasmā sāgaro. Khato meti hatthamuddāya sayaṃ niveditattā ‘‘samuddo’’ ti evamādikā niratthakā samuddakkhāyanakathā. Bhavoti

vuḍḍhi. Abhavoti hāni. Iti bhavo, iti abhavoti yaṃ vā taṃ vā niratthakakāraṇaṃ vatvā pavattitakathā itibhavābhavakathā.

复注（1 块）

[t1] 以它而从恶趣与轮回出离，[故]为「出离（niyyānaṃ）」，[即]生天之道与解脱之道。值得那出离，或于出离中受用，或有出离为其果，[故]为「能导向出离的（niyyānikā）」；或者，从语恶行的杂染中出离，[故]——把ī字作短音、把ya字作ka字——[而成]「能导向出离的」，[即]连同思的离杂秽语。作为它的反面，[故]为「不能导向出离的」；其性即「不能导向出离之性」，[故说]「由于不能导向出离」。「成为横生的（tiracchānabhūtā）」即成为障隔的。「[安住于]业处之性（kammaṭṭhānabhāve）」即与无常性相关的四谛业处之性。具有义利，[故]为「有义利[之谈]（sātthakaṃ）」，义即与利益相关的。「街道（visikhā）」即房舍的聚落；以取「街道」也取了其居民，犹如「村来了」等[语]中一般——正因此，[义注]才说「勇敢、有能力」以及「有信、净信」。由于以「井边」之名而说的是汲水婢女，[义注]故说「或是汲水婢女之论（kumbhadāsīkathāvā）」。依[世界的]生起、住立、成因等而讲说世界，[故]为「世界起源论（lokakkhāyikā）」。

. Duggatito saṃsārato ca niyyāti etenāti niyyānaṃ, saggamaggo mokkhamaggo ca. Taṃ niyyānaṃ arahati, niyyāne vā niyuttā, niyyānaṃ vā phalabhūtaṃ etissā atthīti niyyānikā, vacīduccaritasaṃkilesato niyyātīti vā ī-kārassa rassattaṃ, ya-kārassa ca ka-kāraṃ katvā niyyānikā, cetanāya saddhiṃ samphappalāpā veramaṇi. Tappaṭipakkhato aniyyānikā, tassā bhāvo aniyyānikattaṃ, tasmā aniyyānikattā. Tiracchānabhūtāti tirokaraṇabhūtā. Kammaṭṭhānabhāveti aniccatāpaṭisaṃyuttacatusaccakammaṭṭhānabhāve. Saha atthenāti sātthakaṃ, hitapaṭisaṃyuttanti attho. Visikhāti gharasanniveso, visikhāgahaṇena ca tannivāsino gahitā ‘‘gāmo āgato’’ tiādīsu viya. Tenevāha ‘‘sūrā samatthā’’ ti, ‘‘saddhā pasannā’’ ti ca. Kumbhaṭṭhānāpadesena kumbhadāsiyo vuttāti āha ‘‘kumbhadāsīkathā vā’’ ti. Uppattiṭhitisambhārādivasena lokaṃ akkhāyatīti lokakkhāyikā.

§ 18 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，仍然从事这样的诤论（viggāhikakathā）。这就是：“你不了知这法与律，我了知这法与律；你怎么会了知这法与律呢？你是行邪道者，我是行正道者；我的话前后连贯，你的话前后不连贯；应该先说的你后说，应该后说的你先说；你长期熟习的已被推翻；你的论点已被指摘，你已被论破；去设法挽救你的论点吧，如果你能够，就解释清楚吧！”而沙门乔达摩远离这样的诤论。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ viggāhikakathaṃ anuyuttā viharanti, seyyathidaṃ – na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi, micchā paṭipanno tvamasi, ahamasmi sammā paṭipanno, sahitaṃ me, asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosīti iti vā iti evarūpāya viggāhikakathāya paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

> 译注：因DN1全段已在引号内，段内直接引语依汉文规范改用单引号‘’，措辞仍逐字同DN2定稿；下同（段19、23–25）。

义注（2 块）

[a1] 202.「诤论（viggāhikakathā）」者：即争执之论、激辩之论。此中，「我的话前后连贯（sahitaṃme）」者：即我的话是连贯的、通顺的、有义理的、有道理的，此是其义。「你的话前后不连贯（asahitaṃte）」者：即

你的话是不连贯的、不通顺的。「你长期熟习的已被推翻（adhiciṇṇaṃteviparāvattaṃ）」者：即你因长夜串习而娴熟的[义]，仅以我的一句话就被推翻、颠倒过来了——[意谓]你什么也不懂，此是其义。

. Viggāhikakathāti viggahakathā, sārambhakathā. Tattha sahitaṃ meti mayhaṃ vacanaṃ sahitaṃ siliṭṭhaṃ atthayuttaṃ kāraṇayuttanti attho. Asahitaṃ teti tuyhaṃ vacanaṃ asahitaṃ asiliṭṭhaṃ. Adhiciṇṇaṃ te viparāvattanti yaṃ tuyhaṃ dīgharattāciṇṇavasena suppaguṇaṃ, taṃ mayhaṃ ekavacaneneva viparāvattaṃ parivattitvā ṭhitaṃ, na kiñci jānāsīti attho.

[a2] 「你的论点已被指摘（āropitotevādo）」者：即你的过失已被我指出。「去设法挽救你的论点吧（caravādappamokkhāya）」者：意思是为解脱[此]过失而去、[到处]游走，[即]往彼处彼处去学习。「如果你能够，就解释清楚吧（nibbeṭhehivāsacepahosi）」者：即若你自己能够，现在就解释清楚吧。

Āropito te vādoti mayā tava doso āropito. Cara vādappamokkhāyāti dosamocanatthaṃ cara, vicara; tattha tattha gantvā sikkhāti attho. Nibbeṭhehi vā sace pahosīti atha sayaṃ pahosi, idānimeva nibbeṭhehīti.

复注（1 块）

[t1] 「前后连贯（sahitaṃ）」即前后不相违。

. Sahitanti pubbāparāviruddhaṃ.

§ 19 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，仍然从事这样的传信、遣使，这就是：为国王、王臣、刹帝利（khattiya）、婆罗门、居士、王子传话：“你到这里去，你到那里来；你把这个带去，你把那个从那里带来。”而沙门乔达摩远离这样的传信、遣使。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ dūteyyapahiṇagamanānuyogaṃ anuyuttā viharanti, seyyathidaṃ – raññaṃ, rājamahāmattānaṃ, khattiyānaṃ, brāhmaṇānaṃ, gahapatikānaṃ, kumārānaṃ ‘‘idha gaccha, amutrāgaccha, idaṃ hara, amutra idaṃ āharā’’ ti iti vā iti evarūpā dūteyyapahiṇagamanānuyogā paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

义注（1 块）

[a1] 203.于传信之论中，「你到这里去（idhagaccha）」者：即从这里到某某地方去。「你到那里来（amutrāgaccha）」者：即从那里到某某地方来。「你把这个带去（idaṃhara）」者：即从这里把某某物带去。「你把那个从那里带来（amutraidaṃāhara）」者：即从某某地方把某某物带到这里来。略而言之，这名为传信的[事]，除了五种同法者以及与三宝的利益相关的在家人之信使外，对其他人是不可以的。

. Dūteyyakathāyaṃ idha gacchāti ito asukaṃ nāma ṭhānaṃ gaccha. Amutrāgacchāti tato asukaṃ nāma ṭhānaṃ āgaccha. Idaṃ harāti ito idaṃ nāma hara. Amutra idaṃ āharāti asukaṭṭhānato idaṃ nāma idha āhara. Saṅkhepato pana idaṃ dūteyyaṃ nāma ṭhapetvā pañca sahadhammike ratanattayassa upakārapaṭisaṃyuttañca gihīsāsanaṃ aññesaṃ na vaṭṭati.

复注（1 块）

[t1] 使者之业[即]「传信（dūteyyaṃ）」；其论[即]「传信之论（dūteyyakathā）」。

. Dūtassa kammaṃ dūteyyaṃ, tassa kathā dūteyyakathā.

§ 20 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，行诡诈、虚谈、现相、激磨，以利求利。而沙门乔达摩远离这样的诡诈、虚谈。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘ ‘ ‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti, lapakā ca nemittikā ca nippesikā ca, lābhena lābhaṃ nijigīṃsitāro ca [lābhena lābhaṃ nijigiṃ bhitāro (sī. syā.), lābhena ca lābhaṃ nijigīsitāro (pī.)] iti [iti vā, iti (syā. kaṃ. ka.)] evarūpā kuhanalapanā paṭivirato samaṇo gotamo’ ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

义注（2 块）

[a1] 「诡诈者（kuhakā）」等[语]中：以三种诡诈之事诳惑世间、使[人]惊异，故为诡诈者。为求利养恭敬而虚谈，故为「虚谈者（lapakā）」。以现相为其常习，故为「现相者（nemittikā）」。以激磨为其常习，故为「激磨者（nippesikā）」。以利求利、寻求、遍求，故为「以利求利者（lābhena lābhaṃ nijigīsitāro）」。这是对具足诡诈、虚谈、现相之性、激磨之性、以利求利之性[这五者]的人的称呼。此处是略[说]。而详细[说]之，这些诡诈等已在《清净道论》的戒的解释中引用圣典与义注而阐明了。

. Kuhakātiādīsu tividhena kuhanavatthunā lokaṃ kuhayanti, vimhāpayantīti kuhakā. Lābhasakkāratthikā hutvā lapantīti lapakā. Nimittaṃ sīlametesanti nemittikā. Nippeso sīlametesanti nippesikā. Lābhena lābhaṃ nijigīsanti magganti pariyesanttīti lābhena lābhaṃ nijigīsitāro. Kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābhaṃ nijigīsanatāti etāhi samannāgatānaṃ puggalānaṃ etaṃ adhivacanaṃ. Ayamettha saṅkhepo. Vitthārena panetā kuhanādikā visuddhimagge sīlaniddeseyeva pāḷiñca aṭṭhakathañca āharitvā pakāsitāti.

[a2] 至此，中戒结束。

Ettāvatā majjhimasīlaṃ niṭṭhitaṃ hoti.

复注（2 块）

[t1] 「以三种（tividhena）」即依旁敲侧击、依止威仪、[虚伪]受用资具的差别而[成]三种。「使[人]惊异（vimhāpayanti）」即令他人对自己生起「啊，稀有之人」的惊异。「虚谈（lapanti）」即抬高自己或施者，如是夸耀而说，令他给予些什么。以现相而行，或作现相，[故]为「现相者（nemittikā）」；而所谓「现相」，是指能令他人生起施与资具之想的身、语业。因为磨迫，[故]为「激磨」；激磨本身即「激磨者（nippesikā）」；而所谓「激磨」，即如奸诈之人一般，为求利养恭敬而[作]咒骂、讥刺、嘲弄、背后说人等。

. Tividhenāti sāmantajappanairiyāpathasannissitapaccayapaṭisevanabhedato tippakārena. Vimhāpayantīti ‘ ‘aho acchariyapuriso’ ’ ti attani paresaṃ vimhayaṃ uppādenti. Lapantīti attānaṃ, dāyakaṃ vā ukkhipitvā yathā so kiñci dadāti, evaṃ ukkācetvā kathenti. Nimittena caranti, nimittaṃ vā karontīti nemittikā nimittanti ca paresaṃ paccaya dānasaññuppādakaṃ kāyavacīkammaṃ vuccati. Nippiṃsantīti nippesā, nippesāyeva nippesikā, nippesoti ca saṭhapuriso viya lābhasakkāratthaṃ akkosakhuṃsanuppaṇḍanaparapiṭṭhimaṃsikatādi.

[t2] 中戒的解释结束。

Majjhimasīlavaṇṇanā niṭṭhitā.

中戒结束。

Majjhimasīlaṃ niṭṭhitaṃ.

大戒（Mahāsīla）
Mahāsīlaṃ

§ 21 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，仍以这样的畜生明（tiracchānavijjā）邪命（micchājīva）维持生计。这就是：肢体占、征兆占、天变占、占梦、体相占、鼠咬占、火供、木勺供、谷壳供、米糠供、米粒供、熟酥供、油供、口祭、血供、肢体明、宅地明、王家明、西瓦明、鬼神明、地明、蛇明、毒明、蝎明、鼠明、鸟明、乌鸦明、寿命推算、防箭咒、解兽鸣。而沙门乔达摩远离这样的畜生明邪命。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ – aṅgaṃ nimittaṃ uppātaṃ supinaṃ lakkhaṇaṃ mūsikacchinnaṃ aggihomaṃ dabbihomaṃ thusahomaṃ kaṇahomaṃ taṇḍulahomaṃ sappihomaṃ telahomaṃ mukhahomaṃ lohitahomaṃ aṅgavijjā vatthuvijjā khattavijjā [khettavijjā (bahūsu)] sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā vicchikavijjā mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānaṃ saraparittāṇaṃ migacakkaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

> 译注：底本khattavijjā（王家明），多数异本作khettavijjā（田地明）；依底本及DN2定稿译“王家明”。

义注（4 块）

[a1] 从此以后是大戒。「肢体占（aṅgaṃ）」者：即以「具足手、足等中任何这样的肢体者长寿、有名声」等方式转起的肢体之学。「征兆占（nimittaṃ）」者：即征兆之学。相传般杜王把三颗珍珠握在拳中，问相师：「我手中是什么？」他左右张望，而那时家壁虎所捕的苍蝇正被放脱（muttā）了；他便说：「是珍珠（muttā）。」又被问到「几颗？」时，听到公鸡啼叫三声的声音，便说：「三颗。」如是[他们]占说这样那样[的事]而从事征兆[之占]而住。

. Ito paraṃ mahāsīlaṃ hoti. Aṅganti hatthapādādīsu yena kenaci evarūpena aṅgena samannāgato dīghāyu yasavā hotītiādinayappavattaṃ aṅgasatthaṃ. Nimittanti nimittasatthaṃ. Paṇḍurājā kira tisso muttāyo muṭṭhiyaṃ katvā nemittikaṃ pucchi – ‘‘kiṃ me hatthe’’ ti? So ito cito ca vilokesi, tasmiñca samaye gharagolikāya makkhikā gayhantī muttā, so ‘‘muttā’’ ti āha. Puna ‘‘katī’’ ti puṭṭho kukkuṭassa tikkhattuṃ ravantassa saddaṃ sutvā ‘‘tisso’’ ti āha. Evaṃ taṃ taṃ ādisitvā nimittamanuyuttā viharanti.

[a2] 205.「天变占（uppātaṃ）」者：即落雷等大[异象]的发生；因为见到它，他们便预示「将有此事，将如此发生」。「占梦（supinaṃ）」者：他们以「凡在上午作梦者，果报如此；凡见到某某[梦]者，他将有某某[事]」等方式而从事于梦[占]。「体相占（lakkhaṇaṃ）」者：即「具足此相者成为国王，[具足]此[相者成为]副王」等[占]。「鼠咬占（mūsikacchinnaṃ）」者：即被老鼠啃咬[之处]；因为他们也依此而预示：「在新衣或旧衣上，从此处起如此被咬，便将有某某[事]。」「火供（aggihomaṃ）」者：即以「用这样的木柴如此供养，便有某某[事]」[之想]而作的火祭。「木勺供」等也唯是火供，但因是依「以这样的木勺、用这样的米糠等供养，便有某某[事]」如此转起的，故别别而说。

Uppātanti asanipātādīnaṃ mahantānaṃ uppatitaṃ, tañhi disvā ‘‘idaṃ bhavissati, evaṃ bhavissatī’’ ti ādisanti. Supinanti yo pubbaṇhasamaye supinaṃ passati, evaṃ vipāko hoti; yo idaṃ nāma passati, tassa idaṃ nāma hotītiādinā nayena supinakaṃ anuyuttā viharanti. Lakkhaṇanti iminā lakkhaṇena samannāgato rājā hoti, iminā uparājātiādikaṃ. Mūsikacchinnanti undūrakhāyitaṃ. Tenāpi hi ahate vā vatthe anahate vā vatthe ito paṭṭhāya evaṃ chinne idaṃ nāma hotīti ādisanti. Aggihomanti evarūpena dārunā evaṃ hute idaṃ nāma

hotīti aggijuhanaṃ. Dabbihomādīnipi aggihomāneva, evarūpāya dabbiyā īdisehi kaṇādīhi hute idaṃ nāma hotīti evaṃ pavattivasena pana visuṃ vuttāni.

[a3] 此中，「米糠（kaṇo）」者：即糠屑。「米粒（taṇḍulā）」者：即沙利米等以及草类的米粒。「熟酥（sappī）」者：即牛酥等。「油（telaṃ）」者：即胡麻油等。而以口含取芥子等投入火中，或诵咒而祭供，[即]是「口祭（mukhahomaṃ）」。以右锁骨、膝[部]之血等祭供，[即]是「血供（lohitahomaṃ）」。「肢体明（aṅgavijjā）」者：前面是唯见肢体而依记说[之义]说了「肢体[占]」；此处则是见到指骨而诵咒，依「此人是不是良家子？有没有具足吉祥？」等记说[之义]而说了「肢体明」。「宅地明（vatthuvijjā）」者：即辨别屋宅之地、园林之地等功德与过失的明[术]；因为[他们]见到泥土等的差别，也诵咒而观察下至地下三十肘、上至空中八十肘范围内的功德与过失。「王家明（khattavijjā）」者：即阿拔耶、摩苏勒迦、王论等的[政]论之学。「西瓦明（sivavijjā）」者：即进入坟场作平息的明[术]，也有人说是[解]豺鸣的明[术]。「鬼神明（bhūtavijjā）」者：即驱鬼医者的咒[术]。「地明（bhūrivijjā）」者：即住于地[室]之屋者所应学的咒[术]。「蛇明（ahivijjā）」者：即医治蛇咬的明[术]与召唤蛇的明[术]。「毒明（visavijjā）」者：即以它或保存旧毒、或制作新毒、或[解]除毒[之明术]。「蝎明（vicchikavijjā）」者：即医治蝎螫的明[术]。鼠明也是同样的方式。「鸟明（sakuṇavijjā）」者：即依有翼、无翼的二足、四足[动物]之鸣声等[而知]的鸟[类]之智。「乌鸦明（vāyasavijjā）」者：即[解]乌鸦鸣声之智；它是别别之学，所以别别地说了。

Tattha kaṇoti kuṇḍako. Taṇḍulāti sāliādīnañceva tiṇajātīnañca taṇḍulā. Sappīti gosappiādikaṃ. Telanti tilatelādikaṃ. Sāsapādīni pana mukhena gahetvā aggimhi pakkhipanaṃ, vijjaṃ parijappitvā juhanaṃ vā mukhahomaṃ. Dakkhiṇakkhakajaṇṇulohitādīhi juhanaṃ lohitahomaṃ. Aṅgavijjāti pubbe aṅgameva disvā byākaraṇavasena aṅgaṃ vuttaṃ, idha aṅgulaṭṭhiṃ disvā vijjaṃ parijappitvā ayaṃ kulaputto vā no vā, sirīsampanno vā no vātiādibyākaraṇavasena aṅgavijjā vuttā. Vatthuvijjāti gharavatthuārāmavatthādīnaṃ guṇadosasallakkhaṇavijjā. Mattikādivisesaṃ disvāpi hi vijjaṃ parijappitvā heṭṭhā pathaviyaṃ tiṃsaratanamatte, ākāse ca asītiratanamatte padese guṇadosaṃ passanti. Khattavijjāti abbheyyamāsurakkharājasatthādisatthaṃ. Sivavijjāti susāne pavisitvā santikaraṇavijjā, siṅgālarutavijjātipi vadanti. Bhūtavijjāti bhūtavejjamanto. Bhūrivijjāti bhūrighare vasantena uggahetabbamanto. Ahivijjāti sappadaṭṭhatikicchanavijjā ceva sappāvhāyanavijjā ca. Visavijjāti yāya, purāṇavisaṃ vā rakkhanti, navavisaṃ vā karonti visavantameva vā. Vicchikavijjāti vicchikadaṭṭhatikicchanavijjā. Mūsikavijjāyapi eseva nayo. Sakuṇavijjāti sapakkhakaapakkhakadvipadacatuppadānaṃ rutagatādivasena sakuṇañāṇaṃ. Vāyasavijjāti kākarutañāṇaṃ, taṃ visuññeva satthaṃ, tasmā visuṃ vuttaṃ.

[a4] 「寿命推算（pakkajjhānaṃ）」者：即对成熟[之期]的思虑；意思是以「此人将活这么久，此人[将活]这么久」这样转起的预言之智。「防箭咒（saraparittāṇaṃ）」者：即防护箭矢，[即]使[箭]不落到自己身上的作法明[术]。「解兽鸣（migacakkaṃ）」者：这是总摄性的[说法]，是依对一切鸟与四足[动物]的鸣声之智而说的。

Pakkajjhānanti paripākagatacintā. Idāni ‘‘ayaṃ ettakaṃ jīvissati, ayaṃ ettaka’’nti evaṃ pavattaṃ ādiṭṭhañāṇanti attho. Saraparittāṇanti sararakkhaṇaṃ, yathā attano upari na āgacchati, evaṃ karaṇavijjā. Migacakkanti idaṃ sabbasaṅgāhikaṃ sabbasakuṇacatuppadānaṃ rutañāṇavasena vuttaṃ.

复注（1 块）

[t1] 由于是缘着肢体而转起的，与肢体相俱行的学[术]被说为「肢体[占]（aṅgaṃ）」；于「征兆[占]（nimittaṃ）」这里也是此法。但某些[师]说：「肢体[占]」即肢体的变异，因为以见到他人肢体的变异，也[能得]得与不得等的明[术]。「般杜王（Paṇḍurājā）」即南马图拉的君主。[义注]以「大[异象]的（mahantānaṃ）」显示：小的[异象]是征兆，大的征兆[即]天变。「见到某某[梦]（idaṃnāmapassati）」者：凡于梦中见到自己骑上牛王、象、楼阁或山者，他将有某某果报。「梦[占]（supinakaṃ）」即梦之学。以「肢体[占]」一语所说的，是唯依见肢体的具足与缺陷而作预示；而以「体相[占]」一语[所说的]，则是依见能成办大威力的肢体之相的差别[而作预示]——此是二者的差别。「新[衣]（ahate）」即新的。「从此处起（itopaṭṭhāya）」者：即在依天、罗刹、人等而分的种种衣料部分上，或从这边、或从那边被咬断时，将有某某财富等。木勺供等，是依供祭的器具等的差别

而显示果的差别[之义]转起的；「火供（aggihomaṃ）」则是依上述以外的其他方法而转起的供祭。「指骨（aṅgalaṭṭhi）」即身体。阿拔耶[所造]之论[即]「阿拔耶[论]（abbheyyaṃ）」；由摩苏勒迦所造之书[即]「摩苏勒迦[论]（māsurakkho）」。《精要撮略》中[说]：「地明」是令谷物增长的明[术]。「有翼……乃至……四足[动物]（sapakkhaka…pe…catuppadānaṃ）」者：即黄蝇等有翼[动物]、家壁虎等无翼[动物]、天与人以及鹭等二足[动物]、豪猪与豺等四足[动物]的[鸣声之智]。

. Aṅgāni ārabbha pavattattā aṅgasahacaritaṃ satthaṃ ‘‘aṅga’’nti vuttaṃ. Nimittanti etthāpi eseva nayo. Keci pana ‘‘aṅganti aṅgavikāra’’nti vadanti, paresaṃ aṅgavikāradassanenāpi lābhālābhādivijjāti. Paṇḍurājāti dakkhiṇāmadhurādhipati. ‘‘Mahantāna’’nti etena appakaṃ nimittaṃ, mahantaṃ nimittaṃ uppātoti dasseti. Idaṃ nāma passatīti yo vasabhaṃ kuñjaraṃ pāsādaṃ pabbataṃ vā āruḷhaṃ supine attānaṃ passati, tassa idaṃ nāma phalaṃ hotīti. Supinakanti supinasatthaṃ. Aṅgasampattivipattidassanamattena ādisanaṃ vuttaṃ ‘‘aṅga’’nti iminā, ‘‘lakkhaṇa’’nti iminā pana mahānubhāvatānipphādakaaṅgalakkhaṇavisesadassanenāti ayametesaṃ visesoti. Ahateti nave. Ito paṭṭhāyāti devarakkhasamanussādibhedena vividhavatthabhāge ito vā etto vā sañchinne idaṃ nāma bhogādi hotīti. Dabbihomadīni homassupakaraṇādivisesehi phalavisesadassanavasena pavattāni. Aggihomaṃ vuttāvasesasādhanavasena pavattaṃ homaṃ. Aṅgalaṭṭhinti sarīraṃ. Abbhino satthaṃ abbheyyaṃ, māsurakkhena kato gantho māsurakkho. Bhūrivijjā sassabuddhikaraṇavijjāti sārasamāse. Sapakkhaka…pe… catuppadānanti piṅgalamakkhikādisapakkhaka gharagolikādiapakkhakadevamanussakoñcādidvipadakakaṇṭakajambukādicatuppadānaṃ.

§ 22 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，仍以这样的畜生明邪命维持生计。这就是：宝珠相、衣服相、手杖相、刀相、剑相、箭相、弓相、武器相、女人相、男人相、男孩相、女孩相、男奴相、女奴相、象相、马相、水牛相、公牛相、牛相、山羊相、绵羊相、鸡相、鹌鹑相、大蜥蜴相、耳环相、龟相、鹿相。而沙门乔达摩远离这样的畜生明邪命。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ – maṇilakkhaṇaṃ vatthalakkhaṇaṃ daṇḍalakkhaṇaṃ satthalakkhaṇaṃ asilakkhaṇaṃ usulakkhaṇaṃ dhanulakkhaṇaṃ āvudhalakkhaṇaṃ itthilakkhaṇaṃ purisalakkhaṇaṃ kumāralakkhaṇaṃ kumārilakkhaṇaṃ dāsalakkhaṇaṃ dāsilakkhaṇaṃ hatthilakkhaṇaṃ assalakkhaṇaṃ mahiṃsalakkhaṇaṃ [mahisalakkhaṇaṃ (sī. syā. kaṃ. pī.)] usabhalakkhaṇaṃ golakkhaṇaṃ ajalakkhaṇaṃ meṇḍalakkhaṇaṃ kukkuṭalakkhaṇaṃ vaṭṭakalakkhaṇaṃ godhālakkhaṇaṃ kaṇṇikālakkhaṇaṃ kacchapalakkhaṇaṃ migalakkhaṇaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

义注（2 块）

[a1] 在「宝珠相」等[占]中，意思是：[他们]以「这样的宝珠是善的，这样的[宝珠]是不善的；[它]是不是主人无病、自在等[之因]呢」——如是依色、形等而从事宝珠等之相[占]而住。此中，「武器（āvudhaṃ）」者：即除刀等[已列]之外其余的武器。「女人相」等也应唯依那些女人、男人等所居之家的兴衰而了知。而在「山羊相」等[占]中，则应了知这样的差别：这样的山羊等之肉可食，这样的[山羊等之肉]不可食。

. Maṇilakkhaṇādīsu evarūpo maṇi pasattho, evarūpo apasattho, sāmino ārogyaissariyādīnaṃ hetu hoti, na hotīti, evaṃ vaṇṇasaṇṭhānādivasena maṇiādīnaṃ lakkhaṇaṃ anuyuttā viharantīti attho. Tattha āvudhanti ṭhapetvā asiādīni avasesaṃ āvudhaṃ. Itthilakkhaṇādīnipi yamhi kule te itthipurisādayo vasanti, tassa vuḍḍhihānivaseneva veditabbāni. Ajalakkhaṇādīsu pana evarūpānaṃ ajādīnaṃ maṃsaṃ khāditabbaṃ, evarūpānaṃ na khāditabbanti ayaṃ viseso veditabbo.

[a2] 206.此外，此中于大蜥蜴相[占]中，应知有此差别：即于绘画、饰物等中，若有这样的大蜥蜴[形象]，便将有某某[事]。此中有这样一则事：相传在某座寺院的壁画中画了一条正在吹火的大蜥蜴，从此比丘们之间生起了大诤论；有一位客比丘见到它便把它涂掉了，从此诤论便平息了。「耳环相」应知是依饰物的耳环，也依屋的椽顶而言。「龟相」与大蜥蜴相相同。「鹿相」是总摄一切的，[乃]依一切四足兽之相而说。

Api cettha godhāya lakkhaṇe cittakammapiḷandhanādīsupi evarūpāya godhāya sati idaṃ nāma hotīti ayaṃ viseso veditabbo. Idañcettha vatthu – ekasmiṃ kira vihāre cittakamme godhaṃ aggiṃ dhamamānaṃ akaṃsu. Tato paṭṭhāya bhikkhūnaṃ mahāvivādo jāto. Eko āgantukabhikkhu taṃ disvā makkhesi. Tato paṭṭhāya vivādo mandībhūto hoti. Kaṇṇikalakkhaṇaṃ piḷandhanakaṇṇikāyapi gehakaṇṇikāyapi vasena veditabbaṃ. Kacchapalakkhaṇaṃ godhālakkhaṇasadisameva. Migalakkhaṇaṃ sabbasaṅgāhikaṃ sabbacatuppadānaṃ lakkhaṇavasena vuttaṃ.

§ 23 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，仍以这样的畜生明邪命维持生计。这就是：“国王将出征，国王将不出征；内部的国王将进攻，外部的国王将撤退；外部的国王将进攻，内部的国王将撤退；内部的国王将胜利，外部的国王将失败；外部的国王将胜利，内部的国王将失败；这一方将胜利，那一方将失败。”而沙门乔达摩远离这样的畜生明邪命。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ – raññaṃ niyyānaṃ bhavissati, raññaṃ aniyyānaṃ bhavissati, abbhantarānaṃ raññaṃ upayānaṃ bhavissati, bāhirānaṃ raññaṃ apayānaṃ bhavissati, bāhirānaṃ raññaṃ upayānaṃ bhavissati, abbhantarānaṃ raññaṃ apayānaṃ bhavissati, abbhantarānaṃ raññaṃ jayo bhavissati, bāhirānaṃ raññaṃ parājayo bhavissati, bāhirānaṃ raññaṃ jayo bhavissati, abbhantarānaṃ raññaṃ parājayo bhavissati, iti imassa jayo bhavissati, imassa parājayo bhavissati iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

义注（1 块）

[a1] 207.「国王将出征（raññaṃniyyānaṃbhavissati）」者：即如此记说诸王的出行——「在某日、以某星宿，某某国王将出行」。一切处都是同样的道理。唯此中「将不出征（aniyyānaṃ）」者：即已出行者的重返。「内部的国王将进攻，外部的国王将撤退」者：即如此记说诸王的进攻与撤退——「城内我们的国王将进攻敌对的外方国王，其后那[外方国王]将退却」。第二句也是同样的道理。胜利与失败[之义]则是明显的。

. Raññaṃ niyyānaṃ bhavissatīti asukadivase asukanakkhattena asukassa nāma raññō niggamanaṃ bhavissatīti evaṃ rājūnaṃ pavāsagamanaṃ byākaroti. Esa nayo sabbattha. Kevalaṃ panettha aniyyānanti vippavutthānaṃ puna āgamanaṃ. Abbhantarānaṃ raññaṃ upayānaṃ bhavissati, bāhirānaṃ raññaṃ apayānanti antonagare amhākaṃ rājā paṭiviruddhaṃ bahirājānaṃ upasaṅkamissati, tato tassa paṭikkamanaṃ bhavissatīti evaṃ raññaṃ upayānāpayānaṃ byākaroti. Dutiyapadepi eseva nayo. Jayaparājayā pākaṭāyeva.

复注（1 块）

[t1] 「在某日（asukadivase）」是依「半月的第二日、第三日」等日期而说的。「以某星宿（asukanakkhattena）」即依与柔希尼等星宿的会合。

. ‘‘‘Asukadivase’’ti ‘‘‘pakkhassa dutiye tatiye’’tiādi tithivasena vuttaṃ. Asukanakkhattenāti rohiṇīādinakkhattayogavasena.

§ 24 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，仍以这样的畜生明邪命维持生计。这就是：“将有月蚀，将有日蚀，将有星蚀；日月将循轨道运行，日月将偏离轨道运行；众星

将循轨道运行，众星将偏离轨道运行；将有流星陨落，将有天际燃烧，将有地震，将有天鼓鸣；将有日、月、星辰的升起、降落、晦暗、明净；月蚀将有这样的结果，日蚀将有这样的结果，星蚀将有这样的结果；日月循轨道运行将有这样的结果，日月偏离轨道运行将有这样的结果；众星循轨道运行将有这样的结果，众星偏离轨道运行将有这样的结果；流星陨落将有这样的结果，天际燃烧将有这样的结果，地震将有这样的结果，天鼓鸣将有这样的结果；日、月、星辰的升起、降落、晦暗、明净将有这样的结果。”而沙门乔达摩远离这样的畜生明邪命。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ – candaggāho bhavissati, sūriyaggāho [suriyaggāho (sī. syā. kaṃ. pī.)] bhavissati, nakkhattaggāho bhavissati, candimasūriyānaṃ pathagamanaṃ bhavissati, candimasūriyānaṃ uppathagamanaṃ bhavissati, nakkhattānaṃ pathagamanaṃ bhavissati, nakkhattānaṃ uppathagamanaṃ bhavissati, ukkāpāto bhavissati, disāḍāho bhavissati, bhūmicālo bhavissati, devadudrabhi [devadundubhi (syā. kaṃ. pī.)] bhavissati, candimasūriyanakkhattānaṃ uggamanaṃ ogamanaṃ saṃkilesaṃ vodānaṃ bhavissati, evaṃvipāko candaggāho bhavissati, evaṃvipāko sūriyaggāho bhavissati, evaṃvipāko nakkhattaggāho bhavissati, evaṃvipākaṃ candimasūriyānaṃ pathagamanaṃ bhavissati, evaṃvipākaṃ candimasūriyānaṃ uppathagamanaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ pathagamanaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ uppathagamanaṃ bhavissati, evaṃvipāko ukkāpāto bhavissati, evaṃvipāko disāḍāho bhavissati, evaṃvipāko bhūmicālo bhavissati, evaṃvipāko devadudrabhi bhavissati, evaṃvipākaṃ candimasūriyanakkhattānaṃ uggamanaṃ ogamanaṃ saṃkilesaṃ vodānaṃ bhavissati iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

义注（1 块）

[a1] 「将有月蚀（candaggāha）」等，应唯依「在某日拉胡（Rāhu）将执取月」的记说[之义]而了知。此外，星宿与火星等的会合之执取，也正是星蚀。「流星陨落（ukkāpāto）」者：即流星从空中陨落。「天际燃烧（disāḍāho）」者：即方位的浑浊，犹如被火焰、烟焰等所扰乱一般。「天鼓鸣（devadudrabhī）」者：即无雨之云的雷鸣。「升起（uggamanaṃ）」者：即上升。「降落（okkamanaṃ）」者：即下没。「晦暗（saṃkilesaṃ）」者：即不清净。「明净（vodānaṃ）」者：即清净。「将有这样的结果（evaṃvipāko）」者：即为世间带来这样种种的苦与乐。

. Candaggāhādayo asukadivase rāhu candaṃ gahessatīti byākaraṇavaseneva veditabbā. Api ca nakkhattassa aṅgārakādigāhasamāyogopi nakkhattagāhoyeva. Ukkāpātoti ākāsato ukkānaṃ patanaṃ. Disāḍāhoti disākālusiyaṃ aggisikhadhūmasikhādīhi ākulabhāvo viya. Devadudrabhīti sukkhavalāhakagajjanaṃ. Uggamananti udayanaṃ. Okkamananti atthaṅgamanaṃ. Saṃkilesanti avisuddhatā. Vodānanti visuddhatā. Evaṃ vipākoti lokassa evaṃ vividhasukhadukkhāvaho.

复注（1 块）

[t1] 「流星的陨落（ukkānaṃpatanaṃ）」即流星之光的陨落。因为诸风团急速地互相撞击时，便生起犹如灯光一般的光明而从空中陨落，对那[现象]便有「流星陨落」的世俗语。[「晦暗」即]由云、雾等[所致]的不清净。

. Ukkānaṃ patananti ukkobhāsānaṃ patanaṃ. Vātasaṅghātesu hi vegena aññamaññaṃ saṅghaṭṭentesu dīpakobhāso viya obhāso uppajjitvā ākāsato patati, tatthāyaṃ ukkāpātavohāro. Avisuddhatā abbhamahikādīhi.

§ 25 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，仍以这样的畜生明邪命维持生计。这就是：“将多雨，将干旱；将丰收，将饥荒；将安稳，将有怖畏；将有疾病，将健康无病”；以及指算、心算、计算、作诗、顺世论。而沙门乔达摩远离这样的畜生明邪命。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ – suvuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, khemaṃ bhavissati, bhayaṃ bhavissati, rogo bhavissati, ārogyaṃ bhavissati, muddā, gaṇanā, saṅkhānaṃ, kāveyyaṃ, lokāyataṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

义注（1 块）

[a1] 「将多雨（suvuṭṭhikā）」者：即天[神]降下适量的雨水。「将干旱（dubbuṭṭhikā）」者：即无降雨，是所说的意思是雨的断绝。「指算（muddā）」者：即手指之印。「心算」称为无遗漏的计数。「计算（saṅkhānaṃ）」者：即依合计、推算等[方式]的总计；凡精熟于它者，见到树也知道「这上面有这么多叶子」。「作诗（kāveyyaṃ）」者：即「诸比丘，此四者是诗人。哪四者呢？思诗人、闻诗人、义诗人、辩才诗人」（《增支部》4.231）——[即]或依这四种诗人[中]自己的思虑，或听到「有一位名叫韦山达拉的国王」等[事]而依所闻，或[想]「这[句]的意思是这样，我要这样连缀它」而依义，或[想]「见到某[事]之后，我要作与它相应的[诗]」而依应时生起的辩才——[如是]为活命而作诗。「顺世论（lokāyataṃ）」已经说过了。

. Suvuṭṭhikāti devassa sammādhārānuppavecchanaṃ. Dubbuṭṭhikāti avaggāho, vassavibandhoti vuttaṃ hoti. Muddāti hatthamuddā. Gaṇanā vuccati acchiddakagaṇanā. Saṅkhānanti saṅkalanasaṭuppādanādivasena piṇḍagaṇanā. Yassa sā paguṇā hoti, so rukkhampi disvā ettakāni ettha paṇṇānīti jānāti. Kāveyyanti ‘‘cattārome, bhikkhave, kavī. Katame cattāro? Cintākavi, sutakavi, atthakavi, paṭibhānakavī’’ti (a. ni. 4.231). Imesaṃ catunnaṃ kavīnaṃ attano cintāvasena vā; ‘‘vessantaro nāma rājā ahosī’’tiādīni sutvā sutavasena vā; imassa ayaṃ attho, evaṃ taṃ yojessāmīti evaṃ atthavasena vā; kiñcideva disvā tappaṭibhāgaṃ kattabbaṃ karissāmīti evaṃ ṭhānuppattikapaṭibhānavasena vā; jīvikatthāya kabyakaraṇaṃ. Lokāyataṃ vuttameva.

复注（1 块）

[t1] 「降雨（vassanaṃ）」即降下水流。以手令[人]了知所意欲[之事]，[即]「手指之印（hatthamuddā）」；但那[在此]唯是以屈指而作的计数。犹如波斯人、蛮族等一般，以至九[为一节]的方式计数，[即]「无遗漏的计数（acchiddakagaṇanā）」。「合计等（saṭuppādanādi）」者：以「等（ādi）」一语摄取分解、除算等。「依思虑（cintāvasena）」者：应知依自己长久思虑事物与[其]连接而作[诗]，[即]思诗人；听到某[事]之后，以所闻连接未闻而作[诗]，[即]闻诗人；把握某义之后，依对它的略说、广说等[而作]，[即]义诗人；见到他人所作的任何诗或剧本之后，以自己应时生起的辩才作出与它相似的另一[篇]，应知[即]辩才诗人。

. Dhārānupavecchanaṃ vassanaṃ. Hatthena adhippetaviññāpanaṃ hatthamuddā, taṃ pana aṅgulisaṅkocanena gaṇanāyeva. Pārasika milakkhakādayo viya navantavasena gaṇanā acchiddakagaṇanā. Saṭuppādanādīti ādi-saddena vokalanabhāgahārādike saṅgaṇhāti. Cintāvasenāti vatthuṃ anusandhiñca sayameva cirena cintetvā karaṇavasena cintākavi veditabbo, kiñci sutvā sutena assutaṃ anusandhetvā karaṇavasena sutakavi, kañci atthaṃ upadhāretvā tassa saṅkhipanavitthāraṇādivasena atthakavi, yaṃ kiñci parena kataṃ kabbaṃ nāṭakaṃ vā disvā taṃ sadisameva aññaṃ attano ṭhānuppattikapaṭibhānena karaṇavasena paṭibhānakavi veditabbo.

§ 26 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，仍以这样的畜生明邪命维持生计。这就是：择日迎娶、择日出嫁、择日和合、择日离异、择日聚财、择日散财、使人幸运、使人不幸、安胎、缚舌咒、锁颚咒、向手诵咒、向颚诵咒、向耳诵咒、镜占问神、童女占问神、天神占问、侍奉太阳、侍奉大梵、口吐火焰、召请吉祥天女。而沙门乔达摩远离这样的畜生明邪命。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘ ‘ ‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ – āvāhanaṃ vivāhanaṃ saṃvaraṇaṃ vivaraṇaṃ saṃkiraṇaṃ vikiraṇaṃ subhagakaraṇaṃ dubbhagakaraṇaṃ viruddhagabbhakaraṇaṃ jivhānibandhanaṃ hanusaṃhananaṃ hatthābhijappanaṃ hanujappanaṃ kaṇṇajappanaṃ ādāsapañhaṃ kumārikapañhaṃ devapañhaṃ ādiccupaṭṭhānaṃ mahatupaṭṭhānaṃ abbhujjalanaṃ sirivhāyanaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

义注（2 块）

[a1] 210.名为「择日迎娶（āvāhanaṃ）」的，即[说]「为这男孩以某星宿从某家迎来女孩」而作迎娶。「择日出嫁（vivāhanaṃ）」者：即[说]「把这女孩以某星宿嫁与某某男孩，如此她将兴盛」而作出嫁。「择日和合（saṃvaraṇaṃ）」者：名为和合的，即[说]「今日星宿吉祥，就在今日和合，如此你们便不会分离」而作和合。名为「择日离异（vivaraṇaṃ）」的，即[说]「若你们想分离，就在今日分离，如此你们便不会再结合」而作离异。「择日聚财（saṅkiraṇaṃ）」者：即[说]「今日收拢[你们]的收益、债款或所贷之财，因为今日所收拢的将会稳固」而令聚集财物。「择日散财（vikiraṇaṃ）」者：即[说]「若你们想依投放、放贷等而运用财物，今日所运用的将成二倍、四倍」而令运用财物。「使人幸运（subhagakaraṇaṃ）」者：即令[人]可爱可意，或令[人]有光彩。「使人不幸（dubbhagakaraṇaṃ）」者：即与此相反的。「安胎（viruddhagabbhakaraṇaṃ）」者：即对受阻的、消融的、不安住的、已死的胎所作的处置；此是其义：为令其不再坏失而给药。因为胎依风、虫、业三种原因而坏失：其中因风而坏失时，便给与能镇息的清凉药；因虫而坏失时，便作除虫的对治；而因业而坏失时，连佛陀们也不能遮止。

. Āvāhanaṃ nāma imassa dārakassa asukakulato asukanakkhattena dārikaṃ ānethāti āvāhakaraṇaṃ. Vivāhananti imaṃ dārikaṃ asukassa nāma dārakassa asukanakkhattena detha, evamassā vuḍḍhi bhavissatīti vivāhakaraṇaṃ. Saṃvaraṇanti saṃvaraṇaṃ nāma ‘ajja nakkhattaṃ sundaraṃ, ajjeva samaggā hotha, iti vo viyogo na bhavissatī’ti evaṃ samaggakaraṇaṃ. Vivaraṇaṃ nāma ‘sace viyujjitukāmattha, ajjeva viyujjatha, iti vo puna saṃyogo na bhavissatī’ti evaṃ visaṃyogakaraṇaṃ. Saṅkiraṇanti ‘uṭṭhānaṃ vā iṇaṃ vā dinnaṃ dhanaṃ ajja saṅkaḍḍhatha, ajja saṅkaḍḍhitañhi taṃ thāvaraṃ hotī’ti evaṃ dhanapiṇḍāpanaṃ. Vikiraṇanti ‘sace payogauddhārādivasena dhanaṃ payojitukāmattha, ajja payojitaṃ diguṇacatugguṇaṃ hotī’ti evaṃ dhanapayojāpanaṃ. Subhagakaraṇanti piyamanāpakaraṇaṃ vā sassirīkakaraṇaṃ vā. Dubbhagakaraṇanti tabbiparītaṃ. Viruddhagabbhakaraṇanti viruddhassa vilīnassa aṭṭhitassa matassa gabbhassa karaṇaṃ. Puna avināsāya bhesajjadānanti attho. Gabbho hi vātena, pāṇakehi, kammunā cāti tīhi kāraṇehi vinassati. Tattha vātena vinassante nibbāpanīyaṃ sītalaṃ bhesajjaṃ deti, pāṇakehi vinassante pāṇakānaṃ paṭikammaṃ karoti, kammunā vinassante pana buddhāpi paṭibāhituṃ na sakkonti.

[a2] 「缚舌咒（jivhānibandhanaṃ）」者：即以咒作缚舌之事。「锁颚咒（hanusaṃhananaṃ）」者：即以闭口之咒使[人]不能动其颚，如此作缚[颚]之事。「向手诵咒（hatthābhijappanaṃ）」者：即为使双手翻转而诵咒。相传诵那咒时，[诵者]立于七步之内而诵之，另一人便翻转双手而抛掷。「向耳诵咒（kaṇṇajappanaṃ）」者：即为使[对方]的诸耳不闻声而诵明[咒]。相传诵了它之后，在裁决之处想说什么就说什么，敌对者听不到它，因此不能成办答辩。「镜占问神（ādāsapañho）」者：即令天神降于镜中而问问题。「童女占问神

（kumārikapañho）」者：即令天神降于童女身上而问问题。「天神占问（devapañho）」者：即令天神降于婢女身上而问问题。「侍奉太阳（ādiccupaṭṭhānaṃ）」者：即为活命而侍奉太阳。「侍奉大梵（mahatupaṭṭhānaṃ）」者：同样地，即侍奉大梵天。「口吐火焰（abbhujjalanaṃ）」者：即以咒从口中引出火焰。「召请吉祥天女（sirivhāyanaṃ）」者：即「来吧，吉祥[天女]，请住立于我头上」这样以头召请吉祥天女。

Jivhānibandhananti mantena jivhāya bandhakaraṇaṃ. Hanusaṃhanananti mukhabandhamantena yathā hanukaṃ cāletuṃ na sakkonti, evaṃ bandhakaraṇaṃ. Hatthābhijappananti hatthānaṃ parivattanatthaṃ mantajappanaṃ. Tasmiṃ kira mante sattapadantare ṭhatvā jappite itaro hatthe parivattetvā khipati. Kaṇṇajappananti kaṇṇehi saddaṃ assavanatthāya vijjāya jappanaṃ. Taṃ kira jappitvā vinicchayaṭṭhāne yaṃ icchati, taṃ bhaṇati, paccatthiko taṃ na suṇāti, tato paṭivacanaṃ sampādetuṃ na sakkoti. Ādāsapañhanti ādāse devataṃ otāretvā pañhapucchanaṃ. Kumārikapañhanti kumārikāya sarīre devataṃ otāretvā pañhapucchanaṃ. Devapañhanti dāsiyā sarīre devataṃ otāretvā pañhapucchanaṃ. Ādiccupaṭṭhānanti jīvikatthāya ādiccapāricariyā. Mahatupaṭṭhānanti tatheva mahābrahmapāricariyā. Abbhujjalananti mantena mukhato aggijālānīharaṇaṃ. Sirivhāyananti ‘‘ehi siri, mayhaṃ sire patiṭṭhāhī’’ ti evaṃ sirena siriyā avhāyanaṃ.

复注（1 块）

[t1] 使[人]以妻室之性娶得女孩，[即]「迎娶（āvāhanaṃ）」；同样，使[人]嫁出，[即]「出嫁（vivāhanaṃ）」。「投放（payogo）」即依在他方取得二倍、三倍等而运用货物；「放贷（uddhāro）」即在那[处]或他处，依时限而取利息的运用。也有[师]说：对没有本钱者，[说]「作了买卖之后，连本带这么多利一起还来」而给与钱财，[即]投放；暂时的给与[即]放贷。「依三种原因（tīhikāraṇehi）」——此中，胎因风或因虫而坏失时，并非由先前之业作了机会，[而是]以那[风、虫]为缘而业成熟；而当业自身作了机会时，便不必一向观待风或虫——应知[义注]故说业是别别的原因。「能镇息的（nibbāpanīyaṃ）」即令止息的。「对治（paṭikammaṃ）」即使它们不啃食的处置。「为使[双手]翻转（parivattanatthaṃ）」即为使连同兵器等举起之手[被迫]举起而翻转。依在天神耳边说出所欲之事而诵念，[即]「向耳诵咒（kaṇṇajappanaṃ）」。「侍奉太阳（ādiccapāricariyā）」者：即以夹竹桃花鬘作供养，整日面向太阳而站立，[如是]侍奉太阳。某些[师]读作「siravhāyanaṃ」，其义是：诵念咒语之后，以头召请所欲之事。

. Pariggahabhāvena dārikāya gaṇhāpanaṃ āvāhanaṃ. Tathā dāpanaṃ vivāhanaṃ. Desantare diguṇatiguṇādigahaṇavasena bhaṇḍappayojanaṃ payogo. Tattha vā aññattha vā yathākālaparicchedaṃ vaḍḍhigahaṇavasena payojanaṃ uddhāro. ‘‘Bhaṇḍamūlarahitānaṃ vāṇijjaṃ katvā ettakenudayena saha mūlaṃ dethāti dhanadānaṃ payogo, tāvakālikadānaṃ uddhāro’’ ti ca vadanti. Tīhi kāraṇehīti ettha vātena, pāṇakehi vā gabbhe vinassante na purimakammunā okāso kato, tappaccayā kammaṃ vipaccati. Sayameva pana kammunā okāse kate na ekantena vāto pāṇakā vā apekkhitabbāti kammassa visuṃ kāraṇabhāvo vuttoti daṭṭhabbaṃ. Nibbāpanīyanti upasamakaraṃ. Paṭikammanti yathā te na khādanti, tathā paṭikaraṇaṃ. Parivattanatthanti āvudhādinā saha ukkhittahatthassa ukkhipanavasena parivattanatthaṃ. Icchitatthassa devatāya kaṇṇe kathanavasena jappanaṃ kaṇṇajappananti. Ādiccapāricariyāti karavīramālāhi pūjaṃ katvā sakaladivasaṃ ādiccābhimukhāvaṭṭhānena ādiccassa paricaraṇaṃ. ‘‘Siravhāyana’’ nti keci paṭhanti, tassatthomantaṃ parijappitvā sirasā icchitassa atthassa avhāyananti.

§ 27 “‘或者，正如有些尊贵的沙门、婆罗门，食用信施的食物后，仍以这样的畜生明邪命维持生计。这就是：息灾仪式、还愿仪式、驱鬼仪式、镇地仪式、壮阳术、去势术、择宅地仪式、净宅地仪式、圣水漱洗、圣水沐浴、火祭、催吐、催泻、上行催泻、下泻、头部导泻、灌耳油、洗眼、灌鼻、敷眼药、敷清凉眼药、眼科医术、外科医术、小儿科医术、施用根本药、排除药物残效。而沙门乔达摩远离这样的畜生明邪命。’——诸比丘，凡夫称赞如来时，或许会这样说。

. ‘ ‘ ‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti, seyyathidaṃ – santikammaṃ paṇidhikammaṃ bhūtakammaṃ bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ vatthuparikammaṃ ācamanaṃ nhāpanaṃ juhanaṃ vamanaṃ virecanaṃ uddhaṃvirecanaṃ adhovirecanaṃ sīsavirecanaṃ kaṇṇatelaṃ nettatappanaṃ natthukammaṃ añjanaṃ paccañjanaṃ sālākiyaṃ sallakattiyaṃ dārakatikicchā mūlabhesajjānaṃ anuppadānaṃ osadhīnaṃ paṭimokkho iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ ti – iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

义注（2 块）

[a1] 211.「息灾仪式（santikammaṃ）」者：即前往神庙[许愿说]「若我这某事得成，我将以此、以此供奉你们」——[乃是]于成就之时应作的息灾许诺之业；而在那[事]成就之后履行它，名为「还愿仪式（paṇidhikammaṃ）」。「镇地仪式（bhūrikammaṃ）」者：即住于布利屋（bhūrighara）中所受持的咒术的施用。「壮阳术、去势术（vassakammaṃvossakammaṃ）」中，「vassa」是男子，「vossa」是黄门；如是，使黄门成为男子[之术]是「壮阳术」，使男子成为黄门[之术]是「去势术」——但作那[去势术]者只能令[对方]达到无欲之状态，并不能令[男]根消失。「择宅地仪式（vatthukammaṃ）」者：即在未整治的宅地上建立房屋。「净宅地仪式（vatthuparikammaṃ）」者：即说「你们把这个那个拿来」而作宅地的献供。「圣水漱洗（ācamanaṃ）」者：即以水作口的清净。「圣水沐浴（nhāpanaṃ）」者：即为他人沐浴。「火祭（juhanaṃ）」者：即为他们[之利]而作火祭。「催吐（vamanaṃ）」者：即给与配药而令呕吐；「催泻」也是同样的道理。「上行催泻（uddhaṃvirecanaṃ）」者：即从上除去诸过患[之液]。「下泻（adhovirecanaṃ）」者：即从下除去诸过患[之液]。「头部导泻（sīsavirecanaṃ）」者：即头部的导泻。「灌耳油（kaṇṇatelaṃ）」者：即为固定耳[孔]或为除疮而熬制药油。「洗眼（nettatappanaṃ）」者：即润眼之油。「灌鼻（natthukammaṃ）」者：即以油调配而作灌鼻。「敷眼药（añjanaṃ）」者：即能除去两三层[翳膜]的碱性眼药。「敷清凉眼药（paccañjanaṃ）」者：即能镇息的清凉药膏。「眼科医术（sālākiyaṃ）」者：即以探针治疗的医师之业。「外科医术（sallakattiyaṃ）」者：即拔除箭[镞]的医师之业。小儿医方（komārabhacca）的医师之业，称为「小儿科医术（dārakatikicchā）」。「施用根本药（mūlabhesajjānaṃanuppadānaṃ）」者：以此显示身体的治疗。「排除药物残效（osadhīnaṃpaṭimokkho）」者：即施用碱药等，待疮伤转为相应[之状]后，把它们除去。

. Santikammanti devaṭṭhānaṃ gantvā sace me idaṃ nāma samijjhissati, tumhākaṃ iminā ca iminā ca upahāraṃ karissāmīti samiddhikāle kattabbaṃ santipaṭissavakammaṃ. Tasmiṃ pana samiddhe tassa karaṇaṃ paṇidhikammaṃ nāma. Bhūrikammanti bhūrighare vasitvā gahitamantassa payogakaraṇaṃ. Vassakammaṃ vossakammanti ettha vassoti puriso, vossoti paṇḍako. Iti vossassa vassakaraṇaṃ vassakammaṃ, vassassa vossakaraṇaṃ vossakammaṃ. Taṃ pana karonto acchandikabhāvamattaṃ pāpeti, na liṅgaṃ antaradhāpetuṃ sakkoti. Vatthukammanti akatavatthusmiṃ gehapatiṭṭhāpanaṃ. Vatthuparikammanti ‘ ‘idañcidañcāharathā’ ’ ti vatvā vatthubalikammakaraṇaṃ. Ācamananti udakena mukhasuddhikaraṇaṃ. Nhāpananti aññesaṃ nhāpanaṃ. Juhananti tesaṃ atthāya aggijuhanaṃ. Vamananti yogaṃ datvā vamanakaraṇaṃ. Virecanepi eseva nayo. Uddhaṃvirecananti uddhaṃ dosānaṃ nīharaṇaṃ. Adhovirecananti adho dosānaṃ nīharaṇaṃ. Sīsavirecananti sirovirecanaṃ. Kaṇṇatelanti kaṇṇānaṃ bandhanatthaṃ vā vaṇaharaṇatthaṃ vā bhesajjatelapacanaṃ. Nettatappananti akkhitappanatelaṃ. Natthukammanti telena yojetvā natthukaraṇaṃ. Añjananti dve vā tīṇi vā paṭalāni nīharaṇasamatthaṃ khārañjanaṃ. Paccañjananti nibbāpanīyaṃ sītalabhesajjañjanaṃ. Sālākiyanti salākavejjakammaṃ. Sallakattiyanti sallakattavejjakammaṃ. Dārakatikicchā vuccati komārabhaccavejjakammaṃ. Mūlabhesajjānaṃ anuppādananti iminā kāyatikicchanaṃ dasseti. Osadhīnaṃ paṭimokkhoti khārādīni datvā tadanurūpe vaṇe gate tesaṃ apanayanaṃ.

[a2] 至此，大戒结束。

Ettāvatā mahāsīlaṃ niṭṭhitaṃ hoti.

复注（2 块）

[t1] 「于成就之时（samiddhikāle）」即所祈求之事成就之时。「息灾许诺之业（santipaṭissavakammaṃ）」者：即对依祈求天神所应作的息灾，作出承诺、许诺之业；义即为息灾而作祈求的加行。「在那[事]（tasmiṃ）」即作为许诺之果的、如所愿求之事，即所谓「若我这某事得成」[的那事]。「它（tassa）」即息灾许诺，那[也]被称为「还愿」；因为依所许诺而作了供奉时，愿与祈求便已作、已交付了。「无欲之状态（acchandikabhāvamattaṃ）」即唯是对女人无欲之性。「[男]根（liṅgaṃ）」即男根。作献供是为遮止灾难，且为带来增长。「诸过患[之液]的（dosānaṃ）」即胆汁等诸过患[之液]的。又此中「催吐（vamanaṃ）」所意指的是pacchaṭṭana［刺络放血一类的处置］。「上行催泻（uddhaṃvirecanaṃ）」[才]是催吐，因为[义注]说了「从上除去诸过患[之液]」；同样，「催泻（virecanaṃ）」即催泻本身。而「下泻（adhovirecanaṃ）」所意指的也包括净灌肠、药灌肠等灌肠之作业，因为[义注]说了「从下除去诸过患[之液]」。「头部导泻（sīsavirecanaṃ）」即除去痰[液]等。「[翳]层（paṭalāni）」即眼的翳膜。「以探针治疗的医师之业（salākavejjakammaṃ）」即眼科医师之业；应知[义注]说这[一语]是为摄取上述以外的眼科医术，因为洗眼等也正是眼科医术。主要的、能止息疾病的诸药[即]「根本药（mūlabhesajjāni）」；或者，对根本诸病的药[即]根本药——因为病依根本[病]与随属[病]而有二种，而治疗了根本病时，另一[种]多半便止息了。「显示身体的治疗（kāyatikicchanaṃdasseti）」这[一语]，由于小儿医方、外科、眼科等作为特殊作业的诸[医]典已在各处说过，[故]是就其余[者]而说的；所以应知此处也摄取了其余的[医]典。而此处所意指的这一切，唯是以活命为因的，因为[圣典中]说了「以邪命而营生」。而在圣典各处所说的「或者这样（itivā）」，此中iti是种类义的不变词，vā是选择义的。是所说的意思：以此等种类[而说]；此外岂无其他呢？应知以此，便摄取了此外教出家人依邪命而藉以为生的工巧处、明处等作为活命方便的[诸事]。

. Samiddhikāleti āyācitassa atthassa siddhikāle. Santipaṭissavakammanti devatāyācanāya yā santi paṭikattabbā, tassā paṭiññāpaṭissavakammakaraṇaṃ, santiyā āyācanappayogoti attho. Tasminti paṭissavaphalabhūte yathābhipatthitakammasmiṃ, yaṃ ‘‘sace me idaṃ nāma samijjhissatī’’ ti vuttaṃ. Tassāti santipaṭissavassa, yo ‘‘paṇidhī’’ ti ca vutto. Yathāpaṭissavañhi upahāre kate paṇidhi āyācanā katā niyyātitā hotīti. Acchandikabhāvamattanti itthiyā akāmakabhāvamattaṃ. Liṅganti purisaliṅgaṃ. Balikammakaraṇaṃ upaddavapaṭibāhanatthañceva vaḍḍhiāvahanatthañca. Dosānanti pittādidosānaṃ. Ettha ca vamananti pacchaṭṭanaṃ adhippetaṃ. Uddhaṃvirecananti vamanaṃ ‘‘uddhaṃ dosānaṃ nīharaṇa’’nti vuttattā. Tathā virecananti virecanameva. Adhovirecananti pana suddhivatthikasāvatthiādi vatthikiriyāpi adhippetā ‘‘adho dosānaṃ nīharaṇa’’nti vuttattā. Sīsavirecanaṃ semhanīharaṇādi. Paṭalānīti akkhipaṭalāni. Salākavejjakammanti akkhivejjakammaṃ, idaṃ vuttāvasesasālākiyasaṅgahaṇatthaṃ vuttanti daṭṭhabbanti. Tappanādayopi hi sālākiyānevāti. Mūlāni padhānāni rogūpasame samatthāni bhesajjāni mūlabhesajjāni, mūlānaṃ vā byādhīnaṃ bhesajjāni mūlabhesajjāni. Mūlānubandhavasena hi duvidho byādhi. Mūlaroge ca tikicchite yebhuyyena itaraṃ vūpasamatīti. ‘‘Kāyatikicchanaṃ dassetī’’ ti idaṃ komārabhaccasallakattasālākiyādikaraṇavisesabhūtatantīnaṃ tattha tattha vuttattā pārisesavasena vuttaṃ, tasmā tadavasesāya tantiyāpi idha saṅgaho daṭṭhabbo. Sabbāni cetāni ājīvahetukāniyeva idhādhippetāni ‘‘micchājīvena jīvikaṃ kappentī’’ ti vuttattā. Yaṃ pana tattha tattha pāḷiyaṃ ‘‘iti vā’’ ti vuttaṃ, tattha itīti pakāratthe nipāto, vā-iti vikappanatthe. Idaṃ vuttaṃ hoti iminā pakārena, ito aññena vāti. Tena yāni ito bāhirakapabbajitā sippāyatanavijjāṭṭhānādīni jīvikopāyabhūtāni ājīvapakatā upajīvanti, tesaṃ pariggaho katoti veditabbo.

[t2] 大戒的解释结束。

Mahāsīlavaṇṇanā niṭṭhitā.

“诸比丘，这就是凡夫称赞如来时所说的那微小的、低浅的、仅属于戒的事。

‘‘Idaṃ kho, bhikkhave, appamattakaṃ oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

> 译注：此句与§7–8“appamattakaṃ oramattakaṃ sīlamattakaṃ…”定型句同一措辞，已统一为“微小的、低浅的、仅属于戒的”，称赞句式与全经一致。

大戒结束。

Mahāsīlaṃ niṭṭhitaṃ.

前际论者（Pubbantakappikā）
Pubbantakappikā

§28 “诸比丘，还有其他诸法，甚深、难见、难觉悟、寂静、殊胜、超越思辨之境（atakkāvacara）、微妙、唯智者能体验，是如来自己证知、现证后宣说的；正是依据这些，如实称赞如来的人才能正确地称说。诸比丘，哪些法是甚深、难见、难觉悟、寂静、殊胜、超越思辨之境、微妙、唯智者能体验，是如来自己证知、现证后宣说的，依据这些，如实称赞如来的人才能正确地称说的呢?

. ‘‘Atthi, bhikkhave, aññeva dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ. Katame ca te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ?

义注（12 块）

[a1] 如是，[世尊]依于梵授所说的称赞之连贯（anusandhi），详说了三种戒；如今，则依于比丘僧团所说的称赞之连贯，以「诸比丘，还有其他诸法，甚深、难见」等方式，开始了空性的宣示。此中，「诸法（dhammā）」者：「法」一语用于德、教说、圣典、非众生等[义]中。

. Evaṃ brahmadattena vuttavaṇṇassa anusandhivasena tividhaṃ sīlaṃ vitthāretvā idāni bhikkhusaṅghena vuttavaṇṇassa anusandhivasena – ‘‘atthi, bhikkhave, aññeva dhammā gambhīrā duddasā’’ tiādinā nayena suññatāpakāsanaṃ ārabhi. Tattha dhammāti guṇe, desanāyaṃ, pariyattiyaṃ, nissatteti evamādīsu dhammasaddo vattati.

[a2] 法与非法二者，实非同其果报；

‘‘Na hi dhammo adhammo ca, ubho samavipākino;

[a3] 非法引向地狱，法令达于善趣。（《长老偈》304）

Adhammo nirayaṃ neti, dhammo pāpeti suggati’’ nti. (theragā. 304);

[a4] 在「……」等[句]中，「法」一语[用]于德[义]。在「诸比丘，我将为你们说初善……」等（《中部》3.420）中[用]于教说[义]。在「于此，比丘学习法——经、应颂……」等（《增支部》5.73）中[用]于圣典[义]。在「而于其时有诸法、有诸蕴」等（《法集论》121）中[用]于非众生[义]。而此处则用于德[义]。因此，此中之义应如是见：「诸比丘，还有其他如来的诸德。」

Ādīsu hi guṇe dhammasaddo. ‘‘Dhammaṃ, vo bhikkhave, desessāmi ādikalyāṇa’’ ntiādīsu (ma. ni. 3.420) desanāyaṃ. ‘‘Idha bhikkhu dhammaṃ pariyāpuṇāti suttaṃ, geyya’’ ntiādīsu (a. ni. 5.73) pariyattiyaṃ.

‘‘Tasmiṃ kho pana samaye dhammā honti, khandhā hontī’’ tiādīsu (dha. sa. 121) nissatte. Idha pana guṇe vattati. Tasmā atthi, bhikkhave, aññeva tathāgatassa guṇāti evamettha attho daṭṭhabbo.

[a5]「甚深（gambhīrā）」者：犹如大海之于蚊喙之针[难以立足]，[这些法]除诸如来之外，非他人之智所能获得立足之处；正因甚深故「难见（duddasā）」。正因难见故「难觉悟（duranubodhā）」。因一切热恼已寂灭故「寂静（santā）」；又因于寂静之所缘上转起，故亦是「寂静」。以不令生厌足之义故「殊胜（paṇītā）」，犹如美味之食。因是最上之智的境界，不应以思辨游历，故「超越思辨之境（atakkāvacarā）」。「微妙（nipuṇā）」者：因是细致微细之自性。因非诸愚者的境界，唯智者所应知，故「唯智者能体验（paṇḍitavedanīyā）」。

Gambhīrāti mahāsamuddo viya makasatuṇḍasūciyā aññatra tathāgatā aññesaṃ ñāṇena alabbhaneyyapatiṭṭhā, gambhīrattāyeva duddasā. Duddasattāyeva duranubodhā. Nibbutasabbapariḷāhattā santā, santārammaṇesu pavattanatopi santā. Atittikaraṇaṭṭhena paṇītā, sādurasabhojanaṃ viya. Uttamañāṇavisayattā na takkena avacaritabbāti atakkāvacarā. Nipuṇāti saṇhasukhumasabhāvattā. Bālānaṃ avisayattā, paṇḍitehiyeva veditabbāti paṇḍitavedanīyā.

[a6]「是如来自己证知、现证后宣说的（yetathāgatosayaṃabhiññāsacchikatvāpavedeti）」者：即如来不为他[所]引导，唯以自己殊胜之智作现见之后，而宣说、阐明、讲说、显示那些法；此是其义。「依据这些（yehi）」者：即依那些德法。「如实（yathābhuccaṃ）」者：即如其实（yathābhūtaṃ）。「称赞……才能正确地称说（vaṇṇaṃsammāvadamānāvadeyyuṃ）」者：即想要称说如来之赞誉者能正确地称说，能无所减少地称说；此是其义。那么，被世尊如此赞叹的那些法是什么呢？是一切知智。若如此，为何作了复数的指示呢？因与众多心相应，又因所缘众多故。因为它于四种智相应的大唯作心中可得，而没有任何一法不成为它的所缘。如所说：「知过去的一切，故为一切知智；于其中无有障碍，故为无障碍智」等（《无碍解道》1.120）。如是，因与众多心相应而依一再生起故，又因所缘众多故，[所以]作了复数的指示。

Ye tathāgato sayaṃ abhiññā sacchikatvā pavedetīti ye dhamme tathāgato anaññaneyyo hutvā sayameva abhivisiṭṭhena ñāṇena paccakkhaṃ katvā pavedeti, dīpeti, katheti, pakāsetīti attho. Yehīti yehi guṇadhammehi. Yathābhuccanti yathābhūtaṃ. Vaṇṇaṃ sammā vadamānā vadeyyunti tathāgatassa vaṇṇaṃ vattukāmā sammā vadeyyuṃ, ahāpetvā vattuṃ sakkuṇeyyunti attho. Katame ca pana te dhammā bhagavatā evaṃ thomitāti? Sabbaññutaññāṇaṃ. Yadi evaṃ, kasmā bahuvacananiddeso katoti? Puthucittasamāyogato ceva, puthuārammaṇato ca. Tañhi catūsu ñāṇasampayuttamahākiriyacittesu labbhati, na cassa koci dhammo ārammaṇaṃ nāma na hoti. Yathāha – ‘‘atītaṃ sabbaṃ jānātīti sabbaññutaññāṇaṃ, tattha āvaraṇaṃ natthīti anāvaraṇañāṇa’’ntiādi (paṭi. ma. 1.120). Iti puthucittasamāyogato punappunaṃ uppattivasena puthuārammaṇato ca bahuvacananiddeso katoti.

[a7] 而此中的「还有其他（aññeva）」这[语]是确定之语，应以「唯是其他的，而非离杀生等；唯是甚深的，而非浅显的」这样与一切句相配。因为声闻波罗蜜智是甚深的，而独觉菩提智比它更甚深，故于彼[声闻波罗蜜智]无有确定；一切知智又比那更甚深，故于彼[独觉菩提智]亦无有确定；而比此[一切知智]更甚深的则再没有别的，因此「唯是甚深的」这样的确定可得。同样，「唯是难见的、唯是难觉悟的」，一切都应如是了知。

‘‘Aññevā’’ti idaṃ panettha vavatthāpanavacanaṃ, ‘‘aññeva, na pāṇātipātā veramaṇiādayo. Gambhīrāva na uttānā’’ti evaṃ sabbapadehi yojetabbaṃ. Sāvakapāramīñāṇañhi gambhīraṃ, paccekabodhiñāṇaṃ pana tato gambhīrataranti tattha vavatthānaṃ natthi, sabbaññutaññāṇañca tatopi gambhīrataranti tatthāpi vavatthānaṃ natthi, ito panaññaṃ gambhīrataraṃ natthi; tasmā gambhīrā vāti vavatthānaṃ labbhati. Tathā duddasāva duranubodhā vāti sabbaṃ veditabbaṃ.

[a8]「诸比丘，哪些法是……呢（katamecatebhikkhave）」者：这是欲说那些法的问。「诸比丘，有一些沙门、婆罗门（santi,bhikkhave,ekesamaṇabrāhmaṇā）」等，则是问的回答。若问：为何如此开始[说]这[段]呢？因为诸佛达到四种情况时，[其]吼声是宏大的，智[得以]深入，佛智的宏大性得以显明，教说是甚深的、以三相所击、与空性相应的。哪四种呢？即：律的制定、地界的差别、缘之行相、[外道]异说（samayantara）。因此，

「这是轻的，这是重的，这是可治的，这是不可治的，这是犯，这是不犯，这是导致断头[罪]的，这是导致出罪的，这是导致发露的，这是世间罪，这是制定罪，于此事中应制定这[学处]」——如是于事件发生时制定学处，于此，其他人没有力量或能力；这非其他人的境界，唯是如来的境界。如是，达到律的制定时，诸佛的吼声是宏大的，智[得以]深入……乃至……与空性相应的。

Katame ca te bhikkhaveti ayaṃ pana tesaṃ dhammānaṃ kathetukamyatā pucchā. Santi, bhikkhave, eke samaṇabrāhmaṇātiādi pucchāvissajjanaṃ. Kasmā panetaṃ evaṃ āraddhanti ce? Buddhānañhi cattāri ṭhānāni patvā gajjitaṃ mahantaṃ hoti, ñāṇaṃ anupavisati, buddhañāṇassa mahantabhāvo paññāyati, desanā gambhīrā hoti, tilakkhaṇāhatā, suññatāpaṭisaṃyuttā. Katamāni cattāri? Vinayapaññattiṃ, bhūmantaraṃ, paccayākāraṃ, samayantaranti. Tasmā – ‘‘idaṃ lahukaṃ, idaṃ garukaṃ, idaṃ satekicchaṃ, idaṃ atekicchaṃ, ayaṃ āpatti, ayaṃ anāpatti, ayaṃ chejjagāminī, ayaṃ vuṭṭhānagāminī, ayaṃ desanāgāminī, ayaṃ lokavajjā, ayaṃ paṇṇattivajjā, imasmiṃ vatthusmiṃ idaṃ paññapetabba’’nti yaṃ evaṃ otiṇṇe vatthusmiṃ sikkhāpadapaññāpanaṃ nāma, tattha aññesaṃ thāmo vā balaṃ vā natthi; avisayo esa aññesaṃ, tathāgatasseva visayo. Iti vinayapaññattiṃ patvā buddhānaṃ gajjitaṃ mahantaṃ hoti, ñāṇaṃ anupavisati... pe... suññatāpaṭisaṃyuttāti.

[a9] 同样，「这些名为四念处……乃至……名为圣八支道，名为五蕴，名为十二处，名为十八界，名为四圣谛，名为二十二根，名为九因，名为四食，名为七触，名为七受，名为七想，名为七思，名为七心。其中，这么多名为欲界诸法，这么多名为色界、无色界所摄诸法，这么多名为世间诸法，这么多名为出世间诸法」——如是分别而讲说具二十四种发趣、无尽方法的《论藏》，其他人没有力量或能力；这非其他人的境界，唯是如来的境界。如是，达到地界的界定时，诸佛的吼声是宏大的，智[得以]深入……乃至……与空性相应的。

Tathā ime cattāro satipaṭṭhānā nāma...pe... ariyo aṭṭhaṅgiko maggo nāma, pañca khandhā nāma, dvādasa āyatanāni nāma, aṭṭhārasa dhātuyo nāma, cattāri ariyasaccāni nāma, bāvīsatindriyāni nāma, nava hetū nāma, cattāro āhārā nāma, satta phassā nāma, satta vedanā nāma, satta saññā nāma, satta cetanā nāma, satta cittāni nāma. Etesu ettakā kāmāvacarā dhammā nāma, ettakā rūpāvacaraarūpāvacarapariyāpannā dhammā nāma, ettakā lokiyā dhammā nāma, ettakā lokuttarā dhammā nāmāti catuvīsatisamantapaṭṭhānaṃ anantanayaṃ abhidhammapiṭakaṃ vibhajitvā kathetuṃ aññesaṃ thāmo vā balaṃ vā natthi, avisayo esa aññesaṃ, tathāgatasseva visayo. Iti bhūmantaraparicchedaṃ patvā buddhānaṃ gajjitaṃ mahantaṃ hoti, ñāṇaṃ anupavisati...pe... suññatāpaṭisaṃyuttāti.

[a10] 同样，「这无明依九种行相成为诸行之缘：成为生起而为缘，成为转起、成为相、成为努力、成为结合、成为障碍、成为集、成为因、成为缘而为缘」；诸行等[之为]识等[的缘]也是同样。如所说：「怎样是于把握缘上的慧为法住智呢？无明是诸行的生起住、转起住、相住、努力住、结合住、障碍住、集住、因住、缘住——依这九种行相，无明是缘，诸行是缘所生的，此二法皆是缘所生的，[如是]于把握缘上的慧为法住智。于过去世，于未来世，无明也是诸行的生起住……乃至……生是老死的生起住……乃至……缘住——依这九种行相，生是缘，老死是缘所生的，此二法皆是缘所生的，[如是]于把握缘上的慧为法住智」（《无碍解道》1.45）。如是，分别而讲说这以如此如此为彼彼法之缘性而转起的、具三轮转、三世、三连结、四略、二十种行相的缘起，其他人没有力量或能力；这非其他人的境界，唯是如来的境界。如是，达到缘之行相时，诸佛的吼声是宏大的，智[得以]深入……乃至……与空性相应的。

Tathā ayaṃ avijjā saṅkhārānaṃ navahākārehi paccayo hoti, uppādo hutvā paccayo hoti, pavattaṃ hutvā, nimittaṃ, āyūhanaṃ, saṃyogo, palibodho, samudayo, hetu, paccayo hutvā paccayo hoti, tathā saṅkhārādayo viññāṇādīnaṃ. Yathāha – ‘‘kathaṃ paccayapariggahe paññā dhammaṭṭhitiñāṇaṃ? Avijjā saṅkhārānaṃ uppādaṭṭhiti ca pavattaṭṭhiti ca, nimittaṭṭhiti ca, āyūhanaṭṭhiti ca, saṃyogaṭṭhiti ca, palibodhaṭṭhiti ca, samudayaṭṭhiti ca, hetuṭṭhiti ca, paccayaṭṭhiti ca, imehi navahākārehi avijjā paccayo, saṅkhārā paccayasamuppannā, ubhopete dhammā paccayasamuppannāti paccayapariggahe paññā dhammaṭṭhitiñāṇaṃ. Atītampi addhānaṃ, anāgatampi addhānaṃ avijjā saṅkhārānaṃ uppādaṭṭhiti ca...pe... jāti jarāmaraṇassa uppādaṭṭhiti ca...pe... paccayaṭṭhiti ca, imehi navahākārehi jāti paccayo, jarāmaraṇaṃ

paccayasamuppannaṃ, ubhopete dhammā paccayasamuppannāti paccayapariggahe paññā dhammaṭṭhitiñāṇa’’nti (paṭi. ma. 1.45). Evamimaṃ tassa tassa dhammassa tathā tathā paccayabhāvena pavattaṃ tivaṭṭaṃ tiyaddhaṃ tisandhiṃ catusaṅkhepaṃ vīsatākāraṃ paṭiccasamuppādaṃ vibhajitvā kathetuṃ aññesaṃ thāmo vā balaṃ vā natthi, avisayo esa aññesaṃ, tathāgatasseva visayo, iti paccayākāraṃ patvā buddhānaṃ gajjitaṃ mahantaṃ hoti, ñāṇaṃ anupavisati…pe… suññatāpaṭisaṃyuttāti.

[a11] 同样，「四人名为常见论者，四人[名为]一分常见论者，四人[名为]边无边论者，四人[名为]不死矫乱论者，二人[名为]无因生论者，十六人[名为]有想论者，八人[名为]无想论者，八人[名为]非想非非想论者，七人[名为]断灭论者，五人名为现法涅槃论者。他们依这个而执取这个」——如是破析六十二见，作成无丛林、无稠林[之状]而讲说，其他人没有力量或能力；这非其他人的境界，唯是如来的境界。如是，达到[外道]异说时，诸佛的吼声是宏大的，智[得以]深入，佛智的宏大性得以显明，教说是甚深的、以三相所击、与空性相应的。

Tathā cattāro janā sassatavādā nāma, cattāro ekaccasassatavādā, cattāro antānantikā, cattāro amarāvikkhepikā, dve adhiccasamuppannikā, soḷasa saññīvādā, aṭṭha asaññīvādā, aṭṭha nevasaññīnāsaññīvādā, satta ucchedavādā, pañca diṭṭhadhammanibbānavādā nāma. Te idaṃ nissāya idaṃ gaṇhantīti dvāsaṭṭhi diṭṭhigatāni bhinditvā nijjaṭaṃ niggumbaṃ katvā kathetuṃ aññesaṃ thāmo vā balaṃ vā natthi, avisayo esa aññesaṃ, tathāgatasseva visayo. Iti samayantaraṃ patvā buddhānaṃ gajjitaṃ mahantaṃ hoti, ñāṇaṃ anupavisati, buddhañāṇassa mahantatā paññāyati, desanā gambhīrā hoti, tilakkhaṇāhatā, suññatāpaṭisaṃyuttāti.

[a12] 而在此处[外道]异说可得，因此，为显示一切知智的宏大性，又为使教说的空性宣示得以明了，法王便深入[外道]异说，以「诸比丘，有一些沙门、婆罗门」这样开始了问的回答。

Imasmiṃ pana ṭhāne samayantaraṃ labbhati, tasmā sabbaññutaññāṇassa mahantabhāvadassanatthaṃ desanāya ca suññatāpakāsanavibhāvanatthaṃ samayantaraṃ anupavisanto dhammarājā – ‘‘santi, bhikkhave, eke samaṇabrāhmaṇā’’ti evaṃ pucchāvissajjanaṃ ārabhi.

复注（25 块）

[t1] 所谓「比丘僧团所说的称赞（bhikkhusaṅghenavuttavaṇṇo）」，即以「那位世尊如此……（yāvañcidaṃtenabhagavatā）」等语所说的称赞。此处的连接是：诸比丘，佛陀的功德并不唯是这么多，[即]那些对你们已明显的；而不明显的[则是]「诸比丘，还有其他诸法」——[如是]详说。此中，[这一教说]以「这些见处是如此执取的」等语，阐明常见等诸见处于所执取的行相上是空无的；又以「他了知那[一切]而不执取」阐明戒等是不执取的、能导向出离的，[从而]阐明[诸法]离于常、实等；又依显示那些外道因于诸受未离贪而生起这些见的动摇，以及作为它们之缘的迷妄等，都没有受者、作者的自性，[从而]阐明一切法离于我与我所之性；又由于阐明了无取着而般涅槃——所以这一教说以阐明空性为主，[义注]故说「开始了空性的宣示（suññatāpakāsanaṃārabhi）」。「教理（pariyatti）」即分为律等差别的[经]文。「教说（desanā）」即对那以意所确定的[经]文的阐明；或即如法而作法之称说的施设；或即依随顺等[方式]的讲说——教理与教说的差别先前已经确定过了，[义注]故说「[用]于教说[义]、[用]于圣典[义]（desanāyaṃpariyattiyaṃ）」。「于如是等[句]中（evamādīsu）」者：此中以「等（ādi）」一语摄取谛、自性、定、慧、本性、福、罪、所知等[义]。正因如此，此dhamma一词：在「诸比丘，由于未觉悟四法」（《长部》2.186；《增支部》4.1）等中用于「谛」[义]；在「诸善法、诸不善法」（《法集论》1）等中[用]于「自性」[义]；在「那些世尊有如是法」（《相应部》5.378）等中[用]于「定」[义]；在「真实、法、坚忍与舍施，他去世后确实不忧愁」（《经集》190）等中[用]于「慧」[义]；在「诸比丘，对有生之法的诸众生，如是的希求生起」（《中部》3.373；《无碍解道》1.33）等中[用]于「本性」[义]；在「善行之法带来安乐」（《经集》184；《长老偈》303；《本生》1.10.102）等中[用]于「福」[义]；在「四波罗夷法」（《波罗夷》233）等中[用]于「罪」[义]；在「一切法以一切行相来到佛陀世尊智门的现前」（《大义释》156；《小义释》85；《无碍解道》3.6）等中[用]于「所知」[义]（亦见《中部义注》1. 经的安

立之解释；《阿毗达摩义注》1. 三法母句之解释；《佛种姓义注》宝经行处品之解释）。「有诸法（dhammāhonti）」者：义即是空的、唯是法而已。

. Bhikkhusaṅghena vuttavaṇṇo nāma ‘‘yāvañcidaṃ tena bhagavatā’’ tiādinā vuttavaṇṇo. Etthāyaṃ sambandho – na bhikkhave ettakā eva buddhaguṇā, ye tumhākaṃ pākaṭā, apākaṭā pana ‘‘atthi bhikkhave aññe dhammā’’ ti vitthāro. Tattha ‘‘ime diṭṭhiṭṭhānā evaṃ gahitā’’ tiādinā sassatādidiṭṭhiṭṭhānānaṃ yathāgahitākārasuññatabhāvappakāsanato, ‘‘tañca pajānanaṃ na parāmasatī’’ ti sīlādīnañca aparāmāsaniyyānikabhāvadīpanena niccasārādivirahappakāsanato, yāsu vedanāsu avītarāgatāya bāhirakānaṃ etāni diṭṭhivipphanditāni sambhavanti, tesaṃ paccayabhūtānañca sammohādīnaṃ vedakakārakasabhāvābhāvadassanamukhena sabbadhammānaṃ attattaniyatāvirahadīpanato, anupādāparinibbānadīpanato ca ayaṃ desanā suññatāvibhāvanappadhānāti āha ‘‘suññatāpakāsanaṃ ārabhī’’ ti. Pariyattīti vinayādibhedabhinnā tanti. Desanāti tassā tantiyā manasāvavatthāpitāya vibhāvanā, yathādhammaṃ dhammābhilāpabhūtā vā paññāpanā, anulomādivasena vā kathananti pariyattidesanānaṃ viseso pubbeyeva vavatthāpitoti āha ‘‘desanāyaṃ pariyattiya’’ nti. Evaṃ ādīsūti ettha ādi-saddena saccasabhāvasamādhipaññāpakatipuññaāpattiñeyyādayo saṅgayhanti. Tathā hi ayaṃ dhamma-saddo ‘‘catunnaṃ bhikkhave dhammānaṃ ananubodhā’’ tiādīsu (dī. ni. 2.186; a. ni. 4.1) sacce vattati, ‘‘kusalā dhammā akusalā dhammā’’ tiādīsu (dha. sa. 1) sabhāve, ‘‘evaṃdhammā te bhagavanto ahesu’’ ntiādīsu (saṃ. ni. 5.378) samādhimhi, ‘‘saccaṃ dhammo dhiti cāgo, sa ve pecca na socatī’’ tiādīsu (su. ni. 190) paññāya, ‘‘jātidhammānaṃ bhikkhave sattānaṃ evaṃ icchā uppajjatī’’ tiādīsu (ma. ni. 3.373; paṭi. ma. 1.33) pakatiyaṃ, ‘‘dhammo suciṇṇo sukhamāvahātī’’ tiādīsu (su. ni. 184; theragā. 303; jā. 1.10.102) puñño, ‘‘cattāro pārājikā dhammā’’ tiādīsu (pārā. 233) āpattiyaṃ, ‘‘sabbe dhammā sabbākārena buddhassa bhagavato ñāṇamukhe āpāthaṃ āgacchantī’’ tiādīsu (mahāni. 156; cūḷani. 85; paṭi. ma. 3.6) ñeyye vattati (ma. ni. aṭṭha. 1.suttanikkhepavaṇṇanā; abhi. aṭṭha. 1.tikamātikāpadavaṇṇanā; bu. vaṃ. aṭṭha. ratanacaṅkamanakaṇḍavaṇṇanā). Dhammā hontīti suññā dhammamattā hontīti attho.

[t2] [义注]唯以「难见（duddasā）」一语，便已阐明那些法难以深入。而若有人不知自己的分量，努力以智深入那些法，他的那智便无所立足，犹如蚊喙之针[之于]大海一般，[义注]故说「非[他人之智]所能获得立足之处（alabbhaneyyapatiṭṭhā）」；应知语词的分解是：于此处立足处不可得，[故]为「立足处不可得的」。由于立足处不可得者不能深入，[故]不能见「这些[法]有这么多、是这样的」，[义注]故说「正因甚深故难见（gambhīrattāevaduddasā）」；而对于连见都不能见者，深入而觉悟更是无从谈起，[义注]故说「正因难见故难觉悟（duddasattāevaduranubodhā）」。由于生起于一切热恼安息的顶点，且为一切热恼已寂灭的等至所遍布，[故]是「一切热恼已寂灭」。由于没有自性不寂静的诸烦恼与诸行，[故]道、果、涅槃是寂静的所缘。或者，应依散乱已根除、恒常等持的作意，而了知以那[等至]为所缘的诸法之寂静性，犹如遍除去后的虚空与以它为境的识[被称为]无边一般。犹如射手不失[准]而洞穿目标一般，不失[误]而觉悟诸法的如实自性，[乃是]美味的、大味的，[义注]故说「以不令生厌足之义（atittikaraṇaṭṭhena）」。由于[这些法]唯对已达通达者、且于彼[等]中唯对诸佛才以一切行相成为境域，[故]非思辨之慧的行境，[义注]故说「因是最上之智的境界（uttamañāṇavisayattā）」等语。「微妙（nipuṇā）」者：即于诸所知中转起敏锐明净，[故]为巧妙；而由于那巧妙之性，以对所缘无碍地转起、能取微细的所知[而得]极明显，[义注]故说「因是细致微细之自性（saṇhasukhumasabhāvattā）」。

‘‘Duddasā’’ ti eteneva tesaṃ dhammānaṃ dukkhogāhatā pakāsitā hoti. Sace pana koci attano pamāṇaṃ ajānanto ñāṇena te dhamme ogāhituṃ ussāhaṃ kareyya, tassa taṃ ñāṇaṃ appatiṭṭhameva makasatuṇḍasūci viya mahāsamuddeti āha ‘‘alabbhaneyyapatiṭṭhā’’ ti. Alabbhaneyyā patiṭṭhā etthāti alabbhaneyyapatiṭṭhāti padaviggaho veditabbo. Alabbhaneyyapatiṭṭhānaṃ ogāhituṃ asakkuṇeyyatāya ‘‘ettakā ete īdisā cā’’ ti passituṃ na sakkāti vuttaṃ ‘‘gambhīrattā eva duddasā’’ ti. Ye pana daṭṭhumeva na sakkā, tesaṃ ogāhitvā anubujjhane kathā eva natthīti āha ‘‘duddasattā eva duranubodhā’’ ti. Sabbapariḷāhapaṭippassaddhimatthake samuppannattā, nibbutasabbapariḷāhasamāpattisamokiṇṇattā ca nibbutasabbapariḷāhā. Santārammaṇāni

maggaphalanibbānāni anupasantasabhāvānaṃ kilesānaṃ saṅkhārānañca abhāvato. Atha vā samūhatavikkhepatāya niccasamāhitassa manasikārassa vasena tadārammaṇadhammānaṃ santabhāvo veditabbo kasiṇugghāṭimākāsatabbisayaviññāṇānaṃ anantabhāvo viya. Avirajjhitvā nimittapaṭivedho viya issāsānaṃ avirajjhitvā dhammānaṃ yathābhūtasabhāvabodho sāduraso mahāraso ca hotīti āha atittikaraṇaṭṭhenāti. Paṭivedhappattānaṃ, tesu ca buddhānaṃyeva sabbākārena visayabhāvūpagamanato na takkabuddhiyā gocarāti āha ‘‘uttamañāṇavisayattā’’ tiādi. ‘‘Nipuṇā’’ ti ñeyyesu tikkhavisadavuttiyā chekā. Yasmā pana so chekabhāvo ārammaṇe appaṭihatavuttitāya sukhumañeyyagahaṇasamatthatāya supākaṭo hoti, tena vuttaṃ ‘‘saṇhasukhumasabhāvattā’’ ti.

[t3] 另一方式：由于阐明律的制定等甚深的所应引导[之义]，[故]为「甚深（gambhīrā）」。由于纵使经过无数大劫有时也难得一见，[故]为「难见」；又此中的「见」应唯依慧眼而了知。由于名为法类[智]的觉悟唯于某些[人]才可能，[故]为「难觉悟」。由于自性寂静，且是所化众功德具足的终点，[故]为「寂静」。由于被自己的诸缘导向主要之性，[故]为「殊胜」。由于[唯]以已证得谛之相者、[即]非思辨者，或以非思辨之智才应游历，[故]为「超越思辨之境」。由于微妙地、或对微妙之义依谛与缘之行相等而阐明，[故]为「微妙」。为世间中最上的智者、正等正觉者所了知、所阐明，[故]为「唯智者能体验」。因为由于获得无障碍智，世尊才以「我是一切知者」（《法句》353；《大品》11；《论事》405）、「诸比丘，如来具足十力」（《相应部》2.21）等语阐明自己的一切知等功德。正因此，[义注]才说「是如来自己证知、现证后宣说的（sayaṃabhiññāsacchikatvāpavedeti）」。

Aparo nayo – vinayapaññattiādigambhīraneyyavibhāvanato gambhīrā. Kadāci asaṅkhyeyyamahākappe atikkamitvāpi dullabhadassanatāya duddasā. Dassanañcettha paññācakkhuvaseneva veditabbaṃ. Dhammanvayasaṅkhātassa anubodhassa kassacideva sambhavato duranubodhā. Santasabhāvato, veneyyānañca guṇasampadānaṃ pariyosānattā santā. Attano ca paccayehi padhānabhāvaṃ nītatāya paṇītā. Samadhigatasaccalakkhaṇatāya atakkehi, atakkena vā ñāṇena avacaritabbatāya atakkāvacarā. Nipuṇaṃ, nipuṇe vā atthe saccappaccayākārādivasena vibhāvanato nipuṇā. Loke aggapaṇḍitena sammāsambuddhena vedīyanti pakāsīyantīti paṇḍitavedanīyā. Anāvaraṇañāṇapaṭilābhato hi bhagavā ‘‘sabbavidū haṃ asmi, (dha. pa. 353; mahāva. 11; kathā. 405) dasabalasamannāgato bhikkhave tathāgato’’ tiādinā (saṃ. ni. 2.21) attano sabbaññutādiguṇe pakāseti. Tenevāha ‘‘sayaṃ abhiññā sacchikatvā pavedetī’’ ti.

[t4] 此中，虽然一切知智不像果与涅槃那样具有应被现证的自性，但漏尽智被证得时它便已被证得，[故]令它现见[即是]现证，[义注]故说「以殊胜之智作现见之后（abhivisiṭṭhenañāṇenapaccakkhaṃkatvā）」。而「以殊胜之智（abhivisiṭṭhenañāṇena）」是因由义的具格，义即以证得殊胜之智为因；或者，若「殊胜之智」意指省察智，[则作]具格也确实合适。又此中的「宣说」，应由成办对他智所境的谛等的教说之作用，以及由「我是唯一的正等正觉者」（《大品》11；《论事》405）等语的自称而了知。「称说时（vadamānā）」者：此中māna一词是能力之义，义即努力去说；而如是[努力]者名为欲说者，[义注]故说「想要称说……之赞誉者（vaṇṇaṃvattukāmā）」。有所遗漏而说者，也犹如颠倒而说者一般，不应说他是「正确地称说」，[义注]故说「无所减少地（ahāpetvā）」；[义注]以此显示此处的sammā一词是「无余」之义。[义注]以「能称说（vattuṃsakkuṇeyyuṃ）」说明「才能称说（vadeyyuṃ）」是显示其自身之义[的语]。又此中，虽然世尊的十力等智也是不共他人的，但由于那些智以有分限者为境，[故]以它们并不算是无所减少地摄取了佛陀的功德；而由于一切知智以无分限者为境，取了它时，一切佛陀的功德便都已算是被摄取了——[义注]以「依据这些……乃至……才能称说（yehi...pe...vadeyyuṃ）」显示此义。它有众多所缘，[故]为「所缘众多的」；意趣是：因为以一切[法]为所缘。或者，在「以众多所缘为所缘故」这一义上，省略了一个ārammaṇa一词而说了「因所缘众多故」，犹如「骆驼面的、欲界的」等[语]中一般；[义注]以此显示它能成办众多智的作用。正因如此，它随其所应地成办如下诸智的作用：于三时中无碍之智、界定四生之智、界定五趣之智、六种不共智中其余的不共智、阐明七种圣人之智、于八众中不动摇之智、遍知九众生居之智、十力之智——如是等有数十万种差别的诸智。[义注]以「依一再生起故（punappunaṃuppattivasena）」显示一切知智是次第转起的。因为它对诸境是次第转起的，并非一时[顿知]，不像外道所说的「一切知者一时便知一切，不依次第」。

Tattha kiñcāpi sabbaññutaññāṇaṃ phalanibbānāni viya sacchikātabbasabhāvaṃ na hoti, āsavakkhayañāṇe pana adhigate adhigatameva hotīti tassa paccakkhakaraṇaṃ sacchikiriyāti āha ‘‘abhivisiṭṭhena ñāṇena paccakkhaṃ katvā’’ ti. Abhivisiṭṭhena ñāṇenāti ca hetuatthe karaṇavacanaṃ, abhivisiṭṭhañāṇādhigamahetūti attho. Abhivisiṭṭhañāṇanti vā paccavekkhaṇañāṇe adhippete karaṇavacanampi yujjatiyeva. Pavedanañcettha aññāvisayānaṃ saccādīnaṃ desanākiccasādhanato, ‘‘ekomhi sammāsambuddho’’ tiādinā (mahāva. 11; kathā. 405) paṭijānanato ca veditabbaṃ. Vadamānāti ettha sattiattho māna-saddo, vattuṃ ussāhaṃ karontoti attho. Evaṃbhūtā ca vattukāmā nāma hontīti āha ‘‘vaṇṇaṃ vattukāmā’’ ti. Sāvasesaṃ vadantopi viparītaṃ vadanto viya ‘‘sammā vadatī’’ ti na vattabboti āha ‘‘ahāpetvā’’ ti, tena anavasesattho idha sammā-saddoti dasseti. ‘‘Vattuṃ sakkuṇeyyu’’ nti iminā ‘‘vadeyyu’’ nti sakatthadīpanabhāvamāha. Ettha ca kiñcāpi bhagavato dasabalādiñāṇānipi anaññasādhāraṇāni, sappadesavisayattā pana tesaṃ ñāṇānaṃ na tehi buddhaguṇā ahāpetvā gahitā nāma honti, nippadesavisayattā pana sabbaññutaññāṇassa tasmiṃ gahite sabbepi buddhaguṇā gahitā eva nāma hontīti imamatthaṃ dasseti ‘‘yehi...pe... vadeyyu’’ nti. Puthūni ārammaṇāni etassāti puthuārammaṇaṃ, sabbārammaṇattāti adhippāyo. Atha vā puthuārammaṇārammaṇatoti etasmiṃ atthe ‘‘puthuārammaṇato’’ ti vuttaṃ, ekassa ārammaṇa-saddassa lopaṃ katvā ‘‘oṭṭhamukho kāmāvacara’’ nti ādīsu viya, tenassa puthuñāṇakiccasādhakataṃ dasseti. Tathā hetaṃ tīsu kālesu appaṭihataññāṇaṃ, catuyonaparicchedakañāṇaṃ, pañcagatiparicchedakañāṇaṃ, chasu asādhāraṇañāṇesu sesāsādhāraṇañāṇāni, sattaariyapuggalavibhāvakañāṇaṃ, aṭṭhasupi parisāsu akampanañāṇaṃ, navasattāvāsaparijānanañāṇaṃ, dasabalañāṇanti evamādīnaṃ anekasatasahassabhedānaṃ ñāṇānaṃ yathāsambhavaṃ kiccaṃ sādhetīti. ‘‘Punappunaṃ uppattivasenā’’ ti etena sabbaññutaññāṇassa kamavuttitaṃ dasseti. Kamenāpi hi taṃ visayesu pavattati, na sakiṃyeva yathā bāhirakā vadanti ‘‘sakiṃyeva sabbaññū sabbaṃ jānāti, na kamenā’’ ti.

[t5] [设难：]若如此，以有限量的一智，如何能无余地通达具有不可思议、不可计量差别的所知呢？——[通释：]又是谁说「佛智是有限量的（paricchedavantaṃbuddhañāṇaṃ）」呢？因为那智犹如所知一般是无边的。因为[圣典中]说：「所知有多少，智便有多少；智有多少，所知便有多少」（《大义释》156；《小义释》85；《无碍解道》3.5）。[难：]纵使如此，对依生、地、自性等以及依方位、处所、时间等而有众多差别的所知，若是次第而取，无余的通达仍是不可能的。——[答：]不是这样。何以故？凡世尊所欲了知者，无论全体或一分，于彼[所知]中由于[其智]行无障碍，智便以现见而转起；又由于没有散乱，世尊一切时中恒是等持的，[故]所欲了知者之成为现见是不能遮止的，因为[圣典中]说「佛陀世尊的智系于[其]意欲」（《大义释》156；《小义释》85；《无碍解道》3.5）等。又此中不应认为：在觉悟众多法之时，世尊的智是以未加确定的方式转起的，犹如远看彩画的人、或如观「一切法无我」的人一般——因为佛智的威力是不可思议的。正因此，[圣典中]说「佛的境界是不可思议的」（《增支部》4.77）。而此处的定论是：由于获得了能以一切行相觉悟一切法、其转起系于意欲的无障碍智，世尊便由于舍断了一切所知障，而于相续中有通达一切法的能力；所以[他]是「一切知者」，并非由于一时便觉悟一切法——犹如火由于在相续中有烧尽一切薪的能力，而被称为「烧一切者」一般。

Yadi evaṃ acinteyyāparimeyyabhedassa ñeyyassa paricchedavatā ekena ñāṇena niravasesato kathaṃ paṭivedhoti, ko vā evamāha ‘‘paricchedavantaṃ buddhañāṇa’’ nti. Anantañhi taṃ ñāṇaṃ ñeyyaṃ viya. Vuttañhetaṃ ‘‘yāvatakaṃ ñeyyaṃ tāvatakaṃ ñāṇaṃ. Yāvatakaṃ ñāṇaṃ, tāvatakaṃ ñeyya’’ nti (mahāni. 156; cūḷani. 85; paṭi. ma. 3.5). Evampi jātibhūmisabhāvādivasena disādesakālādivasena ca anekabhedabhinne ñeyye kamena gayhamāne anavasesapaṭivedho na sambhavati yevāti, nayidamevaṃ. Kasmā? Yaṃ kiñci bhagavatā ñātuṃ icchitaṃ sakalaṃ ekadeso vā. Tattha appaṭihatacāratāya paccakkhato ñāṇaṃ pavattati, vikkhepābhāvato ca bhagavā sabbakālaṃ samāhitova ñātuṃ, icchitassa paccakkhabhāvo na sakkā nivāretuṃ ‘‘ākaṅkhāpaṭibaddhaṃ buddhassa bhagavato ñāṇa’’ ntiādi (mahāni. 156; cūḷani. 85; paṭi. ma. 3.5) vacanato, na cettha dūrato cittapaṭaṃ passantānaṃ viya, ‘‘sabbe dhammā anattā’’ ti vipassantānaṃ viya ca anekadhammāvabodhakāle anirūpitarūpena bhagavato ñāṇaṃ pavattatīti gahetabbaṃ acinteyyānubhāvatāya buddhañāṇassa. Tenevāha ‘‘buddhavisayo acinteyyo’’ ti (a. ni. 4.77). Idaṃ

panettha sanniṭṭhānaṃsabbākārena sabbadhammāvabodhanasamatthassa ākaṅkhāpaṭibaddhavuttino anāvaraṇañāṇassa paṭilābhena bhagavā santānena sabbadhammapaṭivedhasamattho ahosi sabbaneyyāvaraṇassa pahānato, tasmā sabbaññū, na sakiṃyeva sabbadhammāvabodhato, yathā santānena sabbaindhanassa dahanasamatthatāya pāvako ‘‘sabbabhū’’ ti vuccatīti.

[t6] 「确定之语（vavatthāpanavacanaṃ）」即决定之语，义即限定之语。[义注]以「唯是其他的，而非离杀生等（napāṇātipātāveramaṇiādayo）」显示于「还有其他（aññevā）」这里以限定所遮遣者。而此eva一词由于位置不定，犹如ca一词一般，在何处说出，依言说的意趣也现前于他处，[义注]故说「唯是甚深的（gambhīrāva）」等语。「与一切句（sabbapadehi）」即直到「唯智者能体验」这一句为止的一切句。「声闻波罗蜜智（sāvakapāramiñāṇaṃ）」即由诸声闻圆满布施等而成就的、分为三明、六神通、四无碍解等的智。「比它（tato）」即比声闻波罗蜜智。「于彼（tattha）」即于声闻波罗蜜智。「又比那（tatopi）」即又比紧接着所解说的独觉佛智；意趣是：更何况比声闻波罗蜜智[呢]。此处义的配合是：虽然声闻波罗蜜智相待于下位的有学智与凡夫智是甚深的，但相待于独觉佛智则不那么甚深，[故]不能说「唯是甚深的」；同样，独觉佛智相待于一切知智[也是如此]，[故]于彼无有确定；而一切知智之诸法则不像声闻波罗蜜智等那样，相待于任何[智]都不会成为不甚深，[故]「唯是甚深的」。犹如此处显示了确定，同样，「声闻波罗蜜智是难见的，而独觉佛智比它更难见，故于彼无有确定」——应依如是等[方式]推知确定之存在。正因此，[义注]才说「同样，『唯是难见的』……乃至……都应如是了知」。

Vavatthāpanavacananti sanniṭṭhāpanavacanaṃ, avadhāraṇavacananti attho. Aññe vāti ettha avadhāraṇena nivattitaṃ dasseti ‘‘na pāṇātipātā veramaṇiādayo’’ ti, ayañca eva-saddo aniyatadesatāya ca-saddo viya yattha vutto, tato aññatthāpi vacanicchāvasena upatiṭṭhatīti āha ‘‘gambhīrā vā’’ tiādi. Sabbapadehīti yāva ‘‘paṇḍitavedanīyā’’ ti idaṃ padaṃ, tāva sabbapadehi. Sāvakapāramiñāṇanti sāvakānaṃ dānādipāripūriyā nipphannaṃ vijjattayachaḷabhiññācatuppaṭisambhidādibhedaṃ ñāṇaṃ. Tatoti sāvakapāramiñāṇato. Tatthāti sāvakapāramiñāṇe. Tatopīti anantaraniddiṭṭhato paccekabuddhañāṇatopi, ko pana vādo sāvakapāramiñāṇatoti adhippāyo. Etthāyaṃ atthayojanā – kiñcāpi sāvakapāramiñāṇaṃ heṭṭhimasekkhañāṇaṃ puthujjanañāṇañca upādāya gambhīraṃ, paccekabuddhañāṇaṃ upādāya na tathā gambhīranti ‘‘gambhīramevā’’ ti na sakkā vattuṃ. Tathā paccekabuddhañāṇampi sabbaññutaññāṇaṃ upādāyāti tattha vavatthānaṃ na labbhati, sabbaññutaññāṇadhammā pana sāvakapāramiñāṇādīnaṃ viya kiñci upādāya agambhīrabhāvābhāvato gambhīrā vāti. Yathā cettha vavatthānaṃ dassitaṃ, evaṃ sāvakapāramiñāṇaṃ duddasaṃ, paccekabuddhañāṇaṃ pana tato duddasataranti tattha vavatthānaṃ natthītiādinā vavatthānasabbhāvo netabbo. Tenevāha ‘‘tathā duddasāva…pe… veditabba’’ nti.

[t7] 在「为何如此开始[说]这[段]呢（kasmāpanetaṃevaṃāraddhaṃ）」这里的意趣是：一切知智虽然是一，但由于是阐明无余佛陀功德的方便，且依众多所依与所缘而成办其作用，[故]以「诸比丘，还有其他诸法」等语作了复数的举示——这姑且如此；但对它的回答，为何不依谛、缘之行相等的差别、以不共他人的分别方式而开始，却依分别有所依的诸见而开始呢？此中，为显示犹如分别谛与缘之行相等是不共他人的、唯是一切知智的境域，同样，无余地分别诸见亦然——[义注]才开始说「因为诸佛（buddhānañhi）」等语。此中，「情况（ṭhānāni）」即原因。「吼声是宏大的（gajjitaṃmahantaṃhoti）」者：由于所应教说之义有众多种类且难以了知，[故]依种种方式而转起的教说之吼是宏大的、广大的、差别众多的。「智[得以]深入（ñāṇaṃanupavisati）」者：也正因此，教说之智在对所应教说的诸法作分别时便深入[其中]，义即仿佛深入它们而住立。

Kasmā panetaṃ evaṃ āraddhaṃti etthāyaṃ adhippāyo – bhavatu tāva niravasesabuddhaguṇavibhāvanūpāyabhāvato sabbaññutaññāṇaṃ ekampi puthunissayārammaṇañākiccasiddhiyā ‘‘atthi bhikkhave aññeva dhammā’’ tiādinā bahuvacanena uddiṭṭhaṃ, tassa pana vissajjanaṃ saccapaccayākārādivisesavasena anaññasādhāraṇena vibhajananayena anārabhitvā sanissayānaṃ diṭṭhīnaṃ vibhajanavasena kasmā āraddhanti. Tattha yathā saccapaccayākārādīnaṃ vibhajanaṃ anaññasādhāraṇaṃ, sabbaññutaññāṇasseva visayo, evaṃ niravasesena diṭṭhigatavibhajanampīti dassetuṃ ‘‘buddhānañhī’’ tiādi āraddhaṃ. Tattha ṭhānānīti kāraṇāni. Gajjitaṃ

mahantaṃ hotīti desetabbassa atthassa anekavidhatāya, duviññeyyatāya ca nānānayehi pavattamānaṃ desanāgajjitaṃ mahantaṃ vipulaṃ, bahubhedañca hoti. Ñāṇaṃ anupavisatīti tato eva ca desanāñāṇaṃ desetabbadhamme vibhāgaso kurumānaṃ anupavisati, te anupavissa ṭhitaṃ viya hotīti attho.

[t8] 「佛智的宏大性得以显明（buddhañāṇassamahantabhāvopaññāyati）」者：[人们知道他]是如此这般之法的教说者与通达者，[故]诸佛的教说之智与通达之智的崇高性便得明显。又此中应知：虽然依「佛陀世尊的一切语业以智为先导、随智而转」（《大义释》69；《小义释》85；《无碍解道》3.5；《导论》14）之语，世尊的一切教说都不离于智，且由于[他]如狮子般于一切处以同等的努力而转起；但依所应教说之法[的不同]，教说仍特别地为智所深入而更为甚深。[设难：]那么，达到律的制定时，教说如何成为以三相所击、与空性相应的呢？——[通释：]在那[律的制定]中，随顺集坐会众的意乐而转起的教说，也阐明诸行的无常性等，并阐明一切法无我与我所之性。正因此，[圣典中]才说「以众多理趣作了法谈之后」等。

Buddhañāṇassa mahantabhāvo paññāyatīti evaṃvidhassa nāma dhammassa desakaṃ paṭivedhakañcāti buddhānaṃ desanāñāṇassa paṭivedhañāṇassa ca uḷārabhāvo pākaṭo hoti. Ettha ca kiñcāpi ‘‘sabbaṃ vacīkammaṃ buddhassa bhagavato ñāṇapubbaṅgamaṃ ñāṇānuparivattī’’ti (mahāni. 69; cūḷani. 85; paṭi. ma. 3.5; netti. 14) vacanato sabbāpi bhagavato desanā ñāṇarahitā natthi, sīhasamānavuttitāya ca sabbattha samānussāhappavatti desetabbadhammavasena pana desanā visesato ñāṇena anupaviṭṭhā gambhīratarā ca hotīti daṭṭhabbaṃ. Kathaṃ pana vinayapaṇṇattiṃ patvā desanā tilakkhaṇāhatā suññatāpaṭisaṃyuttā hotīti? Tatthāpi ca sannisinnaparisāya ajjhāsayānurūpaṃ pavattamānā desanā saṅkhārānaṃ aniccatādivibhāvanī, sabbadhammānaṃ attattaniyatābhāvappakāsanī ca hoti. Tenevāha ‘‘anekapariyāyena dhammiṃ kathaṃ katvā’’tiādi.

[t9] 「地界的差别（bhūmantaraṃ）」即诸法的状态差别与所在差别。此中，状态差别即念等诸法分为念处、根、力、觉支、道支等的差别；所在差别即分为欲界等的差别。「缘之行相」一语之义前面已经说过。「[外道]异说（samayantaraṃ）」即诸见的差别，义即种种的见；或即他宗之说。「于事件发生时（evaṃotiṇṇevatthusmiṃ）」者：即于如是依轻、重等而相应的事件发生时[所作的]学处制定。

Bhūmantaranti dhammānaṃ avatthāvisesañca ṭhānavisesañca. Tattha avatthāvisesosatiādidhammānaṃ satipaṭṭhānindriyabalabojjhaṅgamaggaṅgādibhedo. Ṭhānaviseso kāmāvacarādibhedo. Paccayākārapadassa attho heṭṭhā vuttoyeva. Samayantaranti diṭṭhivisesā, nānāvihitā diṭṭhiyoti attho, aññasamayaṃ vā. Evaṃ otiṇṇe vatthusminti evaṃ lahukagarukādivasena tadanurūpe otiṇṇe vatthusmiṃ sikkhāpadapaññāpanaṃ.

[t10] 虽然念处等依身随观等在经藏中也已分别（《长部》2.374；《中部》1.107），但依经分别等在阿毗达摩中才对它们作了特别的分别，[义注]故说「这些名为四念处……乃至……分别而讲说《论藏》（imecattārosatipaṭṭhānā...pe...abhidhammapiṭakaṃvibhajitvā）」。此中，「七触」是依与七识界相应而说的；于「七受」等中也是如此。于「名为出世间诸法」这里，iti一词是「等」义，或是种类义；[义注]以此摄取上述以外阿毗达摩中所传的诸法所应分别的行相。于此处有二十四种发趣，[故]为「具二十四种发趣的」，[即]论藏。此处是不取缘的方法，唯依法而说发趣有二十四种。如说：

Yadipi kāyānupassanādivasena satipaṭṭhānādayo suttantapiṭakepi (dī. ni. 2.374; ma. ni. 1.107) vibhattā, suttantabhājanīyādivasena pana abhidhammeyeva te savisesaṃ vibhattāti āha ‘‘ime cattāro satipaṭṭhānā...pe... abhidhammapiṭakaṃ vibhajitvā’’ti. Tattha ‘‘satta phassā’’ti sattaviññāṇadhātusampayogavasena vuttaṃ. Tathā ‘‘satta vedanā’’tiādīsupi. Lokuttarā dhammā nāmāti ettha iti-saddo ādiattho, pakārattho vā, tena vuttāvasesaṃ abhidhamme āgataṃ dhammānaṃ vibhajitabbākāraṃ saṅgaṇhāti. Catuvīsati samantapaṭṭhānāni etthāti catuvīsatisamantapaṭṭhānaṃ, abhidhammapiṭakaṃ. Ettha paccayanayaṃ aggahetvā dhammavaseneva samantapaṭṭhānassa catuvīsatividhatā vuttā. Yathāha –

[t11] 三法[发趣]与最上的二法[发趣]，[此]殊胜的发趣

‘‘Tikañca paṭṭhānavaraṃ dukuttamaṃ,

[t12] 二法三法[发趣]与三法二法[发趣]

Dukatikañceva tikadukañca;

[t13] 三法三法[发趣]与二法二法[发趣]

Tikatikañceva dukadukañca,

[t14] 于顺[序]中[有此]六种极甚深的方法。（《发趣论》1. 缘的解说41、44、48、52）

Cha anulomamhi nayā sugambhīrā. (paṭṭhā. 1.paccayaniddesa 41, 44, 48, 52);

[t15] 同样：

Tathā –

[t16] 三法……乃至……于逆[序]中[有]六种极甚深的方法；

Tikañca...pe... cha paccanīyamhi nayā sugambhīrā;

[t17] 三法……乃至……于顺逆[序]中[有]六种极甚深的方法；

Tikañca...pe... cha anulomapaccanīyamhi nayā sugambhīrā;

[t18] 三法……乃至……于逆顺[序]中[有]六种极甚深的方法。（《发趣论》1. 缘的解说44、52）

Tikañca...pe... paccanīyānulomamhi nayā sugambhīrā’’ti. (paṭṭhā. 1.paccayaniddesa 44, 52);

[t19] 如是，在依法而有二十四种差别的三法发趣等中，每一种依缘的方法、依顺[逆]等而成四种，[故]有九十六种发趣。而其中，在法顺[序]的三法发趣中、于善三法、于缘相门、于缘顺[序]、以因为根本者中，依因缘而[有]四十九种问的方法、七种答的方法——依如是等而显示的方法有无边差别，[义注]故说「无尽方法的（anantanaya）」。而此中[有偈]：

Evaṃ dhammavasena catuvīsatibhedesu tikapaṭṭhānādīsu ekekaṃ paccayanayena anulomādivasena catubbidhaṃ hotīti channavuti samantapaṭṭhānāni. Tattha pana dhammānulome tikapaṭṭhāne kusalattike paṭiccavāre paccayānulome hetumūlake hetupaccayavasena ekūnapaññāsa pucchānayā satta vissajjananayāti ādinā dassiyamānā anantabhedā nayāti āha ‘‘anantanaya’’nti. Hoti cettha –

[t20] 所谓「发趣（paṭṭhānaṃ）」，即于诸法各别的顺[序]等三法、二法等中，那由缘之根本所简别、依四种方法而成七种的行[相]。

‘‘Paṭṭhānaṃ nāma paccekaṃ dhammānaṃ anulomādimhi tikadukādīsu yā paccayamūlavisiṭṭhā catunayato sattadhā gatī’’ti.

[t21] 「依九种行相（navahākārehi）」者：即依生起等九种缘的行相。此中，果从它而生起，故为「生起（uppādo）」，[即]作为生起之因的状态。而有无明时诸行生起，无[无明]时则不[生起]，因此无明成为诸行的生起而为缘。同样，有无明时诸行转起、持续、安住[，故为「相」]；有无明时它们把果掷入有等中，[即]为果的生起而努力、而勤作[，故为「努力」]；[它们]以自己的果而结合[，故为「结合」]；于自己所生起的那一相续中作缠缚[，故为「障碍」]；于其他诸缘会合时兴起、生起[，故为「集」]；又，[无明]遣发（hinoti），即趣向作为诸行之因的状态[，故为「因」]；缘于（paṭicca）无明而诸行行进（ayanti）、转起[，故为「缘」]——如是，应知生起等[九者]即是无明成为诸行之因的状态的种种差别。诸行等之于识等[的缘]也是同样。

Navahākārehīti uppādādīhi navahi paccayākārehi. Tattha uppajjati etasmā phalanti uppādo, uppattiyā kāraṇabhāvo. Sati ca avijjāya saṅkhārā uppajjanti, na asati, tasmā avijjā saṅkhārānaṃ uppādo hutvā paccayo hoti. Tathā avijjāya sati saṅkhārā pavattanti dharanti, nivisanti ca, te avijjāya sati phalaṃ bhavādīsu khipanti, āyūhanti phaluppattiyā ghaṭanti, saṃyujjanti attano phalena, yasmiṃ santāne sayañca uppannā, taṃ palibundhanti, paccayantarasamavāye udayanti uppajjanti, hinoti ca saṅkhārānaṃ kāraṇabhāvaṃ gacchati, paṭicca avijjaṃ saṅkhārā ayanti pavattantīti evaṃ avijjāya saṅkhārānaṃ kāraṇabhāvūpagamanavisesā uppādādayo veditabbā. Tathā saṅkhārādīnaṃ viññāṇādīsu.

[t22] 而在「生起住（uppādaṭṭhiti）」等[句]中，由它而住立，故为「住（ṭhiti）」，[即]原因。生起即是住，故为「生起住」。其余[句]中亦是此理。由于有不如理作意，又由于有「因诸漏之集而有无明之集」（《中部》

1.103）这样的语句[可知]诸漏亦是无明的缘，因此[义注]说「此二法皆是缘所生的」。「于把握缘上的慧（paccayapariggahepaññā）」者：即依界定并把取诸行与无明的生起等缘之行相而转起的慧。「法住智（dhammaṭṭhitiñāṇaṃ）」者：即于名为「法住」的缘起——[它因是]缘所生诸法之缘性[而得此名]——上的智。因为在缘起中所说的正是诸缘法，依「有十二种缘起」这样的语句，[知]缘有十二种。而此理不唯于现在[世可得]，亦于过去、未来时[可得]；且不唯无明之于诸行[如此]，诸行等之于识等亦可得——为完整地显示缘之行相已被分别，[义注]才引出「于过去世」等圣典[文]。《发趣论》（《发趣》1. 缘的解说1）中所显示的因等诸缘，正是此处以生起等缘之行相所摄取的，故应随其可能而抽出配合；然因恐过于繁广，我们[于此]未作配合。

Uppādaṭṭhitītiādīsu ca tiṭṭhati etenāti ṭhiti, kāraṇaṃ. Uppādo eva ṭhiti uppādaṭṭhiti. Esa nayo sesesupi. Yasmā ayonisomanasikāro, ‘‘āsavasamudayā avijjāsamudayo’’ti (ma. ni. 1.103) vacanato āsavā ca avijjāya paccayo, tasmā vuttaṃ ‘‘ubhopete dhammā paccayasamuppannā’’ti. Paccayapariggahe paññāti saṅkhārānaṃ avijjāya ca uppādādike paccayākāre paricchinditvā gahaṇavasena pavattā paññā. Dhammaṭṭhitiñāṇanti dhammānaṃ paccayuppannānaṃ paccayabhāvato dhammaṭṭhitisaṅkhāte paṭiccasamuppāde ñāṇaṃ. Paccayadhammā hi paṭiccasamuppāde ‘‘dvādasa paṭiccasamuppādā’’ti vacanato dvādasa paccayā. Ayañca nayo na paccuppanne eva, atha kho atītānāgatakālepi, na ca avijjāya eva saṅkhāresu, atha kho saṅkhārādīnampi viññāṇādīsu labbhatīti paripuṇṇaṃ katvā paccayākārassa vibhattabhāvaṃ dassetuṃ ‘‘atītampi addhāna’’ntiādi pāḷiṃ ārabhi. Paṭṭhāne (paṭṭhā. 1.paccayaniddesa 1) dassitā hetādipaccayā evettha uppādādipaccayākārehi gahitāti te yathāsambhavaṃ nīharitvā yojetabbā, ativitthārabhayena pana na yojayimha.

[t23] 「彼彼法（tassatassadhammassa）」者：即彼彼诸行等缘所生之法。「以如此如此[为彼彼法]之缘性（tathātathāpaccayabhāvena）」者：即以生起等、因等的缘性。依过去、现在、未来[之别]，它有三个「世（addhā）」即时，故为「三世（tiyaddhaṃ）」。依因与果、果与因、因与果[之别]，它有三个连结，故为「三连结（tisandhiṃ）」。无明等与识等在此中被略摄，故为「略（saṅkhepo）」，[所指]即业与异熟。或者，「在此中被略摄」故为「略」，[所指]即无明等与识等。或者，「略」一语是「部分」的同义语。依过去的业略等[之别]，它有四个略，故为「四略（catusaṅkhepaṃ）」。虽未以自身形相说出，[它们]却在彼彼略中被散布，即依无明、诸行等的提取而被显明，故为「行相（ākārā）」；或者，过去的因等之种类为「行相」。于[四]略中每[略]作五，[故]它有二十种行相，故为「二十种行相（vīsatākāraṃ）」。

Tassa tassa dhammassāti tassa tassa saṅkhārādipaccayuppannadhammassa. Tathā tathā paccayabhāvenāti uppādādihetādipaccayabhāvena. Atītapaccuppannānāgatavasena tayo addhā kālā etassāti tiyaddhaṃ. Hetuphalaphalahetuhetuphalavasena tayo sandhī etassāti tisandhiṃ. Saṅkhippanti ettha avijjādayo viññāṇādayo cāti saṅkhepo, kammaṃ vipāko ca. Saṅkhippanti etthāti vā saṅkhepo, avijjādayo viññāṇādayo ca. Koṭṭhāsapariyāyo vā saṅkhepa-saddo. Atīte kammasaṅkhepādivasena cattāro saṅkhepā etassāti catusaṅkhepaṃ. Sarūpato avuttāpi tasmiṃ tasmiṃ saṅkhepe ākirīyanti avijjāsaṅkhārādiggahaṇehi pakāsīyantīti ākārā, atīte hetuādīnaṃ vā pakārā ākārā, te saṅkhepe pañca pañca katvā vīsatiākārā etassāti vīsatākāraṃ.

[t24] 常见论者虽依刹帝利等[种类]的差别而有众多差别，但依回忆十万生等执取之因[的差别]，则唯有四种，不多于此，亦不少于此——为显示常见论等[数目]之量的界定别无其他[可能]，[义注]故说「四人」等语。此中，「四人（cattārojanā）」者：即四类人群。「依这个（idaṃnissāya）」者：即依这个——对此缘性的不正确把取；而且于其中，由于以因果性相联结者的相续密聚未被破析，[故]虽于胜义中[差别]实存，[他们]却未审察那作为差别之依据的种种性之理，而唯取著一性——[即]依这[种取著]。「执取这个（idaṃgaṇhanti）」者：即执著这常的取著而言说。依此理，一分常见论者等于此处亦应随其可能配合而说。「破析（bhinditvā）」者：即以「通过热忱」等语分别，以「诸比丘，这个如来知道」等语碾破，从而依见之丛林的解开与见之稠林的开显，作成无丛林、无稠林[之状]。

Khattiyādibhedena anekabhedabhinnāpi sassatavādino jātisatasahassānussaraṇādino abhinivesahetuno vasena cattārova honti, na tato uddhaṃ adhoti sassatavādādīnaṃ parimāṇaparicchedassa anaññavisayataṃ

dassetuṃ ‘‘cattāro janā’’ tiādimāha. Tattha cattāro janāti cattāro janasamūhā. Idaṃ nissāyāti idaṃ idappaccayatāya sammā aggahaṇaṃ, tatthāpi ca hetuphalabhāvena sambandhānaṃ santatighanassa abheditattā paramatthato vijjamānampi bhedanibandhanaṃ nānattanayaṃ anupadhāretvā gahitaṃ ekattaggahaṇaṃ nissāya. Idaṃ gaṇhantīti idaṃ sassataggahaṇaṃ abhinivissa voharanti, iminā nayena ekaccasassatavādādayopettha yathāsambhavaṃ yojetvā vattabbā. Bhinditvāti ‘‘ātappamanvāyā’’ tiādinā vibhajitvā ‘‘tayidaṃ bhikkhave tathāgato pajānātī’’ tiādinā vimadditvā nijjaṭaṃ nigumbaṃ katvā diṭṭhijaṭāvijaṭanena diṭṭhigumbavivaraṇena ca.

[t25] [义注]以「因此（tasmā）」等语显示：由于教说是缘于佛德而生起的，故善巧于教说的世尊在指出一切知智之后，便依深入[外道]异说的方式而唯解答一切知智。法王以「有（santi）」一语，显明那些持见者由于[实]存在而未曾断绝；并由此[显明]：自己的教说以令[彼等]从邪执中松脱、令[彼等]得以辨别，[故]是有所作的，且是不虚妄的。

‘‘Tasmā’’ tiādinā buddhaguṇe ārabbha desanāya samuṭṭhitattā sabbaññutaññāṇaṃ uddisitvā desanākusalo bhagavā samayantaraviggāhaṇavasena sabbaññutaññāṇameva vissajjetīti dasseti.
‘‘Santī’’ ti iminā tesaṃ diṭṭhigatikānaṃ vijjamānatāya avicchinnataṃ, tato ca nesaṃ micchāgāhato sithilakaraṇavivecanehi attano desanāya kiccakāritaṃ, avitathatañca dīpeti dhammarājā.

§ 29 “诸比丘，有一些沙门、婆罗门是前际论者（pubbantakappika），持随前际之见（pubbantānudiṭṭhi），他们针对前际，以十八种根据（vatthu）宣说种种胜解之语（adhimuttipada）。那些沙门、婆罗门大德依于什么、缘于什么，成为前际论者、持随前际之见，针对前际，以十八种根据宣说种种胜解之语呢?

. ‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino, pubbantaṃ ārabbha anekavihitāni adhimuttipadāni [adhivuttipadāni (sī. pī.)] abhivadanti aṭṭhārasahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi?

> 译注：adhimuttipada（异读 adhivuttipada）：直译“胜解之句”，义注解作“主张、言说”；全篇统一译“胜解之语”（他译：信解之说、玄想之说）。abhivadanti 统一译“宣说”。

义注（3 块）

[a1] 204、208-209.此中，「有（santi）」者：即存在、实存、可得。「诸比丘（bhikkhave）」者：即呼唤之语。「一些（eke）」者：即某些。「沙门、婆罗门（samaṇabrāhmaṇā）」者：即依趣入出家而为沙门，依出身而为婆罗门；或者是为世间所共许为「沙门」与「婆罗门」的[人]。分别、遍分别前际而执取，故为「前际论者（pubbantakappikā）」；或者他们有前际之分别，故为「前际论者」。此中，「anta」一语见于末端、内部、界限、卑劣、彼端、部分[诸义]中：因为于「肠满、腹满」等[句]中，「anta」一语[用]于末端[义]；于「他们在世间行走，为随从所遮蔽，内里不净，外表光鲜」等（《相应部》1.122）[句]中，[用]于内部[义]；于「腰带的边缘破损了」（《小品》278）、「它[到达]青草的边界、道路的边界、岩石的边界或水的边界」等（《中部》1.304）[句]中，[用]于界限[义]；于「诸比丘，这乞食是诸生活中最卑劣的」等（《相应部》3.80）[句]中，[用]于卑劣[义]；于「这就是苦的终极」等（《相应部》2.51）[句]中，[用]于彼端[义]——因为一切缘的灭尽称为苦的彼端、边际；于「贤友，有身是一分」等（《增支部》6.61）[句]中，[用]于部分[义]。此处它也[用]于部分[义]。

. Tattha santīti atthi saṃvijjanti upalabbhanti. Bhikkhaveti ālapanavacanaṃ. Eketi ekacce. Samaṇabrāhmaṇāti pabbajjūpagatabhāvena samaṇā, jātiyā brāhmaṇā. Lokena vā samaṇāti ca brāhmaṇāti ca evaṃ sammatā. Pubbantaṃ kappetvā vikappetvā gaṇhantīti pubbantakappikā. Pubbantakappo vā etesaṃ atthīti pubbantakappikā. Tattha antoti ayaṃ saddo antaabbhantaramariyādalāmakaparabhāgakoṭṭhāsesu dissati. ‘‘Antapūro udarapūro’’ tiādīsu hi ante antasaddo. ‘‘Caranti loke parivārachannā anto asuddhā

bahi sobhamānā’’ tiādīsu (saṃ. ni. 1.122) abbhantare. ‘‘Kāyabandhanassa anto jīrati (cūḷava. 278). ‘‘Sā haritantaṃ vā panthantaṃ vā selantaṃ vā udakantaṃ vā’’ tiādīsu (ma. ni. 1.304) mariyādāyaṃ. ‘‘Antamidaṃ, bhikkhave, jīvikānaṃ yadidaṃ piṇḍolya’’ ntiādīsu (saṃ. ni. 3.80) lāmake. ‘‘Esevanto dukkhassā’’ tiādīsu (saṃ. ni. 2.51) parabhāge. Sabbapaccayasaṅkhayo hi dukkhassa parabhāgo koṭīti vuccati. ‘‘Sakkāyo kho, āvuso, eko anto’’ tiādīsu (a. ni. 6.61) koṭṭhāse. Svāyaṃ idhāpi koṭṭhāse vattati.

[a2] 「kappa」一语也用于「尊者，愿世尊住立一劫」（《长部》2.167）、「有[适]时可躺卧」（《增支部》8.80）、「已作净[的布]与未作净[的布]缝在了一起」（《巴吉帝亚》371）——如是用于寿劫、藉词劫、律中的净法等众多义中。而此处应知是用于渴爱与见[义]。这也曾说过：「『劫』者，有二劫：渴爱劫与见劫」（《大义释》28）。因此，依渴爱与见而思量、思构过去的蕴分而住立，故为「前际论者」——此中之义应如是了知。对于如此思量前际而住立的他们，依一再生起而随逐前际之见，故为「持随前际之见（pubbantānudiṭṭhino）」。他们持如此之见，缘于、依于、凭藉那前际，也令其他人成为持见者，[乃]「以十八种根据宣说种种胜解之语」。

Kappasaddopi – ‘‘tiṭṭhatu, bhante bhagavā kappaṃ’’ (dī. ni. 2.167), ‘‘atthi kappo nipajjituṃ’’ (a. ni. 8.80), ‘‘kappakatena akappakataṃ saṃsibbitaṃ hotī’’ ti, (pāci. 371) evaṃ āyukappalesakappavinayakappādīsu sambahulesu atthesu vattati. Idha taṇhādiṭṭhīsu vattatīti veditabbo. Vuttampi cetaṃ – ‘‘kappāti dve kappā, taṇhākappo ca diṭṭhikappo cā’’ ti (mahāni. 28). Tasmā taṇhādiṭṭhivasena atītaṃ khandhakoṭṭhāsaṃ kappetvā pakappetvā ṭhitāti pubbantakappikāti evamettha attho veditabbo. Tesaṃ evaṃ pubbantaṃ kappetvā ṭhitānaṃ punappunaṃ uppajjanavasena pubbantameva anugatā diṭṭhīti pubbantānudiṭṭhino. Te evaṃdiṭṭhino taṃ pubbantaṃ ārabbha āgamma paṭicca aññampi janaṃ diṭṭhigatikaṃ karontā anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi.

[a3] 此中，「种种（anekavihitāni）」者：即种种类的。「胜解之语（adhimuttipadāni）」者：即增语之句。或者，因为胜过（abhibhavitvā）真实之义，不依如实自性而执取地转起，故诸见被称为「胜解（adhimutti）」。诸胜解之句，[即]「胜解之语」；[意思是]显示见的言语，此是其义。「以十八种根据（aṭṭhārasahivatthūhi）」者：即以十八种原因。

Tattha anekavihitānīti anekavidhāni. Adhimuttipadānīti adhivacanapadāni. Atha vā bhūtaṃ atthaṃ abhibhavitvā yathāsabhāvato aggahetvā pavattanato adhimuttiyoti diṭṭhiyo vuccanti. Adhimuttīnaṃ padāni adhimuttipadāni, diṭṭhidīpakāni vacanānīti attho. Aṭṭhārasahi vatthūhīti aṭṭhārasahi kāraṇehi.

复注（3 块）

[t1] 「存在（atthi）」者：这是与「实存（saṃvijjanti）」同义的、以复数为境的一个不变词，犹如「于此身中有发」等（《长部》2.377；《中部》1.110；《中部》3.154；《相应部》4.127；《小诵》3.1）[句]中一般。依常等而分别前际，故为「前际论者（pubbantakappikā）」。然而，由于他们以先前已成就的渴爱与见之分别而分别那前际，又由于串习的强盛与转起的种种[样态]而遍分别，[然后]以后分所成就的、成为执著的渴爱与见之取著而执取、执著、遍取，因此[义注]说「分别、遍分别前际而执取」。或者，分别与执取应依渴爱与取而知——因为缘于渴爱而有取。「部分[诸义]中（koṭṭhāsesu）」者：此中之义应知为「部分等[义]中」。因为「anta」一语也见于补足句[义]、附近[义]、邪道[义]等中。即如：于「来吧，你去学习经、或诸偈、或论」（《巴吉帝亚》442）、「于经中令作机会」（《巴吉帝亚》1221）等[句]中，「anta」一语[用]于补足句[义]；于「他可进入村边（gāmantaṃ）」（《波罗夷》409；《小品》343）、「村边的坐卧处」等[句]中，[用]于附近[义]；于「耽著欲乐是一边，迦旃延，『有』是一边」等（《相应部》2.15；3.90）[句]中，[用]于邪道[义]。

. Atthīti ‘‘saṃvijjantī’’ ti iminā samānattho puthuvacanavisayo eko nipāto ‘‘atthi imasmiṃ kāye kesā’’ tiādīsu (dī. ni. 2.377; ma. ni. 1.110; ma. ni. 3.154; saṃ. ni. 4.127; khu. pā. 3.1) viya. Sassatādivasena pubbantaṃ kappentīti pubbantakappikā. Yasmā pana te taṃ pubbantaṃ purimasiddhehi taṇhādiṭṭhikappehi kappetvā, āsevanabalavatāya vicittavuttitāya ca vikappetvā aparabhāgasiddhehi abhinivesabhūtehi taṇhādiṭṭhiggāhehi gaṇhanti abhinivisanti parāmasanti, tasmā vuttaṃ ‘‘pubbantaṃ kappetvā vikappetvā gaṇhantī’’ ti. Taṇhupādānavasena vā kappanaggahaṇāni veditabbāni. Taṇhāpaccayā hi upādānaṃ.

Koṭṭhāsesūti ettha koṭṭhāsādīsūti attho veditabbo. Padapūraṇasamīpaummaggādīsupi hi anta-saddo dissati. Tathā hi ‘‘iṅgha tvaṃ suttante vā gāthāyo vā abhidhammaṃ vā pariyāpuṇassu (pāci. 442), suttante okāsaṃ kārāpetvā’’ ti (pāci. 1221) ca ādīsu padapūraṇe anta-saddo vattati, gāmantaṃ osareyya, (pārā. 409; cūḷava. 343) gāmantasenāsana’’ ntiādīsu samīpe, ‘‘kāmasukhallikānuyogo eko anto, atthīti kho kaccāna ayameko anto’’ tiādīsu (saṃ. ni. 2.15; 3.90) ummaggeti.

[t2] 「kappa」一语用于大劫、周遍、烦恼欲、寻、时、施设、相似等[义]中，[义注]故说「用于……众多义中」。即如：于「诸比丘，劫有此四阿僧祇」等（《增支部》4.156）[句]中，[用]于大劫[义]；于「照亮了整个竹林」等（《相应部》1.94）[句]中，[用]于周遍[义]；于「思惟是欲，贪是欲，思惟贪是欲」等（《大义释》1；《小义释》8）[句]中，[用]于烦恼欲[义]；于「推理、寻、思惟」等（《法集论》7）[句]中，[用]于寻[义]；于「我常时住于其中」等（《中部》1.387）[句]中，[用]于时[义]；于「具寿劫波如是[说]」等（《经集》1090；《小义释》113）[句]中，[用]于施设[义]；于「诸位，我们与如导师一般的弟子交谈，竟不知道」等（《中部》1.260）[句]中，[用]于相似[义]。「这也曾说过」者：[义注]是就《大义释》（《大义释》28）而说。「依渴爱与见（taṇhādiṭṭhivasena）」者：即依作为见之亲依止的、俱生的、成为欢喜的渴爱，以及依以常等行相而执著的邪执。由于所意谓的是以宿住诸法为境的分别，故此处「pubba」一语是表过去时的；又由于离于色等蕴便无有分别之事，故「anta」一语是表部分的——[义注]故说「过去的蕴分」。而「思量（kappetvā）」一语，[义注]是说于那前际中渴爱的驰逐与执著的成立、完成。「住立（ṭhitā）」者：即对那[种]主张的不舍离。「缘于（ārabbha）」者：即攀缘。因为前际是那见的境；正因是境，它才是那[见]的来处与所缘缘，[义注]故说「依于、凭藉」。

Kappa-saddo mahākappasamantabhāvakilesakāmavitakkakālapaññattisadisabhāvādīsu vattatīti āha ‘‘sambahulesu atthesu vattatī’’ ti. Tathā hesa ‘‘cattārimāni bhikkhave kappassa asaṅkhyeyyānī’’ tiādīsu (a. ni. 4.156) mahākappe vattati, ‘‘kevalakappaṃ veḷuvanaṃ obhāsetvā’’ tiādīsu (saṃ. ni. 1.94) samantabhāve, ‘‘saṅkappo kāmo, rāgo kāmo, saṅkapparāgo kāmo’’ tiādīsu (mahāni. 1; cūḷani. 8) kilesakāme, ‘‘takko vitakko saṅkappo’’ tiādīsu (dha. sa. 7) vitakke, ‘‘yena sudaṃ niccakappaṃ viharāmī’’ tiādīsu (ma. ni. 1.387) kāle, ‘‘iccāyasmā kappo’’ tiādīsu (su. ni. 1090; cūḷani. 113) paññattiyaṃ, ‘‘satthukappena vata kira bho sāvakena saddhiṃ mantayamānā na jānimhā’’ tiādīsu (ma. ni. 1.260) sadisabhāve vattatīti. Vuttampi cetanti mahāniddesaṃ (mahāni. 28) sandhāyāha. Taṇhādiṭṭhivasenāti diṭṭhiyā upanissayabhūtāya sahajātāya abhinandanabhūtāya ca taṇhāya, sassatādiākārena abhinivisantassa micchāgāhassa ca vasena. Pubbenivutthadhammavisayāya kappanāya adhippetattā atītakālavācako idha pubba-saddo, rūpādikhandhavinimuttassa kappanāvatthuno abhāvā anta-saddo ca bhāgavācakoti āha ‘‘atītaṃ khandhakoṭṭhāsa’’ nti. ‘‘Kappetvā’’ ti ca tasmiṃ pubbante taṇhāyanābhinivesānaṃ samatthanaṃ pariniṭṭhāpanamāha. Ṭhitāti tassā laddhiyā avijahanaṃ. Ārabbhāti ālambitvā. Visayo hi tassā diṭṭhiyā pubbanto. Visayabhāvato eva hi so tassā āgamanaṭṭhānaṃ, ārammaṇapaccayo cāti vuttaṃ ‘‘āgamma paṭiccā’’ ti.

[t3] 「增语之句（adhivacanapadāni）」者：即施设之句。犹如诸奴仆之有「吉祥增长者（Sirivaḍḍhaka）」等名一般，[施设]唯以言语本身为对象而转起，故施设[被称]为「增语」。或者，「adhi」一语[用]于「在上」[义]；被说，故为「语（vacanaṃ）」；在上之语为「增语（adhivacanaṃ）」，[即]于所造色、大种色等之上被施设的所造施设；此是其义。因此，其义应知为「显示施设之句」。因为所说的「自我」、「世间」这[二者]唯是施设，并非如色、受等一般是胜义[法]。或者，由于是增益而转起，故诸见被称为「增上之说（adhivuttiyo）」；因为诸见是在自性法之上增益常等、自性等、实等、命等、身等非实有之义而转起的。

Adhivacanapadānīti paññattipadāni. Dāsādīsu sirivaḍḍhakādi-saddā viya vacanamattameva adhikāraṃ katvā pavattiyā adhivacanaṃ paññatti. Atha vā adhi-saddo uparibhāve, vuccatīti vacanaṃ, upari vacanaṃ adhivacanaṃ, upādābhūtarūpādīnaṃ upari paññāpiyamānā upādāpaññattīti attho, tasmā paññattidīpakapadānīti attho daṭṭhabbo. Paññattimattañhetaṃ vuccati, yadidaṃ ‘‘attā, loko’’ ti ca, na rūpavedanādayo viya paramattho. Adhikavuttitāya vā adhivuttiyoti diṭṭhiyo vuccanti. Adhikañhi

sabhāvadhammesu sassatādiṃ pakatiādidabbādiṃ jīvādiṃ kāyādiñca abhūtamatthaṃ ajjhāropetvā diṭṭhiyo pavattantīti.

常见论（Sassatavāda）
Sassatavādo

§ 30 “诸比丘，有一些沙门、婆罗门是常见论者（sassatavāda），他们以四种根据宣称自我与世间是常恒的。那些沙门、婆罗门大德依于什么、缘于什么成为常见论者，以四种根据宣称自我与世间是常恒的呢?

. ‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā sassatavādā, sassataṃ attānañca lokañca paññapenti catūhi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi?

义注（1 块）

[a1] 如今，为了讲说他们所依以宣说的那十八种根据，[世尊]以欲说之问「而那些沙门、婆罗门大德」等方式发问之后，为分别显示那些根据，[乃]说「诸比丘，有一些……」等。此中，以之而说，故为「论（vāda）」；这是见的增语。他们有常恒之论，故为「常见论者（sassatavādā）」，[意思是]持常见者；此是其义。以这同样的方式，也应了知此下其余诸如此类语句之义。「自我与世间是常恒的（sassataṃattānañcalokañca）」者：即执取色等中的某一[法]为「自我」与「世间」，而宣称它是常恒的、不死的、常的、坚固的。如所说：「他们宣称『色是自我又是世间，且是常恒的』——[如是]宣称自我与世间；同样地，[宣称]受、想、诸行、识是自我又是世间，且是常恒的——[如是]宣称自我与世间。」

. Idāni yehi aṭṭhārasahi vatthūhi abhivadanti, tesaṃ kathetukamyatāya pucchāya ‘‘te ca kho bhonto’’ tiādinā nayena pucchitvā tāni vatthūni vibhajitvā dassetuṃ ‘‘santi, bhikkhave’’ tiādimāha. Tattha vadanti etenāti vādo, diṭṭhigatassetaṃ adhivacanaṃ. Sassato vādo etesanti sassatavādā, sassatadiṭṭhinoti attho. Eteneva nayena ito paresampi evarūpānaṃ padānaṃ attho veditabbo. Sassataṃ attānañca lokañcāti rūpādīsu aññataraṃ attāti ca lokoti ca gahetvā taṃ sassataṃ amaraṃ niccaṃ dhuvaṃ paññapenti. Yathāha – ‘‘rūpaṃ attā ceva loko ca sassato cāti attānañca lokañca paññapenti tathā vedanaṃ, saññaṃ, saṅkhāre, viññāṇaṃ attā ceva loko ca sassato cāti attānañca lokañca paññapentī’’ ti.

复注（1 块）

[t1] 「宣称（abhivadanti）」者：即执著「唯此是真实，余者虚妄」而说，[并]以「这是法，这不是法」等方式而争论。为显示宣称之行为至今仍未断绝，[故]用现在时之语。见即是「见（diṭṭhigataṃ）」，犹如「尿（muttagataṃ）」、「行（saṅkhāragataṃ）」等[句]中一般。或者，由于无所应往，故唯是见的行往，[即]唯是见的取著；此是其义。或者，见之类为「见」；因为世人认为「vidha」、「yutta」、「gata」、「pakāra」诸语同义。而于每一[法]中，依取著之差别而有「自我」与「世间」的施设，[义注]故说「执取色等中的某一[法]为『自我』与『世间』」。「不死的（amaraṃ）」、「常的（niccaṃ）」、「坚固的（dhuvaṃ）」是「常恒」的同义语。或者，因无有死故「不死的」；因无有生、于一切时皆存在故「常的」；依坚牢之义、因无有变异故「坚固的」。[义注]以「如所说」等语，用《义释》与《无碍解道》的圣典[文]阐明如上所说之义。而此义是依「他随观色为自我，随观受、想、诸行、识为自我」这[种]五种有身见而说的。然而依「自我是有色的」等[方式]的十五种有身见，[他们]执取四四[种]蕴为「自我」，而施设其余[的]为「世间」——此义亦可得。同样，[他们]执取一蕴为「自我」，而[施设]其余[的]为「自己所受用的世间」；或者执取落于自身相续中的诸蕴为「自我」，而施设其余[的]为「世间」——此中之义亦应如是见。于此[有人]诘难：为何说「他们有常恒之论」呢？他们所意谓的岂不是自我与世

间是常恒的，而非[其]论[是常恒的]吗？——这是真的；然而由于与「常恒」相伴随，[故]说「论是常恒的」，犹如说「诸矛行走」一般。或者，应知是省略了「iti」一语：「他们有『[自我与世间是]常恒的』这样的论」。或者，[他们]说常恒，即执著「唯此是真实」而言说，故为「常见论者」，[意思是]持常见者——此中之义亦应如是见。

. Abhivadantīti ‘‘idameva saccaṃ, moghamaññā’’nti (ma. ni. 2.187, 203, 427; ma. ni. 3.27, 29) abhinivisitvā vadanti ‘‘ayaṃ dhammo, nāyaṃ dhammo’’tiādinā vivadanti. Abhivadanakiriyāya ajjāpi avicchedabhāvadassanatthaṃ vattamānakālavacanaṃ. Diṭṭhi eva diṭṭhigataṃ ‘‘muttagataṃ, (ma. ni. 2.119; a. ni. 9.11) saṅkhāragata’’ntiādīsu (mahāni. 41) viya. Gantabbābhāvato vā diṭṭhiyā gatamattaṃ, diṭṭhiyā gahaṇamattanti attho. Diṭṭhippakāro vā diṭṭhigataṃ. Lokiyā hi vidhayuttagatapakāra-sadde samānatthe icchanti. Ekekasmiñca ‘‘attā’’ti, ‘‘loko’’ti ca gahaṇavisesaṃ upādāya paññāpanaṃ hotīti āha ‘‘rūpādīsu aññataraṃ attā ca loko cāti gahetvā’’ti. Amaraṃ niccaṃ dhuvanti sassatavevacanāni. Maraṇābhāvena vā amaraṃ, uppādābhāvena sabbathāpi atthitāya niccaṃ, thiraṭṭhena vikārābhāvena dhuvaṃ. ‘‘Yathāhā’’tiādinā yathāvuttamatthaṃ niddesapaṭisambhidāpāḷīhi vibhāveti. Ayañca attho ‘‘rūpaṃ attato samanupassati, vedanaṃ, saññaṃ, saṅkhāre, viññāṇaṃ attato samanupassatī’’ti imissā pañcavidhāya sakkāyadiṭṭhiyā vasena vutto. ‘‘Rūpavantaṃ attāna’’ntiādikāya pana pañcadasavidhāya sakkāyadiṭṭhiyā vasena cattāro cattāro khandhe ‘‘attā’’ti gahetvā tadaññaṃ ‘‘loko’’ti paññapentīti ayampi attho labbhati. Tathā ekaṃ khandhaṃ ’’attā’’ti gahetvā tadaññe attano upabhogabhūto lokoti, sasantatipatite vā khandhe ‘‘attā’’ti gahetvā tadaññe ‘‘loko’’ti paññapentīti evampettha attho daṭṭhabbo. Etthāha – sassato vādo etesanti kasmā vuttaṃ, nanu tesaṃ attā loko ca sassatoti adhippeto, na vādo ti? Saccametaṃ, sassatasahacaritatāya pana ‘‘vādo sassato’’ti vuttaṃ yathā ‘‘kuntā pacarantī’’ti. Sassato iti vādo etesanti vā iti-saddalopo daṭṭhabbo. Atha vā sassataṃ vadanti ‘‘idameva sacca’’nti abhinivissa voharantīti sassatavādā, sassatadiṭṭhinoti evampettha attho daṭṭhabbo.

§ 31 “诸比丘，在此，某个沙门或婆罗门通过热忱（ātappa）、精勤（padhāna）、实践（anuyoga）、不放逸（appamāda）、正确作意（sammāmanasikāra），触及如此的心定（cetosamādhi）：当心得定时，他回忆起许多种宿住（pubbenivāsa），即：一生、二生、三生、四生、五生、十生、二十生、三十生、四十生、五十生、一百生、一千生、十万生、许多百生、许多千生、许多十万生——‘我在那里有如此的名字、如此的种姓、如此的容貌、如此的食物，经历如此的苦乐，有如此的寿量；从那里死后，投生到那里；在那里又有如此的名字、如此的种姓、如此的容貌、如此的食物，经历如此的苦乐，有如此的寿量；从那里死后，投生到这里。’如此，他回忆起具有行相、具有细节的许多种宿住。

. ‘‘Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte ( ) [(parisuddhe pariyodāte anaṅgaṇe vigatūpattilese) (syā. ka.)] anekavihitaṃ pubbenivāsaṃ anussarati. Seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni – ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

> 译注：宿住忆念定型句中文措辞逐字复用DN2（§244）；本段列举为“生”数而非劫数，末三项直译“许多百生、许多千生、许多十万生”。

义注（4 块）

[a1]「通过热忱（ātappamanvāya）」等[句]中，精进因烧尽诸烦恼之状态，故说为「热忱（ātappa）」。那同一[精进]依策励之义为「精勤（padhāna）」，依一再从事之义为「实践（anuyoga）」。如是，通过、依于、缘于这三分的精进；此是其义。念的不离失，称为「不放逸（appamāda）」。「正确作意（sammāmanasikāro）」者：即方便作意、道路作意；就义而言，是所说的意思是智。因为住立于其中的作意能成就宿住随念智，此处所意谓的即是这[种]作意。因此，「通过精进、念与智」——这是此中的略义。「如此的（tathārūpaṃ）」者：即如此种类的。「心定（cetosamādhiṃ）」者：即心的定。「触及（phusati）」者：即获得、证得。「当心得定时（yathāsamāhitecitte）」者：即依那定而心得以正安置、善安立时——「许多种宿住」等之义已于《清净道论》中说过。

. Ātappamanvāyātiādīsu vīriyaṃ kilesānaṃ ātāpanabhāvena ātappanti vuttaṃ. Tadeva padahanavasena padhānaṃ. Punappunaṃ yuttavasena anuyogoti. Evaṃ tippabhedaṃ vīriyaṃ anvāya āgamma paṭiccāti attho. Appamādo vuccati satiyā avippavāso. Sammā manasikāroti upāyamanasikāro, pathamanasikāro, atthato ñāṇanti vuttaṃ hoti. Yasmiñhi manasikāre ṭhitassa pubbenivāsānussati ñāṇaṃ ijjhati, ayaṃ imasmiṃ ṭhāne manasikāroti adhippeto. Tasmā vīriyañca satiñca ñāṇañca āgammāti ayamettha saṅkhepattho. Tathārūpanti tathājātikaṃ. Cetosamādhinti cittasamādhiṃ. Phusatīti vindati paṭilabhati. Yathā samāhite citteti yena samādhinā sammā āhite suṭṭhu ṭhapite cittamhi anekavihitaṃ pubbenivāsantiādīnaṃ attho visuddhimagge vutto.

[a2]「他这样说（soevamāha）」者：即他成为如此具足禅之威力[者]之后，[这]持见者如此说。「不生育的（vañjho）」者：犹如不生育的家畜、不结果的多罗树等一般，是无果的、不生任何[物]的。以此，[他]否认被执取为「自我」与「世间」的诸禅等能生起色等之性。如山峰般住立，故为「如山峰般稳立的（kūṭaṭṭho）」。「如石柱般坚立的（esikaṭṭhāyiṭṭhito）」者：即如石柱般安住而立，故为「如石柱般坚立的」；犹如善埋的石柱不动而立，[他]即如此而立；此是其义。以此二者，[他]显示世间无有坏灭。然而有些人读作「īsikaṭṭhāyiṭṭhito」，说是「如蒙迦草中的苇茎般而立」。其中的意趣是：凡被称为「生」的那[法]，实如从蒙迦草中[抽出]苇茎一般，只是已存在者出现而已；又因为是如苇茎般而立，所以正是那些众生流转，从此往于他处；此是其义。

So evamāhāti so evaṃ jhānānubhāvasampanno hutvā diṭṭhigatiko evaṃ vadati. Vañjhoti vañjhapasuvañjhatālādayo viya aphalo kassaci ajanakoti. Etena ‘‘attā’’ti ca ‘‘loko’’ti ca gahitānaṃ jhānādīnaṃ rūpādijanakabhāvaṃ paṭikkhipati. Pabbatakūṭaṃ viya ṭhitoti kūṭaṭṭho. Esikaṭṭhāyiṭṭhitoti esikaṭṭhāyī viya hutvā ṭhitoti esikaṭṭhāyiṭṭhito. Yathā sunikhāto esikatthambho niccalo tiṭṭhati, evaṃ ṭhitoti attho. Ubhayenapi lokassa vināsābhāvaṃ dīpeti. Keci pana īsikaṭṭhāyiṭṭhitoti pāḷiṃ vatvā muñje īsikā viya ṭhitoti vadanti. Tatrāyamadhippāyo – yadidaṃ jāyatīti vuccati, taṃ muñjato īsikā viya vijjamānameva nikkhamati. Yasmā ca īsikaṭṭhāyiṭṭhito, tasmā teva sattā sandhāvanti, ito aññattha gacchantīti attho.

[a3]「流转（saṃsaranti）」者：即一再往来。「死没（cavanti）」者：即得到如此的称谓。「再生（upapajjanti）」者也是同样。然而在义注中说：先前[他]说「自我与世间是常恒的」，如今又以「而那些众生流转」等语，这持见者以自己[之言]破坏自己的论说；持见者的见解名为不定，犹如插在糠堆中的木桩一般摇动；又如疯人的篮子里[所盛]的饼块、粪便、牛粪等一般，此中美的与不美的都有。「它确实如永恒一般存在（atthitvevasassatisamaṃ）」者：此中，「永恒（sassatī）」，[他]因其常时存在而认为[即]如大地一般，同样[认为即如]须弥山、月、日一般；因此，认为自我与它们相等，[他们]便说「它确实如永恒一般存在」。

Saṃsarantīti aparāparaṃ sañcaranti. Cavantīti evaṃ saṅkhyaṃ gacchanti. Tathā upapajjantīti. Aṭṭhakathāyaṃ pana pubbe ‘‘sassato attā ca loko cā’’ti vatvā idāni te ca sattā sandhāvantītiādinā vacanena ayaṃ diṭṭhigatiko attanāyeva attano vādaṃ bhindati, diṭṭhigatikassa dassanaṃ nāma na nibaddhaṃ, thusarāsimhi nikhātakhāṇu viya cañcalaṃ, ummattakapacchiyaṃ pūvakhaṇḍagūthagomayādīni viya cettha sundarampi asundarampi hoti yevāti vuttaṃ. Atthitveva sassatisamanti ettha sassatīti niccaṃ vijjamānatāya mahāpathaviṃva maññati, tathā sinerupabbatacandimasūriye. Tato tehi samaṃ attānaṃ maññamānā atthi tveva sassatisamanti vadanti.

[a4] 如今，为成立「自我与世间是常恒的」等的宣称，[世尊]显示其因，[乃]说「那是什么原因呢？因为我通过热忱……」等。此中，「我以此了知这个（imināmahaṃetaṃjānāmi）」者：[意谓]我以这殊胜的证得而现见地了知这个，并非仅依信而说而已——[如是]显示。而此中的「m」字，是为作语句的连声而说的。「诸比丘，这是第一种情况（idaṃ,bhikkhave,paṭhamaṃṭhānaṃ）」者：即在以「根据（vatthu）」一语所说的四种情况中，这是第一种情况；[意谓]这随念十万生之量[者]是第一种原因；此是其义。

Idāni sassato attā ca loko cātiādikāya paṭiññāya sādhanatthaṃ hetuṃ dassento ‘‘taṃ kissa hetu? Ahañhi ātappamanvāyā’’ tiādimāha. Tattha imināmahaṃ etaṃ jānāmīti iminā visesādhigamena ahaṃ etaṃ paccakkhato jānāmi, na kevalaṃ saddhāmattakeneva vadāmīti dasseti, makāro panettha padasandhikaraṇatthaṃ vutto. Idaṃ, bhikkhave, paṭhamaṃ ṭhānanti catūhi vatthūhīti vatthusaddena vuttesu catūsu ṭhānesu idaṃ paṭhamaṃ ṭhānaṃ, idaṃ jātisatasahassamattānussaraṇaṃ paṭhamaṃ kāraṇanti attho.

复注（5 块）

[t1] 「烧尽（ātāpana）」即是诸烦恼的逼恼、断除。「策励（padahana）」即是不令[心]落入懈怠一方而对心的策发。「实践（anuyoga）」即是如此地多作精进，使定得以到达殊胜分。此处所意谓的是[导向]近行、安止与调伏心的[三种]精进，[义注]故说「三分的精进」。由它而不放逸，故为「不放逸（appamādo）」，[即]不离失。由它而正确地、以方便作意业处，故为「正确作意（sammāmanasikāro）」，[即]智——[义注]故说「精进、念与智」。「此中（ettha）」者：即于「通过热忱……乃至……作意」这[段]文中。[本应]说连同戒清净在内的四种色界禅的证得之行道，然而那已在《清净道论》中广说，[义注]故说「略义」。「如此的（tathārūpaṃ）」者：[义注]是说色界第四禅依十四种调心[之法]而得调伏[之状]。

. Ātāpanaṃ kilesānaṃ vibādhanaṃ pahānaṃ. Padahanaṃ kosajjapakkhe patituṃ adatvā cittassa ussahanaṃ. Anuyogo yathā samādhi visesabhāgiyataṃ pāpuṇāti, evaṃ vīriyassa bahulīkaraṇaṃ. Idha upacārappanācittaparidamanavīriyānaṃ adhippetattā āha ‘‘tippabhedaṃ vīriya’’ nti. Nappamajjati etenāti appamādo, asammoso. Sammā upāyena manasi karoti kammaṭṭhānaṃ etenāti sammāmanasikāro ñāṇanti āha ‘‘vīriyañca satiñca ñāṇañcā’’ ti. Etthāti ‘‘ātappa...pe... manasikāraṃ anvāyā’’ ti imasmiṃ pāṭhe. Sīlavisuddhiyā saddhiṃ catunnaṃ rūpāvacarajjhānānaṃ adhigamanapaṭipadā vattabbā, sā pana visuddhimagge vitthārato vuttāti āha ‘‘saṅkhepattho’’ ti. ‘‘Tathārūpa’’ nti cuddasavidhehi cittadamanehi rūpāvacaracatutthajjhānassa damitataṃ vadati.

[t2] 以等持等八支所具足的色界第四禅的瑜伽者[所有]、作为定之开展的世间神通，即是「禅之威力（jhānānubhāvo）」。「诸禅等（jhānādīnaṃ）」这[语]，[义注]是就此义而说的：于得禅者，禅法特别地来入现前，[其余]余法则依其门[而现]。[义注]是在否认[其]能生起之性。因为若有能生起之性，则如色等诸法、如乐等诸法一般，由于其转起系属于缘，便可知[它]有生起；而若有生起，则灭必定[随之]——如是，常性便全无余地了。或者，应知「kūṭaṭṭha」一语在世间[的用法中]确立于「究竟常」[之义]。[义注]以「如石柱般坚立的（esikaṭṭhāyiṭṭhito）」一语说无有变异：犹如石柱不因风吹等而动摇，同样[自我与世间]亦不因任何[缘]而变异；而以「如山峰般稳立的（kūṭaṭṭho）」一语[则说]无有无常性。由于变异亦即是坏灭，[义注]故说「以此二者，[他]显示世间无有坏灭」。[义注]以「只是已存在者（vijjamānameva）」一语，藉显示果[已]存在于因中，而显明[外道的]显现论。而「出现（nikkhamati）」者，即趣于显现；此是其义。那么，[已]存在而先前未显现者，如何趣于显现呢？——犹如被黑暗所覆的瓶依光明而趣于显现[一般]。

Samādhānādiaṭṭhaṅgasamannāgatarūpāvacaracatutthajjhānassa yogino samādhivijambhanabhūtā lokiyābhiññā jhānānubhāvo. ‘‘Jhānādīna’’ nti idaṃ jhānalābhissa visesena jhānadhammā āpāthaṃ āgacchanti, taṃmukhena sesadhammāti imamatthaṃ sandhāya vuttaṃ. Janakabhāvaṃ paṭikkhipati. Sati hi janakabhāve rūpādidhammānaṃ viya sukhādidhammānaṃ viya, ca paccayāyattavuttitāya uppādavantatā viññāyati, uppāde ca sati avassambhāvī nirodhoti anavakāsāva niccatā siyāti. Kūṭaṭṭha-saddo vā loke accantanicce niruḷho daṭṭhabbo. ‘‘Esikaṭṭhāyiṭṭhito’’ ti etena yathā esikā vātappahārādīhi na calati, evaṃ na kenaci vikāraṃ āpajjatīti vikārābhāvamāha, ‘‘kūṭaṭṭho’’ ti iminā pana aniccatābhāvaṃ. Vikāropi

vināsoyevāti āha, ‘‘ubhayenapi lokassa vināsābhāvaṃ dīpetī’’ ti. ‘‘Vijjamānamevā’’ ti etena kāraṇe phalassa atthibhāvadassanena abhibyattivādaṃ dīpeti. Nikkhamatīti ca abhibyattiṃ gacchatīti attho. Kathaṃ pana vijjamānoyeva pubbe anabhibyatto abhibyattiṃ gacchatīti? Yathā andhakārena paṭicchanno ghaṭo ālokena abhibyattiṃ gacchati.

[t3] 此中应审察这[一点]：光明是作了什么而说它「显示瓶」呢？若[说它]是生起以瓶为境的觉知，那么由于显示了未生起的觉知[方才]生起，显现论便不成立。若[说它]是驱除了作为瓶之觉知的障碍的黑暗，如此显现论也同样不成立——因为若瓶之觉知[已]存在，黑暗如何成为它的障碍呢？正如瓶的显现不能成立，自我[的显现]也是同样。因为于彼[自我]中亦然：若是依根、境等的会合而有未生起的觉知的生起，那么单凭「生起」一语，显现论便不成立，常见论亦然。若[说]是依驱除那作为觉知转起之障碍、居于黑暗之位的痴[而显现]，[则问]：若觉知[已]存在，痴又如何成为[其]障碍呢？——因为[如此便]会有某种差别产生。因为并不因能显现者——月、日、宝珠、灯等——的差别，而有所应显现者——瓶等——的差别；而依境的差别却有觉知的差别：所以显现[之说]更加不能成立。而且此中构想[自我有]「转起」也不合理，因为[彼等]不许转起与有转起者二者有异。「而那些众生流转（tecasattāsandhāvanti）」者：其意趣是——凡于此处以人的状态而住立者，正是他们藉趣入天的状态等而从此往于他处；否则便会招致已作之业的坏失与未作[之业]的到来。

Idamettha vicāretabbaṃ – kiṃ karonto āloko ghaṭaṃ pakāsetīti vuccati, yadi ghaṭavisayaṃ buddhiṃ karonto, buddhiyā anuppannāya uppattidīpanato abhibyattivādo hāyati. Atha ghaṭabuddhiyā āvaraṇabhūtaṃ andhakāraṃ vidhamanto, evampi abhibyattivādo hāyatiyeva. Sati hi ghaṭabuddhiyā andhakāro kathaṃ tassā āvaraṇaṃ hotīti, yathā ghaṭassa abhibyatti na yujjati, evaṃ attanopi. Tatthāpi hi yadi indriyavisayādisannipātena anuppannāya buddhiyā uppatti, uppattivacaneneva abhibyattivādo hāyati, tathā sassatavādo. Atha buddhippavattiyā āvaraṇabhūtassa andhakāraṭṭhāniyassa mohassa vidhamanena. Sati buddhiyā kathaṃ moho āvaraṇanti, kiñci bhedasambhavato. Na hi abhibyañjanakānaṃ candasūriyamaṇipadīpādīnaṃ bhedena abhibyañjitabbānaṃ ghaṭādīnaṃ bhedo hoti, hoti ca visayabhedena buddhibhedoti bhiyyopi abhibyatti na yujjatiyeva, na cettha vuttikappanā yuttā vuttiyā vuttimato ca anaññathānujānanatoti. Te ca sattā sandhāvantīti ye idha manussabhāvena avaṭṭhitā, teyeva devabhāvādiupagamanena ito aññattha gacchanti, aññathā katassa kammassa vināso, akatassa ca abbhāgamo āpajjeyyāti adhippāyo.

[t4] 「一再（aparāparaṃ）」者：即从此后有至彼后有。「得到如此的称谓（evaṃsaṅkhyaṃgacchanti）」者：其意趣是——由于自我的自性是常，故无有死没与投生；由于[自我]遍于一切，也无有流转与轮回；然而唯依诸法转起的差别而得到如此的称谓，[即]如此被言说。[义注]以此显示这[种]变异论：于自性常住的自我、[即]有法者，唯是[其]法生起并坏灭。而此中所应说的，我们将在后面说。「以自己[之言]破坏自己的论说（attanovādaṃbhindati）」者：即以「流转」等语所成立的无常性，破坏、摧毁先前所承认的常见论；此是其义。或者，「如永恒一般（sassatisamaṃ）」者，其义应知为「常恒、坚固、常时」。

Aparāparanti aparasmā bhavā aparaṃ bhavaṃ. Evaṃ saṅkhyaṃ gacchantīti attano niccasabhāvattā na cutūpapattiyo, sabbabyāpitāya nāpi sandhāvanasaṃsaraṇāni, dhammānaṃyeva pana pavattivisesena evaṃ saṅkhyaṃ gacchanti, evaṃ voharīyantīti adhippāyo. Etena avaṭṭhitasabhāvassa attano, dhammino ca dhammamattaṃ uppajjati ceva vinassati cāti imaṃ vipariṇāmavādaṃ dasseti. Yaṃ panettha vattabbaṃ, taṃ parato vakkhāma. Attano vādaṃ bhindatīti sandhāvanādivacanasiddhāya aniccatāya pubbe paṭiññātaṃ sassatavādaṃ bhindati, viddhaṃsetīti attho. Sassatisamanti vā etassa sassataṃ thāvaraṃ niccakālanti attho daṭṭhabbo.

[t5] 「显示其因（hetuṃdassento）」者：即显示这持见者据以施设自我与世间为「常恒」的那[番话]之因；此是其义。因为[他]并非以自己的见所现见之义[再]向自己成立[它]，而是以自己所现见之义，成立自己所未现见之义；因为[他]是把自己所已决断者令他人了知，而非未决断者。「显示其因」此中，因的显示[即是]：于这许多十万生中，我的自我与世间唯是一个，因为[对它们]有随念故。因为凡经历某事者，正是他随念它，而非他人；一人所经历之事，他人不能随念，犹如佛护（Buddharakkhita）所经历者，法护（Dhammarakkhita）[不能随念]。而正

如于这些[生]中，于此[生]之前更早的诸生中也是如此。[故]我的自我与世间是常恒的；而正如我的[如此]，其他众生的自我与世间也[是常恒的]。依常[见]而深入见的密林的持见者，也把他人安立于其中；而依圣典中「宣说种种胜解之语」以及「他这样说」的语句，可知此处所意谓的因的显示是依令他人比量[而说的]。「原因（kāraṇaṃ）」者：原因有三种，[即]令达成的、令生起的、令了知的。此中，圣道是涅槃的令达成的原因，种子是芽的令生起的原因，缘生性等是无常性等的令了知的原因；此处所意谓的也正是令了知的原因——因为「令了知者」由于是以所应了知之义为境的智之因，[故]为原因。由于[智的]转起系属于它，那智住立于其中，故称为「情况（ṭhānaṃ）」；[智]住于其中、于其中转起，故亦称为「根据（vatthu）」。即如世尊虽以「根据」一语作了总说，却以「情况」一语作了分别说。

Hetuṃ dassentoti yesaṃ ‘‘sassato’’ ti attānañca lokañca paññapeti ayaṃ diṭṭhigatiko, tesaṃ hetuṃ dassentoti attho. Na hi attano diṭṭhiyā paccakkhakatamatthaṃ attanoyeva sādheti, attano pana paccakkhakatena atthena attano appaccakkhabhūtampi atthaṃ sādheti. Attanā hi yathānicchitaṃ parehi viññāpeti, na anicchitaṃ. ‘‘Hetuṃ dassento’’ ti ettha idaṃ hetudassanaṃ – etesu anekesu jātisatasahassesu ekovāyaṃ me attā, loko ca anussaraṇasabbhāvato. Yo hi yamatthaṃ anubhavati, so eva taṃ anussarati, na añño. Na hi aññena anubhūtamatthaṃ añño anussarituṃ sakkoti yathā taṃ buddharakkhitena anubhūtaṃ dhammarakkhito. Yathā cetāsu, evaṃ ito purimatarāsupi jātīsūti. Kasmā sassato me attā ca loko ca. Yathā ca me, evaṃ aññesampi sattānaṃ sassato attā ca loko cāti? Sassatavasena diṭṭhigahanaṃ pakkhando diṭṭhigatiko parepi tattha patiṭṭhapeti, pāḷiyaṃ pana ‘‘anekavihitāni adhivuttipadāni abhivadanti. So evaṃ āhā’’ ti ca vacanato parānumānavasena idha hetudassanaṃ adhippetanti viññāyati. Kāraṇanti tividhaṃ kāraṇaṃ sampāpakaṃ nibbattakaṃ ñāpakanti. Tattha ariyamaggo nibbānassa sampāpakaṃ kāraṇaṃ, bījaṃ aṅkurassa nibbattakaṃ kāraṇaṃ, paccayuppannatādayo aniccatādīnaṃ ñāpakaṃ kāraṇaṃ, idhāpi ñāpakakāraṇameva adhippetaṃ. Ñāpako hi ñāpetabbatthavisayassa ñāṇassa hetubhāvato kāraṇanti. Tadāyattavuttitāya taṃ ñāṇaṃ tiṭṭhati tatthāti ‘‘ṭhāna’’ nti, vasati tattha pavattatīti ‘‘vatthū’’ ti ca vuccati. Tathā hi bhagavatā vatthu-saddena uddisitvāpi ṭhānasaddena niddiṭṭhanti.

“他这样说：‘自我与世间是常恒的、不生育的（vañjha）、如山峰般稳立的（kūṭaṭṭha）、如石柱般坚立的（esikaṭṭhāyiṭṭhita）；而那些众生流转、轮回、死没、再生，但它确实如永恒一般存在。那是什么原因呢？因为我通过热忱、精勤、实践、不放逸、正确作意，触及如此的心定：当心得定时，我回忆起许多种宿住，即：一生、二生、三生、四生、五生、十生、二十生、三十生、四十生、五十生、一百生、一千生、十万生、许多百生、许多千生、许多十万生——“我在那里有如此的名字、如此的种姓、如此的容貌、如此的食物，经历如此的苦乐，有如此的寿量；从那里死后，投生到那里；在那里又有如此的名字、如此的种姓、如此的容貌、如此的食物，经历如此的苦乐，有如此的寿量；从那里死后，投生到这里。”如此，我回忆起具有行相、具有细节的许多种宿住。由此我知道：“自我与世间是常恒的、不生育的、如山峰般稳立的、如石柱般坚立的；而那些众生流转、轮回、死没、再生，但它确实如永恒一般存在。”’诸比丘，这是第一种情况：依于它、缘于它，一些常见论的沙门、婆罗门宣称自我与世间是常恒的。

‘‘So evamāha – ‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisamaṃ. Taṃ kissa hetu? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte anekavihitaṃ pubbenivāsaṃ anussarāmi seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni – amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto

amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Imināmahaṃ etaṃ jānāmi ‘‘yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama’’nti. Idaṃ, bhikkhave, paṭhamaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti.

> 译注：“atthitveva sassatisamaṃ”直译“唯存在着，与永恒等同”，译作“但它确实如永恒一般存在”（“它”指自我与世间）。vañjha 义为“不孕的、不能生产的”（如石女般不产），喻自我与世间不生出任何新法，故译“不生育的”。

§32 “至于第二种，那些沙门、婆罗门大德依于什么、缘于什么成为常见论者，宣称自我与世间是常恒的呢？诸比丘，在此，某个沙门或婆罗门通过热忱、精勤、实践、不放逸、正确作意，触及如此的心定：当心得定时，他回忆起许多种宿住，即：一个坏成劫、两个坏成劫、三个坏成劫、四个坏成劫、五个坏成劫、十个坏成劫——‘我在那里有如此的名字、如此的种姓、如此的容貌、如此的食物，经历如此的苦乐，有如此的寿量；从那里死后，投生到那里；在那里又有如此的名字、如此的种姓、如此的容貌、如此的食物，经历如此的苦乐，有如此的寿量；从那里死后，投生到这里。’如此，他回忆起具有行相、具有细节的许多种宿住。

. ‘‘Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha sassatavādā sassataṃ attānañca lokañca paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte anekavihitaṃ pubbenivāsaṃ anussarati. Seyyathidaṃ – ekampi saṃvaṭṭavivaṭṭaṃ dvepi saṃvaṭṭavivaṭṭāni tīṇipi saṃvaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni – ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

> 译注：saṃvaṭṭavivaṭṭa＝坏成［劫］，依DN2定型：saṃvaṭṭakappa＝坏劫、vivaṭṭakappa＝成劫，故“坏成劫”次序不可颠倒。

义注（1 块）

[a1] 32-33.上面的二品也是同样的方式。只是这一品是依随念许多十万生而说的，其余[二品]则是依随念[十个乃至]四十个坏成劫而说的。因为慧钝的外道随念许多十万生之量，慧中的[随念]十个坏成劫，慧利的[随念]四十个，不能超过那[数]。

> 32-33. Upari vāradvayepi eseva nayo. Kevalañhi ayaṃ vāro anekajātisatasahassānussaraṇavasena vutto. Itare dasacattālīsasaṃvaṭṭavivaṭṭakappānussaraṇavasena. Mandapañño hi titthiyo anekajātisatasahassamattaṃ anussarati, majjhimapañño dasasaṃvaṭṭavivaṭṭakappāni, tikkhapañño cattālīsaṃ, na tato uddhaṃ.

复注（1 块）

[t1] 32-33.第二、第三论说除时间的差别之外，与第一论说并无差别，[义注]故说「上面的二品也是同样的方式」。若如此，为何常见论分为四种呢？岂不应如无因生论者之说一般，唯分为二种吗？——[义注]故说「因为慧钝的外道」等语。

32-33. Dutiyatatiyavādānaṃ paṭhamavādato natthi viseso ṭhapetvā kālavisesanti āha ‘‘upari vādadvayepi eseva nayo’’ti. Yadi evaṃ kasmā sassatavādo catudhā vibhatto, nanu adhiccasamuppannikavādo viya duvidheneva vibhajitabbo siyāti āha ‘‘mandapaññho hi titthiyo’’tiādi.

“他这样说：‘自我与世间是常恒的、不生育的、如山峰般稳立的、如石柱般坚立的；而那些众生流转、轮回、死没、再生，但它确实如永恒一般存在。那是什么原因呢？因为我通过热忱、精勤、实践、不放逸、正确作意，触及如此的心定：当心得定时，我回忆起许多种宿住，即：一个坏成劫、两个坏成劫、三个坏成劫、四个坏成劫、五个坏成劫、十个坏成劫——“我在那里有如此的名字、如此的种姓、如此的容貌、如此的食物，经历如此的苦乐，有如此的寿量；从那里死后，投生到那里；在那里又有如此的名字、如此的种姓、如此的容貌、如此的食物，经历如此的苦乐，有如此的寿量；从那里死后，投生到这里。”如此，我回忆起具有行相、具有细节的许多种宿住。由此我知道：“自我与世间是常恒的、不生育的、如山峰般稳立的、如石柱般坚立的；而那些众生流转、轮回、死没、再生，但它确实如永恒一般存在。”’诸比丘，这是第二种情况：依于它、缘于它，一些常见论的沙门、婆罗门宣称自我与世间是常恒的。

‘‘So evamāha – ‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisamaṃ. Taṃ kissa hetu? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi yathāsamāhite citte anekavihitaṃ pubbenivāsaṃ anussarāmi. Seyyathidaṃ – ekampi saṃvaṭṭavivaṭṭaṃ dvepi saṃvaṭṭavivaṭṭāni tīṇipi saṃvaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni. Amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Imināmahaṃ etaṃ jānāmi ‘‘yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama’’nti. Idaṃ, bhikkhave, dutiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti.

§ 33 “至于第三种，那些沙门、婆罗门大德依于什么、缘于什么成为常见论者，宣称自我与世间是常恒的呢？诸比丘，在此，某个沙门或婆罗门通过热忱、精勤、实践、不放逸、正确作意，触及如此的心定：当心得定时，他回忆起许多种宿住，即：十个坏成劫、二十个坏成劫、三十个坏成劫、四十个坏成劫——‘我在那里有如此的名字、如此的种姓、如此的容貌、如此的食物，经历如此的苦乐，有如此的寿量；从那里死后，投生到那里；在那里又有如此的名字、如此的种姓、如此的容貌、如此的食物，经历如此的苦乐，有如此的寿量；从那里死后，投生到这里。’如此，他回忆起具有行相、具有细节的许多种宿住。

. ‘‘Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha sassatavādā sassataṃ attānañca lokañca paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte anekavihitaṃ pubbenivāsaṃ anussarati. Seyyathidaṃ – dasapi saṃvaṭṭavivaṭṭāni vīsampi saṃvaṭṭavivaṭṭāni tiṃsampi saṃvaṭṭavivaṭṭāni cattālīsampi saṃvaṭṭavivaṭṭāni – ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ

evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

义注（1 块）

[a1] 32-33.上面的二品也是同样的方式。只是这一品是依随念许多十万生而说的，其余[二品]则是依随念[十个乃至]四十个坏成劫而说的。因为慧钝的外道随念许多十万生之量，慧中的[随念]十个坏成劫，慧利的[随念]四十个，不能超过那[数]。

32-33. Upari vāradvayepi eseva nayo. Kevalañhi ayaṃ vāro anekajātisatasahassānussaraṇavasena vutto. Itare dasacattālīsasaṃvaṭṭavivaṭṭakappānussaraṇavasena. Mandapañño hi titthiyo anekajātisatasahassamattaṃ anussarati, majjhimapañño dasasaṃvaṭṭavivaṭṭakappāni, tikkhapañño cattālīsaṃ, na tato uddhaṃ.

复注（1 块）

[t1] 32-33.第二、第三论说除时间的差别之外，与第一论说并无差别，[义注]故说「上面的二品也是同样的方式」。若如此，为何常见论分为四种呢？岂不应如无因生论者之说一般，唯分为二种吗？——[义注]故说「因为慧钝的外道」等语。

32-33. Dutiyatatiyavādānaṃ paṭhamavādato natthi viseso ṭhapetvā kālavisesanti āha ‘‘upari vādadvayepi eseva nayo’’ti. Yadi evaṃ kasmā sassatavādo catudhā vibhatto, nanu adhiccasamuppannikavādo viya duvidheneva vibhajitabbo siyāti āha ‘‘mandapañño hi titthiyo’’tiādi.

“他这样说：‘自我与世间是常恒的、不生育的、如山峰般稳立的、如石柱般坚立的；而那些众生流转、轮回、死没、再生，但它确实如永恒一般存在。那是什么原因呢？因为我通过热忱、精勤、实践、不放逸、正确作意，触及如此的心定：当心得定时，我回忆起许多种宿住，即：十个坏成劫、二十个坏成劫、三十个坏成劫、四十个坏成劫——“我在那里有如此的名字、如此的种姓、如此的容貌、如此的食物，经历如此的苦乐，有如此的寿量；从那里死后，投生到那里；在那里又有如此的名字、如此的种姓、如此的容貌、如此的食物，经历如此的苦乐，有如此的寿量；从那里死后，投生到这里。”如此，我回忆起具有行相、具有细节的许多种宿住。由此我知道：“自我与世间是常恒的、不生育的、如山峰般稳立的、如石柱般坚立的；而那些众生流转、轮回、死没、再生，但它确实如永恒一般存在。”’诸比丘，这是第三种情况：依于它、缘于它，一些常见论的沙门、婆罗门宣称自我与世间是常恒的。

‘‘So evamāha – ‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisamaṃ. Taṃ kissa hetu? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte anekavihitaṃ pubbenivāsaṃ anussarāmi. Seyyathidaṃ – dasapi saṃvaṭṭavivaṭṭāni vīsampi saṃvaṭṭavivaṭṭāni tiṃsampi saṃvaṭṭavivaṭṭāni cattālīsampi saṃvaṭṭavivaṭṭāni – ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Imināmahaṃ etaṃ jānāmi ‘‘yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama’’nti. Idaṃ, bhikkhave, tatiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti.

§ 34 “至于第四种，那些沙门、婆罗门大德依于什么、缘于什么成为常见论者，宣称自我与世间是常恒的呢？诸比丘，在此，某个沙门或婆罗门是推理者（takkī）、审察者（vīmaṃsī）。他说出由推理锤炼、由审察追寻的自己的辩才（paṭibhāna）：‘自我与世间是常恒的、不生育的、如山峰般稳立的、如石柱般坚立的；而那些众生流转、轮回、死没、再生，但它确实如永恒一般存在。’诸比丘，这是第四种情况：依于它、缘于它，一些常见论的沙门、婆罗门宣称自我与世间是常恒的。

. ‘‘Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha sassatavādā sassataṃ attānañca lokañca paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī, so takkapariyāhataṃ vīmaṃsānucaritaṃ sayaṃ paṭibhānaṃ evamāha – ‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito; te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama’nti. Idaṃ, bhikkhave, catutthaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti.

> 译注：takkapariyāhataṃ vīmaṃsānucaritaṃ sayaṃ paṭibhānaṃ：直译“被推理敲打的、被审察随行的、自己的辩才”。

义注（2 块）

[a1] 在第四品中，思辨故为「推理者（takkī）」；或者，他有推理，故为「推理者」。这是推理、思辨而持见者的增语。具足审察，故为「审察者（vīmaṃsī）」。名为「审察」者，即度量、爱乐、忍可。犹如人以杖试探水而后下[水]，同样地，凡度量、爱乐、忍可之后而执取见者，应知他[即是]「审察者」。「由推理锤炼的（takkapariyāhataṃ）」者：即为推理所锤炼，[意谓]以这样那样的方式推理；此是其义。「由审察追寻的（vīmaṃsānucaritaṃ）」者：即为那已说过的[各]类审察所追寻的。「自己的辩才（sayaṃpaṭibhānaṃ）」者：即仅由自己的辩才所生的。「他说（evamāha）」者：即执取常见而如此说。

> . Catutthavāre takkayatīti takkī, takko vā assa atthīti takkī. Takketvā vitakketvā diṭṭhigāhino etaṃ adhivacanaṃ. Vīmaṃsāya samannāgatoti vīmaṃsī. Vīmaṃsā nāma tulanā ruccanā khamanā. Yathā hi puriso yaṭṭhiyā udakaṃ vīmaṃsitvā otarati, evameva yo tulayitvā ruccitvā khamāpetvā diṭṭhiṃ gaṇhāti, so ‘‘vīmaṃsī’’ ti veditabbo. Takkapariyāhatanti takkena pariyāhataṃ, tena tena pariyāyena takketvāti attho. Vīmaṃsānucaritanti tāya vuttappakārāya vīmaṃsāya anucaritaṃ. Sayaṃpaṭibhānanti attano paṭibhānamattasañjātaṃ. Evamāhāti sassatadiṭṭhiṃ gahetvā evaṃ vadati.

[a2] 此中，推理者有四种：随闻推理者、宿住忆念推理者、[禅]得者推理者、纯粹推理者。此中，凡听到「曾有一位名叫韦山达拉的国王」等[事]，而推理「若世尊[即是]韦山达拉，那么自我是常恒的」，[如是]执取见者，此名为随闻推理者。忆念二三生之后，推理「正是我从前在某某[处]存在过，所以自我是常恒的」[而执取见]者，名为宿住忆念推理者。而凡由于是[禅]得者，推理「如同我如今自我是安乐的，过去也是如此，未来也将如此」而执取见者，此名为[禅]得者推理者。至于仅以「若如此则有这个」的推理而执取者，则名为纯粹推理者。

> Tattha catubbidho takkī – anussutiko, jātissaro, lābhī, suddhatakkikoti. Tattha yo ‘‘vessantaro nāma rājā ahosī’’ tiādīni sutvā ‘‘tena hi yadi vessantarova bhagavā, sassato attā’’ ti takkayanto diṭṭhiṃ gaṇhāti, ayaṃ anussutiko nāma. Dve tisso jātiyo saritvā – ‘‘ahameva pubbe asukasmiṃ nāma ahosiṃ, tasmā sassato attā’’ ti takkayanto jātissaratakkiko nāma. Yo pana lābhitāya ‘‘yathā me idāni attā sukhī hoti, atītepi evaṃ ahosi, anāgatepi bhavissatī’’ ti takkayitvā diṭṭhiṃ gaṇhāti, ayaṃ lābhītakkiko nāma. ‘‘Evaṃ sati idaṃ hotī’’ ti takkamatteneva gaṇhanto pana suddhatakkiko nāma.

复注（4 块）

[t1] 「思辨（takkayati）」者：即推度，[意谓]以常等行相把心安置于彼彼所缘上；此是其义。「推理（takko）」者：即以敲击为相、或以决断为相、成为见之处的寻。名为「审察（vīmaṃsā）」者，即伺察；然而此处就义而言，应知它是似慧的与贪俱行的心生起，或是邪执、不如理作意，或是前分的见之动摇。[义注]正因此故说「度量、爱乐、忍可」。「锤炼」正是寻对所缘的推度，[义注]故说「以这样那样的方式推理」。「追寻的（anuvicaritaṃ）」者：即为审察所随转的；或者为随逐审察的伺所摩触的。一再显现，故为「辩才（paṭibhānaṃ）」，[即]阐明所欲[表达]的行相差别的心生起。从辩才生起，故为「辩才」；自己的、即自身的辩才为「自己的辩才（sayaṃpaṭibhānaṃ）」——[义注]正因此故说「仅由自己的辩才所生的」。[义注]以「仅（matta）」一语遮止殊胜的证得等。

. Takkayatīti ūhayati, sassatādiākārena tasmiṃ tasmiṃ ārammaṇe cittaṃ abhiniropetīti attho. Takkoti ākoṭanalakkhaṇo vinicchayalakkhaṇo vā diṭṭhiṭṭhānabhūto vitakko. Vīmaṃsā nāma vicāraṇā, sā panettha atthato paññāpatirūpako lobhasahagatacittuppādo, micchābhiniveso vā ayonisomanasikāro, pubbabhāge vā diṭṭhivipphanditanti daṭṭhabbā. Tenevāha ‘‘tulanā ruccanā khamanā’’ti. Pariyāhananaṃ vitakkassa ārammaṇaūhanaṃ evāti āha ‘‘tena tena pakārena takketvā’’ti. Anuvicaritanti vīmaṃsāya anupavattitaṃ, vīmaṃsānugatena vā vicārena anumajjitaṃ. Paṭi paṭi bhātīti paṭibhānaṃ, yathāsamihitākāravisesavibhāvako cittuppādo. Paṭibhānato jātaṃ paṭibhānaṃ, sayaṃ attano paṭibhānaṃ sayaṃ paṭibhānaṃ. Tenevāha ‘‘attano paṭibhānamattasañjāta’’nti. Matta-saddena visesādhigamādayo nivatteti.

[t2] 「未来也将如此」这[语]并非唯依此处所意谓的推理者而说；应知是依显示[其]可能而说的：于[禅]得者推理者也可能有如此[的推理]。凡自己所获得的色等、乐等，于此[处]即被得到，故为「得（lābho）」，[而]非[专指]禅等的殊胜[证得]。「若如此则有这个」——[意谓]于诸法无常时，便招致「一人作、另一人受」；如此则会有已作[之业]的坏失与未作[之业]的到来；然而于诸法是常时，作者即是受者，[故]不招致过失——[义注]以此显示推理者寻求理据的方式。

‘‘Anāgatepi evaṃ bhavissatī’’ti idaṃ na idhādhippetatakkīvaseneva vuttaṃ, lābhītakkino evampi sambhavatīti sambhavadassanavasena vuttanti daṭṭhabbaṃ. Yaṃ kiñci attanā paṭiladdhaṃ rūpādi sukhādi ca idha labbhatīti lābho, na jhānādiviseso. ‘‘Evaṃ sati idaṃ hotī’’ti aniccesu bhāvesu aññho karoti, aññho paṭisaṃvedetīti āpajjati, tathā ca sati katassa vināso, akatassa ca abbhāgamo siyā. Niccesu pana bhāvesu yo karoti, so paṭisaṃvedetīti na doso āpajjatīti takkikassa yuttigavesanākāraṃ dasseti.

[t3] 「仅以（takkamattena）」者：即由于无有圣教、证得等以及随闻等，[故]唯以纯粹的推理。[设难：]岂不是这样吗——得殊胜[证得]的常见论者，也正是由于自己的殊胜证得，于许多十万生中、于十个坏成劫中、于四十个坏成劫中，随其所经历而随念自己的相续以及系属于它的[事物]为「自我」、「世间」，然后藉随寻思「于此[生]之前更早的诸生中[自我]亦如此存在」，进而随寻思一切众生亦皆如此，[如是]才成为执著常[见]者。若如此，则一切常见论者，犹如随闻推理者与宿住忆念推理者一般，由于[其]论说是依系于自己所得之事的推理而转起，[便]都应属于推理者一方；而且必须许有如上所说的推理，否则得殊胜[证得]的常见论者便会归入一分常见论者一方，或无因生论者一方了。——然而这不应如是见；因为对得殊胜[证得]者而言，随念蕴相续之长、更长、最长的时间，才是常之取著的不共原因。即如以「我回忆起许多种宿住。我以此了知这个」[之语]，正是把随念显示为主要原因。而他以「我以此了知这个」而转起的推理，在此并非主要，因为相对于随念，它不是主要的。若如此，[难曰]随闻等岂不也成为主要[原因]了吗？——不然；因为于彼[随闻者]无有现证，故推理[才]是主要的；而依主要原因作分别说，在教中与世间都是确立[的惯例]，犹如说「眼识」、「麦芽」一般。

Takkamattenevāti āgamādhigamādīnaṃ anussavādīnañca abhāvā suddhatakkeneva. Nanu ca visesalābhinopi sassatavādino attano visesādhigamahetu anekesu jātisatasahassesu dasasu saṃvaṭṭavivaṭṭesu cattālīsāya saṃvaṭṭavivaṭṭesu yathānubhūtaṃ attano santānaṃ tappaṭibaddhañca ‘‘attā, loko’’ti ca anussaritvā tato purimapurimatarāsupi jātīsu tathābhūtassa atthitānuvitakkanamukhena sabbesampi sattānaṃ tathābhāvānuvitakkanavaseneva sassatābhinivesino jātā, evañca sati sabbopi sassatavādī

anussutijātissaratakkikā viya attano upaladdhavatthunibandhanena takkanena pavattavādattā takkīpakkheyeva tiṭṭheyya, avassañca vuttappakāraṃ takkanamicchitabbaṃ, aññathā visesalābhī sassatavādī ekaccasassatikapakkhaṃ, adhiccasamuppannikapakkhaṃ vā bhajeyyāti? Na kho panetaṃ evaṃ daṭṭhabbaṃ, yasmā visesalābhīnaṃ khandhasantānassa dīghadīghataradīghatamakālānussaraṇaṃ sassataggāhassa asādhāraṇakāraṇaṃ. Tathā hi ‘‘anekavihitaṃ pubbenivāsaṃ anussarāmi. Imināmahametaṃ jānāmī’’ ti anussaraṇameva padhānakāraṇabhāvena dassitaṃ. Yaṃ pana tassa ‘‘imināmahametaṃ jānāmī’’ ti pavattaṃ takkanaṃ, na taṃ idha padhānaṃ anussaraṇaṃ pati tassa appadhānabhūtattā. Yadi evaṃ anussavādīnampi padhānabhāvo āpajjatīti ce? Na, tesaṃ sacchikiriyāya abhāvena takkapadhānattā, padhānakāraṇena ca niddeso niruḷho sāsane loke ca yathā ‘‘cakkhuviññāṇaṃ, yavaṅkuro’’ ti ca.

[t4] 或者，为显示那不系于殊胜证得的推理[本身]别为常之取著的原因，[则]殊胜证得也应别说为常之取著的原因；而它依钝、中、利慧而有三种。因此，世尊把一切推理者依「同为推理者」的共通性合为一类，[如是]把常见论确定为四种。虽然如同推理者依随闻等[而有多种]一般，钝慧者等依下等[之别]也有众多差别，故得殊胜[证得]者亦可能有多种差别；然而[世尊]把一切得殊胜[证得]者依钝慧等作成三聚，于其中就胜者而说，依随念许多十万生、十个坏成劫、四十个坏成劫，[乃]说了此[四种]分别。于三聚中，凡下慧与中慧者，[其]随念少于所说的界限；而于其中利慧者，[其]随念不超过所说的界限——此教说即是如此[之意]。因此，世尊正是依摄取其中某一差别而分别了四种情况——[如是]常见论者的四种性得以确定；因为法王于此并非有余地地说法。

Atha vā visesādhigamanibandhanarahitassa takkanassa visuṃ sassataggāhe kāraṇabhāvadassanatthaṃ visesādhigamo visuṃ sassataggāhakāraṇaṃ vattabbo, so ca mandamajjhatikkhapaññāvasena tividhoti bhagavatā sabbatakkino takkībhāvasāmaññena ekajjhaṃ gahetvā catudhā vavatthāpito sassatavādo. Yadipi anussavādivasena takkikānaṃ viya mandapaññādīnampi hīnādivasena anekabhedasabbhāvato visesalābhīnampi bahudhā bhedo sambhavati, sabbe pana visesalābhino mandapaññādivasena tayo rāsī katvā tattha ukkaṭṭhavasena anekajātisatasahassadasasaṃvaṭṭavivaṭṭacattārīsasaṃvaṭṭavivaṭṭānussaraṇena ayaṃ vibhāgo vutto. Tīsupi rāsīsu ye hīnamajjhapaññā, te vuttaparicchedato ūnakameva anussaranti. Ye pana tattha ukkaṭṭhapaññā, te vuttaparicchedaṃ atikkamitvā nānussarantīti evaṃ panāyaṃ desanā. Tasmā aññatarabhedasaṅgahavaseneva bhagavatā cattāriṭṭhānāni vibhattānīti vavatthitā sassatavādīnaṃ catubbidhatā. Na hi idha sāvasesaṃ dhammaṃ deseti dhammarājā.

§ 35 “诸比丘，那些常见论的沙门、婆罗门就是以这四种根据宣称自我与世间是常恒的。诸比丘，凡是任何常见论的沙门或婆罗门宣称自我与世间是常恒的，都是以这四种根据，或以其中的某一种；除此之外再没有别的。

. ‘‘Imehi kho te, bhikkhave, samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā sassatavādā sassataṃ attānañca lokañca paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.

义注（1 块）

[a1] 「或以其中的某一种（etesaṃvāaññatarena）」者：即以这四种根据中的某一种，或以二种，或以三种。「除此之外再没有别的（natthiitobahiddhā）」者：[意谓]在这些根据之外，再没有另一种原因可作常恒的宣称——[如是]作不可倒转的狮子吼。

. Etesaṃ vā aññatarenāti etesaṃyeva catunnaṃ vatthūnaṃ aññatarena ekena vā dvīhi vā tīhi vā. Natthi ito bahiddhāti imehi pana vatthūhi bahi aññaṃ ekaṃ kāraṇampi sassatapaññattiyā natthīti appaṭivattiyaṃ sīhanādaṃ nadati.

复注（1 块）

[t1] 为显示「其中的某一种（aññatarena）」之义，[义注]说「某一种」；而为显示「vā」一语的不定之义，[乃]说「或以二种，或以三种」。[义注]以此显示：于四种情况中，随其所应，某一[种]对于另一[种]的宣称是共作之因。那么，这些根据是执著之因呢，还是[令他人]安立之因呢？而且此中：若先说是执著[之因]，那么为何唯取随念与推理，而不[取]想颠倒等呢？因为颠倒想、不如理作意、亲近非善士、听闻非正法等，[都]是邪见的转起处。若[说]是[令他人]安立[之因]，那么如同证得与理据一般，圣教也应说为根据；[如是]于二者中，「除此之外再没有别的」这[句]话都不能成立了。——不然。为什么呢？先就执著一方[而言]：这持见者因亲近非善士、听闻非正法而不如理地浮起，成为想颠倒者，由于不了悟色等诸法刹那刹那坏灭的自性，[故]越过法的理据，错误地执取一性之理，以如上所说的随念与推理，于诸蕴中生起「自我与世间是常恒的」（《长部》1.31）这[样的]执著。如是，由于[随念与推理]是最近的原因、是主要的原因，且取它们即已取了其余[诸因]，故此处唯取随念与推理。而就[令他人]安立一方[而言]，圣教也正是属于理据一方——特别是由于外道是执取推理者——故唯取随念与推理为见的根据。此外，胜义法的相有二种：自性相与共相。此中，对自性相的了悟是现量智，对共相的了悟是比量智；而圣教由于是以闻所成慧来成立，[故]所引生的正是比量智。而[人]依对所闻诸法行相的遍寻思，住立于随顺谛观中，生起思所成慧，再依次第由修而证得现量智——如是，圣教也不超出推理的范围，故应知取推理即已把它取了。它在义注中已藉「随闻」与「推理」的提取而得阐明，故「除此之外再没有别的」这[句]话正是恰当的。而依「宣说种种胜解之语」、「宣称自我与世间是常恒的」（《长部》1.30）这样的语句，应知此处所意谓的是[令他人]安立的根据。

. ‘‘Aññatarenā’’ ti etassa atthaṃ dassetuṃ ‘‘ekenā’’ ti vuttaṃ. Vā-saddassa pana aniyamatthataṃ dassetuṃ ‘‘dvīhi vā tīhi vā’’ ti vuttaṃ. Tena catūsu ṭhānesu yathārahaṃ ekaccaṃ ekaccassa paññāpane sahakārīkāraṇanti dasseti. Kiṃ panetāni vatthūni abhinivesassa hetu, udāhu patiṭṭhāpanassa. Kiñcettha yadi tāva abhinivesassa, kasmā anussaraṇatakkanāniyeva gahitāni, na saññāvipallāsādayo. Tathāhi viparītasaññā ayonisomanasikāraasappurisūpanissayaasaddhammassavanādīni micchādiṭṭhiyā pavattanaṭṭhānāni. Atha patiṭṭhāpanassa adhigamayuttiyo viya āgamopi vatthubhāvena vattabbo, ubhayatthāpi ‘‘natthi ito bahiddhā’’ ti vacanaṃ na yujjatīti? Na. Kasmā? Abhinivesapakkhe tāva ayaṃ diṭṭhigatiko asappurisūpanissayaasaddhammassavanehi ayoniso ummujjitvā vipallāsasaññō rūpādidhammānaṃ khaṇe khaṇe bhijjanasabhāvassa anavabodhato dhammayuttiṃ atidhāvanto ekattanayaṃ micchā gahetvā yathāvuttānussaraṇatakkehi khandhesu ‘‘sassato attā ca loko cā’’ ti (dī. ni. 1.31) abhinivesaṃ janesi. Iti āsannakāraṇattā, padhānakāraṇattā, taggahaṇeneva ca itaresampi gahitattā anussaraṇatakkanāniyeva idha gahitāni. Patiṭṭhāpanapakkhe pana āgamopi yuttipakkheyeva ṭhito visesato bāhirakānaṃ takkagāhibhāvatoti anussaraṇatakkanāniyeva diṭṭhiyā vatthubhāvena gahitāni. Kiñca bhiyyo duvidhaṃ lakkhaṇaṃ paramatthadhammānaṃ sabhāvalakkhaṇaṃ sāmaññalakkhaṇañcāti. Tattha sabhāvalakkhaṇāvabodho paccakkhañāṇaṃ, sāmaññalakkhaṇāvabodho anumānañāṇaṃ, āgamo ca sutamayāya paññāya sādhanato anumānañāṇameva āvahati, sutānaṃ pana dhammānaṃ ākāraparivitakkanena nijjhānakkhantiyaṃ ṭhito cintāmayaṃ paññaṃ nibbattetvā anukkamena bhāvanāya paccakkhañāṇaṃ adhigacchatīti evaṃ āgamopi takkavisayaṃ nātikkamatīti taggahaṇena gahitovāti veditabbo. So aṭṭhakathāyaṃ anussutitakkaggahaṇena vibhāvitoti yuttaṃ evidaṃ ‘‘natthi ito bahiddhā’’ ti. ‘‘Anekavihitāni adhivuttipadāni abhivadanti, sassataṃ attānañca lokañca paññapentī’’ ti (dī. ni. 1.30) ca vacanato patiṭṭhāpanavatthūni idhādhippetānīti daṭṭhabbaṃ.

§ 36 “诸比丘，如来了知此：‘这些见处（diṭṭhiṭṭhāna）如此被执取、如此被执著，将有如此的趣向、如此的未来果报。’如来了知这些，也了知比这更为殊胜的；他对那了知也不执取，由于不执取，他自内了知寂灭（nibbuti）。诸比丘，如来如实了知诸受的集起、灭没、味著、过患与出离，以不执取而解脱。

. ‘‘Tayidaṃ, bhikkhave, tathāgato pajānāti – ‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ti, tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti;

tañca pajānanaṃ [pajānaṃ (?) dī. ni. 3.36 pāḷiaṭṭhakathā passitabbaṃ] na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā. Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā anupādāvimutto, bhikkhave, tathāgato.

> 译注：“如来了知此…而不执取”定型结句，与§51逐字一致。

义注（3 块）

[a1] 「诸比丘，如来了知此（tayidaṃ,bhikkhave,tathāgatopajānāti）」者：诸比丘，如来依种种类而了知这四种见。然后，为显示了知它的行相，[乃]说「这些见处」等。此中，诸见即名为「见处（diṭṭhiṭṭhāna）」。此外，诸见之因也正是见处。如所说：「哪八种是见处呢？诸蕴也是见处，无明也是，触也是，想也是，寻也是，不如理作意也是，恶友也是，他人之声也是见处。」「诸蕴是因，诸蕴依取而以等起之义为见处的缘，如是诸蕴也是见处。无明是因……乃至……恶友是因。他人之声是因，他人之声依取而以等起之义为见处的缘，如是他人之声也是见处」（《无碍解道》1.124）。「如此被执取（evaṃgahitā）」者：先就称为「见」的诸见处而言，即「自我与世间是常恒的」这样被执取、被把持、被转起；此是其义。「如此被执著（evaṃparāmaṭṭhā）」者：即由于心无疑虑而一再触取、执著，以「唯此是真实，余者虚妄」而作了断定。而就称为「因」的诸见处而言，则如所执取者能等起诸见，如是[它们]依所缘、依转起、依修习而被执取；由于不见过患而依一再执取[之义]为被执著。「将有如此的趣向（evaṃgatikā）」者：即有如此的地狱、畜生、饿鬼界诸趣中的某一趣。「如此的未来果报（evaṃabhisamparāyā）」者：这是前一语的同义语，是所说的意思是有如此之类的后世。

> . Tayidaṃ, bhikkhave, tathāgato pajānātīti bhikkhave, taṃ idaṃ catubbidhampi diṭṭhigataṃ tathāgato nānappakārato jānāti. Tato taṃ pajānanākāraṃ dassento ime diṭṭhiṭṭhānātiādimāha. Tattha diṭṭhiyova diṭṭhiṭṭhānā nāma. Api ca diṭṭhīnaṃ kāraṇampi diṭṭhiṭṭhānameva. Yathāha ‘‘katamāni aṭṭha diṭṭhiṭṭhānāni? Khandhāpi diṭṭhiṭṭhānaṃ, avijjāpi, phassopi, saññāpi, vitakkopi, ayonisomanasikāropi, pāpamittopi, paratoghosopi diṭṭhiṭṭhāna’’nti. ‘‘Khandhā hetu, khandhā paccayo diṭṭhiṭṭhānaṃ upādāya samuṭṭhānaṭṭhena, evaṃ khandhāpi diṭṭhiṭṭhānaṃ. Avijjā hetu…pe… pāpamitto hetu. Paratoghoso hetu, paratoghoso paccayo diṭṭhiṭṭhānaṃ upādāya samuṭṭhānaṭṭhena, evaṃ paratoghosopi diṭṭhiṭṭhāna’’nti (paṭi. ma. 1.124). Evaṃgahitāti diṭṭhisaṅkhātā tāva diṭṭhiṭṭhānā – ‘‘sassato attā ca loko cā’’ti evaṃgahitā ādinnā, pavattitāti attho. Evaṃparāmaṭṭhāti nirāsaṅkacittatāya punappunaṃ āmaṭṭhā parāmaṭṭhā, ‘idameva saccaṃ, moghamañña’nti pariniṭṭhāpitā. Kāraṇasaṅkhātā pana diṭṭhiṭṭhānā yathā gayhamānā diṭṭhiyo samuṭṭhāpenti, evaṃ ārammaṇavasena ca pavattanavasena ca āsevanavasena ca gahitā. Anādīnavadassitāya punappunaṃ gahaṇavasena parāmaṭṭhā. Evaṃgatikāti evaṃ nirayatiracchānapettivisayagatikānaṃ aññataragatikā. Evaṃ abhisamparāyāti idaṃ purimapadasseva vevacanaṃ, evaṃvidhaparalokāti vuttaṃ hoti.

[a2] 「如来了知这些（tañcatathāgatopajānāti）」者：如来不仅了知那具因、具趣的见而已，而是了知那一切；并且了知比那更为殊胜的戒、定与一切知智。「他对那了知也不执取（tañcapajānanaṃnaparāmasati）」者：即他虽了知如此无上的殊胜，也不依渴爱、见、慢的执著而执著「我了知」。「由于不执取，他自内了知寂灭（aparāmasatocassapaccattaññevanibbutividitā）」者：即他如此不执取，由于不执取之缘，他自己、唯以自身了知那些执著烦恼的寂灭。[世尊由此]显示：诸比丘，如来的涅槃是明了的。

> Tañca tathāgato pajānātīti na kevalañca tathāgato sakāraṇaṃ sagatikaṃ diṭṭhigatameva pajānāti, atha kho tañca sabbaṃ pajānāti, tato ca uttaritaraṃ sīlañceva samādhiñca sabbaññutaññāṇañca pajānāti. Tañca pajānanaṃ na parāmasatīti tañca evaṃvidhaṃ anuttaraṃ visesaṃ pajānantopi ahaṃ pajānāmīti taṇhādiṭṭhimānaparāmāsavasena tañca na parāmasati. Aparāmasato cassa paccattaññeva nibbuti viditāti evaṃ aparāmasato cassa aparāmāsapaccayā sayameva attanāyeva tesaṃ parāmāsakilesānaṃ nibbuti viditā. Pākaṭaṃ, bhikkhave, tathāgatassa nibbānanti dasseti.

[a3] 如今，为显示如来依如何行道而证得那寂灭，[世尊]就诸外道于其中染著、从而想「我们在此将是安乐的、在彼将是安乐的」而进入见稠林的那些受，依那些受而宣说业处，[乃]说「诸受的集起」等。此中，「如实了知

（yathābhūtaṃviditvā）」者：即「以无明的集起而有受的集起——如是依缘的集起之义而见受蕴的生起；以渴爱的集起而有受的集起——如是依缘的集起之义而见受蕴的生起；以业的集起而有受的集起——如是依缘的集起之义而见受蕴的生起；以触的集起而有受的集起——如是依缘的集起之义而见受蕴的生起（《无碍解道》1.50）。见生成之相者也见受蕴的生起」——依这五种相而如实了知诸受的集起；「以无明的灭而有受的灭——如是依缘的灭之义而见受蕴的坏灭；以渴爱的灭而有受的灭——如是依缘的灭之义而见受蕴的坏灭；以业的灭而有受的灭——如是依缘的灭之义而见受蕴的坏灭；以触的灭而有受的灭——如是依缘的灭之义而见受蕴的坏灭。见变易之相者也见受蕴的坏灭」（《无碍解道》1.50）——依这五种相而如实了知诸受的灭没；「缘于受而生起的乐与喜悦，这是受的味著」（《相应部》3.26）——如是如实了知味著；「受是无常的、苦的、变易之法，这是受的过患」——如是如实了知过患；「凡于受的欲贪之调伏、欲贪之舍断，这是受的出离」——如是如实了知出离；[如是]由于欲贪已离而无取，诸比丘，如来以不执取而解脱。若有取存在，便会执取某[物]，且因被执取而会有蕴；由于它的不存在，诸比丘，如来不执取任何法而解脱。

Idāni yathāpaṭipannena tathāgatena sā nibbuti adhigatā, taṃ paṭipattiṃ dassetuṃ yāsu vedanāsu rattā titthiyā ‘‘idha sukhino bhavissāma, ettha sukhino bhavissāmā’’ ti diṭṭhigahanaṃ pavisanti, tāsaṃyeva vedanānaṃ vasena kammaṭṭhānaṃ ācikkhanto vedanānaṃ samudayañcātiādimāha. Tattha yathābhūtaṃ viditvāti ‘‘avijjāsamudayā vedanāsamudayoti paccayasamudayaṭṭhena vedanākkhandhassa udayaṃ passati, taṇhāsamudayā vedanāsamudayoti paccayasamudayaṭṭhena vedanākkhandhassa udayaṃ passati, kammasamudayā vedanāsamudayoti paccayasamudayaṭṭhena vedanākkhandhassa udayaṃ passati, phassasamudayā vedanāsamudayoti paccayasamudayaṭṭhena vedanākkhandhassa udayaṃ passati (paṭi. ma. 1.50). Nibbattilakkhaṇaṃ passantopi vedanākkhandhassa udayaṃ passatī’’ ti imesaṃ pañcannaṃ lakkhaṇānaṃ vasena vedanānaṃ samudayaṃ yathābhūtaṃ viditvā; ‘‘avijjānirodhā vedanānirodhoti paccayanirodhaṭṭhena vedanākkhandhassa vayaṃ passati, taṇhānirodhā vedanānirodhoti paccayanirodhaṭṭhena vedanākkhandhassa vayaṃ passati, kammanirodhā vedanānirodhoti paccayanirodhaṭṭhena vedanākkhandhassa vayaṃ passati, phassanirodhā vedanānirodhoti paccayanirodhaṭṭhena vedanākkhandhassa vayaṃ passati. Vipariṇāmalakkhaṇaṃ passantopi vedanākkhandhassa vayaṃ passatī’’ ti (paṭi. ma. 1.50) imesaṃ pañcannaṃ lakkhaṇānaṃ vasena vedanānaṃ atthaṅgamaṃ yathābhūtaṃ viditvā, ‘‘yaṃ vedanaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ vedanāya assādo’’ ti (saṃ. ni. 3.26) evaṃ assādañca yathābhūtaṃ viditvā, ‘‘yaṃ vedanā aniccā dukkhā vipariṇāmadhammā, ayaṃ vedanāya ādīnavo’’ ti evaṃ ādīnavañca yathābhūtaṃ viditvā, ‘‘yo vedanāya chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanāya nissaraṇa’’nti evaṃ nissaraṇañca yathābhūtaṃ viditvā vigatachandarāgatāya anupādāno anupādāvimutto, bhikkhave, tathāgato; yasmiṃ upādāne sati kiñci upādiyeyya, upādinnattā ca khandho bhaveyya, tassa abhāvā kiñci dhammaṃ anupādiyitvāva vimutto bhikkhave tathāgatoti.

复注（6 块）

[t1] 诸见即是「见处（diṭṭhiṭṭhānaṃ）」，因为[它]是最上之罪，是种种不利的因。如所说：「诸比丘，我说邪见是最上之罪」（《增支部》1.310）。[义注]以「如所说」等语，用《无碍解道》的圣典[文]（《无碍解道》1.124）显示见处的分别。此中，诸蕴也是见处，依所缘之义，因有「他随观色为自我」等（《相应部》3.81、345）语句故。无明也是见处，因[它]以亲依止等[缘]性而转起故；如所说：「诸比丘，无闻凡夫不见诸圣者、不善巧于圣法」等（《中部》1.2；《无碍解道》1.130）。触也是见处；如所说：「那也是以触为缘」（《长部》1.118等）、「一再触而领受」（《长部》1.144）。想也是见处；这也曾说过：「妄衍之数以想为因缘」（《经集》880；《大义释》109）、「从地想已」（《中部》1.2）等。寻也是见处；这也曾说过：「于诸见中构想推理之后，[他们]说真与妄二法」（《经集》892）、「是推理者、审察者」（《长部》1.34）等。不如理作意也是见处；因此世尊说：「当他如此不如理作意时，六种见中的某一种见生起：或者『我有自我』这[样的]见，如实如真地于他生起」等（《中部》1.19）。由它而等起，故为「等起（samuṭṭhānaṃ）」，[即]等起之状态，[亦即]「等起之义」。「被转起（pavattitā）」者：即于他人的相续中令生起。「作了断定（pariniṭṭhāpitā）」者：即令执著到达终极、顶点；

此是其义。「依所缘（ārammaṇavasena）」者：[义注]是就八种见处中的诸蕴而说。「依转起（pavattanavasena）」者：即无明等。「依修习（āsevanavasena）」者：[意谓]对恶友、他人之声等的亲近也确实可得。或者，「将有如此的趣向（evaṃgatikā）」者：即有如此的行往，[意谓]有如此的归趣；此是其义。是所说的意思是：这些称为「见」的见处，如是增益胜义中不存在的自我及其常性而被执取、被执著，[乃是]愚者之谈；只要智者不加诘问，它们便[得以]行往、转起。然而一旦被智者诘问，[它们]由于根据不确立、不堪碾磨，便如日出时的露珠、如萤火虫一般破碎、坏灭。

. Diṭṭhiyeva diṭṭhiṭṭhānaṃ paramavajjatāya anekavihitānaṃ anatthānaṃ hetubhāvato. Yathāha ‘‘micchādiṭṭhiparamāhaṃ bhikkhave vajjaṃ vadāmī’’ ti (a. ni. 1.310) ‘‘yathāhā’’ tiādinā paṭisambhidāpāḷiyā (paṭi. ma. 1.124) diṭṭhiyā ṭhānavibhāgaṃ dasseti. Tattha khandhāpi diṭṭhiṭṭhānaṃ ārammaṇaṭṭhena ‘‘rūpaṃ attato samanupassatī’’ tiādi (saṃ. ni. 3.81, 345) vacanato. Avijjāpi diṭṭhiṭṭhānaṃ upanissayādibhāvena pavattanato. Yathāha ‘‘assutavā bhikkhave puthujjano ariyānaṃ adassāvī ariyadhammassa akovido’’ tiādi (ma. ni. 1.2; paṭi. ma. 1.130). Phassopi diṭṭhiṭṭhānaṃ. Yathā cāha ‘‘tadapi phassapaccayā, (dī. ni. 1.118 ādayo) phussa phussa paṭisaṃvedentī’’ ti (dī. ni. 1.144) ca. Saññāpi diṭṭhiṭṭhānaṃ. Vuttañcetaṃ ‘‘saññānidānā hi papañcasaṅkhā, (su. ni. 880; mahāni. 109) pathavito saññatvā’’ ti (ma. ni. 1.2) ca ādi. Vitakkopi diṭṭhiṭṭhānaṃ. Vuttampi cetaṃ ‘‘takkañca diṭṭhīsu pakappayitvā, saccaṃ musāti dvayadhammamāhū’’ ti (su. ni. 892) ‘‘takkī hoti vīmaṃsī’’ ti (dī. ni. 1.34) ca ādi. Ayonisomanasikāropi diṭṭhiṭṭhānaṃ. Tenāha bhagavā ‘‘tassa evaṃ ayoniso manasi karoto channaṃ diṭṭhīnaṃ aññatarā diṭṭhi uppajjati. ‘Atthi me attā’ti vā assa saccato thetato diṭṭhi uppajjatī’’ tiādi (ma. ni. 1.19). Samuṭṭhāti etenāti samuṭṭhānaṃ samuṭṭhānabhāvo samuṭṭhānaṭṭho. Pavattitāti parasantānesu uppāditā. Pariniṭṭhāpitāti abhinivesassa pariyosānaṃ matthakaṃ pāpitāti attho. ‘‘Ārammaṇavasenā’’ ti aṭṭhasu diṭṭhiṭṭhānesu khandhe sandhāyāha. Pavattanavasenāti avijjādayo. Āsevanavasenāti pāpamittaparatoghosādīnampi sevanaṃ labbhatiyeva. Atha vā evaṃgatikāti evaṃgamanā, evaṃniṭṭhāti attho. Idaṃ vuttaṃ hoti – ime diṭṭhisaṅkhātā diṭṭhiṭṭhānā evaṃ paramatthato asantaṃ attānaṃ sassatabhāvañcassa ajjhāropetvā gahitā, parāmaṭṭhā ca bālalapanā yāva paṇḍitā na samanuyuñjanti, tāva gacchanti pavattanti. Paṇḍitehi samanuyuñjiyamānā pana anavaṭṭhitavatthukā avimaddakkhamā sūriyuggamane ussāvabindū viya khajjopanakā viya ca bhijjanti vinassanti cāti.

[t2] 此中，关于诘问[之事]的略说如下：若他人所构想的自我或世间是常恒的，那么由于它无有变异、不舍先前的形态，[对它]不能施加任何殊胜[的改变]；因此对常见论者而言，为遮止不利、为于有利[中]行道[所施设]的教诫便全无用处。或者说，既无变异，那教诫又如何得以转起呢？如此，自我便如虚空一般，不可能有布施等作为与杀害等作为。同样，对常见论者而言，苦乐的领受之系属也不能成立，因为无有业的系缚；而由于生等不可能[有]，解脱又从何而来呢？若[他]说：唯是它的[诸]法生起并坏灭，作为等的言说即依此而[有]——如此也不能许有那不舍先前形态而常住的自我的「唯法」。又，作为它的[诸]状态的那些法，或是异的，或是不异的：若是异的，则纵使那些[状态]生起了，它也不因此而有任何差别；而[他们]所许的却是「由那些[状态]而[自我]造作、领受、死没、投生」，因此，如上所说的过失仍旧存在，而且构想[诸]法也成为无用。若是不异的，则[自我]与有生灭的诸状态不异，故如那些[状态]一般，自我亦有生灭——常性何处有余地呢？或者，那些[状态]也如自我一般是常的——[如此则]系缚与解脱全不可能。所以常见论终不能成立。而此中没有任何论者能对诸法的常恒性说出清净的理据；无有理据之语，不能取悦智者之心。因此[上文]说「只要智者不加诘问，它们便[得以]行往、转起」。依业而面向[后世]、于其中往赴，故为「未来果报（abhisamparāyo）」，[即]后世。

Tatthāyaṃ anuyuñjane saṅkhepakathā – yadi hi parena parikappito attā loko vā sassato siyā, tassa nibbikāratāya purimarūpāvijahanato kassaci visesādhānassa kātuṃ asakkuṇeyyatāya ahitato nivattanatthaṃ, hite ca paṭipattatthaṃ upadeso eva nippayojano siyā sassatavādino, kathaṃ vā so upadeso pavattīyati vikārābhāvato, evañca attano ajaṭākāsassa viya dānādikiriyā hiṃsādikiriyā ca na sambhavati. Tathā sukhassa dukkhassa anubhavananibandho eva sassatavādino na yujjati kammabaddhābhāvato, jātiādīnañca asambhavato kuto vimokkho, atha pana dhammamattaṃ tassa uppajjati ceva vinassati ca, yassa vasenāyaṃ kiriyādivohāroti vadeyya, evampi purimarūpāvijahanena avaṭṭhitassa attano dhammamattanti na sakkā

sambhāvetuṃ, te vā panassa dhammā avatthābhūtā aññe vā siyuṃ anaññe vā. Yadi aññe, na tāhi tassa uppannāhipi koci viseso atthi. Yāhi karoti paṭisaṃvedeti cavati upapajjati cāti icchitaṃ, tasmā tadavattho eva yathāvuttadoso. Kiñca dhammakappanāpi niratthikā siyā, athānaññe uppādavināsavantīhi avatthāhi anaññassa attano tāsaṃ viya uppādavināsasabbhāvato kuto niccatāvakāso, tāsampi vā attano viya niccatāti bandhavimokkhānaṃ asambhavo evāti na yujjatiyeva sassatavādo. Na cettha koci vādī dhammānaṃ sassatabhāve parisuddhaṃ yuttiṃ vattuṃ samattho, yuttirahitañca vacanaṃ na paṇḍitānaṃ cittaṃ ārādhetīti. Tena vuttaṃ ‘‘yāva paṇḍitā na samanuyuñjanti, tāva gacchanti pavattantī’’ti. Kammavasena abhimukho sampareti etthāti abhisamparāyo, paroloko.

[t3] 「与一切知智（sabbaññutaññāṇañca）」这[语]，[义注]是因此处正在分别一切知智而说的；或者是因为：说了它，则由于[它是]其所依，漏尽智[即被摄取]，又由于与它不相离，世尊的十力等一切智也就都被摄取了。「虽了知（pajānantopi）」中的「pi」一语[用]于容许[之义]；[义注]以此说明「他对那（tañca）」中所说的「ca」一语之义。是所说的意思是：如来对那比见更为殊胜的、成为坚实的戒等功德之殊胜尚且不执著，何况轮回的财利呢？[义注]以「我」[一语]说依见而执著它的行相。「了知（pajānāmi）」此中，「iti」一语[表]类之义；[义注]以此显示依渴爱而以「我的」执著的行相。越过法的自性而向他处触取，[即]为「执著（parāmāso）」；因为诸蕴中并没有任何[法]可被执取为「我」或「我的」。而所谓「执著」即是渴爱等，它们已于菩提树下为世尊所断——[义注]故说「那些执著烦恼」等语。或者，「由于不执取（aparāmāsato）」是[表]寂灭之了知的因之语，而[其中的assa]是就「了知（viditā）」一语而言的、表作者的属格；此中之义亦可如是见：由于不执著，如来以离执著的行道而亲自证得了无为界。

‘‘Sabbaññutaññāṇañcā’’ti idaṃ idha sabbaññutaññāṇassa vibhajiyamānattā vuttaṃ, tasmiṃ vā vutte tadadhiṭṭhānato āsavakkhayañāṇaṃ, tadavinābhāvato sabbampi vā bhagavato dasabalādiñāṇaṃ gahitameva hotīti katvā. Pajānantopīti pi-saddo sambhāvane, tena ‘‘tañcā’’ti ettha vuttaṃ ca-saddatthamāha. Idaṃ vuttaṃ hoti – taṃ diṭṭhigatato uttaritaraṃ sārabhūtaṃ sīlādiguṇavisesampi tathāgato nābhinivisati, ko pana vādo vaṭṭāmiseti. ‘‘Aha’’nti diṭṭhivasena vā taṃ parāmasanākāramāha. Pajānāmīti ettha iti-saddo pakārattho, tena ‘‘mama’’nti taṇhāvasena parāmasanākāraṃ dasseti. Dhammasabhāvaṃ atikkamitvā parato āmasanaṃ parāmāso. Na hi taṃ atthi, khandhesu yaṃ ‘‘aha’’nti vā, ‘‘mama’’nti vā gahetabbaṃ siyā. Yo pana parāmāso taṇhādayova, te ca bhagavato bodhimūleyeva pahīnāti āha ‘‘parāmāsakilesāna’’ntiādi. Aparāmāsatoti vā nibbutivedanassa hetuvacanaṃ, ‘‘viditā’’ti idaṃ padaṃ apekkhitvā kattari sāmivacanaṃ, aparāmasanahetu parāmāsarahitāya paṭipattiyā tathāgatena sayameva asaṅkhatadhātu adhigatāti evaṃ vā ettha attho daṭṭhabbo.

[t4] [义注]以「那些受（yāsuvedanāsu）」等语显示世尊教说的巧妙。即如：虽然依蕴、处等而有种种四谛的教说，然而诸如来于教说中[有]此[一贯的]作法——为显示持见者是依[受]而以邪行道深入见的密林，[故]唯把受提出，以显示遍知之地。「业处（kammaṭṭhānaṃ）」者：即四谛业处。「如实了知（yathābhūtaṃviditvā）」者：即以观慧依所缘通达、以道慧依无痴通达而了知受的集起等，[即]通达[它们]；此是其义。「依缘的集起之义（paccayasamudayaṭṭhena）」者：即依「此有故彼有，此生故彼生」（《中部》1.404；《相应部》2.21；《自说》1）所说之相，以无明等诸缘的生起，以及[诸缘]未为道所根除。「生成之相（nibbattilakkhaṇaṃ）」者：即生起之相，[意谓]生；此是其义。「五种相（pañcannaṃlakkhaṇānaṃ）」此中，应知[义注]是把四种缘[之相]也仅取为生起之相而说的；因为缘之相也确实可得，[义注]也正是如此解说的。「依缘的灭之义（paccayanirodhaṭṭhena）」此中，其义亦应随所说之理而知。「yaṃ」者：即「由于」；或者[指]那乐与喜悦。「缘于（paṭicca）」者：即获得那作为所缘缘等的受。「这（ayaṃ）」者：即[受]作为乐与喜悦之缘的状态；或者即是乐与喜悦[本身]——而[其]作阳性的指示，是就「味著（assādo）」一语[的性]而言的。此中的略义是：当缘于先前生起的受而生起喜悦时，那先前的受的可味著之行相、[即]喜悦的味著之行相，这[便]是「味著」。那么，缘于受又如何生起乐呢？——由于所意谓的是心的乐，故无此过失；因为此中「喜悦」一语的提取是[对「乐」的]简别：「乐[即]喜悦」，犹如说「树[即]西萨巴树」一般。

‘‘Yāsu vedanāsū’’ tiādinā bhagavato desanāvilāsaṃ dasseti. Tathā hi khandhāyatanādivasena anekavidhāsu catusaccadesanāsu sambhavantīsupi ayaṃ tathāgatānaṃ desanāsu paṭipatti, yaṃ diṭṭhigatikā micchāpaṭipattiyā diṭṭhigahanaṃ pakkhandāti dassanatthaṃ vedanāyeva pariññāya bhūmidassanatthaṃ uddhaṭā. Kammaṭṭhānanti catusaccakammaṭṭhānaṃ. Yathābhūtaṃ viditvāti vipassanāpaññāya vedanāya samudayādīni ārammaṇapaṭivedhavasena maggapaññāya asammohapaṭivedhavasena jānitvā, paṭivijjhitvāti attho. Paccayasamudayaṭṭhenāti ‘‘imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjatī’’ ti (ma. ni. 1.404; saṃ. ni. 2.21; udā. 1) vuttalakkhaṇena avijjādīnaṃ paccayānaṃ uppādena ceva maggena asamugghātena ca. Nibbattilakkhaṇanti uppādalakkhaṇaṃ, jātinti attho. Pañcannaṃ lakkhaṇānanti ettha catunnaṃ paccayānampi uppādalakkhaṇameva gahetvā vuttanti gahetabbaṃ, yasmā paccayalakkhaṇampi labbhatiyeva, tathā ceva saṃvaṇṇitaṃ. Paccayanirodhaṭṭhenāti etthāpi vuttanayānusārena attho veditabbo. Yanti yasmā, yaṃ vā sukhaṃ somanassaṃ. Paṭiccāti ārammaṇapaccayādibhūtaṃ vedanaṃ labhitvā. Ayanti sukhasomanassānaṃ paccayabhāvo, sukhasomanassameva vā, ‘‘assādo’’ ti padaṃ pana apekkhitvā pulliṅganiddeso. Ayañhettha saṅkhepattho – purimuppannaṃ vedanaṃ ārabbha somanassuppattiyaṃ yo purimavedanāya assādetabbākāro somanassassādanākāro, ayaṃ assādoti. Kathaṃ pana vedanaṃ ārabbha sukhaṃ uppajjatīti? Cetasikasukhassa adhippetattā nāyaṃ doso. Visesanaṃ hettha somanassaggahaṇaṃ sukhaṃ somanassanti ‘‘rukkho siṃsapā’’ ti yathā.

[t5] [义注]以「无常的（aniccā）」一语，依行苦性而说舍受的过患，或说一切受的过患；以其余二[语]，依其余[二]苦性而依次说苦受、乐受[的过患]；或者不作差别，[则]三语都应依一切受而配合。「这（ayaṃ）」者：即受依「有已而无」之义的无常性、依「为生灭所逼迫」之义的苦性，以及依老与死二种[方式]的可变易性——这[便]是受的「过患（ādīnavo）」；或者[所谓「过患」]，是因为从它而转起可怜、[即]极堪悲愍[之事]。「受的出离（vedanāyanissaraṇaṃ）」此中，「受的（vedanāya）」是从格：只要不舍断系属于受的欲贪，此人便始终黏著于受；而当他舍断那欲贪时，此人便从受出离、离系——因此说欲贪的舍断为受的出离。而此中，以「受」一语的提取，那些作为受的俱生[缘]、依止[缘]与所缘的色法与非色法也都被摄取了，故应知[此即]五取蕴的摄取。然而教说是以「受」为首而来的，其中的原因已经说过；或者此义应依「相运载（lakkhaṇahāra）」的方法来阐明。此中，以「受」一语所摄取的五取蕴是苦谛，以「诸受的集起」一语所摄取的无明等是集谛，以「灭没」与「出离」二语是灭谛，以「如实了知」一语是道谛——如是，此中应知[有]四谛。由于其余诸取以欲取为根本，且欲取已断则更无余取，[义注]故说「由于欲贪已离而无取」。「以不执取而解脱（anupādāvimutto）」者：世尊[以此]显示自己的道果之证得。因为[世尊]正是由于善通达了法界，才能把这具因、具趣的见依差别而分别；法王[乃]以「诸受的（vedanānaṃ）」等语，显示那一切知智连同其前分行道的生起之地。

‘‘Aniccā’’ ti iminā saṅkhāradukkhatāvasena upekkhāvedanāya, sabbavedanāsuyeva vā ādīnavamāha, itarehi itaradukkhatāvasena yathākkamaṃ dukkhasukhavedanānaṃ, avisesena vā tīṇipi padāni sabbāsampi vedanānaṃ vasena yojetabbāni. Ayanti yo vedanāya hutvā abhāvaṭṭhena aniccabhāvo, udayabbayapaṭipīḷanaṭṭhena dukkhabhāvo, jarāya maraṇena cāti dvedhā vipariṇāmetabbabhāvo ca, ayaṃ vedanāya ādīnavo, yato vā ādīnaṃ paramakāruññaṃ vāti pavattatīti. Vedanāya nissaraṇanti ettha vedanāyāti nissakkavacanaṃ, yāva vedanāpaṭibaddhaṃ chandarāgaṃ na pajahati, tāvāyaṃ puriso vedanaṃ allīnoyeva hoti. Yadā pana taṃ chandarāgaṃ pajahati, tadāyaṃ puriso vedanāya nissaṭo visaṃyutto hotīti chandarāgappahānaṃ vedanāya nissaraṇaṃ vuttaṃ. Ettha ca vedanāggahaṇena vedanāya sahajātanissayārammaṇabhūtā ca rūpārūpadhammā gahitā eva hontīti pañcannampi upādānakkhandhānaṃ gahaṇaṃ daṭṭhabbaṃ. Vedanāsīsena pana desanā āgatā, tattha kāraṇaṃ vuttameva, lakkhaṇahāranayena vā ayamattho vibhāvetabbo. Tattha vedanāggahaṇena gahitā pañcupādānakkhandhā dukkhasaccaṃ, vedanānaṃ samudayaggahaṇena gahitā avijjādayo samudayasaccaṃ, atthaṅgamanissaraṇapariyāyehi nirodhasaccaṃ, ‘‘yathābhūtaṃ viditvā’’ ti etena maggasaccanti evamettha cattāri saccāni veditabbāni. Kāmupādānamūlakattā sesupādānānaṃ, pahīne ca kāmupādāne upādānasesābhāvato ‘‘vigatachandarāgatāya anupādāno’’ ti vuttaṃ. Anupādāvimuttoti attano maggaphalappattiṃ bhagavā dasseti. ‘‘Vedanāna’’ ntiādinā hi yassā dhammadhātuyā suppaṭividdhattā imaṃ diṭṭhigataṃ sakāraṇaṃ

sagatikaṃ pabhedato vibhajituṃ samattho ahosi, tassa sabbaññutaññāṇassa saddhiṃ pubbabhāgapaṭipadāya uppattibhūmiṃ dasseti dhammarājā.

[t6] 第一诵分的解说结束。

Paṭhamabhāṇavāravaṇṇanā niṭṭhitā.

§ 37 “诸比丘，这些就是那些甚深、难见、难觉悟、寂静、殊胜、超越思辨之境、微妙、唯智者能体验的法，是如来自己证知、现证后宣说的；正是依据这些，如实称赞如来的人才能正确地称说。

. ‘‘Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

义注（2 块）

[a1] 「诸比丘，这些就是那些[法]（imekhote,bhikkhave）」者：即我曾问「诸比丘，哪些法是甚深的」的那些[法]，以「诸比丘，这些就是那些[法]……如来了知这些，也了知比这更为殊胜的」这样所指示的一切知智之诸法，应知是甚深、难见……乃至……唯智者能体验的。依据这些，凡夫不能、须陀洹等中的任何一者也不能如实称说如来的赞誉，唯有如来才能如实称赞而正确地称说——如是，发问者所问的也正是一切知智，交付者所交付的也正是那[一切知智]，而在其中间则分别了诸见。

. Ime kho te, bhikkhaveti ye te ahaṃ – ‘‘katame, ca te, bhikkhave, dhammā gambhīrā’’ ti apucchiṃ, ‘‘ime kho te, bhikkhave, tañca tathāgato pajānāti tato ca uttaritaraṃ pajānātī’’ ti evaṃ niddiṭṭhā sabbaññutaññāṇadhammā gambhīrā duddasā...pe... paṇḍitavedanīyāti veditabbā. Yehi tathāgatassa neva puthujjano, na sotāpannādīsu aññataro vaṇṇaṃ yathābhūtaṃ vattuṃ sakkoti, atha kho tathāgatova yathābhūtaṃ vaṇṇaṃ sammā vadamāno vadeyyāti evaṃ pucchamānenāpi sabbaññutaññāṇameva puṭṭhaṃ, niyyātentenāpi tadeva niyyātitaṃ, antarā pana diṭṭhiyo vibhattāti.

[a2] 第一诵分义注毕。

Paṭhamabhāṇavāravaṇṇanā niṭṭhitā.

第一诵分结束。

Paṭhamabhāṇavāro.

> 译注：bhāṇavāra＝诵分。

一分常见论（Ekaccasassatavāda）
Ekaccasassatavādo

§ 38 “诸比丘，有一些沙门、婆罗门是一分常见论者（ekaccasassatika）、一分非常见论者（ekacca-asassatika），他们以四种根据宣称自我与世间一分是常恒的、一分是非常恒的。那些沙门、婆罗门大德依于什么、缘于什么成为一分常见论者、一分非常见论者，以四种根据宣称自我与世间一分是常恒的、一分是非常恒的呢?

. ‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi?

义注（1 块）

[a1] 「一分常见论者（ekaccasassatikā）」者：即一分常见论者（ekaccasassatavādā）。他们有二种：众生一分常见论者与诸行一分常见论者。此处所取的正是这二种。

. Ekaccasassatikāti ekaccasassatavādā. Te duvidhā honti – sattekaccasassatikā, saṅkhārekaccasassatikāti. Duvidhāpi idha gahitāyeva.

复注（4 块）

[t1] 于诸众生与诸行中，他[所主张的]有一分是常恒的，故为「一分常的（ekaccasassato）」，[即]一分常之论；他们有它，故为「一分常见论者（ekaccasassatikā）」。然而由于他们有那一分常之论、[即]见，故名为「一分常见论者（ekaccasassatavādā）」；因此，[义注]为显示此义而说「一分常见论者（ekaccasassatavādā）」。依此理，「一分非常见论者（ekaccaasassatikā）」一语之义亦应了知。[设难：]岂不是[这样吗]——说了「一分常见论者」，其余一分是非常恒的这[一]断定便已成立了[，何必再说]？——确实，就义而言已成立，但就语而言则未[成立]；因此，为极明白地显示，[乃]说「一分非常见论者」。因为法主于此并非有余地地说法。「此处（idha）」者：即于「一分常见论者」这[一]语中。「所取（gahitā）」者：即被说到；[义注]也正是如此显示其义的。或者，「此处」[即]于此教说中；即如：前三种论说是依众生而分别，第四种是依诸行而分别。「诸行一分常见论者（saṅkhārekaccasassatikā）」这[语]，[义注]是依显示他们所执取为常恒的那些法的如实自性而说，并非依显示一分常见论者的主张而说；因为他的主张是：所许为常恒者正是无为[法]。[义注]正因此故说「或[被称为]心……乃至……[将如此]存在」。因为凡[他]承认某法是为诸缘所造作的，未发狂者便不可能承认它是常、坚固等。[义注]以此阐明了那以「由于具有生、灭与坚固性，[诸法]或是常的，或是无常的，或是不可说的」等方式而转起的七分论的不合理。

. Sattesu saṅkhāresu ca ekaccaṃ sassataṃ etassāti ekaccasassato, ekaccasassatavādo. So etesaṃ atthīti ekaccasassatikā. Te pana yasmā ekaccasassato vādo diṭṭhi etesanti ekaccasassatavādā nāma honti, tasmā tamatthaṃ dassento āha ‘‘ekaccasassatavādā’’ ti. Iminā nayena ekaccaasassatikā dipadassapi attho veditabbo. Nanu ca ‘‘ekaccasassatikā’’ ti vutte tadaññassa ekaccassa asassatatāsanniṭṭhānaṃ siddhameva hotīti? Saccaṃ siddhameva hoti atthato, na pana saddato. Tasmā supākaṭaṃ katvā dassetuṃ ‘‘ekaccaasassatikā’’ ti vuttaṃ. Na hi idha sāvasesaṃ katvā dhammaṃ deseti dhammassāmī. Idhāti ‘‘ekaccasassatikā’’ ti imasmiṃ pade. Gahitāti vuttā, tathā ceva attho dassito. Idhāti vā imissā desanāya. Tathā hi purimakā tayo vādā sattavasena, catuttho saṅkhāravasena vibhatto.

‘‘Saṅkhārekaccasassatikā’’ ti idaṃ tehi sassatabhāvena gayhamānānaṃ dhammānaṃ yāthāvasabhāvadassanavasena vuttaṃ, na panekaccasassatikamatadassanavasena. Tassa hi sassatābhimataṃ asaṅkhatamevāti laddhi. Tenevāha ‘‘cittanti vā…pe… ṭhassatī’’ ti. Na hi yassa bhāvassa paccayehi abhisaṅkhatabhāvaṃ paṭijānāti, tasseva niccadhuvādibhāvo anummattakena sakkā paṭiññātuṃ. Etena ‘‘uppādavayadhuvatāyuttabhāvā siyā niccā, siyā aniccā siyā na vattabbā’’ tiādinā pavattassa sattabhaṅgavādassa ayuttatā vibhāvitā hoti.

[t2] 此中，[其]不合理的阐明如下：若以「凡依某一自性而说某法为『有』者，即依那同一自性而说该法为『无』」等方式而说，那便成为不定论；若是依另一[自性而说]，那便不成为不定论。而此中不宜说[它]与处所之异等相关联，因为那[种说法]是全世间所公认的，无有诤论。而有些人说：「犹如以金瓶作成冠时，瓶性坏灭，冠性生起，而金性依然住立；同样，于一切法中某[一]法坏灭，某[一]法生起，而自性则住立。」应对他们说：「那于瓶中与冠中住立的金是什么呢？若[说]是色等，那么它便如声一般是无常的；若[说]是色等的聚合，[则]所谓聚合唯是世俗，其有性、无性或常性都不可得。」——[如是]不定论便不成立。而诸法与有法者是异或不异[二者]中的过失，已于常见论的审察中说过，因此那[过失]应依彼处所说之理而知。此外，[他们所立的]具「常、无常、不可说」之形态的自我与世间，由于[他们]承认[它]于胜义中存在，[便应]如具常等中某一形态的色一般，或如灯等一般[有生灭]。因为

对以生灭为自性的灯等，不可能了知[它们有]「常、无常、不可说」之自性，正如[不可能了知]命有常等中的某一形态一般。如是，正如七分[不可能]，其余诸分也同样不可能——故应知七分论的不合理。

Tatthāyaṃ ayuttatāvibhāvanā – yadi ‘‘yena sabhāvena yo dhammo atthīti vuccati, teneva sabhāvena so dhammo natthī’’ tiādinā vucceyya, siyā anekantavādo. Atha aññena, siyā na anekantavādo. Na cettha desantarādisambandhabhāvo yutto vattuṃ tassa sabbalokasiddhattā, vivādābhāvato. Ye pana vadanti ‘‘yathā suvaṇṇaghaṭena makuṭe kate ghaṭabhāvo nassati, makuṭabhāvo uppajjati, suvaṇṇabhāvo tiṭṭhatiyeva, evaṃ sabbabhāvānaṃ koci dhammo nassati, koci dhammo uppajjati, sabhāvo pana tiṭṭhatī’’ ti. Te vattabbā ‘‘kiṃ taṃ suvaṇṇaṃ, yaṃ ghaṭe makuṭe ca avaṭṭhitaṃ, yadi rūpādi, so saddo viya anicco. Atha rūpādi samūho, samūho nāma sammutimattaṃ. Na tassa atthitā natthitā niccatā vā labbhatī’’ ti anekantavādo na siyā. Dhammānañca dhammino aññathānaññathāsu doso vuttoyeva sassatavādavicāraṇāyaṃ. Tasmā so tattha vuttanayeneva veditabbo. Apica niccāniccanavattabbarūpo attā loko ca paramatthato vijjamānatāpaṭijānanato yathā niccādīnaṃ aññataraṃ rūpaṃ, yathā vā dīpādayo. Na hi dīpādīnaṃ udayabbayasabhāvānaṃ niccāniccanavattabbasabhāvatā sakkā viññātuṃ, jīvassa niccādīsu aññataraṃ rūpaṃ viyāti evaṃ sattabhaṅgassa viya sesabhaṅgānampi asambhavoyevāti sattabhaṅgavādassa ayuttatā veditabbā.

[t3] 而此中，如是转起「自在天是常的，其余众生是无常的」之论者，[即]众生一分常见论者，譬如自在论者。如是转起「诸极微是常的、坚固的，[由]微[所成]者等是无常的」之论者，[即]诸行一分常见论者，譬如迦那陀[之徒]（kāṇādā）。[设难：]岂不是[这样吗]——于「某些法是常恒的，某些是非常恒的」这[一]论说中，断定眼等是非常恒的，正是对如实自性的了悟，这如何是邪见呢？——[通释：]又有谁说过「断定眼等是非常恒的即是邪见」呢？此处[所说的]邪见，乃是于非常恒[之法]中对某些法执著为常恒。而由于它与[对眼等非常恒之]了悟同时转起，那[种]了悟便因杂染而被污染，犹如杂了毒的醍醐一般；[它]既不能作自己的作用，便不堪被置于正见一方。或者，纵使眼等被断定为非常恒，持见者所执取的仍是被增益了命之自性的[眼等]，故那[种]了悟的邪见性不能被遮除；[义注]正因此故说「眼也是……乃至……身也是这我的自我」等语。而如此[了解]之后，「依无为界与有为界而依次如是转起『某些法是常恒的，某些是非常恒的』的分别说，也成为一分常见论」这一类的诘难，便全无余地了；因为[分别说]是对法之自性的不颠倒的正确领受。

Ettha ca ‘‘issaro nicco, aññe sattā aniccā’’ ti evaṃ pavattavādā sattekaccasassatikā seyyathāpi issaravādā. ‘‘Paramāṇavo niccā dhuvā, aṇukādayo aniccā’’ ti evaṃ pavattavādā saṅkhārekaccasassatikā seyyathāpi kāṇādā. Nanu ‘‘ekacce dhammā sassatā, ekacce asassatā’’ ti etasmiṃ vāde cakkhādīnaṃ asassatatāsanniṭṭhānaṃ yathāsabhāvāvabodho eva, tayidaṃ kathaṃ micchādassananti, ko vā evamāha ‘‘cakkhādīnaṃ asassatabhāvasanniṭṭhānaṃ micchādassana’’ nti? Asassatesuyeva pana kesañci dhammānaṃ sassatabhāvābhiniveso idha micchādassanaṃ. Tena pana ekavāre pavattamānena cakkhādīnaṃ asassatabhāvāvabodho vidūsito saṃsaṭṭhabhāvato visasaṃsaṭṭho viya sappimaṇḍo sakiccakaraṇāsamatthatāya sammādassanapakkhe ṭhapetabbataṃ nārahatīti. Asassatabhāvena nicchitāpi vā cakkhuādayo samāropitajīvasabhāvā eva diṭṭhigatikehi gayhantīti tadavabodhassa micchādassanabhāvo na sakkā nivāretuṃ. Tenevāha ‘‘cakkhuṃ itipi…pe… kāyo itipi ayaṃ me attā’’ tiādi. Evañca katvā asaṅkhatāya saṅkhatāya ca dhātuyā vasena yathākkamaṃ ‘‘ekacce dhammā sassatā, ekacce asassatā’’ ti evaṃ pavatto vibhajjavādopi ekaccasassatavādo āpajjatīti evaṃpakārā codanā anavakāsā hoti aviparītadhammasabhāvasampaṭipattibhāvato.

[t4] 而此中，虽然于前一论说中，把非常恒的诸法执取为「常恒的」，[这]特别地[即是]邪见；而把常恒的[法]执取为「常恒的」则非邪见，因为[那]是对如实自性的执取。然而，由于[此论]于非常恒[之法]中，就所应执取的诸法作了「唯某些法是常恒的，某些是非常恒的」的分别，[故]说此论为别一种论。而此中不能说「由于一分含摄于全体中，故有分之常执可归入无分之常执」，因为二论是依论者[各自]所对之境的差别而转起的：执著「一切法是常恒的」的持见者是一类，[执著]「一分是常恒的」的是另一类；二论[中]一者无余地摄尽诸行，一者唯摄取一分，[这]是极明白的。此外，[二者]又分别是对种种类的积集与一类的积集的蕴相续而执著。因为四种常见论者都是对依止

于随生之差别而有种种色身的非色法聚执著为常的，[这是]由于依神通与随闻等而执取色身的差别故；即如所说：「从那里死后，投生到那里」（《长部》1.32）、「死没、再生」等。而得殊胜[证得]的一分常见论者，则是于未审察其差别之积集的法相续中，藉执取常之行相而生起执著；因为他的执著是以一有所摄的蕴相续为境。即如于三种论说中，只说了这么多：「他随念那宿住，此外则不随念」；而推理者[中]常见论者与一分常见论者[二者]常之执著的差别，由于是以色法与非色法为境，[则]是极明白的。

Kāmañcettha purimavādepi asassatānaṃ dhammānaṃ ‘‘sassatā’’ti gahaṇaṃ visesato micchādassanaṃ, sassatānaṃ pana ‘‘sassatā’’ti gāho na micchādassanaṃ yathāsabhāvaggahaṇabhāvato. Asassatesuyeva pana ‘‘kecideva dhammā sassatā, keci asassatā’’ti gahetabbadhammesu vibhāgappavattiyā imassa vādassa vādantaratā vuttā, na cettha ‘‘samudāyantogadhattā ekadesassa sappadesasassataggāho nippadesasassataggāhe samodhānaṃ gacchatī’’ti sakkā vattuṃ vādī tabbisayavisesavasena vādadvayassa pavattattā. Aññe eva hi diṭṭhigatikā ‘‘sabbe dhammā sassatā’’ti abhiniviṭṭhā, aññe ‘‘ekaccasassatā’’ti. Saṅkhārānaṃ anavasesapariyādānaṃ, ekadesapariggaho ca vādadvayassa paribyattoyeva. Kiñca bhiyyo anekavidhasamussaye ekavidhasamussaye ca khandhapabandhe abhinivesabhāvato. Catubbidhopi hi sassatavādī jātivisesavasena nānāvidharūpakāyasannissaye eva arūpadhammapuñje sassatābhinivesī jāto abhiññāṇena anussavādīhi ca rūpakāyabhedaggahaṇato. Tathā ca vuttaṃ ‘‘tato cuto amutra udapādi’’nti (dī. ni. 1.32) ‘‘cavanti upapajjantī’’ti ca ādi. Visesalābhī ekaccasassatiko anupadhāritabhedasamussayeva dhammapabandhe sassatākāraggahaṇena abhinivisanaṃ janesi ekabhavapariyāpannakhandhasantānavisayattā tadabhinivesassa. Tathā ca tīsupi vādesu ‘‘taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussaratī’’ti ettakameva vuttaṃ, takkīnaṃ pana sassatekaccasassatavādīnaṃ sassatābhinivesaviseso rūpārūpadhammavisayatāya supākaṭoyevāti.

§ 39 “诸比丘，有这样的时候：在某个时候，经过漫长的时期之后，这个世间坏灭。当世间坏灭时，众生大多转生到光音天（Ābhassara）。他们在那里由意所生（manomaya）、以喜为食（pītibhakkha）、自身发光、飞行于空中、住于净美之中，长久长时地住立。

. ‘‘Hoti kho so, bhikkhave, samayo, yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko saṃvaṭṭati. Saṃvaṭṭamāne loke yebhuyyena sattā ābhassarasaṃvattanikā honti. Te tattha honti manomayā pītibhakkhā sayaṃpabhā antalikkhacarā subhaṭṭhāyino, ciraṃ dīghamaddhānaṃ tiṭṭhanti.

> 译注：saṃvaṭṭati＝［世间］坏灭，与坏劫（saṃvaṭṭakappa）对应；ābhassarasaṃvattanika直译“导致［转生］光音天者”。

义注（1 块）

[a1] 「有这样的时候（yaṃ）」者：只是不变词。「在某个时候（kadāci）」者：即在某时。「karahaci」者：即那[语]的同义语。「漫长的时期（dīghassaaddhuno）」者：即漫长的时间。「经过（accayena）」者：即以过去。「坏灭（saṃvaṭṭati）」者：即毁坏。「大多（yebhuyyena）」者：这是就那些于上层梵天界或于无色[界]中生起者之外的其余[众生]而说的。因由禅之意而生起，故为「由意所生（manomayā）」。喜是他们的食、食物，故为「以喜为食（pītibhakkhā）」。他们有自己的光明，故为「自身发光（sayaṃpabhā）」。行于空中，故为「飞行于空中（antalikkhacarā）」。住立于净美的园林、宫殿、劫树等中，故为「住于净美（subhaṭṭhāyino）」；或者，成为净美——[即]具可意的衣服与饰物——而住立，故为「住于净美」。「长久长时（ciraṃdīghamaddhānaṃ）」者：即最多八劫。

. Yanti nipātamattaṃ. Kadācīti kismiñci kāle. Karahacīti tasseva vevacanaṃ. Dīghassa addhunoti dīghassa kālassa. Accayenāti atikkamena. Saṃvaṭṭatīti vinassati. Yebhuyyenāti ye uparibrahmalokesu vā arūpesu vā nibbattanti, tadavasese sandhāya vuttaṃ. Jhānamanena nibbattattā manomayā. Pīti tesaṃ bhakkho āhāroti pītibhakkhā. Attanova tesaṃ pabhāti sayaṃpabhā. Antalikkhe carantīti antalikkhacarā. Subhesu

uyyānavimānakapparukkhādīsu tiṭṭhantīti, subhaṭṭhāyino subhā vā manorammavatthābharaṇā hutvā tiṭṭhantīti subhaṭṭhāyino. Ciraṃ dīghamaddhānanti ukkaṃsena aṭṭha kappe.

复注（1 块）

[t1] 「漫长的时间（dīghassakālassa）」「以过去（atikkamena）」者：即以成[劫]与成住[劫]的过去。由于诸语根有多义，与「saṃ」一语相连的「vaṭṭa」一语是表坏灭的，[义注]故说「毁坏」，[意谓]依尽灭而转起；此是其义。因为从造成毁坏的大云生起时起，直到连微尘般的行也不存在为止，[这期间]说为「世间坏灭」。而此中「世间」所意谓的是地等器世间。「于上层梵天界（uparibrahmalokesu）」者：即于少净[天]等色梵天界中。因为此处所意谓的是以火[所成]的劫之坏灭，因[它]多有转起故；世尊正因此故说「转生到光音天」。「或于无色[界]中（arūpesuvā）」中的「vā」一语，应知是[表]「或于正在坏灭的世界之外的其他世界中」这[样的]选择。因为不能了知「一切恶趣众生那时都生于色、无色有中」，因为恶趣中寿量最长者不可能生于人界。虽然一切众生都是由造作之意而生起，然而由于[色界众生]是无有外缘、唯由意而生起，[故]色界众生被称为「由意所生（manomayā）」。若如此，欲有中的化生众生岂不也成为「由意所生」了吗？——不会；因为「由意所生」的言说[只]用于由成为增上心的殊胜之意所生起的众生——[义注]为显示此[义]故说「因由禅之意而生起，故为『由意所生』」。若[难曰]：如此无色界众生岂不也成为「由意所生」了吗？——不然；因为于彼[无色界]中根本不会有「为外缘所生」的疑虑，故「唯由意而生起」这[样的]确定[之语]不能成立。或者，「由意所生」这[一]言说在世间[的用法中]即确立于色界众生：即如吠陀论者以「食所成、饮所成、意所成、喜所成、识所成」五种[方式]说自我；于断灭论中[世尊]也将说「天的、有色的、由意所生的」（《长部》1.86）。它们有净美的光明，故为「净（subhā）」。「最多（ukkaṃsena）」者：[义注]是就光音天而说；而少光[天]与无量光[天]则住立二劫与四劫。「八劫（aṭṭhakappe）」者：即八大劫。

. Dīghassa kālassa atikkamenāti vivaṭṭavivaṭṭaṭṭhāyīnaṃ apagamena. Anekatthattā dhātūnaṃ saṃ-saddena yutto vaṭṭa-saddo vināsavācīti āha ‘‘vinassatī’’ ti, saṅkhayavasena vattatīti attho. Vipattikaramahāmeghasamuppattito paṭṭhāya hi yāva aṇusahagatopi saṅkhāro na hoti, tāva loko saṃvaṭṭatīti vuccati. Lokoti cettha pathavīādibhājanaloko adhippeto. Uparibrahmalokesūti parittasubhādīsu rūpībrahmalokesu. Agginā hi kappavuṭṭhānaṃ idhādhippetaṃ bahulaṃ pavattanato. Tenevāha bhagavā ‘‘ābhassarasaṃvattanikā hontī’’ ti. Arūpesu vāti vā-saddena saṃvaṭṭamānalokadhātūhi aññalokadhātūsu vāti vikappanaṃ veditabbaṃ. Na hi ‘‘sabbe apāyasattā tadā rūpārūpabhavesu uppajjantī’’ ti sakkā viññātuṃ apāyesu dīghatamāyukānaṃ manussalokūpattiyā asambhavato. Satipi sabbasattānaṃ abhisaṅkhāramanasā nibbattabhāve bāhirapaccayehi vinā manasāva nibbattattā ‘‘manomayā’’ ti vuccanti rūpāvacarasattā. Yadi evaṃ kāmabhave opapātikasattānampi manomayabhāvo āpajjatīti? Nāpajjati adhicittabhūtena atisayamanasā nibbattasattesu manomayavohāratoti dassanto āha ‘‘jhānamanena nibbattattā manomayā’’ ti. Evaṃ arūpāvacarasattānampi manomayabhāvo āpajjatīti ce? Na, tattha bāhirapaccayehi nibbattetabbatāsaṅkāya eva abhāvato, ‘‘manasāva nibbattā’’ ti avadhāraṇāsambhavato. Niruḷho vāyaṃ loke manomayavohāro rūpāvacarasattesu. Tathā hi ‘‘annamayo pānamayo manomayo ānandamayo viññāṇamayo’’ ti pañcadhā attānaṃ vedavādino vadanti. Ucchedavādepi vakkhati ‘‘dibbo rūpī manomayo’’ ti (dī. ni. 1.86). Sobhanā pabhā etesu santīti subhā. ‘‘Ukkaṃsenā’’ ti ābhassaradeve sandhāyāha, parittābhā appamāṇābhā pana dve cattāro ca kappe tiṭṭhanti. Aṭṭhakappeti aṭṭha mahākappe.

§ 40 “诸比丘，又有这样的时候：在某个时候，经过漫长的时期之后，这个世间形成。当世间形成时，出现了空的梵宫（brahmavimāna）。那时，某个众生由于寿命尽或福报尽，从光音天身死没，投生到空的梵宫。他在那里由意所生、以喜为食、自身发光、飞行于空中、住于净美之中，长久长时地住立。

. ‘‘Hoti kho so, bhikkhave, samayo, yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko vivaṭṭati. Vivaṭṭamāne loke suññaṃ brahmavimānaṃ pātubhavati. Atha kho aññataro satto āyukkhayā

vā puññakkhayā vā ābhassarakāyā cavitvā suññaṃ brahmavimānaṃ upapajjati. So tattha hoti manomayo pītibhakkho sayaṃpabho antalikkhacaro subhaṭṭhāyī, ciraṃ dīghamaddhānaṃ tiṭṭhati.

> 译注：vivaṭṭati＝［世间］形成，与成劫（vivaṭṭakappa）对应。

义注（1 块）

[a1] 「形成（vivaṭṭati）」者：即安立。「空的梵宫（suññaṃbrahmavimānaṃ）」者：因通常生起的诸众生不存在故为空；[意思是]梵众[天]之地生起；此是其义。它没有作者或使作者，而是依《清净道论》所说的方式，由业为缘的时节所等起的宝地生起。而此中，唯于通常[众生]生起之处，园林、劫树等[才]生起。此后，于众生通常所住之处生起爱着，他们修习初禅之后从那[天]下来；因此[世尊]说「那时，某个众生」等。「由于寿命尽或福报尽（āyukkhayāvāpuññakkhayāvā）」者：凡作了广大的福业而生于某个短寿天界者，他们不能依自己的福力住立，而是依那天界的寿量而死没，故说为「由寿命尽而死没」。而凡作了少量的福业却生于长寿天界者，他们不能住满寿量，中途便死没，故说为「由福报尽而死没」。「长久长时地住立（dīghamaddhānaṃtiṭṭhati）」者：即一劫或半劫。

. Vivaṭṭatīti saṇṭhāti. Suññaṃ brahmavimānanti pakatiyā nibbattasattānaṃ natthitāya suññaṃ, brahmakāyikabhūmi nibbattatīti attho. Tassa kattā vā kāretā vā natthi, visuddhimagge vuttanayena pana kammapaccayautusamuṭṭhānā ratanabhūmi nibbattati. Pakatinibbattiṭṭhānesuyeva cettha uyyānakapparukkhādayo nibbattanti. Atha sattānaṃ pakatiyā vasitaṭṭhāne nikanti uppajjati, te paṭhamajjhānaṃ bhāvetvā tato otaranti, tasmā atha kho aññataro sattotiādimāha. Āyukkhayā vā puññakkhayā vāti ye uḷāraṃ puññakammaṃ katvā yattha katthaci appāyuke devaloke nibbattanti, te attano puññabalena ṭhātuṃ na sakkonti, tassa pana devalokassa āyuppamāṇeneva cavantīti āyukkhayā cavantīti vuccanti. Ye pana parittaṃ puññakammaṃ katvā dīghāyukadevaloke nibbattanti, te yāvatāyukaṃ ṭhātuṃ na sakkonti, antarāva cavantīti puññakkhayā cavantīti vuccanti. Dīghamaddhānaṃ tiṭṭhatīti kappaṃ vā upaḍḍhakappaṃ vā.

复注（2 块）

[t1] 「安立（saṇṭhāti）」者：即从造成圆满的大云生起时起，依持地之水、持水之风、大地等的生起而住立；或者由于诸语根有多义，其义即是「生成」。「通常（pakatiyā）」者：即依自性；它与「空的」一语相联。于此，[义注]说其原因「诸众生不存在故」，[意谓]因未生起；[义注]以此显示：不像某些宫殿是因其中已生起的众生死没而成为空的，此[梵宫]并非如此。梵众天、梵辅天、大梵天为「梵身[天]（brahmakāyikā）」；它们的住处、[即]地，也被说为「梵身[天]」。业依亲依止而为它的缘，故为「以业为缘的（kammapaccayā）」。或者，由于[它]是于其中生起的众生之成熟之业的共作缘，[故为]业之缘，[即]「业缘」。时节是它的等起，故为「时节所等起的（utusamuṭṭhānā）」。或者读法作「kammapaccayautusamuṭṭhānā」：以业为伴的缘，或作为业之伴的缘，[即]「业缘」；那同一时节[即]「业缘时节」；它是它的等起——应如是配合。「此中（ettha）」者：即于被说为「梵宫」的梵身[天]之地。住于殊胜的第二禅之地者，如何投生于低劣的初禅之地呢？——[义注]故说「此后，于众生……」等语。「下来（otaranti）」者：即依投生而往于下[层之]地。

. Saṇṭhātīti sampattikaramahāmeghasamuppattito paṭṭhāya pathavīsandhārakudakataṃsandhārakavāyumahāpathavīādīnaṃ samuppattivasena ṭhāti, ‘‘sambhavati’’ icceva vā attho anekatthattā dhātūnaṃ. Pakatiyāti sabhāvena, tassa ‘‘suñña’’nti iminā sambandho. Tattha kāraṇamāha ‘‘nibbattasattānaṃ natthitāyā’’ti, anuppannattāti attho, tena yathā ekaccāni vimānāni tattha nibbattasattānaṃ cutattā suññāni honti, na evamidanti dasseti. Brahmapārisajjabrahmapurohitamahābrahmāno brahmakāyikā, tesaṃ nivāso bhūmipi ‘‘brahmakāyikā’’ti vuttā. Kammaṃ upanissayavasena paccayo etissāti kammapaccayā. Atha vā tattha nibbattasattānaṃ vipaccanakakammassa sahakārīpaccayabhāvato, kammassa paccayāti kammapaccayā. Utu samuṭṭhānaṃ etissāti utusamuṭṭhānā. ‘‘Kammapaccayautusamuṭṭhānā’’ti vā pāṭho, kammasahāyo

paccayo, kammassa vā sahāyabhūto paccayo kammapaccayo, sova utu kammapaccayautu, so samuṭṭhānaṃ etissāti yojetabbaṃ. Etthāti ‘‘brahmavimāna’’nti vuttāya brahmakāyikabhūmiyā. Kathaṃ paṇītāya dutiyajjhānabhūmiyaṃ ṭhitānaṃ hīnāya paṭhamajjhānabhūmiyā upapatti hotīti āha ‘‘atha sattāna’’ntiādi. Otarantīti upapajjanavasena heṭṭhābhūmiṃ gacchanti.

[t2] 「短寿[天界]（appāyuke）」者：即相对于所作广大福业应生的异熟相续[而言]寿量少的[天界]。「依……寿量（āyuppamāṇena）」者：即正依最高寿量。那么，什么名为「最高寿量」呢？或者说，它的量如何被界定呢？——[答]曰：彼彼众生于彼彼有之差别中，依先前已成就的[对该]有的希求之亲依止，如同身体肢节的颜色、形状、大小等差别一般，于彼彼趣、[众生]类等中大体上有确定的界限；[这]便是胎卧者、欲界天、色界众生的异熟相续之住立时间的限定，[它]是由精血、时节、食物等，[即]由时节等所生的缘所支持的。而色、非色命根依「令住立」之行相而转起，令各自唯住立一刹那的、与自己俱生的色法与非色法[得以]转起；它们不唯以作为那些[法]刹那住立之因而守护[它们]，而且以作为直到有分断绝为止相续不断之因[而守护]。因此，[那限定]由于以命[根]为因，[故]依因的转称而称为「寿命」，又依最高界限而称为「最高寿量」。而它对诸天、地狱[众生]与北古卢洲[人]是有确定界限的，对北古卢洲[人]则是绝对确定的界限；而对其余的人、饿鬼与畜生，则依：于导致长住之业众多的时代，由伴随该业的相续所生的精血之缘，以及以彼为根本的、由月与日的均等或不均等运行等所生的时节、食物等均等或不均等之缘——[如是]依时间之长短而无有确定的界限。而它[的界限]正如颜色、形状等的差别之限定，是依先前已成就的[对该]有的希求，于彼彼趣、[众生]类等中依见与随闻等而成立；同样，[它也]依最初的执取而成立。如是应知：[众生]依见与随闻而得知于彼彼投生中所生众生大体上等量的住立时间，执取那为最高[之量]，[从而]依所转起的[对该]有的希求，[故]自最初[即]有界限的限定。然而，业虽然于彼彼投生中能生起该投生所确定的颜色等，但于寿量界限确定的诸投生中，却不能超越界限而生起异熟；因此[义注]说「依那天界的寿量而死没」。而由于「最高寿量」就义而言，即是所执取诸蕴由支持的、共作的、守护的诸缘而应转起的行相，[而]它不能超越如上所说的界限，故纵使业尚有余，[众生]也不可能住立；因此[义注]说「他们不能依自己的福力住立」。「一劫或（kappaṃvā）」者：即一阿僧祇劫，或它的一半，或少于、多于半劫——「vā」一语[表]选择之义。

Appāyuketi yaṃ uḷāraṃ puññakammaṃ kataṃ, tassa uppajjanārahavipākapabandhato appaparimāṇāyuke. Āyuppamāṇenevāti paramāyuppamāṇeneva. Kiṃ panetaṃ paramāyu nāma, kathaṃ vā taṃ paricchinnapamāṇanti? Vuccate – yo tesaṃ tesaṃ sattānaṃ tasmiṃ tasmiṃ bhavavisese purimasiddhabhavapatthanūpanissayavasena sarīrāvayavavaṇṇasaṇṭhānapamāṇādivisesā viya taṃtaṃgatinikāyādīsu yebhuyyena niyatapariccheda gabbhaseyyakakāmāvacaradevarūpāvacarasattānaṃ sukkasoṇitautubhojanādi utuādipaccayuppannapaccayūpatthambhito vipākapabandhassa ṭhitikālaniyamo, so yathāsakaṃ khaṇamattāvaṭṭhāyīnampi attano sahajātānaṃ rūpārūpadhammānaṃ ṭhapanākāravuttitāya pavattakāni rūpārūpajīvitindriyāni yasmā na kevalaṃ nesaṃ khaṇaṭhitiyā eva kāraṇabhāvena anupālakāni, atha kho yāva bhavaṅgupacchedā anupabandhassa avicchedahetubhāvenāpi, tasmā āyuhetukattā kāraṇūpacārena āyu, ukkaṃsapariccheda vasena paramāyūti ca vuccati. Taṃ pana devānaṃ nerayikānaṃ uttarakurukānañca niyatapariccheda ṃ, uttarakurukānaṃ pana ekantaniyatapariccheda meva, avasiṭṭhamanussapetatiracchānānaṃ pana ciraṭṭhitisaṃvattanikakammabahule kāle taṃkammasahitasantānajanitasukkasoṇitappaccayānaṃ taṃmūlakānañca candasūriyasamavisamaparivattanādijanitautuāhārādisamavisama paccayānaṃ vasena cirācirakālato aniyatapariccheda ṃ, tassa ca yathā purimasiddhabhavapatthanāvasena taṃtaṃgatinikāyādīsu vaṇṇasaṇṭhānādivisesaniyamo siddho dassanānussavādīhi, tathā ādito gahaṇasiddhiyā. Evaṃ tāsu tāsu upapattīsu nibbattasattānaṃ yebhuyyena samappamāṇaṭṭhitikālaṃ dassanānussavehi labhitvā taṃ paramataṃ ajjhosāya pavattitabhavapatthanāvasena ādito paricchedaniyamo veditabbo. Yasmā pana kammaṃ tāsu tāsu upapattīsu yathā taṃtaṃupapattiniyatavaṇṇādinibbattane samatthaṃ, evaṃ niyatāyuparicchedāsu upapattīsu paricchedātikkamena vipākanibbattane samatthaṃ na hoti, tasmā vuttaṃ ‘‘āyuppamāṇeneva cavantī’’ti. Yasmā pana upatthambhakasahāyehi anupālakappaccayehi upādinnakakkhandhānaṃ pavattetabbākāro atthato paramāyu, tassa yathāvuttapariccheda nātikkamanato satipi kammāvasese ṭhānaṃ na sambhavati, tena vuttaṃ ‘‘attano puññabaleneva ṭhātuṃ na sakkotī’’ti.

Kappaṃ vāti asaṅkhyeyyakappaṃ vā tassa upaḍḍhaṃ vā upaḍḍhakappato ūnamadhikaṃ vāti vikappanattho vā-saddo.

§ 41 “由于他独自一人长久住在那里，生起了不乐与渴望：‘啊！但愿其他众生也来到这里！’那时，其他众生也由于寿命尽或福报尽，从光音天身死没，投生到梵宫，与那个众生作伴。他们在那里也由意所生、以喜为食、自身发光、飞行于空中、住于净美之中，长久长时地住立。

. ‘‘Tassa tattha ekakassa dīgharattaṃ nivusitattā anabhirati paritassanā upapajjati – ‘aho vata aññepi sattā itthattaṃ āgaccheyyu’nti. Atha aññepi sattā āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā brahmavimānaṃ upapajjanti tassa sattassa sahabyataṃ. Tepi tattha honti manomayā pītibhakkhā sayaṃpabhā antalikkhacarā subhaṭṭhāyino, ciraṃ dīghamaddhānaṃ tiṭṭhanti.

> 译注：paritassanā 义注有二解：taṇhā-paritassanā（爱渴）与 bhaya-paritassanā（怖悸、战栗）；此处就下文“但愿其他有情也来到这里”之愿求取爱渴义译“渴望”，旧译亦有作“战栗、不安”者。

义注（1 块）

[a1] 「不乐（anabhirati）」者：即对另一众生也[来]的到来的期望。而那与瞋相应的厌倦，在梵天界中则没有。「渴望（paritassanā）」者：即惊惧、战动；然而这[渴望]有四种：怖畏渴望、渴爱渴望、见渴望、智渴望。此中，「缘于生而有怖畏、可怖、悚惧、身毛竖立、心的惊怖。缘于老……病……死……乃至……惊怖」（《分别论》921）——这名为怖畏渴望。「啊！但愿其他众生也来到这里」（《长部》3.38）——这名为渴爱渴望。「只是战栗挣扎而已」——这名为见渴望。「他们听闻如来的说法之后，大多也生起怖畏、悚惧、惊怖」（《增支部》4.33）——这名为智渴望。而此处，渴爱渴望与见渴望都适用。至于「梵宫（brahmavimānaṃ）」，此处则因最先生起者的存在，故未说为「空的」。「投生（upapajjanti）」者：即依投生而前来。「作伴（sahabyataṃ）」者：即共在之状态。

. Anabhiratīti aparassāpi sattassa āgamanapatthanā. Yā pana paṭighasampayuttā ukkaṇṭhitā, sā brahmaloke natthi. Paritassanāti ubbijjanā phandanā, sā panesā tāsatassanā, taṇhātassanā, diṭṭhitassanā, ñāṇatassanāti catubbidhā hoti. Tattha ‘‘jātiṃ paṭicca bhayaṃ bhayānakaṃ chambhitattaṃ lomahaṃso cetaso utrāso. Jaraṃ… byādhiṃ… maraṇaṃ paṭicca…pe… utrāso’’ti (vibha. 921) ayaṃ tāsatassanā nāma. ‘‘Aho vata aññepi sattā itthattaṃ āgaccheyyu’’nti (dī. ni. 3.38) ayaṃ taṇhātassanā nāma.
‘‘Paritassitavipphanditamevā’’ti ayaṃ diṭṭhitassanā nāma. ‘‘Tepi tathāgatassa dhammadesanaṃ sutvā yebhuyyena bhayaṃ saṃvegaṃ santāsaṃ āpajjantī’’ti (a. ni. 4.33) ayaṃ ñāṇatassanā nāma. Idha pana taṇhātassanāpi diṭṭhitassanāpi vaṭṭati. Brahmavimānanti idha pana paṭhamābhinibbattassa atthitāya suññanti na vuttaṃ. Upapajjantīti upapattivasena upagacchanti. Sahabyatanti sahabhāvaṃ.

复注（1 块）

[t1] 「不乐（anabhirati）」者：即因独自而住[所生的]不乐。而由于它[即是]欲与他者相会，[义注]故说「对另一众生也[来]的到来的期望」。因失去所爱之事物、或未得所爱之事物而有的心的损害，[即]「厌倦」；就义而言，它正是忧的心生起，[义注]故说「与瞋相应的」。此处的「渴望（paritassanā）」，[即]于长时以禅之乐为乐者，缘于如上所说的不乐而生起的、成为「我的」与「我」之执取之因的渴爱与见。而它们[即是]心从先前状态的动摇、战动，[义注]故说「惊惧、战动」。[义注]正因此故说「渴爱渴望与见渴望都适用」。而在词义的举示中所说的「『啊！但愿其他众生也来到这里』——这名为渴爱渴望」，应知那是[义注]在为见渴望举出别的例证时，从那[句]中唯把渴爱渴望简别出来而说的，并非因为其中没有见渴望。「怖畏渴望（tāsatassanā）」[即]心的惊怖。「可怖（bhayānakaṃ）」者：即缘于可怖所缘的强力怖畏。由它而有身体的僵硬，[即]「悚惧（chambhitattaṃ）」。「怖畏、悚惧」此中，「怖畏（bhayaṃ）」者：即于坏灭随观修习圆熟之末，依对一切行的怖畏而生起的怖畏智。「悚惧（saṃvego）」者：即与愧俱的智，或即是愧。「惊怖（santāso）」者：即依过患随观与厌离随观而

对诸行[生起]的惊怖智。共同努力、[即]共同转起，或者遮覆过失，故为「伴（sahabyo）」，[即]同伴；它的状态为「作伴（sahabyataṃ）」。

. Anabhiratīti ekavihārena anabhirati. Sā pana yasmā aññehi samāgamicchā hoti, tena vuttaṃ ‘ ‘aparassāpi sattassa āgamanapatthanā’ ’ ti. Piyavatthuvirahena piyavatthualābhena vā cittavighāto ukkaṇṭhitā, sā atthato domanassacittuppādo yevāti āha ‘ ‘paṭighasampayuttā’ ’ ti. Dīgharattaṃ jhānaratiyā ramamānassa vuttappakāraṃ anabhiratinimittaṃ uppannā ‘ ‘mama’ ’ nti ca ‘ ‘aha’ ’ nti ca gahaṇassa kāraṇabhūtā taṇhādiṭṭhiyo idha paritassanā. Tā pana cittassa purimāvatthāya calanaṃ kampananti āha ‘ ‘ubbijjanā phandanā’ ’ ti. Tenevāha ‘ ‘taṇhātassanāpi diṭṭhitassanāpi vaṭṭatī’ ’ ti. Yaṃ pana atthuddhāre ‘ ‘aho vata aññepi sattā itthattaṃ āgaccheyyunti ayaṃ taṇhātassanā nāmā’ ’ ti vuttaṃ, taṃ diṭṭhitassanāya visuṃ udāharaṇaṃ dassentena taṇhātassanaṃyeva tato niddhāretvā vuttaṃ, na pana tattha diṭṭhitassanāya abhāvatoti daṭṭhabbaṃ. Tāsatassanā cittutrāso. Bhayānakanti bheravārammaṇanimittaṃ balavabhayaṃ. Tena sarīrassa thaddhabhāvo chambhitattaṃ bhayaṃ saṃveganti ettha bhayanti bhaṅgānupassanāya ciṇṇante sabbasaṅkhārato bhāyanavasena uppannaṃ bhayañāṇaṃ. Saṃveganti sahottappañāṇaṃ, ottappameva vā. Santāsanti ādīnavanibbidānupassanāhi saṅkhārehi santassanañāṇaṃ. Saha byāyati pavattati, dosaṃ vā chādetīti sahabyo, sahāyo, tassa bhāvaṃ sahabyataṃ.

§ 42 “诸比丘，在那里，最先投生的那个众生这样想：‘我是梵天（brahmā）、大梵天（mahābrahmā）、征服者、不被征服者、全见者、自在者、主宰、造作者、创造者、最胜者、分配者、掌权者、已生者与将生者之父。这些众生是我创造的。那是什么原因呢？因为我先前曾这样想：“啊！但愿其他众生也来到这里！”这是我心的愿求，而这些众生就来到了这里。’

. ‘ ‘Tatra, bhikkhave, yo so satto paṭhamaṃ upapanno tassa evaṃ hoti – ‘ahamasmi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā [sajjitā (syā. kaṃ.)] vasī pitā bhūtabhabyānaṃ. Mayā ime sattā nimmitā. Taṃ kissa hetu? Mamañhi pubbe etadahosi – ‘ ‘aho vata aññepi sattā itthattaṃ āgaccheyyu’ ’ nti. Iti mama ca manopaṇidhi, ime ca sattā itthattaṃ āgatā’ ti.

> 译注：大梵天诸称号依次为：abhibhū（征服者）、anabhibhūto（不被征服者）、aññadatthudaso（全见者）、vasavattī（自在者）、issaro（主宰）、kattā（造作者）、nimmātā（创造者）、seṭṭho（最胜者）、sajitā（分配者）、vasī（掌权者）、pitā bhūtabhabyānaṃ（已生者与将生者之父）。sajitā或作sajjitā，义注解作“指派安排者”。

义注（2 块）

[a1] 「征服者（abhibhū）」者：[意谓]「我是征服[他者]而住立的最尊长者」。「不被征服者（anabhibhūto）」者：即不被其他[者]所征服。「全见者（aññadatthudaso）」者：「aññadatthu」是一向[义]的不变词；依见之义为「daso」，[意谓]我见一切，此是其义。「自在者（vasavattī）」者：[意谓]我令一切人在[我]支配之下。「主宰、造作者、创造者（issarokattānimmātā）」者：[意谓]我是世间的主宰，我是世间的造作者与创造者；大地、雪山、须弥[山]、轮围[山]、大海、月、日都是我所创造的。「最胜者、分配者（seṭṭhosajitā）」者：[意谓]我是世间的最上者与分配者；[他]认为：「『你名为刹帝利，你[名为]婆罗门、吠舍、首陀罗、在家者、出家者；乃至你成为骆驼吧、成为牛吧』——如是我是诸众生的分派者。」「掌权者、已生者与将生者之父（vasīpitābhūtabhabyānaṃ）」（《长部》1.17）者：[他]认为「我因已修得自在而为掌权者，我是已生者与将生者之父」。此中，卵生与胎生的众生，在卵壳之内以及在胎膜之内时名为「将生者」，从出到外面之时起名为「已生者」。湿生[众生]于第一心刹那时为「将生者」，从第二[心刹那]起为「已生者」。化生[众生]于第一威仪时为「将生者」，从第二[威仪]起为「已生者」——应如是了知。[他]以「他们全都是我的儿子」之想，[乃]认为「我是已生者与将生者之父」。

. Abhibhūti abhibhavitvā ṭhito jeṭṭhakohamasmīti. Anabhibhūtoti aññehi anabhibhūto. Aññadatthūti ekaṃsavacane nipāto. Dassanavasena daso, sabbaṃ passāmīti attho. Vasavattīti sabbaṃ janaṃ vase vattemi. Issaro kattā nimmātāti ahaṃ loke issaro, ahaṃ lokassa kattā ca nimmātā ca, pathavī – himavanta-sineru-cakkavāḷa-mahāsamudda-candima-sūriyā mayā nimmitāti. Seṭṭho sajitāti ahaṃ lokassa uttamo ca sajitā ca, ‘‘tvaṃ khattiyo nāma hohi, tvaṃ brāhmaṇo, vesso, suddo, gahaṭṭho, pabbajito nāma. Antamaso tvaṃ oṭṭho hohi, goṇo hohī’’ ti ‘‘evaṃ sattānaṃ saṃvisajetā aha’’ nti maññati. Vasī pitā bhūtabhabyānanti (dī. ni. 1.17) ahamasmi ciṇṇavasitāya vasī, ahaṃ pitā bhūtānañca bhabyānañcāti maññati. Tattha aṇḍajajalābujā sattā antoaṇḍakose ceva antovatthimhi ca bhabyā nāma, bahi nikkhantakālato paṭṭhāya bhūtā nāma. Saṃsedajā paṭhamacittakkhaṇe bhabyā, dutiyato paṭṭhāya bhūtā. Opapātikā paṭhamairiyāpathe bhabyā, dutiyato paṭṭhāya bhūtāti veditabbā. Te sabbepi mayhaṃ puttāti saññāya ‘‘ahaṃ pitā bhūtabhabyāna’’ nti maññati.

[a2] 如今，[他]欲以因由成立[其说]，作了「这些众生是我创造的」的宣称之后，[乃]说「那是什么原因呢」等。「这里（itthattaṃ）」者：即此[种]状态，[意思是]梵天之状态；此是其义。「我们是这位[尊者梵天]所创造的（imināmayaṃ）」者：[意谓]他们虽是依自己的业而死没、而投生的，却仅以思量而思量「我们是这[位]所创造的」，[于是]犹如弯孔中的弯楔一般，俯身而往于他的足下。

Idāni kāraṇato sādhetukāmo – ‘‘mayā ime sattā nimmitā’’ ti paṭiññaṃ katvā ‘‘taṃ kissa hetū’’ tiādimāha. Itthattanti itthabhāvaṃ, brahmabhāvanti attho. Iminā mayanti attano kammavasena cutāpi upapannāpi ca kevalaṃ maññanāmatteneva ‘‘iminā mayaṃ nimmitā’’ ti maññamānā vaṅkacchidde vaṅkaāṇī viya onamitvā tasseva pādamūlaṃ gacchantīti.

复注（1 块）

[t1] 其意趣是：「[我是]征服这些众生而住立的」。而由于他依可赞叹性与最上性而思量自己「[我是]征服那些众生而住立的」，[义注]故说「最尊长者」。「全见者（aññadatthudaso）」者：[他]以「见无有障碍」之语，并以「摄取所应知之差别」性，而自称有无障碍的见——[义注]故说「[意谓]我见一切，此是其义」。「已生者与将生者（bhūtabhabyānaṃ）」者：曾有，故为「已生者（bhūtā）」；正有、将有，故为「将生者（bhabyā）」；然而义注中唯依现在时显示「bhabya」一语之义。「于第一心刹那（paṭhamacittakkhaṇe）」者：即于结生心刹那。虽然那位梵天由于凡夫的见不确立，[乃]舍弃了于更前诸生中所串习的业自作智，因依变化神变而唯系于心之生起的众生之创造而颠倒，[从而]以「我是主宰、造作者、创造者」等[语]深入自在天所造之见——[但他]仅是依执著而住立，并非依[令他人]安立而[住立]，因为[圣典]说「他这样想」；然而为显示他的那[种]执著正是依[令他人]安立的次第而生起的，[义注乃]说「欲以因由成立[其说]」以及「作了……的宣称之后」。因此世尊说「那是什么原因呢」等。此中，「心的愿求（manopaṇidhi）」者：即唯以意的希求，[意谓]如此唯是心的转起而已。「此[种]状态（itthabhāvaṃ）」者：即这一类的状态；而由于此处「这样（itthaṃ）」所意谓的是梵天的自体，[义注]故说「[意思是]梵天之状态」。[设难：]岂不是[这样吗]——诸天于投生之后立即有「我们从某某趣死没、以某某业而生于此」的省察？——确实有；然而那是对于前诸生中意乐正安住于业自作智者[而言]。而应知：这些众生于前诸生中也是依自在天所造之见而有系缚与执著的；因此[义注]说「我们是这位[尊者梵天]所创造的」等语。

. Abhibhavitvā ṭhito ime satteti adhippāyo. Yasmā pana so pāsaṃsabhāvena uttamabhāvena ca ‘‘te satte abhibhavitvā ṭhito’’ ti attānaṃ maññati, tasmā vuttaṃ ‘‘jeṭṭhakohamasmī’’ ti. Aññadatthu dasoti dassane antarāyābhāvavacanena, ñeyyavisesapariggāhikabhāvena ca anāvaraṇadassāvitaṃ paṭijānātīti āha ‘‘sabbaṃ passāmīti attho’’ ti. Bhūtabhabyānanti ahesunti bhūtā, bhavanti bhavissantīti bhabyā, aṭṭhakathāyaṃ pana vattamānakālavaseneva bhabya-saddassa attho dassito. Paṭhamacittakkhaṇeti paṭisandhicittakkhaṇe. Kiñcāpi so brahmā anavaṭṭhitadassanattā puthujjanassa purimatarajātiparicitampi kammassakataññāṇaṃ vissajjetvā vikubbaniddhivasena cittuppattimattapaṭibaddhena sattanimmānena vipallaṭṭho ‘‘ahaṃ issaro kattā nimmātā’’ tiādinā issarakuttadassanaṃ pakkhandamāno abhinivisanavaseneva patiṭṭhito, na patiṭṭhāpanavasena ‘‘tassa evaṃ hotī’’ ti vuttattā,

patiṭṭhāpanakkameneva pana tassa so abhiniveso jātoti dassanatthaṃ ‘‘kāraṇato sādhetukāmo’’ ti, ‘‘paṭiññaṃ katvā’’ ti ca vuttaṃ. Tenāha bhagavā ‘‘taṃ kissa hetū’’ tiādi. Tattha manopaṇidhīti manasā eva patthanā, tathā cittappavattimattamevāti attho, itthabhāvanti idappakārataṃ. Yasmā pana itthanti brahmattabhāvo idhādhippeto, tasmā ‘‘brahmabhāvanti attho’’ ti vuttaṃ. Nanu ca devānaṃ upapattisamanantaraṃ ‘‘imissā nāma gatiyā cavitvā iminā nāma kammunā idhūpapannā’’ ti paccavekkhaṇā hotīti? Saccaṃ hoti, sā pana purimajātīsu kammassakataññāṇe sammadeva niviṭṭhajjhāsayānaṃ. Ime pana sattā purimāsupi jātīsu issarakuttadassanavasena vinibandhābhinivesā ahesunti daṭṭhabbaṃ. Tena vuttaṃ ‘‘iminā maya’’ ntiādi.

“后来投生的那些众生也这样想：‘这位尊者是梵天、大梵天、征服者、不被征服者、全见者、自在者、主宰、造作者、创造者、最胜者、分配者、掌权者、已生者与将生者之父。我们是这位尊者梵天所创造的。那是什么原因呢？因为我们看见他最先投生在这里，而我们是后来才投生的。’

‘‘Yepi te sattā pacchā upapannā, tesampi evaṃ hoti – ‘ayaṃ kho bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṃ. Iminā mayaṃ bhotā brahmunā nimmitā. Taṃ kissa hetu? Imañhi mayaṃ addasāma idha paṭhamaṃ upapannaṃ, mayaṃ panamha pacchā upapannā’ti.

§ 43 “诸比丘，在那里，最先投生的那个众生比较长寿、比较美丽、比较有权势；而后来投生的那些众生比较短寿、比较丑陋、比较没有权势。

. ‘‘Tatra, bhikkhave, yo so satto paṭhamaṃ upapanno, so dīghāyukataro ca hoti vaṇṇavantataro ca mahesakkhataro ca. Ye pana te sattā pacchā upapannā, te appāyukatarā ca honti dubbaṇṇatarā ca appesakkhatarā ca.

义注（1 块）

[a1] 「比较美丽（vaṇṇavantataroca）」者：即较有容色，[意谓]端严、悦意；此是其义。「比较有权势（mahesakkhataro）」者：即依自在与随从而较有大名声。

. Vaṇṇavantataro cāti vaṇṇavantataro, abhirūpo pāsādikoti attho. Mahesakkhataroti issariyaparivāravasena mahāyasataro.

复注（1 块）

[t1] 统治，故为「主（īso）」，[意谓]征服者；此是其义。大主为「大主（maheso）」；而由于善住立的大主之性，[故]应被他人称说为「大主」，故为「有权势者（mahesakkho）」；更加有权势，故为「比较有权势（mahesakkhataro）」——应如是见其语义。而由于那有权势之性是依增上[权]与随从的成就而得知，[义注]故说「依自在与随从而较有大名声」。

. Īsatīti īso, abhibhūti attho. Mahā īso maheso, suppatiṭṭhamahesatāya pana parehi ‘‘maheso’’ ti akkhātabbatāya mahesakkho, atisayena mahesakkho mahesakkhataroti vacanattho daṭṭhabbo. Yasmā pana so mahesakkhabhāvo ādhipateyyaparivārasampattiyā viññāyati, tasmā ‘‘issariyaparivāravasena mahāyasataro’’ ti vuttaṃ.

§ 44 “诸比丘，存在这样的情况：某个众生从那个［天］身死没之后，来到这里［人间］。来到这里之后，他从在家出家，成为无家者。从在家出家成为无家者之后，他通过热忱、精勤、实践、不放逸、正确作意，触及如此的心定：当心得定时，他回忆起那一世的宿住，但更早之前的便回忆不起。

. ‘ ‘Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.

义注（2 块）

[a1] 「存在这样的情况（ṭhānaṃkhopanetaṃ）」者：即这是原因。他从那[天]死没之后不往他处，唯来此处；这是就那[事]而说的。「从在家（agārasmā）」者：即从家。「无家者（anagāriyaṃ）」者：即出家。因为出家[中]没有家[中]的耕作、牧牛等事业，所以称为「无家」。「出家（pabbajati）」者：即前往[出家]。「更早之前的便回忆不起（tatoparaṃnānussarati）」者：即不能忆念比那宿住更早的；不能忆念，便住于其中而执取见。

. Ṭhānaṃ kho panetanti kāraṇaṃ kho panetaṃ. So tato cavitvā aññatra na gacchati, idheva āgacchati, taṃ sandhāyetaṃ vuttaṃ. Agārasmāti gehā. Anagāriyanti pabbajjaṃ. Pabbajjā hi yasmā agārassa hi taṃ kasigorakkhādikammaṃ tattha natthi, tasmā anagāriyanti vuccati. Pabbajatīti upagacchati. Tato paraṃ nānussaratīti tato pubbenivāsā paraṃ na sarati, srituṃ asakkonto tattha ṭhatvā diṭṭhiṃ gaṇhāti.

[a2] 「恒常的（nicco）」等[句]中：不见其投生，[故]说「恒常的」；不见死亡，[故]「坚固的」；因常时存在，[故]「常恒的」；因即依老[而言]也没有变易，[故]「不变易之法」。此中其余的，在第一品中已明了。

Niccotiādīsu tassa upapattiṃ apassanto niccoti vadati, maraṇaṃ apassanto dhuvoti, sadābhāvato sassatoti, jarāvasenāpi vipariṇāmassa abhāvato avipariṇāmadhammoti. Sesamettha paṭhamavāre uttānamevāti.

复注（1 块）

[t1] 「唯来此处（idhevaāgacchati）」者：即唯依结生而来此人界。「某个众生（yaṃaññatarosatto）」此中，「yaṃ」唯是不变词；或者是具格[意义]上的主格指示，[意谓]「依那情况」；或者是对行为的指涉。「来到这里（itthattaṃāgacchati）」此中，其义是：凡这来到这里[之事]，这情况是存在的。于「出家」、「触及心定」、「回忆起宿住」这些语中也是此理；因为「诸比丘，存在这样的情况：某个众生」这[一]语，应与「出家」等语逐一配合。

. Idheva āgacchatīti imasmiṃ manussaloke eva paṭisandhivasena āgacchati. Yaṃ aññataro sattoti ettha yanti nipātamattaṃ, karaṇe vā paccattaniddeso, yena ṭhānenāti attho, kiriyāparāmasanaṃ vā. Itthattaṃ āgacchatīti ettha yadetaṃ itthattassa āgamanaṃ, etaṃ ṭhānaṃ vijjatīti attho. Esa nayo ‘ ‘pabbajati, cetosamādhiṃ phusati, pubbenivāsaṃ anussaratī’ ’ ti etesupi padesu. ‘ ‘Ṭhānaṃ kho panetaṃ bhikkhave vijjati, yaṃ aññataro satto’ ’ ti imañhi padaṃ ‘ ‘pabbajatī’ ’ tiādīhi padehi paccekaṃ yojetabbanti.

“他这样说：‘那位尊者梵天、大梵天、征服者、不被征服者、全见者、自在者、主宰、造作者、创造者、最胜者、分配者、掌权者、已生者与将生者之父——我们是这位尊者梵天所创造的——他是恒常的、坚固的、常恒的、不变易之法，将如永恒一般如是住立。而我们这些被那位尊者梵天所创造的，则是无常的、不坚固的、短寿的、有死没之法，来到了这里。’诸比丘，这是第一种情况：依于它、缘于它，一些一分常见论、一分非常见论的沙门、婆罗门宣称自我与世间一分是常恒的、一分是非常恒的。

‘ ‘So evamāha – ‘yo kho so bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṃ, yena mayaṃ bhotā brahmunā nimmitā, so nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassati. Ye pana mayaṃ ahumhā tena bhotā brahmunā nimmitā, te mayaṃ aniccā addhuvā appāyukā cavanadhammā itthattaṃ

āgatā’ti. Idaṃ kho, bhikkhave, paṭhamaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti.

§ 45 “至于第二种，那些沙门、婆罗门大德依于什么、缘于什么成为一分常见论者、一分非常见论者，宣称自我与世间一分是常恒的、一分是非常恒的呢？诸比丘，有名为戏忘天（Khiḍḍāpadosikā）的诸天，他们过度地沉浸于嬉笑、游戏的喜乐之法中而住。当他们过度地沉浸于嬉笑、游戏的喜乐之法中而住时，正念便忘失了。由于正念忘失，那些天从那个天身死没。

. ‘‘Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti? Santi, bhikkhave, khiḍḍāpadosikā nāma devā, te ativelaṃ hassakhiḍḍāratidhammasamāpannā [hasakhiḍḍāratidhammasamāpannā (ka.)] viharanti. Tesaṃ ativelaṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati sammussati [pamussati (sī. syā.)]. Satiyā sammosā te devā tamhā kāyā cavanti.

> 译注：Khiḍḍāpadosikā直译“因嬉戏而败坏的诸天”，术语表未收，依通行拟译“戏忘天”。

义注（2 块）

[a1] 45-46.在第二品中，因嬉戏而败坏、毁灭，故为「戏忘天（khiḍḍāpadosikā）」；也有人写作「padūsikā」的读法，那[读法]在义注中没有。「过度地（ativelaṃ）」者：即过时，[意思是]过久；此是其义。「沉浸于嬉笑、游戏的喜乐之法（hassakhiḍḍāratidhammasamāpannā）」者：即已达到、从事于嬉笑喜乐之法与游戏喜乐之法，[意谓]从事于戏笑之乐以及身、语的游戏之乐，成为具足上述各类喜乐之法者而住；此是其义。

> 45-46. Dutiyavāre khiḍḍāya padussanti vinassantīti khiḍḍāpadosikā, padūsikātipi pāḷiṃ likhanti, sā aṭṭhakathāyaṃ natthi. Ativelanti atikālaṃ, aticiranti attho. Hassakhiḍḍāratidhammasamāpannāti hassarati dhammañceva khiḍḍāratidhammañca samāpannā anuyuttā, keḷihassasukhañceva kāyikavācasikakīḷāsukhañca anuyuttā, vuttappakāraratidhammasamaṅgino hutvā viharantīti attho.

[a2] 「正念便忘失了（satisammussati）」者：即于嚼食与啜食上忘失了念。相传他们以由殊胜福业所得的巨大的自身威荣游戏于节庆时，由于那成就的巨大，连「我们吃过食物、还是没吃过」也不知道。此后，从超过一次[进食之时]起，即使不断地嚼、不断地饮，也仍旧死没，不能住立。为什么呢？因为业生之火大强盛，而所生身（karajakāya）微弱。人类的业生之火大微弱，所生身强盛；由于他们的火大微弱、所生身强盛，即使超过七日，也能以热水、清粥等支持其[身]。而诸天的火大强盛，所生[身]微弱；他们连超过一次进食之时也不能安住。犹如夏日正午置于炽热岩石上的白莲或青莲，到傍晚时即使以百瓶[水]浇灌也不能复原，只会毁坏；同样地，[他们]此后即使不断地嚼、不断地饮，也仍旧死没，不能住立。因此[世尊]说「由于正念忘失，那些天从那个天身死没」。若问：那么，那些天是哪些呢？在义注中并没有「是这些天」的抉择；然而，由于无差别地说了「诸天的业生之火大强盛，而所生[身]微弱」，所以应知：凡是依段食而活的诸天，若如此作，他们便会死没。而有些人说：「那些天是化乐天与他化自在天。」这些[天]仅因以嬉戏而败坏[之义]，即说为「戏忘天」。此中其余的，应依前[述]之法而了知。

> Sati sammussatīti khādanīyabhojanīyesu sati sammussati. Te kira puññavisesādhigatena mahantena attano sirivibhavena nakkhattaṃ kīḷantā tāya sampattimahantatāya – ‘‘āhāraṃ paribhuñjimha, na paribhuñjimhā’’tipi na jānanti. Atha ekāhārātikkamanato paṭṭhāya nirantaraṃ khādantāpi pivantāpi cavantiyeva, na tiṭṭhanti. Kasmā? Kammajatejassa balavatāya, karajakāyassa mandatāya, manussānañhi kammajatejo mando, karajakāyo balavā. Tesaṃ tejassa mandatāya karajakāyassa balavatāya sattāhampi atikkamitvā uṇhodakaacchayāguādīhi sakkā vatthuṃ upatthambhetuṃ. Devānaṃ pana tejo balavā hoti, karajaṃ mandaṃ. Te ekaṃ āhāravelaṃ atikkamitvāva saṇṭhātuṃ na sakkonti. Yathā nāma gimhānaṃ majjhanhike tattapāsāṇe ṭhapitaṃ padumaṃ vā uppalaṃ vā sāyanhasamaye ghaṭasatenāpi siñciyamānaṃ

pākatikaṃ na hoti, vinassatiyeva. Evameva pacchā nirantaraṃ khādantāpi pivantāpi cavantiyeva, na tiṭṭhanti. Tenāha ‘‘satiyā sammosā te devā tamhā kāyā cavantī’’ ti. Katame pana te devāti? Ime devāti aṭṭhakathāyaṃ vicāraṇā natthi, ‘‘devānaṃ kammajatejo balavā hoti, karajaṃ manda’’nti avisesena vuttattā pana ye keci kabaḷīkārāhārūpajīvino devā evaṃ karonti, teyeva cavantīti veditabbā. Keci panāhu – ‘‘nimmānaratiparanimmitavasavattino te devā’’ ti. Khiḍḍāpadussanamatteneva hete khiḍḍāpadosikāti vuttā. Sesamettha purimanayeneva veditabbaṃ.

复注（1 块）

[t1] 因嬉戏而败坏，故为「嬉戏败坏者（khiḍḍāpadosino）」；「嬉戏败坏者」即是「戏忘天（khiḍḍāpadosikā）」；或者他们有嬉戏之败坏，故为「戏忘天」。超过时限[即]「过度地（ativelaṃ）」，[意谓]超过受用食物的时间；此是其义。由淫欲的结合而生起的乐、[即]戏笑之乐，[为]「喜乐之法（ratidhammo）」，[即]喜乐之自性。「食物（āhāraṃ）」此中，诸天的食物是什么？进食的时间又是什么呢？——一切欲界诸天的食物[都]是天食（sudhā）；它于上[层天]比下[层天]更为殊胜；他们各依自[界]的日子而日日食用它。而有些人说：「[他们]食用猫足般大小的天食；它一放在舌上，便遍布全身，直到发梢与指甲尖；且依他们自[界]的日子，能维持七日。」「不断地嚼、不断地饮」这[语]是依假设而说的。业生之火大的强盛，是由于[他们]为广大的福[业]所生，且[须]消化广大、厚重、润滑的天食；所生身的微弱，则由于[它]柔软、娇嫩。正因此，世尊在因陀娑罗窟中，对不能立于自然大地上的帝释说：「你应决意[取]粗身。」「他们的（tesaṃ）」者：即人类的。「事物（vatthu）」者：即所生身。「有些人（keci）」者：即无畏山住者。

. Khiḍḍāya padussantīti khiḍḍāpadosino, khiḍḍāpadosino eva khiḍḍāpadosikā, khiḍḍāpadoso vā etesaṃ atthīti khiḍḍāpadosikā. Atikkantavelaṃ ativelaṃ, āhārūpabhogakālaṃ atikkamitvāti attho. Methunasampayogena uppajjanakasukhaṃ keḷihassasukhaṃ ratidhammo ratisabhāvo. Āhāranti ettha ko devānaṃ āhāro, kā āhāravelāti? Sabbesampi kāmāvacaradevānaṃ sudhā āhāro, sā heṭṭhimehi uparimānaṃ paṇītatamā hoti, taṃ yathāsakaṃ divasavasena divase divase bhuñjanti. Keci pana ‘‘biḷārapadappamāṇaṃ sudhāhāraṃ bhuñjanti, so jivhāya ṭhapitamatto yāva kesagganakhaggā kāyaṃ pharati, tesaṃyeva divasavasena sattadivase yāpanasamattho ca hotī’’ ti vadanti. ‘‘Nirantaraṃ khādantā pivantā’’ ti idaṃ parikappanavasena vuttaṃ. Kammajatejassa balavabhāvo uḷārapuññanibbattattā, uḷāragarusiniddhasudhāhārajīraṇato ca. Karajakāyassa mandabhāvo mudusukhumālabhāvato. Teneva hi bhagavā indasālaguhāyaṃ pakatipathaviyaṃ saṇṭhātuṃ asakkontaṃ sakkaṃ devarājānaṃ ‘‘oḷārikaṃ kāyaṃ adhiṭṭhehī’’ ti āha. Tesanti manussānaṃ. Vatthunti karajakāyaṃ. Kecīti abhayagirivāsino.

§ 46 “诸比丘，存在这样的情况：某个众生从那个［天］身死没之后，来到这里［人间］。来到这里之后，他从在家出家，成为无家者。从在家出家成为无家者之后，他通过热忱、精勤、实践、不放逸、正确作意，触及如此的心定：当心得定时，他回忆起那一世的宿住，但更早之前的便回忆不起。

. ‘‘Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.

义注（1 块）

[a1] 45-46.在第二品中，因嬉戏而败坏、毁灭，故为「戏忘天（khiḍḍāpadosikā）」；也有人写作「padūsikā」的读法，那[读法]在义注中没有。「过度地（ativelaṃ）」者：即过时，[意思是]过久；此是其义。「沉浸于嬉笑、

游戏的喜乐之法（hassakhiḍḍāratidhammasamāpannā）」者：即已达到、从事于嬉笑喜乐之法与游戏喜乐之法，[意谓]从事于戏笑之乐以及身、语的游戏之乐，成为具足上述各类喜乐之法者而住；此是其义。

45-46. Dutiyavāre khiḍḍāya padussanti vinassantīti khiḍḍāpadosikā, padūsikātipi pāḷiṃ likhanti, sā aṭṭhakathāyaṃ natthi. Ativelanti atikālaṃ, aticiranti attho. Hassakhiḍḍāratidhammasamāpannāti hassarati dhammañceva khiḍḍāratidhammañca samāpannā anuyuttā, keḷihassasukhañceva kāyikavācasikakīḷāsukhañca anuyuttā, vuttappakāraratidhammasamaṅgino hutvā viharantīti attho.

“他这样说：‘那些不是戏忘天的诸天尊者，他们不会过度地沉浸于嬉笑、游戏的喜乐之法中而住；他们不过度地沉浸于嬉笑、游戏的喜乐之法中而住，正念便不忘失；由于正念不忘失，那些天不从那个天身死没，他们是恒常的、坚固的、常恒的、不变易之法，将如永恒一般如是住立。而我们这些戏忘天，曾经过度地沉浸于嬉笑、游戏的喜乐之法中而住；我们过度地沉浸于嬉笑、游戏的喜乐之法中而住，正念便忘失了；由于正念忘失，我们就这样从那个天身死没，是无常的、不坚固的、短寿的、有死没之法，来到了这里。’诸比丘，这是第二种情况：依于它、缘于它，一些一分常见论、一分非常见论的沙门、婆罗门宣称自我与世间一分是常恒的、一分是非常恒的。

‘‘So evamāha – ‘ye kho te bhonto devā na khiḍḍāpadosikā, te na ativelaṃ hassakhiḍḍāratidhammasamāpannā viharanti. Tesaṃ na ativelaṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati na sammussati. Satiyā asammosā te devā tamhā kāyā na cavanti; niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti. Ye pana mayaṃ ahumhā khiḍḍāpadosikā, te mayaṃ ativelaṃ hassakhiḍḍāratidhammasamāpannā viharimhā. Tesaṃ no ativelaṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati sammussati. Satiyā sammosā evaṃ mayaṃ tamhā kāyā cutā aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā’ti. Idaṃ, bhikkhave, dutiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti.

§ 47 “至于第三种，那些沙门、婆罗门大德依于什么、缘于什么成为一分常见论者、一分非常见论者，宣称自我与世间一分是常恒的、一分是非常恒的呢？诸比丘，有名为意愤天（Manopadosikā）的诸天，他们过度地互相嫉视。他们过度地互相嫉视，便使彼此的心败坏。他们彼此心已败坏，身疲惫、心疲惫。那些天便从那个天身死没。

. ‘‘Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti? Santi, bhikkhave, manopadosikā nāma devā, te ativelaṃ aññamaññaṃ upanijjhāyanti. Te ativelaṃ aññamaññaṃ upanijjhāyantā aññamaññamhi cittāni padūsenti. Te aññamaññaṃ paduṭṭhacittā kilantakāyā kilantacittā. Te devā tamhā kāyā cavanti.

> 译注：Manopadosikā直译“因意［瞋恚］而败坏的诸天”，术语表未收，依通行拟译“意愤天”。upanijjhāyati兼有“凝视、嫉视”义，此处依义注取瞋嫉之视，译“嫉视”。

义注（1 块）

[a1] 47-48.在第三品中，因意而败坏、毁灭，故为「意愤天（manopadosikā）」；这些[天]是四大王天。相传其中一位天子[想]「我要游戏节庆」，便与随从一同乘车行于道路；这时另一[天子]出行，见到那走在前面的[天子]，便像见到从未见过的[事]一般[想]：「唉，这可怜的家伙！他走起路来仿佛因喜而膨胀、仿佛要裂开一般」，[于是]忿怒。走在前面的[天子]也回过身来，见到那忿怒者——因为忿怒者是很容易辨认的——知道了他的忿怒之状，便反过来忿怒：「你忿怒，能对我怎样？这[成就]是我依布施、持戒等而得的，不是依你而得的。」因为当一[方]忿怒

时，另一[方]不忿怒便能守护[彼此]；而当双方都忿怒时，一[方]的忿怒成为另一[方]的缘，那[另一方]的忿怒又成为这[一方]的缘，于是二者便在后宫[众]的哭泣中死没。此中，这是法性。其余的应依已说之法而了知。

47-48. Tatiyavāre manena padussanti vinassantīti manopadosikā, ete cātumahārājikā. Tesu kira eko devaputto – nakkhattaṃ kīḷissāmīti saparivāro rathena vīthiṃ paṭipajjati, athañño nikkhamanto taṃ purato gacchantaṃ disvā – ‘bho ayaṃ kapaṇo’, adiṭṭhapubbaṃ viya etaṃ disvā – ‘‘pītiyā uddhumāto viya bhijjamāno viya ca gacchatī’’ ti kujjhati. Purato gacchantopi nivattitvā taṃ kuddhaṃ disvā – kuddhā nāma suviditā hontīti kuddhabhāvamassa ñatvā – ‘‘tvaṃ kuddho, mayhaṃ kiṃ karissasi, ayaṃ sampatti mayā dānasīlādīnaṃ vasena laddhā, na tuyhaṃ vasenā’’ ti paṭikujjhati. Ekasmiñhi kuddhe itaro akuddho rakkhati, ubhosu pana kuddhesu ekassa kodho itarassa paccayo hoti. Tassapi kodho itarassa paccayo hotīti ubho kandantānaṃyeva orodhānaṃ cavanti. Ayamettha dhammatā. Sesaṃ vuttanayeneva veditabbaṃ.

复注（1 块）

[t1] 「因意（manena）」者：即以因嫉妒而败坏的意。依嫉妒而唯是意的败坏为「意的败坏（manopadoso）」；他们有它、[且它]成为毁灭之因，故为「意愤天（manopadosikā）」——此中之义亦可如是见。「不忿怒便能守护（akuddhorakkhati）」者：当另一[方]不忿怒时，忿怒者的那忿怒因无有执取、唯生起一次而不得串习，[故]不能令[彼]死没，[乃]如火到达水边一般熄灭；因此不忿怒者便守护那[方]免于死没。而当双方都忿怒时，[忿怒]依彼此互相辗转增长而愈益[强盛]，成为现行猛利、以烧尽所依为作用的忿怒；[它]生起时烧尽心所依处，毁坏极其娇嫩的所生身，于是整个自体便消失了——[义注]因此说「而当双方都忿怒时」等语。即如世尊说：「彼此心已败坏，身疲惫……乃至……死没。」「法性（dhammatā）」者：即法的定则；而它[即是]由于他们所生身的微弱与如此生起的忿怒的强盛而当下死没——其意趣是：这是他们色法与非色法的自性。

. Manenāti issāpakatattā paduṭṭhena manasā. Usūyāvasena manasova padoso manopadoso, so etesaṃ atthi vināsahetubhūtoti manopadosikāti evaṃ vā ettha attho daṭṭhabbo. Akuddho rakkhatīti kuddhassa so kodho itarasmiṃ akujjhante anupādāno ekavārameva uppattiyā anāsevano cāvetuṃ na sakkoti udakantaṃ patvā aggi viya nibbāyati, tasmā akuddho taṃ cavanato rakkhati, ubhosu pana kuddhesu bhiyyo bhiyyo aññamaññamhi parivaḍḍhanavasena tikhiṇasamudācāro nissayadahanaraso kodho uppajjamāno hadayavatthuṃ nidahanto accantasukhumālakarajakāyaṃ vināseti, tato sakalopi attabhāvo antaradhāyati. Tenāha ‘‘ubhosu panā’’ tiādi. Tathā cāha bhagavā ‘‘aññamaññaṃ paduṭṭhacittā kilantakāyā…pe… cavantī’’ ti. Dhammatāti dhammaniyāmo. So ca tesaṃ karajakāyassa mandatāya, tathāuppajjanakakodhassa ca balavatāya ṭhānaso cavanaṃ, tesaṃ rūpārūpadhammānaṃ sabhāvoti adhippāyo.

§ 48 “诸比丘，存在这样的情况：某个众生从那个［天］身死没之后，来到这里［人间］。来到这里之后，他从在家出家，成为无家者。从在家出家成为无家者之后，他通过热忱、精勤、实践、不放逸、正确作意，触及如此的心定：当心得定时，他回忆起那一世的宿住，但更早之前的便回忆不起。

. ‘‘Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.

义注（1 块）

[a1] 47-48.在第三品中，因意而败坏、毁灭，故为「意愤天（manopadosikā）」；这些[天]是四大王天。相传其中一位天子[想]「我要游戏节庆」，便与随从一同乘车行于道路；这时另一[天子]出行，见到那走在前面的[天子]，便像见到从未见过的[事]一般[想]：「唉，这可怜的家伙！他走起路来仿佛因喜而膨胀、仿佛要裂开一般」，[于是]

忿怒。走在前面的[天子]也回过身来，见到那忿怒者——因为忿怒者是很容易辨认的——知道了他的忿怒之状，便反过来忿怒：「你忿怒，能对我怎样？这[成就]是我依布施、持戒等而得的，不是依你而得的。」因为当一[方]忿怒时，另一[方]不忿怒便能守护[彼此]；而当双方都忿怒时，一[方]的忿怒成为另一[方]的缘，那[另一方]的忿怒又成为这[一方]的缘，于是二者便在后宫[众]的哭泣中死没。此中，这是法性。其余的应依已说之法而了知。

47-48. Tatiyavāre manena padussanti vinassantīti manopadosikā, ete cātumahārājikā. Tesu kira eko devaputto – nakkhattaṃ kīḷissāmīti saparivāro rathena vīthiṃ paṭipajjati, athañño nikkhamanto taṃ purato gacchantaṃ disvā – ‘bho ayaṃ kapaṇo’, adiṭṭhapubbaṃ viya etaṃ disvā – ‘‘pītiyā uddhumāto viya bhijjamāno viya ca gacchatī’’ ti kujjhati. Purato gacchantopi nivattitvā taṃ kuddhaṃ disvā – kuddhā nāma suviditā hontīti kuddhabhāvamassa ñatvā – ‘‘tvaṃ kuddho, mayhaṃ kiṃ karissasi, ayaṃ sampatti mayā dānasīlādīnaṃ vasena laddhā, na tuyhaṃ vasenā’’ ti paṭikujjhati. Ekasmiñhi kuddhe itaro akuddho rakkhati, ubhosu pana kuddhesu ekassa kodho itarassa paccayo hoti. Tassapi kodho itarassa paccayo hotīti ubho kandantānaṃyeva orodhānaṃ cavanti. Ayamettha dhammatā. Sesaṃ vuttanayeneva veditabbaṃ.

复注（1 块）

[t1] （中译未做）

. Dibbanti ettha pañcahi kāmaguṇehi samaṅgībhūtā hutvā vicaranti, kīḷanti, jotanti cāti devo, devaloko. Taṃ yanti upagacchanti etenāti devayāniyo. Vasaṃ vattentoti ettha vasavattanaṃ nāma yathicchitaṭṭhānagamanaṃ. Cattāro mahārājāno etesaṃ issarāti cātumahārājikā yā devatā maggaphalalābhino tā tamatthaṃ ekadesena jāneyyuṃ buddhavisayo panāyaṃ pañhoti cintetvā ‘‘na jānāmā’’ ti āhaṃsu, tenāha ‘‘buddhavisaye’’ tiādi. Ajjhottharaṇaṃ nāmettha nippīḷananti āha ‘‘punappunaṃ pucchatī’’ ti. Abhikkantatarāti rūpasampattiyā ceva paññāpaṭibhānādiguṇehi ca amhe abhibhuyya paresaṃ kāmanīyatarā. Paṇītatarāti uḷāratarā, tenāha ‘‘uttamatarā’’ ti.

“他这样说：‘那些不是意愤天的诸天尊者，他们不会过度地互相嫉视；他们不过度地互相嫉视，便不使彼此的心败坏；他们彼此心不败坏，身不疲惫、心不疲惫，那些天不从那个天身死没，他们是恒常的、坚固的、常恒的、不变易之法，将如永恒一般如是住立。而我们这些意愤天，曾经过度地互相嫉视；我们过度地互相嫉视，便使彼此的心败坏；我们彼此心已败坏，身疲惫、心疲惫。我们就这样从那个天身死没，是无常的、不坚固的、短寿的、有死没之法，来到了这里。’诸比丘，这是第三种情况：依于它、缘于它，一些一分常见论、一分非常见论的沙门、婆罗门宣称自我与世间一分是常恒的、一分是非常恒的。

‘‘So evamāha – ‘ye kho te bhonto devā na manopadosikā, te nātivelaṃ aññamaññaṃ upanijjhāyanti. Te nātivelaṃ aññamaññaṃ upanijjhāyantā aññamaññamhi cittāni nappadūsenti. Te aññamaññaṃ appaduṭṭhacittā akilantakāyā akilantacittā. Te devā tamhā kāyā na cavanti, niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti. Ye pana mayaṃ ahumhā manopadosikā, te mayaṃ ativelaṃ aññamaññaṃ upanijjhāyimhā. Te mayaṃ ativelaṃ aññamaññaṃ upanijjhāyantā aññamaññamhi cittāni padūsimhā, te mayaṃ aññamaññaṃ paduṭṭhacittā kilantakāyā kilantacittā. Evaṃ mayaṃ tamhā kāyā cutā aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā’ti. Idaṃ, bhikkhave, tatiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti.

§ 49 “至于第四种，那些沙门、婆罗门大德依于什么、缘于什么成为一分常见论者、一分非常见论者，宣称自我与世间一分是常恒的、一分是非常恒的呢？诸比丘，在此，某个沙门或婆罗门是推理者、审察者。他说出由推理锤炼、由审察追寻的自己的辩才：‘这被称为眼、称为耳、称为鼻、称

为舌、称为身的，这个自我是无常的、不坚固的、非常恒的、变易之法；而这被称为心（citta）、称为意（mano）、称为识（viññāṇa）的，这个自我则是恒常的、坚固的、常恒的、不变易之法，将如永恒一般如是住立。’诸比丘，这是第四种情况：依于它、缘于它，一些一分常见论、一分非常见论的沙门、婆罗门宣称自我与世间一分是常恒的、一分是非常恒的。

. ‘‘Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. So takkapariyāhataṃ vīmaṃsānucaritaṃ sayaṃpaṭibhānaṃ evamāha – ‘yaṃ kho idaṃ vuccati cakkhuṃ itipi sotaṃ itipi ghānaṃ itipi jivhā itipi kāyo itipi, ayaṃ attā anicco addhuvo asassato vipariṇāmadhammo. Yañca kho idaṃ vuccati cittanti vā manoti vā viññāṇanti vā ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī’ti. Idaṃ, bhikkhave, catutthaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti.

义注（1 块）

[a1] 49-52.在推理者之说中，这[持见者]见到眼等的坏灭；然而，由于心是前前[心]给予后后[心]以缘之后才灭去的，所以他见不到比眼等的坏灭更为强盛的心的坏灭。他不见那[心的坏灭]，便如同鸟舍弃一棵树而栖于另一[棵]一般，[乃]执取「在这个自体坏灭时，心往于他处」而如此说。此中其余的应依已说之法而了知。

49-52. Takkīvāde ayaṃ cakkhādīnaṃ bhedaṃ passati, cittaṃ pana yasmā purimaṃ purimaṃ pacchimassa pacchimassa paccayaṃ datvāva nirujjhati, tasmā cakkhādīnaṃ bhedato balavatarampi cittassa bhedaṃ na passati. So taṃ apassanto yathā nāma sakuṇo ekaṃ rukkhaṃ jahitvā aññasmiṃ nilīyati, evameva imasmiṃ attabhāve bhinne cittaṃ aññatra gacchatīti gahetvā evamāha. Sesamettha vuttanayeneva veditabbaṃ.

复注（1 块）

[t1] 「见到眼等的坏灭（cakkhādīnaṃbhedaṃpassati）」者：由于在相违之缘会合时见到[它们]变异，又由于最后[它们]趣于不可见，[故]见到[其]毁坏；因为色法的坏灭是粗的。「给予……缘（paccayaṃdatvā）」者：即依无间缘等而成为缘。「更为强盛（balavataraṃ）」是就心更迅速的坏灭而说的；即如：在一个色住立期间，十六个心[已]坏灭。「见不到……坏灭（bhedaṃnapassati）」者：心虽刹那刹那坏灭，然而[它]正是以作为他[心]的无间缘[之方式]而坏灭；由于后心的生起仿佛遮盖了前心的不存在，故「有」的一面更为强盛而明显，「无」的一面则不然——因此[他]见不到心的毁坏。而此义依见火轮[之喻]可极明白地了知。而由于推理论者因种种性之理离得更远，连一性之理也被错误地执取，[故]以「凡这识于一切时都以一种形态转起，这正是常的自我」等[方式]生起执著；因此[义注]说「他不见那[心的坏灭]」等语。

. Cakkhādīnaṃ bhedaṃ passatīti virodhipaccayasannipāte vikārāpattidassanato, ante ca adassanūpagamanato vināsaṃ passati oḷārikattā rūpadhammabhedassa. Paccayaṃ datvāti anantarapaccayādivasena paccayo hutvā. ‘‘Balavatara’’nti cittassa lahutaraṃ bhedaṃ sandhāya vuttaṃ. Tathā hi ekasmiṃ rūpe dharanteyeva soḷasa cittāni bhijjanti. Bhedaṃ na passatīti khaṇe khaṇe bhijjantampi cittaṃ parassa anantarapaccayabhāveneva bhijjatīti purimacittassa abhāvaṃ paṭicchādetvā viya pacchimacittassa uppattito bhāvapakkho balavataro pākaṭo ca hoti, na abhāvapakkhoti cittassa vināsaṃ na passati, ayañca attho alātacakkadassanena supākaṭo viññāyati. Yasmā pana takkīvādī nānattanayassa dūrataratāya ekattanayassapi micchāgahitattā ‘‘yadevidaṃ viññāṇaṃ sabbadāpi ekarūpena pavattati, ayameva attā nicco’’tiādinā abhinivesaṃ janeti, tasmā vuttaṃ ‘‘so taṃ apassanto’’tiādi.

§ 50 “诸比丘，那些一分常见论、一分非常见论的沙门、婆罗门就是以这四种根据宣称自我与世间一分是常恒的、一分是非常恒的。诸比丘，凡是任何一分常见论、一分非常见论的沙门或婆罗门宣

称自我与世间一分是常恒的、一分是非常恒的，都是以这四种根据，或以其中的某一种；除此之外再没有别的。

. ‘‘Imehi kho te, bhikkhave, samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.

义注（1 块）

[a1] 49-52.在推理者之说中，这[持见者]见到眼等的坏灭；然而，由于心是前前[心]给予后后[心]以缘之后才灭去的，所以他见不到比眼等的坏灭更为强盛的心的坏灭。他不见那[心的坏灭]，便如同鸟舍弃一棵树而栖于另一[棵]一般，[乃]执取「在这个自体坏灭时，心往于他处」而如此说。此中其余的应依已说之法而了知。

> 49-52. Takkīvāde ayaṃ cakkhādīnaṃ bhedaṃ passati, cittaṃ pana yasmā purimaṃ purimaṃ pacchimassa pacchimassa paccayaṃ datvāva nirujjhati, tasmā cakkhādīnaṃ bhedato balavatarampi cittassa bhedaṃ na passati. So taṃ apassanto yathā nāma sakuṇo ekaṃ rukkhaṃ jahitvā aññasmiṃ nilīyati, evameva imasmiṃ attabhāve bhinne cittaṃ aññatra gacchatīti gahetvā evamāha. Sesamettha vuttanayeneva veditabbaṃ.

§ 51 “诸比丘，如来了知此：‘这些见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报。’如来了知这些，也了知比这更为殊胜的；他对那了知也不执取，由于不执取，他自内了知寂灭。诸比丘，如来如实了知诸受的集起、灭没、味著、过患与出离，以不执取而解脱。

. ‘‘Tayidaṃ, bhikkhave, tathāgato pajānāti – ‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ti. Tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā. Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā anupādāvimutto, bhikkhave, tathāgato.

> 译注：定型结句，与 § 36逐字一致；括注保留于首现处（idx 72）。

义注（1 块）

[a1] 49-52.在推理者之说中，这[持见者]见到眼等的坏灭；然而，由于心是前前[心]给予后后[心]以缘之后才灭去的，所以他见不到比眼等的坏灭更为强盛的心的坏灭。他不见那[心的坏灭]，便如同鸟舍弃一棵树而栖于另一[棵]一般，[乃]执取「在这个自体坏灭时，心往于他处」而如此说。此中其余的应依已说之法而了知。

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§ 52 “诸比丘，这些就是那些甚深、难见、难觉悟、寂静、殊胜、超越思辨之境、微妙、唯智者能体验的法，是如来自己证知、现证后宣说的；正是依据这些，如实称赞如来的人才能正确地称说。

. ‘‘Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

义注（1 块）

[a1] 49-52.在推理者之说中，这[持见者]见到眼等的坏灭；然而，由于心是前前[心]给予后后[心]以缘之后才灭去的，所以他见不到比眼等的坏灭更为强盛的心的坏灭。他不见那[心的坏灭]，便如同鸟舍弃一棵树而栖于另一[棵]一般，[乃]执取「在这个自体坏灭时，心往于他处」而如此说。此中其余的应依已说之法而了知。

49-52. Takkīvāde ayaṃ cakkhādīnaṃ bhedaṃ passati, cittaṃ pana yasmā purimaṃ purimaṃ pacchimassa pacchimassa paccayaṃ datvāva nirujjhati, tasmā cakkhādīnaṃ bhedato balavatarampi cittassa bhedaṃ na passati. So taṃ apassanto yathā nāma sakuṇo ekaṃ rukkhaṃ jahitvā aññasmiṃ nilīyati, evameva imasmiṃ attabhāve bhinne cittaṃ aññatra gacchatīti gahetvā evamāha. Sesamettha vuttanayeneva veditabbaṃ.

边无边论（Antānantavāda）
Antānantavādo

§ 53 “诸比丘，有一些沙门、婆罗门是边无边论者（antānantika），他们以四种根据宣称世间的有边与无边。那些沙门、婆罗门大德依于什么、缘于什么成为边无边论者，以四种根据宣称世间的有边与无边呢?

. ‘ ‘Santi, bhikkhave, eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi?

> 译注：kimāgamma kimārabbha 统一译“依于什么、缘于什么”，vatthu 统一译“根据”，paññapeti 统一译“宣称”，bhonto 统一译“大德”；定型句已与 § 30起各段逐字统一。

义注（1 块）

[a1] 「边无边论者（antānantikā）」者：即边无边论者（antānantavādā）；[意思是]缘于有边、或无边、或亦有边亦无边、或非有边非无边而转起论说者；此是其义。

. Antānantikāti antānantavādā, antaṃ vā anantaṃ vā antānantaṃ vā nevantānānantaṃ vā ārabbha pavattavādāti attho.

复注（3 块）

[t1] 「边无边论者（antānantikā）」此中：自性于其中行往、[即]终止，故为「边（anto）」，[即]界限；遮遣它[即]为「无边（ananto）」。有边、无边、亦有边亦无边、非有边非无边[四者，合]依总说而为「边无边（antānantā）」；或者依「余一」[之法]，犹如「以名色为缘而有六处」等（《中部》3.176；《相应部》2.1；《自说》1）[句]中一般。那么，是什么的有边无边呢？——[乃]那被称为「世间」的自我的[有边无边]：[它]为求轮回之出离的持见者所见，或者他们于其中见到福与非福及其异熟[，故名为「世间」]。因此世尊说「宣称世间的有边与无边」。那么，这自我是什么呢？——即作为禅之境的遍相；因为这持见者于其中有世间之想。即如[义注]所说「执取它为『世间』」。而有些人说：「此处所执取为『自我』与『世间』的是禅及其相应法。」与有边无边相伴随的论说[即]「边无边（antānanto）」，犹如说「诸矛行走」；或者是依止于有边无边者，犹如说「诸床叫喊」。他们有它，故为「边无边论者（antānantikā）」。而由于依如上所说之理，他们有那边无边之论、[即]见，故被称为「边无边论者（antānantavādā）」；因此，义注中说了「边无边论者」之后，[乃]以「或[缘于]有边」等语分别其义。

. Antānantikāti ettha amati gacchati ettha sabhāvo osānanti anto, mariyādā. Tappaṭisedhena ananto, anto ca ananto ca antānanto ca nevantānānanto ca antānantā sāmaññaniddesena, ekasesena vā

‘‘nāmarūpapaccayā saḷāyatana’’ ntiādīsu (ma. ni. 3.176; saṃ. ni. 2.1; udā. 1) viya. Kassa pana antānantoti? Lokīyati saṃsāranissaraṇatthikehi diṭṭhigatikehi, lokīyanti vā ettha tehi puññāpuññaṃ tabbipāko cāti lokoti saṅkhyaṃ gatassa attano. Tenāha bhagavā ‘‘antānantaṃ lokassa paññapentī’’ ti. Ko pana eso attāti? Jhānavisayabhūtakasiṇanimittaṃ. Tattha hi ayaṃ diṭṭhigatiko lokasaññī. Tathā ca vuttaṃ ‘‘taṃ lokoti gahetvā’’ ti. Keci pana ‘‘jhānaṃ taṃsampayuttadhammā ca idha ‘attā, loko’ti ca gahitā’’ ti vadanti. Antānantasahacaritavādo antānanto, yathā ‘‘kuntā pacarantī’’ ti antānantasannissayo vā yathā ‘‘mañcā ghosantī’’ ti. So etesaṃ atthīti antānantikā. Te pana yasmā yathāvuttanayena antānanto vādo diṭṭhi etesanti ‘‘antānantavādā’’ ti vuccanti. Tasmā aṭṭhakathāyaṃ ‘‘antānantavādā’’ ti vatvā ‘‘antaṃ vā’’ tiādinā attho vibhatto.

[t2] 于此[有人]诘难：前三种论者的边无边论者之性是恰当的，因为[其]论说是缘于有边性、无边性亦有边亦无边性而转起；然而最后一种[论者]的论说既是依遮遣此二者而转起，[他]如何是边无边论者呢？——正因[其]论说是依遮遣此二者而转起[，故仍是边无边论者]；因为遮遣有边无边之论也正是以有边无边为境，[乃]缘于它而转起故。正是就此义，义注中[才]说「缘于……而转起论说者」。或者，正如于第三论说中，依方分的差别，同一[世间]既可能有边亦可能无边；同样，于推理者之说中，依时间的差别二者[也]可能[并存]，故以互相遮遣[的方式]所说的正是二者[本身]。如何呢？——以遮遣有边性而说无边性，以遮遣无边性而说有边性；而[此处的]有边无边并非第三论说之性，因为所意谓的是时间的差别。是所说的意思是：由于随闻[得知]这被称为「世间」的自我曾于某时被得殊胜[证得]的大仙们现见为无边，因此[说]「既非有边的」；而由于随闻[得知]它也曾于某时被那些[大仙]现见为有边，因此[说]「也非无边的」。正如依随闻推理者[而说]，同样也应随其可能依宿住忆念推理者等而配合。因为这推理者：似相的扩大之状态是以未扩大之状态为先，而[他]于[似相]扩大之时未作现见，[故]仅住于随闻等[之上]而遮遣说「既非有边的」；而依未扩大之时[则说]「也非无边的」——并非依有边性与无边性的绝对不存在[而说]，如同[说]「非想非非想」那样。而[他]遮遣前三种论说，是由于它们与他自己所意谓的类相不同；这[点]必须如此了知，否则第四论说便要归入矫乱一方了。因为并没有离于有边性、无边性及此二者[之外]的自我之类；而推理论者是寻求理据者；且依时间的差别，此二者于同一[世间]中也并非不能成立。

Etthāha – yuttaṃ tāva purimānaṃ tiṇṇaṃ vādīnaṃ antattañca anantattañca antānantattañca ārabbha pavattavādattā antānantikattaṃ, pacchimassa pana tadubhayapaṭisedhanavasena pavattavādattā katha antānantikattanti? Tadubhayapaṭisedhanavasena pavattavādattā eva. Yasmā antānantapaṭisedhavādopi antānantavisayo eva taṃ ārabbha pavattattā. Etadatthaṃyeva hi sandhāya aṭṭhakathāyaṃ ‘‘ārabbha pavattavādā’’ ti vuttaṃ. Atha vā yathā tatiyavāde desabhedavasena ekasseva antavantatā anantatā ca sambhavati, evaṃ takkīvādepi kālabhedavasena ubhayasambhavato aññamaññapaṭisedhena ubhayaññeva vuccati. Kathaṃ? Antavantatāpaṭisedhena hi anantatā vuccati, anantatāpaṭisedhena ca antavantatā, antānantānañca na tatiyavādabhāvo kālabhedassa adhippetattā. Idaṃ vuttaṃ hoti – yasmā ayaṃ lokasaññito attā adhigatavisesehi mahesīhi ananto kadāci sakkhidiṭṭhoti anusuyyati, tasmā nevantavā. Yasmā pana tehiyeva kadāci antavā sakkhidiṭṭhoti anusuyyati, tasmā na pana anantoti. Yathā ca anussutitakkīvasena, evaṃ jātissaratakkī ādīnañca vasena yathāsambhavaṃ yojetabbaṃ. Ayañhi takkiko avaḍḍhitabhāvapubbakattā paṭibhāganimittānaṃ vaḍḍhitabhāvassa vaḍḍhitakālavasena appaccakkhakāritāya anussavādimatte ṭhatvā ‘‘nevantavā’’ ti paṭikkhipati. Avaḍḍhitakālavasena pana ‘‘na panānanto’’ ti, na pana antatānantatānaṃ accantamabhāvena yathā taṃ ‘‘nevasaññināsaññī’’ ti. Purimavādattayapaṭikkhepo ca attanā yathādhippetappakāravilakkhaṇatāya tesaṃ, avassañcetaṃ evaṃ viññātabbaṃ, aññathā vikkhepapakkhaṃyeva bhajeyya catutthavādo. Na hi antatāanantatātadubhayavinimutto attano pakāro atthi, takkīvādī ca yuttimaggako, kālabhedavasena ca tadubhayaṃ ekasmimpi na na yujjatīti.

[t3] 而有些人[如是]解说[第四论说]：若这自我是有边的，那么于远方投生、随念等作用便不能成就；若是无边的，那么住于此处者也应在天界、地狱等中领受苦乐；若既是有边的又是无边的，则[招致]此二种过失的会合——因此，自我不可记说为「有边的」或「无边的」。[他们]如是依推理而解说第四论说的转起。纵使如此，后二种论者的边无边论者之性也是恰当的，因为他们的论说依有边与无边[二者]而以二者为境。然而前二种论者[各]别地[称为]边无

边论者，又如何[恰当]呢？——依转称之用法。因为「边无边论者」一语[本]于合起来的边无边论者[全体]上转起，由于[此语]于其中确立，[故]也各别地于[各]边无边论者上转起——犹如「八解脱」一名各别地[用]于诸无色禅，又如世间[称]「七[众生]居」一般。或者，此言说是依[生起]执著之前的时期[的转起]而于其中作成的：因为那些持见者在证得如此的心定之前，依「这世间是有边的呢，还是无边的呢」这[样]攀缘二种行相的遍寻思，其「边无边论者」之性[已]确立；纵使后来因殊胜的证得而于其中生起一向的执取，[仍]依先前已成立的惯称而如此言说。

Keci pana yadi panāyaṃ attā antavā siyā, dūradese upapajjanānussaraṇādi kiccanipphatti na siyā. Atha ananto, idha ṭhitassa devalokanirayādīsu sukhadukkhānubhavanampi siyā. Sace pana antavā ca ananto ca, tadubhayadosasamāyogo. Tasmā ‘‘antavā, ananto’’ ti ca abyākaraṇīyo attāti evaṃ takkanavasena catutthavādappavattiṃ vaṇṇenti. Evampi yuttaṃ tāva pacchimavādīdvayassa antānantikattaṃ antānantānaṃ vasena ubhayavisayattā tesaṃ vādassa. Purimavādīdvayassa pana kathaṃ visuṃ antānantikattanti? Upacāravuttiyā. Samuditesu hi antānantavādīsu pavattamāno antānantika-saddo tattha niruḷhatāya paccekampi antānantikavādīsu pavattati, yathā arūpajjhānesu paccekaṃ aṭṭhavimokkhapariyāyo, yathā ca loke sattāsayoti. Atha vā abhinivesato purimakālappavattivasena ayaṃ tattha vohāro kato. Tesañhi diṭṭhigatikānaṃ tathārūpacetosamādhisamadhigamato pubbakālaṃ ‘‘antavā nu ayaṃ loko, ananto nū’’ ti ubhayākārāvalambino parivitakkassa vasena niruḷho antānantikabhāvo visesalābhena tattha uppannepi ekaṃsaggāhe purimasiddharuḷhiyā voharīyatīti.

§ 54 “诸比丘，在此，某个沙门或婆罗门通过热忱、精勤、实践、不放逸、正确作意，触及如此的心定：当心得定时，他对世间持着有边之想而住。

. ‘‘Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte antasaññī lokasmiṃ viharati.

> 译注：“五支精勤—触及心定”定型句已与 § 31（idx 64）逐字统一；括注保留于首现处。cetosamādhi 直译“心定”。

义注（1 块）

[a1] 54-60.「他对世间持着有边之想而住（antasaññīlokasmiṃviharati）」者：即不把似相扩大到轮围[山]的边际，而执取它为「世间」，[如是]对世间持着有边之想而住。而把遍扩大到轮围[山]边际者，则是持着无边之想。至于不向上下扩大而只向横方扩大者，则于上下持着有边之想，于横方[持着]无边之想。推理者之说应依已说之法而了知。这四者也都是依随顺自己先前所见而执取见，因此归入前际论者中。

54-60. Antasaññī lokasmiṃ viharatīti paṭibhāganimittaṃ cakkavāḷapariyantaṃ avaḍḍhetvā taṃ – ‘‘loko’’ ti gahetvā antasaññī lokasmiṃ viharati, cakkavāḷapariyantaṃ katvā vaḍḍhitakasiṇo pana anantasaññī hoti, uddhamadho avaḍḍhetvā pana tiriyaṃ vaḍḍhetvā uddhamadho antasaññī, tiriyaṃ anantasaññī. Takkīvādo vuttanayeneva veditabbo. Ime cattāropi attanā diṭṭhapubbānusāreneva diṭṭhiyā gahitattā pubbantakappikesu paviṭṭhā.

复注（1 块）

[t1] 54-60.「依已说之法（vuttanayena）」者：即依常见论中所说的方式——就语而言，以「思辨故为『推理者』」（《长部义注》1.34）等[语]；就义而言，以「推理者有四种」（《长部义注》1.34）等[语]。「依随顺自己先前所见（diṭṭhapubbānusārena）」者：即依对先前以成为「见」的识所获得的有边性等的随念。而如此[了解]之后，随闻推理者与纯粹推理者于此[四者中]的归摄也得以成立。或者，应知以「所见」一语的提取即已摄取了所闻等，犹如「[远离]观听舞蹈、歌唱、音乐等表演」等（《长部》10、194）[句]中一般。由于这些论说正是依对以「有边的」等[语]所许的自我的常时存在之执著而转起，[故]应知[它们]归摄于常见中；即如[义注]后面将说「其余[诸见]是常见」（《长部义注》97-98）。

54-60. Vuttanayenāti ‘‘takkayatīti takkī’’ tiādinā (dī. ni. aṭṭha. 1.34) saddato, ‘‘catubbidho takkī’’ tiādinā (dī. ni. aṭṭha. 1.34) atthato ca sassatavāde vuttavidhinā. Diṭṭhapubbānusārenāti dassanabhūtena viññāṇena upaladdhapubbassa antavantādino anussaraṇena. Evañca katvā anussutitakkīsuddhatakkīnampi idha saṅgaho siddho hoti. Atha vā diṭṭhaggahaṇeneva ‘‘naccagītavāditavisūkadassanā’’ tiādīsu (dī. ni. 10, 194) viya sutādīnampi gahitatā veditabbā. ‘‘Antavā’’ tiādinā icchitassa attano sabbadā bhāvaparāmasanavaseneva imesaṃ vādānaṃ pavattanato sassatadiṭṭhisaṅgaho daṭṭhabbo. Tathā hi vakkhati ‘‘sesā sassatadiṭṭhiyo’’ ti (dī. ni. aṭṭha. 97-98).

“他这样说：‘这个世间是有边的、被环绕的。那是什么原因呢？因为我通过热忱、精勤、实践、不放逸、正确作意，触及如此的心定：当心得定时，我对世间持着有边之想而住。由此我知道：“这个世间是有边的、被环绕的。”’诸比丘，这是第一种情况：依于它、缘于它，一些边无边论的沙门、婆罗门宣称世间的有边与无边。

‘‘So evamāha – ‘antavā ayaṃ loko parivaṭumo. Taṃ kissa hetu? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte antasaññī lokasmiṃ viharāmi. Imināmahaṃ etaṃ jānāmi – yathā antavā ayaṃ loko parivaṭumo’ti. Idaṃ, bhikkhave, paṭhamaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti.

> 译注：parivaṭuma 译“被环绕的”，谓其周围有界限环绕。

§ 55 “至于第二种，那些沙门、婆罗门大德依于什么、缘于什么成为边无边论者，宣称世间的有边与无边呢？诸比丘，在此，某个沙门或婆罗门通过热忱、精勤、实践、不放逸、正确作意，触及如此的心定：当心得定时，他对世间持着无边之想而住。

. ‘‘Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha antānantikā antānantaṃ lokassa paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte anantasaññī lokasmiṃ viharati.

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54-60. Vuttanayenāti ‘‘takkayatīti takkī’’ tiādinā (dī. ni. aṭṭha. 1.34) saddato, ‘‘catubbidho takkī’’ tiādinā (dī. ni. aṭṭha. 1.34) atthato ca sassatavāde vuttavidhinā. Diṭṭhapubbānusārenāti dassanabhūtena viññāṇena upaladdhapubbassa antavantādino anussaraṇena. Evañca katvā anussutitakkīsuddhatakkīnampi idha saṅgaho siddho hoti. Atha vā diṭṭhaggahaṇeneva ‘‘naccagītavāditavisūkadassanā’’ tiādīsu (dī. ni. 10, 194) viya sutādīnampi gahitatā veditabbā. ‘‘Antavā’’ tiādinā icchitassa attano sabbadā bhāvaparāmasanavaseneva imesaṃ vādānaṃ pavattanato sassatadiṭṭhisaṅgaho daṭṭhabbo. Tathā hi vakkhati ‘‘sesā sassatadiṭṭhiyo’’ ti (dī. ni. aṭṭha. 97-98).

“他这样说：‘这个世间是无边的、无际的。那些这样说“这个世间是有边的、被环绕的”的沙门、婆罗门，他们的［说法］是虚妄的。这个世间是无边的、无际的。那是什么原因呢？因为我通过热忱、精勤、实践、不放逸、正确作意，触及如此的心定：当心得定时，我对世间持着无边之想而住。由此我知道：“这个世间是无边的、无际的。”’诸比丘，这是第二种情况：依于它、缘于它，一些边无边论的沙门、婆罗门宣称世间的有边与无边。

‘‘So evamāha – ‘ananto ayaṃ loko apariyanto. Ye te samaṇabrāhmaṇā evamāhaṃsu – ‘‘antavā ayaṃ loko parivaṭumo’’ ti, tesaṃ musā. Ananto ayaṃ loko apariyanto. Taṃ kissa hetu? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte anantasaññī lokasmiṃ viharāmi. Imināmahaṃ etaṃ jānāmi – yathā ananto ayaṃ loko apariyanto’ ti. Idaṃ, bhikkhave, dutiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti.

§ 56 “至于第三种，那些沙门、婆罗门大德依于什么、缘于什么成为边无边论者，宣称世间的有边与无边呢？诸比丘，在此，某个沙门或婆罗门通过热忱、精勤、实践、不放逸、正确作意，触及如此的心定：当心得定时，他对世间于上下持着有边之想而住，于横方持着无边之想。

. ‘‘Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha antānantikā antānantaṃ lokassa paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte uddhamadho antasaññī lokasmiṃ viharati, tiriyaṃ anantasaññī.

> 译注：uddhamadho（上下）、tiriyaṃ（横方，即四方横向）。

义注（1 块）

[a1] 54-60.「他对世间持着有边之想而住（antasaññīlokasmiṃviharati）」者：即不把似相扩大到轮围[山]的边际，而执取它为「世间」，[如是]对世间持着有边之想而住。而把遍扩大到轮围[山]边际者，则是持着无边之想。至于不向上下扩大而只向横方扩大者，则于上下持着有边之想，于横方[持着]无边之想。推理者之说应依已说之法而了知。这四者也都是依随顺自己先前所见而执取见，因此归入前际论者中。

54-60. Antasaññī lokasmiṃ viharatīti paṭibhāganimittaṃ cakkavāḷapariyantaṃ avaḍḍhetvā taṃ – ‘‘loko’’ ti gahetvā antasaññī lokasmiṃ viharati, cakkavāḷapariyantaṃ katvā vaḍḍhitakasiṇo pana anantasaññī hoti, uddhamadho avaḍḍhetvā pana tiriyaṃ vaḍḍhetvā uddhamadho antasaññī, tiriyaṃ anantasaññī. Takkīvādo vuttanayeneva veditabbo. Ime cattāropi attanā diṭṭhapubbānusāreneva diṭṭhiyā gahitattā pubbantakappikesu paviṭṭhā.

复注（1 块）

[t1] 54-60.「依已说之法（vuttanayena）」者：即依常见论中所说的方式——就语而言，以「思辨故为『推理者』」（《长部义注》1.34）等[语]；就义而言，以「推理者有四种」（《长部义注》1.34）等[语]。「依随顺自己先前所见（diṭṭhapubbānusārena）」者：即依对先前以成为「见」的识所获得的有边性等的随念。而如此[了解]之后，随闻推理者与纯粹推理者于此[四者中]的归摄也得以成立。或者，应知以「所见」一语的提取即已摄取了所闻等，犹如「[远离]观听舞蹈、歌唱、音乐等表演」等（《长部》10、194）[句]中一般。由于这些论说正是依对以「有边的」等[语]所许的自我的常时存在之执著而转起，[故]应知[它们]归摄于常见中；即如[义注]后面将说「其余[诸见]是常见」（《长部义注》97-98）。

54-60. Vuttanayenāti ‘‘takkayatīti takkī’’ tiādinā (dī. ni. aṭṭha. 1.34) saddato, ‘‘catubbidho takkī’’ tiādinā (dī. ni. aṭṭha. 1.34) atthato ca sassatavāde vuttavidhinā. Diṭṭhapubbānusārenāti dassanabhūtena viññāṇena upaladdhapubbassa antavantādino anussaraṇena. Evañca katvā anussutitakkīsuddhatakkīnampi idha saṅgaho siddho hoti. Atha vā diṭṭhaggahaṇeneva ‘‘naccagītavāditavisūkadassanā’’ tiādīsu (dī. ni. 10, 194) viya sutādīnampi gahitatā veditabbā. ‘‘Antavā’’ tiādinā icchitassa attano sabbadā bhāvaparāmasanavaseneva imesaṃ vādānaṃ pavattanato sassatadiṭṭhisaṅgaho daṭṭhabbo. Tathā hi vakkhati ‘‘sesā sassatadiṭṭhiyo’’ ti (dī. ni. aṭṭha. 97-98).

“他这样说：‘这个世间既是有边的又是无边的。那些这样说“这个世间是有边的、被环绕的”的沙门、婆罗门，他们的［说法］是虚妄的；那些这样说“这个世间是无边的、无际的”的沙门、婆罗门，他们的［说法］也是虚妄的。这个世间既是有边的又是无边的。那是什么原因呢？因为我通过热忱、精勤、实践、不放逸、正确作意，触及如此的心定：当心得定时，我对世间于上下持着有边之想而住，于横方持着无边之想。由此我知道：“这个世间既是有边的又是无边的。”’诸比丘，这是第三种情况：依于它、缘于它，一些边无边论的沙门、婆罗门宣称世间的有边与无边。

‘‘So evamāha – ‘antavā ca ayaṃ loko ananto ca. Ye te samaṇabrāhmaṇā evamāhaṃsu – ‘‘antavā ayaṃ loko parivaṭumo’’ ti, tesaṃ musā. Yepi te samaṇabrāhmaṇā evamāhaṃsu – ‘‘ananto ayaṃ loko apariyanto’’ ti, tesampi musā. Antavā ca ayaṃ loko ananto ca. Taṃ kissa hetu? Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte uddhamadho antasaññī lokasmiṃ viharāmi, tiriyaṃ anantasaññī. Imināmahaṃ etaṃ jānāmi – yathā antavā ca ayaṃ loko ananto cā’ti. Idaṃ, bhikkhave, tatiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti.

§ 57 “至于第四种，那些沙门、婆罗门大德依于什么、缘于什么成为边无边论者，宣称世间的有边与无边呢？诸比丘，在此，某个沙门或婆罗门是推理者、审察者。他说出由推理锤炼、由审察追寻的自己的辩才：‘这个世间既非有边的，也非无边的。那些这样说“这个世间是有边的、被环绕的”的沙门、婆罗门，他们的［说法］是虚妄的；那些这样说“这个世间是无边的、无际的”的沙门、婆罗门，他们的［说法］也是虚妄的；那些这样说“这个世间既是有边的又是无边的”的沙门、婆罗门，他们的［说法］也是虚妄的。这个世间既非有边的，也非无边的。’诸比丘，这是第四种情况：依于它、缘于它，一些边无边论的沙门、婆罗门宣称世间的有边与无边。

. ‘‘Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha antānantikā antānantaṃ lokassa paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. So takkapariyāhataṃ vīmaṃsānucaritaṃ sayaṃpaṭibhānaṃ evamāha – ‘nevāyaṃ loko antavā, na panānanto. Ye te samaṇabrāhmaṇā evamāhaṃsu – ‘‘antavā ayaṃ loko parivaṭumo’’ ti, tesaṃ musā. Yepi te

samaṇabrāhmaṇā evamāhaṃsu – ‘‘ananto ayaṃ loko apariyanto’’ ti, tesampi musā. Yepi te samaṇabrāhmaṇā evamāhaṃsu – ‘‘antavā ca ayaṃ loko ananto cā’’ ti, tesampi musā. Nevāyaṃ loko antavā, na panānanto’ ti. Idaṃ, bhikkhave, catutthaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti.

> 译注：takkī（推理者）、vīmaṃsī（审察者）定型句已与 § 32（idx 70）逐字统一；括注保留于首现处。

义注（1 块）

[a1] 54-60.「他对世间持着有边之想而住（antasaññīlokasmiṃviharati）」者：即不把似相扩大到轮围[山]的边际，而执取它为「世间」，[如是]对世间持着有边之想而住。而把遍扩大到轮围[山]边际者，则是持着无边之想。至于不向上下扩大而只向横方扩大者，则于上下持着有边之想，于横方[持着]无边之想。推理者之说应依已说之法而了知。这四者也都是依随顺自己先前所见而执取见，因此归入前际论者中。

> 54-60. Antasaññī lokasmiṃ viharatīti paṭibhāganimittaṃ cakkavāḷapariyantaṃ avaḍḍhetvā taṃ – ‘‘loko’’ ti gahetvā antasaññī lokasmiṃ viharati, cakkavāḷapariyantaṃ katvā vaḍḍhitakasiṇo pana anantasaññī hoti, uddhamadho avaḍḍhetvā pana tiriyaṃ vaḍḍhetvā uddhamadho antasaññī, tiriyaṃ anantasaññī. Takkīvādo vuttanayeneva veditabbo. Ime cattāropi attanā diṭṭhapubbānusāreneva diṭṭhiyā gahitattā pubbantakappikesu paviṭṭhā.

复注（1 块）

[t1] 54-60.「依已说之法（vuttanayena）」者：即依常见论中所说的方式——就语而言，以「思辨故为『推理者』」（《长部义注》1.34）等[语]；就义而言，以「推理者有四种」（《长部义注》1.34）等[语]。「依随顺自己先前所见（diṭṭhapubbānusārena）」者：即依对先前以成为「见」的识所获得的有边性等的随念。而如此[了解]之后，随闻推理者与纯粹推理者于此[四者中]的归摄也得以成立。或者，应知以「所见」一语的提取即已摄取了所闻等，犹如「[远离]观听舞蹈、歌唱、音乐等表演」等（《长部》10、194）[句]中一般。由于这些论说正是依对以「有边的」等[语]所许的自我的常时存在之执著而转起，[故]应知[它们]归摄于常见中；即如[义注]后面将说「其余[诸见]是常见」（《长部义注》97-98）。

> 54-60. Vuttanayenāti ‘‘takkayatīti takkī’’ tiādinā (dī. ni. aṭṭha. 1.34) saddato, ‘‘catubbidho takkī’’ tiādinā (dī. ni. aṭṭha. 1.34) atthato ca sassatavāde vuttavidhinā. Diṭṭhapubbānusārenāti dassanabhūtena viññāṇena upaladdhapubbassa antavantādino anussaraṇena. Evañca katvā anussutitakkīsuddhatakkīnampi idha saṅgaho siddho hoti. Atha vā diṭṭhaggahaṇeneva ‘‘naccagītavāditavisūkadassanā’’ tiādīsu (dī. ni. 10, 194) viya sutādīnampi gahitatā veditabbā. ‘‘Antavā’’ tiādinā icchitassa attano sabbadā bhāvaparāmasanavaseneva imesaṃ vādānaṃ pavattanato sassatadiṭṭhisaṅgaho daṭṭhabbo. Tathā hi vakkhati ‘‘sesā sassatadiṭṭhiyo’’ ti (dī. ni. aṭṭha. 97-98).

§ 58 “诸比丘，那些边无边论的沙门、婆罗门就是以这四种根据宣称世间的有边与无边。诸比丘，凡是任何边无边论的沙门或婆罗门宣称世间的有边与无边，都是以这四种根据，或以其中的某一种；除此之外再没有别的。

. ‘‘Imehi kho te, bhikkhave, samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā antānantikā antānantaṃ lokassa paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.

义注（1 块）

[a1] 54-60.「他对世间持着有边之想而住（antasaññīlokasmiṃviharati）」者：即不把似相扩大到轮围[山]的边际，而执取它为「世间」，[如是]对世间持着有边之想而住。而把遍扩大到轮围[山]边际者，则是持着无边之想。至

于不向上下扩大而只向横方扩大者，则于上下持着有边之想，于横方[持着]无边之想。推理者之说应依已说之法而了知。这四者也都是依随顺自己先前所见而执取见，因此归入前际论者中。

54-60. Antasaññī lokasmiṃ viharatīti paṭibhāganimittaṃ cakkavāḷapariyantaṃ avaḍḍhetvā taṃ – ‘‘‘loko’’ ti gahetvā antasaññī lokasmiṃ viharati, cakkavāḷapariyantaṃ katvā vaḍḍhitakasiṇo pana anantasaññī hoti, uddhamadho avaḍḍhetvā pana tiriyaṃ vaḍḍhetvā uddhamadho antasaññī, tiriyaṃ anantasaññī. Takkīvādo vuttanayeneva veditabbo. Ime cattāropi attanā diṭṭhapubbānusāreneva diṭṭhiyā gahitattā pubbantakappikesu paviṭṭhā.

复注（1 块）

[t1] 54-60.「依已说之法（vuttanayena）」者：即依常见论中所说的方式——就语而言，以「思辨故为『推理者』」（《长部义注》1.34）等[语]；就义而言，以「推理者有四种」（《长部义注》1.34）等[语]。「依随顺自己先前所见（diṭṭhapubbānusārena）」者：即依对先前以成为「见」的识所获得的有边性等的随念。而如此[了解]之后，随闻推理者与纯粹推理者于此[四者中]的归摄也得以成立。或者，应知以「所见」一语的提取即已摄取了所闻等，犹如「[远离]观听舞蹈、歌唱、音乐等表演」等（《长部》10、194）[句]中一般。由于这些论说正是依对以「有边的」等[语]所许的自我的常时存在之执著而转起，[故]应知[它们]归摄于常见中；即如[义注]后面将说「其余[诸见]是常见」（《长部义注》97-98）。

54-60. Vuttanayenāti ‘‘takkayatīti takkī’’ tiādinā (dī. ni. aṭṭha. 1.34) saddato, ‘‘catubbidho takkī’’ tiādinā (dī. ni. aṭṭha. 1.34) atthato ca sassatavāde vuttavidhinā. Diṭṭhapubbānusārenāti dassanabhūtena viññāṇena upaladdhapubbassa antavantādino anussaraṇena. Evañca katvā anussutitakkīsuddhatakkīnampi idha saṅgaho siddho hoti. Atha vā diṭṭhaggahaṇeneva ‘‘naccagītavāditavisūkadassanā’’ tiādīsu (dī. ni. 10, 194) viya sutādīnampi gahitatā veditabbā. ‘‘Antavā’’ tiādinā icchitassa attano sabbadā bhāvaparāmasanavaseneva imesaṃ vādānaṃ pavattanato sassatadiṭṭhisaṅgaho daṭṭhabbo. Tathā hi vakkhati ‘‘sesā sassatadiṭṭhiyo’’ ti (dī. ni. aṭṭha. 97-98).

§ 59 “诸比丘，如来了知此：‘这些见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报。’如来了知这些，也了知比这更为殊胜的；他对那了知也不执取，由于不执取，他自内了知寂灭。诸比丘，如来如实了知诸受的集起、灭没、味著、过患与出离，以不执取而解脱。

. ‘‘Tayidaṃ, bhikkhave, tathāgato pajānāti – ‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ti. Tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā. Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā anupādāvimutto, bhikkhave, tathāgato.

> 译注：“如来了知此…以不执取而解脱”定型结句，与 § 36（idx 72）逐字统一；括注保留于首现处。evaṃgatikā（有如此的趣向）、evaṃabhisamparāyā（有如此的未来果报）。

义注（1 块）

[a1] 54-60.「他对世间持着有边之想而住（antasaññīlokasmiṃviharati）」者：即不把似相扩大到轮围[山]的边际，而执取它为「世间」，[如是]对世间持着有边之想而住。而把遍扩大到轮围[山]边际者，则是持着无边之想。至于不向上下扩大而只向横方扩大者，则于上下持着有边之想，于横方[持着]无边之想。推理者之说应依已说之法而了知。这四者也都是依随顺自己先前所见而执取见，因此归入前际论者中。

54-60. Antasaññī lokasmiṃ viharatīti paṭibhāganimittaṃ cakkavāḷapariyantaṃ avaḍḍhetvā taṃ – ‘‘‘loko’’ ti gahetvā antasaññī lokasmiṃ viharati, cakkavāḷapariyantaṃ katvā vaḍḍhitakasiṇo pana anantasaññī hoti, uddhamadho avaḍḍhetvā pana tiriyaṃ vaḍḍhetvā uddhamadho antasaññī, tiriyaṃ

anantasaññī. Takkīvādo vuttanayeneva veditabbo. Ime cattāropi attanā diṭṭhapubbānusāreneva diṭṭhiyā gahitattā pubbantakappikesu paviṭṭhā.

复注（1 块）

[t1] 54-60.「依已说之法（vuttanayena）」者：即依常见论中所说的方式——就语而言，以「思辨故为『推理者』」（《长部义注》1.34）等[语]；就义而言，以「推理者有四种」（《长部义注》1.34）等[语]。「依随顺自己先前所见（diṭṭhapubbānusārena）」者：即依对先前以成为「见」的识所获得的有边性等的随念。而如此[了解]之后，随闻推理者与纯粹推理者于此[四者中]的归摄也得以成立。或者，应知以「所见」一语的提取即已摄取了所闻等，犹如「[远离]观听舞蹈、歌唱、音乐等表演」等（《长部》10、194）[句]中一般。由于这些论说正是依对以「有边的」等[语]所许的自我的常时存在之执著而转起，[故]应知[它们]归摄于常见中；即如[义注]后面将说「其余[诸见]是常见」（《长部义注》97-98）。

54-60. Vuttanayenāti ‘‘takkayatīti takkī’’ tiādinā (dī. ni. aṭṭha. 1.34) saddato, ‘‘catubbidho takkī’’ tiādinā (dī. ni. aṭṭha. 1.34) atthato ca sassatavāde vuttavidhinā. Diṭṭhapubbānusārenāti dassanabhūtena viññāṇena upaladdhapubbassa antavantādino anussaraṇena. Evañca katvā anussutitakkīsuddhatakkīnampi idha saṅgaho siddho hoti. Atha vā diṭṭhaggahaṇeneva ‘‘naccagītavāditavisūkadassanā’’ tiādīsu (dī. ni. 10, 194) viya sutādīnampi gahitatā veditabbā. ‘‘Antavā’’ tiādinā icchitassa attano sabbadā bhāvaparāmasanavaseneva imesaṃ vādānaṃ pavattanato sassatadiṭṭhisaṅgaho daṭṭhabbo. Tathā hi vakkhati ‘‘sesā sassatadiṭṭhiyo’’ ti (dī. ni. aṭṭha. 97-98).

§ 60 “诸比丘，这些就是那些甚深、难见、难觉悟、寂静、殊胜、超越思辨之境、微妙、唯智者能体验的法，是如来自己证知、现证后宣说的；正是依据这些，如实称赞如来的人才能正确地称说。

. ‘‘Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

> 译注：“这些法甚深、难见…”定型句，与 § 37（idx 73）逐字统一；atakkāvacara 全篇统一译“超越思辨之境”。

义注（1 块）

[a1] 54-60.「他对世间持着有边之想而住（antasaññīlokasmiṃviharati）」者：即不把似相扩大到轮围[山]的边际，而执取它为「世间」，[如是]对世间持着有边之想而住。而把遍扩大到轮围[山]边际者，则是持着无边之想。至于不向上下扩大而只向横方扩大者，则于上下持着有边之想，于横方[持着]无边之想。推理者之说应依已说之法而了知。这四者也都是依随顺自己先前所见而执取见，因此归入前际论者中。

54-60. Antasaññī lokasmiṃ viharatīti paṭibhāganimittaṃ cakkavāḷapariyantaṃ avaḍḍhetvā taṃ – ‘‘loko’’ ti gahetvā antasaññī lokasmiṃ viharati, cakkavāḷapariyantaṃ katvā vaḍḍhitakasiṇo pana anantasaññī hoti, uddhamadho avaḍḍhetvā pana tiriyaṃ vaḍḍhetvā uddhamadho antasaññī, tiriyaṃ anantasaññī. Takkīvādo vuttanayeneva veditabbo. Ime cattāropi attanā diṭṭhapubbānusāreneva diṭṭhiyā gahitattā pubbantakappikesu paviṭṭhā.

复注（1 块）

[t1] 54-60.「依已说之法（vuttanayena）」者：即依常见论中所说的方式——就语而言，以「思辨故为『推理者』」（《长部义注》1.34）等[语]；就义而言，以「推理者有四种」（《长部义注》1.34）等[语]。「依随顺自己先前所见（diṭṭhapubbānusārena）」者：即依对先前以成为「见」的识所获得的有边性等的随念。而如此[了解]之后，随闻推理者与纯粹推理者于此[四者中]的归摄也得以成立。或者，应知以「所见」一语的提取即已摄取了所闻等，犹如「[远离]观听舞蹈、歌唱、音乐等表演」等（《长部》10、194）[句]中一般。由于这些论说正是依对以

「有边的」等[语]所许的自我的常时存在之执著而转起，[故]应知[它们]归摄于常见中；即如[义注]后面将说「其余[诸见]是常见」（《长部义注》97-98）。

54-60. Vuttanayenāti ‘‘takkayatīti takkī’’ tiādinā (dī. ni. aṭṭha. 1.34) saddato, ‘‘catubbidho takkī’’ tiādinā (dī. ni. aṭṭha. 1.34) atthato ca sassatavāde vuttavidhinā. Diṭṭhapubbānusārenāti dassanabhūtena viññāṇena upaladdhapubbassa antavantādino anussaraṇena. Evañca katvā anussutitakkīsuddhatakkīnampi idha saṅgaho siddho hoti. Atha vā diṭṭhaggahaṇeneva ‘‘naccagītavāditavisūkadassanā’’ tiādīsu (dī. ni. 10, 194) viya sutādīnampi gahitatā veditabbā. ‘‘Antavā’’ tiādinā icchitassa attano sabbadā bhāvaparāmasanavaseneva imesaṃ vādānaṃ pavattanato sassatadiṭṭhisaṅgaho daṭṭhabbo. Tathā hi vakkhati ‘‘sesā sassatadiṭṭhiyo’’ ti (dī. ni. aṭṭha. 97-98).

不死矫乱论（Amarāvikkhepavāda）
Amarāvikkhepavādo

§ 61 “诸比丘，有一些沙门、婆罗门是不死矫乱论者（amarāvikkhepika），在各处被问到问题时，以四种根据陷入言语的矫乱（vācāvikkhepa）、不死矫乱。那些沙门、婆罗门大德依于什么、缘于什么成为不死矫乱论者，在各处被问到问题时，以四种根据陷入言语的矫乱、不死矫乱呢?

. ‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā amarāvikkhepikā, tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi?

> 译注：tattha tattha 译“在各处”。

义注（1 块）

[a1] 不死故为「不死（amarā）」。这[不死]是什么呢？即持见者那以「我不认为『是这样』」等方式而无有边际的见与语。种种的散乱为「矫乱（vikkhepa）」；不死之见与语的矫乱为「不死矫乱（amarāvikkhepo）」；他们有它，故为「不死矫乱论者（amarāvikkhepikā）」。另一种方式：有一种鱼名为「amarā」，它依浮起、潜没等方式在水中游窜，[令人]不能捕捉；同样地，这论说也窜来窜去，不入于把捉，故称为「不死矫乱」。他们有它，故为「不死矫乱论者」。

. Na maratīti amarā. Kā sā? Evantipi me notiādinā nayena pariyantarahitā diṭṭhigatikassa diṭṭhi ceva vācā ca. Vividho khepoti vikkhepo, amarāya diṭṭhiyā vācāya ca vikkhepoti amarāvikkhepo, so etesaṃ atthīti amarāvikkhepikā, aparo nayo – amarā nāma ekā macchajāti, sā ummujjananimujjanādivasena udake sandhāvamānā gahetuṃ na sakkāti, evameva ayampi vādo itocito ca sandhāvati, gāhaṃ na upagacchatīti amarāvikkhepoti vuccati. So etesaṃ atthīti amarāvikkhepikā.

复注（1 块）

[t1] 「不死（namarati）」者：即不断灭。以「我不认为『是这样』」等[语]而有的种种类的抛掷，[即]对他论者[所立]的抛掷，[为]「矫乱（vikkhepo）」。或者，[他们]以不死之见与语而矫乱，故为「不死矫乱者（amarāvikkhepino）」；「不死矫乱者」即是「不死矫乱论者（amarāvikkhepikā）」。「窜来窜去（itocitocasandhāvati）」[者]：由于不住立于一种状态[故]。或者，[他们]如「amarā」鱼一般矫乱[，故得此名]——其语义应依前理而见。

. Na maratīti na ucchijjati. ‘‘Evampi me no’’ tiādinā vividho nānappakāro khepo parena paravādīnaṃ khipanaṃ vikkhepo. Amarāya diṭṭhiyā vācāya ca vikkhipantīti vā amarāvikkhepino. Amarāvikkhepino eva

amarāvikkhepikā. Ito cito ca sandhāvati ekasmiṃ sabhāve anavaṭṭhānato. Amarā viya vikkhipantīti vā purimanayeneva saddattho daṭṭhabbo.

§ 62 “诸比丘，在此，某个沙门或婆罗门不如实了知‘这是善（kusala）’，不如实了知‘这是不善（akusala）’。他这样想：‘我确实不如实了知“这是善”，不如实了知“这是不善”。假如我不如实了知“这是善”、不如实了知“这是不善”，却回答“这是善”，或回答“这是不善”，那对我来说就是虚妄。凡对我是虚妄的，就是我的恼害；凡是我的恼害，就是我的障碍。’如此，他由于害怕虚妄语、厌恶虚妄语，既不回答‘这是善’，也不回答‘这是不善’，在各处被问到问题时，便陷入言语的矫乱、不死矫乱：‘我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。’诸比丘，这是第一种情况：依于它、缘于它，一些不死矫乱论的沙门、婆罗门在各处被问到问题时，陷入言语的矫乱、不死矫乱。

. ‘‘Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusala’nti yathābhūtaṃ nappajānāti, ‘idaṃ akusala’nti yathābhūtaṃ nappajānāti. Tassa evaṃ hoti – ‘ahaṃ kho ‘‘idaṃ kusala’’nti yathābhūtaṃ nappajānāmi, ‘‘idaṃ akusala’’nti yathābhūtaṃ nappajānāmi. Ahañce kho pana ‘‘idaṃ kusala’’nti yathābhūtaṃ appajānanto, ‘‘idaṃ akusala’’nti yathābhūtaṃ appajānanto, ‘idaṃ kusala’nti vā byākareyyaṃ, ‘idaṃ akusala’nti vā byākareyyaṃ, taṃ mamassa musā. Yaṃ mamassa musā, so mamassa vighāto. Yo mamassa vighāto so mamassa antarāyo’ti. Iti so musāvādabhayā musāvādaparijegucchā nevidaṃ kusalanti byākaroti, na panidaṃ akusalanti byākaroti, tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ – ‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ti. Idaṃ, bhikkhave, paṭhamaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

> 译注：矫乱五句“我不认为‘是这样’…”凡巴利相同处逐字复用DN2段180定稿（该处因承接上文而作“但我不认为…”，此处无“但”；引号层级依上下文调整）。vighāta 译“恼害”，antarāya 译“障碍”。

义注（2 块）

[a1] 「不如实了知『这是善』（‘idaṃkusala’ntiyathābhūtaṃnappajānāti）」者：即不如实了知十善业道；此是其义。于不善[句]中，所意谓的也正是十不善业道。「那就是我的恼害（somamassavighāto）」者：[意谓]由于生起「我说了虚妄」的追悔，那将是我的恼害，将成为苦；此是其义。「那就是我的障碍（somamassaantarāyo）」者：[意谓]那将是我的天界与道的障碍。「由于害怕虚妄语、厌恶虚妄语（musāvādabhayāmusāvādaparijegucchā）」者：即以对虚妄语的愧与惭。「陷入言语的矫乱（vācāvikkhepaṃāpajjati）」者：即陷入言语的矫乱。什么样的呢？即不死矫乱，[意思是]无边际的矫乱；此是其义。

. ‘‘Idaṃ kusala’’nti yathābhūtaṃ nappajānātīti dasa kusalakammapathe yathābhūtaṃ nappajānātīti attho. Akusalepi dasa akusalakammapathāva adhippetā. So mamassa vighātoti ‘‘musā mayā bhaṇita’’nti vippaṭisāruppattiyā mama vighāto assa, dukkhaṃ bhaveyyāti attho. So mamassa antarāyoti so mama saggassa ceva maggassa ca antarāyo assa. Musāvādabhayā musāvādaparijegucchāti musāvāde ottappena ceva hiriyā ca. Vācāvikkhepaṃ āpajjatīti vācāya vikkhepaṃ āpajjati. Kīdisaṃ? Amarāvikkhepaṃ, apariyantavikkhepanti attho.

[a2] 「我不认为『是这样』（evantipimeno）」等[句]中，「我不认为『是这样』」是不确定的矫乱。「也不认为『是如此』（tathātipimeno）」，是否定所说的「自我与世间是常恒的」这常见论。「也不认为『是别样』（aññathātipimeno）」，是否定异于常恒而说的一分常见[论]。「也不认为『不是』（notipimeno）」，是否

定所说的「如来死后不存在」这断灭[论]。「也不认为『并非不是』（nonotipimeno）」，是否定所说的「既非存在又非不存在」这推理者之论。而他自己被问到「这是善」或「[这是]不善」时，什么也不回答。被问「这是善吗」，他说「我不认为『是这样』」。此后，当[人]说「那么什么是不善呢」，他说「也不认为『是如此』」。当[人]说「那么二者之外的别样呢」，他说「也不认为『是别样』」。此后，当[人]说「三种都不是，那么你的主张是什么」，他说「也不认为『不是』」。此后，当[人]说「那么你的主张是『并非不是』吗」，他说「也不认为『并非不是』」——如是唯陷于矫乱，于任何一边都不住立。

Evantipi me notiādīsu evantipi me noti aniyamitavikkhepo. Tathātipi me noti ‘‘sassato attā ca loko cā’’ ti vuttaṃ sassatavādaṃ paṭikkhipati. Aññathātipi me noti sassatato aññathā vuttaṃ ekaccasassataṃ paṭikkhipati. Notipi me noti – ‘‘na hoti tathāgato paraṃ maraṇā’’ ti vuttaṃ ucchedaṃ paṭikkhipati. No notipi me noti ‘‘neva hoti na na hotī’’ ti vuttaṃ takkīvādaṃ paṭikkhipati. Sayaṃ pana ‘‘idaṃ kusala’’ nti vā ‘‘akusala’’ nti vā puṭṭho na kiñci byākaroti. ‘‘Idaṃ kusala’’ nti puṭṭho ‘‘evantipi me no’’ ti vadati. Tato ‘‘kiṃ akusala’’ nti vutte ‘‘tathātipi me no’’ ti vadati. ‘‘Kiṃ ubhayato aññathā’’ ti vutte ‘‘aññathātipi me no’’ ti vadati. Tato ‘‘tividhenāpi na hoti, kiṃ te laddhī’’ ti vutte ‘‘notipi me no’’ ti vadati. Tato ‘‘kiṃ no noti te laddhī’’ ti vutte ‘‘no notipi me no’’ ti evaṃ vikkhepameva āpajjati, ekasmimpi pakkhe na tiṭṭhati.

复注（1 块）

[t1] 矫乱论者没有依自性差别而了知上人法乃至不善法的智力，因此「善」与「不善」二语之义唯是善与不善业道。为依第一种方式、以无边际的矫乱[之义]阐明「不死矫乱」，[义注]故说「『我不认为是这样』是不确定的矫乱」。此中，「不确定的矫乱」者：即不住于常等任何一类而作矫乱，[意谓]对他论者所问的任何一类都加以遮遣；此是其义。为依第二种方式显示如「amarā」鱼一般的不死[之]矫乱，[义注乃]说「被问到『这是善』」等语。或者，[他们]以「我不认为『是这样』」等语，正是不确定地藉遮遣常见、一分常见、断灭、推理者诸论而遮遣彼彼论说；由于[其]论说是无边际的矫乱，[故为]「不死矫乱者」。而由于他自己的论说不确立，[故]不住于任何一边——[义注]故说「而他自己……乃至……回答」。如今，[义注]以「被问到『这是善』」等语，藉对善等的不回答而阐明那不住立[之状]；[义注]正因此故说「于任何一边都不住立」。

. Vikkhepavādino uttarimanussadhamme, akusaladhammepi sabhāvabhedavaseneva ñātuṃ ñāṇabalaṃ natthīti kusalākusalapadānaṃ kusalākusalakammapathavaseneva attho. Paṭhamanayavaseneva apariyantavikkhepatāya amarāvikkhepaṃ vibhāvetuṃ ‘‘evantipi me noti aniyamitavikkhepo’’ ti vuttaṃ. Tattha aniyamitavikkhepoti sassatādīsu ekasmimpi pakāre aṭṭhatvā vikkhepakaraṇaṃ, paravādinā yasmiṃ kismiñci pucchite pakāre tassa paṭikkhepoti attho. Dutiyanayavasena amarāsadisāya amarāya vikkhepaṃ dassetuṃ ‘‘idaṃ kusalanti vā puṭṭho’’ tiādimāha. Atha vā ‘‘evantipi me no’’ tiādinā aniyamatova sassatekaccasassatucchedatakkīvādānaṃ paṭisedhanena taṃ taṃ vādaṃ paṭikkhipateva apariyantavikkhepavādattā amarāvikkhepino. Attanā pana anavaṭṭhitavādattā na kismiñci pakkhe avatiṭṭhatīti āha ‘‘sayaṃ pana…pe… byākarotī’’ ti. Idāni kusalādīnaṃ abyākaraṇena tameva anavaṭṭhānaṃ vibhāveti ‘‘idaṃ kusalanti vā puṭṭho’’ tiādinā. Tenevāha ‘‘ekasmimpi pakkhe na tiṭṭhatī’’ ti.

§ 63 “至于第二种，那些沙门、婆罗门大德依于什么、缘于什么成为不死矫乱论者，在各处被问到问题时，陷入言语的矫乱、不死矫乱呢？诸比丘，在此，某个沙门或婆罗门不如实了知‘这是善’，不如实了知‘这是不善’。他这样想：‘我确实不如实了知“这是善”，不如实了知“这是不善”。假如我不如实了知“这是善”、不如实了知“这是不善”，却回答“这是善”，或回答“这是不善”，我就会于此有欲（chanda）或贪（rāga）、嗔（dosa）或恚（paṭigha）。凡我于此有欲或贪、嗔或恚，那就是我的执取（upādāna）；凡是我的执取，就是我的恼害；凡是我的恼害，就是我的障碍。’如此，他由于害怕执取、厌恶执取，既不回答‘这是善’，也不回答‘这

是不善’，在各处被问到问题时，便陷入言语的矫乱、不死矫乱：‘我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。’诸比丘，这是第二种情况：依于它、缘于它，一些不死矫乱论的沙门、婆罗门在各处被问到问题时，陷入言语的矫乱、不死矫乱。

. ‘‘Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusala’nti yathābhūtaṃ nappajānāti, ‘idaṃ akusala’nti yathābhūtaṃ nappajānāti. Tassa evaṃ hoti – ‘ahaṃ kho ‘‘idaṃ kusala’’nti yathābhūtaṃ nappajānāmi, ‘‘idaṃ akusala’’nti yathābhūtaṃ nappajānāmi. Ahañce kho pana ‘‘idaṃ kusala’’nti yathābhūtaṃ appajānanto, ‘‘idaṃ akusala’’nti yathābhūtaṃ appajānanto, ‘‘idaṃ kusala’’nti vā byākareyyaṃ, ‘‘idaṃ akusala’nti vā byākareyyaṃ, tattha me assa chando vā rāgo vā doso vā paṭigho vā. Yattha [yo (?)] me assa chando vā rāgo vā doso vā paṭigho vā, taṃ mamassa upādānaṃ. Yaṃ mamassa upādānaṃ, so mamassa vighāto. Yo mamassa vighāto, so mamassa antarāyo’ti. Iti so upādānabhayā upādānaparijegucchā nevidaṃ kusalanti byākaroti, na panidaṃ akusalanti byākaroti, tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ – ‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ti. Idaṃ, bhikkhave, dutiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

> 译注：底本于“Yattha me assa…”处有异读[yo (?)]，译文从底本作“凡我于此有…”。

义注（2 块）

[a1] 「有欲或贪（chandovārāgovā）」者：[意谓]虽不了知，却贸然把善说为「善」、把不善说为「不善」，[然后想]「我对某某曾这样回答，那回答得好吗」，[于是]去问其他贤智者；当他们说「回答得好，贤者，你把善正说为善、把不善正说为不善」时，[他便想]「没有与我相等的贤智者了」——如是我于此将有欲或贪；此是其义。而此中，「欲」是弱的贪，「贪」是强的贪。「嗔或恚（dosovāpaṭighovā）」者：[意谓]他把善说为「不善」、或把不善说为「善」，去问其他贤智者，当他们说「你回答得不好」时，[他便想]「连这么一点也不知道」——如是我于此将有嗔或恚；此是其义。此处也是：「嗔」是弱的忿，「恚」是强的忿。

. Chando vā rāgo vāti ajānantopi sahasā kusalameva ‘‘kusala’’nti vatvā akusalameva ‘‘akusala’’nti vatvā mayā asukassa nāma evaṃ byākataṃ, kiṃ taṃ subyākatanti aññe paṇḍite pucchitvā tehi – ‘‘subyākataṃ, bhadramukha, kusalameva tayā kusalaṃ, akusalameva akusalanti byākata’’nti vutte natthi mayā sadiso paṇḍitoti evaṃ me tattha chando vā rāgo vā assāti attho. Ettha ca chando dubbalarāgo, rāgo balavarāgo. Doso vā paṭigho vāti kusalaṃ pana ‘‘akusala’’nti, akusalaṃ vā ‘‘kusala’’nti vatvā aññe paṇḍite pucchitvā tehi – ‘‘dubyākataṃ tayā’’ti vutte ettakampi nāma na jānāmīti tattha me assa doso vā paṭigho vāti attho. Idhāpi doso dubbalakodho, paṭigho balavakodho.

[a2] 「那就是我的执取；凡是我的恼害（taṃmamassaupādānaṃ,somamassavighāto）」者：[意谓]那欲与贪二者将是我的执取，嗔与恚二者[将是]恼害。或者，此二者依坚固执取而为执取，依伤害而为恼害。因为贪以不欲放舍而执取所缘，犹如水蛭；嗔[则]以欲毁坏而[执取所缘]，犹如毒蛇。而此二者都以炽燃之义而伤害，所以说为「执取」与「恼害」。其余的与第一品相同。

Taṃ mamassa upādānaṃ, so mamassa vighātoti taṃ chandarāgadvayaṃ mama upādānaṃ assa, dosapaṭighadvayaṃ vighāto. Ubhayampi vā daḷhaggahaṇavasena upādānaṃ, vihananavasena vighāto. Rāgo hi amuñcitukāmatāya ārammaṇaṃ gaṇhāti jalūkā viya. Doso vināsetukāmatāya āsīviso viya. Ubhopi cete

santāpakaṭṭhena vihananti yevāti ‘‘upādāna’’nti ca ‘‘vighāto’’ti ca vuttā. Sesaṃ paṭhamavārasadisameva.

复注（1 块）

[t1] 此中之义亦可如是[成立]：纵使不如实了知善与不善，[他也想]「[若]我偶然把善正回答为『善』、把不善[正回答]为『不善』，而那些[人]因如此回答而作『啊，这真是位贤者！』的恭敬与尊重，那么我于此便将有欲或贪」。「嗔或恚（dosovāpaṭighovā）」此中，应依所说的相反[情形]配合。然而义注中是依以自己的贤智者之性为境的贪等而作配合的。「欲与贪二者[将是]执取」是依论[藏]之理而说的：因为在论藏中唯有渴爱与见被说为「取」；而在经藏中嗔也被说为「取」，如「因忿之取的系缚而陷于恼害」等[句]中。因此[义注]说「或者，此二者依坚固执取而为执取」。「坚固执取」[即]不放舍；因为恚也依怨恨等而转起，不放舍所缘。「恼害」[即]伤害、逼恼；因为贪也依炽燃而以躁动的转起逼恼所依。「以欲毁坏而执取所缘」——[这是]语句的连属。

. Kusalākusalaṃ yathābhūtaṃ appajānantopi yesamahaṃ samayena kusalameva ‘‘kusala’’nti, akusalameva ca ‘‘akusala’’nti byākareyyaṃ, tesu tathā byākaraṇahetu ‘‘aho vata re paṇḍito’’ti sakkārasammānaṃ karontesu mama chando vā rāgo vā assāti evampettha attho sambhavati. Doso vā paṭigho vāti ettha vuttavipariyāyena yojetabbaṃ. Aṭṭhakathāyaṃ pana attano paṇḍitabhāvavisayānaṃ rāgādīnaṃ vasena yojanā katā. ‘‘Chandarāgadvayaṃ upādāna’’nti abhidhammanayena vuttaṃ. Abhidhamme hi taṇhādiṭṭhiyova ‘‘upādāna’’nti āgatā, suttante pana dosopi ‘‘upādāna’’nti vutto ‘‘kodhupādānavinibandhā vighātaṃ āpajjantī’’tiādīsu. Tena vuttaṃ ‘‘ubhayampi vā daḷhaggahaṇavasena upādāna’’nti. Daḷhaggahaṇaṃ amuñcanaṃ. Paṭighopi hi upanāhādivasena pavatto ārammaṇaṃ na muñcati. Vihananaṃ hiṃsanaṃ vibādhanaṃ. Rāgopi hi pariḷāhavasena sāraddhavuttitāya nissayaṃ vibādhatīti. Vināsetukāmatāya ārammaṇaṃ gaṇhātīti sambandho.

§ 64 “至于第三种，那些沙门、婆罗门大德依于什么、缘于什么成为不死矫乱论者，在各处被问到问题时，陷入言语的矫乱、不死矫乱呢？诸比丘，在此，某个沙门或婆罗门不如实了知‘这是善’，不如实了知‘这是不善’。他这样想：‘我确实不如实了知“这是善”，不如实了知“这是不善”。假如我不如实了知“这是善”、不如实了知“这是不善”，却回答“这是善”，或回答“这是不善”——确实有贤智、聪敏、惯于与他人论辩、犹如能射穿毛发者的沙门、婆罗门，他们仿佛以智慧游行着摧破诸见。他们会就此盘问我、追究我、诘问我。若他们就此盘问我、追究我、诘问我，我将不能应答他们；凡我不能应答的，就是我的恼害；凡是我的恼害，就是我的障碍。’如此，他由于害怕盘问、厌恶盘问，既不回答‘这是善’，也不回答‘这是不善’，在各处被问到问题时，便陷入言语的矫乱、不死矫乱：‘我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。’诸比丘，这是第三种情况：依于它、缘于它，一些不死矫乱论的沙门、婆罗门在各处被问到问题时，陷入言语的矫乱、不死矫乱。

. ‘‘Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusala’nti yathābhūtaṃ nappajānāti, ‘idaṃ akusala’nti yathābhūtaṃ nappajānāti. Tassa evaṃ hoti – ‘ahaṃ kho ‘‘idaṃ kusala’’nti yathābhūtaṃ nappajānāmi, ‘‘idaṃ akusala’nti yathābhūtaṃ nappajānāmi. Ahañce kho pana ‘‘idaṃ kusala’’nti yathābhūtaṃ appajānanto ‘‘idaṃ akusala’’nti yathābhūtaṃ appajānanto ‘‘idaṃ kusala’’nti vā byākareyyaṃ, ‘‘idaṃ akusala’’nti vā byākareyyaṃ. Santi hi kho samaṇabrāhmaṇā paṇḍitā nipuṇā kataparappavādā vālavedhirūpā, te bhindantā [vobhindantā (sī. pī.)] maññe caranti paññāgatena

diṭṭhigatāni, te maṃ tattha samanuyuñjeyyuṃ samanugāheyyuṃ samanubhāseyyuṃ. Ye maṃ tattha samanuyuñjeyyuṃ samanugāheyyuṃ samanubhāseyyuṃ, tesāhaṃ na sampāyeyyaṃ. Yesāhaṃ na sampāyeyyaṃ, so mamassa vighāto. Yo mamassa vighāto, so mamassa antarāyo’ ti. Iti so anuyogabhayā anuyogaparijegucchā nevidaṃ kusalanti byākaroti, na panidaṃ akusalanti byākaroti, tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ – ‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no’ ti. Idaṃ, bhikkhave, tatiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

> 译注：vālavedhirūpā 译“犹如能射穿毛发者”，喻辩才精准；samanuyuñjeyyuṃ samanugāheyyuṃ samanubhāseyyuṃ 译“盘问、追究、诘问”。

义注（1 块）

[a1] 「贤智（paṇḍitā）」者：即具足贤智。「聪敏（nipuṇā）」者：即有细致微细之慧，能通达微细的义趣。「惯于与他人论辩（kataparappavādā）」者：即已了知他人的论说，且已与他人作过论辩的练习。「犹如能射穿毛发者（vālavedhirūpā）」者：即如同射穿毛发的弓箭手。「他们仿佛……摧破诸见（tebhindantāmaññe）」者：[意谓]犹如射穿毛发者[射穿]毛发一般，[他们]仿佛以自己的智慧摧破他人即使微细的诸见而游行；此是其义。「他们会就此[盘问]我（temaṃtattha）」者：即那些沙门、婆罗门于那些善与不善[事]上[盘问]我。「盘问（samanuyuñjeyyuṃ）」者：即以「什么是善、什么是不善？说说你自己的主张」而问[其]主张。「追究（samanugāheyyuṃ）」者：即当[他]说了「是这个」时，以「依什么原因他们应执取这个道理呢」而问[其]原因。「诘问（samanubhāseyyuṃ）」者：即当[他]说了「依这个原因」时，[他们]指出原因中的过失，而以「你不知道这个；应执取这个，应舍弃这个」这样盘问[他]。「我将不能应答（nasampāyeyyaṃ）」者：即我将不能成办，[意思是]不能成办而说；此是其义。「那就是我的恼害（somamassavighāto）」者：[意谓]那一再言说也仍名为不能应答[之事]，将是我的恼害，[意思是]只是唇、腭、舌、喉干燥之苦；此是其义。此处其余的也与第一品相同。

> . Paṇḍitāti paṇḍiccena samannāgatā. Nipuṇāti saṇhasukhumabuddhino sukhumaatthantaraṃ paṭivijjhanasamatthā. Kataparappavādāti viññātaparappavādā ceva parehi saddhiṃ katavādaparicayā ca. Vālavedhirūpāti vālavedhidhanuggahasadisā. Te bhindantā maññeti vālavedhi viya vālaṃ sukhumānipi paresaṃ diṭṭhigatāni attano paññāgatena bhindantā viya carantīti attho. Te maṃ tatthāti te samaṇabrāhmaṇā maṃ tesu kusalākusalesu. Samanuyuñjeyyunti ‘‘kiṃ kusalaṃ, kiṃ akusalanti attano laddhiṃ vadā’’ ti laddhiṃ puccheyyuṃ. Samanugāheyyunti ‘‘idaṃ nāmā’’ ti vutte ‘‘kena kāraṇena etamatthaṃ gāheyyu’’ nti kāraṇaṃ puccheyyuṃ. Samanubhāseyyunti ‘‘iminā nāma kāraṇenā’’ ti vutte kāraṇe dosaṃ dassetvā ‘‘na tvaṃ idaṃ jānāsi, idaṃ pana gaṇha, idaṃ vissajjehī’’ ti evaṃ samanuyuñjeyyuṃ. Na sampāyeyyanti na sampādeyyaṃ, sampādetvā kathetuṃ na sakkuṇeyyanti attho. So mamassa vighātoti yaṃ taṃ punappunaṃ vatvāpi asampāyanaṃ nāma, so mama vighāto assa, oṭṭhatālujivhāgalasosanadukkhameva assāti attho. Sesametthāpi paṭhamavārasadisameva.

复注（1 块）

[t1] 「以贤智（paṇḍiccena）」者：即以慧。因为具足某法而被称为「贤者」，那法[即]是「贤智」；[义注]以此显示闻所成与思所成慧，而非由通常之业所生的自然之慧。由于「kata」一语是表行为之共通[义]的，故如「已修明[者]（katavijjo）」等[句]中一般，「kata」一语[于此]是说对智的从事——[义注]故说「已了知他人的论说」。能射穿分为七[分]的毛发之尖端的[射手]，[即]此处所意谓的「能射穿毛发者（vālavedhī）」。

> . Paṇḍiccenāti paññāya. Yena hi dhammena yutto ‘‘paṇḍito’’ ti vuccati, so dhammo paṇḍiccaṃ, tena sutacintāmayaṃ paññaṃ dasseti, na pākatikakammanibbattaṃ sābhāvikapaññaṃ. Kata-saddassa

kiriyāsāmaññavācakattā ‘‘katavijjo’’ tiādīsu viya kata-saddo ñāṇānuyuttataṃ vadatīti āha ‘‘viññātaparappavādā’’ ti. Sattadhā bhinnassa vālaggassa aṃsukoṭivedhako ‘‘vālavedhī’’ ti adhippeto.

§ 65 “诸比丘，在此，某个沙门或婆罗门迟钝、愚痴。他由于迟钝、由于愚痴，在各处被问到问题时，便陷入言语的矫乱、不死矫乱：‘若你这样问我：“有他世吗？”假如我认为“有他世”，我就会向你回答“有他世”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。若你这样问我：“无他世吗？”假如我认为“无他世”，我就会向你回答“无他世”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。若你这样问我：“他世既有又无吗？”假如我认为“他世既有又无”，我就会向你回答“他世既有又无”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。若你这样问我：“他世既非有又非无吗？”假如我认为“他世既非有又非无”，我就会向你回答“他世既非有又非无”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。若你这样问我：“有化生的众生吗？”假如我认为“有化生的众生”，我就会向你回答“有化生的众生”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。若你这样问我：“无化生的众生吗？”假如我认为“无化生的众生”，我就会向你回答“无化生的众生”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。若你这样问我：“化生的众生既有又无吗？”假如我认为“化生的众生既有又无”，我就会向你回答“化生的众生既有又无”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。若你这样问我：“化生的众生既非有又非无吗？”假如我认为“化生的众生既非有又非无”，我就会向你回答“化生的众生既非有又非无”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。若你这样问我：“有善作、恶作之业的果与异熟吗？”假如我认为“有善作、恶作之业的果与异熟”，我就会向你回答“有善作、恶作之业的果与异熟”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。若你这样问我：“无善作、恶作之业的果与异熟吗？”假如我认为“无善作、恶作之业的果与异熟”，我就会向你回答“无善作、恶作之业的果与异熟”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。若你这样问我：“善作、恶作之业的果与异熟既有又无吗？”假如我认为“善作、恶作之业的果与异熟既有又无”，我就会向你回答“善作、恶作之业的果与异熟既有又无”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。若你这样问我：“善作、恶作之业的果与异熟既非有又非无吗？”假如我认为“善作、恶作之业的果与异熟既非有又非无”，我就会向你回答“善作、恶作之业的果与异熟既非有又非无”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。若你这样问我：“如来（tathāgata）死后存在吗？”假如我认为“如来死后存在”，我就会向你回答“如来死后存在”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。若你这样问我：“如来死后不存在吗？”假如我认为“如来死后不

存在”，我就会向你回答“如来死后不存在”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。若你这样问我：“如来死后既存在又不存在吗？”假如我认为“如来死后既存在又不存在”，我就会向你回答“如来死后既存在又不存在”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。若你这样问我：“如来死后既非存在又非不存在吗？”假如我认为“如来死后既非存在又非不存在”，我就会向你回答“如来死后既非存在又非不存在”。但我不认为“是这样”，也不认为“是如此”，也不认为“是别样”，也不认为“不是”，也不认为“并非不是”。’诸比丘，这是第四种情况：依于它、缘于它，一些不死矫乱论的沙门、婆罗门在各处被问到问题时，陷入言语的矫乱、不死矫乱。

. ‘‘Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā mando hoti momūho. So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ – ‘atthi paro loko’ti iti ce maṃ pucchasi, ‘atthi paro loko’ti iti ce me assa, ‘atthi paro loko’ti iti te naṃ byākareyyaṃ, ‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti. ‘Natthi paro loko…pe… ‘atthi ca natthi ca paro loko…pe… ‘nevatthi na natthi paro loko…pe… ‘atthi sattā opapātikā …pe… ‘natthi sattā opapātikā…pe… ‘atthi ca natthi ca sattā opapātikā…pe… ‘nevatthi na natthi sattā opapātikā…pe… ‘atthi sukatadukkaṭānaṃ [sukaṭadukkaṭānaṃ (sī. syā. kaṃ.)] kammānaṃ phalaṃ vipāko…pe… ‘natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko…pe… ‘atthi ca natthi ca sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko…pe… ‘nevatthi na natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko…pe… ‘hoti tathāgato paraṃ maraṇā…pe… ‘na hoti tathāgato paraṃ maraṇā…pe… ‘hoti ca na ca hoti [na hoti ca (sī. ka.)] tathāgato paraṃ maraṇā…pe… ‘neva hoti na na hoti tathāgato paraṃ maraṇāti iti ce maṃ pucchasi, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti iti ce me assa, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti iti te naṃ byākareyyaṃ, ‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti. Idaṃ, bhikkhave, catutthaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

> 译注：原文仅首项（有他世）与末项（如来死后既非存在又非不存在）给出完整句式，中间各项以“…pe…”省略；今依句式逐项补足译出，共十六项；凡巴利相同处中文逐字复用DN2段180定稿（引号层级依上下文调整）。“如来”在此十六问中泛指[已解脱的]有情或圣者，非专指佛陀。mando momūho 译“迟钝、愚痴”。

义注（1 块）

[a1] 65-66.「迟钝（mando）」者：即慧钝，这是无慧者之名。「愚痴（momūho）」者：即极为迷乱。「如来……存在（hotitathāgato）」等[句]中，所意谓的「如来」是众生。此中其余的已明了。这四者也是依随顺先前所转起之法而执取见，因此归入前际论者中。

> 65-66. Mandoti mandapañño apaññassevetaṃ nāmaṃ. Momūhoti atisammūḷho. Hoti tathāgatotiādīsu satto ‘‘tathāgato’’ti adhippeto. Sesamettha uttānameva. Imepi cattāro pubbe pavattadhammānusāreneva diṭṭhiyā gahitattā pubbantakappikesu paviṭṭhā.

复注（3 块）

[t1] 65-66.而此中，虽然前三种[论者]由于不了悟善等诸法的自性，也确实有迟钝之性；然而他们对自己不了悟善等诸法[这一点]是有[某种]殊胜的了悟的，由于[最后一种]无有此[了悟]，故唯有最后一种被说为迟钝与愚痴。[设难：]岂不是[这样吗]——依「假如我认为『有他世』，我就会向你回答『有他世』。但我不认为『是这样』」等（《长部》1.65）语句，最后一种[论者]对自己不了悟诸法[这一点]也确实有了悟？——虽然有，然而他并没有如前[三者]那样，对因回答未遍知之法而引起的虚妄语等的怖畏与厌恶的行相；[他]实是大迷乱者。或者，[他]以「我不认为『是这样』」等语，为对问[题]作矫乱，[乃]以「若你这样问我：『有他世吗？』」而唯显示对问[题]的搁置，并非[显示]自己的不了悟诸法——因此正是这一种[论者]特别地被说为「迟钝、愚痴」。正因此，就作如此论说的删阇耶·毘罗胝子而说「这[人]在这些沙门、婆罗门中是最迟钝、最迷乱的」（《长部》1.181）。此中，「有他世」是依常见、或依正见[而作]的问；「无他世」是依虚无见、或依正见[而作]的问；「他世既有又无」是依断灭见、或正是依正见[而作]的问；「他世既非有又非无」——由于遮遣了所说的三类之后不可能有别类，[故]他世[成为]不可以有性与无性而说的行相；[这]是以矫乱为先、或依正见[而作]的问。于其余三个四法中，其义亦应随所说之理而知：因为犹如福行三法[被]身行三法[所摄]一般，[后者的]义正是被前面的四法所摄；而以其余三个四法，[所摄的]则是依对自我的执著与「福等有果」的诘难之理[而来的义]。

> 65-6. Ettha ca kiñcāpi purimānampi tiṇṇaṃ kusalādidhammasabhāvānavabodhato attheva mandabhāvo, tesaṃ pana attano kusalādidhammānavabodhassa avabodhaviseso atthi, tadabhāvā pacchimoyeva mandamomūhabhāvena vutto. Nanu ca pacchimassāpi ‘‘atthi paroloko’ti iti ce me assa, ‘atthi paroloko’ti iti te naṃ byākareyyaṃ, evantipi me no’’ tiādi (dī. ni. 1.65) vacanato attano dhammānavabodhassa avabodho atthiyevāti? Kiñcāpi atthi, na tassa purimānaṃ viya apariññātadhammabyākaraṇanibandhanamusāvādādibhayaparijigucchanakāro atthi, atha kho mahāmūḷhoyeva. Atha vā ‘‘evantipi me no’’ tiādinā pucchāya vikkhepakaraṇatthaṃ ‘‘atthi paroloko’ti iti ce maṃ pucchasī’’ ti pucchāṭhapanameva tena dassīyati, na attano dhammānavabodhoti ayameva visesena ‘‘mando ceva momūho cā’’ ti vutto. Teneva hi tathāvādinaṃ sañjayaṃ belaṭṭhaputtaṃ ārabbha ‘‘ayaṃ vā imesaṃ samaṇabrāhmaṇānaṃ sabbamando sabbamūḷho’’ ti (dī. ni. 1.181) vuttaṃ. Tattha ‘‘atthi paroloko’’ ti sassatadassanavasena sammādiṭṭhivasena vā pucchā. ‘‘Natthi paroloko’’ ti natthikadassanavasena sammādassanavasena vā pucchā. ‘‘Atthi ca natthi ca paroloko’’ ti ucchedadassanavasena sammādiṭṭhivasena eva vā pucchā. ‘‘Neva atthi na natthi paroloko’’ ti vuttappakārattayapaṭikkhepe sati pakārantarassa asambhavato atthitānatthitāhi navattabbākāro parolokoti vikkhepaññeva purekkhārena sammādiṭṭhivasena vā pucchā. Sesacatukkattayepi vuttanayānusārena attho veditabbo. Puññasaṅkhārattiko viya hi kāyasaṅkhārattikena purimacatukkasaṅgahito eva attho. Sesacatukkattayena attaparāmāsapuññādi phalatācodanānayena saṅgahitoti.

[t2] 不死矫乱论者由于自己不喜乐常[见]等，[故]于一切处以「我不认为『是这样』」等语唯作矫乱。此中，「我不认为『是这样』」等[语]是依遮遣彼彼处所问的行相而显示矫乱的行相。[设难：]岂不是[这样吗]——矫乱论者承认矫乱一方，[即]住立于矫乱一方，[这才]合理？——不然；因为他于其中也是迷乱的，且矫乱之论正是依遮遣而转起。即如：删阇耶·毘罗胝子被阿阇世王问及现见的沙门果时，[乃]以遮遣他世三法等[的方式]而记说矫乱。

> Amarāvikkhepiko sassatādīnaṃ attano aruccanatāya sabbattha ‘‘evantipi me no’’ tiādinā vikkhepaññeva karoti. Tattha ‘‘evantipi me no’’ tiādi tattha tattha pucchitākārapaṭisedhanavasena vikkhipanākāradassanaṃ. Nanu ca vikkhepavādino vikkhepapakkhassa anujānanaṃ vikkhepapakkhe avaṭṭhānaṃ yuttarūpanti? Na, tatthāpi tassa sammūḷhattā, paṭikkhepavaseneva ca vikkhepavādassa pavattanato. Tathā hi sañcayo belaṭṭhaputto raññā ajātasattunā sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho paralokattikādīnaṃ paṭisedhanamukhena vikkhepaṃ byākāsi.

[t3] 于此[有人]诘难：岂不是[这样吗]——这一切不死矫乱论者，由于不如实了悟善等诸法与他世三法等，于彼彼处被问到问题时，只是陷入对问[题]的矫乱而已；他如何是持见者呢？因为对不知所问之义者，[他]仿佛不欲说而唯作矫乱，[以此便]说他是持见者，[这]不合理。——[通释]曰：他的持见者之性确实不是仅依对问[题]的矫乱而[成立]，

而是依邪执[而成立]的。因为正是以常之执著而邪执的人，由于慧钝而不能如实领受善等诸法与他世三法等；由于不能把自己所未了知之义令他人了知，又由于对虚妄语等的怖畏，[故]陷入矫乱。即如[义注]后面将说「其中唯有七种是断灭见，其余[诸见]是常见」（《长部义注》1.97-98）。或者应知：由于不了悟、不信福与恶及其异熟，[他]生起「对以此为境的问[题]唯作矫乱才是善的」这样的认可与喜乐而执著；[如是]于他所生起的乃是别一种见，犹如七分见一般。即如所说：「持见者那……无有边际的见与语」（《长部义注》1.61）。那么，它如何归摄于常见呢？——由于[他]不依断灭而执著故。[他执取]「由于世间多有诤论，没有任何人是如实了知诸法者」；然而依「正是如此」这样以别语[所作]的执取，[即]「对法的审察于世间是无始的」，故此中也确实可得常[见]的踪影。

Etthāha – nanu cāyaṃ sabbopi amarāvikkhepiko kusalādayo dhamme, paralokattikādīni ca yathābhūtaṃ anavabujjhamāno tattha tattha pañhaṃ puṭṭho pucchāya vikkhepanamattaṃ āpajjati, tassa kathaṃ diṭṭhigatikabhāvo. Na hi avattukāmassa viya pucchitamatthamajānantassa vikkhepakaraṇamattena diṭṭhigatikatā yuttāti? Vuccate – na heva kho pucchāya vikkhepakaraṇamattena tassa diṭṭhigatikatā, atha kho micchābhinivesavasena. Sassatābhinivesena micchābhiniviṭṭhoyeva hi puggalo mandabuddhitāya kusalādidhamme paralokattikādīni ca yāthāvato appaṭipajjamāno attanā aviññātassa atthassa paraṃ viññāpetuṃ asakkuṇeyyatāya musāvādādibhayena ca vikkhepaṃ āpajjatīti. Tathā hi vakkhati ‘‘yāsaṃ satteva ucchedadiṭṭhiyo, sesā sassatadiṭṭhiyo’’ ti (dī. ni. aṭṭha. 1.97-98) atha vā puññapāpānaṃ tabbipākānañca anavabodhena asaddahanena ca tabbisayāya pucchāya vikkhepakaraṇaṃyeva sundaranti khantiṃ ruciṃ uppādetvā abhinivisantassa uppannā visuṃyevesā ekā diṭṭhi sattabhaṅgadiṭṭhi viyāti daṭṭhabbaṃ. Tathā ca vuttaṃ ‘‘pariyantarahitā diṭṭhigatikassa diṭṭhi ceva vācā cā’’ ti (dī. ni. aṭṭha. 1.61). Kathaṃ panassā sassatadiṭṭhisaṅgaho? Ucchedavasena anabhinivesato. Natthi koci dhammānaṃ yathābhūtavedī vivādabahulattā lokassa, ‘‘evameva’’ nti pana saddantarena ‘‘dhammanijjhānanā anādikālikā loke’’ ti gāhavasena sassatalesopettha labbhatiyeva.

§ 66 “诸比丘，那些不死矫乱论的沙门、婆罗门就是以这四种根据，在各处被问到问题时，陷入言语的矫乱、不死矫乱。诸比丘，凡是任何不死矫乱论的沙门或婆罗门在各处被问到问题时陷入言语的矫乱、不死矫乱，都是以这四种根据，或以其中的某一种；除此之外再没有别的。……乃至……正是依据这些，如实称赞如来的人才能正确地称说。

. ‘‘Imehi kho te, bhikkhave, samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

> 译注：“……乃至……”对应原文之…pe...，为原典自身的略写，所略为第59—60段“如来了知此…”“这些法是甚深的…”两段定型文。

义注（1 块）

[a1] 65-66.「迟钝（mando）」者：即慧钝，这是无慧者之名。「愚痴（momūho）」者：即极为迷乱。「如来……存在（hotitathāgato）」等[句]中，所意谓的「如来」是众生。此中其余的已明了。这四者也是依随顺先前所转起之法而执取见，因此归入前际论者中。

65-66. Mandoti mandapañño apaññassevetaṃ nāmaṃ. Momūhoti atisammūḷho. Hoti tathāgatotiādīsu satto ‘‘tathāgato’’ ti adhippeto. Sesamettha uttānameva. Imepi cattāro pubbe pavattadhammānusāreneva diṭṭhiyā gahitattā pubbantakappikesu paviṭṭhā.

无因生论（Adhiccasamuppannavāda）
Adhiccasamuppannavādo

§ 67 “诸比丘，有一些沙门、婆罗门是无因生论者（adhiccasamuppannika），他们以两种根据宣称自我与世间是无因而生的（adhiccasamuppanna）。那些沙门、婆罗门大德依于什么、缘于什么成为无因生论者，以两种根据宣称自我与世间是无因而生的呢?

. ‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi?

义注（1 块）

[a1] 「自我与世间是无因而生的」这[种]见解，[即]「无因生（adhiccasamuppannaṃ）」。他们有它，故为「无因生论者（adhiccasamuppannikā）」。「是无因而生的（adhiccasamuppannaṃ）」者：即无原因而生起的。

. ‘‘Adhiccasamuppanno attā ca loko cā’’ti dassanaṃ adhiccasamuppannaṃ. Taṃ etesaṃ atthīti adhiccasamuppannikā. Adhiccasamuppannanti akāraṇasamuppannaṃ.

复注（1 块）

[t1] 无因、[即]随意，[意谓]无有任何原因，或无有任何[事物]先前的增长而生起；[如是]以被称为「自我」与「世间」的诸蕴的无因生起之行相为所缘的见解，由于是依止于那行相而转起，且与那行相相伴随，[故]被称为「无因生（adhiccasamuppannaṃ）」，犹如说「诸床叫喊」、「诸矛行走」一般——[义注]为显示此义而说「『自我与世间是无因而生的』这[种]见解，[即]『无因生』」。

. Adhicca yadicchakaṃ yaṃ kiñci kāraṇaṃ, kassaci vuddhipubbaṃ vā vinā samuppannoti attalokasaññitānaṃ khandhānaṃ adhiccuppattiākārārammaṇaṃ dassanaṃ tadākārasannissayena pavattito, tadākārasahacaritatāya ca ‘‘adhiccasamuppanna’’nti vuccati yathā ‘‘mañcā ghosanti, kuntā pacarantī’’ti ca imamatthaṃ dassento āha ‘‘adhiccasamuppanno attā ca loko cāti dassanaṃ adhiccasamuppanna’’nti.

§ 68 “诸比丘，有名为‘无想众生’（asaññasatta）的诸天。当想（saññā）生起时，那些天便从那个天身死没。诸比丘，存在这样的情况：某个众生从那个［天］身死没之后，来到这里［人间］。来到这里之后，他从在家出家，成为无家者。从在家出家成为无家者之后，他通过热忱、精勤、实践、不放逸、正确作意，触及如此的心定：当心得定时，他回忆起想的生起，此外的便回忆不起。他这样说：‘自我与世间是无因而生的。那是什么原因呢？因为我从前不存在，如今从不存在转变成了存在［的状态］。’诸比丘，这是第一种情况：依于它、缘于它，一些无因生论的沙门、婆罗门宣称自我与世间是无因而生的。

. ‘‘Santi, bhikkhave, asaññasattā nāma devā. Saññuppādā ca pana te devā tamhā kāyā cavanti. Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte saññuppādaṃ anussarati, tato paraṃ nānussarati. So evamāha – ‘adhiccasamuppanno attā ca loko ca. Taṃ kissa hetu? Ahañhi pubbe

nāhosiṃ, somhi etarahi ahutvā santatāya pariṇato’ ti. Idaṃ, bhikkhave, paṭhamaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti.

> 译注：asaññasatta：无想有情天，色界天之一，生于其中者无想；想一生起即从彼处死没。“somhi etarahi ahutvā santatāya pariṇato”依义注解为“如今从先前的不存在转变为存在的状态”，santatāya 一词解读有歧义，译文取此义。itthatta 直译“此世”，依§42“死没来此”定型句统一作“来到这里［人间］”。校勘：底本（CSCD）作 santatāya（存在状态），锡兰本等异读作 sattattāya（转为有情状态），义注顺此释为 sattabhāvāya，Bodhi 等英译多依之译“转为有情”；今从底本。

义注（1 块）

[a1] 68-73.「无想众生（asaññasattā）」者：这是教说的标目，[意思是]无心生起、唯有色的自体；此是其义。他们的生起应如是了知：即某人在外道处出家之后，于风遍上作了遍作，令第四禅生起，从禅出定后见到心中的过患：「有心时便有断手等苦以及一切怖畏；这心够了，无心之状态才是寂静的」——如是见到心中的过患，禅未退失而命终，便生于无想众生[天]中；他的心以死心之灭而止于此[人间]，在那[天]中唯有色蕴出现。他们在那里，犹如被弓弦之势所射出的箭，弓弦之势有多大，就在空中飞行多远；同样地，[他们]被禅之势所射出而投生之后，禅之势有多大，就住立多久；而当禅之势退失时，色蕴便在那里隐没，[众生]则在此[人间]生起结生想。而由于依这在此生起的想，他们在那里的死没得以显明，所以说「当想生起时，那些天便从那个天身死没」。「存在[的状态]（santatāya）」者：即存在之状态。此中其余的已明了。推理者之说也应依已说之法而了知。

> 68-73. Asaññasattāti desanāsīsametaṃ, acittuppādā rūpamattakaattabhāvāti attho. Tesaṃ evaṃ uppatti veditabbā – ekacco hi titthāyatane pabbajitvā vāyokasiṇe parikammaṃ katvā catutthajjhānaṃ nibbattetvā jhānā vuṭṭhāya – ‘‘citte dosaṃ passati, citte sati hatthacchedādidukkhañceva sabbabhayāni ca honti, alaṃ iminā cittena, acittakabhāvova santo’’ ti, evaṃ citte dosaṃ passitvā aparihīnajjhāno kālaṃ katvā asaññasattesu nibbattati, cittamassa cuticittanirodhena idheva nivattati, rūpakkhandhamattameva tattha pātubhavati. Te tattha yathā nāma jiyāvegakkhitto saro yattako jiyāvego, tattakameva ākāse gacchati. Evameva jhānavegakkhittā upapajjitvā yattako jhānavego, tattakameva kālaṃ tiṭṭhanti, jhānavege pana parihīne tattha rūpakkhandho antaradhāyati, idha pana paṭisandhisaññā uppajjati. Yasmā pana tāya idha uppannasaññāya tesaṃ tattha cuti paññāyati, tasmā ‘‘saññuppādā ca pana te devā tamhā kāyā cavantī’’ ti vuttaṃ. Santatāyāti santabhāvāya. Sesamettha uttānameva. Takkīvādopi vuttanayeneva veditabboti.

复注（6 块）

[t1] 68-73.「教说的标目（desanāsīsaṃ）」者：即于教说中作为首要而提取；[义注]以此显示：世尊是唯以想为首要而作此教说的，并非因为其中有其余的非色法存在；[义注]正因此故说「无心生起」等语。因为世尊在说出世间法时以定或慧为首要，同样，在说世间法时[则]以心或想为首要。此中，「于其时修出世间禅」（《法集论》277）、「五支正定」、「五智正定」、「以慧见而诸漏灭尽」（《中部》1.271）；同样，「于其时欲界善心生起」（《法集论》1）、「比丘，你是什么心？」（《波罗夷》146、180）、「诸法以意为前导」（《法句》1、2；《导论》90；《藏释》83）、「诸比丘，有身异想异的众生」（《长部》3.332、342、357；《增支部》9.24；《小义释》83）、「不[取]非想非非想处」（《长部》3.358）等诸经，应知都是成立此义的。「在外道处（titthāyatane）」者：即于其他外道之教中。因为外道于[某种]殊胜的投生上有解脱之想，或者于想的离贪与不离贪上见到过患与利益，[乃]令无想定生起而生于无暇之地；教内[之人]则不然。「于风遍上作了遍作（vāyokasiṇeparikammaṃkatvā）」者：即于风遍上令初[禅]等三禅生起，于第三禅得自在之后，从其出定，为证得第四禅而作遍作；[义注]正因此故说「令第四禅生起」。

> 68-73. Desanāsīsanti desanāya jeṭṭhakabhāvena gahaṇaṃ, tena saññaṃyeva dhuraṃ katvā bhagavatā ayaṃ desanā katā, na pana tattha aññesaṃ arūpadhammānaṃ atthibhāvatoti dasseti. Tenevāha ‘‘acittuppādā’’ tiādi. Bhagavā hi yathā lokuttaradhammaṃ desento samādhiṃ paññaṃ vā dhuraṃ karoti,

evaṃ lokiyadhammaṃ desento cittaṃ saññaṃ vā dhuraṃ karoti. Tattha ‘‘yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti (dha. sa. 277) pañcaṅgiko sammāsamādhi [dī. ni. 3.355 (kha)] pañcañāṇiko sammāsamādhi, [dī. ni. 3.355 (ja); vibha. 2.804] paññāya cassa disvā āsavā parikkhīṇā hontī’’ ti (ma. ni. 1.271) tathā ‘‘yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, (dha. sa. 1) kiṃcitto tvaṃ bhikkhu (pārā. 146, 180) manopubbaṅgamā dhammā, (dha. pa. 1, 2; netti. 90; peṭako. 83) santi bhikkhave sattā nānattakāyā nānattasaññino, (dī. ni. 3.332, 342, 357; a. ni. 9.24; cūḷani. 83) na nevasaññānāsaññāyatana’’ ntiādīni suttāni (dī. ni. 3.358) etassa atthassa sādhakāni daṭṭhabbāni. Titthāyataneti aññatitthiyasamaye. Titthiyā hi upapattivisese vimuttisaññino, saññāvirāgāvirāgesu ādīnavānisaṃsadassino vā hutvā asaññasamāpattiṃ nibbattetvā akkhaṇabhūmiyaṃ uppajjanti, na sāsanikā. Vāyokasiṇe parikammaṃ katvāti vāyokasiṇe paṭhamādīni tīṇi jhānāni nibbattetvā tatiyajjhāne ciṇṇavasī hutvā tato vuṭṭhāya catutthajjhānādhigamāya parikammaṃ katvā. Tenevāha ‘‘catutthajjhānaṃ nibbattetvā’’ ti.

[t2] 那么，此处为何唯说于风遍上作遍作呢？——[答]曰：正如于作为色之相似[相]的诸殊胜遍中，藉对色的除遣而现证名为「色离贪之修」的殊胜无色定；同样，于因形体不明显而成为非色之相似[相]的殊胜遍中，藉对非色的除遣而证得名为「非色离贪之修」的殊胜色定。此中，[即]依「想是病，想是痈」等（《中部》3.24）以及「呸，心！可耻啊，这心！」等[之理]，藉见非色转起的过患，并断定其不存在[之状]为寂静、殊胜，[从而]造作色定；而「色离贪之修」[则是]连同近行[定]在内的诸无色定，其中特别地[是指]第一无色禅。若如此，[则]应说「于限定虚空遍上也[可作]」，因为它也可得非色之相似性。——这正是有些[师]所许的；然而此处不说，是由于先辈诸师未曾采取[此说]。因为正如「色离贪之修」唯以所应离贪之法之性而成就，且于作为所应离贪之法的相似[相]的殊胜境上显现；同样，若说「非色离贪之修」也[如此]，并无任何相违。然而应知：由于那定唯应由外道所行道，而他们所行的那禅正是系于[粗显]境之路的，[故]有见的先辈诸师唯于第四大种遍上说「非色离贪之修」的遍作。此外，如同于诸色遍中一般，于前三种大种遍中，禅的所缘也唯是颜色的映影之施设，因为[它]正是随顺世间言说而转起；而如此[了解]之后，《清净道论》（《清净道论》1.57）中以镜与月轮为地遍之喻的说法便得以成立。而第四种大种遍则唯以大种的映影而成为禅的行境，[故]唯它有非色之相似性才是合理的——因此应知[义注]唯说于风遍上[作]遍作。

Kasmā panettha vāyokasiṇeyeva parikammaṃ vuttanti? Vuccate – yatheva hi rūpapaṭibhāgabhūtesu kasiṇavisesesu rūpavibhāvanena rūpavirāgabhāvanāsaṅkhāto arūpasamāpattiviseso sacchikarīyati, evaṃ aparibyattaviggahatāya arūpapaṭibhāgabhūte kasiṇavisese arūpavibhāvanena arūpavirāgabhāvanāsaṅkhāto rūpasamāpattiviseso adhigamīyatīti ettha ‘‘saññā rogo saññā gaṇḍo’’ tiādinā (ma. ni. 3.24) ‘‘dhi cittaṃ, dhibbate taṃ citta’’ ntiādinā ca nayena arūpappavattiyā ādīnavadassanena, tadabhāve ca santapaṇītabhāvasannisṭṭhānena rūpasamāpattiyā abhisaṅkharaṇaṃ, rūpavirāgabhāvanā pana saddhiṃ upacārena arūpasamāpattiyo, tatthāpi visesena paṭhamāruppajjhānaṃ. Yadi evaṃ ‘‘paricchinnākāsakasiṇepī’’ ti vattabbaṃ. Tassāpi hi arūpapaṭibhāgatā labbhatīti? Icchitamevetaṃ kesañci avacanaṃ panettha pubbācariyehi aggahitabhāvena. Yathā hi rūpavirāgabhāvanā virajjanīyadhammabhāvamattena parinipphannā, virajjanīyadhammapaṭibhāgabhūte ca visayavisese pātubhavati, evaṃ arūpavirāgabhāvanāpīti vuccamāne na koci virodho, titthiyeheva pana tassā samāpattiyā paṭipajjitabbatāya, tesañca visayapathesupanibandhanasseva tassa jhānassa paṭipattito diṭṭhivantehi pubbācariyehi catuttheyeva bhūtakasiṇe arūpavirāgabhāvanāparikammaṃ vuttanti daṭṭhabbaṃ. Kiñca vaṇṇakasiṇesu viya purimabhūtakasiṇattayepi vaṇṇapaṭicchāyāva paṇṇatti ārammaṇaṃ jhānassa lokavohārānurodheneva pavattito. Evañca katvā visuddhimagge (visuddhi. 1.57) pathavīkasiṇassa ādāsacandamaṇḍalūpamāvacanañca samatthitaṃ hoti, catutthaṃ pana bhūtakasiṇaṃ bhūtappaṭicchāyameva jhānassa gocarabhāvaṃ gacchatīti tasseva arūpapaṭibhāgatā yuttāti vāyokasiṇeyeva parikammaṃ vuttanti veditabbaṃ.

[t3] 「于此[人间]（idheva）」者：即唯于五蕴有中。「在那[天]中（tattha）」者：即于无想有中。[问：]若于无想有中唯有色蕴出现，那么无有非色的依止，色如何于其中转起呢？——[反问：]那么，无有色的依止，非色又如何于无色界中转起呢？此[问]与彼[问]正是同类的。为什么呢？——因为[二者]于此[人间]都是不可见的。若如此，[则]

无有段食，色便不应于色界中转起——什么原因呢？——[也]因为于此[人间]不可见。此外，正如某一心相续的生起之因是对色未离贪的，[则]由于[它]与色一同[生]起，[故其]转起依止于色；而某[心相续]的生起之因是对色已离贪的，[则其转起]无有色，因为[其]因不待于色。同样，某一色相续的生起之因是对非色已离贪的，[则其]转起无有非色——因此于无想有中唯有色蕴生起。而[义注]顾念到「于其中，唯独的色相续无有现在之缘，如何可信其长时转起呢？又转起多久呢」这[样的]诘难，[乃]说「犹如被弓弦之势所射出的箭」等语；[义注]以此显示：此中不唯是圣教[之据]，也有理据。「[禅之势有多大，]就住立多久」者：无想众生最多住立五百大劫。「禅之势（jhānavege）」者：即于为无想定所积成的业之势中。「隐没（antaradhāyati）」者：即依缘的灭而灭，不复转起。

Idhevāti pañcavokārabhaveyeva. Tatthāti asaññabhave. Yadi rūpakkhandhamattameva asaññabhave pātubhavati, kathamarūpasannissayena vinā tattha rūpaṃ pavattati, kathaṃ pana rūpasannissayena vinā arūpadhātuyaṃ arūpaṃ pavattati, idampi tena samānajātiyameva. Kasmā? Idheva adassanato. Yadi evaṃ kabaḷīkārāhārena vinā rūpadhātuyaṃ rūpena na pavattitabbaṃ, kiṃ kāraṇaṃ? Idheva adassanato. Api ca yathā yassa cittasantānassa nibbattikāraṇaṃ rūpe avigatataṇhaṃ, tassa saha rūpena sambhavato rūpaṃ nissāya pavatti, yassa pana nibbattikāraṇaṃ rūpe vigatataṇhaṃ, tassa vinā rūpena rūpanirapekkhatāya kāraṇassa, evaṃ yassa rūpappabandhassa nibbattikāraṇaṃ vigatataṇhaṃ arūpe, tassa vinā arūpena pavatti hotīti asaññabhave rūpakkhandhamattameva nibbattati. Kathaṃ pana tattha kevalo rūpappabandho paccuppannapaccayarahito cirakālaṃ pavattatīti paccetabbaṃ, kittakaṃ vā kālaṃ pavattatīti codanaṃ manasi katvā āha ‘‘yathā nāma jiyāvegukkhitto saro’’ tiādi, tena na kevalamāgamoyeva ayamettha yuttīti dasseti. Tattakameva kālanti ukkaṃsato pañca mahākappasatānipi tiṭṭhanti asaññasattā. Jhānavegeti asaññasamāpattiparikkhate kammavege. Antaradhāyatīti paccayanirodhena nirujjhati nappavattati.

[t4] 「在此[人间]（idha）」者：即于欲有中。[问：]经过数百劫而久已灭去的识，此处的识如何能生起呢？因为并未见到眼[已]灭时眼识生起。——这不应一向地看：因为久已灭去的心，由于其间没有同类[心]生起，[故它]仍不过是无间缘而已，并非种子；种子[则]是业。因此，从无想有死没者，由作为种子的业以及所缘等诸缘，确实有于欲界的投生识；[义注]因此说「[众生]则在此[人间]生起结生想」。而此中应知：正如依时节的定则而于开花上有确定时期的诸树，若对它施以刻伤[之法]，[则]依那刻伤之力，开花便不依定则[而行]；同样，于五蕴有中不相离而转起的色法与非色法上，若施以「色离贪之修」或「非色离贪之修」的刻伤，[则]随顺那定之刻伤之力，于无色有与无想有中，依次[便]有离色的与离非色的诸蕴的转起。[设难：]岂不是[这样吗]——此中，依于十万生、十个坏成[劫]等之末、或于其中间所转起的无想[有]之转起，得[禅]者的无因生论者之说也应如得[禅]者的常见论一般有众多差别？——确实可能；然而应知：得[禅]者的无因生论者之说，是依所趣入的无间的无想[天]之投生，[乃]依显示其理而唯显示为一种。或者，由于无因生论者之说归摄于常见，[故]常见论中所来的一切教说之理，也应随其可能而于无因生论者之说中采取——为显示此[一]殊胜[之点]，世尊[乃]不加分别地宣说得[禅]者的无因生论者之说。而无因生论者之说归摄于常见[这一点]是必须承许的，因为于杂染一方，众生的意乐有二种；即如义注中说「常见与断见」。又如[义注]后面将说「其中唯有七种是断灭见，其余[诸见]是常见」（《长部义注》1.97-98）。

Idhāti kāmabhave. Kathaṃ pana anekakappasatasamatikkamena ciraniruddhato viññāṇato idha viññāṇaṃ samuppajjati. Na hi niruddhe cakkhumhi cakkhuviññāṇamuppajjamānaṃ diṭṭhanti? Nayidamekantato daṭṭhabbaṃ. Ciraniruddhampi hi cittaṃ samānajātikassa antarānuppajjanato anantarapaccayamattaṃ hotiyeva, na bījaṃ, bījaṃ pana kammaṃ. Tasmā kammato bījabhūtato ārammaṇādīhi paccayehi asaññabhavato cutānaṃ kāmadhātuyā upapattiviññāṇaṃ hotiyeva. Tenāha ‘‘idha paṭisandhisaññā uppajjatī’’ ti. Ettha ca yathā nāma utuniyāmena pupphaggahaṇe niyatakālānaṃ rukkhānaṃ vekhe dinne vekhabalena na yathā niyāmatā hoti pupphaggahaṇassa, evameva pañcavokārabhave avippayogena vattamānesu rūpārūpadhammesu rūpārūpavirāgabhāvanāvekhe dinne tassa samāpattivekhabalassa anurūpato arūpabhave asaññābhave ca yathākkamaṃ rūparahitā arūparahitā ca khandhānaṃ pavatti hotīti veditabbaṃ. Nanu ettha jātisatasahassadasasaṃvaṭṭādīnaṃ matthake, abbhantarato vā pavattāya asaññūpavattiyā vasena lābhīadhiccasamuppannikavādo lābhīsassatavādo viya anekabhedo sambhavatīti? Saccaṃ sambhavati, anantarattā pana āpannāya asaññūpapattiyā vasena lābhīadhiccasamuppannikavādo nayadassanavasena ekova dassitoti daṭṭhabbaṃ. Atha vā sassatadiṭṭhisaṅgahato

adhiccasamuppannikavādassa sassatavāde āgato sabbo desanānayo yathāsambhavaṃ adhiccasamuppannikavādepi gahetabboti imassa visesassa dassanatthaṃ bhagavatā lābhīadhiccasamuppannikavādo avibhajitvā desito. Avassañca sassatadiṭṭhisaṅgaho adhiccasamuppannikavādassa icchitabbo saṃkilesapakkhe sattānaṃ ajjhāsayassa duvidhattā. Tathā hi vuttaṃ aṭṭhakathāyaṃ ‘‘sassatucchedadiṭṭhi cā’’ ti. Tathā ca vakkhati ‘‘yāsaṃ satteva ucchedadiṭṭhiyo, sesā sassatadiṭṭhiyo’’ ti (dī. ni. aṭṭha. 1.97-98).

[t5] [设难：]岂不是[这样吗]——无因生论者之说归摄于常见并不合理；因为[它]是依「因为我从前不存在」等而转起的，是执取先前无有的众生之出现；而常见则是执取自我与世间的常时存在，[乃]依「它确实如永恒一般存在」而转起。——并非不合理，因为[它]于未来不见边际。因为此论说虽然是依「如今从不存在转变成了存在[的状态]」（《长部》1.68）而执著自我与世间的过去边际[而]转起，然而从现在时起，[他]于未来任何处都不见它们的边际；而常见论特别地正是由现在与未来时中不见边际而显发的，如所说「将如永恒一般如是住立」。若如此，[则]此论说与常见论等归摄于前际论者中便不合理了，因为[它们]是依执著未来时而转起的。——不然；因为[它们的]来源是属于过去分的：即如它们的生起是被过去分[之智]与宿住[随念]智，以及被与之相似的随闻等所显发的推理所摄——[义注]也正是如此解说的。或者，这些见是被于一切处智无障碍的、最上的论者、法主，无余地如实自己证知、现证[其]非趣与趣之后而宣说的；因此，世尊所说的见有多少、如何而说，就应如此如此地依[其]断定而领受，此中不应作理据的审察，因为[这]是佛的境界——因为佛的境界是不可思议的。

Nanu ca adhiccasamuppannikavādassa sassatadiṭṭhisaṅgaho na yutto. ‘‘Ahañhi pubbe nāhosi’’ ntiādivasena pavattanato, apubbasattapātubhāvaggāhattā, attano lokassa ca sadābhāvagāhinī ca sassatadiṭṭhi ‘‘atthitveva sassatisama’’ nti pavattanato? No na yutto anāgate koṭiadassanato. Yadipi hi ayaṃ vādo ‘‘somhi etarahi ahutvā santatāya pariṇato’’ ti (dī. ni. 1.68) attano lokassa ca atītakoṭiparāmasanavasena pavatto, tathāpi vattamānakālato paṭṭhāya na tesaṃ katthaci anāgate pariyantaṃ passati, visesena ca paccuppannānāgatakālesu pariyantādassanapabhāvito sassatavādo. Yathāha ‘‘sassatisamaṃ tatheva ṭhassatī’’ ti. Yadi evaṃ imassa vādassa, sassatavādādīnañca pubbantakappikesu saṅgaho na yutto anāgatakālaparāmasanavasena pavattattāti? Na, samudāgamassa atītakoṭṭhāsikattā. Tathā hi nesaṃ samuppatti atītaṃsapubbenivāsañāṇehi, tappaṭirūpakānussavādippabhāvitatakkanehi ca saṅgahitāti, tathā ceva saṃvaṇṇitaṃ. Atha vā sabbattha appaṭihatañāṇena vādivarena dhammassāminā niravasesato agatiñca gatiñca yathābhūtaṃ sayaṃ abhiññā sacchikatvā paveditā etā diṭṭhiyo, tasmā yāvatikā diṭṭhiyo bhagavatā desitā, yathā ca desitā, tathā tathāva sanniṭṭhānato sampaṭicchitabbā, na ettha yuttivicāraṇā kātabbā buddhavisayattā. Acinteyyo hi buddhavisayoti.

[t6] 第二诵分的解说结束。

Dutiyabhāṇavāravaṇṇanā niṭṭhitā.

§ 69 “至于第二种，那些沙门、婆罗门大德依于什么、缘于什么成为无因生论者，宣称自我与世间是无因而生的呢？诸比丘，在此，某个沙门或婆罗门是推理者、审察者。他说出由推理锤炼、由审察追寻的自己的辩才：‘自我与世间是无因而生的。’诸比丘，这是第二种情况：依于它、缘于它，一些无因生论的沙门、婆罗门宣称自我与世间是无因而生的。

. ‘‘Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti? Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. So takkapariyāhataṃ vīmaṃsānucaritaṃ sayaṃpaṭibhānaṃ evamāha – ‘adhiccasamuppanno attā ca loko cā’ ti. Idaṃ, bhikkhave, dutiyaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabbha eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti.

义注（1 块）

[a1] 68-73.「无想众生（asaññasattā）」者：这是教说的标目，[意思是]无心生起、唯有色的自体；此是其义。他们的生起应如是了知：即某人在外道处出家之后，于风遍上作了遍作，令第四禅生起，从禅出定后见到心中的过患：「有心时便有断手等苦以及一切怖畏；这心够了，无心之状态才是寂静的」——如是见到心中的过患，禅未退失而命终，便生于无想众生[天]中；他的心以死心之灭而止于此[人间]，在那[天]中唯有色蕴出现。他们在那里，犹如被弓弦之势所射出的箭，弓弦之势有多大，就在空中飞行多远；同样地，[他们]被禅之势所射出而投生之后，禅之势有多大，就住立多久；而当禅之势退失时，色蕴便在那里隐没，[众生]则在此[人间]生起结生想。而由于依这在此生起的想，他们在那里的死没得以显明，所以说「当想生起时，那些天便从那个天身死没」。「存在[的状态]（santatāya）」者：即存在之状态。此中其余的已明了。推理者之说也应依已说之法而了知。

68-73. Asaññasattāti desanāsīsametaṃ, acittuppādā rūpamattakaattabhāvāti attho. Tesaṃ evaṃ uppatti veditabbā – ekacco hi titthāyatane pabbajitvā vāyokasiṇe parikammaṃ katvā catutthajjhānaṃ nibbattetvā jhānā vuṭṭhāya – ‘‘citte dosaṃ passati, citte sati hatthacchedādidukkhañceva sabbabhayāni ca honti, alaṃ iminā cittena, acittakabhāvova santo’’ ti, evaṃ citte dosaṃ passitvā aparihīnajjhāno kālaṃ katvā asaññasattesu nibbattati, cittamassa cuticittanirodhena idheva nivattati, rūpakkhandhamattameva tattha pātubhavati. Te tattha yathā nāma jiyāvegakkhitto saro yattako jiyāvego, tattakameva ākāse gacchati. Evameva jhānavegakkhittā upapajjitvā yattako jhānavego, tattakameva kālaṃ tiṭṭhanti, jhānavege pana parihīne tattha rūpakkhandho antaradhāyati, idha pana paṭisandhisaññā uppajjati. Yasmā pana tāya idha uppannasaññāya tesaṃ tattha cuti paññāyati, tasmā ‘‘saññuppādā ca pana te devā tamhā kāyā cavantī’’ ti vuttaṃ. Santatāyāti santabhāvāya. Sesamettha uttānameva. Takkīvādopi vuttanayeneva veditabboti.

复注（1 块）

[t1] 68-73.「教说的标目（desanāsīsaṃ）」者：即于教说中作为首要而提取；[义注]以此显示：世尊是唯以想为首要而作此教说的，并非因为其中有其余的非色法存在；[义注]正因此故说「无心生起」等语。因为世尊在说出世间法时以定或慧为首要，同样，在说世间法时[则]以心或想为首要。此中，「于其时修出世间禅」（《法集论》277）、「五支正定」、「五智正定」、「以慧见而诸漏灭尽」（《中部》1.271）；同样，「于其时欲界善心生起」（《法集论》1）、「比丘，你是什么心？」（《波罗夷》146、180）、「诸法以意为前导」（《法句》1、2；《导论》90；《藏释》83）、「诸比丘，有身异想异的众生」（《长部》3.332、342、357；《增支部》9.24；《小义释》83）、「不[取]非想非非想处」（《长部》3.358）等诸经，应知都是成立此义的。「在外道处（titthāyatane）」者：即于其他外道之教中。因为外道于[某种]殊胜的投生上有解脱之想，或者于想的离贪与不离贪上见到过患与利益，[乃]令无想定生起而生于无暇之地；教内[之人]则不然。「于风遍上作了遍作（vāyokasiṇeparikammaṃkatvā）」者：即于风遍上令初[禅]等三禅生起，于第三禅得自在之后，从其出定，为证得第四禅而作遍作；[义注]正因此故说「令第四禅生起」。

68-73. Desanāsīsanti desanāya jeṭṭhakabhāvena gahaṇaṃ, tena saññaṃyeva dhuraṃ katvā bhagavatā ayaṃ desanā katā, na pana tattha aññesaṃ arūpadhammānaṃ atthibhāvatoti dasseti. Tenevāha ‘‘acittuppādā’’ tiādi. Bhagavā hi yathā lokuttaradhammaṃ desento samādhiṃ paññaṃ vā dhuraṃ karoti, evaṃ lokiyadhammaṃ desento cittaṃ saññaṃ vā dhuraṃ karoti. Tattha ‘‘yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti (dha. sa. 277) pañcaṅgiko sammāsamādhi [dī. ni. 3.355 (kha)] pañcaṅgiko sammāsamādhi, [dī. ni. 3.355 (ja); vibha. 2.804] paññāya cassa disvā āsavā parikkhīṇā hontī’’ ti (ma. ni. 1.271) tathā ‘‘yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, (dha. sa. 1) kiṃcitto tvaṃ bhikkhu (pārā. 146, 180) manopubbaṅgamā dhammā, (dha. pa. 1, 2; netti. 90; peṭako. 83) santi bhikkhave sattā nānattakāyā nānattasaññino, (dī. ni. 3.332, 342, 357; a. ni. 9.24; cūḷani. 83) na nevasaññānāsaññāyatana’’ ntiādīni suttāni (dī. ni. 3.358) etassa atthassa sādhakāni daṭṭhabbāni. Titthāyataneti aññatitthiyasamaye. Titthiyā hi upapattivisese vimuttisaññino, saññāvirāgāvirāgesu ādīnavānisaṃsadassino vā hutvā asaññasamāpattiṃ nibbattetvā akkhaṇabhūmiyaṃ uppajjanti, na sāsanikā. Vāyokasiṇe parikammaṃ katvāti vāyokasiṇe

paṭhamādīni tīṇi jhānāni nibbattetvā tatiyajjhāne ciṇṇavasī hutvā tato vuṭṭhāya catutthajjhānādhigamāya parikammaṃ katvā. Tenevāha ‘‘catutthajjhānaṃ nibbattetvā’’ti.

§70 “诸比丘，那些无因生论的沙门、婆罗门就是以这两种根据宣称自我与世间是无因而生的。诸比丘，凡是任何无因生论的沙门或婆罗门宣称自我与世间是无因而生的，都是以这两种根据，或以其中的某一种；除此之外再没有别的。……乃至……正是依据这些，如实称赞如来的人才能正确地称说。

. ‘‘Imehi kho te, bhikkhave, samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti, sabbe te imeheva dvīhi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

> 译注：“……乃至……”所略同第66段，即第59—60段两段定型文。

义注（1 块）

[a1] 68-73.「无想众生（asaññasattā）」者：这是教说的标目，[意思是]无心生起、唯有色的自体；此是其义。他们的生起应如是了知：即某人在外道处出家之后，于风遍上作了遍作，令第四禅生起，从禅出定后见到心中的过患：「有心时便有断手等苦以及一切怖畏；这心够了，无心之状态才是寂静的」——如是见到心中的过患，禅未退失而命终，便生于无想众生[天]中；他的心以死心之灭而止于此[人间]，在那[天]中唯有色蕴出现。他们在那里，犹如被弓弦之势所射出的箭，弓弦之势有多大，就在空中飞行多远；同样地，[他们]被禅之势所射出而投生之后，禅之势有多大，就住立多久；而当禅之势退失时，色蕴便在那里隐没，[众生]则在此[人间]生起结生想。而由于依这在此生起的想，他们在那里的死没得以显明，所以说「当想生起时，那些天便从那个天身死没」。「存在[的状态]（santatāya）」者：即存在之状态。此中其余的已明了。推理者之说也应依已说之法而了知。

68-73. Asaññasattāti desanāsīsametaṃ, acittuppādā rūpamattakaattabhāvāti attho. Tesaṃ evaṃ uppatti veditabbā – ekacco hi titthāyatane pabbajitvā vāyokasiṇe parikammaṃ katvā catutthajjhānaṃ nibbattetvā jhānā vuṭṭhāya – ‘‘citte dosaṃ passati, citte sati hatthacchedādidukkhañceva sabbabhayāni ca honti, alaṃ iminā cittena, acittakabhāvova santo’’ti, evaṃ citte dosaṃ passitvā aparihīnajjhāno kālaṃ katvā asaññasattesu nibbattati, cittamassa cuticittanirodhena idheva nivattati, rūpakkhandhamattameva tattha pātubhavati. Te tattha yathā nāma jiyāvegakkhitto saro yattako jiyāvego, tattakameva ākāse gacchati. Evameva jhānavegakkhittā upapajjitvā yattako jhānavego, tattakameva kālaṃ tiṭṭhanti, jhānavege pana parihīne tattha rūpakkhandho antaradhāyati, idha pana paṭisandhisaññā uppajjati. Yasmā pana tāya idha uppannasaññāya tesaṃ tattha cuti paññāyati, tasmā ‘‘saññuppādā ca pana te devā tamhā kāyā cavantī’’ti vuttaṃ. Santatāyāti santabhāvāya. Sesamettha uttānameva. Takkīvādopi vuttanayeneva veditabboti.

复注（1 块）

[t1] 68-73.「教说的标目（desanāsīsaṃ）」者：即于教说中作为首要而提取；[义注]以此显示：世尊是唯以想为首要而作此教说的，并非因为其中有其余的非色法存在；[义注]正因此故说「无心生起」等语。因为世尊在说出世间法时以定或慧为首要，同样，在说世间法时[则]以心或想为首要。此中，「于其时修出世间禅」（《法集论》277）、「五支正定」、「五智正定」、「以慧见而诸漏灭尽」（《中部》1.271）；同样，「于其时欲界善心生起」（《法集论》1）、「比丘，你是什么心？」（《波罗夷》146、180）、「诸法以意为前导」（《法句》1、2；《导论》90；《藏释》83）、「诸比丘，有身异想异的众生」（《长部》3.332、342、357；《增支部》9.24；《小义释》83）、「不[取]非想非非想处」（《长部》3.358）等诸经，应知都是成立此义的。「在外道处（titthāyatane）」者：即于其他外道之教中。因为外道于[某种]殊胜的投生上有解脱之想，或者于想的离贪与不离

贪上见到过患与利益，[乃]令无想定生起而生于无暇之地；教内[之人]则不然。「于风遍上作了遍作（vāyokasiṇeparikammaṃkatvā）」者：即于风遍上令初[禅]等三禅生起，于第三禅得自在之后，从其出定，为证得第四禅而作遍作；[义注]正因此故说「令第四禅生起」。

68-73. Desanāsīsanti desanāya jeṭṭhakabhāvena gahaṇaṃ, tena saññaṃyeva dhuraṃ katvā bhagavatā ayaṃ desanā katā, na pana tattha aññesaṃ arūpadhammānaṃ atthibhāvatoti dasseti. Tenevāha ‘‘acittuppādā’’ tiādi. Bhagavā hi yathā lokuttaradhammaṃ desento samādhiṃ paññaṃ vā dhuraṃ karoti, evaṃ lokiyadhammaṃ desento cittaṃ saññaṃ vā dhuraṃ karoti. Tattha ‘‘yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti (dha. sa. 277) pañcaṅgiko sammāsamādhi [dī. ni. 3.355 (kha)] pañcañāṇiko sammāsamādhi, [dī. ni. 3.355 (ja); vibha. 2.804] paññāya cassa disvā āsavā parikkhīṇā hontī’’ ti (ma. ni. 1.271) tathā ‘‘yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, (dha. sa. 1) kiṃcitto tvaṃ bhikkhu (pārā. 146, 180) manopubbaṅgamā dhammā, (dha. pa. 1, 2; netti. 90; peṭako. 83) santi bhikkhave sattā nānattakāyā nānattasaññino, (dī. ni. 3.332, 342, 357; a. ni. 9.24; cūḷani. 83) na nevasaññānāsaññāyatana’’ ntiādīni suttāni (dī. ni. 3.358) etassa atthassa sādhakāni daṭṭhabbāni. Titthāyataneti aññatitthiyasamaye. Titthiyā hi upapattivisese vimuttisaññino, saññāvirāgāvirāgesu ādīnavānisaṃsadassino vā hutvā asaññasamāpattiṃ nibbattetvā akkhaṇabhūmiyaṃ uppajjanti, na sāsanikā. Vāyokasiṇe parikammaṃ katvāti vāyokasiṇe paṭhamādīni tīṇi jhānāni nibbattetvā tatiyajjhāne ciṇṇavasī hutvā tato vuṭṭhāya catutthajjhānādhigamāya parikammaṃ katvā. Tenevāha ‘‘catutthajjhānaṃ nibbattetvā’’ ti.

§ 71 “诸比丘，那些前际论者、持随前际之见的沙门、婆罗门，就是以这十八种根据，针对前际宣说种种胜解之语。诸比丘，凡是任何前际论者、持随前际之见的沙门或婆罗门针对前际宣说种种胜解之语，都是以这十八种根据，或以其中的某一种；除此之外再没有别的。

. ‘‘Imehi kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā pubbantānudiṭṭhino pubbantamārabbha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva aṭṭhārasahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā.

> 译注：pubbanta（前际，即过去边际）；pubbantānudiṭṭhi 全篇统一译“持随前际之见”；本段与 § 29（idx 61）定型句逐字统一。

义注（1 块）

[a1] 68-73.「无想众生（asaññasattā）」者：这是教说的标目，[意思是]无心生起、唯有色的自体；此是其义。他们的生起应如是了知：即某人在外道处出家之后，于风遍上作了遍作，令第四禅生起，从禅出定后见到心中的过患：「有心时便有断手等苦以及一切怖畏；这心够了，无心之状态才是寂静的」——如是见到心中的过患，禅未退失而命终，便生于无想众生[天]中；他的心以死心之灭而止于此[人间]，在那[天]中唯有色蕴出现。他们在那里，犹如被弓弦之势所射出的箭，弓弦之势有多大，就在空中飞行多远；同样地，[他们]被禅之势所射出而投生之后，禅之势有多大，就住立多久；而当禅之势退失时，色蕴便在那里隐没，[众生]则在此[人间]生起结生想。而由于依这在此生起的想，他们在那里的死没得以显明，所以说「当想生起时，那些天便从那个天身死没」。「存在[的状态]（santatāya）」者：即存在之状态。此中其余的已明了。推理者之说也应依已说之法而了知。

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jhānavegakkhittā upapajjitvā yattako jhānavego, tattakameva kālaṃ tiṭṭhanti, jhānavege pana parihīne tattha rūpakkhandho antaradhāyati, idha pana paṭisandhisaññā uppajjati. Yasmā pana tāya idha uppannasaññāya tesaṃ tattha cuti paññāyati, tasmā ‘‘saññuppādā ca pana te devā tamhā kāyā cavantī’’ ti vuttaṃ. Santatāyāti santabhāvāya. Sesamettha uttānameva. Takkīvādopi vuttanayeneva veditabboti.

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[t1] 68-73.「教说的标目（desanāsīsaṃ）」者：即于教说中作为首要而提取；[义注]以此显示：世尊是唯以想为首要而作此教说的，并非因为其中有其余的非色法存在；[义注]正因此故说「无心生起」等语。因为世尊在说出世间法时以定或慧为首要，同样，在说世间法时[则]以心或想为首要。此中，「于其时修出世间禅」（《法集论》277）、「五支正定」、「五智正定」、「以慧见而诸漏灭尽」（《中部》1.271）；同样，「于其时欲界善心生起」（《法集论》1）、「比丘，你是什么心？」（《波罗夷》146、180）、「诸法以意为前导」（《法句》1、2；《导论》90；《藏释》83）、「诸比丘，有身异想异的众生」（《长部》3.332、342、357；《增支部》9.24；《小义释》83）、「不[取]非想非非想处」（《长部》3.358）等诸经，应知都是成立此义的。「在外道处（titthāyatane）」者：即于其他外道之教中。因为外道于[某种]殊胜的投生上有解脱之想，或者于想的离贪与不离贪上见到过患与利益，[乃]令无想定生起而生于无暇之地；教内[之人]则不然。「于风遍上作了遍作（vāyokasiṇeparikammaṃkatvā）」者：即于风遍上令初[禅]等三禅生起，于第三禅得自在之后，从其出定，为证得第四禅而作遍作；[义注]正因此故说「令第四禅生起」。

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§ 72 “诸比丘，如来了知此：‘这些见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报。’如来了知这些，也了知比这更为殊胜的；他对那了知也不执取，由于不执取，他自内了知寂灭。诸比丘，如来如实了知诸受的集起、灭没、味著、过患与出离，以不执取而解脱。

. ‘‘Tayidaṃ, bhikkhave, tathāgato pajānāti – ‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ti. Tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānānaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā. Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā anupādāvimutto, bhikkhave, tathāgato.

> 译注：与 § 36定型结句（idx 72）巴利全同，中文逐字统一。

义注（1 块）

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[t1] 68-73.「教说的标目（desanāsīsaṃ）」者：即于教说中作为首要而提取；[义注]以此显示：世尊是唯以想为首要而作此教说的，并非因为其中有其余的非色法存在；[义注]正因此故说「无心生起」等语。因为世尊在说出世间法时以定或慧为首要，同样，在说世间法时[则]以心或想为首要。此中，「于其时修出世间禅」（《法集论》277）、「五支正定」、「五智正定」、「以慧见而诸漏灭尽」（《中部》1.271）；同样，「于其时欲界善心生起」（《法集论》1）、「比丘，你是什么心？」（《波罗夷》146、180）、「诸法以意为前导」（《法句》1、2；《导论》90；《藏释》83）、「诸比丘，有身异想异的众生」（《长部》3.332、342、357；《增支部》9.24；《小义释》83）、「不[取]非想非非想处」（《长部》3.358）等诸经，应知都是成立此义的。「在外道处（titthāyatane）」者：即于其他外道之教中。因为外道于[某种]殊胜的投生上有解脱之想，或者于想的离贪与不离贪上见到过患与利益，[乃]令无想定生起而生于无暇之地；教内[之人]则不然。「于风遍上作了遍作（vāyokasiṇeparikammaṃkatvā）」者：即于风遍上令初[禅]等三禅生起，于第三禅得自在之后，从其出定，为证得第四禅而作遍作；[义注]正因此故说「令第四禅生起」。

68-73. Desanāsīsanti desanāya jeṭṭhakabhāvena gahaṇaṃ, tena saññaṃyeva dhuraṃ katvā bhagavatā ayaṃ desanā katā, na pana tattha aññesaṃ arūpadhammānaṃ atthibhāvatoti dasseti. Tenevāha ‘‘acittuppādā’’ tiādi. Bhagavā hi yathā lokuttaradhammaṃ desento samādhiṃ paññaṃ vā dhuraṃ karoti, evaṃ lokiyadhammaṃ desento cittaṃ saññaṃ vā dhuraṃ karoti. Tattha ‘‘yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti (dha. sa. 277) pañcaṅgiko sammāsamādhi [dī. ni. 3.355 (kha)] pañcaṅgiko sammāsamādhi, [dī. ni. 3.355 (ja); vibha. 2.804] paññāya cassa disvā āsavā parikkhīṇā hontī’’ ti (ma. ni. 1.271) tathā ‘‘yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, (dha. sa. 1) kiṃcitto tvaṃ bhikkhu (pārā. 146, 180) manopubbaṅgamā dhammā, (dha. pa. 1, 2; netti. 90; peṭako. 83) santi bhikkhave sattā nānattakāyā nānattasaññino, (dī. ni. 3.332, 342, 357; a. ni. 9.24; cūḷani. 83) na nevasaññānāsaññāyatana’’ ntiādīni suttāni (dī. ni. 3.358) etassa atthassa sādhakāni daṭṭhabbāni. Titthāyataneti aññatitthiyasamaye. Titthiyā hi upapattivisese vimuttisaññino, saññāvirāgāvirāgesu ādīnavānisaṃsadassino vā hutvā asaññasamāpattiṃ nibbattetvā akkhaṇabhūmiyaṃ uppajjanti, na sāsanikā. Vāyokasiṇe parikammaṃ katvāti vāyokasiṇe

paṭhamādīni tīṇi jhānāni nibbattetvā tatiyajjhāne ciṇṇavasī hutvā tato vuṭṭhāya catutthajjhānādhigamāya parikammaṃ katvā. Tenevāha ‘‘catutthajjhānaṃ nibbattetvā’’ ti.

§ 73 “诸比丘，这些就是那些甚深、难见、难觉悟、寂静、殊胜、超越思辨之境、微妙、唯智者能体验的法，是如来自己证知、现证后宣说的；正是依据这些，如实称赞如来的人才能正确地称说。

. ‘‘Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

译注：与 § 37定型句（idx 73）巴利全同，中文逐字统一。

义注（1 块）

[a1] 68-73.「无想众生（asaññasattā）」者：这是教说的标目，[意思是]无心生起、唯有色的自体；此是其义。他们的生起应如是了知：即某人在外道处出家之后，于风遍上作了遍作，令第四禅生起，从禅出定后见到心中的过患：「有心时便有断手等苦以及一切怖畏；这心够了，无心之状态才是寂静的」——如是见到心中的过患，禅未退失而命终，便生于无想众生[天]中；他的心以死心之灭而止于此[人间]，在那[天]中唯有色蕴出现。他们在那里，犹如被弓弦之势所射出的箭，弓弦之势有多大，就在空中飞行多远；同样地，[他们]被禅之势所射出而投生之后，禅之势有多大，就住立多久；而当禅之势退失时，色蕴便在那里隐没，[众生]则在此[人间]生起结生想。而由于依这在此生起的想，他们在那里的死没得以显明，所以说「当想生起时，那些天便从那个天身死没」。「存在[的状态]（santatāya）」者：即存在之状态。此中其余的已明了。推理者之说也应依已说之法而了知。

68-73. Asaññasattāti desanāsīsametaṃ, acittuppādā rūpamattakaattabhāvāti attho. Tesaṃ evaṃ uppatti veditabbā – ekacco hi titthāyatane pabbajitvā vāyokasiṇe parikammaṃ katvā catutthajjhānaṃ nibbattetvā jhānā vuṭṭhāya – ‘‘citte dosaṃ passati, citte sati hatthacchedādidukkhañceva sabbabhayāni ca honti, alaṃ iminā cittena, acittakabhāvova santo’’ ti, evaṃ citte dosaṃ passitvā aparihīnajjhāno kālaṃ katvā asaññasattesu nibbattati, cittamassa cuticittanirodhena idheva nivattati, rūpakkhandhamattameva tattha pātubhavati. Te tattha yathā nāma jiyāvegakkhitto saro yattako jiyāvego, tattakameva ākāse gacchati. Evameva jhānavegakkhittā upapajjitvā yattako jhānavego, tattakameva kālaṃ tiṭṭhanti, jhānavege pana parihīne tattha rūpakkhandho antaradhāyati, idha pana paṭisandhisaññā uppajjati. Yasmā pana tāya idha uppannasaññāya tesaṃ tattha cuti paññāyati, tasmā ‘‘saññuppādā ca pana te devā tamhā kāyā cavantī’’ ti vuttaṃ. Santatāyāti santabhāvāya. Sesamettha uttānameva. Takkīvādopi vuttanayeneva veditabboti.

复注（1 块）

[t1] 68-73.「教说的标目（desanāsīsaṃ）」者：即于教说中作为首要而提取；[义注]以此显示：世尊是唯以想为首要而作此教说的，并非因为其中有其余的非色法存在；[义注]正因此故说「无心生起」等语。因为世尊在说出世间法时以定或慧为首要，同样，在说世间法时[则]以心或想为首要。此中，「于其时修出世间禅」（《法集论》277）、「五支正定」、「五智正定」、「以慧见而诸漏灭尽」（《中部》1.271）；同样，「于其时欲界善心生起」（《法集论》1）、「比丘，你是什么心？」（《波罗夷》146、180）、「诸法以意为前导」（《法句》1、2；《导论》90；《藏释》83）、「诸比丘，有身异想异的众生」（《长部》3.332、342、357；《增支部》9.24；《小义释》83）、「不[取]非想非非想处」（《长部》3.358）等诸经，应知都是成立此义的。「在外道处（titthāyatane）」者：即于其他外道之教中。因为外道于[某种]殊胜的投生上有解脱之想，或者于想的离贪与不离贪上见到过患与利益，[乃]令无想定生起而生于无暇之地；教内[之人]则不然。「于风遍上作了遍作（vāyokasiṇeparikammaṃkatvā）」者：即于风遍上令初[禅]等三禅生起，于第三禅得自在之后，从其出定，为证得第四禅而作遍作；[义注]正因此故说「令第四禅生起」。

68-73. Desanāsīsanti desanāya jeṭṭhakabhāvena gahaṇaṃ, tena saññaṃyeva dhuraṃ katvā bhagavatā ayaṃ desanā katā, na pana tattha aññesaṃ arūpadhammānaṃ atthibhāvatoti dasseti. Tenevāha

‘‘acittuppādā’’ tiādi. Bhagavā hi yathā lokuttaradhammaṃ desento samādhiṃ paññaṃ vā dhuraṃ karoti, evaṃ lokiyadhammaṃ desento cittaṃ saññaṃ vā dhuraṃ karoti. Tattha ‘‘yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti (dha. sa. 277) pañcaṅgiko sammāsamādhi [dī. ni. 3.355 (kha)] pañcañāṇiko sammāsamādhi, [dī. ni. 3.355 (ja); vibha. 2.804] paññāya cassa disvā āsavā parikkhīṇā hontī’’ ti (ma. ni. 1.271) tathā ‘‘yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti, (dha. sa. 1) kiṃcitto tvaṃ bhikkhu (pārā. 146, 180) manopubbaṅgamā dhammā, (dha. pa. 1, 2; netti. 90; peṭako. 83) santi bhikkhave sattā nānattakāyā nānattasaññino, (dī. ni. 3.332, 342, 357; a. ni. 9.24; cūḷani. 83) na nevasaññānāsaññāyatana’’ ntiādīni suttāni (dī. ni. 3.358) etassa atthassa sādhakāni daṭṭhabbāni. Titthāyataneti aññatitthiyasamaye. Titthiyā hi upapattivisese vimuttisaññino, saññāvirāgāvirāgesu ādīnavānisaṃsadassino vā hutvā asaññasamāpattiṃ nibbattetvā akkhaṇabhūmiyaṃ uppajjanti, na sāsanikā. Vāyokasiṇe parikammaṃ katvāti vāyokasiṇe paṭhamādīni tīṇi jhānāni nibbattetvā tatiyajjhāne ciṇṇavasī hutvā tato vuṭṭhāya catutthajjhānādhigamāya parikammaṃ katvā. Tenevāha ‘‘catutthajjhānaṃ nibbattetvā’’ ti.

第二诵分结束。

Dutiyabhāṇavāro.

> 译注：bhāṇavāra（诵分）为古代诵出传承的分节标记，置于一节之末；此处标示《梵网经》第二诵分至此结束，下文进入后际论部分。

后际论者（Aparantakappikā）
Aparantakappikā

§ 74 “诸比丘，有一些沙门、婆罗门是后际论者（aparantakappika），持随后际之见，他们针对后际，以四十四种根据宣说种种胜解之语。那些沙门、婆罗门大德依于什么、缘于什么成为后际论者、持随后际之见，针对后际，以四十四种根据宣说种种胜解之语呢?

. ‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino, aparantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya [catucattālīsāya (syā. kaṃ.)] vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha aparantakappikā aparantānudiṭṭhino aparantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi?

> 译注：aparanta（后际）指未来边际，即死后未来之事，与前际（pubbanta，过去）相对；adhimuttipada直译“胜解之句”，指出于自身信解而宣称的主张，与前际部分（§ 29）统一译“胜解之语”。四十四种＝有想论十六＋无想论八＋非想非非想论八＋断灭论七＋现法涅槃论五。

义注（1 块）

[a1] 如是显示了十八种前际论者之后，如今为显示四十四种后际论者，[乃]说「诸比丘，有一些……」等。此中，思量而执取称为未来分的后际，故为「后际论者（aparantakappikā）」；或者，他们有后际的思构，故为「后际论者」。其余的也应依前面已说的方式而了知。

. Evaṃ aṭṭhārasa pubbantakappike dassetvā idāni catucattārīsaṃ aparantakappike dassetuṃ – ‘‘santi, bhikkhave’’ tiādimāha. Tattha anāgatakoṭṭhāsasaṅkhātaṃ aparantaṃ kappetvā gaṇhantīti aparantakappikā, aparantakappo vā etesaṃ atthīti aparantakappikā. Evaṃ sesampi pubbe vuttappakāranayeneva veditabbaṃ.

复注（1 块）

[t1] 如同「于后际之智」、「持随后际之见者」等[句]中一般，此处「apara」一语是表未来时的，[义注]故说「称为未来分的」。「思量后际」等[句]中，其义应依「分别前际」等[句]中所说之理而知；我们[于此]唯说其差别[之处]。

. ‘‘Aparante ñāṇaṃ, aparantānudiṭṭhino’’ tiādīsu viya apara-saddo idha anāgatakālavācakoti āha ‘‘anāgatakoṭṭhāsasaṅkhāta’’ nti. Aparantaṃ kappetvātiādīsu ‘‘pubbantaṃ kappetvā’’ tiādīsu vuttanayena attho veditabbo. Visesamattameva vakkhāma.

有想论（Saññīvāda）
Saññīvādo

§ 75 “诸比丘，有一些沙门、婆罗门是死后有想论者（uddhamāghātanikasaññīvāda），以十六种根据宣称自我死后是有想的。那些沙门、婆罗门大德依于什么、缘于什么成为死后有想论者，以十六种根据宣称自我死后是有想的呢?

. ‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi?

> 译注：uddhamāghātanika＝uddhaṃ（在……之后）＋āghātana（死亡），义注解为“死后”，故译“死后有想论者”。

义注（1 块）

[a1] 「死后（uddhamāghātanikā）」者：死亡称为「āghātana」；他们主张自我在死之后[存在]，故为「死后[论]者（uddhamāghātanikā）」。「是有想的」这样转起的论说为「有想论（saññīvādo）」；他们有它，故为「有想论者（saññīvādā）」。

. Uddhamāghātanikāti āghātanaṃ vuccati maraṇaṃ, uddhamāghātanā attānaṃ vadantīti uddhamāghātanikā. Saññīti pavatto vādo, saññīvādo, so etesaṃ atthīti saññīvādā.

复注（1 块）

[t1] 依「死后（uddhamāghātanā）」而转起的论说为「死后[论]（uddhamāghātano）」；他们有它，故为「死后[论]者（uddhamāghātanikā）」。而由于那些持见者说「自我在死之后无有变异」，[义注]故说「他们主张自我在死之后[存在]，故为『死后[论]者』」。他们有有想论，故为「有想论者（saññīvādā）」，犹如说「他有觉，故为『佛陀（buddho）』」一般。或者，依伴随之理，「是有想的」这样转起的论说[即]为「有想（saññī）」；他们有「有想」之论，故为「有想论者（saññīvādā）」。

. Uddhamāghātanāti pavatto vādo uddhamāghātano, so etesaṃ atthīti uddhamāghātanikā. Yasmā pana te diṭṭhigatikā ‘‘uddhaṃ maraṇā attā nibbikāro’’ ti vadanti, tasmā ‘‘uddhamāghātanā attānaṃ vadantīti uddhamāghātanikā’’ ti vuttaṃ. Saññīvādo etesaṃ atthīti saññīvādā ‘‘buddhaṃ assa atthīti buddho’’ ti yathā. Atha vā saññīti pavatto vādo saññī sahacaraṇanayena, saññī vādo etesanti saññīvādā.

§ 76 “他们宣称：‘自我是有色的（rūpī），死后无病（aroga），是有想的（saññī）。’他们宣称：‘自我是无色的（arūpī），死后无病，是有想的。’‘自我是亦有色亦无色的……乃至……’‘自我是非有色非无色的……’‘自我是有边的（antavā）……’‘自我是无边的

（anantavā）……’ ‘自我是亦有边亦无边的……’ ‘自我是非有边非无边的……’ ‘自我是一想的（ekattasaññī）……’ ‘自我是种种想的（nānattasaññī）……’ ‘自我是有限想的（parittasaññī）……’ ‘自我是无量想的（appamāṇasaññī）……’ ‘自我是纯乐的（ekantasukhī）……’ ‘自我是纯苦的（ekantadukkhī）。’ ‘自我是有乐有苦的（sukhadukkhī）。’他们宣称：‘自我是不苦不乐的（adukkhamasukhī），死后无病，是有想的。’

. ‘ ‘Rūpī attā hoti arogo paraṃ maraṇā saññī’ti naṃ paññapenti. ‘Arūpī attā hoti arogo paraṃ maraṇā saññī’ti naṃ paññapenti. ‘Rūpī ca arūpī ca attā hoti…pe… nevarūpī nārūpī attā hoti… antavā attā hoti… anantavā attā hoti… antavā ca anantavā ca attā hoti… nevantavā nānantavā attā hoti… ekattasaññī attā hoti… nānattasaññī attā hoti… parittasaññī attā hoti… appamāṇasaññī attā hoti… ekantasukhī attā hoti… ekantadukkhī attā hoti. Sukhadukkhī attā hoti. Adukkhamasukhī attā hoti arogo paraṃ maraṇā saññī’ti naṃ paññapenti.

> 译注：aroga直译“无病”，义注释为“常住”（nicca）之义。parittasaññī直译“小想”，译作“有限想”，与appamāṇasaññī（无量想）相对。原文中间诸项以省略（…pe…）承前省去“死后无病，是有想的。他们如此宣称”，译文照存省略号。十六种＝（有色／无色／亦有色亦无色／非有色非无色）＋（有边／无边／亦有边亦无边／非有边非无边）＋（一想／种种想／有限想／无量想）＋（纯乐／纯苦／有乐有苦／不苦不乐）。

义注（1 块）

[a1] 76-77.「自我是有色的（rūpīattā）」等[句]中，[他们]执取遍之色为「自我」，并执取于其中转起的想为「想」；或者如活命外道等一般，仅以推理，[乃]宣称它「自我是有色的，死后无病，是有想的」。此中，「无病（arogo）」者：即常恒的。而[他们]执取无色定的相为「自我」，并执取其定之想为「想」；或者如尼乾陀等一般，仅以推理，[乃]宣称它「自我是无色的，死后无病，是有想的」。第三[见]则是依混合执取而转起的见。第四[见]唯依推理执取。第二个四[见]应依边无边论中已说的方式而了知。在第三个四[见]中，应知：依入定[之时]而为「一想的」，依未入定[之时]而为「种种想的」，依小遍而为「有限想的」，依广大遍而为「无量想的」。而在第四个四[见]中，[他]以天眼见到在第三、第四禅之禅地中生起[的众生]，便执取为「纯乐的」；见到在地狱中生起[的众生]，[执取]为「纯苦的」；见到在人中生起[的众生]，[执取]为「有乐有苦的」；见到在广果天中生起[的众生]，便执取为「不苦不乐的」。因为特别说来：得宿住随念智者成为前际论者，得天眼者成为后际论者。

> 76-77. Rūpī attātiādīsu kasiṇarūpaṃ ‘ ‘attā’ ’ ti tattha pavattasaññañcassa ‘ ‘saññā’ ’ ti gahetvā vā ājīvakādayo viya takkamatteneva vā ‘ ‘rūpī attā hoti, arogo paraṃ maraṇā saññī’ ’ ti naṃ paññapenti. Tattha arogoti nicco. Arūpasamāpattinimittaṃ pana ‘ ‘attā’ ’ ti samāpattisaññañcassa ‘ ‘saññā’ ’ ti gahetvā vā nigaṇṭhādayo viya takkamatteneva vā ‘ ‘arūpī attā hoti, arogo paraṃ maraṇā saññī’ ’ ti naṃ paññapenti. Tatiyā pana missakagāhavasena pavattā diṭṭhi. Catutthā takkagāheneva. Dutiyacatukkaṃ antānantikavāde vuttanayeneva veditabbaṃ. Tatiyacatukke samāpannakavasena ekattasaññī, asamāpannakavasena nānattasaññī, parittakasiṇavasena parittasaññī, vipulakasiṇavasena appamāṇasaññīti veditabbā. Catutthacatukke pana dibbena cakkhunā tikacatukkajjhānabhūmiyaṃ nibbattamānaṃ disvā ‘ ‘ekantasukhī’ ’ ti gaṇhāti. Niraye nibbattamānaṃ disvā ‘ ‘ekantadukkhī’ ’ ti. Manussesu nibbattamānaṃ disvā ‘ ‘sukhadukkhī’ ’ ti. Vehapphaladevesu nibbattamānaṃ disvā ‘ ‘adukkhamasukhī’ ’ ti gaṇhāti. Visesato hi pubbenivāsānussatiñāṇalābhino pubbantakappikā honti, dibbacakkhukā aparantakappikāti.

复注（6 块）

[t1] 76-77.「自我是有色的（rūpīattā）」此中，[设难：]岂不是[这样吗]——自我应当是离于色的；因为如同想一般，色也是属于自我的[而非自我本身]，因为「自我是有想的」此中，想并非自我——[义注]正因此故说「并执取于其中转起的想为『想』」。若如此，为何说[他们]执取遍之色为「自我」呢？——这不应如是见：「他有色，故为『有色的』」；而应[见]为「以变坏为性，故为『有色的』」。而此中的「变坏」，[即是]因与色相似，遍之色依扩大与未扩大之时而有的差别之趣入；而不能说它「不存在」，因为确有小、大等差别。若如此，此论说归摄于常见便不合理了。——并非不合理；因为他所意谓的是自我于身坏之后无有变异，即如所说「死后无病」。或者，纵使说「他有色，故为『有色的』」也无过失；因为纵使是依构想而成立的差别，对无差别者也可见到[如此的]指示，犹如说「石像的身体」一般。或者，「色（rūpaṃ）」[即]变坏、[即]色之自性；它是它所有，故[自我]为「有色的（rūpī）」，犹如「有色诸法」等（《法集论·二法母》11）[句]中一般。而如此[了解]之后，由于自我[被执为]色之自性，「自我是有色的」这[句]话正是合乎正理的——[义注]故说「[他们]执取遍之色为『自我』」。由于[持]决定论而遮遣业果，活命外道中没有禅定的证得——[义注]故说「或者如活命外道等一般，仅以推理，[乃]宣称它『自我是有色的』」。即如：有些活命外道自称自我是黑生类等六生类中的某一[类]。它没有病、[即]坏灭，故为「无病的（arogo）」——应知「无病」一语是「常」的同义语；或者，持见者是以「离病」为标目而依无变异性自称[其]常性——[义注]故说「『无病』者：即常恒的」。

> 76-77. Rūpī attāti ettha nanu rūpavinimuttena attanā bhavitabbaṃ saññāya viya rūpassapi attaniyattā. Na hi ‘‘saññī attā’’ ti ettha saññā attā. Teneva hi ‘‘tattha pavattasaññañcassa saññāti gahetvā’’ ti vuttaṃ. Evaṃ sati kasmā kasiṇarūpaṃ ‘‘attā’’ ti gahetvā vuttanti? Na kho panetaṃ evaṃ daṭṭhabbaṃ ‘‘rūpaṃ assa atthīti rūpī’’ ti, atha kho ‘‘ruppanasīlo rūpī’’ ti. Ruppanañcettha rūpasarikkhatāya kasiṇarūpassa vaḍḍhitāvaḍḍhitakālavasena visesāpatti, sā ca ‘‘natthī’’ ti na sakkā vattuṃ parittavipulatādivisesasabbhāvato. Yadi evaṃ imassa vādassa sassatadiṭṭhisaṅgaho na yujjatīti? No na yujjati kāyabhedato uddhaṃ attano nibbikāratāya tena adhippetattā. Tathā hi vuttaṃ ‘‘arogo paraṃ maraṇā’’ ti. Atha vā ‘‘rūpaṃ assa atthīti rūpī’’ ti vuccamānepi na doso. Kappanāsiddhenapi hi bhedena abhedassāpi niddesadassanato, yathā ‘‘silāputtakassa sarīra’’ nti. Ruppanaṃ vā rūpasabhāvo rūpaṃ, taṃ etassa atthīti rūpī, attā ‘‘rūpino dhammā’’ tiādīsu (dha. sa. dukamātikā 11) viya. Evañca katvā rūpasabhāvattā attano ‘‘rūpī attā’’ ti vacanaṃ ñāyāgatamevāti ‘‘kasiṇarūpaṃ ‘attā’ ti gahetvā’’ ti vuttaṃ. Niyatavāditāya kammaphalapaṭikkhepato natthi ājīvakesu jhānasamāpattilābhoti āha ‘‘ājīvakādayo viya takkamatteneva vā rūpī attā’’ ti. Tathā hi kaṇhābhijātiādīsu chaḷābhijātīsu aññataraṃ attānaṃ ekacce ājīvakā paṭijānanti. Natthi etassa rogo bhaṅgoti arogoti aroga-saddassa niccapariyāyatā veditabbā, rogarahitatāsīsena vā nibbikāratāya niccataṃ paṭijānāti diṭṭhigatikoti āha ‘‘arogoti nicco’’ ti.

[t2] 遍之除去[所显]的虚空、第一无色[定的]识、无所有[之状]、无所有处——[这些]是无色定的相；而[尼乾陀主张]无色的自我以身体为量，如同苦味之于楝树叶（nimba）一般而住于其中：[持]此[说]者[即]尼乾陀——[义注]故说「如尼乾陀等一般」。「依混合执取（missakagāhavasena）」者：即依把色定与无色定的诸相合为一体而[执取]「自我是一个」，并执取于其中转起的想为「想」。因为这持见者由于是色定与无色定的得者，那[定]相便以有色性与无色性而作为「自我」现前，因此[他]生起「[自我]既是有色的又是无色的」这[样的]执著，犹如内我论者（ajjhattavādino）一般；或者，仅以推理，依对色法与非色法的混合执取而[说]「自我既是有色的又是无色的」。

> Kasiṇugghāṭimākāsapaṭhamāruppaviññāṇanatthibhāvaākiñcaññāyatanāni arūpasamāpattinimittaṃ nimbapaṇṇe tittakaraso viya sarīraparimāṇo arūpī attā tattha tiṭṭhatīti nigaṇṭhāti āha ‘‘nigaṇṭhādayo viyā’’ ti. Missakagāhavasenāti rūpārūpasamāpattīnaṃ nimittāni ekajjhaṃ katvā ‘‘eko attā’’ ti, tattha pavattasaññañcassa ‘‘saññā’’ ti gahaṇavasena. Ayañhi diṭṭhigatiko rūpārūpasamāpattilābhitāya tannimittaṃ rūpabhāvena arūpabhāvena ca attā upatiṭṭhati, tasmā ‘‘rūpī ca arūpī cā’’ ti abhinivesaṃ janesi ajjhattavādino viya, takkamatteneva vā rūpārūpadhammānaṃ missakaggahaṇavasena ‘‘rūpī arūpī ca attā hotī’’ ti.

[t3] 「唯依推理执取（takkagāheneva）」者：即依如是转起的推理执取——由于达到极其微细[之状]，犹如达到行之残余的微细[之状]的诸法一般，[故]「既非有色的」；而由于不能成办自己的作用，犹如柱、壁、手、足等的聚合一般，[且]不超越色之自性，[故]「亦非无色的」。或者，其义应如边无边论的四种论说中一般，依互相遮遣而知；唯是于彼处第三、第四论说是依方分与时间的差别而显示，此处则是依时间与事物的差别——这[便]是[其]差别所在。而此中，第三论说的转起是依时间的差别，因为色相与非色相不同时现前；而第四论说的转起是依事物的差别，[乃]依「从色法与非色法的聚合[而言]，自我是一个」这[样的]推理——[此]应随彼处所说之理而知。

Takkagāhenevāti saṅkhārāvasesasukhumabhāvappattadhammā viya accantasukhumabhāvappattiyā sakiccasādhanāsamatthatāya thambhakuṭṭahatthapādādisaṅghāto viya neva rūpī, rūpasabhāvānativattanato na arūpīti evaṃ pavattatakkagāhena. Atha vā antānantikacatukkavāde viya aññamaññapaṭikkhepavasena attho veditabbo. Kevalaṃ pana tattha desakālabhedavasena tatiyacatutthavādā dassitā, idha kālavatthubhedavasenāti ayameva visesoti. Kālabhedavasena cettha tatiyavādassa pavatti rūpārūpanimittānaṃ saha anupaṭṭhānato. Catutthavādassa pana vatthubhedavasena pavatti rūpārūpadhammānaṃ samūhato ‘‘eko attā’’ti takkanavasenāti tattha vuttanayānusārena veditabbaṃ.

[t4] 第二个四[见]中所应说的，应依边无边论中以「自性于其中行往、[即]终止」等语所说之理而知。

Dutiyacatukke yaṃ vattabbaṃ, taṃ ‘‘amati gacchati ettha bhāvo osāna’’ntiādinā antānantikavāde vuttanayena veditabbaṃ.

[t5] 虽然依得八定的持见者[而言]，由于依定的差别而可能有想的差别，故「自我是种种想的」这[一]论说也可依入定[之时]而得；然而由于在定中想是以一种形态现前的，[义注]故依入定[之时]说「一想的」——正因此，于此处[义注]才提取了「入定[之时]」。或者，其义应依唯得一种定者而知。纵使依定的差别而可能有想的差别，[义注]为以外在的、于种种所缘上的粗的想之种种性来显示「种种想」之性，[乃]说「依未入定[之时]而为『种种想的』」。以「依小遍而为『有限想的』」[一语]，[义注]显示了：纵有离于想的法存在，[他]仍说「唯想是自我」。而此中「遍」一语的提取是显示想的境；「依广大遍」此中之义亦应如是知。而如此[了解]之后，此二论说与边无边论中、以及此处边无边四[见]中的第一、第二论说的差别便得以成立；否则，于所说的诸论说中，虽然依前际与后际的分别而有些[论说]确有差别，有些便全无[差别]了。或者，依「自我是拇指之量的、麦粒之量的，或极微之量的」等见解，[自我]是有限的且是有想的，故为「有限想的（parittasaññī）」；而如迦毘罗、迦那陀等一般，依自称自我遍于一切处，[自我]是无量的且是有想的，故为「无量想的（appamāṇasaññī）」——此中之义亦应如是见。

Yadipi aṭṭhasamāpattilābhino diṭṭhigatikassa vasena samāpattibhedena saññābhedasambhavato ‘‘nānattasaññī attā’’ti ayampi vādo samāpannakavasena labbhati. Tathāpi samāpattiyaṃ ekarūpeneva saññāya upaṭṭhānato samāpannakavasena ‘‘ekattasaññī’’ti āha. Tenevettha samāpannakaggahaṇaṃ kataṃ. Ekasamāpattilābhino eva vā vasena attho veditabbo. Samāpattibhedena saññābhedasambhavepi bahiddhā puthuttārammaṇe saññānānattena oḷārikena nānattasaññitaṃ dassetuṃ ‘‘asamāpannakavasena nānattasaññī’’ti vuttaṃ. ‘‘Parittakasiṇavasena parittasaññī’’ti iminā satipi saññāvinimutte dhamme ‘‘saññāyeva attā’’ti vadatīti dassitaṃ hoti. Kasiṇaggahaṇañcettha saññāya visayadassanaṃ, evaṃ vipulakasiṇavasenāti etthāpi attho veditabbo. Evañca katvā antānantikavāde, idha ca antānantikacatukke paṭhamadutiyavādehi imesaṃ dvinnaṃ vādānaṃ viseso siddho hoti, aññathā vuttappakāresu vādesu pubbantāparantakappanabhedena satipi kehici visese kehici natthi yevāti. Atha vā ‘‘aṅguṭṭhappamāṇo attā, yavappamāṇo, aṇumatto vā attā’’ti ādidassanavasena paritto saññī cāti parittasaññī, kapilakaṇādādayo viya attano sabbagatabhāvapaṭijānanavasena appamāṇo saññī cāti appamāṇasaññīti evampettha attho daṭṭhabbo.

[t6] 由于随业趣智以天眼为基础，众生具足乐等[之状]虽是由天眼之威力所生的随业趣智所见，[毕竟]仍算是唯以天眼所见——[义注]故说「以天眼（dibbenacakkhunā）」等语。[设难：]「自我是纯乐的」等诸论说既属后际之见，那么「见到[众生]生起（nibbattamānaṃdisvā）」这一语岂不是不合理吗？——并非不合理；因为对未来的纯乐性等的思构，[义注]正是以见到现在的生起来意指的。正因此[义注]故说「见到[众生]生起，便执取为『纯乐

的』」。而此中应知：他们「纯乐的」这一执取，是由于见到在各各[禅]地中大多是伴随乐等的诸法转起[而有的]。或者，持见者犹如摸象的盲人一般，见到什么便执著什么而如是言说，故此处不应寻求正理。

Dibbacakkhuparibhaṇḍatāya yathākammūpagañāṇassa dibbacakkhupabhāvajanitena yathākammūpagañāṇena dissamānāpi sattānaṃ sukhādisamaṅgitā dibbacakkhunāva diṭṭhā hotīti āha ‘‘dibbena cakkhunā’’ tiādi. Nanu ca ‘‘ekantasukhī attā’’ tiādivādānaṃ aparantadiṭṭhibhāvato ‘‘nibbattamānaṃ disvā’’ ti vacanaṃ anupannanti? Nānupapannaṃ, anāgatassa ekantasukhibhāvādikassa pakappanaṃ paccuppannāya nibbattiyā dassanena adhippetanti. Tenevāha ‘‘nibbattamānaṃ disvā ‘ekantasukhī’ti gaṇhātī’’ ti. Ettha ca tassaṃ tassaṃ bhūmiyaṃ bahulaṃ sukhādisahitadhammappavattidassanena tesaṃ ‘‘ekantasukhī’’ ti gāho daṭṭhabbo. Atha vā hatthidassakaandhā viya diṭṭhigatikā yaṃ yadeva passanti, taṃ tadeva abhinivissa voharantīti na ettha yutti maggitabbā.

§ 77 “诸比丘，那些死后有想论的沙门、婆罗门，就是以这十六种根据宣称自我死后是有想的。诸比丘，凡是任何死后有想论的沙门或婆罗门宣称自我死后是有想的，都是以这十六种根据，或以其中的某一种；除此之外再没有别的……乃至……正是依据这些，如实称赞如来的人才能正确地称说。

. ‘‘Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti, sabbe te imeheva soḷasahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

> 译注：“……乃至……”所省略的是§36–37“如来了知此……”的定型文；结尾一句为该定型文之末句（yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ），已与前际部分逐字统一。

义注（1 块）

[a1] 76-77.「自我是有色的（rūpīattā）」等[句]中，[他们]执取遍之色为「自我」，并执取于其中转起的想为「想」；或者如活命外道等一般，仅以推理，[乃]宣称它「自我是有色的，死后无病，是有想的」。此中，「无病（arogo）」者：即常恒的。而[他们]执取无色定的相为「自我」，并执取其定之想为「想」；或者如尼乾陀等一般，仅以推理，[乃]宣称它「自我是无色的，死后无病，是有想的」。第三[见]则是依混合执取而转起的见。第四[见]唯依推理执取。第二个四[见]应依边无边论中已说的方式而了知。在第三个四[见]中，应知：依入定[之时]而为「一想的」，依未入定[之时]而为「种种想的」，依小遍而为「有限想的」，依广大遍而为「无量想的」。而在第四个四[见]中，[他]以天眼见到在第三、第四禅之禅地中生起[的众生]，便执取为「纯乐的」；见到在地狱中生起[的众生]，[执取]为「纯苦的」；见到在人中生起[的众生]，[执取]为「有乐有苦的」；见到在广果天中生起[的众生]，便执取为「不苦不乐的」。因为特别说来：得宿住随念智者成为前际论者，得天眼者成为后际论者。

76-77. Rūpī attātiādīsu kasiṇarūpaṃ ‘‘attā’’ ti tattha pavattasaññañcassa ‘‘saññā’’ ti gahetvā vā ājīvakādayo viya takkamatteneva vā ‘‘rūpī attā hoti, arogo paraṃ maraṇā saññī’’ ti naṃ paññapenti. Tattha arogoti nicco. Arūpasamāpattinimittaṃ pana ‘‘attā’’ ti samāpattisaññañcassa ‘‘saññā’’ ti gahetvā vā nigaṇṭhādayo viya takkamatteneva vā ‘‘arūpī attā hoti, arogo paraṃ maraṇā saññī’’ ti naṃ paññapenti. Tatiyā pana missakagāhavasena pavattā diṭṭhi. Catutthā takkagāheneva. Dutiyacatukkaṃ antānantikavāde vuttanayeneva veditabbaṃ. Tatiyacatukke samāpannakavasena ekattasaññī, asamāpannakavasena nānattasaññī, parittakasiṇavasena parittasaññī, vipulakasiṇavasena appamāṇasaññīti veditabbā. Catutthacatukke pana dibbena cakkhunā tikacatukkajjhānabhūmiyaṃ nibbattamānaṃ disvā ‘‘ekantasukhī’’ ti gaṇhāti. Niraye nibbattamānaṃ disvā ‘‘ekantadukkhī’’ ti. Manussesu nibbattamānaṃ disvā ‘‘sukhadukkhī’’ ti. Vehapphaladevesu nibbattamānaṃ disvā

‘‘adukkhamasukhī’’ ti gaṇhāti. Visesato hi pubbenivāsānussatiñāṇalābhino pubbantakappikā honti, dibbacakkhukā aparantakappikāti.

复注（1 块）

[t1] 76-77.「自我是有色的（rūpīattā）」此中，[设难：]岂不是[这样吗]——自我应当是离于色的；因为如同想一般，色也是属于自我的[而非自我本身]，因为「自我是有想的」此中，想并非自我——[义注]正因此故说「并执取于其中转起的想为『想』」。若如此，为何说[他们]执取遍之色为「自我」呢？——这不应如是见：「他有色，故为『有色的』」；而应[见]为「以变坏为性，故为『有色的』」。而此中的「变坏」，[即是]因与色相似，遍之色依扩大与未扩大之时而有的差别之趣入；而不能说它「不存在」，因为确有小、大等差别。若如此，此论说归摄于常见便不合理了。——并非不合理；因为他所意谓的是自我于身坏之后无有变异，即如所说「死后无病」。或者，纵使说「他有色，故为『有色的』」也无过失；因为纵使是依构想而成立的差别，对无差别者也可见到[如此的]指示，犹如说「石像的身体」一般。或者，「色（rūpaṃ）」[即]变坏、[即]色之自性；它是它所有，故[自我]为「有色的（rūpī）」，犹如「有色诸法」等（《法集论·二法母》11）[句]中一般。而如此[了解]之后，由于自我[被执为]色之自性，「自我是有色的」这[句]话正是合乎正理的——[义注]故说「[他们]执取遍之色为『自我』」。由于[持]决定论而遮遣业果，活命外道中没有禅定的证得——[义注]故说「或者如活命外道等一般，仅以推理，[乃]宣称它『自我是有色的』」。即如：有些活命外道自称自我是黑生类等六生类中的某一[类]。它没有病、[即]坏灭，故为「无病的（arogo）」——应知「无病」一语是「常」的同义语；或者，持见者是以「离病」为标目而依无变异性自称[其]常性——[义注]故说「『无病』者：即常恒的」。

76-77. Rūpī attāti ettha nanu rūpavinimuttena attanā bhavitabbaṃ saññāya viya rūpassapi attaniyattā. Na hi ‘‘saññī attā’’ ti ettha saññā attā. Teneva hi ‘‘tattha pavattasaññañcassa saññāti gahetvā’’ ti vuttaṃ. Evaṃ sati kasmā kasiṇarūpaṃ ‘‘attā’’ ti gahetvā vuttanti? Na kho panetaṃ evaṃ daṭṭhabbaṃ ‘‘rūpaṃ assa atthīti rūpī’’ ti, atha kho ‘‘ruppanasīlo rūpī’’ ti. Ruppanañcettha rūpasarikkhatāya kasiṇarūpassa vaḍḍhitāvaḍḍhitakālavasena visesāpatti, sā ca ‘‘natthī’’ ti na sakkā vattuṃ parittavipulatādivisesasabbhāvato. Yadi evaṃ imassa vādassa sassatadiṭṭhisaṅgaho na yujjatīti? No na yujjati kāyabhedato uddhaṃ attano nibbikāratāya tena adhippetattā. Tathā hi vuttaṃ ‘‘arogo paraṃ maraṇā’’ ti. Atha vā ‘‘rūpaṃ assa atthīti rūpī’’ ti vuccamānepi na doso. Kappanāsiddhenapi hi bhedena abhedassāpi niddesadassanato, yathā ‘‘silāputtakassa sarīra’’ nti. Ruppanaṃ vā rūpasabhāvo rūpaṃ, taṃ etassa atthīti rūpī, attā ‘‘rūpino dhammā’’ tiādīsu (dha. sa. dukamātikā 11) viya. Evañca katvā rūpasabhāvattā attano ‘‘rūpī attā’’ ti vacanaṃ ñāyāgatamevāti ‘‘kasiṇarūpaṃ ‘attā’ ti gahetvā’’ ti vuttaṃ. Niyatavāditāya kammaphalapaṭikkhepato natthi ājīvakesu jhānasamāpattilābhoti āha ‘‘ājīvakādayo viya takkamatteneva vā rūpī attā’’ ti. Tathā hi kaṇhābhijātiādīsu chaḷābhijātīsu aññataraṃ attānaṃ ekacce ājīvakā paṭijānanti. Natthi etassa rogo bhaṅgoti arogoti aroga-saddassa niccapariyāyatā veditabbā, rogarahitatāsīsena vā nibbikāratāya niccataṃ paṭijānāti diṭṭhigatikoti āha ‘‘arogoti nicco’’ ti.

无想论（Asaññīvāda）
Asaññīvādo

§ 78 “诸比丘，有一些沙门、婆罗门是死后无想论者（uddhamāghātanikaasaññīvāda），以八种根据宣称自我死后是无想的。那些沙门、婆罗门大德依于什么、缘于什么成为死后无想论者，以八种根据宣称自我死后是无想的呢?

. ‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma

kimārabbha uddhamāghātanikā asaññīvādā uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi?

义注（1 块）

[a1] 78-83.无想论应依有想论开头所说的二个四[见]而了知。非想非非想论也是同样。差别唯在于：在那[有想论]中，是执取「自我是有想的」者的诸见；而在此，则是「[自我是]无想的」与「[自我是]非想非非想的」。此中不应一向地寻求原因，因为已说过：持见者的执取犹如疯人的篮子。

78-83. Asaññīvādo saññīvāde ādimhi vuttānaṃ dvinnaṃ catukkānaṃ vasena veditabbo. Tathā nevasaññīnāsaññīvādo. Kevalañhi tattha ‘‘saññī attā’’ ti gaṇhantānaṃ tā diṭṭhiyo, idha ‘‘asaññī’’ ti ca ‘‘nevasaññīnāsaññī’’ ti ca. Tattha na ekantena kāraṇaṃ pariyesitabbaṃ. Diṭṭhigatikassa hi gāho ummattakapacchisadisoti vuttametaṃ.

复注（1 块）

[t1] 78-83.在无想论中，第一论说是依生于无想有的众生[而立]；第二论说，则是依圣典中「观想为自我（saññaṃattatosamanupassati）」处所说之理，唯执取想为「自我」，而由于不存在别的、作为它之外的某物而住的想，[乃]转起「[自我是]无想的」；同样，执取诸色法连同想、或径执取一切色法与非色法为「自我」而转起的，[是]第三论说；第四论说则唯依推理执取而转起。其义应依前面所说之理而知。在第二个四[见]中也是：由于遍之色以不识知为自性，[乃]作「[自我是]无想的」，[其]四[见]皆应依边无边论中所说之理而知。同样，在非想非非想论中，第一论说是依承认[如下]而立：生于非想非非想有的众生，于死没与结生之时——或于一切时——有著不能作粗想之作用的微细的想；而第二论说等，则是依无想论中所说之理，依微细的想，并依承认[其]有识知之自性而转起。应知：如此，纵使依某一方式而可能寻求原因，[义注]为显示持见者的诸论说不足重视，[乃]说「此中不应一向地寻求原因」。而此有想论、无想论、非想非非想论，由「死后无病」一语，[其]归摄于常见[之事]便是显然的。

78-83. Asaññīvāde asaññabhave nibbattasattavasena paṭhamavādo, ‘‘saññaṃ attato samanupassatī’’ ti ettha vuttanayena saññaṃyeva ‘‘attā’’ ti gahetvā tassa kiñcanabhāvena ṭhitāya aññāya saññāya abhāvato ‘‘asaññī’’ ti pavatto dutiyavādo, tathā saññāya saha rūpadhamme, sabbe eva vā rūpārūpadhamme ‘‘attā’’ ti gahetvā pavatto tatiyavādo, takkagāhavaseneva catutthavādo pavatto. Tassa pubbe vuttanayeneva attho veditabbo. Dutiyacatukkepi kasiṇarūpassa asañjānanasabhāvatāya asaññīti katvā antānantikavāde vuttanayeneva cattāropi veditabbā. Tathā nevasaññīnāsaññīvādepi nevasaññīnāsaññībhave nibbattasattasseva cutipaṭisandhīsu, sabbattha vā paṭusaññākiccaṃ kātuṃ asamatthāya sukhumāya saññāya atthibhāvapaṭijānanavasena paṭhamavādo, asaññīvāde vuttanayena sukhumāya saññāya vasena, sañjānanasabhāvatāpaṭijānena ca dutiyavādādayo pavattāti evaṃ ekena pakārena satipi kāraṇapariyesanassa sambhave diṭṭhigatikavādānaṃ anādaraṇīyabhāvadassanatthaṃ ‘‘tattha na ekantena kāraṇaṃ pariyesitabba’’ nti vuttanti daṭṭhabbaṃ. Etesañca saññīasaññīnevasaññīnāsaññīvādānaṃ ‘‘arogo paraṃ maraṇā’’ ti vacanato sassatadiṭṭhisaṅgaho pākaṭoyeva.

§ 79 “他们宣称：‘自我是有色的，死后无病，是无想的（asaññī）。’他们宣称：‘自我是无色的，死后无病，是无想的。’‘自我是亦有色亦无色的……乃至……’‘自我是非有色非无色的……’‘自我是有边的……’‘自我是无边的……’‘自我是亦有边亦无边的……’他们宣称：‘自我是非有边非无边的，死后无病，是无想的。’

. ‘‘‘Rūpī attā hoti arogo paraṃ maraṇā asaññī’ti naṃ paññapenti. ‘Arūpī attā hoti arogo paraṃ maraṇā asaññī’ti naṃ paññapenti. ‘Rūpī ca arūpī ca attā hoti…pe… nevarūpī nārūpī attā hoti… antavā attā hoti… anantavā attā hoti… antavā ca anantavā ca attā hoti… nevantavā nānantavā attā hoti arogo paraṃ maraṇā asaññī’ti naṃ paññapenti.

> 译注：八种＝（有色／无色／亦有色亦无色／非有色非无色）＋（有边／无边／亦有边亦无边／非有边非无边），无“想”与“苦乐”二组，故仅八种。

义注（1 块）

[a1] 78-83.无想论应依有想论开头所说的二个四[见]而了知。非想非非想论也是同样。差别唯在于：在那[有想论]中，是执取「自我是有想的」者的诸见；而在此，则是「[自我是]无想的」与「[自我是]非想非非想的」。此中不应一向地寻求原因，因为已说过：持见者的执取犹如疯人的篮子。

78-83. Asaññīvādo saññīvāde ādimhi vuttānaṃ dvinnaṃ catukkānaṃ vasena veditabbo. Tathā nevasaññīnāsaññīvādo. Kevalañhi tattha ‘‘saññī attā’’ ti gaṇhantānaṃ tā diṭṭhiyo, idha ‘‘asaññī’’ ti ca ‘‘nevasaññīnāsaññī’’ ti ca. Tattha na ekantena kāraṇaṃ pariyesitabbaṃ. Diṭṭhigatikassa hi gāho ummattakapacchisadisoti vuttametaṃ.

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78-83. Asaññīvāde asaññabhave nibbattasattavasena paṭhamavādo, ‘‘saññaṃ attato samanupassatī’’ ti ettha vuttanayena saññaṃyeva ‘‘attā’’ ti gahetvā tassa kiñcanabhāvena ṭhitāya aññāya saññāya abhāvato ‘‘asaññī’’ ti pavatto dutiyavādo, tathā saññāya saha rūpadhamme, sabbe eva vā rūpārūpadhamme ‘‘attā’’ ti gahetvā pavatto tatiyavādo, takkagāhavaseneva catutthavādo pavatto. Tassa pubbe vuttanayeneva attho veditabbo. Dutiyacatukkepi kasiṇarūpassa asañjānanasabhāvatāya asaññīti katvā antānantikavāde vuttanayeneva cattāropi veditabbā. Tathā nevasaññīnāsaññīvādepi nevasaññīnāsaññībhave nibbattasattasseva cutipaṭisandhīsu, sabbattha vā paṭusaññākiccaṃ kātuṃ asamatthāya sukhumāya saññāya atthibhāvapaṭijānanavasena paṭhamavādo, asaññīvāde vuttanayena sukhumāya saññāya vasena, sañjānanasabhāvatāpaṭijānena ca dutiyavādādayo pavattāti evaṃ ekena pakārena satipi kāraṇapariyesanassa sambhave diṭṭhigatikavādānaṃ anādaraṇīyabhāvadassanatthaṃ ‘‘tattha na ekantena kāraṇaṃ pariyesitabba’’ nti vuttanti daṭṭhabbaṃ. Etesañca saññīasaññīnevasaññīnāsaññīvādānaṃ ‘‘arogo paraṃ maraṇā’’ ti vacanato sassatadiṭṭhisaṅgaho pākaṭoyeva.

§ 80 “诸比丘，那些死后无想论的沙门、婆罗门，就是以这八种根据宣称自我死后是无想的。诸比丘，凡是任何死后无想论的沙门或婆罗门宣称自我死后是无想的，都是以这八种根据，或以其中的某一种；除此之外再没有别的……乃至……正是依据这些，如实称赞如来的人才能正确地称说。

. ‘‘Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā asaññīvādā uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti, sabbe te imeheva aṭṭhahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā...pe... yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

义注（1 块）

[a1] 78-83.无想论应依有想论开头所说的二个四[见]而了知。非想非非想论也是同样。差别唯在于：在那[有想论]中，是执取「自我是有想的」者的诸见；而在此，则是「[自我是]无想的」与「[自我是]非想非非想的」。此中不应一向地寻求原因，因为已说过：持见者的执取犹如疯人的篮子。

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78-83. Asaññīvāde asaññabhave nibbattasattavasena paṭhamavādo, ‘‘saññaṃ attato samanupassatī’’ ti ettha vuttanayena saññaṃyeva ‘‘attā’’ ti gahetvā tassa kiñcanabhāvena ṭhitāya aññāya saññāya abhāvato ‘‘asaññī’’ ti pavatto dutiyavādo, tathā saññāya saha rūpadhamme, sabbe eva vā rūpārūpadhamme ‘‘attā’’ ti gahetvā pavatto tatiyavādo, takkagāhavaseneva catutthavādo pavatto. Tassa pubbe vuttanayeneva attho veditabbo. Dutiyacatukkepi kasiṇarūpassa asañjānanasabhāvatāya asaññīti katvā antānantikavāde vuttanayeneva cattāropi veditabbā. Tathā nevasaññīnāsaññīvādepi nevasaññīnāsaññībhave nibbattasattasseva cutipaṭisandhīsu, sabbattha vā paṭusaññākiccaṃ kātuṃ asamatthāya sukhumāya saññāya atthibhāvapaṭijānanavasena paṭhamavādo, asaññīvāde vuttanayena sukhumāya saññāya vasena, sañjānanasabhāvatāpaṭijānena ca dutiyavādādayo pavattāti evaṃ ekena pakārena satipi kāraṇapariyesanassa sambhave diṭṭhigatikavādānaṃ anādaraṇīyabhāvadassanatthaṃ ‘‘tattha na ekantena kāraṇaṃ pariyesitabba’’ nti vuttanti daṭṭhabbaṃ. Etesañca saññīasaññīnevasaññīnāsaññīvādānaṃ ‘‘arogo paraṃ maraṇā’’ ti vacanato sassatadiṭṭhisaṅgaho pākaṭoyeva.

非想非非想论（Nevasaññīnāsaññīvāda）
Nevasaññīnāsaññīvādo

§ 81 “诸比丘，有一些沙门、婆罗门是死后非想非非想论者（uddhamāghātanikanevasaññīnāsaññīvāda），以八种根据宣称自我死后是非想非非想的。那些沙门、婆罗门大德依于什么、缘于什么成为死后非想非非想论者，以八种根据宣称自我死后是非想非非想的呢?

. ‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā, uddhamāghātanaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi. Te ca bhonto

samaṇabrāhmaṇā kimāgamma kimārabbha uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi?

义注（1 块）

[a1] 78-83.无想论应依有想论开头所说的二个四[见]而了知。非想非非想论也是同样。差别唯在于：在那[有想论]中，是执取「自我是有想的」者的诸见；而在此，则是「[自我是]无想的」与「[自我是]非想非非想的」。此中不应一向地寻求原因，因为已说过：持见者的执取犹如疯人的篮子。

78-83. Asaññīvādo saññīvāde ādimhi vuttānaṃ dvinnaṃ catukkānaṃ vasena veditabbo. Tathā nevasaññīnāsaññīvādo. Kevalañhi tattha ‘‘saññī attā’’ ti gaṇhantānaṃ tā diṭṭhiyo, idha ‘‘asaññī’’ ti ca ‘‘nevasaññīnāsaññī’’ ti ca. Tattha na ekantena kāraṇaṃ pariyesitabbaṃ. Diṭṭhigatikassa hi gāho ummattakapacchisadisoti vuttametaṃ.

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[t1] 78-83.在无想论中，第一论说是依生于无想有的众生[而立]；第二论说，则是依圣典中「观想为自我（saññaṃattatosamanupassati）」处所说之理，唯执取想为「自我」，而由于不存在别的、作为它之外的某物而住的想，[乃]转起「[自我是]无想的」；同样，执取诸色法连同想、或径执取一切色法与非色法为「自我」而转起的，[是]第三论说；第四论说则唯依推理执取而转起。其义应依前面所说之理而知。在第二个四[见]中也是：由于遍之色以不识知为自性，[乃]作「[自我是]无想的」，[其]四[见]皆应依边无边论中所说之理而知。同样，在非想非非想论中，第一论说是依承认[如下]而立：生于非想非非想有的众生，于死没与结生之时——或于一切时——有著不能作粗想之作用的微细的想；而第二论说等，则是依无想论中所说之理，依微细的想，并依承认[其]有识知之自性而转起。应知：如此，纵使依某一方式而可能寻求原因，[义注]为显示持见者的诸论说不足重视，[乃]说「此中不应一向地寻求原因」。而此有想论、无想论、非想非非想论，由「死后无病」一语，[其]归摄于常见[之事]便是显然的。

78-83. Asaññīvāde asaññabhave nibbattasattavasena paṭhamavādo, ‘‘saññaṃ attato samanupassatī’’ ti ettha vuttanayena saññaṃyeva ‘‘attā’’ ti gahetvā tassa kiñcanabhāvena ṭhitāya aññāya saññāya abhāvato ‘‘asaññī’’ ti pavatto dutiyavādo, tathā saññāya saha rūpadhamme, sabbe eva vā rūpārūpadhamme ‘‘attā’’ ti gahetvā pavatto tatiyavādo, takkagāhavaseneva catutthavādo pavatto. Tassa pubbe vuttanayeneva attho veditabbo. Dutiyacatukkepi kasiṇarūpassa asañjānanasabhāvatāya asaññīti katvā antānantikavāde vuttanayeneva cattāropi veditabbā. Tathā nevasaññīnāsaññīvādepi nevasaññīnāsaññībhave nibbattasattasseva cutipaṭisandhīsu, sabbattha vā paṭusaññākiccaṃ kātuṃ asamatthāya sukhumāya saññāya atthibhāvapaṭijānanavasena paṭhamavādo, asaññīvāde vuttanayena sukhumāya saññāya vasena, sañjānanasabhāvatāpaṭijānena ca dutiyavādādayo pavattāti evaṃ ekena pakārena satipi kāraṇapariyesanassa sambhave diṭṭhigatikavādānaṃ anādaraṇīyabhāvadassanatthaṃ ‘‘tattha na ekantena kāraṇaṃ pariyesitabba’’ nti vuttanti daṭṭhabbaṃ. Etesañca saññīasaññīnevasaññīnāsaññīvādānaṃ ‘‘arogo paraṃ maraṇā’’ ti vacanato sassatadiṭṭhisaṅgaho pākaṭoyeva.

§ 82 “他们宣称：‘自我是有色的，死后无病，是非想非非想的（nevasaññīnāsaññī）。’ ‘自我是无色的……乃至……’ ‘自我是亦有色亦无色的……’ ‘自我是非有色非无色的……’ ‘自我是有边的……’ ‘自我是无边的……’ ‘自我是亦有边亦无边的……’他们宣称：‘自我是非有边非无边的，死后无病，是非想非非想的。’

. ‘‘‘Rūpī attā hoti arogo paraṃ maraṇā nevasaññīnāsaññī’ ti naṃ paññapenti ‘arūpī attā hoti... pe... rūpī ca arūpī ca attā hoti... nevarūpī nārūpī attā hoti... antavā attā hoti... anantavā attā hoti... antavā ca anantavā ca attā hoti... nevantavā nānantavā attā hoti arogo paraṃ maraṇā nevasaññīnāsaññī’ ti naṃ paññapenti.

义注（1 块）

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§ 83 “诸比丘，那些死后非想非非想论的沙门、婆罗门，就是以这八种根据宣称自我死后是非想非非想的。诸比丘，凡是任何死后非想非非想论的沙门或婆罗门宣称自我死后是非想非非想的，都是以这八种根据……乃至……正是依据这些，如实称赞如来的人才能正确地称说。

. ‘‘Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti, sabbe te imeheva aṭṭhahi vatthūhi…pe… yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

> 译注：此段原文省略号直接接在“这八种理由”之后（未展开“或是其中之一，除此之外再无其他”），故译文亦从省略。

义注（1 块）

[a1] 78-83.无想论应依有想论开头所说的二个四[见]而了知。非想非非想论也是同样。差别唯在于：在那[有想论]中，是执取「自我是有想的」者的诸见；而在此，则是「[自我是]无想的」与「[自我是]非想非非想的」。此中不应一向地寻求原因，因为已说过：持见者的执取犹如疯人的篮子。

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断灭论（Ucchedavāda）
Ucchedavādo

§ 84 “诸比丘，有一些沙门、婆罗门是断灭论者（ucchedavāda），以七种根据宣称现存众生的断灭（uccheda）、坏灭（vināsa）、无有（vibhava）。那些沙门、婆罗门大德依于什么、缘于什么成为断灭论者，以七种根据宣称现存众生的断灭、坏灭、无有呢?

. ‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi?

> 译注：sato sattassa直译“存在的有情之”，译作“现存有情的”。

义注（1 块）

[a1] 在断灭论中，「现存的（sato）」者：即存在的。「断灭（ucchedaṃ）」者：即断绝。「坏灭（vināsaṃ）」者：即不见。「无有（vibhavaṃ）」者：即有之离去。这一切都只是彼此的同义语。此中，有二种人执取断见：[禅]得者与非[禅]得者。[禅]得者以天眼见到阿罗汉的死没而见不到[其]再生，或者只能见到死没而不能[见]投生，他[便]执取断见。而非[禅]得者，或由于「谁不知道他世呢」而贪著于欲乐，或由于「犹如从树上落下的叶子不再生长，众生也正是如此」等推理，[乃]执取断灭。而此处应知：正是依渴爱与见，如此这般地思构，[才]生起了这七种见。

. Ucchedavāde satoti vijjamānassa. Ucchedanti upacchedaṃ. Vināsanti adassanaṃ. Vibhavanti bhāvavigamaṃ. Sabbānetāni aññamaññavevacanāneva. Tattha dve janā ucchedadiṭṭhiṃ gaṇhanti, lābhī ca alābhī ca. Lābhī arahato dibbena cakkhunā cutiṃ disvā upapattiṃ apassanto, yo vā cutimattameva daṭṭhuṃ sakkoti, na upapātaṃ; so ucchedadiṭṭhiṃ gaṇhāti. Alābhī ca ‘‘ko paralokaṃ na jānātī’’ ti kāmasukhagiddhatāya vā. ‘‘Yathā rukkhato paṇṇāni patitāni na puna viruhanti, evameva sattā’’ tiādinā takkena vā ucchedaṃ gaṇhāti. Idha pana taṇhādiṭṭhīnaṃ vasena tathā ca aññathā ca vikappetvāva imā satta diṭṭhiyo uppannāti veditabbā.

复注（4 块）

[t1] 由于不存在者不可能有坏灭，断灭是以存在为系属的，[义注]故说「现存的（sato）」。犹如：以因果之性而转起的诸自性法，虽然摄属于一相续者与落于不同相续者之间有差别，但由于因与果依胜义有不同的自性，[人]便如同[它们]落于不同相续一般作出「毕竟别异」的断定——[这样]对种种性之理的错误执取，是断灭执著的原因；同样，纵使因与果所成的诸法确有自性的差别，由于[它们]摄属于一相续，依一性之理而作「毕竟无别」的执取，也正是[其]原因——为显示此[义]，圣典中[才]说「众生的（sattassa）」。因为在依相续而转起的诸蕴中，由于没有密集的分解，[便]有「众生」之执取；而断灭之执取是以对众生的存在之执取为系属的，因为[他]执取「只要此自我未断灭，它便是存在的」。或者，此处所意指的「断灭」是无再生起的坏灭，[义注]故说「断绝（upacchedaṃ）」。殊胜的灭失[即]为坏灭，[即]无有；而它正是超越肉眼与慧眼的所见之路，[义注]故说「不见（adassanaṃ）」——因为在世间，「灭失（nāsa）」一词是就不见而通用的。「有之离去（bhāvavigamaṃ）」者：即自性的离去；因为凡是依无再生起的坏灭而断灭者，它便不以自己的自性而住。「[禅]得者（lābhī）」者：即天眼智的得者。「只能见到死没（cutimattameva）」者：即对有学与凡夫也只能[见到]死没而已。「而不能[见]投生（naupapātaṃ）」者：由于没有宿世的修习，或由于未作遍作，[他]不能见到投生。「『谁不知道他世呢』」[一语]，[义注]是依虚无论、或唯依极愚痴之性，说[他]不了知「有异于此的他世」——[其意是]境域唯止于此，即凡是根之所行境。「而贪著于欲乐」，则如握持自己女儿之手的国王等一般。「不再生长（napunaviruhanti）」[一语]，[义注]是说落叶不再以叶柄相连结。「众生也正是如此（evamevasattā）」者：犹如枯叶从系缚[的枝]上脱落便不再连结，同样，一切众生都只走向无结生的死亡——因为他的主张是：众生犹如水泡。「如此这般地（tathā）」者：即依所说之方式。由于[禅]得者也正是由于对死没之后不见[其再生]，这些见才生起，[义注]故说「思构（vikappetvā）」。

. Asato vināsāsambhavato atthibhāvanibandhano ucchedoti vuttaṃ ‘‘sato’’ ti. Yathā hetuphalabhāvena pavattamānānaṃ sabhāvadhammānaṃ satipi ekasantānapariyāpannānaṃ bhinnasantatipatitehi visese hetuphalānaṃ paramatthato bhinnasabhāvattā bhinnasantānapatitānaṃ viya accantabhedasanniṭṭhānena nānattanayassa micchāgahaṇaṃ ucchedābhinivesassa kāraṇaṃ, evaṃ hetuphalabhūtānaṃ dhammānaṃ vijjamānepi sabhāvabhede ekasantatipariyāpannatāya ekattanayena accantamabhedaggahaṇampi kāraṇaṃ evāti dassetuṃ ‘‘sattassā’’ ti vuttaṃ pāḷiyaṃ. Santānavasena hi vattamānesu khandhesu ghanavinibbhogābhāvena sattagāho, sattassa ca atthibhāvagāhanibandhano ucchedagāho yāvāyaṃ attā na ucchijjati, tāvāyaṃ vijjatiyevāti gahaṇato, nirudayavināso vā idha ucchedoti adhippetoti āha ‘‘upaccheda’’ nti. Visesena nāso vināso, abhāvo. So pana maṃsacakkhupaññācakkhūnaṃ dassanapathātikkamoyeva hotīti āha ‘‘adassana’’ nti. Adassane hi nāsa-saddo loke niruḷhoti.

Bhāvavigamanti sabhāvāpagamaṃ. Yo hi nirudayavināsavasena ucchijjati, na so attano sabhāvena tiṭṭhatīti. Lābhīti dibbacakkhuñāṇalābhī. Cutimattamevāti sekkhaputhujjanānampi cutimattameva. Na upapātanti pubbayogābhāvena, parikammākaraṇena vā upapātaṃ daṭṭhuṃ na sakkoti. ‘‘Alābhī ca ko paralokaṃ na jānātī’’ ti natthikavādavasena, mahāmūḷhabhāveneva vā ‘‘ito aññho paraloko atthī’’ ti anavabodhamāha. Ettakoyeva visayo, yo yaṃ indriyagocaroti. Attano dhītuyā hatthagaṇhanakarājādi viya kāmasukhagiddhatāya vā. ‘‘Na puna viruhantī’’ ti patitapaṇṇānaṃ vaṇṭena appaṭisandhikabhāvamāha. Evameva sattāti yathā paṇḍupalāso bandhanā pavutto na paṭisandhiyati, evaṃ sabbe sattā appaṭisandhikamaraṇameva nigacchantīti. Jalapubbūḷakūpamā hi sattāti tassa laddhi. Tathāti vuttappakārena. Lābhinopi cutito uddhaṃ adassaneneva imā diṭṭhiyo uppajjantīti āha ‘‘vikappetvā vā’’ ti.

[t2] 此处[有诘难]说：不死矫乱论是唯依一向的非[禅]得者而显示的，死后有想论的四[见]是唯依一向的[禅]得者[而显示的]，而此[断灭论]则不如此；此[断灭论]反而如常论、一分常论等一般，是依[禅]得者与非[禅]得者[二者]而转起的——正因此[义注]才说「此中，有二种人（tatthadvejanā）」等语。若如此，为何此处的教说与常论等的教说不同地转起呢？——答：由于[世尊]已达说法之美妙。因为诸佛世尊已达说法之美妙，他们随顺所应受教化者的意乐，以种种形态说法；否则，于此处世尊也会这样说：「诸比丘，此处有某个沙门或婆罗门，通过热忱……乃至……当心得定时，[他]将心导向众生死生智；他以清净超人的天眼见到阿罗汉的死心，或众多其他众生的[死心]，却见不到此后的投生；他这样说：『朋友，由于这个自我……』」——如此把有殊胜证得者与推理者分开[说]。因此应知：此教说是[世尊]以说法之美妙、随顺所应受教化者的意乐，才与常论等的教说不同地转起的。

Etthāha – yathā amarāvikkhepikavādā ekantaalābhīvaseneva dassitā, yathā ca uddhamāghātanikasaññīvādacatukko ekantalābhīvaseneva, na evamayaṃ. Ayaṃ pana sassatekaccasassatavādādayo viya lābhīalābhīvasena pavatto. Tathā hi vuttaṃ ‘‘tattha dve janā’’ tiādi. Yadi evaṃ kasmā sassatavādādidesanāhi idha aññathā desanā pavattāti? Vuccate – desanāvilāsappattito. Desanāvilāsappattā hi buddhā bhagavanto, te veneyyajjhāsayānurūpaṃ vividhenākārena dhammaṃ desenti, aññathā idhāpi ca evaṃ bhagavā deseyya ‘‘idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappamanvāya…pe… yathāsamāhite citte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti, so dibbena cakkhunā visuddhena atikkantamānusakena arahato cuticittaṃ passati, puthūnaṃ vā parasattānaṃ, na heva kho taduddhaṃ upapattiṃ, so evamāha ‘yathā kho bho ayaṃ attā’’’ tiādinā visesalābhino, takkino ca visuṃ katvā, tasmā desanāvilāsena veneyyajjhāsayānurūpaṃ sassatavādādidesanāhi aññathāyaṃ desanā pavattāti daṭṭhabbaṃ.

[t3] 或者：此处有殊胜证得者之论与推理者之论并不像一分常论等中那样行相有别，反而由于分类相同，行相也正是相同的——为显明此一差别，世尊[才]以异于前诸论的行相宣说了此断灭论；因为推理者也可能依传闻等而有如证得者一般的执著于此。或者：这些见并非世尊依未来将如此有而宣说，也非依思构而[宣说]，而是持见者如何如何地以「唯此是真实，余者虚妄（idamevasaccaṃ,moghamaññaṃ）」而宣称，[世尊]便如何如何地以一切知智如实决断之后加以显明——由这些[见]，甚深等种类的、非凡夫所行境的诸佛法便得以显明；而由称说它们，如来[才]被正确地称赞。而断灭论的持见者中，那些见到更上更上之有者，是依遮遣不见更后之有者的论说而各各建立自己的论说的；此教说也正是如此转起——因此不应对此教说与前诸教说在转起上的差别加以诘难。如此[了解]之后，断灭论便应如依无色有的差别一般，也依欲有与色有的差别而分别地见。或者，如同不依欲有与色有的差别逐一分别而说一般，也不应依无色有[的差别而分别说]；若如此，则「断灭论便会成为比世尊所说的七种更多的分类、或更少的分类」——这样种类的诘难也都是没有余地的。

Atha vā ekaccasassatavādādīsu viya na idha takkīvādito visesalābhīvādo bhinnākāro, atha kho samānabhedatāya samānākāroyevāti imassa visesassa pakāsanatthaṃ bhagavatā ayamucchedavādo purimavādehi visiṭṭhākāro desito. Sambhavati hi takkinopi anussavādivasena adhigamavato viya idha abhiniveso. Atha vā na imā diṭṭhiyo bhagavatā anāgate evaṃ bhāvīvasena desitā, nāpi parikappavasena, atha kho yathā yathā diṭṭhigatikehi ‘‘idameva saccaṃ, moghamaññā’’nti paññattā, tathā tathā yathābhuccaṃ

sabbaññutaññāṇena paricchinditvā pakāsitā. Yehi gambhīrādippakārā aputhujjanagocarā buddhadhammā pakāsanti, yesañca parikittanena tathāgatā sammadeva thomitā honti. Ucchedavādīhi ca diṭṭhigatikehi yathā uttaruttarabhavadassīhi aparabhavadassīnaṃ tesaṃ vādapaṭisedhavasena sakasakavādā patiṭṭhāpitā, tathāyaṃ desanā pavattāti purimadesanāhi imissā desanāya pavattibhedo na codetabbo. Evañca katvā arūpabhavabhedavasena viya kāmarūpabhavabhedavasenāpi ucchedavādo vibhajitvā daṭṭhabbo. Atha vā paccekaṃ kāmarūpabhavabhedavasena viya arūpabhavavasenāpi na vibhajitvā vattabbo, evañca sati bhagavatā vuttasattakato bahutarabhedo, appatarabhedo vā ucchedavādo āpajjatīti evaṃ pakārāpi codanā anavakāsāvāti.

[t4] 此处[有诘难]说：在前三论说中说「身坏之时（kāyassabhedā）」是合宜的，因为那些论说是缘于摄属五蕴有的自体而转起的；然而在依止摄属四蕴有的自体而转起的第四等四论说中，为何[也]说「身坏之时」呢？无色[有]者岂有身呢？——[通释：]此[诘难]诚然；然而持见者是把于色自体中转起的言说加于无色自体之上，[乃]说「身坏之时」；而持见者如何宣称诸见，世尊便如何显示。或者，应知对由触等诸法之聚所成的无色自体作「身」之指称，是由于[它]是无色之身。而此中[另有设难：]建立欲界天自体等无余无有的第二等诸论说，其后际论者之性是合宜的，因为那些论说以未来时为境；而建立持见者现见的人自体之断绝的第一论说则[不然]，因为它以现在为境。因为第二等诸论说，是就前前论说所摄的自我投生于更上更上之有[而说其]断绝，故后际论者之性才合宜——正因此[经中]才说「然而，朋友，这个自我并非到此为止就完全断绝」等语；而彼处所说的「朋友，还有另一个自我」，是就人身的差别而说的，并非[说它]一切方面都是别异。——[通释：]并非不合宜；纵使[第一论说之境]摄属于此世，由于第一论说之境所意指的正是它的未来时，第一论者的后际论者之性也没有任何相违。

Etthāha – yuttaṃ tāva purimesu tīsu vādesu ‘‘kāyassa bhedā’’ ti vuttaṃ pañcavokārabhavapariyāpannaṃ attabhāvaṃ ārabbha pavattattā tesaṃ vādānaṃ, catuvokārabhavapariyāpannaṃ pana attabhāvaṃ nissāya pavattesu catutthādīsu catūsu vādesu kasmā ‘‘kāyassa bhedā’’ ti vuttaṃ. Na hi arūpīnaṃ kāyo vijjatīti? Saccametaṃ, rūpattabhāve pavattavohāreneva pana diṭṭhigatiko arūpattabhāvepi kāyavohāraṃ āropetvā āha ‘‘kāyassa bhedā’’ ti. Yathā ca diṭṭhigatikā diṭṭhiyo paññāpenti, tathā ca bhagavā dassetīti, arūpakāyabhāvato vā phassādidhammasamūhabhūte arūpattabhāve kāyaniddeso daṭṭhabbo. Ettha ca kāmadevattabhāvādiniravasesavibhavapatiṭṭhāpakānaṃ dutiyavādādīnaṃ yutto aparantakappikabhāvo anāgataddhavisayattā tesaṃ vādānaṃ, na pana diṭṭhigatikapaccakkhabhūtamanussattabhāvasamucchedapatiṭṭhāpakassa paṭhamavādassa paccuppannavisayattā. Dutiyavādādīnañhi purimapurimavādasaṅgahitasseva attano taduttaruttaribhavopapannassa samucchedato yujjati aparantakappikatā, tathā ca ‘‘no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hotī’’ tiādi vuttaṃ, yaṃ pana tattha vuttaṃ ‘‘atthi kho bho añño attā’’ ti, taṃ manussakāyavisesāpekkhāya vuttaṃ, na sabbathā aññabhāvatoti? No na yutto, idhalokapariyāpannattepi ca paṭhamavādavisayassa anāgatakālasseva tassa adhippetattā paṭhamavādinopi aparantakappikatāya na koci virodhoti.

§ 85 “诸比丘，在此，某个沙门或婆罗门是如此说、如此见者：‘朋友，由于这个自我是有色的，由四大（cātumahābhūta）所成，为父母所生，身坏之时即断灭、坏灭，死后不存在，到此为止，朋友，这个自我就是完全断灭的。’有些人如此宣称现存众生的断灭、坏灭、无有。

. ‘‘Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi [evaṃdiṭṭhī (ka. pī.)] – ‘yato kho, bho, ayaṃ attā rūpī cātumahābhūtiko mātāpettikasambhavo kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī’ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

> 译注：bho为对等者之间的亲昵称呼语，译作“朋友”。“由四大所成，为父母所生”与DN2 § 234措辞一致。

义注（1 块）

[a1] 此中，「有色的（rūpī）」者：即有色的。「由四大[所成]（cātumahābhūtiko）」者：即由四大所构成。这是父母的，故为「父母的（mātāpettikaṃ）」。那是什么呢？即精与血。生、出于父母之[精血]，故为「为父母所生（mātāpettikasambhavo）」。如是，[他]以色身为首而说人的自体为「自我」。「有些人如此（ittheke）」者：即如此地有些[人]，[意思是]如是有些[人]；此是其义。

. Tattha rūpīti rūpavā. Cātumahābhūtikoti catumahābhūtamayo. Mātāpitūnaṃ etanti mātāpettikaṃ. Kiṃ taṃ? Sukkasoṇitaṃ. Mātāpettike sambhūto jātoti mātāpettikasambhavo. Iti rūpakāyasīsena manussattabhāvaṃ ‘‘attā’’ ti vadati. Ittheketi itthaṃ eke evameketi attho.

§ 86 “另有一位对他如此说：‘朋友，你所说的那个自我确实存在，我不说它不存在；然而，朋友，这个自我并非到此为止就完全断灭。朋友，还有另一个自我，是天界的（dibba）、有色的、属于欲界的（kāmāvacara）、以段食（kabaḷīkārāhāra）为食的。那个自我你不知道、看不见；我则知道它、看见它。朋友，当那个自我身坏之时断灭、坏灭，死后不存在，到此为止，朋友，这个自我就是完全断灭的。’ 有些人如此宣称现存众生的断灭、坏灭、无有。

. ‘‘Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā dibbo rūpī kāmāvacaro kabaḷīkārāhārabhakkho. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī’ ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

> 译注：第二种断灭：欲界天的自我。kabaḷīkārāhāra（段食）指一团团吞食的物质食物。

义注（1 块）

[a1] 第二[人]否定那[说]而说天的自体。「天界的（dibbo）」者：即生于天界。「属于欲界的（kāmāvacaro）」者：即为六欲界天所摄。食用段食，故为「以段食为食的（kabaḷīkārāhārabhakkho）」。

. Dutiyo taṃ paṭikkhipitvā dibbattabhāvaṃ vadati. Dibboti devaloke sambhūto. Kāmāvacaroti cha kāmāvacaradevapariyāpanno. Kabaḷīkāraṃ āhāraṃ bhakkhatīti kabaḷīkārāhārabhakkho.

§ 87 “另有一位对他如此说：‘朋友，你所说的那个自我确实存在，我不说它不存在；然而，朋友，这个自我并非到此为止就完全断灭。朋友，还有另一个自我，是天界的、有色的、意所成的（manomaya）、具足一切大小肢体、诸根无缺的。那个自我你不知道、看不见；我则知道它、看见它。朋友，当那个自我身坏之时断灭、坏灭，死后不存在，到此为止，朋友，这个自我就是完全断灭的。’ 有些人如此宣称现存众生的断灭、坏灭、无有。

. ‘‘Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā dibbo rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī’ ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

> 译注：第三种断灭：意所成身（manomaya），义注指色界禅那之身。

义注（1 块）

[a1] 「意所成的（manomayo）」者：即由禅之意所生起。「具足一切大小肢体（sabbaṅgapaccaṅgī）」者：即具备一切大小肢体。「诸根无缺的（ahīnindriyo）」者：即诸根圆满。这是依梵天界中所有的[诸根]，以及依其余[诸根]的形状而说的。

. Manomayoti jhānamanena nibbatto. Sabbaṅgapaccaṅgīti sabbaṅgapaccaṅgayutto. Ahīnindriyoti paripuṇṇindriyo. Yāni brahmaloke atthi, tesaṃ vasena itaresañca saṇṭhānavasenetaṃ vuttaṃ.

§ 88 “另有一位对他如此说：‘朋友，你所说的那个自我确实存在，我不说它不存在；然而，朋友，这个自我并非到此为止就完全断灭。朋友，还有另一个自我，它完全超越色想，有对想（paṭighasaññā）灭没，不作意种种想，［知］“虚空是无边的”，到达空无边处（ākāsānañcāyatana）。那个自我你不知道、看不见；我则知道它、看见它。朋友，当那个自我身坏之时断灭、坏灭，死后不存在，到此为止，朋友，这个自我就是完全断灭的。’有些人如此宣称现存众生的断灭、坏灭、无有。

. ‘‘Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘‘ananto ākāso’’ ti ākāsānañcāyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī’ ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

> 译注：paṭighasaññā（有对想）：由[五门与所缘]撞击而生之想。空无边处至非想非非想处四无色天名依玛欣德体系。-ūpago（到达……者）依义注指死后所趣之处（空无边处天等），非入定等至，故不增“定”字；引语前补字从庄译作“［知］”，以免与前句“不作意”（amanasikārā）相龃龉。

义注（1 块）

[a1] 88-92.「完全超越色想」等之义已于《清净道论》中说过。而「到达空无边处（ākāsānañcāyatanūpago）」等[句]中，义应如是了知：即已到达空无边处有。此中其余的已明了。

88-92. Sabbaso rūpasaññānaṃ samatikkamātiādīnaṃ attho visuddhimagge vutto. Ākāsānañcāyatanūpagotiādīsu pana ākāsānañcāyatanabhavaṃ upagatoti, evamattho veditabbo. Sesamettha uttānamevāti.

§ 89 “另有一位对他如此说：‘朋友，你所说的那个自我确实存在，我不说它不存在；然而，朋友，这个自我并非到此为止就完全断灭。朋友，还有另一个自我，它完全超越空无边处，［知］“识是无边的”，到达识无边处（viññāṇañcāyatana）。那个自我你不知道、看不见；我则知道它、看见它。朋友，当那个自我身坏之时断灭、坏灭，死后不存在，到此为止，朋友，这个自我就是完全断灭的。’有些人如此宣称现存众生的断灭、坏灭、无有。

. ‘‘Tamañño evamāha – ‘atthi kho, bho, eso attā yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, añño attā sabbaso ākāsānañcāyatanaṃ samatikkamma ‘‘anantaṃ viññāṇa’’ nti viññāṇañcāyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī’ ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

义注（1 块）

[a1] 88-92.「完全超越色想」等之义已于《清净道论》中说过。而「到达空无边处（ākāsānañcāyatanūpago）」等[句]中，义应如是了知：即已到达空无边处有。此中其余的已明了。

88-92. Sabbaso rūpasaññānaṃ samatikkamātiādīnaṃ attho visuddhimagge vutto. Ākāsānañcāyatanūpagotiādīsu pana ākāsānañcāyatanabhavaṃ upagatoti, evamattho veditabbo. Sesamettha uttānamevāti.

§ 90 “另有一位对他如此说：‘朋友，你所说的那个自我确实存在，我不说它不存在；然而，朋友，这个自我并非到此为止就完全断灭。朋友，还有另一个自我，它完全超越识无边处，［知］“什么都没有”，到达无所有处（ākiñcaññāyatana）。那个自我你不知道、看不见；我则知道它、看见它。朋友，当那个自我身坏之时断灭、坏灭，死后不存在，到此为止，朋友，这个自我就是完全断灭的。’有些人如此宣称现存众生的断灭、坏灭、无有。

. ‘‘Tamaññho evamāha – ‘atthi kho, bho, so attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, aññho attā sabbaso viññāṇañcāyatanaṃ samatikkamma ‘‘natthi kiñcī’’ ti ākiñcaññāyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī’’ ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

> 译注：校勘：本段首句底本作 so attā，余段作 eso attā，小异；中文“那个自我”两者皆可覆盖。

义注（1 块）

[a1] 88-92.「完全超越色想」等之义已于《清净道论》中说过。而「到达空无边处（ākāsānañcāyatanūpago）」等[句]中，义应如是了知：即已到达空无边处有。此中其余的已明了。

88-92. Sabbaso rūpasaññānaṃ samatikkamātiādīnaṃ attho visuddhimagge vutto. Ākāsānañcāyatanūpagotiādīsu pana ākāsānañcāyatanabhavaṃ upagatoti, evamattho veditabbo. Sesamettha uttānamevāti.

§ 91 “另有一位对他如此说：‘朋友，你所说的那个自我确实存在，我不说它不存在；然而，朋友，这个自我并非到此为止就完全断灭。朋友，还有另一个自我，它完全超越无所有处，［知］“这是寂静的，这是殊胜的”，到达非想非非想处（nevasaññānāsaññāyatana）。那个自我你不知道、看不见；我则知道它、看见它。朋友，当那个自我身坏之时断灭、坏灭，死后不存在，到此为止，朋友，这个自我就是完全断灭的。’有些人如此宣称现存众生的断灭、坏灭、无有。

. ‘Tamaññho evamāha – ‘‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti. Atthi kho, bho, aññho attā sabbaso ākiñcaññāyatanaṃ samatikkamma ‘‘santametaṃ paṇītameta’’ nti nevasaññānāsaññāyatanūpago. Taṃ tvaṃ na jānāsi na passasi. Tamahaṃ jānāmi passāmi. So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī’ ti. Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.

> 译注：断灭论七种的次第：人身（四大所成）、欲界天、意所成身、空无边处、识无边处、无所有处、非想非非想处。

义注（1 块）

[a1] 88-92.「完全超越色想」等之义已于《清净道论》中说过。而「到达空无边处（ākāsānañcāyatanūpago）」等[句]中，义应如是了知：即已到达空无边处有。此中其余的已明了。

> 88-92. Sabbaso rūpasaññānaṃ samatikkamātiādīnaṃ attho visuddhimagge vutto. Ākāsānañcāyatanūpagotiādīsu pana ākāsānañcāyatanabhavaṃ upagatoti, evamattho veditabbo. Sesamettha uttānamevāti.

§ 92 “诸比丘，那些断灭论的沙门、婆罗门，就是以这七种根据宣称现存众生的断灭、坏灭、无有。诸比丘，凡是任何断灭论的沙门或婆罗门宣称现存众生的断灭、坏灭、无有，都是以这七种根据……乃至……正是依据这些，如实称赞如来的人才能正确地称说。

. ‘‘Imehi kho te, bhikkhave, samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, sabbe te imeheva sattahi vatthūhi…pe… yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

义注（1 块）

[a1] 88-92.「完全超越色想」等之义已于《清净道论》中说过。而「到达空无边处（ākāsānañcāyatanūpago）」等[句]中，义应如是了知：即已到达空无边处有。此中其余的已明了。

> 88-92. Sabbaso rūpasaññānaṃ samatikkamātiādīnaṃ attho visuddhimagge vutto. Ākāsānañcāyatanūpagotiādīsu pana ākāsānañcāyatanabhavaṃ upagatoti, evamattho veditabbo. Sesamettha uttānamevāti.

现法涅槃论（Diṭṭhadhammanibbānavāda） Diṭṭhadhammanibbānavādo

§ 93 “诸比丘，有一些沙门、婆罗门是现法涅槃论者（diṭṭhadhammanibbānavāda），以五种根据宣称现存众生的最上现法涅槃（paramadiṭṭhadhammanibbāna）。那些沙门、婆罗门大德依于什么、缘于什么成为现法涅槃论者，以五种根据宣称现存众生的最上现法涅槃呢?

. ‘‘Santi, bhikkhave, eke samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi. Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi?

> 译注：diṭṭhadhamma（现法）即今生现世；paramadiṭṭhadhammanibbāna译作“最上现法涅槃”，指主张就在今生现世即可达到的最高安乐。

义注（1 块）

[a1] 在现法涅槃论中，「现法（diṭṭhadhammo）」称为现见之法；这是于各处所得的自体的增语。于现法中的涅槃为「现法涅槃（diṭṭhadhammanibbānaṃ）」，[意思是]即于此自体中苦的止息；此是其义。说那[法]者，[故]为「现法涅槃论者（diṭṭhadhammanibbānavādā）」。「最上现法涅槃（paramadiṭṭhadhammanibbānaṃ）」者：即最上的现法涅槃，[意思是]最高的；此是其义。

. Diṭṭhadhammanibbānavāde diṭṭhadhammoti paccakkhadhammo vuccati, tattha tattha paṭiladdhattabhāvassetaṃ adhivacanaṃ. Diṭṭhadhamme nibbānaṃ diṭṭhadhammanibbānaṃ, imasmiṃyeva attabhāve dukkhavūpasamananti attho. Taṃ vadantīti diṭṭhadhammanibbānavādā. Paramadiṭṭhadhammanibbānanti paramaṃ diṭṭhadhammanibbānaṃ uttamanti attho.

复注（1 块）

[t1] 「现法（diṭṭhadhammo）」者：即以作为见的智所获得之法。此中，即使不是根之境者，由于极显然故也如同根之境一般，[义注]故说「『现法』称为现见之法」；正因此[义注]才说「这是于各处所得的自体的增语」。

. Diṭṭhadhammoti dassanabhūtena ñāṇena upaladdhadhammo. Tattha yo anindriyavisayo, sopi supākaṭabhāvena indriyavisayo viya hotīti āha ‘‘diṭṭhadhammoti paccakkhadhammo vuccatī’’ti. Teneva ca ‘‘tattha tattha paṭiladdhattabhāvassetaṃ adhivacana’’nti vuttaṃ.

§ 94 “诸比丘，在此，某个沙门或婆罗门是如此说、如此见者：‘朋友，当这个自我具备、具足五欲功德（pañcakāmaguṇā）而纵情享乐时，到此为止，朋友，这个自我就已达到最上现法涅槃。’有些人如此宣称现存众生的最上现法涅槃。

. ‘‘Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi – ‘‘yato kho, bho, ayaṃ attā pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī’ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

> 译注：kāmaguṇa依玛欣德译作“欲功德”（五欲功德）；paricāreti直译“使（诸根）侍奉、娱乐其中”，译作“纵情享乐”以显使役义。

义注（1 块）

[a1] 「五欲功德（pañcahikāmaguṇehi）」者：即以可意的色等五种欲分，或[以五种]系缚。「具备（samappito）」者：即善加专注、黏著。「具足（samaṅgībhūto）」者：即具备。「纵情享乐（paricāreti）」者：即于那些欲功德上随意地转动、运转诸根，从此处彼处而引近[之]；或者，即嬉戏、喜乐、玩耍。而此中，欲功德有二种：人的与天的。人的[欲功德]应视为如同曼达多（Mandhātu）的欲功德，天的[欲功德]如同他化自在天王的欲功德。因为他们是就到达这样的诸欲者而宣称现法涅槃的成就的。

. Pañcahi kāmaguṇehīti manāpiyarūpādīhi pañcahi kāmakoṭṭhāsehi bandhanehi vā. Samappitoti suṭṭhu appito allīno hutvā. Samaṅgībhūtoti samannāgato. Paricāretīti tesu kāmaguṇesu yathāsukhaṃ indriyāni cāreti sañcāreti itocito ca upaneti. Atha vā laḷati ramati kīḷati. Ettha ca duvidhā kāmaguṇā – mānusakā ceva dibbā ca. Mānusakā mandhātukāmaguṇasadisā daṭṭhabbā, dibbā paranimmitavasavattidevarājassa kāmaguṇasadisāti. Evarūpe kāme upagatānañhi te diṭṭhadhammanibbānasampattiṃ paññapenti.

§ 95 “另有一位对他如此说：‘朋友，你所说的那个自我确实存在，我不说它不存在；然而，朋友，这个自我并非到此为止就已达到最上现法涅槃。那是什么原因呢？朋友，诸欲是无常的、苦的、变易之法，由于它们的变易、变化，而生起愁、悲、苦、忧、恼。朋友，当这个自我已离诸欲，离诸不善法，有寻（vitakka）、有伺（vicāra），离生喜、乐，成就并住于初禅时，到此为止，朋友，这个自我就已达到最上现法涅槃。’有些人如此宣称现存众生的最上现法涅槃。

. ‘‘Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. Taṃ kissa hetu? Kāmā hi, bho, aniccā dukkhā vipariṇāmadhammā, tesaṃ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. Yato kho, bho, ayaṃ attā vivicceva kāmehi vivicca akusalehi

dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī’ ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

> 译注：初禅至第四禅定型句与DN2 § 226–233措辞逐字一致。

义注（1 块）

[a1] 在第二品中，应知：依有已而无之义为「无常的（aniccā）」，依逼迫之义为「苦的（dukkhā）」，依舍离本性之义为「变易之法（vipariṇāmadhammā）」。「由于它们的变易、变化（tesaṃvipariṇāmaññathābhāvā）」者：即由于那些欲的称为变易的变化，依「凡我曾有的，那也已经没有了」这样的方式，「而生起愁、悲、苦、忧、恼（uppajjantisokaparidevadukkhadomanassupāyāsā）」。此中，愁以内烧为相，悲以依它而哀号为相，苦以逼迫身为相，忧以损害意为相，恼以沮丧为相。「离诸欲」等之义已于《清净道论》中说过。

. Dutiyavāre hutvā abhāvaṭṭhena aniccā paṭipīḷanaṭṭhena dukkhā, pakatijahanaṭṭhena vipariṇāmadhammāti veditabbā. Tesaṃ vipariṇāmaññathābhāvāti tesaṃ kāmānaṃ vipariṇāmasaṅkhātā aññathābhāvā, yampi me ahosi, tampi me natthīti vuttanayena uppajjanti sokaparidevadukkhadomanassupāyāsā. Tattha antonijjhāyanalakkhaṇo soko, tannissitalālappanalakkhaṇo paridevo, kāyappaṭipīḷanalakkhaṇaṃ dukkhaṃ, manovighātalakkhaṇaṃ domanassaṃ, visādalakkhaṇo upāyāso, vivicceva kāmehītiādīnamattho visuddhimagge vutto.

复注（1 块）

[t1] 「以内烧为相（antonijjhāyanalakkhaṇo）」者：为亲属、财物、疾病、戒、见诸灾祸所触者，其心之内、[即]内部的烧燃、[即]忧愁，[便是]「内烧」；它以此为相，故为「以内烧为相」。「以依它而哀号为相（tannissitalālappanalakkhaṇo）」者：依止那作为等起之因的愁，[即]「依它」；强烈的悲叹[即]「哀号」；既是依它的、又是哀号的，[即]「依它而哀号」；它以此为相，故为「以依它而哀号为相」。为亲属之灾祸等所触、纵以悲泣亦无能为力者，由内在之愁所等起的强烈疲恼[即是]「恼（upāyāso）」；而由于它是心的不明净之相，[义注]故说[它]「以沮丧为相」。

. Antonijjhāyanalakkhaṇoti ñātibhogarogasīladiṭṭhibyasanehi phuṭṭhassa cetaso anto abbhantaraṃ nijjhāyanaṃ socanaṃ antonijjhāyanaṃ, taṃ lakkhaṇaṃ etassāti antonijjhāyanalakkhaṇo. Tannissitalālappanalakkhaṇoti taṃ sokaṃ samuṭṭhānahetuṃ nissitaṃ tannissitaṃ, bhusaṃ vilāpanaṃ lālappanaṃ, tannissitañca lālappanañca tannissitalālappanaṃ, taṃ lakkhaṇaṃ etassāti tannissitalālappanalakkhaṇo. Ñātibyasanādinā phuṭṭhassa paridevenāpi asakkuṇantassa antogatasokasamuṭṭhito bhuso āyāso upāyāso. So pana yasmā cetaso appasannākāro hoti, tasmā ‘‘visādalakkhaṇo’’ ti vutto.

§ 96 “另有一位对他如此说：‘朋友，你所说的那个自我确实存在，我不说它不存在；然而，朋友，这个自我并非到此为止就已达到最上现法涅槃。那是什么原因呢？在那里凡有寻、伺者，即因此而被称为粗劣。朋友，当这个自我寻、伺寂止，内洁净，心专一性，无寻、无伺，定生喜、乐，成就并住于第二禅时，到此为止，朋友，这个自我就已达到最上现法涅槃。’有些人如此宣称现存众生的最上现法涅槃。

. ‘‘Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. Taṃ kissa hetu? Yadeva tattha vitakkitaṃ vicāritaṃ, etenetaṃ oḷārikaṃ akkhāyati. Yato kho, bho, ayaṃ attā vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ

dutiyaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī’ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

义注（1 块）

[a1] 「寻（vitakkitaṃ）」者：即依专注而转起的寻。「伺（vicāritaṃ）」者：即依审察而转起的伺。「即因此（etenaetaṃ）」者：即因这寻与伺，这初禅显得粗劣，犹如[食物]带刺一般。

. Vitakkitanti abhiniropanavasena pavatto vitakko. Vicāritanti anumajjanavasena pavatto vicāro. Etenetanti etena vitakkitena ca vicāritena ca etaṃ paṭhamajjhānaṃ oḷārikaṃ sakaṇḍakaṃ viya khāyati.

复注（1 块）

[t1] 寻思[即]「寻（vitakkitaṃ）」；而它正是以专注为自性的寻，[义注]故说「即依专注……乃至……寻」。「伺（vicāritaṃ）」此中亦同此理。由于寻与伺以令动摇为自性，伴随它们的禅便如同有踊荡一般，[义注]故说「犹如[食物]带刺一般」。

. Vitakkanaṃ vitakkitaṃ, taṃ pana abhiniropanasabhāvo vitakkoyevāti āha ‘‘abhi...pe... vitakko’’ti. Esa nayo vicāritanti etthāpi. Khobhakarasabhāvattā vitakkavicārānaṃ taṃsahitaṃ jhānaṃ saubbilanaṃ viya hotīti vuttaṃ ‘‘sakaṇḍakaṃ viya khāyatī’’ti.

§ 97 “另有一位对他如此说：‘朋友，你所说的那个自我确实存在，我不说它不存在；然而，朋友，这个自我并非到此为止就已达到最上现法涅槃。那是什么原因呢？在那里凡与喜相关的心之踊动，即因此而被称为粗劣。朋友，当这个自我离喜，住于舍（upekkhā），具念与正知，以身受乐，正如圣者们所说的：“舍、具念、乐住。”成就并住于第三禅时，到此为止，朋友，这个自我就已达到最上现法涅槃。’有些人如此宣称现存众生的最上现法涅槃。

. ‘‘Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. Taṃ kissa hetu? Yadeva tattha pītigataṃ cetaso uppilāvitattaṃ, etenetaṃ oḷārikaṃ akkhāyati. Yato kho, bho, ayaṃ attā pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘‘upekkhako satimā sukhavihārī’’ti, tatiyaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī’ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

> 译注：uppilāvitatta直译“踊跃、雀跃之性”，译作“心之踊动”。

义注（2 块）

[a1] 97-98.「喜（pītigataṃ）」者：即喜本身。「心之踊动（cetasouppilāvitattaṃ）」者：即作心的踊跃之状。「心的关注（cetasoābhogo）」者：即从禅出定之后，对那乐一再的心之关注、作意、专注。此中其余的在现法涅槃论中已明了。

97-98. Pītigatanti pītiyeva. Cetaso uppilāvitattanti cittassa uppilabhāvakaraṇaṃ. Cetaso ābhogoti jhānā vuṭṭhāya tasmiṃ sukhe punappunaṃ cittassa ābhogo manasikāro samannāhāroti. Sesamettha diṭṭhadhammanibbānavāde uttānameva.

[a2] 至此，一切六十二见都已讲说。其中唯有七种是断见，其余的是常见。

Ettāvatā sabbāpi dvāsaṭṭhidiṭṭhiyo kathitā honti. Yāsaṃ satteva ucchedadiṭṭhiyo, sesā sassatadiṭṭhiyo.

复注（1 块）

[t1] 由于何种令踊跃的喜生起时心[便]被称为「踊动的（ubbilāvitaṃ）」，那喜[即是]「踊动之状（ubbilāvitattaṃ）」；而由于心的踊跃之状是在那喜存在时才有、不存在时则无，[义注]故说它是「作心的踊跃之状[者]（ubbilabhāvakāraṇaṃ）」。

. Yāya ubbilāpanapītiyā uppannāya cittaṃ ‘‘ubbilāvita’’nti vuccati, sā pīti ubbilāvitattaṃ yasmā pana cittassa ubbilabhāvo tassā pītiyā sati hoti, nāsati, tasmā sā ‘‘ubbilabhāvakāraṇa’’nti vuttā.

§ 98 “另有一位对他如此说：‘朋友，你所说的那个自我确实存在，我不说它不存在；然而，朋友，这个自我并非到此为止就已达到最上现法涅槃。那是什么原因呢？在那里凡心对“乐”的关注（ābhoga），即因此而被称为粗劣。朋友，当这个自我舍断乐与舍断苦，先前的喜、忧已经灭没，不苦不乐，舍念清净（upekkhāsatipārisuddhi），成就并住于第四禅时，到此为止，朋友，这个自我就已达到最上现法涅槃。’有些人如此宣称现存众生的最上现法涅槃。

. ‘‘Tamañño evamāha – ‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi; no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti. Taṃ kissa hetu? Yadeva tattha sukhamiti cetaso ābhogo, eteneta ṃ oḷārikaṃ akkhāyati. Yato kho, bho, ayaṃ attā sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī’ti. Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti.

> 译注：ābhoga直译“思虑、转向”，译作“关注”。现法涅槃论五种：五欲之乐及四种禅那。

义注（1 块）

[a1] 97-98.「喜（pītigataṃ）」者：即喜本身。「心之踊动（cetasouppilāvitattaṃ）」者：即作心的踊跃之状。「心的关注（cetasoābhogo）」者：即从禅出定之后，对那乐一再的心之关注、作意、专注。此中其余的在现法涅槃论中已明了。

97-98. Pītigatanti pītiyeva. Cetaso uppilāvitattanti cittassa uppilabhāvakaraṇaṃ. Cetaso ābhogoti jhānā vuṭṭhāya tasmiṃ sukhe punappunaṃ cittassa ābhogo manasikāro samannāhāroti. Sesamettha diṭṭhadhammanibbānavāde uttānameva.

复注（2 块）

[t1] 或者，「关注（ābhogo）」者：即心的倾注之状，[意思是]于所缘上的倾下之状。因为由乐，心便倾向于所缘；不像由苦[那样]背离，也不像由不苦不乐[那样]既不倾向也不背离。此中，第一论者[如是]不如理地浮想：「犹如为饥渴等所压伏者[渴求]可意的食物等一般，正被从诸欲中隔离者对取著所缘的希求会特别增长；然而对广大的欲味已餍足到满意者，便如同已食可意美味之食而饱足者不再有想吃之欲一般，于诸欲中不再有耽湎；由于对境不贪求，纵使诸境难以脱离，[他]也如水蛭一般自行脱离。」[乃]依由欲功德所餍足而宣称轮回之苦的止息。而第二等诸论者，由于见到诸欲等的过患，且见到初禅等之乐的寂静性，[乃]依由初禅等之乐的餍足而宣称轮回之苦的断绝。此处也应把断灭论中所说方式的思择随其可能地引来而说。而此中的差别是：在一个自体中便可得五种论说——正因此，圣典中[此处]才没有作「另一个自我（aññoattā）」这样的「另一个」之提取。[设难：]然而此处，宣说自我毕竟涅槃的现法涅槃论，为何归摄于常见而不[归摄]于断见呢？——因为[它]显示：由具足各各殊胜之乐所获得的系缚之解脱，清净的自我便安住于自己的形态中。

. Ābhogoti vā cittassa ābhuggabhāvo, ārammaṇe oṇatabhāvoti attho. Sukhena hi cittaṃ ārammaṇe abhinataṃ hoti, na dukkhena viya apanataṃ, nāpi adukkhamasukhena viya anabhinataṃ anapanatañca. Tattha

‘‘khuppipāsādiabhibhūtassa viya manuññabhojanādīsu kāmehi viveciyamānassupādārammaṇapatthanā visesato abhivaḍḍhati, uḷārassa pana kāmarasassa yāvadatthaṃ tittassa manuññarasabhojanaṃ bhuttāvino viya suhitassa bhottukāmatā kāmesu pātabyatā na hoti, visayassāgiddhatāya visayehi dummociyehipi jalūkā viya sayameva muñcatī’’ ti ca ayoniso ummujjitvā kāmaguṇasantappitatāya saṃsāradukkhavūpasamaṃ byākāsi paṭhamavādī. Kāmādīnaṃ ādīnavadassitāya, paṭhamādijjhānasukhassa santabhāvadassitāya ca paṭhamādijjhānasukhatittiyā saṃsāradukkhupacchedaṃ byākaṃsu dutiyādivādino, idhāpi ucchedavāde vuttappakāro vicāro yathāsambhavaṃ ānetvā vattabbo. Ayaṃ panettha viseso – ekasmiñhi attabhāve pañca vādā labbhanti. Teneva hi pāḷiyaṃ ‘‘aññho attā’’ ti aññaggahaṇaṃ na kataṃ. Kathaṃ panettha accantanibbānapaññāpakassa attano diṭṭhadhammanibbānavādassa sassatadiṭṭhiyā saṅgaho, na pana ucchedadiṭṭhiyāti? Taṃtaṃsukhavisesasamaṅgitāpaṭiladdhena bandhavimokkhena suddhassa attano sakarūpe avaṭṭhānadīpanato.

[t2] 「其余的（sesā）」者：即其余五十五种见。其中，边无边论等的常见性已于各处显明。

Sesāti sesā pañcapaññāsa diṭṭhiyo. Tāsu antānantikavādādīnaṃ sassatadiṭṭhibhāvo tattha tattha pakāsitoyeva.

§ 99 “诸比丘，那些现法涅槃论的沙门、婆罗门，就是以这五种根据宣称现存众生的最上现法涅槃。诸比丘，凡是任何现法涅槃论的沙门或婆罗门宣称现存众生的最上现法涅槃，都是以这五种根据……乃至……正是依据这些，如实称赞如来的人才能正确地称说。

. ‘‘Imehi kho te, bhikkhave, samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti, sabbe te imeheva pañcahi vatthūhi…pe… yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

§ 100 “诸比丘，那些后际论者、持随后际之见的沙门、婆罗门，就是以这四十四种根据，针对后际宣说种种胜解之语。诸比丘，凡是任何后际论者、持随后际之见的沙门或婆罗门针对后际宣说种种胜解之语，都是以这四十四种根据……乃至……正是依据这些，如实称赞如来的人才能正确地称说。

. ‘‘Imehi kho te, bhikkhave, samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi. Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva catucattārīsāya vatthūhi…pe… yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

义注（4 块）

[a1] 100-104.如今，[世尊]以「诸比丘，这些就是那些……」这一品，把那一切后际论者一并交付之后，[乃]解答一切知智。又以「诸比丘，这些就是那些……」等一品，把那一切前后际论者一并交付之后，[乃]解答那同一智。如是，在「诸比丘，哪些法……」等[句]中，发问时也只是问一切知智，解答时也如同以秤称量众生的意乐一般，如同从须弥[山]之足[取]沙一般，举出六十二见之后，[仍]只是解答一切知智。如是，这教说是依随顺连贯（yathānusandhi）而来的。

100-104. Idāni – ‘‘imehi kho te, bhikkhave’’ ti iminā vārena sabbepi te aparantakappike ekajjhaṃ niyyātetvā sabbaññutaññāṇaṃ vissajjeti. Puna – ‘‘imehi, kho te bhikkhave’’ tiādinā vārena sabbepi te pubbantāparantakappike ekajjhaṃ niyyātetvā tadeva ñāṇaṃ vissajjeti. Iti ‘‘katame ca te, bhikkhave, dhammā’’ tiādimhi pucchamānopi sabbaññutaññāṇameva pucchitvā vissajjamānopi sattānaṃ ajjhāsayaṃ

tulāya tulayanto viya sinerupādato vālukaṃ uddharanto viya dvāsaṭṭhi diṭṭhigatāni uddharitvā sabbaññutaññāṇameva vissajjeti. Evamayaṃ yathānusandhivasena desanā āgatā.

[a2] 因为经有三种连贯（anusandhi）：问连贯、意乐连贯、随顺连贯。此中，如「如是说时，某位比丘对世尊如此说：『尊者，什么是此岸？什么是彼岸？什么是中流的沉没？什么是陆地上的搁浅？什么是人的捕捉？什么是非人的捕捉？什么是漩涡的捕捉？什么是内部的腐坏？』」（《相应部》4.241）——应依世尊为如此发问者所解答的经而了知问连贯。

Tayo hi suttassa anusandhī – pucchānusandhi, ajjhāsayānusandhi, yathānusandhīti. Tattha ‘‘evaṃ vutte aññataro bhikkhu bhagavantaṃ etadavoca – kiṃ nu kho, bhante, orimaṃ tīraṃ, kiṃ pārimaṃ tīraṃ, ko majjhe saṃsīdo, ko thale ussādo, ko manussaggāho, ko amanussaggāho, ko āvaṭṭaggāho, ko antopūtibhāvo’’ ti (saṃ. ni. 4.241) evaṃ pucchantānaṃ bhagavatā vissajjitasuttavasena pucchānusandhi veditabbo.

[a3] 「那时，某位比丘心中生起了这样的寻思：『先生们，相传色是无我……受……想……诸行……识是无我；那么无我所作的诸业将触及什么样的我呢？』那时，世尊以心知道了那位比丘的心中寻思，便告诉诸比丘：『诸比丘，存在这样的情况：此处某个愚人无知、陷于无明、以渴爱为主的心，会认为应当越过导师的教诫[而想]：「先生们，相传色是无我……乃至……将触及[什么样的我]呢？」诸比丘，你们认为如何：色是常的还是无常的呢？』」（《中部》3.10）——应依世尊如此知道他人的意乐之后所说的经而了知意乐连贯。

Atha kho aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi – ‘‘iti kira bho rūpaṃ anattā…, vedanā…, saññā…, saṅkhārā …, viññāṇaṃ anattā, anattakatāni kira kammāni kamattānaṃ phusissantī’’ ti. Atha kho bhagavā tassa bhikkhuno cetasā ceto parivitakkamaññāya bhikkhū āmantesi – ‘‘ṭhānaṃ kho panetaṃ, bhikkhave, vijjati, yaṃ idhekacco moghapuriso avidvā avijjāgato taṇhādhipateyyena cetasā satthusāsanaṃ atidhāvitabbaṃ maññeyya – ‘‘iti kira bho rūpaṃ anattā…pe… phusissantī’’ ti. Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā’’ ti (ma. ni. 3.10). Evaṃ paresaṃ ajjhāsayaṃ viditvā bhagavatā vuttasuttavasena ajjhāsayānusandhi veditabbo.

[a4] 而在开头依某法生起了教说，[其后]在诸经中依与那法相顺之法、或依[其]对治[之法]而出现上面的教说——应依它们而了知随顺连贯。譬如：在《愿望经》中，下面依戒生起教说，上面则出现六神通。在《布喻经》中，下面依烦恼生起教说，上面则出现诸梵住。在《憍赏弥经》中，下面依诤讼生起，上面则出现诸可念法。在《锯喻[经]》中，下面依不忍耐生起，上面则出现锯喻。在这《梵网[经]》中也是：下面依见生起教说，上面则出现空性的宣示。因此说：「如是，这教说是依随顺连贯而来的。」

Yena pana dhammena ādimhi desanā uṭṭhitā, tassa dhammassa anurūpadhammavasena vā paṭipakkhavasena vā yesu suttesu upari desanā āgacchati, tesaṃ vasena yathānusandhi veditabbo. Seyyathidaṃ, ākaṅkheyyasutte heṭṭhā sīlena desanā uṭṭhitā, upari cha abhiññā āgatā. Vatthasutte heṭṭhā kilesena desanā uṭṭhitā, upari brahmavihārā āgatā. Kosambakasutte heṭṭhā bhaṇḍanena uṭṭhitā, upari sāraṇīyadhammā āgatā. Kakacūpame heṭṭhā akkhantiyā uṭṭhitā, upari kakacūpamā āgatā. Imasmimpi brahmajāle heṭṭhā diṭṭhivasena desanā uṭṭhitā, upari suññatāpakāsanaṃ āgataṃ. Tena vuttaṃ – ‘‘evamayaṃ yathānusandhivasena desanā āgatā’’ ti.

复注（1 块）

[t1] （中译未做）

Avisesenāti ‘‘pātimokkhasaṃvarasaṃvuto viharati’’ (ma. ni. 1.69; 3.75; vibha. 508), ‘‘paṭhamaṃ jhānaṃ upasampajja viharati, (dī. ni. 1.226; saṃ. ni. 2.152; a. ni. 4.123; pārā. 11) ‘‘mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati’’, (dī. ni. 1.556; 3.308; ma. ni. 1.77, 459, 509; 2.309, 315, 451, 471; 3.230; vibha. 642) ‘‘sabbanimittānaṃ amanasikārā animittaṃ cetosamādhiṃ samāpajjitvā viharatī’’ tiādīsu (ma. ni. 1.459) viya saddantarasannidhānasiddhena visesaparāmasanena vinā. Iriyāya kāyikakiriyāya pavattanūpāyabhāvato pathoti iriyāpatho. Ṭhānādīnañhi gatinivatti ādiavatthāhi vinā na kañci kāyikakiriyaṃ

pavattetuṃ sakkā. Viharati pavattati etena, viharaṇañcāti vihāro, dibbabhāvāvaho vihāro dibbavihāro, mahaggatajjhānāni. Nettiyaṃ pana ‘‘catasso āruppasamāpattiyo āneñjā vihārā’’ ti vuttaṃ. Taṃ tāsaṃ mettājhānādīnaṃ brahmavihāratā viya bhāvanāvisesabhāvaṃ sandhāya vuttaṃ. Aṭṭhakathāsu pana dibbabhāvāvahasāmaññato tāpi ‘‘dibbavihārā’’ tveva vuttā. Hitūpasaṃhārādivasena pavattiyā brahmabhūtā seṭṭhabhūtā vihārāti brahmavihārā, mettājhānādikā. Anaññasādhāraṇattā ariyānaṃ vihārāti ariyavihārā, catassopi phalasamāpattiyo. Samaṅgīparidīpananti samaṅgibhāvaparidīpanaṃ. Iriyāpathasamāyogaparidīpanaṃ itaravihārasamāyogaparidīpanassa visesavacanassa abhāvato, iriyāpathasamāyogaparidīpanassa ca atthasiddhattā. Viharatīti ettha vi-saddo vicchedatthajotano, haratīti neti, pavattetīti attho. Tattha kassa kena vicchindanaṃ, kathaṃ kassa pavattananti antolīnaṃ codanaṃ sandhāyāha ‘‘so hī’’ tiādi.

§ 101 “诸比丘，那些前际论者、后际论者以及前后际论者（pubbantāparantakappika）、持随前后际之见（pubbantāparantānudiṭṭhi）的沙门、婆罗门，就是以这六十二种根据，针对前后际宣说种种胜解之语。

. ‘‘Imehi kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi.

> 译注：六十二种＝前际论十八＋后际论四十四。

义注（1 块）

[a1] 100-104.如今，[世尊]以「诸比丘，这些就是那些……」这一品，把那一切后际论者一并交付之后，[乃]解答一切知智。又以「诸比丘，这些就是那些……」等一品，把那一切前后际论者一并交付之后，[乃]解答那同一智。如是，在「诸比丘，哪些法……」等[句]中，发问时也只是问一切知智，解答时也如同以秤称量众生的意乐一般，如同从须弥[山]之足[取]沙一般，举出六十二见之后，[仍]只是解答一切知智。如是，这教说是依随顺连贯（yathānusandhi）而来的。

100-104. Idāni – ‘‘imehi kho te, bhikkhave’’ ti iminā vārena sabbepi te aparantakappike ekajjhaṃ niyyātetvā sabbaññutaññāṇaṃ vissajjeti. Puna – ‘‘imehi, kho te bhikkhave’’ tiādinā vārena sabbepi te pubbantāparantakappike ekajjhaṃ niyyātetvā tadeva ñāṇaṃ vissajjeti. Iti ‘‘katame ca te, bhikkhave, dhammā’’ tiādimhi pucchamānopi sabbaññutaññāṇameva pucchitvā vissajjamānopi sattānaṃ ajjhāsayaṃ tulāya tulayanto viya sinerupādato vālukaṃ uddharanto viya dvāsaṭṭhi diṭṭhigatāni uddharitvā sabbaññutaññāṇameva vissajjeti. Evamayaṃ yathānusandhivasena desanā āgatā.

复注（7 块）

[t1] 101-103.[设难：]究竟是什么原因，唯有前际与后际被显示为见执著之境，而不[显示]那二者的中间呢？——由于不可能。因为不像于前际与后际中那样，在离于那二者的中际上，见的思构是不可能的，因为[其]时间短暂。而若说现在有[即]是那二者的中间，那么如此[说来]，它那堪作见之思构的二种自性正是包含于前际与后际之中的，如何[能说]未曾显示呢？或者，由于中际具有前际与后际，[故]「前后际（pubbantāparanto）」[一语]即是说中际；应知：说「前后际论者、持随前后际之见者」时，[世尊]已把它与前际、后际分开而说了。于义注中也应知：[中际]是以「那一切后际论者、前后际论者」这一总说、或依余一[法]而摄取的；否则，[义注]统摄而说之语便会成为无义。那么，哪些是前后际论者呢？应知是这样种类的：既是边无边论者、又是现法涅槃论者。

101-3. Kiṃ pana kāraṇaṃ pubbantāparantā eva diṭṭhābhinivesassa visayabhāvena dassitā, na pana tadubhayamekajjhanti? Asambhavato. Na hi pubbantāparantesu viya tadubhayavinimutte majjhante diṭṭhikappanā sambhavati ittarakālattā, atha pana paccuppannabhavo tadubhayavemajjhaṃ, evaṃ sati diṭṭhikappanakkhamo tassa ubhayasabhāvo pubbantāparantesuyeva antogadhoti kathamadassitaṃ. Atha vā

pubbantāparantavantatāya ‘‘pubbantāparanto’’ ti majjhanto vuccati, so ca ‘‘pubbantāparantakappikā vā pubbantāparantānudiṭṭhino’’ ti vadantena pubbantāparantehi visuṃ katvā vuttoyevāti daṭṭhabbo. Aṭṭhakathāyampi ‘‘sabbepi te aparantakappike pubbantāparantakappike’’ ti etena sāmaññaniddesena, ekasesena vā saṅgahitāti daṭṭhabbaṃ, aññathā saṅkaḍḍhitvā vuttavacanassa anatthakatā āpajjeyyāti. Ke pana te pubbantāparantakappikā? Ye antānantikā hutvā diṭṭhadhammanibbānavādāti evaṃ pakārā veditabbā.

[t2] 而此中，由「[他们]都是以这六十二种根据，或以其中的某一种；除此之外再没有别的（sabbeteimehevadvāsaṭṭhiyāvatthūhi,etesaṃvāaññatarena,natthiitobahiddhā）」一语，且由于不存在离于前际论者等三类的任何持见者，[所以]应知：凡是《沙门果[经]》等（《长部》1.166）其他诸经中所说种类的无作论、无因论、虚无论等，以及自在天论、生主论、神我论、时论、自性论、决定论、偶然论等种类的、在[教外]也可见到的诸见（可参见《清净道论大复注》2.563、《分别论根本复注》189），它们都摄于此中、包含于此中。如何[包含]呢？首先，无作论由「[自我与世间是]不生育的、如山峰般稳立的」等语显示无作用，[故]包含于常论中；以「有这七身」等（《长部》1.174）之理转起的婆浮陀之论亦然。由「诸众生的杂染没有因、没有缘」等（《长部》1.168）一语，无因论包含于无因生论中。由「没有他世」等（《长部》1.171）一语，虚无论包含于断灭论中——正因此，彼处才说「身坏之时即断灭」等语（《长部》1.86）。由第一个「等」字，尼乾陀之论等[亦]被摄取。

Ettha ca ‘‘sabbe te imeheva dvāsaṭṭhiyā vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā’’ ti vacanato, pubbantakappikādittayavinimuttassa ca kassaci diṭṭhigatikassa abhāvato yāni tāni sāmaññaphalādi (dī. ni. 1.166) suttantaresu vuttappakārāni akiriyāhetukanatthikavādādīni, yāni ca issarapajāpatipurisakālasabhāvaniyatiyadicchāvādādippabhedāni diṭṭhigatāni (visuddhi. ṭī. 2.563; vibha. anuṭī. 189 passitabbaṃ) bahiddhāpi dissamānāni, tesaṃ ettheva saṅgaho, antogadhatā ca veditabbā. Kathaṃ? Akiriyavādo tāva ‘‘vañjho kūṭaṭṭho’’ tiādinā kiriyābhāvadīpanato sassatavāde antogadho, tathā ‘‘sattime kāyā’’ tiādi (dī. ni. 1.174) nayappavatto pakudhavādo, ‘‘natthi hetu natthi paccayo sattānaṃ saṃkilesāyā’’ tiādi (dī. ni. 1.168) vacanato ahetukavādo adhiccasamuppannikavāde antogadho. ‘‘Natthi paro loko’’ tiādi (dī. ni. 1.171) vacanato natthikavādo ucchedavāde antogadho. Tathā hi tattha ‘‘kāyassa bhedā ucchijjatī’’ tiādi (dī. ni. 1.86) vuttaṃ. Paṭhamena ādi-saddena nigaṇṭhavādādayo saṅgahitā.

[t3] 虽然圣典中四禁戒律仪是作为若提子之论（《长部》1.178）而来的，然而由于[他]超越[所立]的众生之禁戒而成为矫乱论者，若提子之论也如删阇耶之论一般包含于不死矫乱论中。「命即是身、命异身异（taṃjīvaṃtaṃsarīraṃ,aññaṃjīvaṃaññaṃsarīraṃ）」（《长部》1.377；《中部》2.122；《相应部》2.35）这样种类的诸论说，摄于「自我是有色的，死后无病」等诸论说中；「如来死后存在」、「有化生的众生」这样种类的[摄]于常论中；「如来死后不存在」、「没有化生的众生」这样种类的则为断灭论所摄；「如来死后亦存在亦不存在」、「化生的众生亦有亦无」这样种类的包含于一分常论中；「如来死后既非存在亦非不存在」、「化生的众生既非有亦非无」这样种类的则包含于不死矫乱论中。自在天论、生主论、神我论、时论包含于一分常论中，迦那陀之论亦然；自性论、决定论、偶然论则为无因生论所摄。应依此理了知：其他诸经中的、以及在[教外]可见的诸见，都包含于这六十二见中。

Yadipi pāḷiyaṃ nāṭaputtavāda (dī. ni. 1.178) bhāvena cātuyāmasaṃvaro āgato, tathāpi sattavatātikkamena vikkhepavāditāya nāṭaputtavādopi sañcayavādo viya amarāvikkhepavādesu antogadho. ‘‘Taṃ jīvaṃ taṃ sarīraṃ, aññaṃ jīvaṃ aññaṃ sarīra’’ nti (dī. ni. 1.377; ma. ni. 2.122; saṃ. ni. 2.35) evaṃ pakārā vādā ‘‘rūpī attā hoti arogo paraṃ maraṇā’’ tiādivādesu saṅgahaṃ gacchanti, ‘‘hoti tathāgato paraṃ maraṇā, ‘‘atthi sattā opapātikā’’ ti evaṃ pakārā sassatavāde. ‘‘Na hoti tathāgato paraṃ maraṇā, natthi sattā opapātikā’’ ti evaṃ pakārā ucchedavādena saṅgahitā. ‘‘Hoti ca na hoti ca tathāgato paraṃ maraṇā, atthi ca natthi ca sattā opapātikā’’ ti evaṃ pakārā ekaccasassatavāde antogadhā. ‘‘Neva hoti na na hoti tathāgato paraṃ maraṇā, nevatthi na natthi sattā opapātikā’’ ti ca evaṃ pakārā amarāvikkhepavāde antogadhā. Issarapajāpatipurisakālavādā ekaccasassatavāde antogadhā, tathā kaṇādavādo.

Sabhāvaniyatiyadicchāvādā adhiccasamuppannikavādena saṅgahitā. Iminā nayena suttantaresu, bahiddhā ca dissamānānaṃ diṭṭhigatānaṃ imāsu dvāsaṭṭhiyā diṭṭhīsu antogadhatā veditabbā.

[t4] 「意乐（ajjhāsayaṃ）」者：即见的意乐。因为依常见与断见，众生在杂染一方的意乐有二种；而世尊在显示[它]时，是以一切知智决断的：纵使[那意乐]依无量世界中无量众生于无量所知差别上生起而分为多种，[仍]以「四种人是常论者」等语用六十二种分类加以统摄——[如此]便如同以作为量准的秤衡量一般，[义注]故说「如同以秤称量一般」。正因此[义注]下文才说「入于网中」等语（《长部》1.146）。「如同从须弥[山]之足[取]沙一般」[一语]，[义注]以此显示：此教说是一切知智以外者所不能[作]的。

Ajjhāsayanti diṭṭhijjhāsayaṃ. Sassatucchedadiṭṭhivasena hi sattānaṃ saṃkilesapakkhe duvidho ajjhāsayo, tañca bhagavā aparimāṇāsu lokadhātūsu aparimāṇānaṃ sattānaṃ aparimāṇe eva ñeyyavisese uppajjanavasena anekabhedabhinnānampi ‘‘cattāro janā sassatavādā’’ tiādinā dvāsaṭṭhiyā pabhedehi saṅgaṇhanavasena sabbaññutaññāṇena paricchinditvā dassento pamāṇabhūtāya tulāya dhārayamāno viya hotīti āha ‘‘tulāya tulayanto viyā’’ ti. Tathā hi vakkhati ‘‘anto jālīkatā’’ tiādi (dī. ni. 1.146). ‘‘Sinerupādato vālukaṃ uddharanto viyā’’ ti etena sabbaññutaññāṇato aññassa imissā desanāya asakkuṇeyyataṃ dasseti.

[t5] 连贯[即]「连贯（anusandhi）」；由发问所作的连贯[即]「问连贯（pucchānusandhi）」。或者，连贯者[即]「连贯」；它以发问为连贯，故为「问连贯」；或者，由发问而被连贯，故为「问连贯」。于「意乐连贯（ajjhāsayānusandhi）」中亦同此理。而「随顺连贯（yathānusandhi）」此中，应知其语义为：被连贯者[即]「连贯」；随其为何连贯[即]「随顺连贯」；或者，随顺于连贯[即]「随顺连贯」。它已在义注（《吉祥悦意》1.100-104）中以「而在开头依某法生起了教说，[其后]在诸经中依与那法相顺之法、或依[其]对治[之法]而出现上面的教说——应依它们而了知随顺连贯。譬如：在《愿望经》中（《中部》1.64-69），下面依戒生起教说，上面则出现六神通……乃至……在《锯喻[经]》中（《中部》1.222），下面依不忍耐生起，上面则出现锯喻」等语说过。

Anusandhānaṃ anusandhi, pucchāya kato anusandhi pucchānusandhi. Atha vā anusandhayatīti anusandhi, pucchā anusandhi etassāti pucchānusandhi. Pucchāya anusandhiyatīti vā pucchānusandhi. Ajjhāsayānusandhimhipi eseva nayo. Yathānusandhīti ettha pana anusandhīyatīti anusandhi, yā yā anusandhi yathānusandhi, anusandhianurūpaṃ vā yathānusandhīti saddattho veditabbo, so ‘‘yena pana dhammena ādimhi desanā uṭṭhitā, tassa dhammassa anurūpadhammavasena vā paṭipakkhavasena vā yesu suttesu upari desanā āgacchati, tesaṃ vasena yathānusandhi veditabbo. Seyyathidaṃ? Ākaṅkheyyasutte (ma. ni. 1.64-69) heṭṭhā sīlena desanā uṭṭhitā, upari cha abhiññā āgatā...pe... kakacūpame (ma. ni. 1.222) heṭṭhā akkhantiyā uṭṭhitā, upari kakacūpamā āgatā’’ tiādinā aṭṭhakathāyaṃ (dī. ni. aṭṭha. 1.100-104) vutto.

[t6] 「相传（itikira）」者：这是显示[那愚人]对世尊所宣说的自我空性自己不喜乐。「先生们（bho）」者：这是依法的呼唤语。「无我所作的（anattakatāni）」者：即非由我所作的，或由无我的诸蕴所作的。「将触及什么样的我呢（kamattānaṃphusissanti）」者：[意思是]既然没有我、且诸蕴是刹那的，那么诸业将以自己的果触及什么样的我呢？谁领受业果呢？此是其义。「无知（avidvā）」者：由于缺乏闻等而不善巧于圣法，故不[是]有智者。「陷于无明（avijjāgato）」者：即为无明所趋入；[意思是]由于未在圣法中受调教，[故]无明未断；此是其义。「以渴爱为主的心（taṇhādhipateyyenacetasā）」者：从「若名为『我』者根本不存在，那么我所作之业的果由谁领受呢？若它存在，才会有果的受用」[这样的]渴爱之主宰而来者，[即]「以渴爱为主的」；以它[而有]，即以与我论取俱行的心。「应当越过（atidhāvitabbaṃ）」者：[意思是]纵使诸行是刹那的，业在哪个相续中所作，果便正在那里生起，故唯于法聚上业与果的联系便得成立；[他]却错误地执取一性之理，[以为]必须有一个作者兼领受者，否则「业与果便无联系」——[他]便会认为应当越过那宣示我与我所之空性的导师的教诫；此是其义。

Iti kirāti bhagavato yathādesitāya attasuññatāya attano aruccanabhāvadīpanaṃ. Bhoti dhammālapanaṃ. Anattakatānīti attanā na katāni, anattakehi vā khandhehi katāni. Kamattānaṃ phusissantīti asati attani khandhānañca khaṇikattā kammāni kaṃ attānaṃ attano phalena phusissanti, ko kammaphalaṃ paṭisaṃvedetīti attho. Avidvāti sutādivirahena ariyadhammassa akovidatāya na vidvā. Avijjāgatoti avijjāya upagato, ariyadhamme avinītatāya appahīnāvijjoti attho. Taṇhādhipateyyena cetasāti ‘‘yadi ahaṃ nāma

koci natthi, mayā katassa kammassa ko phalaṃ paṭisaṃvedeti, sati pana tasmiṃ siyā phalūpabhogo’’ ti taṇhādhipatito āgato taṇhādhipateyyo, tena. Attavādupādānasahagata cetasā. Atidhāvitabbanti khaṇikattepi saṅkhārānaṃ yasmiṃ santāne kammaṃ kataṃ, tattheva phaluppattito dhammapuñjamattasseva ca siddhe kammaphalasambandhe ekattanayaṃ micchā gahetvā ekena kārakavedakabhūtena bhavitabbaṃ, aññathā ‘‘kammaphalānaṃ sambandho na siyā’’ ti attattaniyasuññatāpakāsanaṃ satthusāsanaṃ atikkamitabbaṃ maññeyyāti attho.

[t7] [义注]以「上面则出现六神通（uparichaabhiññāāgatā）」显示依相顺之法的随顺连贯，以其余[诸例]则[显示]依对治[之法的随顺连贯]。「依烦恼（kilesena）」者：即依「贪是心的随烦恼」等语[所说]的烦恼。「在这[《梵网经》]中也是（imasmimpi）」者：[义注]以「也（pi）」一语显示：如同在所说的诸经等中依对治[之法]而有随顺连贯，在此经中也是如此。正因此，依宣说常、坚实等的诸见而生起的此教说，[乃]以宣示常、坚实等之空性而作结。

‘‘Upari cha abhiññā āgatā’’ ti anurūpadhammavasena yathānusandhiṃ dasseti, itarehi paṭipakkhavasena. Kilesenāti ‘‘lobho cittassa upakkileso’’ tiādinā kilesavasena. Imasmimpīti pi-saddena yathā vuttasuttādīsu paṭipakkhavasena yathānusandhi, evaṃ imasmimpi sutteti dasseti. Tathā hi niccasārādipaññāpakānaṃ diṭṭhigatānaṃ vasena uṭṭhitā ayaṃ desanā niccasārādisuññatāpakāsanena niṭṭhāpitāti.

§ 102 “诸比丘，凡是任何前际论者、后际论者或前后际论者、持随前后际之见的沙门或婆罗门，针对前后际宣说种种胜解之语，都是以这六十二种根据，或以其中的某一种；除此之外再没有别的。

. ‘‘Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.

义注（1 块）

[a1] 100-104.如今，[世尊]以「诸比丘，这些就是那些……」这一品，把那一切后际论者一并交付之后，[乃]解答一切知智。又以「诸比丘，这些就是那些……」等一品，把那一切前后际论者一并交付之后，[乃]解答那同一智。如是，在「诸比丘，哪些法……」等[句]中，发问时也只是问一切知智，解答时也如同以秤称量众生的意乐一般，如同从须弥[山]之足[取]沙一般，举出六十二见之后，[仍]只是解答一切知智。如是，这教说是依随顺连贯（yathānusandhi）而来的。

100-104. Idāni – ‘‘imehi kho te, bhikkhave’’ ti iminā vārena sabbepi te aparantakappike ekajjhaṃ niyyātetvā sabbaññutaññāṇaṃ vissajjeti. Puna – ‘‘imehi, kho te bhikkhave’’ tiādinā vārena sabbepi te pubbantāparantakappike ekajjhaṃ niyyātetvā tadeva ñāṇaṃ vissajjeti. Iti ‘‘katame ca te, bhikkhave, dhammā’’ tiādimhi pucchamānopi sabbaññutaññāṇameva pucchitvā vissajjamānopi sattānaṃ ajjhāsayaṃ tulāya tulayanto viya sinerupādato vālukaṃ uddharanto viya dvāsaṭṭhi diṭṭhigatāni uddharitvā sabbaññutaññāṇameva vissajjeti. Evamayaṃ yathānusandhivasena desanā āgatā.

§ 103 “诸比丘，如来了知此：‘这些见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报。’如来了知这些，也了知比这更为殊胜的；他对那了知也不执取，由于不执取，他自内了知寂灭。诸比丘，如来如实了知诸受的集起、灭没、味著、过患与出离，以不执取而解脱。

. ‘‘Tayidaṃ, bhikkhave, tathāgato pajānāti – ‘ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavanti evaṃabhisamparāyā’ti. Tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti viditā. Vedanānaṃ

samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā anupādāvimutto, bhikkhave, tathāgato.

> 译注：此段为§36定型文之重现，措辞已与前际部分逐字统一；anupādāvimutto 译“以不执取而解脱”。

义注（1 块）

[a1] 100-104.如今，[世尊]以「诸比丘，这些就是那些……」这一品，把那一切后际论者一并交付之后，[乃]解答一切知智。又以「诸比丘，这些就是那些……」等一品，把那一切前后际论者一并交付之后，[乃]解答那同一智。如是，在「诸比丘，哪些法……」等[句]中，发问时也只是问一切知智，解答时也如同以秤称量众生的意乐一般，如同从须弥[山]之足[取]沙一般，举出六十二见之后，[仍]只是解答一切知智。如是，这教说是依随顺连贯（yathānusandhi）而来的。

100-104. Idāni – ‘‘imehi kho te, bhikkhave’’ ti iminā vārena sabbepi te aparantakappike ekajjhaṃ niyyātetvā sabbaññutaññāṇaṃ vissajjeti. Puna – ‘‘imehi, kho te bhikkhave’’ tiādinā vārena sabbepi te pubbantāparantakappike ekajjhaṃ niyyātetvā tadeva ñāṇaṃ vissajjeti. Iti ‘‘katame ca te, bhikkhave, dhammā’’ tiādimhi pucchamānopi sabbaññutaññāṇameva pucchitvā vissajjamānopi sattānaṃ ajjhāsayaṃ tulāya tulayanto viya sinerupādato vālukaṃ uddharanto viya dvāsaṭṭhi diṭṭhigatāni uddharitvā sabbaññutaññāṇameva vissajjeti. Evamayaṃ yathānusandhivasena desanā āgatā.

§104 “诸比丘，这些就是那些甚深、难见、难觉悟、寂静、殊胜、超越思辨之境、微妙、唯智者能体验的法，是如来自己证知、现证后宣说的；正是依据这些，如实称赞如来的人才能正确地称说。

. ‘‘Ime kho te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayaṃ abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

> 译注：与§28定型文相同，措辞已与前际部分逐字统一；atakkāvacara 全篇统一译“超越思辨之境”。

义注（1 块）

[a1] 100-104.如今，[世尊]以「诸比丘，这些就是那些……」这一品，把那一切后际论者一并交付之后，[乃]解答一切知智。又以「诸比丘，这些就是那些……」等一品，把那一切前后际论者一并交付之后，[乃]解答那同一智。如是，在「诸比丘，哪些法……」等[句]中，发问时也只是问一切知智，解答时也如同以秤称量众生的意乐一般，如同从须弥[山]之足[取]沙一般，举出六十二见之后，[仍]只是解答一切知智。如是，这教说是依随顺连贯（yathānusandhi）而来的。

100-104. Idāni – ‘‘imehi kho te, bhikkhave’’ ti iminā vārena sabbepi te aparantakappike ekajjhaṃ niyyātetvā sabbaññutaññāṇaṃ vissajjeti. Puna – ‘‘imehi, kho te bhikkhave’’ tiādinā vārena sabbepi te pubbantāparantakappike ekajjhaṃ niyyātetvā tadeva ñāṇaṃ vissajjeti. Iti ‘‘katame ca te, bhikkhave, dhammā’’ tiādimhi pucchamānopi sabbaññutaññāṇameva pucchitvā vissajjamānopi sattānaṃ ajjhāsayaṃ tulāya tulayanto viya sinerupādato vālukaṃ uddharanto viya dvāsaṭṭhi diṭṭhigatāni uddharitvā sabbaññutaññāṇameva vissajjeti. Evamayaṃ yathānusandhivasena desanā āgatā.

战栗挣扎品（Paritassitavipphanditavāra）
Paritassitavipphanditavāro

§105 “诸比丘，其中，凡是那些常见论的沙门、婆罗门，以四种根据宣称自我与世间是常恒者，那也只是那些不知、不见的沙门、婆罗门大德们的感受（vedayita），只是陷入渴爱（taṇhā）者的战栗挣扎（paritassitavipphandita）而已。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

> 译注：本品十三段为同一定型句：“那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎（paritassitavipphanditam）而已。”批内术语首现处括注巴利，后文重复处从略。

义注（1 块）

[a1] 105-117.如今，为显示界限的区分，[世尊]开始了「诸比丘，其中」等教说。「那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已（tadapitesaṃbhavataṃsamaṇabrāhmaṇānaṃajānataṃapassataṃvedayitaṃtaṇhāgatānaṃparitassitavipphanditame者：即他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也只是那些不如实了知、不见诸法自性的沙门、婆罗门大德们的感受；[而且是]陷入渴爱者的——那感受唯是陷入渴爱者的——并且那也只是战栗挣扎而已。[世尊由此]显示：[那]唯是以称为见的与称为渴爱的战栗而挣扎、动摇、震动，犹如插在糠堆中的木桩，而不像须陀洹的见解那样不动。在一分常见论等[处]也是这个方式。

> 105-117. Idāni mariyādavibhāgadassanatthaṃ – ‘‘tatra bhikkhave’’ tiādikā desanā āraddhā. Tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditamevāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṃ bhavantānaṃ samaṇabrāhmaṇānaṃ yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantānaṃ vedayitaṃ taṇhāgatānaṃ kevalaṃ taṇhāgatānaṃyeva taṃ vedayitaṃ, tañca kho panetaṃ paritassitavipphanditameva. Diṭṭhisaṅkhātena ceva taṇhāsaṅkhātena ca paritassitena vipphanditameva calitameva kampitameva thusarāsimhi nikhātakhāṇusadisaṃ, na sotāpannassa dassanamiva niccalanti dasseti. Esa nayo ekaccasassatavādādīsupi.

复注（2 块）

[t1] 105-117.「为显示界限的区分（mariyādavibhāgadassanatthaṃ）」者：即为阐明常见等的见解与正见解并不相混。连属[应作]「那也只是……感受」。「不知、不见的（ajānataṃapassataṃ）」者：即对「自我与世间是常恒的」、[以及]「这见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报」不如实了知、不见者；同样，[他们]于何感受上因渴爱未离而如此执取见解，对那感受依集起等[方面]不如实了知、不见者。[义注]以此显示：如来们以无障碍智与普眼于此有如实的知见，持见者则不然，[他们]唯是渴爱与见的执取——正因此，此教说才成为「为显示界限的区分」[的教说]。而义注中则不加简别地说「不如实了知、不见诸法自性的」，因为[他们]并非仅由不了知有为法的自性便邪执；由于总说的显明须落实于差别上，[故]作了此一差别的配合。「感受（vedayitaṃ）」者：即依「自我与世间是常恒的」这样宣称见解而转起的、由见所领纳的领纳。「陷入渴爱者的（taṇhāgatānaṃ）」者：即为渴爱所趋、所趋入者的，或[依渴爱]而转起者的。而「然而这（tañcakhopanetaṃ）」[一语]是回指所说的感受；因为它是轮转之食味，由于为见与渴爱之箭所贯穿而有踊荡，故是动摇的，不像道果之乐那样以一种形态安住——正因此[义注]故说「以……战栗（paritassitena）」等语。

105-117. Mariyādavibhāgadassanatthanti sassatādidiṭṭhidassanassa sammādassanena saṅkarābhāvavibhāvanatthaṃ. Tadapi vedayitanti sambandho. Ajānataṃ apassatanti ‘‘sassato attā ca loko cā’’ti ‘‘idaṃ diṭṭhiṭṭhānaṃ evaṃgahikaṃ evaṃparāmaṭṭhaṃ evaṃgahitaṃ hoti evaṃabhisamparāya’’nti yathābhūtaṃ ajānantānaṃ apassantānaṃ. Tathā yasmiṃ vedayite avītataṇhatāya evaṃ diṭṭhigataṃ upādiyanti, taṃ vedayitaṃ samudayādito yathābhūtaṃ ajānantānaṃ apassantānaṃ, etena anāvaraṇañāṇasamantacakkhūhi yathā tathāgatānaṃ yathābhūtamettha ñāṇadassanaṃ, na evaṃ diṭṭhigatikānaṃ, atha kho taṇhādiṭṭhiparāmāsoyevāti dasseti. Teneva cāyaṃ desanā mariyādavibhāgadassanatthā jātā. Aṭṭhakathāyaṃ pana ‘‘yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantāna’’nti avisesena vuttaṃ. Na hi saṅkhatadhammasabhāvaṃ ajānanamattena micchā abhinivisantīti. Sāmaññajotanā visese avatiṭṭhatīti ayaṃ visesayojanā katā. Vedayitanti ‘‘sassato attā ca loko cā’’ti diṭṭhipaññāpanavasena pavattaṃ diṭṭhiyā anubhūtaṃ anubhavanaṃ. Taṇhāgatānanti taṇhāya gatānaṃ upagatānaṃ, pavattānaṃ vā. Tañca kho panetanti ca yathāvuttaṃ vedayitaṃ paccāmasati. Tañhi vaṭṭāmisabhūtaṃ diṭṭhitaṇhāsallānuviddhatāya saubbilattā cañcalaṃ, na maggaphalasukhaṃ viya ekarūpena avatiṭṭhatīti. Tenevāha ‘‘paritassitenā’’tiādi.

[t2] 或者：如此依差别之因分别了六十二见之后，如今为依无差别之因显示它们，[世尊]才开始了「诸比丘，其中（tatra,bhikkhave）」等教说；因为对一切持见者而言，受、无明与渴爱是无差别之因。此中，「那也（tadapi）」者：即于「宣称自我与世间是常恒的」这[句]中，凡「自我与世间是常恒的」这一宣称，[便是]「那也」。对分为乐等的三种感受，依次[不能]依苦、依箭、依无常，或不加简别地依集起、灭没、味著、过患与出离而不如实了知、不见者；且正因此而有对乐等的希求，故为渴爱所趋入，[即是]「陷入渴爱者的」。[那]唯是由渴爱之战栗而有的见之挣扎、[即]见之动摇；或者唯是「若没有我，谁领纳受呢」[这样]在身门与语门中见所达成的动摇而已——而并非有什么由见所应宣称的常恒之法；此是其义。在一分常见论等[处]也是这个方式。

Atha vā evaṃ visesakāraṇato dvāsaṭṭhi diṭṭhigatāni vibhajitvā idāni avisesakāraṇato tāni dassetuṃ ‘‘tatra bhikkhave’’tiādikā desanā āraddhā. Sabbesañhi diṭṭhigatikānaṃ vedanā avijjā taṇhā ca avisiṭṭhakāranti. Tattha tadapīti ‘‘sassataṃ attānañca lokañca paññapenti’’ti ettha yadetaṃ ‘‘sassato attā ca loko cā’’ti paññāpanaṃ, tadapi. Sukhādibhedaṃ tividhavedayitaṃ yathākkamaṃ dukkhasallāniccato, avisesena samudayatthaṅgamassādādīnavanissaraṇato vā yathābhūtaṃ ajānantānaṃ apassantānaṃ, tato eva ca sukhādipatthanāsambhavato taṇhāya upagatattā taṇhāgatānaṃ taṇhāparitassitena diṭṭhivipphanditameva diṭṭhicalanameva, ‘‘asati attani ko vedanaṃ anubhavatī’’ti kāyavacīdvāresu diṭṭhiyā copanappattimattameva vā, na pana diṭṭhiyā paññāpetabbo sassato koci dhammo atthīti attho. Ekaccasassatavādādīsupi eseva nayo.

§106 “诸比丘，其中，凡是那些一分常见论、一分非常见论的沙门、婆罗门，以四种根据宣称自我与世间一分是常恒的、一分是非常恒者，那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

义注（1 块）

[a1] 105-117.如今，为显示界限的区分，[世尊]开始了「诸比丘，其中」等教说。「那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已（tadapitesaṃbhavataṃsamaṇabrāhmaṇānaṃajānataṃapassataṃvedayitaṃtaṇhāgatānaṃparitassitavipphanditame者：即他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也只是那些不如实了知、不见诸法自性的沙门、婆罗门大德们的感受；[而且是]陷入渴爱者的——那感受唯是陷入渴爱者的

——并且那也只是战栗挣扎而已。[世尊由此]显示：[那]唯是以称为见的与称为渴爱的战栗而挣扎、动摇、震动，犹如插在糠堆中的木桩，而不像须陀洹的见解那样不动。在一分常见论等[处]也是这个方式。

105-117. Idāni mariyādavibhāgadassanatthaṃ – ‘‘tatra bhikkhave’’ tiādikā desanā āraddhā. Tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditamevāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṃ bhavantānaṃ samaṇabrāhmaṇānaṃ yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantānaṃ vedayitaṃ taṇhāgatānaṃ kevalaṃ taṇhāgatānaṃyeva taṃ vedayitaṃ, tañca kho panetaṃ paritassitavipphanditameva. Diṭṭhisaṅkhātena ceva taṇhāsaṅkhātena ca paritassitena vipphanditameva calitameva kampitameva thusarāsimhi nikhātakhāṇusadisaṃ, na sotāpannassa dassanamiva niccalanti dasseti. Esa nayo ekaccasassatavādādīsupi.

复注（1 块）

[t1] 105-117.「为显示界限的区分（mariyādavibhāgadassanatthaṃ）」者：即为阐明常见等的见解与正见解并不相混。连属[应作]「那也只是……感受」。「不知、不见的（ajānataṃapassataṃ）」者：即对「自我与世间是常恒的」、[以及]「这见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报」不如实了知、不见者；同样，[他们]于何感受上因渴爱未离而如此执取见解，对那感受依集起等[方面]不如实了知、不见者。[义注]以此显示：如来们以无障碍智与普眼于此有如实的知见，持见者则不然，[他们]唯是渴爱与见的执取——正因此，此教说才成为「为显示界限的区分」[的教说]。而义注中则不加简别地说「不如实了知、不见诸法自性的」，因为[他们]并非仅由不了知有为法的自性便邪执；由于总说的显明须落实于差别上，[故]作了此一差别的配合。「感受（vedayitaṃ）」者：即依「自我与世间是常恒的」这样宣称见解而转起的、由见所领纳的领纳。「陷入渴爱者的（taṇhāgatānaṃ）」者：即为渴爱所趋、所趋入者的，或[依渴爱]而转起者的。而「然而这（tañcakhopanetaṃ）」[一语]是回指所说的感受；因为它是轮转之食味，由于为见与渴爱之箭所贯穿而有踊荡，故是动摇的，不像道果之乐那样以一种形态安住——正因此[义注]故说「以……战栗（paritassitena）」等语。

105-117. Mariyādavibhāgadassanatthanti sassatādidiṭṭhidassanassa sammādassanena saṅkarābhāvavibhāvanatthaṃ. Tadapi vedayitanti sambandho. Ajānataṃ apassatanti ‘‘sassato attā ca loko cā’’ti ‘‘idaṃ diṭṭhiṭṭhānaṃ evaṃgahikaṃ evaṃparāmaṭṭhaṃ evaṃgahitaṃ hoti evaṃabhisamparāya’’nti yathābhūtaṃ ajānantānaṃ apassantānaṃ. Tathā yasmiṃ vedayite avītataṇhatāya evaṃ diṭṭhigataṃ upādiyanti, taṃ vedayitaṃ samudayādito yathābhūtaṃ ajānantānaṃ apassantānaṃ, etena anāvaraṇañāṇasamantacakkhūhi yathā tathāgatānaṃ yathābhūtamettha ñāṇadassanaṃ, na evaṃ diṭṭhigatikānaṃ, atha kho taṇhādiṭṭhiparāmāsoyevāti dasseti. Teneva cāyaṃ desanā mariyādavibhāgadassanatthā jātā. Aṭṭhakathāyaṃ pana ‘‘yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantāna’’nti avisesena vuttaṃ. Na hi saṅkhatadhammasabhāvaṃ ajānanamattena micchā abhinivisantīti. Sāmaññajotanā visese avatiṭṭhatīti ayaṃ visesayojanā katā. Vedayitanti ‘‘sassato attā ca loko cā’’ti diṭṭhipaññāpanavasena pavattaṃ diṭṭhiyā anubhūtaṃ anubhavanaṃ. Taṇhāgatānanti taṇhāya gatānaṃ upagatānaṃ, pavattānaṃ vā. Tañca kho panetanti ca yathāvuttaṃ vedayitaṃ paccāmasati. Tañhi vaṭṭāmisabhūtaṃ diṭṭhitaṇhāsallānuviddhatāya saubbilattā cañcalaṃ, na maggaphalasukhaṃ viya ekarūpena avatiṭṭhatīti. Tenevāha ‘‘paritassitenā’’tiādi.

§107 “诸比丘，其中，凡是那些边无边论的沙门、婆罗门，以四种根据宣称世间的有边与无边者，那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

义注（1 块）

[a1] 105-117.如今，为显示界限的区分，[世尊]开始了「诸比丘，其中」等教说。「那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已（tadapitesaṃbhavataṃsamaṇabrāhmaṇānaṃajānataṃapassataṃvedayitaṃtaṇhāgatānaṃparitassitavipphanditame者：即他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也只是那些不如实了知、不见诸法自性的沙门、婆罗门大德们的感受；[而且是]陷入渴爱者的——那感受唯是陷入渴爱者的——并且那也只是战栗挣扎而已。[世尊由此]显示：[那]唯是以称为见的与称为渴爱的战栗而挣扎、动摇、震动，犹如插在糠堆中的木桩，而不像须陀洹的见解那样不动。在一分常见论等[处]也是这个方式。

105-117. Idāni mariyādavibhāgadassanatthaṃ – ‘‘tatra bhikkhave’’ tiādikā desanā āraddhā. Tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditamevāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṃ bhavantānaṃ samaṇabrāhmaṇānaṃ yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantānaṃ vedayitaṃ taṇhāgatānaṃ kevalaṃ taṇhāgatānaṃyeva taṃ vedayitaṃ, tañca kho panetaṃ paritassitavipphanditameva. Diṭṭhisaṅkhātena ceva taṇhāsaṅkhātena ca paritassitena vipphanditameva calitameva kampitameva thusarāsimhi nikhātakhāṇusadisaṃ, na sotāpannassa dassanamiva niccalanti dasseti. Esa nayo ekaccasassatavādādīsupi.

复注（1 块）

[t1] 105-117.「为显示界限的区分（mariyādavibhāgadassanatthaṃ）」者：即为阐明常见等的见解与正见解并不相混。连属[应作]「那也只是……感受」。「不知、不见的（ajānataṃapassataṃ）」者：即对「自我与世间是常恒的」、[以及]「这见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报」不如实了知、不见者；同样，[他们]于何感受上因渴爱未离而如此执取见解，对那感受依集起等[方面]不如实了知、不见者。[义注]以此显示：如来们以无障碍智与普眼于此有如实的知见，持见者则不然，[他们]唯是渴爱与见的执取——正因此，此教说才成为「为显示界限的区分」[的教说]。而义注中则不加简别地说「不如实了知、不见诸法自性的」，因为[他们]并非仅由不了知有为法的自性便邪执；由于总说的显明须落实于差别上，[故]作了此一差别的配合。「感受（vedayitaṃ）」者：即依「自我与世间是常恒的」这样宣称见解而转起的、由见所领纳的领纳。「陷入渴爱者的（taṇhāgatānaṃ）」者：即为渴爱所趋、所趋入者的，或[依渴爱]而转起者的。而「然而这（tañcakhopanetaṃ）」[一语]是回指所说的感受；因为它是轮转之食味，由于为见与渴爱之箭所贯穿而有踊荡，故是动摇的，不像道果之乐那样以一种形态安住——正因此[义注]故说「以……战栗（paritassitena）」等语。

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§ 108 “诸比丘，其中，凡是那些不死矫乱论的沙门、婆罗门，在各处被问到问题时，以四种根据陷入言语的矫乱、不死矫乱者，那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

> 译注：amarāvikkhepa 直译“不死矫乱”（如鳗鱼滑溜难捉的支吾其辞），全篇统一译“不死矫乱”（他译：诡辩论；古译：捕鳗论、不死矫乱论）。

义注（1 块）

[a1] 105-117.如今，为显示界限的区分，[世尊]开始了「诸比丘，其中」等教说。「那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已（tadapitesaṃbhavataṃsamaṇabrāhmaṇānaṃajānataṃapassataṃvedayitaṃtaṇhāgatānaṃparitassitavipphanditame者：即他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也只是那些不如实了知、不见诸法自性的沙门、婆罗门大德们的感受；[而且是]陷入渴爱者的——那感受唯是陷入渴爱者的——并且那也只是战栗挣扎而已。[世尊由此]显示：[那]唯是以称为见的与称为渴爱的战栗而挣扎、动摇、震动，犹如插在糠堆中的木桩，而不像须陀洹的见解那样不动。在一分常见论等[处]也是这个方式。

> 105-117. Idāni mariyādavibhāgadassanatthaṃ – ‘‘tatra bhikkhave’’ tiādikā desanā āraddhā. Tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditamevāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṃ bhavantānaṃ samaṇabrāhmaṇānaṃ yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantānaṃ vedayitaṃ taṇhāgatānaṃ kevalaṃ taṇhāgatānaṃyeva taṃ vedayitaṃ, tañca kho panetaṃ paritassitavipphanditameva. Diṭṭhisaṅkhātena ceva taṇhāsaṅkhātena ca paritassitena vipphanditameva calitameva kampitameva thusarāsimhi nikhātakhāṇusadisaṃ, na sotāpannassa dassanamiva niccalanti dasseti. Esa nayo ekaccasassatavādādīsupi.

复注（1 块）

[t1] 105-117.「为显示界限的区分（mariyādavibhāgadassanatthaṃ）」者：即为阐明常见等的见解与正见解并不相混。连属[应作]「那也只是……感受」。「不知、不见的（ajānataṃapassataṃ）」者：即对「自我与世间是常恒的」、[以及]「这见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报」不如实了知、不见者；同样，[他们]于何感受上因渴爱未离而如此执取见解，对那感受依集起等[方面]不如实了知、不见者。[义注]以此显示：如来们以无障碍智与普眼于此有如实的知见，持见者则不然，[他们]唯是渴爱与见的执取——正因此，此教说才成为「为显示界限的区分」[的教说]。而义注中则不加简别地说「不如实了知、不见诸法自性的」，因为[他们]并非仅由不了知有为法的自性便邪执；由于总说的显明须落实于差别上，[故]作了此一差别的配合。「感受（vedayitaṃ）」者：即依「自我与世间是常恒的」这样宣称见解而转起的、由见所领纳的领纳。「陷入渴爱者的（taṇhāgatānaṃ）」者：即为渴爱所趋、所趋入者的，或[依渴爱]而转起者的。而「然而这（tañcakhopanetaṃ）」[一语]是回指所说的感受；因为它是轮转之食味，由于为见与渴爱之箭所贯穿而有踊荡，故是动摇的，不像道果之乐那样以一种形态安住——正因此[义注]故说「以……战栗（paritassitena）」等语。

> 105-117. Mariyādavibhāgadassanatthanti sassatādidiṭṭhidassanassa sammādassanena saṅkarābhāvavibhāvanatthaṃ. Tadapi vedayitanti sambandho. Ajānataṃ apassatanti ‘‘sassato attā ca loko cā’’ ti ‘‘idaṃ diṭṭhiṭṭhānaṃ evaṃgahikaṃ evaṃparāmaṭṭhaṃ evaṃgahitaṃ hoti evaṃabhisamparāya’’ nti yathābhūtaṃ ajānantānaṃ apassantānaṃ. Tathā yasmiṃ vedayite avītataṇhatāya evaṃ diṭṭhigataṃ upādiyanti, taṃ vedayitaṃ samudayādito yathābhūtaṃ ajānantānaṃ apassantānaṃ, etena

anāvaraṇañāṇasamantacakkhūhi yathā tathāgatānaṃ yathābhūtamettha ñāṇadassanaṃ, na evaṃ diṭṭhigatikānaṃ, atha kho taṇhādiṭṭhiparāmāsoyevāti dasseti. Teneva cāyaṃ desanā mariyādavibhāgadassanatthā jātā. Aṭṭhakathāyaṃ pana ‘‘yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantāna’’nti avisesena vuttaṃ. Na hi saṅkhatadhammasabhāvaṃ ajānanamattena micchā abhinivisantīti. Sāmaññajotanā visese avatiṭṭhatīti ayaṃ visesayojanā katā. Vedayitanti ‘‘sassato attā ca loko cā’’ti diṭṭhipaññāpanavasena pavattaṃ diṭṭhiyā anubhūtaṃ anubhavanaṃ. Taṇhāgatānanti taṇhāya gatānaṃ upagatānaṃ, pavattānaṃ vā. Tañca kho panetanti ca yathāvuttaṃ vedayitaṃ paccāmasati. Tañhi vaṭṭāmisabhūtaṃ diṭṭhitaṇhāsallānuviddhatāya saubbilattā cañcalaṃ, na maggaphalasukhaṃ viya ekarūpena avatiṭṭhatīti. Tenevāha ‘‘paritassitenā’’tiādi.

§ 109 “诸比丘，其中，凡是那些无因生论的沙门、婆罗门，以两种根据宣称自我与世间是无因而生者，那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

义注（1 块）

[a1] 105-117.如今，为显示界限的区分，[世尊]开始了「诸比丘，其中」等教说。「那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已（tadapitesaṃbhavataṃsamaṇabrāhmaṇānaṃajānataṃapassataṃvedayitaṃtaṇhāgatānaṃparitassitavipphanditame者：即他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也只是那些不如实了知、不见诸法自性的沙门、婆罗门大德们的感受；[而且是]陷入渴爱者的——那感受唯是陷入渴爱者的——并且那也只是战栗挣扎而已。[世尊由此]显示：[那]唯是以称为见的与称为渴爱的战栗而挣扎、动摇、震动，犹如插在糠堆中的木桩，而不像须陀洹的见解那样不动。在一分常见论等[处]也是这个方式。

105-117. Idāni mariyādavibhāgadassanatthaṃ – ‘‘tatra bhikkhave’’tiādikā desanā āraddhā. Tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditamevāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṃ bhavantānaṃ samaṇabrāhmaṇānaṃ yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantānaṃ vedayitaṃ taṇhāgatānaṃ kevalaṃ taṇhāgatānaṃyeva taṃ vedayitaṃ, tañca kho panetaṃ paritassitavipphanditameva. Diṭṭhisaṅkhātena ceva taṇhāsaṅkhātena ca paritassitena vipphanditameva calitameva kampitameva thusarāsimhi nikhātakhāṇusadisaṃ, na sotāpannassa dassanamiva niccalanti dasseti. Esa nayo ekaccasassatavādādīsupi.

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[t1] 105-117.「为显示界限的区分（mariyādavibhāgadassanatthaṃ）」者：即为阐明常见等的见解与正见解并不相混。连属[应作]「那也只是……感受」。「不知、不见的（ajānataṃapassataṃ）」者：即对「自我与世间是常恒的」、[以及]「这见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报」不如实了知、不见者；同样，[他们]于何感受上因渴爱未离而如此执取见解，对那感受依集起等[方面]不如实了知、不见者。[义注]以此显示：如来们以无障碍智与普眼于此有如实的知见，持见者则不然，[他们]唯是渴爱与见的执取——正因此，此教说才成为「为显示界限的区分」[的教说]。而义注中则不加简别地说「不如实了知、不见诸法自性的」，因为[他们]并非仅由不了知有为法的自性便邪执；由于总说的显明须落实于差别上，[故]作了此一差别的配合。「感受（vedayitaṃ）」者：即依「自我与世间是常恒的」这样宣称见解而转起的、由见所领纳的领纳。「陷入渴爱者的（taṇhāgatānaṃ）」者：即为渴爱所趋、所趋入者的，或[依渴爱]而转起者的。而「然而这

（tañcakhopanetaṃ）」[一语]是回指所说的感受；因为它是轮转之食味，由于为见与渴爱之箭所贯穿而有踊荡，故是动摇的，不像道果之乐那样以一种形态安住——正因此[义注]故说「以……战栗（paritassitena）」等语。

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§ 110 “诸比丘，其中，凡是那些前际论者、持随前际之见的沙门、婆罗门，针对前际，以十八种根据宣说种种胜解之语者，那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

> 译注：adhimuttipada（胜解之语）：由信解、执取而宣示的种种主张之句。

义注（1 块）

[a1] 105-117.如今，为显示界限的区分，[世尊]开始了「诸比丘，其中」等教说。「那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已

（tadapitesaṃbhavataṃsamaṇabrāhmaṇānaṃajānataṃapassataṃvedayitaṃtaṇhāgatānaṃparitassitavipphanditame
者：即他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也只是那些不如实了知、不见诸法自性的沙门、婆罗门大德们的感受；[而且是]陷入渴爱者的——那感受唯是陷入渴爱者的——并且那也只是战栗挣扎而已。[世尊由此]显示：[那]唯是以称为见的与称为渴爱的战栗而挣扎、动摇、震动，犹如插在糠堆中的木桩，而不像须陀洹的见解那样不动。在一分常见论等[处]也是这个方式。

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复注（1 块）

[t1] 105-117.「为显示界限的区分（mariyādavibhāgadassanatthaṃ）」者：即为阐明常见等的见解与正见解并不相混。连属[应作]「那也只是……感受」。「不知、不见的（ajānataṃapassataṃ）」者：即对「自我与世间是常恒的」、[以及]「这见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报」不如实了知、不见者；同样，[他们]于何感受上因渴爱未离而如此执取见解，对那感受依集起等[方面]不如实了知、不见者。[义注]以此显示：如来们以无障碍智与普眼于此有如实的知见，持见者则不然，[他们]唯是渴爱与见的执取——正因此，此教说才成为「为显示界限的区分」[的教说]。而义注中则不加简别地说「不如实了知、不见诸法自性的」，因为[他们]并非仅由不了知有为法的自性便邪执；由于总说的显明须落实于差别上，[故]作了此一差别的配合。「感受（vedayitaṃ）」者：即依「自我与世间是常恒的」这样宣称见解而转起的、由见所领纳的领纳。「陷入渴爱者的（taṇhāgatānaṃ）」者：即为渴爱所趋、所趋入者的，或[依渴爱]而转起者的。而「然而这（tañcakhopanetaṃ）」[一语]是回指所说的感受；因为它是轮转之食味，由于为见与渴爱之箭所贯穿而有踊荡，故是动摇的，不像道果之乐那样以一种形态安住——正因此[义注]故说「以……战栗（paritassitena）」等语。

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§ 111 “诸比丘，其中，凡是那些死后有想论的沙门、婆罗门，以十六种根据宣称自我死后是有想者，那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

> 译注：uddhamāghātanika：死（āghātana）后（uddhaṃ）论者，即主张死后[我]如何存在者。

义注（1 块）

[a1] 105-117.如今，为显示界限的区分，[世尊]开始了「诸比丘，其中」等教说。「那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已（tadapitesaṃbhavataṃsamaṇabrāhmaṇānaṃajānataṃapassataṃvedayitaṃtaṇhāgatānaṃparitassitavipphanditame者：即他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也只是那些不如实了知、不见诸法自性的沙门、婆罗门大德们的感受；[而且是]陷入渴爱者的——那感受唯是陷入渴爱者的——并且那也只是战栗挣扎而已。[世尊由此]显示：[那]唯是以称为见的与称为渴爱的战栗而挣扎、动摇、震动，犹如插在糠堆中的木桩，而不像须陀洹的见解那样不动。在一分常见论等[处]也是这个方式。

105-117. Idāni mariyādavibhāgadassanatthaṃ – ‘‘tatra bhikkhave’’ tiādikā desanā āraddhā. Tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditamevāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṃ bhavantānaṃ samaṇabrāhmaṇānaṃ yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantānaṃ vedayitaṃ taṇhāgatānaṃ kevalaṃ taṇhāgatānaṃyeva taṃ vedayitaṃ, tañca kho panetaṃ paritassitavipphanditameva. Diṭṭhisaṅkhātena ceva taṇhāsaṅkhātena ca paritassitena vipphanditameva calitameva kampitameva thusarāsimhi nikhātakhāṇusadisaṃ, na sotāpannassa dassanamiva niccalanti dasseti. Esa nayo ekaccasassatavādādīsupi.

复注（1 块）

[t1] 105-117.「为显示界限的区分（mariyādavibhāgadassanatthaṃ）」者：即为阐明常见等的见解与正见解并不相混。连属[应作]「那也只是……感受」。「不知、不见的（ajānataṃapassataṃ）」者：即对「自我与世间是常恒的」、[以及]「这见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报」不如实了知、不见者；同样，[他们]于何感受上因渴爱未离而如此执取见解，对那感受依集起等[方面]不如实了知、不见者。[义注]以此显示：如来们以无障碍智与普眼于此有如实的知见，持见者则不然，[他们]唯是渴爱与见的执取——正因此，此教说才成为「为显示界限的区分」[的教说]。而义注中则不加简别地说「不如实了知、不见诸法自性的」，因为[他们]并非仅由不了知有为法的自性便邪执；由于总说的显明须落实于差别上，[故]作了此一差别的配合。「感受（vedayitaṃ）」者：即依「自我与世间是常恒的」这样宣称见解而转起的、由见所领纳的领纳。「陷入渴爱者的（taṇhāgatānaṃ）」者：即为渴爱所趋、所趋入者的，或[依渴爱]而转起者的。而「然而这（tañcakhopanetaṃ）」[一语]是回指所说的感受；因为它是轮转之食味，由于为见与渴爱之箭所贯穿而有踊荡，故是动摇的，不像道果之乐那样以一种形态安住——正因此[义注]故说「以……战栗（paritassitena）」等语。

105-117. Mariyādavibhāgadassanatthanti sassatādidiṭṭhidassanassa sammādassanena saṅkarābhāvavibhāvanatthaṃ. Tadapi vedayitanti sambandho. Ajānataṃ apassatanti ‘‘sassato attā ca loko cā’’ ti ‘‘idaṃ diṭṭhiṭṭhānaṃ evaṃgahikaṃ evaṃparāmaṭṭhaṃ evaṃgahitaṃ hoti evaṃabhisamparāya’’ nti yathābhūtaṃ ajānantānaṃ apassantānaṃ. Tathā yasmiṃ vedayite avītataṇhatāya evaṃ diṭṭhigataṃ upādiyanti, taṃ vedayitaṃ samudayādito yathābhūtaṃ ajānantānaṃ apassantānaṃ, etena anāvaraṇañāṇasamantacakkhūhi yathā tathāgatānaṃ yathābhūtamettha ñāṇadassanaṃ, na evaṃ diṭṭhigatikānaṃ, atha kho taṇhādiṭṭhiparāmāsoyevāti dasseti. Teneva cāyaṃ desanā mariyādavibhāgadassanatthā jātā. Aṭṭhakathāyaṃ pana ‘‘yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantāna’’ nti avisesena vuttaṃ. Na hi saṅkhatadhammasabhāvaṃ ajānanamattena micchā abhinivisantīti. Sāmaññajotanā visese avatiṭṭhatīti ayaṃ visesayojanā katā. Vedayitanti ‘‘sassato attā ca loko cā’’ ti diṭṭhipaññāpanavasena pavattaṃ diṭṭhiyā anubhūtaṃ anubhavanaṃ. Taṇhāgatānanti taṇhāya gatānaṃ upagatānaṃ, pavattānaṃ vā. Tañca kho panetanti ca yathāvuttaṃ vedayitaṃ paccāmasati. Tañhi vaṭṭāmisabhūtaṃ diṭṭhitaṇhāsallānuviddhatāya saubbilattā cañcalaṃ, na maggaphalasukhaṃ viya ekarūpena avatiṭṭhatīti. Tenevāha ‘‘paritassitenā’’ tiādi.

§ 112 “诸比丘，其中，凡是那些死后无想论的沙门、婆罗门，以八种根据宣称自我死后是无想者，那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

义注（1 块）

[a1] 105-117.如今，为显示界限的区分，[世尊]开始了「诸比丘，其中」等教说。「那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已

（tadapitesaṃbhavataṃsamaṇabrāhmaṇānaṃajānataṃapassataṃvedayitaṃtaṇhāgatānaṃparitassitavipphanditame者：即他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也只是那些不如实了知、不见诸法自性的沙门、婆罗门大德们的感受；[而且是]陷入渴爱者的——那感受唯是陷入渴爱者的——并且那也只是战栗挣扎而已。[世尊由此]显示：[那]唯是以称为见的与称为渴爱的战栗而挣扎、动摇、震动，犹如插在糠堆中的木桩，而不像须陀洹的见解那样不动。在一分常见论等[处]也是这个方式。

105-117. Idāni mariyādavibhāgadassanatthaṃ – ‘‘tatra bhikkhave’’ tiādikā desanā āraddhā. Tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditamevāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṃ bhavantānaṃ samaṇabrāhmaṇānaṃ yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantānaṃ vedayitaṃ taṇhāgatānaṃ kevalaṃ taṇhāgatānaṃyeva taṃ vedayitaṃ, tañca kho panetaṃ paritassitavipphanditameva. Diṭṭhisaṅkhātena ceva taṇhāsaṅkhātena ca paritassitena vipphanditameva calitameva kampitameva thusarāsimhi nikhātakhāṇusadisaṃ, na sotāpannassa dassanamiva niccalanti dasseti. Esa nayo ekaccasassatavādādīsupi.

复注（1 块）

[t1] 105-117.「为显示界限的区分（mariyādavibhāgadassanatthaṃ）」者：即为阐明常见等的见解与正见解并不相混。连属[应作]「那也只是……感受」。「不知、不见的（ajānataṃapassataṃ）」者：即对「自我与世间是常恒的」、[以及]「这见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报」不如实了知、不见者；同样，[他们]于何感受上因渴爱未离而如此执取见解，对那感受依集起等[方面]不如实了知、不见者。[义注]以此显示：如来们以无障碍智与普眼于此有如实的知见，持见者则不然，[他们]唯是渴爱与见的执取——正因此，此教说才成为「为显示界限的区分」[的教说]。而义注中则不加简别地说「不如实了知、不见诸法自性的」，因为[他们]并非仅由不了知有为法的自性便邪执；由于总说的显明须落实于差别上，[故]作了此一差别的配合。「感受（vedayitaṃ）」者：即依「自我与世间是常恒的」这样宣称见解而转起的、由见所领纳的领纳。「陷入渴爱者的（taṇhāgatānaṃ）」者：即为渴爱所趋、所趋入者的，或[依渴爱]而转起者的。而「然而这（tañcakhopanetaṃ）」[一语]是回指所说的感受；因为它是轮转之食味，由于为见与渴爱之箭所贯穿而有踊荡，故是动摇的，不像道果之乐那样以一种形态安住——正因此[义注]故说「以……战栗（paritassitena）」等语。

105-117. Mariyādavibhāgadassanatthanti sassatādidiṭṭhidassanassa sammādassanena saṅkarābhāvavibhāvanatthaṃ. Tadapi vedayitanti sambandho. Ajānataṃ apassatanti ‘‘sassato attā ca loko cā’’ti ‘‘idaṃ diṭṭhiṭṭhānaṃ evaṃgahikaṃ evaṃparāmaṭṭhaṃ evaṃgahitaṃ hoti evaṃabhisamparāya’’nti yathābhūtaṃ ajānantānaṃ apassantānaṃ. Tathā yasmiṃ vedayite avītataṇhatāya evaṃ diṭṭhigataṃ upādiyanti, taṃ vedayitaṃ samudayādito yathābhūtaṃ ajānantānaṃ apassantānaṃ, etena anāvaraṇañāṇasamantacakkhūhi yathā tathāgatānaṃ yathābhūtamettha ñāṇadassanaṃ, na evaṃ diṭṭhigatikānaṃ, atha kho taṇhādiṭṭhiparāmāsoyevāti dasseti. Teneva cāyaṃ desanā mariyādavibhāgadassanatthā jātā. Aṭṭhakathāyaṃ pana ‘‘yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantāna’’nti avisesena vuttaṃ. Na hi saṅkhatadhammasabhāvaṃ ajānanamattena micchā abhinivisantīti. Sāmaññajotanā visese avatiṭṭhatīti ayaṃ visesayojanā katā. Vedayitanti ‘‘sassato attā ca loko cā’’ti diṭṭhipaññāpanavasena pavattaṃ diṭṭhiyā anubhūtaṃ anubhavanaṃ. Taṇhāgatānanti taṇhāya gatānaṃ upagatānaṃ, pavattānaṃ vā. Tañca kho panetanti ca yathāvuttaṃ vedayitaṃ paccāmasati. Tañhi vaṭṭāmisabhūtaṃ diṭṭhitaṇhāsallānuviddhatāya saubbilattā cañcalaṃ, na maggaphalasukhaṃ viya ekarūpena avatiṭṭhatīti. Tenevāha ‘‘paritassitenā’’tiādi.

§ 113 “诸比丘，其中，凡是那些死后非想非非想论的沙门、婆罗门，以八种根据宣称自我死后是非想非非想者，那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

义注（1 块）

[a1] 105-117.如今，为显示界限的区分，[世尊]开始了「诸比丘，其中」等教说。「那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已（tadapitesaṃbhavataṃsamaṇabrāhmaṇānaṃajānataṃapassataṃvedayitaṃtaṇhāgatānaṃparitassitavipphanditame者：即他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也只是那些不如实了知、不见诸法自性的沙门、婆罗门大德们的感受；[而且是]陷入渴爱者的——那感受唯是陷入渴爱者的——并且那也只是战栗挣扎而已。[世尊由此]显示：[那]唯是以称为见的与称为渴爱的战栗而挣扎、动摇、震动，犹如插在糠堆中的木桩，而不像须陀洹的见解那样不动。在一分常见论等[处]也是这个方式。

> 105-117. Idāni mariyādavibhāgadassanatthaṃ – ‘‘tatra bhikkhave’’ tiādikā desanā āraddhā. Tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditamevāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṃ bhavantānaṃ samaṇabrāhmaṇānaṃ yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantānaṃ vedayitaṃ taṇhāgatānaṃ kevalaṃ taṇhāgatānaṃyeva taṃ vedayitaṃ, tañca kho panetaṃ paritassitavipphanditameva. Diṭṭhisaṅkhātena ceva taṇhāsaṅkhātena ca paritassitena vipphanditameva calitameva kampitameva thusarāsimhi nikhātakhāṇusadisaṃ, na sotāpannassa dassanamiva niccalanti dasseti. Esa nayo ekaccasassatavādādīsupi.

复注（1 块）

[t1] 105-117.「为显示界限的区分（mariyādavibhāgadassanatthaṃ）」者：即为阐明常见等的见解与正见解并不相混。连属[应作]「那也只是……感受」。「不知、不见的（ajānataṃapassataṃ）」者：即对「自我与世间是常恒的」、[以及]「这见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报」不如实了知、不见者；同样，[他们]于何感受上因渴爱未离而如此执取见解，对那感受依集起等[方面]不如实了知、不见者。[义注]以此显示：如来们以无障碍智与普眼于此有如实的知见，持见者则不然，[他们]唯是渴爱与见的执取——正因此，此教说才成为「为显示界限的区分」[的教说]。而义注中则不加简别地说「不如实了知、不见诸法自性的」，因为[他们]并非仅由不了知有为法的自性便邪执；由于总说的显明须落实于差别上，[故]作了此一差别的配合。「感受（vedayitaṃ）」者：即依「自我与世间是常恒的」这样宣称见解而转起的、由见所领纳的领纳。「陷入渴爱者的（taṇhāgatānaṃ）」者：即为渴爱所趋、所趋入者的，或[依渴爱]而转起者的。而「然而这（tañcakhopanetaṃ）」[一语]是回指所说的感受；因为它是轮转之食味，由于为见与渴爱之箭所贯穿而有踊荡，故是动摇的，不像道果之乐那样以一种形态安住——正因此[义注]故说「以……战栗（paritassitena）」等语。

> 105-117. Mariyādavibhāgadassanatthanti sassatādidiṭṭhidassanassa sammādassanena saṅkarābhāvavibhāvanatthaṃ. Tadapi vedayitanti sambandho. Ajānataṃ apassatanti ‘‘sassato attā ca loko cā’’ ti ‘‘idaṃ diṭṭhiṭṭhānaṃ evaṃgahikaṃ evaṃparāmaṭṭhaṃ evaṃgahitaṃ hoti evaṃabhisamparāya’’ nti yathābhūtaṃ ajānantānaṃ apassantānaṃ. Tathā yasmiṃ vedayite avītataṇhatāya evaṃ diṭṭhigataṃ upādiyanti, taṃ vedayitaṃ samudayādito yathābhūtaṃ ajānantānaṃ apassantānaṃ, etena anāvaraṇañāṇasamantacakkhūhi yathā tathāgatānaṃ yathābhūtamettha ñāṇadassanaṃ, na evaṃ diṭṭhigatikānaṃ, atha kho taṇhādiṭṭhiparāmāsoyevāti dasseti. Teneva cāyaṃ desanā mariyādavibhāgadassanatthā jātā. Aṭṭhakathāyaṃ pana ‘‘yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantāna’’ nti avisesena vuttaṃ. Na hi saṅkhatadhammasabhāvaṃ ajānanamattena micchā abhinivisantīti. Sāmaññajotanā visese avatiṭṭhatīti ayaṃ visesayojanā katā. Vedayitanti ‘‘sassato attā ca loko cā’’ ti diṭṭhipaññāpanavasena pavattaṃ diṭṭhiyā anubhūtaṃ anubhavanaṃ. Taṇhāgatānanti

taṇhāya gatānaṃ upagatānaṃ, pavattānaṃ vā. Tañca kho panetanti ca yathāvuttaṃ vedayitaṃ paccāmasati. Tañhi vaṭṭāmisabhūtaṃ diṭṭhitaṇhāsallānuviddhatāya saubbilattā cañcalaṃ, na maggaphalasukhaṃ viya ekarūpena avatiṭṭhatīti. Tenevāha ‘‘paritassitenā’’ tiādi.

§ 114 “诸比丘，其中，凡是那些断灭论的沙门、婆罗门，以七种根据宣称现存众生的断灭、坏灭、无有者，那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

义注（1 块）

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105-117. Idāni mariyādavibhāgadassanatthaṃ – ‘‘tatra bhikkhave’’ tiādikā desanā āraddhā. Tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditamevāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṃ bhavantānaṃ samaṇabrāhmaṇānaṃ yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantānaṃ vedayitaṃ taṇhāgatānaṃ kevalaṃ taṇhāgatānaṃyeva taṃ vedayitaṃ, tañca kho panetaṃ paritassitavipphanditameva. Diṭṭhisaṅkhātena ceva taṇhāsaṅkhātena ca paritassitena vipphanditameva calitameva kampitameva thusarāsimhi nikhātakhāṇusadisaṃ, na sotāpannassa dassanamiva niccalanti dasseti. Esa nayo ekaccasassatavādādīsupi.

复注（1 块）

[t1] 105-117.「为显示界限的区分（mariyādavibhāgadassanatthaṃ）」者：即为阐明常见等的见解与正见解并不相混。连属[应作]「那也只是……感受」。「不知、不见的（ajānataṃapassataṃ）」者：即对「自我与世间是常恒的」、[以及]「这见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报」不如实了知、不见者；同样，[他们]于何感受上因渴爱未离而如此执取见解，对那感受依集起等[方面]不如实了知、不见者。[义注]以此显示：如来们以无障碍智与普眼于此有如实的知见，持见者则不然，[他们]唯是渴爱与见的执取——正因此，此教说才成为「为显示界限的区分」[的教说]。而义注中则不加简别地说「不如实了知、不见诸法自性的」，因为[他们]并非仅由不了知有为法的自性便邪执；由于总说的显明须落实于差别上，[故]作了此一差别的配合。「感受（vedayitaṃ）」者：即依「自我与世间是常恒的」这样宣称见解而转起的、由见所领纳的领纳。「陷入渴爱者的（taṇhāgatānaṃ）」者：即为渴爱所趋、所趋入者的，或[依渴爱]而转起者的。而「然而这（tañcakhopanetaṃ）」[一语]是回指所说的感受；因为它是轮转之食味，由于为见与渴爱之箭所贯穿而有踊荡，故是动摇的，不像道果之乐那样以一种形态安住——正因此[义注]故说「以……战栗（paritassitena）」等语。

105-117. Mariyādavibhāgadassanatthanti sassatādidiṭṭhidassanassa sammādassanena saṅkarābhāvavibhāvanatthaṃ. Tadapi vedayitanti sambandho. Ajānataṃ apassatanti ‘‘sassato attā ca loko cā’’ ti ‘‘idaṃ diṭṭhiṭṭhānaṃ evaṃgahikaṃ evaṃparāmaṭṭhaṃ evaṃgahitaṃ hoti evaṃabhisamparāya’’ nti yathābhūtaṃ ajānantānaṃ apassantānaṃ. Tathā yasmiṃ vedayite avītataṇhatāya

evaṃ diṭṭhigataṃ upādiyanti, taṃ vedayitaṃ samudayādito yathābhūtaṃ ajānantānaṃ apassantānaṃ, etena anāvaraṇañāṇasamantacakkhūhi yathā tathāgatānaṃ yathābhūtamettha ñāṇadassanaṃ, na evaṃ diṭṭhigatikānaṃ, atha kho taṇhādiṭṭhiparāmāsoyevāti dasseti. Teneva cāyaṃ desanā mariyādavibhāgadassanatthā jātā. Aṭṭhakathāyaṃ pana ‘‘yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantāna’’nti avisesena vuttaṃ. Na hi saṅkhatadhammasabhāvaṃ ajānanamattena micchā abhinivisantīti. Sāmaññajotanā visese avatiṭṭhatīti ayaṃ visesayojanā katā. Vedayitanti ‘‘sassato attā ca loko cā’’ti diṭṭhipaññāpanavasena pavattaṃ diṭṭhiyā anubhūtaṃ anubhavanaṃ. Taṇhāgatānanti taṇhāya gatānaṃ upagatānaṃ, pavattānaṃ vā. Tañca kho panetanti ca yathāvuttaṃ vedayitaṃ paccāmasati. Tañhi vaṭṭāmisabhūtaṃ diṭṭhitaṇhāsallānuviddhatāya saubbilattā cañcalaṃ, na maggaphalasukhaṃ viya ekarūpena avatiṭṭhatīti. Tenevāha ‘‘paritassitenā’’tiādi.

§115 “诸比丘，其中，凡是那些现法涅槃论的沙门、婆罗门，以五种根据宣称现存众生的最上现法涅槃者，那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

义注（1 块）

[a1] 105-117.如今，为显示界限的区分，[世尊]开始了「诸比丘，其中」等教说。「那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已（tadapitesaṃbhavataṃsamaṇabrāhmaṇānaṃajānataṃapassataṃvedayitaṃtaṇhāgatānaṃparitassitavipphanditame者：即他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也只是那些不如实了知、不见诸法自性的沙门、婆罗门大德们的感受；[而且是]陷入渴爱者的——那感受唯是陷入渴爱者的——并且那也只是战栗挣扎而已。[世尊由此]显示：[那]唯是以称为见的与称为渴爱的战栗而挣扎、动摇、震动，犹如插在糠堆中的木桩，而不像须陀洹的见解那样不动。在一分常见论等[处]也是这个方式。

105-117. Idāni mariyādavibhāgadassanatthaṃ – ‘‘tatra bhikkhave’’tiādikā desanā āraddhā. Tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditamevāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṃ bhavantānaṃ samaṇabrāhmaṇānaṃ yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantānaṃ vedayitaṃ taṇhāgatānaṃ kevalaṃ taṇhāgatānaṃyeva taṃ vedayitaṃ, tañca kho panetaṃ paritassitavipphanditameva. Diṭṭhisaṅkhātena ceva taṇhāsaṅkhātena ca paritassitena vipphanditameva calitameva kampitameva thusarāsimhi nikhātakhāṇusadisaṃ, na sotāpannassa dassanamiva niccalanti dasseti. Esa nayo ekaccasassatavādādīsupi.

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[t1] 105-117.「为显示界限的区分（mariyādavibhāgadassanatthaṃ）」者：即为阐明常见等的见解与正见解并不相混。连属[应作]「那也只是……感受」。「不知、不见的（ajānataṃapassataṃ）」者：即对「自我与世间是常恒的」、[以及]「这见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报」不如实了知、不见者；同样，[他们]于何感受上因渴爱未离而如此执取见解，对那感受依集起等[方面]不如实了知、不见者。[义注]以此显示：如来们以无障碍智与普眼于此有如实的知见，持见者则不然，[他们]唯是渴爱与见的执取——正因此，此教说才成为「为显示界限的区分」[的教说]。而义注中则不加简别地说「不如实了知、不见诸法自性的」，因为[他们]并非仅由不了知有为法的自性便邪执；由于总说的显明须落实于差别上，[故]作了此一差别的配合。「感受（vedayitaṃ）」者：即依「自我与世间是常恒的」这样宣称见解而转起的、由见所领纳的领纳。「陷入渴爱者的

（taṇhāgatānaṃ）」者：即为渴爱所趋、所趋入者的，或[依渴爱]而转起者的。而「然而这（tañcakhopanetaṃ）」[一语]是回指所说的感受；因为它是轮转之食味，由于为见与渴爱之箭所贯穿而有踊荡，故是动摇的，不像道果之乐那样以一种形态安住——正因此[义注]故说「以……战栗（paritassitena）」等语。

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§ 116 “诸比丘，其中，凡是那些后际论者、持随后际之见的沙门、婆罗门，针对后际，以四十四种根据宣说种种胜解之语者，那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

义注（1 块）

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§ 117 “诸比丘，其中，凡是那些既是前际论者、又是后际论者、又是前后际论者，持随前后际之见的沙门、婆罗门，针对前后际，以六十二种根据宣说种种胜解之语者，那也只是那些不知、不见的沙门、婆罗门大德们的感受，只是陷入渴爱者的战栗挣扎而已。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

义注（1 块）

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105-117. Idāni mariyādavibhāgadassanatthaṃ – ‘‘tatra bhikkhave’’ tiādikā desanā āraddhā. Tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditamevāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesaṃ bhavantānaṃ samaṇabrāhmaṇānaṃ yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantānaṃ vedayitaṃ taṇhāgatānaṃ kevalaṃ taṇhāgatānaṃyeva taṃ vedayitaṃ, tañca kho panetaṃ paritassitavipphanditameva. Diṭṭhisaṅkhātena ceva taṇhāsaṅkhātena ca paritassitena vipphanditameva calitameva kampitameva thusarāsimhi nikhātakhāṇusadisaṃ, na sotāpannassa dassanamiva niccalanti dasseti. Esa nayo ekaccasassatavādādīsupi.

复注（1 块）

[t1] 105-117.「为显示界限的区分（mariyādavibhāgadassanatthaṃ）」者：即为阐明常见等的见解与正见解并不相混。连属[应作]「那也只是……感受」。「不知、不见的（ajānataṃapassataṃ）」者：即对「自我与世间是常恒的」、[以及]「这见处如此被执取、如此被执著，将有如此的趣向、如此的未来果报」不如实了知、不见者；同样，[他们]于何感受上因渴爱未离而如此执取见解，对那感受依集起等[方面]不如实了知、不见者。[义注]以此显示：如来们以无障碍智与普眼于此有如实的知见，持见者则不然，[他们]唯是渴爱与见的执取——正因此，此教说才成为「为显示界限的区分」[的教说]。而义注中则不加简别地说「不如实了知、不见诸法自性的」，因为[他们]并非仅由不了知有为法的自性便邪执；由于总说的显明须落实于差别上，[故]作了此一差别的配合。「感受（vedayitaṃ）」者：即依「自我与世间是常恒的」这样宣称见解而转起的、由见所领纳的领纳。「陷入渴爱者的（taṇhāgatānaṃ）」者：即为渴爱所趋、所趋入者的，或[依渴爱]而转起者的。而「然而这（tañcakhopanetaṃ）」[一语]是回指所说的感受；因为它是轮转之食味，由于为见与渴爱之箭所贯穿而有踊荡，故是动摇的，不像道果之乐那样以一种形态安住——正因此[义注]故说「以……战栗（paritassitena）」等语。

105-117. Mariyādavibhāgadassanatthanti sassatādidiṭṭhidassanassa sammādassanena saṅkarābhāvavibhāvanatthaṃ. Tadapi vedayitanti sambandho. Ajānataṃ apassatanti ‘‘sassato attā ca loko cā’’ ti ‘‘idaṃ diṭṭhiṭṭhānaṃ evaṃgahikaṃ evaṃparāmaṭṭhaṃ evaṃgahitaṃ hoti evaṃabhisamparāya’’ nti yathābhūtaṃ ajānantānaṃ apassantānaṃ. Tathā yasmiṃ vedayite avītataṇhatāya evaṃ diṭṭhigataṃ upādiyanti, taṃ vedayitaṃ samudayādito yathābhūtaṃ ajānantānaṃ apassantānaṃ, etena anāvaraṇañāṇasamantacakkhūhi yathā tathāgatānaṃ yathābhūtamettha ñāṇadassanaṃ, na evaṃ diṭṭhigatikānaṃ, atha kho taṇhādiṭṭhiparāmāsoyevāti dasseti. Teneva cāyaṃ desanā mariyādavibhāgadassanatthā jātā. Aṭṭhakathāyaṃ pana ‘‘yathābhūtaṃ dhammānaṃ sabhāvaṃ ajānantānaṃ apassantāna’’ nti avisesena vuttaṃ. Na hi saṅkhatadhammasabhāvaṃ ajānanamattena micchā abhinivisantīti. Sāmaññajotanā visese avatiṭṭhatīti ayaṃ visesayojanā katā. Vedayitanti ‘‘sassato attā ca loko cā’’ ti diṭṭhipaññāpanavasena pavattaṃ diṭṭhiyā anubhūtaṃ anubhavanaṃ. Taṇhāgatānanti taṇhāya gatānaṃ upagatānaṃ, pavattānaṃ vā. Tañca kho panetanti ca yathāvuttaṃ vedayitaṃ paccāmasati. Tañhi vaṭṭāmisabhūtaṃ diṭṭhitaṇhāsallānuviddhatāya saubbilattā cañcalaṃ, na maggaphalasukhaṃ viya ekarūpena avatiṭṭhatīti. Tenevāha ‘‘paritassitenā’’ tiādi.

触为缘品（Phassapaccayāvāra）
Phassapaccayāvāro

§ 118 “诸比丘，其中，凡是那些常见论的沙门、婆罗门，以四种根据宣称自我与世间是常恒者，那也是以触为缘（phassapaccayā）。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi phassapaccayā.

> 译注：定型句“那也是以触为缘（phassapaccayā）”：谓彼等的感受与见解皆缘于[六处与所缘相触的]触而生起。

义注（1 块）

[a1] 118-130.其次，「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等，是为显示辗转之缘而开始的。此中，「那也是以触为缘（tadapiphassapaccayā）」者：[世尊]显示：他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也是以渴爱与见而战动的感受，[乃]以触为缘。一切处都是这个方式。

> 118-130. Puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādi paramparapaccayadassanatthaṃ āraddhaṃ. Tattha tadapi phassapaccayāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi taṇhādiṭṭhipariphanditaṃ vedayitaṃ phassapaccayāti dasseti. Esa nayo sabbattha.

复注（1 块）

[t1] 这些见解由何种渴爱之战栗而转起，那[战栗]以感受为缘，而感受又以触为缘——[如此]此教说是对见之缘的辗转的简别，[义注]故说「为显示辗转之缘（paramparapaccayadassanatthaṃ）」。应知[义注]以此显示了此义：犹如作宣称的法[即]见、以及作它之缘的诸法，都唯依各自的缘而生起，离缘则不[生]；同样，所应宣称的诸法——色、受等——[亦然]；此中并没有什么常恒的自我或世间。

> . Yena taṇhāparitassitena etāni diṭṭhigatāni pavattanti, tassa vedayitaṃ paccayo, vedayitassāpi phasso paccayoti desanā diṭṭhiyā paccayaparamparaniddhāraṇanti āha ‘‘paramparapaccayadassanattha’’nti, tena yathā paññāpanadhammo diṭṭhi, tappaccayadhammā ca yathāsakaṃ paccayavaseneva uppajjanti, na paccayehi vinā, evaṃ paññāpetabbā dhammāpi rūpavedanādayo, na ettha koci attā vā loko vā sassatoti ayamattho dassitoti daṭṭhabbaṃ.

§ 119 “诸比丘，其中，凡是那些一分常见论、一分非常见论的沙门、婆罗门，以四种根据宣称自我与世间一分是常恒的、一分是非常恒者，那也是以触为缘。

> . ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi phassapaccayā.

义注（1 块）

[a1] 118-130.其次，「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等，是为显示辗转之缘而开始的。此中，「那也是以触为缘（tadapiphassapaccayā）」者：[世尊]显示：他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也是以渴爱与见而战动的感受，[乃]以触为缘。一切处都是这个方式。

> 118-130. Puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādi paramparapaccayadassanatthaṃ āraddhaṃ. Tattha tadapi phassapaccayāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi taṇhādiṭṭhipariphanditaṃ vedayitaṃ phassapaccayāti dasseti. Esa nayo sabbattha.

§ 120 “诸比丘，其中，凡是那些边无边论的沙门、婆罗门，以四种根据宣称世间的有边与无边者，那也是以触为缘。

> . ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi, tadapi phassapaccayā.

义注（1 块）

[a1] 118-130.其次，「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等，是为显示辗转之缘而开始的。此中，「那也是以触为缘（tadapiphassapaccayā）」者：[世尊]显示：他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也是以渴爱与见而战动的感受，[乃]以触为缘。一切处都是这个方式。

118-130. Puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādi paramparapaccayadassanatthaṃ āraddhaṃ. Tattha tadapi phassapaccayāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi taṇhādiṭṭhipariphanditaṃ vedayitaṃ phassapaccayāti dasseti. Esa nayo sabbattha.

§ 121 “诸比丘，其中，凡是那些不死矫乱论的沙门、婆罗门，在各处被问到问题时，以四种根据陷入言语的矫乱、不死矫乱者，那也是以触为缘。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi phassapaccayā.

义注（1 块）

[a1] 118-130.其次，「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等，是为显示辗转之缘而开始的。此中，「那也是以触为缘（tadapiphassapaccayā）」者：[世尊]显示：他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也是以渴爱与见而战动的感受，[乃]以触为缘。一切处都是这个方式。

118-130. Puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādi paramparapaccayadassanatthaṃ āraddhaṃ. Tattha tadapi phassapaccayāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi taṇhādiṭṭhipariphanditaṃ vedayitaṃ phassapaccayāti dasseti. Esa nayo sabbattha.

§ 122 “诸比丘，其中，凡是那些无因生论的沙门、婆罗门，以两种根据宣称自我与世间是无因而生者，那也是以触为缘。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi, tadapi phassapaccayā.

义注（1 块）

[a1] 118-130.其次，「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等，是为显示辗转之缘而开始的。此中，「那也是以触为缘（tadapiphassapaccayā）」者：[世尊]显示：他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也是以渴爱与见而战动的感受，[乃]以触为缘。一切处都是这个方式。

118-130. Puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādi paramparapaccayadassanatthaṃ āraddhaṃ. Tattha tadapi phassapaccayāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi taṇhādiṭṭhipariphanditaṃ vedayitaṃ phassapaccayāti dasseti. Esa nayo sabbattha.

§ 123 “诸比丘，其中，凡是那些前际论者、持随前际之见的沙门、婆罗门，针对前际，以十八种根据宣说种种胜解之语者，那也是以触为缘。

. ‘ ‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi phassapaccayā.

义注（1 块）

[a1] 118-130.其次，「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等，是为显示辗转之缘而开始的。此中，「那也是以触为缘（tadapiphassapaccayā）」者：[世尊]显示：他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也是以渴爱与见而战动的感受，[乃]以触为缘。一切处都是这个方式。

118-130. Puna – ‘ ‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’ ’ tiādi paramparapaccayadassanatthaṃ āraddhaṃ. Tattha tadapi phassapaccayāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi taṇhādiṭṭhipariphanditaṃ vedayitaṃ phassapaccayāti dasseti. Esa nayo sabbattha.

§ 124 “诸比丘，其中，凡是那些死后有想论的沙门、婆罗门，以十六种根据宣称自我死后是有想者，那也是以触为缘。

. ‘ ‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi, tadapi phassapaccayā.

义注（1 块）

[a1] 118-130.其次，「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等，是为显示辗转之缘而开始的。此中，「那也是以触为缘（tadapiphassapaccayā）」者：[世尊]显示：他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也是以渴爱与见而战动的感受，[乃]以触为缘。一切处都是这个方式。

118-130. Puna – ‘ ‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’ ’ tiādi paramparapaccayadassanatthaṃ āraddhaṃ. Tattha tadapi phassapaccayāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi taṇhādiṭṭhipariphanditaṃ vedayitaṃ phassapaccayāti dasseti. Esa nayo sabbattha.

§ 125 “诸比丘，其中，凡是那些死后无想论的沙门、婆罗门，以八种根据宣称自我死后是无想者，那也是以触为缘。

. ‘ ‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.

义注（1 块）

[a1] 118-130.其次，「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等，是为显示辗转之缘而开始的。此中，「那也是以触为缘（tadapiphassapaccayā）」者：[世尊]显示：他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也是以渴爱与见而战动的感受，[乃]以触为缘。一切处都是这个方式。

118-130. Puna – ‘ ‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’ ’ tiādi paramparapaccayadassanatthaṃ āraddhaṃ. Tattha tadapi phassapaccayāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi taṇhādiṭṭhipariphanditaṃ vedayitaṃ phassapaccayāti dasseti. Esa nayo sabbattha.

§126 “诸比丘，其中，凡是那些死后非想非非想论的沙门、婆罗门，以八种根据宣称自我死后是非想非非想者，那也是以触为缘。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.

义注（1 块）

[a1] 118-130.其次，「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等，是为显示辗转之缘而开始的。此中，「那也是以触为缘（tadapiphassapaccayā）」者：[世尊]显示：他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也是以渴爱与见而战动的感受，[乃]以触为缘。一切处都是这个方式。

118-130. Puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādi paramparapaccayadassanatthaṃ āraddhaṃ. Tattha tadapi phassapaccayāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi taṇhādiṭṭhipariphanditaṃ vedayitaṃ phassapaccayāti dasseti. Esa nayo sabbattha.

§127 “诸比丘，其中，凡是那些断灭论的沙门、婆罗门，以七种根据宣称现存众生的断灭、坏灭、无有者，那也是以触为缘。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi, tadapi phassapaccayā.

义注（1 块）

[a1] 118-130.其次，「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等，是为显示辗转之缘而开始的。此中，「那也是以触为缘（tadapiphassapaccayā）」者：[世尊]显示：他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也是以渴爱与见而战动的感受，[乃]以触为缘。一切处都是这个方式。

118-130. Puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādi paramparapaccayadassanatthaṃ āraddhaṃ. Tattha tadapi phassapaccayāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi taṇhādiṭṭhipariphanditaṃ vedayitaṃ phassapaccayāti dasseti. Esa nayo sabbattha.

§128 “诸比丘，其中，凡是那些现法涅槃论的沙门、婆罗门，以五种根据宣称现存众生的最上现法涅槃者，那也是以触为缘。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi, tadapi phassapaccayā.

义注（1 块）

[a1] 118-130.其次，「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等，是为显示辗转之缘而开始的。此中，「那也是以触为缘（tadapiphassapaccayā）」者：[世尊]显示：他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也是以渴爱与见而战动的感受，[乃]以触为缘。一切处都是这个方式。

118-130. Puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādi paramparapaccayadassanatthaṃ āraddhaṃ. Tattha tadapi phassapaccayāti yena diṭṭhiassādena

diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi taṇhādiṭṭhipariphanditaṃ vedayitaṃ phassapaccayāti dasseti. Esa nayo sabbattha.

§129 “诸比丘，其中，凡是那些后际论者、持随后际之见的沙门、婆罗门，针对后际，以四十四种根据宣说种种胜解之语者，那也是以触为缘。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi phassapaccayā.

义注（1 块）

[a1] 118-130.其次，「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等，是为显示辗转之缘而开始的。此中，「那也是以触为缘（tadapiphassapaccayā）」者：[世尊]显示：他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也是以渴爱与见而战动的感受，[乃]以触为缘。一切处都是这个方式。

118-130. Puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādi paramparapaccayadassanatthaṃ āraddhaṃ. Tattha tadapi phassapaccayāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi taṇhādiṭṭhipariphanditaṃ vedayitaṃ phassapaccayāti dasseti. Esa nayo sabbattha.

§130 “诸比丘，其中，凡是那些既是前际论者、又是后际论者、又是前后际论者，持随前后际之见的沙门、婆罗门，针对前后际，以六十二种根据宣说种种胜解之语者，那也是以触为缘。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi phassapaccayā.

义注（1 块）

[a1] 118-130.其次，「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等，是为显示辗转之缘而开始的。此中，「那也是以触为缘（tadapiphassapaccayā）」者：[世尊]显示：他们以何见之味著、见之乐、见之感受而生起喜悦，[从而]以四种根据宣称自我与世间是常恒的，那也是以渴爱与见而战动的感受，[乃]以触为缘。一切处都是这个方式。

118-130. Puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādi paramparapaccayadassanatthaṃ āraddhaṃ. Tattha tadapi phassapaccayāti yena diṭṭhiassādena diṭṭhisukhena diṭṭhivedayitena te somanassajātā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi taṇhādiṭṭhipariphanditaṃ vedayitaṃ phassapaccayāti dasseti. Esa nayo sabbattha.

无是处品（Netaṃṭhānaṃvijjativāra）
Netaṃ ṭhānaṃ vijjativāro

§131 “诸比丘，其中，凡是那些常见论的沙门、婆罗门，以四种根据宣称自我与世间是常恒者，［若谓］‘他们确实将离开触（phassa）而感受’，无有是处（netaṃṭhānaṃvijjati）。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

> 译注：原句“te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati”直译：“[若谓]他们确实将离触而感受——无有是处。”谓离开触缘而生起彼等感受，绝无可能。 paṭisaṃvedissanti 为将来时，正文作“将”；“说”字巴利无对应词（iti 仅标所引命题），故改用补字“［若谓］”。十三段同一定型句统一。

义注（1 块）

[a1] 131-143.如今，为显示那缘于见之感受上的强盛性，[世尊]又说「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等。此中，「他们确实将离开触[而感受]（tevataaññatraphassā）」者：[意谓]那些沙门、婆罗门将离开触而感受那感受——这是没有道理的。犹如对于将倾倒的房舍，柱子是支撑它的强盛之缘，那[房舍]未被柱子支撑便不能站立；同样地，触也是受的强盛之缘，[世尊由此]显示：离开它，这见之感受便不存在。一切处都是这个方式。

131-143. Idāni tassa paccayassa diṭṭhivedayite balavabhāvadassanatthaṃ puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādimāha. Tattha te vata aññatra phassāti te vata samaṇabrāhmaṇā taṃ vedayitaṃ vinā phassena paṭisaṃvedissantīti kāraṇametaṃ natthīti. Yathā hi patato gehassa upatthambhanatthāya thūṇā nāma balavapaccayo hoti, na taṃ thūṇāya anupatthambhitaṃ ṭhātuṃ sakkoti, evameva phassopi vedanāya balavapaccayo, taṃ vinā idaṃ diṭṭhivedayitaṃ natthīti dasseti. Esa nayo sabbattha.

复注（1 块）

[t1] 「那缘的（tassapaccayassa）」者：即以触为缘的。「于见之感受上（diṭṭhivedayite）」者：即于作为见之缘的感受上，[意思是]于应由以触为主的自身诸缘所成办的[感受]上；此是其义。纵使离于眼等依处、离于某些相应法，受也能生起；但绝不离触[而生起]——故触是受的强盛之因，[义注]故说「为显示……强盛性（balavabhāvadassanatthaṃ）」。因为境纵使现前，若心之生起缺乏触对的行相，[那境]便不以所缘缘而为它的缘——故唯有触是相应诸法的殊胜之缘。正因此，世尊在分别心之生起时，最先提取的正是触，而[触]即是受的所依处。

. Tassa paccayassāti phassapaccayassa diṭṭhivedayiteti diṭṭhiyā paccayabhūte vedayite, phassapadhānehi attano paccayehi nipphādetabbeti attho. Vināpi cakkhādivatthūhi, sampayuttadhammehi ca kehici vedanā uppajjati, na pana kadāci phassena vināti phasso vedanāya balavakāraṇanti āha ‘‘balavabhāvadassanattha’’nti. Sannihitopi hi visayo sace phusanākārarahito hoti cittuppādo, na tassa ārammaṇapaccayena paccayo hotīti phassova sampayuttadhammānaṃ visesapaccayo. Tathā hi bhagavatā cittuppādaṃ vibhajantena phassoyeva paṭhamaṃ uddhaṭo, vedanāya pana adhiṭṭhānameva.

§ 132 “诸比丘，其中，凡是那些一分常见论、一分非常见论的沙门、婆罗门，以四种根据宣称自我与世间一分是常恒的、一分是非常恒者，［若谓］‘他们确实将离开触而感受’，无有是处。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekacca asassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

义注（1 块）

[a1] 131-143.如今，为显示那缘于见之感受上的强盛性，[世尊]又说「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等。此中，「他们确实将离开触[而感受]（tevataaññatraphassā）」者：[意谓]那些沙门、婆罗门将离开触而感受那感受——这是没有道理的。犹如对于将倾倒的房舍，柱子是支撑它的强盛之缘，那[房舍]未被柱子支撑便不能站立；同样地，触也是受的强盛之缘，[世尊由此]显示：离开它，这见之感受便不存在。一切处都是这个方式。

131-143. Idāni tassa paccayassa diṭṭhivedayite balavabhāvadassanatthaṃ puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādimāha. Tattha te vata aññatra phassāti te vata samaṇabrāhmaṇā taṃ vedayitaṃ vinā phassena paṭisaṃvedissantīti kāraṇametaṃ natthīti. Yathā hi patato gehassa

upatthambhanatthāya thūṇā nāma balavapaccayo hoti, na taṃ thūṇāya anupatthambhitaṃ ṭhātuṃ sakkoti, evameva phassopi vedanāya balavapaccayo, taṃ vinā idaṃ diṭṭhivedayitaṃ natthīti dasseti. Esa nayo sabbattha.

§133 “诸比丘，其中，凡是那些边无边论的沙门、婆罗门，以四种根据宣称世间的有边与无边者，［若谓］‘他们确实将离开触而感受’，无有是处。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

义注（1 块）

[a1] 131-143.如今，为显示那缘于见之感受上的强盛性，[世尊]又说「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等。此中，「他们确实将离开触[而感受]（tevataaññatraphassā）」者：[意谓]那些沙门、婆罗门将离开触而感受那感受——这是没有道理的。犹如对于将倾倒的房舍，柱子是支撑它的强盛之缘，那[房舍]未被柱子支撑便不能站立；同样地，触也是受的强盛之缘，[世尊由此]显示：离开它，这见之感受便不存在。一切处都是这个方式。

131-143. Idāni tassa paccayassa diṭṭhivedayite balavabhāvadassanatthaṃ puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādimāha. Tattha te vata aññatra phassāti te vata samaṇabrāhmaṇā taṃ vedayitaṃ vinā phassena paṭisaṃvedissantīti kāraṇametaṃ natthīti. Yathā hi patato gehassa upatthambhanatthāya thūṇā nāma balavapaccayo hoti, na taṃ thūṇāya anupatthambhitaṃ ṭhātuṃ sakkoti, evameva phassopi vedanāya balavapaccayo, taṃ vinā idaṃ diṭṭhivedayitaṃ natthīti dasseti. Esa nayo sabbattha.

§134 “诸比丘，其中，凡是那些不死矫乱论的沙门、婆罗门，在各处被问到问题时，以四种根据陷入言语的矫乱、不死矫乱者，［若谓］‘他们确实将离开触而感受’，无有是处。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

义注（1 块）

[a1] 131-143.如今，为显示那缘于见之感受上的强盛性，[世尊]又说「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等。此中，「他们确实将离开触[而感受]（tevataaññatraphassā）」者：[意谓]那些沙门、婆罗门将离开触而感受那感受——这是没有道理的。犹如对于将倾倒的房舍，柱子是支撑它的强盛之缘，那[房舍]未被柱子支撑便不能站立；同样地，触也是受的强盛之缘，[世尊由此]显示：离开它，这见之感受便不存在。一切处都是这个方式。

131-143. Idāni tassa paccayassa diṭṭhivedayite balavabhāvadassanatthaṃ puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādimāha. Tattha te vata aññatra phassāti te vata samaṇabrāhmaṇā taṃ vedayitaṃ vinā phassena paṭisaṃvedissantīti kāraṇametaṃ natthīti. Yathā hi patato gehassa upatthambhanatthāya thūṇā nāma balavapaccayo hoti, na taṃ thūṇāya anupatthambhitaṃ ṭhātuṃ sakkoti, evameva phassopi vedanāya balavapaccayo, taṃ vinā idaṃ diṭṭhivedayitaṃ natthīti dasseti. Esa nayo sabbattha.

§135 “诸比丘，其中，凡是那些无因生论的沙门、婆罗门，以两种根据宣称自我与世间是无因而生者，［若谓］‘他们确实将离开触而感受’，无有是处。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

义注（1 块）

[a1] 131-143.如今，为显示那缘于见之感受上的强盛性，[世尊]又说「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等。此中，「他们确实将离开触[而感受]（tevataaññatraphassā）」者：[意谓]那些沙门、婆罗门将离开触而感受那感受——这是没有道理的。犹如对于将倾倒的房舍，柱子是支撑它的强盛之缘，那[房舍]未被柱子支撑便不能站立；同样地，触也是受的强盛之缘，[世尊由此]显示：离开它，这见之感受便不存在。一切处都是这个方式。

131-143. Idāni tassa paccayassa diṭṭhivedayite balavabhāvadassanatthaṃ puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādimāha. Tattha te vata aññatra phassāti te vata samaṇabrāhmaṇā taṃ vedayitaṃ vinā phassena paṭisaṃvedissantīti kāraṇametaṃ natthīti. Yathā hi patato gehassa upatthambhanatthāya thūṇā nāma balavapaccayo hoti, na taṃ thūṇāya anupatthambhitaṃ ṭhātuṃ sakkoti, evameva phassopi vedanāya balavapaccayo, taṃ vinā idaṃ diṭṭhivedayitaṃ natthīti dasseti. Esa nayo sabbattha.

§136 “诸比丘，其中，凡是那些前际论者、持随前际之见的沙门、婆罗门，针对前际，以十八种根据宣说种种胜解之语者，［若谓］‘他们确实将离开触而感受’，无有是处。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

义注（1 块）

[a1] 131-143.如今，为显示那缘于见之感受上的强盛性，[世尊]又说「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等。此中，「他们确实将离开触[而感受]（tevataaññatraphassā）」者：[意谓]那些沙门、婆罗门将离开触而感受那感受——这是没有道理的。犹如对于将倾倒的房舍，柱子是支撑它的强盛之缘，那[房舍]未被柱子支撑便不能站立；同样地，触也是受的强盛之缘，[世尊由此]显示：离开它，这见之感受便不存在。一切处都是这个方式。

131-143. Idāni tassa paccayassa diṭṭhivedayite balavabhāvadassanatthaṃ puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādimāha. Tattha te vata aññatra phassāti te vata samaṇabrāhmaṇā taṃ vedayitaṃ vinā phassena paṭisaṃvedissantīti kāraṇametaṃ natthīti. Yathā hi patato gehassa upatthambhanatthāya thūṇā nāma balavapaccayo hoti, na taṃ thūṇāya anupatthambhitaṃ ṭhātuṃ sakkoti, evameva phassopi vedanāya balavapaccayo, taṃ vinā idaṃ diṭṭhivedayitaṃ natthīti dasseti. Esa nayo sabbattha.

§137 “诸比丘，其中，凡是那些死后有想论的沙门、婆罗门，以十六种根据宣称自我死后是有想者，［若谓］‘他们确实将离开触而感受’，无有是处。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

义注（1 块）

[a1] 131-143.如今，为显示那缘于见之感受上的强盛性，[世尊]又说「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等。此中，「他们确实将离开触[而感受]（tevataaññatraphassā）」者：[意谓]那些沙门、婆罗门将离开触而感受那感受——这是没有道理的。犹如对于将倾倒的房舍，柱子是支撑它的强盛之缘，那[房舍]未被柱子支撑便不能站立；同样地，触也是受的强盛之缘，[世尊由此]显示：离开它，这见之感受便不存在。一切处都是这个方式。

131-143. Idāni tassa paccayassa diṭṭhivedayite balavabhāvadassanatthaṃ puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādimāha. Tattha te vata aññatra phassāti te vata samaṇabrāhmaṇā taṃ

vedayitaṃ vinā phassena paṭisaṃvedissantīti kāraṇametaṃ natthīti. Yathā hi patato gehassa upatthambhanatthāya thūṇā nāma balavapaccayo hoti, na taṃ thūṇāya anupatthambhitaṃ ṭhātuṃ sakkoti, evameva phassopi vedanāya balavapaccayo, taṃ vinā idaṃ diṭṭhivedayitaṃ natthīti dasseti. Esa nayo sabbattha.

§ 138 “诸比丘，其中，凡是那些死后无想论的沙门、婆罗门，以八种根据宣称自我死后是无想者，［若谓］‘他们确实将离开触而感受’，无有是处。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā, uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

义注（1 块）

[a1] 131-143.如今，为显示那缘于见之感受上的强盛性，[世尊]又说「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等。此中，「他们确实将离开触[而感受]（tevataaññatraphassā）」者：[意谓]那些沙门、婆罗门将离开触而感受那感受——这是没有道理的。犹如对于将倾倒的房舍，柱子是支撑它的强盛之缘，那[房舍]未被柱子支撑便不能站立；同样地，触也是受的强盛之缘，[世尊由此]显示：离开它，这见之感受便不存在。一切处都是这个方式。

131-143. Idāni tassa paccayassa diṭṭhivedayite balavabhāvadassanatthaṃ puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādimāha. Tattha te vata aññatra phassāti te vata samaṇabrāhmaṇā taṃ vedayitaṃ vinā phassena paṭisaṃvedissantīti kāraṇametaṃ natthīti. Yathā hi patato gehassa upatthambhanatthāya thūṇā nāma balavapaccayo hoti, na taṃ thūṇāya anupatthambhitaṃ ṭhātuṃ sakkoti, evameva phassopi vedanāya balavapaccayo, taṃ vinā idaṃ diṭṭhivedayitaṃ natthīti dasseti. Esa nayo sabbattha.

§ 139 “诸比丘，其中，凡是那些死后非想非非想论的沙门、婆罗门，以八种根据宣称自我死后是非想非非想者，［若谓］‘他们确实将离开触而感受’，无有是处。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

义注（1 块）

[a1] 131-143.如今，为显示那缘于见之感受上的强盛性，[世尊]又说「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等。此中，「他们确实将离开触[而感受]（tevataaññatraphassā）」者：[意谓]那些沙门、婆罗门将离开触而感受那感受——这是没有道理的。犹如对于将倾倒的房舍，柱子是支撑它的强盛之缘，那[房舍]未被柱子支撑便不能站立；同样地，触也是受的强盛之缘，[世尊由此]显示：离开它，这见之感受便不存在。一切处都是这个方式。

131-143. Idāni tassa paccayassa diṭṭhivedayite balavabhāvadassanatthaṃ puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādimāha. Tattha te vata aññatra phassāti te vata samaṇabrāhmaṇā taṃ vedayitaṃ vinā phassena paṭisaṃvedissantīti kāraṇametaṃ natthīti. Yathā hi patato gehassa upatthambhanatthāya thūṇā nāma balavapaccayo hoti, na taṃ thūṇāya anupatthambhitaṃ ṭhātuṃ sakkoti, evameva phassopi vedanāya balavapaccayo, taṃ vinā idaṃ diṭṭhivedayitaṃ natthīti dasseti. Esa nayo sabbattha.

§ 140 “诸比丘，其中，凡是那些断灭论的沙门、婆罗门，以七种根据宣称现存众生的断灭、坏灭、无有者，［若谓］‘他们确实将离开触而感受’，无有是处。

. ‘ ‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

义注（1 块）

[a1] 131-143.如今，为显示那缘于见之感受上的强盛性，[世尊]又说「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等。此中，「他们确实将离开触[而感受]（tevataaññatraphassā）」者：[意谓]那些沙门、婆罗门将离开触而感受那感受——这是没有道理的。犹如对于将倾倒的房舍，柱子是支撑它的强盛之缘，那[房舍]未被柱子支撑便不能站立；同样地，触也是受的强盛之缘，[世尊由此]显示：离开它，这见之感受便不存在。一切处都是这个方式。

131-143. Idāni tassa paccayassa diṭṭhivedayite balavabhāvadassanatthaṃ puna – ‘ ‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’ ’ tiādimāha. Tattha te vata aññatra phassāti te vata samaṇabrāhmaṇā taṃ vedayitaṃ vinā phassena paṭisaṃvedissantīti kāraṇametaṃ natthīti. Yathā hi patato gehassa upatthambhanatthāya thūṇā nāma balavapaccayo hoti, na taṃ thūṇāya anupatthambhitaṃ ṭhātuṃ sakkoti, evameva phassopi vedanāya balavapaccayo, taṃ vinā idaṃ diṭṭhivedayitaṃ natthīti dasseti. Esa nayo sabbattha.

§ 141 “诸比丘，其中，凡是那些现法涅槃论的沙门、婆罗门，以五种根据宣称现存众生的最上现法涅槃者，［若谓］‘他们确实将离开触而感受’，无有是处。

. ‘ ‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

义注（1 块）

[a1] 131-143.如今，为显示那缘于见之感受上的强盛性，[世尊]又说「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等。此中，「他们确实将离开触[而感受]（tevataaññatraphassā）」者：[意谓]那些沙门、婆罗门将离开触而感受那感受——这是没有道理的。犹如对于将倾倒的房舍，柱子是支撑它的强盛之缘，那[房舍]未被柱子支撑便不能站立；同样地，触也是受的强盛之缘，[世尊由此]显示：离开它，这见之感受便不存在。一切处都是这个方式。

131-143. Idāni tassa paccayassa diṭṭhivedayite balavabhāvadassanatthaṃ puna – ‘ ‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’ ’ tiādimāha. Tattha te vata aññatra phassāti te vata samaṇabrāhmaṇā taṃ vedayitaṃ vinā phassena paṭisaṃvedissantīti kāraṇametaṃ natthīti. Yathā hi patato gehassa upatthambhanatthāya thūṇā nāma balavapaccayo hoti, na taṃ thūṇāya anupatthambhitaṃ ṭhātuṃ sakkoti, evameva phassopi vedanāya balavapaccayo, taṃ vinā idaṃ diṭṭhivedayitaṃ natthīti dasseti. Esa nayo sabbattha.

§ 142 “诸比丘，其中，凡是那些后际论者、持随后际之见的沙门、婆罗门，针对后际，以四十四种根据宣说种种胜解之语者，［若谓］‘他们确实将离开触而感受’，无有是处。

. ‘ ‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

义注（1 块）

[a1] 131-143.如今，为显示那缘于见之感受上的强盛性，[世尊]又说「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等。此中，「他们确实将离开触[而感受]（tevataaññatraphassā）」者：[意谓]那些沙门、婆罗门将离开触而感受那感受——这是没有道理的。犹如对于将倾倒的房舍，柱子是支撑它的强盛之缘，那[房舍]未被柱子支撑便不能站立；同样地，触也是受的强盛之缘，[世尊由此]显示：离开它，这见之感受便不存在。一切处都是这个方式。

131-143. Idāni tassa paccayassa diṭṭhivedayite balavabhāvadassanatthaṃ puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādimāha. Tattha te vata aññatra phassāti te vata samaṇabrāhmaṇā taṃ vedayitaṃ vinā phassena paṭisaṃvedissantīti kāraṇametaṃ natthīti. Yathā hi patato gehassa upatthambhanatthāya thūṇā nāma balavapaccayo hoti, na taṃ thūṇāya anupatthambhitaṃ ṭhātuṃ sakkoti, evameva phassopi vedanāya balavapaccayo, taṃ vinā idaṃ diṭṭhivedayitaṃ natthīti dasseti. Esa nayo sabbattha.

§ 143 “诸比丘，其中，凡是那些既是前际论者、又是后际论者、又是前后际论者，持随前后际之见的沙门、婆罗门，针对前后际，以六十二种根据宣说种种胜解之语者，［若谓］‘他们确实将离开触而感受’，无有是处。

. ‘‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

义注（1 块）

[a1] 131-143.如今，为显示那缘于见之感受上的强盛性，[世尊]又说「诸比丘，其中，凡是那些常见论的沙门、婆罗门」等。此中，「他们确实将离开触[而感受]（tevataaññatraphassā）」者：[意谓]那些沙门、婆罗门将离开触而感受那感受——这是没有道理的。犹如对于将倾倒的房舍，柱子是支撑它的强盛之缘，那[房舍]未被柱子支撑便不能站立；同样地，触也是受的强盛之缘，[世尊由此]显示：离开它，这见之感受便不存在。一切处都是这个方式。

131-143. Idāni tassa paccayassa diṭṭhivedayite balavabhāvadassanatthaṃ puna – ‘‘tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā’’ tiādimāha. Tattha te vata aññatra phassāti te vata samaṇabrāhmaṇā taṃ vedayitaṃ vinā phassena paṭisaṃvedissantīti kāraṇametaṃ natthīti. Yathā hi patato gehassa upatthambhanatthāya thūṇā nāma balavapaccayo hoti, na taṃ thūṇāya anupatthambhitaṃ ṭhātuṃ sakkoti, evameva phassopi vedanāya balavapaccayo, taṃ vinā idaṃ diṭṭhivedayitaṃ natthīti dasseti. Esa nayo sabbattha.

持见者所依的轮回之说（Diṭṭhigatikādhiṭṭhānavaṭṭakathā）
Diṭṭhigatikādhiṭṭhānavaṭṭakathā

§ 144 “诸比丘，其中，凡是那些常见论的沙门、婆罗门，以四种根据宣称自我与世间是常恒者；凡是那些一分常见论、一分非常见论的沙门、婆罗门……乃至……凡是那些边无边论的沙门、婆罗门……凡是那些不死矫乱论的沙门、婆罗门……凡是那些无因生论的沙门、婆罗门……凡是那些前际论者的沙门、婆罗门……凡是那些死后有想论的沙门、婆罗门……凡是那些死后无想论的沙门、婆罗门……凡是那些死后非想非非想论的沙门、婆罗门……凡是那些断灭论的沙门、婆罗门……凡是那些现法涅槃论的沙门、婆罗门……凡是那些后际论者的沙门、婆罗门……凡是那些既是前际论者、又是后际论者、又是前后际论者，持随前后际之见的沙门、婆罗门，针对前后际，以六十二种根据宣说种种胜解之语者——他们全都以六触处（chaphassāyatanā）一再触对而感受；以他们的受（vedanā）为缘而有爱，以爱为缘而有取，以取为缘而有有（bhava），以有为缘而有生（jāti），以生为缘而有老死（jarāmaraṇa）、愁、悲、苦、忧、恼的生起。

. ‘ ‘Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, yepi te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā…pe… yepi te samaṇabrāhmaṇā antānantikā… yepi te samaṇabrāhmaṇā amarāvikkhepikā… yepi te samaṇabrāhmaṇā adhiccasamuppannikā… yepi te samaṇabrāhmaṇā pubbantakappikā… yepi te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā… yepi te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā… yepi te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā… yepi te samaṇabrāhmaṇā ucchedavādā… yepi te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā… yepi te samaṇabrāhmaṇā aparantakappikā… yepi te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, sabbe te chahi phassāyatanehi phussa phussa paṭisaṃvedenti tesaṃ vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

> 译注：原典于“持一分常论、一分非常论”之后明写“…pe…”（peyyāla，略写符），按体例译作“……乃至……”；其后各类目之“……”亦系原典本有的略写记号，非译者省略。

义注（4 块）

[a1] 如今，[世尊]以「诸比丘，其中，凡是那些常见论的沙门、婆罗门，以四种根据宣称自我与世间是常恒者；凡是那些一分常见论的沙门、婆罗门」等方式，把一切见之感受总合起来。为什么呢？为了在上面把[它们]归入触。如何[归入]呢？即「他们全都以六触处一再触对而感受」。此中，名为六触处者，即：眼触处、耳触处、鼻触处、舌触处、身触处、意触处——这六者。因为「处（āyatana）」这一语用于生源、集合、原因、唯是施设[诸义]中。此中，「甘拔迦（Kamboja）是马的产地，南方之道是牛的[产地]」——[此]用于生源[义]，[意思是]出生之处；此是其义。「众鸟依止那可意之处」（《增支部》5.38）——[用]于集合[义]。「于念、于念的原因中」（《增支部》3.102）——[用]于原因[义]。「他们住于林野处的叶屋中」（《相应部》1.255）——[用]于唯是施设[义]。而此处的这[语]于生源等三义中都适用：因为于眼等中，以触为第五的诸法生起、集合，且它们是它们的原因，故为「处」。而此处则是依「缘于眼与诸色而生起眼识，三者的会合为触」（《相应部》2.43）这样的方式，以触为首而建立教说，[并]为了以触为始而显示缘的辗转，[乃]说了触处等。

> . Idāni tatra bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, yepi te samaṇabrāhmaṇā ekaccasassatikātiādinā nayena sabbadiṭṭhivedayitāni sampiṇḍeti. Kasmā? Upari phasse pakkhipanatthāya. Kathaṃ? Sabbe te chahi phassāyatanehi phussa phussa paṭisaṃvedentīti. Tattha cha phassāyatanāni nāma – cakkhuphassāyatanaṃ, sotaphassāyatanaṃ, ghānaphassāyatanaṃ, jivhāphassāyatanaṃ, kāyaphassāyatanaṃ, manophassāyatananti imāni cha. Sañjāti-samosaraṇa-kāraṇa-paṇṇattimattatthesu hi ayaṃ āyatanasaddo pavattati. Tattha – ‘ ‘kambojo assānaṃ āyatanaṃ, gunnaṃ dakkhiṇāpatho’ ’ ti sañjātiyaṃ pavattati, sañjātiṭṭhāneti attho. ‘ ‘Manorame āyatane, sevanti naṃ vihaṅgamā’ ’ ti (a. ni. 5.38) samosaraṇe. ‘ ‘Sati satiāyatane’ ’ ti (a. ni. 3.102) kāraṇe. ‘ ‘Araññāyatane paṇṇakuṭīsu sammantī’ ’ ti (saṃ. ni. 1.255) paṇṇattimatte. Svāyamidha sañjātiādiatthattayepi yujjati. Cakkhādīsu hi phassapañcamakā dhammā sañjāyanti samosaranti, tāni ca tesaṃ kāraṇanti āyatanāni. Idha pana ‘ ‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso’ ’ ti (saṃ. ni. 2.43) iminā nayena phassasīseneva desanaṃ āropetvā phassaṃ ādiṃ katvā paccayaparamparaṃ dassetuṃ phassāyatanādīni vuttāni.

[a2] 「一再触对而感受（phussaphussapaṭisaṃvedenti）」者：即触对、触对而感受。而此中，虽然[经文]说得仿佛诸处有触对的作用，然而不应了知它们有触对的作用；因为诸处并不触对，唯有触触对那种种所缘，而诸处只是被安置于触[之处]而显示的。因此，此中之义应如是了知：他们全都以由六触处所生的触触对色等所缘之后，而感受那见之受。

Phussa phussa paṭisaṃvedentīti phusitvā phusitvā paṭisaṃvedenti. Ettha ca kiñcāpi āyatanānaṃ phusanakiccaṃ viya vuttaṃ, tathāpi na tesaṃ phusanakiccatā veditabbā. Na hi āyatanāni phusanti, phassova taṃ taṃ ārammaṇaṃ phusati, āyatanāni pana phasse upanikkhipitvā dassitāni; tasmā sabbe te cha phassāyatanasambhavena phassena rūpādīni ārammaṇāni phusitvā taṃ diṭṭhivedanaṃ paṭisaṃvedayantīti evamettha attho veditabbo.

[a3] 「以他们的受为缘而有爱（tesaṃvedanāpaccayātaṇhā）」等[句]中，「受（vedanā）」者：即由六触处所生的受。它依亲依止之分而为色爱等各类爱之缘。因此说：「以他们的受为缘而有爱。」而它[爱]依亲依止之分与俱生之分而为四种取之缘。取之于有也是同样。有依亲依止之分而为生之缘。

Tesaṃ vedanāpaccayā taṇhātiādīsu vedanāti cha phassāyatanasambhavā vedanā. Sā rūpataṇhādibhedāya taṇhāya upanissayakoṭiyā paccayo hoti. Tena vuttaṃ – ‘‘tesaṃ vedanāpaccayā taṇhā’’ ti. Sā pana catubbidhassa upādānassa upanissayakoṭiyā ceva sahajātakoṭiyā ca paccayo hoti. Tathā upādānaṃ bhavassa. Bhavo jātiyā upanissayakoṭiyā paccayo hoti.

[a4] 而此处的「生（jāti）」，应视为具变化的五蕴；生依亲依止之分而为老死以及愁等之缘。此中这是略说，详细的缘起论则已于《清净道论》中说过。而此处唯应了知其用意。因为世尊讲说轮转之论时，或以无明为首[而说]：「诸比丘，无明的前际不可知——『在此之前无有无明，之后才生起』；诸比丘，虽如此说，然而可知『无明有此缘』」（《增支部》10.61）；或以渴爱为首[而说]：「诸比丘，有爱的前际不可知……乃至……『有爱有此缘』」（《增支部》10.62）；或以见为首[而说]：「诸比丘，有见的前际不可知……乃至……『有见有此缘』」。而此处，[世尊]以见为首而讲说，[乃]讲说了因受之贪而生起的诸见，[然后]讲说了以受为根的缘起。以此，[世尊]显示此[义]：「如是，这些持见者执取这[种]见解，于三有、四生、五趣、七识住、九众生居中，[想]『从此至彼、从彼至此』地流转、轮回，犹如系于机轴的牛、系于柱上的狗、被风[吹]而失去泊处的船一般，只是随转于轮转之苦，不能从轮转之苦中抬起头来。」

Jātīti panettha savikārā pañcakkhandhā daṭṭhabbā, jāti jarāmaraṇassa ceva sokādīnañca upanissayakoṭiyā paccayo hoti. Ayamettha saṅkhepo, vitthārato pana paṭiccasamuppādakathā visuddhimagge vuttā. Idha panassa payojanamattameva veditabbaṃ. Bhagavā hi vaṭṭakathaṃ kathento – ‘‘purimā, bhikkhave, koṭi na paññāyati avijjāya, ‘ito pubbe avijjā nāhosi, atha pacchā samabhavī’ti evañcetaṃ, bhikkhave, vuccati, atha ca pana paññāyati ‘‘idappaccayā avijjā’’ ti (a. ni. 10.61) evaṃ avijjāsīsena vā, purimā, bhikkhave, koṭi na paññāyati bhavataṇhāya…pe… ‘‘idappaccayā bhavataṇhā’’ ti (a. ni. 10.62) evaṃ taṇhāsīsena vā, purimā, bhikkhave, koṭi na paññāyati bhavadiṭṭhiyā…pe… ‘‘idappaccayā bhavadiṭṭhī’’ ti evaṃ diṭṭhisīsena vā kathesi’’. Idha pana diṭṭhisīsena kathento vedanārāgena uppajjamānā diṭṭhiyo kathetvā vedanāmūlakaṃ paṭiccasamuppādaṃ kathesi. Tena idaṃ dasseti – ‘‘evamete diṭṭhigatikā, idaṃ dassanaṃ gahetvā tīsu bhavesu catūsu yonīsu pañcasu gatīsu sattasu viññāṇaṭṭhitīsu navasu sattāvāsesu ito ettha etto idhāti sandhāvantā saṃsarantā yante yuttagoṇo viya, thambhe upanibaddhakukkuro viya, vātena vippannaṭṭhanāvā viya ca vaṭṭadukkhameva anuparivattanti, vaṭṭadukkhato sīsaṃ ukkhipituṃ na sakkontī’’ ti.

复注（7 块）

[t1] 由于在下面三品中[感受]已被提举，且在上面将说「而感受（paṭisaṃvedenti）」，故此处以感受为主，[义注]故说「把一切见之感受总合起来」。而「总合（sampiṇḍeti）」[一语]，[义注]显示了各处出现的「凡是那些（yepite）」中「也（pi）」一语之义。把感受归入触，正是显示其以触为缘：「以六内处对六所缘的感受，一向唯以六触为因。」「于此生起」，故「生源（sañjāti）」一语是依处之义，[义注]故说「出生之处（sañjātiṭṭhāne）」；「集合（samosaraṇa）」一语亦应如是见。果由于其转起系属于它而于此中伸展，或者[它]令作为出生的自己的果伸展、转起，故为「处（āyatanaṃ）」，[即]原因。于树丛之聚上[有]「林野」的言说，林野本身[即]「林野处」，[义注]故说「[用]于唯是施设[义]」。「[于三]义中都（atthattayepi）」者：应知以「都（pi）」一语总合了未说之义，[义注]以此摄取了矿源、住处、所依处[诸]义——即如「银矿、金矿」、「婆薮提婆的住处」、「业的所依处」等[例]中，「处」一语[用]于矿源、住处、所依处[诸义]；而于眼等中触等[诸法]遍

布，它们也是它们的住处，且由于[眼等]是依止缘，[故]也是[它们的]所依处。由于触应依境、根、识三者的会合而取，[义注]故说「会合（saṅgati）」——正因此，[触]才被称为「以集合为现起」。「依这样的方式（iminānayena）」者：纵使另有相应诸法存在，犹如于「眼……乃至……触」（《中部》1.204；《中部》3.421、425、426；《相应部》2.43-45；《相应部》4.60；《论事》465）这一经中，为显示触是受的主要之因而以触为首作了教说；同样，此《梵网[经]》中也以「以触为缘而有受」等语，以触为始，[并]以显明后际缘起来显示缘的辗转，[乃]以触为门而说「以诸触处一再触对」。

. Heṭṭhā tīsupi vāresu adhikatattā, upari ca ‘‘paṭisaṃvedentī’’ ti vakkhamānattā vedayitamettha padhānanti āha ‘‘sabbadiṭṭhivedayitāni sampiṇḍetī’’ ti. Sampiṇḍetīti ca ‘‘yepi te’’ ti tattha tattha āgatassa pi-saddassa atthaṃ dasseti. Vedayitassa phasse pakkhipanaṃ phassapaccayatādassanameva ‘‘chahi ajjhattikāyatanehi chaḷārammaṇapaṭisaṃvedanaṃ ekantato chaphassahetukamevā’’ ti. Sañjāyanti etthāti adhikaraṇattho sañjāti-saddoti āha ‘‘sañjātiṭṭhāne’’ ti. Evaṃ samosaraṇasaddopi daṭṭhabbo. Āyatati ettha phalaṃ tadāyattavuttitāya, āyabhūtaṃ vā attano phalaṃ tanoti pavattetīti āyatanaṃ, kāraṇaṃ. Rukkhagacchasamūhe araññavohāro araññameva araññāyatananti āha ‘‘paṇṇattimatte’’ ti. Atthattayepīti pi-saddena avuttatthasampiṇḍanaṃ daṭṭhabbaṃ, tena ākāranivāsādhiṭṭhānatthe saṅgaṇhāti. Hiraññāyatanaṃ suvaṇṇāyatanaṃ, vāsudevāyatanaṃ kammāyatananti ādīsu ākaranivāsādhiṭṭhānesu āyatanasaddo. Cakkhādīsu ca phassādayo ākiṇṇā, tāni ca nesaṃ nivāso, adhiṭṭhānañca nissayapaccayabhāvatoti. Tiṇṇampi visayindriyaviññāṇānaṃ saṅgatibhāvena gahetabbo phassoti ‘‘saṅgatī’’ ti vutto. Tathā hi so ‘‘sannipātapaccupaṭṭhāno’’ ti vuccati. Iminā nayenāti vijjamānesupi aññesu sampayuttadhammesu yathā ‘‘cakkhuñca…pe… phasso’’ ti (ma. ni. 1.204; ma. ni. 3.421, 425, 426; saṃ. ni. 2.43-45; saṃ. ni. 4.60; kathā. 465) etasmiṃ sutte vedanāya padhānakāraṇabhāvadassanatthaṃ phassasīsena desanā katā, evamidhāpi brahmajāle ‘‘phassapaccayā vedanā’’ tiādinā phassaṃ ādiṃ katvā aparantapaṭiccasamuppādadīpanena paccayaparamparaṃ dassetuṃ ‘‘phassāyatanehi phussa phussā’’ ti phassamukhena vuttaṃ.

[t2] 触虽是无色法、虽不以一分黏著于所缘，却依触对的行相转起而如同在触对，[义注]故说「唯有触触对那种种所缘（phassovataṃtaṃārammaṇaṃphusati）」；正由此，它才被称为「以触对为相、以撞击为味」。「以诸触处一再触对」[一语]中，无触对作用的诸处，也如同「床榻在喧闹」等[例]一般，依所依之言说而被作为有触对作用来显示，[义注]故说「只是被安置于触[之处]」——[意思是]使[它们]与触同趣，加上触的比喻说法；此是其义。因为所谓比喻说法唯是言说，并不由它成立[实]义，[义注]故说「因此（tasmā）」等语。

Phasso arūpadhammopi samāno ekadesena ārammaṇe anallīyamānopi phusanākārena pavattati phusanto viya hotīti āha ‘‘phassova taṃ taṃ ārammaṇaṃ phusatī’’ ti, yena so ‘‘phusanalakkhaṇo, saṅghaṭṭanaraso’’ ti ca vuccati. ‘‘Phassāyatanehi phussa phussā’’ ti aphusanakiccānipi āyatanāni ‘‘mañcā ghosantī’’ tiādīsu viya nissitavohārena phusanakiccāni katvā dassitānīti āha ‘‘phasse upanikkhipitvā’’ ti, phassagatikāni katvā phassūpacāraṃ āropetvāti attho. Upacāro hi nāma vohāramattaṃ, na tena atthasiddhi hotīti āha ‘‘tasmā’’ tiādi.

[t3] 依作为自己之缘的六触，受略说有六种：从眼触所生的乃至意触所生的；详说则依一百零八[受]之理而有一百零八种。「分为色爱等的（rūpataṇhādibhedāya）」者：即略说分为六种——色爱乃至法爱；详说则分为一百零八种。「依亲依止之分（upanissayakoṭiyā）」者：即以亲依止为首。[设难：]然而此处为何唯提取亲依止缘呢？岂不是乐受与不苦不乐受依唯所缘、所缘增上、所缘亲依止、自然亲依止而为渴爱的四种缘，苦[受]则依唯所缘与自然亲依止而为二种[缘]吗？——[通释：]此诚然；然而那一切都包含于亲依止之中。[设难：]所缘亲依止依亲依止之共通而为亲依止所摄，这尚且合宜；然而唯所缘与所缘增上又如何呢？——应知：它们也是依所缘之共通而为所缘亲依止所摄，并非[直接]为自然亲依止[所摄]。正为此义，此处[义注]才说「依亲依止之分」，而不说「依亲依止」。

Attano paccayabhūtānaṃ channaṃ phassānaṃ vasena cakkhusamphassajā yāva manosamphassajāti saṅkhepato chabbidhā vedanā, vitthārato pana aṭṭhasatapariyāyena aṭṭhasatabhedā. Rūpataṇhādibhedāyāti

rūpataṇhā yāva dhammataṇhāti saṅkhepato chappabhedāya, vitthārato aṭṭhasatabhedāya. Upanissayakoṭiyāti upanissayasīsena. Kasmā panettha upanissayapaccayova uddhaṭo, nanu sukhā vedanā, adukkhamasukhā vedanā ca taṇhāya ārammaṇamattaārammaṇādhipatiārammaṇūpanissayapakatūpanissayavasena catudhā paccayo, dukkhā ca ārammaṇamattapakatūpanissayavasena dvidhāti? Saccametaṃ, upanissaye eva pana taṃ sabbaṃ antogadhaṃ. Yuttaṃ tāva ārammaṇūpanissayassa upanissayasāmaññato upanissayena saṅgaho, ārammaṇamattaārammaṇādhipatīnaṃ pana kathanti? Tesampi ārammaṇasāmaññato ārammaṇūpanissayena saṅgahova kato, na pakatūpanissayenāti daṭṭhabbaṃ. Etadatthamevettha ‘‘upanissayakoṭiyā’’ ti vuttaṃ, na ‘‘upanissayenā’’ ti.

[t4] 「四种的（catubbidhassa）」者：即欲取乃至我论取这四种的。[设难：]岂不是渴爱本身即是欲取吗？——[通释：]此诚然。此中，微弱的渴爱[即]是渴爱，强盛的渴爱[则是]欲取。或者，对未得之境的希求[是]渴爱，犹如盗贼在黑暗中伸手；对已得之境的执取[是]取，犹如盗贼取执到手的财物。渴爱与少欲相违，取与知足相违；渴爱是遍求之苦的根本，取是守护之苦的根本——这便是它们的差别。「取的（upādānassa）」者：应知[渴爱]对非俱生的取是依亲依止之分[而为缘]，对其余[俱生]的[取]则依俱生之分。此中，对无间的[取]依无间、等无间、无间亲依止、无有、离去、重复诸缘；对非无间的则依亲依止；而作为所缘时，则依所缘增上与所缘亲依止，或唯依所缘——[义注]把这一切都摄于亲依止，[乃]说「依亲依止之分」。而由于[人]以渴爱味著色等之后便于诸欲中趋于耽湎，故渴爱是欲取的亲依止。同样，[人]于色等种类上愚迷，便执取「没有布施」等（《长部》1.171；《中部》1.445；《中部》2.94、95、225；《中部》3.91、116、136；《相应部》3.210；《法集论》1221；《分别论》938）[方式的]邪见；欲从轮回解脱者[则]于非清净之道上执著为清净之道；[又]执取于诸蕴中作我与我所之执的有身见——故应知渴爱对其余[三取]也是亲依止。而对俱生的[取]，渴爱依俱生、相互、依止、相应、有、不离去、因诸缘而为缘；就这一切而言，[义注]才说「依俱生之分」。

Catubbidhassāti kāmupādānaṃ yāva attavādupādānanti catubbidhassa. Nanu ca taṇhāva kāmupādānanti? Saccametaṃ. Tattha dubbalā taṇhā taṇhāva, balavatī taṇhā kāmupādānaṃ. Atha vā appattavisayapatthanā taṇhā tamasi corānaṃ karapasāraṇaṃ viya. Sampattavisayaggahaṇaṃ upādānaṃ, corānaṃ karappattadhanaggahaṇaṃ viya. Appicchatāpaṭipakkhā taṇhā, santosapaṭipakkhā upādānaṃ. Pariyesanadukkhamūlaṃ taṇhā, ārakkhadukkhamūlaṃ upādānanti ayametesaṃ viseso. Upādānassāti asahajātassa upādānassa upanissayakoṭiyā, itarassa sahajātakoṭiyāti daṭṭhabbaṃ. Tattha anantarassa anantarasamanantaraanantarūpanissayanatthivigatāsevanapaccayehi, anānantarassa upanissayena, ārammaṇabhūtā pana ārammaṇādhipatiārammaṇūpanissayehi, ārammaṇamatteneva vāti taṃ sabbaṃ upanissayeneva gahetvā ‘‘upanissayakoṭiyā’’ ti vuttaṃ. Yasmā ca taṇhāya rūpādīni assādetvā kāmesu pātabyataṃ āpajjati, tasmā taṇhā kāmupādānassa upanissayo. Tathā rūpādibhedeva sammūḷho ‘‘natthi dinna’’ ntiādinā (dī. ni. 1.171; ma. ni. 1.445; ma. ni. 2.94, 95, 225; ma. ni. 3.91, 116, 136; saṃ. ni. 3.210; dha. sa. 1221; vibha. 938) micchādassanaṃ, saṃsārato muccitukāmo asuddhimagge suddhimaggaparāmasanaṃ, khandhesu attattaniyagāhabhūtaṃ sakkāyadassanaṃ gaṇhāti, tasmā itaresampi taṇhā upanissayoti daṭṭhabbaṃ. Sahajātassa pana sahajātaañña mañña nissayasampayuttaatthiavigatahetuvasena taṇhā paccayo hoti. Taṃ sabbaṃ sandhāya ‘‘sahajātakoṭiyā’’ ti vuttaṃ.

[t5] 「同样（tathā）」者：[意思是]即依亲依止之分与俱生之分；此是其义。「有的（bhavassa）」者：即业有与生有的。此中，称为思等的一切趣有之业[即]业有；欲有等九种[即]生有。其中，四种取由于是生有之因的业有之因，且由于[取]成为它的助伴，[故]依自然亲依止而为生有之缘；而在以业为所缘之时，与业俱生的欲取则依所缘缘而为生有之缘。至于业有：对俱生的[业有]，俱生的取依俱生、相互、依止、相应、有、不离去，以及因、道[诸缘]而为多种缘；对非俱生的则依无间、等无间、无间亲依止、无有、离去、重复[诸缘]；对其余的则依自然亲依止；于思惟等时则依所缘而为缘。此中，[义注]把无间等[诸缘]归入亲依止缘、把俱生等[诸缘]归入俱生缘，[乃]说「依亲依止之分与俱生之分」。

Tathāti upanissayakoṭiyā ceva sahajātakoṭiyā cāti attho. Bhavassāti kammabhavassa ceva upapattibhavassa ca. Tattha cetanādisaṅkhā taṃ sabbaṃ bhavagāmikammaṃ kammabhavo, kāmabhavādiko navavidho

upapattibhavo, tesaṃ upapattibhavassa catubbidhampi upādānaṃ upapattibhavakāraṇakammabhavakāraṇabhāvato, tassa ca sahāyabhāvūpagamanato pakatūpanissayavasena paccayo hoti. Kammārammaṇakaraṇakāle pana kammasahajātakāmupādānaṃ upapattibhavassa ārammaṇapaccayena paccayo hoti. Kammabhavassa pana sahajātassa sahajātaṃ upādānaṃ sahajātaaññamaññanissayasampayuttaatthiavigatavasena ceva hetumaggavasena ca anekadhā paccayo hoti, asahajātassa anantarasamanantaraanantarūpanissayanatthivigatāsevanavasena, itarassa pakatūpanissayavasena, sammasanādikālesu ārammaṇavasena ca paccayo hoti. Tattha anantarādike upanissayapaccaye, sahajātādike sahajātapaccaye pakkhipitvā vuttaṃ ‘‘upanissayakoṭiyā ceva sahajātakoṭiyā cā’’ ti.

[t6] 「有为生[之缘]（bhavojātiyā）」此中，「有」所意指的是业有；因为是它作生之缘，而非生有——生有[即]最初生起的诸蕴，正是生。因此[义注]说「而此处的『生』，应视为具变化的五蕴」。而「具变化的（savikārā）」者：即以生起之变化而为具变化的；它们依义正是生有——因为同一[法]不宜成为它自己的因。而业有依业缘与亲依止缘而为生有之缘，[义注]故说「有依亲依止之分而为生之缘」。

Bhavo jātiyāti ettha bhavoti kammabhavo adhippeto. So hi jātiyā paccayo, na upapattibhavo. Upapattibhavo hi paṭhamābhinibbattā khandhā jātiyeva. Tena vuttaṃ ‘‘jātīti panettha savikārā pañcakkhandhā daṭṭhabbā’’ ti. Savikārāti ca nibbattivikārena savikārā, te ca atthato upapattibhavoyeva. Na hi tadeva tassa kāraṇaṃ bhavituṃ yuttanti. Kammabhavo ca upapattibhavassa kammapaccayena ceva upanissayapaccayena ca paccayo hotīti āha ‘‘bhavo jātiyā upanissayakoṭiyā paccayo’’ ti.

[t7] 而由于有生便有老死，且为老死等所触的愚人[便]有愁等，无[生]则无，[义注]故说「生……乃至……而为……之缘（jāti...pe...paccayohoti）」。由于[义注]是以俱生与亲依止为首而显示缘的思择，且未触及支的思择，[义注]故说「此中这是略说」。由于缘起的思择境域广大，其无余[的思择]从何处可得呢？[义注]故说「详细的（vitthārato）」等语。而[义注]在显示此处所说的缘起唯是一分、[以及]如此宣说的理由连同例证时，说了「因为世尊（bhagavāhi）」等语。此中，「前际不可知（koṭinapaññāyati）」者：[意思是]「无明是在某某正等正觉者或转轮王之时生起的，在此之前则无」——无明的最初界限，纵对我这无障碍的一切知智也不可知，正因为它并不存在；此是其义。这[是它的]缘，[故为]「此缘」；因此「有此缘（idappaccayā）」[即]由此因，[意思是]以漏为缘；此是其义。「有爱（bhavataṇhāya）」者：即作为有结的渴爱。「有见（bhavadiṭṭhiyā）」者：即常见。「从此至彼、从彼至此」[一语]，[义注]显示无边际的一再生起。

Yasmā ca sati jātiyā jarāmaraṇaṃ, jarāmaraṇādinā phuṭṭhassa bālassa sokādayo ca sambhavanti, nāsati, tasmā ‘‘jāti...pe... paccayo hotī’’ ti vuttaṃ. Sahajātūpanissayasīsena paccayavicāraṇāya dassitattā, aṅgavicāraṇāya ca anāmaṭṭhattā āha ‘‘ayamettha saṅkhepo’’ ti. Mahāvisayattā paṭiccasamuppādavicāraṇāya sā niravasesā kuto laddhabbāti āha ‘‘vitthārato’’ tiādi. Ekadesena cettha kathitassa paṭiccasamuppādassa tathā kathane saddhiṃ udāharaṇena kāraṇaṃ dassento ‘‘bhagavā hī’’ tiādimāha. Tattha koṭi na paññāyatīti asukassa nāma sammāsambuddhassa, cakkavattino vā kāle avijjā uppannā, na tato pubbeti avijjāya ādimariyādā appaṭihatassa mama sabbaññutaññāṇassāpi na paññāyati avijjamānattāyevāti attho. Ayaṃ paccayo idappaccayo, tasmā idappaccayā, imasmā kāraṇā āsavapaccayāti attho. Bhavataṇhāyāti bhavasaṃyojanabhūtāya taṇhāya. Bhavadiṭṭhiyāti sassatadiṭṭhiyā. ‘‘Ito ettha etto idhā’’ ti apariyantaṃ aparāparuppattiṃ dasseti.

离轮回之说等（Vivaṭṭakathādi）
Vivaṭṭakathādi

§ 145 “诸比丘，当比丘如实了知六触处的集起（samudaya）、灭没（atthaṅgama）、味著（assāda）、过患（ādīnava）与出离（nissaraṇa）时，他就了知超越这一切者。

. ‘‘Yato kho, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti, ayaṃ imehi sabbeheva uttaritaraṃ pajānāti.

> 译注：“他就了知超越这一切者”（ayaṃ imehi sabbeheva uttaritaraṃ pajānāti）：谓其所了知者超越上述一切诸见。

义注（2 块）

[a1] 如是讲说了持见者所依的轮转之后，如今为以正精勤的比丘为所依而显示离轮转，[世尊]说「诸比丘，当比丘……」等。此中，「当（yato）」者：即当……时。「六触处的（channaṃphassāyatanānaṃ）」者：即以那六触处触对而感受的持见者们的轮转得以转起，[所说的]正是那六触处的。「集起（samudaya）」等[句]中，应依受业处中所说的「以无明的集起而有眼的集起」等方式，了知诸触处的集起等。然而，如同在那[受业处]中说「以触的集起、以触的灭」，此处于眼等[触处]中则应了知为「以食的集起、以食的灭」；于意处则[应了知]为「以名色的集起、以名色的灭」。

. Evaṃ diṭṭhigatikādhiṭṭhānaṃ vaṭṭaṃ kathetvā idāni yuttayogabhikkhuadhiṭṭhānaṃ katvā vivaṭṭaṃ dassento – ‘‘yato kho, bhikkhave, bhikkhū’’ tiādimāha. Tattha yatoti yadā. Channaṃ phassāyatanānanti yehi chahi phassāyatanehi phusitvā paṭisaṃvedayamānānaṃ diṭṭhigatikānaṃ vaṭṭaṃ vattati, tesaṃyeva channaṃ phassāyatanānaṃ. Samudayantiādīsu avijjāsamudayā cakkhusamudayotiādinā vedanākammaṭṭhāne vuttanayena phassāyatanānaṃ samudayādayo veditabbā. Yathā pana tattha ‘‘phassasamudayā phassanirodhā’’ ti vuttaṃ, evamidha, taṃ cakkhādīsu – ‘‘āhārasamudayā āhāranirodhā’’ ti veditabbaṃ. Manāyatane ‘‘nāmarūpasamudayā nāmarūpanirodhā’’ ti.

[a2] 「了知超越这一切者（uttaritaraṃpajānāti）」者：持见者只了知见而已；而这[比丘]则了知见，以及超越见的戒、定、慧、解脱，乃至[了知]阿罗汉[果]。若问：谁如此了知呢？漏尽者了知，阿那含、斯陀含、须陀洹[了知]，多闻的、持诵圣典的比丘了知，已开始修观者了知。而教说则是以阿罗汉[果]为顶点而结束的。

Uttaritaraṃ pajānātīti diṭṭhigatiko diṭṭhimeva jānāti. Ayaṃ pana diṭṭhiñca diṭṭhito ca uttaritaraṃ sīlasamādhipaññāvimuttinti yāva arahattā jānāti. Ko evaṃ jānātīti? Khīṇāsavo jānāti, anāgāmī, sakadāgāmī, sotāpanno, bahussuto, ganthadharo bhikkhu jānāti, āraddhavipassako jānāti. Desanā pana arahattanikūṭeneva niṭṭhāpitāti.

复注（1 块）

[t1] 应知「诸受的集起（vedanānaṃsamudayaṃ）」等圣典[文句]即是受业处。「那（taṃ）」者：即所说的「以触的集起、以触的灭」中触的处所。「食（āhāro）」者：应知即段食；因为由「段食依食缘而为此身之缘」（《发趣论》1·缘的解说429）一语，它对业等起[之色]也正是资持之缘。纵使须陀洹等也如实了知，然而依了知最上之趣，教说仍以阿罗汉[果]为顶点而结束。而此中，[世尊]以「诸比丘，当比丘……乃至……如实了知」[一语]，连同法的出离性一并显示了僧的善行道。正因此，义注中此处才以「若问：谁如此了知呢？漏尽者了知，乃至已开始修观者了知」[一语]，完整地显示了比丘僧团；应知：由此，[义注]所说的「也可依比丘僧团而显明」（《吉祥悦意》1.8）便正依其字面而得到显明。

. ‘‘Vedanānaṃ samudaya’’ ntiādipāḷi vedanākammaṭṭhānanti daṭṭhabbā. Tanti ‘‘phassasamudayā phassanirodhā’’ ti vuttaphassaṭṭhānaṃ. Āhāroti kabaḷīkāro āhāro veditabbo. So hi ‘‘kabaḷīkāro āhāro imassa kāyassa āhārapaccayena paccayo’’ ti (paṭṭhā. 1.paccayaniddesa 429) vacanato kammasamuṭṭhānānampi upatthambhakapaccayo hotiyeva. Yadipi sotāpannādayo yathābhūtaṃ pajānanti, ukkaṃsagativijānanavasena pana desanā arahattanikūṭena niṭṭhāpitā. Ettha ca ‘‘yato kho bhikkhave bhikkhu…pe… yathābhūtaṃ pajānātī’’ ti etena dhammassa niyyānikabhāvena saddhiṃ saṅghassa suppaṭipattiṃ dasseti. Teneva hi aṭṭhakathāyamettha ‘‘ko evaṃ jānātīti? Khīṇāsavo jānāti, yāva āraddhavipassako jānātī’’ ti paripuṇṇaṃ katvā bhikkhusaṅgho dassito, tena yaṃ vuttaṃ

‘‘bhikkhusaṅghavasenapi dīpetuṃ vaṭṭatī’’ ti, (dī. ni. aṭṭha. 1.8) taṃ yathārutavaseneva dīpitaṃ hotīti daṭṭhabbaṃ.

§ 146 “诸比丘，凡是任何沙门或婆罗门，或为前际论者、或为后际论者、或为前后际论者，持随前后际之见，针对前后际宣说种种胜解之语，他们全都被收在这六十二种根据之网内；浮起时，都系缚于此而浮起；浮起时，都被包含于此、收在网内而浮起。

. ‘‘Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā, ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti.

> 译注：antojālīkatā：被置于网内、落入网中。ummujjamānā ummujjanti：浮起时[只能于网中]浮起，喻诸见者无论如何立说，皆不出此六十二见之网。

义注（2 块）

[a1] 如是讲说了离轮转之后，如今为显示「没有能脱出教说之网的持见者」，[世尊]又开始了「诸比丘，凡是任何……」。此中，「被收在……网内（antojālīkatā）」者：即被收在我这教说之网内。「都系缚于此（etthasitāvā）」者：即依止、依附于我这教说之网中而不出离。「浮起时，都……浮起（ummujjamānāummujjanti）」者：这是说什么呢？即他们无论向下沉没或向上升起，都仍是依止于我的教说之网而沉没、而升起。「被包含于此（etthapariyāpannā）」者：即被包含于我这教说之网中；[意谓]被它所缚、被收在网内而浮起，[如是]浮起——因为此中并没有名为不被摄取的持见者。

. Evaṃ vivaṭṭaṃ kathetvā idāni ‘‘desanājālavimutto diṭṭhigatiko nāma natthī’’ ti dassanatthaṃ puna – ‘‘ye hi keci, bhikkhave’’ ti ārabhi. Tattha antojālīkatāti imassa mayhaṃ desanājālassa antoyeva katā. Ettha sitā vāti etasmiṃ mama desanājāle sitā nissitā avasitāva. Ummujjamānā ummujjantīti kiṃ vuttaṃ hoti? Te adho osīdantāpi uddhaṃ uggacchantāpi mama desanājāle sitāva hutvā osīdanti ca uggacchanti ca. Ettha pariyāpannāti ettha mayhaṃ desanājāle pariyāpannā, etena ābaddhā antojālīkatā ca hutvā ummujjamānā ummujjanti, na hettha asaṅgahito diṭṭhigatiko nāma atthīti.

[a2] 「细密的（sukhumacchikena）」者：即以细密的[网]眼，[意思是]以细小的孔；此是其义。因为世尊犹如渔夫，教说犹如网，一万个世界犹如小水池，六十二见者犹如稍大的生物。犹如那[渔夫]站在岸边观看时，见到稍大的生物被收在网内之状；世尊见到一切见被收在教说之网内之状也是如此——此中的譬喻配合应如是了知。

Sukhumacchikenāti saṇhaacchikena sukhumacchiddenāti attho. Kevaṭṭo viya hi bhagavā, jālaṃ viya desanā, parittaudakaṃ viya dasasahassilokadhātu, oḷārikā pāṇā viya dvāsaṭṭhidiṭṭhigatikā. Tassa tīre ṭhatvā olokentassa oḷārikānaṃ pāṇānaṃ antojālīkatabhāvadassanaṃ viya bhagavato sabbadiṭṭhigatānaṃ desanājālassa antokatabhāvadassananti evamettha opammasaṃsandanaṃ veditabbaṃ.

复注（1 块）

[t1] 「在网之内（antojālassa）」，故为「网内」；「被作于网内」，故为「被收在……网内（antojālīkatā）」。依生于恶趣而有向下沉没，依生于成就之有而有向上升起；同样，依小地与广大地、依退缩与超奔、依持随前际之见与持随后际之见，也应依次配合[理解]向下沉没与向上升起。「一万个世界（dasasahassīlokadhātu）」[一语]，[义注]是就生刹土而说的。

. Anto jālassāti antojālaṃ, antojāle katāti antojālīkatā. Apāyūpapattivasena adho osīdanaṃ, sampattibhavavasena uddhaṃ uggamanaṃ. Tathā parittabhūmimahaggatabhūmivasena, olīnatā’tidhāvanavasena, pubbantānudiṭṭhiaparantānudiṭṭhivasena ca yathākkamaṃ adho osīdanaṃ uddhaṃ uggamanaṃ yojetabbaṃ. ‘‘Dasasahassilokadhātū’’ ti jātikhettaṃ sandhāyāha.

“诸比丘，犹如熟练的渔夫或渔夫的学徒，用细密的网罩遍一个小水池，他会这样想：‘凡这水池中稍大的生物，全都被收在网内；浮起时，都系缚于此而浮起；浮起时，都被包含于此、收在网内而浮起。’同样地，诸比丘，凡是任何沙门或婆罗门，或为前际论者、或为后际论者、或为前后际论者，持随前后际之见，针对前后际宣说种种胜解之语，他们全都被收在这六十二种根据之网内；浮起时，都系缚于此而浮起；浮起时，都被包含于此、收在网内而浮起。

‘‘Seyyathāpi, bhikkhave, dakkho kevaṭṭo vā kevaṭṭantevāsī vā sukhumacchikena jālena parittaṃ udakadahaṃ [udakarahadaṃ (sī. syā. pī.)] otthareyya. Tassa evamassa – ‘ye kho keci imasmiṃ udakadahe oḷārikā pāṇā, sabbe te antojālīkatā. Ettha sitāva ummujjamānā ummujjanti; ettha pariyāpannā antojālīkatāva ummujjamānā ummujjantī’ti; evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbha anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti.

> 译注：“小水池”原文udakadaha，异本（sī. syā. pī.）作udakarahada（水池、湖）。此即“如鱼入网，为网所罩”之喻。

§147 “诸比丘，如来的身体住立，而［导向再］有之索（bhavanetti）已被断除。只要他的身体住立，天与人就得见他；身坏之后，寿命穷尽，天与人就不再见他。

. ‘‘Ucchinnabhavanettiko, bhikkhave, tathāgatassa kāyo tiṭṭhati. Yāvassa kāyo ṭhassati, tāva naṃ dakkhanti devamanussā. Kāyassa bhedā uddhaṃ jīvitapariyādānā na naṃ dakkhanti devamanussā.

> 译注：bhavanetti直译“[导向诸]有的导索”，义注释为牵引至[未来]有的渴爱之绳；其已断故，如来身坏命终后不再显现于天人之前。Ucchinnabhavanettiko 为修饰 kāyo 之有财释：“［导向］有之索已断的如来之身［仍］住立”；译文避免“住立时……断除”之误读（似断除发生于住立之时）。

义注（4 块）

[a1] 如是，以这六十二见摄取了一切见，显示了一切持见者被包含于这教说之网中的状态之后，如今为显示自己不被包含于任何[处]的状态，[世尊]说「诸比丘，如来的[导向再]有之索已被断除」等。此中，以它而牵引，故为「索（netti）」。「牵引（nayanti）」者：即系于颈而拖曳；这是绳索之名。而此处，由于[有爱]与索相似，所意谓的「索」是有爱。因为它系众人之颈，而牵引、导往这样那样的有，故为「[导向再]有之索（bhavanetti）」。他以阿罗汉道之刀断除了[导向再]有之索，故为「[导向再]有之索已被断除者（ucchinnabhavanettiko）」。

. Evaṃ imāhi dvāsaṭṭhiyā diṭṭhīhi sabbadiṭṭhīnaṃ saṅgahitattā sabbesaṃ diṭṭhigatikānaṃ etasmiṃ desanājāle pariyāpannabhāvaṃ dassetvā idāni attano katthaci apariyāpannabhāvaṃ dassento –

‘‘ucchinnabhavanettiko, bhikkhave, tathāgatassa kāyo’’ tiādimāha. Tattha nayanti etāyāti netti. Nayantīti gīvāya bandhitvā ākaḍḍhanti, rajjuyā etaṃ nāmaṃ. Idha pana nettisadisatāya bhavataṇhā nettīti adhippetā. Sā hi mahājanaṃ gīvāya bandhitvā taṃ taṃ bhavaṃ neti upanetīti bhavanetti. Arahattamaggasatthena ucchinnā bhavanetti assāti ucchinnabhavanettiko.

[a2] 「身坏之后（kāyassabhedāuddhaṃ）」者：即从身的破坏之后。「寿命穷尽（jīvitapariyādānā）」者：即由于寿命的完全穷尽、竭尽，[意思是]不再结生之状态；此是其义。「就不再见他（nataṃdakkhanti）」者：即那如来。[意谓]天或人都将不见[他]，[他]将达到不可施设之状态；此是其义。

Kāyassa bhedā uddhanti kāyassa bhedato uddhaṃ. Jīvitapariyādānāti jīvitassa sabbaso pariyādinnattā parikkhīṇattā, puna appaṭisandhikabhāvāti attho. Na taṃ dakkhantīti taṃ tathāgataṃ. Devā vā manussā vā na dakkhissanti, apaṇṇattikabhāvaṃ gamissatīti attho.

[a3] 「诸比丘，犹如（seyyathāpi,bhikkhave）」——而在譬喻中，这是[其]配合：如来的身体犹如芒果树，依它而在过去转起的渴爱犹如生在树上的大茎柄；有渴爱时，以渴爱为系属而于未来生起的五蕴、十二处、十八界，犹如系属于那茎柄上的五熟、十二熟、十八熟之量的一串芒果。而犹如那茎柄被切断时，一切那些芒果都随之而去，都随顺于那茎柄，[意思是]由于茎柄的切断而[随之]被切断；同样地，凡因[导向再]有之索的茎柄未被断除而于未来会生起的五蕴、十二处、十八界，那一切法都随之而去，都随顺于[导向再]有之索，[意思是]在它被断除时[随之]被断除；此是其义。

Seyyathāpi, bhikkhaveti, upamāyaṃ pana idaṃ saṃsandanaṃ. Ambarukkho viya hi tathāgatassa kāyo, rukkhe jātamahāvaṇṭo viya taṃ nissāya pubbe pavattataṇhā. Tasmiṃ vaṇṭe upanibaddhā pañcapakkadvādasapakkaaṭṭhārasapakkaparimāṇā ambapiṇḍī viya taṇhāya sati taṇhūpanibandhanā hutvā āyatiṃ nibbattanakā pañcakkhandhā dvādasāyatanāni aṭṭhārasa dhātuyo. Yathā pana tasmiṃ vaṇṭe chinne sabbāni tāni ambāni tadanvayāni honti, taṃyeva vaṇṭaṃ anugatāni, vaṇṭacchedā chinnāni yevāti attho; evameva ye bhavanettivaṇṭassa anupacchinnattā āyatiṃ uppajjeyyuṃ pañcakkhandhā dvādasāyatanāni aṭṭhārasadhātuyo, sabbe te dhammā tadanvayā honti bhavanettiṃ anugatā, tāya chinnāya chinnā yevāti attho.

[a4] 而犹如那树也因遇到蛙刺（maṇḍūkakaṇṭaka）之毒的接触，渐渐枯萎而死时，[便]只有「在这地方曾有这样一棵树」的言说而已，谁也见不到那棵树；同样地，因遇到圣道的接触，渴爱之润泽已被竭尽，这身体便如渐渐枯萎一般地破坏，[如是]身坏之后、寿命穷尽，[天与人]就不再见他，天与人也将不再见到如来，[而]只有「相传这是那样一位导师的教法」的言说而已——[如是]，[世尊]把教说导至无余依涅槃界而结束了。

Yathā pana tasmimpi rukkhe maṇḍūkakaṇṭakavisasamphassaṃ āgamma anupubbena sussitvā mate – ‘‘imasmiṃ ṭhāne evarūpo nāma rukkho ahosī’’ ti vohāramattameva hoti, na taṃ rukkhaṃ koci passati, evaṃ ariyamaggasamphassaṃ āgamma taṇhāsinehassa pariyādinnattā anupubbena sussitvā viya bhinne imasmiṃ kāye, kāyassa bhedā uddhaṃ jīvitapariyādānā na taṃ dakkhanti, tathāgatampi devamanussā na dakkhissanti, evarūpassa nāma kira satthuno idaṃ sāsananti vohāramattameva bhavissatīti anupādisesanibbānadhātuṃ pāpetvā desanaṃ niṭṭhapesi.

复注（1 块）

[t1] 「不可施设之状态（apaṇṇattikabhāvaṃ）」者：即就现存者的施设而言的不可施设之状态；而依过去性的那样的施设，直到教法隐没为止[仍然存在]，甚至在此之后于其他佛出世时也仍转起——正因此[义注]下文才说「只有……的言说而已」（《吉祥悦意》1.147）。「身（kāyo）」者：即自体，[它]是色法与非色法之聚；因为如此，它与芒果树的相似性、以及它的诸支分即色蕴与眼等和熟芒果的相似性才合宜。而此中，譬喻应仅止于此而见：犹如茎柄被切断时，系属于茎柄的诸熟芒果便从芒果树上断离；同样，[导向再]有之索被断除时，系属于它的色蕴等便从相续中断离。

. Apaṇṇattikabhāvanti dharamānakapaṇṇattiyā apaṇṇattikabhāvaṃ. Atītabhāvena pana tathā paṇṇatti yāva sāsanantaradhānā, tato uddhampi aññabuddhuppādesu vattati eva. Tathā hi vakkhati ‘‘vohāramattameva bhavissatī’’ ti (dī. ni. aṭṭha. 1.147). Kāyoti attabhāvo, yo rūpārūpadhammasamūho. Evaṃ hissa ambarukkhasadisatā, tadavayavānañca rūpakkhandhacakkhādīnaṃ ambapakkasadisatā yujjatīti. Ettha ca vaṇṭacchede vaṇṭūpanibandhānaṃ ambapakkānaṃ ambarukkhato vicchedo viya bhavanettichede tadupanibandhānaṃ rūpakkhandhādīnaṃ santānato vicchedoti ettāvatā opammaṃ daṭṭhabbaṃ.

“诸比丘，犹如一串芒果的茎柄被切断，凡是系属于茎柄的芒果，全都随之而去；同样地，诸比丘，如来的身体住立，而［导向再］有之索已被断除。只要他的身体住立，天与人就得见他；身坏之后，寿命穷尽，天与人就不再见他。”

‘‘Seyyathāpi, bhikkhave, ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭapaṭibandhāni [vaṇṭūpanibandhanāni (sī. pī.), vaṇḍapaṭibaddhāni (ka.)], sabbāni tāni tadanvayāni bhavanti; evameva kho, bhikkhave, ucchinnabhavanettiko tathāgatassa kāyo tiṭṭhati, yāvassa kāyo ṭhassati, tāva naṃ

dakkhanti devamanussā, kāyassa bhedā uddhaṃ jīvitapariyādānā na naṃ dakkhanti devamanussā’’ti.

> 译注：“系属于茎柄”原文vaṇṭapaṭibandhāni，异本作vaṇṭūpanibandhanāni（sī. pī.）等。

§148 如此说时，具寿阿难（āyasmāĀnanda）对世尊如此说：“稀有啊，尊者！未曾有啊，尊者！尊者，这个法门（dhammapariyāya）名叫什么？”“阿难，因此，你要受持这个法门为‘义网’（atthajāla），也要受持它为‘法网’（dhammajāla），也要受持它为‘梵网’（brahmajāla），也要受持它为‘见网’（diṭṭhijāla），也要受持它为‘无上的战胜’（anuttarasaṅgāmavijaya）。”世尊如此说。

. Evaṃ vutte āyasmā ānando bhagavantaṃ etadavoca – ‘‘acchariyaṃ, bhante, abbhutaṃ, bhante, ko nāmo ayaṃ, bhante, dhammapariyāyo’’ti? ‘‘Tasmātiha tvaṃ, ānanda, imaṃ dhammapariyāyaṃ atthajālantipi naṃ dhārehi, dhammajālantipi naṃ dhārehi, brahmajālantipi naṃ dhārehi, diṭṭhijālantipi naṃ dhārehi, anuttaro saṅgāmavijayotipi naṃ dhārehī’’ti. Idamavoca bhagavā.

> 译注：五种经名：义网、法网、梵网、见网、无上的战胜（saṅgāmavijaya直译“战场之胜利”）。dhārehi 为第二人称命令式，“可以受持”弱化为许可语气，改作“你要受持／也要受持”。

义注（3 块）

[a1] 「如此说时，具寿阿难（evaṃvutteāyasmāānando）」者：即世尊在此经中如此说时，长老从最初起总摄了整部经，[心]想：「如此显示佛力而讲说的这部经，世尊未曾取[定]其名；那么，我要令[世尊]为它取名」，[于是]便对世尊如此说。

> . Evaṃ vutte āyasmā ānandoti evaṃ bhagavatā imasmiṃ sutte vutte thero ādito paṭṭhāya sabbaṃ suttaṃ samannāharitvā evaṃ buddhabalaṃ dīpetvā kathitasuttassa na bhagavatā nāmaṃ gahitaṃ, handassa nāmaṃ gaṇhāpessāmīti cintetvā bhagavantaṃ etadavoca.

[a2] 「阿难，因此，你要……（tasmātihatvaṃ）」等[句]中，这是义的配合：阿难，由于在这个法门中此世的利益与他世的利益都已被分别，因此，你要受持这个法门为「义网」；又由于此中讲说了众多的教典之法，所以也要受持它为「法网」；又由于此中依最上之义分别了「梵」——[即]一切知智，所以也要受持它为「梵网」；由于此中分别了六十二见，所以也要受持它为「见网」；再者，由于听闻这个法门之后，能够摧破天子魔、蕴魔、死魔与烦恼魔，所以「也要受持它为『无上的战胜』」。

> Tasmātiha tvantiādīsu ayamatthayojanā – ānanda, yasmā imasmiṃ dhammapariyāye idhatthopi paratthopi vibhatto, tasmātiha tvaṃ imaṃ dhammapariyāyaṃ ‘‘atthajāla’’ntipi naṃ dhārehi; yasmā panettha bahū tantidhammā kathitā, tasmā ‘‘dhammajāla’’ntipi naṃ dhārehi; yasmā ca ettha seṭṭhaṭṭhena brahmaṃ sabbaññutaññāṇaṃ vibhattaṃ, tasmā ‘‘brahmajāla’’ntipi naṃ dhārehi; yasmā ettha dvāsaṭṭhidiṭṭhiyo vibhattā, tasmā ‘‘diṭṭhijāla’’ntipi naṃ dhārehi; yasmā pana imaṃ dhammapariyāyaṃ sutvā devaputtamārampi khandhamārampi maccumārampi kilesamārampi sakkā maddituṃ, tasmā ‘‘anuttaro saṅgāmavijayotipi naṃ dhārehī’’ti.

[a3] 「世尊如此说（idamavocabhagavā）」者：即从因缘之末起，直到「也要受持它为『无上的战胜』」为止的整部经——世尊宣示了他人之慧所不能获得立足处的、极甚深的一切知智，犹如太阳[驱除]黑暗一般驱除见的大黑暗，[如是]而说。

> Idamavoca bhagavāti idaṃ nidānāvasānato pabhuti yāva ‘‘anuttaro saṅgāmavijayotipi naṃ dhārehī’’ti sakalaṃ suttantaṃ bhagavā paresaṃ paññāya alabbhaneyyapatiṭṭhaṃ paramagambhīraṃ sabbaññutaññāṇaṃ pakāsento sūriyo viya andhakāraṃ diṭṭhigatamahandhakāraṃ vidhamanto avoca.

复注（1 块）

[t1] 「法门（dhammapariyāye）」者：即于圣典中。「此世的利益（idhattho）」者：即现法的利益。「他世的利益（parattho）」者：即来世的利益。以它而战胜战场，故为「战胜（saṅgāmavijayo）」。由义的具足，[故为]「义网」；由文的具足、且由指示戒等无过之法，[故为]「法网」；由于分别了依最上之义而为「梵」的道、果、涅槃，[故为]「梵网」；由于以辨别诸见为门、以宣示空性而阐明了正见，[故为]「见网」；由于是摧破外道之论的方便，[故为]「无上的战胜」——应知此中的配合也可如此。

. Dhammapariyāyeti pāḷiyaṃ. Idhatthoti diṭṭhadhammahitaṃ. Paratthoti samparāyahitaṃ. Saṅgāmaṃ vijināti etenāti saṅgāmavijayo. Atthasampattiyā atthajālaṃ. Byañjanasampattiyā, sīlādianavajjadhammaniddesato ca dhammajālaṃ. Seṭṭhaṭṭhena brahmabhūtānaṃ maggaphalanibbānānaṃ vibhattattā brahmajālaṃ. Diṭṭhivivecanamukhena suññatāpakāsanena sammādiṭṭhiyā vibhāvitattā diṭṭhijālaṃ. Titthiyavādanimmaddanūpāyattā anuttaro saṅgāmavijayoti evampettha yojanā veditabbā.

§149 那些比丘满意、欢喜世尊之所说。而且，当这记说（veyyākaraṇa）正被宣说之时，一万个世界（dasasahassīlokadhātu）震动了。

. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti. Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne dasasahassī [sahassī (katthaci)] lokadhātu akampitthāti.

> 译注：veyyākaraṇa（记说）：九分教之一，指此篇散文体的解说。“一万个世界”，异本（katthaci）作sahassī（一千个世界）。

义注（16 块）

[a1] 「那些比丘满意（attamanātebhikkhū）」者：[意谓]那些比丘满意、心为自己[所悦]，成为以佛为所缘之喜而心踊跃者；是所说的意思。「世尊之所说（bhagavatobhāsitaṃ）」者：即以如同迦陵频伽（karavīka）[鸟]之鸣般柔美、悦耳、于诸贤智者之心犹如甘露灌顶的梵音而宣说的世尊之语，[即]这具足种种方法、教说之妙的经。「欢喜（abhinanduṃ）」者：即随喜且领受。因为这「abhinanda」一语，在「欢喜、称说」等（《相应部》3.5）中也用于渴爱[义]；在「天与人二者都爱乐食物」等（《相应部》1.43）中[用]于趋近[义]；

. Attamanā te bhikkhūti te bhikkhū attamanā sakamanā, buddhagatāya pītiyā udaggacittā hutvāti vuttaṃ hoti. Bhagavato bhāsitanti evaṃ vicitranayadesanāvilāsayuttaṃ idaṃ suttaṃ karavīkarutamañjunā kaṇṇasukhena paṇḍitajanahadayānaṃ amatābhisekasadisena brahmassarena bhāsamānassa bhagavato vacanaṃ. Abhinandunti anumodiṃsu ceva sampaṭicchiṃsu ca. Ayañhi abhinandasaddo – ‘‘abhinandati abhivadatī’’ tiādīsu (saṃ. ni. 3.5) taṇhāyampi āgato. ‘‘Annamevābhinandanti, ubhaye devamānusā’’ tiādīsu (saṃ. ni. 1.43) upagamanepi.

[a2] 久离家乡之人，从远方安然归来；

‘‘Cirappavāsiṃ purisaṃ, dūrato sotthimāgataṃ;

[a3] 亲族、朋友与好友，欢喜他的到来。（《法句》219）

Ñātimittā suhajjā ca, abhinandanti āgata’’ nti. (dha. pa. 219);

[a4] 在这[偈]等[句]中，则[用]于领受[义]。在「欢喜、随喜之后」等（《中部》1.205）中[用]于随喜[义]。而此处的这[语]于随喜与领受[义]中都相合。因此说：「『欢喜』者：即随喜且领受。」

Ādīsu sampaṭicchanepi. ‘‘Abhinanditvā anumoditvā’’ tiādīsu (ma. ni. 1.205) anumodanepi. Svāyamidha anumodanasampaṭicchanesu yujjati. Tena vuttaṃ – ‘‘abhinandunti anumodiṃsu ceva sampaṭicchiṃsu cā’’ ti.

[a5] 对如是者的善说与善语，[称言]「善哉！善哉！」；

Subhāsitaṃ sulapitaṃ, ‘‘sādhu sādhū’’ ti tādino;

[a6] 诸比丘随喜，以头[顶]而领受。

Anumodamānā sirasā, sampaṭicchiṃsu bhikkhavoti.

[a7] 「而且，当这记说[正被宣说之时]（imasmiñcapanaveyyākaraṇasmiṃ）」者：即在这无偈之经中。因为无偈，所以说这[经]是「记说」。

Imasmiñca pana veyyākaraṇasminti imasmiṃ niggāthakasutte. Niggāthakattā hi idaṃ veyyākaraṇanti vuttaṃ.

[a8] 「一万个世界（dasasahassīlokadhātu）」者：即一万个轮围[山]之量的世界。「震动了（akampittha）」者：应知并非唯在经的末尾才震动，因为[经中]说的是「正被宣说之时」。因此应知：在解开六十二见而宣说时，于那一一见的末尾、末尾，[即]于六十二处震动了。

Dasasahassī lokadhātūti dasasahassacakkavāḷaparimāṇā lokadhātu. Akampitthāti na suttapariyosāneyeva akampitthāti veditabbā. Bhaññamāneti hi vuttaṃ. Tasmā dvāsaṭṭhiyā diṭṭhigatesu viniveṭhetvā desiyamānesu tassa tassa diṭṭhigatassa pariyosāne pariyosāneti dvāsaṭṭhiyā ṭhānesu akampitthāti veditabbā.

[a9] 此中，应依八种原因了知地震：即依界的扰动，依有神变者的威力，依菩萨的入胎，依[菩萨]从母胎出生，依[菩萨]证得正觉，依转法轮，依舍弃寿行，依般涅槃。它们的抉择，我们将在解释《大般涅槃[经]》中所出现的「阿难，有这八因八缘出现大地震动」这一教典时述说。而这大地也在其余八种情况中震动过：即在大出离时，在前往菩提场时，在取粪扫衣时，在洗粪扫衣时，在《迦罗迦园经》[说]时，在《瞿昙迦经》[说]时，在《韦山达拉本生》[时]，以及在这《梵网[经]》[时]。此中，在大出离与前往菩提场时，[大地]因精进之力而震动。在取粪扫衣时，[因]世尊舍弃了有二千小洲围绕的四大洲而出家，前往墓地取粪扫衣，[大地]为「世尊作了难作之事」的稀有之势所激而震动。在洗粪扫衣与《韦山达拉本生》[时]，[大地]以非时的震动而震动。在《迦罗迦园经》与《瞿昙迦经》[时]，[大地]以「我是世尊的证人」这样的作证之状而震动。而在这《梵网[经]》中，应知[大地]是在解开六十二见、作成无稠林[之状]而宣说时，依给予「善哉」之赞叹而震动的。

Tattha aṭṭhahi kāraṇehi pathavīkampo veditabbo – dhātukkhobhena, iddhimato ānubhāvena, bodhisattassa gabbhokkantiyā, mātukucchito nikkhamanena, sambodhippattiyā, dhammacakkappavattanena, āyusaṅkhārossajjanena, parinibbānenāti. Tesaṃ vinicchayaṃ – ‘‘aṭṭha kho ime, ānanda, hetū aṭṭha paccayā mahato bhūmicālassa pātubhāvāyā’’ ti evaṃ mahāparinibbāne āgatāya tantiyā vaṇṇanākāle vakkhāma. Ayaṃ pana mahāpathavī aparesupi aṭṭhasu ṭhānesu akampittha – mahābhinikkhamane, bodhimaṇḍūpasaṅkamane, paṃsukūlaggahaṇe, paṃsukūladhovane, kāḷakārāmasutte, gotamakasutte, vessantarajātake, imasmiṃ brahmajāleti. Tattha mahābhinikkhamanabodhimaṇḍūpasaṅkamanesu vīriyabalena akampittha. Paṃsukūlaggahaṇe dvisahassadīpaparivāre cattāro mahādīpe pahāya pabbajitvā susānaṃ gantvā paṃsukūlaṃ gaṇhantena dukkaraṃ bhagavatā katanti acchariyavegābhihatā akampittha. Paṃsukūladhovanavessantarajātakesu akālakampanena akampittha. Kāḷakārāmagotamakasuttesu – ‘‘ahaṃ sakkhī bhagavā’’ ti sakkhibhāvena akampittha. Imasmiṃ pana brahmajāle dvāsaṭṭhiyā diṭṭhigatesu vijaṭetvā niggumbaṃ katvā desiyamānesu sādhukāradānavasena akampitthāti veditabbā.

[a10] 而地不仅在这些情况中震动，在三次结集时也[震动了]；并且在马哈玛欣德长老（Mahāmahindathera）来到此岛，坐于久帝林（Jotivana）中说法之日也震动了。又在迦利耶尼寺（Kalyāṇiyavihāra），一位常乞食长老扫了塔庭之后即坐于那里，取以佛为所缘之喜而开始[诵]这部经，在经末，[大地]以水为边际而震动了。铜殿（Lohapāsāda）的东面有名为庵婆罗提迦之处；诸长部诵者长老们坐于那里开始[诵]《梵网经》，在他们诵完时，大地也以水为边际而震动了。

Na kevalañca etesu ṭhānesuyeva pathavī akampittha, atha kho tīsu saṅgahesupi mahāmahindattherassa imaṃ dīpaṃ āgantvā jotivane nisīditvā dhammaṃ desitadivasepi akampittha. Kalyāṇiyavihāre ca piṇḍapātiyattherassa cetiyaṅgaṇaṃ sammajjitvā tattheva nisīditvā buddhārammaṇaṃ pītiṃ gahetvā imaṃ suttantaṃ āraddhassa suttapariyosāne udakapariyantaṃ katvā akampittha. Lohapāsādassa pācīnaambalaṭṭhikaṭṭhānaṃ nāma ahosi. Tattha nisīditvā dīghabhāṇakattherā brahmajālasuttaṃ ārabhiṃsu, tesaṃ sajjhāyapariyosānepi udakapariyantameva katvā pathavī akampitthāti.

[a11] 如是，由自生者所宣说的最胜之经，

Evaṃ yassānubhāvena, akampittha anekaso;

[a12] 以其威力，大地曾多次震动。

Medanī suttaseṭṭhassa, desitassa sayambhunā.

[a13] 于此，愿诸贤智者将那《梵网》的法与义，

Brahmajālassa tassīdha, dhammaṃ atthañca paṇḍitā;

[a14] 恭敬地学得之后，如理奉行。

Sakkaccaṃ uggahetvāna, paṭipajjantu yonisoti.

[a15] 如是，于《吉祥悦意》长部义注中，

Iti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāyaṃ

[a16] 《梵网经义注》毕。

Brahmajālasuttavaṇṇanā niṭṭhitā.

复注（60 块）

[t1] 「满意（attamanā）」者：即心为喜所摄持者——正因此[义注]故说「以佛为所缘的（buddhagatāya）」等语。而不满意者由于[对方]行自己的无利益，[其心]名为他人之心、怨敌之心，犹如所说的「怨敌对怨敌」（《法句》42；《自说》33）之偈；满意者则不如此。而这些[比丘]由于[世尊]行自己的利益，[其心]成为自己之心，[义注]故说「『满意』者：即心为自己[所悦]」。或者，「满意」[即]圆满之意者，[意思是]由此教说而意的思惟得以圆满；此是其义。「欢喜（abhinandati）」[即]渴爱，此是其义，[义注]故说「也用于渴爱[义]」。由于诸语根有多义，「欢喜」[即]趋近、亲近，此是其义，[义注]故说「[用]于趋近[义]」；同样，「欢喜」[即]领受，此是其义，[义注]故说「[用]于领受[义]」。由「欢喜之后」这一句所说之义，正是由「随喜之后」这[一句]所显明的，故此处「欢喜」一语[即]「随喜」一语之义，[义注]故说「[用]于随喜[义]」。由于此经是依解答各处以「诸比丘，那是什么呢」等（《长部》1.7）转起的欲说之问而转起的，故此经成为「记说」。然而，纵使依问答而转起，有偈之经仍名为「应颂」，而唯有无偈才是[记说的]支分——离偈者[方]为「记说」，因此[义注]说「因为无偈，所以说这[经]是『记说』」。

. Attamanāti pītiyā gahitacittā. Tenevāha ‘‘buddhagatāyā’’ tiādi. Yathā pana anattamanā attano anatthacaratāya paramanā verimanā nāma honti. Yathāha ‘‘diso disa’’ nti (dha. pa. 42; udā. 33) gāthā, na evaṃ attamanā. Ime pana attano atthacaratāya sakamanā hontīti āha ‘‘attamanāti sakamanā’’ ti. Atha vā attamanāti samattamanā, imāya desanāya paripuṇṇamanasaṅkappāti attho. Abhinandatīti taṇhāyatīti atthoti āha ‘‘taṇhāyampi āgato’’ ti. Anekatthattā dhātūnaṃ abhinandantīti upagacchanti sevantīti atthoti āha ‘‘upagamanepi āgato’’ ti. Tathā abhinandantīti sampaṭicchantīti atthoti āha ‘‘sampaṭicchanepi āgato’’ ti. ‘‘Abhinanditvā’’ ti iminā padena vuttoyeva attho ‘‘anumoditvā’’ ti iminā pakāsīyatīti abhinandanasaddo idha anumodanasaddatthoti āha ‘‘anumodanepi āgato’’ ti. ‘‘Katamañca taṃ bhikkhave’’ tiādinā (dī. ni. 1.7) tattha tattha pavattāya kathetukamyatāpucchāya vissajjanavasena pavattattā idaṃ suttaṃ veyyākaraṇaṃ hoti. Yasmā pana pucchāvissajjanavasena pavattampi sagāthakaṃ suttaṃ geyyaṃ nāma hoti, niggāthakattameva pana aṅganti gāthārahitaṃ veyyākaraṇaṃ, tasmā vuttaṃ ‘‘niggāthakattā hi idaṃ veyyākaraṇanti vutta’’ nti.

[t2] 「在其余[八种情况]中也（aparesupi）」此中，[义注]以「也（pi）」一语[连]波罗蜜的修习也一并摄取了。因为《佛种姓》中说：

Aparesupīti ettha pisaddena pāramiparicayampi saṅgaṇhāti. Vuttañhi buddhavaṃse –

[t3] 思惟这些具有自性、自味、自相的诸法时

‘‘Ime dhamme sammasato, sabhāvasarasalakkhaṇe;

[t4] 以法之威力，一万[世界]的大地震动了。（《佛种姓》2.166）

Dhammatejena vasudhā, dasasahassī pakampathā’’ ti. (bu. vaṃ. 2.166);

[t5] 「因精进之力（vīriyabalena）」者：在大出离时，即以作为舍弃转轮[王]之荣的因的精进之威力；在前往菩提场时，即以「纵使皮与腱[与骨枯竭]」等（《中部》2.184；《相应部》2.22；《大义释》196）所说的具足四支的精进之威力。「为稀有之势所激（acchariyavegābhihatā）」者：即为引生惊异的作为之威力所触动。在洗粪扫衣时，有些[师]说「[大地]因福的威力[而震动]」；[然而]「为稀有之势所激」似乎才合宜。在《韦山达拉本生》中，由于因圆满波罗蜜之福的威力而屡次震动，[义注]故说「以非时的震动」。[大地]依给予「善哉」之赞叹而震动，犹如在转法轮时（《相应部》5.1081；《大品》13；《无碍解道》2.30）那样；应知在结集之时等，[大地]也是依给予「善哉」之赞叹而震动的。以上是此中对义注的隐义之解说。

Vīriyabalenāti mahābhinikkhamane cakkavattisiripariccāgahetubhūtavīriyappabhāvena, bodhimaṇḍūpasaṅkamane ‘‘kāmaṃ taco ca nhāru ca, aṭṭhi ca avasissatū’’ tiādinā (ma. ni. 2.184; saṃ. ni. 2.22; mahāni. 196) vuttacaturaṅgasamannāgatavīriyānubhāvena. Acchariyavegābhihatāti vimhayāvahakiriyānubhāvaghaṭṭitā. Paṃsukūladhovane keci ‘‘puññatejenā’’ ti vadanti, acchariyavegābhihatāti yuttaṃ viya dissati, vessantarajātake pāramiparipūraṇapuññatejena anekakkhattuṃ kampitattā ‘‘akālakampanenā’’ ti vuttaṃ. Sādhukāradānavasena akampittha yathā taṃ dhammacakkappavattane (saṃ. ni. 5.1081; mahāva. 13; paṭi. ma. 2.30). Saṅgītikālādīsupi sādhukāradānavasena akampitthāti veditabbaṃ. Ayaṃ tāvettha aṭṭhakathāya līnatthavaṇṇanā.

[t6] 而以下是依《论》的理趣对圣典所作的义解。这义解，由于在简别了教说的等起、目的、器与略义之后才容易作、也容易了知，所以我们先简别经之教说的等起等。此中，首先，等起已说为「称赞与毁谤之言说（vaṇṇāvaṇṇabhaṇanaṃ）」。此外，等起[还]是：令所应受教化者于毁谤与称赞中不陷入瞋恚与欢喜等之状，以及于其中见到过患。同样，[等起还是]对毁谤与称赞中所应行之次第的不了知，对作为称赞之境的、依微小等而有多种的戒的不了知，对一切知智于常见等诸见处及其上无碍而行的不了知，以及对如来不被包含于任何[处]的不了知。

Ayaṃ pana pakaraṇanayena pāḷiyā atthavaṇṇanā – sā panāyaṃ atthavaṇṇanā yasmā desanāya samuṭṭhānappayojanabhājanesu piṇḍatthesu ca niddhāritesu sukarā hoti suviññeyyā ca, tasmā suttadesanāya samuṭṭhānādīni paṭhamaṃ niddhārayissāma. Tattha samuṭṭhānaṃ tāva vuttaṃ ‘‘vaṇṇāvaṇṇabhaṇana’’ nti. Apica nindāpasaṃsāsu vineyyāghātānandādibhāvānāpatti, tattha ca ādīnavadassanaṃ samuṭṭhānaṃ. Tathā nindāpasaṃsāsu paṭipajjanakkamassa, pasaṃsāvisayassa khuddakādivasena anekavidhassa sīlassa, sabbaññutaññāṇassa sassatādidiṭṭhiṭṭhānesu tatuttari ca appaṭihatacāratāya, tathāgatassa ca katthaci apariyāpannatāya anavabodho samuṭṭhānaṃ.

[t7] 目的应依所说之相反[而知]；因为所应受教化者陷入瞋恚与欢喜等之状等等，正是促成此教说的[缘由]。同样，摧毁诡诈、虚谈等种种邪命，解开六十二见之网，以见为首而阐明缘起行相，依六触处而指示四谛业处，无余地摄尽一切见解，以及显明自己的无取般涅槃——[这些]即是[其]目的。

Vuttavipariyāyena payojanaṃ veditabbaṃ. Vineyyāghātānandādibhāvāpatti ādikañhi imaṃ desanaṃ payojetīti. Tathā kuhanalapanādinānāvidhamicchājīvaviddhaṃsanaṃ, dvāsaṭṭhidiṭṭhijālaviniveṭhanaṃ, diṭṭhisīsena paccayākāravibhāvanaṃ, chaphassāyatanavasena catusaccakammaṭṭhānaniddeso, sabbadiṭṭhigatānaṃ anavasesapariyādānaṃ, attano anupādāparinibbānadīpanañca payojanāni.

[t8] 因称赞与毁谤之相而心有随顺与违逆者，乐于诡诈等种种邪命者，沉溺于常见等见之泥沼者，由于不圆满地实行戒蕴等而未觉了殊胜功德之智者——[这些]所应受教化者即是此法之教说的器。

Vaṇṇāvaṇṇanimittaṃ anurodhavirodhavantacittā kuhanādivividhamicchājīvaniratā sassatādidiṭṭhipaṅkaṃ nimuggā, sīlakkhandhādīsu aparipūrakāritāya anavabuddhaguṇavisesañāṇā vineyyā imissā dhammadesanāya bhājanaṃ.

[t9] 而略义[则是]：以「不应作瞋恚等（āghātādīnaṃakaraṇīyatā）」之语，[显示了]随顺其自称而策励于沙门之想、忍与柔和的实行、梵住修习的致力、信与慧的相应、念与正知的确立、省思力与修习力的成就、缠与随眠的断除、二种利益的行道、以及不为世间法所染。同样，以远离杀生等之语显示了戒清净；且由它[显示了]惭愧的具足、慈与悲的具足、违犯[之惑]的断除、彼分断、恶行杂染的断除、三种离的成就、可爱可意可敬可尊之性的成办、利养恭敬名誉的生起、止与观的所依处之性、不善根的削薄、善根的种植、二种不利益的远离、于会众中的无畏、住于不放逸、不为他人所摧，以及无追悔等的具足。

Piṇḍatthā pana āghātādīnaṃ akaraṇīyatāvacanena paṭiññānurūpaṃ samaṇasaññāya niyojanaṃ, khantisoraccānuṭṭhānaṃ, brahmavihārabhāvanānuyogo, saddhāpaññāsamāyogo, satisampajaññādhiṭṭhānaṃ, paṭisaṅkhānabhāvanābalasiddhi, pariyuṭṭhānānusayappahānaṃ, ubhayahitapaṭipatti, lokadhammehi anupalepo ca dassitā honti. Tathā pāṇātipātādīhi paṭivirativacanena sīlavisuddhi dassitā, tāya ca hirottappasampatti, mettākaruṇāsamaṅgitā, vītikkamappahānaṃ, tadaṅgapahānaṃ, duccaritasaṃkilesappahānaṃ, viratittayasiddhi, piyamanāpagarubhāvanīyatānipphatti, lābhasakkārasilokasamudāgamo, samathavipassanānaṃ adhiṭṭhānabhāvo, akusalamūlatanukaraṇaṃ, kusalamūlaropanaṃ, ubhayānatthadūrīkaraṇaṃ, parisāsu visāradatā, appamādavihāro,parehi duppadhaṃsiyatā, avippaṭisārādisamaṅgitā ca dassitā honti.

[t10] 以「甚深（gambhīrā）」等语，显示了甚深之法的阐明、不可得立足处之性、纵经阿僧祇劫也难以出现之性、纵以微细之智也不能现见通达之性、纵以称为法类的比量之智也难以证得之性、一切热恼的止息、寂静之法的阐明、善美的终结、令[人]不厌足之性、达到殊胜之性、如实智之行境性、微细之自性，以及大慧的阐明。由显明诸见的语句，略而言之[即]宣示了常见与断见——[如是]显示了退缩与超奔的阐明、系属于方便的指示、邪执的称说、恶道行道的宣示、颠倒执取的宣称、执取的摄持、持随前际之见与持随后际之见的建立、有见与无有见的区分、渴爱与无明的转起、有边论与无边论之见的指示、二边的趣入，以及漏、暴流、轭、烦恼、系、结、取诸差别的分别。同样，以「诸受的集起」等语，显示了四圣谛的随觉与通达的成就、镇伏断与正断断、渴爱与无明的离去、正法住立之相的摄持、圣教与证得的具足、二种利益的行道、三种慧的摄持、念与正知的实行、信与慧的相应、正精进与止的致力，以及止与观的成办。

‘‘Gambhīrā’’ tiādivacanehi gambhīradhammavibhāvanaṃ, alabbhaneyyapatiṭṭhatā, kappānaṃ asaṅkhyeyyenāpi dullabhapātubhāvatā, sukhumenapi ñāṇena paccakkhato paṭivijjhituṃ asakkuṇeyyatā, dhammanvayasaṅkhātena anumānañāṇenāpi duradhigamanīyatā, passaddhasabbadarathatā, santadhammavibhāvanaṃ, sobhanapariyosānatā, atittikarabhāvo, padhānabhāvappatti, yathābhūtañāṇagocaratā, sukhumasabhāvatā, mahāpaññāvibhāvanā ca dassitā honti. Diṭṭhidīpakapadehi samāsato sassatucchedadiṭṭhiyo pakāsitāti olīnatātidhāvanavibhāvanaṃ, upāyavinibaddhaniddeso, micchābhinivesakittanaṃ, kummaggapaṭipattiyā pakāsanā, vipariyesaggāhapaññāpanaṃ, parāmāsapariggaho, pubbantāparantānudiṭṭhipatiṭṭhāpanaṃ, bhavavibhavadiṭṭhivibhāgo, taṇhāvijjāpavatti, antavānantavādiṭṭhiniddeso, antadvayāvatāraṇaṃ, āsavoghayogakilesaganthasaṃyojanūpādānavisesavibhajjanañca dassitāni honti. Tathā ‘‘vedanānaṃ samudaya’’ ntiādivacanehi catunnaṃ ariyasaccānaṃ anubodhapaṭivedhasiddhi, vikkhambhanasamucchedappahānaṃ, taṇhāvijjāvigamo, saddhammaṭṭhitinimittapariggaho, āgamādhigamasampatti, ubhayahitapaṭipatti, tividhapaññāpariggaho, satisampajaññānuṭṭhānaṃ, saddhāpaññāsamāyogo, sammāvīriyasamathānuyojanaṃ, samathavipassanānipphatti ca dassitā honti.

[t11] 以「不知、不见的（ajānataṃapassataṃ）」[一语]，[显示]无明的成立；以「陷入渴爱者的战栗挣扎」[一语]，[显示]渴爱的成立；且由此二者，显示了盖与结二者的成立、无始轮回之轮转的不断、前际的引来与后际的连结、依过去与现在时的因之区分、无明与渴爱依互不相越之义而互相资助，以及慧解脱与心解脱的对治[法]的指示。以「那也是以触为缘」[一语]，藉说明常论等的宣称之转起系属于缘，显示了诸法常性的遮遣、无常性的确立、依胜义对作者等的否定、如是法性等的指示、空性的宣示，以及圆满决定之缘相的阐明。

‘‘Ajānataṃ apassata’’ nti avijjāsiddhi, ‘‘taṇhāgatānaṃ paritassitavipphanditanti taṇhāsiddhi, tadubhayena ca nīvaraṇasaṃyojanadvayasiddhi, anamataggasaṃsāravaṭṭānucchedo, pubbantāharaṇaaparantapaṭisandhānāni, atītapaccuppannakālavasena hetuvibhāgo, avijjātaṇhānaṃ aññamaññānativattanaṭṭhena aññamaññūpakāritā, paññāvimutticetovimuttīnaṃ paṭipakkhaniddeso ca dassitā honti. ‘‘Tadapi phassapaccayā’’ ti sassatādipaññāpanassa paccayādhīnavuttitākathanena dhammānaṃ niccatāpaṭisedho, aniccatāpatiṭṭhāpanaṃ, paramatthato kārakādipaṭikkhepo, evaṃdhammatādiniddeso, suññatāpakāsanaṃ, samattaniyāmapaccayalakkhaṇavibhāvanañca dassitāni honti.

[t12] 以「[导向再]有之索已被断除者（ucchinnabhavanettiko）」等语，显示了世尊断的具足、明的胜解、自在之性、三学的成办、二种涅槃界的区分、四决意的圆满，以及不被包含于有、生等之中。而依整部经文，则应简别出如此等[义]：世尊于可意与不可意[事]中的如如之性、于其中对他人的建立、作为诸善法之初的二法的指示、三学的教示、自苦者等四种人的成立、黑且黑异熟等四种业的区分、四无量之境的指示、集起等五种[法]的如实觉了、六可念法的阐明，以及十令作依怙之法的建立。

‘‘Ucchinnabhavanettiko’’ tiādinā bhagavato pahānasampatti, vijjādhimutti, vasībhāvo, sikkhattayanipphatti, nibbānadhātudvayavibhāgo, caturadhiṭṭhānaparipūraṇaṃ, bhavayoniādīsu apariyāpannatā ca dassitā honti. Sakalena pana suttapadena iṭṭhāniṭṭhesu bhagavato tādibhāvo, tattha ca paresaṃ patiṭṭhāpanaṃ, kusaladhammānaṃ ādibhūtadhammadvayassa niddeso, sikkhattayūpadeso, attantapādipuggalacatukkasiddhi, kaṇhākaṇhavipākādikammacatukkavibhāgo, caturappamaññāvisayaniddeso, samudayādipañcakassa yathābhūtāvabodho, chasāraṇīyadhammavibhāvanā, dasanāthakaradhammapatiṭṭhāpanti evamādayo niddhāretabbā.

[t13] 此中，在依「自我、世间（attā,loko）」作为见的所依处、以及依受与触处等为门所取的五取蕴中，除渴爱之外的五取蕴[即]苦谛；渴爱[即]集谛。而它已在圣典中被摄取：以取「战栗」[一语]、以「陷入渴爱者的」[一语]、以「以受为缘而有爱」这样依其自体而取集[之语]，以及以取「[导向再]有之索」[之语]。以上是经藏的方式。而依论藏的方式，以瞋恚与欢喜等语、以热忱等句、以「心的败坏」之语、以显明一切见的语句、以取善与不善[之语]、以取有[之语]、以取愁等[之语]，以及以各处取集[之语]——略而言之，以显明一切世间善不善法的语句所摄取的业与烦恼[即]集谛。二者的不转起[即]灭谛；应知它在圣典中的摄取是：以各处「诸受的灭没、出离」之理趣、以「自内[了知]寂灭」之语，以及以「以不执取而解脱」之语。了知灭的行道[即]道谛；应知它的摄取也是：以各处「如实了知诸受的集起等」之指示、以「如实了知六触处的集起等」之理趣，以及以「[导向再]有之索的断除」之理趣。此中，以集[谛而有]味著，以苦[谛而有]过患，以道与灭[二谛而有]出离——如是依四谛，并依圣典（《导论》9）中依其自体而来的味著、过患与出离，应了知此处的味著等。以所应受教化者陷入瞋恚等之状为始的、如前所说区分的目的，正是[其]果。瞋恚等之不应作、瞋恚等之果不在他人相续中[成熟]之性、于毁谤与称赞中依其自性的承认与解开——如是，证得彼彼目的之因[即]方便。应知：以遮止作瞋恚等的指示，[即是]法王的教敕。此即教说搬运。

Tattha ‘‘attā, loko’’ ti ca diṭṭhiyā adhiṭṭhānabhāvena, vedanāphassāyatanādimukhena ca gahitesu pañcasu upādānakkhandhesu taṇhāvajjā pañcupādānakkhandhā dukkhasaccaṃ. Taṇhā samudayasaccaṃ. Sā pana paritassanāggahaṇena ‘‘taṇhāgatāna’’ nti, ‘‘vedanāpaccayā taṇhā’’ ti ca sarūpeneva samudayaggahaṇena, bhavanettiggahaṇena ca pāḷiyaṃ gahitāva. Ayaṃ tāva suttantanayo. Abhidhammanayena pana āghātānandādivacanehi, ātappādipadehi, cittappadosavacanena, sabbadiṭṭhidīpakapadehi, kusalākusalaggahaṇena, bhavaggahaṇena, sokādiggahaṇena, tattha tattha samudayaggahaṇena cāti saṅkhepato sabbalokiyakusalākusaladhammavibhāvanapadehi gahitā kammakilesā samudayasaccaṃ. Ubhinnaṃ appavatti nirodhasaccaṃ. Tassa tattha tattha vedanānaṃ atthaṅgamanissaraṇapariyāyehi, paccattaṃ nibbutivacanena, anupādāvimuttivacanena ca pāḷiyaṃ gahaṇaṃ veditabbaṃ. Nirodhapajānanā paṭipadā maggasaccaṃ. Tassāpi tattha tattha vedanānaṃ samudayādiyathābhūtavedanāpadesena, channaṃ phassāyatanānaṃ

samudayādiyathābhūtapajānanapariyāyena, bhavanettiyā ucchedapariyāyena ca gahaṇaṃ veditabbaṃ. Tattha samudayena assādo, dukkhena ādīnavo, magganirodhehi nissaraṇanti evaṃ catusaccavasena, yāni pāḷiyaṃ (netti. 9) sarūpeneva āgatāni assādādīnavanissaraṇāni, tesañca vasena idha assādādayo veditabbā. Vineyyānantādibhāvāpattiādikaṃ yathāvuttavibhāgaṃ payojanameva phalaṃ. Āghātādīnaṃ akaraṇīyatā, āghātādiphalassa ca anaññasantānabhāvitā, nindāpasaṃsāsu yathāsabhāvapaṭijānananibbeṭhanāti evaṃ taṃtaṃpayojanādhigamahetu upāyo. Āghātādīnaṃ karaṇapaṭisedhanādiapadesena dhammarājassa āṇatti veditabbāti ayaṃ desanāhāro.

[t14] 纵使没有[我的]思构，[圣典]仍依言说、依随说而说「我（mamaṃ）」；由于没有决定，为表分别而取「或（vā）」[一语]；由于具足功德、且为令[其]面向[自己]，[乃有]「诸比丘（bhikkhave）」这一称呼。由于是别异者、且由于是相违者，[乃]说「他人（pare）」；由于是称赞的反面、且由于不应称说，[乃]说「毁谤（avaṇṇaṃ）」；依明了、依详说，[乃]说「[若]说（bhāseyyuṃ）」；由于有任持之性、且由于是非法的反面，[乃]说「法的（dhammassa）」；由于以见与戒而和合、且由于作诸烦恼的击碎，[乃]说「僧的（saṅghassa）」；由于是对所说的回指、且由于是言语的提出，[乃]说「对此（tatra）」；由于是现前、且由于是众多，[乃]说「你们（tumhehi）」；由于损害心、且由于打击所缘，[乃]说「忿恨（āghāto）」；由于于所缘上有退缩之转起、且由于是不悦之相，[乃]说「不满（appaccayo）」；由于思虑所缘、且由于是依止，[乃]说「内心的（cetaso）」；由于不成办利益、且由于一再成办无利益，[乃]说「愤懑（anabhiraddhi）」；由于不应作、且由于住于导师教诫者不能作，[乃]说「不应怀（nakaraṇīyā）」。应依此理于一切句上作抉择。如是，思择搬运[即]逐句的思择；[然而]因恐过于繁广，且智者依循义注与其隐义之解说便能阐明此义，故我们不再详说。

Kappanābhāvepi vohāravasena, anuvādavasena ca ‘‘mama’’nti vuttaṃ, niyamābhāvato vikappanatthaṃ vāggahaṇaṃ kataṃ, guṇasamaṅgitāya, abhimukhīkaraṇāya ca ‘‘bhikkhave’’ti āmantanaṃ. Aññabhāvato, paṭiviruddhabhāvato ca ‘‘pare’’ti vuttaṃ, vaṇṇapaṭipakkhato, avaṇṇanīyato ca ‘‘avaṇṇa’’nti vuttaṃ. Byattivasena, vitthāravasena ca ‘‘bhāseyyu’’nti vuttaṃ, dhāraṇabhāvato, adhammapaṭipakkhato ca ‘‘dhammassā’’ti vuttaṃ, diṭṭhisīlehi saṃhatabhāvato, kilesānaṃ saṅghātakaraṇato ca ‘‘saṅghassā’’ti vuttaṃ. Vuttapaṭiniddesato, vacanupanyāsanato ca ‘‘tatrā’’ti vuttaṃ, sammukhabhāvato, puthubhāvato ca ‘‘tumhehī’’ti vuttaṃ. Cittassa hananato, ārammaṇābhighātato ca ‘‘āghāto’’ti vuttaṃ, ārammaṇe saṅkocavuttiyā, atuṭṭhākāratāya ca ‘‘appaccayo’’ti vuttaṃ, ārammaṇacintanato, nissayato ca ‘‘cetaso’’ti vuttaṃ, atthāsādhanato, anu anu ‘‘anatthasādhanato’’ ca ‘‘anabhiraddhī’’ti vuttaṃ, kāraṇānarahattā, satthusāsane ṭhitehi kātuṃ asakkuṇeyyattā ca ‘‘na karaṇīyā’’ti vuttanti. Iminā nayena sabbapadesu vinicchayo kātabbo. Iti anupadavicayato vicayo hāro ativitthārabhayena, sakkā ca aṭṭhakathaṃ tassā līnatthavaṇṇanañca anugantvā ayamattho viññunā vibhāvetunti na vitthārayimha.

[t15] 「全然不作瞋恚等（āghātādīnaṃakaraṇaṃ）能导向如如之性」——这是应理的，因为[由此]于可意与不可意[事]中有平等的转起。「瞋恚等在哪一相续中生起，以它为因的障碍便导向那[同一相续]的成就之障碍」——这是应理的。为什么？因为[它]不转移到别的相续中。「压伏心而生起的瞋恚等，导向连善说等也不能辨别」——这是应理的，因为有忿与贪者[心中]有黑暗。「离于杀生等恶戒，导向为一切众生所欢悦、所称赞」——这是应理的；因为由戒的具足[乃]有大名声的传扬。「以具足甚深等殊胜的功德来称赞如来，纵使唯是一分，也导向摄取一切知者的全部功德」——这是应理的，因为[那功德]不与他[人]共有。「为相应的不如理作意所资助的证得与推理，导向常论等的执著」——这是应理的，因为思构之网未被拔除。「由于不觉了受的过患，对受的渴爱便增长」——这是应理的，因为有味著随观。「而有对感受的贪时，于其中我与我所之执、以及常等之执便躁动」——这是应理的，因为[其]因已现前。因为以渴爱为缘而有取。「对宣称常论等者、或对领纳与之相应的受者而言，触是[其]因」——这是应理的，因为离于境、根、识的会合便无它。「以六触处为因相的轮转不断绝」——这是应理的，因为其中的无明与渴爱未断。「了知六触处的集起等，[能]超越一切持见者之想而住」——这是应理的，因为[它]是四谛的通达。「唯以这六十二见，一切见解便被收在网内」——这是应理的，因为无作论等与自在天论等都包含于其中；[义注]也正是如此解说的。「如来之身[导向再]有之索已被断除」——这是应理的，因为世尊由发愿的具足而心住立于四念

处，如实地修习了七觉支。「身坏之后，[天与人]就不再见到般涅槃者」——这是应理的，因为在证得无余依涅槃时，色等中没有任何余留。此即应理搬运。

Sabbena sabbaṃ āghātādīnaṃ akaraṇaṃ tādibhāvāya saṃvattatīti yujjati iṭṭhāniṭṭhesu samappavattisabbhāvato. Yasmiṃ santāne āghātādayo uppannā, tannimittako antarāyo tasseva sampattivibandhāya saṃvattatīti yujjati. Kasmā? Santānantaresu asaṅkamanato. Cittaṃ abhibhavitvā uppannā āghātādayo subhāsitādisallakkhaṇepi asamatthatāya saṃvattantīti yujjati sakodhalobhānaṃ andhatamasabbhāvato. Pāṇātipātādidussīlyato veramaṇi sabbasattānaṃ pāmojjapāsaṃsabhāvāya saṃvattatīti yujjati. Sīlasampattiyā hi mahato kittisaddassa abbhuggamo hotīti. Gambhīratādivisesayuttena guṇena tathāgatassa vaṇṇanā ekadesabhūtāpi sakalasabbaññuguṇaggahaṇāya saṃvattatīti yujjati anaññasādhāraṇattā. Tajjāayonisomanasikāraparikkhatāni adhigamatakkanāni sassatavādādiabhinivesāya saṃvattantīti yujjati kappanājālassa asamugghāṭitattā. Vedanādīnavānavabodhena vedanāya taṇhā pavaḍḍhatīti yujjati assādānupassanāsabbhāvato. Sati ca vedayitarāge tattha attattaniyagāho, sassatādigāho ca vipariphandatīti yujjati kāraṇassa sannihitattā. Taṇhāpaccayā hi upādānaṃ sassatādivāde paññapentānaṃ, tadanucchavikaṃ vā vedanaṃ vedayantānaṃ phasso hetūti yujjati visayindriyaviññāṇasaṅgatiyā vinā tadabhāvato. Chaphassāyatananimittavaṭṭassa anupacchedoti yujjati tattha avijjātaṇhānaṃ appahīnattā. Channaṃ phassāyatanānaṃ samudayādipajānanā sabbadiṭṭhigatikasaññaṃ aticca tiṭṭhatīti yujjati catusaccapaṭivedhabhāvato. Imāheva dvāsaṭṭhiyā diṭṭhīhi sabbadiṭṭhigatānaṃ antojālīkatabhāvoti yujjati akiriyavādādīnaṃ issaravādādīnañca tadantogadhattā. Tathā ceva saṃvaṇṇitaṃ. Ucchinnabhavanettiko tathāgatassa kāyoti yujjati, yasmā bhagavā abhinīhārasampattiyā catūsu satipaṭṭhānesu patiṭṭhitacitto sattabojjhaṅgeyeva yathābhūtaṃ bhāvesi. Kāyassa bhedā parinibbutaṃ na dakkhantīti yujjati anupādisesanibbānappattiyaṃ rūpādīsu kassacipi anavasesatoti ayaṃ yuttihāro.

[t16] [恶戒]是应受毁谤、得与毁谤相应之果、言语不足采信等诸失坏的近因；[戒]是应受称赞、得与称赞相应之果、言语值得信赖等诸具足的近因。同样，瞋恚等是地狱等之苦的近因。「不作瞋恚等（āghātādīnaṃakaraṇaṃ）」是天界的成就等一切成就的近因。远离杀生等是圣戒蕴的近因；圣戒蕴是圣定蕴的近因；圣定蕴是圣慧蕴的近因。世尊具足甚深等殊胜的通达之智，是教说之智的近因；教说之智是所应受教化者出离一切轮转之苦的近因。一切见皆是见取，故它随其所应而为九种有的近因；有是生的近因；生是老死与愁等的近因。如实感知诸受的集起等，[即是]四圣谛的随觉与通达；此中，随觉是通达的近因，通达是四种沙门果的近因。「不知、不见的」[一语]是对无明的摄取；此中「无明是诸行的近因」，乃至「受是渴爱的近因」，应如此推引。「陷入渴爱者的战栗挣扎」此中，渴爱是取的近因。「那也是以触为缘」此中，宣称常论等是他人邪执的近因；邪执是背离听闻正法、亲近善士、如理作意、法随法行的近因，也是听闻非正法等的近因。「离开触」等[句]中，触是受的近因，六触处是触与一切轮转之苦的近因；如实了知六触处的集起等是厌离的近因，厌离是离贪的[近因]，乃至无取般涅槃，应如此推引。世尊[导向再]有之索的正断是一切知性的近因，同样也是无取般涅槃的[近因]。此即近因搬运。

Avaṇṇārahaavaṇṇānurūpasampattānādeyyavacanatādivipattīnaṃ padaṭṭhānaṃ. Vaṇṇārahavaṇṇānurūsampattasaddheyyavacanatādisampattīnaṃ padaṭṭhānaṃ. Tathā āghātādayo nirayādidukkhassa padaṭṭhānaṃ. Āghātādīnaṃ akaraṇaṃ saggasampattiādisabbasampattīnaṃ padaṭṭhānaṃ. Pāṇātipātādīhi paṭivirati ariyassa sīlakkhandhassa padaṭṭhānaṃ. Ariyo sīlakkhandho ariyassa samādhikkhandhassa padaṭṭhānaṃ. Ariyo samādhikkhandho ariyassa paññākkhandhassa padaṭṭhānaṃ. Gambhīratādivisesayuttaṃ bhagavato paṭivedhappakāraññāṇaṃ desanāñāṇassa padaṭṭhānaṃ. Desanāñāṇaṃ vineyyānaṃ sakalavaṭṭadukkhanissaraṇassa padaṭṭhānaṃ. Sabbāpi diṭṭhi diṭṭhupādānti sā yathāraha aṃ navavidhassāpi bhavassa padaṭṭhānaṃ. Bhavo jātiyā, jāti jarāmaraṇassa, sokādīnañca padaṭṭhānaṃ. Vedanānaṃ samudayādiyathābhūtavedanaṃ catunnaṃ ariyasaccānaṃ anubodhapaṭivedho. Tattha anubodho paṭivedhassa padaṭṭhānaṃ, paṭivedho catubbidhassa sāmaññaphalassa padaṭṭhānaṃ. ‘‘Ajānataṃ apassata’’nti avijjāgahaṇaṃ, tattha avijjā saṅkhārānaṃ padaṭṭhānti yāva vedanā taṇhāya padaṭṭhānti netabbaṃ. ‘‘Taṇhāgatānaṃ paritassitavipphandita’’nti ettha taṇhā upādānassa padaṭṭhānaṃ.

‘‘Tadapi phassapaccayā’’ ti ettha sassatādipaññāpanaṃ paresaṃ micchābhinivesassa padaṭṭhānaṃ, micchābhiniveso saddhammassavanasappurisūpassayayonisomanasikāradhammānudhammapaṭipattīhi vimukhatāya, asaddhammassavanādīnañca padaṭṭhānaṃ, ‘‘añña tra phassā’’ tiādīsu phasso vedanāya padaṭṭhānaṃ, cha phassāyatanāni phassassa, sakalavaṭṭadukkhassa ca padaṭṭhānaṃ, channaṃ phassāyatanānaṃ samudayādiyathābhūtappajānanaṃ nibbidāya padaṭṭhānaṃ, nibbidā virāgassāti yāva anupādāparinibbānaṃ netabbaṃ. Bhagavato bhavanettisamucchedo sabbaññutāya padaṭṭhānaṃ. Tathā anupādāparinibbānassāti ayaṃ padaṭṭhānahāro.

[t17] 以摄取「瞋恚（āghāta）」等，[便]摄取了忿、恨、覆、争胜、嫉、悭、激愤、轻蔑他人等，因为[它们]摄属于瞋恚心之生起而同一相。以摄取「欢喜」等，[便]摄取了贪爱、不平等贪、慢、过慢、憍、放逸等，因为[它们]摄属于贪心之生起而有相同之相。同样，以摄取「瞋恚」，[便]摄取了其余的系与盖，因为依身系之相与盖之相而同一相；以摄取「欢喜」，[便]摄取了触等，因为依行蕴之相而同一相。以摄取「戒」，[便]也摄取了增上心学与增上慧学，因为依学之相而同一相；然而此处应就根律仪等的戒本身而见。以摄取「见」，[便]也摄取了其余的取，因为依取之相而同一相。「诸受的」此中，以摄取「受」，[便]也摄取了其余的取蕴，因为依蕴之相而同一相；同样，由于受摄属于法处与法界，[便]摄取了一切堪作思惟的处与界，因为依处之相与界之相而同一相。「不知、不见的」此中，以摄取「无明」，[便]摄取了因、漏、暴流、轭、盖等，因为无明依因等之相而同一相；同样，「陷入渴爱者的战栗挣扎」此中以摄取「渴爱」[亦然]。「那也是以触为缘」此中，以摄取「触」，[便]摄取了想、行、识，因为[它们]作为颠倒之因、且依蕴之相而同一相。以摄取「六触处」，[便]摄取了蕴、根、界等，因为[它们]作为触之生起的因相、且以堪作思惟为自性而同一相。以摄取「[导向再]有之索」，[便]也摄取了无明等杂染法，因为[它们]作为轮转之因而同一相。此即相搬运。

Āghātādiggahaṇena kodhupanāhamakkhapalāsaissāmacchariyasārambhaparavambhanādīnaṃ saṅgaho paṭighacittuppādapariyāpannatāya ekalakkhaṇattā. Ānandādiggahaṇena abhijjhāvisamalobhamānātimānamadappamādādīnaṃ saṅgaho lobhacittuppādapariyāpannatāya samānalakkhaṇattā. Tathā āghātaggahaṇena avasiṭṭhaganthanīvaraṇānaṃ saṅgaho kāyaganthanīvaraṇalakkhaṇena ekalakkhaṇattā. Ānandaggahaṇena phassādīnaṃ saṅgaho saṅkhārakkhandhalakkhaṇena ekalakkhaṇattā. Sīlaggahaṇena adhicittaadhipaññāsikkhānampi saṅgaho sikkhālakkhaṇena ekalakkhaṇattā. Idha pana sīlasseva indriyasaṃvarādikassa daṭṭhabbaṃ. Diṭṭhiggahaṇena avasiṭṭhaupādānānampi saṅgaho upādānalakkhaṇena ekalakkhaṇattā. ‘‘Vedanāna’’nti ettha vedanāggahaṇena avasiṭṭhaupādānakkhandhānampi saṅgaho khandhalakkhaṇena ekalakkhaṇattā. Tathā vedanāya dhammāyatanadhammadhātupariyāpannattā sammasanūpagānaṃ sabbesaṃ āyatanānaṃ dhātūnañca saṅgaho āyatanalakkhaṇena, dhātulakkhaṇena ca ekalakkhaṇattā. ‘‘Ajānataṃ apassata’’nti ettha avijjāggahaṇena hetuāsavoghayoganīvaraṇādisaṅgaho hetādilakkhaṇena ekalakkhaṇattā avijjāya, tathā ‘‘taṇhāgatānaṃ paritassitavipphandita’’nti ettha taṇhāggahaṇenāpi. ‘‘Tadapi phassapaccayā’’ti ettha phassaggahaṇena saññāsaṅkhāraviññāṇānaṃ saṅgaho vipallāsahetubhāvena, khandhalakkhaṇena ca ekalakkhaṇattā. Chaphassāyatanaggahaṇena khandhindriyadhātādīnaṃ saṅgaho phassuppattinimittatāya, sammasanasabhāvena ca ekalakkhaṇattā. Bhavanettiggahaṇena avijjādīnampi saṃkilesadhammānaṃ saṅgaho vaṭṭahetubhāvena ekalakkhaṇattāti ayaṃ lakkhaṇahāro.

[t18] 因毁谤与称赞而心全然动摇、不离于邪命、邪执常论等、由于未住立于戒等法蕴而背离正等正觉者功德之味的所应受教化者，[即是]此教说的「因缘（nidānaṃ）」。「他们如何才能脱离所说的过失，以正行道而勤于二种利益呢」——这便是此中世尊的「意趣（adhippāyo）」。句的语释[即]「语源（nirutti）」；由于「如是」等因缘诸句、以及「我」等圣典诸句的[语源]依义注便易了知，[又]恐过于繁广，我们不再详说。连结依句、句义、指示、安立、经、教说而有六种。此中，句与他句的关联[即]句连结；同样，句义与他句义的关联[即]句义连结。有多种连贯之经与彼彼连贯的关联、以及一种连贯[之经]的前后关联，[即]指示连结——它在义注中依问连贯、意乐连贯、随顺连贯而分为三种；而这三种连结在义注中已经思择过了。至于经连结，我们先前已依安立而显示过了。一教说与他教说的会通[即]教说连结；它应如是了知：「诸比丘，若他人[毁谤]我……乃至……内心不应怀愤懑」这一教说，

与「诸比丘，纵使有盗贼、劫匪以双柄之锯把[你们的]肢体一节一节地割截，即使在那时，若有谁令意败坏，他便不是我教诫的奉行者」（《中部》1.232）这一教说相会通。「那只会成为你们自己的障碍」与「青年，诸众生是业的所有者……乃至……将成为[业的]继承者」（《增支部》10.216）这一教说相会通。「你们还能……乃至……了知吗」与「忿怒者不知义利……乃至……忿怒征服人[之时]」（《增支部》7.64；《大义释》5、156、195）这一教说相会通。

Nindāpasaṃsāhi sammākampitacetasā micchājīvato anoratā sassatādimicchābhinivesino sīlādidhammakkhandhesu appatiṭṭhitatāya sammāsambuddhaguṇarasassādavimukhā veneyyā imissā desanāya nidānaṃ. Te yathāvuttadosavinimuttā kathaṃ nu kho sammāpaṭipattiyā ubhayahitaparā bhaveyyunti ayamettha bhagavato adhippāyo. Padanibbacanaṃ nirutti. Taṃ ‘‘eva’’ntiādinidānapadānaṃ, ‘‘mama’’ntiādipāḷipadānañca aṭṭhakathāvasena suviññeyyattā ativitthārabhayena na vitthārayimha. Padapadatthaniddesanikkhepasuttadesanāsandhivasena chabbidhā sandhi. Tattha padassa padantarena sambandho padasandhi. Tathā padatthassa padatthantarena sambandho padatthasandhi. Nānānusandhikassa suttassa taṃtaṃanusandhīhi sambandho, ekānusandhikassa ca pubbāparasambandho niddesasandhi, yā aṭṭhakathāyaṃ pucchānusandhiajjhāsayānusandhiyathānusandhivasena tividhā vibhattā, tā panetā tissopi sandhiyo aṭṭhakathāyaṃ vicāritā eva. Suttasandhi ca paṭhamaṃ nikkhepavasena amhehi pubbe dassitāyeva. Ekissā desanāya desanāntarena saddhiṃ saṃsandanaṃ desanāsandhi, sā evaṃ veditabbā – ‘‘mamaṃ vā bhikkhave...pe... na cetaso anabhiraddhi karaṇīyā’’ti ayaṃ desanā ‘‘ubhatodaṇḍakena cepi bhikkhave kakacena corā ocarakā aṅgamaṅgāni okkanteyyuṃ, tatrapi yo mano padūseyya, na me so tena sāsanakaro’’ti (ma. ni. 1.232) imāya desanāya saddhiṃ saṃsandati. ‘‘Tumhaṃ yevassa tena antarāyo’’ti ‘‘kammassakā māṇava sattā...pe... dāyādā bhavissantī’’ti (a. ni. 10.216) imāya desanāya saṃsandati. ‘‘Api tumhe...pe... ājāneyyāthā’’ti ‘‘kuddho atthaṃ...pe... sahate nara’’nti (a. ni. 7.64; mahāni. 5, 156, 195) imāya desanāya saṃsandati.

[t19] 「诸比丘，若他人称赞我……乃至……内心不应怀雀跃（mamaṃvā,bhikkhave,parevaṇṇaṃ...pe... nacetasoubbillāvitattaṃkaraṇīyaṃ）」这一教说，与「诸比丘，法尚应舍，何况非法。诸比丘，我为你们宣说筏喻之法，是为渡越，不是为执取」（《中部》1.240）这一教说相会通。「诸比丘，若你们对此……乃至……雀跃，那只会成为你们自己的障碍」，与「贪求者[不知]义利……乃至……[贪]征服人[之时]」（《如是语》88；《大义释》5.156、195；《小义释》128）、「为欲所盲、为网所覆、为渴爱之盖所盖」（《自说》64；《导论》27；《藏释》14）这些教说相会通。

‘‘Mamaṃ vā bhikkhave pare vaṇṇaṃ...pe... na cetaso ubbillāvitattaṃ karaṇīya’’nti ‘‘dhammāpi vo bhikkhave pahātabbā, pageva adhammā (ma. ni. 1.240). Kullūpamaṃ vo bhikkhave dhammaṃ desessāmi, nittharaṇatthāya, no gahaṇatthāyā’’ti (ma. ni. 1.240) imāya desanāya saṃsandati. ‘‘Tatra ce tumhehi... pe... ubbilāvitā, tumhaṃ yevassa tena antarāyo’’ti ‘‘luddhoatthaṃ...pe... sahate nara’’nti (itivu. 88; mahāni. 5.156, 195; cūḷani. 128) ‘‘kāmandhā jālasañchannā, taṇhāchadanachāditā’’ti (udā. 64; netti. 27, 90; peṭako. 14) imāhi desanāhi saṃsandati.

[t20] 「微小的……乃至……仅属于戒的（appamattakaṃ...pe...sīlamattakaṃ）」，与「成就并住于初禅。婆罗门，这一祭祀比先前诸祭祀更少繁难、更少劳扰，而果报更大、功德更大」等（《长部》1.353）教说相会通；因为以「初禅比戒果报更大、功德更大」之语，[便]显明了戒比禅为小。

‘‘Appamattakaṃ...pe... sīlamattaka’’nti ‘‘paṭhamaṃ jhānaṃ upasampajja viharati. Ayaṃ kho brāhmaṇa yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā’’tiādikāya (dī. ni. 1.353) desanāya saṃsandati, paṭhamajjhānassa sīlato mahapphalamahānisaṃsatarabhāvavacanena jhānato sīlassa appabhāvadīpanato.

[t21] 「舍断杀生（pāṇātipātaṃpahāya）」等，与「诸位，沙门乔达摩确实是有戒者……乃至……具足善戒」等（《长部》1.304）教说相会通。

‘‘Pāṇātipātaṃ pahāyā’’ tiādi ‘‘samaṇo khalu bho gotamo sīlavā…pe… kusalasīlena samannāgato’’ tiādikāhi (dī. ni. 1.304) desanāhi saṃsandati.

[t22]「还有其他诸法，甚深（aññevadhammāgambhīrā）」等，与「我所证得的这个法是甚深的」等（《长部》2.67；《中部》1.281、2.337；《相应部》1.172；《大品》7、8）圣典[文句]相会通；因为由通达具足甚深等殊胜之法，[才]了知智的甚深等性。

‘‘Aññeva dhammā gambhīrā’’ tiādi ‘‘adhigato kho myāyaṃ dhammo gambhīro’’ tiādi (dī. ni. 2.67; ma. ni. 1.281; 2.337; saṃ. ni. 1.172; mahāva. 7, 8) pāḷiyā saṃsandati.
Gambhīratādivisesayuttadhammapaṭivedhena hi ñāṇassa gambhīrādibhāvo viññāyatīti.

[t23]「诸比丘，有一些沙门、婆罗门（santi,bhikkhave,ekesamaṇabrāhmaṇā）」等，与「诸比丘，有一些沙门、婆罗门是前际论者……乃至……宣称：『自我与世间是常恒的，唯此是真实，余者虚妄』——有些人如此宣称；『[自我与世间]是非常恒的』、『亦常恒亦非常恒的』、『既非常恒亦非非常恒的』、『是有边的』、『是无边的』、『亦有边亦无边的』、『既非有边亦非无边的——自我与世间，唯此是真实，余者虚妄』——有些人如此宣称」等（《中部》3.27）教说相会通。

‘‘Santi bhikkhave eke samaṇabrāhmaṇā’’ tiādi ‘‘santi bhikkhave eke samaṇabrāhmaṇā pubbantakappikā…pe… abhivadanti, sassato attā ca loko ca, idameva saccaṃ, moghamaññanti ittheke abhivadanti, asassato, sassato ca asassato ca, neva sassato ca nāsassato ca, antavā, anantavā, antavā ca anantavā ca, nevantavā nānantavā ca attā ca loko ca idameva saccaṃ, moghamaññanti ittheke abhivadantī’’ tiādikāhi (ma. ni. 3.27) desanāhi saṃsandati.

[t24]「诸比丘，有一些沙门、婆罗门是后际论者（santi,bhikkhave,ekesamaṇabrāhmaṇāaparantakappikā）」等，与「诸比丘，有一些沙门、婆罗门是后际论者……乃至……宣称：『自我死后无病，是有想的』——有些人如此宣称；『自我死后无病，是无想的』、『是非想非非想的』——有些人如此宣称；或者宣称现存众生的断灭、坏灭、无有；又有些人宣称现法涅槃」等（《中部》3.21）教说相会通。「诸受的……乃至……如来」，与「『这是有为的、粗的；然而有诸行的灭，有此[灭]』——如此了知之后，见到其出离的如来便超越了它」等（《中部》3.28）教说相会通。

‘‘Santi bhikkhave eke samaṇabrāhmaṇā aparantakappikā’’ tiādi ‘‘santi bhikkhave eke samaṇabrāhmaṇā aparantakappikā…pe… abhivadanti, saññī attā hoti arogo paraṃ maraṇā. Ittheke abhivadanti asaññī, nevasaññīnāsaññī ca attā hoti arogo paraṃ maraṇā. Ittheke abhivadanti sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, diṭṭhadhammanibbānaṃ vā paneke abhivadantī’’ tiādikāhi (ma. ni. 3.21) desanāhi saṃsandati. ‘‘Vedanānaṃ…pe… tathāgato’’ ti ‘‘tayidaṃ saṅkhataṃ oḷārikaṃ, atthi kho pana saṅkhārānaṃ nirodho, atthetanti iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto’’ tiādikāhi (ma. ni. 3.28) desanāhi saṃsandati.

[t25]「那也只是那些……乃至……战栗挣扎而已（tadapitesaṃ…pe…vipphanditameva）」这[一语]，与「『那些尊者们离于欲、离于喜好、离于传闻、离于行相的寻思、离于对见思量后的接受，[却]会有清净洁白的自内之智』——这是没有道理的。诸比丘，而在没有清净洁白的自内之智时，那些沙门、婆罗门大德于其中所净化的纵使唯是智的一分，那也被称为那些沙门、婆罗门大德的取」等（《中部》3.29）教说相会通。

‘‘Tadapi tesaṃ…pe… vipphanditamevā’’ ti idaṃ ‘‘tesaṃ bhavataṃ aññatreva chandāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā paccattaṃyeva ñāṇaṃ bhavissati parisuddhaṃ pariyodātanti netaṃ ṭhānaṃ vijjati. Paccattaṃ kho pana bhikkhave ñāṇe asati parisuddhe pariyodāte yadapi te bhonto samaṇabrāhmaṇā tattha ñāṇabhāgamattameva pariyodāpenti, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ upādānamakkhāyatī’’ tiādikāhi (ma. ni. 3.29) desanāhi saṃsandati.

[t26] 而「那也是以触为缘（tadapiphassapaccayā）」这[一语]，与「缘于眼与诸色而生起眼识，三者的会合为触，以触为缘而有受，以受为缘而有爱，以爱为缘而有取」（《相应部》2.44）、以及「贤友，这些法以欲为根本、以作意为等起、以触为集合、以受为汇集」（《增支部》8.83）等教说相会通。

‘‘Tadapi phassapaccayā’’ ti idañca ‘‘cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādāna’’ nti, (saṃ. ni. 2.44) ‘‘chandamūlakā ime āvuso dhammā manasikārasamuṭṭhānā phassasamodhānā vedanāsamosaraṇā’’ ti (a. ni. 8.83) ca ādikāhi desanāhi saṃsandati.

[t27] 「诸比丘，当比丘[如实了知]六触处的[集起等]（yatokho,bhikkhave,bhikkhuchannaṃphassāyatanānaṃ）」等，与「阿难，当比丘既不观受为自我，也不观想、诸行、识为自我时，他如此不观[自我]，便不执取世间的任何[物]；不执取则不战栗，不战栗则自内般涅槃」等教说相会通。

‘‘Yato kho bhikkhave bhikkhu channaṃ phassāyatanāna’’ ntiādi ‘‘yato kho ānanda bhikkhu neva vedanaṃ attānaṃ samanupassati, na saññaṃ, na saṅkhāre, na viññāṇaṃ attānaṃ samanupassati, so evaṃ asamanupassanto na kiñci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattaṃyeva parinibbāyatī’’ tiādikāhi desanāhi saṃsandati.

[t28] 「他们全都以这六十二种根据被收在网内（sabbeteimehevadvāsaṭṭhiyāvatthūhiantojālīkatā）」等，与「诸比丘，凡是任何……乃至……宣称[自我]者，全都是宣称这五身，或[宣称]其中的某一[身]」等（《中部》3.26）教说相会通。「身坏之后……乃至……天与人[就不再见他]」——

‘‘Sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā’’ tiādi ‘‘ye hi keci bhikkhave...pe... abhivadanti, sabbe te imāneva pañca kāyāni abhivadanti etesaṃ vā aññatara’’ ntiādikāhi (ma. ni. 3.26) desanāhi saṃsandati. ‘‘Kāyassa bhedā...pe... devamanussā’’ ti –

[t29] 犹如为风势所吹的火焰，（世尊说：优波私婆）

‘‘Accī yathā vātavegena khittā, (upasivāti bhagavā)

[t30] 归于灭没，不入于名数

Atthaṃ paleti na upeti saṅkhaṃ;

[t31] 如是，牟尼从名身解脱

Evaṃ munī nāmakāyā vimutto,

[t32] 归于灭没，不入于名数。（《经集》1080；《小义释》43）

Atthaṃ paleti na upeti saṅkha’’ nti. (su. ni. 1080; cūḷani. 43);

[t33] ——与如此等教说相会通。此即四类搬运。

Ādikāhi desanāhi saṃsandatīti ayaṃ cātubyūho hāro.

[t34] 以「不应作瞋恚等（āghātādīnaṃakaraṇīyatā）」之语，[显示]忍与柔和的实行。此中，以忍摄取信、慧与伴随他人加害之苦者，以柔和[摄取]戒；而以摄取信等，信根等一切菩提分法便回转[于此]；以摄取戒，无追悔等一切戒之功德利益的法便回转。以远离杀生等之语，[显示]住于不放逸；由它，整个教法的梵行便回转。以摄取具足甚深等殊胜之法，[即是]对大菩提的称说；因为漏尽智以无障碍智为近因，而以漏尽智为近因的无障碍智[即]大菩提——由它，十力等一切佛功德便回转。以摄取常见等，[便]摄取了渴爱与无明；由它们，无始的轮回之轮转便回转。以如实感知诸受的集起等，[显示]世尊三种遍知的清净；由它，以慧波罗蜜为门，一切波罗蜜便回转。以「不知、不见的」[一语]摄取无明，[即是]对不如理作意的摄持；由它，以不如理作意为根本的诸法便回转。以「陷入渴爱者的战栗挣扎」[一语]摄取渴爱，九种以渴爱为根本的法便回转。「那也是以触为缘」等语，[即是]显示常论等的宣称之转起系属于缘；由它，无常等三相便回转。以如实了知六触处，[即是]对解脱之具足的指示；由它，七种清净便回转。「如来的[导向再]有之索已被断除」[一语，即是]渴爱的断除；由它，世尊一切杂染的断除便回转。此即回转搬运。

Āghātādīnaṃ akaraṇīyatāvacanena khantisoraccānuṭṭhānaṃ. Tattha khantiyā saddhāpaññāparāpakāradukkhasahagatānaṃ saṅgaho, soraccena sīlassa. Saddhādiggahaṇena ca

saddhindriyādisakalabodhipakkhiyadhammā āvattanti. Sīlaggahaṇena avippaṭisārādayo sabbepi sīlānisaṃsadhammā āvattanti. Pāṇātipātādīhi paṭivirativacanena appamādavihāro, tena sakalaṃ sāsanabrahmacariyaṃ āvattati. Gambhīratādivisesayuttadhammaggahaṇena mahābodhipakittanaṃ. Anāvaraṇañāṇapadaṭṭhānañhi āsavakkhayañāṇaṃ, āsavakkhayañāṇapadaṭṭhānañca anāvaraṇañāṇaṃ mahābodhi, tena dasabalādayo sabbe buddhaguṇā āvattanti. Sassatādidiṭṭhiggahaṇena taṇhāvijjāya saṅgaho, tāhi anamataggasaṃsāravaṭṭaṃ āvattati. Vedanānaṃ samudayādiyathābhūtavedanena bhagavato pariññāttayavisuddhi, tāya paññāpāramimukhena sabbapāramiyo āvattanti. ‘‘Ajānataṃ apassata’’nti avijjāggahaṇena ayonisomanasikārapariggaho, tena ca ayonisomanasikāramūlakā dhammā āvattanti. ‘‘Taṇhāgatānaṃ paritassitavipphandita’’nti taṇhāggahaṇena nava taṇhāmūlakā dhammā āvattanti, ‘‘tadapi phassapaccayā’’tiādi sassatādipaññāpanassa paccayādhīnavuttidassanaṃ, tena aniccatādilakkhaṇattayaṃ āvattati. Channaṃ phassāyatanānaṃ yathābhūtaṃ pajānanena vimuttisampadāniddeso, tena sattapi visuddhiyo āvattanti. ‘‘Ucchinnabhavanettiko tathāgatassa kāyo’’ti taṇhāpahānaṃ, tena bhagavato sakalasaṃkilesappahānaṃ āvattatīti ayaṃ āvatto hāro.

[t35] 瞋恚与欢喜等是不善法，它们以不如理作意等为近因。而由哪些法而有瞋恚与欢喜等的不作、不转起，那些无瞋等便是善法，它们以如理作意等为近因。其中，瞋恚等唯是欲界的，无瞋等则通于四地。同样，远离杀生等或是善的、或是无记的，它以惭愧等法为近因；此中，善的或是欲界的、或是出世间的，无记的则唯是出世间的。「诸比丘，还有其他诸法，甚深（atthi,bhikkhave,aññevadhammāgambhīrā）」中所说的诸法，或是善的、或是无记的；此中，善的以至出起观为近因，无记的以道法、观或转向为近因；其中，善的是出世间的，无记的或是欲界的、或是出世间的。一切见唯是不善的、唯是欲界的；不加简别地说，它们以对邪执的不如理作意为近因。而特别说来：由于没有相续密集的分解，对一性之理的错误执取连同对过去生的随念与推理，[即是]常见的近因；由于不取以因果之性而有的关联，对种种性之理的错误执取连同相应的作意，[即是]断见的近因；其余诸见也应如此随其可能地说。「诸受的」此中，受或是善的、或是无记的，或是欲界的、或是色界的、或是无色界的；触是它们的近因。如实感知诸受的集起等[即]道智，以不执取而解脱[即]果；对它们，应依「还有其他诸法，甚深」此中所说之理推引法等的区分。「不知、不见的」等[句]中，无明与渴爱是不善的、欲界的；其中无明以诸漏、或正以不如理作意为近因，渴爱则以于顺结缚诸法上见味著为近因。「那也是以触为缘」此中，触的法等区分应如受一般而知。应依此理，对触处等也随其所应推引法等的区分。此即分别搬运。

Āghātānandādayo akusalā dhammā, tesaṃ ayonisomanasikārādi padaṭṭhānaṃ. Yehi pana dhammehi āghātānandādīnaṃ akaraṇaṃ appavatti, te abyāpādādayo kusalā dhammā, tesaṃ yonisomanasikārādi padaṭṭhānaṃ. Tesu āghātādayo kāmāvacarāva, abyāpādādayo catubhūmakā. Tathā pāṇātipātādīhi paṭivirati kusalā vā abyākatā vā, tassā hirottappādayo dhammā padaṭṭhānaṃ. Tattha kusalā siyā kāmāvacarā, siyā lokuttarā, abyākatā lokuttarāva. ‘‘Atthi bhikkhave aññeva dhammā gambhīrā’’ti vuttadhammā siyā kusalā, siyā abyākatā, tattha kusalānaṃ vuṭṭhānagāminivipassanā padaṭṭhānaṃ. Abyākatānaṃ maggadhammā, vipassanā, āvajjanā vā padaṭṭhānaṃ. Tesu kusalā lokuttarā, abyākatā siyā kāmāvacarā, siyā lokuttarā, sabbāpi diṭṭhiyo akusalāva kāmāvacarāva, tāsaṃ avisesena micchābhinivese ayonisomanasikāro padaṭṭhānaṃ. Visesato pana santatighanavinibbhogābhāvato ekattanayassa micchāgāho atītajātianussaraṇatakkasahito sassatadiṭṭhiyā padaṭṭhānaṃ. Hetuphalabhāvena sambandhabhāvassa aggahaṇato nānattanayassa micchāgāho tajjāsamannāhārasahito ucchedadiṭṭhiyā padaṭṭhānaṃ. Evaṃ sesadiṭṭhīnampi yathāsambhavaṃ vattabbaṃ. ‘‘Vedanāna’’nti ettha vedanā siyā kusalā, siyā abyākatā, siyā kāmāvacarā, siyā rūpāvacarā, siyā arūpāvacarā, phasso tāsaṃ padaṭṭhānaṃ. Vedanānaṃ samudayādiyathābhūtavedanaṃ maggañāṇaṃ, anupādāvimutti phalaṃ, tesaṃ ‘‘aññeva dhammā gambhīrā’’ti ettha vuttanayena dhammādivibhāgo netabbo. ‘‘Ajānataṃ apassata’’ntiādīsu avijjā taṇhā akusalā kāmāvacarā, tāsu avijjāya āsavā, ayonisomanasikāro eva vā padaṭṭhānaṃ. Taṇhāya saṃyojaniyesu dhammesu assādadassanaṃ padaṭṭhānaṃ. ‘‘Tadapi phassapaccayā’’ti ettha phassassa vedanāya viya dhammādivibhāgo veditabbo. Iminā nayena phassāyatanādīnampi yathārahaṃ dhammādivibhāgo netabboti ayaṃ vibhattihāro.

[t36] 不作瞋恚等，[能]增长忍与柔和，由省思力与修习力的成就而带来二种利益的行道；而瞋恚等若令其转起，则成办丑陋、卧眠之苦、财物损失、恶名以及为他人所难以亲近，[并]带来地狱等中的大苦。远离杀生等带来无追悔等善好的辗转[相续]；而杀生等[则带来]追悔等不善好的辗转[相续]。具足甚深等殊胜的智，随其所应地为所应受教化者带来明与神通等殊胜功德，因为[它]如实觉了一切所知；反之，缺乏甚深等殊胜的智，由于对所知有障碍，便不能带来所说的殊胜功德。而这一切见，随其所应而为常与断，[乃]成为二边，由于以不出离为自性，[故]不能越过有身之岸；而正见连同其资具，[乃]成为中道，由于以出离为自性，[故能]越过有身之岸而到达彼岸。如实感知诸受的集起等，[能]带来以不执取而解脱，因为[它]是道；不通达诸受的集起等，[则]带来轮回牢狱的禁闭，因为[它]是诸行之缘。覆蔽感受之自性的愚痴，带来对它的欢喜；而如实的觉了则于其中带来厌离与离贪。于邪执上连同不如理作意的渴爱，张开种种的见网；正断所说渴爱的初道，则收摄那见网。触是宣称常论等之缘，因为没有触时便没有它。由于为见之系缚所缚者的触处等不灭，触等便不灭，轮回之苦[便]正是不退转的。如实地遍知触处等，[便]超越一切见的见解；不遍知触处等，[便]不能超越那见的稠林。正断[导向再]有之索，[能]导向未来自体的不生起；[导向再]有之索未被正断时，未来的有之相续便正是辗转不已。此即翻转搬运。

Āghātādīnaṃ akaraṇaṃ khantisoraccāni anubrūhetvā paṭisaṅkhānabhāvanābalasiddhiyā ubhayahitapaṭipattiṃ āvahati. Āghātādayo pana pavattiyamānā dubbaṇṇataṃ dukkhaseyyaṃ bhogahāniṃ akittiṃ parehi durupasaṅkamanatañca nipphādentā nirayādīsu mahādukkhaṃ āvahanti. Pāṇātipātādīhi paṭivirati avippaṭisārādikalyāṇaṃ paramparaṃ āvahati. Pāṇātipātādi pana vippaṭisārādiakalyāṇaṃ paramparaṃ, gambhīratādivisesayuttaṃ ñāṇaṃ vineyyānaṃ yathāraha̱ṃ vijjābhiññādiguṇavisesaṃ āvahati sabbañeyyaṃ yathāsabhāvāvabodhato. Tathā gambhīratādivisesarahitaṃ pana ñāṇaṃ ñeyyesu sāvaraṇato yathāvuttaguṇavisesaṃ nāvahati. Sabbāpi cetā diṭṭhiyo yathāraha̱ṃ sassatucchedabhāvato antadvayabhūtā sakkāyatīraṃ nātivattanti aniyyānikasabhāvattā. Niyyānikasabhāvattā pana sammādiṭṭhi saparikkhārā majjhimapaṭipadābhūtā atikkamma sakkāyatīraṃ pāraṃ āgacchati. Vedanānaṃ samudayādiyathābhūtavedanaṃ anupādāvimuttiṃ āvahati maggabhāvato. Vedanānaṃ samudayādiasampaṭivedho saṃsāracārakāvarodhaṃ āvahati saṅkhārānaṃ paccayabhāvato. Vedayitasabhāvapaṭicchādako sammoho tadabhinandanaṃ āvahati. Yathābhūtāvabodho pana tattha nibbedaṃ virāgañca āvahati. Micchābhinivese ayonisomanasikārasahitā taṇhā anekavihitaṃ diṭṭhijālaṃ pasāreti. Yathāvuttataṇhāsamucchedo paṭhamamaggo taṃ diṭṭhijālaṃ saṅkoceti. Sassatavādādipaññāpanassa phasso paccayo hoti asati phasse tadabhāvato. Diṭṭhibandhanabandhānaṃ phassāyatanādīnaṃ anirodhena phassādianirodho saṃsāradukkhassa anivattiyeva, yāthāvato phassāyatanādipariññā sabbadiṭṭhidassanāni ativattati, phassāyatanādiapariññā taṃdiṭṭhigahanaṃ nātivattati, bhavanettisamucchedo āyatiṃ attabhāvassa anibbattiyā saṃvattati, asamucchinnāya bhavanettiyā anāgate bhavappabandho parivattatiyevāti ayaṃ parivatto hāro.

[t37] 「我（mamaṃ）」、「我的（mayhaṃ）」、「于我（me）」是同义之语。「诸比丘（bhikkhave）」、「诸沙门（samaṇā）」、「诸苦行者（tapassino）」是同义之语。「他人（pare）」、「别的[人]（aññe）」、「相违者（paṭiviruddhā）」是同义之语。「毁谤（avaṇṇaṃ）」、「恶名（akittiṃ）」、「呵责（nindaṃ）」是同义之语。「[若]说（bhāseyyuṃ）」、「[若]言（bhaṇeyyuṃ）」、「[若]作（kareyyuṃ）」是同义之语。「法的（dhammassa）」、「律的（vinayassa）」、「导师教诫的（satthusāsanassa）」是同义之语。「僧的（saṅghassa）」、「众的（samūhassa）」、「群的（gaṇassa）」是同义之语。「对此（tatra）」、「于彼处（tattha）」、「于彼等（tesu）」是同义之语。「你们（tumhehi）」、「你们（vo）」、「诸位尊者（bhavantehi）」是同义之语。「忿恨（āghāto）」、「瞋（doso）」、「瞋恚（byāpādo）」是同义之语。「不满（appaccayo）」、「忧（domanassaṃ）」、「心的苦（cetasikadukkhaṃ）」是同义之语。「内心的愤懑（cetasoanabhiraddhi）」、「心的败坏（cittassabyāpatti）」、「意的败坏（manopadoso）」是同义之语。「不应怀（nakaraṇīyā）」、「不应令生起（nauppādetabbā）」、「不应令转起（napavattetabbā）」是同义之语。如是，应依此理于一切句上说同义语。此即同义语搬运。

‘‘Mama mayhaṃ me’’ ti pariyāyavacanaṃ. ‘‘Bhikkhave samaṇā tapassino’’ ti pariyāyavacanaṃ. ‘‘Pare aññe paṭiviruddhā’’ ti pariyāyavacanaṃ. ‘‘Avaṇṇaṃ akittiṃ ninda’’ nti pariyāyavacanaṃ. ‘‘Bhāseyyuṃ bhaṇeyyuṃ kareyyu’’ nti pariyāyavacanaṃ. ‘‘Dhammassa vinayassa satthusāsanassā’’ ti pariyāyavacanaṃ. ‘‘Saṅghassa samūhassa gaṇassā’’ ti pariyāyavacanaṃ. ‘‘Tatra tattha tesū’’ ti pariyāyavacanaṃ. ‘‘Tumhehi vo bhavantehī’’ ti pariyāyavacanaṃ. ‘‘Āghāto doso byāpādo’’ ti pariyāyavacanaṃ. ‘‘Appaccayo domanassaṃ cetasikadukkha’’ nti pariyāyavacanaṃ. ‘‘Cetaso anabhiraddhi cittassa byāpatti manopadoso’’ ti pariyāyavacanaṃ. ‘‘Na karaṇīyā na uppādetabbā na pavattetabbā’’ ti pariyāyavacanaṃ. Iti iminā nayena sabbapadesu vevacanaṃ vattabbanti ayaṃ vevacano hāro.

[t38] 「忿恨（āghāto）」依事而被施设为十种或十九种。「不满」依近行而被施设为六种。「欢喜」依喜等而被施设为九种。喜总说来依小喜等而被施设为五种。喜悦依近行而被施设为六种。戒依止持与作持等而被施设为多种。具足甚深等殊胜的智，依心之生起而被施设为四种或十二种，且依境的差别而为多种。见依常等而被施设为六十二种差别，且依包含于其中的区分而为多种。受被施设为六种、一百零八种，且为多种；它的集起被施设为五种，灭没亦然。味著被施设为二种，过患被施设为三种，出离被施设为一种与四种……乃至……以不执取而解脱被施设为二种。

Āghāto vatthuvasena dasavidhena ekūnavīsatividhena vā paññatto. Appaccayo upavicāravasena chadhā paññatto. Ānandopītiādivasena navadhā paññatto. Pīti sāmaññato khuddikādivasena pañcadhā paññattā. Somanassaṃ upavicāravasena chadhā paññattaṃ. Sīlaṃ vārittacārittādivasena anekadhā paññattaṃ. Gambhīratādivisesayuttaṃ ñāṇaṃ cittuppādavasena catudhā, dvādasavidhena vā, visayabhedato anekadhā ca paññattaṃ. Diṭṭhisassatādivasena dvāsaṭṭhiyā bhedehi, tadantogadhavibhāgena anekadhā ca paññattā. Vedanā chadhā aṭṭhasatadhā anekadhā ca paññattā. Tassā samudayo pañcadhā paññatto, tathā atthaṅgamo. Assādo duvidhena paññatto. Ādīnavo tividhena paññatto. Nissaraṇaṃ ekadhā catudhā ca paññattaṃ…pe… anupādāvimutti duvidhena paññattā.

[t39] 以「不知、不见的（ajānataṃapassataṃ）」所说的无明，依境的差别被施设为四种与八种。以「陷入渴爱者的」等语所说的渴爱，被施设为六种、一百零八种，且为多种。触依依处而被施设为六种。取被施设为四种。有被施设为二种，且为多种。生依同义语而被施设为六种。同样，老被施设为七种。死被施设为八种与九种。愁被施设为五种。悲被施设为六种。苦被施设为四种，忧亦然。恼被施设为四种。「[其]集起而有」[即]生起的施设；「如实了知」[即]苦的遍知施设、集的断施设、灭的作证施设、道的修习施设。

‘‘Ajānataṃ apassata’’ nti vuttā avijjā visayabhedena catudhā aṭṭhadhā ca paññattā. ‘‘Taṇhāgatāna’’ ntiādinā vuttā taṇhā chadhā aṭṭhasatadhā anekadhā ca paññattā. Phasso nissayavasena chadhā paññatto. Upādānaṃ catudhā paññattaṃ. Bhavo dvidhā anekadhā ca paññatto. Jāti vevacanavasena chadhā paññattā. Tathā jarā sattadhā paññattā. Maraṇaṃ aṭṭhadhā navadhā ca paññattaṃ. Soko pañcadhā paññatto. Paridevo chadhā paññatto. Dukkhaṃ catudhā paññattaṃ, tathā domanassaṃ. Upāyāso catudhā paññatto. ‘‘Samudayo hotī’’ ti pabhavapaññatti, ‘‘yathābhūtaṃ pajānātī’’ ti dukkhassa pariññāpaññatti, samudayassa pahānapaññatti, nirodhassa sacchikiriyāpaññatti, maggassa bhāvanāpaññatti.

[t40] 「被收在……网内（antojālīkatā）」等[即]一切见的摄取施设。「[导向再]有之索已被断除者」等[即]二种般涅槃的施设。如是，对瞋恚等不善与善等诸法，应依其生起的施设等，以及依「忿恨」是瞋恚的同义语施设、「不满」是忧的同义语施设等方式，分别施设的差别。此即施设搬运。

‘‘Antojālīkatā’’ tiādi sabbadiṭṭhīnaṃ saṅgahapaññatti. ‘‘Ucchinnabhavanettiko’’ tiādi duvidhena parinibbānapaññatti. Evaṃ āghātādīnaṃ akusalakusalādidhammānaṃ yathāpabhavapaññattiādivasena, tathā ‘‘āghāto’’ ti byāpādassa vevacanapaññatti, ‘‘appaccayo’’ ti domanassassa vevacanapaññattītiādinā nayena paññattibhedo vibhajitabboti ayaṃ paññattihāro.

[t41] 以摄取「忿恨（āghāta）」，[便]摄取了行蕴；以摄取「愤懑」亦然。以摄取「不满」，[便]摄取了受蕴——这是以蕴为门的趣入。同样，以摄取瞋恚等，[便]摄取了法处、法界、苦谛或集谛——这是以处为门、以界为门、以

谛为门的趣入。同样，与瞋恚等俱生的无明，依因、俱生、相互、依止、相应、有、不离去诸缘而为缘；非俱生的[无明]则依无间、等无间、无间亲依止、无有、离去、重复诸缘而为缘；非无间的[无明]则唯依亲依止而为缘。对渴爱、取等以及触等，其俱生与非俱生者的缘之性也应随其所应而说。而此中，有的依增上、有的依业、有的依食、有的依根、有的依禅那、有的也依道而为缘——此一差别亦应了知。这是以缘起为门的趣入。对欢喜等，也应依此理阐明以蕴等为门的趣入。

Āghātaggahaṇena saṅkhārakkhandhasaṅgaho, tathā anabhiraddhigahaṇena. Appaccayaggahaṇena vedanākkhandhasaṅgahoti idaṃ khandhamukhena otaraṇaṃ. Tathā āghātādiggahaṇena dhammāyatanaṃ dhammadhātu dukkhasaccaṃ samudayasaccaṃ vā gahitanti idaṃ āyatanamukhena dhātumukhena saccamukhena ca otaraṇaṃ. Tathā āghātādīnaṃ sahajātā avijjā hetusahajātaañña mañña nissayasampayuttaatthiavigatapaccayehi paccayo hoti, asahajātā pana anantarasamanantaraanantarūpanissayanatthivigatāsevanapaccayehi paccayo hoti, anantarā upanissayavaseneva paccayo hoti. Taṇhāupādānādīnaṃ, phassādīnampi tesaṃ sahajātānaṃ asahajātānañca yathārahaṃ paccayabhāvo vattabbo. Koci panettha adhipativasena, koci kammavasena, koci āhāravasena, koci indriyavasena, koci jhānavasena, koci maggavasenapi paccayo hotīti. Ayampi viseso veditabboti idaṃ paṭiccasamuppādamukhena otaraṇaṃ. Ānandādīnampi iminā va nayena khandhādimukhena otaraṇaṃ vibhāvetabbaṃ.

[t42] 同样，「戒（sīlaṃ）」[即]远离杀生等的离思与无瞋等心所法，而杀生等则唯是思；对它们、以及对资助它们的惭等诸法，[便]摄取了行蕴、法处等——应依前理阐明以蕴等为门的趣入。于摄取智、见、受、无明、渴爱等[处]亦同此理。于摄取出离与以不执取而解脱[处]，也应依无为界而阐明以界为门的趣入。同样，以「诸受的……乃至……以不执取而解脱」[一语]，世尊的戒等五法蕴、以及念处等菩提分法便得以显明；也应了知以彼为门的趣入。「那也是以触为缘」[一语]，藉显明见之宣称的转起系属于缘，[即是]以无常性为门的趣入；同样，依如是法性[即是]以缘起为门的趣入；由于无常者是苦、是无我，[便有]以无愿为门与以空性为门的趣入。于其余诸句亦同此理。此即趣入搬运。

Tathā sīlaṃ pāṇātipātādīhi viraticetanā, abyāpādādicetasikadhammā ca, pāṇātipātādayo cetanāva, tesaṃ tadupakārakadhammānañca lajjādayādīnaṃ saṅkhārakkhandhadhammāyatanādisaṅgaho, purimanayeneva khandhādimukhena ca otaraṇaṃ vibhāvetabbaṃ. Esa nayo ñāṇadiṭṭhivedanāavijjātaṇhādiggahaṇesu. Nissaraṇaanupādāvimuttigahaṇesu asaṅkhatadhātuvasenapi dhātumukhena otaraṇaṃ vibhāvetabbaṃ. Tathā ‘‘vedanānaṃ…pe… anupādāvimutto’’ ti etena bhagavato sīlādayo pañca dhammakkhandhā, satipaṭṭhānādayo ca bodhipakkhiyadhammā pakāsitā hontīti taṃ mukhenapi otaraṇaṃ veditabbaṃ. ‘‘Tadapi phassapaccayā’’ ti diṭṭhipaññāpanassa paccayādhīnavuttitādīpanena aniccatāmukhena otaraṇaṃ, tathā evaṃdhammatāya paṭiccasamuppādamukhena otaraṇaṃ, aniccassa dukkhānattabhāvato appaṇihitamukhena suññatāmukhena ca otaraṇaṃ. Sesapadesupi eseva nayoti ayaṃ otaraṇo hāro.

[t43] 「若他人[毁谤]我……乃至……[毁谤]（mamaṃvā…pe…bhāseyyuṃ）」[即]发端。「[毁谤]法……乃至……[毁谤]僧……乃至……[毁谤]」[即]句的清净，而非发端的清净。「你们对此……乃至……不应怀」[即]既是句的清净、又是发端的清净。于第二理趣等亦同此理。同样，「而这是微小的」等[即]发端；「什么呢」等[即]发问；「舍断杀生」等[即]句的清净，而非发端的清净，也非发问的清净；「这就是」等[即]既是发问的清净、又是句的清净、又是发端的清净。

‘‘Mamaṃ vā…pe… bhāseyyu’’ nti ārambho. ‘‘Dhammassa…pe… saṅghassa…pe… bhāseyyu’’ nti padasuddhi, no ārambhasuddhi. ‘‘Tatra tumhehi…pe… karaṇīyā’’ ti padasuddhi ceva ārambhasuddhi ca. Dutiyanayādīsupi eseva nayo. Tathā ‘‘appamattakaṃ kho paneta’’ ntiādi ārambho. ‘‘Katama’’ ntiādi pucchā. ‘‘Pāṇātipātaṃ pahāyā’’ tiādi padasuddhi, no ārambhasuddhi, no ca pucchāsuddhi. ‘‘Idaṃ kho’’ tiādi pucchāsuddhi ceva padasuddhi ca ārambhasuddhi ca.

[t44] 同样，「诸比丘，还有（atthi,bhikkhave）」等[即]发端；「而哪些是那些[法]呢」等[即]发问；「诸比丘，有一些」等[即]发端；「[依于]什么」等[即]发端与发问；「当心得定时」等[即]句的清净，而非发端的清净，也非

发问的清净；「这些就是那些」等[即]既是句的清净、又是发问的清净、又是发端的清净。应依此理于一切处了知发端等。此即净治搬运。

Tathā ‘‘atthi bhikkhave’’ tiādi ārambho. ‘‘Katame ca te’’ tiādi pucchā. ‘‘Santi bhikkhave’’ tiādi ārambho. ‘‘Ki’’ ntiādi ārambha pucchā. ‘‘Yathāsamāhite’’ tiādi padasuddhi, no ārambhasuddhi no ca pucchāsuddhi. ‘‘Ime kho te’’ tiādi padasuddhi ceva pucchāsuddhi ca ārambhasuddhi ca. Iminā nayena sabbattha ārambhādayo veditabbāti. Ayaṃ sodhano hāro.

[t45] 「毁谤（avaṇṇaṃ）」[一语]是就总说而立的；不加分别地[对它作]别说的，[即是]「我、或法、或僧」。于白净一方亦同此理。

‘‘Avaṇṇa’’ nti sāmaññato adhiṭṭhānaṃ taṃ, avikappetvā visesavacanaṃ ‘‘mamaṃ vā dhammassa vā saṅghassa vā’’ ti. Sukkapakkhepi eseva nayo.

[t46] 同样，「戒（sīlaṃ）」[一语]是就总说而立的；不加分别地[对它作]别说的，[即是]「远离杀生」等。

Tathā ‘‘sīla’’ nti sāmaññato adhiṭṭhānaṃ, taṃ avikappetvā visesavacanaṃ ‘‘pāṇātipātā paṭivirato’’ tiādi.

[t47] 「还有其他诸法（aññevadhammā）」等是就总说而立的；不加分别地[对它作]别说的，[即是]「诸比丘，如来了知此」等。

‘‘Aññeva dhammā’’ tiādi sāmaññato adhiṭṭhānaṃ, taṃ avikappetvā visesavacanaṃ ‘‘tayidaṃ bhikkhave tathāgato pajānātī’’ tiādi.

[t48] 同样，「前际论者（pubbantakappikā）」等是就总说而立的；不加分别地[对它作]别说的，[即是]「常见论者」等。应依此理于一切处简别总[说]与别[说]。此即确立搬运。

Tathā ‘‘pubbantakappikā’’ tiādi sāmaññato adhiṭṭhānaṃ, taṃ avikappetvā visesavacanaṃ ‘‘sassatavādā’’ tiādi. Iminā nayena sabbattha sāmaññaviseso niddhāretabboti ayaṃ adhiṭṭhāno hāro.

[t49] 瞋恚等以「他曾行于我不利（anatthaṃmeacari）」等（《法集论》1237；《分别论》909）十九种瞋恨事为因。欢喜等以对所缘的爱著为因。戒以惭愧与少欲等为因。以「甚深」等语所说之法，以一切波罗蜜为因，特别是慧波罗蜜。诸见不加简别地以亲近非善士、听闻非正法、以及依邪执的不如理作意为因；而特别说来，常论等以对过去生的随念等为因。诸受以无明、渴爱、诸业与触为因。以不执取而解脱以圣道为因。宣称[诸见]以不如理作意为因。渴爱以于顺结缚[诸法]上的味著随观为因。触以六处为因，六处以名色为因。[导向再]有之索的正断以清净的修习为因。此即助缘搬运。

Āghātādīnaṃ ‘‘anatthaṃ me acarī’’ tiādīni (dha. sa. 1237; vibha. 909) ca ekūnavīsati āghātavatthūni hetu. Ānandādīnaṃ ārammaṇe abhisineho hetu. Sīlassa hiriottappaṃ appicchatādayo ca hetu.

‘‘Gambhīrā’’ tiādinā vuttadhammassa sabbāpi pāramiyo hetu, visesena paññāpāramī. Diṭṭhīnaṃ asappurisūpassayo, asaddhammassavanaṃ, micchābhinivesena ayonisomanasikāro ca avisesena hetu, visesena pana sassatavādādīnaṃ atītajātianussaraṇādi hetu. Vedanānaṃ avijjātaṇhākammāni phasso ca hetu. Anupādāvimuttiyā ariyamaggo hetu. Paññāpanassa ayonisomanasikāro hetu. Taṇhāya saṃyojaniyesu assādānupassanā hetu. Phassassa chaḷāyatanāni, chaḷāyatanassa nāmarūpaṃ hetu. Bhavanettisamucchedassa visuddhibhāvanā hetūti ayaṃ parikkhāro hāro.

[t50] 以「不应作瞋恚等（āghātādīnaṃakaraṇīyatā）」之语，[便]显示了忍的具足；以「而这是微小的」等语[显示]柔和的具足；以「诸比丘，还有」等语[显示]智的具足；以「由于不执取，他自内了知寂灭」、「如实了知诸受的……乃至……以不执取而解脱」这些[语]，连同定的具足一并显示了明与解脱的自在之具足。此中，忍的具足由省思力的成就而为柔和之具足的近因；而柔和的具足依义正是戒，同样，远离杀生等之语是为显示戒的异门区分。此中，戒是定的近因，定是慧的近因。其中，以戒成就违犯[之惑]的断除与恶行杂染的断除；以定成就缠的断除、镇伏断与渴爱杂染的断除；以慧成就见杂染的断除、正断断与随眠的断除。如是，以戒等三法蕴而有止与观修习的圆满、以及三种断的成就。此即安立搬运。

Āghātādīnaṃ akaraṇīyatāvacanena khantisampadā dassitā hoti. ‘‘Appamattakaṃ kho paneta’’ ntiādinā soraccasampadā, ‘‘atthi bhikkhave’’ tiādinā ñāṇasampadā, ‘‘aparāmasato cassa paccattaññeva nibbuti viditā’’ ti, ‘‘vedanānaṃ…pe… yathābhūtaṃ viditvā anupādāvimutto’’ ti etehi samādhisampadāya saddhiṃ vijjāvimuttivasībhāvasampadā dassitā hoti. Tattha khantisampadā paṭisaṅkhānabalasiddhito soraccasampadāya padaṭṭhānaṃ. Soraccasampadā pana atthato sīlameva, tathā pāṇātipātādīhi paṭivirativacanaṃ sīlassa pariyāyavibhāgadassanatthaṃ. Tattha sīlaṃ samādhissa padaṭṭhānaṃ, samādhi paññāya padaṭṭhānaṃ. Tesu sīlena vītikkamappahānaṃ duccaritasaṃkilesappahānañca sijjhati, samādhinā pariyuṭṭhānappahānaṃ, vikkhambhanappahānaṃ, taṇhāsaṃkilesappahānañca sijjhati. Paññāya diṭṭhisaṃkilesappahānaṃ, samucchedappahānaṃ, anusayappahānañca sijjhatīti sīlādīhi tīhi dhammakkhandhehi samathavipassanābhāvanāpāripūrī, pahānattayasiddhi cāti ayaṃ samāropano hāro.

[t51] 十六搬运的解说结束。

Soḷasahāravaṇṇanā niṭṭhitā.

[t52] 以「不作瞋恚等（āghātādīnaṃakaraṇaṃ）」之语，[便]显示了渴爱与无明的收摄；因为在对我与我所之事有爱著与迷惑时，[才]依「他曾行于我不利」等（《法集论》1237；《分别论》909）而生起瞋恨。同样，以「远离杀生」等语，以及「由于不执取，他自内了知寂灭」、「以不执取而解脱」、「如实了知六触处的……乃至……」等语，[便]显示了渴爱与无明的毕竟断除。而以「前际论者」等句、以及「不知、不见的」等句依其自体所显示的渴爱与无明，[其]所依处[即]色法与非色法；依次，止与观[即其]对治；它们的果[即]心解脱与慧解脱。此中，渴爱、或渴爱与无明[即]集谛；作为它们所依处的色法与非色法[即]苦谛；它们的不转起[即]灭谛；了知灭的止与观[即]道谛——应如是了知四谛的配合。而此中以摄取渴爱，应依诳、谄、慢、过慢、憍、放逸、恶欲、恶友、无惭、无愧等推引一切不善一方；同样，以摄取无明，应依颠倒作意、忿、恨、覆、争胜、嫉、悭、激愤、难教性、有见、无有见等推引不善一方。依所说之相反，应依无诳、无谄等与不颠倒作意等，以及依属于止一方的信根等、属于观一方的无常想等，推引善一方。这便是欢喜旋理趣的[适用]地。

Āghātādīnaṃ akaraṇavacanena taṇhāvijjāsaṅkoco dassito hoti. Sati hi attattaniyavatthūsu sinehe sammose ca ‘‘anatthaṃ me acarī’’ tiādinā (dha. sa. 1237, vibha. 909) āghāto jāyatīti, tathā ‘‘pāṇātipātā paṭivirato’’ tiādivacanehi, ‘‘paccattaññeva nibbuti viditā, anupādāvimutto, channaṃ phassāyatanānaṃ… pe… yathābhūtaṃ pajānātī’’ tiādīhi vacanehi ca taṇhāvijjānaṃ accantappahānaṃ dassitaṃ hoti. Tāsaṃ pana pubbantakappikādipadehi ‘‘ajānataṃ apassata’’ ntiādipadehi ca sarūpato dassitānaṃ taṇhāvijjānaṃ rūpadhammā arūpadhammā ca adhiṭṭhānaṃ. Yathākkamaṃ samatho ca vipassanā ca paṭipakkho. Tesaṃ cetovimutti paññāvimutti ca phalaṃ. Tattha taṇhā, taṇhāvijjā vā samudayasaccaṃ, tadadhiṭṭhānabhūtā rūpārūpadhammā dukkhasaccaṃ, tesaṃ appavatti nirodhasaccaṃ, nirodhapajānanā samathavipassanā maggasaccanti evaṃ catusaccayojanā veditabbā. Taṇhāggahaṇena cettha māyāsāṭheyyamānātimānamadappamādapāpicchatāpāpamittatāahirikānottappādivasena sabbo akusalapakkho netabbo. Tathā avijjāggahaṇena viparītamanasikārakodhupanāhamakkhapalāsaissāmacchariyasārambhadovacassatā-bhavadiṭṭhivibhavadiṭṭhādivasena akusalapakkho netabbo. Vuttavipariyāyena amāyāasāṭheyyādiaviparītamanasikārādivasena, tathā samathapakkhiyānaṃ saddhindriyādīnaṃ, vipassanāpakkhiyānañca aniccasaññādīnaṃ vasena kusalapakkho netabboti. Ayaṃ nandiyāvaṭṭassa nayassa bhūmi.

[t53] 以「不作瞋恚等（āghātādīnaṃakaraṇaṃ）」之语，[成立]无瞋；以远离杀生与粗恶语之语亦然。以「不作欢喜等」之语，[成立]无贪；以远离非梵行之语亦然。而以远离不与取等之语，[则]二者[皆]成立。以「诸比丘，如来了知此」等语，[成立]无痴。如是，由摄取三不善根、依其对治，以及依「不作瞋恚等」之语，三善根便得成立。此中，以三不善根，应依三种恶行、杂染、垢、不平等、不善想、[不善]寻、非正法等详说一切不善一方；同样，以三善根，应依三种善行、净化、平等、善想、[善]寻、慧、正法、定、解脱门、解脱等阐明一切善一方。而

此处也应了知四谛的配合。如何[配合]呢？贪、或一切善不善根[即]集谛；由它们所生起的、作为它们所依处与行境的诸取蕴[即]苦谛——应依此等方式了知四谛的配合。这便是三瓣理趣的[适用]地。

Āghātādīnaṃ akaraṇavacanena adosasiddhi, tathā pāṇātipātapharusavācāhi paṭivirativacanena. Ānandādīnaṃ akaraṇavacanena alobhasiddhi, tathā abrahmacariyato paṭivirativacanena. Adinnādānādīhi pana paṭivirativacanena ubhayasiddhi. ‘‘Tayidaṃ bhikkhave tathāgato pajānātī’’ tiādinā amohasiddhi. Iti tīhi akusalamūlehi gahitehi tappaṭipakkhato, āghātādiakaraṇavacanena ca tīṇi kusalamūlāni siddhāniyeva honti. Tattha tīhi akusalamūlehi tividhaduccaritasaṃkilesamalavisamākusalasaññāvitakkāsaddhammādivasena sabbo akusalapakkho vitthāretabbo. Tathā tīhi kusalamūlehi tividhasucaritavodānasamakusalasaññāvitakkapaññāsaddhammasamādhi-vimokkhamukhavimokkhādivasena sabbo kusalapakkho vibhāvetabbo. Etthāpi ca saccayojanā veditabbā. Kathaṃ? Lobho sabbāni vā kusalākusalamūlāni samudayasaccaṃ, tehi pana nibbattā tesaṃ adhiṭṭhānagocarabhūtā upādānakkhandhā dukkhasaccantiādinā nayena saccayojanā veditabbāti ayaṃ tipukkhalassa nayassa bhūmi.

[t54] 以「不作瞋恚与欢喜等（āghātānandanādīnaṃakaraṇaṃ）」之语，[成立]念；因为[人]以念辨别有罪与无罪、以及其中的过患与功德利益，[从而]舍断有罪的、受持无罪的而行。同样，以远离邪命之语，[成立]精进；因为[人]以精进除遣欲寻、恚寻与害寻，而活命遍净戒[也]是由精进所成办。以远离杀生等之语，[成立]念；因为[人]以念辨别有罪与无罪、以及其中的过患与功德利益，[从而]舍断有罪的、受持无罪的而行——正因此，[念]才被称为「以面向所缘为现起」。以「诸比丘，如来了知此」等语，[成立]定与慧；因为以慧而有如实的觉了，而得定者[才]如实了知。同样，以「常恒的、坚固的」等语[显示]于无常中[执]「常」的颠倒；以「死后无病」、「自我是纯乐的」、「已达最上现法涅槃」等语[显示]于非乐中[执]「乐」的颠倒；以「具足五种欲功德」等语[显示]于不净中[执]「净」的颠倒；且以一切显明诸见的语句[显示]于无我中[执]「自我」的颠倒——如是此中四种颠倒便得成立；依它们的对治，四念处便得成立。此中，应以四根指示四种人。

Āghātānandanādīnaṃ akaraṇavacanena satisiddhi. Satiyā hi sāvajjānavajje, tattha ca ādīnavānisaṃse sallakkhetvā sāvajjaṃ pahāya anavajjaṃ samādāya vattatīti. Tathā micchājīvā paṭivirativacanena vīriyasiddhi. Vīriyena hi kāmabyāpādavihiṃsāvitakke vinodeti, vīriyasādhanañca ājīvapārisuddhisīlanti. Pāṇātipātādīhi paṭivirativacanena satisiddhi. Satiyā hi sāvajjānavajje, tattha ca ādīnavānisaṃse sallakkhetvā sāvajjaṃ pahāya anavajjaṃ samādāya vattati. Tathā hi sā ‘‘visayābhimukhabhāvapaccupaṭṭhānā’’ ti ca vuccati. ‘‘Tayidaṃ bhikkhave tathāgato pajānātī’’ tiādinā samādhipaññāsiddhi. Paññāya hi yathābhūtāvabodho, samāhito ca yathābhūtaṃ pajānātīti. Tathā ‘‘nicco dhuvo’’ tiādinā anicce ‘‘nicca’’ nti vipallāso, ‘‘arogo paraṃ maraṇā, ekantasukhī attā diṭṭhadhammanibbānappatto’’ ti ca evamādīhi asukhe ‘‘sukha’’ nti vipallāso, ‘‘pañcahi kāmaguṇehi samappito’’ tiādinā asubhe ‘‘subha’’ nti vipallāso, sabbeheva ca diṭṭhidīpakapadehi anattani ‘‘attā’’ ti vipallāsoti evamettha cattāro vipallāsā siddhā honti, tesaṃ paṭipakkhato cattāri satipaṭṭhānāni siddhāneva honti. Tattha catūhi indriyehi cattāro puggalā niddisitabbā.

[t55] 如何[指示]呢？渴爱行者有二种：钝根者与利根者；见行者亦然。其中，第一[种人]于不净中[执]「净（subhaṃ）」而见颠倒，[他]以念力如实辨别身之自性，[乃]入于正性决定。第二[种人]于非乐中[执]「乐」而见颠倒，[他]以「不容忍已生起的欲寻」等（《中部》1.26；《增支部》4.14、6.58）所说的、称为精进律仪的精进力，摧破那颠倒。第三[种人]于无常中[执]「常」而作不如实的执取，[他]以止力、由得定[之故]，如实通达诸行的刹那性。第四[种人]由于为相续、聚合、作用与所缘的密集所惑，于唯是触等法聚的无我上邪执为「自我」，[他]以四句空性的作意摧毁那邪执。而此中，应以四种颠倒，依四漏、四暴流、四轭、四身系、四不应行、四渴爱生起、四取、七识住的不遍知等，推引一切不善一方；同样，应以四念处，依四种禅、[四]住、[四]决意、[四]顺乐分法、四无量、四正勤、四神足等，推引一切净化一方。这便是狮子游戏理趣的[适用]地。此处也应依如下方式了知四谛的配合：以净想与乐想、或以四种颠倒[而有]集谛；作为它们所依处与所缘的五取蕴[即]苦谛，等等。

Kathaṃ? Duvidho hi taṇhācarito mudindriyo ca tikkhindriyo cāti, tathā diṭṭhicarito. Tesu paṭhamo asubhe ‘‘subha’’nti vipallattadiṭṭhi satibalena yathābhūtaṃ kāyasabhāvaṃ sallakkhetvā sammattaniyāmaṃ okkamati. Dutiyo asukhe ‘‘sukha’’nti vipallattadiṭṭhi ‘‘uppannaṃ kāmavitakkaṃ nādhivāsetī’’tiādinā (ma. ni. 1.26; a. ni. 4.14; 6.58) vuttena vīriyasaṃvarasaṅkhātena vīriyabalena taṃ vipallāsaṃ vidhamati. Tatiyo anicce ‘‘nicca’’nti ayāthāvagāhī samathabalena samāhitabhāvato saṅkhārānaṃ khaṇikabhāvaṃ yathābhūtaṃ paṭivijjhati. Catuttho santatisamūhakiccārammaṇaghanavicittattā phassādidhammapuñjamatte anattani ‘‘attā’’ti micchābhinivesī catukoṭikasuññatāmanasikārena taṃ micchābhinivesaṃ viddhaṃseti. Catūhi cettha vipallāsehi caturāsavoghayogakāyaganthaagatitaṇhuppādupādānasattaviññāṇaṭṭhitiapariññādivasena sabbo akusalapakkho netabbo. Tathā catūhi satipaṭṭhānehi catubbidhajhānavihārādhiṭṭhānasukhabhāgiyadhammaappamaññāsammappadhānaiddhipādādivasena sabbo vodānapakkho netabboti ayaṃ sīhavikkīḷitassa nayassa bhūmi. Idhāpi subhasaññāsukhasaññāhi, catūhipi vā vipallāsehi samudayasaccaṃ, tesaṃ adhiṭṭhānārammaṇabhūtā pañcupādānakkhandhā dukkhasaccantiādinā saccayojanā veditabbā.

[t56] 如是，由三种义理趣的成立，二种言说理趣也便成立。正因此：观察作为义理趣之方位的诸法[即]「遍观诸方（disālocanaṃ）」，把它们引集起来[即]「钩（aṅkuso）」——如是，五种理趣[便]配合完毕。

Iti tiṇṇaṃ atthanayānaṃ siddhiyā vohāranayadvayampi siddhameva hoti. Tathā hi atthanayadisābhūtadhammānaṃ samālocanaṃ disālocanaṃ, tesaṃ samānayanaṃ aṅkusoti niyuttā pañca nayā.

[t57] 五种理趣的解说结束。

Pañcavidhanayavaṇṇanā niṭṭhitā.

[t58] 此经在十六种经的发趣中，是「属杂染分、熏习分与无学分的（saṃkilesavāsanāsekkhabhāgiyaṃ）」，或正是属杂染分、抉择分与无学分的。而在二十八种经的发趣中，应知[它]是世间与出世间的、众生所立与法所立的、智与所知的、见与修的、自说与他说的、应答与不应答的、善与不善的、所许与所遮的。

Idaṃ suttaṃ soḷasavidhe suttantapaṭṭhāne saṃkilesavāsanāsekkhabhāgiyaṃ, saṃkilesanibbedhāsekkhabhāgiyameva vā. Aṭṭhavīsatividhe pana suttantapaṭṭhāne lokiyalokuttaraṃ sattadhammādhiṭṭhānaṃ ñāṇañeyyadassanabhāvanaṃ sakavacanaparavacanaṃ vissajjanīyāvissajjanīyaṃ kusalākusalaṃ anuññātapaṭikkhittañcāti veditabbaṃ.

[t59] 依《论》理趣的解说结束。

Pakaraṇanayavaṇṇanā niṭṭhitā.

[t60] 《梵网经》的解说结束。

Brahmajālasuttavaṇṇanā niṭṭhitā.

第一《梵网经》完。

Brahmajālasuttaṃ niṭṭhitaṃ paṭhamaṃ.

> 译注：原文“Brahmajālasuttaṃ niṭṭhitaṃ paṭhamaṃ”：《梵网经》为《长部》第一经，故称“第一”。句式依DN2定稿（“第二《沙门果经》完。”）统一作“……完”。

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