长部第2经 · 沙门果经

Sāmaññaphalasutta

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2.沙门果经（Sāmaññaphalasutta）
2. Sāmaññaphalasuttaṃ

王臣之论
Rājāmaccakathā

§150 如是我闻：一时，世尊（Bhagavā）住在王舍城（Rājagaha）耆婆（Jīvaka）·童子医（Komārabhacca）的芒果林中，与一千二百五十位比丘（bhikkhu）的大比丘僧团在一起。那时，正值布萨（uposatha）日，四个月[雨季]之果母地月（Komudī）的十五日，圆满的满月之夜，摩揭陀（Māgadha）国王韦提希子（Vedehiputta）阿阇世（Ajātasattu）在王臣们的围绕下，坐在殊胜的高楼上层。当时，摩揭陀国王韦提希子阿阇世在布萨日发出感叹：“诸位，明净的月夜确实怡人！诸位，明净的月夜确实美丽！诸位，明净的月夜确实悦目！诸位，明净的月夜确实清净可喜！诸位，明净的月夜确实吉祥！今天我们应当亲近哪一位沙门（samaṇa）或婆罗门（brāhmaṇa），使我们亲近了他之后内心能够净信呢？”

. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati jīvakassa komārabhaccassa ambavane mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi. Tena kho pana samayena rājā māgadho ajātasattu vedehiputto tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā rājāmaccaparivuto uparipāsādavaragato nisinno hoti. Atha kho rājā māgadho ajātasattu vedehiputto tadahuposathe udānaṃ udānesi – ‘‘ramaṇīyā vata bho dosinā ratti, abhirūpā vata bho dosinā ratti, dassanīyā vata bho dosinā ratti, pāsādikā vata bho dosinā ratti, lakkhaññā vata bho dosinā ratti. Kaṃ nu khvajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāma, yaṃ no payirupāsato cittaṃ pasīdeyyā’’ ti?

> 译注：Komudī 为月份名（约当迦底咖月 Kattika 的满月日），依玛欣德式转写音译为“果母地”，另一可能译法为“果穆迪”或意译“睡莲月”。Komārabhacca 术语表未收，依转写规则译“果马拉跋恰”，另一可能为意译“王子所养育者”或“小儿科医师”。

义注（23 块）

[a1] 「如是我闻……乃至……在王舍城（evaṃmesutaṃ…pe…rājagahe）」者，此即《沙门果经》。此中，以下是对未曾解释过之语词的解释。「在王舍城（rājagahe）」者：即在如此得名的城中。因为它曾为曼达多（Mandhātu）、大典尊（Mahāgovinda）等[诸王]所摄持，故称为「王舍」。此外[诸师]于此也解说别的种种理由，何须[取用]它们呢？这不过是那座城的名称罢了。而那座城，唯在佛陀出世之时与转轮王出世之时才是城市，其余时候则空无一人，为诸夜叉（yakkha）所摄持，成为他们所居住的林野而存留着。「住（viharati）」者：这一般是显示[世尊]具足威仪住、天住、梵住、圣住之中的某一种住。而在此处，则是显示与站、行、坐、卧所分的诸威仪中某一威仪相应。因此，站着的、行走的、坐着的、卧着的世尊，都应知为正「住」着。因为他以另一威仪切断某一威仪的逼迫，令自身不致倾倒而支撑、转起，所以称为「住」。

. Evaṃ me sutaṃ…pe… rājagaheti sāmaññaphalasuttaṃ. Tatrāyaṃ apubbapadavaṇṇanā – rājagaheti evaṃnāmake nagare. Tañhi mandhātumahāgovindādīhi pariggahitattā rājagahanti vuccati. Aññepi ettha pakāre vaṇṇayanti, kiṃ tehi? Nāmamattametaṃ tassa nagarassa. Taṃ panetaṃ buddhakāle ca cakkavattikāle ca nagaraṃ hoti, sesakāle suññaṃ hoti yakkhapariggahitaṃ, tesaṃ vasanavanaṃ hutvā tiṭṭhati. Viharatīti avisesena iriyāpathadibbabrahmaariyavihāresu aññataravihārasamaṅgiparidīpanametaṃ. Idha pana ṭhānagamananisajjasayanappabhedesu iriyāpathesu aññatarairiyāpathasamāyogaparidīpanaṃ. Tena ṭhitopi gacchantopi nisinnopi sayānopi bhagavā viharati ceva veditabbo. So hi ekaṃ iriyāpathabādhanaṃ aññena iriyāpathena vicchinditvā aparipatantaṃ attabhāvaṃ harati pavatteti, tasmā viharatīti vuccati.

[a2] 「在耆婆·童子医的芒果林中（jīvakassakomārabhaccassaambavane）」者：这是显示他所依止而住的行处村附近的居住之处。因此，「住在王舍城耆婆·童子医的芒果林中」者，此中之义应知为：住在王舍城附近耆婆·童子医的芒果林中。因为这[「王舍城」的]处格是表「附近」之义的。此中，因活着（jīvati），故为「耆婆（jīvako）」；由王子（kumāra）所养育（bhata），故为「童子医（komārabhacco）」。如说：「『喂，那被乌鸦们围绕着的是什么？』『是个婴儿，陛下。』『喂，还活着吗？』『还活着，陛下。』『既然如此，喂，把那婴儿带到我们的后宫，交给乳母们抚养。』[人们]因他还活着，便为他取名为『耆婆』；因由王子所抚养，便取名为『童子医』。」（《大品》328）——此中这是略说。至于详细情形，已见于《耆婆事犍度》中。其抉择之论，也已在《普端严》律义注中说过。

Jīvakassa komārabhaccassa ambavaneti idamassa yaṃ gocaragāmaṃ upanissāya viharati, tassa samīpanivāsanaṭṭhānaparidīpanaṃ. Tasmā – rājagahe viharati jīvakassa komārabhaccassa ambavaneti rājagahasamīpe jīvakassa komārabhaccassa ambavane viharatīti evamettha attho veditabbo. Samīpatthe hetaṃ bhummavacanaṃ. Tattha jīvatīti jīvako, kumārena bhatoti komārabhacco. Yathāha – ‘‘kiṃ bhaṇe, etaṃ kākehi samparikiṇṇanti? Dārako devāti. Jīvati bhaṇeti? Jīvati, devāti. Tena hi, bhaṇe taṃ dārakaṃ amhākaṃ antepuraṃ netvā dhātīnaṃ detha posetunti. Tassa jīvatīti jīvakoti nāmaṃ akaṃsu. Kumārena posāpitoti komārabhaccoti nāmaṃ akaṃsū’’ti (mahāva. 328) ayaṃ panettha saṅkhepo. Vitthārena pana jīvakavatthukhandhake āgatameva. Vinicchayakathāpissa samantapāsādikāya vinayaṭṭhakathāyaṃ vuttā.

[a3] 而这耆婆，曾于某时为世尊体液积滞之身作了泻药之治，献上一对尸毘迦（siveyyaka）双衣，于衣的随喜[开示]终了时确立于须陀洹果，[遂]思惟：「我一天须两三次前往侍奉佛陀，而这竹林（Veḷuvana）太远，我的芒果园却较近；我何不在此为世尊建造住处呢？」他便在那芒果林中备办了夜间住处、白日住处、石窟、小屋、亭阁等，为世尊建造了合宜的香室，又令人以铜板色的、十八肘高的围墙围绕芒果林，以衣与饮食供养以佛陀为首的比丘僧团，注下布施之水，将住处施与[僧团]。就此而说「在耆婆·童子医的芒果林中」。

Ayaṃ pana jīvako ekasmiṃ samaye bhagavato dosābhisannaṃ kāyaṃ virecetvā siveyyakaṃ dussayugaṃ datvā vatthānumodanāpariyosāne sotāpattiphale patiṭṭhāya cintesi – ‘‘mayā divasassa dvattikkhattuṃ buddhupaṭṭhānaṃ gantabbaṃ, idañca veḷuvanaṃ atidūre, mayhaṃ pana ambavanaṃ uyyānaṃ āsannataraṃ, yaṃnūnāhaṃ ettha bhagavato vihāraṃ kāreyya’’nti. So tasmiṃ ambavane rattiṭṭhānadivāṭhānaleṇakuṭimaṇḍapādīni sampādetvā bhagavato anucchavikaṃ gandhakuṭiṃ kārāpetvā ambavanaṃ aṭṭhārasahatthubbedhena tambapaṭṭavaṇṇena pākārena parikkhipāpetvā buddhappamukhaṃ

bhikkhusaṅghaṃ sacīvarabhattena santappetvā dakkhiṇodakaṃ pātetvā vihāraṃ niyyātesi. Taṃ sandhāya vuttaṃ – ‘‘jīvakassa komārabhaccassa ambavane’’ti.

[a4] 「与一千二百五十位比丘（aḍḍhateḷasehibhikkhusatehi）」者：即以五十为少的十三个百的比丘[一千二百五十位比丘]。「王（rājā）」等语之中：因以自己的自在成就，以四摄事令大众欢喜（rañjeti）、增长，故为「王（rājā）」。因是摩揭陀人之主，故为「摩揭陀的（māgadho）」。因预言者们指出「他尚未出生（ajāta）便将成为国王的敌人（sattu）」，故为「阿阇世（ajātasattu）」。

Aḍḍhateḷasehi bhikkhusatehīti aḍḍhasatena ūnehi terasahi bhikkhusatehi. Rājātiādīsu rājati attano issariyasampattiyā catūhi saṅgahavatthūhi mahājanaṃ rañjeti vaḍḍhetīti rājā. Magadhānaṃ issaroti māgadho. Ajātoyeva raññho sattu bhavissatīti nemittakehi niddiṭṭhoti ajātasattu.

[a5] 相传当他入胎时，王后生起了这样的胎欲：「啊，但愿我能饮国王右臂的血！」她[想]：「胎欲生于为难之处，不能告诉任何人」，说不出口，遂消瘦而失色。国王问她：「贤妻，你的身体不复本色，是什么缘故？」「别问，大王。」「贤妻，你连自己的心意都不告诉我，还要告诉谁呢？」如此再三催逼，令她说了出来。听后[说]：「愚人啊，这有什么可为难的？」便召来医师，以金刀剖臂，以金碗取血，和水令她饮下。预言者们听闻此事，便预言：「这胎儿将成为国王的敌人，国王将被他所杀。」王后听后[想]：「据说从我胎中出生的将杀害国王」，欲堕其胎，便前往园中令人揉压腹部，胎却不落。她一次次前往，同样行事。国王[想]「她为何屡屡前往园中」，探问之下听到那缘由，便劝阻说：「贤妻，你腹中是儿是女尚且不知，[你竟]对自己所生的孩子如此行事；[若如此，]我们巨大的恶名之聚也将传遍赡部洲。你不要这样做！」并派人守护。她在临产之时想：「我要杀了他。」那时守护的人们也把婴儿抱走了。此后某个时候，[人们]将已长大的王子带给王后看。她一见到他便生起了对儿子的爱，因此不能杀他。国王也依次将副王之位授予了儿子。

Tasmiṃ kira kucchigate deviyā evarūpo dohaḷo uppajji – ‘‘aho vatāhaṃ raññho dakkhiṇabāhulohitaṃ piveyya’’nti, sā ‘‘bhāriye ṭhāne dohaḷo uppanno, na sakkā kassaci ārocetu’’nti taṃ kathetuṃ asakkontī kisā dubbaṇṇā ahosi. Taṃ rājā pucchi – ‘‘bhadde, tuyhaṃ attabhāvo na pakativaṇṇo, kiṃ kāraṇa’’nti? ‘‘Mā puccha, mahārājāti’’. ‘‘Bhadde, tvaṃ attano ajjhāsayaṃ mayhaṃ akathentī kassa kathessasī’’ti tathā tathā nibandhitvā kathāpesi. Sutvā ca – ‘‘bāle, kiṃ ettha tuyhaṃ bhāriyasaññā ahosī’’ti vejjaṃ pakkosāpetvā suvaṇṇasatthakena bāhuṃ phālāpetvā suvaṇṇasarakena lohitaṃ gahetvā udakena sambhinditvā pāyesi. Nemittakā taṃ sutvā – ‘‘esa gabbho raññho sattu bhavissati, iminā rājā haññissatī’’ti byākariṃsu. Devī sutvā – ‘‘mayhaṃ kira kucchito nikkhanto rājānaṃ māressatī’’ti gabbhaṃ pātetukāmā uyyānaṃ gantvā kucchiṃ maddāpesi, gabbho na patati. Sā punappunaṃ gantvā tatheva kāresi. Rājā kimatthaṃ ayaṃ abhiṇhaṃ uyyānaṃ gacchatīti parivīmaṃsanto taṃ kāraṇaṃ sutvā – ‘‘bhadde, tava kucchiyaṃ puttoti vā dhītāti vā na paññāyati, attano nibbattadārakaṃ evamakāsīti mahā aguṇarāsipi no jambudīpatale āvibhavissati, mā tvaṃ evaṃ karohī’’ti nivāretvā ārakkhaṃ adāsi. Sā gabbhavuṭṭhānakāle ‘‘māressāmī’’ti cintesi. Tadāpi ārakkhamanussā dārakaṃ apanayiṃsu. Athāparena samayena vuḍḍhippattaṃ kumāraṃ deviyā dassesuṃ. Sā taṃ disvāva puttasinehaṃ uppādesi, tena naṃ māretuṃ nāsakkhi. Rājāpi anukkamena puttassa oparajjamadāsi.

[a6] 此后有一次，提婆达多（Devadatta）独处时思惟：「有舍利弗（Sāriputta）的众、大目犍连（Mahāmoggallāna）的众、大迦叶（Mahākassapa）的众——这样，他们各自[担着]分开的一份重任；我也要担起一份重任。」他想：「若无利养，是不能造就徒众的；来吧，我要谋取利养」，便依《犍度》所载的方式，以神变神通令阿阇世王子生起净信；[知他]早晚以五百辆车前来侍奉，已极为亲信，[提婆达多]便于一日前往[其处]说了这话：「王子啊，从前人们长寿，如今则短寿。因此，王子，你杀了父亲作国王，我杀了世尊作佛陀。」如此唆使王子弑父。

Athekasmiṃ samaye devadatto rahogato cintesi – ‘‘sāriputtassa parisā mahāmoggallānassa parisā mahākassapassa parisāti, evamime visuṃ visuṃ dhurā, ahampi ekaṃ dhuraṃ nīharāmī’’ti. So ‘‘na sakkā vinā lābhena parisaṃ uppādetuṃ, handāhaṃ lābhaṃ nibbattemī’’ti cintetvā khandhake āgatanayena ajātasattuṃ kumāraṃ iddhipāṭihāriyena pasādetvā sāyaṃ pātaṃ pañcahi rathasatehi

upaṭṭhānaṃ āgacchantaṃ ativissatthaṃ ñatvā ekadivasaṃ upasaṅkamitvā etadavoca – ‘‘pubbe kho, kumāra, manussā dīghāyukā, etarahi appāyukā, tena hi tvaṃ kumāra, pitaraṃ hantvā rājā hohi, ahaṃ bhagavantaṃ hantvā buddho bhavissāmī’’ ti kumāraṃ pituvadhe uyyojeti.

[a7] 他[想]：「圣者提婆达多有大威神力，他没有什么不知道的」，便将短剑绑在腿上，于白日之时怀着恐惧、惊惶、疑惧、战栗进入后宫，作出了[经中]所说那般的异常举动。于是大臣们捉住他审问后，商议道：「王子应杀，提婆达多也应杀，一切比丘也应杀」，[心想]「我们要依国王的命令行事」，便禀告了国王。

So – ‘‘ayyo devadatto mahānubhāvo, etassa aviditaṃ nāma natthī’’ ti ūruyā potthaniyaṃ bandhitvā divā divassa bhīto ubbiggo ussaṅkī utrasto antepuraṃ pavisitvā vuttappakāraṃ vippakāraṃ akāsi. Atha naṃ amaccā gahetvā anuyuñjitvā – ‘‘kumāro ca hantabbo, devadatto ca, sabbe ca bhikkhū hantabbā’’ ti sammantayitvā rañño āṇāvasena karissāmāti rañño ārocesuṃ.

[a8] 国王把那些想要杀[人]的大臣们革去官位，把那些不想杀的安置于高位，然后问王子：「王子啊，你为何想杀我？」「陛下，我要王位。」国王便把王位给了他。

Rājā ye amaccā māretukāmā ahesuṃ, tesaṃ ṭhānantarāni acchinditvā, ye na māretukāmā, te uccesu ṭhānesu ṭhapetvā kumāraṃ pucchi – ‘‘kissa pana tvaṃ, kumāra, maṃ māretukāmosī’’ ti? ‘‘Rajjenamhi, deva, atthiko’’ ti. Rājā tassa rajjaṃ adāsi.

[a9] 他[想]「我的心愿已成」，便告知了提婆达多。于是提婆达多对他说：「你以为自己办事周全，[其实]就像那把豺狼裹进鼓里的人一样。不过几天，你父亲想起你所加的轻慢，就会自己重新做国王。」「那么，尊者，我该怎么办？」「连根除去，杀了他！」「尊者，我父亲不是不该以刀杀吗？」「那就以断绝饮食杀了他。」他便令人把父亲投入热室——所谓「热室」，是为施行刑罚而造的烟屋。他说：「除我母亲外，不许任何人去看他。」王后把饭盛在金碗里，藏在衣褶中带进去。国王吃了以维生。他问：「我父亲怎么还活着？」听到那情形后说：「不许我母亲藏在衣褶中进去。」从此王后把[饭]藏在发髻里进去。听说了这个，[又说]：「不许束着发髻进去。」于是[王后]把饭放在金鞋里盖好，穿上鞋进去。国王以此维生。[他]又问「怎么还活着」，听到此事后说：「也不许穿着鞋进去。」从此王后以香水沐浴，以四种甘美之物涂身，披衣进去。国王舔她的身体以维生。[他]再问，听到那情形后说：「从今以后阻止我母亲入内。」王后站在门边，哭泣悲号道：「主君频婆娑罗（Bimbisāra）啊，正是您当初不让[人]在他年幼时杀了他，自己养大了自己的仇敌！如今这是我与您最后的相见了，从今以后我再不能见到您了。若我有过失，请您宽恕，陛下！」说罢便回去了。

So mayhaṃ manoratho nipphannoti devadattassa ārocesi. Tato naṃ so āha – ‘‘tvaṃ siṅgālaṃ antokatvā bheripariyonaddhapuriso viya sukiccakārimhīti maññasi, katipāheneva te pitā tayā kataṃ avamānaṃ cintetvā sayameva rājā bhavissatī’’ ti. Atha, bhante, kiṃ karomīti? Mūlaghaccaṃ ghātehīti. Nanu, bhante, mayhaṃ pitā na satthavajjhoti? Āhārupacchedena naṃ mārehīti. So pitaraṃ tāpanagehe pakkhipāpesi, tāpanagehaṃ nāma kammakaraṇatthāya kataṃ dhūmagharaṃ. ‘‘Mama mātaraṃ ṭhapetvā aññassa daṭṭhuṃ mā dethā’’ ti āha. Devī suvaṇṇasarake bhattaṃ pakkhipitvā ucchaṅgenādāya pavisati. Rājā taṃ bhuñjitvā yāpeti. So – ‘‘mayhaṃ pitā kathaṃ yāpetī’’ ti pucchitvā taṃ pavattiṃ sutvā – ‘‘mayhaṃ mātu ucchaṅgaṃ katvā pavisituṃ mā dethā’’ ti āha. Tato paṭṭhāya devī moḷiyaṃ pakkhipitvā pavisati. Tampi sutvā ‘‘moḷiṃ bandhitvā pavisituṃ mā dethā’’ ti. Tato suvaṇṇapādukāsu bhattaṃ ṭhapetvā pidahitvā pādukā āruyha pavisati. Rājā tena yāpeti. Puna ‘‘kathaṃ yāpetī’’ ti pucchitvā tamatthaṃ sutvā ‘‘pādukā āruyha pavisitumpi mā dethā’’ ti āha. Tato paṭṭhāya devī gandhodakena nhāyitvā sarīraṃ catumadhurena makkhetvā pārupitvā pavisati. Rājā tassā sarīraṃ lehitvā yāpeti. Puna pucchitvā taṃ pavattiṃ sutvā ‘‘ito paṭṭhāya mayhaṃ mātu pavesanaṃ nivārethā’’ ti āha. Devī dvāramūle ṭhatvā ‘‘sāmi, bimbisāra, etaṃ daharakāle māretuṃ na adāsi, attano sattuṃ attanāva posesi, idaṃ pana dāni te pacchimadassanaṃ, nāhaṃ ito paṭṭhāya tumhe passituṃ labhāmi, sace mayhaṃ doso atthi, khamatha devā’’ ti roditvā kanditvā nivatti.

[a10] 从此国王便没有饮食了。国王以道果之乐、以经行维生。他的身体极为光润。他[阿阇世]问：「喂，我父亲怎样维生？」听说「陛下，他以经行维生；而且他的身体极为光润」，便想「如今我要夺去他的经行」，遂派剃头匠

去，[吩咐]：「你们用剃刀剖开我父亲的脚，涂上盐油，再用烧得无焰的佉提罗（khadira）木炭去烤。」国王见了他们，想：「想必我儿子已被谁劝谏了，这些人是来为我修须的。」他们过去礼敬后站着。被问到「你们为何而来」时，便禀告了那道命令。[国王]说：「你们照你们王的意思做吧。」[他们]说了「请坐，陛下」，礼敬国王后说：「陛下，我们是奉王命行事，请不要对我们发怒；这对您这样的法王实在是不相宜的。」说罢便以左手握住脚踝，右手持剃刀，剖开脚掌，涂上盐油，用烧得无焰的佉提罗木炭烤了。相传国王从前曾穿着鞋进入塔园，又以未洗之足踏上为坐而敷设的苇席，[诸师]说这是那[业]的等流。国王生起了强烈的苦受。他[口中]忆念着「啊，佛陀！啊，法！啊，僧！」，便如塔园中被抛掷的花鬘一般枯萎[而逝]，生在四大王天，成为毗沙门（Vessavaṇa）的侍者、名叫阇尼沙（Janavasabha）的夜叉。

Tato paṭṭhāya rañño āhāro natthi. Rājā maggaphalasukhena caṅkamena yāpeti. Ativiya assa attabhāvo virocati. So – ‘‘kathaṃ, me bhaṇe, pitā yāpetī’’ ti pucchitvā ‘‘caṅkamena, deva, yāpeti; ativiya cassa attabhāvo virocatī’’ ti sutvā ‘caṅkamaṃ dānissa hāressāmī’ ti cintetvā – ‘‘mayhaṃ pitu pāde khurena phāletvā loṇatelena makkhetvā khadiraṅgārehi vītaccitehi pacathā’’ ti nhāpite pesesi. Rājā te disvā – ‘‘nūna mayhaṃ putto kenaci saññatto bhavissati, ime mama massukaraṇatthāyāgatā’’ ti cintesi. Te gantvā vanditvā aṭṭhaṃsu. ‘Kasmā āgatatthā’ ti ca puṭṭhā taṃ sāsanaṃ ārocesuṃ. ‘‘Tumhākaṃ rañño manaṃ karothā’’ ti ca vuttā ‘nisīda, devā’ ti vatvā ca rājānaṃ vanditvā – ‘‘deva, mayaṃ rañño āṇaṃ karoma, mā amhākaṃ kujjhittha, nayidaṃ tumhādisānaṃ dhammarājūnaṃ anucchavika’’ nti vatvā vāmahatthena gopphake gahetvā dakkhiṇahatthena khuraṃ gahetvā pādatalāni phāletvā loṇatelena makkhetvā khadiraṅgārehi vītaccitehi paciṃsu. Rājā kira pubbe cetiyaṅgaṇe saupāhano agamāsi, nisajjanatthāya paññattakaṭasārakañca adhotehi pādehi akkami, tassāyaṃ nissandoti vadanti. Rañño balavavedanā uppannā. So – ‘‘aho buddho, aho dhammo, aho saṅgho’’ ti anussarantoyeva cetiyaṅgaṇe khittamālā viya milāyitvā cātumahārājikadevaloke vessavaṇassa paricārako janavasabho nāma yakkho hutvā nibbatti.

[a11] 就在那一天，阿阇世的儿子出生了；报告儿子出生与父亲死去的两封信同一刹那送到。大臣们[想]「先禀报儿子出生之事吧」，便把那封信放到国王手中。国王当即生起了对儿子的爱，震动全身，直透骨髓而住立。就在那一刹那，他知道了父亲之德：「我出生时，我父亲对我也生起过这样的爱。」他说：「去吧，喂，把我父亲放了！」[大臣们说]「陛下要放谁呢」，便把另一封信放到[他]手中。

Taṃ divasameva ajātasattussa putto jāto, puttassa jātabhāvañca pitumatabhāvañca nivedetuṃ dve lekhā ekakkhaṇeyeva āgatā. Amaccā – ‘‘paṭhamaṃ puttassa jātabhāvaṃ ārocessāmā’’ ti taṃ lekhaṃ rañño hatthe ṭhapesuṃ. Rañño taṅkhaṇeyeva puttasineho uppajjitvā sakalasarīraṃ khobhetvā aṭṭhimiñjaṃ āhacca aṭṭhāsi. Tasmiṃ khaṇe pituguṇamaññāsi – ‘‘mayi jātepi mayhaṃ pitu evameva sineho uppanno’’ ti. So – ‘‘gacchatha, bhaṇe, mayhaṃ pitaraṃ vissajjethā’’ ti āha. ‘‘Kiṃ vissajjāpetha, devā’’ ti itaraṃ lekhaṃ hatthe ṭhapayiṃsu.

[a12] 他听到那消息，哭泣着走到母亲身边[问]：「母亲，我出生时，父亲对我有过爱吗？」她说：「愚痴的儿啊，你说什么呢！你幼时手指上生了个疔疮。当时[人们]无法安抚哭闹的你，便抱着你到坐在裁决处的你父亲那里。你父亲把[你的]手指含在口中。疔疮就在口中破了。于是你父亲出于爱，竟不吐出那混血的脓，就那样咽了下去。你父亲对你的爱就是这样的。」他哭泣悲号，为父亲办了遗身之事。

So taṃ pavattiṃ sutvā rodamāno mātusamīpaṃ gantvā – ‘‘ahosi nu, kho, amma, mayhaṃ pitu mayi jāte sineho’’ ti? Sā āha – ‘‘bālaputta, kiṃ vadesi, tava daharakāle aṅguliyā pīḷakā uṭṭhahi. Atha taṃ rodamānaṃ saññāpetuṃ asakkontā taṃ gahetvā vinicchayaṭṭhāne nisinnassa tava pitu santikaṃ agamaṃsu. Pitā te aṅguliṃ mukhe ṭhapesi. Pīḷakā mukheyeva bhijji. Atha kho pitā tava sinehena taṃ lohitamissakaṃ pubbaṃ aniṭṭhubhitvāva ajjhohari. Evarūpo te pitu sineho’’ ti. So roditvā paridevitvā pitu sarīrakiccaṃ akāsi.

[a13] 提婆达多也前往阿阇世处说：「大王，请命令[一些]人，让他们夺去沙门乔达摩（Gotama）的性命！」以那[王]所给的人派遣[出去]，自己又登上灵鹫山（Gijjhakūṭa），以机关推落大石，还令人放出那罗祇梨（Nāḷāgiri）

象，却终究不能以任何方法杀害世尊；[他]利养恭敬既已衰失，便乞求五事，得不到那[五事]，[心想]「我要以此使人们信服」，遂作了破僧。在舍利弗与目犍连带走会众离去后，他从口中吐出热血，卧在病床上九个月，生起追悔，问「导师如今住在何处」，听说「在祇树林（Jetavana）」，便说「用床把我抬去，让我见导师」；正被抬去时，因不曾造下[足以]得见世尊之业，就在祇树林的莲花池附近，进入裂为两半的大地，堕在大地狱中。此中这是略说。详说之法已见于《犍度》中。因已见于彼[处]，故不在此全说。如是，因预言者们指出「他尚未出生便将成为国王的敌人」，故为「阿阇世」。

Devadattopi ajātasattuṃ upasaṅkamitvā – ‘‘purise, mahārāja, āṇāpehi, ye samaṇaṃ gotamaṃ jīvitā voropessantī’’ ti vatvā tena dinne purise pesetvā sayaṃ gijjhakūṭaṃ āruyha yantena silaṃ pavijjhitvā nāḷāgirihatthiṃ muñcāpetvāpi kenaci upāyena bhagavantaṃ māretuṃ asakkonto parihīnalābhasakkāro pañca vatthūni yācitvā tāni alabhamāno tehi janaṃ saññāpessāmīti saṅghabhedaṃ katvā sāriputtamoggallānesu parisaṃ ādāya pakkantesu uṇhalohitaṃ mukhena chaḍḍetvā navamāse gilānamañce nipajjitvā vippaṭisārajāto – ‘‘kuhiṃ etarahi satthā vasatī’’ ti pucchitvā ‘‘jetavane’’ ti vutte mañcakena maṃ āharitvā satthāraṃ dassethāti vatvā āhariyamāno bhagavato dassanārahassa kammassa akatattā jetavane pokkharaṇīsamīpeyeva dvedhā bhinnaṃ pathaviṃ pavisitvā mahāniraye patiṭṭhitoti. Ayamettha saṅkhepo. Vitthārakathānayo khandhake āgato. Āgatattā pana sabbaṃ na vuttanti. Evaṃ ajātoyeva raññho sattu bhavissatīti nemittakehi niddiṭṭhoti ajātasattu.

[a14] 「韦提希子（vedehiputto）」者：这[国王]是憍萨罗王之女的儿子，而不是毗提诃（Videha）王[之女的儿子]。而「韦提希（vedehī）」乃是「贤智者」的别称。如说：「韦提希迦女居士」（《中部》1.226）、「圣者阿难是毗提诃牟尼」（《相应部》2.154）。此中的语义是：以此而知（vidanti），故为「明（veda）」，这是智的别称。以明而行、而努力、而精进，故为「韦提希（vedehī）」。韦提希之子，即「韦提希子」。

Vedehiputtoti ayaṃ kosalarañño dhītāya putto, na videharañño. Vedehīti pana paṇḍitādhivacanametaṃ. Yathāha – ‘‘vedehikā gahapatānī (ma. ni. 1.226), ayyo ānando vedehamunī’’ ti (saṃ. ni. 2.154). Tatrāyaṃ vacanattho – vidanti etenāti vedo, ñāṇassetaṃ adhivacanaṃ. Vedena īhati ghaṭati vāyamatīti vedehī. Vedehiyā putto vedehiputto.

[a15] 「那时（tadahu）」者：即「在那[日]」，是「在那一天」的意思。于此而住（upavasanti），故为「布萨（uposatho）」；「住」者，是具足戒或具足不食而住的意思。此中这是义之举示：于「贤友劫宾那，来吧，我们去布萨」等[句]中，[「布萨」是指]波罗提木叉的诵出。于「毗舍佉，如是具足八支的布萨已被奉持」等（《增支部》8.43）[句]中，[是指]戒。于「清净者常是发古[节]，清净者常是布萨」等（《中部》1.79）[句]中，[是指]斋戒。于「有名叫布萨的龙王」等（《长部》2.246）[句]中，[是指]名称。于「诸比丘，在布萨那一日，不应[前往]有比丘的住处」等（《大品》181）[句]中，[是指]应当奉行[布萨]的日子。此处所意指的也正是那[日子]。而那[布萨日]依第八日、第十四日、第十五日之别而有三种。因此，为遮止其余二种，[经中]说「十五日」。就此而说：「于此而住，故为布萨。」

Tadahūti tasmiṃ ahu, tasmiṃ divaseti attho. Upavasanti etthāti uposatho, upavasantīti sīlena vā anasanena vā upetā hutvā vasantīti attho. Ayaṃ panettha atthuddhāro – ‘‘āyāmāvuso, kappina, uposathaṃ gamissāmā’’ tiādīsu pātimokkhuddeso uposatho. ‘‘Evaṃ aṭṭhaṅgasamannāgato kho, visākhe, uposatho upavuttho’’ tiādīsu (a. ni. 8.43) sīlaṃ. ‘‘Suddhassa ve sadā phaggu, suddhassuposatho sadā’’ tiādīsu (ma. ni. 1.79) upavāso. ‘‘Uposatho nāma nāgarājā’’ tiādīsu (dī. ni. 2.246) paññatti. ‘‘Na, bhikkhave, tadahuposathe sabhikkhukā āvāsā’’ tiādīsu (mahāva. 181) upavasitabbadivaso. Idhāpi soyeva adhippeto. So panesa aṭṭhamī cātuddasī pannarasībhedena tividho. Tasmā sesadvayanivāraṇatthaṃ pannaraseti vuttaṃ. Teneva vuttaṃ – ‘‘upavasanti etthāti uposatho’’ ti.

[a16] 「果母地月的（komudiyā）」者：即白睡莲丰盛的[月]。相传那时白睡莲（kumuda）盛开，那些[白睡莲]于此[月]中有，故为「果母地（komudī）」。「四个月的（cātumāsiniyā）」者：即「四月的」；因它是四个月的终结，故为「四月（cātumāsī）」。而此处则称作「cātumāsinī」。因月的圆满、时节的圆满、年的圆满而圆

满、完满，故为「圆满的（puṇṇā）」。「mā」是说月亮，它在此[夜]圆满，故为「满月（puṇṇamā）」。「圆满的满月之（puṇṇāyapuṇṇamāya）」这两个词的意义应当如此了知。

Komudiyāti kumudavatiyā. Tadā kira kumudāni supupphitāni honti, tāni ettha santīti komudī. Cātumāsiniyāti cātumāsiyā, sā hi catunnaṃ māsānaṃ pariyosānabhūtāti cātumāsī. Idha pana cātumāsinīti vuccati. Māsapuṇṇatāya utupuṇṇatāya saṃvaccharapuṇṇatāya puṇṇā sampuṇṇāti puṇṇā. Mā iti cando vuccati, so ettha puṇṇoti puṇṇamā. Evaṃ puṇṇāya puṇṇamāyāti imasmiṃ padadvaye ca attho veditabbo.

[a17] 「在王臣们的围绕下（rājāmaccaparivuto）」者：意思是，在那如同以银瓶中流出的乳流洗涤着诸方一般、又如以自银宫殿落下的珍珠串、素馨花鬘、白细布、白睡莲之聚所遍布一般、为脱离四种垢秽的满月光明之涌现所照耀的夜里，为诸王臣所围绕。「坐在殊胜的高楼上层（uparipāsādavaragato）」者：即上到殊胜高楼的上层。他是坐在高价的、竖着白伞盖的金座上。为何而坐？为消遣睡眠。因为这国王自加害父亲之日起，[每当]「我要入睡」而刚一合眼，便如同被百枪所击一般，哭喊着醒来。被问到「这是怎么了」，则说「没什么」。因此睡眠于他是不可意的，所以为消遣睡眠而坐着。此外，那一日正逢星宿庆典。全城洒扫清净，遍撒细沙，家家门前以五色花、爆米与满瓶装饰，竖起幢幡，以璀璨的灯鬘庄严各方，大众依街道、依巷陌享受着星宿之戏而充满[其中]。因此[诸师]说，也因是星宿庆典之日而坐着。虽如此说，仍作了这样的结论：「王家原本天天都是庆典；他实是为消遣睡眠而坐着的。」

Rājāmaccaparivutoti evarūpāya rajataghaṭaviniggatāhi khīradhārāhi dhoviyamānadisābhāgāya viya, rajatavimānaviccutehi muttāvaḷisumanakusumadāmasetadukūlakumudavisarehi samparikiṇṇāya viya ca, caturupakkilesavimuttapuṇṇacandappabhāsamudayobhāsitāya rattiyā rājāmaccehi parivutoti attho. Uparipāsādavaragatoti pāsādavarassa uparigato. Mahārahe samussitasetacchatte kañcanāsane nisinno hoti. Kasmā nisinno? Niddāvinodanatthaṃ. Ayañhi rājā pitari upakkantadivasato paṭṭhāya – ‘‘niddaṃ okkamissāmī’’ti nimīlitamattesuyeva akkhīsu sattisataabbhāhato viya kandamānoyeva pabujjhi. Kimetanti ca vutte, na kiñcīti vadati. Tenassa amanāpā niddā, iti niddāvinodanatthaṃ nisinno. Api ca tasmiṃ divase nakkhattaṃ saṅghuṭṭhaṃ hoti. Sabbaṃ nagaraṃ sittasammaṭṭhaṃ vippakiṇṇavālukaṃ pañcavaṇṇakusumalājapuṇṇaghaṭapaṭimaṇḍitagharadvāraṃ samussitadhajapaṭākavicitrasamujjalitadīpamālālaṅkatasabbadisābhāgaṃ vīthisabhāgena racchāsabhāgena nakkhattakīḷaṃ anubhavamānena mahājanena samākiṇṇaṃ hoti. Iti nakkhattadivasatāyapi nisinnoti vadanti. Evaṃ pana vatvāpi – ‘‘rājakulassa nāma sadāpi nakkhattameva, niddāvinodanatthaṃyeva panesa nisinno’’ti sanniṭṭhānaṃ kataṃ.

[a18] 「发出感叹（udānaṃudānesi）」者：即发出了咏叹之语。譬如那油，量器盛它不住而溢出流去，那称为「溢出（avaseka）」；那水，池塘容它不住而泛滥流去，那称为「洪流（ogha）」；同样，那喜之语，心中盛它不住，过多而不能安住于内、涌出于外，那便称为「感叹（udāna）」。意思是发出了这样的由喜所成之语。

Udānaṃ udānesīti udāhāraṃ udāhari, yathā hi yaṃ telaṃ mānaṃ gahetuṃ na sakkoti, vissanditvā gacchati, taṃ avasekoti vuccati. Yañca jalaṃ taḷākaṃ gahetuṃ na sakkoti, ajjhottharitvā gacchati, taṃ oghoti vuccati; evameva yaṃ pītivacanaṃ hadayaṃ gahetuṃ na sakkoti, adhikaṃ hutvā anto asaṇṭhahitvā bahinikkhamati, taṃ udānanti vuccati. Evarūpaṃ pītimayaṃ vacanaṃ nicchāresīti attho.

[a19] 「明净的（dosinā）」者：即离于诸过的；是所说的意思是：离于云、雾、烟、尘、拉胡（Rāhu）这五种垢秽。因此[有]「怡人」等五种赞叹之语。因为它令大众之意欢喜（ramayati），故为「怡人的（ramaṇīyā）」。因为被离于所说诸过的月光所照耀而极其妙好，故为「美丽的（abhirūpā）」。因为宜于观看，故为「悦目的（dassanīyā）」。因为令心净信，故为「清净可喜的（pāsādikā）」。因为宜于成为日、月等的标相（lakkhaṇa），故为「吉祥的（lakkhaññā）」。

Dosināti dosāpagatā, abbhā, mahikā, dhūmo, rajo, rāhūti imehi pañcahi upakkilesehi virahitāti vuttaṃ hoti. Tasmā ramaṇīyātiādīni pañca thomanavacanāni. Sā hi mahājanassa manaṃ ramayatīti ramaṇīyā. Vuttadosavimuttāya candappabhāya obhāsitattā ativiya surūpāti abhirūpā. Dassituṃ yuttāti dassanīyā. Cittaṃ pasādetīti pāsādikā. Divasamāsādīnaṃ lakkhaṇaṃ bhavituṃ yuttāti lakkhaññā.

[a20] 「今天……哪一位（kaṃnukhvajja）」者：即「kaṃnukhoajja」。「沙门或婆罗门（samaṇaṃvābrāhmaṇaṃvā）」者：以息灭了恶，[故为]「沙门」；以摒除了恶，[故为]「婆罗门」。「使我们亲近了他（yaṃnopayirupāsato）」者：这是词[格]的变换，意思是：我们以发问的方式亲近[他]，听闻甘美之法而心得净信。如是，国王以这一切话作了暗示之业。是对谁作的呢？是对耆婆。为了什么？为了见世尊。[问：]难道他不能自己去见世尊吗？[答：]是的，不能。为什么？因罪过重大之故。

Kaṃ nu khvajjāti kaṃ nu kho ajja. Samaṇaṃ vā brāhmaṇaṃ vāti samitapāpatāya samaṇaṃ. Bāhitapāpatāya brāhmaṇaṃ. Yaṃ no payirupāsatoti vacanabyattayo esa, yaṃ amhākaṃ pañhapucchanavasena payirupāsantānaṃ madhuraṃ dhammaṃ sutvā cittaṃ pasīdeyyāti attho. Iti rājā iminā sabbenapi vacanena obhāsanimittakammaṃ akāsi. Kassa akāsīti? Jīvakassa. Kimatthaṃ? Bhagavato dassanatthaṃ. Kiṃ bhagavantaṃ sayaṃ dassanāya upagantuṃ na sakkotīti? Āma, na sakkoti. Kasmā? Mahāparādhatāya.

[a21] 因为世尊的侍者、圣弟子——他自己的父亲——被他杀害了，而提婆达多也正是依靠他对世尊作了许多无益之事：如此，他罪过重大；由于那罪过重大，他不能自己前往。而耆婆是世尊的侍者，[他想]「我要在他的背影之下得见世尊」，故作了暗示之业。[问：]难道耆婆知道「这是对我作的暗示之业」吗？[答：]是的，知道。那么为何沉默呢？为了斩断纷扰。

Tena hi bhagavato upaṭṭhāko ariyasāvako attano pitā mārito, devadatto ca tameva nissāya bhagavato bahuṃ anatthamakāsi, iti mahāparādho esa, tāya mahāparādhatāya sayaṃ gantuṃ na sakkoti. Jīvako pana bhagavato upaṭṭhāko, tassa piṭṭhichāyāya bhagavantaṃ passissāmīti obhāsanimittakammaṃ akāsi. Kiṃ jīvako pana – ‘‘mayhaṃ idaṃ obhāsanimittakamma’’nti jānātīti? Āma jānāti. Atha kasmā tuṇhī ahosīti? Vikkhepapacchedanatthaṃ.

[a22] 因为在那会众中，聚集着六位[外道]导师的许多侍奉者，他们由于亲近未受教者，自己也是未受教的。[耆婆想：]「当我开始述说世尊之德时，他们会一次次起身，述说自己导师之德；这样，我对导师之德的述说便不能终了。而国王亲近了这些人家所亲近者之后，因所执取的无有实义，对他们的德说心不欢喜，将会反过来问我；那时我便毫无阻挠地述说导师之德，带国王往导师处去。」他明知[此事]，为斩断纷扰而保持沉默。

Tassañhi parisati channaṃ satthārānaṃ upaṭṭhākā bahū sannipatitā, te asikkhitānaṃ payirupāsanena sayampi asikkhitāva. Te mayi bhagavato guṇakathaṃ āraddhe antarantarā uṭṭhāyuṭṭhāya attano satthārānaṃ guṇaṃ kathessanti, evaṃ me satthu guṇakathā pariyosānaṃ na gamissati. Rājā pana imesaṃ kulūpake upasaṅkamitvā gahitāsāratāya tesaṃ guṇakathāya anattamano hutvā maṃ paṭipucchissati, athāhaṃ nibbikkhepaṃ satthu guṇaṃ kathetvā rājānaṃ satthu santikaṃ gahetvā gamissāmīti jānantova vikkhepapacchedanatthaṃ tuṇhī ahosīti.

[a23] 那些大臣也这样想：「今天国王以五句赞叹这夜；他必定是想亲近某位沙门或婆罗门，发问而听法。他听了谁的法而得净信，就会对谁作大恭敬；而谁家所亲近的沙门若成了王家所亲近者，那便是他的好运。」

Tepi amaccā evaṃ cintesuṃ – ‘‘ajja rājā pañcahi padehi rattiṃ thometi, addhā kiñci samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā pañhaṃ pucchitvā dhammaṃ sotukāmo, yassa cesa dhammaṃ sutvā pasīdissati, tassa ca mahantaṃ sakkāraṃ karissati, yassa pana kulūpako samaṇo rājakulūpako hoti, bhaddaṃ tassā’’ti.

复注（17 块）

[t1] 「在王舍城（rājagahe）」者，此中：由于具足要塞、地方、处所殊胜等，[那城]以为主要[之处]而为诸王所摄持（gahita），故为「王舍（rājagaha）」——[义注]故说「因为它曾为曼达多……乃至……故称为『王舍』」。此中，为大士大典尊所摄持者，即是为雷奴（Reṇu）等诸王所摄持，[义注]故举出大典尊。有些[师]说：「大典尊」是一位有大威力的古昔之王。「所摄持故（pariggahitattā）」者：即由于作为王都而被摄持。「[种种]理由（pakāre）」者：由于建城之时诸家宅（geha）全由国王（rājā）所造，故为「王舍」；由于为灵鹫山等所围绕，如同为诸山王所围绕的家宅，故亦为「王舍」；由于宫室完备，是辉耀（rājamāna）的家宅，故亦为「王舍」；由

于守护周备，对怀着无益而来的敌对诸王成了擒捕（gaha）之处、[囚禁的]家宅，故亦为「王舍」；由于为诸王所见而善加建立，成了他们的持处、家宅，故亦为「王舍」；由于以园林之可爱等而辉耀（rājate），或由于居住安乐等而为众生们以我所之情所执取（gayhati）、所摄持，故为「王舍」——在如此这般的[种种]理由中，那地方由于是殊胜之处，为伟大众生所受用，[义注]故说「而那座城（taṃpanetaṃ）」等语。「他们的（tesaṃ）」者：即诸夜叉的。「所居住的林野（vasanavana）」者：即作为饮宴之地的近林。

. Rājagaheti ettha duggajanapadaṭṭhānavisesasampadādiyogato padhānabhāvena rājūhi gahitanti rājagahanti āha ‘‘mandhātu...pe... vuccatī’’ti. Tattha mahāgovindena mahāsattena pariggahitaṃ reṇuādīhi rājūhi pariggahitameva hotīti mahāgovindaggahaṇaṃ. Mahāgovindoti mahānubhāvo eko purātano rājāti keci. Pariggahitattāti rājadhānībhāvena pariggahitattā. Pakāreti nagaramāpanena raññā kāritasabbagehattā rājagahaṃ, gijjhakūṭādīhi parikkhittattā pabbatarājehi parikkhittagehasadisantipi rājagahaṃ, sampannabhavanatāya rājamānaṃ gehanti pi rājagahaṃ, saṃvihitārakkhatāya anatthāvahabhāvena upagatānaṃ paṭirājūnaṃ gahaṃ gehabhūtantipi rājagahaṃ, rājūhi disvā sammā patiṭṭhāpitattā tesaṃ gahaṃ gehabhūtantipi rājagahaṃ, ārāmarāmaṇeyyakādīhi rājate, nivāsasukhatādinā sattehi mamattavasena gayhati, pariggayhatīti vā rājagahanti edise pakāre so padeso ṭhānavisesabhāvena uḷārasattaparibhogoti āha ‘‘taṃ paneta’’ntiādi. Tesanti yakkhānaṃ. Vasanavananti āpānabhūmibhūtaṃ upavanaṃ.

[t2] 「一般[而言]（avisesena）」者：即不带由邻近他词而成立的特别指涉——如「安住于波罗提木叉律仪的防护而住」（《中部》1.69；3.75；《分别论》508）、「具足初禅而住」（《长部》1.226；《相应部》2.152；《增支部》4.123；《波罗夷》11）、「以与慈俱的心遍满一方而住」、「由于不作意一切相而入无相心定而住」（《中部》1.459）等[句]中那样。由于是行止即身之作业转起的方便，故为「路（patha）」，[如是名]「威仪（iriyāpatha）」。因为若无站立等的行、止等状态，便不能令任何身之作业转起。以此而住、而转起，且[其自身即是]住，故为「住（vihāra）」；带来天性之住，即「天住」，[指]诸广大禅。而在《导论》中说「四无色定是不动住」。那是就它们的修习殊胜性而说的，正如慈禅等的梵住性[那样]。至于在诸义注中，由于同样带来天性，那些[无色定]也径称为「天住」。由于依饶益之施与等而转起，是梵的、最胜的住，故为「梵住」，[指]慈禅等。由于不与他者共通，是圣者们的住，故为「圣住」，[指]四种果定。「显示具足（samaṅgīparidīpana）」者：即显示具足之性。[此处]是显示与威仪相应，因为并无显示与其余诸住相应的特别语词，而显示与威仪相应[之义]已由义成立。「住（viharati）」中的「vi」字显明「切断」之义；「harati」即引导、令转起，此是其义。此中，「是以何切断何？如何令何转起呢？」——[义注]针对这内藏的诘难而说「因为他（sohi）」等语。

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.

[t3] 为显示行处村而说「在王舍城（rājagahe）」，为显示诸佛相宜的居住之处而说「在芒果林中」，[义注]故说「这是显示他[所依止而住的]（idamassa）」等语。「这（etaṃ）」者：即这「在王舍城」的处格是表附近之义的，如「牛群在恒河[畔]游走」、「伽伽家族在井[边]」[那样]。由王子（kumāra）所养育（bhata），故为「童子医（kumārabhata）」；那[kumārabhata]即是「komārabhacca」，正如「bhisagga（医师）」[转成「bhesajja（药）」]那样。「体液积滞的（dosābhisanna）」者：即依风、胆汁等而言诸体液（dosa）增盛的。「作了泻药之治（virecetvā）」者：即从诸体液的扰动中令[身]离析出来。

Gocaragāmadassanatthaṃ ‘‘rājagahe’’ ti vatvā buddhānaṃ anurūpanivāsanaṭṭhānadassanatthaṃ ‘‘ambavane’’ ti vuttanti āha ‘‘idamassā’’ tiādi. Etanti etaṃ ‘‘rājagahe’’ ti bhummavacanaṃ samīpatthe ‘‘gaṅgāya gāvo caranti, kūpe gaggakula’’ nti ca yathā. Kumārena bhatoti kumārabhato, so eva komārabhacco yathā bhisaggameva bhesajjaṃ. Dosābhisannanti vātapittādivasena ussannadosaṃ. Virecetvāti dosapakopato vivecetvā.

[t4] 「与一千二百五十位（aḍḍhateḷasehi）」者：即与少半个的十三个[比丘]百，[意即]与十三个比丘百[减去半百]。而那些是少五十的十三个比丘百，[义注]故说「以五十[为少]（aḍḍhasatena）」等语。

Aḍḍhateḷasahīti aḍḍhena terasahi aḍḍhaterasahi bhikkhusatehi. Tāni pana paññāsāya ūnāni terasabhikkhusatāni hontīti āha ‘‘aḍḍhasatenā’’ tiādi.

[t5] 「辉耀（rājati）」者：即光耀、庄严，此是其义。「令[大众]欢喜（rañjeti）」者：即令喜乐。「王的（rañño）」者：即父亲频婆娑罗王的。以惩治之义、以损害之义，[故名]「敌人（sattu）」。

Rājatīti dibbati, sobhatīti attho. Rañjetīti rameti. Raññoti pitu bimbisārarañño. Sāsanaṭṭhena hiṃsanaṭṭhena sattu.

[t6] 「为难之处（bhāriye）」者：即沉重的，或他人所不能[为]的。「以金刀（suvaṇṇasatthakena）」者：即以金所成的刀。[义注]是说：以铁所成的[刀]用于国王之身是不相宜的。或者，「以金刀」者，即以饰金的刀。「剖臂（bāhuṃphālāpetvā）」者：即以刺络的方式令剖开手臂。「和水令[她]饮下（udakenasambhinditvāpāyesi）」——[之所以和水，]是因为纯血对孕妇难以消化。「重任（dhurā）」者：即成为重担者，[即]众的荷负者，此是其义。「我要担起一份重任（dhuraṃnīharāmi）」者：即我要成办众之重任、[成办]众的系属。「从前（pubbekho）」等语，正是《犍度》圣典[的原文]。

Bhāriyeti garuke aññesaṃ asakkuṇeyye vā. Suvaṇṇasatthakenāti suvaṇṇamayena satthakena. Ayomayañhi raññho sarīraṃ upanetuṃ ayuttanti vadati. Suvaṇṇasatthakenāti vā suvaṇṇaparikkhatena satthakena bāhuṃ phālāpetvāti sirāvedhavasena bāhuṃ phalāpetvā udakena sambhinditvā pāyesi kevalassa lohitassa gabbhinitthiyā dujjīrabhāvato. Dhurāti dhurabhūtā, gaṇassa, dhorayhāti attho. Dhuraṃ nīharāmīti gaṇadhuraṃ gaṇabandhiyaṃ nibbattemi. ‘‘Pubbe kho’’ tiādi khandhakapāḷi eva.

[t7] 「短剑（potthaniya）」者：即匕首，它也被称作「nakhara」。「于白日之时（divādivassa）」者：即白日之中的白日，[意为]在正午之时，此是其义。

Potthaniyanti churikaṃ, yaṃ ‘‘nakhara’’ ntipi [pothanikanti churikaṃ, yaṃ kharantipi (sārattha. ṭī. 3.339) pothanikanti churikaṃ, kharantipi (vi. vi. ṭī. 2.cūḷavaggavaṇṇanā 339)] vuccati. Divā divassāti divassapi divā, majjhanhikavelāyanti attho.

[t8] 「舔她的身体以维生（tassāsarīraṃlehitvāyāpeti）」——[国王之所以如此，]是因为以自加害而死是不应当的；因为圣弟子们不令自己堕落。「以道果之乐（maggaphalasukhena）」者：即以带来道果之乐的、与须陀洹道果之乐相应的经行而维生。「[在]塔园（cetiyaṅgaṇe）」者：即在以香、花等作供养之处的塔园。「为坐[而敷设]（nisajjanatthāya）」者：即为比丘僧团坐[而敷设]。「生在四大王天……乃至……成为夜叉（cātumahārājikadevaloke...pe...yakkhohutvānibbatti）」——[他生于彼处，]是由于往昔曾多次生于该处，依长久熟习的爱好[之力]。

Tassā sarīraṃ lehitvā yāpeti attūpakkamena maraṇaṃ na yuttanti. Na hi ariyasāvakā attānaṃ vinipātentīti. Maggaphalasukhenāti maggaphalasukhāvahena sotāpattimaggaphalasukhūpasañhitena caṅkamena yāpeti.

Cetiyaṅgaṇeti gandhapupphādīhi pūjanaṭṭhānabhūte cetiyaṅgaṇe. Nisajjanatthāyāti bhikkhusaṅghanisīdanatthāya. Cātumahārājikadevaloke...pe... yakkho hutvā nibbatti tattha bahulaṃ nibbattapubbatāya cirapariciṭanikantivasena.

[t9] 「震动（khobhetvā）」者：即由于对儿子的爱强盛，又由于俱生喜的势速有遍布之力，依由此[喜]所生的色法遍满[全身]的方式，搅动了全身。[义注]故说「直透骨髓而住立（aṭṭhimiñjaṃāhaccaaṭṭhāsi）」。「父亲之德（pituguṇa）」者：即父亲对自己的爱之德。「[令]放了（muñcāpetvā）」者——此中的「iti」字是表方式之义；以它回指[义注]中已说的「派遣刺客等方式（abhimārakapurisapesanādippakārena）」中的那些方式。「详说之法（vitthārakathānayo）」者：即依令阿阇世净信等而应详细宣说之论的方法而已。然而此处为何不作详说之论呢？——[义注]故说「因已见于彼[处]，故不在此全说（āgatattāpanasabbaṃnavuttaṃ）」。

Khobhetvāti puttasinehassa balavabhāvato, sahajātapītivegassa ca savipphāratāya taṃsamuṭṭhānarūpadhammehi pharaṇavasena sakalasarīraṃ āloḷetvā. Tenāha ‘‘aṭṭhimiñjaṃ āhacca aṭṭhāsī’’ti. Pituguṇanti pitu attani sinehaguṇaṃ. Muñcāpetvāti ettha iti-saddo pakārattho, tena ‘‘abhimārakapurisapesanādippakārenā’’ti vutte eva pakāre paccāmasati. Vitthārakathānayoti ajātasattupasādanādivasena vitthārato vattabbāya kathāya nayamattaṃ. Kasmā panettha vitthāranayā kathā na vuttāti āha ‘‘āgatattā pana sabbaṃ na vutta’’nti.

[t10] 「憍萨罗王的（kosalarañño）」者：即大憍萨罗王的。「『贤智者』的别称（paṇḍitādhivacana）」者：即「贤智者」的同义语。「知（vidanti）」者：即了知。以明、即以智为具格[之作具]而「行（īhati）」，即转起，故为「韦提希（vedehī）」。

Kosalarañño mahākosalarañño. Paṇḍitādhivacananti paṇḍitavevacanaṃ. Vidantīti jānanti. Vedena ñāṇena karaṇabhūtena īhati pavattatīti vedehi.

[t11] 「于此（ettha）」者：即在那一天。「或[具足]不食（anasanenavā）」者：「或（vā）」字是表不定之义，以它摄取某些意恶行、恶戒等。正因如此，牧牛者的布萨是就与贪爱俱的心而说的，尼乾陀的布萨则是就虚妄语等而说的。如[经中]说：「他以那与贪爱俱的心度过白日」（《增支部》1.71）、「如是，在应劝导[人]于真实之时，那时却劝导[人]于虚妄语」（《增支部》1.71）等。「此中（ettha）」者：即在「布萨」一语中。「义之举示（atthuddhāro）」者：即对应说之诸义的举出。

Etthāti etasmiṃ divase. Anasanena vāti vā-saddo aniyamattho, tena ekaccamanoduccaritadussīlyādīni saṅgaṇhāti. Tathā hi gopālakūposatho abhijjhāsahagatacittassa vasena vutto, nigaṇṭhuposatho mosavajjādivasena. Yathāha ‘‘so tena abhijjhāsahagatena cetasā divasaṃ atināmetī’’ti (a. ni. 1.71), ‘‘iti yasmiṃ samaye sacce samādapetabbā, musāvāde tasmiṃ samaye samādapentī’’ti (a. ni. 1.71) ca ādi. Etthāti uposathasadde. Atthuddhāroti vattabbaatthānaṃ uddhāraṇaṃ.

[t12] ——[设难：]诸语词岂不是各各只依止于一个义吗？如此，一个语词便不能诠说多义。——[通释：]这在期望语词之差别时确是如此；然而此一抉择，是取「那些义同为『布萨（uposatha）』一语所诠说」这一共通性而说的，故说为「布萨」一语的义之举示。前面「如是我闻」等[句]中所出现的义之举示，也是同样的方法。诚然，即使在以波罗提木叉的诵出等为境的场合，「布萨」一语也仍是共通形，因为特别之语并不[另作]诠说；然而应知，此义是不取那样的共通性而说的。由依戒清净而前来（upetehi）的和合者们所住（vasīyati）、所奉行，故为「布萨」，[指]波罗提木叉的诵出。由于依受持或依决意而前来，为圣住等之义而应住，故为「布萨」，[指]戒。由于依不食等而前来应住、应随住，故为「布萨」[，指斋戒]。「斋戒（upavāso）」者：即受持。由于是布萨族，对摄属于九大象部的象王，不顾任何作用，唯依习用而为名称[称作「布萨」]——[义注]故说「于『有名叫布萨的龙王』等[句]中，[是指]名称」。至于「布萨」一语用于日子[之义]，义注中已然说过。而「清净者常是发古[节]（suddhassavesadāphaggu）」中，「清净者（suddhassa）」者：即由于完全无有烦恼之垢而清净者的。「ve」唯是不变词；或者，「ve」是「明明白白地」之义。「常是发古（sadāphaggu）」者：即恒常之时也正是发古尼星宿[之节]。因为有[外道]主张：「于发古尼月的后发古尼日在渡津沐浴者，得以洗去一年的罪恶」；为使[清净]与那[主张]分离，世尊才说此语。「清净者常是布萨（suddhassauposathosadā）」者：即以如上所说的清

净而清净者，纵不受持布萨的诸支与诸禁行的受持，也恒常是布萨，即恒是布萨之住，此是其义。由于圆满十五个日分，[故为]「十五日（pannaraso）」。

Nanu ca atthamattaṃ pati saddā abhinivisantīti na ekena saddena aneke atthā abhidhīyantīti? Saccametaṃ saddavisese apekkhite, tesaṃ pana atthānaṃ uposathasaddavacanīyatā sāmaññaṃ upādāya vuccamāno ayaṃ vicāro uposathasaddassa atthuddhāroti vutto. Heṭṭhā ‘‘evaṃ me suta’’ntiādīsu āgate atthuddhārepi eseva nayo. Kāmañca pātimokkhuddesādivisayopi uposathasaddo sāmaññarūpo eva visesasaddassa avācakabhāvato, tādisaṃ pana sāmaññaṃ anādiyitvā ayamattho vuttoti veditabbaṃ. Sīlasuddhivasena upetehi samaggehi vasīyati anuṭṭhīyatīti uposatho, pātimokkhuddeso. Samādānavasena adhiṭṭhānavasena vā upecca ariyavāsādatthaṃ vasitabbato uposatho, sīlaṃ. Anasanādivasena upecca vasitabbato anuvasitabbato uposatho. Upavāsoti samādānaṃ. Uposathakulabhūtatāya navamahatthinikāyapariyāpanne hatthināge kiñci kiriyaṃ anapekkhitvā rūḷhivasena samaññāmattaṃ uposathoti āha ‘‘uposatho nāgarājātiādīsu paññattī’’ti. Divase pana uposathasaddappavatti aṭṭhakathāyaṃ vuttā eva. Suddhassa ve sadā phaggūti ettha pana suddhassāti sabbaso kilesamalābhāvena suddhassa. Veti nipātamattaṃ. Veti vā byattanti attho. Sadā phaggūti niccakālampi phagguṇanakkhattameva. Yassa hi phagguṇamāse uttaraphagguṇadivase titthanhānaṃ karontassa saṃvaccharikapāpapavāhanaṃ hotīti laddhi, taṃ tato vivecetuṃ idaṃ bhagavatā vuttaṃ. Suddhassuposatho sadāti yathāvuttasuddhiyā suddhassa uposathaṅgāni vatasamādānāni ca asamādiyatopi niccaṃ uposatho, uposathavāso evāti attho. Pañcadasannaṃ tithīnaṃ pūraṇavasena pannaraso.

[t13] 由于白睡莲（kumuda）在此众多、或极为繁盛，故为「白睡莲丰盛的（kumudavatī）」；[即]在那白睡莲丰盛的[月]中。由于是四个月的圆满，故为「四月（cātumāsī）」。正是那[语]在圣典中说作「cātumāsinī」，[义注]故说「而此处则称作『cātumāsinī』」。由于那时迦栗底迦月圆满，[故有]月的圆满。由于雨季时节圆满，[故有]时节的圆满。由于以迦栗底迦月为标记的一年圆满，[故有]年的圆满。「『mā』是说月亮（‘‘mā’’iticandovuccati）」——因为依它的运行而应量度（minitabba）日子。「在此[夜]圆满（etthapuṇṇo）」者：即在这一夜中由一切分位圆满而圆满。因为那时月亮完全圆满而显现。而此中，「那时，正值布萨日……十五日（tadahuposathepannarase）」诸语是就日子而说的，「果母地月的（komudiyā）」等语则是就夜而说的。

Bahuso, atisayato vā kumudāni ettha santīti kumudavatī, tissaṃ kumudavatiyā. Catunnaṃ māsānaṃ pāripūribhūtāti cātumāsī. Sā eva pāḷiyaṃ cātumāsinīti vuttāti āha ‘‘idha pana cātumāsinīti vuccatī’’ti. Tadā kattikamāsassa puṇṇatāya māsapuṇṇatā. Vassānassa utuno puṇṇatāya utupuṇṇatā. Kattikamāsalakkhitassa saṃvaccharassa puṇṇatāya saṃvaccharapuṇṇatā. ‘‘Mā’’ iti cando vuccati tassa gatiyā divasassa minitabbato. Ettha puṇṇoti etissā rattiyā sabbakalāpāripūriyā puṇṇo. Tadā hi cando sabbaso paripuṇṇo hutvā dissati. Ettha ca ‘‘tadahuposathe pannarase’’ti padāni divasavasena vuttāni, ‘‘komudiyā’’tiādīni rattivasena.

[t14] 「在王臣们的围绕下（rājāmaccaparivuto）」者：即为出自王族的诸大臣所围绕。或者，为诸附庸王与诸大臣所围绕。「四种垢秽（caturupakkilesā）」者：即云、雾、烟尘、拉胡这四种垢秽。[关于国王为何而坐，]义注中已作出结论。

Rājāmaccaparivutoti rājakulasamudāgatehi amaccehi parivuto. Atha vā anuyuttakarājūhi ceva amaccehi ca parivuto. Caturupakkilesāti abbhā mahikā dhūmarajo rāhūti imehi catūhi upakkilesehi. Sanniṭṭhānaṃ kataṃ aṭṭhakathāyaṃ.

[t15] 「喜之语（pītivacana）」者：即由喜所生的语。因为凡不顾及领受者、唯依广大之喜而依自性骤然从口中涌出之语，此处即以「感叹（udāna）」意指之。[义注]故说「那喜之语，心中盛它不住（yaṃpītivacanaṃhadayaṃgahetuṃnasakkoti）」等语。

Pītivacananti pītisamuṭṭhānaṃ vacanaṃ. Yañhi vacanaṃ paṭiggāhakanirapekkhaṃ kevalaṃ uḷārāya pītiyā vasena sarasato sahasāva mukhato niccharati, taṃ idha ‘‘udāna’’nti adhippetaṃ. Tenāha ‘‘yaṃ pītivacanaṃ hadayaṃ gahetuṃ na sakkotī’’tiādi.

[t16] 由于离于（itā、gatā、apagatā）诸过（dosa），故为「明净的（dosinā）」——是把「ta」字作成「na」字，如同「于诸烦恼已胜，[即]已征服者，故为『胜者（jino）』」[那样]。应知「anīya」字是作者之义，[义注]故以「令[大众之]意欢喜（manaṃramayati）」[释]「怡人的（ramaṇīyā）」，如同「诸出离法（niyyānikādhammā）」[那样]。夜的妙好是就月光而言，[义注]故说「被离于所说诸过的[月光所照耀]（vuttadosavimuttāya）」等语。此中，云等即是所说的诸过；正由那[诸过]的离去而有它的悦目性；应知也由那[离去]并由时节的具足而有清净可喜性。「宜于成为标相（lakkhaṇaṃbhavituṃyuttā）」者：即「与这一夜相合的是[如此的]日、月、时节、年」——如是宜于成为日、月、时节、年的标识，故为「吉祥的（lakkhaññā）」，即应作标相者，此是其义。

Dosehi itā gatā apagatāti dosinā ta-kāraṃ katvā yathā ‘‘kilese jito vijitāvīti jino’’ti. Anīya-saddo kattuatthe veditabboti āha ‘‘manaṃ ramayatī’’ti ‘‘ramaṇīyā’’ti yathā ‘‘niyyānikā dhammā’’ti. Juṇhavasena rattiyā surūpatāti āha ‘‘vuttadosavimuttāyā’’tiādi. Tattha abbhādayo vuttadosā, tabbigameneva cassā dassanīyatā, tena, utusampattiyā ca pāsādikatā veditabbā. Lakkhaṇaṃ bhavituṃ yuttāti etissā rattiyā yutto divaso māso utu saṃvaccharoti evaṃ divasamāsautusaṃvaccharānaṃ sallakkhaṇaṃ bhavituṃ yuttā lakkhaññā, lakkhaṇīyāti attho.

[t17] 由于说了「使我们亲近了他之后内心能够净信（yaṃnopayirupāsatocittaṃpasīdeyya）」，故「沙门或婆罗门」中所意指的是胜义的沙门与胜义的婆罗门，而不是仅出家的沙门、仅出生的婆罗门；[义注]故说「以息灭了恶，[故为]沙门；以摒除了恶，[故为]婆罗门」。应说复数处而用单数，或应说单数处而用复数，[此即]「词的变换（vacanabyatayo）」。而义注中只就单数显示了变换。于自身、于居尊位者，纵是一[人]，用复数也是习用的。「以这一切（sabbenapi）」者：即以「确实怡人（ramaṇīyāvata）」等一切话。「暗示之业（obhāsanimittakamma）」者：即作为暗示的相之业，[意即]明白地作相，此是其义。「而提婆达多（devadattoca）」者：「ca」字是用于导入自身[之义]的；以它导入此义——正如阿阇世王因杀害自己的父亲、[那位]圣弟子、导师的侍者而罪过重大，同样，[他]因是对世尊作大无益之事的提婆达多的依靠，罪过亦重大]。「在他的背影之下（tassapiṭṭhichāyāya）」者：即以那耆婆的背为依靠，[意即]以他为先导、依止于他，此是其义。「为斩断纷扰（vikkhepapacchedanatthaṃ）」者：即为斩断对自己未来的言说将生起的纷扰，意趣是为使[它]不生起。[义注]故说「因为在那[会众中]（tassaṃhi）」等语。

‘‘Yaṃ no payirupāsato cittaṃ pasīdeyyā’’ti vuttattā ‘‘samaṇaṃ vā brāhmaṇaṃ vā’’ti ettha paramatthasamaṇo ca paramatthabrāhmaṇo ca adhippeto, na pabbajjāmattasamaṇo, na jātimattabrāhmaṇo cāti āha ‘‘samitapāpatāya samaṇaṃ. Bāhitapāpatāya brāhmaṇa’’nti. Bahuvacane vattabbe ekavacanaṃ, ekavacane vā vattabbe bahuvacanaṃ vacanabyatayo. Aṭṭhakathāyaṃ pana ekavacanavaseneva byatayo dassito. Attani, garuṭṭhāniye ca ekasmimpi bahuvacanappayogo nirūḷhoti. Sabbenapīti ‘‘ramaṇīyā vatā’’tiādinā sabbena vacanena. Obhāsanimittakammanti obhāsabhūtanimittakammaṃ paribyattaṃ nimittakaraṇanti attho. Devadatto cāti. Ca-saddo attūpanayane, tena yathā rājā ajātasattu attano pitu ariyasāvakassa satthuupaṭṭhākassa ghātanena mahāparādho, evaṃ bhagavato mahāanatthakarassa devadattassa avassayabhāvena pīti imamatthaṃ upaneti. Tassa piṭṭhichāyāyāti tassa jīvakassa piṭṭhiapassayena, taṃ pamukhaṃ katvā taṃ apassāyāti attho. Vikkhepapacchedanatthanti bhāviniyā attano kathāya uppajjanakavikkhepanassa pacchindanatthaṃ, anuppattiatthanti adhippāyo. Tenāha ‘‘tassaṃ hī’’tiādi.

§151 如是说时，某位王臣对摩揭陀国王韦提希子阿阇世说：“陛下（deva），这位富兰那·迦叶（PūraṇaKassapa）拥有僧团，拥有会众，是会众之师，知名而有声誉，是一派的宗师（titthakara），受众人敬重，阅历长久，出家已久，年事已高，已至暮年。愿陛下亲近那位富兰

那·迦叶。也许陛下亲近富兰那·迦叶时，内心能够净信。”如是说时，摩揭陀国王韦提希子阿阇世保持沉默。

. Evaṃ vutte, aññataro rājāmacco rājānaṃ māgadhaṃ ajātasattuṃ vedehiputtaṃ etadavoca – ‘‘ayaṃ, deva, pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto. Taṃ devo pūraṇaṃ kassapaṃ payirupāsatu. Appeva nāma devassa pūraṇaṃ kassapaṃ payirupāsato cittaṃ pasīdeyyā’’ ti. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.

> 译注：titthakara 直译为“渡场的创立者”，此处译“一派的宗师”，另一可能译法为“外道祖师”。

义注（4 块）

[a1] 151-152.他们这样想过之后，[各自想]「我要述说自己家所亲近的沙门之德，把国王带走；我要去」，便开始述说各自家所亲近者之德。因此说「如是说时，某位王臣……」等语。此中，「富兰那（pūraṇo）」是那自称为师者的名字，「迦叶（kassapo）」是[他的]姓。相传他出生时，使某个家族的九十九名奴仆满（pūrayamāna）至一百之数，因此[人们]给他取名为「富兰那」。又因他是吉祥之奴，无人对他说「[你]做坏了」，纵有未做的，也[无人说]「没做」。他[想]「我在这里住着做什么」，便逃走了。于是盗贼们夺去了他的衣服，他连以树叶或草遮蔽也不知道，就赤身裸体进了一个村子。人们见了他[说]：「这位沙门是阿罗汉，是少欲者，没有人比得上他」，便带着饼、饭等前来。他[想]「我这[利养]是因不穿衣服而生起的」，从此即便得到衣服也不穿，就以此受取了出家；在他座下又有别的、别的[人]，共五百人出家。就此而说「富兰那·迦叶」。

> 151-152. Te evaṃ cintetvā – ‘‘ahaṃ attano kulūpakasamaṇassa vaṇṇaṃ vatvā rājānaṃ gahetvā gamissāmi, ahaṃ gamissāmī’’ ti attano attano kulūpakānaṃ vaṇṇaṃ kathetuṃ āraddhā. Tenāha – ‘‘evaṃ vutte aññataro rājāmacco’’ tiādi. Tattha pūraṇoti tassa satthupaṭiññassa nāmaṃ. Kassapoti gottaṃ. So kira aññatarassa kulassa ekūnadāsasataṃ pūrayamāno jāto, tenassa pūraṇoti nāmaṃ akaṃsu. Maṅgaladāsattā cassa ‘‘dukkaṭa’’ nti vattā natthi, akataṃ vā na katanti. So ‘‘kimahaṃ ettha vasāmī’’ ti palāyi. Athassa corā vatthāni acchindiṃsu, so paṇṇena vā tiṇena vā paṭicchādetumpi ajānanto jātarūpeneva ekaṃ gāmaṃ pāvisi. Manussā taṃ disvā ‘‘ayaṃ samaṇo arahā appiccho, natthi iminā sadiso’’ ti pūvabhattādīni gahetvā upasaṅkamanti. So – ‘‘mayhaṃ sāṭakaṃ anivatthabhāvena idaṃ uppanna’’ nti tato paṭṭhāya sāṭakaṃ labhitvāpi na nivāsesi, tadeva pabbajjaṃ aggahesi, tassa santike aññepi aññepīti pañcasatamanussā pabbajiṃsu. Taṃ sandhāyāha – ‘‘pūraṇo kassapo’’ ti.

[a2] 由出家者之聚所称的「僧（saṅgha）」他有，故为「拥有僧团（saṅghī）」。就那[僧]即是他的「众（gaṇa）」，故为「拥有会众（gaṇī）」。以教导行仪之故是那会众之师，故为「会众之师（gaṇācariyo）」。「知名（ñāto）」者：即著称、显赫。「他少欲知足；因少欲之故连衣服也不穿」——如此升扬的名声他有，故为「有声誉（yasassī）」。「一派的宗师（titthakaro）」者：即宗见的创立者。「受众人敬重（sādhusammato）」者：即被这样看待——「这[人]是善的、美好的、是善士」。「众人（bahujanassa）」者：即无闻的、盲昧愚痴的凡夫。「阅历长久（rattaññū）」者：即知道自出家以来所经过的许多夜。他出家已久，故为「出家已久（cirapabbajito）」；因为出家未久者的话是不足取信的，所以说「出家已久」。「年事已高（addhagato）」者：即已行过[长]途，意谓已经历两三代王朝。「已至暮年（vayoanuppatto）」者：即已到达最后的年龄。这两者都是就「年少者的话是不足取信的」而说的。

> Pabbajitasamūhasaṅkhāto saṅgho assa atthīti saṅghī. Sveva gaṇo assa atthīti gaṇī. Ācārasikkhāpanavasena tassa gaṇassa ācariyoti gaṇācariyo. Ñātoti paññāto pākaṭo. ‘‘Appiccho santuṭṭho. Appicchatāya vatthampi na nivāsetī’’ ti evaṃ samuggato yaso assa atthīti yasassī. Titthakaroti laddhikaro. Sādhusammatoti ayaṃ sādhu, sundaro, sappurisoti evaṃ sammato. Bahujanassāti assutavato andhabālaputhujjanassa. Pabbajitato paṭṭhāya atikkantā bahū rattiyo jānātīti rattaññū. Ciraṃ pabbajitassa assāti cirapabbajito, acirapabbajitassa hi kathā okappanīyā na hoti, tenāha ‘‘cirapabbajito’’ ti. Addhagatoti addhānaṃ gato, dve tayo rājaparivaṭṭe

atītoti adhippāyo. Vayoanuppattoti pacchimavayaṃ anuppatto. Idaṃ ubhayampi – ‘‘daharassa kathā okappanīyā na hotī’’ ti etaṃ sandhāya vuttaṃ.

[a3] 「保持沉默（tuṇhīahosi）」者：犹如想吃金色的、味道甘美的熟芒果之人，见到[有人]取来放在手里的涩果一般；[国王]想听具足禅那、神通等功德的、为三相所贯彻的甘美法语，先前仅见到富兰那便已心不欢喜，如今听了[他的]德说更加心不欢喜，故保持沉默。虽心不欢喜，[他仍想]：「我若呵斥他、揪住脖颈把他赶出去，别人也会因『谁一开口，国王就这样待他』而恐惧，便什么也不说了。」于是忍受了那不可意之语，只是保持沉默。此后另一人想「我要述说自己家所亲近者之德」，便开始说了。因此说「又有一位……」等语。这一切都应依所说之法而知。

Tuṇhī ahosīti suvaṇṇavaṇṇaṃ madhurarasaṃ ambapakkaṃ khāditukāmo puriso āharitvā hatthe ṭhapitaṃ kājarapakkaṃ disvā viya jhānābhiññādiguṇayuttaṃ tilakkhaṇabbhāhataṃ madhuraṃ dhammakathaṃ sotukāmo pubbe pūraṇassa dassanenāpi anattamano idāni guṇakathāya suṭṭhutaraṃ anattamano hutvā tuṇhī ahosi. Anattamano samānopi pana ‘‘sacāhaṃ etaṃ tajjetvā gīvāyaṃ gahetvā nīharāpessāmi, ‘yo yo kathesi, taṃ taṃ rājā evaṃ karotī’ ti bhīto aññopi koci kiñci na kathessatī’’ ti amanāpampi taṃ kathaṃ adhivāsetvā tuṇhī eva ahosi. Athañño – ‘‘ahaṃ attano kulūpakassa vaṇṇaṃ kathessāmī’’ ti cintetvā vattuṃ ārabhi. Tena vuttaṃ – aññataropi khotiādi. Taṃ sabbaṃ vuttanayeneva veditabbaṃ.

[a4] 此中，「末伽梨（makkhalī）」是他的名字。因生于牛棚（gosālā），故「拘舍梨（gosālo）」是[他的]第二个名字。相传他拿着油瓶走在泥泞的地上时，主人对他说：「孩子，别滑倒（mākhalī）！」他不小心滑倒摔了，因怕主人而开始逃跑。主人追上去抓住了[他的]衣角。他丢下衣服，成了裸形者而逃走。其余的与富兰那相同。

Ettha pana makkhalīti tassa nāmaṃ. Gosālāya jātattā gosāloti dutiyaṃ nāmaṃ. Taṃ kira sakaddamāya bhūmiyā telaghaṭaṃ gahetvā gacchantaṃ – ‘‘tāta, mā khalī’’ ti sāmiko āha. So pamādena khalitvā patitvā sāmikassa bhayena palāyituṃ āraddho. Sāmiko upadhāvitvā dussakaṇṇe aggahesi. So sāṭakaṃ chaḍḍetvā acelako hutvā palāyi. Sesaṃ pūraṇasadisameva.

复注（3 块）

[t1] 「相传他（sokira）」等语，是古义注中所传来的方法。在后面「末伽梨」一语的语源解释中，也是同样的方法。「前来（upasaṅkamanti）」者：即已来到。「就以此受取了出家（tadevapabbajjaṃaggahesi）」者：即正把那裸形之状作为出家而受取了。

. ‘‘So kirā’’ tiādi porāṇaṭṭhakathāya āgatanayo. Eseva nayo parato makkhalipadanibbacanepi. Upasaṅkamantīti upagatā. Tadeva pabbajjaṃ aggahesīti tadeva naggarūpaṃ pabbajjaṃ katvā gaṇhi.

[t2] 「由出家者之聚所称的『僧』（pabbajitasamūhasaṅkhātosaṅgho）」者：意趣是——[那]唯依出家者之聚性而为「僧」，并非依出离之见、极清净之戒的共同性而结合[为僧]。「他有（assaatthi）」者：即那自称为师者有[僧]作为随从。「就那[僧]即是（sveva）」者：即正是由出家者之聚所称的[僧]。然而有些[师]说：「依出家者之聚而为『拥有僧团』，依在家者之聚而为『拥有会众』」；那唯是他们的意见罢了，因为在世间，「僧」一语正是习用于「众」的。「以教导行仪之故（ācārasikkhāpanavasena）」者：即以教导裸形者的禁行等行仪之故。「著称（pākaṭo）」者：即以拥有僧团等之性而显扬。[义注]说了「少欲者」之后，为显示于彼[外道]所可得的少欲性，才说「因少欲之故连衣服也不穿」。因为在他身上，不能得到如佛教中人那样以隐藏实有之德为相的少欲性。「声誉（yaso）」者：即名声。由于被这样认可——「以此渡越轮回之暴流」——宗见便称为「渡津（tittha）」；[义注]故说「『一派的宗师（titthakaro）』者：即宗见的创立者」。「受众人敬重（sādhusammato）」者：即被认可为「善」，而不是被诸善士所认可；[义注]故说「这[人]是善的（ayaṃsādhu）」等语。「我这些禁行的受持已如此长久善加修习」——如是自出家以来知道所经过的许多夜，故为「阅历长久（rattaññū）」。而那些夜于他已成长久之时，因此他是长久出家的，故为「出家已久（cirapabbajito）」。此中，[义注]以取「出家已久」显示[他]有觉知的习性，以取「阅历长久」显示于彼[出家]中的正知。「[长]途（addhānaṃ）」者：即长久之时。那[长途]有多少呢？——[义注]故说「两三代王朝（dvetayorājaparivaṭṭe）」，[意即]两三位国王统治的次第，此是其

义。[义注]说了「年事已高」之后所作的对年龄的提取，是期望着最后的年龄，[义注]故说「已到达最后的年龄（pacchimavayaṃanuppatto）」。「这两者（ubhayaṃ）」者：即「年事已高、已至暮年」二语。

Pabbajitasamūhasaṅkhāto saṅghoti pabbajitasamūhatāmattena saṅgho, na niyyānikadiṭṭhisuvisuddhasīlasāmaññavasena saṃhatattāti adhippāyo. Assa atthīti assa satthupaṭiññassa parivārabhūto atthi. Svevāti pabbajitasamūhasaṅkhātova. Keci pana ‘‘pabbajitasamūhavasena saṅghī, gahaṭṭhasamūhavasena gaṇī’’ ti vadanti, taṃ tesaṃ matimattaṃ gaṇe eva loke saṅgha-saddassa nirūḷhattā. Ācārasikkhāpanavasenāti acelaka vatacariyādiācārasikkhāpanavasena. Pākaṭoti saṅghīādibhāvena pakāsito. ‘‘Appiccho’’ ti vatvā tattha labbhamānaṃ appicchattaṃ dassetuṃ ‘‘appicchatāya vatthampi na nivāsetī’’ ti vuttaṃ. Na hi tasmiṃ sāsanike viya santaguṇanigūhaṇalakkhaṇā appicchatā labbhatīti. Yasoti kittisaddo. ‘‘Taranti etena saṃsārogha’’ nti evaṃ sammatattā titthaṃ vuccati laddhīti āha ‘‘titthakaroti laddhikaro’’ ti. Sādhusammatoti ‘‘sādhū’’ ti sammato, na sādhūhi sammatoti āha ‘‘ayaṃ sādhū’’ tiādi. ‘‘Imāni me vatasamādānāni ettakaṃ kālaṃ suciṇānī’’ ti pabbajitato paṭṭhāya atikkantā bahū rattiyo jānātīti rattaññū. Tā panassa rattiyo cirakālabhūtāti katvā ciraṃ pabbajitassa assāti cirapabbajito. Tattha cirapabbajitatāgahaṇena buddhisīlataṃ dasseti, rattaññutāgahaṇena tattha sampajānataṃ. Addhānanti dīghakālaṃ. Kittako pana soti āha ‘‘dve tayo rājaparivaṭṭe’’ ti, dvinnaṃ tiṇṇaṃ rājūnaṃ rajjaṃ anusāsanapaṭipāṭiyoti attho. ‘‘Addhagato’’ ti vatvā kataṃ vayogahaṇaṃ osānavayāpekkhanti āha ‘‘pacchimavayaṃ anuppatto’’ ti. Ubhayanti ‘‘addhagato, vayoanuppatto’’ ti padadvayaṃ.

[t3] [义注]是就[国王]从前曾与父亲一同前往导师处、听闻过说法而说「[想听具足]禅那、神通等[功德的]……乃至……[甘美法语]（jhānābhiññādi...pe...sotukāmo）」。「[仅]见（dassanena）」者：并非仅是见[而已]；而是见了之后与他交谈，从而听闻无作论，[国王]才对他们心不欢喜。「德说（guṇakathāya）」者：即不实之德的言说。[义注]故说「更加心不欢喜（suṭṭhutaraṃanattamanohutvā）」。若心不欢喜，那为何[只是]保持沉默呢？——[义注]故说「虽心不欢喜（anattamanosamānopi）」等语。

Pubbe pitarā saddhiṃ satthu santikaṃ gantvā desanāya sutapubbataṃ sandhāyāha ‘‘jhānābhiññādi...pe... sotukāmo’’ ti. Dassanenāti na dassanamattaṃ, disvā pana tena saddhiṃ ālāpasallāpaṃ katvā tato akiriyavādaṃ sutvā tesaṃ anattamano ahosi. Guṇakathāyāti abhūtaguṇakathāya. Tenāha ‘‘suṭṭhutaraṃ anattamano hutvā’’ ti. Yadi anattamano, kasmā tuṇhī ahosīti āha ‘‘anattamano samānopī’’ tiādi.

§ 152 又有一位王臣对摩揭陀国王韦提希子阿阇世说：“陛下，这位末伽梨·拘舍梨（MakkhaliGosāla）拥有僧团，拥有会众，是会众之师，知名而有声誉，是一派的宗师，受众人敬重，阅历长久，出家已久，年事已高，已至暮年。愿陛下亲近那位末伽梨·拘舍梨。也许陛下亲近末伽梨·拘舍梨时，内心能够净信。”如是说时，摩揭陀国王韦提希子阿阇世保持沉默。

. Aññataropi kho rājāmacco rājānaṃ māgadhaṃ ajātasattuṃ vedehiputtaṃ etadavoca – ‘‘ayaṃ, deva, makkhali gosālo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto. Taṃ devo makkhaliṃ gosālaṃ payirupāsatu. Appeva nāma devassa makkhaliṃ gosālaṃ payirupāsato cittaṃ pasīdeyyā’’ ti. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.

> 译注：Makkhali Gosāla 术语表未收，依转写规则译“马卡利·苟萨拉”（古译：末伽梨·拘舍梨子）。

义注（1 块）

[a1] 151-152.他们这样想过之后，[各自想]「我要述说自己家所亲近的沙门之德，把国王带走；我要去」，便开始述说各自家所亲近者之德。因此说「如是说时，某位王臣……」等语。此中，「富兰那（pūraṇo）」是那自称为师者的名字，「迦叶（kassapo）」是[他的]姓。相传他出生时，使某个家族的九十九名奴仆满（pūrayamāna）至一百之数，因此[人们]给他取名为「富兰那」。又因他是吉祥之奴，无人对他说「[你]做坏了」，纵有未做的，也[无

人说]「没做」。他[想]「我在这里住着做什么」，便逃走了。于是盗贼们夺去了他的衣服，他连以树叶或草遮蔽也不知道，就赤身裸体进了一个村子。人们见了他[说]：「这位沙门是阿罗汉，是少欲者，没有人比得上他」，便带着饼、饭等前来。他[想]「我这[利养]是因不穿衣服而生起的」，从此即便得到衣服也不穿，就以此受取了出家；在他座下又有别的、别的[人]，共五百人出家。就此而说「富兰那·迦叶」。

151-152. Te evaṃ cintetvā – ‘‘ahaṃ attano kulūpakasamaṇassa vaṇṇaṃ vatvā rājānaṃ gahetvā gamissāmi, ahaṃ gamissāmī’’ ti attano attano kulūpakānaṃ vaṇṇaṃ kathetuṃ āraddhā. Tenāha – ‘‘evaṃ vutte aññataro rājāmacco’’ tiādi. Tattha pūraṇoti tassa satthupaṭiññassa nāmaṃ. Kassapoti gottaṃ. So kira aññatarassa kulassa ekūnadāsasataṃ pūrayamāno jāto, tenassa pūraṇoti nāmaṃ akaṃsu. Maṅgaladāsattā cassa ‘‘dukkaṭa’’ nti vattā natthi, akataṃ vā na katanti. So ‘‘kimahaṃ ettha vasāmī’’ ti palāyi. Athassa corā vatthāni acchindiṃsu, so paṇṇena vā tiṇena vā paṭicchādetumpi ajānanto jātarūpeneva ekaṃ gāmaṃ pāvisi. Manussā taṃ disvā ‘‘ayaṃ samaṇo arahā appiccho, natthi iminā sadiso’’ ti pūvabhattādīni gahetvā upasaṅkamanti. So – ‘‘mayhaṃ sāṭakaṃ anivatthabhāvena idaṃ uppanna’’ nti tato paṭṭhāya sāṭakaṃ labhitvāpi na nivāsesi, tadeva pabbajjaṃ aggahesi, tassa santike aññepi aññepīti pañcasatamanussā pabbajiṃsu. Taṃ sandhāyāha – ‘‘pūraṇo kassapo’’ ti.

复注（1 块）

[t1] 「在牛棚（gosālāya）」者：即在如此得名的村中。有些[师]说：[「牛棚」]是雨季时牛只站立之棚。

. Gosālāyāti evaṃ nāmake gāme. Vassānakāle gunnaṃ tiṭṭhanasālāti eke.

§153 又有一位王臣对摩揭陀国王韦提希子阿阇世说：“陛下，这位阿耆多·翅舍钦婆罗（AjitaKesakambala）拥有僧团，拥有会众，是会众之师，知名而有声誉，是一派的宗师，受众人敬重，阅历长久，出家已久，年事已高，已至暮年。愿陛下亲近那位阿耆多·翅舍钦婆罗。也许陛下亲近阿耆多·翅舍钦婆罗时，内心能够净信。”如是说时，摩揭陀国王韦提希子阿阇世保持沉默。

. Aññataropi kho rājāmacco rājānaṃ māgadhaṃ ajātasattuṃ vedehiputtaṃ etadavoca – ‘‘ayaṃ, deva, ajito kesakambalo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto. Taṃ devo ajitaṃ kesakambalaṃ payirupāsatu. Appeva nāma devassa ajitaṃ kesakambalaṃ payirupāsato cittaṃ pasīdeyyā’’ ti. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.

> 译注：Ajita Kesakambala 术语表未收，依转写规则译“阿基答·给萨甘拔拉”（古译：阿耆多·翅舍钦婆罗）；Kesakambala 意为“发毯”，亦可意译为“发毯者阿基答”。

义注（1 块）

[a1] 「阿耆多（ajito）」是他的名字。因披着发毯（kesakambala），故为「翅舍钦婆罗（kesakambalo）」。如此把两个名字连起来，便称作「阿耆多·翅舍钦婆罗」。此中，所谓「发毯」，是以人发所作的毯子。没有比它更粗劣的衣服了。如说：「诸比丘，凡织成的种种衣服，发毯被说为其中最粗劣的。诸比丘，发毯冷时冷，热时热，色恶、味臭、触苦。」（《增支部》3.138）

. Ajitoti tassa nāmaṃ. Kesakambalaṃ dhāretīti kesakambalo. Iti nāmadvayaṃ saṃsanditvā ajito kesakambaloti vuccati. Tattha kesakambalo nāma manussakesehi katakambalo. Tato paṭikiṭṭhataraṃ vatthaṃ nāma natthi. Yathāha – ‘‘seyyathāpi, bhikkhave, yāni kānici tantāvutānaṃ vatthānaṃ, kesakambalo tesaṃ paṭikiṭṭho akkhāyati. Kesakambalo, bhikkhave, sīte sīto, uṇhe uṇho, dubbaṇṇo duggandho dukkhasamphasso’’ ti (a. ni. 3.138).

复注（1 块）

[t1] 「更粗劣的（paṭikiṭṭhataraṃ）」者：即更低劣的。「织成的（tantāvutāni）」者：即在织机上张开而编织的。[义注]以「冷时冷（sītesīto）」等语，依六种行相显示那低劣者的更加低劣。

. Paṭikiṭṭhataranti nihīnataraṃ. Tantāvutānīti tante pasāretvā vītāni. ‘‘Sīte sīto’’ tiādinā chahākārehi tassa nihīnassa nihīnatarataṃ dasseti.

§154 又有一位王臣对摩揭陀国王韦提希子阿阇世说：“陛下，这位婆浮陀·迦旃延（PakudhaKaccāyana）拥有僧团，拥有会众，是会众之师，知名而有声誉，是一派的宗师，受众人敬重，阅历长久，出家已久，年事已高，已至暮年。愿陛下亲近那位婆浮陀·迦旃延。也许陛下亲近婆浮陀·迦旃延时，内心能够净信。”如是说时，摩揭陀国王韦提希子阿阇世保持沉默。

. Aññataropi kho rājāmacco rājānaṃ māgadhaṃ ajātasattuṃ vedehiputtaṃ etadavoca – ‘‘ayaṃ, deva, pakudho [pakuddho (sī.)] kaccāyano saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto. Taṃ devo pakudhaṃ kaccāyanaṃ payirupāsatu. Appeva nāma devassa pakudhaṃ kaccāyanaṃ payirupāsato cittaṃ pasīdeyyā’’ ti. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.

> 译注：Pakudha 术语表未收，依转写规则译“巴古塔”（古译：婆浮陀）；Kaccāyana 依表中 Mahākaccāyana=马哈咖吒亚那，译“咖吒亚那”。

义注（1 块）

[a1] 「婆浮陀（pakudho）」是他的名字，「迦旃延（kaccāyano）」是姓。如此把名与姓连起来，便称作「婆浮陀·迦旃延」。他是禁用冷水的：即使大便之后也不作水事，得到热水或酸粥才作；越过河流或路上的积水后，[便说]「我的戒破了」，作一沙塔，受持戒后才走。他所持的就是这样毫无光彩的宗见。

. Pakudhoti tassa nāmaṃ. Kaccāyanoti gottaṃ. Iti nāmagottaṃ saṃsanditvā pakudho kaccāyanoti vuccati. Sītudakapaṭikkhittako esa, vaccaṃ katvāpi udakakiccaṃ na karoti, uṇhodakaṃ vā kañjiyaṃ vā labhitvā karoti, nadiṃ vā maggodakaṃ vā atikkamma – ‘‘sīlaṃ me bhinna’’ nti vālikathūpaṃ katvā sīlaṃ adhiṭṭhāya gacchati. Evarūpo nissirīkaladdhiko esa.

复注（1 块）

[t1] 「即使大便之后（vaccaṃkatvāpi）」者：以「pi（也）」字合摄此义——即使食用了食物之后、或为任何不净所染污[之后，也如此]。「作一沙塔（vālikathūpaṃkatvā）」者：即依禁行而以沙作塔。

. Vaccaṃ katvāpīti pi-saddena bhojanaṃ bhuñjitvāpi kenaci asucinā makkhito pīti imamatthaṃ sampiṇḍeti. Vālikathūpaṃ katvāti vattavasena vālikāya thūpaṃ katvā.

§155 又有一位王臣对摩揭陀国王韦提希子阿阇世说：“陛下，这位删阇耶·毘罗胝子（SañcayaBelaṭṭhaputta）拥有僧团，拥有会众，是会众之师，知名而有声誉，是一派的宗师，受众人敬重，阅历长久，出家已久，年事已高，已至暮年。愿陛下亲近那位删阇耶·毘罗胝子。也许陛下亲近删阇耶·毘罗胝子时，内心能够净信。”如是说时，摩揭陀国王韦提希子阿阇世保持沉默。

. Aññataropi kho rājāmacco rājānaṃ māgadhaṃ ajātasattuṃ vedehiputtaṃ etadavoca – ‘‘ayaṃ, deva, sañcayo [sañjayo (sī. syā.)] belaṭṭhaputto [bellaṭṭhiputto (sī.), velaṭṭhaputto (syā.)] saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto. Taṃ devo sañcayaṃ belaṭṭhaputtaṃ payirupāsatu. Appeva nāma devassa sañcayaṃ

belaṭṭhaputtaṃ payirupāsato cittaṃ pasīdeyyā’’ ti. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.

> 译注：正文作 sañcaya（异读 sañjaya），依 c=吒 译“桑吒亚”；若从异读 Sañjaya 则可译“散迦亚”（古译：删闍耶·毗罗胝子）。Belaṭṭhaputta 依转写译“贝拉他子”。

义注（1 块）

[a1] 「删阇耶（sañcayo）」是他的名字。贝拉他（belaṭṭha）之子，故为「毘罗胝子（belaṭṭhaputto）」。

. Sañcayoti tassa nāmaṃ. Belaṭṭhassa puttoti belaṭṭhaputto.

§156 又有一位王臣对摩揭陀国王韦提希子阿阇世说：“陛下，这位尼乾陀·若提子（NigaṇṭhaNāṭaputta）拥有僧团，拥有会众，是会众之师，知名而有声誉，是一派的宗师，受众人敬重，阅历长久，出家已久，年事已高，已至暮年。愿陛下亲近那位尼乾陀·若提子。也许陛下亲近尼乾陀·若提子时，内心能够净信。”如是说时，摩揭陀国王韦提希子阿阇世保持沉默。

. Aññataropi kho rājāmacco rājānaṃ māgadhaṃ ajātasattuṃ vedehiputtaṃ etadavoca – ‘‘ayaṃ, deva, nigaṇṭho nāṭaputto [nāthaputto (sī.), nātaputto (pī.)] saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto. Taṃ devo nigaṇṭhaṃ nāṭaputtaṃ payirupāsatu. Appeva nāma devassa nigaṇṭhaṃ nāṭaputtaṃ payirupāsato cittaṃ pasīdeyyā’’ ti. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.

> 译注：Nigaṇṭha 依术语表作“尼干陀”；Nāṭaputta 术语表未收，依转写译“那嗒子”（古译：尼干陀·若提子）。

义注（1 块）

[a1] 「我们没有系缚的烦恼、缠缚的烦恼，我们是离于烦恼之结缚的」——依这样的说法而得名，故为「尼乾陀（nigaṇṭho）」。若提（nāṭa）之子，故为「若提子（nāṭaputto）」。

. Amhākaṃ gaṇṭhanakileso palibandhanakileso natthi, kilesagaṇṭharahitā mayanti evaṃvāditāya laddhanāmavasena nigaṇṭho. Nāṭassa putto nāṭaputto.

复注（1 块）

[t1] 「缠缚的烦恼（palibuddhanakileso）」者：即于轮回中有缠缚作用的、以田地、宅地、妻儿等为境的贪等烦恼。

. Palibuddhanakilesoti saṃsāre palibuddhanakicco rāgādikileso khettavatthuputtadārādivisayo.

童子医·耆婆之论
Komārabhaccajīvakakathā

§157 那时，耆婆·童子医坐在离摩揭陀国王韦提希子阿阇世不远之处，保持沉默。于是，摩揭陀国王韦提希子阿阇世对耆婆·童子医说：“朋友耆婆，你为什么沉默呢？”“陛下，这位世尊、阿罗汉（arahant）、正等正觉者（sammāsambuddha）住在我们的芒果林中，与一千二百五十位比丘的大比丘僧团在一起。关于那位世尊，有这样的善名声传扬：‘那位世尊亦即是阿罗汉、正等正觉者、明行具足（vijjācaraṇasampanna）、善逝（sugata）、世间解（lokavidū）、无上者、调

御丈夫（anuttarapurisadammasārathi）、天人导师（satthādevamanussānaṃ）、佛陀（buddha）、世尊。’愿陛下亲近那位世尊。也许陛下亲近世尊时，内心能够净信。”

. Tena kho pana samayena jīvako komārabhacco rañño māgadhassa ajātasattussa vedehiputtassa avidūre tuṇhībhūto nisinno hoti. Atha kho rājā māgadho ajātasattu vedehiputto jīvakaṃ komārabhaccaṃ etadavoca – ‘‘tvaṃ pana, samma jīvaka, kiṃ tuṇhī’’ ti? ‘‘Ayaṃ, deva, bhagavā arahaṃ sammāsambuddho amhākaṃ ambavane viharati mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi. Taṃ kho pana bhagavantaṃ [bhagavantaṃ gotamaṃ (sī. ka. pī.)] evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ ti. Taṃ devo bhagavantaṃ payirupāsatu. Appeva nāma devassa bhagavantaṃ payirupāsato cittaṃ pasīdeyyā’ ti.

> 译注：anuttaro purisadammasārathi 依术语表佛随念条译“无上者、调御丈夫”；另一可能译法为分作两德号“无上者、调御丈夫”（表中 Metteyya 条即如此）。samma 译“朋友”，另一可能为“亲爱的基瓦咖”。

义注（5 块）

[a1] 「于是……国王（athakhorājā）」者：相传国王听了他们的话，思惟：「我不想听谁的话，正是那些[人]在说；而我想听其话的这一位，却像饮了龙脂而立的金翅鸟一般默然不语——这对我实在无益。」于是他生起这样[的念头]：「耆婆是寂静的佛陀世尊的侍者，他自己也寂静，所以像具足行仪的比丘一样默然而坐；我不开口，他是不会说的。而象若践踏[人]，正应抓住象自己的脚。」便开始亲自与他商议。因此说「于是……国王」。此中，「为什么沉默（kiṃtuṇhī）」者：即因什么缘故而沉默。[意谓：]这些大臣述说各自家所亲近的沙门之德时，[你的]口就不够用了吗？是像他们那样的、家所亲近的沙门你没有吗？你是贫穷吗？我父亲没有给你权位吗？还是[你]无信？——[国王]如此发问。

. Atha kho rājāti rājā kira tesaṃ vacanaṃ sutvā cintesi – ‘‘ahaṃ yassa yassa vacanaṃ na sotukāmo, so so eva kathesi. Yassa panamhi vacanaṃ sotukāmo, esa nāgavasaṃ pivitvā ṭhito supaṇṇo viya tuṇhībhūto, anattho vata me’’ ti. Athassa etadahosi – ‘‘jīvako upasantassa buddhassa bhagavato upaṭṭhāko, sayampi upasanto, tasmā vattasampanno bhikkhu viya tuṇhībhūtova nisinno, na esa mayi akathente kathessati, hatthimhi kho pana maddante hatthisseva pādo gahetabbo’’ ti tena saddhiṃ sayaṃ mantetumāraddho. Tena vuttaṃ – ‘‘atha kho rājā’’ ti. Tattha kiṃ tuṇhīti kena kāraṇena tuṇhī. Imesaṃ amaccānaṃ attano attano kulūpakasamaṇassa vaṇṇaṃ kathentānaṃ mukhaṃ nappahoti. Kiṃ yathā etesaṃ, evaṃ tava kulūpakasamaṇo natthi, kiṃ tvaṃ daliddo, na te mama pitarā issariyaṃ dinnaṃ, udāhu assaddhoti pucchati.

[a2] 于是耆婆生起这样[的念头]：「这国王是要我述说家所亲近的沙门之德；如今不是我沉默的时候了。然而，正如这些人礼敬国王后就那样坐着述说自己家所亲近的沙门之德，我却不宜这样述说导师之德。」他便从座起身，面向世尊的住处，以五体投地礼敬，把十指相合而光耀的合掌举于头顶，说道：「大王，请不要这样想我——『这人是亲近随便哪一位沙门的』。因为我的导师入母胎时、从母胎出时、大出离时、正觉时、转法轮时，一万世界都震动了；他这样作了双神变，这样从天而降。我要述说导师之德，请一心谛听，大王！」说罢，便说了「陛下，这位世尊、阿罗汉、正等正觉者……」等语。此中，「关于那位世尊（taṃkhopanabhagavantaṃ）」者：这是在「如是状况之陈述」义上的业格，即「关于那位世尊的」之义。「善（kalyāṇo）」者：即具足善德，是所说的意思是「最上的」。「名声（kittisaddo）」者：即名声，或赞叹之声。「传扬（abbhuggato）」者：即遍覆含天的世间而升扬。怎样[传扬]呢？[即]「那位世尊亦即是阿罗汉、正等正觉者……乃至……世尊。」

Tato jīvakassa etadahosi – ‘‘ayaṃ rājā maṃ kulūpakasamaṇassa guṇaṃ kathāpeti, na dāni me tuṇhībhāvassa kālo, yathā kho panime rājānaṃ vanditvā nisinnāva attano kulūpakasamaṇānaṃ guṇaṃ kathayiṃsu, na mayhaṃ evaṃ satthuguṇe kathetuṃ yutta’’ nti uṭṭhāyāsanā bhagavato vihārābhimukho pañcapatiṭṭhitena vanditvā dasanakhasamodhānasamujjalaṃ añjaliṃ sirasi paggahetvā – ‘‘mahārāja, mā maṃ evaṃ cintayittha, ‘ayaṃ yaṃ vā taṃ vā samaṇaṃ upasaṅkamatī’ ti, mama satthuno hi

mātukucchiokkamane, mātukucchito nikkhamane, mahābhinikkhamane, sambodhiyaṃ, dhammacakkappavattane ca, dasasahassilokadhātu kampittha, evaṃ yamakapāṭihāriyaṃ akāsi, evaṃ devorohaṇaṃ, ahaṃ satthuno guṇe kathayissāmi, ekaggacitto suṇa, mahārājā'' ti vatvā – ''ayaṃ deva, bhagavā arahaṃ sammāsambuddho'' tiādimāha. Tattha taṃ kho pana bhagavantanti itthambhūtākhyānatthe upayogavacanaṃ, tassa kho pana bhagavatoti attho. Kalyāṇoti kalyāṇaguṇasamannāgato, seṭṭhoti vuttaṃ hoti. Kittisaddoti kittiyeva. Thutighoso vā. Abbhuggatoti sadevakaṃ lokaṃ ajjhottharitvā uggato. Kinti? ''Itipi so bhagavā arahaṃ sammāsambuddho...pe... bhagavā'' ti.

[a3] 此中，句子的关联是这样的：「那位世尊亦即是阿罗汉，亦即是正等正觉者……乃至……亦即是世尊」；是所说的意思是「以此以此之理由」。此中，[如说]「以远离故、以已破诸敌故、以堪受资具等故、以造恶无隐秘处故——先以这些理由，应知那位世尊是『阿罗汉』」：以如此之法立下纲目，而这一切句都已在《清净道论》的佛随念解说中详说过了，故其详说应从彼[处]取用。

Tatrāyaṃ padasambandho – so bhagavā itipi arahaṃ itipi sammāsambuddho...pe... itipi bhagavāti. Iminā ca iminā ca kāraṇenāti vuttaṃ hoti. Tattha ārakattā arīnaṃ, arānañca hatattā, paccayādīnaṃ arahattā, pāpakaraṇe rahābhāvāti, imehi tāva kāraṇehi so bhagavā arahanti veditabbotiādinā nayena mātikaṃ nikkhipitvā sabbāneva cetāni padāni visuddhimagge buddhānussatiniddese vitthāritānīti tato nesaṃ vitthāro gahetabbo.

[a4] 而耆婆将每一句的意义解说完毕后说：「大王，我的导师如此是阿罗汉，如此是正等正觉者……乃至……如此是世尊」，[接着]说：「愿陛下亲近那位世尊。也许陛下亲近世尊时，内心能够净信。」而此处说「愿陛下亲近那位世尊」时，[他的意思是]：「大王，纵有一百、一千、十万个像您这样的人发问，我的导师也有把握一切人的心而解答的力量与能力；请安心前往发问吧，大王！」

Jīvako pana ekamekassa padassa atthaṃ niṭṭhāpetvā – ''evaṃ, mahārāja, arahaṃ mayhaṃ satthā, evaṃ sammāsambuddho...pe... evaṃ bhagavā'' ti vatvā – ''taṃ, devo, bhagavantaṃ payirupāsatu, appeva nāma devassa taṃ bhagavantaṃ payirupāsato cittaṃ pasīdeyyā'' ti āha. Ettha ca taṃ devo payirupāsatūti vadanto ''mahārāja, tumhādisānañhi satenapi sahassenapi satasahassenapi puṭṭhassa mayhaṃ satthuno sabbesaṃ cittaṃ gahetvā kathetuṃ thāmo ca balañca atthi, vissattho upasaṅkamitvā puccheyyāsi mahārājā'' ti āha.

[a5] 而国王听着世尊的德说时，全身被五色之喜无间地遍满了。他即刻便想前往，[心想]「在这个时辰，我要前往十力者处，除耆婆外，再无他人能迅速备好车乘」，便说：「既然如此，朋友耆婆，请准备好象乘。」

Raññopi bhagavato guṇakathaṃ suṇantassa sakalasarīraṃ pañcavaṇṇāya pītiyā nirantaraṃ phuṭaṃ ahosi. So taṅkhaṇaññeva gantukāmo hutvā – ''imāya kho pana velāya mayhaṃ dasabalassa santikaṃ gacchato na añño koci khippaṃ yānāni yojetuṃ sakkhissati aññatra jīvakā'' ti cintetvā – ''tena hi, samma jīvaka, hatthiyānāni kappāpehī'' ti āha.

复注（5 块）

[t1] 由于[事情]不依所欲而转，[义注]故说「这对我实在无益（anatthovatame）」。「耆婆的沉默好比是碾碎我的意愿；因此应当问他、令他开口，以此圆满我的意愿」——[义注]为显示此处国王的意乐是这样的，才说「而象若[践踏人]（hatthimhinukhopana）」等语。「为什么沉默（kiṃtuṇhī）」者：即因什么缘故而沉默；是所说的意思是：那是什么缘故，使你沉默呢？[义注]故说「因什么缘故而沉默（kenakāraṇenatuṇhī）」。

. Na yathādhippāyaṃ vattatīti katvā vuttaṃ ''anattho vata me'' ti. Jīvakassa tuṇhībhāvo mama adhippāyassa maddanasadiso, tasmā taṃ pucchitvā kathāpanena mama adhippāyo pūretabboti ayamettha raññho ajjhāsayoti dassento ''hatthimhi nu kho panā'' tiādimāha. Kiṃ tuṇhīti kiṃ kāraṇā tuṇhī, kiṃ taṃ kāraṇaṃ, yena tuvaṃ tuṇhīti vuttaṃ hoti. Tenāha ''kena kāraṇena tuṇhī'' ti.

[t2] 诚然，如来的一切行道都是不共他者的、稀有未曾有的；纵然如此，入母胎、从母胎出、大出离、正觉、转法轮、双神变、从天而降这[数事]在含天的世间中极为显著，无人能加以遮止，故此处唯举出那些[事]。「在『如是状况之陈述』义上（itthambhūtākhyānatthe）」者：即在如此陈述之义上——「如此、这般之状而成、而生」。「业格（upayogavacana）」者：「传扬（abbhuggato）」中的「abhi」前缀是显明「如是状况之陈述」义的；由与它相连，「关于那位世尊（taṃkhopanabhagavantaṃ）」这[语]便是属格义上的业格；[义注]故说「即『关于那位世尊的』之义（tassakhopanabhagavatotiattho）」。「具足善德（kalyāṇaguṇasamannāgato）」者：即与诸善德相应；意趣是：[名声]依止于那[德]，因为以它为境。「最上的（seṭṭho）」中也是同样的方法。由于应被称扬，故为「名声（kitti）」；正是那[名声]由于应被称说而为「声（sadda）」，[义注]故说「『名声（kittisaddo）』者：即名声」。依赞颂而转起的声，[即]「赞叹之声（thutighoso）」。由于是缘于不共他者之德而转起，故[名声]遍覆、胜过含天的世间而升扬。

Kāmaṃ sabbāpi tathāgatassa paṭipatti anaññasādhāraṇā acchariyaabbhutarūpā ca, tathāpi gabbhokkanti-abhijātiabhinikkhamanaabhisambodhidhammacakkappavattana- yamakapāṭihāriyadevorohaṇāni sadevake loke ativiya supākaṭāni, na sakkā kenaci paṭibāhitunti tāniyevettha uddhaṭāni. Itthambhūtākhyānattheti itthaṃ evaṃ pakāro bhūto jātoti evaṃ kathanatthe. Upayogavacananti. ‘‘Abbhuggato’’ ti ettha abhīti upasaggo itthambhūtākhyānatthajotako, tena yogato ‘‘taṃ kho pana bhagavanta’’ nti idaṃ sāmiatthe upayogavacanaṃ, tenāha ‘‘tassa kho pana bhagavatoti attho’’ ti. Kalyāṇaguṇasamannāgatoti kalyāṇehi guṇehi yutto, taṃ nissito tabbisayatāyāti adhippāyo. Seṭṭhoti etthāpi eseva nayo. Kittetabbato kitti, sā eva saddanīyato saddoti āha ‘‘kittisaddoti kittiyevā’’ ti. Abhitthavanavasena pavatto saddo thutighoso. Anaññasādhāraṇaguṇe ārabbha pavattattā sadevakaṃ lokaṃ ajjhottharitvā abhibhavitvā uggato.

[t3] 「那位世尊（sobhagavā）」者：凡是圆满了三十种波罗蜜、破除了一切烦恼、现证无上正等正觉，是诸天之上天、诸帝释之上帝释、诸梵天之上梵天、世间怙主，由具足福分等理由而在含天的世间中处处以「世尊」之名声广传者——那位[即是]世尊。而「世尊」这[语]是对导师之名的称扬。故具寿法将说「『世尊』者，此名非母所作」等语（《大义释》84）。至于在后面，「世尊」[一语]则是对德的称扬。

So bhagavāti yo so samatiṃ sapāramiyo pūretvā sabbakilese bhañjitvā anuttaraṃ sammāsambodhiṃ abhisambuddho devānaṃ atidevo sakkānaṃ atisakko brahmānaṃ atibrahmā lokanātho bhāgyavantatādīhi kāraṇehi sadevake loke ‘‘bhagavā’’ ti sabbattha patthaṭakittisaddo, so bhagavā. ‘‘Bhagavā’’ ti ca idaṃ satthu nāmakittanaṃ. Tenāha āyasmā dhammasenāpati ‘‘bhagavāti netaṃ nāmaṃ mātarā kata’’ ntiādi (mahāni. 84). Parato pana bhagavāti guṇakittanaṃ.

[t4] [义注]为显示「正如修业处者在『阿罗汉』等九处各别配上『iti』字而随念诸佛德，称扬佛德者也同样[如此]」，故说「亦即是阿罗汉、亦即是正等正觉者……乃至……亦即是世尊（itipiarahaṃ,itipisammāsambuddho...pe...itipibhagavā）」。如同在「这也是不实的，这也是不真的（itipetaṃabhūtaṃ,itipetaṃatacchaṃ）」等[句]（《长部》1.5）中那样，此处「iti」字是作成近前现见之义，「pi」字是合摄之义，并以它显明那些德的众多。而智者在称扬那些[德]时，应使[它们]现前于心而后称扬——[义注]为显示此[义]，故说「是所说的意思是『以此以此之理由』（iminācaiminācakāraṇenātivuttaṃhoti）」。因为如此审察而称扬时，对于他所称扬的那[人]，便会对世尊生起极大的净信。「以远离故（ārakattā）」者：即以极遥远故。「诸敌（arīnaṃ）」者：即诸烦恼敌的。「诸辐（arānaṃ）」者：即轮回之轮的诸辐。「以已破故（hatattā）」者：即以已摧破故。「资具等（paccayādīnaṃ）」者：即衣等资具以及殊胜的供养。「从彼（tato）」者：即从《清净道论》。而正如从《清净道论》[取用]，同样也应从它的注释中取用它们的详说。

Yathā kammaṭṭhānikena ‘‘araha’’ ntiādīsu navaṭṭhānesu paccekaṃ iti-saddaṃ yojetvā buddhaguṇā anussarīyanti, evaṃ buddhaguṇasaṅkittakenāpīti dassento ‘‘itipi arahaṃ, itipi sammāsambuddho...pe... itipi bhagavā’’ ti āha. ‘‘Itipetaṃ abhūtaṃ, itipetaṃ ataccha’’ ntiādīsu (dī. ni. 1.5) viya idha iti-saddo āsannapaccakkhakaraṇattho, pi-saddo sampiṇḍanattho, tena ca tesaṃ guṇānaṃ bahubhāvo dīpito. Tāni ca saṅkittentena viññunā cittassa sammukhībhūtāneva katvā saṅkittetabbānīti dassento ‘‘iminā ca iminā ca kāraṇenāti vuttaṃ hotī’’ ti āha. Evañhi nirūpetvā kittente yassa saṅkitteti, tassa bhagavati ativiya

abhippasādo hoti. Ārakattāti suvidūrattā. Arīnanti kilesārīnaṃ. Arānanti saṃsāracakkassa arānaṃ. Hatattāti vihatattā. Paccayādīnanti cīvarādipaccayānañceva pūjāvisesānañca. Tatoti visuddhimaggato. Yathā ca visuddhimaggato, evaṃ taṃsaṃvaṇṇanatopi nesaṃ vitthāro gahetabbo.

[t5] 由于耆婆多次在导师座下听闻佛德而住立，又由于已见谛而于导师的教法中离疑、得无畏，[义注]故说「而耆婆（jīvakopana）」等语。「五色的（pañcavaṇṇāya）」者：即依小[喜]等而有五种的。「无间地遍满了（nirantaraṃphuṭaṃahosi）」——[之所以如此，]是由于[他]曾作过[波罗蜜的]积集。因为依业的障碍，这国王的功德之身已受损伤。

Yasmā jīvako bahuso satthusantike buddhaguṇe sutvā ṭhito, diṭṭhasaccatāya ca satthusāsane vigatakathaṃkatho vesārajjappatto, tasmā āha ‘‘jīvako panā’’ tiādi. Pañcavaṇṇāyāti khuddikādivasena pañcappakārāya. Nirantaraṃ phuṭaṃ ahosi katādhikārabhāvato. Kammantarāyavasena hissa rañño guṇasarīraṃ khatupahataṃ ahosi.

§158 “既然如此，朋友耆婆，请准备好象乘。”“是的，陛下。”耆婆·童子医应诺摩揭陀国王韦提希子阿阇世后，令人备好约五百头雌象以及国王的御象，然后禀告摩揭陀国王韦提希子阿阇世：“陛下，象乘已为你备好，现在请你考虑适当的时间。”

. ‘‘Tena hi, samma jīvaka, hatthiyānāni kappāpehī’’ ti. ‘‘Evaṃ, devā’’ ti kho jīvako komārabhacco rañño māgadhassa ajātasattussa vedehiputtassa paṭissuṇitvā pañcamattāni hatthinikāsatāni kappāpetvā rañño ca ārohaṇīyaṃ nāgaṃ, rañño māgadhassa ajātasattussa vedehiputtassa paṭivedesi – ‘‘kappitāni kho te, deva, hatthiyānāni, yassadāni kālaṃ maññasī’’ ti.

义注（4 块）

[a1] 此中，「既然如此（tenahi）」是催促义的不变词，是所说的意思是「去吧，朋友耆婆」。「象乘（hatthiyānāni）」者：虽有马、车等许多车乘存在，象乘却是最上的；而往最上者处，正应以最上之乘前往。又，马乘、车乘是有声响的，从远处便能听到它们的声音；象乘则纵使紧随其后而行的[人]也听不到声音。而往寂灭的世尊处，正应以寂静的车乘前往——[国王]如此思惟后，说了「象乘」。

. Tattha tena hīti uyyojanatthe nipāto. Gaccha, samma jīvakāti vuttaṃ hoti. Hatthiyānānīti anekesu assarathādīsu yānesu vijjamānesupi hatthiyānaṃ uttamaṃ; uttamassa santikaṃ uttamayāneneva gantabbanti ca, assayānarathayānāni sasaddāni, dūratova tesaṃ saddo suyyati, hatthiyānassa padānupadaṃ gacchantāpi saddaṃ na suṇanti. Nibbutassa pana kho bhagavato santike nibbuteheva yānehi gantabbanti ca cintayitvā hatthiyānānīti āha.

[a2] 「约五百头雌象（pañcamattānihatthinikāsatāni）」者：即五百头母象。「令人备好（kappāpetvā）」者：即令[人]备妥可供骑乘。「御[象]（ārohaṇīyaṃ）」者：即宜于骑乘的，是「御乘之[象]」的意思。[问：]那么，他是照国王所说的做了呢，还是[做了]未曾说的？[答：]是未曾说的。为什么？因[他]贤明。相传他这样想：国王说「我此时便去」，而诸王是仇敌众多的。若在途中有什么危难，人们也会呵责我：「耆婆为了『国王领受我的话』，竟在非时带着国王出行。」也会呵责世尊：「沙门乔达摩为了『我的话得以流行』，竟不观察时机便说法。」因此[他想]：「我要这样做，使得既不生起对我的呵责，也不生起对世尊的呵责，而国王的守护也周全妥善。」

Pañcamattāni hatthinikāsatānīti pañca kareṇusatāni. Kappāpetvāti ārohaṇasajjāni kāretvā. Ārohaṇīyanti ārohaṇayoggaṃ, opaguyhanti attho. Kiṃ panesa raññā vuttaṃ akāsi avuttanti? Avuttaṃ. Kasmā? Paṇḍitatāya. Evaṃ kirassa ahosi – rājā imāya velāya gacchāmīti vadati, rājāno ca nāma bahupaccatthikā. Sace antarāmagge koci antarāyo hoti, mampi garahissanti – ‘‘jīvako rājā me kathaṃ gaṇhātīti akālepi rājānaṃ gahetvā nikkhamatī’’ ti. Bhagavantampi garahissanti ‘‘samaṇo gotamo, ‘mayhaṃ kathā vattatī’ti kālaṃ asallakkhetvāva dhammaṃ kathetī’’ ti. Tasmā yathā neva mayhaṃ, na bhagavato, garahā uppajjati; rañño ca rakkhā susaṃvihitā hoti, tathā karissāmī’’ ti.

[a3] 于是[他想]「依靠女人，男子们是不会有恐惧的；[国王]为女人所围绕，将安乐而行」，便备好五百头母象，令五百名女子作男子装束，吩咐道：「你们手持刀矛围绕国王。」他又想：「这国王于此一生中并无[证得]道果的近依因缘，而诸佛正是见到近依因缘才说法的。来吧，我要召集大众；如此，导师便会依某人的近依因缘而说法，那将利益大众。」他便到处派人传信，令[人]击鼓宣告：「今天国王要往世尊处去，一切人各依自己的财力担任国王的护卫！」

Tato itthiyo nissāya purisānaṃ bhayaṃ nāma natthi, ‘sukhaṃ itthiparivuto gamissāmī’ti pañca hatthinikāsatāni kappāpetvā pañca itthisatāni purisavesaṃ gāhāpetvā – ‘‘asitomarahatthā rājānaṃ parivāreyyāthā’’ti vatvā puna cintesi – ‘‘imassa rañño imasmiṃ attabhāve maggaphalānaṃ upanissayo natthi, buddhā ca nāma upanissayaṃ disvāva dhammaṃ kathenti. Handāhaṃ, mahājanaṃ sannipātāpemi, evañhi sati satthā kassacideva upanissayena dhammaṃ desessati, sā mahājanassa upakārāya bhavissatī’’ti. So tattha tattha sāsanaṃ pesesi, bheriṃ carāpesi – ‘‘ajja rājā bhagavato santikaṃ gacchati, sabbe attano vibhavānurūpena rañño ārakkhaṃ gaṇhantū’’ti.

[a4] 于是大众想：「据说国王是为见导师而去的。诸位，那将是怎样的说法啊！我们何必[顾着]星宿之戏，就到那里去吧！」众人都带着香、花鬘等，盼望着国王的到来，站在路上。耆婆也向国王禀告：「陛下，象乘已为你备好，现在请你考虑适当的时间。」此中，「现在请你考虑适当的时间（yassadānikālaṃmaññasi）」是敬语。是所说的意思是：「你所命令的，我已做了；如今你认为去或不去何时为宜，就依自己的意愿去做吧。」

Tato mahājano cintesi – ‘‘rājā kira satthudassanatthaṃ gacchati, kīdisī vata bho dhammadesanā bhavissati, kiṃ no nakkhattakīḷāya, tattheva gamissāmā’’ti. Sabbe gandhamālādīni gahetvā rañño āgamanaṃ ākaṅkhamānā magge aṭṭhaṃsu. Jīvakopi rañño paṭivedesi – ‘‘kappitāni kho te, deva, hatthiyānāni, yassa dāni kālaṃ maññasī’’ti. Tattha yassa dāni kālaṃ maññasīti upacāravacanametaṃ. Idaṃ vuttaṃ hoti – ‘‘yaṃ tayā āṇattaṃ, taṃ mayā kataṃ, idāni tvaṃ yassa gamanassa vā agamanassa vā kālaṃ maññasi, tadeva attano ruciyā karohī’’ti.

复注（1 块）

[t1] [义注]说了「最上的（uttamaṃ）」之后，为显示此中的理由不唯是最上之性，还有少声之性也是理由，才说「马乘、车乘（assayānarathayānāni）」等语。[耆婆]在诸象乘中唯取已驯顺的，故只令备好母象。为除去国王的疑虑，由于[她们]是紧随而行者，故在那[象]上只令女子乘坐。为显示国王是他人难以接近的，才令她们作男子装束、手持兵器。「禀告（paṭivedesi）」者：即告知。「那[事]（tadeva）」者：即去，或即不去。

. ‘‘Uttama’’nti vatvā na kevalaṃ seṭṭhabhāvo evettha kāraṇaṃ, atha kho appasaddatāpi kāraṇanti dassetuṃ ‘‘assayānarathayānānī’’tiādi vuttaṃ. Hatthiyānesu nibbisevanameva gaṇhanto hatthiniyova kappāpesi. Raññho āsaṅkānivattanatthaṃ āsannacārībhāvena tattha itthiyova nisajjāpitā. Raññho paresaṃ durupasaṅkamanabhāvadassanatthaṃ tā purisavesaṃ gāhāpetvā āvudhahatthā kāritā. Paṭivedesīti ñāpesi. Tadevāti gamanaṃ, agamanameva vā.

§ 159 于是，摩揭陀国王韦提希子阿阇世让女子们分别骑上五百头雌象，自己登上御象，在众人擎持火炬之下，以盛大的王家威仪从王舍城出发，前往耆婆·童子医的芒果林。

. Atha kho rājā māgadho ajātasattu vedehiputto pañcasu hatthinikāsatesu paccekā itthiyo āropetvā āroha ṇīyaṃ nāgaṃ abhiruhitvā ukkāsu dhāriyamānāsu rājagahamhā niyyāsi mahaccarājānubhāvena, yena jīvakassa komārabhaccassa ambavanaṃ tena pāyāsi.

义注（9 块）

[a1] 「女子们分别（paccekāitthiyo）」者：即各别的女子们；是所说的意思是每一头母象上[乘]一名女子。「在众人擎持火炬之下（ukkāsudhāriyamānāsu）」者：即在[众人]擎持杖炬之下。「以盛大的王家威仪（mahaccārājānubhāvena）」者：即以广大的王家威仪。「mahaccā」也是[一种]读法，即「广大的」之义，

这是性的变换。所谓「王家威仪」，是说王之神威。那么，他的王之神威是怎样的呢？[即]三百由旬的两大国土的自在之荣。因为纵然事先并无「国王将于某日前往如来处」的安排，就在那一刹那，五百名女子便作男子装束，缠上头巾，肩挂利剑，手持宝柄之矛而出发了。就此而说「让女子们分别骑上[五百头雌象]」。

. Paccekā itthiyoti pāṭiyekkā itthiyo, ekekissā hatthiniyā ekekaṃ itthinti vuttaṃ hoti. Ukkāsu dhāriyamānāsūti daṇḍadīpikāsu dhāriyamānāsu. Mahacca rājānubhāvenāti mahatā rājānubhāvena. Mahaccātipi pāḷi, mahatiyāti attho, liṅgavipariyāyo esa. Rājānubhāvo vuccati rājiddhi. Kā panassa rājiddhi? Tiyojanasatānaṃ dvinnaṃ mahāraṭṭhānaṃ issariyasirī. Tassa hi asukadivasaṃ rājā tathāgataṃ upasaṅkamissatīti paṭhamataraṃ saṃvidahane asatipi taṅkhaṇaññeva pañca itthisatāni purisavesaṃ gahetvā paṭimukkaveṭhanāni aṃse āsattakhaggāni maṇidaṇḍatomare gahetvā nikkhamiṃsu. Yaṃ sandhāya vuttaṃ – ‘‘paccekā itthiyo āropetvā’’ ti.

[a2] 另有一万六千名刹帝利舞女围绕国王。她们的外围是驼背者、侏儒、基拉答（kirāta）人等。他们的外围是后宫守卫、亲信之人。他们的外围是装束华美、姿态优雅的六万名大臣。他们的外围是以种种饰物庄严、手持各样兵器、犹如年轻持明者一般的九万名国邑之子。他们的外围是身着值百[金]之衣、以值五百[金]之衣偏袒一肩、沐浴洁净、涂香妙好、以金鬘等种种饰物庄严的一万名婆罗门，他们高举右手，齐声高呼胜利之声而行。他们的外围是五支乐器。它们的外围是弓手行列的围绕。其外围是象群。象的外围是颈挨着颈的马。马的外围是彼此相接的车。车的外围是臂挨着臂的战士。他们的外围是各依自身相称的饰物之成就而光耀的十八军团。如此，纵使站在最外围所射之箭也到不了国王[处]——耆婆·童子医这样部署了国王的会众，自己则在离国王不远处而行，[心想]：「若有什么危难，我要先献出生命来救国王。」而火炬则没有「几百」或「几千」的限量。就是就这样的王之神威而说：「以盛大的王家威仪，前往耆婆·童子医的芒果林。」

Aparāpi soḷasasahassakhattiyanāṭakitthiyo rājānaṃ parivāresuṃ. Tāsaṃ pariyante khujjavāmanakakirātādayo. Tāsaṃ pariyante antepurapālakā vissāsikapurisā. Tesaṃ pariyante vicitravesavilāsino saṭṭhisahassamattā mahāmattā. Tesaṃ pariyante vividhālaṅkārapaṭimaṇḍitā nānappakāraāvudhahatthā vijjādharataruṇā viya navutisahassamattā raṭṭhiyaputtā. Tesaṃ pariyante satagghanikāni nivāsetvā pañcasatagghanikāni ekaṃsaṃ katvā sunhātā suvilittā kañcanamālādinānābharaṇasobhitā dasasahassamattā brāhmaṇā dakkhiṇahatthaṃ ussāpetvā jayasaddaṃ ghosantā gacchanti. Tesaṃ pariyante pañcaṅgikāni tūriyāni. Tesaṃ pariyante dhanupantiparikkhepo. Tassa pariyante hatthighaṭā. Hatthīnaṃ pariyante gīvāya gīvaṃ paharamānā assapanti. Assapariyante aññamaññaṃ saṅghaṭṭanarathā. Rathapariyante bāhāya bāhaṃ paharayamānā yodhā. Tesaṃ pariyante attano attano anurūpāya ābharaṇasampattiyā virocamānā aṭṭhārasa seniyo. Iti yathā pariyante ṭhatvā khitto saro rājānaṃ na pāpuṇāti, evaṃ jīvako komārabhacco rañño parisaṃ saṃvidahitvā attanā rañño avidūreneva gacchati – ‘‘sace koci upaddavo hoti, paṭhamatara raññō jīvitadānaṃ dassāmī’’ ti. Ukkānaṃ pana ettakāni satāni vā sahassāni vāti paricchedo natthīti evarūpiṃ rājiddhiṃ sandhāya vuttaṃ – ‘‘mahaccarājānubhāvena yena jīvakassa komārabhaccassa ambavanaṃ, tena pāyāsī’’ ti.

[a3] 「生起了恐惧（ahudevabhayaṃ）」者：此中，恐惧有四种：心惊之惧、智之惧、所缘之惧、愧之惧。此中，以「缘于生而有惧、有可怖」等之法所说的，名为「心惊之惧」。以「他们听闻如来的说法，多半也生起惧、悚惧与惊怖」（《相应部》3.78）如此而来的，名为「智之惧」。于「莫非那怖畏恐惧正来临吗」（《中部》1.49）此中所说的，名为「所缘之惧」。

Ahudeva bhayanti ettha cittutrāsabhayaṃ, ñāṇabhayaṃ, ārammaṇabhayaṃ, ottappabhayanti catubbidhaṃ bhayaṃ, tattha ‘‘jātiṃ paṭicca bhayaṃ bhayānaka’’ ntiādinā nayena vuttaṃ cittutrāsabhayaṃ nāma. ‘‘Tepi tathāgatassa dhammadesanaṃ sutvā yebhuyyena bhayaṃ saṃvegaṃ santāsaṃ āpajjantī’’ ti (saṃ. ni. 3.78) evamāgataṃ ñāṇabhayaṃ nāma. ‘‘Etaṃ nūna taṃ bhayabheravaṃ āgacchatī’’ ti (ma. ni. 1.49) ettha vuttaṃ ārammaṇabhayaṃ nāma.

[a4] 「[人们]称赞怯惧者，于此并不[称赞]勇猛者

‘‘Bhīruṃ pasaṃsanti, na hi tattha sūraṃ;

[a5] 因为寂静者们出于[愧]惧而不造恶。」（《相应部》1.33）

Bhayā hi santo, na karonti pāpa’’nti . (saṃ. ni. 1.33);

[a6] 这名为「愧之惧」。此四者之中，此处[所说]是心惊之惧。「ahu」即「生起了（ahosi）」之义。「生起了惊愕（chambhitattaṃ）」者：即惊愕的状态，是全身颤动的意思。「生起了身毛竖立（lomahaṃso）」者：即身毛的竖立，是毛发向上而立的意思。而这身毛竖立，在闻法等时喜生起之际，也因喜而有；对于生性怯懦者，在见到斗殴、鬼怪等时，也因恐惧而有。此处应知为因恐惧的身毛竖立。

Idaṃ ottappabhayaṃ nāma. Tesu idha cittutrāsabhayaṃ, ahu ahosīti attho. Chambhitattanti chambhitassa bhāvo. Sakalasarīracalananti attho. Lomahaṃsoti lomahaṃsanaṃ, uddhaṃ ṭhitalomatāti attho. So panāyaṃ lomahaṃso dhammassavanādīsu pītiuppattikāle pītiyāpi hoti. Bhīrukajātikānaṃ sampahārapisācādidassanesu bhayenāpi. Idha bhayalomahaṃsoti veditabbo.

[a7] [问：]那么他为何恐惧呢？[答：]有些[师]说：「因为黑暗。」相传王舍城有三十二座大门、六十四座小门。耆婆的芒果林在城墙与灵鹫山之间。他从东门出来，进入了山影之中；那里月亮被山峰遮蔽，因山影与树影而有黑暗——但这也不是理由。因为那时火炬即使十万也没有限量。

Kasmā panesa bhītoti? Andhakārenāti eke vadanti. Rājagahe kira dvattiṃsa mahādvārāni, catusaṭṭhi khuddakadvārāni. Jīvakassa ambavanaṃ pākārassa ca gijjhakūṭassa ca antarā hoti. So pācīnadvārena nikkhamitvā pabbatacchāyāya pāvisi, tattha pabbatakūṭena cando chādito, pabbatacchāyāya ca rukkhacchāyāya ca andhakāraṃ ahosīti, tampi akāraṇaṃ. Tadā hi ukkānaṃ satasahassānampi paricchedo natthi.

[a8] 而这[国王]是依于[林中]寂静无声，对耆婆起了疑虑才恐惧的。相传耆婆就在高楼上禀告过他：「大王，世尊是喜欢少声的，应当以少声[的方式]亲近。」因此国王制止了乐器之声。乐器只是拿着而已，[人们]连话也不高声发出，以打响指示意而行。在芒果林中也听不到任何人的喷嚏声。而诸王原是喜好声响的。他依于那寂静无声而心生郁闷，于是对耆婆也生起了疑虑：「这耆婆说过『我的芒果林中有一千二百五十位比丘』，而此处连喷嚏声也听不到一点，我看是没有[这回事]。这[人]是骗了我，把我带出城来，在前面布置了军队，想抓住我，自己撑起伞盖[称王]。因为他有五头象的力量，而且就在离我不远处行走，我身边连一个手持兵器的人也没有。啊，我实在遭殃了！」如此恐惧之后，他连装作不惧也不能，便向他显露了自己的恐惧。因此说「于是……国王……乃至……也没有任何声响」。此中，「朋友（samma）」是对同辈的称呼，是所说的意思是「朋友，你该不是[这样对]我吧」。「你该不是在欺骗我吧（napalambhesi）」者：即你该不是把没有的说成有的而诓骗我吧。「声响（nigghoso）」者：即谈话交谈的声响。

Ayaṃ pana appasaddataṃ nissāya jīvake āsaṅkāya bhīto. Jīvako kirassa uparipāsādeyeva ārocesi – ‘‘mahārāja appasaddakāmo bhagavā, appasaddeneva upasaṅkamitabbo’’ti. Tasmā rājā tūriyasaddaṃ nivāresi. Tūriyāni kevalaṃ gahitamattāneva honti, vācampi uccaṃ anicchārayamānā accharāsaññāya gacchanti. Ambavanepi kassaci khipitasaddopi na suyyati. Rājāno ca nāma saddābhiratā honti. So taṃ appasaddataṃ nissāya ukkaṇṭhito jīvakepi āsaṅkaṃ uppādesi. ‘‘Ayaṃ jīvako mayhaṃ ambavane aḍḍhateḷasāni bhikkhusatānī’’ti āha. Ettha ca khipitasaddamattampi na suyyati, abhūtaṃ maññe, esa vañcetvā maṃ nagarato nīharitvā purato balakāyaṃ upaṭṭhapetvā maṃ gaṇhitvā attanā chattaṃ ussāpetukāmo. Ayañhi pañcannaṃ hatthīnaṃ balaṃ dhāreti. Mama ca avidūreneva gacchati, santike ca me āvudhahattho ekapurisopi natthi. Aho vata me anattho’’ti. Evaṃ bhāyitvā ca pana abhīto viya sandhāretumpi nāsakkhi. Attano bhītabhāvaṃ tassa āvi akāsi. Tena vuttaṃ. ‘‘Atha kho rājā…pe… na nigghoso’’ti. Tattha sammāti vayassābhilāpo esa, kacci maṃ vayassāti vuttaṃ hoti. Na palambhesīti yaṃ natthi taṃ atthīti vatvā kacci maṃ na vippalambhayasi. Nigghosoti kathāsallāpanigghoso.

[a9] 「大王，请不要害怕（mābhāyi,mahārāja）」者：耆婆想：「这国王不了解我『此人是不夺他人性命的』；我若不安慰他，他会毁坏[自己]。」便坚决地安慰[他]，说了「大王，请不要害怕」，又说了「陛下，我不[欺骗]你……」等语。「请向前（abhikkama）」者：即面向前而行、走，是「进去」的意思。因说一次不够坚决，[他]

急切地说了两次。「那圆堂中灯火正燃着（etemaṇḍalamāḷedīpājhāyanti）」者：[意谓]大王，盗贼之军是不会点着灯而立的，而那圆堂中灯火正燃着。他是说：依这灯火之相，去吧，大王！

Mā bhāyi, mahārājāti jīvako – ‘‘ayaṃ rājā maṃ na jānāti ‘nāyaṃ paraṃ jīvitā voropetī’ti; sace kho pana naṃ na assāsessāmi, vinasseyyā’’ ti cintayitvā daḷhaṃ katvā samassāsento ‘‘mā bhāyi mahārājā’’ ti vatvā ‘‘na taṃ devā’’ tiādimāha. Abhikkamāti abhimukho kama gaccha, pavisāti attho. Sakiṃ vutte pana daḷhaṃ na hotīti taramānova dvikkhattuṃ āha. Ete maṇḍalamāḷe dīpā jhāyantīti mahārāja, corabalaṃ nāma na dīpe jāletvā tiṭṭhati, ete ca maṇḍalamāḷe dīpā jalanti. Etāya dīpasaññāya yāhi mahārājāti vadati.

复注（3 块）

[t1] 「以盛大的（mahañca）」者：是具格义上的主格，[义注]故说「以广大的（mahatāca）」。「mahaccā」者：即「mahatiyā」，是依性的变换而说的；是所说的意思是「以广大的（mahantena）」。[义注]故说「王家威仪（rājānubhāvena）」。[义注]以「两大国土的自在之荣（dvinnaṃmahāraṭṭhānaṃissariyasirī）」一语，是说对鸯伽与摩揭陀两国土的统辖。「肩挂利剑（āsattakhaggāni）」者：即依悬于肩上的方式而系佩的诸剑。依家世、财富、自在等而言，这些[人]有大的量（mattā），故为「大臣（mahāmattā）」，[即]有大威力的王臣。「犹如年轻持明者一般（vijjādharataruṇāviya）」者：即如持明的少年一般。「国邑之子（raṭṭhiyaputtā）」者：即受封食邑者之子。「象群（hatthighaṭā）」者：即象之聚。「彼此相接（aññamaññasaṅghaṭṭanā）」者：即由不间断地行走而彼此相连。

. Mahañcāti karaṇatthe paccattavacananti āha ‘‘mahatācā’’ ti. Mahaccāti mahatiyā, liṅgavipallāsavasena vuttaṃ, mahantenāti vuttaṃ hoti. Tenāha ‘‘rājānubhāvenā’’ ti ‘‘dvinnaṃ mahāraṭṭhānaṃ issariyasirī’’ ti aṅgamagadharaṭṭhānaṃ ādhipaccamāha. Āsattakhaggānīti aṃse olambanavasena sannaddhaasīni. Kulabhogaissariyādivasena mahatī mattā etesanti mahāmattā, mahānubhāvā rājapurisā. Vijjādharataruṇā viyāti vijjādharakumārā viya. Raṭṭhiyaputtāti bhojaputtā. Hatthighaṭāti hatthisamūhā. Aññamaññasaṅghaṭṭanāti avicchedavasena gamanena aññamaññasambandhā.

[t2] 「心惊（cittutrāso）」以自身怖畏之义而为「惧（bhaya）」，因为[它]无论如何总是怖畏。「智（ñāṇaṃ）」——于正应怖畏之事以可怖之相现起时，「这是应怖畏的」如是从怖畏而审度，故为「惧」。正因如此[《清净道论》]说：「然而怖畏现起智是怖畏还是不怖畏呢？不怖畏。因为它唯是这样的审度：过去诸行已灭，现在[诸行]正灭，未来[诸行]将灭。」（《清净道论》2.751）「所缘（ārammaṇaṃ）」——由它而怖畏，故为「惧」。「愧（otappaṃ）」——以它而怖畏于恶，故为「惧」。「可怖（bhayānakaṃ）」者：即怖畏之相。「惧（bhayaṃ）」者：即智之惧。「悚惧（saṃvegaṃ）」者：即与愧俱的智；「惊怖（santāsaṃ）」者：即完全的战栗。以应怖畏之义而为「怖畏（bhaya）」，以可畏之性而为「恐惧（bherava）」，[合]为「怖畏恐惧（bhayabheravaṃ）」，[指]应恐惧之事。[义注]故说「正来临（āgacchati）」。

Cittutrāso sayaṃ bhāyanaṭṭhena bhayaṃ yathā tathā bhāyatīti katvā. Ñāṇaṃ bhāyitabbe eva vatthusmiṃ bhayato upaṭṭhite ‘‘bhāyitabbamida’’ nti bhayato tīraṇato bhayaṃ. Tenevāha ‘‘bhayatupaṭṭhānañāṇaṃ pana bhāyati nabhāyatīti? Na bhāyati. Taññi atītā saṅkhārā niruddhā, paccuppannā nirujjhanti, anāgatā nirujjhissantīti tīraṇamattameva hotī’’ ti (visuddhi. 2.751). Ārammaṇaṃ bhāyati etasmāti bhayaṃ. Otappaṃ pāpato bhāyati etenāti bhayaṃ. Bhayānakanti bhāyanākāro. Bhayanti ñāṇabhayaṃ. Saṃveganti sahottappañāṇaṃ santāsanti sabbaso ubbijjanaṃ. Bhāyitabbaṭṭhena bhayaṃ bhīmabhāvena bheravanti bhayabheravaṃ, bhītabbavatthu. Tenāha ‘‘āgacchatī’’ ti.

[t3] 「[人们]称赞怯惧者（bhīruṃpasaṃsanti）」者：即由于[怯惧者]对恶怖畏、战栗，诸智者[才]称赞怯惧者。「于此并不[称赞]勇猛者（nahitatthasūraṃ）」者：即于那造恶[之事]中，对勇猛者、鲁莽败坏者并不称赞。[义注]故说「因为寂静者们出于[愧]惧而不造恶（bhayāhisantonakarontipāpaṃ）」。此中，「出于惧（bhayā）」者：即由于对恶的惊惧，[意即]以愧为因，此是其义。「全身颤动（sarīracalanaṃ）」者：即由恐惧而身体震颤。「有些[师]（eke）」者：即北寺住者。「在王舍城（rājagahe）」等语，是对他们意趣的开显。诚然，年龄相等者称作「同辈（vayasso）」——这是习用语；然而任何朋友都[可称]「vayassa」，因此「对同辈的称呼

（vayassābhilāpo）」即是对朋友的称呼。「你该不是在诓骗[我]吧（navippalambhesi）」者：即你该不是欺诳[我]吧。「他会毁坏[自己]（vinasseyya）」者：即会因心的损恼而受害。

Bhīruṃ pasaṃsantīti pāpato bhāyanato uttasanato bhīruṃ pasaṃsanti paṇḍitā. Na hi tattha sūranti tasmiṃ pāpakaraṇe sūraṃ pagabbhadhaṃsinaṃ na hi pasaṃsanti. Tenāha ‘‘bhayā hi santo na karonti pāpa’’nti. Tattha bhayāti pāputrāsato, ottappahetūti attho. Sarīracalananti bhayavasenasarīrasaṃkampo. Eketi uttaravihāravāsino. ‘‘Rājagahe’’tiādi tesaṃ adhippāyavivaraṇaṃ. Kāmaṃ vayatulyo ‘‘vayasso’’ti vuccati, rūḷhireso, yo koci pana sahāyo vayasso, tasmā vayassābhilāpoti sahāyābhilāpo. Na vippalambhesīti na visaṃvādesi. Vinasseyyāti cittavighātena vihaññeyya.

当摩揭陀国王韦提希子阿阇世来到芒果林附近时，生起了恐惧，生起了惊愕，生起了身毛竖立。于是，摩揭陀国王韦提希子阿阇世恐惧、惊惶、身毛竖立，对耆婆·童子医说：“朋友耆婆，你该不是在欺骗我吧？朋友耆婆，你该不是在诓骗我吧？朋友耆婆，你该不是要把我交给敌人吧？为什么这么大的比丘僧团、一千二百五十位比丘，竟然既没有喷嚏声，也没有咳嗽声，也没有任何声响呢？”

Atha kho rañño māgadhassa ajātasattussa vedehiputtassa avidūre ambavanassa ahudeva bhayaṃ, ahu chambhitattaṃ, ahu lomahaṃso. Atha kho rājā māgadho ajātasattu vedehiputto bhīto saṃviggo lomahaṭṭhajāto jīvakaṃ komārabhaccaṃ etadavoca – ‘‘kacci maṃ, samma jīvaka, na vañcesi? Kacci maṃ, samma jīvaka, na palambhesi? Kacci maṃ, samma jīvaka, na paccatthikānaṃ desi? Kathañhi nāma tāva mahato bhikkhusaṅghassa aḍḍhateḷasānaṃ bhikkhusatānaṃ neva khipitasaddo bhavissati, na ukkāsitasaddo na nigghoso’’ti.

“大王，请不要害怕！大王，请不要害怕！陛下，我不欺骗你；陛下，我不诓骗你；陛下，我不会把你交给敌人。大王，请向前！大王，请向前！那圆堂中灯火正燃着。”

‘‘Mā bhāyi, mahārāja, mā bhāyi, mahārāja. Na taṃ deva, vañcemi; na taṃ, deva, palambhāmi; na taṃ, deva, paccatthikānaṃ demi. Abhikkama, mahārāja, abhikkama, mahārāja, ete maṇḍalamāḷe dīpā [padīpā (sī. syā.)] jhāyantī’’ti.

> 译注：maṇḍalamāḷa 译“圆堂”，另一可能译法为“圆形讲堂”“圆帐堂”。

沙门果之问
Sāmaññaphalapucchā

§160 于是，摩揭陀国王韦提希子阿阇世乘象走到象所能通行之处后，便下象步行，来到圆堂的门口；到了之后，对耆婆·童子医说：“朋友耆婆，世尊在哪里？”“大王，那位就是世尊。大王，那位就是世尊，靠着中间的柱子，面向东方，坐在比丘僧团之前。”

. Atha kho rājā māgadho ajātasattu vedehiputto yāvatikā nāgassa bhūmi nāgena gantvā, nāgā paccorohitvā, pattikova [padikova (syā.)] yena maṇḍalamāḷassa dvāraṃ tenupasaṅkami; upasaṅkamitvā jīvakaṃ komārabhaccaṃ etadavoca – ‘‘kahaṃ pana, samma jīvaka, bhagavā’’ti? ‘‘Eso, mahārāja, bhagavā; eso, mahārāja, bhagavā majjhimaṃ thambhaṃ nissāya puratthābhimukho nisinno purakkhato bhikkhusaṅghassā’’ti.

义注（2 块）

[a1] 「象所能通行之处（nāgassabhūmi）」者：凡骑象所能前往之处，这名为「象之地」。「下象（nāgāpaccorohitvā）」者：即在住处外面的门屋处从象上下来。而就在双足着地的同时，世尊的威光遍及了国王的身体。于是他全身立刻汗出，衣服像是要拧过才能脱下一般。他忆起自己的罪过，生起了大怖畏。他不能径直走到世尊那里，便握住耆婆的手，像是在园中巡游一般，一路称赞住处说「朋友耆婆，你这个造得真好，这个造得真好」，如此渐次来到圆堂的门口——即「到了」之义。

. Nāgassa bhūmīti yattha sakkā hatthiṃ abhirūḷhena gantuṃ, ayaṃ nāgassa bhūmi nāma. Nāgā paccorohitvāti vihārassa bahidvārakoṭṭhake hatthito orohitvā. Bhūmiyaṃ patiṭṭhitasamakālameva pana bhagavato tejo rañño sarīraṃ phari. Athassa tāvadeva sakalasarīrato sedā mucciṃsu, sāṭakā pīḷetvā apanetabbā viya ahesuṃ. Attano aparādhaṃ saritvā mahābhayaṃ uppajji. So ujukaṃ bhagavato santikaṃ gantuṃ asakkonto jīvakaṃ hatthe gahetvā ārāmacārikaṃ caramāno viya ‘‘idaṃ te samma jīvaka suṭṭhu kāritaṃ idaṃ suṭṭhu kārita’’nti vihārassa vaṇṇaṃ bhaṇamāno anukkamena yena maṇḍalamāḷassa dvāraṃ tenupasaṅkami, sampattoti attho.

[a2] 「世尊在哪里，朋友（kahaṃpanasamma）」者：他为何发问呢？有些[师]先说：「因为不知道。」相传他年少时曾随父亲前来见过世尊，后来因与恶友交往而弑父、派遣刺客、放出护财[象]，成了大罪之人，未曾到过世尊面前，故不认得而发问——这不是理由。因为世尊具足遍布的殊胜之相，以随好庄严，以六色光明照耀整座园林，如众星围绕的满月一般为比丘众所围绕，坐在圆堂中央，谁会不认得他呢？而这[国王]是以自己自在的姿态而问的。因为王家的常态就是：明知也像不知一般地问。耆婆听了[便想]：「这国王站在大地上却问『大地在哪里』，仰望天空却问『日月在哪里』，站在须弥山脚下却问『须弥在哪里』——[如今]站在十力者面前却问『世尊在哪里』。」[心想]「来吧，我要把世尊指给他看」，便向世尊合掌，说了「大王，那位就是世尊」等语。「之前（purakkhato）」者：即坐在围绕[他]而坐者们的前面。

Kahaṃ pana sammāti kasmā pucchīti. Eke tāva ‘‘ajānanto’’ti vadanti. Iminā kira daharakāle pitarā saddhiṃ āgamma bhagavā diṭṭhapubbo, pacchā pana pāpamittasaṃsaggena pitughātaṃ katvā abhimāre pesetvā dhanapālaṃ muñcāpetvā mahāparādho hutvā bhagavato sammukhībhāvaṃ na upagatapubboti asañjānanto pucchatīti. Taṃ akāraṇaṃ, bhagavā hi ākiṇṇavaralakkhaṇo anubyañjanapaṭimaṇḍito chabbaṇṇāhi rasmīhi sakalaṃ ārāmaṃ obhāsetvā tārāgaṇaparivuto viya puṇṇacando bhikkhugaṇaparivuto maṇḍalamāḷamajjhe nisinno, taṃ ko na jāneyya. Ayaṃ pana attano issariyalīlāya pucchati. Pakati hesā rājakulānaṃ, yaṃ jānantāpi ajānantā viya pucchanti. Jīvako pana taṃ sutvā – ‘ayaṃ rājā pathaviyaṃ ṭhatvā kuhiṃ pathavīti, nabhaṃ ulloketvā kuhiṃ candimasūriyāti, sinerumūle ṭhatvā kuhiṃ sinerūti vadamāno viya dasabalassa purato ṭhatvā kuhiṃ bhagavā’ti pucchati. ‘‘Handassa bhagavantaṃ dassessāmī’’ti cintetvā yena bhagavā tenañjaliṃ paṇāmetvā ‘‘eso mahārājā’’tiādimāha. Purakkhatoti parivāretvā nisinnassa purato nisinno.

复注（1 块）

[t1] 「世尊的威光（bhagavatotejo）」者：即佛的威力。「遍及了国王的身体（rañño sarīraṃphari）」——正如[遍及]那前往世尊近前、已入林丛之中的婆罗门种德[的身体]那样。「有些[师]（eke）」者：即北寺住者。

. Bhagavato tejoti buddhānubhāvo. Rañño sarīraṃ phari yathā taṃ soṇadaṇḍassa brāhmaṇassa bhagavato santikaṃ gacchantassa antovanasaṇḍagatassa. Eketi uttaravihāravāsino.

§ 161 于是，摩揭陀国王韦提希子阿阇世来到世尊之处；到了之后，站在一旁。站在一旁的摩揭陀国王韦提希子阿阇世环视默然又默然、犹如清澈湖水一般的比丘僧团，发出感叹：“愿我的优陀夷跋陀（Udayabhadda）王子也具有这份寂静，如同现在比丘僧团所具有的寂静！”“大王，你已随

所爱而行了。”“尊者（bhante），优陀夷跋陀王子是我所疼爱的。尊者，愿我的优陀夷跋陀王子也具有这份寂静，如同现在比丘僧团所具有的寂静！”

. Atha kho rājā māgadho ajātasattu vedehiputto yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā māgadho ajātasattu vedehiputto tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā rahadamiva vippasannaṃ udānaṃ udānesi – ‘‘iminā me upasamena udayabhaddo [udāyibhaddo (sī. pī.)] kumāro samannāgato hotu, yenetarahi upasamena bhikkhusaṅgho samannāgato’’ ti. ‘‘Agamā kho tvaṃ, mahārāja, yathāpema’’ nti. ‘‘Piyo me, bhante, udayabhaddo kumāro. Iminā me, bhante, upasamena udayabhaddo kumāro samannāgato hotu yenetarahi upasamena bhikkhusaṅgho samannāgato’’ ti.

> 译注：王子名正文作 udayabhadda（异读 udāyibhadda），译“伍达亚跋达”；若从异读则可译“伍达夷跋达”（古译：优陀夷跋陀）。“Agamā kho tvaṃ， mahārāja， yathāpemaṃ”中agamā为过去式，全句为陈述句，直译“大王，你已随所爱而行（你的心已随爱念而去）”，指国王心念系于爱子；另一可能译法为“大王，你的心已随爱念而去了”。

义注（5 块）

[a1] 「来到世尊之处（yenabhagavātenupasaṅkami）」者：即前往世尊所在之处，是「到了世尊近前」的意思。「站在一旁（ekamantaṃaṭṭhāsi）」者：即不冲撞世尊或比丘僧团，在适于自己站立的一处礼敬世尊后独自站着。「默然又默然（tuṇhībhūtaṃtuṇhībhūtaṃ）」者：意思是无论环视何处，那里都只是默然。因为那里连一位比丘也没有手的躁动、脚的躁动或喷嚏声；对于以一切饰物庄严、有舞女随从、站在世尊面前的国王或王之会众，连一位比丘也不看。他们全都只看着世尊而坐。

> . Yena bhagavā tenupasaṅkamīti yattha bhagavā tattha gato, bhagavato santikaṃ upagatoti attho. Ekamantaṃ aṭṭhāsīti bhagavantaṃ vā bhikkhusaṃghaṃ vā asaṅghaṭṭayamāno attano ṭhātuṃ anucchavike ekasmiṃ padese bhagavantaṃ abhivādetvā ekova aṭṭhāsi. Tuṇhībhūtaṃ tuṇhībhūtanti yato yato anuviloketi, tato tato tuṇhībhūtamevāti attho. Tattha hi ekabhikkhussapi hatthakukkuccaṃ vā pādakukkuccaṃ vā khipitasaddo vā natthi, sabbālaṅkārapaṭimaṇḍitaṃ nāṭakaparivāraṃ bhagavato abhimukhe ṭhitaṃ rājānaṃ vā rājaparisaṃ vā ekabhikkhupi na olokesi. Sabbe bhagavantaṃyeva olokayamānā nisīdiṃsu.

[a2] 国王对他们的寂静生起净信，一再环视那如同离于污泥的清澈湖水一般诸根寂静的比丘僧团，发出了感叹。此中，「这份（iminā）」者：显示比丘僧团是以身、语、意的戒之寂静而寂静的，[即]「以这份寂静」。此中，他这样说，并非是就「啊，但愿我儿出家而像这些比丘一样寂静」而言的。而是这[国王]见了比丘僧团心生净信，便忆念起儿子。因为得到难得之物或见到希奇之事时，忆念所爱的亲友等，原是世间的常态。如是，他是见了比丘僧团而忆念儿子才这样说的。

> Rājā tesaṃ upasame pasīditvā vigatapaṅkatāya vippasannarahadamiva upasantindriyaṃ bhikkhusaṅghaṃ punappunaṃ anuviloketvā udānaṃ udānesi. Tattha imināti yena kāyikena ca vācasikena ca mānasikena ca sīlūpasamena bhikkhusaṅgho upasanto, iminā upasamenāti dīpeti. Tattha ‘‘aho vata me putto pabbajitvā ime bhikkhū viya upasanto bhaveyyā’’ ti nayidaṃ sandhāya esa evamāha. Ayaṃ pana bhikkhusaṅghaṃ disvā pasanno puttaṃ anussari. Dullabhañhi laddhā acchariyaṃ vā disvā piyānaṃ ñātimittādīnaṃ anussaraṇaṃ nāma lokassa pakatiyeva. Iti bhikkhusaṅghaṃ disvā puttaṃ anussaramāno esa evamāha.

[a3] 此外，他这样说也是因为对儿子有疑虑而希望他寂静。相传他这样想：我儿子会问我：「我父亲还年轻，我的祖父在哪里？」他听说「被你父亲杀了」，便会想「我也要杀了父亲统治王国」。如是，他是因对儿子有疑虑而希望他寂静，才这样说的。虽然他这样说了，儿子却终究还是杀了他。因为在那一族中，弑父之事经历了五代：阿阇世杀了频婆娑罗，优陀夷（Udaya）[杀了]阿阇世，他的名叫摩诃门荼迦（Mahāmuṇḍika）的儿子[杀了]优陀夷，

他的名叫阿奴卢塔（Anuruddha）的儿子[杀了]摩诃门荼迦，他的名叫那伽陀娑（Nāgadāsa）的儿子[杀了]阿奴卢塔。而那伽陀娑，则被国人愤怒地[说]「这些是断绝家系的国王，要他们做什么」而杀害了。

Api ca putte āsaṅkāya tassa upasamaṃ icchamāno pesa evamāha. Evaṃ kirassa ahosi, putto me pucchissati – ‘‘mayhaṃ pitā daharo. Ayyako me kuhi’’nti. So ‘‘pitarā te ghātito’’ti sutvā ‘‘ahampi pitaraṃ ghātetvā rajjaṃ kāressāmī’’ti maññissati. Iti putte āsaṅkāya tassa upasamaṃ icchamāno pesa evamāha. Kiñcāpi hi esa evamāha. Atha kho naṃ putto ghātessatiyeva. Tasmiñhi vaṃse pituvadho pañcaparivaṭṭe gato. Ajātasattu bimbisāraṃ ghātesi, udayo ajātasattuṃ. Tassa putto mahāmuṇḍiko nāma udayaṃ. Tassa putto anuruddho nāma mahāmuṇḍikaṃ. Tassa putto nāgadāso nāma anuruddhaṃ. Nāgadāsaṃ pana – ‘‘vaṃsacchedakarājāno ime, kiṃ imehī’’ti raṭṭhavāsino kupitā ghātesuṃ.

[a4] 「你已[随所爱而]行了（agamākhotvaṃ）」者：为何这样说呢？相传在国王话音未落之时，世尊便已思惟：「这国王来了，默然无声地站着，他在想什么呢？」知其心后[想]：「这[人]不能与我交谈，只是环视比丘僧团而忆念起儿子。而我若不开口，他是不能说什么的；我要与他作谈话交谈。」因此，在国王[说]话之后便说：「大王，你已随所爱而行了。」其义为：大王，犹如落在高处的水向着低处流去，同样，你环视比丘僧团之后，也向着[你的]所爱而去了。

Agamā kho tvanti kasmā evamāha? Bhagavā kira raññho vacībhede akateyeva cintesi – ‘‘ayaṃ rājā āgantvā tuṇhī niravo ṭhito, kiṃ nu kho cintesī’’ti. Athassa cittaṃ ñatvā – ‘‘ayaṃ mayā saddhiṃ sallapituṃ asakkonto bhikkhusaṅghaṃ anuviloketvā puttaṃ anussari, na kho panāyaṃ mayi anālapante kiñci kathetuṃ sakkhissati, karomi tena saddhiṃ kathāsallāpa’’nti. Tasmā raññho vacanānantaraṃ ‘‘agamā kho tvaṃ, mahārāja, yathāpema’’nti āha. Tassattho – mahārāja, yathā nāma unname vuṭṭhaṃ udakaṃ yena ninnaṃ tena gacchati, evameva tvaṃ bhikkhusaṅghaṃ anuviloketvā yena pemaṃ tena gatoti.

[a5] 于是国王生起这样[的念头]：「啊，佛陀的功德真是希奇！没有谁像我这样对世尊作过[大]罪过的：我杀了他的首要侍者，又听了提婆达多的话派遣刺客，放出了那罗祇梨[象]，因我之故提婆达多推落大石。十力者对我这样一个大罪之人开口交谈，其口竟毫无[窒碍]；啊，世尊在五种行相上善住立于如如之相！舍弃这样的导师，我不再向外寻求了。」他心生喜悦，向世尊说话，说了「尊者，[优陀夷跋陀王子]是我所疼爱的」等语。

Atha raññho etadahosi – ‘‘aho acchariyā buddhaguṇā, mayā sadiso bhagavato aparādhakārako nāma natthi, mayā hissa aggupaṭṭhāko ghātito, devadattassa ca kathaṃ gahetvā abhimārā pesitā, nāḷāgiri mutto, maṃ nissāya devadattena silā paviddhā, evaṃ mahāparādhaṃ nāma maṃ ālapato dasabalassa mukhaṃ nappahoti; aho bhagavā pañcahākārehi tādilakkhaṇe suppatiṭṭhito. Evarūpaṃ nāma satthāraṃ pahāya bahiddhā na pariyesissāmā’’ti so somanassajāto bhagavantaṃ ālapanto ‘‘piyo me, bhante’’tiādimāha.

复注（1 块）

[t1] 而「yena、tena」是处格义上的具格，[义注]故说「前往世尊所在之处（yatthabhagavā,tatthagato）」。为显示那时在那比丘僧团中沉默之无余遍布，[圣典]才说「默然又默然（tuṇhībhūtaṃtuṇhībhūtaṃ）」——[义注]故说「无论环视何处……乃至……都只是[默然]，此是其义（yatoyato...pe...mevātiattho）」。应知「手的躁动（hatthakukkucca）」是由于手的妄动而有的不防护、不正知之行。「或（vā）」字是表未说之选项的义，应知以它阐明了除那[手足躁动]之外的其他不防护之性。而此中，眼的不防护是最先的，且难以遮止；为显示那[不防护]之无有，才说「以一切饰物庄严（sabbālaṅkārapaṭimaṇḍita）」等语。由于得了身、语的寂静，另一[意的寂静]也依比量而得，[义注]故说「以及意的（mānasikenaca）」。「寂静（upasamaṃ）」者：即防护，[意即]行仪的具足，此是其义。「五代（pañcaparivaṭṭe）」者：即五代人。「在五种行相上（pañcahākārehi）」者：即以「于可意不可意中如如（iṭṭhāniṭṭhetādī）」（《大义释》38、192）等所传来的、并由五种圣神变所成就的五种行相。「如如之相（tādilakkhaṇe）」者：即如如之性。

. Yena, tenāti ca bhummatthe karaṇavacananti āha ‘‘yattha bhagavā, tattha gato’’ti. Tadā tasmiṃ bhikkhusaṅghe tuṇhībhāvassa anavasesato byāpibhāvaṃ dassetuṃ ‘‘tuṇhībhūtaṃ tuṇhībhūta’’nti vuttanti āha ‘‘yato yato...pe... mevāti attho’’ti. Hatthassa kukatattā asaṃyamo asampajaññakiriyā

hatthakukkuccanti veditabbo. Vā-saddo avuttavikappattho, tena tadaññho asaṃyamabhāvo vibhāvitoti daṭṭhabbaṃ. Tattha pana cakkhuasaṃyamo sabbapaṭhamo, dunnivāro cāti tadabhāvaṃ dassetuṃ ‘‘sabbālaṅkārapaṭimaṇḍita’’ ntiādi vuttaṃ. Kāyikavācasikena upasamena laddhena itaropi anumānato laddho eva hotīti āha ‘‘mānasikena cā’’ ti. Upasamanti saṃyamaṃ, ācārasampattinti attho. Pañcaparivaṭṭeti pañcapurisaparivaṭṭe. Pañcahākārehīti ‘‘iṭṭhāniṭṭhe tādī’’ ti (mahāni. 38, 192) evaṃ ādinā āgatehi, pañcavidhaariyiddhisiddhehi ca pañcahi pakārehi. Tādilakkhaṇeti tādibhāve.

§162 于是，摩揭陀国王韦提希子阿阇世礼敬世尊，向比丘僧团合掌致敬后，坐在一旁。坐在一旁的摩揭陀国王韦提希子阿阇世对世尊说：“尊者，如果世尊允许为我解答所问，我想请问世尊一个问题。”“大王，你想问什么就问吧。”

. Atha kho rājā māgadho ajātasattu vedehiputto bhagavantaṃ abhivādetvā, bhikkhusaṅghassa añjaliṃ paṇāmetvā, ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā māgadho ajātasattu vedehiputto bhagavantaṃ etadavoca – ‘‘puccheyyāmahaṃ, bhante, bhagavantaṃ kiñcideva desaṃ [kiñcideva desaṃ lesamattaṃ (syā. kaṃ. ka.)]; sace me bhagavā okāsaṃ karoti pañhassa veyyākaraṇāyā’’ ti. ‘‘Puccha, mahārāja, yadākaṅkhasī’’ ti.

> 译注：kiñcideva desaṃ 直译为“某一点、某一方面[的问题]”，此处译“一个问题”；另一可能译法为“某个问题”。

义注（23 块）

[a1] 「向比丘僧团合掌致敬（bhikkhusaṅghassaañjaliṃpaṇāmetvā）」者：相传他这样想：礼敬世尊后再走来走去地礼敬比丘僧团，就会把世尊置于背后，这也不是恭敬之举。因为礼敬国王后再礼敬副王，也就是对国王作了不敬。因此，[他]礼敬世尊后就在原处向比丘僧团合掌致敬，[然后]坐在一旁。「一个问题（kañcidevadesaṃ）」者：即某一处[论点]。

. Bhikkhusaṅghassa añjaliṃ paṇāmetvāti evaṃ kirassa ahosi bhagavantaṃ vanditvā itocito ca gantvā bhikkhusaṅghaṃ vandantena ca bhagavā piṭṭhito kātabbo hoti, garukāropi cesa na hoti. Rājānaṃ vanditvā uparājānaṃ vandantenapi hi raññho agāravo kato hoti. Tasmā bhagavantaṃ vanditvā ṭhitaṭṭhāneyeva bhikkhusaṅghassa añjaliṃ paṇāmetvā ekamantaṃ nisīdi. Kañcideva desanti kañci okāsaṃ.

[a2] 于是世尊为使他对发问生起勇猛而说：「大王，你想问什么就问吧。」其义为：「若你想问，就问吧；解答问题对我并非负担。」或者：「你想问什么就问，我都为你解答」——[如此]作了一切知[者]之邀请，这是独觉佛、上首弟子、大弟子们所不共的。因为他们不说「你想问什么[就问]」，而说「听了之后我们才知道」。而诸佛则[说]：「贤友，你想问什么就问吧」（《相应部》1.237），或「大王，你想问什么就问吧」，

Athassa bhagavā pañhapucchane ussāhaṃ janento āha – ‘‘puccha, mahārāja, yadākaṅkhasī’’ ti. Tassattho – ‘‘puccha yadi ākaṅkhasi, na me pañhavissajjane bhāro atthi’’. Atha vā ‘‘puccha, yaṃ ākaṅkhasi, sabbaṃ te vissajjessāmī’’ ti sabbaññupavāraṇaṃ pavāresi, asādhāraṇaṃ paccekabuddhaaggasāvakamahāsāvakehi. Te hi yadākaṅkhasīti na vadanti, sutvā vedissāmāti vadanti. Buddhā pana – ‘‘puccha, āvuso, yadākaṅkhasī’’ ti (saṃ. ni. 1.237), vā ‘‘puccha, mahārāja, yadākaṅkhasī’’ ti vā,

[a3] 「瓦萨瓦（Vāsava），问我问题吧，凡你心中所欲[问]的

‘‘Puccha, vāsava, maṃ pañhaṃ, yaṃ kiñci manasicchasi;

[a4] 对那一一的问题，我都为你作出决了。」（《长部》2.356）或者；

Tassa tasseva pañhassa, ahaṃ antaṃ karomi te’’ ti. (dī. ni. 2.356) vā;

[a5] 或者「既然如此，比丘，你就坐在自己的座位上，想问什么就问吧」，

Tena hi tvaṃ, bhikkhu, sake āsane nisīditvā puccha, yadākaṅkhasīti vā,

[a6] 「无论是婆婆利（Bāvarī）的、你的，还是一切人的一切疑惑

‘‘Bāvarissa ca tuyhaṃ vā, sabbesaṃ sabbasaṃsayaṃ;

[a7] 既已得到机会，你们就问吧，凡心中所欲[问]的。」（《经集》1036）或者；

Katāvakāsā pucchavho, yaṃ kiñci manasicchathā’’ ti. (su. ni. 1036) vā;

[a8] 「萨毗亚（Sabhiya），问我问题吧，凡你心中所欲[问]的

‘‘Puccha maṃ, sabhiya, pañhaṃ, yaṃ kiñci manasicchasi;

[a9] 对那一一的问题，我都为你作出决了。」（《经集》517）或者；

Tassa tasseva pañhassa, ahaṃ antaṃ karomi te’’ ti. (su. ni. 517) vā;

[a10] [如是]对种种夜叉、人主、天神、沙门、婆罗门、游方者作一切知[者]之邀请。而世尊到达佛地之后作此邀请，这并不希奇。[希奇的是]那位在菩萨地住于分际智时——

Tesaṃ tesaṃ yakkhanarindadevasamaṇabrāhmaṇaparibbājakānaṃ sabbaññupavāraṇaṃ pavārenti. Anacchariyañcetaṃ, yaṃ bhagavā buddhabhūmiṃ patvā etaṃ pavāraṇaṃ pavāreyya. Yo bodhisattabhūmiyaṃ padesañāṇe ṭhito –

[a11] 「憍陈如（Koṇḍaññā），请解答[这些]问题

‘‘Koṇḍaññā, pañhāni viyākarohi;

[a12] 善士模样的诸仙人在恳求你。

Yācanti taṃ isayo sādhurūpā.

[a13] 憍陈如，这是人间的法：

Koṇḍaññā, eso manujesu dhammo;

[a14] 凡来到年长者[前]的，这便是[他的]重任。」（《本生》2.17.60）

Yaṃ vuddhamāgacchati esa bhāro’’ ti. (jā. 2.17.60);

[a15] 如是被诸仙人为帝释（Sakka）等之利益而恳求[时，他说]——

Evaṃ sakkādīnaṃ atthāya isīhi yācito –

[a16] 「诸位既已得到机会，就请发问吧

‘‘Katāvakāsā pucchantu bhonto,

[a17] 凡心中所希求的任何问题

Yaṃ kiñci pañhaṃ manasābhipatthitaṃ;

[a18] 我都将为你们一一解答

Ahañhi taṃ taṃ vo viyākarissaṃ,

[a19] [因我]已自知此世与他世。」（《本生》2.17.61）

Ñatvā sayaṃ lokamimaṃ parañcā’’ ti. (jā. 2.17.61);

[a20] 如是在萨罗跋伽（Sarabhaṅga）[本生]之时。而在《桑跋瓦本生》中，苏基拉答（Sucirata）婆罗门三次游遍整个赡部洲，未见到能决了诸问题者；在[他]作出发问的机会时，生年七岁、正在街道上玩泥土的[桑跋瓦]，结跏趺坐着，就在巷道中——

Evaṃ sarabhaṅgakāle. Sambhavajātake ca sakalajambudīpaṃ tikkhattuṃ vicaritvā pañhānaṃ antakaraṃ adisvā suciratena brāhmaṇena, pañhaṃ puṭṭhuṃ okāse kārite jātiyā sattavassiko rathikāya paṃsuṃ kīḷanto pallaṅkamābhujitvā antaravīthiyaṃ nisinnova –

[a21] 「我确实要为你解说，一如善巧者那样

‘‘Taggha te ahamakkhissaṃ, yathāpi kusalo tathā;

[a22] 而国王自会知道，他是否将[依此]行事。」（《本生》1.16.172）

Rājā ca kho taṃ jānāti, yadi kāhati vā na vā’’ti. (jā. 1.16.172);

[a23] [如是]作了一切知[者]之邀请。

Sabbaññupavāraṇaṃ pavāresi.

复注（3 块）

[t1] 「解答问题对我并非负担（namepañhavissajjanebhāroatthi）」——这是显示导师的智行于一切处无有障碍。[独觉佛与诸弟子]不说「[你想问什么就问吧]（yadākaṅkhasi）」；那么[他们]怎么说呢？——[义注]故说「听了之后我们才知道（sutvāvedissāma）」，因为[他们]住于分际智。而「诸佛则作一切知[者]之邀请」，[语句]如此连属。「夜叉、人主、天神、沙门、婆罗门、游方者（yakkhanarindadevasamaṇabrāhmaṇaparibbājakānaṃ）」这[语]，是为显示「贤友，你想问什么就问吧（pucchāvusoyadākaṅkhasi）」等经文（《相应部》1.237、246；《经集·阿罗婆迦经》）是就哪些发问的人而传来的。「贤友，你想问什么就问吧」这[句]是对阿罗婆迦夜叉所作的机会，其余的则是对人主等[所作的]。「心中所欲[问]的（manasicchasi）」者：即以意所欲的。「你们就问吧，凡心中所欲[问]的（pucchavho,yaṃkiñcimanasicchatha）」者：即以意问婆婆利的疑惑。而意趣是：你们一切人的任何一切疑惑，或以意、或以别的方式，随你们所欲，就那样问吧。

. Na me pañhavissajjane bhāro atthīti satthu sabbattha appaṭihataññāṇacāratādassanaṃ. Yadākaṅkhasīti na vadanti, kathaṃ pana vadantīti āha ‘‘sutvā vedissāmā’’ti padesañāṇe ṭhitattā. Buddhā pana sabbaññupavāraṇaṃ pavārentīti sambandho. ‘‘Yakkhanarindadevasamaṇabrāhmaṇaparibbājakāna’’nti idaṃ ‘‘pucchāvuso yadākaṅkhasī’’tiādīni (saṃ. ni. 1.237, 246; su. ni. āḷavakasutte) suttapadāni pucchantānaṃ yesaṃ puggalānaṃ vasena āgatāni, taṃ dassanatthaṃ. ‘‘Pucchāvuso yadākaṅkhasī’’ti idaṃ āḷavakassa yakkhassa okāsakaraṇaṃ, sesāni narindādīnaṃ. Manasicchasīti manasā icchasi. Pucchavho, yaṃ kiñci manasicchathāti bāvarissa saṃsayaṃ manasā pucchavho. Tumhākaṃ pana sabbesaṃ yaṃ kiñci sabbasaṃsayaṃ manasā, aññathā ca, yathā icchatha, tathā pucchavhoti adhippāyo.

[t2] 「善士模样的（sādhurūpā）」者：即有善的本性。「法（dhammo）」者：即传承之法。「年长者（vuddhaṃ）」者：即以戒等而得增长者，[意即]尊长，此是其义。「这便是[他的]重任（esabhāro）」者：即这称为断除疑惑的重任；意趣是：既已到来的重任必须担负。「[我]已自知（ñatvāsayaṃ）」者：即不依他人的教示而自己了知。

Sādhurūpāti sādhusabhāvā. Dhammoti paveṇīdhammo. Vuddhanti sīlādīhi buddhippattaṃ, garunti attho. Esa bhāroti esa saṃsayūpacchedanasaṅkhāto bhāro, āgato bhāro avassaṃ āvahitabboti adhippāyo. Ñatvā sayanti parūpadesena vinā sayameva ñatvā.

[t3] 「苏基拉答（suciratena）」者：即以如此得名的婆罗门。「确实（taggha）」者：即一向地。「一如善巧者那样（yathāpikusalotathā）」者：即如善巧于一切法的一切知者所知、所说那样，我也将解说。「而国王自会知道，他是否将[依此]行事（rājācakhotaṃyadikāhativānavā）」者：即那派你来此发问的[人]——无论那国王是否依你所问[而行]，我总要为你解说；「akkhissaṃ」即「将解说」、「将告知」，此是其义。

Suciratenāti evaṃ nāmakena brāhmaṇena. Tagghāti ekaṃsena. Yathāpi kusalo tathāti yathā sabbadhammakusalo sabbavidū jānāti katheti, tathā ahamakkhissaṃ. Rājā ca kho taṃ yadi kāhati vā na vāti yo taṃ idha pucchituṃ pesesi, so rājānaṃ tayā pucchitaṃ karotu vā mā vā, ahaṃ pana te akkhissaṃ akkhissāmi, ācikkhissāmīti attho.

§163 “尊者，正如这些众多的技能行业（sippāyatana），即：骑象者、骑马者、车兵、弓箭手、旗手、军务官、伙食兵、勇猛的王子、突击兵、大象般的战士、勇士、皮甲战士、婢女之子、点心师、理发师、助浴师、厨师、花鬘师、洗衣师、织工、编苇匠、陶工、算术师、指算师，以及其他诸如此类的众多技能行业——他们就在现法（diṭṭhadhamma，今生）中依靠现见的技能之果生活；他们以此使自己快乐、满足，使父母快乐、满足，使妻儿快乐、满足，使朋友同事快乐、满足，在沙门、婆罗门处确立导向上界的供养（dakkhiṇā）——它是属天的、有乐报的、导致生天的。尊者，是否也能同样地施设就在现法中现见的沙门果（sandiṭṭhikaṃsāmaññaphalaṃ）呢？”

. ‘‘Yathā nu kho imāni, bhante, puthusippāyatanāni, seyyathidaṃ – hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyakā uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsikaputtā āḷārikā kappakā nhāpakā [nahāpikā (sī.), nhāpikā (syā.)] sūdā mālākārā rajakā pesakārā naḷakārā kumbhakārā gaṇakā muddikā, yāni vā panaññānipi evaṃgatāni puthusippāyatanāni, te diṭṭheva dhamme sandiṭṭhikaṃ sippaphalaṃ upajīvanti; te tena attānaṃ sukhenti pīṇenti [pīnenti (katthaci)], mātāpitaro sukhenti pīṇenti, puttadāraṃ sukhenti pīṇenti, mittāmacce sukhenti pīṇenti, samaṇabrāhmaṇesu [samaṇesu brāhmaṇesu (ka.)] uddhaggikaṃ dakkhiṇaṃ patiṭṭhapenti sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ. Sakkā nu kho, bhante, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññapetu’’nti?

> 译注：职业名单数项义注有异解：celakā译“旗手”；calakā或译“参谋”；piṇḍadāyakā或译“送饭者、辎重兵”；uggā rājaputtā或译“出身高贵的王子”；mahānāgā直译“大龙”，喻如大象般无畏的战士；dāsikaputtā直译“婢女之子”，指奴仆出身的战士；āḷārikā与sūdā皆可指厨师，此处分别译“厨师”“点心师”以示区别；muddikā或译“掌印官”；rajakā或译“染工”；naḷakārā直译“芦苇匠”。本程式句（职业清单与供施套语）于第165—179、182段巴利逐字重出（仅称呼语随对告者而异，第182段问句另多一“me”），译文措辞统一，巴利括注仅保留于本段首次出现处。

义注（3 块）

[a1] 如是，世尊作了一切知[者]之邀请，国王心生欢喜，发问[而]说了「尊者，正如这些……」等语。此中，技能即「技能行业（sippāyatana）」。「众多的技能行业（puthusippāyatanāni）」者：即许多技能。「即（seyyathidaṃ）」者：即「那些是哪些呢」。以「骑象者」等[语]，显示那些依靠种种技能而生活的人。因为他的意趣是这样的：「正如这些依技能为生者，依靠种种技能，现见的技能之果是可了知的；是否也能这样施设现见的沙门果呢？」因此，[他]举出诸技能行业而显示依技能为生者。

> . Evaṃ bhagavatā sabbaññupavāraṇāya pavāritāya attamano rājā pañhaṃ pucchanto – ‘‘yathā nu kho imāni, bhante’’tiādimāha. Tattha sippameva sippāyatanaṃ. Puthusippāyatanānīti bahūni sippāni. Seyyathidanti katame pana te. Hatthārohātiādīhi ye taṃ taṃ sippaṃ nissāya jīvanti, te dasseti. Ayañhi assādhippāyo – ‘‘yathā imesaṃ sippūpajīvīnaṃ taṃ taṃ sippaṃ nissāya sandiṭṭhikaṃ sippaphalaṃ paññāyati. Sakkā nu kho evaṃ sandiṭṭhikaṃ sāmaññaphalaṃ paññāpetu’’nti. Tasmā sippāyatanāni āharitvā sippūpajīvino dasseti.

[a2] 此中，「骑象者（hatthārohā）」者：显示一切象师、象医、养象人等。「骑马者（assārohā）」者：[显示]一切马师、马医、养马人等。「车兵（rathikā）」者：[显示]一切车师、车战士、护车者等。「弓箭手（dhanuggahā）」者：即弓师、射手。「旗手（celakā）」者：即在战斗中执胜利之幢走在前面的人。「军务官（calakā）」者：即这样部署军阵者——「此处是国王之位，此处是某某大臣之位」。「伙食兵（piṇḍadāyakā）」者：即勇猛的大战士。相传他们冲入敌军，把敌人的头如肉团一般一一斩下而跃出（dayanti），即一次次跃起而退出之义。或者，凡在战场中央取战士的饭钵而分食者，这也是他们的名称。「勇猛

的王子（uggārājaputtā）」者：即极为高贵的、惯于战阵的王子。「突击兵（pakkhandino）」者：即那些被问「我们要取谁的头或兵器」，[人们]说「某某人的」，便冲入战阵而正把那[头或兵器]取来者；这些人「冲入（pakkhandanti）」，故为「突击兵」。「大象般的战士（mahānāgā）」者：如大象一般，故为「大象[般者]」；这是对纵有象等迎面而来也不退转的战士的别称。「勇士（sūrā）」者：即一向勇猛者，他们纵然带着网具、带着皮革也能横渡大海。「皮甲战士（cammayodhino）」者：即那些穿上皮甲，或持挡箭之皮盾而战者。「婢女之子（dāsikaputtā）」者：即爱敬深厚的家生奴战士。「点心师（āḷārikā）」者：即做饼者。「理发师（kappakā）」者：即剃发者。「助浴师（nhāpakā）」者：即为[他人]沐浴者。「厨师（sūdā）」者：即做饭者。花鬘师等则是明白的。「算术师（gaṇakā）」者：即无有间断而诵数者。「指算师（muddikā）」者：即依手印计数而为生者。「以及其他诸如此类的（yānivāpanañññānipi）」者：即铁匠、牙匠、画师等。「诸如此类的（evaṃgatāni）」者：即如此而转起的。「他们就在现法中（tediṭṭhevadhamme）」者：那些骑象者等，展示那些众多的技能行业，从王家得到大成就，就依靠现见的技能之果生活。「使……快乐（sukhenti）」者：即令[之]成为快乐的。「[使]……满足（pīṇenti）」者：即令[之]成为满足的、具足气力的。「导向上界的」等[语]中：因在上界生果，其顶端在上，故为「导向上界的（uddhaggikā）」。因堪得天界，故为「属天的（sovaggikā）」。因其异熟是乐，故为「有乐报的（sukhavipākā）」。因它善能转起、生起所谓色、声、香、味、触、寿、容色、乐、名声、主权这十种上妙之法，故为「导致生天的（saggasaṃvattanikā）」。意思是：确立这样的供养、布施。「沙门果（sāmaññaphalaṃ）」者：此中，依第一义，道是沙门[性]，圣果是沙门果。如说：「诸比丘，什么是沙门[性]呢？即此圣八支道，即：正见……乃至……正定。诸比丘，这称为沙门[性]。诸比丘，什么是诸沙门果呢？[即]须陀洹果……乃至……阿罗汉果。」（《相应部》5.35）而这[义]，这国王并不知道。他是就下文所说的奴仆与农夫之喻而问的。

Tattha hatthārohāti sabbepi hatthācariyahatthivejjahatthimeṇḍādayo dasseti. Assārohāti sabbepi assācariyaassavejjaassameṇḍādayo. Rathikāti sabbepi rathācariyarathayodharatharakkhādayo. Dhanuggahāti dhanuācariyā issāsā. Celakāti ye yuddhe jayadhajaṃ gahetvā purato gacchanti. Calakāti idha raññο ṭhānaṃ hotu, idha asukamahāmattassāti evaṃ senābyūhakārakā. Piṇḍadāyakāti sāhasikamahāyodhā. Te kira parasenaṃ pavisitvā parasīsaṃ piṇḍamiva chetvā chetvā dayanti, uppatitvā uppatitvā niggacchantīti attho. Ye vā saṅgāmamajjhe yodhānaṃ bhattapātiṃ gahetvā parivisanti, tesampetaṃ nāmaṃ. Uggā rājaputtāti uggatuggatā saṅgāmāvacarā rājaputtā. Pakkhandinoti ye ‘‘kassa sīsaṃ vā āvudhaṃ vā āharāmā’’ti ‘‘vatvā asukassā’’ti vuttā saṅgāmaṃ pakkhanditvā tadeva āharanti, ime pakkhandantīti pakkhandino. Mahānāgāti mahānāgā viya mahānāgā, hatthiādīsupi abhimukhaṃ āgacchantesu anivattitayodhānametaṃ adhivacanaṃ. Sūrāti ekantasūrā, ye sajālikāpi sacammikāpi samuddaṃ tarituṃ sakkonti. Cammayodhinoti ye cammakañcukaṃ vā pavisitvā saraparittāṇacammaṃ vā gahetvā yujjhanti. Dāsikaputtāti balavasinehā gharadāsayodhā. Āḷārikāti pūvikā. Kappakāti nhāpikā. Nhāpakāti ye nhāpenti. Sūdāti bhattakārakā. Mālākārādayo pākaṭāyeva. Gaṇakāti acchiddakapāṭhakā. Muddikāti hatthamuddāya gaṇanaṃ nissāya jīvino. Yāni vā panaññānipīti ayakāradantakāracittakārādīni. Evaṃgatānīti evaṃ pavattāni. Te diṭṭheva dhammeti te hatthārohādayo tāni puthusippāyatanāni dassetvā rājakulato mahāsampattiṃ labhamānā sandiṭṭhikameva sippaphalaṃ upajīvanti. Sukhentīti sukhitaṃ karonti. Pīṇentīti pīṇitaṃ thāmabalūpetaṃ karonti. Uddhaggikādīsu upari phalanibbattanato uddhaṃ aggamassā atthīti uddhaggikā. Saggaṃ arahatīti sovaggikā. Sukho vipāko assāti sukhavipākā. Suṭṭhu agge rūpasaddagandharasaphoṭṭhabbaāyuvaṇṇasukhayasaādhipateyyasaṅkhāte dasa dhamme saṃvatteti nibbattetīti saggasaṃvattanikā. Taṃ evarūpaṃ dakkhiṇaṃ dānaṃ patiṭṭhapentīti attho. Sāmaññaphalanti ettha paramatthato maggo sāmaññaṃ. Ariyaphalaṃ sāmaññaphalaṃ. Yathāha – ‘‘katamañca, bhikkhave, sāmaññaṃ? Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathidaṃ, sammādiṭṭhi…pe… sammāsamādhi. Idaṃ vuccati, bhikkhave, sāmaññaṃ. Katamāni ca, bhikkhave, sāmaññaphalāni? Sotāpattiphalaṃ…pe… arahattaphala’’nti (saṃ. ni. 5.35). Taṃ esa rājā na jānāti. Upari āgataṃ pana dāsakassakopamaṃ sandhāya pucchati.

[a3] 于是世尊不解答问题，[而是]思惟：「这里来了许多其他外道弟子的王臣；[若]显示黑分与白分而说，他们会讥嫌：『我们的国王以极大的勇猛来到这里，自他到来之时起，沙门乔达摩便只说沙门的骚动、沙门的争斗』，就不会恭敬地听法。而由国王来说，他们便不能讥嫌，只会随顺国王。因为世人是随顺自在者的。」[心想]「来吧，我要让国王担起这担子」，便让国王担起担子，说了「你记得……吗」等语。

Atha bhagavā pañhaṃ avissajjetvāva cintesi – ‘‘ime bahū aññatitthiyasāvakā rājāmaccā idhāgatā, te kaṇhapakkhañca sukkapakkhañca dīpetvā kathīyamāne amhākaṃ rājā mahantena ussāhena idhāgato, tassāgatakālato paṭṭhāya samaṇo gotamo samaṇakolāhalaṃ samaṇabhaṇḍanameva kathetīti ujjhāyissanti, na sakkaccaṃ dhammaṃ sossanti, raññā pana kathīyamāne ujjhāyituṃ na sakkhissanti, rājānameva anuvattissanti. Issarānuvattako hi loko. ‘Handāhaṃ raññova bhāraṃ karomī’ti raññō bhāraṃ karonto ‘‘abhijānāsi no tva’’ntiādimāha.

复注（5 块）

[t1] 以技巧之义、以应学之义，技能本身即是「技能行业（sippāyatana）」，因为它是生计之因。「即（seyyathidaṃ）」是不变词，其义为「那些是哪些呢」。因为[圣典]以「众多的技能行业（puthusippāyatanāni）」总说了诸技能之后，为避免以人为依处而说的繁复，才在下文指出那些依种种技能为生者。否则，先显示所意指的诸技能行业，然后再显示那些依种种技能为生者，便会繁复。[义注]故说「骑象者（hatthārohā）」等语。

. Sippanaṭṭhena sikkhitabbatāya ca sippameva sippāyatanaṃ jīvikāya kāraṇabhāvato. Seyyathidanti nipāto, tassa te katameti attho. Puthu sippāyatanānīti hi sādhāraṇato sippāni uddisitvā upari taṃtaṃsippūpajīvino niddiṭṭhā puggalādhiṭṭhānakathāya papañcaṃ parihārituṃ. Aññathā yathādhippetāni tāva sippāyatanāni dassetvā puna taṃtaṃsippūpajīvīsu dassiyamānesu papañco siyāti. Tenāha ‘‘hatthārohā’’tiādi.

[t2] 骑上象、又使[人]骑上象，故为「骑象者（hatthārohā）」。凡以种种方法令人堪于乘象、并对象施行那些方法者，这一切[人]也都为此[语]所摄取。[义注]故说「一切（sabbepi）」等语。此中，所谓「象师（hatthācariyā）」，是教导象与骑象者的人。所谓「象医（hatthivejjā）」，即象的医师。所谓「养象人（hatthimeṇḍā）」，即象的护足者。以「等（ādi）」字摄取给象喂草料者等。「骑马者、车兵（assārohārathikā）」中也是同样的方法。从事于车者，[故为]「车兵（rathikā）」。所谓「护车者（ratharakkhā）」，即车的辖轴守护者。执弓、又令[人]执弓，故为「弓箭手（dhanuggahā）」，[即]射手与弓术的教导者。[义注]故说「弓师、射手（dhanuācariyāissāsā）」。以布、[即]以布幢而在战斗中行（akanti、gacchanti），故为「旗手（celakā）」——[义注]故说「即在战斗中执胜利之幢走在前面的人（yeyuddhejayadhajaṃgahetvāpuratogacchanti）」。对随处站立的士兵，依布阵而从那[处]移动、调动（calayanti、uccālenti），故为「军务官（calakā）」。如鹰等[攫取]肉团一般，以勇猛大战士之性，把敌军之众一一斩断而跃（dayanti），[即]一次次跃起而去，故为「伙食兵（piṇḍadāyakā）」。在第二种解释中，应知其义为：于饭团[之处]而跃，[即]如同在人群拥挤中跃起一般而行，故为「伙食兵」。「极为高贵的（uggatuggatā）」者：即依力、速、勇进等而言极为崇高，[故为]「勇猛（uggā）」，此是其义。「冲入（pakkhandanti）」者：即以自己的英勇之性无所滞碍地进入敌军，此是其义。由具足力、速、势、勇进等而如大象一般，[故为]「大象般的战士（mahānāgā）」。「一向勇猛者（ekantasūrā）」者：即独自勇猛者，[即]仅以自己的勇猛之性而独自作战者。「带着网具（sajālikā）」者：即带着甲衣。「挡箭之皮盾（saraparittāṇacammaṃ）」者：即以皮革缝裹的盾牌，或皮所成的挡牌。「家生奴战士（gharadāsayodhā）」者：即生于家内的战士。

Hatthiṃ ārohanti, ārohāpayanti cāti hatthārohā. Yehi payogehi puriso hatthino ārohanayoggo hoti, hatthissa taṃ payogaṃ vidhāyataṃ sabbesaṃ petesaṃ gahaṇaṃ. Tenāha ‘‘sabbepī’’tiādi. Tattha hatthācariyā nāma ye hatthino hatthārohakānañca sikkhapakā. Hatthivejjā nāma hatthibhisakkā. Hatthimeṇḍā nāma hatthīnaṃ pādarakkhakā. Ādi-saddena hatthīnaṃ yavasadāyakādike saṅgaṇhāti. Assārohā rathikāti etthāpi eseva nayo. Rathe niyuttā rathikā. Ratharakkhā nāma rathassa āṇirakkhakā. Dhanuṃ gaṇhanti, gaṇhāpenti

cāti dhanuggahā, issāsā dhanusippassa sikkhāpakā ca. Tenāha ‘‘dhanuācariyā issāsā’’ ti. Celena celapaṭākāya yuddhe akanti gacchantīti celakāti āha ‘‘ye yuddhe jayadhajaṃ gahetvā purato gacchantī’’ ti. Yathā tathā ṭhite senike byūhakaraṇavasena tato calayanti uccālentīti calakā. Sakuṇagghiādayo viya maṃsapiṇḍaṃ parasenāsamūhaṃ sāhasikamahāyodhatāya chetvā chetvā dayanti uppatitvā uppatitvā gacchantīti piṇḍadāyakā. Dutiyavikappe piṇḍe dayanti janasammadde uppatantā viya gacchantīti piṇḍadāyakāti attho veditabbo. Uggatuggatāti thāmajavaparakkamādivasena ativiya uggatā uggāti attho. Pakkhandantīti attano vīrasūrabhāvena asajjamānā parasenaṃ anupavisantīti attho. Thāmajavabalaparakkamādisampattiyā mahānāgā viya mahānāgā. Ekantasūrāti ekākisūrā attano sūrabhāveneva ekākino hutvā yujjhanakā. Sajālikāti savammikā. Saraparittāṇacammanti cammaparisibbitaṃ kheṭakaṃ, cammamayaṃ vā phalakaṃ. Gharadāsayodhāti antojātayodhā.

[t3] 「āḷāra」是说厨房；从事于其中者，故为「点心师（āḷārikā）」，[即]做饭者。「做饼者（pūvikā）」者：即制作饼者，[指]那些唯把饼作成种种样式而贩卖为生的人。依剃发、修甲等而为人们整治（kappenti）、备办装饰之法，故为「理发师（kappakā）」。「助浴师（nhāpakā）」者：即以粉、涂香等，依除垢、增色之法而为[人]沐浴，故为「助浴师」。依「九……等」之法而转起的算书，因其中无有缺漏，称为「无缺（acchiddaka）」；依那算法为生者，即「无有间断而诵数者（acchiddakapāṭhakā）」。以手令知意趣，[即]「手印（hatthamuddā）」；而此中的「手（hattha）」一语，应见为[指]其一部分的诸指——如在「进食时我不把整只手放入口中」等[句]中那样。因此，依屈指等而计数，[即是]「依手印计数（hatthamuddāyagaṇanā）」。「画师等（cittakārādīni）」者：应知以「等（ādi）」字摄取旋工、舂米者、书记、编竹者等。「就在现法中（diṭṭhevadhamme）」者：即就在此一自体中。「现见的（sandiṭṭhikameva）」者：即由非属来世，[故是]应自见的、应自领受的、自身现证的、属于现法的，此是其义。「快乐（sukhita）」者：即得到乐。「上界（upari）」者：即天界；因为它在人界之上。由于业已作而生起，它的果便如它的火焰一般；而那[果]在上、在天界，[义注]故说「它的顶端在上，故为『导向上界的（uddhaggikā）』」。「堪得天界（saggaṃarahati）」者：即堪得作为自己之果的天界，[意即]那[供养]堪于在彼处生果，此是其义。「有乐报的（sukhavipākā）」者：即以可意的异熟而成熟之性。「极上妙的（suṭṭhuagge）」者：即极为殊胜、上妙的。由它而增长（dakkhanti、vaḍḍhanti），故为「供养（dakkhiṇā）」，[即]舍施所成的福，[义注]故说「[确立这样的]供养、布施（dakkhiṇaṃdānaṃ）」。

Āḷāraṃ vuccati mahānasaṃ, tattha niyuttāti āḷārikā, bhattakārā. Pūvikāti pūvasampādakā, ye pūvameva nānappakārato sampādetvā vikkiṇantā jīvanti. Kesanakhalikhanādivasena manussānaṃ alaṅkāravidhiṃ kappenti saṃvidahantīti kappakā. Nhāpakāti cuṇṇavilepanādīhi malaharaṇavaṇṇasampādanavidhinā nhāpentīti nhāpakā. Navantādividhinā pavatto gaṇanagantho antarā chiddābhāvena acchiddakoti vuccati, taṃ gaṇanaṃ upanissāya jīvantā acchiddakapāṭhakā. Hatthena adhippāyaviññāpanaṃ hatthamuddā hattha-saddo cettha tadekadesesu aṅgulīsu daṭṭhabbo. ‘‘Na bhuñjamāno sabbaṃ hatthaṃ mukhe pakkhipissāmī’’ tiādīsu viya, tasmā aṅgulisaṅkocanādinā gaṇanā hatthamuddāya gaṇanā. Cittakārādīnīti. Ādi-saddena bhamakārakoṭṭakalekhaka vilīvakārādīnaṃ saṅgaho daṭṭhabbo. Diṭṭheva dhammeti imasmiṃyeva attabhāve. Sandiṭṭhikamevāti asamparāyikatāya sāmaṃ daṭṭhabbaṃ, sayaṃ anubhavitabbaṃ attapaccakkhaṃ diṭṭhadhammikanti attho. Sukhitanti sukhappattaṃ. Uparīti devaloke. So hi manussalokato uparimo. Kammassa katattā nibbattanato tassa phalaṃ tassa aggisikhā viya hoti, tañca uddhaṃ devaloketi āha ‘‘uddhaṃ aggaṃ assā atthīti uddhaggikā’’ ti. Saggaṃ arahatīti attano phalabhūtaṃ saggaṃ arahati, tattha sā nibbattanārahoti attho. Sukhavipākāti iṭṭhavipākavipaccanīkā. Suṭṭhu aggeti ativiya uttame uḷāre. Dakkhanti vaḍḍhanti etāyāti dakkhiṇā, pariccāgamayaṃ puññanti āha ‘‘dakkhiṇaṃ dāna’’ nti.

[t4] 道即「沙门[性]（sāmañña）」，因为[它]是息灭了恶的沙门之性。由于这国王认为「出家的奴仆、农夫等从世间所得的礼敬等，即是现见的沙门果」，为审察「是否有哪位沙门或婆罗门了知这样的义呢」而问了富兰那等，对他们的言说心不满足，遂也把那义问了世尊；因此[义注]说「他是就下文所说的奴仆与农夫之喻而问的（upariāgataṃpanadāsakassakopamaṃsandhāyapucchati）」。

Maggo sāmaññaṃ samitapāpasamaṇabhāvoti katvā. Yasmā ayaṃ rājā pabbajitānaṃ dāsakassakādīnaṃ lokato abhivādanādilābho sandiṭṭhikaṃ sāmaññaphalanti cintetvā ‘‘atthi nu kho koci samaṇo vā brāhmaṇo vā īdisamatthaṃ jānanto’’ ti vīmaṃsanto pūraṇādike pucchitvā tesaṃ kathāya anārādhitacitto bhagavantampi tamatthaṃ pucchi, tasmā vuttaṃ ‘‘upari āgataṃ pana dāsakassakopamaṃ sandhāya pucchatī’’ ti.

[t5] 「黑分（kaṇhapakkhaṃ）」者：即于所问之义中所可得的、与恶见相应的杂染一分。「白分（sukkapakkhaṃ）」者：即与那[黑分]相反的、下文经中所传来的清净一分。「沙门的骚动（samaṇakolāhalaṃ）」者：即沙门的喧扰，[即]种种沙门之说彼此相违。「沙门的争斗（samaṇabhaṇḍanaṃ）」者：即正由那相违而有的对种种论说的诋毁——「持如是论的那些沙门婆罗门有此过失，持如是论的[另一些]有此过失」。「让国王担起担子（raññobhāraṃkaronto）」——意趣是：[世尊]以自己说法的善巧[而如此作]。

Kaṇhapakkhanti yathāpucchite atthe labbhamānaṃ diṭṭhigatūpasañhitaṃ saṃkilesapakkhaṃ. Sukkapakkhanti tabbidhuraṃ uparisuttāgataṃ vodānapakkhaṃ. Samaṇakolāhalanti samaṇakotūhalaṃ taṃtaṃsamaṇavādānaṃ aññamaññavirodhaṃ. Samaṇabhaṇḍananti teneva virodhena ‘‘evaṃvādīnaṃ tesaṃ samaṇabrāhmaṇānaṃ ayaṃ doso, evaṃvādīnaṃ ayaṃ doso’’ ti evaṃ taṃtaṃvādassa paribhāsanaṃ. Rañño bhāraṃ karonto attano desanākosallenāti adhippāyo.

§ 164 “大王，你记得曾把这个问题问过其他沙门、婆罗门吗？”“尊者，我记得曾把这个问题问过其他沙门、婆罗门。”“大王，如果对你不为难，他们是怎样回答的，请说说吧。”“尊者，凡有世尊或像世尊那样的人所坐之处，我都不为难。”“既然如此，大王，请说吧。”

. ‘‘Abhijānāsi no tvaṃ, mahārāja, imaṃ pañhaṃ aññe samaṇabrāhmaṇe pucchitā’’ ti? ‘‘Abhijānāmahaṃ, bhante, imaṃ pañhaṃ aññe samaṇabrāhmaṇe pucchitā’’ ti. ‘‘Yathā kathaṃ pana te, mahārāja, byākariṃsu, sace te agaru bhāsassū’’ ti. ‘‘Na kho me, bhante, garu, yatthassa bhagavā nisinno, bhagavantarūpo vā’’ ti [cāti (sī. ka.)]. ‘‘Tena hi, mahārāja, bhāsassū’’ ti.

义注（1 块）

[a1] 此中，「你记得……吗（abhijānāsinotvaṃ）」者：即「你记得吗」。而这「no」一词应与下文的「问过（pucchitā）」一语相连。是所说的意思是：「大王，你曾把这个问题问过其他沙门、婆罗门吗？你还记得曾问过[他们]，[这事]你没有忘记吗？」「如果对你不为难（saceteagarū）」者：意思是：若照他们所回答的那样在此说来对你并不沉重，若没有什么不便，就说吧。「尊者，[对我]不[为难]（nakhomebhante）」者：是就什么而说的呢？因为在似是贤者[而实非贤者]的人面前说话是苦的，他们于每一句、每一字都只说过失。而一向贤明者听了话之后，对说得好的加以称赞；于说得不好的圣典之语、义与文之中，凡有相违之处，都为[人]改正。而没有像世尊那样一向贤明者了。因此[国王]说：「尊者，[对我]不为难；凡有世尊或像世尊那样的人[所坐之处]。」

. Tattha abhijānāsi no tvanti abhijānāsi nu tvaṃ. Ayañca no-saddo parato pucchitāti padena yojetabbo. Idañhi vuttaṃ hoti – ‘‘mahārāja, tvaṃ imaṃ pañhaṃ aññe samaṇabrāhmaṇe pucchitā nu, abhijānāsi ca naṃ puṭṭhabhāvaṃ, na te sammuṭṭha’’ nti. Sace te agarūti sace tuyhaṃ yathā te byākariṃsu, tathā idha bhāsituṃ bhāriyaṃ na hoti, yadi na koci aphāsukabhāvo atthi, bhāsassūti attho. Na kho me bhanteti kiṃ sandhāyāha? Paṇḍitapatirūpakānañhi santike kathetuṃ dukkhaṃ hoti, te pade pade akkhare akkhare dosameva vadanti. Ekantapaṇḍitā pana kathaṃ sutvā sukathitaṃ pasaṃsanti, dukkathitesu pāḷipadaatthabyañjanesu yaṃ yaṃ virujjhati, taṃ taṃ ujukaṃ katvā denti. Bhagavatā ca sadiso ekantapaṇḍito nāma natthi. Tenāha – ‘‘na kho me, bhante, garu; yatthassa bhagavā nisinno bhagavantarūpo vā’’ ti.

复注（1 块）

[t1] 「似是贤者[而实非贤者]（paṇḍitapatirūpakānaṃ）」者：即如生[果]之似熟[果]一般、貌似贤者的[人们]。

. Paṇḍitapatirūpakānanti āmaṃ viya pakkānaṃ paṇḍitābhāsānaṃ.

富兰那·迦叶（PūraṇaKassapa）之说
Pūraṇakassapavādo

§165 尊者（bhante），有一次，我前往富兰那·迦叶那里；到了之后，与富兰那·迦叶互相问候；交换了友好、可念的问候话语之后，坐在一旁。坐在一旁时，尊者，我对富兰那·迦叶这样说：“迦叶贤者，正如这些众多的技能行业，即：骑象者、骑马者、车兵、弓箭手、旗手、军务官、伙食兵、勇猛的王子、突击兵、大象般的战士、勇士、皮甲战士、婢女之子、点心师、理发师、助浴师、厨师、花鬘师、洗衣师、织工、编苇匠、陶工、算术师、指算师，以及其他诸如此类的众多技能行业——他们就在现法中依靠现见的技能之果生活；他们以此使自己快乐、满足，使父母快乐、满足，使妻儿快乐、满足，使朋友同事快乐、满足，在沙门、婆罗门处确立导向上界的供养——它是属天的、有乐报的、导致生天的。迦叶贤者，是否也能同样地施设就在现法中现见的沙门果呢？”

. ‘ ‘Ekamidāhaṃ, bhante, samayaṃ yena pūraṇo kassapo tenupasaṅkami; upasaṅkamitvā pūraṇena kassapena saddhiṃ sammodiṃ. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, pūraṇaṃ kassapaṃ etadavocaṃ – ‘yathā nu kho imāni, bho kassapa, puthusippāyatanāni, seyyathidaṃ – hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyakā uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsikaputtā āḷārikā kappakā nhāpakā sūdā mālākārā rajakā pesakārā naḷakārā kumbhakārā gaṇakā muddikā, yāni vā panaññānipi evaṃgatāni puthusippāyatanāni- te diṭṭheva dhamme sandiṭṭhikaṃ sippaphalaṃ upajīvanti; te tena attānaṃ sukhenti pīṇenti, mātāpitaro sukhenti pīṇenti, puttadāraṃ sukhenti pīṇenti, mittāmacce sukhenti pīṇenti, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patiṭṭhapenti sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ. Sakkā nu kho, bho kassapa, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññapetu’nti?

> 译注：本段程式句（职业清单与供施套语）与第163段巴利逐字相同（仅称呼语作bho kassapa），译文措辞统一；术语说明及巴利括注见第163段注。

义注（1 块）

[a1] 「有一次，我（ekamidāhaṃ）」者：即「ekaṃidhaahaṃ」。「交换了友好、可念的问候话语之后（sammodanīyaṃkathaṃsāraṇīyaṃvītisāretvā）」者：即把生起友好的、值得忆念的话语说完。

. Ekamidāhanti ekaṃ idha ahaṃ. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvāti sammodajanakaṃ saritabbayuttakaṃ kathaṃ pariyosāpetvā.

复注（1 块）

[t1] 「有一次，我（ekaṃidāhaṃ）」者：即「ekāhaṃ」。而此中的「idha」一语唯是不变词，其义正是「ekaṃahaṃsamayaṃ（有一次，我）」。「值得忆念的（saritabbayuttaṃ）」者：即宜于随念的。

. Ekaṃ idāhanti ekāhaṃ. Idha-saddo cettha nipātamattaṃ, ekāhaṃ samayaṃ ticceva attho. Saritabbayuttanti anussaraṇānucchavikaṃ.

§166 尊者，这样说时，富兰那·迦叶对我这样说：“大王（mahārāja），作者与令作者，切割者与令切割者，折磨者与令折磨者，使忧愁者与令使忧愁者，使疲惫者与令使疲惫者，使战栗者与令使战栗者，令杀害生命者，取不与取者，破门入室者，掠夺者，行劫独户者，拦路伏击者，与他人之妻苟合者，说虚妄语者——[这样]作时，恶并没有被造作。即使有人以边缘锋利如剃刀的轮，把这

大地上的众生做成一团肉、一堆肉，也不会由此而有恶，不会有恶的临至。即使有人沿着恒河（Gaṅgā）南岸前行，杀害、令杀害，切割、令切割，折磨、令折磨，也不会由此而有恶，不会有恶的临至。即使有人沿着恒河北岸前行，布施、令布施，祭祀、令祭祀，也不会由此而有福，不会有福的临至。以布施、调御、自制、说真实语，没有福，也不会有福的临至。”尊者，富兰那·迦叶被我问到现见的沙门果时，就这样回答了无作（akiriya）。

. ‘‘Evaṃ vutte, bhante, pūraṇo kassapo maṃ etadavoca – ‘karoto kho, mahārāja, kārayato, chindato chedāpayato, pacato pācāpayato socayato, socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātāpayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripanthe tiṭṭhato, paradāraṃ gacchato, musā bhaṇato, karoto na karīyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇaṃ cepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Uttarañcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo. Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññassa āgamo’ti. Itthaṃ kho me, bhante, pūraṇo kassapo sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno akiriyaṃ byākāsi.

> 译注：此即“无作论（akiriyavāda）”。pacato直译“煮者”，指以烧煮之刑折磨人者，故译“折磨者”。“行劫独户者”（ekāgārikaṃ karoto）指洗劫单独一户人家的强盗。pāṇamatipātāpayato 为使役形，故译“令杀害生命者”。

义注（4 块）

[a1]「大王，作者与令作者（karotokho,mahārāja,kārayato）」等[语]中：「作者（karoto）」者：即亲手作者。「令作者（kārayato）」者：即以命令令[人]作者。「切割者（chindato）」者：即切断他人手等者。「折磨者（pacato）」者：即以杖逼迫他人者。「使忧愁者（socayato）」者：即以夺取他人财物等而令[人]忧愁者。「令使忧愁者（socāpayato）」者：即自己作忧愁、也令他人作[忧愁]者。「使疲惫者（kilamato）」者：即以断绝饮食、投入牢狱等使自己疲惫、也使他人疲惫者。「使战栗者与令使战栗者（phandatophandāpayato）」者：即在他人战栗之时自己也战栗、也令他人战栗者。「令杀害生命者（pāṇamatipātāpayato）」者：即杀害生命、也令[人]杀害者。如是，一切[处]之义都应依「作」与「令作」而知。

> . ‘‘Karoto kho, mahārāja, kārayato’’ tiādīsu karototi sahatthā karontassa. Kārayatoti āṇattiyā kārentassa. Chindatoti paresaṃ hatthādīni chindantassa. Pacatoti pare daṇḍena pīḷentassa. Socayatoti parassa bhaṇḍaharaṇādīhi socayato. Socāpayatoti sokaṃ sayaṃ karontassapi parehi kārāpentassapi. Kilamatoti āhārupacchedabandhanāgārappavesanādīhi sayaṃ kilamantassapi parehi kilamāpentassapi. Phandato phandāpayatoti paraṃ phandantaṃ phandanakāle sayampi phandato parampi phandāpayato. Pāṇamatipātāpayatoti pāṇaṃ hanantassapi hanāpentassapi. Evaṃ sabbattha karaṇakāraṇavaseneva attho veditabbo.

[a2]「破门入室（sandhiṃ）」者：即家屋的接缝[处]。「掠夺（nillopaṃ）」者：即大掠夺。「行劫独户（ekāgārikaṃ）」者：即围住一户人家而劫掠。「拦路伏击（paripanthe）」者：即为夺取往来者[之物]而站在路上。「[这样]作时，恶并没有被造作（karotonakarīyatipāpaṃ）」者：[他]显示：纵使以「我在作某种恶」之想而作，恶也没有被造作，没有恶；而众生们只是有「我们在作恶」这样的想罢了。「以边缘锋利如剃刀的（khurapariyantena）」者：即以剃刀为轮辋的，或以如剃刀之刃的边缘的。「一团肉（ekaṃmaṃsakhalaṃ）」者：即一堆肉。「一堆肉（puñjaṃ）」者：即它的同义语。「由此（tatonidānaṃ）」者：即以作成一团肉为因缘。

Sandhinti gharasandhiṃ. Nillopanti mahāvilopaṃ. Ekāgārikanti ekameva gharaṃ parivāretvā viluppanaṃ. Paripantheti āgatāgatānaṃ acchindanatthaṃ magge tiṭṭhato. Karoto na karīyati pāpanti yaṃ kiñci pāpaṃ karomīti saññāya karotopi pāpaṃ na karīyati, natthi pāpaṃ. Sattā pana pāpaṃ karomāti evaṃsaññino hontīti dīpeti. Khurapariyantenāti khuraneminā, khuradhārasadisapariyantena vā. Ekaṃ maṃsakhalanti ekaṃ maṃsarāsiṃ. Puñjanti tasseva vevacanaṃ. Tatonidānanti ekamaṃsakhalakaraṇanidānaṃ.

[a3] 「南[岸]（dakkhiṇaṃ）」者：南岸的人们粗暴凶恶，就他们而说「杀害」等语。北岸的众生们有信、有净信，是佛的爱敬者、法的爱敬者、僧的爱敬者，就他们而说「布施」等语。此中，「祭祀（yajanto）」者：即作大供祭。「调御（damena）」者：即以根的调御，或以布萨之业。「律仪（saṃyamena）」者：即以戒的律仪。「说真实语（saccavajjena）」者：即以真实之语。「临至（āgamo）」者：即到来，是转起之义。总之，[他]所否定的正是恶与福的作用。

Dakkhiṇanti dakkhiṇatīre manussā kakkhaḷā dāruṇā, te sandhāya ‘‘hananto’’ tiādimāha. Uttaratīre sattā saddhā honti pasannā buddhamāmakā dhammamāmakā saṅghamāmakā, te sandhāya dadantotiādimāha. Tattha yajantoti mahāyāgaṃ karonto. Damenāti indriyadamena uposathakammena vā. Saṃyamenāti sīlasaṃyamena. Saccavajjenāti saccavacanena. Āgamoti āgamanaṃ, pavattīti attho. Sabbathāpi pāpapuññānaṃ kiriyameva paṭikkhipati.

[a4] 所谓「被问到芒果却回答面包果」，即：当被问到「芒果是怎样的，或芒果的干、叶、花、果是怎样的」时，[却]回答「面包果是这样的，或面包果的干、叶、花、果是这样的」。「住在国土中（vijite）」者：即在命令所行之地。「贬斥（apasādetabbaṃ）」者：即恼害。「既不欢喜（anabhinanditvā）」者：即不作「善哉，善哉」这样的称赞。「[也不]呵斥（appaṭikkositvā）」者：即不作「你所说的是愚人的恶说」这样的驳斥。「不领受（anuggaṇhanto）」者：即不取为实义。「不驳斥（anikkujjanto）」者：即不于心中安立「唯依实义此为出离，此为第一义」。而其文句，则是被他所领受、也被他所翻覆[述说]了的。

Ambaṃ puṭṭho labujaṃ byākaroti nāma, yo kīdiso ambo kīdisāni vā ambassa khandhapaṇṇapupphaphalānīti vutte ediso labujo edisāni vā labujassa khandhapaṇṇapupphaphalānīti byākaroti. Vijiteti āṇāpavattidese. Apasādetabbanti viheṭhetabbaṃ. Anabhinanditvāti ‘‘sādhu sādhū’’ ti evaṃ pasaṃsaṃ akatvā. Appaṭikkositvāti bāladubbhāsitaṃ tayā bhāsitanti evaṃ appaṭibāhitvā. Anuggaṇhantoti sārato aggaṇhanto. Anikkujjantoti sāravaseneva idaṃ nissaraṇaṃ, ayaṃ paramatthoti hadaye aṭṭhapento. Byañjanaṃ pana tena uggahitañceva nikkujjitañca.

复注（4 块）

[t1] 「亲手作者（sahatthākarontassa）」者：即唯以自手而作者。投掷[所成]、固定[所成]等[杀生方式]，此处也都为「亲手作」所摄。「手等（hatthādīni）」者：即手、足、耳、鼻等。「折磨（pacana）」即烧灼、逼恼，[义注]故说「即以杖逼迫他人者（daṇḍenauppīḷentassa）」。在《妄衍破斥》中说了「或恐吓者（tajjentassavā）」之义；而此处则把恐吓、诋毁摄入「杖」中，唯说「以杖逼迫他人者」。「自己作忧愁（sokaṃsayaṃkarontassa）」者：即自己作他人忧愁之因者，或令忧愁生起者。「他人（parehi）」者：即依自己言语行事的人。「自己也战栗（sayampiphandato）」者：即由逼恼他人的行为而自己也战栗。「令杀害（atipātāpayato）」一语在纯作者义与使作者义上都转起，[义注]故说「杀害生命、也令[人]杀害者（hanantassāpihanāpentassāpi）」。「依『令作』（kāraṇavasena）」者：即依令[人]作。

. Sahatthā karontassāti sahattheneva karontassa. Nissaggiyathāvarādayopi idha sahatthakaraṇeneva saṅgahitā. Hatthādīnīti hatthapādakaṇṇanāsādīni. Pacanaṃ dahanaṃ vibādhananti āha ‘‘daṇḍena uppīḷentassā’’ ti. Papañcasūdaniyaṃ ‘‘tajjentassa vā’’ ti attho vutto, idha pana tajjanaṃ paribhāsanaṃ daṇḍeneva saṅgahetvā ‘‘daṇḍena uppīḷentassa’’ icceva vuttaṃ. Sokaṃ sayaṃ karontassāti parassa sokakāraṇaṃ sayaṃ karontassa, sokaṃ vā uppādentassa. Parehīti attano vacanakarehi. Sayampi phandatoti parassa vibādhanapayogena sayampi phandato. ‘‘Atipātāpayato’’ ti padaṃ suddhakattuatthe hetukattuatthe ca vattatīti āha ‘‘hanantassāpi hanāpentassāpī’’ ti. Kāraṇavasenāti kārāpanavasena.

[t2] 家屋的墙壁内外相接而立，[即]「家屋的接缝（gharasandhi）」。毫无遗余、无余的劫夺，[即]「大掠夺（nillopo）」。施于一户人家的劫掠，[即]「行劫独户（ekāgāriko）」。周遍地、完全地在路上加害，[即]「拦路伏击（paripantho）」。「恶并没有被造作（pāpaṃnakarīyati）」——因为先前不存在者不可能被生起，所以「没有恶（natthipāpaṃ）」。若如此，那么众生们如何行于恶呢？——[义注]故说「而众生们只是有『我们在作恶』这样的想罢了（sattāpanapāpaṃkaromātievaṃsaññinohonti）」。相传他是这样想的：这些众生的杀害等作用并不触及自我，因为它[自我]是常的、无变异的；而身体是无思的，如木石一般，纵使损坏它，也没有什么恶。「以剃刀为轮辋的（khuraneminā）」者：即以锋利剃刀所成的轮辋。

Gharassa bhitti anto bahi ca sandhitā hutvā ṭhitā gharasandhi. Kiñcipi asesetvā niravaseso lopo nillopo. Ekāgāre niyutto vilopo ekāgāriko. Parito sabbaso panthe hananaṃ paripantho. Pāpaṃ na karīyati pubbe asaññato uppādetuṃ asakkuṇeyyattā, tasmā natthi pāpaṃ. Yadi evaṃ kathaṃ sattā pāpe paṭipajjantīti āha ‘‘sattā pana pāpaṃ karomāti evaṃ saññino hontī’’ ti. Evaṃ kirassa hoti – imesañhi sattānaṃ hiṃsādikiriyā na attānaṃ phusati tassa niccatāya nibbikārattā sarīraṃ pana acetanaṃ kaṭṭhakaliṅgarūpamaṃ, tasmiṃ vikopitepi na kiñci pāpanti. Khuraneminā nisitakhuramayaneminā.

[t3] [圣典]说「南[岸]（dakkhiṇañca）」等语，是以「恒河的南方是不适宜之地，北方是适宜之地」的意趣而说的，[义注]故说「南岸的人们粗暴[凶恶]（dakkhiṇatīremanussākakkhaḷā）」等语。「大供祭（mahāyāgaṃ）」者：即如大胜王之祭一般的大供祭。「或以布萨之业（uposathakammenavā）」者：即也以布萨之业。因为此处所意指的「调御（dama）」一语，是诠说根律仪与布萨戒二者的。然而有些[师]说：「『以布萨之业』这[语]是对『根的调御』的限定，因此其义是『以作为布萨之业的根的调御』」。「以戒的律仪（sīlasaṃyamena）」者：即以身、语的防护。「以说真实语（saccavajjena）」者：即以真实之语；[之所以]另行说它，是因为在世间它被认为是更重的福。因为正如在诸恶法中虚妄语为重，同样，在诸福法中真实语[为重]。故世尊说「对于违越一法[的说妄语者]（ekaṃdhammaṃatītassa）」等语。「转起（pavatti）」者：即在那被说为「作者」的[人]的相续中，以作为果生起之缘而生起。「总之（sabbathā）」者：即以「作者」等所说的一切方式。意趣是：[他]唯否定作用，而不解答国王所问的现见的沙门果。这一限定语是为遮除「[他连]异熟[也]否定」[这一理解]；因为凡否定业者，依义他也就否定了异熟。正因如此，[义注]下文将说「纵是遮止业者（kammaṃpaṭibāhantenāpi）」等语（《长部义注》1.170-172）。

Gaṅgāya dakkhiṇā disā appatirūpadeso, uttarā disā patirūpadesoti adhippāyena ‘‘dakkhiṇañca’’ tiādi vuttanti āha ‘‘dakkhiṇatīre manussā kakkhaḷā’’ tiādi. Mahāyāganti mahāvijitayaññasadisaṃ mahāyāgaṃ. Uposathakammena vāti uposathakammena ca. Dama-saddo hi indriyasaṃvarassa uposathasīlassa ca vācako idhādhippeto. Keci pana ‘‘uposathakammenāti idaṃ indriyadamanassa visesanaṃ, tasmā ‘uposathakammabhūtena indriyadamanenā’’ ti atthaṃ vadanti. Sīlasaṃyamenāti kāyikavācasikasaṃvarena. Saccavajjenāti saccavācāya, tassā visuṃ vacanaṃ loke garutarapuññasammatabhāvato. Yathā hi pāpadhammesu musāvādo garu, evaṃ puññadhammesu saccavācā. Tenāha bhagavā ‘‘ekaṃ dhammaṃ atītassā’’ tiādi. Pavattīti yo ‘‘karotī’’ ti vuccati, tassa santāne phaluppattipaccayabhāvena uppatti. Sabbathāti ‘‘karoto’’ tiādinā vuttena sabbappakārena. Kiriyameva paṭikkhipati, na raññā puṭṭhaṃ sandiṭṭhikaṃ sāmaññaphalaṃ byākarotīti adhippāyo. Idaṃ avadhāraṇaṃ vipākapaṭikkhepanivattanatthaṃ. Yo hi kammaṃ paṭikkhipati, tena atthato vipākopi paṭikkhitto eva nāma hoti. Tathā hi vakkhati ‘‘kammaṃ paṭibāhantenāpī’’ tiādi (dī. ni. aṭṭha. 1.170-172).

[t4] 由于不为敌对诸王所能胜、[乃是]特别地所胜，故为「国土（vijita）」，[即]命令所行之地。「不要住在我的国土中」这样的贬斥，对出家者[而言]是恼害、是驱逐，因此[义注]说「『贬斥（apasādetabbaṃ）』者：即恼害」。「领受（uggaṇhana）」是对他所说之义作「这就是如此」的执取、了别；「驳斥（nikujjana）」则是依令其成为长久[确立]而以心持守。[义注]否定这二者而说「不领受、不驳斥（anuggaṇhantoanikujjanto）」。[义注]故说「不取为实义（sāravasenaaggaṇhanto）」等语。

Paṭirājūhi anabhibhavanīyabhāvena visesato jitanti vijitaṃ, āṇāpavattideso. ‘‘Mā mayhaṃ vijite vasathā’’ ti apasādanā pabbajitassa viheṭhanā pabbājanāti katvā vuttaṃ ‘‘apasādetabbanti

viheṭhetabba’’nti. Uggaṇhanaṃ tena vuttassa atthassa ‘‘evameta’’nti upadhāraṇaṃ sallakkhaṇaṃ, nikujjanaṃ tassa addhaniyabhāvāpādanavasena cittena sandhāraṇaṃ. Tadubhayaṃ paṭikkhipanto āha ‘‘anuggaṇhanto anikujjanto’’ti. Tenāha ‘‘sāravasena aggaṇhanto’’tiādi.

尊者，犹如被问到芒果（amba）却回答面包果（labuja），被问到面包果却回答芒果；同样地，尊者，富兰那·迦叶被我问到现见的沙门果时，却回答了无作。尊者，我这样想：“像我这样的人，怎么能想去贬斥住在国土中的沙门或婆罗门呢？”于是，尊者，我对富兰那·迦叶所说的话既不欢喜，也不呵斥；既不欢喜也不呵斥，虽心怀不悦，却不发出不悦之语，不领受、不驳斥其言，便从座位起身离开了。

‘‘Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya; evameva kho me, bhante, pūraṇo kassapo sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno akiriyaṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi – ‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyā’ti. So kho ahaṃ, bhante, pūraṇassa kassapassa bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ. Anabhinanditvā appaṭikositvā anattamano, anattamanavācaṃ anicchāretvā, tameva vācaṃ anuggaṇhanto anikkujjanto [anikkujjento (syā. kaṃ. ka.)] uṭṭhāyāsanā pakkamiṃ [pakkāmiṃ (sī. syā. kaṃ. pī.)].

> 译注：labuja为面包树之果，或译“罗浮果”。anikkujjanto直译“不推翻”，另一可能译法为“不轻蔑[其言]”。

末伽梨·拘舍梨（MakkhaliGosāla）之说
Makkhaligosālavādo

§167 尊者，有一次，我前往末伽梨·拘舍梨那里；到了之后，与末伽梨·拘舍梨互相问候；交换了友好、可念的问候话语之后，坐在一旁。坐在一旁时，尊者，我对末伽梨·拘舍梨这样说：“拘舍梨贤者，正如这些众多的技能行业，即：骑象者、骑马者、车兵、弓箭手、旗手、军务官、伙食兵、勇猛的王子、突击兵、大象般的战士、勇士、皮甲战士、婢女之子、点心师、理发师、助浴师、厨师、花鬘师、洗衣师、织工、编苇匠、陶工、算术师、指算师，以及其他诸如此类的众多技能行业——他们就在现法中依靠现见的技能之果生活；他们以此使自己快乐、满足，使父母快乐、满足，使妻儿快乐、满足，使朋友同事快乐、满足，在沙门、婆罗门处确立导向上界的供养——它是属天的、有乐报的、导致生天的。拘舍梨贤者，是否也能同样地施设就在现法中现见的沙门果呢？”

. ‘‘Ekamidāhaṃ, bhante, samayaṃ yena makkhali gosālo tenupasaṅkamiṃ; upasaṅkamitvā makkhalinā gosālena saddhiṃ sammodiṃ. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, makkhaliṃ gosālaṃ etadavocaṃ – ‘yathā nu kho imāni, bho gosāla, puthusippāyatanāni…pe… sakkā nu kho, bho gosāla, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññapetu’nti?

> 译注：原文此处以“…pe…（乃至）”省略国王的提问程式；今依第165段的完整句式补足译出，措辞一致。下同（第170、173、176、179段）。

义注（9 块）

[a1] 167-169.在末伽梨之说中，「缘（paccayo）」只是「因（hetu）」的同义语；[他]以此二者[之语]否定了实际存在的身恶行等的杂染之缘，以及身善行等的清净之缘。「自作（attakāre）」者：即自作。众生们以自己所作之

业而得到天性、魔性、梵天性、弟子菩提、独觉菩提乃至一切知性，这[自作]他也否定了。以第二句，[他]否定了他作——即依于他作、依于他人的教诫教授，除大士[菩萨]外，其余的人从人的荣盛开始，乃至证得阿罗汉[果]，[这]他作[他也否定了]。如是，这愚人可谓是在向胜者之轮施加打击。「没有人的作为（natthipurisakāre）」者：众生们以人的作为而得到如上所说的诸成就，这[人的作为]他也否定了。「没有力（natthibalaṃ）」者：众生们住立于自己的力而作精进，得到那些成就，那力他[也]否定了。「没有精进（natthivīriyaṃ）」等一切，都正是「人的作为」的同义语；而为了否定「这是由我们的精进[而成]，这是由人的气力[而成]，这是由人的努力而转起的」这样转起之语，[他]才把这些各别列出。

167-169. Makkhalivāde paccayoti hetuvevacanameva, ubhayenāpi vijjamānameva kāyaduccaritādīnaṃ saṃkilesapaccayaṃ, kāyasucaritādīnañca visuddhipaccayaṃ paṭikkhipati. Attakāreti attakāro. Yena attanā katakammena ime sattā devattampi mārattampi brahmattampi sāvakabodhimpi paccekabodhimpi sabbaññutampi pāpuṇanti, tampi paṭikkhipati. Dutiyapadena yaṃ parakāraṃ parassa ovādānusāsaniṃ nissāya ṭhapetvā mahāsattaṃ avaseso jano manussasobhagyataṃ ādiṃ katvā yāva arahattaṃ pāpuṇāti, taṃ parakāraṃ paṭikkhipati. Evamayaṃ bālo jinacakke pahāraṃ deti nāma. Natthi purisakāreti yena purisakārena sattā vuttappakārā sampattiyo pāpuṇanti, tampi paṭikkhipati. Natthi balanti yamhi attano bale patiṭṭhitā sattā vīriyaṃ katvā tā sampattiyo pāpuṇanti, taṃ balaṃ paṭikkhipati. Natthi vīriyantiādīni sabbāni purisakāravevacanāneva. ‘‘Idaṃ no vīriyena idaṃ purisathāmena, idaṃ purisaparakkamena pavatta’’nti evaṃ pavattavacanapaṭikkhepakaraṇavasena panetāni visuṃ ādiyanti.

[a2] 「一切众生（sabbesattā）」者：[他]无余地摄取骆驼、牛、驴等。「一切生命（sabbepāṇā）」者：[他]依「一根之生命、二根之生命」等而说。「一切生物（sabbebhūtā）」者：[他]是就在卵壳、胎膜中的生物而说的。「一切命者（sabbejīvā）」者：[他]是就稻、麦、小麦等而说的；因为对它们，他以其能生长而有命者之想。「无自主、无力、无精进（avasāabalāavīriyā）」者：即它们没有自己的自在、力或精进。「由命运、际遇与本性而转变（niyatisaṅgatibhāvapariṇatā）」者：此中，「命运（niyati）」者：即注定的[事]。「际遇（saṅgati）」者：即在六生类中此处彼处的往来。「本性（bhāva）」者：即自性。如是由命运、由际遇、由本性而转变，即达到种种类别。[他]显示：凡应当如此[存在]者，即如此而存在；凡不应当[存在]者，即不存在。「在六生类中（chasvevābhijātīsu）」者：即唯住立于六生类中而感受苦与乐。[他]显示：并没有其他的苦乐之地。

Sabbe sattāti oṭṭhagoṇagadrabhādayo anavasese pariggaṇhāti. Sabbe pāṇāti ekindriyo pāṇo, dvindriyo pāṇotiādivasena vadati. Sabbe bhūtāti aṇḍakosavatthikosesu bhūte sandhāya vadati. Sabbe jīvāti sāliyavagodhumādayo sandhāya vadati. Tesu hi so virūhanabhāvena jīvasaññī. Avasā abalā avīriyāti tesaṃ attano vaso vā balaṃ vā vīriyaṃ vā natthi. Niyatisaṅgatibhāvapariṇatāti ettha niyatīti niyatā. Saṅgatīti channaṃ abhijātīnaṃ tattha tattha gamanaṃ. Bhāvoti sabhāvoyeva. Evaṃ niyatiyā ca saṅgatiyā ca bhāvena ca pariṇatā nānappakārataṃ pattā. Yena hi yathā bhavitabbaṃ, so tatheva bhavati. Yena na bhavitabbaṃ, so na bhavatīti dasseti. Chasvevābhijātīsūti chasu eva abhijātīsu ṭhatvā sukhañca dukkhañca paṭisaṃvedenti. Aññā sukhadukkhabhūmi natthīti dasseti.

[a3] 「为首之胎……十万（yonipamukhasatasahassāni）」者：即为首之胎、最上之胎有一百四十万，另有六千，另有六百。「五百种业（pañcacakammunosatāni）」者：即五百种业。[他]所显示的，唯是仅凭思辨的无义之见。于「五种业与三种业」等[语]中也是这个道理。而有些[师]说：「『五种业』是依五根而说的，『三种』是依身业等而说的。」「一业与半业（kammecaupaḍḍhakammeca）」者：此中，他的主张是：身业与语业为「业」，意业为「半业」。「六十二种行道（dvaṭṭhipaṭipadā）」者：即说六十二种行道。「六十二中劫（dvaṭṭhantarakappā）」者：一劫中实有六十四中劫；而他不知道另外的两个，故这样说。

Yonipamukhasatasahassānīti pamukhayonīnaṃ uttamayonīnaṃ cuddasasatasahassāni aññāni ca saṭṭhisatāni aññāni ca chasatāni. Pañca ca kammuno satānīti pañcakammasatāni ca. Kevalaṃ takkamattakena niratthakaṃ diṭṭhiṃ dīpeti. Pañca ca kammāni tīṇi ca kammānītiādīsupi eseva nayo. Keci panāhu – ‘‘pañca ca kammānīti pañcindriyavasena bhaṇati. Tīṇīti kāyakammādivasenā’’ti. Kamme ca upaḍḍhakamme cāti ettha panassa kāyakammañca vacīkammañca kammanti laddhi, manokammaṃ upaḍḍhakammanti.

Dvaṭṭhipaṭipadāti dvāsaṭṭhi paṭipadāti vadati. Dvaṭṭhantarakappāti ekasmiṃ kappe catusaṭṭhi antarakappā nāma honti. Ayaṃ pana aññe dve ajānanto evamāha.

[a4] 「六生类（chaḷābhijātiyo）」者：即说黑生类、青生类、赤生类、黄生类、白生类、极白生类这六种生类。此中，[他]说：屠羊者、捕鸟者、猎兽者、屠猪者、猎人、渔夫、盗贼、刽子手、狱吏，以及其他凡作残酷行业者，这是黑生类（《增支部》6.57）。[他]说比丘是青生类——相传他们于四资具中放入刺而食用。「诸比丘是以刺为生者」（《增支部》6.57）这正是他[所依]的圣典[语]。或者[他]说：唯有某些以刺为生的出家者[是青生类]。[他]说所谓赤生类，是着一衣的尼乾陀；相传这些人比前二者更为洁白。[他]说在家的白衣、裸形者的弟子是黄生类；如是，他把自己的施资具者[置于]比尼乾陀更为尊上[之地位]。[他]说活命外道男、活命外道女是白生类；相传他们比前四者更为洁白。[他]说南达（Nanda）、瓦差（Vaccha）、基萨（Kisa）、桑基差（Saṅkiccha）、末伽梨·拘舍梨是极白生类（《增支部》6.57）；相传他们比一切[人]更为洁白。

Chaḷābhijātiyoti kaṇhābhijāti, nīlābhijāti, lohitābhijāti, haliddābhijāti, sukkābhijāti, paramasukkābhijātīti imā cha abhijātiyo vadati. Tattha orabbhikā, sākuṇikā, māgavikā, sūkarikā, luddā, macchaghātakā corā, coraghātakā, bandhanāgārikā, ye vā panaññepi keci kurūrakammantā, ayaṃ kaṇhābhijātīti (a. ni. 6.57) vadati. Bhikkhū nīlābhijātīti vadati, te kira catūsu paccayesu kaṇṭake pakkhipitvā khādanti. ‘‘Bhikkhū kaṇṭakavuttikā’’ti (a. ni. 6.57) ayañhissa pāḷiyeva. Atha vā kaṇṭakavuttikā eva nāma eke pabbajitāti vadati. Lohitābhijāti nāma nigaṇṭhā ekasāṭakāti vadati. Ime kira purimehi dvīhi paṇḍaratarā. Gihī odātavasanā acelakasāvakā haliddābhijātīti vadati. Evaṃ attano paccayadāyake nigaṇṭhehipi jeṭṭhakatare karoti. Ājīvakā ājīvakiniyo sukkābhijātīti vadati. Te kira purimehi catūhi paṇḍaratarā. Nando, vaccho, kiso, saṅkiccho, makkhaligosālo, paramasukkābhijātīti (a. ni. 6.57) vadati. Te kira sabbehi paṇḍaratarā.

[a5] 「八人地（aṭṭhapurisabhūmiyo）」者：即说愚钝地、嬉戏地、试步地、直行地、有学地、沙门地、胜者地、退堕地这八种人地。此中，[他]说：自出生之日起七日间，因从狭窄之处出来，众生们是愚钝、迷昧的，这是「愚钝地」。而那些从恶趣来的，则常常啼哭号叫；从善趣来的，忆念那[善趣]而欢笑：这名为「嬉戏地」。抓着父母的手或脚、床或凳而在地上迈步，名为「试步地」。能以足行走之时，名为「直行地」。学习诸技能之时，名为「有学地」。出离家庭而出家之时，名为「沙门地」。亲近老师而[得]知之时，名为「胜者地」。而「比丘是已退堕的胜者，无所言说」——[他]如此说无所得的沙门[之地]为「退堕地」。

Aṭṭha purisabhūmiyoti mandabhūmi, khiḍḍābhūmi, padavīmaṃsabhūmi, ujugatabhūmi, sekkhabhūmi, samaṇabhūmi, jinabhūmi, pannabhūmīti imā aṭṭha purisabhūmiyoti vadati. Tattha jātadivasato paṭṭhāya sattadivase sambādhaṭṭhānato nikkhantattā sattā mandā honti momūhā, ayaṃ mandabhūmīti vadati. Ye pana duggatito āgatā honti, te abhiṇhaṃ rodanti ceva viravanti ca, sugatito āgatā taṃ anussaritvā hasanti, ayaṃ khiḍḍābhūmi nāma. Mātāpitūnaṃ hatthaṃ vā pādaṃ vā mañcaṃ vā pīṭhaṃ vā gahetvā bhūmiyaṃ padanikkhipanaṃ padavīmaṃsabhūmi nāma. Padasā gantuṃ samatthakāle ujugatabhūmi nāma. Sippāni sikkhitakāle sekkhabhūmi nāma. Gharā nikkhamma pabbajitakāle samaṇabhūmi nāma. Ācariyaṃ sevitvā jānanakāle jinabhūmi nāma. Bhikkhu ca pannako jino na kiñci āhāti evaṃ alābhiṃ samaṇaṃ pannabhūmīti vadati.

[a6] 「四千九百种活命外道（ekūnapaññāsaājīvakasate）」者：即四千九百种活命外道的生活[方式]。「[四千九百种]游方者（paribbājakasate）」者：即四千九百种游方者的出家[方式]。「[四千九百种]龙的住处（nāgāvāsasate）」者：即四千九百个龙的区域。「二千根（vīseindriyasate）」者：即二千根。「三千地狱（tiṃsenirayasate）」者：即三千地狱。「尘界（rajodhātuyo）」者：即扬尘之处，[他]是就手背、足背等而说的。「七种有想胎（sattasaññīgabbhā）」者：[他]是就骆驼、牛、驴、山羊、家畜、鹿、水牛而说的。「七种无想胎（sattaasaññīgabbhā）」者：[他]是就稻、粳、麦、小麦、粟、豆、稗而说的。「[七种]节胎（niganṭhigabbhā）」者：即生于节中的胎，[他]是就甘蔗、竹、芦等而说的。「七种天（sattadevā）」者：诸天是众多的，而他说是七[种]。人也是无量的，他[也]说是七[种]。「七种鬼（sattapisācā）」者：[他]说鬼中极大者有七[种]。「[七个]湖（sarā）」者：即诸大湖，[他]是取甘那门达（Kaṇṇamuṇḍa）、拉他卡拉

（Rathakāra）、无热恼（Anotatta）、狮子崖（Sīhappapāta）、六牙（Chaddanta）、曼达吉尼（Mandākinī）、鸠那罗（Kuṇāla）诸湖而说的。

Ekūnapaññāsa ājīvakasateti ekūnapaññāsaājīvakavuttisatāni. Paribbājakasateti paribbājakapabbajjāsatāni. Nāgāvāsasateti nāgamaṇḍalasatāni. Vīse indriyasateti vīsatindriyasatāni. Tiṃse nirayasateti tiṃsa nirayasatāni. Rajodhātuyoti rajaokiraṇaṭṭhānāni, hatthapiṭṭhipādapiṭṭhādīni sandhāya vadati. Satta saññīgabbhāti oṭṭhagoṇagadrabhaajapasumigamahiṃse sandhāya vadati. Satta asaññīgabbhāti sālivīhiyavagodhūmakaṅguvarakakudrūsake sandhāya vadati. Nigaṇṭhigabbhāti gaṇṭhimhi jātagabbhā, ucchuveḷunaḷādayo sandhāya vadati. Satta devāti bahū devā. So pana sattāti vadati. Manussāpi anantā, so sattāti vadati. Satta pisācāti pisācā mahantamahantā sattāti vadati. Sarāti mahāsarā, kaṇṇamuṇḍarathakāraanotattasīhappapātachaddantamandākinīkuṇāladahe gahetvā vadati.

[a7] 「结节（pavuṭā）」者：即结。「悬崖（papātā）」者：即大悬崖。「[七]百种悬崖（papātasatāni）」者：即七百种小悬崖。「梦（supinā）」者：即大梦。「[七]百种梦（supinasatāni）」者：即七百种小梦。「大劫（mahākappino）」者：即诸大劫的。此中，[他]说：从一大湖中，每过一百年以茅草尖取出一滴水，如此七次令那湖成为无水，[这段时间]为一大劫。他的主张是：经历这样的八百四十万大劫，愚者与智者才作苦的终结。相传智者也不能在中途清净，愚者也不能超过那[期限]。

Pavuṭāti gaṇṭhikā. Papātāti mahāpapātā. Papātasatānīti khuddakapapātasatāni. Supināti mahāsupinā. Supinasatānīti khuddakasupinasatāni. Mahākappinoti mahākappānaṃ. Tattha ekamhā mahāsarā vassasate vassasate kusaggena ekaṃ udakabinduṃ nīharitvā sattakkhattuṃ tamhi sare nirudake kate eko mahākappoti vadati. Evarūpānaṃ mahākappānaṃ caturāsītisatasahassāni khepetvā bāle ca paṇḍite ca dukkhassantaṃ karontīti ayamassa laddhi. Paṇḍitopi kira antarā visujjhituṃ na sakkoti. Bālopi tato uddhaṃ na gacchati.

[a8] 「以戒（sīlena）」者：即以裸形者之戒，或以其他任何[戒]。「[以]禁誓（vatena）」者：即以那样的禁誓。「[以]苦行（tapena）」者：即以苦行之业。所谓「使未成熟的[业]成熟」，是指那自以为「我是智者」而在中途清净者。所谓「一次次地触受已成熟的[业]而使之灭尽」，是指那自以为「我是愚者」而超过所说期限[才]去者。「这样的事是没有的（hevaṃnatthi）」者：即「这样[的事]没有」；[他]显示那两者都是不可能作的。「如以斗量定（doṇamite）」者：即犹如以斗所量的。「苦与乐（sukhadukkhe）」者：即苦与乐。「已有定限（pariyantakate）」者：即以所说的期限而作了边限的。「没有减损与增长（natthihāyanavaḍḍhane）」者：即没有诸减损与增长；意思是：轮回于智者不减，于愚者不增。「[没有]提升与下降（ukkaṃsāvakaṃse）」者：即诸提升与下降；这是减损与增长的别称。

Sīlenāti acelakasīlena vā aññena vā yena kenaci. Vatenāti tādiseneva vatena. Tapenāti tapokammena. Aparipakkaṃ paripāceti nāma, yo ‘‘ahaṃ paṇḍito’’ ti antarā visujjhati. Paripakkaṃ phussa phussa byantiṃ karoti nāma yo ‘‘ahaṃ bālo’’ ti vuttaparimāṇaṃ kālaṃ atikkamitvā yāti. Hevaṃ natthīti evaṃ natthi. Tañhi ubhayampi na sakkā kātunti dīpeti. Doṇamiteti doṇena mitaṃ viya. Sukhadukkheti sukhadukkhaṃ. Pariyantakateti vuttaparimāṇena kālena katapariyante. Natthi hāyanavaḍḍhaneti natthi hāyanavaḍḍhanāni. Na saṃsāro paṇḍitassa hāyati, na bālassa vaḍḍhatīti attho. Ukkaṃsāvakaṃseti ukkaṃsāvakaṃsā. Hāyanavaḍḍhanānametaṃ adhivacanaṃ.

[a9] 如今，为以譬喻成立那义，[他]说了「犹如……」等语。此中，「线球（suttaguḷe）」者：即缠绕而成的线球。「只是解开着[线]滚去（nibbeṭhiyamānamevapaleti）」者：即站在山上或树顶所掷出的[线球]，随线的长短只是解开着而去；线尽之时，便停在那里，不再前去。[他]显示：同样，超过所说的时间便不再前去。

Idāni tamatthaṃ upamāya sādhento ‘‘seyyathāpi nāmā’’ tiādimāha. Tattha suttaguḷeti veṭhetvā katasuttaguḷe. Nibbeṭhiyamānameva paletīti pabbate vā rukkhagge vā ṭhatvā khittaṃ suttappamāṇena nibbeṭhiyamānameva gacchati, sutte khīṇe tattheva tiṭṭhati, na gacchati. Evameva vuttakālato uddhaṃ na gacchatīti dasseti.

§168 尊者，这样说时，末伽梨·拘舍梨对我这样说：“大王，诸众生的杂染没有因（hetu）、没有缘（paccaya），诸众生无因无缘而杂染；诸众生的清净没有因、没有缘，诸众生无因无缘而清净。没有自作，没有他作，没有人的作为；没有力，没有精进，没有人的力量，没有人的努力。一切众生、一切生命、一切生物、一切命者（jīva）都无自主、无力、无精进，由命运（niyati）、际遇（saṅgati）与本性（bhāva）而转变，在六生类（chaḷābhijāti）中感受苦乐。有一百四十万零六千六百种为首之胎；五百种业、五种业、三种业，又有一业与半业；六十二种行道；六十二中劫（antarakappa）；六生类；八人地；四千九百种活命外道（ājīvaka）；四千九百种游方者（paribbājaka）；四千九百种龙的住处；二千根；三千地狱；三十六尘界；七种有想胎，七种无想胎，七种节胎；七种天，七种人，七种鬼（pisāca）；七个湖；七种结节、七百种结节；七种悬崖、七百种悬崖；七种梦、七百种梦；八百四十万大劫（mahākappa）——在这期间，愚者与智者奔走轮回之后，才将作苦的终结。在其中并没有：‘我将以此戒、禁誓、苦行或梵行，使未成熟的业成熟，或者一次次地触受已成熟的业而使之灭尽。’——这样的事是没有的。苦与乐如以斗量定，轮回已有定限；没有减损与增长，没有提升与下降。犹如线球被掷出时，只是解开着[线]滚去；同样地，愚者与智者奔走轮回之后，将作苦的终结。”

. ‘‘Evaṃ vutte, bhante, makkhali gosālo maṃ etadavoca – ‘natthi mahārāja hetu natthi paccayo sattānaṃ saṃkilesāya, ahetū [ahetu (katthaci)] apaccayā sattā saṃkilissanti. Natthi hetu, natthi paccayo sattānaṃ visuddhiyā, ahetū apaccayā sattā visujjhanti. Natthi attakāre, natthi parakāre, natthi purisakāre, natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo. Sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṃ [sukhañca dukkhañca (syā.)] paṭisaṃvedenti. Cuddasa kho panimāni yonipamukhasatasahassāni saṭṭhi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni kamme ca aḍḍhakamme ca dvaṭṭhipaṭipadā dvaṭṭhantarakappā chaḷābhijātiyo aṭṭha purisabhūmiyo ekūnapaññāsa ājīvakasate ekūnapaññāsa paribbājakasate ekūnapaññāsa nāgāvāsasate vīse indriyasate tiṃse nirayasate chattiṃsa rajodhātuyo satta saññīgabbhā satta asaññīgabbhā satta nigaṇṭhigabbhā satta devā satta mānusā satta pisācā satta sarā satta pavuṭā [sapuṭā (ka.), pabuṭā (sī.)] satta pavuṭasatāni satta papātā satta papātasatāni satta supinā satta supinasatāni cullāsīti mahākappino [mahākappuno (ka. sī. pī.)] satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti. Tattha natthi ‘‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācessāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmī’ti hevaṃ natthi. Doṇamite sukhadukkhe pariyantakate saṃsāre, natthi hāyanavaḍḍhane, natthi ukkaṃsāvakaṃse. Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti, evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissantī’ti.

> 译注：此即“无因论（ahetukavāda）／命定论（niyativāda）”。不确定处：“为首之胎”（yonipamukha）指主要的受生形态；“六生类”指邪命外道按黑、青、红、黄、白、极白将人分成的六个等级，或译“六种出生等级”；“八人地”（aṭṭha purisabhūmiyo）指人一生的八个阶段；“节胎”（nigaṇṭhigabbha）依义注指依[植物]之节而生者，另一可能译法为“离系胎”；“结节”（pavuṭa）一词义不明，或依异读pabuṭa译作“芽”；“根”（indriya）指感官机能。

义注（1 块）

[a1] 167-169.在末伽梨之说中，「缘（paccayo）」只是「因（hetu）」的同义语；[他]以此二者[之语]否定了实际存在的身恶行等的杂染之缘，以及身善行等的清净之缘。「自作（attakāre）」者：即自作。众生们以自己所作之

业而得到天性、魔性、梵天性、弟子菩提、独觉菩提乃至一切知性，这[自作]他也否定了。以第二句，[他]否定了他作——即依于他作、依于他人的教诫教授，除大士[菩萨]外，其余的人从人的荣盛开始，乃至证得阿罗汉[果]，[这]他作[他也否定了]。如是，这愚人可谓是在向胜者之轮施加打击。「没有人的作为（natthipurisakāre）」者：众生们以人的作为而得到如上所说的诸成就，这[人的作为]他也否定了。「没有力（natthibalaṃ）」者：众生们住立于自己的力而作精进，得到那些成就，那力他[也]否定了。「没有精进（natthivīriyaṃ）」等一切，都正是「人的作为」的同义语；而为了否定「这是由我们的精进[而成]，这是由人的气力[而成]，这是由人的努力而转起的」这样转起之语，[他]才把这些各别列出。

167-169. Makkhalivāde paccayoti hetuvevacanameva, ubhayenāpi vijjamānameva kāyaduccaritādīnaṃ saṃkilesapaccayaṃ, kāyasucaritādīnañca visuddhipaccayaṃ paṭikkhipati. Attakāreti attakāro. Yena attanā katakammena ime sattā devattampi mārattampi brahmattampi sāvakabodhimpi paccekabodhimpi sabbaññutampi pāpuṇanti, tampi paṭikkhipati. Dutiyapadena yaṃ parakāraṃ parassa ovādānusāsaniṃ nissāya ṭhapetvā mahāsattaṃ avaseso jano manussasobhagyataṃ ādiṃ katvā yāva arahattaṃ pāpuṇāti, taṃ parakāraṃ paṭikkhipati. Evamayaṃ bālo jinacakke pahāraṃ deti nāma. Natthi purisakāreti yena purisakārena sattā vuttappakārā sampattiyo pāpuṇanti, tampi paṭikkhipati. Natthi balanti yamhi attano bale patiṭṭhitā sattā vīriyaṃ katvā tā sampattiyo pāpuṇanti, taṃ balaṃ paṭikkhipati. Natthi vīriyantiādīni sabbāni purisakāravevacanāneva. ‘‘Idaṃ no vīriyena idaṃ purisathāmena, idaṃ purisaparakkamena pavatta’’nti evaṃ pavattavacanapaṭikkhepakaraṇavasena panetāni visuṃ ādiyanti.

复注（8 块）

[t1] 「以此二者（ubhayena）」者：即以否定因与缘之语。「杂染之缘（saṃkilesapaccayaṃ）」者：即杂染、污秽之性的因。「清净之缘（visuddhipaccayaṃ）」者：即从杂染而得清净、明净的因。「自作（attakāro）」者：即种种众生各自所应作之业、各自所应成办的行为。「他作（parakāraṃ）」者：即依他人之力而成办的作为。[义注]故说「[众生们]以（yena）」等语。「大士（mahāsattaṃ）」者：即最后有的大菩萨；应知独觉菩萨也摄于此中。「人的荣盛（manussasobhagyataṃ）」者：即在人中的荣盛之性。「如是（evaṃ）」者：即以所说的方式。由于否定业论、作用论，[他]便可谓是在向依「诸比丘，有黑业黑异熟」（《增支部》4.232）等之法而转起的胜者之轮施加打击。「没有人的作为（natthipurisakāre）」者：其义是，正由于无有如上所说的自作与他作，众生们便没有任何各自的人的作为。[义注]故说「[众生们]以（yena）」等语。「没有力（natthibalaṃ）」者：即众生们并没有任何能带来现法、来世与涅槃之成就的力。[义注]故说「[众生们住立]于（yamhi）」等语。而这只是举示而已；他连杂染[一分]的力也一并否定。若精进等是「人的作为」的同义语，那为何要各别列出呢？——[义注]故说「这是由我们的精进[而成]（idaṃnovīriyena）」等语。而依语义，以对种种作用增盛之义而为「力（bala）」；以带来勇猛英武之性之义而为「精进（vīriya）」；正是那[精进]由于坚固、且应由担负丈夫重任者所转起，[故为]「人的力量（purisathāmo）」；应知由于是踏越一处又一处而转起，故说为「人的努力（purisaparakkamo）」。

. Ubhayenāti hetupaccayapaṭisedhanavacanena. Saṃkilesapaccayanti saṃkilissanassa malīnabhāvassa kāraṇaṃ. Visuddhipaccayanti saṅkikilesato visuddhiyā vodānassa kāraṇaṃ. Attakāroti tena tena sattena attanā kātabbakammaṃ attanā nipphādetabbapayogo. Parakāranti parassa vāhasā ijjhanakapayojanaṃ. Tenāha ‘‘yenā’’tiādi. Mahāsattanti antimabhavikaṃ mahābodhisattaṃ, paccekabodhisattassapi ettheva saṅgaho veditabbo. Manussasobhagyatanti manussesu subhagabhāvaṃ. Evanti vuttappakārena. Kammavādassa kiriyavādassa paṭikkhipanena ‘‘atthi bhikkhave kammaṃ kaṇhaṃ kaṇhavipāka’’ntiādi (a. ni. 4.232) nayappavatte jinacakke pahāraṃ deti nāma. Natthi purisakāreti yathāvuttaattakāraparakārābhāvato eva sattānaṃ paccattapurisakāro nāma koci natthīti attho. Tenāha ‘‘yenā’’tiādi. Natthi balanti sattānaṃ diṭṭhadhammikasamparāyikanibbānasampattiāvahaṃ balaṃ nāma kiñci natthi. Tenāha ‘‘yamhī’’tiādi. Nidassanamattañcetaṃ, saṃkilesikampi cāyaṃ balaṃ paṭikkhipateva. Yadi vīriyādīni purisakāravevacanāni, kasmā visuṃ gahaṇanti āha ‘‘idaṃ no

vīriyenā’’ tiādi. Saddatthato pana tassā tassā kiriyāya ussannaṭṭhena balaṃ. Sūravīrabhāvāvahaṭṭhena vīriyaṃ. Tadeva daḷhabhāvato, porisadhuraṃ vahantena pavattetabbato ca purisathāmo. Paraṃ paraṃ ṭhānaṃ akkamanappavattiyā purisaparakkamoti vuttoti veditabbaṃ.

[t2] 由于执着（satta）、由于对色等黏着执取，故为「众生（sattā）」。由于呼吸、依入息出息而转起，故为「生命（pāṇā）」。而他是依一根等分别而说那些[生命]的，[义注]故说「一根[之生命]（ekindriyo）」等语。由于在卵壳等中存在（bhavana），故称为「生物（bhūtā）」，[义注]故说「[他]是就在卵壳……乃至……而说的（aṇḍakosa...pe...vadati）」。由于活着，如同持命一般地生长，故为「命者（jīvā）」。[义注]故说「稻、麦（sāliyavā）」等语。这些[众生]于杂染与清净中没有自主，故为「无自主（avasā）」。它们没有力与精进，故为「无力、无精进（abalāavīriyā）」。「注定的（niyatā）」者：即如以不可断之线所贯的不可破之摩尼一般，由于其转起是决定的，故依趣、生、系缚与解脱而有定则。「此处彼处的往来（tatthatatthagamanaṃ）」者：即六生类在种种趣中的趣入，依和合而聚会。「即自性（sabhāvoyeva）」者：即如刺的尖锐、木苹果的圆、鸟兽的种种形态那样，同样，整个世间不依因缘而如此这般地转变，这正是自性，正是非人为造作的。[义注]故说「凡[应当如此存在]者（yenahi）」等语。六生类在后文详说。[义注]为标明「说『感受苦与乐』者，全然不知不苦不乐之地」，故说「[他]显示：并没有其他的苦乐之地（aññāadukkhamasukhabhūminatthītidasseti）」。

Sattayogato rūpādīsu sattavisattatāya sattā. Pāṇanato assasanapassasanavasena pavattiyā pāṇā. Te pana so ekindriyādivasena vibhajitvā vadatīti āha ‘‘ekindriyo’’ tiādi. Aṇḍakosādīsu bhavanato ‘‘bhūtā’’ ti vuccantīti āha ‘‘aṇḍakosa...pe... vadatī’’ ti. Jīvanato pāṇaṃ dhārentā viya vaḍḍhanato jīvā. Tenāha ‘‘sāliyavā’’ tiādi. Natthi etesaṃ saṃkilesavisuddhīsu vasoti avasā. Natthi nesaṃ balaṃ vīriyaṃ cāti abalā avīriyā. Niyatāti acchejjasuttāvutābhejjamaṇino viya niyatappavattitāya gatijātibandhāpavaggavasena niyāmo. Tattha tattha gamananti channaṃ abhijātīnaṃ tāsu tāsu gatīsu upagamanaṃ samavāyena samāgamo. Sabhāvoyevāti yathā kaṇṭakassa tikhiṇatā, kapitthaphalānaṃ parimaṇḍalatā, migapakkhīnaṃ vicittākāratā, evaṃ sabbassāpi lokassa hetupaccayena vinā tathā tathā pariṇāmo ayaṃ sabhāvo eva akittimoyeva. Tenāha ‘‘yena hī’’ tiādi. Chaḷābhijātiyo parato vitthārīyanti. ‘‘Sukhañca dukkhañca paṭisaṃvedentī’’ ti vadanto adukkhamasukhabhūmiṃ sabbena sabbaṃ na jānātīti ulliṅganto ‘‘aññā adukkhamasukhabhūmi natthīti dassetī’’ ti āha.

[t3] 「为首之胎（pamukhayonīnaṃ）」者：即在人、畜生等之中，依刹帝利、婆罗门等与狮子、虎等而言的主要之胎。「六十个百（saṭṭhisatāni）」者：即六千。「五百种业（pañcakammasatānica）」是对「pañcacakammunosatāni」一语的义之显示。[义注]以「也是这个道理（esevanayo）」一语，正是把「[他]所显示的唯是仅凭思辨的无义之见（kevalaṃtakkamattakenaniratthakaṃdiṭṭhiṃdīpeti）」这一义推及[彼处]。而此中，[义注]以「仅凭思辨（takkamattakena）」一语显示：由于诸推理者的思构无所拘束，把自己所思构的任何[说法]都认作实义，如此执著而作思辨之见的执取，因此智者们不应对他们的见处作抉择。「有些[师]（keci）」者：即北寺住者。因为他们说：「『五种业』者，[他们]是把眼、耳、鼻、舌、身这五根施设为『五种业』的。」「[身语二业]是业（kammaṃ）」的主张者：即由于粗显，[他]主张[那]是圆满之业。「意业由于不粗显，[他]主张[那]是半业」——[语句]如此配合。「六十二种行道（dvaṭṭhipaṭipadā）」者：本应说「dvāsaṭṭhipaṭipadā」，[而他]不通自性词法，[故]说作「dvaṭṭhipaṭipadā」。「于一劫中（ekasmiṃkappe）」者：即于一大劫中；而在那[大劫]中，也[即]于称为「成住」的一阿僧祇劫中。

Pamukhayonīnanti manussatiracchānādīsu khattiyabrāhmaṇādisīhabyagghādivasena padhānayonīnaṃ. Saṭṭhisatānīti chasahassāni. ‘‘Pañca ca kammuno satānī’’ ti padassa atthadassanaṃ ‘‘pañcakammasatāni cā’’ ti. ‘‘Eseva nayo’’ ti iminā ‘‘kevalaṃ takkamattakena niratthakaṃ diṭṭhiṃ dīpetī’’ ti imamevatthaṃ atidisati. Ettha ca ‘‘takkamattakenā’’ ti iminā yasmā takkikā niraṅkusatāya parikappanassa yaṃ kiñci attano parikappitaṃ sārato maññamānā tatheva abhinivissa takkadiṭṭhigāhaṃ gaṇhanti, tasmā na tesaṃ diṭṭhivatthusmiṃ viññūhi vicāraṇā kātabbāti dasseti. Kecīti uttaravihāravāsino. Te hi ‘‘pañca kammānīti cakkhusotaghānajivhākāyā imāni pañcindriyāni ‘pañca kammānī’ti paññāpentī’’ ti vadanti. Kammanti laddhīti oḷārikabhāvato paripuṇṇakammanti laddhi.

Manokammaṃ anoḷārikattā upaḍḍhakammanti laddhīti yojanā. Dvaṭṭhipaṭipadāti ‘‘dvāsaṭṭhi paṭipadā’’ ti vattabbe sabhāvaniruttiṃ ajānanto ‘‘dvaṭṭhipaṭipadā’’ ti vadati. Ekasmiṃ kappeti ekasmiṃ mahākappe, tatthāpi ca vivaṭṭaṭṭhāyīsaññite ekasmiṃ asaṅkhyeyyekappe.

[t4] 杀绵羊（urabbha），故为「屠羊者（orabbhikā）」。「屠猪者（sūkarikā）」等也应如此了知。「猎人（luddā）」者：即其他任何捕兽者、猎户。他们由于耽于恶业，[义注]故说「[他说]这是黑生类。[他说]比丘[是青生类]（kaṇhābhijātītivadati.Bhikkhū）」——[「比丘」]即佛教中的比丘。相传他是以「他们带着欲贪而受用」的意趣而说「他们于四资具中放入刺而食用（catūsupaccayesukaṇṭakepakkhipitvākhādanti）」。若问为何？——另有[师]说：由于他有「他们受用极上妙的资具」这样的邪执，因此[比丘们]纵然受用如法所得的资具，由于与活命外道的宗义相违，也就可谓是「于诸资具中放入刺而食用」。「某些出家者（ekepabbajitā）」，即那些特别修习自苦行的[人]。正因如此，他们如同行于刺上一般，故说为「以刺为生者（kaṇṭakavuttikā）」。由于具足立食、拒绝沐浴等禁行，[故]更为洁白。「裸形者的弟子（acelakasāvakā）」——[义注]是说活命外道的弟子。相传他们由于依活命外道的宗义而心清净，比尼乾陀们更为洁白。因为南达等[人]把那样的活命外道行道推至顶点而住立。因此，比尼乾陀们与活命外道的弟子们更为洁白者，[即是]极白生类——这是他的主张。

Urabbhe hanantīti orabbhikā. Evaṃ sūkarikādayo veditabbā. Luddāti aññepi ye keci māgavikanesādā. Te pāpakammapasutatāya ‘‘kaṇhābhijātīti vadati. Bhikkhū’’ ti buddhasāsane bhikkhū. Te kira ‘‘sachandarāgā paribhuñjantī’’ ti adhippāyena ‘‘catūsu paccayesu kaṇṭake pakkhipitvā khādantī’’ ti vadati. Kasmāti ce? Yasmā ‘‘te paṇītapaṇīte paccaye paṭisevantī’’ ti tassa micchāgāho, tasmā ñāyaladdhepi paccaye bhuñjamānā ājīvakasamayassa vilomagāhitāya paccayesu kaṇṭake pakkhipitvā khādanti nāmāti vadatīti apare. Eke pabbajitā, ye savisesaṃ attakilamathānuyogaṃ anuyuttā. Tathā hi te kaṇṭake vattantā viya hontīti ‘‘kaṇṭakavuttikā’’ ti vuttā. Ṭhatvā bhuñjananahānapaṭikkhepādivatasamāyogena paṇḍaratarā. ‘‘Acelakasāvakā’’ ti ājīvakasāvake vadati. Te kira ājīvakaladdhiyā visuddhacittatāya nigaṇṭhehipi paṇḍaratarā. Nandādayo hi tathārūpaṃ ājīvakapaṭipattiṃ ukkaṃsaṃ pāpetvā ṭhitā. Tasmā nigaṇṭhehi ājīvakasāvakehi ca paṇḍaratarā paramasukkābhijātīti ayaṃ tassa laddhi.

[t5] 「人地（purisabhūmiyo）」者：是以主要之人[作]的指示；[他们]也承认女人有那些地。「比丘是已退堕的（bhikkhucapannako）」等语，正是他们的圣典[文句]。此中「pannako」者：即行乞食者，或依他们的行道而行者。「胜者（jino）」者：即衰老、依老而界羸劣者；或依自己的行道胜过对治品而住立者。相传他既成如此，便对任何人也不说法。[义注]故说「无所言说（nakiñciāha）」。也有[师]说：纵然[他人]作了骂为「驼口」等的种种[侮辱]，[他]也以忍耐而无所言说。「无所得者（alābhī）」者：即由于具足以「他不从瓶口领受」等（《长部》1.394）之法所说的无所得之因而为无所得者；正因如此，[他]为饥饿羸弱所逼而以卧为归趣，[义注]故说「无所得的沙门[之地为『退堕地』]（samaṇaṃpannabhūmī）」。

Purisabhūmiyoti padhānapuggalena niddeso. Itthīnampi tā bhūmiyo icchanteva. ‘‘Bhikkhu ca pannako’’ tiādi tesaṃ pāḷiyeva. Tattha pannakoti bhikkhāya vicaraṇako, tesaṃ vā paṭipattiyā paṭipannako. Jinoti jiṇṇo jarāvasena hīnadhātuko, attano vā paṭipattiyā paṭipakkhaṃ jinitvā ṭhito. So kira tathābhūto dhammampi kassaci na kathesi. Tenāha ‘‘na kiñci āhā’’ ti. Oṭṭhavadanādivippakāre katepi khamanavasena na kiñci vadatītipi vadanti. Alābhinti ‘‘so na kumbhimukhā paṭiggaṇhātī’’ tiādinā (dī. ni. 1.394) nayena vuttaalābhahetusamāyogena alābhiṃ, tatoyeva jighacchādubbalaparetatāya sayanaparāyanaṃ ‘‘samaṇaṃ pannabhūmī’’ ti vadati.

[t6] 「[活命外道]的生活[方式]之诸百（ājīvavuttisatāni）」者：即众生们作为活命的生计方式之诸百。以「家畜（pasu）」一语取绵羊类，以「鹿（miga）」一语取鹿、野牛等一切兽类。「诸天是众多的（bahūdevā）」者：即依四大王天等、梵众天等，并依其中的差别而诸天众多。此中，四大王天的某些差别应依《大集会经》（《长部》2.331）来显明。「人也是无量的（manussāpianantā）」者：即依洲、地方、家族、种姓、活命等的分别，人也有无量差别。「鬼（pisācā）」即是「pesācā」。那些[鬼]，即另外的饿鬼等，是极大的。[他]是以「古瓦利亚（kuvāḷiya）」、「目支邻陀（mucalinda）」之名来说六牙象湖与曼达吉尼湖的。

Ājīvavuttisatānīti sattānaṃ ājīvabhūtāni jīvikāvuttisatāni. Pasuggahaṇena eḷakajāti gahitā, migaggahaṇena rurugavayādisabbamigajāti. Bahū devāti cātumahārājikādibrahmakāyikādivasena, tesaṃ antarabhedavasena bahū devā. Tattha cātumahārājikānaṃ ekaccabhedo mahāsamayasuttavasena (dī. ni. 2.331) dīpetabbo. Manussāpi anantāti dīpadesakulavaṃsājīvādivibhāgavasena manussāpi anantabhedā. Pisācā eva pesācā. Te aparapetādayo mahantamahantā. Chaddantadahamandākiniyo kuvāḷiyamucalindanāmena vadati.

[t7] 「结节（pavuṭā）」者：即[草木]节上的结。「智者也……乃至……不超过[那期限]（paṇḍitopi...pe... uddhaṃnagacchati）」——为何？由于众生轮回之时是决定的。「使未成熟的[业]成熟（aparipakkaṃ... paripācetināma）」——[即]以戒等令那未成熟的轮回之因成熟，因为[如此便可]迅速证得清净。「一次次地触受已成熟的[业]而使之灭尽（paripakkaṃ...phussaphussa...byantiṃkarotināma）」——[即]一次次地触及、到达已成熟之业，由不令[它]依时成熟[的方式]而使之灭尽。

Pavuṭāti pabbagaṇṭhikā. Paṇḍitopi ...pe... uddhaṃ na gacchati, kasmā? Sattānaṃ saṃsaraṇakālassa niyatabhāvato. Aparipakkaṃ saṃsaraṇanimittaṃ sīlādinā paripāceti nāma sīghaṃyeva visuddhippattiyā. Paripakkaṃ kammaṃ phussa phussa patvā patvā kālena paripakkabhāvānāpādanena byantiṃ karoti nāma.

[t8] 「线球（suttaguḷe）」者：即线的团。[义注]以「只是解开着[线]滚去（nibbeṭhiyamānamevapaleti）」这一譬喻显示：众生的轮回唯是次第地消尽，并不为他增长——因为[在他看来轮回]是有定限的。

Suttaguḷeti suttavaṭṭiyaṃ. ‘‘Nibbeṭhiyamānameva paletī’’ ti upamāya sattānaṃ saṃsāro anukkamena khīyateva, na tassa vaḍḍhatīti dasseti paricchinnarūpattā.

§ 169 尊者，末伽梨·拘舍梨被我问到现见的沙门果时，就这样回答了以轮回而清净（saṃsārasuddhi）。尊者，犹如被问到芒果却回答面包果，被问到面包果却回答芒果；同样地，尊者，末伽梨·拘舍梨被我问到现见的沙门果时，却回答了以轮回而清净。尊者，我这样想：“像我这样的人，怎么能想去贬斥住在国土中的沙门或婆罗门呢？”于是，尊者，我对末伽梨·拘舍梨所说的话既不欢喜，也不呵斥；既不欢喜也不呵斥，虽心怀不悦，却不发出不悦之语，不领受、不驳斥其言，便从座位起身离开了。

. ‘‘Itthaṃ kho me, bhante, makkhali gosālo sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno saṃsārasuddhiṃ byākāsi. Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya; evameva kho me, bhante, makkhali gosālo sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno saṃsārasuddhiṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi – ‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyā’ ti. So kho ahaṃ, bhante, makkhalissa gosālassa bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ. Anabhinanditvā appaṭikkositvā anattamano, anattamanavācaṃ anicchāretvā, tameva vācaṃ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṃ.

> 译注：saṃsārasuddhi或译“轮回净化[论]”，谓仅凭流转轮回[至期限尽]即得清净。

义注（1 块）

[a1] 167-169.在末伽梨之说中，「缘（paccayo）」只是「因（hetu）」的同义语；[他]以此二者[之语]否定了实际存在的身恶行等的杂染之缘，以及身善行等的清净之缘。「自作（attakāre）」者：即自作。众生们以自己所作之业而得到天性、魔性、梵天性、弟子菩提、独觉菩提乃至一切知性，这[自作]他也否定了。以第二句，[他]否定了他作——即依于他作、依于他人的教诫教授，除大士[菩萨]外，其余的人从人的荣盛开始，乃至证得阿罗汉[果]，[这]他作[他也否定了]。如是，这愚人可谓是在向胜者之轮施加打击。「没有人的作为（natthipurisakāre）」者：众生们以人的作为而得到如上所说的诸成就，这[人的作为]他也否定了。「没有力（natthibalaṃ）」者：众生们住立于自己的力而作精进，得到那些成就，那力他[也]否定了。「没有精进（natthivīriyaṃ）」等一切，都正是「人

的作为」的同义语；而为了否定「这是由我们的精进[而成]，这是由人的气力[而成]，这是由人的努力而转起的」这样转起之语，[他]才把这些各别列出。

167-169. Makkhalivāde paccayoti hetuvevacanameva, ubhayenāpi vijjamānameva kāyaduccaritādīnaṃ saṃkilesapaccayaṃ, kāyasucaritādīnañca visuddhipaccayaṃ paṭikkhipati. Attakāreti attakāro. Yena attanā katakammena ime sattā devattampi mārattampi brahmattampi sāvakabodhimpi paccekabodhimpi sabbaññutampi pāpuṇanti, tampi paṭikkhipati. Dutiyapadena yaṃ parakāraṃ parassa ovādānusāsaniṃ nissāya ṭhapetvā mahāsattaṃ avaseso jano manussasobhagyataṃ ādiṃ katvā yāva arahattaṃ pāpuṇāti, taṃ parakāraṃ paṭikkhipati. Evamayaṃ bālo jinacakke pahāraṃ deti nāma. Natthi purisakāreti yena purisakārena sattā vuttappakārā sampattiyo pāpuṇanti, tampi paṭikkhipati. Natthi balanti yamhi attano bale patiṭṭhitā sattā vīriyaṃ katvā tā sampattiyo pāpuṇanti, taṃ balaṃ paṭikkhipati. Natthi vīriyantiādīni sabbāni purisakāravevacanāneva. ‘‘Idaṃ no vīriyena idaṃ purisathāmena, idaṃ purisaparakkamena pavatta’’nti evaṃ pavattavacanapaṭikkhepakaraṇavasena panetāni visuṃ ādiyanti.

阿耆多·翅舍钦婆罗（AjitaKesakambala）之说 Ajitakesakambalavādo

§170 尊者，有一次，我前往阿耆多·翅舍钦婆罗那里；到了之后，与阿耆多·翅舍钦婆罗互相问候；交换了友好、可念的问候话语之后，坐在一旁。坐在一旁时，尊者，我对阿耆多·翅舍钦婆罗这样说：“阿耆多贤者，正如这些众多的技能行业，即：骑象者、骑马者、车兵、弓箭手、旗手、军务官、伙食兵、勇猛的王子、突击兵、大象般的战士、勇士、皮甲战士、婢女之子、点心师、理发师、助浴师、厨师、花鬘师、洗衣师、织工、编苇匠、陶工、算术师、指算师，以及其他诸如此类的众多技能行业——他们就在现法中依靠现见的技能之果生活；他们以此使自己快乐、满足，使父母快乐、满足，使妻儿快乐、满足，使朋友同事快乐、满足，在沙门、婆罗门处确立导向上界的供养——它是属天的、有乐报的、导致生天的。阿耆多贤者，是否也能同样地施设就在现法中现见的沙门果呢？”

. ‘‘Ekamidāhaṃ, bhante, samayaṃ yena ajito kesakambalo tenupasaṅkamiṃ; upasaṅkamitvā ajitena kesakambalena saddhiṃ sammodiṃ. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, ajitaṃ kesakambalaṃ etadavocaṃ – ‘yathā nu kho imāni, bho ajita, puthusippāyatanāni…pe… sakkā nu kho, bho ajita, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññapetu’nti?

义注（6 块）

[a1] 170-172.在阿耆多之说中，「没有布施（natthidinnaṃ）」者：[他]是就布施无果而说的。所谓「供养（yiṭṭhaṃ）」，是说大供祭。「祭祀（hutaṃ）」者：意指馈赠的敬礼。这两者他也正是就无果而否定的。「善作、恶作之业的（sukatadukkaṭānaṃ）」者：即善作与恶作的，是善与不善的意思。「果与异熟（phalaṃvipāko）」者：[他]说凡称为「果」或「异熟」的，那都是没有的。「没有此世（natthiayaṃloko）」者：即对住于他世者没有此世；「没有他世（natthiparoloko）」者：即对住于此世者也没有他世；[他]显示：一切[众生]都在各自[所在]之处断灭。「没有母，没有父（natthimātānatthipitā）」者：[他]是依于对他们[所作]的正行与邪行无果而说的。「没有化生的众生（natthisattāopapātikā）」者：[他]说没有死后再生的众生。

170-172. Ajitavāde natthi dinnanti dinnaphalābhāvaṃ sandhāya vadati. Yiṭṭhaṃ vuccati mahāyāgo. Hutanti paheṇakasakkāro adhippeto. Tampi ubhayaṃ phalābhāvameva sandhāya paṭikkhipati. Sukatadukkaṭānanti

sukatadukkaṭānaṃ, kusalākusalānanti attho. Phalaṃ vipākoti yaṃ phalanti vā vipākoti vā vuccati, taṃ natthīti vadati. Natthi ayaṃ lokoti paraloke ṭhitassa ayaṃ loko natthi, natthi paro lokoti idha loke ṭhitassāpi paro loko natthi, sabbe tattha tattheva ucchijjantīti dasseti. Natthi mātā natthi pitāti tesu sammāpaṭipattimicchāpaṭipattīnaṃ phalābhāvavasena vadati. Natthi sattā opapātikāti cavitvā upapajjanakā sattā nāma natthīti vadati.

[a2] 「四大所成（cātumahābhūtiko）」者：即由四大所成的。「地[归入]地身（pathavīpathavikāyaṃ）」者：即内地界[归入]外地界。「归入（anupeti）」者：即随往。「还入（anupagacchati）」者：即它的同义语；也有「随去」之义。以此二者显示「归入、还入」。于水等[句]中也是这个道理。「诸根（indriyāni）」者：即以意为第六的诸根转入虚空。「以尸床为第五（āsandipañcamā）」者：即以所卧之床为第五；意思是床，以及执持四个床脚而立的四人。「直到火葬场（yāvāḷāhanā）」者：即直到冢间。「足迹（padāni）」者：即依「此人如此持戒，如此恶戒」等之法而转起的德与非德之语句；或者此处「padāni」意指身体本身。「鸽色的（kāpotakāni）」者：即鸽子之色的，意思是鸽翅之色的。「终归灰烬（bhassantā）」者：即以灰为终；或者「bhassantā」正是[此处的]圣典读法。「祭品（āhutiyo）」者：意思是凡以馈赠、敬礼等种类所作的布施，一切都以灰烬告终，不会更进而成为予果者。「愚人的施设（dattupaññattaṃ）」者：即由愚钝之人、愚痴之人所施设的。是所说的意思是：[他]显示「这布施是由无智的愚者所施设的，不是由智者[所施设]；愚者施与，智者取受」。

Cātumahābhūtikoti catumahābhūtamayo. Pathavī pathavikāyanti ajjhattikapathavīdhātu bāhirapathavīdhātuṃ. Anupetīti anuyāyati. Anupagacchatīti tasseva vevacanaṃ. Anugacchatītipi attho. Ubhayenāpi upeti, upagacchatīti dasseti. Āpādīsupi eseva nayo. Indriyānīti manacchaṭṭhāni indriyāni ākāsaṃ pakkhandanti. Āsandipañcamāti nipannamañcena pañcamā, mañco ceva cattāro mañcapāde gahetvā ṭhitā cattāro purisā cāti attho. Yāvāḷāhanāti yāva susānā. Padānīti ‘ayaṃ evaṃ sīlavā ahosi, evaṃ dussīlo’ tiādinā nayena pavattāni guṇāguṇapadāni, sarīrameva vā ettha padānīti adhippetaṃ. Kāpotakānīti kapotavaṇṇāni, pārāvatapakkhavaṇṇānīti attho. Bhassantāti bhasmantā, ayameva vā pāḷi. Āhutiyoti yaṃ paheṇakasakkārādibhedaṃ dinnadānaṃ, sabbaṃ taṃ chārikāvasānameva hoti, na tato paraṃ phaladāyakaṃ hutvā gacchatīti attho. Dattupaññattanti dattūhi bālamanussehi paññattaṃ. Idaṃ vuttaṃ hoti – ‘bālehi abuddhīhi paññattamidaṃ dānaṃ, na paṇḍitehi. Bālā denti, paṇḍitā gaṇhantī’ ti dasseti.

[a3] 此中，富兰那说「[这样]作时，恶并没有被造作」，是遮遣业。阿耆多说「身坏之后断灭」，是遮遣异熟。末伽梨说「没有因」，则是二者俱遮。此中，遮遣业者也就遮遣了异熟，遮遣异熟者也就遮遣了业。如是，这一切[人]依义都是二者俱遮者：既是无因论者，又是无作论者，也是虚无论者。

Tattha pūraṇo ‘‘karoto na karīyati pāpa’’nti vadanto kammaṃ paṭibāhati. Ajito ‘‘kāyassa bhedā ucchijjatī’’ti vadanto vipākaṃ paṭibāhati. Makkhali ‘‘natthi hetū’’ti vadanto ubhayaṃ paṭibāhati. Tattha kammaṃ paṭibāhantenāpi vipāko paṭibāhito hoti, vipākaṃ paṭibāhantenāpi kammaṃ paṭibāhitaṃ hoti. Iti sabbepete atthato ubhayappaṭibāhakā ahetukavādā ceva akiriyavādā ca natthikavādā ca honti.

[a4] 或者，那些取了他们的主张，坐在夜间住处、白日住处而诵习、思择的人，对「[这样]作时，恶并没有被造作；没有因，没有缘；死后断灭」这一所缘，邪念于其中住立，心成一境，诸速行速行；于第一速行时尚可救治，于第二等[速行]时也是如此；至第七[速行]时，则连诸佛也不可救治，不再回转，如阿利吒（ariṭṭha）之刺一般。此中，有人堕入一种见，有人[堕入]二种，有人[堕入]三种；纵然只堕入一种，或堕入二种、三种，也就成了决定邪见者。他既得到天界之道的障碍，也[得到]解脱之道的障碍，在那一自体之后不可能往生天界，更何况解脱。这样的众生名为「轮回之桩」、「守地者」；这样的有[情]，多半没有从[恶]有出离[之时]。

Ye vā pana tesaṃ laddhiṃ gahetvā rattiṭṭhāne divāṭhāne nisinnā sajjhāyanti vīmaṃsanti, tesaṃ ‘‘karoto na karīyati pāpaṃ, natthi hetu, natthi paccayo, mato ucchijjatī’’ti tasmiṃ ārammaṇe micchāsati santiṭṭhati, cittaṃ ekaggaṃ hoti, javanāni javanti, paṭhamajavane satekicchā honti, tathā dutiyādīsu, sattame buddhānampi atekicchā anivattino ariṭṭhakaṇṭakasadisā. Tattha koci ekaṃ dassanaṃ okkamati, koci dve, koci tīṇipi, ekasmiṃ okkantepi, dvīsu tīsu okkantesupi, niyatamicchādiṭṭhikova hoti; patto

saggamaggāvaraṇañceva mokkhamaggāvaraṇañca, abhabbo tassattabhāvassa anantaraṃ saggampi gantuṃ, pageva mokkhaṃ. Vaṭṭakhāṇu nāmesa satto pathavigopako, yebhuyyena evarūpassa bhavato vuṭṭhānaṃ natthi.

[a5] 「因此，对不善之人，如对毒蛇[一类的]爬虫

‘‘Tasmā akalyāṇajanaṃ, āsīvisamivoragaṃ;

[a6] 欲求福利的明智者，应当远远地回避。」

Ārakā parivajjeyya, bhūtikāmo vicakkhaṇo’’ti.

§171 尊者，这样说时，阿耆多·翅舍钦婆罗对我这样说：“大王，没有布施，没有供养（yiṭṭha），没有祭祀（huta）；没有善作、恶作之业的果与异熟（vipāka）；没有此世，没有他世；没有母，没有父；没有化生的众生（opapātika）；世间没有正行的、正行道的沙门、婆罗门，自己以通智证知此世与他世之后加以宣说。这个人是四大（cātumahābhūta）所成，死时，地归入、还入地身，水归入、还入水身，火归入、还入火身，风归入、还入风身，诸根转入虚空。人们以尸床为第五，抬着死者而去；足迹显现直到火葬场；骨头变成鸽色；祭品终归灰烬。布施是愚人的施设；凡说‘有’论（atthikavāda）者，他们的话都是空虚、虚妄的戏论。愚者与智者身坏之后，断灭、消亡，死后不存在。”

. ‘‘Evaṃ vutte, bhante, ajito kesakambalo maṃ etadavoca – ‘natthi, mahārāja, dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko [paraloko (syā.)], natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā [samaggatā (ka.), samaggatā (syā.)] sammāpaṭipannā, ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedenti. Cātumahābhūtiko ayaṃ puriso, yadā kālaṅkaroti, pathavī pathavikāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti. Āsandipañcamā purisā mataṃ ādāya gacchanti. Yāvāḷāhanā padāni paññāyanti. Kāpotakāni aṭṭhīni bhavanti, bhassantā āhutiyo. Dattupaññattaṃ yadidaṃ dānaṃ. Tesaṃ tucchaṃ musā vilāpo ye keci atthikavādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti, na honti paraṃ maraṇā’ti.

> 译注：“以尸床为第五”（āsandipañcamā）：四人抬一尸床，连尸床共为五。“说‘有’论”指主张布施、业果、他世等存在的学说。“足迹显现直到火葬场”之 padāni 此处依直解译“足迹”；义注另解作[哀悼、赞颂]之“句”，谓关于死者的言辞唯至火葬场为止。

义注（1 块）

[a1] 170-172.在阿耆多之说中，「没有布施（natthidinnaṃ）」者：[他]是就布施无果而说的。所谓「供养（yiṭṭhaṃ）」，是说大供祭。「祭祀（hutaṃ）」者：意指馈赠的敬礼。这两者他也正是就无果而否定的。「善作、恶作之业的（sukatadukkaṭānaṃ）」者：即善作与恶作的，是善与不善的意思。「果与异熟（phalaṃvipāko）」者：[他]说凡称为「果」或「异熟」的，那都是没有的。「没有此世（natthiayaṃloko）」者：即对住于他世者没有此世；「没有他世（natthiparoloko）」者：即对住于此世者也没有他世；[他]显示：一切[众生]都在各自[所在]之处断灭。「没有母，没有父（natthimātānatthipitā）」者：[他]是依于对他们[所作]的正行与邪行无果而说的。「没有化生的众生（natthisattāopapātikā）」者：[他]说没有死后再生的众生。

170-172. Ajitavāde natthi dinnanti dinnaphalābhāvaṃ sandhāya vadati. Yiṭṭhaṃ vuccati mahāyāgo. Hutanti paheṇakasakkāro adhippeto. Tampi ubhayaṃ phalābhāvameva sandhāya paṭikkhipati. Sukatadukkaṭānanti sukatadukkaṭānaṃ, kusalākusalānanti attho. Phalaṃ vipākoti yaṃ phalanti vā vipākoti vā vuccati, taṃ

natthīti vadati. Natthi ayaṃ lokoti paraloke ṭhitassa ayaṃ loko natthi, natthi paro lokoti idha loke ṭhitassāpi paro loko natthi, sabbe tattha tattheva ucchijjantīti dasseti. Natthi mātā natthi pitāti tesu sammāpaṭipattimicchāpaṭipattīnaṃ phalābhāvavasena vadati. Natthi sattā opapātikāti cavitvā upapajjanakā sattā nāma natthīti vadati.

复注（6 块）

[t1] 「布施（dinnaṃ）」者：是以所施之物为首而说的布施，[义注]故说「[他]是就布施无果而说的（dinnassaphalābhāvaṃvadati）」；因为所施的饭食等事物，他又怎能否定呢？「供养、祭祀（yiṭṭhaṃhutaṃ）」中也是同样的方法。「大供祭（mahāyāgo）」者：即一切共通的大布施。「馈赠的敬礼（pāhunakasakkāro）」者：即依馈赠之性而应作的敬礼。「果（phalaṃ）」者：即功德之果与等流之果。「异熟（vipāko）」者：即相似之果。「对住于他世者没有此世」者：即对住于他世者，没有由业所应得的此世。「对住于此世者也没有他世」者：即对住于此世者，没有由业所应得的他世。[义注]对此说出理由：「一切[众生]都在各自[所在]之处断灭（sabbetatthatatthevaucchijjanti）」——这些众生住于任何有、任何胎等之中，便在那里断灭，[即]依无有再生的坏灭而消亡。「依于……无果（phalābhāvavasena）」者：即[他]是依于对父母[所作]的正行与邪行无果而说「没有母，没有父」的，并不是依于父母之无有，也不是依于如今对他们所作的敬与不敬之无有——因为他们是世间现见的。为显示「这些众生的生起如水泡一般唯是[新起]，并非以死后再来为前提」，[圣典]才说「没有化生的众生（natthisattāopapātikā）」——[义注]故说「[他]说没有死后再生的众生（cavitvāupapajjanakasattānāmanatthītivadati）」。所谓沙门，应是如实了知而不对任何人说任何[法]、自制而住的；否则便成了自负之慢。因为一人又能为另一人做什么呢？而且，对自己的成办也不会有任何依靠，因为[一切]都在各自[所在]之处断灭——[义注]故说「他们……此世……乃至……加以宣说（yeimañca...pe... pavedenti）」。

. Dinnanti deyyadhammasīsena dānaṃ vuttanti āha ‘‘dinnassa phalābhāvaṃ vadatī’’ti, dinnaṃ pana annādivatthuṃ kathaṃ paṭikkhipati. Eseva nayo yiṭṭhaṃ hutanti etthāpi. Mahāyāgoti sabbasādhāraṇaṃ mahādānaṃ. Pāhunakasakkāroti pāhunabhāvena kātabbasakkāro. Phalanti ānisaṃsaphalaṃ, nissandaphalañca. Vipākoti sadisaphalaṃ. Paraloke ṭhitassa ayaṃ loko natthīti paraloke ṭhitassa kammunā laddhabbo ayaṃ loko na hoti. Idhaloke ṭhitassāpi paraloko natthīti idhaloke ṭhitassa kammunā laddhabbo paraloko na hoti. Tattha kāraṇamāha ‘‘sabbe tattha tattheva ucchijjantī’’ti. Ime sattā yattha yattha bhave, yoniādīsu ca ṭhitā tattha tattheva ucchijjanti nirudayavināsavasena vinassanti. Phalābhāvavasenāti mātāpitūsu sammāpaṭipattimicchāpaṭipattīnaṃ phalassa abhāvavasena ‘‘natthi mātā, natthi pitā’’ti vadati, na mātāpitūnaṃ, nāpi tesu idāni kayiramānasakkārāsakkārānaṃ abhāvavasena tesaṃ lokapaccakkhattā. Pubbuḷakassa viya imesaṃ sattānaṃ uppādo nāma kevalo, na cavitvā āgamanapubbakoti dassanatthaṃ ‘‘natthi sattā opapātikā’’ti vuttanti āha ‘‘cavitvā upapajjanakasattā nāma natthīti vadatī’’ti. Samaṇena nāma yāthāvato jānantena kassaci kiñci akathetvā saññatena bhavitabbaṃ, aññathā āhopurisikā nāma siyā. Kiñhi paro parassa karissati? Tathā ca attano sampādanassa kassaci avassayo eva na siyā tattha tattheva ucchijjanatoti āha ‘‘ye imañca...pe... pavedentī’’ti.

[t2] 从属于四大，故为「四大所成（cātumahābhūtiko）」。而正如由泥所成的器皿是泥所成的，同样，此[人]是由四大所成，[义注]故说「由四大所成的（catumahābhūtamayo）」。「内地界（ajjhattikapathavīdhātu）」者：即属于众生相续的地界。「外地界（bāhirapathavīdhātuṃ）」者：即外面的大地。「还入（upagacchati）」者：即从外地身而来的、作为它一部分的地，因得内之性而住立为众生之性；如今则如瓶等中的地一般，归入、还入那外地身，[即]完全与它无别而成为一体。「于水等[句]中也是这个道理」——此中，持见者的意趣是：如同为云雨从大海所取的水，又以雨水之性[归]回大海；如同从日光所取的、称为「因陀罗之火」的火，又[归]回日光；如同从大风蕴出来的大风，[归]入、还入那风蕴。[诸师]说「以意为第六的诸根转入虚空」，是因为它们没有[各自的]境；因为以取「有境者」，诸境也就一并被取了。「德与非德之语句（guṇāguṇapadāni）」者：即德与过的部分。而所意指的是「身体本身即是『足迹（padāni）』」，因为由身体

而行（pajjitabba）于种种作用。迷乱（dabbanti、muyhanti），故为「愚钝之人（dattū）」，[即]愚痴的人；[「愚人的施设」即是]由那些愚钝之人、愚昧之人[所施设]。凡有「有他世」之见者，即是「有[论]者（atthikā）」；他们的论说即「『有』论（atthikavādo）」——[即经中所说的]那「有」论。

Catūsu mahābhūtesu niyuttoti cātumahābhūtiko. Yathā pana mattikāya nibbattaṃ bhājanaṃ mattikāmayaṃ, evaṃ ayaṃ catūhi mahābhūtehi nibbattoti āha ‘‘catumahābhūtamayo’’ti. Ajjhattikapathavīdhātūti sattasantānagatā pathavīdhātu. Bāhirapathavīdhātunti bahiddhā mahāpathaviṃ. Upagacchatīti bāhirapathavikāyato tadekadesabhūtā pathavī āgantvā ajjhattikabhāvappattiyā sattabhāvena saṇṭhitā idāni ghaṭādigatapathavī viya tameva bāhirapathavikāyaṃ upeti upagacchati sabbaso tena nibbisesataṃ ekībhāvameva gacchati. Āpādīsupi eseva nayoti ettha pajjunnena mahāsamuddato gahitaāpo viya vassodakabhāvena punapi mahāsamuddameva, sūriyarasmito gahitaṃ indaggisaṅkhātatejo viya puna sūriyarasmiṃ, mahāvāyukhandhato niggatamahāvāto viya tameva vāyukhandhaṃ upeti upagacchatīti diṭṭhigatikassa adhippāyo. Manacchaṭṭhāni indriyāni ākāsaṃ pakkhandanti tesaṃ visayābhāvāti vadanti. Visayigahaṇena hi visayāpi gahitā eva hontīti. Guṇāguṇapadānīti guṇadosakoṭṭhāsā. Sarīrameva padānīti adhippetaṃ sarīrena taṃtaṃkiriyāya pajjitabbato. Dabbanti muyhantīti dattū, mūḷhapuggalā. Tehi dattūhi bālamanussehi. ‘‘Paraloko atthī’’ti mati yesaṃ, te atthikā, tesaṃ vādoti atthikavādo, taṃ atthikavādaṃ.

[t3]「遮遣业（kammaṃpaṭibāhati）」——由于[他]是无作论者。「遮遣异熟（vipākaṃpaṭibāhati）」——由于[他]完全否定未来的往生。「二者俱遮（ubhayaṃpaṭibāhati）」——由于完全遮遣了因，果也就一并被否定了；因为「二者」即是业与异熟。因为他说「诸众生无因无缘而杂染、而清净」（《长部》1.168；《中部》2.100、227；《相应部》3.212），由于[这]是说异熟也如业一样不是杂染与清净之缘，故可谓遮遣了那二者。异熟便被遮遣了，因为无业则无异熟；业便被遮遣了，因为无异熟则业成无义。「依义（atthato）」者：即依自相。「二者俱遮者（ubhayappaṭibāhakā）」者：[他们]虽在圣典中各别以显示种种见而传来，然而由于遮遣二者，各各正是持三种见者。因为「二者俱遮」是因之语，「既是无因论者（ahetukavādāceva）」等则是宗之语。因为凡由遮遣异熟而为虚无见者、断灭论者，他依义也由遮遣业而为无作见者，由遮遣二者而为无因见者。其余二者中也是同样的方法。

Kammaṃ paṭibāhati akiriyavādibhāvato. Vipākaṃ paṭibāhati sabbena sabbaṃ āyatiṃ upapattiyā paṭikkhipanato. Ubhayaṃ paṭibāhati sabbaso hetupaṭibāhaneneva phalassapi paṭikkhittattā. Ubhayanti hi kammaṃ vipākañcāti ubhayaṃ. So hi ‘‘ahetū appaccayā sattā saṃkilissanti, visujjhanti cā’’ti (dī. ni. 1.168; ma. ni. 2.100, 227; saṃ. ni. 3.212) vadanto kammassa viya vipākassāpi saṃkilesavisuddhīnaṃ paccayattābhāvavacanato tadubhayaṃ paṭibāhati nāma. Vipāko paṭibāhito hoti asati kamme vipākābhāvato. Kammaṃ paṭibāhitaṃ hoti asati vipāke kammassa niratthakabhāvāpattito. Atthatoti sarūpena. Ubhayappaṭibāhakāti visuṃ visuṃ taṃtaṃdiṭṭhidīpakabhāvena pāḷiyaṃ āgatāpi paccekaṃ tividhadiṭṭhikā eva ubhayapaṭibāhakattā. Ubhayappaṭibāhakāti hi hetuvacanaṃ. ‘‘Ahetukavādā cevā’’tiādi paṭiññāvacanaṃ. Yo hi vipākapaṭibāhanena natthikadiṭṭhiko ucchedavādī, so atthato kammapaṭibāhanena akiriyadiṭṭhiko, ubhayapaṭibāhanena ahetukadiṭṭhiko ca hoti. Sesadvayepi eseva nayo.

[t4]「诵习（sajjhāyanti）」者：即习取那显示[彼]见的典籍而诵读。「思择（vīmaṃsanti）」者：即抉择它的意义。「[对]他们（tesaṃ）」等语，是显示思择的行相。「这一所缘（tasmiṃārammaṇe）」者：即以「[这样]作时，恶并没有被造作」等之法而转起的、以如其所思构的业果之无有等[为内容]的主张之所缘。「邪念于其中住立（micchāsatisantiṭṭhati）」者：即依「[这样]作时，恶并没有被造作」等，对由传闻所得之义，以对那行相的种种寻思，如同有形体一般依自相现前于心；由长久熏习，「这就是如此」——以趣入堪于思量之性，由思量后的接受而如此执取；于一再地如此习行、多作者，那为邪思惟所受持、为邪精进所支撑、把非彼性执取为「彼性」的、得名为「邪念」的、与那主张俱行的渴爱，便住立[于中]。「心成一境（cittaṃekaggaṃhoti）」者：即由各自获得寻等之缘，因安住于那所缘，舍去多境性而成一境，如同安止一般。此处是以「心」为首而说邪定。应知那[邪定]也由种种殊胜之缘而得修习之力，于这样的场合正作着似定的作用，如同降伏猛兽等[事]中那样。「诸速行速行（javanānijavanti）」者：即以那行相多次转起前分的诸速行心路之后，于最后的速行心路中，七个速行速行。

「于第一速行时尚可救治；于第二等[速行]时也是如此」——这只是显示法的自性而已，并非说在那一刹那有谁能够救治他们。

Sajjhāyantīti taṃ diṭṭhidīpakaṃ ganthaṃ uggahetvā paṭhanti. Vīmaṃsantīti tassa atthaṃ vicārenti. ‘‘Tesa’’ ntiādi vīmaṃsanākāradassanaṃ. Tasmiṃ ārammaṇeti yathāparikappitakammaphalābhāvādike ‘‘karoto na karīyati pāpa’’ nti ādinayappavattāya laddhiyā ārammaṇe. Micchāsati santiṭṭhatīti ‘‘karoto na karīyati pāpa’’ ntiādivasena anussavūpaladdhe atthe tadākāraparivitakkanehi saviggahe viya sarūpato cittassa paccupaṭṭhite cirakālaparicayena evametanti nijjhānakkhamabhāvūpagamanena nijjhānakkhantiyā tathāgahite punappunaṃ tatheva āsevantassa bahulīkarontassa micchāvitakkena samādiyamānā micchāvāyāmūpatthambhitā ataṃsabhāvaṃ ‘‘taṃsabhāva’’ nti gaṇhantī micchāsatīti laddhanāmā taṃladdhisahagatā taṇhā santiṭṭhati. Cittaṃ ekaggaṃ hotīti yathāsakaṃ vitakkādipaccayalābhena tasmiṃ ārammaṇe avaṭṭhitatāya anekaggataṃ pahāya ekaggaṃ appitaṃ viya hoti. Cittasīsena micchāsamādhi eva vutto. Sopi hi paccayavisesehi laddhabhāvanābalo īdise ṭhāne samādhānapatirūpakiccakaroyeva, vāḷavijjhanādīsu viyāti daṭṭhabbaṃ. Javanāni javantīti anekakkhattuṃ tenākārena pubbabhāgiyesu javanavāresu pavattesu sabbapacchime javanavāre satta javanāni javanti. Paṭhame javane satekicchā honti. Tathā dutiyādīsūti dhammasabhāvadassanamattametaṃ, na pana tasmiṃ khaṇe tesaṃ tikicchā kenaci sakkā kātuṃ.

[t5] 「此中（tattha）」者：即在那三种邪见中。「有人堕入一种见（kociekaṃdassanaṃokkamati）」者：即凡唯对一[见]转起执著与习行者，他便唯堕入一种见；而凡对二种或三种[见]转起执著与习行者，他便堕入二种、三种。[义注]以此显示：先前依「二者俱遮」而显明的、依义成立的具一切见性，那是属于前分的；而那作为堕入邪性决定的[具见性]，由于各自依缘的聚集而成立，如同所缘各异的种种殊胜证得不能同时生起一样，[它]正是不相杂的。[义注]以「纵然只堕入一种（ekasmiṃokkantepi）」等语，显示三种见的同等力与同等果。因此，这三种[见]于一人生起时，也正是不相间杂的；由一[见]给与异熟时，其余的便成为助力者。「这样的众生名为『轮回之桩』（vaṭṭakhāṇunāmesā）」这句话是不了义的，不是了义的。正因如此，《妄衍破斥》中说：「然而他是唯于一个自体中决定呢，还是于其他[自体中]也[决定]呢？——唯于一个自体中决定；然而依习行之力，在其他有中也仍然喜好那种种见。」（《中部义注》3.129）因为所谓不善是无力的、羸弱的，不像善那样有力、大力；因此说「唯于一个自体中决定」。否则，邪性决定也会如正性决定那样成为究竟的了；而[它]并非究竟的。若如此，那么「轮回之桩」的说法[又]如何呢？——[《妄衍破斥》]故说「然而依习行之力（āsevanavasenapana）」等语。因此，正如说「愚者纵是沉没一次，也就是沉没了」那样，「轮回之桩」[之说]也是如此显明的。因为不应说：此[人]依什么样的缘而堕入那种种见，日后某时依与那[缘]相反的缘，他便不能从中抬起头来；因此[义注]说「这样的有[情]，多半没有从[恶]有出离[之时]（yebhuyyenahievarūpassabhavatovuṭṭhānaṃnāmanatthi）」。

Tatthāti tesu tīsu micchādassanesu. Koci ekaṃ dassanaṃ okkamatīti yassa ekasmiṃyeva abhiniveso āsevanā ca pavattā, so ekameva dassanaṃ okkamati. Yassa pana dvīsu tīsupi vā abhiniveso āsevanā ca pavattā, so dve tīṇipi okkamati, etena yā pubbe ubhayapaṭibāhakatāmukhena dīpitā atthasiddhā sabbadiṭṭhikatā, sā pubbabhāgiyā. Yā pana micchattaniyāmokkantibhūtā, sā yathāsakaṃ paccayasamudāgamasiddhito bhinnārammaṇānaṃ viya visesādhigamānaṃ ekajjhaṃ anuppattiyā asaṅkiṇṇā evāti dasseti. ‘‘Ekasmiṃ okkantepī’’ tiādinā tissannampi diṭṭhīnaṃ samānabalataṃ samānaphalatañca dasseti. Tasmā tissopi cetā ekassa uppannā abbokiṇṇā eva, ekāya vipāke dinne itarā anubalappadāyikāyo honti. ‘‘Vaṭṭakhāṇu nāmesā’’ ti idaṃ vacanaṃ neyyatthaṃ, na nītatthaṃ. Tathā hi papañcasūdaniyaṃ ‘‘kiṃ panesa ekasmiṃyeva attabhāve niyato hoti, udāhu aññasmiṃ pīti? Ekasmiṃyeva niyato, āsevanavasena pana bhavantarepi taṃ taṃ diṭṭhiṃ roceti yevā’’ ti (ma. ni. aṭṭha. 3.129) vuttaṃ. Akusalañhi nāmetaṃ abalaṃ dubbalaṃ, na kusalaṃ viya sabalaṃ mahābalaṃ. Tasmā ‘‘ekasmiṃyeva attabhāve niyato’’ ti vuttaṃ. Aññathā sammattaniyāmo viya micchattaniyāmopi accantiko siyā, na ca accantiko. Yadi evaṃ vaṭṭakhāṇujotanā kathanti āha ‘‘āsevanavasena panā’’ tiādi. Tasmā yathā ‘‘sakiṃ nimuggopi nimuggo eva bālo’’ ti vuttaṃ, evaṃ vaṭṭakhāṇujotanā. Yādise hi paccaye paṭicca ayaṃ taṃ taṃ dassanaṃ okkanto

puna kadāci tappaṭipakkhe paccaye paṭicca tato sīsukkhipanamassa na hotīti na vattabbaṃ, tasmā ‘‘yebhuyyena hi evarūpassa bhavato vuṭṭhānaṃ nāma natthī’’ ti vuttaṃ.

[t6] 「因此（tasmā）」者：即由于成为轮回之桩[的可能]其缘也是确然不虚的，[故说「因此」]。「欲求福利的（bhūtikāmo）」者：即依现法、来世与胜义[之利]，欲以自己的诸德而增长者。

Tasmāti yasmā evaṃ saṃsārakhāṇubhāvassapi paccayo apaṇṇakajāto, tasmā. Bhūtikāmoti diṭṭhadhammikasamparāyikaparamatthānaṃ vasena attano guṇehi vaḍḍhikāmo.

§172 尊者，阿耆多·翅舍钦婆罗被我问到现见的沙门果时，就这样回答了断灭（uccheda）。尊者，犹如被问到芒果却回答面包果，被问到面包果却回答芒果；同样地，尊者，阿耆多·翅舍钦婆罗被我问到现见的沙门果时，却回答了断灭。尊者，我这样想：“像我这样的人，怎么能想去贬斥住在国土中的沙门或婆罗门呢？”于是，尊者，我对阿耆多·翅舍钦婆罗所说的话既不欢喜，也不呵斥；既不欢喜也不呵斥，虽心怀不悦，却不发出不悦之语，不领受、不驳斥其言，便从座位起身离开了。

. ‘‘Itthaṃ kho me, bhante, ajito kesakambalo sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno ucchedaṃ byākāsi. Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya; evameva kho me, bhante, ajito kesakambalo sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno ucchedaṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi – ‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyā’ti. So kho ahaṃ, bhante, ajitassa kesakambalassa bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ. Anabhinanditvā appaṭikkositvā anattamano anattamanavācaṃ anicchāretvā tameva vācaṃ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṃ.

> 译注：uccheda即“断灭论（ucchedavāda）”。

义注（1 块）

[a1] 170-172.在阿耆多之说中，「没有布施（natthidinnaṃ）」者：[他]是就布施无果而说的。所谓「供养（yiṭṭhaṃ）」，是说大供祭。「祭祀（hutaṃ）」者：意指馈赠的敬礼。这两者他也正是就无果而否定的。「善作、恶作之业的（sukatadukkaṭānaṃ）」者：即善作与恶作的，是善与不善的意思。「果与异熟（phalaṃvipāko）」者：[他]说凡称为「果」或「异熟」的，那都是没有的。「没有此世（natthiayaṃloko）」者：即对住于他世者没有此世；「没有他世（natthiparoloko）」者：即对住于此世者也没有他世；[他]显示：一切[众生]都在各自[所在]之处断灭。「没有母，没有父（natthimātānatthipitā）」者：[他]是依于对他们[所作]的正行与邪行无果而说的。「没有化生的众生（natthisattāopapātikā）」者：[他]说没有死后再生的众生。

170-172. Ajitavāde natthi dinnanti dinnaphalābhāvaṃ sandhāya vadati. Yiṭṭhaṃ vuccati mahāyāgo. Hutanti paheṇakasakkāro adhippeto. Tampi ubhayaṃ phalābhāvameva sandhāya paṭikkhipati. Sukatadukkaṭānanti sukatadukkaṭānaṃ, kusalākusalānanti attho. Phalaṃ vipākoti yaṃ phalanti vā vipākoti vā vuccati, taṃ natthīti vadati. Natthi ayaṃ lokoti paraloke ṭhitassa ayaṃ loko natthi, natthi paro lokoti idha loke ṭhitassāpi paro loko natthi, sabbe tattha tattheva ucchijjantīti dasseti. Natthi mātā natthi pitāti tesu sammāpaṭipattimicchāpaṭipattīnaṃ phalābhāvavasena vadati. Natthi sattā opapātikāti cavitvā upapajjanakā sattā nāma natthīti vadati.

婆浮陀·迦旃延（PakudhaKaccāyana）之说
Pakudhakaccāyanavādo

§173 尊者，有一次，我前往婆浮陀·迦旃延那里；到了之后，与婆浮陀·迦旃延互相问候；交换了友好、可念的问候话语之后，坐在一旁。坐在一旁时，尊者，我对婆浮陀·迦旃延这样说：“迦旃延贤者，正如这些众多的技能行业，即：骑象者、骑马者、车兵、弓箭手、旗手、军务官、伙食兵、勇猛的王子、突击兵、大象般的战士、勇士、皮甲战士、婢女之子、点心师、理发师、助浴师、厨师、花鬘师、洗衣师、织工、编苇匠、陶工、算术师、指算师，以及其他诸如此类的众多技能行业——他们就在现法中依靠现见的技能之果生活；他们以此使自己快乐、满足，使父母快乐、满足，使妻儿快乐、满足，使朋友同事快乐、满足，在沙门、婆罗门处确立导向上界的供养——它是属天的、有乐报的、导致生天的。迦旃延贤者，是否也能同样地施设就在现法中现见的沙门果呢？”

. ‘‘Ekamidāhaṃ, bhante, samayaṃ yena pakudho kaccāyano tenupasaṅkamiṃ; upasaṅkamitvā pakudhena kaccāyanena saddhiṃ sammodiṃ. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, pakudhaṃ kaccāyanaṃ etadavocaṃ – ‘yathā nu kho imāni, bho kaccāyana, puthusippāyatanāni…pe… sakkā nu kho, bho kaccāyana, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññapetu’nti?

义注（1 块）

[a1] 173-175.在婆浮陀之说中，「非被作（akaṭā）」者：即非被作的。「非被作的种类（akaṭavidhā）」者：即非被作的形类。「你这样作（evaṃkarohi）」——意思是[它们]也不是被任何人[如此吩咐而]令作的。「非被化作（animmitā）」者：即也不是以神变所化作的。「亦无化作者（animmātā）」者：即无有令化作者。有些[师]作「animmāpetabbā」之读法，那既不见于圣典，也不见于义注。「不生[果]」等三语，其义已如上说。「不动摇（naiñjanti）」者：因如石柱一般而立，故不动。「不变易（navipariṇamanti）」者：即不舍其本性。「不互相侵害（naaññamaññaṃbyābādhenti）」者：即不互相损害。「不能（nālaṃ）」者：即不堪能。「地身」等[语]中：地即「地身」，或地之聚。「在其中（tattha）」者：即在以命为第七的诸身中。「[只是刀从]七身之间[的空隙穿入]（sattannaṃtvevakāyānaṃ）」者：犹如在绿豆堆等中所击下之刀是从绿豆等之间进入的，同样，刀是从七身之间的孔隙、空隙进入的。[他]显示：其中「我夺去此[人]的性命」，唯是想而已。

173-175. Pakudhavāde akaṭāti akatā. Akaṭavidhāti akatavidhānā. Evaṃ karohīti kenaci kārāpitāpi na hontīti attho. Animmitāti iddhiyāpi na nimmitā. Animmātāti animmāpitā, keci animmāpetabbāti padaṃ vadanti, taṃ neva pāḷiyaṃ, na aṭṭhakathāyaṃ dissati. Vañjhādipadattayaṃ vuttatthameva. Na iñjantīti esikatthambho viya ṭhitattā na calanti. Na vipariṇamantīti pakatiṃ na jahanti. Na aññamaññaṃ byābādhentīti na aññamaññaṃ upahananti. Nālanti na samatthā. Pathavikāyotiādīsu pathavīyeva pathavikāyo, pathavisamūho vā. Tatthāti tesu jīvasattamesu kāyesu. Sattannaṃ tveva kāyānanti yathā muggarāsiādīsu pahataṃ satthaṃ muggādīnaṃ antarena pavisati, evaṃ sattannaṃ kāyānaṃ antarena chiddena vivarena satthaṃ pavisati. Tattha ahaṃ imaṃ jīvitā voropemīti kevalaṃ saññāmattameva hotīti dasseti.

§174 尊者，这样说时，婆浮陀·迦旃延对我这样说：“大王，有这七身（sattakāyā）：非被作、非被作的种类，非被化作、亦无化作者，不生[果]、如山顶般常住、如石柱般稳立。它们不动摇，不变易，不互相侵害，不能给彼此[带来]乐、苦或乐与苦。哪七种呢？地身、水身、火身、风身、乐、苦，命（jīva）为第七——这七身非被作、非被作的种类，非被化作、亦无化作者，不生[果]、如山顶般常住、如石柱般稳立。它们不动摇，不变易，不互相侵害，不能给彼此[带来]乐、苦或乐与苦。

在其中没有杀者或令杀者，没有闻者或令闻者，没有识者或令识者。即使有人用锋利的刀砍断头颅，也没有任何人夺去任何人的生命，只是刀从七身之间的空隙穿入而已。”

. ‘ ‘Evaṃ vutte, bhante, pakudho kaccāyano maṃ etadavoca – ‘sattime, mahārāja, kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā. Te na iñjanti, na vipariṇamanti, na aññamaññaṃ byābādhenti, nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta? Pathavikāyo, āpokāyo, tejokāyo, vāyokāyo, sukhe, dukkhe, jīve sattame – ime satta kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā. Te na iñjanti, na vipariṇamanti, na aññamaññaṃ byābādhenti, nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha natthi hantā vā ghātetā vā, sotā vā sāvetā vā, viññātā vā viññāpetā vā. Yopi tiṇhena satthena sīsaṃ chindati, na koci kiñci [kañci (kaṃ.)] jīvitā voropeti; sattannaṃ tveva [sattannaṃ yeva (sī. syā. kaṃ. pī.)] kāyānamantarena satthaṃ vivaramanupatatī’ ti.

> 译注：此即“七身说（sattakāyavāda）”。vañjhā直译“不育的（如石女）”，谓七身不产生任何东西；kūṭaṭṭhā直译“如[山]顶而住”，另一可能译法为“常住不变”；esikaṭṭhāyiṭṭhitā直译“如[界]柱般竖立”。

义注（1 块）

[a1] 173-175.在婆浮陀之说中，「非被作（akaṭā）」者：即非被作的。「非被作的种类（akaṭavidhā）」者：即非被作的形类。「你这样作（evaṃkarohi）」——意思是[它们]也不是被任何人[如此吩咐而]令作的。「非被化作（animmitā）」者：即也不是以神变所化作的。「亦无化作者（animmātā）」者：即无有令化作者。有些[师]作「animmāpetabbā」之读法，那既不见于圣典，也不见于义注。「不生[果]」等三语，其义已如上说。「不动摇（naiñjanti）」者：因如石柱一般而立，故不动。「不变易（navipariṇamanti）」者：即不舍其本性。「不互相侵害（naaññamaññaṃbyābādhenti）」者：即不互相损害。「不能（nālaṃ）」者：即不堪能。「地身」等[语]中：地即「地身」，或地之聚。「在其中（tattha）」者：即在以命为第七的诸身中。「[只是刀从]七身之间[的空隙穿入]（sattannaṃtvevakāyānaṃ）」者：犹如在绿豆堆等中所击下之刀是从绿豆等之间进入的，同样，刀是从七身之间的孔隙、空隙进入的。[他]显示：其中「我夺去此[人]的性命」，唯是想而已。

> 173-175. Pakudhavāde akaṭāti akatā. Akaṭavidhāti akatavidhānā. Evaṃ karohīti kenaci kārāpitāpi na hontīti attho. Animmitāti iddhiyāpi na nimmitā. Animmātāti animmāpitā, keci animmāpetabbāti padaṃ vadanti, taṃ neva pāḷiyaṃ, na aṭṭhakathāyaṃ dissati. Vañjhādipadattayaṃ vuttatthameva. Na iñjantīti esikatthambho viya ṭhitattā na calanti. Na vipariṇamantīti pakatiṃ na jahanti. Na aññamaññaṃ byābādhentīti na aññamaññaṃ upahananti. Nālanti na samatthā. Pathavikāyotiādīsu pathavīyeva pathavikāyo, pathavisamūho vā. Tatthāti tesu jīvasattamesu kāyesu. Sattannaṃ tveva kāyānanti yathā muggarāsiādīsu pahataṃ satthaṃ muggādīnaṃ antarena pavisati, evaṃ sattannaṃ kāyānaṃ antarena chiddena vivarena satthaṃ pavisati. Tattha ahaṃ imaṃ jīvitā voropemīti kevalaṃ saññāmattameva hotīti dasseti.

复注（1 块）

[t1] 「非被作（akatā）」者：即不为任何均等或不均等之因所作、所安排。这些[身]没有被作的作法，故为「非被作的种类（akatavidhānā）」。[他]以此二语显示它们不为世间任何因缘所生。「非被化作（iddhiyāpinanimmitā）」者：即也不为任何有神变、得心自在的天神，或自在天等的神变所化作。「亦无化作者（animmāpitā）」者：即不为任何人所令化作。「其义已如上说（vuttatthameva）」者：即在《梵网经》的注释中（《长部义注》1.30）已说过的义。「不生[果]（vañjhā）」者：即如不生育的牲畜、不结果的多罗树等一般无果，[意即]不生任何[法]，此是其义；[他]以此否定地身等能生色等。因为他的主张是：色、声等的转起与地身等无关。如山顶一般而立，故为「如山顶般常住（kūṭaṭṭhā）」；意趣是：正如山顶不为任何[因]所生，也不生任何[法]，这些[身]也是如此。而意趣是：所谓「从种子生芽等」，那[芽]是已存在的才从彼出现，并非不存在的[才出现]；否则，从别的[因]也应得到别的[果]了。「因……而立（ṭhitattā）」者：即由于无变异而住立。「不动

（nacalanti）」者：即不趋于变异。因为由于无变异，那七身才如石柱一般而立。而不动摇即是安住于自己的本性。[义注]故说「不变易（naviparinamanti）」。正因为是不变易之法，它们才不互相侵害。因为若有令[彼]变异之性，便也会有侵害性；同样，[若有]应受资助之性，便有资助性——为显示那[二者]之无有，圣典中才说「不能（nālaṃ）」等语。地本身由于是身的一部分，[故为]「地身（pathavikāyo）」。由于以命为第七的诸身是常的、无变异的，故无可杀性、无可令杀性，因此并没有任何杀者或令杀者；正因如此[义注]说「[只是刀从]七身之间[的空隙穿入]（sattannaṃtvevakāyānaṃ）」等语。若没有任何杀者，那么刀击[又]如何呢？——[义注]故说「犹如在绿豆堆等中（yathāmuggarāsiādīsu）」等语。唯是想而已。而意趣是：依第一义，杀害、令杀等根本没有，因为诸身是不可损坏的。

. Akatāti samena visamena vā kenaci hetunā na katā na vihitā. Katavidho karaṇavidhi natthi etesanti akatavidhānā. Padadvayenāpi loke kenaci hetupaccayena nesaṃ anibbattanabhāvaṃ dasseti. Iddhiyāpi na nimmitāti kassaci iddhimato cetovasippattassa devassa, issarādino vā iddhiyāpi na nimmitā. Animmāpitā kassaci animmāpitā. Vuttatthamevāti brahmajālavaṇṇanāyaṃ (dī. ni. aṭṭha. 1.30) vuttatthameva. Vañjhāti vañjhapasuvañjhatālādayo viya aphalā, kassaci ajanakāti attho, etena pathavikāyādīnaṃ rūpādijanakabhāvaṃ paṭikkhipati. Rūpasaddādayo hi pathavikāyādīhi appaṭibaddhavuttikāti tassa laddhi. Pabbatakūṭaṃ viya ṭhitāti kūṭaṭṭhā, yathā pabbatakūṭaṃ kenaci anibbattitaṃ, kassaci ca anibbattakaṃ, evamete pīti adhippāyo. Yamidaṃ ‘‘bījato aṅkurādi jāyatī’’ ti vuccati, taṃ vijjamānameva tato nikkhamati, na avijjamānaṃ, aññathā aññatopi aññassa upaladdhi siyāti adhippāyo. Ṭhitattāti nibbikārābhāvena ṭhitattā. Na calantīti vikāraṃ nāpajjanti. Vikārābhāvato hi tesaṃ sattannaṃ kāyānaṃ esikaṭṭhāyiṭṭhitatā. Aniñjanañca attano pakatiyā avaṭṭhānameva. Tenāha ‘‘na vipariṇamantī’’ ti. Avipariṇāmadhammattā eva hi te aññamaññaṃ na byābādhenti. Sati hi vikāraṃ āpādetabbatāya byābādhakatāpi siyā, tathā anuggahetabbatāya anuggāhakatāti tadabhāvaṃ dassetuṃ pāḷiyaṃ nālantiādi vuttaṃ. Pathavī eva kāyekadesattā pathavikāyo. Jīvasattamānaṃ kāyānaṃ niccatāya nibbikārabhāvato na hantabbatā, na ghātetabbatā cāti neva koci hantā vā ghātetā vā, tenevāha ‘‘sattannaṃ tveva kāyāna’’ntiādi. Yadi koci hantā natthi, kathaṃ satthappahāroti āha ‘‘yathā muggarāsi ādīsū’’ tiādi. Kevalaṃ saññāmattameva hoti. Hananaghātanādi pana paramatthato nattheva kāyānaṃ avikopanīyabhāvatoti adhippāyo.

§175 尊者，婆浮陀·迦旃延被我问到现见的沙门果时，就这样答非所问（aññenaaññaṃ，直译“以异答异”）。尊者，犹如被问到芒果却回答面包果，被问到面包果却回答芒果；同样地，尊者，婆浮陀·迦旃延被我问到现见的沙门果时，却答非所问。尊者，我这样想：“像我这样的人，怎么能想去贬斥住在国土中的沙门或婆罗门呢？”于是，尊者，我对婆浮陀·迦旃延所说的话既不欢喜，也不呵斥；既不欢喜也不呵斥，虽心怀不悦，却不发出不悦之语，不领受、不驳斥其言，便从座位起身离开了。

. ‘‘Itthaṃ kho me, bhante, pakudho kaccāyano sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno aññena aññaṃ byākāsi. Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya; evameva kho me, bhante, pakudho kaccāyano sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno aññena aññaṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi – ‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyā’ ti. So kho ahaṃ, bhante, pakudhassa kaccāyanassa bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ, anabhinanditvā appaṭikkositvā anattamano, anattamanavācaṃ anicchāretvā tameva vācaṃ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṃ.

义注（1 块）

[a1] 173-175.在婆浮陀之说中，「非被作（akaṭā）」者：即非被作的。「非被作的种类（akaṭavidhā）」者：即非被作的形类。「你这样作（evaṃkarohi）」——意思是[它们]也不是被任何人[如此吩咐而]令作的。「非被化作

（animmitā）」者：即也不是以神变所化作的。「亦无化作者（animmātā）」者：即无有令化作者。有些[师]作「animmāpetabbā」之读法，那既不见于圣典，也不见于义注。「不生[果]」等三语，其义已如上说。「不动摇（naiñjanti）」者：因如石柱一般而立，故不动。「不变易（navipariṇamanti）」者：即不舍其本性。「不互相侵害（naañña mañña mbyābādhenti）」者：即不互相损害。「不能（nālaṃ）」者：即不堪能。「地身」等[语]中：地即「地身」，或地之聚。「在其中（tattha）」者：即在以命为第七的诸身中。「[只是刀从]七身之间[的空隙穿入]（sattannaṃtvevakāyānaṃ）」者：犹如在绿豆堆等中所击下之刀是从绿豆等之间进入的，同样，刀是从七身之间的孔隙、空隙进入的。[他]显示：其中「我夺去此[人]的性命」，唯是想而已。

173-175. Pakudhavāde akaṭāti akatā. Akaṭavidhāti akatavidhānā. Evaṃ karohīti kenaci kārāpitāpi na hontīti attho. Animmitāti iddhiyāpi na nimmitā. Animmātāti animmāpitā, keci animmāpetabbāti padaṃ vadanti, taṃ neva pāḷiyaṃ, na aṭṭhakathāyaṃ dissati. Vañjhādipadattayaṃ vuttatthameva. Na iñjantīti esikatthambho viya ṭhitattā na calanti. Na vipariṇamantīti pakatiṃ na jahanti. Na aññamaññaṃ byābādhentīti na aññamaññaṃ upahananti. Nālanti na samatthā. Pathavikāyotiādīsu pathavīyeva pathavikāyo, pathavisamūho vā. Tatthāti tesu jīvasattamesu kāyesu. Sattannaṃ tveva kāyānanti yathā muggarāsiādīsu pahataṃ satthaṃ muggādīnaṃ antarena pavisati, evaṃ sattannaṃ kāyānaṃ antarena chiddena vivarena satthaṃ pavisati. Tattha ahaṃ imaṃ jīvitā voropemīti kevalaṃ saññāmattameva hotīti dasseti.

尼乾陀·若提子（NigaṇṭhaNāṭaputta）之说 Nigaṇṭhanāṭaputtavādo

§176 尊者，有一次，我前往尼乾陀·若提子那里；到了之后，与尼乾陀·若提子互相问候；交换了友好、可念的问候话语之后，坐在一旁。坐在一旁时，尊者，我对尼乾陀·若提子这样说：“火种（Aggivessana）贤者，正如这些众多的技能行业，即：骑象者、骑马者、车兵、弓箭手、旗手、军务官、伙食兵、勇猛的王子、突击兵、大象般的战士、勇士、皮甲战士、婢女之子、点心师、理发师、助浴师、厨师、花鬘师、洗衣师、织工、编苇匠、陶工、算术师、指算师，以及其他诸如此类的众多技能行业——他们就在现法中依靠现见的技能之果生活；他们以此使自己快乐、满足，使父母快乐、满足，使妻儿快乐、满足，使朋友同事快乐、满足，在沙门、婆罗门处确立导向上界的供养——它是属天的、有乐报的、导致生天的。火种贤者，是否也能同样地施设就在现法中现见的沙门果呢？”

. ‘‘Ekamidāhaṃ, bhante, samayaṃ yena nigaṇṭho nāṭaputto tenupasaṅkamiṃ; upasaṅkamitvā nigaṇṭhena nāṭaputtena saddhiṃ sammodiṃ. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, nigaṇṭhaṃ nāṭaputtaṃ etadavocaṃ – ‘yathā nu kho imāni, bho aggivessana, puthusippāyatanāni…pe… sakkā nu kho, bho aggivessana, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññapetu’nti?

> 译注：Aggivessana为国王对尼干陀·那嗒子的族姓称呼，按转写规则构拟为“阿基韦沙那”。

义注（1 块）

[a1] 176-178.在若提子之说中，「以四禁戒律仪而防护（cātuyāmasaṃvarasaṃvuto）」者：即以四分的律仪而防护。「受一切水的禁制（sabbavārivārito）」者：意思是禁绝一切水、遮止一切冷水。相传他对冷水有众生之想，因此不使用它。「致力于一切禁制（sabbavāriyutto）」者：即与一切遮恶相应。「以一切禁制抖落[恶]（sabbavāridhuto）」者：即以一切遮恶而抖落了恶。「为一切禁制所遍及（sabbavāriphuṭo）」者：即为一切遮恶所触。「自我已达（gatatto）」者：即心已至究竟。「自我已调御（yatatto）」者：即心已调伏。「自我已

住立（ṭhitatto）」者：即心已善住立。他的说法中虽有少分随顺教法之处，但因所持不净，一切都只成了[恶]见而已。

176-178. Nāṭaputtavāde cātuyāmasaṃvarasaṃvutoti catukoṭṭhāsena saṃvarena saṃvuto. Sabbavārivārito cāti vāritasabbaudako paṭikkhittasabbasītodakoti attho. So kira sītodake sattasaññī hoti, tasmā na taṃ vaḷañjeti. Sabbavāriyuttoti sabbena pāpavāraṇena yutto. Sabbavāridhutoti sabbena pāpavāraṇena dhutapāpo. Sabbavāriphuṭoti sabbena pāpavāraṇena phuṭṭho. Gatattoti koṭippattacitto. Yatattoti saṃyatacitto. Ṭhitattoti suppatiṭṭhitacitto. Etassa vāde kiñci sāsanānulomampi atthi, asuddhaladdhitāya pana sabbā diṭṭhiyeva jātā.

§177 尊者，这样说时，尼乾陀·若提子对我这样说：“大王，在此，尼乾陀以四禁戒律仪（cātuyāmasaṃvara）而防护。大王，尼乾陀如何以四禁戒律仪而防护呢？大王，在此，尼乾陀受一切水的禁制，致力于一切禁制，以一切禁制抖落[恶]，为一切禁制所遍及。大王，尼乾陀就是这样以四禁戒律仪而防护。大王，由于尼乾陀这样以四禁戒律仪而防护，大王，这就称为尼乾陀自我已达、自我已调御、自我已住立。”

. ‘ ‘Evaṃ vutte, bhante, nigaṇṭho nāṭaputto maṃ etadavoca – ‘idha, mahārāja, nigaṇṭho cātuyāmasaṃvarasaṃvuto hoti. Kathañca, mahārāja, nigaṇṭho cātuyāmasaṃvarasaṃvuto hoti? Idha, mahārāja, nigaṇṭho sabbavārivārito ca hoti, sabbavāriyutto ca, sabbavāridhuto ca, sabbavāriphuṭo ca. Evaṃ kho, mahārāja, nigaṇṭho cātuyāmasaṃvarasaṃvuto hoti. Yato kho, mahārāja, nigaṇṭho evaṃ cātuyāmasaṃvarasaṃvuto hoti; ayaṃ vuccati, mahārāja, nigaṇṭho [nigaṇṭho nāṭaputto (syā. ka.)] gatatto ca yatatto ca ṭhitatto cā’ ti.

> 译注：cātuyāmasaṃvara或译“四种约束的律仪”“四禁戒防护”。四句中的vāri一语双关：可解作“水”（禁用[有生命的]冷水），也可解作“禁制”；四句直译为“为一切水（禁制）所禁、与一切水（禁制）相应、以一切水（禁制）抖落[恶]、为一切水（禁制）所遍满”，义注两说并存。

义注（1 块）

[a1] 176-178.在若提子之说中，「以四禁戒律仪而防护（cātuyāmasaṃvarasaṃvuto）」者：即以四分的律仪而防护。「受一切水的禁制（sabbavārivārito）」者：意思是禁绝一切水、遮止一切冷水。相传他对冷水有众生之想，因此不使用它。「致力于一切禁制（sabbavāriyutto）」者：即与一切遮恶相应。「以一切禁制抖落[恶]（sabbavāridhuto）」者：即以一切遮恶而抖落了恶。「为一切禁制所遍及（sabbavāriphuṭo）」者：即为一切遮恶所触。「自我已达（gatatto）」者：即心已至究竟。「自我已调御（yatatto）」者：即心已调伏。「自我已住立（ṭhitatto）」者：即心已善住立。他的说法中虽有少分随顺教法之处，但因所持不净，一切都只成了[恶]见而已。

176-178. Nāṭaputtavāde cātuyāmasaṃvarasaṃvutoti catukoṭṭhāsena saṃvarena saṃvuto. Sabbavārivārito cāti vāritasabbaudako paṭikkhittasabbasītodakoti attho. So kira sītodake sattasaññī hoti, tasmā na taṃ vaḷañjeti. Sabbavāriyuttoti sabbena pāpavāraṇena yutto. Sabbavāridhutoti sabbena pāpavāraṇena dhutapāpo. Sabbavāriphuṭoti sabbena pāpavāraṇena phuṭṭho. Gatattoti koṭippattacitto. Yatattoti saṃyatacitto. Ṭhitattoti suppatiṭṭhitacitto. Etassa vāde kiñci sāsanānulomampi atthi, asuddhaladdhitāya pana sabbā diṭṭhiyeva jātā.

复注（1 块）

[t1] 四种「禁戒（yāma）」即四分，[故为]「catuyāmā」；「catuyāmā」即是「cātuyāmā」。因为此处「yāma」一语是「分」之义，如「夜的初分（rattiyāpaṭhamoyāmo）」[那样]。而此中那「分」是以律仪为相的，[义注]故说「『以四禁戒律仪而防护』者：即以四分的律仪而防护」。「遮止一切冷水（paṭikkhittasabbasītodako）」者：即禁绝了一切冷水的受用。「与一切遮恶相应（sabbenapāpavāraṇenayutto）」者：即与一切种以律仪为相的[遮恶]相应。「抖落了恶（dhutapāpo）」者：

即以一切以离垢为相的遮恶而抖落了恶。「所触（phuṭṭho）」者：即为一切以「由尽八种业而得解脱」的业尽为相的遮恶所触，[即]达到那[遮恶]而住立。「心已至究竟（koṭippattacitto）」者：即由证得解脱而心已达最上边际。「自我已调御（yatatto）」者：即由于在身等诸根中无有应调伏者，[故]心已调伏。「心已善住立（suppatiṭṭhitacitto）」者：即无余地善住立之心。所谓随顺教法，即是与遮恶相应。[义注]故说「抖落了恶（dhutapāpo）」等语。「因所持不净（asuddhaladdhitāya）」者：即由于有「有命者，而它或是常、或是无常」等这样的不净之持。「一切（sabbā）」者：即以业与自性的分别等为境的一切思量后的接受。「都只成了[恶]见而已（diṭṭhiyoeva）」者：即成了邪见而已。

. Cattāro yāmā bhāgā catuyāmā, catuyāmā eva cātuyāmā, bhāgattho hi idha yāma-saddo yathā ‘‘rattiyā paṭhamo yāmo’’ti. So panettha bhāgo saṃvaralakkhaṇoti āha ‘‘cātuyāmasaṃvutoti catukoṭṭhāsena saṃvarena saṃvuto’’ti. Paṭikkhittasabbasītodakoti paṭikkhittasabbasītodakaparibhogo. Sabbena pāpavāraṇena yuttoti sabbappakārena saṃvaralakkhaṇena samannāgato. Dhutapāpoti sabbena nijjaralakkhaṇena pāpavāraṇena vidhutapāpo. Phuṭṭhoti aṭṭhannampi kammānaṃ khepanena mokkhappattiyā kammakkhayalakkhaṇena sabbena pāpavāraṇena phuṭṭho taṃ patvā ṭhito. Koṭippattacittoti mokkhādhigameneva uttamamariyādappattacitto. Yatattoti kāyādīsu indriyesu saṃyametabbassa abhāvato saṃyatacitto. Suppatiṭṭhitacittoti nissesato suṭṭhu patiṭṭhitacitto. Sāsanānulomaṃ nāma pāpavāraṇena yuttatā. Tenāha ‘‘dhutapāpo’’tiādi. Asuddhaladdhitāyāti ‘‘atthi jīvo, so ca siyā nicco, siyā anicco’’ti evamādiasuddhaladdhitāya. Sabbāti kammapakativibhāgādivisayā sabbā nijjhānakkhantiyo. Diṭṭhiye vāti micchādiṭṭhiyo eva jātā.

§178 尊者，尼乾陀·若提子被我问到现见的沙门果时，就这样回答了四禁戒律仪。尊者，犹如被问到芒果却回答面包果，被问到面包果却回答芒果；同样地，尊者，尼乾陀·若提子被我问到现见的沙门果时，却回答了四禁戒律仪。尊者，我这样想：“像我这样的人，怎么能想去贬斥住在国土中的沙门或婆罗门呢？”于是，尊者，我对尼乾陀·若提子所说的话既不欢喜，也不呵斥；既不欢喜也不呵斥，虽心怀不悦，却不发出不悦之语，不领受、不驳斥其言，便从座位起身离开了。

. ‘‘Itthaṃ kho me, bhante, nigaṇṭho nāṭaputto sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno cātuyāmasaṃvaraṃ byākāsi. Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya; evameva kho me, bhante, nigaṇṭho nāṭaputto sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno cātuyāmasaṃvaraṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi – ‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyā’ti. So kho ahaṃ, bhante, nigaṇṭhassa nāṭaputtassa bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ. Anabhinanditvā appaṭikkositvā anattamano anattamanavācaṃ anicchāretvā tameva vācaṃ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṃ.

义注（1 块）

[a1] 176-178.在若提子之说中，「以四禁戒律仪而防护（cātuyāmasaṃvarasaṃvuto）」者：即以四分的律仪而防护。「受一切水的禁制（sabbavārivārito）」者：意思是禁绝一切水、遮止一切冷水。相传他对冷水有众生之想，因此不使用它。「致力于一切禁制（sabbavāriyutto）」者：即与一切遮恶相应。「以一切禁制抖落[恶]（sabbavāridhuto）」者：即以一切遮恶而抖落了恶。「为一切禁制所遍及（sabbavāriphuṭo）」者：即为一切遮恶所触。「自我已达（gatatto）」者：即心已至究竟。「自我已调御（yatatto）」者：即心已调伏。「自我已住立（ṭhitatto）」者：即心已善住立。他的说法中虽有少分随顺教法之处，但因所持不净，一切都只成了[恶]见而已。

176-178. Nāṭaputtavāde cātuyāmasaṃvarasaṃvutoti catukoṭṭhāsena saṃvarena saṃvuto. Sabbavārivārito cāti vāritasabbaudako paṭikkhittasabbasītodakoti attho. So kira sītodake sattasaññī hoti, tasmā na taṃ vaḷañjeti. Sabbavāriyuttoti sabbena pāpavāraṇena yutto. Sabbavāridhutoti sabbena pāpavāraṇena dhutapāpo.

Sabbavāriphuṭoti sabbena pāpavāraṇena phuṭṭho. Gatattoti koṭippattacitto. Yatattoti saṃyatacitto. Ṭhitattoti suppatiṭṭhitacitto. Etassa vāde kiñci sāsanānulomampi atthi, asuddhaladdhitāya pana sabbā diṭṭhiyeva jātā.

删阇耶·毘罗胝子（SañcayaBelaṭṭhaputta）之说
Sañcayabelaṭṭhaputtavādo

§179 尊者，有一次，我前往删阇耶·毘罗胝子那里；到了之后，与删阇耶·毘罗胝子互相问候；交换了友好、可念的问候话语之后，坐在一旁。坐在一旁时，尊者，我对删阇耶·毘罗胝子这样说：“删阇耶贤者，正如这些众多的技能行业，即：骑象者、骑马者、车兵、弓箭手、旗手、军务官、伙食兵、勇猛的王子、突击兵、大象般的战士、勇士、皮甲战士、婢女之子、点心师、理发师、助浴师、厨师、花鬘师、洗衣师、织工、编苇匠、陶工、算术师、指算师，以及其他诸如此类的众多技能行业——他们就在现法中依靠现见的技能之果生活；他们以此使自己快乐、满足，使父母快乐、满足，使妻儿快乐、满足，使朋友同事快乐、满足，在沙门、婆罗门处确立导向上界的供养——它是属天的、有乐报的、导致生天的。删阇耶贤者，是否也能同样地施设就在现法中现见的沙门果呢？”

. ‘‘Ekamidāhaṃ, bhante, samayaṃ yena sañcayo belaṭṭhaputto tenupasaṅkamiṃ; upasaṅkamitvā sañcayena belaṭṭhaputtena saddhiṃ sammodiṃ. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinno kho ahaṃ bhante, sañcayaṃ belaṭṭhaputtaṃ etadavocaṃ – ‘yathā nu kho imāni, bho sañcaya, puthusippāyatanāni…pe… sakkā nu kho, bho sañcaya, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññapetu’nti?

义注（1 块）

[a1] 179-181.删阇耶之说，即不死矫乱[论]中所说之法。

179-181. Sañcayavādo amarāvikkhepe vuttanayo eva.

复注（1 块）

[t1] 「即不死矫乱[论]中所说之法（amarāvikkhepevuttanayoeva）」者：即《梵网[经]》中不死矫乱论的注释里（《长部义注》1.61-63）所说之法——因为[此处]是矫乱的回答，而且矫乱论在此处也正是那样传来的。

179-181. Amarāvikkhepe vuttanayo evāti brahmajāle amarāvikkhepavādasaṃvaṇṇanāyaṃ (dī. ni. aṭṭha. 1.61-63) vuttanayo eva vikkhepabyākaraṇabhāvato, tatheva cettha vikkhepavādassa āgatattā.

§180 尊者，这样说时，删阇耶·毘罗胝子对我这样说：“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’。”

. ‘‘Evaṃ vutte, bhante, sañcayo belaṭṭhaputto maṃ etadavoca – ‘atthi paro lokoti iti ce maṃ pucchasi, atthi paro lokoti iti ce me assa, atthi paro lokoti iti te naṃ byākareyyaṃ. Evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no. 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 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 tathāgato paraṃ maraṇā...pe... neva hoti na na hoti tathāgato paraṃ maraṇāti iti ce maṃ pucchasi, neva hoti na na hoti tathāgato paraṃ maraṇāti iti ce me assa, neva hoti na na hoti tathāgato paraṃ maraṇāti iti te naṃ byākareyyaṃ. Evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti.

> 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。此即所谓“不死矫乱论（amarāvikkhepavāda）”。“如来”在此泛指[已解脱的]有情或圣者，非专指佛陀。

义注（1 块）

[a1] 179-181.删阇耶之说，即不死矫乱[论]中所说之法。

179-181. Sañcayavādo amarāvikkhepe vuttanayo eva.

复注（1 块）

[t1] 「即不死矫乱[论]中所说之法（amarāvikkhepevuttanayoeva）」者：即《梵网[经]》中不死矫乱论的注释里（《长部义注》1.61-63）所说之法——因为[此处]是矫乱的回答，而且矫乱论在此处也正是那样传来的。

179-181. Amarāvikkhepe vuttanayo evāti brahmajāle amarāvikkhepavādasaṃvaṇṇanāyaṃ (dī. ni. aṭṭha. 1.61-63) vuttanayo eva vikkhepabyākaraṇabhāvato, tatheva cettha vikkhepavādassa āgatattā.

§181 尊者，删阇耶·毘罗胝子被我问到现见的沙门果时，就这样回答了矫乱（vikkhepa）。尊者，犹如被问到芒果却回答面包果，被问到面包果却回答芒果；同样地，尊者，删阇耶·毘罗胝子被我问到现见的沙门果时，却回答了矫乱。尊者，我这样想：“在这些沙门、婆罗门当中，这一位是最愚痴、最迷妄的。被问到现见的沙门果时，怎么会回答矫乱呢？”尊者，我这样想：“像我这样的人，怎么能想去贬斥住在国土中的沙门或婆罗门呢？”于是，尊者，我对删阇耶·毘罗胝子所说的话既不欢喜，也不呵斥；既不欢喜也不呵斥，虽心怀不悦，却不发出不悦之语，不领受、不驳斥其言，便从座位起身离开了。

. ‘‘Itthaṃ kho me, bhante, sañcayo belaṭṭhaputto sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno vikkhepaṃ byākāsi. Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya; evameva kho me, bhante, sañcayo belaṭṭhaputto sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno vikkhepaṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi – ‘ayañca imesaṃ samaṇabrāhmaṇānaṃ sabbabālo sabbamūḷho. Kathañhi nāma sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno vikkhepaṃ byākarissatī’ti. Tassa mayhaṃ, bhante, etadahosi – ‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyā’ti. So kho ahaṃ, bhante, sañcayassa belaṭṭhaputtassa bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ. Anabhinanditvā appaṭikkositvā anattamano anattamanavācaṃ anicchāretvā tameva vācaṃ anuggaṇhanto anikkujjanto uṭṭhāyāsanā pakkamiṃ.

> 译注：vikkhepa直译“散乱、支吾”，或译“诡辩”。

义注（1 块）

[a1] 179-181.删阇耶之说，即不死矫乱[论]中所说之法。

179-181. Sañcayavādo amarāvikkhepe vuttanayo eva.

复注（1 块）

[t1] 「即不死矫乱[论]中所说之法（amarāvikkhepevuttanayoeva）」者：即《梵网[经]》中不死矫乱论的注释里（《长部义注》1.61-63）所说之法——因为[此处]是矫乱的回答，而且矫乱论在此处也正是那样传来的。

179-181. Amarāvikkhepe vuttanayo evāti brahmajāle amarāvikkhepavādasaṃvaṇṇanāyaṃ (dī. ni. aṭṭha. 1.61-63) vuttanayo eva vikkhepabyākaraṇabhāvato, tatheva cettha vikkhepavādassa āgatattā.

第一现见的沙门果
Paṭhamasandiṭṭhikasāmaññaphalaṃ

§182 “尊者（bhante），我也这样问世尊（Bhagavā）：‘尊者，正如这些众多的技能行业，即：骑象者、骑马者、车兵、弓箭手、旗手、军务官、伙食兵、勇猛的王子、突击兵、大象般的战士、勇士、皮甲战士、婢女之子、点心师、理发师、助浴师、厨师、花鬘师、洗衣师、织工、编苇匠、陶工、算术师、指算师，以及其他诸如此类的众多技能行业——他们就在现法中依靠现见的技能之果生活；他们以此使自己快乐、满足，使父母快乐、满足，使妻儿快乐、满足，使朋友同事快乐、满足，在沙门、婆罗门处确立导向上界的供养——它是属天的、有乐报的、导致生天的。尊者，是否也能同样地为我施设就在现法中现见的沙门果呢？’”

. ‘‘Sohaṃ, bhante, bhagavantampi pucchāmi – ‘yathā nu kho imāni, bhante, puthusippāyatanāni seyyathidaṃ – hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyakā uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsikaputtā āḷārikā kappakā nhāpakā sūdā mālākārā rajakā pesakārā naḷakārā kumbhakārā gaṇakā muddikā, yāni vā panaññānipi evaṃgatāni puthusippāyatanāni, te diṭṭheva dhamme sandiṭṭhikaṃ sippaphalaṃ upajīvanti, te tena attānaṃ sukhenti pīṇenti, mātāpitaro sukhenti pīṇenti, puttadāraṃ sukhenti pīṇenti, mittāmacce sukhenti pīṇenti, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patiṭṭhapenti sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ. Sakkā nu kho me, bhante, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññapetu’nti?

> 译注：本段程式句与第163、165段巴利逐字相同（仅称呼语有别），译文措辞统一，问句依巴利“me”多出“为我”；术语说明见第163段注。

义注（1 块）

[a1] 「我，尊者（sohaṃ,bhante）」者：即「那我，尊者」；意思是：如同压沙而得不到油一般，我在外道之说中得不到实义，[因此]来问世尊。

. Sohaṃ, bhanteti so ahaṃ bhante, vālukaṃ pīḷetvā telaṃ alabhamāno viya titthiyavādesu sāraṃ alabhanto bhagavantaṃ pucchāmīti attho.

§183 “大王，能够。那么，大王，我就此反问你，你认为怎样合适，就怎样回答。大王，你认为如何：假如你有一个人，是奴仆、佣工，先起后卧，唯命是从，行为称心，言语可爱，察言观色。他这样想：‘真是稀有啊，朋友！真是未曾有啊，朋友！福德的趣向，福德的果报！这位摩揭陀（Māgadha）国韦提希子（Vedehiputta）阿阇世（Ajātasattu）王是人，我也是人。这位摩揭陀

国韦提希子阿阇世王具足、拥有五欲功德（kāmaguṇa）而享乐着，我想他就如天神（deva）一般；而我却是他的奴仆、佣工，先起后卧，唯命是从，行为称心，言语可爱，察言观色。我确实应当作福德。我何不剃除须发，披上袈裟（kāsāya）衣，舍离俗家而出家，成为无家者呢？’后来某个时候，他剃除须发，披上袈裟衣，舍离俗家而出家，成为无家者。他如此出家后，以身防护而住，以语防护而住，以意防护而住，仅以食物和衣着为满足，乐于远离独处。假如你的人们向你报告：‘陛下，愿您知道：您的那个人，那个奴仆、佣工，先起后卧，唯命是从，行为称心，言语可爱，察言观色；陛下，他已剃除须发，披上袈裟衣，舍离俗家而出家，成为无家者。他如此出家后，以身防护而住，以语防护而住，以意防护而住，仅以食物和衣着为满足，乐于远离独处。’你是否会这样说：‘喂，让那个人回到我这里来，再作奴仆、佣工，先起后卧，唯命是从，行为称心，言语可爱，察言观色吧！’？”

. ‘‘Sakkā, mahārāja. Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā te khameyya, tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, mahārāja, idha te assa puriso dāso kammakāro [kammakaro (sī. syā. kaṃ. pī.)] pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako [mukhullokiko (syā. kaṃ. ka.)]. Tassa evamassa – ‘acchariyaṃ, vata bho, abbhutaṃ, vata bho, puññānaṃ gati, puññānaṃ vipāko. Ayañhi rājā māgadho ajātasattu vedehiputto manusso; ahampi manusso. Ayañhi rājā māgadho ajātasattu vedehiputto pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, devo maññe. Ahaṃ panamhissa dāso kammakāro pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako. So vatassāhaṃ puññāni kareyyaṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So aparena samayena kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya. So evaṃ pabbajito samāno kāyena saṃvuto vihareyya, vācāya saṃvuto vihareyya, manasā saṃvuto vihareyya, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke. Taṃ ce te purisā evamāroceyyuṃ – ‘yagghe deva jāneyyāsi, yo te so puriso [yo te puriso (sī. ka.)] dāso kammakāro pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako; so, deva, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito. So evaṃ pabbajito samāno kāyena saṃvuto viharati, vācāya saṃvuto viharati, manasā saṃvuto viharati, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke’ti. Api nu tvaṃ evaṃ vadeyyāsi – ‘etu me, bho, so puriso, punadeva hotu dāso kammakāro pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako’ti?

> 译注：Vedehiputta 依玛欣德式转写译作“韦迭希子”，传统解作韦迭希（Vedehī）夫人之子，义注亦有解作“贤智者之子”；ghāsacchādanaparamatāya santuṭṭho 直译为“以食物和衣着为最高限度而知足”，此处作“仅以食物和衣着为满足”。

义注（3 块）

[a1] 「你认为怎样合适（yathātekhameyya）」者：即照你所喜欢的。「奴仆（dāso）」者：即家生[之奴]、以财买得[之奴]、俘获所得[之奴]、自愿沦为奴者中的某一种。「佣工（kammakāro）」者：即不懒惰、正以作事为习者。远远见到便首先起身，故为「先起（pubbuṭṭhāyī）」。如此起身，为主人敷设座位，作洗足等应作之事，然后才卧下、坐下，故为「后卧（pacchānipātī）」。或者，在主人尚未从卧处起身之前便先起身，故为「先起」；从黎明时分起，直到主人夜间入睡，一直作一切应作之事，然后才卧下、铺设卧具，故为「后卧」。「我做什么？我做什么？」——如此只领受吩咐而行，故为「唯命是从（kiṃkārapaṭissāvī）」。唯作可意之行，故为「行为称

心（manāpacārī）」。唯说可爱[之语]，故为「言语可爱（piyavādī）」。仰望着主人欢喜愉悦的脸色而行，故为「察言观色（mukhullokako）」。

. Yathā te khameyyāti yathā te rucceyya. Dāsoti antojātadhanakkītakaramarānītasāmaṃdāsabyopagatānaṃ aññataro. Kammakāroti analaso kammakaraṇasīloyeva. Dūrato disvā paṭhamameva uṭṭhahatīti pubbuṭṭhāyī. Evaṃ uṭṭhito sāmino āsanaṃ paññapetvā pādadhovanādikattabbakiccaṃ katvā pacchā nipatati nisīdatīti pacchānipātī. Sāmikamhi vā sayanato avuṭṭhite pubbeyeva vuṭṭhātīti pubbuṭṭhāyī. Paccūsakālato paṭṭhāya yāva sāmino rattiṃ niddokkamanaṃ, tāva sabbakiccāni katvā pacchā nipatati, seyyaṃ kappetīti pacchānipātī. Kiṃ karomi, kiṃ karomīti evaṃ kiṃkārameva paṭisuṇanto vicaratīti kiṃ kārapaṭissāvī. Manāpameva kiriyaṃ karotīti manāpacārī. Piyameva vadatīti piyavādī. Sāmino tuṭṭhapahaṭṭhaṃ mukhaṃ ullokayamāno vicaratīti mukhullokako.

[a2]「我想……如天神一般（devomaññe）」者：即如同天神。「我确实应当作福德（sovatassāhaṃpuññānikareyyaṃ）」者：意思是：我若作诸福德，确实便会成为那样的[人]。也有「sovatassa'ssaṃ」的读法，义即是此。「我何不（yaṃnūnāhaṃ）」者：[义注]显示如此的思惟——「我若行布施，国王一日所施的，我尽形寿连它的百分之一也不能施与」，[如此]于出家发起勇猛。

Devo maññeti devo viya. So vatassāhaṃ puññāni kareyyanti so vata ahaṃ evarūpo assaṃ, yadi puññāni kareyyanti attho. ‘‘So vatassa’ssa’’ntipi pāṭho, ayamevattho. Yaṃnūnāhanti sace dānaṃ dassāmi, yaṃ rājā ekadivasaṃ deti, tato satabhāgampi yāvajīvaṃ na sakkhissāmi dātunti pabbajjāyaṃ ussāhaṃ katvā evaṃ cintanabhāvaṃ dasseti.

[a3]「以身防护（kāyenasaṃvuto）」者：意思是以身而闭塞，即堵住了不善的入口之门。其余二句也是这个道理。「仅以食物和衣着为满足（ghāsacchādanaparamatāya）」者：即以食物与衣着为极、为最上；意思是：为此[所需]也舍弃了邪求，以最上的削减而知足。「乐于远离独处（abhiratopaviveke）」者：即乐于如此所说的三种远离——「身远离是于身住远离者的，心远离是乐于出离者的，依远离是于无依、已趣向无为、已达最上清净的诸人的」；[即]舍弃与众人的交际而以身独住，舍弃与心之烦恼的交际而依八等至独住，或入果等至、灭尽等至而证得涅槃[并]安住之义。「愿[您]（yagghe）」是催促义的不变词。

Kāyena saṃvutoti kāyena pihito hutvā akusalassa pavesanadvāraṃ thaketvāti attho. Eseva nayo sesapadadvayepi. Ghāsacchādanaparamatāyāti ghāsacchādanena paramatāya uttamatāya, etadatthampi anesanaṃ pahāya aggasallekhena santuṭṭhoti attho. Abhirato paviveketi ‘‘kāyaviveko ca vivekaṭṭhakāyānaṃ, cittaviveko ca nekkhammābhiratānaṃ, paramavodānappattānaṃ upadhiviveko ca nirupadhīnaṃ puggalānaṃ visaṅkhāragatāna’’nti evaṃ vutte tividhepi viveke rato; gaṇasaṅgaṇikaṃ pahāya kāyena eko viharati, cittakilesasaṅgaṇikaṃ pahāya aṭṭhasamāpattivasena eko viharati, phalasamāpattiṃ vā nirodhasamāpattiṃ vā pavisitvā nibbānaṃ patvā viharatīti attho. Yaggheti codanatthe nipāto.

复注（3 块）

[t1]「照你所喜欢的（yathāterucceyya）」者：即如今为我所问之义，[你]于心中如何喜欢[便如何回答]。生于家中婢女腹中，[即]「家生[之奴]（antojāto）」。以财所买，[即]「以财买得[之奴]（dhanakkīto）」。以俘囚被执，[即]「俘获所得[之奴]（karamarānīto）」。「自[愿]（sāmaṃ）」者：即自己。「沦为奴（dāsabyaṃ）」者：即奴之性。有人虽是奴仆，却懒惰不作事，[这样的人]不称为「佣工」，[义注]故说「即不懒惰、正以作事为习者（analasokammakaraṇasīloyeva）」。「首先（paṭhamameva）」者：即在走近更靠近之处之前，早早地、更先地。「后（pacchā）」者：即在主人卧下之后。「尚未从卧处起身（sayanatoavuṭṭhite）」者：即在夜尽天明之时尚未从卧处起身。「从黎明时分起（paccūsakālatopaṭṭhāya）」者：即从已过之夜的黎明时分起。「直到主人夜间入睡（yāvasāminorattiṃniddokkamanaṃ）」者：即直到次一日初夜时分[主人]入睡。「我做什么（kiṃkāraṃ）」者：即应作什么；[意即]由「[我]做什么」之性而问后应作的服事，此是其义。

. Yathā te rucceyyāti idāni mayā pucchiyamāno attho yathā tava citte roceyya. Gharadāsiyā kucchismiṃ jāto antojāto. Dhanena kīto dhanakkīto. Bandhaggāhagahito karamarānīto. Sāmanti sayameva. Dāsabyanti dāsabhāvaṃ. Koci dāsopi samāno alaso kammaṃ akaronto ‘‘kammakāro’’ti na vuccatīti āha ‘‘analaso kammakaraṇasīloyevā’’ti. Paṭhamamevāti āsannataraṭṭhānūpasaṅkamanato pageva puretarameva. Pacchāti sāmikassa nipajjāya pacchā. Sayanato avuṭṭhiteti rattiyā vibhāyanavelāya seyyato avuṭṭhite. Paccūsakālato paṭṭhāyāti atītāya rattiyā paccūsakālato paṭṭhāya. Yāva sāmino rattiṃ niddokkamananti aparāya padosavelāyaṃ yāva niddokkamanaṃ. Kiṃ kāranti kiṃ karaṇīyaṃ, kiṃkārabhāvato pucchitvā kātabbaveyyāvaccanti attho.

[t2] 「如天神一般（devoviya）」者：即如具足主权、随从等成就的主要天神一般。「我确实应当[如此]（sovatassāhaṃ）」者：即「sovataassaṃahaṃ」；[语句的]配合是：我也会像那国王一样——[若问]如何[能如此]？——若我作诸广大的福德[便能如此]。在「sovatassa’ssaṃ」的读法中，[语句的]配合则是：那国王是[如此]，若我作诸福德，我确实也会[如此]。[义注]故说「义即是此（ayamevattho）」。「assaṃ」——在第一人称的用法中，「ahaṃ（我）」一语纵未用出，也正如用出了一般。「尽形寿……不能施与（yāvajīvaṃnasakkhissāmidātuṃ）」者：即纵然尽形寿为布施而努力，国王一日所施的，我连它的百分之一也不能施与。[语句的]配合是：「因此我要出家」——[如此]于出家发起勇猛。

Devo viyāti ādhipaccaparivārādisampattisamannāgato padhānadevo viya. So vatassāhanti so vata assaṃ ahaṃ. So rājā viya ahampi bhaveyyaṃ, kathaṃ puññāni kareyyaṃ, yadi puññāni uḷārāni kareyyanti yojanā. ‘‘So vatassa’ssa’’nti pāṭhe so rājā assa ahaṃ assaṃ vata, yadi puññāni kareyyanti yojanā. Tenāha ‘‘ayamevattho’’ti. Assanti uttamapurisappayoge ahaṃ-saddo appayuttopi payutto eva hoti. Yāvajīvaṃ na sakkhissāmi dātunti yāvajīvaṃ dānatthāya ussāhaṃ karontopi yaṃ rājā ekaṃ divasaṃ deti, tato satabhāgampi dātuṃ na sakkhissāmi. Tasmā pabbajissāmīti pabbajjāyaṃ ussāhaṃ katvāti yojanā.

[t3] 「以身防护（kāyenasaṃvuto）」者：此处之义是——防护了应以身防护的、于身门转起的恶法而住；[义注]故说「以身而闭塞（kāyenapihitohutvā）」等语。「仅以食物和衣着为满足（ghāsacchādanenaparamatāya）」者：即于食物与衣着的寻求中依削减而为最上；或者，住立于最上之性者，唯以食物与衣着为极、为最后边际，[他]不寻求、不期待过此以外的任何财物，故为「以食物和衣着为极者（ghāsacchādanaparamo）」，其性即「以食物和衣着为极之性（ghāsacchādanaparamatā）」；[即]以那「以食物和衣着为极之性」[而言]。「于身住远离者的（vivekaṭṭhakāyānaṃ）」者：即身住立于远离众人交际[之处]者的。「乐于出离者的（nekkhammābhiratānaṃ）」者：即乐于禅那者的。正由那乐于禅那而得最上、最胜的清净，[故为]「已达最上清净的（paramavodānappattānaṃ）」。由烦恼之依与行之依的究竟离去，[故为]「无依的（nirupadhīnaṃ）」。「已趣向无为的（visaṅkhāragatānaṃ）」者：即已证得涅槃者的。而此中应知：第一种远离可与其余二种远离俱得，也可不俱[而得]，第二种也是如此；第三种则唯与其余二种俱得，不能离[彼而得]。于众、于人群聚会中的集合，[即]「与众人的交际（gaṇasaṅgaṇikā）」；舍弃那[交际]而独住、独行，因为依人而言无有伴侣。诸烦恼于心中的集合，[即]「与心之烦恼的交际」；舍弃那[交际]而独住，因为依烦恼而言无有伴侣。由于道唯一心刹那，且种姓[心]等唯以[涅槃]为所缘，故依它们并无殊胜的对寂灭之乐的触证；依果等至与灭尽等至才是殊胜的，[义注]故说「入果等至或灭尽等至（phalasamāpattiṃvānirodhasamāpattiṃvāpavisitvā）」。因为灭尽[定]是以果[心]为终的。

Kāyena saṃvutoti kāyena saṃvaritabbaṃ kāyadvārena pavattanakaṃ pāpadhammaṃ saṃvaritvā vihareyyāti ayamettha atthoti āha ‘‘kāyena pihito hutvā’’tiādi. Ghāsacchādanena paramatāyāti ghāsacchādanapariyesane sallekhavasena paramatāya, ukkaṭṭhabhāve saṇṭhito ghāsacchādanameva vā paramaṃ parā koṭi etassa, na tato paraṃ kiñci āmisajātaṃ pariyesati paccāsisati cāti ghāsacchādanaparamo, tabbhāvo ghāsacchādanaparamatā, tassā ghāsacchādanaparamatāya. Vivekaṭṭhakāyānanti gaṇasaṅgaṇikato pavivitte ṭhitakāyānaṃ. Nekkhammābhiratānanti jhānābhiratānaṃ. Tāya eva jhānābhiratiyā paramaṃ uttamaṃ vodānaṃ visuddhiṃ pattatāya paramavodānappattānaṃ. Kilesūpadhiabhisaṅkhārūpadhīnaṃ accantavigamena nirupadhīnaṃ. Visaṅkhāragatānanti adhigatanibbānānaṃ. Ettha ca paṭhamo viveko itarehi

dvīhi vivekehi sahāpi pattabbo vināpi, tathā dutiyo. Tatiyo pana itarehi dvīhi saheva pattabbo, na vināti daṭṭhabbaṃ. Gaṇe janasamāgame sannipatanaṃ gaṇasaṅgaṇikā, taṃ pahāya eko viharati carati puggalavasena asahāyattā. Citte kilesānaṃ sannipatanaṃ cittakilesasaṅgaṇikā, taṃ pahāya eko viharati kilesavasena asahāyattā. Maggassa ekacittakkhaṇikattā, gotrabhuādīnañca ārammaṇamattattā na tesaṃ vasena sātisayā nibbutisukhasamphusanā, phalasamāpattinirodhasamāpattivasena sātisayāti āha ‘‘phalasamāpattiṃ vā nirodhasamāpattiṃ vā pavisitvā’’ ti. Phalapariyosāno hi nirodhoti.

§ 184 “尊者，不会这样。我们反而会礼敬他，起身迎接他，以座位邀请他，邀请他接受衣（cīvara）、施食（piṇḍapāta）、坐卧处（senāsana）和病者所需的医药资具，并为他安排如法的保护、障护与守卫。”

. ‘‘No hetaṃ, bhante. Atha kho naṃ mayameva abhivādeyyāmapi, paccuṭṭheyyāmapi, āsanenapi nimanteyyāma, abhinimanteyyāmapi naṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikampissa rakkhāvaraṇaguttiṃ saṃvidaheyyāmā’’ ti.

> 译注：rakkhāvaraṇagutti 为保护（rakkhā）、障护（āvaraṇa）、守卫（gutti）三词并列，故译“保护、障护与守卫”。

义注（1 块）

[a1] 「以座位邀请他（āsanenapinimanteyyāma）」者：即拂拭所坐之座而说「请在此坐」。「邀请他接受（abhinimanteyyāmapinaṃ）」者：即也持[物]前来而邀请他。此中，持来有二种：以语与以身。因为说「在你们所欲之时，若有所需，请就我们的衣等[资具]说[一声]」，这名为以语持来而邀请；而察知衣等的缺乏，说「请取这个」而把那些[物]给与，这名为以身持来而邀请。就此二者而说「邀请他接受」。此中，「病者所需的医药资具（gilānapaccayabhesajjaparikkhāro）」者：即任何适于病者的药。其语义则已在《清净道论》中说过。「保护、障护与守卫（rakkhāvaraṇagutti）」者：即所谓保护的、所谓障护的守卫。而这[守卫]，若安置手持兵器之人，并不名为如法地安排。而若这样安排——使得采薪者、采叶者等不于非时进入住处，猎兽者等不在住处界内捕捉兽或鱼——这才名为如法地安排了保护。就此而说「如法的」。

. Āsanenapi nimanteyyāmāti nisinnāsanaṃ papphoṭetvā idha nisīdathāti vadeyyāma. Abhinimanteyyāmapi nanti abhiharitvāpi naṃ nimanteyyāma. Tattha duvidho abhihāro – vācāya ceva kāyena ca. Tumhākaṃ icchiticchitakkhaṇe amhākaṃ cīvarādīhi vadeyyātha yenatthoti vadanto hi vācāya abhiharitvā nimanteti nāma. Cīvarādivekallaṃ sallakkhetvā idaṃ gaṇhāthāti tāni dento pana kāyena abhiharitvā nimanteti nāma. Tadubhayampi sandhāya abhinimanteyyāmapi nanti āha. Ettha ca gilānapaccayabhesajjaparikkhāroti yaṃ kiñci gilānassa sappāyaṃ osadhaṃ. Vacanattho pana visuddhimagge vutto. Rakkhāvaraṇaguttinti rakkhāsaṅkhātañceva āvaraṇasaṅkhātañca guttiṃ. Sā panesā na āvudhahatthe purise ṭhapentena dhammikā nāma saṃvidahitā hoti. Yathā pana avelāya kaṭṭhahārikapaṇṇahārikādayo vihāraṃ na pavisanti, migaluddakādayo vihārasīmāya mige vā macche vā na gaṇhanti, evaṃ saṃvidahantena dhammikā nāma rakkhā saṃvihitā hoti, taṃ sandhāyāha – ‘‘dhammika’’nti.

复注（1 块）

[t1] 「持来（abhiharitvā）」者：即以面向[对方]而持[物]前往；补足之语是「我要以衣等成办[其]所需」。「适宜的（sappāya）」者：即依除去一切病而带来饶益的。依从将来的无益中守护，[即]「保护的守卫（rakkhāgutti）」；依遮止现在的[无益]，[即]「障护的守卫（āvaraṇagutti）」。

. Abhiharitvāti abhimukhībhāvena netvā. ‘‘Ahaṃ cīvarādīhi payojanaṃ sādhessāmī’’ ti vacanaseso. Sappāyanti sabbagelaññapaharaṇavasena upakārāvahaṃ. Bhāvinā anatthato paripālanavasena gopanā rakkhāgutti. Paccuppannassa nisedhavasena āvaraṇagutti.

§185 “大王，你认为如何？若是这样，是否有现见的沙门果呢？”“尊者，若是这样，确实有现见的沙门果。”“大王，这就是我为你指出的第一种在当生中现见的沙门果。”

. ‘‘Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante hoti vā sandiṭṭhikaṃ sāmaññaphalaṃ no vā’’ ti? ‘‘Addhā kho, bhante, evaṃ sante hoti sandiṭṭhikaṃ sāmaññaphala’’ nti. ‘‘Idaṃ kho te, mahārāja, mayā paṭhamaṃ diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññatta’’ nti.

义注（1 块）

[a1] 「若是这样（yadievaṃsante）」者：即若你的奴仆从你[处]得到礼敬等[对待]，[便是]「若是这样」。「确实（addhā）」是决定之语。[世尊]说「第一种（paṭhamaṃ）」，即显示还有其他的[沙门果]。正因如此，国王才说了「尊者，能否同样地[指出]另一种……」等语。

. Yadi evaṃ santeti yadi tava dāso tuyhaṃ santikā abhivādanādīni labheyya. Evaṃ sante. Addhāti ekaṃsavacanametaṃ. Paṭhamanti bhaṇanto aññassāpi atthitaṃ dīpeti. Teneva ca rājā sakkā pana, bhante, aññampītiādimāha.

第二现见的沙门果
Dutiyasandiṭṭhikasāmaññaphalaṃ

§186 “尊者，能否同样地指出另一种在当生中现见的沙门果呢？”“大王，能够。那么，大王，我就此反问你，你认为怎样合适，就怎样回答。大王，你认为如何：假如你有一个人，是农夫、家主、纳税者、使谷堆增长者。他这样想：‘真是稀有啊，朋友！真是未曾有啊，朋友！福德的趣向，福德的果报！这位摩揭陀国韦提希子阿阇世王是人，我也是人。这位摩揭陀国韦提希子阿阇世王具足、拥有五欲功德而享乐着，我想他就如天神一般；而我却是他的农夫、家主、纳税者、使谷堆增长者。我确实应当作福德。我何不剃除须发，披上袈裟衣，舍离俗家而出家，成为无家者呢？’”

. ‘‘Sakkā pana, bhante, aññampi evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññapetu’’ nti? ‘‘Sakkā, mahārāja. Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā te khameyya, tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, mahārāja, idha te assa puriso kassako gahapatiko karakārako rāsivaḍḍhako. Tassa evamassa – ‘acchariyaṃ vata bho, abbhutaṃ vata bho, puññānaṃ gati, puññānaṃ vipāko. Ayañhi rājā māgadho ajātasattu vedehiputto manusso, ahampi manusso. Ayañhi rājā māgadho ajātasattu vedehiputto pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, devo maññe. Ahaṃ panamhissa kassako gahapatiko karakārako rāsivaḍḍhako. So vatassāhaṃ puññāni kareyyaṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti.

> 译注：kassako gahapatiko karakārako rāsivaḍḍhako：karakārako 依 kara（赋税）+kāraka（作者）译“纳税者”，亦有解作“劳作者”；rāsivaḍḍhako 直译“使谷堆增长者”。

义注（2 块）

[a1] 186-188.耕作，故为「农夫（kassako）」。是家之主，即于一家之内为长，故为「家主（gahapatiko）」。缴纳所谓赋税之税，故为「纳税者（karakārako）」。使谷堆与财堆增长，故为「使谷堆增长者（rāsivaḍḍhako）」。

186-188. Kasatīti kassako. Gehassa pati, ekagehamatte jeṭṭhakoti gahapatiko. Balisaṅkhātaṃ karaṃ karotīti karakārako. Dhaññarāsiṃ dhanarāsiñca vaḍḍhetīti rāsivaḍḍhako.

[a2]「少量（appaṃvā）」者：即微少的，乃至只有一升米那么多。「财产（bhogakkhandhaṃ）」者：即财物之聚。「大量（mahantaṃvā）」者：即广大的。因为正如舍弃大量[财产]而出家是难行的，舍弃少量[财产]也[是难行的]——为显示此[义]而说了两者。而在奴仆一节中，因为奴仆连自己也不能自主，何况财物？他所有的财，也唯是主人们的，因此[彼处]未取「财产」[一语]。「亲眷（ñātiparivaṭṭo）」即是亲属。

Appaṃ vāti parittakaṃ vā antamaso taṇḍulanāḷimattakampi. Bhogakkhandhanti bhogarāsiṃ. Mahantaṃ vāti vipulaṃ vā. Yathā hi mahantaṃ pahāya pabbajituṃ dukkaraṃ, evaṃ appampīti dassanatthaṃ ubhayamāha. Dāsavāre pana yasmā dāso attanopi anissaro, pageva bhogānaṃ. Yañhi tassa dhanaṃ, taṃ sāmikānaññeva hoti, tasmā bhogaggahaṇaṃ na kataṃ. Ñātiyeva ñātiparivaṭṭo.

复注（1 块）

[t1]「耕作（kasati）」者：即作耕种。「家主（gahapatiko）」中的「ka」字是「少」之义，[义注]故说「于一家之内为长（ekagehamattejeṭṭhako）」；[义注]以此否定[他]是多家之长。「缴纳……税（karaṃkaroti）」者：即备办赋税。「使……增长（vaḍḍheti）」者：即以一再地备办而增长。如是，舍弃少量[财产]而出家也是难行的——此义应以《鹌鹑喻经》（《中部》2.151、152）来显明。故[经中]说：「优陀夷，譬如有人贫穷、无所有、匮乏，他有一间小屋，破败倾颓，为乌鸦所栖，不成样子」等，[其余]详说[如彼]。若舍弃少量财产而出家也是难行的，那么在奴仆一节中为何不取「财产」[一语]呢？——[义注]故说「而在奴仆一节中（dāsavārepana）」等语。而应知：正如奴仆的财产由于系属他人也等于无财产，他的亲眷也是如此，故在奴仆一节中也未取「亲眷」[一语]。

. Kasatīti kasiṃ karoti. Gahapatikoti ettha ka-saddo appatthoti āha ‘‘ekagehamatte jeṭṭhako’’ti, tena anekakulajeṭṭhakabhāvaṃ paṭikkhipati. Karaṃ karotīti karaṃ sampādeti. Vaḍḍhetīti uparūpari sampādanena vaḍḍheti. Evaṃ appampi pahāya pabbajituṃ dukkaranti ayamattho laṭukikopamasuttena (ma. ni. 2.151, 152) dīpetabbo. Tenāha ‘‘seyyathāpi, udāyi, puriso daliddo assako anāḷhiyo, tassassa ekaṃ agārakaṃ oluggaviluggaṃ kākātidāyiṃ naparamarūpa’’nti vitthāro. Yadi appampi bhogaṃ pahāya pabbajituṃ dukkaraṃ, kasmā dāsavāre bhogaggahaṇaṃ na katanti āha ‘‘dāsavāre panā’’tiādi. Yathā ca dāsassa bhogāpi abhogā parāyattabhāvato, evaṃ ñātayo pīti dāsavāre ñātiparivaṭṭaggahaṇampi na katanti daṭṭhabbaṃ.

“后来某个时候，他舍弃少量财产或舍弃大量财产，舍弃少数亲眷或舍弃众多亲眷，剃除须发，披上袈裟衣，舍离俗家而出家，成为无家者。他如此出家后，以身防护而住，以语防护而住，以意防护而住，仅以食物和衣着为满足，乐于远离独处。假如你的人们向你报告：‘陛下，愿您知道：您的那个人，那个农夫、家主、纳税者、使谷堆增长者；陛下，他已剃除须发，披上袈裟衣，舍离俗家而出家，成为无家者。他如此出家后，以身防护而住，以语防护而住，以意防护而住，仅以食物和衣着为满足，乐于远离独处。’你是否会这样说：‘喂，让那个人回到我这里来，再作农夫、家主、纳税者、使谷堆增长者吧！’？”

‘‘So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya. So evaṃ pabbajito samāno kāyena saṃvuto vihareyya, vācāya saṃvuto vihareyya, manasā saṃvuto vihareyya, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke. Taṃ ce te purisā evamāroceyyuṃ – ‘yagghe, deva jāneyyāsi, yo te so puriso [yo te puriso (sī.)] kassako gahapatiko karakārako rāsivaḍḍhako; so deva kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito. So evaṃ pabbajito samāno kāyena

saṃvuto viharati, vācāya saṃvuto viharati, manasā saṃvuto viharati, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke’’ ti. Api nu tvaṃ evaṃ vadeyyāsi – ‘etu me, bho, so puriso, punadeva hotu kassako gahapatiko karakārako rāsivaḍḍhako’ ti?

§ 187 “尊者，不会这样。我们反而会礼敬他，起身迎接他，以座位邀请他，邀请他接受衣、施食、坐卧处和病者所需的医药资具，并为他安排如法的保护、障护与守卫。”

. ‘‘No hetaṃ, bhante. Atha kho naṃ mayameva abhivādeyyāmapi, paccuṭṭheyyāmapi, āsanenapi nimanteyyāma, abhinimanteyyāmapi naṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikampissa rakkhāvaraṇaguttiṃ saṃvidaheyyāmā’’ ti.

义注（1 块）

[a1] 186-188.耕作，故为「农夫（kassako）」。是家之主，即于一家之内为长，故为「家主（gahapatiko）」。缴纳所谓赋税之税，故为「纳税者（karakārako）」。使谷堆与财堆增长，故为「使谷堆增长者（rāsivaḍḍhako）」。

186-188. Kasatīti kassako. Gehassa pati, ekagehamatte jeṭṭhakoti gahapatiko. Balisaṅkhātaṃ karaṃ karotīti karakārako. Dhaññarāsiṃ dhanarāsiñca vaḍḍhetīti rāsivaḍḍhako.

§ 188 “大王，你认为如何？若是这样，是否有现见的沙门果呢？”“尊者，若是这样，确实有现见的沙门果。”“大王，这就是我为你指出的第二种在当生中现见的沙门果。”

. ‘‘Taṃ kiṃ maññasi, mahārāja? Yadi evaṃ sante hoti vā sandiṭṭhikaṃ sāmaññaphalaṃ no vā’’ ti? ‘‘Addhā kho, bhante, evaṃ sante hoti sandiṭṭhikaṃ sāmaññaphala’’ nti. ‘‘Idaṃ kho te, mahārāja, mayā dutiyaṃ diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññatta’’ nti.

义注（1 块）

[a1] 186-188.耕作，故为「农夫（kassako）」。是家之主，即于一家之内为长，故为「家主（gahapatiko）」。缴纳所谓赋税之税，故为「纳税者（karakārako）」。使谷堆与财堆增长，故为「使谷堆增长者（rāsivaḍḍhako）」。

186-188. Kasatīti kassako. Gehassa pati, ekagehamatte jeṭṭhakoti gahapatiko. Balisaṅkhātaṃ karaṃ karotīti karakārako. Dhaññarāsiṃ dhanarāsiñca vaḍḍhetīti rāsivaḍḍhako.

更殊胜的沙门果
Paṇītatarasāmaññaphalaṃ

§ 189 “尊者，能否指出另一种在当生中现见的沙门果，比这些现见的沙门果更超越、更殊胜呢？”“大王，能够。那么，大王，你要谛听，好好作意，我要说了。”“是的，尊者。”摩揭陀国韦提希子阿阇世王回答世尊。

. ‘‘Sakkā pana, bhante, aññampi diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññapetuṃ imehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañcā’’ ti? ‘‘Sakkā, mahārāja. Tena hi, mahārāja, suṇohi, sādhukaṃ manasi karohi, bhāsissāmī’’ ti. ‘‘Evaṃ, bhante’’ ti kho rājā māgadho ajātasattu vedehiputto bhagavato paccassosi.

义注（9 块）

[a1] 「尊者，能否[指出]另一种在当生中[现见的沙门果]（sakkāpana,bhante,aññampidiṭṭhevadhamme）」者：此处不说「同样地（evameva）」。若问那是为什么？[答：]因为若说「同样地」，世尊尽一昼夜、乃至更久，都能以这样的譬喻显示沙门果。此中，虽然听闻世尊之语并无穷尽，[国王]却思惟「其义也将是同样的」，[故]为问上面的殊胜[之果]，不说「同样地」，而说「更超越、更殊胜」。此中，「更超越（abhikkantataraṃ）」者：即更为可意、更为极上之义。「更殊胜（paṇītataraṃ）」者：即更为上等的。「那么（tenahi）」是催促义的不变词，[世尊]是催促他听闻才这样说的。「谛听（suṇohi）」者：即听那更超越、更殊胜的沙门果。

. Sakkā pana, bhante, aññampi diṭṭheva dhammeti idha evamevāti na vuttaṃ. Taṃ kasmāti ce, evamevāti hi vuccamāne pahoti bhagavā sakalampi rattindivaṃ tato vā bhiyyopi evarūpāhi upamāhi sāmaññaphalaṃ dīpetuṃ. Tattha kiñcāpi etassa bhagavato vacanasavane pariyantaṃ nāma natthi, tathāpi attho tādisoyeva bhavissatīti cintetvā upari visesaṃ pucchanto evamevāti avatvā – ‘‘abhikkantatarañca paṇītatarañcā’’ ti āha. Tattha abhikkantataranti abhimanāpataraṃ atiseṭṭhataranti attho. Paṇītataranti uttamataraṃ. Tena hīti uyyojanatthe nipāto. Savane uyyojento hi naṃ evamāha. Suṇohīti abhikkantatarañca paṇītatarañca sāmaññaphalaṃ suṇāti.

[a2] 「好好作意（sādhukaṃmanasikarohi）」者：此中，「sādhukaṃ」与「sādhu」是同一义。而这「sādhu」一语，见于恳请、领受、随喜、妙善、坚固等[义]中。于「尊者，愿世尊为我简略地说法」等（《相应部》4.95）[句]中，见于恳请[义]。于「『善哉，尊者』，那位比丘欢喜、随喜世尊所说」等（《中部》3.86）[句]中，[见于]领受[义]。于「善哉，善哉，舍利弗」等（《长部》3.349）[句]中，[见于]随喜[义]。

Sādhukaṃ manasikarohīti ettha pana sādhukaṃ sādhūti ekatthametaṃ. Ayañhi sādhu-saddo āyācanasampaṭicchanasampahaṃsanasundara daḷhīkammādīsu dissati. ‘‘Sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetū’’ tiādīsu (saṃ. ni. 4.95) hi āyācane dissati. ‘‘Sādhu, bhanteti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā’’ tiādīsu (ma. ni. 3.86) sampaṭicchane. ‘‘Sādhu sādhu, sāriputtā’’ tiādīsu (dī. ni. 3.349) sampahaṃsane.

[a3] 「乐法的国王是善哉，具智慧的人是善哉

‘‘Sādhu dhammaruci rājā, sādhu paññāṇavā naro;

[a4] 不背叛朋友是善哉，不作恶是乐。」（《本生》2.17.101）

Sādhu mittānamaddubbho, pāpassākaraṇaṃ sukha’’nti. (jā. 2.17.101);

[a5] [如是]等[句]中，[见于]妙善[义]。于「婆罗门，那么你要谛听，好好作意」等（《增支部》5.192）[句]中，唯「sādhukaṃ」一语是坚固义，也说是命令[义]。此处也应知它正是坚固义与命令义；「妙善」义亦可通。因为依坚固之义，即「你要坚固地听闻此法，善加把持」；依命令之义，即「依我的命令而听」；依妙善之义，即「你要听闻这妙善的、贤善之法」——如此得以显示。

Ādīsu sundare. ‘‘Tena hi, brāhmaṇa, suṇohi sādhukaṃ manasi karohī’’ tiādīsu (a. ni. 5.192) sādhukasaddoyeva daḷhīkamme, āṇattiyantipi vuccati. Idhāpi assa ettheva daḷhīkamme ca āṇattiyañca veditabbo. Sundarepi vaṭṭati. Daḷhīkammatthena hi daḷhamimaṃ dhammaṃ suṇāhi, suggahitaṃ gaṇhanto. Āṇattiatthena mama āṇattiyā suṇāhi, sundaratthena sundaramimaṃ bhaddakaṃ dhammaṃ suṇāhīti evaṃ dīpitaṃ hoti.

[a6] 「作意（manasikarohi）」者：即倾注、总摄之义；意谓「心不散乱地谛察，置于心中」。此外，此处「谛听（suṇohi）」是遮止耳根的散乱，「好好作意（sādhukaṃmanasikarohi）」则以令[心]坚固于作意而遮止意根的散乱。而此中，前者是遮止对文句作颠倒的执取，后者是遮止对义作颠倒的执取。以前者[世尊]令[人]从事于闻法，以后者[令人从事]于所闻诸法的忆持、详察等。又以前者显示：此法是具足文句的，因此应当听闻；以后者[显示]：[此法]是具足义理的，因此应当好好作意。或者，把「好好（sādhukaṃ）」一语与前后二句相连，其配合应如此了知：因为此法既是法深奥的，又是教说深奥的，所以「好好地听」；因为[它]既是义深奥的，又是通达深奥

的，所以「好好地作意」。「我要说了（bhāsissāmi）」者：即我要详细地说那以「大王，能够」而承诺了的沙门果之教说。因为「我要教导（desessāmi）」是略说的显示，「我要说了（bhāsissāmi）」则是详说的显示。因此瓦吉萨（Vaṅgīsa）长老说：

Manasi karohīti āvajja, samannāharāti attho, avikkhittacitto hutvā nisāmehi, citte karohīti adhippāyo. Api cettha suṇohīti sotindriyavikkhepanivāraṇametaṃ. Sādhukaṃ manasi karohīti manasikāre daḷhīkammaniyojanena manindriyavikkhepanivāraṇaṃ. Purimañcettha byañjanavipallāsaggāhavāraṇaṃ, pacchimaṃ atthavipallāsaggāhavāraṇaṃ. Purimena ca dhammassavane niyojeti, pacchimena sutānaṃ dhammānaṃ dhāraṇūpaparikkhādīsu. Purimena ca sabyañjano ayaṃ dhammo, tasmā savanīyoti dīpeti. Pacchimena sattho, tasmā sādhukaṃ manasi kātabboti. Sādhukapadaṃ vā ubhayapadehi yojetvā yasmā ayaṃ dhammo dhammagambhīro ceva desanāgambhīro ca, tasmā suṇāhi sādhukaṃ, yasmā atthagambhīro ca paṭivedhagambhīro ca, tasmā sādhukaṃ manasi karohīti evaṃ yojanā veditabbā. Bhāsissāmīti sakkā mahārājāti evaṃ paṭiññātaṃ sāmaññaphaladesanaṃ vitthārato bhāsissāmi. ‘‘Desessāmī’’ti hi saṅkhittadīpanaṃ hoti. Bhāsissāmīti vitthāradīpanaṃ. Tenāha vaṅgīsatthero –

[a7] 「他既简略地教导，也详细地宣说

‘‘Saṅkhittenapi deseti, vitthārenapi bhāsati;

[a8] 如八哥之音，辩才泉涌而出。」（《相应部》1.214）

Sāḷikāyiva nigghoso, paṭibhānaṃ udīrayī’’ti. (saṃ. ni. 1.214);

[a9] 如是说时，[国王]生起了热忱，[便说]「「是的，尊者。」摩揭陀国韦提希子阿阇世王回答世尊（evaṃ,bhante’tikhorājāmāgadhoajātasattuvedehiputtobhagavatopaccassosi）」——是所说的意思：他领受了、接受了世尊之语。

Evaṃ vutte ussāhajāto hutvā – ‘‘evaṃ, bhante’’ti kho rājā māgadho ajātasattu vedehiputto bhagavato paccassosi bhagavato vacanaṃ sampaṭicchi, paṭiggahesīti vuttaṃ hoti.

复注（5 块）

[t1] 「以这样的[譬喻]（evarūpāhi）」者：即世尊能以如上所说的奴仆、农夫之喻那样的譬喻，尽一昼夜、乃至更久地显示沙门果，因为[他]辩才无尽，其教说之法门种种殊异。「虽然[如此]（tathāpi）」者：即纵然教说有辗转更上、种种法门的殊异[，国王仍如此发问]。

. Evarūpāhīti yathāvuttadāsakassakūpamāsadisāhi upamāhi sāmaññaphalaṃ dīpetuṃ pahoti bhagavā sakalampi rattindivaṃ tato bhiyyopi anantapaṭibhānatāya vicittanayadesanabhāvato. Tathāpīti satipi desanāya uttaruttarādhikanānānayavicittabhāve.

[t2] 「这[两语]是同一义（ekatthametaṃ）」——因为这一语正是把「sādhu」一语加上「ka」字而说的；正因如此，[义注]在说「sādhuka」一语之义时，便依义之举示而举出了「sādhu」一语。「[于]恳请（āyācane）」者：即于当面请求，[意即]于希求，此是其义。「[于]领受（sampaṭicchane）」者：即于领纳。「[于]随喜（sampahaṃsane）」者：即依实有之德而欢喜、令悦，[意即]作成踊跃，此是其义。「乐法的（dhammarucī）」者：即欲求福者。「具智慧的（paññāṇavā）」者：即有慧者。「不背叛（addubbho）」者：即不加害者，[意即]不损害者，此是其义。「此处也（idhāpi）」者：即在这《沙门果[经]》中也[有]这「sādhu」一语。「[于]坚固（daḷhīkamme）」者：即于恭敬而作。「[于]命令（āṇattiyaṃ）」者：即于教命。因为在说「你要谛听，好好作意」时，以「sādhuka」一语，既显明了听闻与作意的恭敬而作，也显明了对那[二者]的教命；应知它有命令之义，正如[它]有恳请之义那样。「于妙善[义]中也（sundarepi）」者：即于妙善之义中也[通]。如今，为显示以如上所说的「sādhuka」一语的三种义所显明的差别，[义注]才说「因为依坚固之义（daḷhīkammatthenahi）」等语。

Ekatthametaṃ padaṃ sādhusaddasseva ka-kārena vaḍḍhitvā vuttattā, teneva sādhuka-saddassa atthaṃ vadantena atthuddhāravasena sādhu-saddo udāhaṭo. Āyācaneti abhimukhayācane, abhipatthanāyanti attho.

Sampaṭicchaneti paṭiggaṇhane. Sampahaṃsaneti saṃvijjamānaguṇavasena haṃsane tosane, udaggatākaraṇeti attho. Dhammarucīti puññakāmo. Paññāṇavāti paññavā. Addubbhoti adūsako, anupaghātakoti attho. Idhāpīti imasmiṃ sāmaññaphalepi. Ayaṃ sādhu-saddo. Daḷhīkammeti sakkacca kiriyāyaṃ. Āṇattiyanti āṇāpane. ‘‘Suṇohi sādhukaṃ manasi karohī’’ ti hi vutte sādhuka-saddena savanamanasikārānaṃ sakkaccakiriyā viya tadāṇāpanampi jotitaṃ hoti, āyācanatthatā viya cassa āṇāpanatthatā veditabbā. Sundarepīti sundaratthepi. Idāni yathāvuttena sādhuka-saddassa atthattayena pakāsitaṃ visesaṃ dassetuṃ ‘‘daḷhīkammatthena hī’’ tiādi vuttaṃ.

[t3] 「作意（manasikarohi）」中的作意，不是以令[心]趣向所缘为相，而是以先有令[心]趣向心路、令[心]趣向速行的作意，然后置于心中为相——[义注]为显示此[义]而说「倾注（āvajja）」等语。「遮止耳根的散乱」——由于依令[人]从事于听闻而遮止其他作用；[意即]倾耳而听，此是其义。「遮止意根的散乱」——由于遮止别的思虑。「遮止对文句作颠倒的执取」——由于[义注]以「sādhukaṃ」加以简别而说；后者「遮止对义作颠倒的执取」中也是同样的方法。「[于]忆持、详察等（dhāraṇūpaparikkhādīsu）」者：以「等（ādi）」字摄取衡量、审度等，以及以见而善通达[之事]。「具足文句的（sabyañjano）」中：显了如所意指之义，故为「文（byañjana）」，[即]自性词法；与文俱，故为「具足文句的」，[意即]文句具足，此是其义。「具足义理的（sāttho）」者：由于应趋求、应亲近、应随持，[故为]「义（attha）」，[指]四遍净戒等；与那义俱，故为「具足义理的」，[意即]义理具足，此是其义。「法深奥的（dhammagambhīro）」等[语]中：所谓「法」，即圣典[文]；所谓「教说」，即对以意所确定的那圣典[文]的教说；所谓「义」，即圣典[文]之义；所谓「通达」，即对圣典[文]及圣典[文]之义的如实觉了。由于这法、教说、义、通达，如大海之于兔等一般，为钝慧者所难以趣入、且不可得立足处，所以是深奥的。因此[义注]说「因为此法……乃至……好好地作意（yasmāayaṃdhammo...pe... sādhukaṃmanasikarohi）」。而此中应知：由于通达难行，法与义[难以趣入]；由于教说之智难行，教说难以趣入；而通达[之所以]难以趣入，则由于[它]不可能[随意]生起，且[其]智的生起难行。此处所意指的是：所谓「教导」即是略说，对它的解说即是「宣说」；[义注]故说「我要详细地说（vitthāratobhāsissāmi）」。因为明白地说即是「宣说」，[义注]故说「『我要教导』……乃至……详说的显示（desessāmīti...pe... vitthāradīpanaṃ）」。

Manasi karohīti ettha manasikāro na ārammaṇapaṭipādanalakkhaṇo, atha kho vīthipaṭipādanajavanapaṭipādanamanasikārapubbakaṃ citte ṭhapanalakkhaṇoti dassento ‘‘āvajjā’’ tiādimāha. Sotindriyavikkhepavāraṇaṃ savane niyojanavasena kiriyantarapaṭisedhanabhāvato, sotaṃ odahāti attho. Manindriyavikkhepavāraṇaṃ aññacintāpaṭisedhanato. Byañjanavipallāsaggāhavāraṇaṃ ‘‘sādhuka’’ nti visesetvā vuttattā. Pacchimassa atthavipallāsaggāhavāraṇepi eseva nayo. Dhāraṇūpaparikkhādīsūti ādi-saddena tulanatīraṇādike, diṭṭhiyā suppaṭividhe ca saṅgaṇhāti. Sabyañjanoti ettha yathādhippetamatthaṃ byañjayatīti byañjanaṃ, sabhāvanirutti. Saha byañjanenāti sabyañjano, byañjanasampannoti attho. Sātthoti araṇīyato upagantabbato anudhātabbato attho, catupārisuddhisīlādiko. Tena saha atthenāti sāttho, atthasampannoti attho. Dhammagambhīrotiādīsu dhammo nāma tanti. Desanā nāma tassā manasā vavatthāpitāya tantiyā desanā. Attho nāma tantiyā attho. Paṭivedho nāma tantiyā, tantiatthassa ca yathābhūtāvabodho. Yasmā cete dhammadesanā atthappaṭivedhā sasādīhi viya mahāsamuddo mandabuddhīhi dukkhogāhā, alabbhaneyyapatiṭṭhā ca, tasmā gambhīrā. Tena vuttaṃ ‘‘yasmā ayaṃ dhammo...pe... sādhukaṃ manasi karohī’’ ti. Ettha ca paṭivedhassa dukkarabhāvato dhammatthānaṃ, desanāñāṇassa dukkarabhāvato desanāya dukkhogāhatā, paṭivedhassa pana uppādetuṃ asakkuṇeyyatāya, ñāṇuppattiyā ca dukkarabhāvato dukkhogāhatā veditabbā. Desanaṃ nāma uddisanaṃ, tassa niddisanaṃ bhāsananti idhādhippetanti āha ‘‘vitthārato bhāsissāmī’’ ti. Paribyattaṃ kathanañhi bhāsanaṃ, tenāha ‘‘desessāmīti...pe... vitthāradīpana’’ nti.

[t4] 为以经文成立如上所说之义，[义注]才说「因此……说（tenāha）」等语。「如八哥之音（sāḷikāyivanigghoso）」者：即如八哥的鸣声一般甘美、悦耳、可爱。「辩才（paṭibhānaṃ）」者：即[其]声。「泉涌而出（udīrayi）」者：即被发出，或被说出。

Yathāvuttamatthaṃ suttapadena samatthetuṃ ‘‘tenāhā’’ tiādi vuttaṃ. Sāḷikāyiva nigghosoti sāḷikāya ālāpo viya madhuro kaṇṇasukho pemanīyo. Paṭibhānanti saddo. Udīrayīti uccārīyati, vuccati vā.

[t5] 「如是说时，[国王]生起了热忱（evaṃvutteussāhajāto）」者：即在如此说了「你要谛听，好好作意，我要说了」时，[国王想]「世尊原来不只是简略地教导，还要详细地宣说」，遂生起热忱，欢喜愉悦。

Evaṃ vutte ussāhajātoti evaṃ ‘‘suṇohi sādhukaṃ manasi karohi bhāsissāmī’’ ti vutte ‘‘na kira bhagavā saṅkhepeneva desessati, vitthārenapi bhāsissatī’’ ti sañjātussāho haṭṭhatuṭṭho hutvā.

§190 世尊这样说：“大王，于此，如来（Tathāgata）出现于世间，是阿罗汉（arahaṃ）、正等正觉者（sammāsambuddho）、明行具足（vijjācaraṇasampanno）、善逝（sugato）、世间解（lokavidū）、无上者（anuttaro）、调御丈夫（purisadammasārathi）、天人导师（satthādevamanussānaṃ）、佛陀（buddho）、世尊（bhagavā）。他自己以证智证知这个有诸天、魔（māra）、梵天（brahma）的世间，以及有沙门、婆罗门、诸天与人的人众之后，予以宣说。他教导初善、中善、后善的，具足义理与文句的法，显示完全圆满、遍净的梵行（brahmacariya）。”

. Bhagavā etadavoca – ‘‘idha, mahārāja, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

> 译注：十号依玛欣德体系将 anuttaro purisadammasārathi 分作“无上者、调御丈夫”二号；亦有合译作“无上者、调御丈夫”者。

义注（45 块）

[a1] 190.「世尊这样说（etadavoca）」者：即说了这[话]，说了现在应说的、以「大王，于此」等[语]开头的整部经，此是其义。此中，「于此（idha）」是处所指示的不变词。它有处是就世间而说的，如说「于此，如来出现于世间」；有处[是就]教法[而说]，如说「诸比丘，唯于此有第一沙门，于此有第二沙门」（《增支部》4.241）；有处[是就]场所[而说]，如说——

. Athassa bhagavā etadavoca, etaṃ avoca, idāni vattabbaṃ ‘‘idha mahārājā’’ tiādiṃ sakalaṃ suttaṃ avocāti attho. Tattha idhāti desāpadese nipāto, svāyaṃ katthaci lokaṃ upādāya vuccati. Yathāha – ‘‘idha tathāgato loke uppajjatī’’ ti. Katthaci sāsanaṃ yathāha – ‘‘idheva, bhikkhave, paṭhamo samaṇo, idha dutiyo samaṇo’’ ti (a. ni. 4.241). Katthaci okāsaṃ. Yathāha –

[a2] 「正当我住立于此、身为天神之时

‘‘Idheva tiṭṭhamānassa, devabhūtassa me sato;

[a3] 我又重新获得了寿命——仁者，请这样了知。」（《长部》2.369）

Punarāyu ca me laddho, evaṃ jānāhi mārisā’’ ti. (dī. ni. 2.369);

[a4] 有处则仅是补足语句而已，如说「诸比丘，我在此已食毕、已足食」（《中部》1.30）。而此处应知是就世间而说的。「大王（mahārāja）」者：为教导所承诺的教说，[世尊]再次称呼「大王」。是所说的意思：「大王，于此世间，如来出现，是阿罗汉……乃至……佛陀、世尊。」此中，「如来」一语已在《梵网经》[义注]中说过；「阿罗汉」等[名号]已在《清净道论》中详说。而「出现于世间（lokeuppajjati）」中的「世间」有三种：空间世间、众生世间、行世间；此处意谓众生世间。而如来虽出现于众生世间，却不[出现]于天界，不[出现]于梵天界，唯

出现于人界；即使在人界，也不在其他轮围界，唯在此轮围界；即使在此[轮围界]，也不在一切处所，而是出现于如此界定的中国：「东方有名为伽阇伽罗的集镇，其外有[名为]大萨罗[之处]，再往外是边地诸国，此内则是中[国]；东南方有名为萨拉拉瓦帝的河，再往外是边地诸国，此内则是中[国]；南方有名为斯多迦纳迦的集镇，再往外是边地诸国，此内则是中[国]；西方有名为图那的婆罗门村，再往外是边地诸国，此内则是中[国]；北方有名为乌西拉塔迦的山，再往外是边地诸国，此内则是中[国]」——[此中国]长三百由旬，宽二百五十由旬，周围九百由旬。不仅是如来，独觉佛们、上首弟子们、八十位大长老、佛母、佛父、转轮王，以及其余得达坚实[之德]的婆罗门、居士们，也都唯在此处出生。

Katthaci padapūraṇamattameva. Yathāha ‘‘idhāhaṃ, bhikkhave, bhuttāvī assaṃ pavārito’’ti (ma. ni. 1.30). Idha pana lokaṃ upādāya vuttoti veditabbo. Mahārājāti yathā paṭiññātaṃ desanaṃ desetuṃ puna mahārājāti ālapati. Idaṃ vuttaṃ hoti – ‘‘mahārāja imasmiṃ loke tathāgato uppajjati arahaṃ…pe… buddho bhagavā’’ti. Tattha tathāgatasaddo brahmajāle vutto. Arahantiādayo visuddhimagge vitthāritā. Loke uppajjatīti ettha pana lokoti – okāsaloko sattaloko saṅkhāralokoti tividho. Idha pana sattaloko adhippeto. Sattaloke uppajjamānopi ca tathāgato na devaloke, na brahmaloke, manussalokeva uppajjati. Manussalokepi na aññasmiṃ cakkavāḷe, imasmiṃyeva cakkavāḷe. Tatrāpi na sabbaṭṭhānesu, ‘‘puratthimāya disāya gajaṅgalaṃ nāma nigamo tassāparena mahāsālo, tato parā paccantimā janapadā orato majjhe, puratthimadakkhiṇāya disāya salaḷavatī nāma nadī. Tato parā paccantimā janapadā, orato majjhe, dakkhiṇāya disāya setakaṇṇikaṃ nāma nigamo, tato parā paccantimā janapadā, orato majjhe, pacchimāya disāya thūṇaṃ nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe, uttarāya disāya usiraddhajo nāma pabbato, tato parā paccantimā janapadā orato majjhe’’ti evaṃ paricchinne āyāmato tiyojanasate, vitthārato aḍḍhateyyayojanasate, parikkhepato navayojanasate majjhimapadese uppajjati. Na kevalañca tathāgato, paccekabuddhā, aggasāvakā, asītimahātherā, buddhamātā, buddhapitā, cakkavattī rājā aññe ca sārappattā brāhmaṇagahapatikā etthevuppajjanti.

[a5] 此中，如来自食用须阇多（Sujātā）所供的乳粥之食起，直至阿罗汉道，名为「正在出现」；于阿罗汉果[时]则名为「已出现」。或自大出离起直至阿罗汉道；或自兜率（Tusita）天宫起直至阿罗汉道；或自燃灯（Dīpaṅkara）[佛]足下起直至阿罗汉道，名为「正在出现」，于阿罗汉果[时]名为「已出现」。此处是就最初的出现之事而说「出现」的。「如来已出现于世间」——此是其义。

Tattha tathāgato sujātāya dinnamadhupāyāsabhojanato yāva arahattamaggo, tāva uppajjati nāma, arahattaphale uppanno nāma. Mahābhinikkhamanato vā yāva arahattamaggo. Tusitabhavanato vā yāva arahattamaggo. Dīpaṅkarapādamūlato vā yāva arahattamaggo, tāva uppajjati nāma, arahattaphale uppanno nāma. Idha sabbapaṭhamaṃ uppannabhāvaṃ sandhāya uppajjatīti vuttaṃ. Tathāgato loke uppanno hotīti ayañhettha attho.

[a6] 「他……这个世间（soimaṃlokaṃ）」者：即那位世尊[证知]这个世间；[此语]是指示现在应说的[内容]。「有诸天的（sadevakaṃ）」者：与诸天共，[故为]「有诸天的」。同样，与魔共，[故为]「有魔的」；与梵天共，[故为]「有梵天的」；与沙门、婆罗门共，[故为]「有沙门、婆罗门的」。由于被生出，[故为]「人众（pajā）」，即那人众。与诸天和人共，[故为]「有诸天与人的」。此中，应知以「有诸天的」一语摄取五[层]欲界天，以「有魔的」一语摄取第六[层]欲界天，以「有梵天的」一语摄取梵众天等诸梵天，以「有沙门、婆罗门的」一语摄取教法的敌对者、怨敌的沙门婆罗门，以及已息恶、已除恶的沙门婆罗门，以「人众」一语摄取众生世间，以「有诸天与人的」一语摄取世俗天与其余的人。如是，应知此中以三句连同空间世间[摄取了]众生世间，以二句则依人众之义唯摄取了众生世间。

So imaṃ lokanti so bhagavā imaṃ lokaṃ. Idāni vattabbaṃ nidasseti. Sadevakanti saha devehi sadevakaṃ. Evaṃ saha mārena samārakaṃ, saha brahmunā sabrahmakaṃ, saha samaṇabrāhmaṇehi sassamaṇabrāhmaṇiṃ. Pajātattā pajā, taṃ pajaṃ. Saha devamanussehi sadevamanussaṃ. Tattha sadevakavacanena pañca kāmāvacaradevaggahaṇaṃ veditabbaṃ. Samāraka – vacanena chaṭṭhakāmāvacaradevaggahaṇaṃ. Sabrahmakavacanena brahmakāyikādibrahmaggahaṇaṃ.

Sassamaṇabrāhmaṇīvacanena sāsanassa paccatthikapaccāmittasamaṇabrāhmaṇaggahaṇaṃ, samitapāpabāhitapāpasamaṇabrāhmaṇaggahaṇañca. Pajāvacanena sattalokaggahaṇaṃ. Sadevamanussavacanena sammutidevaavasesamanussaggahaṇaṃ. Evamettha tīhi padehi okāsalokena saddhiṃ sattaloko. Dvīhi pajāvasena sattalokova gahitoti veditabbo.

[a7] 另一种方式：以「有诸天的」之摄取，摄取了无色界天界；以「有魔的」之摄取，[摄取了]六[层]欲界天界；以「有梵天的」之摄取，[摄取了]有色的梵天界；以「有沙门、婆罗门的」等之摄取，[摄取了]依四众[而言的]、或连同世俗天的人界，或其余的一切众生世间。

Aparo nayo, sadevakaggahaṇena arūpāvacaradevaloko gahito. Samārakaggahaṇena cha kāmāvacaradevaloko. Sabrahmakaggahaṇena rūpī brahmaloko. Sassamaṇabrāhmaṇādiggahaṇena catuparisavasena sammutidevehi vā saha manussaloko, avasesasabbasattaloko vā.

[a8] 此外，此处以「有诸天的」一语，依最上的界定而说了整个世间的被证知性。其后，为破除某些人的疑惑——他们[想]：「魔有大威力，是六[层]欲界之主、自在者，难道连他也被此[世尊]证知了吗？」——[世尊]说了「有魔的」。而为破除某些人的疑惑——他们[想]：「梵天有大威力，以一指遍照一千轮围界，以二指……乃至……以十指遍照一万轮围界，并领受无上的禅那等至之乐，难道连他也被证知了吗？」——[世尊]说了「有梵天的」。其后，为破除某些人的疑惑——他们思惟：「众多的沙门、婆罗门是教法的敌对者，难道连他们也被证知了吗？」——[世尊]说了「有沙门、婆罗门的人众」。如是显示了最上之最上者的被证知性之后，[世尊]为就世俗天与其余的人、依最上的界定显示其余众生世间的被证知性，而说了「有诸天与人的」。此中，此是[诸义]生起的次第。

Api cettha sadevakavacanena ukkaṭṭhaparicchedato sabbassa lokassa sacchikatabhāvamāha. Tato yesaṃ ahosi – ‘‘māro mahānubhāvo cha kāmāvacarissaro vasavattī, kiṃ sopi etena sacchikato’’ ti, tesaṃ vimatiṃ vidhamanto ‘‘samāraka’’nti āha. Yesaṃ pana ahosi – ‘‘brahmā mahānubhāvo ekaṅguliyā ekasmiṃ cakkavāḷasahasse ālokaṃ pharati, dvīhi ...pe... dasahi aṅgulīhi dasasu cakkavāḷasahassesu ālokaṃ pharati. Anuttarañca jhānasamāpattisukhaṃ paṭisaṃvedeti, kiṃ sopi sacchikato’’ ti, tesaṃ vimatiṃ vidhamanto sabrahmakanti āha. Tato ye cintesuṃ – ‘‘puthū samaṇabrāhmaṇā sāsanassa paccatthikā, kiṃ tepi sacchikatā’’ ti, tesaṃ vimatiṃ vidhamanto sassamaṇabrāhmaṇiṃ pajanti āha. Evaṃ ukkaṭṭhukkaṭṭhānaṃ sacchikatabhāvaṃ pakāsetvā atha sammutideve avasesamanusse ca upādāya ukkaṭṭhaparicchedavasena sesasattalokassa sacchikatabhāvaṃ pakāsento sadevamanussanti āha. Ayamettha bhāvānukkamo.

[a9] 而古师们说：「有诸天的」，即与诸天一起的其余世间；「有魔的」，即与魔一起的其余世间；「有梵天的」，即与诸梵天一起的其余世间。如是以三种行相把一切趣往三有的众生纳入三句之中，其后再以二句作总括而说了「有沙门、婆罗门的人众、有诸天与人的」。如是以五句依各各行相所总括的，唯是三界。

Porāṇā panāhu sadevakanti devehi saddhiṃ avasesalokaṃ. Samārakanti mārena saddhiṃ avasesalokaṃ. Sabrahmakanti brahmehi saddhiṃ avasesalokaṃ. Evaṃ sabbepi tibhavūpage satte tīhākārehi tīsu padesu pakkhipitvā puna dvīhi padehi pariyādiyanto sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussanti āha. Evaṃ pañcahipi padehi tena tenākārena tedhātukameva pariyādinnanti.

[a10] 而「他自己以证智证知……予以宣说（sayaṃabhiññāsacchikatvāpavedeti）」中，「自己（sayaṃ）」者：即亲自，不由他[引导]。「以证智（abhiññā）」者：即以证智，以增上之智知之，此是其义。「证知（sacchikatvā）」者：即作现见；以此遮止了比量等。「予以宣说（pavedeti）」者：即令觉、令知、显示。

Sayaṃ abhiññā sacchikatvā pavedetīti ettha pana sayanti sāmaṃ aparaneyyo hutvā. Abhiññāti abhiññāya, adhikena ñāṇena ñatvāti attho. Sacchikatvāti paccakkhaṃ katvā, etena anumānādipaṭikkhepo kato hoti. Pavedetīti bodheti viññāpeti pakāseti.

[a11] 「他教导初善……乃至……后善的法（sodhammaṃdesetiādikalyāṇaṃ...pe...pariyosānakalyāṇaṃ）」者：即那位世尊由于对诸众生的悲悯，纵使舍弃了无上的远离之乐，[仍]教导法。而他无论说少说多，所教导的唯是初善等类。是所说的意思：他于初亦作善的、贤善的、无过失的而教导，于中、于后亦作善的、贤善的、无过失

的而教导。此中，有教说的初、中、后，[也]有教法的[初、中、后]。先说教说的[初、中、后]：即使是四句之偈，第一句名为「初」，其后二句名为「中」，末一句名为「后」。只有一个连结的经，因缘[分]是初，「说了此[语]」是后，二者之间是中。有多个连结的经，第一个连结是初，末一个连结是后，中间[的连结]无论一个、两个或多个，都唯是中。

So dhammaṃ deseti ādikalyāṇaṃ…pe… pariyosānakalyāṇanti so bhagavā sattesu kāruññataṃ paṭicca hitvāpi anuttaraṃ vivekasukhaṃ dhammaṃ deseti. Tañca kho appaṃ vā bahuṃ vā desento ādikalyāṇādippakārameva deseti. Ādimhipi, kalyāṇaṃ bhaddakaṃ anavajjameva katvā deseti, majjhepi, pariyosānepi, kalyāṇaṃ bhaddakaṃ anavajjameva katvā desetīti vuttaṃ hoti. Tattha atthi desanāya ādimajjhapariyosānaṃ, atthi sāsanassa. Desanāya tāva catuppadikāyapi gāthāya paṭhamapādo ādi nāma, tato dve majjhaṃ nāma, ante eko pariyosānaṃ nāma. Ekānusandhikassa suttassa nidānaṃ ādi, idamavocāti pariyosānaṃ, ubhinnamantarā majjhaṃ. Anekānusandhikassa suttassa paṭhamānusandhi ādi, ante anusandhi pariyosānaṃ, majjhe eko vā dve vā bahū vā majjhameva.

[a12] 而教法的初，名为戒、定、观。也这样说过：「诸善法的初是什么？即极清净的戒与正直的见。」（《相应部》5.369）而如此所说的「诸比丘，有如来所证悟的中道」[中的]圣道，名为中。果与涅槃名为后。因为在「婆罗门，此梵行以此为义利，以此为坚实，以此为终极」（《中部》1.324）中，说果为「后」；在「贤友毗舍佉，梵行的实践以涅槃为归入，以涅槃为彼岸，以涅槃为终极」（《中部》1.466）中，说涅槃为「后」。此处意谓教说的初、中、后。因为世尊教导法时，于初显示戒，于中[显示]道，于后显示涅槃。因此说「他教导初善、中善、后善的[法]」。所以其他的说法者说法时[亦应如是]——

Sāsanassa pana sīlasamādhivipassanā ādi nāma. Vuttampi cetaṃ – ‘‘ko cādi kusalānaṃ dhammānaṃ? Sīlañca suvisuddhaṃ diṭṭhi ca ujukā’’ ti (saṃ. ni. 5.369). ‘‘Atthi, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā’’ ti evaṃ vutto pana ariyamaggo majjhaṃ nāma. Phalañceva nibbānañca pariyosānaṃ nāma. ‘‘Etadatthamidaṃ, brāhmaṇa, brahmacariyaṃ, etaṃ sāraṃ, etaṃ pariyosāna’’ nti (ma. ni. 1.324) hi ettha phalaṃ pariyosānanti vuttaṃ. ‘‘Nibbānogadhaṃ hi, āvuso visākha, brahmacariyaṃ vussati, nibbānaparāyanaṃ nibbānapariyosāna’’ nti (ma. ni. 1.466) ettha nibbānaṃ pariyosānanti vuttaṃ. Idha desanāya ādimajjhapariyosānaṃ adhippetaṃ. Bhagavā hi dhammaṃ desento ādimhi sīlaṃ dassetvā majjhe maggaṃ pariyosāne nibbānaṃ dasseti. Tena vuttaṃ – ‘‘so dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇa’’ nti. Tasmā aññopi dhammakathiko dhammaṃ kathento –

[a13] 「于初应显示戒，于中应阐明道

‘‘Ādimhi sīlaṃ dasseyya, majjhe maggaṃ vibhāvaye;

[a14] 于后[应显示]涅槃——此是说法者的仪则。」

Pariyosānamhi nibbānaṃ, esā kathikasaṇṭhitī’’ ti.

[a15] 「具足义理与文句（sātthaṃsabyañjanaṃ）」者：凡其教说依于粥、饭、女人、男人等的赞述者，他便不是教导具足义理的[法]；而世尊舍弃了那样的教说，教导依于四念处等的教说，所以称为「教导具足义理的[法]」。而凡其教说只用单一字母等、或字母全为闭唇音、或字母全为开放音与鼻音者，其教说便如达弥罗、基拉答、萨瓦拉等蛮族的语言一样，由于缺乏文句的圆满，名为「无文句的」教说。而世尊——

Sātthaṃ sabyañjananti yassa hi yāgubhattaitthipurisādivaṇṇanānissitā desanā hoti, na so sātthaṃ deseti. Bhagavā pana tathārūpaṃ desanaṃ pahāya catusatipaṭṭhānādinissitaṃ desanaṃ deseti. Tasmā sātthaṃ desetīti vuccati. Yassa pana desanā ekabyañjanādiyuttā vā sabbaniroṭṭhabyañjanā vā sabbavissaṭṭhasabbaniggahītabyañjanā vā, tassa damiḷakirātasavarādimilakkhūnaṃ bhāsā viya byañjanapāripūriyā abhāvato abyañjanā nāma desanā hoti. Bhagavā pana –

[a16] 「松音与送气音、长音与短音，重音与轻音以及鼻音

‘‘Sithilaṃ dhanitañca dīgharassaṃ, garukaṃ lahukañca niggahītaṃ;

[a17] 连声、分立与解放——文句之智的分类有十种。」

Sambandhavavatthitaṃ vimuttaṃ, dasadhā byañjanabuddhiyā pabhedo’’ti.

[a18] 他不使如此所说的十种文句含混，唯作圆满的文句而教导法，所以称为「教导具足文句的法」。「完全圆满（kevalaparipuṇṇaṃ）」中，「kevala」是「全部」的同义语，「paripuṇṇa」是「不缺不多」之语。是所说的意思：他所教导的唯是全部圆满的，没有一种教说是不圆满的。由于没有应加入的与应除去的，应知[名为]「完全圆满」。「遍净（parisuddhaṃ）」者：即无随烦恼的。因为若有人[想]「我要依这法的教说而获得利养或恭敬」而教导，其教说便是不遍净的；而世尊不顾世间的财利，以利益的遍满、以慈的修习而心地柔软，以安住于救拔之性的心而教导，所以称为「教导遍净的法」。

Evaṃ vuttaṃ dasavidhaṃ byañjanaṃ amakkhetvā paripuṇṇabyañjanameva katvā dhammaṃ deseti, tasmā sabyañjanaṃ dhammaṃ desetīti vuccati. Kevalaparipuṇṇanti ettha kevalanti sakalādhivacanaṃ. Paripuṇṇanti anūnādhikavacanaṃ. Idaṃ vuttaṃ hoti sakalaparipuṇṇameva deseti, ekadesanāpi aparipuṇṇā natthīti. Upanetabbaapanetabbassa abhāvato kevalaparipuṇṇanti veditabbaṃ. Parisuddhanti nirupakkilesaṃ. Yo hi imaṃ dhammadesanaṃ nissāya lābhaṃ vā sakkāraṃ vā labhissāmīti deseti, tassa aparisuddhā desanā hoti. Bhagavā pana lokāmisanirapekkho hitapharaṇena mettābhāvanāya muduhadayo ullumpanasabhāvasaṇṭhitena cittena deseti. Tasmā parisuddhaṃ dhammaṃ desetīti vuccati.

[a19] 而「显示……梵行（brahmacariyaṃpakāseti）」中，此「梵行」一语见于这些义中：布施、服务、五学处之戒、诸无量、离淫欲、于自妻知足、精进、布萨支、圣道、教法。

Brahmacariyaṃ pakāsetīti ettha panāyaṃ brahmacariya-saddo dāne veyyāvacce pañcasikkhāpadasīle appamaññāsu methunaviratiyaṃ sadārasantose vīriye uposathaṅgesu ariyamagge sāsaneti imesvatthesu dissati.

[a20] 「你有什么禁戒？又有什么梵行？

‘‘Kiṃ te vataṃ kiṃ pana brahmacariyaṃ,

[a21] 这是善行了什么的果报？

Kissa suciṇṇassa ayaṃ vipāko;

[a22] 神变、光辉、力与精进的成就

Iddhī jutī balavīriyūpapatti,

[a23] 龙啊，还有你这大宫殿？

Idañca te nāga, mahāvimānaṃ.

[a24] 我与妻子在人间时

Ahañca bhariyā ca manussaloke,

[a25] 二人都是有信的施主

Saddhā ubho dānapatī ahumhā;

[a26] 我的家那时如同水井

Opānabhūtaṃ me gharaṃ tadāsi,

[a27] 沙门与婆罗门都得饱足。

Santappitā samaṇabrāhmaṇā ca.

[a28] 那是我的禁戒，那也是我的梵行

Taṃ me vataṃ taṃ pana brahmacariyaṃ,

[a29] 这是善行了那[事]的果报

Tassa suciṇṇassa ayaṃ vipāko;

[a30] 神变、光辉、力与精进的成就

Iddhī jutī balavīriyūpapatti,

[a31] 贤者啊，[也是]我这大宫殿。」（《本生》2.17.1595）

Idañca me dhīra mahāvimāna’’nti. (jā. 2.17.1595);

[a32] 因为在此《富那迦本生》中说布施为梵行。

Imasmiñhi puṇṇakajātake dānaṃ brahmacariyanti vuttaṃ.

[a33] 「以何[因]手能施所欲？以何[因]手流出蜜？

‘‘Kena pāṇi kāmadado, kena pāṇi madhussavo;

[a34] 以你的什么梵行，功德成就于手中？

Kena te brahmacariyena, puññaṃ pāṇimhi ijjhati.

[a35] 以此[因]手能施所欲，以此[因]手流出蜜

Tena pāṇi kāmadado, tena pāṇi madhussavo;

[a36] 以我的这梵行，功德成就于手中。」（《饿鬼事》275、277）

Tena me brahmacariyena, puññaṃ pāṇimhi ijjhatī’’ti. (pe. va. 275,277);

[a37] 在此《安古罗饿鬼事》中说服务为梵行。「诸比丘，那名为鹧鸪[之行]的梵行便是这样的」（《小品》311）——在此《鹧鸪本生》中说五学处之戒为梵行。「五髻，而我的那梵行既不导向厌离，也不[导向]离贪、不[导向]灭……乃至……唯[导向]生于梵天界」（《长部》2.329）——在此《大典尊经》中说四无量为梵行。「他人将是非梵行者，我们于此将是梵行者」（《中部》1.83）——在此《削减经》中说离淫欲为梵行。

Imasmiṃ aṅkurapetavatthumhi veyyāvaccaṃ brahmacariyanti vuttaṃ. ‘‘Evaṃ, kho taṃ bhikkhave, tittiriyaṃ nāma brahmacariyaṃ ahosī’’ti (cūḷava. 311) imasmiṃ tittirajātake pañcasikkhāpadasīlaṃ brahmacariyanti vuttaṃ. ‘‘Taṃ kho pana me, pañcasikha, brahmacariyaṃ neva nibbidāya na virāgāya na nirodhāya…pe… yāvadeva brahmalokūpapattiyā’’ti (dī. ni. 2.329) imasmiṃ mahāgovindasutte catasso appamaññāyo brahmacariyanti vuttā. ‘‘Pare abrahmacārī bhavissanti, mayamettha brahmacārī bhavissāmā’’ti (ma. ni. 1.83) imasmiṃ sallekhasutte methunavirati brahmacariyanti vuttā.

[a38] 「我们不违越[自己的]妻子

‘‘Mayañca bhariyā nātikkamāma,

[a39] 我们的妻子也不违越我们

Amhe ca bhariyā nātikkamanti;

[a40] 除她们之外我们行梵行

Aññatra tāhi brahmacariyaṃ carāma,

[a41] 因此我们的幼儿不夭亡。」（《本生》1.4.97）

Tasmā hi amhaṃ daharā na mīyare’’ti. (jā. 1.4.97);

[a42] 在《大法护本生》中说于自妻知足为梵行。「舍利弗，我确实自知曾行具足四支的梵行，我曾是苦行者」（《中部》1.155）——在《身毛竖立经》中说精进为梵行。

Mahādhammapālajātake sadārasantoso brahmacariyanti vutto. ‘‘Abhijānāmi kho panāhaṃ, sāriputta, caturaṅgasamannāgataṃ brahmacariyaṃ caritā, tapassī sudaṃ homī’’ti (ma. ni. 1.155) lomahaṃsanasutte vīriyaṃ brahmacariyanti vuttaṃ.

[a43] 「以下等的梵行生于刹帝利[中]

‘‘Hīnena brahmacariyena, khattiye upapajjati;

[a44] 以中等的[得]天界之身，以上等的得清净。」（《本生》1.8.75）

Majjhimena ca devattaṃ, uttamena visujjhatī’’ ti. (jā. 1.8.75);

[a45] 如是在《尼弥本生》中说依自我调伏而作的八支布萨为梵行。「五髻，而我的这梵行一向导向厌离、离贪、灭……乃至……即是此圣八支道」（《长部》2.329）——即在《大典尊经》中说圣道为梵行。「此梵行既繁荣又昌盛，广布、众所周知、普遍流传，乃至为诸天与人所善加显示」（《长部》3.174）——在《净信经》中说三学所摄的整个教法为梵行。在此处也正意谓这[种]梵行。所以「显示梵行」者：即他教导初善……乃至……遍净的[法]；而如是教导时，便显示了三学所摄的整个教法[即是]梵行——此中之义应如是了知。「梵行（brahmacariya）」者：依最胜之义而为梵的行；或者是所说的意思：成为梵的佛陀等[圣者]之行。

Evaṃ nimijātake attadamanavasena kato aṭṭhaṅgiko uposatho brahmacariyanti vutto. ‘‘Idaṃ kho pana me, pañcasikha, brahmacariyaṃ ekantanibbidāya virāgāya nirodhāya…pe… ayameva ariyo aṭṭhaṅgiko maggo’’ ti (dī. ni. 2.329) mahāgovindasuttasmiṃyeva ariyamaggo brahmacariyanti vutto. ‘‘Tayidaṃ brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsita’’ nti (dī. ni. 3.174) pāsādikasutte sikkhattayasaṅgahitaṃ sakalasāsanaṃ brahmacariyanti vuttaṃ. Imasmimpi ṭhāne idameva brahmacariyanti adhippetaṃ. Tasmā brahmacariyaṃ pakāsetīti so dhammaṃ deseti ādikalyāṇaṃ…pe… parisuddhaṃ. Evaṃ desento ca sikkhattayasaṅgahitaṃ sakalasāsanaṃ brahmacariyaṃ pakāsetīti evamettha attho daṭṭhabbo. Brahmacariyanti seṭṭhaṭṭhena brahmabhūtaṃ cariyaṃ. Brahmabhūtānaṃ vā buddhādīnaṃ cariyanti vuttaṃ hoti.

复注（15 块）

[t1] 以「于此（idha）」一语所说的依处，所意指的是如来出现之处，[义注]故说「是处所指示的不变词（desāpadesenipāto）」。「它（svāyaṃ）」者：[义注]是就共通而唯取「于此」一语，并非[取]应作简别的「于此」一语。正因如此，[义注]将说「有处则仅是补足语句而已（katthacipadapūraṇamattameva）」（《长部义注》1.190）。「是就世间而说的」——因为[「于此」]是与「世间」一语同格而说的；而在其余二处，应知[「于此」]是唯依邻近他词而就那[教法、场所]而说的。因为「于此，如来出现于世间」中所意指的「世间」是生[处]刹土，而在那[刹土]中[所意指的]又是此一轮围界。「[第一]沙门（samaṇo）」者：即须陀洹；「第二沙门（dutiyosamaṇo）」者：即斯陀含。因为[经中]说：「诸比丘，什么是[第一]沙门呢？诸比丘，在此，比丘由三结的灭尽而成为须陀洹」等（《增支部》4.241）；「诸比丘，什么是第二沙门呢？诸比丘，在此，比丘由三结的灭尽、由贪瞋痴的薄弱……」等（《增支部》4.241）。「场所（okāsaṃ）」者：即某一处所。「正当我住立于此（idhevatiṭṭhamānassa）」者：即正住立于这因陀娑罗石窟（Indasālaguhā）中。

. ‘‘Idhā’’ ti iminā vuccamānaṃ adhikaraṇaṃ tathāgatassa uppattiṭṭhānabhūtaṃ adhippetanti āha ‘‘desāpadese nipāto’’ ti. ‘‘Svāya’’ nti sāmaññato idhasaddamattaṃ gaṇhāti, na yathāvisesitabbaṃ idha-saddaṃ. Tathā hi vakkhati ‘‘katthaci padapūraṇamattamevā’’ ti (dī. ni. aṭṭha. 1.190). Lokaṃ upādāya vuccati loka-saddena samānādhikaraṇabhāvena vuttattā. Sesapadadvaye pana padantarasannidhānamattena taṃ taṃ upādāya vuttatā daṭṭhabbā. Idha tathāgato loketi hi jātikhettaṃ, tatthāpi ayaṃ cakkavāḷo ‘‘loko’’ ti adhippeto. Samaṇoti sotāpanno. Dutiyo samaṇoti sakadāgāmī. Vuttañhetaṃ ‘‘katamo ca bhikkhave samaṇo? Idha bhikkhave bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hotī’’ tiādi (a. ni. 4.241). ‘‘Katamo ca bhikkhave dutiyo samaṇo? Idha bhikkhave bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā’’ tiādi (a. ni. 4.241). Okāsanti kañci padesaṃ. Idheva tiṭṭhamānassāti imissā eva indasālaguhāyaṃ tiṭṭhamānassa.

[t2] 「仅是补足语句而已（padapūraṇamattameva）」——因为[彼处]连场所的指示也不可能，且不觉了别的意义。[语句的]配合是：「阿罗汉」等语[在《清净道论》中]已详说。由于依义的详说唯以语词为门，[义注]故取「语（sadda）」[一词]。由于在《自说义注》等中（《自说义注》18；《如是语义注》38）以「世尊也由另外八种理由而为如来」等[语]，并在《清净道论大复注》中以其他方式详说了「阿罗汉」等，因此那义也应依彼[诸处]所说之法而知（《清净道论大复注》1.129、130）。由于如来摄属于众生之聚，[义注]说了「此处意谓众生世间」之后，为显示他在那[众生世间]中于哪一众生聚、于哪一场所出现，才说「而[如来]虽出现于众生世间

（sattalokeuppajjamānopica）」等语。「如来不[出现]于天界（tathāgatonadevalokeuppajjati）」等[句]中所应说的，将在后文说到。「得达坚实[之德]的（sārappattā）」者：即依家世、财富、自在等而成为坚实者。「婆罗门、居士们（brāhmaṇagahapatikā）」者：即梵摩、沸伽罗娑罗等婆罗门，以及给孤独等居士。

Padapūraṇamattameva okāsāpadisanassāpi asambhavato atthantarassa abodhanato. Arahanti ādayo saddā vitthāritāti yojanā. Atthato vitthāraṇaṃ saddamukheneva hotīti saddaggahaṇaṃ. Yasmā. ‘‘Aparehipi aṭṭhahi kāraṇehi bhagavā tathāgato’’ tiādinā udānaṭṭhakathādīsu, (udā. aṭṭha. 18; itivu. aṭṭha. 38) arahanti ādayo visuddhimaggaṭīkāyaṃ aparehi pakārehi vitthāritā, tasmātesu vuttānayenapi so (visuddhi. ṭī. 1.129, 130) attho veditabbo. Tathāgatassa sattanikāyantogadhatāya ‘‘idha pana sattaloko adhippeto’’ ti vatvā tatthāyaṃ yasmiṃ sattanikāye yasmiñca okāse uppajjati, taṃ dassetuṃ ‘‘sattaloke uppajjamānopi cā’’ tiādi vuttaṃ. ‘‘Tathāgato na devaloke uppajjatī’’ tiādīsu yaṃ vattabbaṃ, taṃ parato āgamissati. Sārappattāti kulabhogissariyādivasena sārabhūtā. Brāhmaṇagahapatikāti brahmāyupokkharasātiādibrāhmaṇā ceva anāthapiṇḍikādigahapatikā ca.

[t3] 在以「[自食用]须阇多[所供的乳粥之食起]（sujātāya）」等所说的四种解释中，第一种解释是就显示更趋近佛之性的行道而说的。因为住立于更趋近的行道者[已]说为「正在出现」，因为其出现是决定的；何况住立于行道之顶者。第二种[解释]是就显示自能引生佛之性的出家起的趋近行道而说的；第三种是就显示自成佛之诸法圆满起趣向佛之性的行道而说的——因为大士们并没有自生有之受生[之时]才开始积集菩提资粮[这回事]；第四种则是自成佛之诸法的开始[而说的]。因为自[菩萨]得菩提之决定性起，智者们便可说「佛正在出现」，因为其出现是决定的。而正如「诸河流动」是取流动作用的不间断而用现在时，同样，在四种解释中，也是取为出现而行道之作用的不间断，才说「名为『正在出现』」。「最初的出现之事（sabbapaṭhamaṃuppannabhāvaṃ）」者：即四种解释中最先所说的、称为如来已出现的存在之性。[义注]故说「『[如来]已出现[于世间]』——此是其义（uppannohotītiayañhetthaattho）」。

‘‘Sujātāyā’’ tiādinā vuttesu catūsu vikappesu paṭhamo vikappo buddhabhāvāya āsannatarapaṭipattidassanavasena vutto. Āsannatarāya hi paṭipattiyā ṭhito ‘‘uppajjatīti’’ vuccati uppādassa ekantikattā, pageva paṭipattiyā matthake ṭhito. Dutiyo buddhabhāvāvahapabbajjato paṭṭhāya āsannapaṭipattidassanavasena, tatiyo buddhakaradhamma pāripūrito paṭṭhāya buddhabhāvāya paṭipattidassanavasena. Na hi mahāsattānaṃ uppatibhavūpapattito paṭṭhāya bodhisambhārasambharaṇaṃ nāma atthi. Catuttho buddhakaradhammasamārambhato paṭṭhāya. Bodhiyā niyatabhāvappattito pabhuti hi viññūhi ‘‘buddho uppajjatī’’ ti vattuṃ sakkā uppādassa ekantikattā. Yathā pana sandanti nadiyoti sandanakiriyāya avicchedamupādāya vattamānappayogo, evaṃ uppādatthāya paṭipajjanakiriyāya avicchedamupādāya catūsu vikappesu ‘‘uppajjati nāmā’’ ti vuttaṃ. Sabbapaṭhamaṃ uppannabhāvanti catūsu vikappesu sabbapaṭhamaṃ vuttaṃ tathāgatassa uppannatāsaṅkhātaṃ atthibhāvaṃ. Tenāha ‘‘uppanno hotīti ayañhettha attho’’ ti.

[t4] 「他（sobhagavā）」者：即以「如来、阿罗汉」等所称扬其德的那位，[即]那位世尊。「这个世间（imaṃlokaṃ）」——这并非就大众的现前而说的，而是无余地遍取[一切]；为显示此[义]才说「有诸天的（sadevakaṃ）」等语，[义注]故说「[此语]是指示现在应说的[内容]（idānivattabbaṃnidasseti）」。「由于被生出（pajātattā）」者：即由于各自为业与烦恼所生。「摄取五[层]欲界天」——是依余量之理，因为其余的[天]已为别的语词所摄。而「有诸天的（sadevakaṃ）」是以支分作语析，其合成之义则是总体。「摄取第六[层]欲界天」——是依邻近之理；因为他[魔]生于彼处，也住于彼处。「摄取梵众天等诸梵天」中也是同样的方法。「摄取……敌对者……乃至……沙门婆罗门」——这只是举示而已，因为非敌对者，以及未息恶、未除恶的沙门婆罗门，也为「有沙门、婆罗门的」一语所摄。诚然，依「有诸天的」等诸简别语，可知「世间」一语是以众生为境，因为它们是同等相应之境；然而在「有毛的、有翼的」等[句]中，纵非同等相应，也可得此合成语——由于显示了[这一]不定，故取「人众」[一语]，[义注]故说「以『人众』一语摄取众生世间（pajāvacanenasattalokaggahaṇaṃ）」。

So bhagavāti yo ‘‘tathāgato araha’’ntiādinā kittitaguṇo, so bhagavā. ‘‘Imaṃ loka’’nti nayidaṃ mahājanassa sammukhamattaṃ sandhāya vuttaṃ, atha kho anavasesaṃ pariyādāyāti dassetuṃ ‘‘sadevaka’’ntiādi vuttaṃ, tenāha ‘‘idāni vattabbaṃ nidassetī’’ti. Pajātattāti yathāsakaṃ kammakilesehi nibbattattā. Pañcakāmāvacaradevaggahaṇaṃ pārisesañāyena itaresaṃ padantarehi saṅgahitattā. Sadevakanti ca avayavena viggaho samudāyo samāsattho. Chaṭṭhakāmāvacaradevaggahaṇaṃ paccāsattiñāyena. Tattha hi so jāto, taṃnivāsī ca. Brahmakāyikādibrahmaggahaṇanti etthāpi eseva nayo. Paccatthika ...pe... samaṇabrāhmaṇaggahaṇanti nidassanamattametaṃ apaccatthikānaṃ, asamitābāhitapāpānañca samaṇabrāhmaṇānaṃ sassamaṇabrāhmaṇīvacanena gahitattā. Kāmaṃ ‘‘sadevaka’’ntiādi visesanānaṃ vasena sattavisayo lokasaddoti viññāyati tulyayogavisayattā tesaṃ, ‘‘salomako sapakkhako’’tiādīsu pana atulyayogepi ayaṃ samāso labbhatīti byabhicāradassanato pajāgahaṇanti āha ‘‘pajāvacanena sattalokaggahaṇa’’nti.

[t5] 无色众生以自己的不动住而住，[如是]游戏（dibbanti），故得「天（devā）」这一语源解释，[义注]故说「以『有诸天的』之摄取，摄取了无色界天界」。故[经中]说「与到达空无边处的诸天为伴」（《增支部》3.117）。「以『有魔的』之摄取，[摄取了]六[层]欲界天界」——因为它特别地转起于魔的支配之下。「[摄取了]有色的梵天界」——因为无色的梵天界已另行摄取。「依四众[而言]（catuparisavasena）」者：即依刹帝利等四众；而另外的四众已为「有魔的」等之摄取所摄。「其余的一切众生世间」——[指]龙、金翅鸟等种类。

Arūpino sattā attano āneñjavihārena viharantā dibbantīti devāti imaṃ nibbacanaṃ labhantīti āha ‘‘sadevakaggahaṇena arūpāvacaraloko gahito’’ti. Tenāha ‘‘ākāsānañcāyatanūpagānaṃ devānaṃ sahabyata’’nti (a. ni. 3.117). Samārakaggahaṇena chakāmāvacaradevaloko gahito tassa savisesaṃ mārassa vase vattanato. Rūpī brahmaloko gahito arūpībrahmalokassa visuṃ gahitattā. Catuparisavasenāti khattiyādicatuparisavasena, itarā pana catasso parisā samārakādiggahaṇena gahitā evāti. Avasesasabbasattaloko nāgagaruḷādibhedo.

[t6] 至此，[义注]依部分而取世间以显示[语句的]配合之后，如今为依种种殊胜而不依部分地取世间以显示[语句的]配合，才说「此外，此处（apicettha）」等语。此中，「依最上的界定（ukkaṭṭhaparicchedato）」者：即以了知最上之趣。因为在五趣中，唯摄属天趣者最胜；而在其中，无色[众生]又由于烦恼之苦远远被排除、由于具足寂静胜妙的不动住、由于寿量极长等种种殊胜，是极为最上的。「梵天有大威力（brahmāmahānubhāvo）」等语，[义注]是就一万[世界]中的大梵天而说的；因为[前面]已说了「依最上的界定」。「无上的（anuttaraṃ）」者：即最胜的，[然]并非出世间的。「[诸义]生起的次第（bhāvānukkamo）」者：即依生起、[即]依他人的意乐而有的「有诸天的」等诸语的次第。

Ettāvatā ca bhāgaso lokaṃ gahetvā yojanaṃ dassetvā idāni tena tena visesena abhāgaso lokaṃ gahetvā yojanaṃ dassetuṃ ‘‘api cetthā’’tiādi vuttaṃ. Tattha ukkaṭṭhaparicchedatoti ukkaṃsagativijānanena. Pañcasu hi gatīsu devagatipariyāpannāva seṭṭhā, tatthāpi arūpino dūrasamussāritakilesadukkhatāya, santapaṇītaāneñjavihārasamaṅgitāya, atidīghāyukatāyāti evamādīhi visesehi ativiya ukkaṭṭhā. ‘‘Brahmā mahānubhāvo’’tiādi dasasahassiyaṃ mahābrahmuno vasena vadati. ‘‘Ukkaṭṭhaparicchedato’’ti hi vuttaṃ. Anuttaranti seṭṭhaṃ nava lokuttaraṃ. Bhāvānukkamoti bhāvavasena paresaṃ ajjhāsayavasena ‘‘sadevaka’’ntiādīnaṃ padānaṃ anukkamo.

[t7] 「以三种行相（tīhākārehi）」者：即以称为「与天俱、与魔俱、与梵天俱」的三种方式。「三句中（tīsupadesu）」者：即在「有诸天的」等三句中。「依各各行相（tenatenākārena）」者：即依有诸天性等的种种方式。[语句的]配合是：「而古师们说……唯是三界[被总括]」。

Tīhākārehīti devamārabrahmasahitatāsaṅkhātehi tīhi pakārehi. Tīsu padesūti ‘‘sadevaka’’ntiādīsu tīsu padesu. Tena tenākārenāti sadevakattādinā tena tena pakārena. Tedhātukameva pariyādinnanti porāṇā panāhūti yojanā.

[t8] 「以证智（abhiññā）」——这一指示是省略了「ya」字[的形式]，此处之义是「已证知（abhijānitvā）」，[义注]故说「以证智，以增上之智知之（abhiññāyaadhikenañāṇenañatvā）」。「遮止了比量等

（anumānādipaṭikkhepo）」者：即遮止比量、譬喻量、义准量等，因为[佛]唯以一量[即现量为量]。因为诸佛世尊由于智行于一切处无有障碍，[于一切]皆是现见的。

Abhiññāti ya-kāralopenāyaṃ niddeso, abhijānitvāti ayamettha atthoti āha ‘‘abhiññāya adhikena ñāṇena ñatvā’’ ti. Anumānādipaṭikkhepoti anumānaupamānaatthāpattiādipaṭikkhepo ekappamāṇattā. Sabbattha appaṭihatañāṇacāratāya hi sabbapaccakkhā buddhā bhagavanto.

[t9]「无上的远离之乐（anuttaraṃvivekasukhaṃ）」者：即果等至之乐；由于世尊的说法有时也是与[果定的]安住相间杂的，[义注]故取「纵使舍弃了（hitvāpi）」中的「pi（纵使）」字。因为世尊说法时，在会众发出「善哉」之声、或省察所闻之法的那一刹那，[他]预先界定那一刹那而入果等至，并依所界定的[时限]从等至出定，从所停之处继续说法。「无论说少（appaṃvā）」是就略开知者而言，「说多（bahuṃvā）」则是就广演知者或所应引导者而言。法的善性由于出离性，而出离性又完全由于无过失性，[义注]故说「作无过失的（anavajjamevakatvā）」。所谓「教说（desanā）」，是依说者，以命令等方式而作的连缀、令觉；应知它是就教理之法而言，[义注]故说「先说教说的[初、中、后]：即使是四句之偈（desanāyatāvacatuppadikāyapigāthāya）」等语。因缘[分]与结语[分]也由于随顺导师的教说，正是摄于其中的，[义注]故说「因缘[分]是初，『说了此[语]』是后（nidānamādi,idamavocātipariyosānaṃ）」。

Anuttaraṃ vivekasukhanti phalasamāpattisukhaṃ, tena ṭhitimissāpi [vīthimissāpi (sārattha. ṭī. 1.verañjakaṇḍavaṇṇanāyaṃ) dhitimissāpi (ka)] kadāci bhagavato dhammadesanā hotīti hitvāpīti pi-saddaggahaṇaṃ. Bhagavā hi dhammaṃ desento yasmiṃ khaṇe parisā sādhukāraṃ vā deti, yathāsutaṃ vā dhammaṃ paccavekkhati, taṃ khaṇaṃ pubbabhāgena paricchinditvā phalasamāpattiṃ samāpajjati, yathāparicchedañca samāpattito vuṭṭhāya ṭhitaṭṭhānato paṭṭhāya dhammaṃ deseti. Ugghaṭitaññussa vasena appaṃ vā vipañcitaññussa, neyyassa vā vasena bahuṃ vā desento. Dhammassa kalyāṇatā niyyānikatāya, niyyānikatā ca sabbaso anavajjabhāvenevāti āha ‘‘anavajjameva katvā’’ ti. Desakāyattena āṇādividhinā abhisajjanaṃ pabodhanaṃ desanāti sā pariyattidhammavasena veditabbāti āha ‘‘desanāya tāva catuppadikāyapi gāthāyā’’ tiādi. Nidānanigamanānipi satthuno desanāya anuvidhānato tadantogadhāni evāti āha ‘‘nidānamādi, idaṃ evocāti pariyosāna’’ nti.

[t10] 以所应教诫之人所具的、依其过失等而应受教诫之性所作的教诫，[即]依彼分调伏等而作的调伏，[是]「教法（sāsana）」；应知它是就行道之法而言，[义注]故说「戒、定、观（sīlasamādhivipassanā）」等语。「诸善法的（kusalānaṃdhammānaṃ）」者：即诸无过失法的。戒与止观，[即义注所说的]戒与见，其为「初」之性，是由于诸上人法以它们为根本。正如圣道由离二边而为中道，[它]也由于处在正行道的开始与成办之中间而为「中」，[义注]故说「诸比丘，有[如来所证悟的中道]……乃至……名为『中』（atthibhikkhave...pe... majjhaṃnāma）」。「果名为『后』」是依有余依而言，「涅槃名为『后』」是依无余依而言。如今为以圣言显示那二者都是教法之「后」，[义注]才说「此[梵行]以此为义利（etadatthamidaṃ）」等语。「此处意谓教说的初、中、后」——由于[下文]有「具足文句的（sabyañjanaṃ）」等语。在种种义上作了界限的语句连缀、[即]依偈依经而确定的教理之法，此处所说的「教说」即是它；而它的义则特别是戒等——[义注]故说「因为世尊教导法时……乃至……显示（bhagavāhidhammaṃdesento...pe...dasseti）」。此中，「于初显示戒」——以取「戒」便取了连同其资具的戒，同样，以取「道」[便取了]连同其资具的道；如是依那二者，教理无余地遍取了[一切]义。「因此（tena）」者：即由显示戒等。因为此处所意指的教说之初善等性，是依义而言的。「说法者的仪则（kathikasaṇṭhiti）」者：即说法者的仪态，[即]依说法而有的正住立。

Sāsitabbapuggalagatena yathāparādhādisāsitabbabhāvena anusāsanaṃ tadaṅgavinayādivasena vinayanaṃ sāsananti taṃ paṭipattidhammavasena veditabbanti āha ‘‘sīlasamādhivipassanā’’ tiādi. Kusalānaṃ dhammānanti anavajjadhammānaṃ sīlassa, samathavipassanānañca sīladiṭṭhīnaṃ ādibhāvo taṃ mūlakattā uttarimanussadhammānaṃ. Ariyamaggassa antadvayavigamena majjhimapaṭipadābhāvo viya, sammāpaṭipattiyā ārabbhanipphattīnaṃ vemajjhattāpi majjhabhāvoti vuttaṃ. ‘‘Atthi bhikkhave...pe... majjhaṃ nāmā’’ ti. Phalaṃ pariyosānaṃ nāma saupādisesatāvasena, nibbānaṃ pariyosānaṃ nāma anupādisesatāvasena. Idāni tesaṃ dvinnampi sāsanassa pariyosānataṃ āgamena dassetuṃ

‘‘etadatthamida’’ntiādi āha. Idha desanāya ādimajjhapariyosānaṃ adhippetaṃ ‘‘sabyañjana’’ntiādi vacanato. Tasmiṃ tasmiṃ atthe katāvadhisaddappabandho gāthāvasena, suttavasena ca vavatthito pariyattidhammo, yo idha ‘‘desanā’’ti vutto, tassa pana attho visesato sīlādi evāti āha ‘‘bhagavā hi dhammaṃ desento…pe… dassetī’’ti. Tattha sīlaṃ dassetvāti sīlaggahaṇena sasambhāraṃ sīlaṃ gahitaṃ, tathā maggaggahaṇena sasambhāro maggoti tadubhayavasena anavasesato pariyatti atthaṃ pariyādiyati. Tenāti sīlādidassanena. Atthavasena hi idha desanāya ādikalyāṇādibhāvo adhippeto. Kathikasaṇṭhitīti kathikassa saṇṭhānaṃ kathanavasena samavaṭṭhānaṃ.

[t11] 「他便不是教导具足义理的[法]（nasosātthaṃdeseti）」——由于那教说缺乏出离之义。「只用单一字母等（ekabyañjanādiyuttāvā）」者：即在松音等种类的文[字]中，唯与一种、或唯与二种文[字]相应，如达弥罗语一般。由于发音作具开放，须不触双唇而发音，故「字母全为闭唇音（sabbaniroṭṭhabyañjanā）」，如基拉答语一般。由于一切[字母]都与送气相应，故「字母全为开放音（sabbavissaṭṭhabyañjanā）」，如萨瓦拉语一般。由于一切[字母]都带随韵，故「字母全为鼻音（sabbaniggahitabyañjanā）」，如波斯等蛮族语一般。这一切[语]由于唯依文[字]的一分而转起，是文句不圆满的，故说为「无文句的（abyañjanā）」。

Na so sātthaṃ deseti niyyānatthavirahato tassā desanāya. Ekabyañjanādiyuttā vāti sithilādibhedesu byañjanesu ekappakāremeva, dvipakāremeva vā byañjanena yuttā vā damiḷabhāsā viya. Vivaṭakaraṇatāya oṭṭhe aphusāpetvā uccāretabbato sabbaniroṭṭhabyañjanā vā kirātabhāsā viya. Sabbasseva [sabbattheva (sārattha. ṭī. 1.verañjakaṇḍavaṇṇanāyaṃ 1)] vissajjanīyayuttatāya sabbavissaṭṭhabyañjanā vā savarabhāsā [yavanabhāsā (sārattha. ṭī. 1.verañjakaṇḍavaṇṇanāyaṃ)] viya. Sabbasseva [sabbattheva (sārattha. ṭī. 1.verañjakaṇḍavaṇṇanāyaṃ)] sānusāratāya sabbaniggahitabyañjanā vā pārasikādimilakkhubhāsā viya. Sabbāpesā byañjanekadesavasena pavattiyā aparipuṇṇabyañjanāti katvā ‘‘abyañjanā’’ti vuttā.

[t12] 使发音处与发音作具松弛而应发出的字母，[即]五组中的第一、第三[字母]等，[是]「松音（sithila）」。使它们不松弛而应发出的字母，[即]诸组中的第二、第四[字母]等，[是]「送气音（dhanita）」。二音量之时[者是]「长音（dīgha）」。一音量之时[者是]「短音（rassa）」，那也就是「轻音（lahuka）」。轻音而后接合音者，以及长音，[是]「重音（garuka）」。抑住发音处与发音作具而应发出者，[是]「鼻音（niggahita）」。与后[字]相连而应发出者，[是]「连声（sambandha）」；同样，不相连者[是]「分立（vavatthita）」。使发音处与发音作具放开而应发出者，[是]「解放（vimutta）」。「[分类有]十种（dasadhā）」者：即如是依松音等而言，能生字母之心以文[字]之慧而有的一切行相的差别。因为一切字母都是心等起的，且由于显了所意指之义，故为「文（byañjana）」。

Ṭhānakaraṇāni sithilāni katvā uccāretabbaṃ akkharaṃ pañcasu vaggesu paṭhamatatiyanti evamādi sithilaṃ. Tāni asithilāni katvā uccāretabbaṃ akkharaṃ vaggesu dutiyacatutthanti evamādi dhanitaṃ. Dvimattakālaṃ dīghaṃ. Ekamattakālaṃ rassaṃ tadeva lahukaṃ. Lahukameva saṃyogaparaṃ, dīghañca garukaṃ. Ṭhānakaraṇāni niggahetvā uccāretabbaṃ niggahitaṃ. Parena sambandhaṃ katvā uccāretabbaṃ sambandhaṃ. Tathā nasambandhaṃ vavatthitaṃ. Ṭhānakaraṇāni nissaṭṭhāni katvā uccāretabbaṃ vimuttaṃ. Dasadhāti evaṃ sithilādivasena byañjanabuddhiyā akkharuppādakacittassa sabbākārena pabhedo. Sabbāni hi akkharāni cittasamuṭṭhānāni yathādhippetatthaṃ byañjanato byañjanāni cāti.

[t13] 「不使……含混（amakkhetvā）」者：即不使成为蛮语、不使坏失，或不使缺减，此是其义。世尊为令知某义而说一偈或一句时，正是以那语句文字圆满的教说来教导那义的，[义注]故说「唯作圆满的文句而教导法（paripuṇṇabyañjanamevakatvādhammaṃdeseti）」。此处「kevala」一语是诠说「无余」的，不是诠说「不杂」等的，[义注]故说「是『全部』的同义语（sakalādhivacanaṃ）」。「圆满（paripuṇṇa）」者：即完全充满；而那[圆满]不为任何[所]缺、[所]多，故说为「是『不缺不多』之语（anūnādhikavacanaṃ）」。此中，应知由于能成办为之而说的[义]，故是「不缺」；由于不成办与那[义]相违的[事]，故是「不多」。「全部（sakala）」者：即具足一切分的。「圆满」者：即完全圆满的，[义注]故说「没有一种教说是不圆满的（ekadesanāpiaparipuṇṇānatthi）」。「其教说便是不遍净的」——由于为渴爱所杂染。「世间的财利」即衣等资具；由于于彼[资具]心无贪著，[故为]「不顾世间的财利」。「以利益的遍满（hitapharaṇena）」者：即以饶益

之施与。以慈的修习为具，[故]心地柔软。「以安住于救拔之性的（ullumpanasabhāvasaṇṭhitena）」者：即以住立于从一切杂染与轮回之苦中拔济之相的心，[意即]以悲悯的意趣，此是其义。

Amakkhetvāti amilecchetvā, avināsetvā, ahāpetvāti vā attho. Bhagavā yamatthaṃ ñāpetuṃ ekaṃ gāthaṃ, ekaṃ vākyaṃ vā deseti, tamatthaṃ tāya desanāya parimaṇḍalapadabyañjanāya eva desetīti āha ‘‘paripuṇṇabyañjanameva katvā dhammaṃ desetī’’ ti. Idha kevalasaddo anavasesavācako, na avomissakādivācakoti āha ‘‘sakalādhivacana’’ nti. Paripuṇṇanti sabbaso puṇṇaṃ, taṃ pana kenaci ūnaṃ, adhikaṃ vā na hotīti ‘‘anūnādhikavacana’’ nti vuttaṃ. Tattha yadatthaṃ desito, tassa sādhakattā anūnatā veditabbā, tabbidhurassa pana asādhakattā anadhikatā. Sakalanti sabbabhāgavantaṃ. Paripuṇṇanti sabbaso paripuṇṇameva, tenāha ‘‘ekadesanāpi aparipuṇṇā natthī’’ ti. Aparisuddhā desanā hoti taṇhāya saṃkiliṭṭhattā. Lokāmisaṃ cīvarādayo paccayā tattha agadhitacittatāya lokāmisanirapekkho. Hitapharaṇenāti hitūpasaṃhārena. Mettābhāvanāya karaṇabhūtāya muduhadayo. Ullumpanasabhāvasaṇṭhitenāti sakalasaṃkilesato, vaṭṭadukkhato ca uddharaṇākārāvaṭṭhitena cittena, kāruṇādhippāyenāti attho.

[t14] 以应受持之义而为「禁戒（vata）」——[即受持]「从此以后我定要布施，而且要这样布施」。由于为诸智者所施设，以最胜之义而为「梵（brahma）」；[即]梵的行，或诸梵[者]的行，故布施[称为]「梵行（brahmacariya）」。「善行了（suciṇṇassa）」——[是]由于制伏悭吝、贪等。「神变（iddhi）」者：即天之神变。「光辉（juti）」者：即光明，或威力。「力与精进的成就（balavīriyūpapatti）」者：即如是具足大力与大精进。「功德（puñña）」者：即福之果。服务[称为]「梵行」，因为[它]是最胜之行。其余[诸义]中也是同样的方法。

‘‘Ito paṭṭhāya dassāmeva, evañca dassāmī’’ ti samādātabbaṭṭhena vataṃ. Paṇḍitapaññattatāya seṭṭhaṭṭhena brahmaṃ brahmānaṃ vā cariyanti brahmacariyaṃ dānaṃ. Macchariyalobhādiniggaṇhanena suciṇṇassa. Iddhīti deviddhi. Jutīti pabhā, ānubhāvo vā. Balavīriyūpapattīti evaṃ mahatā balena ca vīriyena ca samannāgamo. Puññanti puññaphalaṃ. Veyyāvaccaṃ brahmacariyaṃ seṭṭhā cariyāti katvā. Esa nayo sesepi.

[t15] 「所以（tasmā）」者：即由于此处所意指的「梵行」是三学所摄的整个教法，故[如此说]。[义注]把与「梵行」同格的一切语词连缀起来而显示其义，故说「他教导[初善之法]……乃至……显示[梵行]——此中之义应如是了知（sodhammaṃdeseti...pe...pakāsetītievametthaatthodaṭṭhabbo）」。

Tasmāti yasmā sikkhattayasaṅgahaṃ sakalaṃ sāsanaṃ idha ‘‘brahmacariya’’ nti adhippetaṃ tasmā. ‘‘Brahmacariya’’ nti iminā samānādhikaraṇāni sabbapadāni yojetvā atthaṃ dassento ‘‘so dhammaṃ deseti...pe... pakāsetīti evamettha attho daṭṭhabbo’’ ti āha.

§191 居士（gahapati）、居士之子，或出生于其他某个家族者听闻那法。他听闻那法之后，获得对如来的信心。他具足如此获得的信心，如是思察：“在家生活是狭窄的尘垢之道，出家则是空旷开阔的。住在家中，不容易行持完全圆满、完全清净、如磨光的螺贝般的梵行。我何不剃除须发，披上袈裟衣，舍离俗家而出家，成为无家者呢？”

. ‘‘Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajopatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti.

> 译注：saṅkhalikhita 依义注译作“如磨光的螺贝般”，喻梵行之洁净光亮；亦有解作“如刻在螺贝上”者。

义注（3 块）

[a1] 191.「那法（taṃdhammaṃ）」者：即具足如上所说之类的法。「居士……听闻（suṇātigahapativā）」者：为何首先指出居士？因为[他们]慢已摧伏，且[人数]众多。因为从刹帝利家出家的多依种姓而起慢，从婆罗门家出家的依咒术而起慢，从卑贱种姓家出家的则因各自出身低劣而不能确立[自己]。而居士的子弟们腋下流汗、背上泛出盐霜地耕地，由于没有那样的慢，故是慢与骄已摧伏的。他们出家之后不起慢、不起骄，随力学得整个佛语，作观的业，便能确立于阿罗汉[果]。而从其他诸家出离而出家的人并不多，唯居士众多。如是，由于慢已摧伏且[人数]众多，故首先指出居士。

. Taṃ dhammanti taṃ vuttappakārasampadaṃ dhammaṃ. Suṇāti gahapati vāti kasmā paṭhamaṃ gahapatiṃ niddisati? Nihatamānattā, ussannattā ca. Yebhuyyena hi khattiyakulato pabbajitā jātiṃ nissāya mānaṃ karonti. Brāhmaṇakulā pabbajitā mante nissāya mānaṃ karonti. Hīnajaccakulā pabbajitā attano attano vijātitāya patiṭṭhātuṃ na sakkonti. Gahapatidārakā pana kacchehi sedaṃ muñcantehi piṭṭhiyā loṇaṃ pupphamānāya bhūmiṃ kasitvā tādisassa mānassa abhāvato nihatamānadappā honti. Te pabbajitvā mānaṃ vā dappaṃ vā akatvā yathābalaṃ sakalabuddhavacanaṃ uggahetvā vipassanāya kammaṃ karontā sakkonti arahatte patiṭṭhātuṃ. Itarehi ca kulehi nikkhamitvā pabbajitā nāma na bahukā, gahapatikāva bahukā. Iti nihatamānattā ussannattā ca paṭhamaṃ gahapatiṃ niddisatīti.

[a2]「或[出生于]其他某个[家族]（aññatarasmiṃvā）」者：即在其他诸家族中的某一家族。「出生（paccājāto）」者：即诞生。「获得对如来的信心（tathāgatesaddhaṃpaṭilabhati）」者：即听闻遍净之法后，对法主如来获得「那位世尊确是正等正觉者」的信心。「如是思察（itipaṭisañcikkhati）」者：即这样审察。「在家生活是狭窄的（sambādhogharāvāso）」者：纵使夫妻二人住在六十肘的屋中，或相隔百由旬而住，他们的在家生活依然是狭窄的，因为[它]是有障碍、有系缚的。「尘垢之道（rajopatho）」者：《大义注》中说是贪尘等的生起处；也有人说是[尘垢的]来路。依不执著之义，如同旷野，故为「空旷开阔的（abbhokāso）」。因为出家者纵使住在重阁、宝殿、天宫等门窗紧闭的隐蔽处，也不执著、不粘著、不系缚，因此说「出家则是空旷开阔的」。此外，在家生活是狭窄的，因为没有作善的余地；[它是]尘垢之道，因为它如同无遮蔽的垃圾堆，是诸尘、诸烦恼尘的聚集处；出家是空旷开阔的，因为作善有随意的余地。

Aññatarasmiṃ vāti itaresaṃ vā kulānaṃ aññatarasmiṃ. Paccājātoti patijāto. Tathāgate saddhaṃ paṭilabhatīti parisuddhaṃ dhammaṃ sutvā dhammassāmimhi tathāgate – ‘‘sammāsambuddho vata so bhagavā’’ ti saddhaṃ paṭilabhati. Iti paṭisañcikkhatīti evaṃ paccavekkhati. Sambādho gharāvāsoti sacepi saṭṭhihatthe ghare yojanasatantarepi vā dve jāyampatikā vasanti, tathāpi nesaṃ sakiñcanasapalibodhaṭṭhena gharāvāso sambādhoyeva. Rajopathoti rāgarajādīnaṃ uṭṭhānaṭṭhānanti mahāaṭṭhakathāyaṃ vuttaṃ. Āgamanapathotipi vadanti. Alagganaṭṭhena abbhokāso viyāti abbhokāso. Pabbajito hi kūṭāgāraratanapāsādadevavimānādīsu pihitadvāravātapānesu paṭicchannesu vasantopi neva laggati, na sajjati, na bajjhati. Tena vuttaṃ – ‘‘abbhokāso pabbajjā’’ ti. Api ca sambādho gharāvāso kusalakiriyāya okāsābhāvato. Rajopatho asaṃvutasaṅkāraṭṭhānaṃ viya rajānaṃ kilesarajānaṃ sannipātaṭṭhānato. Abbhokāso pabbajjā kusalakiriyāya yathāsukhaṃ okāsasabbhāvato.

[a3]「不容易……乃至……出家（nayidaṃsukaraṃ…pe…pabbajeyyaṃ）」中，此是略说：这三学的梵行，由于[即使]一日也不使有缺而应达至最后心，故是「完全圆满的」；又由于[即使]一日也不使为烦恼垢所染而应达至最后心，故是「完全清净的」，[如是]应当行持。「如磨光的螺贝般的（saṅkhalikhitaṃ）」者：即应如磨光的螺贝一样、如洗净的螺贝一般地行持。这对于「住在家中（agāraṃajjhāvasatā）」即住于家中的人，不容易「完全圆满……乃至……」地行持；[故思]「我何不剃除须发，披上袈裟衣，舍离俗家而出家，成为无家者呢」——[袈裟衣]即以涩汁染成、适合行梵行者的诸衣，[所谓]披上，即穿著。此中，由于利于家的耕作、经商等业称为「家业（agāriya）」，而那在出家中没有，所以应知出家为「无家（anagāriya）」，即那无家。「出家（pabbajeyyaṃ）」者：即我应行入。

Nayidaṃ sukaraṃ…pe… pabbajeyyanti etthāyaṃ saṅkhepakathā, yadetaṃ sikkhattayabrahmacariyaṃ ekampi divasaṃ akhaṇḍaṃ katvā carimakacittaṃ pāpetabbatāya ekantaparipuṇṇaṃ, caritabbaṃ ekadivasampi ca kilesamalena amalīnaṃ katvā carimakacittaṃ pāpetabbatāya ekantaparisuddhaṃ. Saṅkhalikhitanti likhitasaṅkhasadisaṃ dhotasaṅkhasappaṭibhāgaṃ caritabbaṃ. Idaṃ na sukaraṃ agāraṃ ajjhāvasatā agāramajjhe vasantena ekantaparipuṇṇaṃ…pe… carituṃ, yaṃnūnāhaṃ kese ca massuñca ohāretvā kasāyarasapītatāya kāsāyāni brahmacariyaṃ carantānaṃ anucchavikāni vatthāni acchādetvā paridahitvā agārasmā nikkhamitvā anagāriyaṃ pabbajeyyanti. Ettha ca yasmā agārassa hitaṃ kasivāṇijjādikammaṃ agāriyanti vuccati, tañca pabbajjāya natthi, tasmā pabbajjā anagāriyanti ñātabbā, taṃ anagāriyaṃ. Pabbajeyyanti paṭipajjeyyaṃ.

复注（3 块）

[t1] 「具足如上所说之类的（vuttappakārasampadaṃ）」者：即如上所说的初善性等德之具足。唯有慢已远远被排除者，于教法中才有正行道，而慢性者[则否]，[义注]故说「[他们]慢已摧伏（nihatamānattā）」。「[人数]众多（ussannattā）」者：即由于众多。以财富、无病等为事的骄，由于其相不安住，是易于舍断的；而以家世、咒术[为事]的骄则不然。因此，即使是从刹帝利、婆罗门家出家者，依种姓与咒术而起的慢之呓语也难以舍断，[义注]故说「因为从刹帝利家出家的多……乃至……而起慢（yebhuyyenahi…pe…mānaṃkaronti）」。「出身低劣（vijātitāya）」者：即由于种姓卑下。「不能确立[自己]（patiṭṭhātuṃnasakkonti）」者：即不能极清净地守护戒——因为于教法中的确立是依戒而有的；或者，「确立」即是以谛的通达而依出世间的立足处确立，因为那[出世间的立足处]才是不待方便地名为「于教法中的确立」；而具足近依因缘者多半正是善生者，而非恶生者。

. Vuttappakārasampadanti yathāvuttaṃ ādikalyāṇatādiguṇasampadaṃ, dūrasamussāritamānasseva sāsane sammāpaṭipatti sambhavati, na mānajātikassāti āha ‘‘nihatamānattā’’ti. Ussannattāti bahulabhāvato. Bhogārogyādivatthukā madā suppaheyyā honti nimittassa anavatthānato, na tathā kulavijjāmadā, tasmā khattiyabrāhmaṇakulānaṃ pabbajitānampi jātivijjā nissāya mānajappanaṃ duppajahanti āha ‘‘yebhuyyena hi…pe… mānaṃ karontī’’ti. Vijātitāyāti nihīnajātitāya. Patiṭṭhātuṃ na sakkontīti suvisuddhaṃ katvā sīlaṃ rakkhituṃ na sakkonti. Sīlavasena hi sāsane patiṭṭhā, patiṭṭhātunti vā saccapaṭivedhena lokuttarāya patiṭṭhāya patiṭṭhātuṃ. Sā hi nippariyāyato sāsane patiṭṭhā nāma, yebhuyyena ca upanissayasampannā sujātā eva honti, na dujjātā.

[t2] 「遍净的（parisuddhaṃ）」者：由于显示贪等的究竟舍断，[故]以无随烦恼而完全遍净。「获得……信心（saddhaṃpaṭilabhati）」者：即依凡夫的信而信。因为对有智之类的人，信是以先取法之具足而成立的，由于[他们]以法为量、于法净信；[他便]「凡有如此善说之法的那位世尊，确是正等正觉者」——如此获得信心。「夫妻二人（jāyampatikā）」者：即主妇与家主。诚然，说「夫妻」时，可知唯取家主与主妇二人；而若一男子有多位妻子，那又何须说呢？——为显示纵与一人共住也是狭窄的，[义注]才说「二人（dve）」。由于以贪等而有障碍之义、以田地宅地等而有系缚之义，[所谓]贪尘等的来路，也正是[它们的]生起处；故[《大义注》与他师]二种注释同一义，唯文句有异。「依不执著之义（alagganaṭṭhena）」者：即依不粘著之义、以不系缚之性。如是依不善与善之转起的处所之性，显示了在家生活与出家的狭窄性与空旷开阔性之后，如今为依唯善之转起的非处与处之性来显示那[二者]，才说「此外（apica）」等语。

Parisuddhanti rāgādīnaṃ accantameva pahānadīpanato nirupakkilesatāya sabbaso parisuddhaṃ. Saddhaṃ paṭilabhatīti pothujjanikasaddhāvasena saddahati. Viññūjātikānañhi dhammasampattiggahaṇapubbikā saddhā siddhi dhammappamāṇadhammappasannabhāvato. ‘‘Sammāsambuddho vata so bhagavā, yo evaṃ svākkhātadhammo’’ti saddhaṃ paṭilabhati. Jāyampatikāti gharaṇīpatikā. Kāmaṃ ‘‘jāyampatikā’’ti vutte gharasāmikagharasāminīvasena dvinnaṃyeva gahaṇaṃ viññāyati. Yassa pana purisassa anekā pajāpatiyo, tattha kiṃ vattabbaṃ, ekāyāpi saṃvāso sambādhoti dassanatthaṃ ‘‘dve’’ti vuttaṃ. Rāgādinā sakiñcanaṭṭhena, khettavatthu ādinā sapalibodhaṭṭhena rāgarajādīnaṃ āgamanapathatāpi uṭṭhānaṭṭhānatā evāti dvepi vaṇṇanā ekatthā, byañjanameva nānaṃ. Alagganaṭṭhenāti assajjanaṭṭhena appaṭibaddhabhāvena.

Evaṃ akusalakusalappavattīnaṃ ṭhānabhāvena gharāvāsapabbajjānaṃ sambādhabbhokāsataṃ dassetvā idāni kusalappavattiyā eva aṭṭhānaṭṭhānabhāvena tesaṃ taṃ dassetuṃ ‘‘apicā’’ tiādi vuttaṃ.

[t3] 「略说（saṅkhepakathā）」者：即不逐一举出语词而简略地作义之注释。「[即使]一日（ekampidivasaṃ）」者：即纵是一日之久。「不使有缺（akhaṇḍaṃkatvā）」者：即由不犯乃至恶作[之罪]而使无所缺。「不使为烦恼垢所染（kilesamalenaamalīnaṃ）」者：即使不为渴爱之杂染等所染。依明净之义，由无垢之性而如螺贝一般被磨、被洗，[故为]「如磨光的螺贝般的（saṅkhalikhita）」，[义注]故说「如洗净的螺贝一般（dhotasaṅkhasappaṭibhāgaṃ）」。由于用了「住（ajjhāvasatā）」一语，「家（agāraṃ）」便是处格义上的业格，[义注]故说「住于家中（agāramajjhe）」。以涩汁所染之衣，[即]「袈裟衣（kāsāyāni）」，[义注]故说「以涩汁染成（kasāyarasapītatāya）」。「披上（paridahitvā）」者：即既著下衣，又披上衣。由省略后词，「家的居住」即「家（agāra）」；对它有增益的，[即]「利于家的（agārassahitaṃ）」。

Saṅkhepakathāti visuṃ visuṃ paduddhāraṃ akatvā samāsato atthavaṇṇanā. Ekampi divasanti ekadivasamattampi. Akhaṇḍaṃ katvāti dukkaṭamattassapi anāpajjanena akhaṇḍitaṃ katvā. Kilesamalena amalīnanti taṇhāsaṃkilesādinā asaṃkiliṭṭhaṃ katvā. Pariyodātaṭṭhena nimmalabhāvena saṅkhaṃ viya likhitaṃ dhotanti saṅkhalikhitanti āha ‘‘dhotasaṅkhasappaṭibhāga’’nti. ‘‘Ajjhāvasatā’’ti padappayogena ‘‘agāra’’nti bhummatthe upayogavacananti āha ‘‘agāramajjhe’’ti. Kasāyena rattāni vatthāni kāsāyānīti āha ‘‘kasāyarasapītatāyā’’ti. Paridahitvāti nivāsetvā ceva pārupitvā ca. Agāravāso agāraṃ uttarapadalopena, tassa vaḍḍhiāvahaṃ agārassa hitaṃ.

§ 192 后来某个时候，他舍弃少量财产或舍弃大量财产，舍弃少数亲眷或舍弃众多亲眷，剃除须发，披上袈裟衣，舍离俗家而出家，成为无家者。

. ‘‘So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

义注（3 块）

[a1] 192-193.「少量（appaṃvā）」者：一千以下的财产名为少，一千以上为大。依系属之义，亲属即是「亲眷」；那[亲眷]也是二十以下名为少，二十以上为多。「以波罗提木叉律仪防护（pātimokkhasaṃvarasaṃvuto）」者：即具足波罗提木叉律仪。「具足正行与行处（ācāragocarasampanno）」者：即具足正行与行处。「微细的（aṇumattesu）」者：即少量的。「罪过（vajjesu）」者：即诸不善法。「见怖畏（bhayadassāvī）」者：即见怖畏者。「受持（samādāya）」者：即正确地取受。「学处……学习（sikkhatisikkhāpadesu）」者：即于诸学处受持这样那样的学处而学习。此中此是略说，详说则已在《清净道论》中说过。

192-193. Appaṃ vāti sahassato heṭṭhā bhogakkhandho appo nāma hoti, sahassato paṭṭhāya mahā. Ābandhanaṭṭhena ñātiyeva ñātiparivaṭṭo. Sopi vīsatiyā heṭṭhā appo nāma hoti, vīsatiyā paṭṭhāya mahā. Pātimokkhasaṃvarasaṃvutoti pātimokkhasaṃvarena samannāgato. Ācāragocarasampannoti ācārena ceva gocarena ca sampanno. Aṇumattesūti appamattakesu. Vajjesūti akusaladhammesu. Bhayadassāvīti bhayadassī. Samādāyāti sammā ādiyitvā. Sikkhati sikkhāpadesūti sikkhāpadesu taṃ taṃ sikkhāpadaṃ samādiyitvā sikkhati. Ayamettha saṅkhepo, vitthāro pana visuddhimagge vutto.

[a2] 「具足善的身业和语业，活命遍净（kāyakammavacīkammenasamannāgatokusalenaparisuddhājīvo）」中，虽然以「正行与行处」之摄取已摄取了善的身业与语业，但由于这名为「活命遍净戒」的[戒]不在虚空中、也不在树顶等处生起，而唯在身、语二门中生起，所以为显示它的生起之门，[才]说了「具足善的身业和语业」。而由于具足了那[二业]，所以是「活命遍净」。或者，这是依《沙门蒙迪迦子经》（《中部》2.260）而说的。因为其中说：「木匠，什么是善戒呢？善的身业、善的语业；木匠，我也说遍净的活命属于戒。」而由于具足了那[些]，所以应知为「活命遍净」。

Kāyakammavacīkammena samannāgato kusalena parisuddhājīvoti ettha ācāragocaraggahaṇeneva ca kusale kāyakammavacīkamme gahitepi yasmā idaṃ ājīvapārisuddhisīlaṃ nāma na ākāse vā rukkhaggādīsu vā uppajjati, kāyavacīdvāresuyeva pana uppajjati; tasmā tassa uppattidvāradassanatthaṃ kāyakammavacīkammena samannāgato kusalenāti vuttaṃ. Yasmā pana tena samannāgato, tasmā parisuddhājīvo. Samaṇamuṇḍikaputtasuttantavasena (ma. ni. 2.260) vā evaṃ vuttaṃ. Tattha hi ‘‘katame ca, thapati, kusalā sīlā? Kusalaṃ kāyakammaṃ, kusalaṃ vacīkammaṃ, parisuddhaṃ ājīvampi kho ahaṃ thapati sīlasmiṃ vadāmī’’ ti vuttaṃ. Yasmā pana tena samannāgato, tasmā parisuddhājīvoti veditabbo.

[a3] 「具足戒（sīlasampanno）」者：即具足《梵网经》中所说的三种戒。「守护诸根之门（indriyesuguttadvāro）」者：即于以意为第六的诸根中是闭门者。「具足正念正知（satisampajaññenasamannāgato）」者：即于「在前进、返回时」等七处具足念与正知。「知足（santuṭṭho）」者：即于四资具以三种知足而知足。

Sīlasampannoti brahmajāle vuttena tividhena sīlena samannāgato hoti. Indriyesu guttadvāroti manacchaṭṭhesu indriyesu pihitadvāro hoti. Satisampajaññena samannāgatoti abhikkante paṭikkantetiādīsu sattasu ṭhānesu satiyā ceva sampajaññena ca samannāgato hoti. Santuṭṭhoti catūsu paccayesu tividhena santosena santuṭṭho hoti.

复注（1 块）

[t1] 「财产（bhogakkhandho）」者：即财物之聚。「依系属之义（ābandhanaṭṭhena）」者：即依「儿子、孙子」等，依爱而有界限地系缚之义。被知作「这些是我们的[人]」，故为「亲属（ñātī）」；依祖父、父、子等而展转之义，[故为]「[亲]眷（parivaṭṭo）」。

. Bhogakkhandhoti bhogasamudāyo. Ābandhanaṭṭhenāti ‘‘putto nattā’’ tiādinā pemavasena sapariccheda bandhanaṭṭhena. ‘‘Amhākamete’’ ti ñāyantīti ñātī. Pitāmahapituputtādivasena parivattanaṭṭhena parivaṭṭo.

§193 他如此出家后，以波罗提木叉（pātimokkha）律仪防护而住，具足正行与行处，于微细的罪过也见怖畏，受持学处（sikkhāpada）而学习，具足善的身业和语业，活命遍净，具足戒，守护诸根之门，具足正念正知，知足。

. ‘‘So evaṃ pabbajito samāno pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, kāyakammavacīkammena samannāgato kusalena, parisuddhājīvo sīlasampanno, indriyesu guttadvāro [guttadvāro, bhojane mattaññū (ka.)], satisampajaññena samannāgato, santuṭṭho.

> 译注：此段依主流读法译出；异读本（ka.）于“守护诸根门”后另有“于食知量”（bhojane mattaññū），未取。

义注（1 块）

[a1] 192-193.「少量（appaṃvā）」者：一千以下的财产名为少，一千以上为大。依系属之义，亲属即是「亲眷」；那[亲眷]也是二十以下名为少，二十以上为多。「以波罗提木叉律仪防护（pātimokkhasaṃvarasaṃvuto）」者：即具足波罗提木叉律仪。「具足正行与行处（ācāragocarasampanno）」者：即具足正行与行处。「微细的（aṇumattesu）」者：即少量的。「罪过（vajjesu）」者：即诸不善法。「见怖畏（bhayadassāvī）」者：即见怖畏者。「受持（samādāya）」者：即正确地取受。「学处……学习（sikkhatisikkhāpadesu）」者：即于诸学处受持这样那样的学处而学习。此中此是略说，详说则已在《清净道论》中说过。

192-193. Appaṃ vāti sahassato heṭṭhā bhogakkhandho appo nāma hoti, sahassato paṭṭhāya mahā. Ābandhanaṭṭhena ñātiyeva ñātiparivaṭṭo. Sopi vīsatiyā heṭṭhā appo nāma hoti, vīsatiyā paṭṭhāya mahā.

Pātimokkhasaṃvarasaṃvutoti pātimokkhasaṃvarena samannāgato. Ācāragocarasampannoti ācārena ceva gocarena ca sampanno. Aṇumattesūti appamattakesu. Vajjesūti akusaladhammesu. Bhayadassāvīti bhayadassī. Samādāyāti sammā ādiyitvā. Sikkhati sikkhāpadesūti sikkhāpadesu taṃ taṃ sikkhāpadaṃ samādiyitvā sikkhati. Ayamettha saṅkhepo, vitthāro pana visuddhimagge vutto.

复注（3 块）

[t1] 「以波罗提木叉律仪防护（pātimokkhasaṃvarasaṃvuto）」者：即以波罗提木叉律仪闭塞了身、语二门者；而既成如此，便可谓具足了那律仪，因此[义注]说「即具足波罗提木叉律仪（pātimokkhasaṃvarenasamannāgato）」。「具足正行与行处（ācāragocarasampanno）」等语，是显示那波罗提木叉律仪之具足的缘。「少量的（appamattakesu）」者：即于非故意所犯的微细[罪]，以及于骤然生起的不善心之生起[中]。「见怖畏（bhayadassāvī）」者：即以见怖畏为习者。「正确地取受（sammāādiyitvā）」者：即恭敬地、依尽形寿不违越而取受。「这样那样的学处（taṃtaṃsikkhāpadaṃ）」者：即这样那样的学之部分。「此中（ettha）」者：即在这「以波罗提木叉律仪防护」的文句中。「略说（saṅkhepo）」者：即简略的注释。详说已在《清净道论》中说（《清净道论》1.14），因此那[详说]应依彼处及其注释（《清净道论大复注》1.14）中所说之法而知。

. Pātimokkhasaṃvarasaṃvutoti pātimokkhasaṃvarena pihitakāyavacīdvāro, tathābhūto ca yasmā tena saṃvarena upeto nāma hoti, tasmā vuttaṃ ‘‘pātimokkhasaṃvarena samannāgato’’ti. ‘‘Ācāragocarasampanno’’tiādi tasseva pātimokkhasaṃvarasamannāgamassa paccayadassanaṃ. Appamattakesūti asañcicca āpannaanukhuddakesu ceva sahasā uppannaakusalacittuppādesu ca. Bhayadassāvīti bhayadassanasīlo. Sammā ādiyitvāti sakkaccaṃ yāvajīvaṃ avītikkamavasena ādiyitvā. Taṃ taṃ sikkhāpadanti taṃ taṃ sikkhākoṭṭhāsaṃ. Etthāti etasmiṃ ‘‘pātimokkhasaṃvarasaṃvuto’’ti pāṭhe. Saṅkhepoti saṅkhepavaṇṇanā. Vitthāro visuddhimagge (visuddhi. 1.14) vutto, tasmā so tattha, taṃsaṃvaṇṇanāya (visuddhi. ṭī. 1.14) ca vuttanayena veditabbo.

[t2] 「以『正行与行处』之摄取（ācāragocaraggahaṇeneva）」者：即正以「具足正行与行处」一语。[义注]故说「虽然……已摄取了善的身业与语业（kusalekāyakammavacīkammegahitepi）」。由于多余之语必令觉了别义，[义注]才说「为显示那活命遍净戒的生起之门……乃至……[具足]善的（kusalena）」；[意即]由完全舍断非法的寻求而无过失，此是其义。由于「木匠，什么是善戒呢？善的身业、善的语业」（《中部》2.265）如此显示了戒的善身语之性，又[说]「木匠，我也说遍净的活命属于戒」（《中部》2.265）——[义注]为显示「具足善的身业和语业，活命遍净」这一教说与如此转起的《蒙迪迦经》的教说是同一所摄、一向相合相符，故说「或者，这是依《沙门蒙迪迦子经》而说的（muṇḍikasuttavasenavāevaṃvuttaṃ）」。「说……属于戒（sīlasmiṃvadāmi）」者：即我说[它]是「戒」；或者，我说[它]「摄入于戒、属于戒」，此是其义。「遍取之义（pariyādānatthaṃ）」者：即摄取之义。

Ācāragocaraggahaṇenevāti ‘‘ācāragocarasampanno’’ti vacaneneva. Tenāha ‘‘kusale kāyakammavacīkamme gahitepī’’ti. Adhikavacanaṃ aññamatthaṃ bodhetīti katvā tassa ājīvapārisuddhisīlassa uppattidvāradassanatthaṃ…pe… kusalenāti vuttaṃ, sabbaso anesanappahānena anavajjenāti attho. Yasmā ‘‘katame ca thapati kusalā sīlā kusalaṃ kāyakammaṃ kusalaṃ vacīkamma’’nti (ma. ni. 2.265) sīlassa kusalakāyavacībhāvaṃ dassetvā ‘‘ājīvaparisuddhampi kho ahaṃ thapati sīlasmiṃ vadāmī’’ti (ma. ni. 2.265) evaṃ pavattāya muṇḍikasuttadesanāya ‘‘kāyakammavacīkammena samannāgato kusalena, parisuddhājīvo’’ti ayaṃ desanā ekasaṅgahā aññadatthu saṃsandati sametīti dassento āha ‘‘muṇḍikasuttavasena vā evaṃ vutta’’nti. Sīlasmiṃ vadāmīti ‘‘sīla’’nti vadāmi, ‘‘sīlasmiṃ antogadhaṃ pariyāpanna’’nti vadāmīti vā attho. Pariyādānatthanti pariggahatthaṃ.

[t3] 「三种戒（tividhenasīlena）」者：即小戒、中戒、大戒这样的三种戒。[所谓「诸根」，]是于以意为第六的诸根中，而非于以身为第五的[诸根中]。「以三种知足」——即依如所得、如力、如所宜这三类。

Tividhena sīlenāti cūḷasīlaṃ majjhimasīlaṃ mahāsīlanti evaṃ tividhena sīlena. Manacchaṭṭhesu indriyesu, na kāyapañcamesu. Yathālābhayathābalayathāsāruppappakāravasena tividhena santosena.

小戒（Cūḷasīla）
Cūḷasīlaṃ

§ 194 “大王（mahārāja），比丘（bhikkhu）如何具足戒（sīla）呢？大王，在此，比丘舍断杀生（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。这也是他的戒行之一。

. ‘‘Kathañca, mahārāja, bhikkhu sīlasampanno hoti? Idha, mahārāja, bhikkhu pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti. Nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Idampissa hoti sīlasmiṃ.

义注（1 块）

[a1] 194-211.如是安立论母之后，[世尊]次第分别而说了「大王，比丘如何具足戒呢」等[语]。此中，「这也是他的戒行之一（idampissahotisīlasmiṃ）」者：即这离杀生也是那比丘诸戒中的一戒，此是其义。或者这[处格]是主格之义的处格；因为《大义注》中所说的正是这个意思——「这也是那沙门的戒」。其余的应依《梵网经》[义注]中所说的方式了知。「这是他的戒行之一（idamassahotisīlasmiṃ）」者：即「这是他的戒」，此是其义。

194-211. Evaṃ mātikaṃ nikkhipitvā anupubbena bhājento ‘‘kathañca, mahārāja, bhikkhu sīlasampanno hotī’’ tiādimāha. Tattha idampissa hoti sīlasminti idampi assa bhikkhuno pāṇātipātā veramaṇi sīlasmiṃ ekaṃ sīlaṃ hotīti attho. Paccattavacanatthe vā etaṃ bhummaṃ. Mahāaṭṭhakathāyañhi idampi tassa samaṇassa sīlanti ayameva attho vutto. Sesaṃ brahmajāle vuttanayeneva veditabbaṃ. Idamassa hoti sīlasminti idaṃ assa sīlaṃ hotīti attho.

复注（1 块）

[t1] 「戒行之一（sīlasmiṃ）」这[语]是简别义的处格，[义注]故说「即……诸戒中的一戒，此是其义（ekaṃsīlaṃhotītiattho）」。「正是这个意思（ayamevaattho）」者：即正是主格之义。「《梵网[经]》（brahmajāle）」者：即在《梵网经》的注释中（《长部义注》1.7）。

194-211. ‘‘Sīlasmi’’nti idaṃ niddhāraṇe bhummanti āha ‘‘ekaṃ sīlaṃ hotīti attho’’ti. Ayameva atthoti paccattavacanattho eva. Brahmajāleti brahmajālavaṇṇanāyaṃ (dī. ni. aṭṭha. 1.7).

“他舍断不与取（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。这也是他的戒行之一。

‘‘Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati. Idampissa hoti sīlasmiṃ.

“他舍断非梵行（abrahmacariya），成为梵行（brahmacariya）者，远离而行，戒绝淫欲的粗俗之法。这也是他的戒行之一。

‘‘Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā. Idampissa hoti sīlasmiṃ.

> 译注：gāmadhamma直译“村俗法”，指世俗粗鄙的淫欲行为，译作“粗俗之法”。

“他舍断虚妄语（musāvāda），远离虚妄语，说真实语，坚持真实，坚定可靠，不欺骗世间。这也是他的戒行之一。

‘‘Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Idampissa hoti sīlasmiṃ.

“他舍断离间语（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。这也是他的戒行之一。

‘‘Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti; 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 hoti. Idampissa hoti sīlasmiṃ.

“他舍断粗恶语（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。这也是他的戒行之一。

‘‘Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsitā hoti. Idampissa hoti sīlasmiṃ.

“他舍断杂秽语（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。这也是他的戒行之一。

‘‘Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsitā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ. Idampissa hoti sīlasmiṃ.

“他远离损害种子类和植物类（bījagāma-bhūtagāma）……乃至……一天只吃一餐，戒绝夜食，远离非时食。远离观看跳舞、唱歌、音乐、表演（visūkadassana）。远离佩戴花鬘、芳香、涂香、装饰、庄严之事。远离高床、大床（uccāsayana-mahāsayana）。远离接受金银。远离接受生谷。远离接受生肉。远离接受妇女、少女。远离接受男奴、女奴。远离接受山羊、绵羊。远离接受鸡、猪。远离接受象、牛、马、骒马。远离接受田地、宅地。远离从事传信、遣使（dūteyya-pahiṇagamana）。远离买卖。远离欺秤、伪币、欺量。远离贿赂、欺瞒、诈伪等不正手段。远离砍伐、杀戮、捆绑、拦路抢劫、掠夺、暴力。这也是他的戒行之一。

‘‘Bījagāmabhūtagāmasamārambhā paṭivirato hoti…pe… ekabhattiko hoti rattūparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato hoti. Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhaññapaṭiggahaṇā paṭivirato hoti. Āmakamaṃsapaṭiggahaṇā paṭivirato hoti. Itthikumārikapaṭiggahaṇā paṭivirato hoti. Dāsidāsapaṭiggahaṇā paṭivirato hoti. Ajeḷakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti. Khettavatthupaṭiggahaṇā paṭivirato hoti. Dūteyyapahiṇagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti.

Tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti. Ukkoṭanavañcananikatisāciyogā paṭivirato hoti. Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti. Idampissa hoti sīlasmiṃ.

> 译注：“……乃至……”对应原文之…pe...，为巴利原典自身的省略符号（此段在原典中即以略写呈现），非译者省略。kaṃsakūṭa依义注指以伪造的铜器（伪币）行骗，译作“伪币”。vaḷavā为牝马，译作“骒马”。

小戒结束。

Cūḷasīlaṃ niṭṭhitaṃ.

中戒（Majjhimasīla）
Majjhimasīlaṃ

§ 195 “或者，正如有些尊贵的沙门（samaṇa）、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。他远离这样的损害种子类和植物类。这也是他的戒行之一。

. ‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ bījagāmabhūtagāmasamārambhaṃ anuyuttā viharanti. Seyyathidaṃ – mūlabījaṃ khandhabījaṃ phaḷubījaṃ aggabījaṃ bījabījameva pañcamaṃ, iti evarūpā bījagāmabhūtagāmasamārambhā paṭivirato hoti. Idampissa hoti sīlasmiṃ.

义注（1 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.

复注（1 块）

[t1] 如是次第分别了七种根本学处之后，纵然贪爱等的舍断也摄于律仪戒之学中，但由于[它]为上面的[诸]德所摄、且非世间凡夫的境域，[世尊]为以后面的教说来摄取它，[此处]便置之不论，唯分别世人所熟知的行仪戒，而说「损害种子类和植物类（bījagāmabhūtagāmasamārambhā）」等语。 此中，「类（gāma）」者：即聚。 ——[诘难：]树木等岂不是因无心而非有命者吗？而其无心，应由无有颤动、被砍断后仍生长、与[有情]非同类、不摄属于四生而知；至于生长，珊瑚、石、盐中也有，故那不是它们有命的理由；而[所谓]取境，也不过是思构而已，如罗望子等的「睡眠」那般，[所谓]「孕欲」等也是如此。那么，为何还要[制立]远离损害种子类与植物类呢？ ——[通释：]由于[这]适合沙门，且为守护依止[于其中]的有情。正因如此[世尊]说「愚人啊，人们于树木有命者之想」等（《巴吉帝亚》89）。 「青草、树木等（nīlatiṇarukkhādikassa）」者：即鲜草以及鲜树等的。应知以「等（ādi）」字[摄取]药草、灌木、蔓藤等。

> . 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.

§ 196 “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。他远离这样的储存受用。这也是他的戒行之一。

. ‘‘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 hoti. Idampissa hoti sīlasmiṃ.

> 译注：āmisa可指财物、物资，亦可指美味食品，此处译作“财物”。

义注（1 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马内拉们，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.

§ 197 “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。他远离观看这样的表演。这也是他的戒行之一。

. ‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti. Seyyathidaṃ – naccaṃ gītaṃ vāditaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ vetāḷaṃ kumbhathūṇaṃ sobhanakaṃ caṇḍālaṃ vaṃsaṃ dhovanaṃ hatthiyuddhaṃ assayuddhaṃ mahiṃsayuddhaṃ usabhayuddhaṃ ajayuddhaṃ meṇḍayuddhaṃ kukkuṭayuddhaṃ vaṭṭakayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senābyūhaṃ anīkadassanaṃ iti vā iti evarūpā visūkadassanā paṭivirato hoti. Idampissa hoti sīlasmiṃ.

> 译注：pāṇissara依义注为以手掌击节奏乐，译作“击掌乐”；vetāḷa译作“铙钹乐”（一说为起尸咒术），不确定；kumbhathūṇa为击瓮状鼓之乐，译作“瓮鼓乐”；sobhanaka依义注为舞台布景之戏，译作“布景戏”，不确定；caṇḍāla依义注为旃陀罗人玩铁丸的杂技；dhovana依义注指“洗骨”祭仪（aṭṭhidhovana），译作“洗骨戏”，不确定。

义注（1 块）

[a1]「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.

复注（1 块）

[t1] 「连这些（ettakampi）」者：即连抉择、审察之事的举出[也是如此]。 「唯是配合而已（payojanamattameva）」者：即唯是语义的连缀而已。而若某语不作详说便不能了知其义，则于彼[语]，详说也正归摄于语义之中。 由于依好奇而应观看，[故为]「戏剧（pekkhā）」；[即]依演剧论之法而作的演员之演出。而由于是由演员之众在人群之中所作，[义注]故说「演员的集会[演出]（naṭasamajjaṃ）」；在《精要集》中则说作「戏剧之节庆（pekkhā maho）」。 所谓「厚钹之乐（ghanatāḷaṃ）」，即木棒所成之乐，或石片之乐。 「有些人（eke）」者：即《精要集》的诸师与北寺住者。正如此处，此后其余出现「有些人」之处也是如此。 所谓「方形的四斗量鼓乐（caturassaambaṇakatāḷaṃ）」，即以木心之棒等任何[材料]作成方形的四斗量[之器]、四面蒙皮而作的乐器。 「散花（abbhokkiraṇaṃ）」即对舞台作供祭，那称为「欢庆（nandī）」。 「作装饰之物（sobhanakaraṃ）」即作装饰；在《精要集》中说作「装饰之屋（sobhanagharakaṃ）」。 这是旃陀罗们的[游戏]，[故为]「旃陀罗[戏]（caṇḍālaṃ）」。把麻布以水浸湿而互相击打的游戏，[即]「洗麻布（sāṇadhovanaṃ）」。 「以幻术（indajālena）」者：即诵洗骨之咒后，以令皮等隐没的幻术，使他人只见到骨。 「车阵等（sakaṭabyūhādi）」者：以「等（ādi）」字摄取轮阵、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.

§ 198 “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。他远离这样的赌博放逸处。这也是他的戒行之一。

. ‘ ‘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 pattāḷhakaṃ rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathāvajjaṃ iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivirato hoti. Idampissa hoti sīlasmiṃ.

> 译注：诸游戏名依义注意译：ākāsa为不用棋盘、于虚空中想象而下的棋，译“虚空棋”；parihārapatha为在地上画圈依线路行走的游戏；santika为在一堆棋子或小石中拈取而不使其余晃动的游戏；khalika为掷骰于板上的游戏；ghaṭika为以短棒击长棒的游戏；salākahattha为以手蘸染料拍印出图形的游戏；paṅgacīra为吹树叶作笛；akkharika为猜测于空中或背上所写文字的游戏；manesika为猜测他人心思的游戏；yathāvajja为模仿盲、跛等残疾以取乐的游戏。以上均据义注，个别名目学界解读不一。

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）」者：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局。 所谓「骰子（pāsakaṃ）」，即六面各显一[点]乃至六[点]而作的游戏具；[人们]掷它，依所得的一点等而移去、移入棋子来游戏。 有些人[说]：以瓮游戏，[故为]「击短棒（ghaṭikā）」。有些人[说]：在众多签中取一无别之签，投入那些[签]中，再把那同一[签]抽出，[即是]「蘸手印画（salākahatthaṃ）」。 以叶作成竹管形状的，[即]「叶管（nāḷikā）」；正因如此[义注]说「他们吹它（taṃ dhamantā）」。 也有[师]说：「取发问者口中所出

的字母，而知晓失物、得与不得等的游戏，[即是]『猜字（akkharikā）』。」也有[师]说：「随顺乐器的舞蹈或歌唱，[即是]『模仿残疾（yathāvajjaṃ）』。」 应知「绕圈游戏」等之为赌博放逸处，也是由于以「这样做便会胜，否则便败」，以胜负为先而作行为。应知「吹叶笛」等中，所说的也是那以竹[管]等应作之事的成与不成而带来胜负的行为。而「模仿残疾」，是就以显现与独眼者等相似之相、依胜负而成为赌戏而说的。

. 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.

§ 199 “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。他远离这样的高床、大床。这也是他的戒行之一。

. ‘‘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 ajinappaveṇiṃ kadalimigapavarapaccattharaṇaṃ sauttaracchadaṃ ubhatolohitakūpadhānaṃ iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato hoti. Idampissa hoti sīlasmiṃ.

> 译注：āsandi为超过规定高度的高脚坐具；pallaṅka依义注为脚上雕有猛兽形象的卧床；kuttaka依义注为可容十六位舞女站立起舞的大羊毛敷具；kadalimiga为一种鹿名，音译“咖达利鹿”，不确定。

义注（1 块）

[a1] 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（hatthattharaṃ assattharaṃ）」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。「咖达利鹿皮的殊胜敷具（kadalīmigapavarapaccattharaṇaṃ）」者：有一种名为咖达利鹿皮的[皮]，以它所作的殊胜敷具，即最上的敷具，此是其义；相传是把咖达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：「诸比库，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).

§ 200 “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。他远离这样的装饰、庄严之事。这也是他的戒行之一。

. ‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavibhūsanaṭṭhānānuyogaṃ anuyuttā viharanti. Seyyathidaṃ – ucchādanaṃ parimaddanaṃ nhāpanaṃ sambāhanaṃ ādāsaṃ añjanaṃ mālāgandhavilepanaṃ mukhacuṇṇaṃ mukhalepanaṃ hatthabandhaṃ sikhābandhaṃ daṇḍaṃ nāḷikaṃ asiṃ [khaggaṃ (sī. pī.), asiṃ khaggaṃ (syā. kaṃ.), khaggaṃ asiṃ (ka.)] chattaṃ citrupāhanaṃ uṇhīsaṃ maṇiṃ vālabījaniṃ odātāni vatthāni dīghadasāni iti vā iti evarūpā maṇḍanavibhūsanaṭṭhānānuyogā paṭivirato hoti. Idampissa hoti sīlasmiṃ.

> 译注：原文asiṃ处诸本有khaggaṃ等异读，均为刀剑之义，译作“佩剑”。nāḷikā依义注为盛物之筒，译作“药筒”，不确定。vālabījanī为牦牛尾等所制拂尘。

义注（1 块）

[a1] 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（mukhacuṇṇaṃ mukhalepanaṃ）」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.

复注（1 块）

[t1]「唯指装饰用的眼膏（alaṅkārañjanameva）」，而非药[用的眼膏]，因为所意指的是[从事]庄严。「花鬘（mālā）」一语在教法中于纯花上也是习用的，[义注]故说「即已编的花鬘或[未编的花鬘]（baddhamālā vā）」。「泥膏（mattikakakkaṃ）」者：即以诸药所调制的合剂泥膏。「流动（calite）」者：即扰动。「血得安定（lohite sannisinne）」者：即恶血已尽。

. Alaṅkārañjanameva na bhesajjaṃ maṇḍanānuyogassa adhippetattā. Mālā-saddo sāsane suddhapupphesupi niruḷhoti āha ‘‘baddhamālā vā’’ ti. Mattikakakkanti osadhehi abhisaṅkhataṃ yogamattikakakkaṃ. Caliteti kupite. Lohite sannisinneti duṭṭhalohite khīṇe.

§ 201 “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。他远离这样的畜生论。这也是他的戒行之一。

. ‘‘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 kumārakathaṃ kumārikathaṃ (ka.)] sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā iti evarūpāya tiracchānakathāya paṭivirato hoti. Idampissa hoti sīlasmiṃ.

> 译注：kumbhaṭṭhānakathā直译“水瓮处论”，即在取水处的闲谈，译作“井边论”。原文itthikathaṃ处有异读增“男人论、男孩论、女孩论”，依主流读本仅译“女人论”。

义注（1 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「马哈三马答、曼达答、达摩阿首咖有这样的大威力」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，「木喇迭瓦有这样的大威力，梅喀马喇有这样的大威力」，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.

§ 202 “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！”他远离这样的诤论。这也是他的戒行之一。

. ‘‘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, pure vacanīyaṃ pacchā avaca, pacchā vacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosīti iti vā iti evarūpāya viggāhikakathāya paṭivirato hoti. Idampissa hoti sīlasmiṃ.

义注（1 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（sahitaṃ me）」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（asahitaṃ te）」者：即你的话是不连贯的、不通顺的。「你长期熟习的已被推翻（adhiciṇṇaṃ te viparāvattaṃ）」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.

§ 203 “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。”他远离这样的传信、遣使。这也是他的戒行之一。

. ‘‘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 hoti. Idampissa hoti sīlasmiṃ.

义注（1 块）

[a1] （中译未做）

. 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]「遣使（dūteyya）」；关于它的言论，[即]「遣使之论（dūteyyakathā）」。

. Dūtassa kammaṃ dūteyyaṃ, tassa kathā dūteyyakathā.

§ 204 “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。他远离这样的诡诈、虚谈。这也是他的戒行之一。

. ‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti lapakā ca nemittikā ca nippesikā ca lābhena lābhaṃ nijigīṃsitāro ca. Iti evarūpā kuhanalapanā paṭivirato hoti. Idampissa hoti sīlasmiṃ’’.

> 译注：此即五种邪命：诡诈（kuhanā，伪现威仪骗取信施）、虚谈（lapanā，谄媚攀谈以求利）、现相（nemittikatā，以身语暗示诱人布施）、激磨（nippesikatā，以贬抑责难胁取利养）、以利求利（lābhena lābhaṃ nijigīsanatā，以已得之利再谋取利）。

义注（1 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.

复注（1 块）

[t1] 「三种（tividhena）」者：即依旁敲侧击、依止威仪、资具受用之别而有的三类。「使[人]惊异（vimhāpayanti）」者：即令他人对自己生起「啊，稀有之人」的惊异。「虚谈（lapanti）」者：即抬高自己或施者，如是称扬而说，[令]他有所施与。依相而行，或作相，故为「现相者（nemittikā）」；而所谓「相（nimitta）」，是说令他人生起施与资具之想的身业与语业。磨碎[他人]，故为「激磨（nippesā）」；「激磨」即是「激磨者（nippesikā）」；而所谓「激磨」，即如谄曲之人那般，为利养恭敬而作的骂詈、毁辱、讥讽、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.

中戒结束。

Majjhimasīlaṃ niṭṭhitaṃ.

大戒（Mahāsīla）
Mahāsīlaṃ

§ 205 “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。他远离这样的畜生明邪命。这也是他的戒行之一。

. ‘‘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 sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā vicchikavijjā mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānaṃ saraparittāṇaṃ migacakkaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmiṃ.

> 译注：uppāta指陨星等天地异象之占，译作“天变占”；mūsikacchinna为依老鼠咬啮衣物的痕迹占吉凶；mukhahoma依义注为以口喷芥子等入火的火供，译作“口祭”；khattavijjā为刹帝利治国之术，译作“王家明”；sivavijjā音译“西瓦明”（一说为墓地咒术、湿婆咒术），不确定；bhūrivijjā译作“地明”（一说为住土屋持咒之术）；pakkajjhāna依义注为推算人之寿限，译作“寿命推算”，不确定；migacakka为依鸟兽鸣声、行迹而占，译作“解兽鸣”。

义注（1 块）

[a1] 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.

复注（1 块）

[t1] （中译未做）

‘‘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.

§ 206 “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。他远离这样的畜生明邪命。这也是他的戒行之一。

. ‘‘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 usabhalakkhaṇaṃ golakkhaṇaṃ ajalakkhaṇaṃ meṇḍalakkhaṇaṃ kukkuṭalakkhaṇaṃ vaṭṭakalakkhaṇaṃ godhālakkhaṇaṃ kaṇṇikalakkhaṇaṃ kacchapalakkhaṇaṃ migalakkhaṇaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmiṃ.

> 译注：godhā为大蜥蜴（鬣蜥类）；kaṇṇika译作“耳环相”（一说为屋顶栋饰相），不确定。

义注（1 块）

[a1] 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，从此比库们之间生起了大诤论；有一位客比库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.

§ 207 “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。”他远离这样的畜生明邪命。这也是他的戒行之一。

. ‘‘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 rañña̱ṃ parājayo bhavissati, iti imassa jayo bhavissati, imassa parājayo bhavissati iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmiṃ.

义注（1 块）

[a1] 207. 「国王将出征（raññaṃ niyyānaṃ bhavissati）」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 rañño niggamanaṃ bhavissatīti evaṃ rājūnaṃ pavāsagamanaṃ byākaroti. Esa nayo sabbattha. Kevalaṃ panettha aniyyānanti vippavutthānaṃ puna āgamanaṃ. Abbhantarānaṃ rañña̱ṃ upayānaṃ bhavissati, bāhirānaṃ rañña̱ṃ apayānanti antonagare amhākaṃ rājā paṭiviruddhaṃ bahirājānaṃ upasaṅkamissati, tato tassa paṭikkamanaṃ bhavissatīti evaṃ rañña̱ṃ upayānāpayānaṃ byākaroti. Dutiyapadepi eseva nayo. Jayaparājayā pākaṭāyeva.

§ 208 “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。”他远离这样的畜生明邪命。这也是他的戒行之一。

. ‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti. Seyyathidaṃ – candaggāho bhavissati, sūriyaggāho bhavissati, nakkhattaggāho bhavissati, candimasūriyānaṃ pathagamanaṃ bhavissati, candimasūriyānaṃ uppathagamanaṃ bhavissati, nakkhattānaṃ pathagamanaṃ bhavissati, nakkhattānaṃ uppathagamanaṃ bhavissati, ukkāpāto bhavissati, disāḍāho bhavissati, bhūmicālo bhavissati, devadudrabhi 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 hoti. Idampissa hoti sīlasmiṃ.

> 译注：disāḍāha直译“方位燃烧”，指天际一方赤红如燃的异象，译作“天际燃烧”；devadudrabhi直译“天鼓”，指无云而雷鸣，译作“天鼓鸣”；saṃkilesa、vodāna于此指天体的晦暗与明净。

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（evaṃ vipāko）」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（ukkānaṃ patanaṃ）」者：即流星之光的陨落。因为在诸风团急速互相撞击时，便生起如灯光一般的光明而从空中坠落；对此[现象]有「流星陨落（ukkāpāta）」的称呼。「不清净（avisuddhatā）」是由云、雾等[而有]。

. Ukkānaṃ patananti ukkobhāsānaṃ patanaṃ. Vātasaṅghātesu hi vegena aññamaññaṃ saṅghaṭṭentesu dīpakobhāso viya obhāso uppajjitvā ākāsato patati, tatthāyaṃ ukkāpātavohāro. Avisuddhatā abbhamahikādīhi.

§ 209 “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。他远离这样的畜生明邪命。这也是他的戒行之一。

. ‘‘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 hoti. Idampissa hoti sīlasmiṃ.

> 译注：muddā依义注为以手指屈伸而计数之术，译作“指算”；gaṇanā为连续演算之术，译作“心算”；saṅkhāna为一望即估知数量之术，译作“计算”；lokāyata为顺世外道之世间玄谈，译作“顺世论”。

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「诸比库，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] 「降下雨水（dhārānupavecchanaṃ）」即降雨。 以手令知所意指[之事]，[即]「手指之印（hatthamuddā）」；而那正是依屈指而计数。如巴拉西咖等蛮族那样依「九……等」而计数，[即]「无遗漏的计数（acchiddakagaṇanā）」。 「合计等（saṭuppādanādi）」者：以「等（ādi）」字摄取除算、分割等。 「依……思虑（cintāvasena）」者：应知依自己长久思虑事与连结而作，[故为]「思诗人（cintākavi）」；听闻某[事]之后，以所闻连结未闻而作，[故为]「闻诗人（sutakavi）」；执持某义之后，依其略摄、广演等而[作，故为]「义诗人（atthakavi）」；见到他人所作的任何诗篇或戏剧之后，以自己应时生起的辩才作出与之相似的另一[篇]，[故为]「辩才诗人（paṭibhānakavi）」。

. 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.

§ 210 “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。他远离这样的畜生明邪命。这也是他的戒行之一。

. ‘‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti. Seyyathidaṃ – āvāhanaṃ vivāhanaṃ saṃvaraṇaṃ vivaraṇaṃ saṅkiraṇaṃ vikiraṇaṃ subhagakaraṇaṃ dubbhagakaraṇaṃ viruddhagabbhakaraṇaṃ jivhānibandhanaṃ hanusaṃhananaṃ hatthābhijappanaṃ hanujappanaṃ kaṇṇajappanaṃ ādāsapañhaṃ kumārikapañhaṃ devapañhaṃ ādiccupaṭṭhānaṃ mahatupaṭṭhānaṃ abbhujjalanaṃ sirivhāyanaṃ iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti. Idampissa hoti sīlasmiṃ.

> 译注：saṃvaraṇa、vivaraṇa依义注为择吉日使夫妻和合、使之离异；saṅkiraṇa、vikiraṇa为择吉日收聚财物（如收债）、散出财物（如放债），译从义注，不确定；hatthābhijappana、hanujappana、kaṇṇajappana为对人之手、颚、耳诵咒（使其失灵或受制）之术；ādāsapañha、kumārikapañha、devapañha为使神灵附于镜、童女、侍女之身而问卜；mahatupaṭṭhāna译作“侍奉大梵”（一说为侍奉大天），不确定；sirivhāyana为迎请吉祥天女入宅之仪。

义注（1 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.

§ 211 “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。他远离这样的畜生明邪命。这也是他的戒行之一。

. ‘‘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 hoti. Idampissa hoti sīlasmiṃ.

> 译注：bhūrikamma依义注为于土屋中持咒之术，译作“镇地仪式”，不确定；vassakamma、vossakamma依义注为使人具男性能力、使人失去性能力之术，译作“壮阳术”“去势术”；uddhaṃvirecana、adhovirecana为使病邪向上（催吐）、向下排出之法，译作“上行催泻”“下泻”；sīsavirecana为清除头风的导泻法；osadhīnaṃ paṭimokkho依义注为药效已尽时将药排出（施用解药），译作“排除药物残效”，不确定。

义注（1 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（vassakammaṃ vossakammaṃ）」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（mūlabhesajjānaṃ anuppadānaṃ）」者：以此显示身体的治疗。「排除药物残效（osadhīnaṃ paṭimokkho）」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.

复注（1 块）

[t1] 「于成就之时（samiddhikāle）」者：即于所祈求之事成就之时。 「息灾许诺之业（santipaṭissavakammaṃ）」者：即对祈求天神时所应作的息灾，作出承诺许约之业；[意即]为息灾而作的祈求之行，此是其义。「在那[事]（tasmiṃ）」者：即在作为许诺之果的、如所祈愿之事中，即所说的「若我这某事得成」[那事]。「它（tassā）」者：即那息灾的许诺，也就是所说的「还愿（paṇidhi）」。因为依所许诺而作供奉时，那愿、[即]祈求便算作成、算履行了。 「无欲之状态（acchandikabhāvamattaṃ）」者：即唯是[令其]对女人无欲之状态。「[男]根（liṅgaṃ）」者：即男根。 作献供是为遮止灾难，也是为带来增益。 「诸过患[之液]（dosānaṃ）」者：即胆汁等诸体液。而此中「催吐（vamanaṃ）」所意指的是吐出[之事]。「上行催泻（uddhaṃvirecanaṃ）」即是催吐，因为[义注]说「从上除去诸过患[之液]」；同样，「催泻（virecanaṃ）」即是泻下。而「下泻（adhovirecanaṃ）」所意指的也包括净灌肠、药灌肠等灌肠之法，因为[义注]说「从下除去诸过患[之液]」。「头部导泻」即除去痰[涎]等。 「[翳]膜（paṭalāni）」者：即眼[中的翳]膜。「以探针治疗的医师之业（salākavejjakammaṃ）」者：即眼科医师之业；应知这[语]是为摄取所说以外的其余眼科[医术]而说的，因为「洗眼」等也正是眼科医术。 主要的、能息灭病的诸药，[即]「根本药（mūlabhesajjāni）」；或者，对诸根本病的诸药，[即]「根本药」。因为病依根本与随属而有二种；而根本病既已治疗，另一[随属之病]多半便止息了。「以此显示身体的治疗（kāyatikicchanaṃ dasseti）」——这[语]是依余量而说的，因为小儿医方、外科、眼科等作为特别作法的诸[医]论已在各处说过；因此应知此处也摄取了其余的[医]论。 而此处所意指的这一切唯是以活命为

因的，因为[经中]说「以邪命维持生计」。而在各处圣典中所说的「这样的（iti vā）」中，「iti」是表方式之义的不变词，「vā」是表选择之义。是所说的意思：以这样的方式[而有]，[然]非仅此而已。应知以此[语]便摄取了外道出家者们所依以为生的、作为生计方便的技能行业、明处等。

. 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.

§ 212 “大王，这样具足戒的比丘，由于戒的防护，不见任何地方有怖畏。大王，犹如已灌顶的刹帝利王，已降伏敌人，就敌人而言，他不见任何地方有怖畏；同样地，大王，这样具足戒的比丘，由于戒的防护，不见任何地方有怖畏。他具足这圣洁的戒蕴（sīlakkhandha），内心感受无过失之乐。大王，比丘就是这样具足戒的。

. ‘‘Sa kho so, mahārāja, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasaṃvarato. Seyyathāpi – mahārāja, rājā khattiyo muddhābhisitto nihatapaccāmitto na kutoci bhayaṃ samanupassati, yadidaṃ paccatthikato; evameva kho, mahārāja, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasaṃvarato. So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti. Evaṃ kho, mahārāja, bhikkhu sīlasampanno hoti.

义注（1 块）

[a1] 212.「由于戒的防护，不见任何地方有怖畏（nakutocibhayaṃsamanupassati,yadidaṃsīlasaṃvarato）」者：即在那些以不防护为根本而生起的怖畏中，凡由戒的防护[所对治]的怖畏，他从任何一种防护上都不见到[它]。为什么？因为在防护中没有以不防护为根本的怖畏。「已灌顶的（muddhābhisitto）」者：即以如法所行的刹帝利灌顶而于顶上被灌洒[者]。「就敌人而言（yadidaṃpaccatthikato）」者：即凡从任何一个敌人而来的怖畏，他都不见到。为什么？因为[他]已降伏敌人。「内心（ajjhattaṃ）」者：即自身之内，即于自己的相续中，此是其义。「无过失之乐（anavajjasukhaṃ）」者：即领受无过失的、无可责难的、善的、为以戒为近因的无追悔、悦、喜、轻安诸法所摄持的身心之乐。「大王，比丘就是这样具足戒的（evaṃkho,mahārāja,bhikkhusīlasampannohoti）」者：即具足如此不间断地详说所显示的三种戒的比丘，名为具足戒者——[世尊]如此结束了戒论。

. Na kutoci bhayaṃ samanupassati, yadidaṃ sīlasaṃvaratoti yāni asaṃvaramūlakāni bhayāni uppajjanti, tesu yaṃ idaṃ bhayaṃ sīlasaṃvarato bhaveyya, taṃ kutoci ekasaṃvaratopi na samanupassati. Kasmā? Saṃvarato asaṃvaramūlakassa bhayassa abhāvā. Muddhābhisittoti yathāvidhānavihitena khattiyābhisekena muddhani avasitto. Yadidaṃ paccatthikatoti yaṃ kutoci ekapaccatthikatopi bhayaṃ bhaveyya, taṃ na samanupassati. Kasmā? Yasmā nihatapaccāmitto. Ajjhattanti niyakajjhattaṃ, attano santāneti attho. Anavajjasukhanti anavajjaṃ aninditaṃ kusalaṃ sīlapadaṭṭhānehi avippaṭisārapāmojjapītipassaddhidhammehi pariggahitaṃ kāyikacetasikasukhaṃ paṭisaṃvedeti. Evaṃ kho, mahārāja, bhikkhu sīlasampanno hotīti evaṃ nirantaraṃ vitthāretvā dassitena tividhena sīlena samannāgato bhikkhu sīlasampanno nāma hotīti sīlakathaṃ niṭṭhāpesi.

复注（1 块）

[t1] 自责、他责、刑罚之怖畏等，是以不防护为根本的。「由于戒的不防护（sīlassāsaṃvarato）」者：即由于戒的不防护，[意即]由于无有戒的防护，此是其义。「会有（bhaveyya）」者：即会生起。「以如法所行的（yathāvidhānavihitena）」者：即依如法而成办的。以无追悔等为因缘而生起的心之乐所等起的胜妙色触及其身，[彼]便有广大的身之乐，[义注]故说「[为]无追悔……乃至……领受（avippaṭisāra...pe... paṭisaṃvedeti）」。

. Attānuvādaparānuvādadaṇḍabhayādīni asaṃvaramūlakāni. Sīlassāsaṃvaratoti sīlassa asaṃvaraṇato, sīlasaṃvarābhāvatoti attho. Bhaveyyāti uppajjeyya. Yathāvidhānavihitenāti yathāvidhānasampāditena. Avippaṭisārādinimittaṃ uppannacetasikasukhasamuṭṭhānehi paṇītarūpehi phuṭṭhasarīrassa uḷāraṃ kāyikaṃ sukhaṃ bhavatīti āha ‘‘avippaṭisāra...pe... paṭisaṃvedetī’’ti.

大戒（mahāsīla）结束。

Mahāsīlaṃ niṭṭhitaṃ.

> 译注：章节结束语（centered）。

根律仪（indriyasaṃvara）
Indriyasaṃvaro

§ 213 “大王（mahārāja），比丘（bhikkhu）又如何守护诸根（indriya）之门呢？大王，在此，比丘以眼见色后，不取于相，不取随相。若不守护眼根而住，贪与忧等恶、不善法就会流入，所以他为防护它而行道，守护眼根，致力于眼根的律仪。以耳闻声后……以鼻嗅香后……以舌尝味后……以身触所触后……以意识知法后，不取于相，不取随相。若不守护意根而住，贪与忧等恶、不善法就会流入，所以他为防护它而行道，守护意根，致力于意根的律仪。他具足这圣洁的根律仪，内心感受无染污之乐。大王，比丘就是这样守护诸根之门。”

. ‘‘Kathañca, mahārāja, bhikkhu indriyesu guttadvāro hoti? Idha, mahārāja, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā...pe... jivhāya rasaṃ sāyitvā...pe... kāyena phoṭṭhabbaṃ phusitvā...pe... manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena

indriyasaṃvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti. Evaṃ kho, mahārāja, bhikkhu indriyesu guttadvāro hoti.

> 译注：abyāsekasukha直译为“未被泼洒（侵扰）之乐”，此处译作“无染污之乐”，也有译作“无杂之乐”“无过失之乐”者，未见玛欣德体系定译。na nimittaggāhī nānubyañjanaggāhīī译“不取于相，不取随相”。

义注（1 块）

[a1] 213.于守护诸根之门的分别中，「以眼[看见]颜色（cakkhunārūpaṃ）」中的这「眼」一语，有处[用]于佛眼，如说「以佛眼观察世间」（《大品》9）；有处[用]于称为一切知智的普眼，如说「善慧者，[如是]譬喻，普眼者登上法所成的殿堂」（《大品》8）；有处[用]于法眼，因为在「生起了无尘、离垢的法眼」（《大品》16）中[是指]三种圣道之慧；在「生起了眼，生起了智」（《大品》15）中，宿住[随念]等智称为慧眼；在「以天眼」（《中部》1.284）所出现之处，[用]于天眼；在「缘于眼与诸色」中，[用]于净色眼。而此处它以净色眼之名而[用]于眼识，所以此中之义是：以眼识看见颜色。其余诸句中所应说的，都已在《清净道论》中说过。「无染污之乐（abyāsekasukhaṃ）」者：即由于远离烦恼的染污，[故]领受无染污的、不杂的、遍净的增上心之乐。

> . Indriyesu guttadvārabhājanīye cakkhunā rūpanti ayaṃ cakkhusaddo katthaci buddhacakkhumhi vattati, yathāha – ‘‘buddhacakkhunā lokaṃ volokesī’’ ti (mahāva. 9). Katthaci sabbaññutaññāṇasaṅkhāte samantacakkhumhi, yathāha – ‘‘tathūpamaṃ dhammamayaṃ, sumedha, pāsādamāruyha samantacakkhū’’ ti (mahāva. 8). Katthaci dhammacakkhumhi ‘‘virajaṃ vītamalaṃ dhammacakkhuṃ udapādī’’ ti (mahāva. 16) hi ettha ariyamaggattayapaññā. ‘‘Cakkhuṃ udapādi ñāṇaṃ udapādī’’ ti (mahāva. 15) ettha pubbenivāsādiñāṇaṃ paññācakkhūti vuccati. ‘‘Dibbena cakkhunā’’ ti (ma. ni. 1.284) āgataṭṭhānesu dibbacakkhumhi vattati. ‘‘Cakkhuñca paṭicca rūpe cā’’ ti ettha pasādacakkhumhi vattati. Idha panāyaṃ pasādacakkhuvohārena cakkhuviññāṇe vattati, tasmā cakkhuviññāṇena rūpaṃ disvāti ayametthattho. Sesapadesu yaṃ vattabbaṃ siyā, taṃ sabbaṃ visuddhimagge vuttaṃ. Abyāsekasukhanti kilesabyāsekavirahitattā abyāsekaṃ asammissaṃ parisuddhaṃ adhicittasukhaṃ paṭisaṃvedetīti.

复注（1 块）

[t1] 由于殊别[语]期待作用之义，共通[义]并未为它们所舍弃，[义注]故说「这『眼』一语有处[用]于佛眼（cakkhu-saddokatthacibuddhacakkhumhivattati）」。因为殊别之语是依遮除其他殊别，来阐明所诠中实有的殊别之义，而非不实有的[义]。其余诸语中也是同样的方法。不与他者共通、唯诸佛所有的眼、[即]见，[故为]「佛眼（buddhacakkhu）」，[指]意乐随眠智与根上下智。依周遍地、完全地见之义，[故为]「普眼（samantacakkhu）」，[指]一切知智。「三种圣道之慧（ariyamaggattayapaññā）」者：即下面三种圣道中的慧。「此处（idha）」者：即在这「以眼[看见]颜色」的文句中。「这『眼』一语[以]净色……乃至……而[用]（ayaṃcakkhu-saddopasāda...pe...vattati）」——因为在依处的称呼中可以说能依，如「床榻在喧哗」[那样]。「不杂的（asammissaṃ）」者：即不与烦恼之苦相杂。[义注]故说「遍净的（parisuddhaṃ）」。因为若有极清净的根律仪，由主要的恶法之离去，增上心的修习便如已在掌中一般[可得]，[义注]故说「领受增上心之乐（adhicittasukhaṃpaṭisaṃvedeti）」。

> . Viseso kammatthāpekkhatāya sāmaññassa na tehi paricattoti āha ‘‘cakkhu-saddo katthaci buddhacakkhumhi vattatī’’ ti. Vijjamānameva hi abhidheyye visesatthaṃ visesantaranivattanavasena visesasaddo vibhāveti, na avijjamānaṃ. Sesapadesupi eseva nayo. Aññehi asādhāraṇaṃ buddhānaṃyeva cakkhudassananti buddhacakkhu, āsayānusayañāṇaṃ, indriyaparopariyattañāṇañca. Samantato sabbaso dassanaṭṭhena samantacakkhu, sabbaññutaññāṇaṃ. Ariyamaggattayapaññāti heṭṭhime ariyamaggattaye paññā. Idhāti ‘‘cakkhunā rūpa’’ nti imasmiṃ pāṭhe. Ayaṃ cakkhu-saddo pasāda...pe... vattati nissayavohāre nissitassa vattabbato yathā. ‘‘Mañcā ukkuṭṭhiṃ karontī’’ ti. Asammissanti kilesadukkhena avomissaṃ. Tenāha ‘‘parisuddha’’ nti. Sati hi suvisuddhe indriyasaṃvare,

padhānabhūtapāpadhammavigamena adhicittānuyogo hatthagato evaṃ hotīti āha ‘‘adhicittasukhaṃ paṭisaṃvedetī’’ti.

念与正知（satisampajañña）
Satisampajaññaṃ

§ 214 “大王，比丘又如何具足念与正知呢？大王，在此，比丘在前进、返回时保持正知，向前看、向旁看时保持正知，屈、伸［肢体］时保持正知，持僧伽梨（saṅghāṭi）、钵与衣时保持正知，食、饮、嚼、尝时保持正知，大便、小便时保持正知，行走、站立、坐着、睡眠、觉醒、说话、沉默时保持正知。大王，比丘就是这样具足念与正知。”

. ‘‘Kathañca, mahārāja, bhikkhu satisampajaññena samannāgato hoti? Idha, mahārāja, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti. Evaṃ kho, mahārāja, bhikkhu satisampajaññena samannāgato hoti.

> 译注：措辞依玛欣德尊者《大念处经》正知节的定型译文；saṅghāṭi依其体系音译“桑喀帝”。

义注（61 块）

[a1] 214.于念与正知的分别中，先说「在前进、返回时（abhikkantepaṭikkante）」：前行称为「前进」，返回称为「返回」；这两者于四威仪中都可得。先于行走[中]：把身向前推进者，名为前进；返转者，名为返回。于站立[中]也是：站立着而把身向前倾者，名为前进；向后仰者，名为返回。于坐[中]：坐着而向座位的前部移动者，名为前进；向后部退移者，名为返回。于卧[中]也是同样的道理。

. Satisampajaññabhājanīyamhi abhikkante paṭikkanteti ettha tāva abhikkantaṃ vuccati gamanaṃ, paṭikkantaṃ nivattanaṃ, tadubhayampi catūsu iriyāpathesu labbhati. Gamane tāva purato kāyaṃ abhiharanto abhikkamati nāma. Paṭinivattanto paṭikkamati nāma. Ṭhānepi ṭhitakova kāyaṃ purato onāmento abhikkamati nāma, pacchato apanāmento paṭikkamati nāma. Nisajjāya nisinnakova āsanassa purimaaṅgābhimukho saṃsaranto abhikkamati nāma, pacchimaaṅgapadesaṃ paccāsaṃsaranto paṭikkamati nāma. Nipajjanepi eseva nayo.

[a2] 「保持正知（sampajānakārīhoti）」者：即以正知而作一切事；或者即唯作正知者。因为他于前进等[事]中确实作正知，没有一处是离于正知的。此中，正知有四种：有义利正知、适宜正知、行处正知、无痴正知。此中，当前进之心生起时，不唯随心而行，[而是]辨别「我到这里去究竟有义利还是没有」而摄取义利——[这是]有义利正知。其中，「义利」是指依见塔、[见]菩提树、[见]僧团、[见]长老、见不净[相]等而从法上增长。因为见到塔或菩提树，便[生起]以佛陀为所缘[的喜]；由见僧团，便[生起]以僧团为所缘[的喜]；生起喜之后思惟那[喜]为灭尽坏灭，便证得阿罗汉[果]。见到长老们，便安住于他们的教诫；见到不净[相]，便于其上生起初禅，思惟那[初禅]为灭尽坏灭而证得阿罗汉[果]。所以说见这些[对象]是有义利的。但有些人说：财物上的增长也正是义利，因为依它而行道乃是为了资助梵行。

Sampajānakārī hotīti sampajaññena sabbakiccakārī. Sampajaññameva vā kārī. So hi abhikkantādīsu sampajaññaṃ karoteva. Na katthaci sampajaññavirahito hoti. Tattha sātthakasampajaññaṃ, sappāyasampajaññaṃ, gocarasampajaññaṃ asammohasampajaññanti catubbidhaṃ sampajaññaṃ. Tattha abhikkamanacitte uppanne cittavaseneva agantvā – ‘‘kinnu me ettha gatena attho atthi natthī’’ti atthānatthaṃ pariggahetvā atthapariggaṇhanaṃ sātthakasampajaññaṃ. Tattha ca atthoti

cetiyadassanabodhisaṅghatheraasubhadassanādivasena dhammato vuḍḍhi. Cetiyaṃ vā bodhiṃ vā disvāpi hi buddhārammaṇaṃ, saṅghadassanena saṅghārammaṇaṃ, pītiṃ uppādetvā tadeva khayavayato sammasanto arahattaṃ pāpuṇāti. There disvā tesaṃ ovāde patiṭṭhāya, asubhaṃ disvā tattha paṭhamajjhānaṃ uppādetvā tadeva khayavayato sammasanto arahattaṃ pāpuṇāti. Tasmā etesaṃ dassanaṃ sātthakanti vuttaṃ. Keci pana āmisatopi vuḍḍhi atthoyeva, taṃ nissāya brahmacariyānuggahāya paṭipannattāti vadanti.

[a3] 而在那行走中，辨别适宜与不适宜而摄取适宜的，[这是]适宜正知。这就是：先说见塔是有义利的；但若为塔的大供养，十由旬、十二由旬之内的众人聚集，女人们与男人们随各自的财力庄严打扮，如同画中之像一般来往；在那里，他于可意的所缘生贪，于不可意的[所缘生]瞋，于不平等观察[生]痴，或者犯身触之罪，或者对命与梵行有障难——如此那处所便是不适宜的；若无如上所说之类的障难，便是适宜的。见菩提树也是同样的道理。见僧团也是有义利的；但若人们在村内建起大棚而通宵闻法时，如上所说那样有人众聚集与障难，如此那处所便是不适宜的；若无障难，便是适宜的。见有大众围绕的长老们也是同样的道理。

Tasmiṃ pana gamane sappāyāsappāyaṃ pariggahetvā sappāyapariggaṇhanaṃ sappāyasampajaññaṃ. Seyyathidaṃ – cetiyadassanaṃ tāva sātthakaṃ, sace pana cetiyassa mahāpūjāya dasadvādasayojanantare parisā sannipatanti, attano vibhavānurūpā itthiyopi purisāpi alaṅkatapaṭiyattā cittakammarūpakāni viya sañcaranti. Tatra cassa iṭṭhe ārammaṇe lobho hoti, aniṭṭhe paṭigho, asamapekkhane moho uppajjati, kāyasaṃsaggāpattiṃ vā āpajjati. Jīvitabrahmacariyānaṃ vā antarāyo hoti, evaṃ taṃ ṭhānaṃ asappāyaṃ hoti. Vuttappakāraantarāyābhāve sappāyaṃ. Bodhidassanepi eseva nayo. Saṅghadassanampi sātthaṃ. Sace pana antogāme mahāmaṇḍapaṃ kāretvā sabbarattiṃ dhammassavanaṃ karontesu manussesu vuttappakāreneva janasannipāto ceva antarāyo ca hoti, evaṃ taṃ ṭhānaṃ asappāyaṃ hoti. Antarāyābhāve sappāyaṃ. Mahāparisaparivārānaṃ therānaṃ dassanepi eseva nayo.

[a4] 见不净[相]也是有义利的；为显示此义[有]这样一则事：相传有一位年少比丘带着一名沙弥为[取]齿木而去。沙弥离开道路走在前面，见到不净[相]而生起初禅，即以它为基础思惟诸行，证得三种果，为上道而摄取业处站立着。年少[比丘]不见他，便唤「沙弥」。他想：「自我出家之日起，从未与比丘说过第二句话；上面的殊胜[证悟]我在别的日子也能生起。」便回答说：「什么，尊者？」[比丘]说「来吧」，他仅凭这一句话就来了，并说：「尊者，请您就沿这条路走去，在我所站的地方向东站立片刻观看。」他照样作了，便证得了[沙弥]所得的同样的殊胜[证悟]。如是，一个不净[相]成为二人的义利。然而这[不净相]虽有义利，但女人的不净[相]对男子是不适宜的，男子的不净[相]对女人是不适宜的，唯同类的才是适宜的——如此摄取适宜的，名为适宜正知。

Asubhadassanampi sātthaṃ, tadatthadīpanatthañca idaṃ vatthu – eko kira daharabhikkhu sāmaṇeraṃ gahetvā dantakaṭṭhatthāya gato. Sāmaṇero maggā okkamitvā purato gacchanto asubhaṃ disvā paṭhamajjhānaṃ nibbattetvā tadeva pādakaṃ katvā saṅkhāre sammasanto tīṇi phalāni sacchikatvā uparimaggatthāya kammaṭṭhānaṃ pariggahetvā aṭṭhāsi. Daharo taṃ apassanto sāmaṇerāti pakkosi. So ‘mayā pabbajitadivasato paṭṭhāya bhikkhunā saddhiṃ dve kathā nāma na kathitapubbā. Aññasmimpi divase upari visesaṃ nibbattessāmī’ti cintetvā kiṃ, bhanteti paṭivacanamadāsi. ‘Ehī’ti ca vutte ekavacaneneva āgantvā, ‘bhante, iminā tāva maggeneva gantvā mayā ṭhitokāse muhuttaṃ puratthābhimukho ṭhatvā olokethā’ti āha. So tathā katvā tena pattavisesameva pāpuṇi. Evaṃ ekaṃ asubhaṃ dvinnaṃ janānaṃ atthāya jātaṃ. Evaṃ sātthampi panetaṃ purisassa mātugāmāsubhaṃ asappāyaṃ, mātugāmassa ca purisāsubhaṃ asappāyaṃ, sabhāgameva sappāyanti evaṃ sappāyapariggaṇhanaṃ sappāyasampajaññaṃ nāma.

[a5] 而如此摄取了有义利与适宜[之事]者，于三十八种业处中取得自己心所喜的、称为业处的行处，并于乞食的行处中唯持着它而行走，名为行处正知。为阐明它，应知此四种[人]——

Evaṃ pariggahitasātthakasappāyassa pana aṭṭhatiṃsāya kammaṭṭhānesu attano cittaruciyaṃ kammaṭṭhānasaṅkhātaṃ gocaraṃ uggahetvā bhikkhācāragocare taṃ gahetvāva gamanaṃ gocarasampajaññaṃ nāma. Tassāvibhāvanatthaṃ idaṃ catukkaṃ veditabbaṃ –

[a6] 于此，有的比丘带去而不带回，有的带回而不带去，有的既不带去也不带回，有的既带去又带回。此中，若比丘白天以经行与坐令心从诸障碍法中清净，夜间初分也如此[而作]，于中分卧下，于后分也以坐与经行度过；清晨

作塔院与菩提园的义务，向菩提树浇水，备办饮用水与洗用水，受持并履行对老师与戒师的义务等一切犍度的义务；他作了身体的处理后进入坐卧处，以两三次结跏趺坐使[座]温暖，勤修业处；到乞食时起身，唯以业处为首而取钵与衣，从坐卧处出来，作意着业处前往塔院——若是佛随念业处，便不舍弃它而进入塔院；若是其他业处，便在阶梯下站住，如同放下手中所持之物一般把它放下，取以佛陀为所缘的喜而登上塔院。若是大塔，应右绕三匝而于四处礼拜；若是小塔，同样右绕后应于八处礼拜。礼拜了塔之后，到达菩提园时也应如在佛世尊面前一般显示恭敬之态而礼拜菩提树。他如此礼拜了塔与菩提树，前往[先前]搁置之处，如同用手取回所存放之物一般取回所搁置的业处，在村庄附近唯以业处为首而披上衣，进村乞食。于是人们见到他[便说]「我们的圣尊来了」，迎上前接过钵，请[他]在坐堂或家中坐下，供以粥；在饭食尚未备妥之前，洗[他的]足、涂以油，坐在他面前问问题，或想听法。义注师们说：即使他们不请[说法]，为摄受众人也应当说法。因为没有离于业处的说法；所以他唯以业处为首而说法，唯以业处为首而受用食物，作了随喜[之法]后，[虽]被劝返而仍为人们所随送，出了村庄，在那里让他们回去，[然后]踏上道路。

Idhekacco bhikkhu harati, na paccāharati; ekacco paccāharati, na harati; ekacco pana neva harati, na paccāharati; ekacco harati ca, paccāharati cāti. Tattha yo bhikkhu divasaṃ caṅkamena nisajjāya ca āvaraṇīyehi dhammehi cittaṃ parisodhetvā tathā rattiyā paṭhamayāme, majjhimayāme seyyaṃ kappetvā pacchimayāmepi nisajjacaṅkamehi vītināmetvā pageva cetiyaṅgaṇabodhiyaṅgaṇavattaṃ katvā bodhirukkhe udakaṃ āsiñcitvā, pānīyaṃ paribhojanīyaṃ paccupaṭṭhapetvā ācariyupajjhāyavattādīni sabbāni khandhakavattāni samādāya vattati. So sarīraparikammaṃ katvā senāsanaṃ pavisitvā dve tayo pallaṅke usumaṃ gāhāpento kammaṭṭhānaṃ anuyuñjitvā bhikkhācāravelāyaṃ uṭṭhahitvā kammaṭṭhānasīseneva pattacīvaramādāya senāsanato nikkhamitvā kammaṭṭhānaṃ manasikarontova cetiyaṅgaṇaṃ gantvā, sace buddhānussatikammaṭṭhānaṃ hoti, taṃ avissajjetvāva cetiyaṅgaṇaṃ pavisati. Aññaṃ ce kammaṭṭhānaṃ hoti, sopānamūle ṭhatvā hatthena gahitabhaṇḍaṃ viya taṃ ṭhapetvā buddhārammaṇaṃ pītiṃ gahetvā cetiyaṅgaṇaṃ āruyha, mahantaṃ cetiyaṃ ce, tikkhattuṃ padakkhiṇaṃ katvā catūsu ṭhānesu vanditabbaṃ. Khuddakaṃ cetiyaṃ ce, tatheva padakkhiṇaṃ katvā aṭṭhasu ṭhānesu vanditabbaṃ. Cetiyaṃ vanditvā bodhiyaṅgaṇaṃ pattenāpi buddhassa bhagavato sammukhā viya nipaccākāraṃ dassetvā bodhi vanditabbā. So evaṃ cetiyañca bodhiñca vanditvā paṭisāmitaṭṭhānaṃ gantvā paṭisāmitabhaṇḍakaṃ hatthena gaṇhanto viya nikkhittakammaṭṭhānaṃ gahetvā gāmasamīpe kammaṭṭhānasīseneva cīvaraṃ pārupitvā gāmaṃ piṇḍāya pavisati. Atha naṃ manussā disvā ayyo no āgatoti paccuggantvā pattaṃ gahetvā āsanasālāya vā gehe vā nisīdāpetvā yāguṃ datvā yāva bhattaṃ na niṭṭhāti, tāva pāde dhovitvā telena makkhetvā purato te nisīditvā pañhaṃ vā pucchanti, dhammaṃ vā sotukāmā honti. Sacepi na kathāpenti, janasaṅgahatthaṃ dhammakathā nāma kātabbā yevāti aṭṭhakathācariyā vadanti. Dhammakathā hi kammaṭṭhānavinimuttā nāma natthi, tasmā kammaṭṭhānasīseneva dhammakathaṃ kathetvā kammaṭṭhānasīseneva āhāraṃ paribhuñjitvā anumodanaṃ katvā nivattiyamānehipi manussehi anugatova gāmato nikkhamitvā tattha te nivattetvā maggaṃ paṭipajjati.

[a7] 这时，先出[村]而在村外用完饭食的沙弥与年少比丘们见到他，便迎上前接过他的钵与衣。相传古时的比丘们并不是看着「这是我们的戒师、老师」的面孔才作义务，[而是]唯依所遇到的[人]而作。他们问他：「尊者，那些人与您是什么关系？是母方的亲属，还是父方的？」「你们见到什么才问的？」「[见到]他们对您的爱敬与尊重。」「贤友们，连父母也难作的[事]，这些人为我们作了；连钵与衣也都是他们的[所有]。由他们的威力，我们在怖畏中不知怖畏，在饥荒中不知饥荒。再没有像他们这样于我们有恩的人了。」——他这样称说着他们的功德而行。这名为「带去而不带回」。

Atha naṃ puretaraṃ nikkhamitvā bahigāme katabhattakiccā sāmaṇeradaharabhikkhū disvā paccuggantvā pattacīvaramassa gaṇhanti. Porāṇakabhikkhū kira amhākaṃ upajjhāyo ācariyoti na mukhaṃ oloketvā vattaṃ karonti, sampattaparicchedeneva karonti. Te taṃ pucchanti – ‘‘bhante, ete manussā tumhākaṃ kiṃ honti, mātipakkhato sambandhā pitipakkhato’’ti? Kiṃ disvā pucchathāti? Tumhesu etesaṃ pemaṃ bahumānanti. Āvuso, yaṃ mātāpitūhipi dukkaraṃ, taṃ ete amhākaṃ karonti, pattacīvarampi no etesaṃ santakameva, etesaṃ ānubhāvena neva bhaye bhayaṃ, na chātake chātakaṃ jānāma. Īdisā nāma amhākaṃ upakārino natthīti tesaṃ guṇe kathento gacchati. Ayaṃ vuccati harati na paccāharatīti.

[a8] 而若有人清晨作如上所说的义务行持时，业生的火界炽燃起来，舍离非执取的[色]而取执取的[色]，身上出汗，业处不能上路，他便清晨取钵与衣，迅速礼拜了塔，就在牛群出栏之时进村乞粥，得粥后到坐堂而饮；于是仅仅吞咽两三口，业生的火界便舍离执取的[色]而取非执取的[色]，如以百瓮[水]沐浴过一般，火界的燥热得以息灭。他唯以业处为首而受用粥，洗了钵与口，在饭食之间作意业处，于其余处所行乞，唯以业处为首而受用食物，从此持着接连不断现起的业处而回来——这名为「带回而不带去」。而这样的比丘们，在佛陀的教法中饮粥之后开始修观而证得阿罗汉[果]的，已超越计算之道；仅在师子洲岛的各个村庄的坐堂中，也没有哪一个座位不曾有比丘饮粥之后证得阿罗汉[果]。

Yassa pana pageva vuttappakāraṃ vattapaṭipattiṃ karontassa kammajatejodhātu pajjalati, anupādinnakaṃ muñcitvā upādinnakaṃ gaṇhāti, sarīrato sedā muñcanti, kammaṭṭhānaṃ vīthiṃ nārohati, so pageva pattacīvaramādāya vegasā cetiyaṃ vanditvā gorūpānaṃ nikkhamanavelāyameva gāmaṃ yāgubhikkhāya pavisitvā yāguṃ labhitvā āsanasālaṃ gantvā pivati, athassa dvattikkhattuṃ ajjhoharaṇamatteneva kammajatejodhātu upādinnakaṃ muñcitvā anupādinnakaṃ gaṇhāti, ghaṭasatena nhāto viya tejodhātu pariḷāhanibbānaṃ patvā kammaṭṭhānasīsena yāguṃ paribhuñjitvā pattañca mukhañca dhovitvā antarābhatte kammaṭṭhānaṃ manasikatvā avasesaṭṭhāne piṇḍāya caritvā kammaṭṭhānasīsena āhārañca paribhuñjitvā tato paṭṭhāya poṅkhānupoṅkhaṃ upaṭṭhahamānaṃ kammaṭṭhānaṃ gahetvā āgacchati, ayaṃ vuccati paccāharati na haratīti. Edisā ca bhikkhū yāguṃ pivitvā vipassanaṃ ārabhitvā buddhasāsane arahattappattā nāma gaṇanapathaṃ vītivattā. Sīhaḷadīpeyeva tesu tesu gāmesu āsanasālāyaṃ vā na taṃ āsanamatthi, yattha yāguṃ pivitvā arahattappattā bhikkhū natthīti.

[a9] 而若有人放逸而住，卸下重担，破坏一切义务，以为五种心之荒芜所系缚的心而住，连「有业处这回事」的想也不作，进村乞食，以不随顺的在家交往而杂处，行乞了、进食了却空空地出来——这名为「既不带去也不带回」。

Yo pana pamādavihārī hoti, nikkhittadhuro sabbavattāni bhinditvā pañcavidhacetokhīlavinibandhacitto viharanto – ‘‘kammaṭṭhānaṃ nāma atthī’’ti saññampi akatvā gāmaṃ piṇḍāya pavisitvā ananulomikena gihisaṃsaggena saṃsaṭṭho caritvā ca bhuñjitvā ca tuccho nikkhamati, ayaṃ vuccati neva harati na paccāharatīti.

[a10] 而这被说为「既带去又带回」的，应知即是依往返之义务而[言的]。因为爱惜自己的良家子们在教法中出家后，十人、二十人、三十人、四十人、五十人、一百人共住，作了约定而住：「贤友们，你们不是为债所迫、不是为怖畏所迫、不是为生计所困而出家的，而是想从苦中解脱才于此出家的；所以，行走时生起的烦恼就在行走时制伏它，同样，站立时、坐时、卧时生起的烦恼就在卧时制伏它。」

Yo panāyaṃ – ‘‘harati ca paccāharati cā’’ti vutto, so gatapaccāgatavattavaseneva veditabbo. Attakāmā hi kulaputtā sāsane pabbajitvā dasapi vīsampi tiṃsampi cattālīsampi paññāsampi satampi ekato vasantā katikavattaṃ katvā viharanti, ‘‘āvuso, tumhe na iṇaṭṭā, na bhayaṭṭā, na jīvikāpakatā pabbajitā, dukkhā muccitukāmā panettha pabbajitā, tasmā gamane uppannakilesaṃ gamaneyeva niggaṇhatha, tathā ṭhāne, nisajjāya, sayane uppannakilesaṃ sayaneva niggaṇhathā’’ti.

[a11] 他们如此作了约定后去乞食时，在半乌萨婆、一乌萨婆、半俱卢舍、一俱卢舍的间隔处都[置]有石头，[他们]依那记号唯作意着业处而行。若有谁在行走时生起烦恼，就在那里制伏它；若不能如此[制伏]，便站住，于是跟在他后面来的[比丘]也站住。他便自责「这位比丘知道你生起了寻思，这对你是不相称的」，增长观而就在那里进入圣地；若不能如此，便坐下，于是跟在他后面来的[比丘]也坐下——也是同样的道理。即使不能进入圣地，他也镇伏那烦恼，唯作意着业处而行，不以与业处不相应的心举足；若举了，便退回原处[重来]。就如住在阿林达迦的大弗沙提婆长老那样。

Te evaṃ katikavattaṃ katvā bhikkhācāraṃ gacchantā aḍḍhausabhausabhaaḍḍhagāvutagāvutantaresu pāsāṇā honti, tāya saññāya kammaṭṭhānaṃ manasikarontāva gacchanti. Sace kassaci gamane kileso uppajjati, tattheva naṃ niggaṇhāti. Tathā asakkonto tiṭṭhati, athassa pacchato āgacchantopi tiṭṭhati. So ‘‘ayaṃ bhikkhu tuyhaṃ uppannavitakkaṃ jānāti, ananucchavikaṃ te eta’’nti attānaṃ paṭicodetvā vipassanaṃ

vaḍḍhetvā tattheva ariyabhūmiṃ okkamati; tathā asakkonto nisīdati. Athassa pacchato āgacchantopi nisīdatīti soyeva nayo. Ariyabhūmiṃ okkamituṃ asakkontopi taṃ kilesaṃ vikkhambhetvā kammaṭṭhānaṃ manasikarontova gacchati, na kammaṭṭhānavippayuttena cittena pādaṃ uddharati, uddharati ce, paṭinivattitvā purimapadesaṃyeva eti. Ālindakavāsī mahāphussadevatthero viya.

[a12] 相传他十九年间都在圆满往返之义务而住。人们在路上耕作、播种、打谷、作事时也见到[他]；见长老这样行走，便议论说：「这位长老一再退回而行，是迷了路呢，还是忘了什么？」他不理会那[议论]，唯以与业处相应的心作沙门法，在二十年之内证得了阿罗汉[果]。在他证得阿罗汉的那一日，住在他经行道尽头的天神以手指燃起灯而站立着，四大天王、帝释与萨汉巴帝梵天也前来侍奉。林住者大帝须长老见到那光明，第二日问他：「夜间尊者[您]那里有光明，那是什么光明？」长老岔开[话题]说：「所谓光明，有灯的光明，也有摩尼宝珠的光明。」如是等语。其后被[对方]追问「您是在遮隐吧」，[他]便承认「是的」而告知了。也如住在迦罗婆利曼陀婆的大龙长老那样。

So kira ekūnavīsativassāni gatapaccāgatavattaṃ pūrento eva vihāsi, manussāpi addasaṃsu antarāmagge kasantā ca vapantā ca maddantā ca kammāni ca karontā theraṃ tathāgacchantaṃ disvā – ‘‘ayaṃ thero punappunaṃ nivattitvā gacchati, kinnu kho maggamūḷho, udāhu kiñci pamuṭṭho’’ti samullapanti. So taṃ anādiyitvā kammaṭṭhānayuttacitteneva samaṇadhammaṃ karonto vīsativassabbhantare arahattaṃ pāpuṇi, arahattappattadivase cassa caṅkamanakoṭiyaṃ adhivatthā devatā aṅgulīhi dīpaṃ ujjāletvā aṭṭhāsi. Cattāropi mahārājāno sakko ca devānamindo brahmā ca sahampati upaṭṭhānaṃ agamaṃsu. Tañca obhāsaṃ disvā vanavāsī mahātissatthero taṃ dutiyadivase pucchi – ‘‘rattibhāge āyasmato santike obhāso ahosi, kiṃ so obhāso’’ti? Thero vikkhepaṃ karonto obhāso nāma dīpobhāsopi hoti, maṇiobhāsopīti evamādimāha. Tato ‘paṭicchādetha tumhe’ti nibaddho ‘āmā’ti paṭijānitvā ārocesi. Kāḷavallimaṇḍapavāsī mahānāgatthero viya ca.

[a13] 相传他也在圆满往返之义务时[想]：「我先要供养世尊的大精进。」便七年间唯决意于站立与经行；其后又以十六年圆满往返之义务而证得阿罗汉[果]。他唯以与业处相应的心举足，若以不相应[的心]举了便退回；走到村庄附近，在可疑为「是牛呢还是出家人」的[距离]处站住，披上衣，以腋下[水袋]中的水洗了钵，[然后]含一口水。什么缘故？[想]「莫使我对前来施食或礼拜的人，哪怕只说一句『愿你们长寿』，也造成业处的散乱」。但若被问「尊者，今日是几日」这样的日期，或[被问]比丘的人数，或[被问]问题，他便咽下水而告知；若没有人问日期等，[他]便在出[村]时于村门口吐掉[水]而去。

Sopi kira gatapaccāgatavattaṃ pūrento – paṭhamaṃ tāva bhagavato mahāpadhānaṃ pūjessāmīti sattavassāni ṭhānacaṅkamameva adhiṭṭhāsi. Puna soḷasavassāni gatapaccāgatavattaṃ pūretvā arahattaṃ pāpuṇi. So kammaṭṭhānayutteneva cittena pādaṃ uddharanto, viyuttena uddhaṭe paṭinivattento gāmasamīpaṃ gantvā ‘‘gāvī nu pabbajito nū’’ti āsaṅkanīyapadese ṭhatvā cīvaraṃ pārupitvā kacchakantarato udakena pattaṃ dhovitvā udakagaṇḍūsaṃ karoti. Kiṃ kāraṇā? Mā me bhikkhaṃ dātuṃ vā vandituṃ vā āgate manusse ‘dīghāyukā hothā’ti vacanamattenāpi kammaṭṭhānavikkhepo ahosīti. ‘‘Ajja, bhante, katimī’’ti divasaṃ vā bhikkhugaṇanaṃ vā pañhaṃ vā pucchito pana udakaṃ gilitvā āroceti. Sace divasādīni pucchakā na honti, nikkhamanavelāya gāmadvāre niṭṭhubhitvāva yāti.

[a14] 也如在迦兰跋提陀寺入雨安居的五十位比丘那样。相传他们在阿萨勒哈月圆日作了约定：「未证得阿罗汉[果]，我们不互相交谈。」进村乞食时也含着一口水而入；被问到日期等时，便依所说的方式行持。那里的人们见到吐水[之处]便知道：「今天来了一位，今天两位。」他们这样想：「这些[尊者]究竟只是不与我们交谈呢，还是彼此也不交谈？若彼此也不交谈，一定是起了诤论。来吧，我们让他们互相忏谢。」[他们]全都到寺院去，在五十位比丘中，连两位比丘在同一处所[的情形]也没见到。于是他们中有眼力的人说：「诸位，作诤论者的住处不是这样的：塔院与菩提园扫得干干净净，扫帚安放得整整齐齐，饮用水与洗用水备办得妥妥当当。」他们便就此回去了。而那些比丘们也在三个月之内证得阿罗汉[果]，于大自恣[日]作了清净自恣。

Kalambatitthavihāre vassūpagatā paññāsabhikkhū viya ca. Te kira āsaḷhipuṇṇamāyaṃ katikavattaṃ akaṃsu – ‘‘arahattaṃ appatvā aññamaññaṃ nālapissāmā’’ti, gāmañca piṇḍāya pavisantā udakagaṇḍūsaṃ katvā

pavisiṃsu. Divasādīsu pucchitesu vuttanayeneva paṭipajjiṃsu. Tattha manussā niṭṭhubhanaṃ disvā jāniṃsu – ‘‘ajjeko āgato, ajja dve’’ ti. Evañca cintesuṃ – ‘‘kinnu kho ete amhehiyeva saddhiṃ na sallapanti, udāhu aññamaññampi. Sace aññamaññampi na sallapanti, addhā vivādajātā bhavissanti. Etha ne aññamaññaṃ khamāpessāmā’’ ti, sabbe vihāraṃ gantvā paññāsāya bhikkhūsu dvepi bhikkhū ekokāse nāddasaṃsu. Tato yo tesu cakkhumā puriso, so āha – ‘‘na bho kalahakārakānaṃ vasanokāso īdiso hoti, susammaṭṭhaṃ cetiyaṅgaṇabodhiyaṅgaṇaṃ, sunikkhittā sammajjaniyo, sūpaṭṭhapitaṃ pānīyaṃ paribhojanīya’’ nti, te tatova nivattā. Tepi bhikkhū anto temāseyeva arahattaṃ patvā mahāpavāraṇāya visuddhipavāraṇaṃ pavāresuṃ.

[a15] 如是，[比丘]如住在迦罗婆利曼陀婆的大龙长老、如在迦兰跋提陀寺入雨安居的比丘们那样，唯以与业处相应的心举足，走到村庄附近含一口水，观察诸街道，走上那没有酒徒、恶棍等作诤论者，也没有暴象、[暴]马等的街道。而在那里行乞时，不像匆匆忙忙那样疾行；因为没有什么叫做「疾行的常乞食头陀支」。而是如到达不平地面的水车一般，安稳不动地行走。挨家进入时，观察[施主]是想施与还是不想施与，等待相应的时候，得到食物后取之，或在村内、或在村外、或就回到寺院，在舒适相宜的地方坐下，作意业处，现起食厌想，依车轴之油、疮伤之膏、子肉之喻而省察，食用具足八支的食物——「不为嬉戏，不为骄慢，不为装饰，不为庄严……乃至……」；食毕作了水的事务，片刻间令饭食的疲劳止息，如同食前那样，食后、[夜的]初分与后分也唯作意业处——这名为「既带去又带回」。

Evaṃ kāḷavallimaṇḍapavāsī mahānāgatthero viya, kalambatitthavihāre vassūpagatabhikkhū viya ca kammaṭṭhānayutteneva cittena pādaṃ uddharanto gāmasamīpaṃ gantvā udakagaṇḍūsaṃ katvā vīthiyo sallakkhetvā, yattha surāsoṇḍadhuttādayo kalahakārakā caṇḍahatthiassādayo vā natthi, taṃ vīthiṃ paṭipajjati. Tattha ca piṇḍāya caramāno na turitaturito viya javena gacchati. Na hi javena piṇḍapātiyadhutaṅgaṃ nāma kiñci atthi. Visamabhūmibhāgappattaṃ pana udakasakaṭaṃ viya niccalo hutvā gacchati. Anugharaṃ paviṭṭho ca dātukāmaṃ vā adātukāmaṃ vā sallakkhetvā tadanurūpaṃ kālaṃ āgamento bhikkhaṃ paṭilabhitvā ādāya antogāme vā bahigāme vā vihārameva vā āgantvā yathā phāsuke patirūpe okāse nisīditvā kammaṭṭhānaṃ manasikaronto āhāre paṭikūlasaññaṃ upaṭṭhapetvā akkhabbhañjana – vaṇalepanaputtamaṃsūpamavasena paccavekkhanto aṭṭhaṅgasamannāgataṃ āhāraṃ āhāreti, neva davāya na madāya na maṇḍanāya na vibhūsanāya…pe… bhuttāvī ca udakakiccaṃ katvā muhuttaṃ bhattakilamathaṃ paṭippassambhetvā yathā purebhattaṃ, evaṃ pacchābhattaṃ purimayāmaṃ pacchimayāmañca kammaṭṭhānameva manasi karoti, ayaṃ vuccati harati ca paccāharati cāti.

[a16] 而圆满这称为「带去、带回」的往返之义务者，若具足亲依止[的因缘]，就在初龄证得阿罗汉[果]；若不在初龄证得，便在中龄；若不在中龄证得，便在临终时；若不在临终时证得，便在成为天子[之后]；若成为天子也不证得，便于无佛出世时投生而证得独觉菩提；若不证得独觉菩提，便在诸佛现前时成为速通达者，如婆希迦·树皮衣长老；或成为大慧者，如舍利弗长老；或成为大神变者，如大目犍连长老；或成为头陀说者，如大迦叶长老；或成为天眼者，如阿奴卢塔长老；或成为持律者，如优波离长老；或成为说法者，如本那·满答尼子长老；或成为林住者，如离婆多长老；或成为多闻者，如阿难长老；或成为乐于学者，如佛子罗睺罗长老。如是，此四种[人]中，那既带去又带回者，他的行处正知便达到了顶点。

Idaṃ pana haraṇapaccāharaṇasaṅkhātaṃ gatapaccāgatavattaṃ pūrento yadi upanissayasampanno hoti, paṭhamavaye eva arahattaṃ pāpuṇāti. No ce paṭhamavaye pāpuṇāti, atha majjhimavaye; no ce majjhimavaye pāpuṇāti, atha maraṇasamaye; no ce maraṇasamaye pāpuṇāti, atha devaputto hutvā; no ce devaputto hutvā pāpuṇāti, anuppanne buddhe nibbatto paccekabodhiṃ sacchikaroti. No ce paccekabodhiṃ sacchikaroti, atha buddhānaṃ sammukhībhāve khippābhiññho hoti; seyyathāpi thero bāhiyo dārucīriyo mahāpañño vā, seyyathāpi thero sāriputto mahiddhiko vā, seyyathāpi thero mahāmoggallāno dhutavādo vā, seyyathāpi thero mahākassapo dibbacakkhuko vā, seyyathāpi thero anuruddho vinayadharo vā, seyyathāpi thero upāli dhammakathiko vā, seyyathāpi thero puṇṇo mantāṇiputto āraññiko vā, seyyathāpi thero revato bahussuto vā, seyyathāpi thero ānando bhikkhākāmo vā, seyyathāpi thero rāhulo buddhaputtoti. Iti imasmiṃ catukke yvāyaṃ harati ca paccāharati ca, tassa gocarasampajaññaṃ sikhāpattaṃ hoti.

[a17] 而于前进等[事]中不迷昧，[即是]无痴正知；它应如此了知：于此，比丘前进或返回时，不像盲愚的凡夫于前进等[事]中迷昧为「自我在前进，前进是由自我所生」或「我在前进，前进是我所生」那样迷昧，[而是了知：]当「我要前进」之心生起时，与那心一同的心生风界生起而产生表[色]；如是，依心之作用与风界的扩散，这被共许为「身」的骨聚便前进。当他如此前进时，于每一次举足中，地界与水界二界是低劣的、微弱的，其余二界是增强的、有力的；于移前与横移中也是如此。于放下中，火界与风界二界是低劣的、微弱的，其余二界是增强的、有力的；于放置与压止中也是如此。此中，于举[足]时转起的色法与非色法达不到移前，同样，于移前时转起的达不到横移，于横移时转起的达不到放下，于放下时转起的达不到放置，于放置时转起的达不到压止；它们就在各各处所一节一节、一结一结、一段一段地，如投入热锅中的胡麻一般噼啪作响而破坏。此中，究竟是哪一个在前进？又是哪一个的前进？因为依胜义而言，唯是诸界的行走、诸界的站立、诸界的坐、诸界的卧；于各各部分中，[心]与色一同[生灭]——

Abhikkamādīsu pana asammuyhanaṃ asammohasampajaññaṃ, taṃ evaṃ veditabbaṃ – idha bhikkhu abhikkamanto vā paṭikkamanto vā yathā andhabālaputhujjanā abhikkamādīsu – ‘‘attā abhikkamati, attanā abhikkamo nibbattito’’ ti vā, ‘‘ahaṃ abhikkamāmi, mayā abhikkamo nibbattito’’ ti vā sammuyhanti, tathā asammuyhanto ‘‘abhikkamāmī’’ ti citte uppajjamāne teneva cittena saddhiṃ cittasamuṭṭhānā vāyodhātu viññattiṃ janayamānā uppajjati. Iti cittakiriyavāyodhātuvipphāravasena ayaṃ kāyasammato aṭṭhisaṅghāto abhikkamati. Tassevaṃ abhikkamato ekekapāduddharaṇe pathavīdhātu āpodhātūti dve dhātuyo omattā honti mandā, itarā dve adhimattā honti balavatiyo; tathā atiharaṇavītiharaṇesu. Vossajjane tejodhātu vāyodhātūti dve dhātuyo omattā honti mandā, itarā dve adhimattā balavatiyo, tathā sannikkhepanasannirujjhanesu. Tattha uddharaṇe pavattā rūpārūpadhammā atiharaṇaṃ na pāpuṇanti, tathā atiharaṇe pavattā vītiharaṇaṃ, vītiharaṇe pavattā vossajjanaṃ, vossajjane pavattā sannikkhepanaṃ, sannikkhepane pavattā sannirujjhanaṃ na pāpuṇanti. Tattha tattheva pabbaṃ pabbaṃ sandhi sandhi odhi odhi hutvā tattakapāle pakkhittatilāni viya paṭapaṭāyantā bhijjanti. Tattha ko eko abhikkamati, kassa vā ekassa abhikkamanaṃ? Paramatthato hi dhātūnaṃyeva gamanaṃ, dhātūnaṃ ṭhānaṃ, dhātūnaṃ nisajjanaṃ, dhātūnaṃ sayanaṃ. Tasmiṃ tasmiṃ koṭṭhāse saddhiṃ rūpena.

[a18] 一个心生起，另一个心灭去

Aññaṃ uppajjate cittaṃ, aññaṃ cittaṃ nirujjhati;

[a19] 无间地相续，如河流般转起。

Avīcimanusambandho, nadīsotova vattatīti.

[a20] 如是，于前进等[事]中的不迷昧，名为无痴正知。

Evaṃ abhikkamādīsu asammuyhanaṃ asammohasampajaññaṃ nāmāti.

[a21] 「在前进、返回时保持正知」一句之义[至此]结束。

Niṭṭhito abhikkante paṭikkante sampajānakārī hotīti padassa attho.

[a22] 而「向前看、向旁看时（ālokitevilokite）」中，名为「向前看」的，是向前方看；名为「向旁看」的，是向四维看。另有依向下、向上、向后看而名为「俯看」、「仰看」、「回看」的，此处未取它们；[世尊]依相宜而唯取此二种，或者以此[二]为门，那一切也都被摄取了。

Ālokite vilokiteti ettha pana ālokitaṃ nāma purato pekkhaṇaṃ. Vilokitaṃ nāma anudisāpekkhaṇaṃ. Aññānipi heṭṭhā upari pacchato pekkhaṇavasena olokitaullokitāpalokitāni nāma honti, tāni idha na gahitāni. Sāruppavasena pana imāneva dve gahitāni, iminā vā mukhena sabbānipi tāni gahitānevāti.

[a23] 此中，当「我要看」之心生起时不唯随心而看，[而是]摄取义利，[这是]有义利正知；这应以具寿难陀（Nanda）为身证而了知。因为世尊这样说过：「诸比丘，若难陀应当看东方，难陀便以心全部作意之后看东方：『我如此看东方时，贪与忧等恶、不善法将不流入。』如此他于其中有正知。（《增支部》8.9）诸比丘，若难陀[应当看]西方……乃至……北方……乃至……南方……乃至……上方……乃至……下方……乃至……应当遍看四

维，难陀便以心全部作意之后遍看四维：『我如此遍看四维时，贪与忧等恶、不善法将不流入。』如此他于其中有正知。」

Tattha ‘‘ālokessāmī’’ ti citte uppanne cittavaseneva anoloketvā atthapariggaṇhanaṃ sātthakasampajaññaṃ, taṃ āyasmantaṃ nandaṃ kāyasakkhiṃ katvā veditabbaṃ. Vuttañhetaṃ bhagavatā – ‘‘sace, bhikkhave, nandassa puratthimā disā āloketabbā hoti, sabbaṃ cetasā samannāharitvā nando puratthimaṃ disaṃ āloketi – ‘evaṃ me puratthimaṃ disaṃ ālokayato na abhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ ti. Itiha tattha sampajāno hoti (a. ni. 8.9). Sace, bhikkhave, nandassa pacchimā disā…pe… uttarā disā…pe… dakkhiṇā disā…pe… uddhaṃ…pe… adho…pe… anudisā anuviloketabbā hoti, sabbaṃ cetasā samannāharitvā nando anudisaṃ anuviloketi – ‘evaṃ me anudisaṃ anuvilokayato na abhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ ti. Itiha tattha sampajāno hotī’’ ti.

[a24] 此外，此处也应依前面所说的见塔等而了知有义利性与适宜性；而不舍弃业处，即是行处正知。所以，此中修蕴、界、处业处者应依自己的业处，修遍等业处者则应唯以业处为首而作向前看与向旁看。内里并没有名为「自我」的看者或旁看者；而是当「我要看」之心生起时，与那心一同的心生风界生起而产生表[色]。如是，依心之作用与风界的扩散，下眼睑向下沉，上[眼睑]向上抬——并没有谁以机关把它打开；其后眼识生起而成办见的作用——如此了知，此中名为无痴正知。此外，此处的无痴正知也应依根本的遍知、客来性与暂时性而了知。先依根本的遍知[而言]——

Api ca idhāpi pubbe vuttacetiyadassanādivaseneva sātthakatā ca sappāyatā ca veditabbā, kammaṭṭhānassa pana avijahanameva gocarasampajaññaṃ. Tasmā ettha khandhadhātuāyatanakammaṭṭhānikehi attano kammaṭṭhānavaseneva, kasiṇādikammaṭṭhānikehi vā pana kammaṭṭhānasīseneva ālokanaṃ vilokanaṃ kātabbaṃ. Abbhantare attā nāma āloketā vā viloketā vā natthi, ‘ālokessāmī’ ti pana citte uppajjamāne teneva cittena saddhiṃ cittasamuṭṭhānā vāyodhātu viññattiṃ janayamānā uppajjati. Iti cittakiriyavāyodhātuvipphāravasena heṭṭhimaṃ akkhidalaṃ adho sīdati, uparimaṃ uddhaṃ laṅgheti. Koci yantakena vivaranto nāma natthi. Tato cakkhuviññāṇaṃ dassanakiccaṃ sādhentaṃ uppajjatīti evaṃ pajānanaṃ panettha asammohasampajaññaṃ nāma. Api ca mūlapariññā āgantukatāva kālikabhāvavasena pettha asammohasampajaññaṃ veditabbaṃ. Mūlapariññāvasena tāva –

[a25] 有分与转向，见与领受

Bhavaṅgāvajjanañceva, dassanaṃ sampaṭicchanaṃ;

[a26] 推度、确定，第七是速行。

Santīraṇaṃ voṭṭhabbanaṃ, javanaṃ bhavati sattamaṃ.

[a27] 此中，有分成办生有之支的作用而转起；转离它之后，唯作意界成办转向的作用；它灭后，眼识成办见的作用；它灭后，异熟意界成办领受的作用；它灭后，异熟意识界成办推度的作用；它灭后，唯作意识界成办确定的作用；它灭后，速行速行七次。此中，于第一速行中[尚]不成为依「这是女人，这是男人」而贪、瞋、痴的向前看与向旁看；于第二速行中……乃至……于第七速行中[也是如此]。而当这些[心]如战场上的战士们那样上下破灭而倒下之后，才成为依「这是女人，这是男人」而贪等的向前看与向旁看。如是，先应依根本的遍知了知此中的无痴正知。

Tattha bhavaṅgaṃ upapattibhavassa aṅgakiccaṃ sādhayamānaṃ pavattati, taṃ āvaṭṭetvā kiriyamanodhātu āvajjanakiccaṃ sādhayamānā, taṃnirodhā cakkhuviññāṇaṃ dassanakiccaṃ sādhayamānaṃ, taṃnirodhā vipākamanodhātu sampaṭicchanakiccaṃ sādhayamānā, taṃnirodhā vipākamanoviññāṇadhātu santīraṇakiccaṃ sādhayamānā, taṃnirodhā kiriyamanoviññāṇadhātu voṭṭhabbanakiccaṃ sādhayamānā, taṃnirodhā sattakkhattuṃ javanaṃ javati. Tattha paṭhamajavanepi – ‘‘ayaṃ itthī, ayaṃ puriso’’ ti rajjanadussanamuyhanavasena ālokitavilokitaṃ nāma na hoti. Dutiyajavanepi…pe… sattamajavanepi. Etesu pana yuddhamaṇḍale yodhesu viya heṭṭhupariyavasena bhijjitvā patitesu – ‘‘ayaṃ itthī, ayaṃ puriso’’ ti rajjanādivasena ālokitavilokitaṃ hoti. Evaṃ tāvettha mūlapariññāvasena asammohasampajaññaṃ veditabbaṃ.

[a28] 而于眼门中，当色进入现前时，从有分的动摇以上，转向等[诸心]依成办各自的作用而生起、灭去之后，最后速行生起；它对于先前生起的转向等[诸心]而言，在作为其住宅的眼门中，如同一个客人。正如一个为求乞什么而进入他人家中的客人，在主人们默然而坐时不宜发号施令；同样，在作为转向等[心]之住宅的眼门中，当转向等[心]并不贪、不瞋、不痴时，[速行]的贪、瞋、痴也是不相宜的——如是应依客来性了知无痴正知。

Cakkhudvāre pana rūpe āpāthamāgate bhavaṅgacalanato uddhaṃ sakakiccanipphādanavasena āvajjanādīsu uppajjitvā niruddhesu avasāne javanaṃ uppajjati, taṃ pubbe uppannānaṃ āvajjanādīnaṃ gehabhūte cakkhudvāre āgantukapuriso viya hoti. Tassa yathā paragehe kiñci yācituṃ paviṭṭhassa āgantukapurisassa gehassāmikesu tuṇhīmāsinesu āṇākaraṇaṃ na yuttaṃ, evaṃ āvajjanādīnaṃ gehabhūte cakkhudvāre āvajjanādīsupi arajjantesu adussantesu amuyhantesu ca rajjanadussanamuyhanaṃ ayuttanti evaṃ āgantukabhāvavasena asammohasampajaññaṃ veditabbaṃ.

[a29] 而于眼门中生起的那些以确定为终的诸心，与相应诸法一同就在各处破灭，彼此互不相见，[故]是短暂的、暂时的。此中，正如在一家之内所有人都死了，剩下的那一个也即刻就要死的[人]，对于歌舞等的欢喜是不相宜的；同样，在同一门中连同相应[法]的转向等[心]于各处死去之后，剩下的、即刻也要死的速行，其依贪、瞋、痴的欢喜也是不相宜的。如是应依暂时性了知无痴正知。

Yāni panetāni cakkhudvāre voṭṭhabbanapariyosānāni cittāni uppajjanti, tāni saddhiṃ sampayuttadhammehi tattha tattheva bhijjanti, aññamaññaṃ na passantīti, ittarāni tāvakālikāni honti. Tattha yathā ekasmiṃ ghare sabbesu mānusakesu matesu avasesassa ekassa taṅkhaṇaññeva maraṇadhammassa na yuttā naccagītādīsu abhirati nāma. Evameva ekadvāre sasampayuttesu āvajjanādīsu tattha tattheva matesu avasesassa taṅkhaṇeyeva maraṇadhammassa javanassāpi rajjanadussanamuyhanavasena abhirati nāma na yuttāti. Evaṃ tāvakālikabhāvavasena asammohasampajaññaṃ veditabbaṃ.

[a30] 此外，这[无痴正知]也应依蕴、处、界、缘的省察而了知。因为此中眼与诸色是色蕴，见是识蕴，与之相应的受是受蕴，想是想蕴，触等是行蕴。如是，在这五蕴的和合中，向前看与向旁看才被了知。此中，究竟是哪一个在看？哪一个在旁看？

Api ca khandhāyatanadhātupaccayapaccavekkhaṇavasena petaṃ veditabbaṃ. Ettha hi cakkhu ceva rūpā ca rūpakkhandho, dassanaṃ viññāṇakkhandho, taṃsampayuttā vedanā vedanākkhandho, saññā saññākkhandho, phassādikā saṅkhārakkhandho. Evametesaṃ pañcannaṃ khandhānaṃ samavāye ālokanavilokanaṃ paññāyati. Tattha ko eko āloketi, ko viloketi?

[a31] 同样，眼是眼处，色是色处，见是意处，受等相应诸法是法处。如是，在这四处的和合中，向前看与向旁看才被了知。此中，究竟是哪一个在看？哪一个在旁看？

Tathā cakkhu cakkhāyatanaṃ, rūpaṃ rūpāyatanaṃ, dassanaṃ manāyatanaṃ, vedanādayo sampayuttadhammā dhammāyatanaṃ. Evametesaṃ catunnaṃ āyatanānaṃ samavāye ālokanavilokanaṃ paññāyati. Tattha ko eko āloketi, ko viloketi?

[a32] 同样，眼是眼界，色是色界，见是眼识界，与之相应的受等诸法是法界。如是，在这四界的和合中，向前看与向旁看才被了知。此中，究竟是哪一个在看？哪一个在旁看？

Tathā cakkhu cakkhudhātu, rūpaṃ rūpadhātu, dassanaṃ cakkhuviññāṇadhātu, taṃsampayuttā vedanādayo dhammā dhammadhātu. Evametāsaṃ catunnaṃ dhātūnaṃ samavāye ālokanavilokanaṃ paññāyati. Tattha ko eko āloketi, ko viloketi?

[a33] 同样，眼是依止缘，诸色是所缘缘，转向是无间缘、等无间缘、亲依止缘、无有缘、离去缘，光是亲依止缘，受等是俱生缘。如是，在这些缘的和合中，向前看与向旁看才被了知。此中，究竟是哪一个在看？哪一个在旁看？如是，此中也应依蕴、处、界、缘的省察而了知无痴正知。

Tathā cakkhu nissayapaccayo, rūpā ārammaṇapaccayo, āvajjanaṃ anantarasamanantarūpanissayanatthivigatapaccayo, āloko upanissayapaccayo, vedanādayo sahajātapaccayo.

Evametesaṃ paccayānaṃ samavāye ālokanavilokanaṃ paññāyati. Tattha ko eko āloketi, ko viloketīti? Evamettha khandhāyatanadhātupaccayapaccavekkhaṇavasenapi asammohasampajaññaṃ veditabbaṃ.

[a34] 「屈、伸[肢体]时（samiñjitepasārite）」者：即于诸肢节的屈与伸。此中，不唯随心而作屈与伸，[而是]辨别由手足的屈伸[所生]的有义利与无义利而摄取义利，[这是]有义利正知。此中，若把手足屈或伸得太久而住，[则]刹那刹那生起[苦]受，心得不到一境性，业处退失，不能证得殊胜[之德]；而适时屈、适时伸者，那些[苦]受便不生起，心得一境，业处增长，能证得殊胜[之德]——应如此了知有义利与无义利的辨别。

Samiñjite pasāriteti pabbānaṃ samiñjanapasāraṇe. Tattha cittavaseneva samiñjanapasāraṇaṃ akatvā hatthapādānaṃ samiñjanapasāraṇapaccayā atthānatthaṃ pariggaṇhitvā atthapariggaṇhanaṃ sātthakasampajaññaṃ. Tattha hatthapāde aticiraṃ samiñjetvā vā pasāretvā vā ṭhitassa khaṇe khaṇe vedanā uppajjati, cittaṃ ekaggataṃ na labhati, kammaṭṭhānaṃ paripatati, visesaṃ nādhigacchati. Kāle samiñjentassa kāle pasārentassa pana tā vedanā nuppajjanti, cittaṃ ekaggaṃ hoti, kammaṭṭhānaṃ phātiṃ gacchati, visesamadhigacchatīti, evaṃ atthānatthapariggaṇhanaṃ veditabbaṃ.

[a35] 而虽有义利，[仍]辨别适宜与不适宜而摄取适宜的，[这是]适宜正知。此中的方式如下——

Atthe pana satipi sappāyāsappāyaṃ pariggaṇhitvā sappāyapariggaṇhanaṃ sappāyasampajaññaṃ. Tatrāyaṃ nayo –

[a36] 相传在大塔院中，年少比丘们正在诵习[经典]，在他们背后年少的比丘尼们在听法。其中一位年少[比丘]伸手时触到了[女]身，就因这缘故而成了在家人。另一位比丘伸足时伸到了火中，足被烧至骨。另一位伸到了蚁垤上，被毒蛇咬了。另一位伸到了衣室的横杆上，被摩尼蛇咬了。所以不应在这样不适宜[之处]伸[手足]，而应在适宜[之处]伸。此中这[便]是适宜正知。

Mahācetiyaṅgaṇe kira daharabhikkhū sajjhāyaṃ gaṇhanti, tesaṃ piṭṭhipassesu daharabhikkhuniyo dhammaṃ suṇanti. Tatreko daharo hatthaṃ pasārento kāyasaṃsaggaṃ patvā teneva kāraṇena gihī jāto. Aparo bhikkhu pādaṃ pasārento aggimhi pasāresi, aṭṭhimāhacca pādo jhāyi. Aparo vammike pasāresi, so āsīvisena ḍaṭṭho. Aparo cīvarakuṭidaṇḍake pasāresi, taṃ maṇisappo ḍaṃsi. Tasmā evarūpe asappāye apasāretvā sappāye pasāretabbaṃ. Idamettha sappāyasampajaññaṃ.

[a37] 而行处正知应以大长老之事显示：相传大长老坐在日间住处与弟子们交谈时，忽然屈了手，[随即]又把它放回原处，[然后]慢慢地屈。弟子们问他：「尊者，为何忽然屈了手，又把它放回原处而慢慢地屈呢？」「贤友们，自我开始作意业处以来，我不曾舍弃业处而屈过手；而今与你们交谈之时，我舍弃业处而屈了[手]，所以又把它放回原处而屈。」「善哉，尊者！比丘正应当如此。」如是，此处也应知不舍弃业处即是行处正知。

Gocarasampajaññaṃ pana mahātheravatthunā dīpetabbaṃ – mahāthero kira divāṭhāne nisinno antevāsikehi saddhiṃ kathayamāno sahasā itthaṃ samiñjetvā puna yathāṭhāne ṭhapetvā saṇikaṃ samiñjesi. Taṃ antevāsikā pucchiṃsu – ‘‘kasmā, bhante, sahasā itthaṃ samiñjitvā puna yathāṭhāne ṭhapetvā saṇikaṃ samiñjiyitthā’’ ti? Yato paṭṭhāyāhaṃ, āvuso, kammaṭṭhānaṃ manasikātuṃ āraddho, na me kammaṭṭhānaṃ muñcitvā hattho samiñjitapubbo, idāni pana me tumhehi saddhiṃ kathayamānena kammaṭṭhānaṃ muñcitvā samiñjito. Tasmā puna yathāṭhāne ṭhapetvā samiñjesinti. Sādhu, bhante, bhikkhunā nāma evarūpena bhavitabbanti. Evametthāpi kammaṭṭhānāvijahanameva gocarasampajaññanti veditabbaṃ.

[a38] 内里并没有什么名为「自我」的屈者或伸者；而是依如上所说的心之作用与风界的扩散，如同牵线时木偶的手足动作一般而有屈与伸——如此遍知，此中应知[即是]无痴正知。

Abbhantare attā nāma koci samiñjento vā pasārento vā natthi, vuttappakāracittakiriyavāyodhātuvipphārena pana suttākaḍḍhanavasena dāruyantassa itthapādalacalanaṃ viya samiñjanapasāraṇaṃ hotīti evaṃ parijānanaṃ panettha asammohasampajaññanti veditabbaṃ.

[a39] 「持僧伽梨、钵与衣时（saṅghāṭipattacīvaradhāraṇe）」中，依着与披而[受用]僧伽梨与衣，依领受食物等而[受用]钵，[这样的]受用名为「持」。此中，先说持僧伽梨与衣：着或披了而行乞时的财物之得，以及世尊以「为遮寒冷」等方式所说之类，即名为「义利」；应依它了知有义利正知。

Saṅghāṭipattacīvaradhāraṇeti ettha saṅghāṭicīvarānaṃ nivāsanapārupanavasena pattassa bhikkhāpaṭiggahaṇādivasena paribhogo dhāraṇaṃ nāma. Tattha saṅghāṭicīvaradhāraṇe tāva nivāsetvā vā pārupitvā vā piṇḍāya carato āmisalābho sītassa paṭighātāyātiādinā nayena bhagavatā vuttappakāroyeva ca attho attho nāma. Tassa vasena sātthakasampajaññaṃ veditabbaṃ.

[a40] 而对体质热的人与羸弱者，细薄的衣是适宜的；对畏寒者，厚的双层[衣是适宜的]；相反的则是不适宜的。对任何人来说，破旧的[衣]都是不适宜的，因为要为它打补丁等而成为障碍；同样，绢、细麻布等各类可贪的衣[也是不适宜的]，因为那样的[衣]对独住林野者会造成住处的障难，乃至造成命的障难。而直截地说：凡依现相等邪命而生起的，以及他受用时不善法增长、善法衰退的，那[衣]便是不适宜的；相反的则是适宜的。应依它[了知]此中的适宜正知；而行处正知则应唯依不舍弃业处而了知。

Uṇhapakatikassa pana dubbalassa ca cīvaraṃ sukhumaṃ sappāyaṃ, sītālukassa ghanaṃ dupaṭṭaṃ. Viparītaṃ asappāyaṃ. Yassa kassaci jiṇṇaṃ asappāyameva, aggaḷādidānena hissa taṃ palibodhakaraṃ hoti. Tathā paṭṭuṇṇadukūlādibhedaṃ lobhanīyacīvaraṃ. Tādisañhi araññe ekakassa nivāsantarāyakaraṃ jīvitantarāyakarañcāpi hoti. Nippariyāyena pana yaṃ nimittakammādimicchājīvavasena uppannaṃ, yañcassa sevamānassa akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, taṃ asappāyaṃ. Viparītaṃ sappāyaṃ. Tassa vasenettha sappāyasampajaññaṃ. Kammaṭṭhānāvijahanavaseneva gocarasampajaññaṃ veditabbaṃ.

[a41] 内里并没有什么名为「自我」的披衣者；而是唯依如上所说的心之作用与风界的扩散才有披衣。此中，衣也是无思的，身也是无思的：衣不知道「身被我披覆了」，身也不知道「我被衣披覆了」；唯是诸界遮覆诸界之聚，如同以碎布遮覆偶像一般。所以既不应因得到美好的衣而生喜悦，也不应因得到不美好的[衣]而生忧恼。

Abbhantare attā nāma koci cīvaraṃ pārupento natthi, vuttappakārena cittakiriyavāyodhātuvipphāreneva pana cīvarapārupanaṃ hoti. Tattha cīvarampi acetanaṃ, kāyopi acetano. Cīvaraṃ na jānāti – ‘‘mayā kāyo pārupito’’ti. Kāyopi na jānāti – ‘‘ahaṃ cīvarena pārupito’’ti. Dhātuyova dhātusamūhaṃ paṭicchādenti paṭapilotikāyapotthakarūpapaṭicchādane viya. Tasmā neva sundaraṃ cīvaraṃ labhitvā somanassaṃ kātabbaṃ, na asundaraṃ labhitvā domanassaṃ.

[a42] 因为对龙[所住的]蚁垤、[受供的]神树等，有些人以花鬘、香、熏香、衣等作恭敬，有些人以粪、尿、泥、棍棒与刀[的击]打等作不敬；而龙的蚁垤、[神]树等并不因它们而生喜悦或忧恼。同样，既不应因得到美好的衣而生喜悦，也不应因得到不美好的[衣]而生忧恼——如是应依如此转起的省察而了知此中的无痴正知。

Nāgavammikacetiyarukkhādīsu hi keci mālāgandhadhūmavatthādīhi sakkāraṃ karonti, keci gūthamuttakaddamadaṇḍasatthappahārādīhi asakkāraṃ. Na tehi nāgavammikarukkhādayo somanassaṃ vā domanassaṃ vā karonti. Evameva neva sundaraṃ cīvaraṃ labhitvā somanassaṃ kātabbaṃ, na asundaraṃ labhitvā domanassanti, evaṃ pavattapaṭisaṅkhānavasenettha asammohasampajaññaṃ veditabbaṃ.

[a43] 于持钵中也是：不忽然取钵，[而是想]「持此而行乞将得到食物」——如是应依由取钵而应得的义利，了知有义利正知。

Pattadhāraṇepi pattaṃ sahasāva aggahetvā imaṃ gahetvā piṇḍāya caramāno bhikkhaṃ labhissāmīti, evaṃ pattaggahaṇapaccayā paṭilabhitabbaṃ atthavasena sātthakasampajaññaṃ veditabbaṃ.

[a44] 而对身体消瘦羸弱者，重的钵是不适宜的；对任何人来说，有四五处补钉、难以洗净的[钵]都是不适宜的。难洗的钵也是不可的，因为光是洗它就成了他的障碍。而摩尼色的钵是可贪的，依衣中所说的方式是不适宜的；至于依现相等而得的，以及他受用时不善法增长、善法衰退的，这[钵]是一向不适宜的；相反的则是适宜的。应依它[了知]此中的适宜正知；而行处正知则应唯依不舍弃业处而了知。

Kisadubbalasarīrassa pana garupatto asappāyo, yassa kassaci catupañcagaṇṭhikāhato dubbisodhanīyo asappāyova. Duddhotapattopi na vaṭṭati, taṃ dhovantasseva cassa palibodho hoti. Maṇivaṇṇapatto pana lobhanīyo, cīvare vuttanayeneva asappāyo, nimittakammādivasena laddho pana yañcassa sevamānassa

akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, ayaṃ ekantaasappāyova. Viparīto sappāyo. Tassa vasenettha sappāyasampajaññaṃ. Kammaṭṭhānāvijahanavaseneva ca gocarasampajaññaṃ veditabbaṃ.

[a45] 内里并没有什么名为「自我」的取钵者；而是唯依如上所说的心之作用与风界的扩散才有取钵。此中，钵也是无思的，手也是无思的：钵不知道「我被手所持」，手也不知道「钵被我们所持」；唯是诸界执取诸界之聚，如同以钳夹取火色的[灼热之]钵一般。如是应依如此转起的省察而了知此中的无痴正知。

Abbhantare attā nāma koci pattaṃ gaṇhanto natthi, vuttappakārena cittakiriyavāyodhātuvipphāravaseneva pattaggahaṇaṃ nāma hoti. Tattha pattopi acetano, hatthāpi acetanā. Patto na jānāti – ‘‘ahaṃ hatthehi gahito’’ti. Hatthāpi na jānanti – ‘‘amhehi patto gahito’’ti. Dhātuyova dhātusamūhaṃ gaṇhanti, saṇḍāsena aggivaṇṇapattaggahaṇe viyāti. Evaṃ pavattapaṭisaṅkhānavasenettha asammohasampajaññaṃ veditabbaṃ.

[a46] 此外，正如见到手足被截断、疮口流出脓血、生满虫聚、为青蝇所围绕、躺卧在无依者之堂中的无依之人，那些有悲悯心的人便为他们送上仅够裹疮的碎布，以及以瓦钵等[盛的]药物；其中有些人得到细的碎布，有些人得到粗的；药钵也是有些人得到形状好的，有些人得到形状不好的——而他们对此并不欢喜或不悦，因为碎布对他们的用处只在遮疮，瓦钵[的用处]只在盛药。同样，若比丘把衣看作裹疮之布，把钵看作药钵，把钵中所得的食物看作瓦钵中的药，应知这[比丘]便是于持僧伽梨、钵与衣中以无痴正知而作最上正知者。

Api ca yathā chinnahatthapāde vaṇamukhehi paggharitapubbalohitakimikule nīlamakkhikasamparikiṇṇe anāthasālāyaṃ nipanne anāthamanusse disvā, ye dayālukā purisā, te tesaṃ vaṇamattacoḷakāni ceva kapālādīhi ca bhesajjāni upanāmenti. Tattha coḷakānipi kesañci saṇhāni, kesañci thūlāni pāpuṇanti. Bhesajjakapālakānipi kesañci susaṇṭhānāni, kesañci dussaṇṭhānāni pāpuṇanti, na te tattha sumanā vā dummanā vā honti. Vaṇapaṭicchādanamatteneva hi coḷakena, bhesajjapaṭiggahaṇamatteneva ca kapālakena tesaṃ attho. Evameva yo bhikkhu vaṇacoḷakaṃ viya cīvaraṃ, bhesajjakapālakaṃ viya ca pattaṃ, kapāle bhesajjamiva ca patte laddhaṃ bhikkhaṃ sallakkheti, ayaṃ saṅghāṭipattacīvaradhāraṇe asammohasampajaññena uttamasampajānakārīti veditabbo.

[a47] 于「食」等[句]中，「食（asite）」者：即食用所乞得的食物。「饮（pīte）」者：即饮粥等。「嚼（khāyite）」者：即嚼食面饼等硬食。「尝（sāyite）」者：即尝蜜、糖蜜等。此中，以「不为嬉戏」等方式所说的八种义，即名为「义利」；应唯依它了知有义利正知。

Asitādīsu asiteti piṇḍapātabhojane. Pīteti yāguādipāne. Khāyiteti piṭṭhakhajjādikhādane. Sāyiteti madhuphāṇitādisāyane. Tattha neva davāyātiādinā nayena vutto aṭṭhavidhopi attho attho nāma. Tasseva vasena sātthakasampajaññaṃ veditabbaṃ.

[a48] 而于粗劣的、胜妙的、苦的、甜的味等[食物]中，凡使谁食之不安适的，那[食物]对他便是不适宜的。而依现相等而得的，以及他食用时不善法增长、善法衰退的，那[食物]是一向不适宜的；相反的则是适宜的。应依它[了知]此中的适宜正知；而行处正知则应唯依不舍弃业处而了知。

Lūkhapaṇītatittamadhurarasādīsu pana yena bhojanena yassa phāsu na hoti, taṃ tassa asappāyaṃ. Yaṃ pana nimittakammādivasena paṭiladdhaṃ, yañcassa bhuñjato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, taṃ ekantaasappāyameva, viparītaṃ sappāyaṃ. Tassa vasenettha sappāyasampajaññaṃ. Kammaṭṭhānāvijahanavaseneva ca gocarasampajaññaṃ veditabbaṃ.

[a49] 内里并没有什么名为「自我」的食者；而是唯依如上所说的心之作用与风界的扩散才有取钵，唯依心之作用与风界的扩散才有手伸入钵中，唯依心之作用与风界的扩散才有作食团、举食团与开口——并没有谁用钥匙或机关打开颚骨；唯依心之作用与风界的扩散才有把食团放入口中、上齿成办杵的作用、下齿成办臼的作用、舌成办手的作用。如是，在那里舌端的稀唾与舌根的浓唾涂润[食物]。那在下齿之臼中由舌手翻转、为唾水所润、被上齿之杵所碎的[食物]，并没有谁用勺或匙送入内里，唯依风界而进入；所进入的[食物]，并没有谁铺上草垫承托，唯依风界而住立；所住立的[食物]，并没有谁筑灶燃火而烹煮，唯依火界而消化；所消化的[食物]，并没有谁用木棒或杖把它排出，唯风界排出[它]。如是，风界推移、横移、承托、翻转、碎裂、干燥、排出；地界承托、翻转、碎裂、干燥；

水界润泽并维持湿性；火界令进入内里的[食物]消化；空界成为通道；识界随各处的正确运用而倾注。如是应依如此转起的省察而了知此中的无痴正知。

Abbhantare attā nāma koci bhuñjako natthi, vuttappakāracittakiriyavāyodhātuvipphāreneva pattappaṭiggahaṇaṃ nāma hoti. Cittakiriyavāyodhātuvipphāreneva hatthassa patte otāraṇaṃ nāma hoti. Cittakiriyavāyodhātuvipphāreneva ālopakaraṇaṃ ālopauddhāraṇaṃ mukhavivaraṇañca hoti, na koci kuñcikāya yantakena vā hanukaṭṭhīni vivarati. Cittakiriyavāyodhātuvipphāreneva ālopassa mukhe ṭhapanaṃ, uparidantānaṃ musalakiccasādhanaṃ, heṭṭhimadantānaṃ udukkhalakiccasādhanaṃ, jivhāya hatthakiccasādhanañca hoti. Iti tattha aggajivhāya tanukakheḷo mūlajivhāya bahalakheḷo makkheti. Taṃ heṭṭhādantaudukkhale jivhāhatthaparivattakaṃ kheḷodakena temitaṃ uparidantamusalasañcuṇṇitaṃ koci kaṭacchunā vā dabbiyā vā antopavesento nāma natthi, vāyodhātuyāva pavisati. Paviṭṭhaṃ paviṭṭhaṃ koci palālasanthāraṃ katvā dhārento nāma natthi, vāyodhātuvaseneva tiṭṭhati. Ṭhitaṃ ṭhitaṃ koci uddhanaṃ katvā aggiṃ jāletvā pacanto nāma natthi, tejodhātuyāva paccati. Pakkaṃ pakkaṃ koci daṇḍakena vā yaṭṭhiyā vā bahi nīhārako nāma natthi, vāyodhātuyeva nīharati. Iti vāyodhātu paṭiharati ca, vītiharati ca, dhāreti ca, parivatteti ca, sañcuṇṇeti ca, visoseti ca, nīharati ca. Pathavīdhātu dhāreti ca, parivatteti ca, sañcuṇṇeti ca, visoseti ca. Āpodhātu sineheti ca, allattañca anupāleti. Tejodhātu antopaviṭṭhaṃ paripāceti. Ākāsadhātu añjaso hoti. Viññāṇadhātu tattha tattha sammāpayogamanvāya ābhujatīti. Evaṃ pavattapaṭisaṅkhānavasenettha asammohasampajaññaṃ veditabbaṃ.

[a50] 此外，此处的无痴正知也应依十种厌逆性的省察而了知，即：依行[乞]、依遍求、依受用、依处所、依贮藏、依未消化、依已消化、依果、依流出、依涂染。而此中的详说，应从《清净道论》的食厌想解释中取得。

Api ca gamanato pariyesanato paribhogato āsayato nidhānato aparipakkato paripakkato phalato nissandato sammakkhanatoti, evaṃ dasavidhapaṭikūlabhāvapaccavekkhaṇato pettha asammohasampajaññaṃ veditabbaṃ. Vitthārakathā panettha visuddhimagge āhārapaṭikūlasaññāniddesato gahetabbā.

[a51] 「大便、小便时（uccārapassāvakamme）」者：即于大便与小便的作为中。此中，到时而不大小便者，全身出汗，两眼昏花，心不得一境，还生起其他疾病；而作[大小便]者，这一切都不会有——此是其义。应依它了知有义利正知。

Uccārapassāvakammeti uccārassa ca passāvassa ca karaṇe. Tattha pattakāle uccārapassāvaṃ akarontassa sakalasarīrato sedā muccanti, akkhīni bhamanti, cittaṃ na ekaggaṃ hoti, aññe ca rogā uppajjanti. Karontassa pana sabbaṃ taṃ na hotīti ayamettha attho. Tassa vasena sātthakasampajaññaṃ veditabbaṃ.

[a52] 而在非处大小便者有罪，恶名增长，[且]有命的障难；在适当之处作者，这一切都不会有——这便是此中的适宜，应依它[了知]适宜正知。而行处正知则应唯依不舍弃业处而了知。

Aṭṭhāne uccārapassāvaṃ karontassa pana āpatti hoti, ayaso vaḍḍhati, jīvitantarāyo hoti, patirūpe ṭhāne karontassa sabbaṃ taṃ na hotīti idamettha sappāyaṃ tassa vasena sappāyasampajaññaṃ. Kammaṭṭhānāvijahanavaseneva ca gocarasampajaññaṃ veditabbaṃ.

[a53] 内里并没有什么名为「自我」的作大小便者；而是唯依心之作用与风界的扩散才有大小便的作为。又如成熟的疮由疮的破裂而脓血不由自主地流出，又如过满的水器水不由自主地流出；同样，积聚在熟藏与膀胱中的大小便，为风力所逼迫，也不由自主地流出。而这样流出的大小便，既不是那比丘自己的，也不是他人的，唯是身体的流出物而已。如什么呢？如从水瓶中倒掉陈水者，那[水]既不是自己的，也不是他人的，唯是[身体的]料理而已——如是应依如此转起的省察而了知此中的无痴正知。

Abbhantare attā nāma uccārapassāvakammaṃ karonto natthi, cittakiriyavāyodhātuvipphāreneva pana uccārapassāvakammaṃ hoti. Yathā vā pana pakke gaṇḍe gaṇḍabhedena pubbalohitaṃ akāmatāya nikkhamati. Yathā ca atibharitā udakabhājanā udakaṃ akāmatāya nikkhamati. Evaṃ pakkāsayamuttavatthīsu sannicitā uccārapassāvā vāyuvegasamuppīḷitā akāmatāyapi nikkhamanti. So panāyaṃ evaṃ nikkhamanto uccārapassāvo neva tassa bhikkhuno attano hoti, na parassa, kevalaṃ sarīranissandova hoti. Yathā kiṃ? Yathā

udakatumbato purāṇudakaṃ chaḍḍentassa neva taṃ attano hoti, na paresaṃ; kevalaṃ paṭijagganamattameva hoti; evaṃ pavattapaṭisaṅkhānavasenettha asammohasampajaññaṃ veditabbaṃ.

[a54] 于「行走」等[句]中，「行走（gate）」者：即于行走中。「站立（ṭhite）」者：即于站立中。「坐着（nisinne）」者：即于坐中。「睡眠（sutte）」者：即于卧中。「觉醒（jāgarite）」者：即于醒觉中。「说话（bhāsite）」者：即于言说中。「沉默（tuṇhībhāve）」者：即于不言说中。因为「行走着或了知『我在行走』，站立着或了知『我站立着』，坐着或了知『我坐着』，卧着或了知『我卧着』」——在那部经中所说的是长时的威仪；「在前进、返回时，向前看、向旁看时，屈、伸[肢体]时」——在这[段]中是中等的[威仪]；而「行走、站立、坐着、睡眠、觉醒」——此处所说的则是细碎微小的威仪。所以于它们之中也应依所说的方式了知正知而作。

Gatādīsu gateti gamane. Ṭhiteti ṭhāne. Nisinneti nisajjāya. Sutteti sayane. Jāgariteti jāgaraṇe. Bhāsiteti kathane. Tuṇhībhāveti akathane. ‘‘Gacchanto vā gacchāmīti pajānāti, ṭhito vā ṭhitomhīti pajānāti, nisinno vā nisinnomhīti pajānāti, sayāno vā sayānomhīti pajānātī’’ ti imasmiñhi sutte addhānairiyāpathā kathitā. ‘‘Abhikkante paṭikkante ālokite vilokite samiñjite pasārite’’ ti imasmiṃ majjhimā. ‘‘Gate ṭhite nisinne sutte jāgarite’’ ti idha pana khuddakacuṇṇiyairiyāpathā kathitā. Tasmā tesupi vuttanayeneva sampajānakāritā veditabbā.

[a55] 而三藏大西瓦长老（Tipiṭakamahāsivatthera）说：凡长时行走或经行之后，于其后站立而如此省察——「经行时所转起的色法与非色法就在此处灭去」，这名为「于行走中正知而作」。

Tipiṭakamahāsivatthero panāha – yo ciraṃ gantvā vā caṅkamitvā vā aparabhāge ṭhito iti paṭisañcikkhati – ‘‘caṅkamanakāle pavattā rūpārūpadhammā ettheva niruddhā’’ ti. Ayaṃ gate sampajānakārī nāma.

[a56] 凡诵习、或解答问题、或作意业处而长时站立之后，于其后坐下而如此省察——「站立时所转起的色法与非色法就在此处灭去」，这名为「于站立中正知而作」。

Yo sajjhāyaṃ vā karonto, pañhaṃ vā vissajjento, kammaṭṭhānaṃ vā manasikaronto ciraṃ ṭhatvā aparabhāge nisinno iti paṭisañcikkhati – ‘‘ṭhitakāle pavattā rūpārūpadhammā ettheva niruddhā’’ ti. Ayaṃ ṭhite sampajānakārī nāma.

[a57] 凡唯依作诵习等而长时坐着之后，于其后起身而如此省察——「坐时所转起的色法与非色法就在此处灭去」，这名为「于坐中正知而作」。

Yo sajjhāyādikaraṇavaseneva ciraṃ nisīditvā aparabhāge uṭṭhāya iti paṭisañcikkhati – ‘‘nisinnakāle pavattā rūpārūpadhammā ettheva niruddhā’’ ti. Ayaṃ nisinne sampajānakārī nāma.

[a58] 而凡卧着诵习、或作意业处而入睡之后，于其后起身而如此省察——「卧时所转起的色法与非色法就在此处灭去」，这名为「于睡眠与觉醒中正知而作」。因为唯作心的不转起名为「睡眠」，[其]转起名为「觉醒」。

Yo pana nipannako sajjhāyaṃ vā karonto kammaṭṭhānaṃ vā manasikaronto niddaṃ okkamitvā aparabhāge uṭṭhāya iti paṭisañcikkhati – ‘‘sayanakāle pavattā rūpārūpadhammā ettheva niruddhā’’ ti. Ayaṃ sutte jāgarite ca sampajānakārī nāma. Kiriyamayacittānañhi appavattanaṃ soppaṃ nāma, pavattanaṃ jāgaritaṃ nāma.

[a59] 而凡说话时[了知]「这名为声者，是依唇、依齿与舌与腭，以及依心与之相应的作用而生起的」，[如此]具念、正知而说话；或者长时作诵习、或说法、或转起业处、或解答问题之后，于其后保持沉默而如此省察——「说话时所生起的色法与非色法就在此处灭去」，这名为「于说话中正知而作」。

Yo pana bhāsamāno – ‘‘ayaṃ saddo nāma oṭṭhe ca paṭicca, dante ca jivhañca tāluñca paṭicca, cittassa ca tadanurūpaṃ payogaṃ paṭicca jāyatī’’ ti sato sampajānova bhāsati. Ciraṃ vā pana kālaṃ sajjhāyaṃ vā katvā, dhammaṃ vā kathetvā, kammaṭṭhānaṃ vā pavattetvā, pañhaṃ vā vissajjetvā, aparabhāge tuṇhībhūto iti paṭisañcikkhati – ‘‘bhāsitakāle uppannā rūpārūpadhammā ettheva niruddhā’’ ti. Ayaṃ bhāsite sampajānakārī nāma.

[a60] 凡保持沉默而长时作意法或业处之后，于其后如此省察——「沉默时所转起的色法与非色法就在此处灭去」。因为有所造色的转起时名为「说话」，[其]不[转起]时名为「沉默」。这名为「于沉默中正知而作」。

Yo tuṇhībhūto ciraṃ dhammaṃ vā kammaṭṭhānaṃ vā manasikatvā aparabhāge iti paṭisañcikkhati – ‘‘tuṇhībhūtakāle pavattā rūpārūpadhammā ettheva niruddhā’’ ti. Upādārūpappavattiyañhi sati bhāsati nāma, asati tuṇhī bhavati nāmāti. Ayaṃ tuṇhībhāve sampajānakārī nāmāti.

[a61] 大西瓦长老所说的这[一切]是无痴之担，为《大念处经》所意指。而在这《沙门果[经]》中，四种正知全都可得。所以此中也应依所说的方式，就四种正知了知正知而作。又「正知而作（sampajānakārī）」于一切句中，都应唯依与念相应的正知了知其义。「具足念与正知（satisampajaññenasamannāgato）」这一语的详说即是如此。而在《分别论》中，「具念、正知地前进，具念、正知地返回」——这些语句是这样分别的。「大王，……就是这样（evaṃkho,mahārāja）」者：即如是依与念相应的正知而转起前进等，便名为具足念与正知，此是其义。

Tayidaṃ mahāsivattherena vuttaṃ asammohadhuraṃ mahāsatipaṭṭhānasutte adhippetaṃ. Imasmiṃ pana sāmaññaphale sabbampi catubbidhaṃ sampajaññaṃ labbhati. Tasmā vuttanayeneva cettha catunnaṃ sampajaññānaṃ vasena sampajānakāritā veditabbā. Sampajānakārīti ca sabbapadesu satisampayuttasseva sampajaññassa vasena attho veditabbo. Satisampajaññena samannāgatoti etassa hi padassa ayaṃ vitthāro. Vibhaṅgappakaraṇe pana – ‘‘sato sampajāno abhikkamati, sato sampajāno paṭikkamatī’’ ti evaṃ etāni padāni vibhattāneva. Evaṃ, kho mahārājāti evaṃ satisampayuttassa sampajaññassa vasena abhikkamādīni pavattento satisampajaññena samannāgato nāma hotīti attho.

复注（36 块）

[t1] 周遍地、或殊胜地、特别地了知，故为「正知者（sampajāno）」；正知者之性即「正知（sampajañña）」，[指]如此转起的智。对它的分别，即「正知的分别（sampajaññabhājanīya）」；[即]于那正知的分别中。前行[即]「前进（abhikkanta）」，[义注]故说「前行称为『前进』（abhikkantaṃvuccatigamanaṃ）」；同样，返回[即]「返回（paṭikkanta）」，[义注]故说「返回称为『返回』（paṭikkantaṃnivattanaṃ）」。而「返回（nivattana）」唯是转身而已；转身之后的行走仍是行走。「向前推进者（abhiharanto）」者：即依行走而使身趋前者。[义注]为显示「于站、坐、卧中，那不属行走的身之向前倾即是『前进』，向后移即是『返回』」，故说「于站立[中]也是（ṭhānepi）」等语。「座位的（āsanassa）」者：即凳等座位的。「向前部（purimaaṅgābhimukho）」者：即朝向框架等前部者。「移动（saṃsaranto）」者：即挪动着。「退移（paccāsaṃsaranto）」者：即向后挪动着。[义注]以「也是同样的道理（esevanayo）」举示卧者向前挪动与向后挪动[之事]。

. Samantato, pakaṭṭhaṃ vā savisesaṃ jānātīti sampajāno, sampajānassa bhāvo sampajaññaṃ, tathāpavattañāṇaṃ. Tassa vibhajanaṃ sampajaññabhājanīyaṃ, tasmiṃ sampajaññabhājanīyamhi. Abhikkamanaṃ abhikkantanti āha ‘‘abhikkantaṃ vuccati gamana’’nti. Tathā paṭikkamanaṃ paṭikkantanti āha ‘‘paṭikkantaṃ nivattana’’nti. Nivattananti ca nivattimattaṃ. Nivattitvā pana gamanaṃ gamanameva. Abhiharantoti gamanavasena kāyaṃ upanento. Ṭhānanisajjāsayanesu yo gamanavidhuro kāyassa purato abhihāro, so abhikkamo, pacchato apaharaṇaṃ paṭikkamoti dassento ‘‘ṭhānepī’’ tiādimāha. Āsanassāti pīṭhakādiāsanassa. Purimaaṅgābhimukhoti aṭanikādipurimāvayavābhimukho. Saṃsarantoti saṃsappanto. Paccāsaṃsarantoti paṭiāsappanto. ‘‘Eseva nayo’’ ti iminā nipannasseva abhimukhasaṃsappanapaṭiāsappanāni nidasseti.

[t2] 正确地了知[即]「正知（sampajāna）」；以它而以作自己应作之事为习者，[即]「保持正知者（sampajānakārī）」，[义注]故说「以正知而作一切事（sampajaññenasabbakiccakārī）」。「sampajāna」一语是「sampajañña」的同义语，[此]前面已说过。「确实作正知（sampajaññaṃkaroteva）」者：即于前进等[事]中确实生起不迷昧。或者，他有正知之作，故为「保持正知者」。与称为「从法上增长」的义利俱而转起，故为「有义利的（sātthaka）」，[指]前进等；对有义利[之事]的正知，即「有义利正知」。对适宜的、即对自己有益[之事]的正知，即「适宜正知」。于前进等——即于乞食的行处以

及在他处所转起的[威仪]中——对不舍弃的、称为业处的行处的正知，即「行处正知」。于前进等[事]中的不迷昧本身即是正知，[故为]「无痴正知」。「摄取（pariggahetvā）」者：即衡量、审度、省思，此是其义。以「见僧团」便摄取了为布萨、自恣等而前往[之事]。「见不净[相]等（asubhadassanādi）」者：应知以「等（ādi）」字摄取遍的遍作等。为开显略说之义，[义注]才说「因为见到塔或菩提树（cetiyaṃvābodhiṃvādisvāpihi）」等语。「便证得阿罗汉[果]（arahattaṃpāpuṇāti）」——这是就胜者而说；因为止观的生起对比丘也正是增长。「有些人（keci）」者：即无畏山住者。

Sammā pajānanaṃ sampajānaṃ, tena attanā kātabbakiccassa karaṇasīlo sampajānakārīti āha ‘‘sampajaññena sabbakiccakārī’’ti. Sampajānasaddassa sampajaññapariyāyatā pubbe vuttā eva. Sampajaññaṃ karotevāti abhikkantādīsu asammohaṃ uppādeti eva. Sampajaññassa vā kāro etassa atthīti sampajānakārī. Dhammato vaḍḍhisaṅkhātena saha atthena vattatīti sātthakaṃ, abhikkantādi. Sātthakassa sampajānanaṃ sātthakasampajaññaṃ. Sappāyassa attano hitassa sampajānanaṃ sappāyasampajaññaṃ. Abhikkamādīsu bhikkhācāragocare, aññatthāpi ca pavattesu avijahite kammaṭṭhānasaṅkhāte gocare sampajaññaṃ gocarasampajaññaṃ. Abhikkamādīsu asammuyhanameva sampajaññaṃ asammohasampajaññaṃ. Pariggahetvāti tūletvā tīretvā paṭisaṅkhāyāti, attho. Saṅghadassaneneva uposathapavāraṇādiatthaṃ gamanaṃ saṅgahitaṃ. Asubhadassanādīti ādi-saddena kasiṇaparikammādīnaṃ saṅgaho daṭṭhabbo. Saṅkhepato vuttamatthaṃ vivarituṃ ‘‘cetiyaṃ vā bodhiṃ vā disvāpi hī’’tiādi vuttaṃ. Arahattaṃ pāpuṇātīti ukkaṭṭhaniddeso eso. Samathavipassanuppādanampi hi bhikkhuno vaḍḍhiyeva. Kecīti abhayagirivāsino.

[t3] 「而在那[行走]中（tasmiṃpana）」者：即在依有义利正知所摄取之义中。有人或会疑虑：「以『义利是从法上增长』所意指的有义利[之事]，岂不就是适宜的吗？」——为除去那[疑虑]，[义注]才开始说「先说见塔[是有义利的]（cetiyadassanaṃtāva）」等语。「如同画中之像一般（cittakammarūpakāniviya）」者：即如彩绘所成的塑像一般，或如以机关而作的种种巧像一般。「不平等观察（asamapekkhanaṃ）」——即依依于家的无智之舍而对所缘作不如理的执取；就此而说「以眼见色，愚昧迷惑的凡夫生起舍」等（《中部》3.308）。由象等的践踏而有命的障难；由见异性之色等而有梵行的障难。

Tasmiṃ panāti sātthakasampajaññavasena pariggahitaatthe. ‘‘Atthoti dhammato vaḍḍhī’’ti yaṃ sātthakanti adhippetaṃ, taṃ sappāyaṃ evāti siyā kassaci āsaṅkāti tannivattanatthaṃ ‘‘cetiyadassanaṃ tāvā’’tiādi āraddhaṃ. Cittakammarūpakāni viyāti cittakammakatā paṭimāyo viya, yantapayogena vā vicittakammā paṭimāyo viya. Asamapekkhanaṃ gehassita aññāṇupekkhāvasena ārammaṇassa ayoniso gahaṇaṃ. Yaṃ sandhāya vuttaṃ. ‘‘Cakkhunā rūpaṃ disvā uppajjati upekkhā bālassa mūḷhassa puthujjanassā’’tiādi (ma. ni. 3.308). Hatthiādisammaddena jīvitantarāyo. Visabhāgarūpadassanādinā brahmacariyantarāyo.

[t4] 自出家之日起，[沙弥]对诸比丘随顺的言语是习行的；而不随顺的言语则名为它的第二[句]，[义注]故说「从未……说过第二句话（dvekathānāmanakathitapubbā）」。「如是（evaṃ）」——是回指「然而若（sacepana）」等所说的一切行相，而不是正要说的「女人的不净[相]对男子……（purisassamātugāmāsubhaṃ）」等。

Pabbajitadivasato paṭṭhāya bhikkhūnaṃ anuvattanakathā āciṇṇā, ananuvattanakathā pana tassā dutiyā nāma hotīti āha ‘‘dve kathā nāma na kathitapubbā’’ti. Evanti ‘‘sace panā’’tiādikaṃ sabbampi vuttākāraṃ paccāmasati, na ‘‘purisassa mātugāmāsubha’’ntiādikaṃ vuccamānaṃ.

[t5] 由于是瑜伽之业的转起处，修习的所缘称为「业处（kammaṭṭhāna）」，[义注]故说「称为业处的行处（kammaṭṭhānasaṅkhātaṃgocaraṃ）」。「取得（uggahetvā）」者：即依成办把取善巧、使取相得以生起那样地取得。

Yogakammassa pavattiṭṭhānatāya bhāvanāya ārammaṇaṃ ‘‘kammaṭṭhāna’’nti vuccatīti āha ‘‘kammaṭṭhānasaṅkhātaṃ gocara’’nti. Uggahetvāti yathā uggahanimittaṃ uppajjati, evaṃ uggahakosallassa sampādanavasena uggahetvā.

[t6] 「带去（harati）」者：即令业处转起，[意即]直到从乞食返回为止都在修习，此是其义。「不带回（napaccāharati）」者：即从受用食物起，直到前往白日住处为止，不把业处带回。「身体的处理（sarīraparikammaṃ）」者：即洗脸等身体的料理。「两三次结跏趺坐（dvetayopallaṅke）」者：即两三回的坐、两三个温热的座；[义注]故说「使[座]温暖（usumaṃgāhāpento）」。「唯以业处为首（kammaṭṭhānasīseneva）」者：即唯以业处为门，正是不舍弃业处；[义注]以此显示：不舍弃将以「钵也是无思的（pattopiacetano）」等（《长部义注》1.214）而说的业处，或[不舍弃]所正护持的[业处]。「同样（tatheva）」者：即正是三次。由于舍利塔比受用塔更为尊重，故依先时之作用而说「礼拜了塔之后（cetiyaṃvanditvā）」。正因如此，义注中说「妨碍塔的菩提树枝应当除去」。对菩提树的礼拜正是依随念佛德而作，[义注]故说「如同在佛世尊面前一般显示恭敬之态（buddhassabhagavatosammukhāviyanipaccakāraṃdassetvā）」。「在村庄附近（gāmasamīpe）」者：即在村的近处。「为摄受众人（janasaṅgahatthaṃ）」者：即[想]「我若不说，谁会为这些人说呢」，以对法的资助而为摄受众人。「所以（tasmā）」者：即由于诸义注师说「所谓说法是应当说的」，又由于没有离于业处的说法，[故如此说]。「唯以业处为首（kammaṭṭhānasīseneva）」者：即不舍弃自己所护持的业处，唯说与它相应的法。「作了随喜[之法]（anumodanaṃvatvā）」中，也应把「唯以业处为首」引来连属。

> Haratīti kammaṭṭhānaṃ pavatteti, yāva piṇḍapātapaṭikkamā anuyuñjatīti attho. Na paccāharatīti āhārūpayogato yāva divāṭhānupasaṅkamanā kammaṭṭhānaṃ na paṭineti. Sarīraparikammanti mukhadhovanādisarīrapaṭijagganaṃ. Dve tayo pallaṅketi dve tayo nisajjāvāre dve tīṇi uṇhāsanāni. Tenāha ‘‘usumaṃ gāhāpento’’ ti. Kammaṭṭhānasīsenevāti kammaṭṭhānamukheneva kammaṭṭhānaṃ avijahanto eva, tena ‘‘pattopi acetano’’ tiādinā (dī. ni. aṭṭha. 1.214) vakkhamānaṃ kammaṭṭhānaṃ, yathāparihariyamānaṃ vā avijahitvāti dasseti. Tathevāti tikkhattumeva. Paribhogacetiyato sārīrikacetiyaṃ garutaranti katvā ‘‘cetiyaṃ vanditvā’’ ti pubbakālakiriyāya vasena vuttaṃ. Tathā hi aṭṭhakathāyaṃ ‘‘cetiyaṃ bādhayamānā bodhisākhā haritabbā’’ ti vuttā. Buddhaguṇānussaraṇavaseneva bodhiyaṃ paṇipātakaraṇanti āha ‘‘buddhassa bhagavato sammukhā viya nipaccakāraṃ dassetvā’’ ti. Gāmasamīpeti gāmassa upacāraṭṭhāne. Janasaṅgahatthanti ‘‘mayi akathente etesaṃ ko kathessatī’’ ti dhammānuggahena janasaṅgahatthaṃ. Tasmāti yasmā ‘‘dhammakathā nāma kathetabbā evā’’ ti aṭṭhakathācariyā vadanti, yasmā ca dhammakathā kammaṭṭhānavinimuttā nāma natthi, tasmā. Kammaṭṭhānasīsenevāti attanā parihariyamānaṃ kammaṭṭhānaṃ avijahanto tadanuguṇaṃyeva dhammakathaṃ kathetvā. Anumodanaṃ vatvāti etthāpi ‘‘kammaṭṭhānasīsenevā’’ ti ānetvā sambandhitabbaṃ.

[t7] 「唯依所遇到的[人]（sampattaparicchedeneva）」者：即不作「相识的、不相识的」等分别，唯依所遇之边际，[意即]唯依相逢而已，此是其义。「在怖畏中（bhaye）」者：即在敌军等的怖畏中。

> Sampattaparicchedenevāti ‘‘paricito aparicito’’ tiādi vibhāgaṃ akatvā sampattakoṭiyā eva, samāgamamattenevāti attho. Bhayeti paracakkādibhaye.

[t8] 「业生的火[界]（kammajatejo）」——[义注]是就消化之火而说的。「业处不能上路」——由于因饥饿之疲劳而身体疲倦，无有定心之故。「于其余处所（avasesaṭṭhāne）」者：即在未取得粥的处所。「接连不断（poṅkhānupoṅkhaṃ）」——这是显示业处之现起的不间断：正如箭尾接着箭尾而连发的箭行是不间断的，这[业处的现起]也是如此。

> ‘‘Kammajatejo’’ ti gahaṇiṃ sandhāyāha. Kammaṭṭhānaṃ vīthiṃ nārohati khudāparissamena kilantakāyattā samādhānābhāvato. Avasesaṭṭhāneti yāguyā aggahitaṭṭhāne. Poṅkhānupoṅkhanti kammaṭṭhānupaṭṭhānassa avicchedadassanametaṃ, yathā poṅkhānupoṅkhaṃ pavattāya sarapaṭipātiyā anavicchedo, evametassapīti.

[t9] 「卸下重担（nikkhittadhuro）」——[即]于修习的实践[上卸下重担]。由不圆满义务之行持而「破坏一切义务（sabbavattānibhinditvā）」。「以为五种心之荒芜所系缚的心（pañcavidhacetokhilavinibandhacitto）」——即如此所说的：「于诸欲未离贪，于身未离贪，于色未离贪，尽量地饱食至腹胀而住于耽著卧乐、倚乐、睡眠

乐，为求生于某一天众而行梵行」（《长部》3.320；《中部》1.186）。「行[乞]（caritvā）」者：即[如此]转起。

Nikkhittadhuro bhāvanānuyoge. Vattapaṭipattiyā apūraṇena sabbavattāni bhinditvā. ‘‘Kāmesu avītarāgo hoti, kāye avītarāgo, rūpe avītarāgo, yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ caratī’’ ti (dī. ni. 3.320; ma. ni. 1.186) evaṃ vuttapañcavidhacetokhilavinibandhacitto. Caritvāti pavattitvā.

[t10] 「依往返之义务（gatapaccāgatikavattavasena）」者：即唯与修习相伴地为乞食而去与返回——去与回，这[事]是他所有的，故为「往返者（gatapaccāgatika）」；那正是义务，依它[而说]。「爱惜自己的（attakāmā）」者：即欲求自己的利益与安乐，[意即]是具有法欲者，此是其义。因为法即是利益，以及以它为因的安乐。或者，由于对诸智者而言[法与自我]无有差别，且[法]为自体所摄，故法名为「自我」；欲求它、希求它，故名「爱惜自己的」。

Gatapaccāgatikavattavasenāti bhāvanāsahitaṃyeva bhikkhāya gatapaccāgataṃ gamanapaccāgamanaṃ etassa atthīti gatapaccāgatikaṃ, tadeva vattaṃ, tassa vasena. Attakāmāti attano hitasukhaṃ icchantā, dhammacchandavantoti attho. Dhammo hi hitaṃ tannimittakañca sukhanti. Atha vā viññūnaṃ nibbisesattā, attabhāvapariyāpannattā ca attā nāma dhammo, taṃ kāmenti icchantīti attakāmā.

[t11] 名为「乌萨婆（usabha）」的，是二十根杖[的长度]。「依那记号（tāyasaññāya）」者：即依那石头的记号；[义注的]意趣是：[他们]知道「已走到这么远的地方」。「也是同样的道理（soyevanayo）」者：即于站立[之处]所说的「这位比丘……（ayaṃbhikkhu）」等[语]，那正是于坐时的道理。也由于怕后面来的[比丘们]断了饭食，[他]便增长如理作意。「打谷[者]（maddantā）」者：即在打谷场上碾打稻穗者。

Usabhaṃ nāma vīsati yaṭṭhiyo. Tāya saññāyāti tāya pāsāṇasaññāya, ettakaṃ ṭhānaṃ āgatāti jānantāti adhippāyo. Soyeva nayoti ‘‘ayaṃ bhikkhū’’ tiādiko yo ṭhāne vutto, so eva nisajjāyapi nayo. Pacchato āgacchantānaṃ chinnabhattabhāvabhayenapi yonisomanasikāraṃ paribrūheti. Maddantāti dhaññakaraṇaṭṭhāne sālisīsāni maddantā.

[t12] 「我要供养[世尊的]大精进（mahāpadhānaṃpūjessāmi）」者：即[意谓]「为了我们，世间依怙所行的六年难行之行，我要随力供养」。因为对导师的供养是行道的供养，不是财物的供养。「唯[决意于]站立与经行（ṭhānacaṅkamameva）」——[义注]是依应当决意的威仪而说的，不是依遮止于饮食等时必须要作的坐[而说]。

Mahāpadhānaṃ pūjessāmīti amhākaṃ atthāya lokanāthena chavassāni kataṃ dukkaracariyamevāhaṃ yathāsatti pūjessāmīti. Paṭipattipūjā hi satthupūjā, na āmisapūjāti. ‘‘Ṭhānacaṅkamamevā’’ ti adhiṭṭhātabbairiyāpathavasena vuttaṃ, na bhojanādikālesu avassaṃ kattabbanisajjāya paṭikkhepavasena.

[t13] 走上街道后不应左顾右盼，[而是]首先就应观察诸街道，[义注]故说「观察诸街道（vīthiyosallakkhetvā）」。为显示「以令人净信的前进」一语所指的[内容]，[义注]才说「而在那里（tatthaca）」等语。「现起食厌想（āhārepaṭikkūlasaññaṃupaṭṭhapetvā）」等[语]中所应说的，将于后面出现。「具足八支的（aṭṭhaṅgasamannāgataṃ）」者：即令[食物]具足以「唯为此身的住立（yāvadevaimassakāyassaṭhitiyā）」等（《中部》1.23；《增支部》6.58；《大义释》206）所说的八支。「不为嬉戏（nevadavāya）」等[语]是遮止的显示。

Vīthiṃ otaritvā ito cito ca anoloketvā paṭhamameva vīthiyo sallakkhetabbāti āha ‘‘vīthiyo sallakkhetvā’’ ti. Yaṃ sandhāya vuccati ‘‘pāsādikena abhikkantenā’’ ti, taṃ dassetuṃ ‘‘tattha cā’’ tiādi vuttaṃ. ‘‘Āhāre paṭikkūlasaññaṃ upaṭṭhapetvā’’ tiādīsu yaṃ vattabbaṃ, taṃ parato āgamissati. Aṭṭhaṅgasamannāgatanti ‘‘yāvadeva imassa kāyassa ṭhitiyā’’ tiādinā (ma. ni. 1.23; a. ni. 6.58; mahāni. 206) vuttehi aṭṭhahi aṅgehi samannāgataṃ katvā. ‘‘Neva davāyā’’ tiādi paṭikkhepadassanaṃ.

[t14] [义注说]「证得独觉菩提（paccekabodhiṃsacchikaroti）」——[应把]「若具足亲依止[的因缘]」[引来]如此连属。此后其余各处也都如此。此中，独觉菩提的亲依止具足，是二阿僧祇又十万劫的相应福与智的积集。声闻菩提[方面]：上首弟子们是一阿僧祇又十万劫，大弟子们（《长老偈义注》2.1288）唯是十万劫的相应福与智的积

集。其余[弟子]则是在过去诸生中依止于离轮回而生起的抉择分善。「婆希迦·树皮衣（bāhiyodārucīriyo）」者：由于生长于外地（bahivisaya）而名「婆希迦」，又由于持用树皮衣而共称为「树皮衣」。因为那位具寿唯以这么多的教说便证得了阿罗汉[果]：「所以，婆希迦，你应当如此学：『于所见将唯有所见，于所闻、所觉、所识将唯有所识。』婆希迦，你确应如此学。婆希迦，当你于所见唯有所见，于所闻、所觉、所识唯有所识时，婆希迦，那时你便不在其中；婆希迦，当你不在其中时，那时你便不在此处、不在他处、也不在两者之中间。这就是苦的终结。」（《自说》10）如是，显示舍利弗长老等[诸位]的大慧性等的经句，应从广[说]中了知。

Paccekabodhiṃ sacchikaroti, yadi upanissayasampanno hotīti sambandho. Evaṃ sabbattha ito paresupi. Tattha paccekabodhiyā upanissayasampadā kappānaṃ dve asaṅkhyeyyāni, satasahassañca tajjāpuññañāṇasambharaṇaṃ. Sāvakabodhiyā aggasāvakānaṃ asaṅkhyeyyaṃ, kappasatasahassañca, mahāsāvakānaṃ (theragā. aṭṭha. 2.1288) satasahassameva tajjāpuññañāṇasambharaṇaṃ. Itaresaṃ atītāsu jātīsu vivaṭṭasannissayavasena nibbattitaṃ nibbedhabhāgiyaṃ kusalaṃ. Bāhiyo dārucīriyoti bāhiyavisaye sañjātasaṃvaḍḍhatāya bāhiyo, dārucīrapariharaṇena dārucīriyoti ca samaññāto. So hi āyasmā ‘‘tasmātiha te, bāhiya, evaṃ sikkhitabbaṃ ‘diṭṭhe diṭṭhamattaṃ bhavissati, sute, mute, viññāte viññātamattaṃ bhavissatī’ti, evañhi te bāhiya sikkhitabbaṃ. Yato kho te bāhiya diṭṭhe diṭṭhamattaṃ bhavissati, sute, mute, viññāte viññātamattaṃ bhavissati, tato tvaṃ, bāhiya, na tena. Yato tvaṃ, bāhiya, na tena, tato tvaṃ, bāhiya, na tattha. Yato tvaṃ, bāhiya, na tattha, tato tvaṃ, bāhiya, nevidha na huraṃ na ubhayamantarena. Esevanto dukkhassā’’ti (udā. 10) ettakāya desanāya arahattaṃ sacchākāsi. Evaṃ sāriputtattherādīnaṃ mahāpaññatādidīpanāni suttapadāni vitthārato veditabbāni.

[t15] 「那（taṃ）」者：即不迷昧。「如此（evaṃ）」者：应唯依现在正要说的行相而了知。[义注]以「自我在前进（attāabhikkamati）」一语，显示盲愚凡夫依见执而于前进中的迷昧；而以「我在前进（ahaṃabhikkamāmi）」一语[显示]依慢执[的迷昧]。而这两者若无渴爱便不会有，所以依爱执[而生]的迷昧也就一并显示了。[义注]说了「不那样迷昧（tathāasammuyhanto）」之后，为显示那不迷昧是由何种密集之分解而成，[故]说「我要前进（abhikkamāmi）」等语。此中，由于为风界所随行的火界是举[足]的缘——因为火界是趣向上举的——于举[足]中风界为它所随行；所以此二者于此依作用而增强，其余[二者]则低劣。[义注]显示此[义]而说「于每一次举足中……乃至……有力的（ekekapāduddharaṇe...pe...balavatiyo）」。而由于为火界所随行的风界是移前与横移的缘——因为趣向横向的风界于移前与横移中有殊胜的作用——于[此二者中]火界为它所随行；所以此二者于此依作用而增强，其余[二者]则低劣。[义注]显示此[义]而说「于移前与横移中也是如此（tathāatiharaṇavītiharaṇesu）」。虽有能随行者与所随行者的差别，[义注]仍唯就火界与风界之[同]性而取用「如此（tathā）」一词。此中，从所踏之处把足举起，[名为]举[足]。越过所立之处而向前移，[名为]移前。为避开树桩等，或为避开碰触已立定之足，而向旁移，[名为]横移。或者：直到与已立定之足[相齐]为止的移动是移前，此后的移动是横移——这[也]是它们的差别。

Tanti asammuyhanaṃ evanti idāni vuccamānamākāreneva veditabbaṃ. ‘‘Attā abhikkamatī’’ti iminā andhaputhujjanassa diṭṭhigāhavasena abhikkame sammuyhanaṃ dasseti, ‘‘ahaṃ abhikkamāmī’’ti pana iminā mānagāhavasena. Tadubhayaṃ pana taṇhāya vinā na hotīti taṇhagāhavasenapi sammuyhanaṃ dassitameva hoti. ‘‘Tathā asammuyhanto’’ti vatvā taṃ asammuyhanaṃ yena ghanavinibbhogena hoti, taṃ dassento ‘‘abhikkamāmī’’tiādimāha. Tattha yasmā vāyodhātuyā anugatā tejodhātu uddharaṇassa paccayo. Uddharaṇagatikā hi tejodhātūti. Uddharaṇe vāyodhātuyā tassā anugatabhāvo, tasmā imāsaṃ dvinnamettha sāmatthiyato adhimattatā, itarāsañca omattatāti dassento ‘‘ekekapāduddharaṇe...pe... balavatiyoti āha. Yasmā pana tejodhātuyā anugatā vāyodhātu atiharaṇavītiharaṇānaṃ paccayo. Tiriyagatikāya hi vāyodhātuyā atiharaṇavītiharaṇesu sātisayo byāpāroti. Tejodhātuyā tassā anugatabhāvo, tasmā imāsaṃ dvinnamettha sāmatthiyato adhimattatā, itarāsañca omattatāti dassento ‘‘tathā atiharaṇavītiharaṇesū’’ti āha. Satipi anugamakaanugantabbatāvisese tejodhātuvāyodhātubhāvamattaṃ sandhāya tathā-saddaggahaṇaṃ,. Tattha akkantaṭṭhānato pādassa ukkhipanaṃ uddharaṇaṃ. Ṭhitaṭṭhānaṃ atikkamitvā purato haraṇaṃ atiharaṇaṃ, khāṇuādipariharaṇatthaṃ, patiṭṭhitapādaghaṭṭanapariharaṇatthaṃ vā passena

haraṇaṃ vītiharaṇaṃ. Yāva patiṭṭhitapādo, tāva āharaṇaṃ atiharaṇaṃ, tato paraṃ haraṇaṃ vītiharaṇanti ayaṃ vā etesaṃ viseso.

[t16] 由于为地界所随行的水界是放下的缘——因为水界的自性是较重的——于放下中地界为它所随行；所以此二者于此依作用而增强，其余[二者]则低劣。[义注]显示此[义]而说「于放下中……乃至……有力的（vossajjane...pe... balavatiyo）」。而由于为水界所随行的地界是放置的缘：如同于住立性中一般，于令[足]住立中它[地界]也有殊胜的作用，故水界随行于它；同样，由于压止是依碰触之作用、依地界而成办的，于其中地界也为水界所随行——所以[义注]说「于放置与压止中也是如此（tathāsannikkhepanasannirujjhanesu）」。

Yasmā pathavīdhātuyā anugatā āpodhātu vossajjanassa paccayo. Garutarasabhāvā hi āpodhātūti. Vossajjane pathavīdhātuyā tassā anugatabhāvo, tasmā tāsaṃ dvinnamettha sāmatthiyato adhimattatā, itarāsañca omattatāti dassento āha ‘‘vossajjane...pe... balavatiyo’’ti. Yasmā pana āpodhātuyā anugatā pathavīdhātu sannikkhepanassa paccayo, patiṭṭhābhāve viya patiṭṭhāpanepi tassā sātisayakiccattā āpodhātuyā tassā anugatabhāvo, tathā ghaṭṭanakiriyāya pathavīdhātuyā vasena sannirujjhanassa sijjhanato tatthāpi pathavīdhātuyā āpodhātuanugatabhāvo, tasmā vuttaṃ ‘‘tathā sannikkhepanasannirujjhanesū’’ti.

[t17] 「此中（tattha）」者：即于那前进中，或于所说的举[足]等诸部分中。「于举[足]时（uddharaṇe）」者：即于举[足]的刹那。「色法与非色法（rūpārūpadhammā）」者：即依举[足]之相而转起的色法，以及令它生起的非色法。「达不到移前（atiharaṇaṃnapāpuṇanti）」——由于[它们]唯住立一刹那。「就在各各处所（tatthatattheva）」者：即于何处何处生起，就在那处那处[灭去]。因为诸法并没有转移到别处[这回事]。应知「一节一节（pabbaṃpabbaṃ）」等语，是就举[足]等部分依同分相续而说的。因为连色法的转起刹那也是极短暂的——比起行走等[的疾速]，比起诸天子上下相向奔驰时头上与足上所系的剃刀刃相遇[的疾速]，还要更快。正如胡麻被炒时依噼啪作响而知其破裂，同样，诸有为法[的破坏]也依生起[而知]——为显示此[义]，[义注]才说「噼啪作响（paṭapaṭāyantā）」。因为[凡]生起的一向要破坏。「[心]与色一同（saddhiṃrūpena）」这[一语]，[义注]是就随各各心的灭去而一同灭去的色法而说的，即那在从它[数起]第十七心的生起刹那所生起的[色法]。否则，若色法与非色法是同刹那的，便与「色是重转变的、迟灭的」等语相违，同样也与「诸比丘，我不见有其他任何一法像心这样轻速变易」（《增支部》1.48）等圣典[相违]。因为心与心所自性有所缘，唯是随力显了自己作为所缘缘的义境而生起的，所以它们在成就那自性之后随即灭去。而色法无所缘，是所应显了的；如是，它们成为所显了者[之性]的成就要经十六心，所以许它们有尔许刹那的寿量。由于唯以轻速之识与境的会合为缘，三蕴[有轻速变易性]；由于唯是与境的会合，识[也]有轻速变易性；由于以迟缓的大种为缘，色法有迟缓变易性。而于种种界的如实智唯是如来[所有]；由他[如来]所说的前生缘正是色法，后生缘也正是如此——所以色法与非色法的同刹那性总是不合理的。所以此中之义应唯依所说的方式了知。

Tatthāti tasmiṃ abhikkamane, tesu vā vuttesu uddaraṇādīsu koṭṭhāsesu. Uddharaṇeti uddharaṇakkhaṇe. Rūpārūpadhammāti uddharaṇākārena pavattā rūpadhammā, taṃsamuṭṭhāpakā arūpadhammā ca. Atiharaṇaṃ na pāpuṇanti khaṇamattāvaṭṭhānato. Tattha tatthevāti yattha yattha uppannā, tattha tattheva. Na hi dhammānaṃ desantarasaṅkamanaṃ atthi. ‘‘Pabbaṃ pabba’’tiādi uddharaṇādikoṭṭhāse sandhāya sabhāgasantativasena vuttanti veditabbaṃ. Atiittaro hi rūpadhammānampi pavattikkhaṇo, gamanassādīnaṃ, devaputtānaṃ heṭṭhupariyena paṭimukhaṃ dhāvantānaṃ sirasi pāde ca bandhakhuradhārā samāgamatopi sīghataro. Yathā tilānaṃ bhajjiyamānānaṃ paṭapaṭāyanena bhedo lakkhīyati, evaṃ saṅkhatadhammānaṃ uppādenāti dassanatthaṃ ‘‘paṭapaṭāyantā’’ti vuttaṃ. Uppannā hi ekantato bhijjantīti. ‘‘Saddhiṃ rūpenā’’ti idaṃ tassa tassa cittassa nirodhena saddhiṃ nirujjhanakarūpadhammānaṃ vasena vuttaṃ, yaṃ tato sattarasamacittassa uppādakkhaṇe uppannaṃ. Aññathā yadi rūpārūpadhammā samānakkhaṇā siyuṃ, ‘‘rūpaṃ garupariṇāmaṃ dandhanirodha’’ntiādivacanehi virodho siyā, tathā ‘‘nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi, yaṃ evaṃ lahuparivattaṃ, yathayidaṃ citta’’nti (a. ni. 1.48) evaṃ ādipāḷiyā. Cittacetasikā hi sārammaṇasabhāvā yathābalaṃ attano ārammaṇapaccayabhūtamatthaṃ vibhāvento eva uppajjantīti tesaṃ taṃsabhāvanipphattianantaraṃ nirodho. Rūpadhammā pana anārammaṇā pakāsetabbā, evaṃ tesaṃ pakāsetabbabhāvanipphatti soḷasahi cittehi hotīti taṅkhaṇāyukatā tesaṃ icchitā,

lahuviññāṇavisayasaṅgatimattappaccayatāya tiṇṇaṃ khandhānaṃ, visayasaṅgatimattatāya ca viññāṇassa lahuparivattitā, dandhamahābhūtappaccayatāya rūpadhammānaṃ dandhaparivattitā. Nānādhātuyā yathābhūtañāṇaṃ kho pana tathāgatasseva, tena ca purejātapaccayo rūpadhammova vutto, pacchājātapaccayo ca tathevāti rūpārūpadhammānaṃ samānakkhaṇatā na yujjateva. Tasmā vuttanayenevettha attho veditabbo.

[t18] 「一个心生起，另一个心灭去（aññaṃuppajjatecittaṃ,aññaṃcittaṃnirujjhati）」者：先前生起的那个心是一[个]；而它在灭去时，唯以成为后一[心]的无间缘等[之相]而灭去，所以如此得缘的另一个心便生起。若如此，它们之间岂不是可得间隔呢？——[答：]不[可得]，[义注]故说「无间地相续（avīcimanuppabandho）」：正如[水]波之间不可得间隔，不知差别者便认为「这[后波]即是那[前波]」；同样，心相续与色相续也一一相续而转起，如同河中的水流。

Aññaṃ uppajjate cittaṃ, aññaṃ cittaṃ nirujjhatīti yaṃ purimuppannaṃ cittaṃ, taṃ aññaṃ, taṃ pana nirujjhantaṃ aparassa anantarādipaccayabhāveneva nirujjhatīti tathāladdhapaccayaṃ aññaṃ uppajjate cittaṃ. Yadi evaṃ tesaṃ antaro labbheyyāti? Noti āha ‘‘avīci manuppabandho’’ti, yathā vīci antaro na labbhati, ‘‘tadeveta’’nti avisesavidū maññanti, evaṃ anu anu pabandho cittasantāno rūpasantāno ca nadīsotova nadiyaṃ udakappavāho viya vattati.

[t19] 向前而看即是「向前看」，[义注]故说「向前方看（puratopekkhanaṃ）」。由于面向哪一方而行走、站立或坐着，向那一方看即是「向前看」，所以随顺它的向四维看便是「向旁看」，[义注]故说「名为『向旁看』的，是向四维看（vilokitaṃnāmaanudisāpekkhanaṃ）」。于扫地、涂敷[地面]等作为中可能有「俯看」，于除去[垂挂物]等[事]中[可能有]「仰看」，于避开后方而来的危难等[事]中[可能有]「回看」——[义注]故说「或者以此[二]为门，那一切也都被摄取了（iminävämukhenasabbänipitänigahitäneva）」。

Abhimukhaṃ lokitaṃ ālokitanti āha ‘‘purato pekkhana’’nti. Yasmā yaṃdisābhimukho gacchati, tiṭṭhati, nisīdati vā tadabhimukhaṃ pekkhanaṃ ālokitaṃ, tasmā tadanugatavidisālokanaṃ vilokitanti āha ‘‘vilokitaṃ nāma anudisāpekkhana’’nti. Sammajjanaparibhaṇḍādikaraṇe olokitassa, ullokaharaṇādīsu ullokitassa, pacchato āgacchantaparissayassa parivajjanādīsu apalokitassa siyā sambhavoti āha ‘‘iminā vā mukhena sabbānipi tāni gahitānevā’’ti.

[t20] 「身证（kāyasakkhiṃ）」者：即以身作证者，[意即]是作现见者，此是其义。因为那位具寿在修观时[想]：「我正是依于诸根不守护而遭致于教法中不喜乐等的变异，就要好好地制伏它。」由此生起策励，有强力的惭愧；又由于他于此曾作宿愿，便于根律仪中达到了最上的顶点。正因如此，导师才把他立于最上[之位]：「诸比丘，我的比丘弟子诸守护诸根门者之中，这是最上的，即：难陀。」（《增支部》1.235）

Kāyasakkhinti kāyena sacchikatavantaṃ, paccakkhakārinanti attho. So hi āyasmā vipassanākāle ‘‘yamevāhaṃ indriyesu aguttadvārataṃ nissāya sāsane anabhiratiādivippakāraṃ patto, tameva suṭṭhu niggahessāmī’’ti ussāhajāto balavahirottappo, tattha ca katādhikārattā indriyasaṃvare ukkaṃsapāramippatto, teneva naṃ satthā ‘‘etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ indriyesu guttadvārānaṃ, yadidaṃ nando’’ti (a. ni. 1.235) etadagge ṭhapesi.

[t21] 「有义利性与适宜性（sātthakatācasappāyatāca）」——应把「向前看与向旁看的」引来而如此连属[：向前看与向旁看的有义利性与适宜性应当了知]。「所以（tasmā）」者：即以因之相回指所说之义——唯不舍弃业处才是行处正知。[义注的]意趣是：应唯依自己的业处而作向前看与向旁看，不应于蕴等业处之外别求方法。由于「向前看」等的名称也唯是诸法的转起差别，所以如实了知它便是无痴正知——为显示此[义]，[义注]才说「内里（abbhantare）」等语。「依心之作用与风界的扩散（cittakiriyavāyodhātuvipphāravasena）」者：即依由作用所成之心所生起的风界之动摇行相的转起。「向下沉（adhosīdati）」者：即向下去。「向上抬（uddhaṃlaṅgheti）」者：即如跃起一般向上去。

Sātthakatā ca sappāyatā ca veditabbā ālokitavilokitassāti ānetvā sambandho. Tasmāti kammaṭṭhānāvijahanasseva gocarasampajaññabhāvatoti vuttamevatthaṃ hetubhāvena paccāmasati. Attano

kammaṭṭhānavaseneva ālokanavilokanaṃ kātabbaṃ, khandhādikammaṭṭhānā aññoupāyo na gavesitabboti adhippāyo. Ālokitādisamaññāpi yasmā dhammamattasseva pavattiviseso, tasmā tassa yāthāvato pajānanaṃ asammohasampajaññanti dassetuṃ ‘‘abbhantare’’ tiādi vuttaṃ. Cittakiriyavāyodhātuvipphāravasenāti kiriyamayacittasamuṭṭhānāya vāyodhātuyā calanākārappavattivasena. Adho sīdatīti adho gacchati. Uddhaṃ laṅghetīti laṅghaṃ viya upari gacchati.

[t22]「成办生有之支的作用（aṅgakiccaṃsādhayamānaṃ）」者：即成为成就那作为主要[者]之支的作用者，此是其义。「于第一速行中……乃至……不成为（paṭhamajavanepi...pe...nahoti）」这[一语]，[义注]是就五门心路中没有依「这是女人，这是男人」而贪等[的情形]而说的。因为于其中，依转向与确定[二心]的不如理转向与确定，于可意的女色等[所缘]唯生起贪，于不可意的[所缘]唯[生起]瞋；而于意门中才有依「这是女人，这是男人」的贪等。它的根本是五门速行，或者是如上所说的有分等一切[心]。如是，[义注]依意门速行的根本而说了根本的遍知。而客来性与暂时性，[义注]则唯就五门速行，依其非先前有之性与短暂之性而说。「上下破灭而倒下（heṭṭhupariyavasenabhijjitvāpatitesu）」——[义注]是说下者与上者次第地达到坏灭。

Aṅgakiccaṃ sādhayamānanti padhānabhūtaaṅgakiccaṃ nipphādentaṃ hutvāti attho. ‘‘Paṭhamajavanepi...pe... na hotī’’ ti idaṃ pañcadvāravīthiyaṃ ‘‘itthī puriso’’ ti rajjanādīnaṃ abhāvaṃ sandhāya vuttaṃ. Tattha hi āvajjana voṭṭhabbapanānaṃ ayoniso āvajjanavoṭṭhabbanavasena iṭṭhe itthirūpādimhi lobhamattaṃ, aniṭṭhe ca paṭighamattaṃ uppajjati, manodvāre pana ‘‘itthī puriso’’ ti rajjanādi hoti. Tassa pañcadvārajavanaṃ mūlaṃ, yathāvuttaṃ vā sabbaṃ bhavaṅgādi. Evaṃ manodvārajavanassa mūlavasena mūlapariññā vuttā. Āgantukatāvakālikatā pana pañcadvārajavanasseva apubbabhāvavasena, ittarabhāvavasena ca vuttā. ‘‘Heṭṭhupariyavasena bhijjitvā patitesū’’ ti heṭṭhimassa uparimassa ca aparāparaṃ bhaṅgappattimāha.

[t23]「那（taṃ）」者：即速行；[应把]「对它是不相宜的」[引来]如此连属。「客[来者]（āgantuko）」，即是新来的。

Tanti javanaṃ, tassa ayuttanti sambandho. Āgantuko abbhāgato.

[t24]「暂时的（tāvakālikāni）」者：即为生灭所限定的那么一点时间是它们所有的，故为「暂时的」。

Udayabbayaparicchinno tāvatako kālo etesanti tāvakālikāni.

[t25] 这[便]是无痴正知。「和合（samavāye）」者：即于聚集之中。「此中（tattha）」者：即当依五蕴而了知向前看与向旁看时，离于它[五蕴]的哪一个在看？哪一个在旁看？

Etaṃ asammohasampajaññaṃ. Samavāyeti sāmaggiyaṃ. Tatthāti pañcakkhandhavasena ālokanavilokane paññāyamāne tabbinimutto ko eko āloketi, ko viloketi.

[t26]「亲依止缘（upanissayapaccayo）」这[一语]，[义注]是依经藏的方式、依方便[说]而说的。「俱生缘（sahajātapaccayo）」——这唯是举例而已，因为相互缘、相应缘、有缘、不离去缘等[诸缘]也是可得的。

‘‘Upanissayapaccayo’’ ti idaṃ suttantanayena pariyāyato vuttaṃ. Sahajātapaccayoti nidassanamattametaṃ aññamaññasampayuttaatthiavigatādipaccayānampi labbhanato.

[t27]「适时屈（kālesamañchituṃ）」者：即于相宜之时而屈者。「适时伸（tathāpasārentassa）」，于此[句]中也是如此。所谓「摩尼蛇（maṇisappo）」，[诸师]说是蛇的一种。「[手足]动作（laḷanaṃ）」者：即震动，或作姿态。

Kāle samañchituṃ yuttakāle samañchantassa. Tathā pasārentassāti etthāpi. Maṇisappo nāma ekā sappajātīti vadanti. Laḷananti kampanaṃ, līḷākaraṇaṃ vā.

[t28]「体质热的（uṇhapakatiko）」，即身多热恼者。由于[邪命]污损戒而招致不利益，依邪命而生起的[衣]便是不适宜的。[义注]以「衣也是无思的（cīvarampiacetanaṃ）」等语，依「如同衣一般，身也是无思的」而阐明身的自我空性，从而遍显以「内里（abbhantare）」等语所已说之义，并显示随所得而知足的因由；[义注]故说「所以（tasmā）」等语。

Uṇhapakatiko pariḷāhabahulakāyo. Sīlavidūsanena ahitāvahattā micchājīvavasena uppannaṃ asappāyaṃ. ‘‘Cīvarampi acetana’’ntiādinā cīvarassa viya kāyopi acetanoti kāyassa attasuññatāvibhāvanena ‘‘abbhantare’’tiādinā vuttamevatthaṃ paridīpento itarītarasantosassa kāraṇaṃ dasseti, tenāha ‘‘tasmā’’tiādi.

[t29] 「有四五处补钉的（catupañcagaṇṭhikāhato）」者：即所打的补钉有四五处；或者，被四五处补钉所打[的钵，故]名如此。

Catupañcagaṇṭhikāhatoti āhatacatupañcagaṇṭhiko, catupañcagaṇṭhikāhi vā āhato tathā.

[t30] 「八种义（aṭṭhavidhopiattho）」者：应知这八种利益差别，是依三藏大西瓦长老之说，以「为此身的住立（imassakāyassaṭhitiyā）」等（《中部》1.23、422；《中部》2.387；《增支部》2.341；8.9；《法集论》1355；《分别论》518；《大义释》206）方式而说的。而于此一方之说中，[义注所以]说「以『不为嬉戏（nevadavāya）』等（《中部》1.23、422；《中部》2.387；《增支部》8.9；《法集论》1355；《分别论》518；《大义释》206）方式」，应知是由于[圣典的]教说是以显示遮止之支的方式而来的。

Aṭṭhavidhopi atthoti aṭṭhavidhopi payojanaviseso mahāsivattheravādavasena ‘‘imassa kāyassa ṭhitiyā’’tiādinā (ma. ni. 1.23, 422; ma. ni. 2.387; a. ni. 2.341; 8.9; dha. sa. 1355; vibha. 518; mahāni. 206) nayena vutto daṭṭhabbo. Imasmiṃ pakkhe ‘‘neva davāyātiādinā (ma. ni. 1.23, 422; ma. ni. 2.387; a. ni. 8.9; dha. sa. 1355; vibha. 518; mahāni. 206) nayenā’’ti pana paṭikkhepaṅgadassanamukhena desanāya āgatattā vuttanti daṭṭhabbaṃ.

[t31] 如同承托大地的水[住立]于承托它的风上一般，所受用的食物也唯依风界而住立于[胃]囊中，[义注]故说「唯依风界而住立（vāyodhātuvasenevatiṭṭhati）」。「推移（atiharati）」者：即移送直到口[中]。「横移（vītiharati）」者：即从那里送入腹中而作混合。或者，「推移」者：即越过口门而移送；「横移」者：即把已入腹的[食物]从旁移送。「翻转（parivatteti）」者：即令[它]反复运转。而此中，食物的承托、翻转、碎裂与干燥，唯是与地界相伴的风界所作，不是[风界]单独[所作]——所以那些[作用]也依作用之相而被说为地界[的作用]。「维持湿性（allattañcaanupāleti）」者：即如同不由风界等其余[诸界]而成干燥那样，[水界]也维持湿性。「火界（tejodhātu）」者：即称为消化之火的火界；因为它令进入内里的食物消化。「成为通道（añjasohoti）」者：即成为食物的进入等[作用]的道路。「倾注（ābhujati）」者：即依遍求，以及依对吞咽、消化未消化等的领纳而转向，[意即]识知，此是其义。因为唯有作为各各识知之缘的运用，才被说为「正确运用（sammāpayogo）」。因为依何种运用而成办遍求等，那[运用]便名为也成办对其境的识知，由于[二者]不相离故。或者：即依止、缘于正确运用，[即]正确行道，而倾注、注意。因为一切识的作用都以关注为先，[义注]故如此说。

Pathavisandhārakajalassa taṃsandhārakavāyunā viya paribhuttassa āhārassa vāyodhātuyāva āsaye avaṭṭhānanti āha ‘‘vāyodhātuvaseneva tiṭṭhatī’’ti. Atiharatīti yāva mukhā abhiharati. Vītiharatīti tato kucchiyaṃ vīmissaṃ karonto harati. Atiharatīti vā mukhadvāraṃ atikkāmento harati. Vītiharatīti kucchigataṃ passato harati, parivattetīti aparāparaṃ cāreti. Ettha ca āhārassa dhāraṇaparivattanasañcuṇṇanavisosanāni pathavīdhātusahitā eva vāyodhātu karoti, na kevalāti tāni pathavīdhātuyāpi kiccabhāvena vuttāni. Allattañca anupāletīti yathā vāyodhātu ādīhi aññehi visosanaṃ na hoti, tathā allattañca anupāleti. Tejodhātūti gahaṇīsaṅkhātā tejodhātu. Sā hi antopaviṭṭhaṃ āhāraṃ paripāceti. Añjaso hotīti āhārassa pavesanādīnaṃ maggo hoti. Ābhujatīti pariyesanavasena, ajjhoharaṇajiṇṇājiṇṇatādipaṭisaṃvedanavasena ca āvajjeti, vijānātīti attho. Taṃtaṃvijānanassa paccayabhūtoyeva hi payogo ‘‘sammāpayogo’’ti vutto. Yena hi payogena pariyesanādi nipphajjati, so tabbisayavijānanampi nipphādeti nāma tadavinābhāvato. Atha vā sammāpayogaṃ sammāpaṭipatti manvāya āgamma ābhujati samannāharati. Ābhogapubbako hi sabbopi viññāṇabyāpāroti tathā vuttaṃ.

[t32] 「依行[乞]（gamanato）」者：即依为乞食而向行处村落前往。「依遍求（pariyesanato）」者：即依于行处村落中为[乞]食而游行。「依受用（paribhogato）」者：即依食物的受用。「依处所（āsayato）」者：即依胆汁等处所。[所谓「处所」：]虽是同处而转起，[诸物]仍成为业果所限定的，依界限而互不相杂地卧着、住立、转

起，故名「处所」，[此即]住立于生藏之上的胆汁等；因为这一行相是界限之义。「贮藏（nidhānaṃ）」者：即所食的食物积聚而住立于此，故为「贮藏」，[此即]生藏；[「依贮藏」]即依那贮藏。「依未消化（aparipakkato）」者：即依未被称为消化之火的业生火所消化。「依已消化（paripakkato）」者：即依所食的食物已消化之性。「依果（phalato）」者：即依[其]产生。「依流出（nissandato）」者：即依从这里那里流出。「依涂染（sammakkhanato）」者：即依全面地涂染。此中这是略说，而详说应从《清净道论》的解释（《清净道论大复注》1.294）中取得。

Gamanatoti bhikkhācāravasena gocaragāmaṃ uddissa gamanato. Pariyesanatoti gocaragāme bhikkhatthaṃ āhiṇḍanato. Paribhogatoti āhārassa paribhuñjanato. Āsayatoti pittādiāsayato. Āsayati ettha ekajjhaṃ pavattamānopi kammaphalavavatthito hutvā mariyādavasena aññamaññaṃ asaṅkarato sayati tiṭṭhati pavattatīti āsayo, āmāsayassa upari tiṭṭhanako pittādiko. Mariyādattho hi ayamākāro. Nidhānanti yathābhutto āhāro nicito hutvā tiṭṭhati etthāti nidhānaṃ, āmāsayo. Tato nidhānato. Aparipakkatoti gahaṇīsaṅkhātena kammajatejena avipakkato. Paripakkatoti yathābhuttassa āhārasa vipakkabhāvato. Phalatoti nipphattito. Nissandatoti ito cito ca nissandanato. Sammakkhanatoti sabbaso makkhanato. Ayamettha saṅkhepo, vitthāro pana visuddhimaggasaṃvaṇṇanāya (visuddhi. ṭī. 1.294) gahetabbo.

[t33] 「[全身]出汗（sarīratosedāmuccanti）」者：即由于抑制[便意的]急迫所生的热恼，从身体出汗。「其他疾病（aññerogā）」，[是指]耳痛、痔漏等。「非处（aṭṭhāne）」者：即在为人与非人所摄持的不相宜之处，如田地、神庙等。因为忿怒的非人、或人，会令[他]命终。由于已被舍出，[故]不是自己的；由于未曾被舍与任何人，且由于[它]是可厌的，[故]也不是他人的。「从水瓶中（udakatumbato）」者：即从竹筒等盛水器中。「那[水]（taṃ）」者：即所倒掉的水。

Sarīrato sedā muccantīti vegasaṃdhāraṇena uppannapariḷāhato sarīrato sedā muccanti. Aññe ca rogā kaṇṇasūlabhagandarādayo. Aṭṭhāneti manussāmanussapariggahite ayuttaṭṭhāne khettadevāyatanādike. Kuddhā hi amanussā, manussāpi vā jīvitakkhayaṃ pāpenti. Nissaṭṭhattā neva attano, kassaci anissajjitattā, jigucchanīyattā ca na parassa. Udakatumbatoti veḷunāḷiādiudakabhājanato. Tanti chaḍḍitaudakaṃ.

[t34] 「长时的威仪（addhānairiyāpathā）」，即长久转起的、长时间的威仪。「中等的（majjhimā）」，即依行乞等而转起的[威仪]。「细碎微小的威仪（cuṇṇiyairiyāpathā）」，[诸师]说是在寺中、也在别处这里那里转身等而转起的[威仪]。「『行走（gate）』者：即于行走中」——有些[师]说：由于前面以取用「前进、返回」，依行走也已说了身向前与向后的推移，所以此处唯取用[单纯的]行走。

Addhānairiyāpathā cirataṛappavattikā dīghakālikā iriyāpathā. Majjhimā bhikkhācaraṇādivasena pavattā. Cuṇṇiyairiyāpathā vihāre, aññatthāpi ito cito ca parivattanādivasena pavattāti vadanti. ‘‘Gateti gamane’’ti pubbe abhikkamapaṭikkamaggahaṇena gamanenapi purato pacchato ca kāyassa abhiharaṇaṃ vuttanti idha gamanameva gahitanti keci.

[t35] 由于在三藏大西瓦长老之说中，是依「于一一无间的威仪中所转起的色法与非色法就在各处灭去」的观见而取正知而作性，所以那[说]应依正知之观的行相而了知；[义注]故说「大西瓦长老所说的这[一切]是无痴之担，为《大念处经》所意指（tayidaṃmahāsivattherenavuttaṃasammohadhuraṃmahāsatipaṭṭhānasutteadhippetaṃ）」。而在这《沙门果[经]》中，四种正知全都可得，因为这一教说唯以显示沙门果的殊胜为要。「唯依与念相应的（satisampayuttasseva）」这[一语]，[义注]是为显示：正如依作用而取正知为主，念于此也同样[为主]；不是为了唯显示念的存在而已。因为绝无离念而有智的转起。[义注]以「这一语的详说即是如此（etassahipadassaayaṃvitthāro）」，正是阐明念与智同等为主。「这些语句（etānipadāni）」者：即「在前进、返回时保持正知（abhikkantepaṭikkantesampajānakārīhoti）」等语句。「[是这样]分别的（vibhattāneva）」者：即正是各别地作了分别；[义注]以此也阐明：于此，如同正知一般，念也正是为主的。

Yasmā mahāsivattheravāde anantare anantare iriyāpathe pavattarūpārūpadhammānaṃ tattha tattheva nirodhadassanavasena sampajānakāritā gahitāti taṃ sampajaññavipassanācāravasena veditabbaṃ. Tena

vuttaṃ ‘‘tayidaṃ mahāsivattherena vuttaṃ asammohadhuraṃ mahāsatipaṭṭhānasutte adhippeta’’nti. Imasmiṃ pana sāmaññaphale sabbampi catubbidhaṃ sampajaññaṃ labbhati yāvadeva sāmaññaphalavisesadassanaparattā imissā desanāya. ‘‘Satisampayuttassevā’’ti idaṃ yathā sampajaññassa kiccato padhānatā gahitā, evaṃ satiyā pīti dassanatthaṃ vuttaṃ, na satiyā sabbhāvamattadassanatthaṃ. Na hi kadāci satirahitā ñāṇappavatti atthi. ‘‘Etassa hi padassa ayaṃ vitthāro’’ti iminā satiyā ñāṇena samadhurataṃyeva vibhāveti. Etāni padānīti ‘‘abhikkante paṭikkante sampajānakārī hotī’’tiādīni padāni. Vibhattānevāti visuṃ katvā vibhattāniyeva, iminā pi sampajaññassa viya satiyāpettha padhānatameva vibhāveti.

[t36] 而中部诵者们说：一位比丘行走时想着别的、寻思着别的而行走，另一位则不舍弃业处而行走；同样，一位站立时……乃至……坐着时……乃至……卧时想着别的、寻思着别的而卧，另一位则不舍弃业处而卧。而仅以这么多还不明显，故[他们]以经行来显示。因为若比丘走下经行道，站在经行道的一端而遍取：「于经行道东端所转起的色法与非色法未达到经行道西端，就在此处灭去；于经行道西端所转起的[色法与非色法]也未达到东端，就在此处灭去；于经行道中间所转起的未达到两端，就在此处灭去；于经行中所转起的色法与非色法未达到站立，就在此处灭去；于站立中所转起的未达到坐，就在此处灭去；于坐中所转起的未达到卧，就在此处灭去。」——他如此一路遍取着而入有分；起身时也唯取着业处而起身：这位比丘便名为「于行走等[事]中正知而作者」。而即使如此，于睡眠中业处仍不明显；所以比丘尽其所能地经行、站立、坐着，[然后]卧下时如此遍取而卧：「身是无思的，床是无思的；身不知道『我卧在床上』，床也不知道『身卧在我上面』——无思的身卧在无思的床上。」他如此遍取着而令心入于有分；醒来时也唯取着业处而醒来：这[比丘]便名为「于睡眠中正知而作者」。由于[心]依身等作用的生起而以彼为体，又由于[它]为转向作用所生起，故速行、或于六门中转起的一切[心]名为「作用所成的转起」；有它时便名为「觉醒」——如此遍取者便名为「于觉醒中正知而作者」。此外，把日夜分作六分而于五分中警醒者，也名为「于觉醒中正知而作者」。以解脱处为首而说法者，以及舍弃三十二种畜生论而说依十论事的相宜之论者，名为「于说话中正知而作者」。于三十八所缘中转起心所喜乐的作意者，以及入第二禅者，名为「于沉默中正知而作者」；因为第二禅由于离于语行，特别地名为「沉默」。「如是（evaṃ）」者：即依所说的类别，[意即]于七处中都依四[种正知]，此是其义。

Majjhimabhāṇakā pana bhaṇanti – eko bhikkhu gacchanto aññaṃ cintento aññaṃ vitakkento gacchati, eko kammaṭṭhānaṃ avissajjetvāva gacchati. Tathā eko tiṭṭhanto...pe... nisīdanto...pe... sayanto aññaṃ cintento aññaṃ vitakkento sayati, eko kammaṭṭhānaṃ avissajjetvāva sayati, ettakena pana na pākaṭaṃ hotīti caṅkamanena dīpenti. Yo hi bhikkhu caṅkamaṃ otaritvā ca caṅkamanakoṭiyaṃ ṭhito pariggaṇhāti ‘‘pācīnacaṅkamanakoṭiyaṃ pavattā rūpārūpadhammā pacchimacaṅkamanakoṭiṃ appatvā ettheva niruddhā, pacchimacaṅkamanakoṭiyaṃ pavattāpi pācīnacaṅkamanakoṭiṃ appatvā ettheva niruddhā, caṅkamanamajjhe pavattā ubho koṭiyo appatvā ettheva niruddhā, caṅkamane pavattā rūpārūpadhammā ṭhānaṃ appatvā ettheva niruddhā, ṭhāne pavattā nisajjaṃ appatvā ettheva niruddhā, nisajjāya pavattā sayanaṃ appatvā ettheva niruddhā’’ti evaṃ pariggaṇhanto pariggaṇhantoyeva bhavaṅgaṃ otarati. Uṭṭhahanto kammaṭṭhānaṃ gahetvāva uṭṭhahati, ayaṃ bhikkhu gatādīsu sampajānakārī nāma hotīti. Evampi na sotte kammaṭṭhānaṃ avibhūtaṃ hoti, tasmā bhikkhu yāva sakkoti, tāva caṅkamitvā ṭhatvā nisīditvā sayamāno evaṃ pariggahetvā sayati ‘‘kāyo acetano, mañco acetano, kāyo na jānāti ‘ahaṃ mañce sayito’ti, mañco na jānāti ‘mayi kāyo sayito’ti, acetano kāyo acetane mañce sayito’’ti evaṃ pariggaṇhanto eva cittaṃ bhavaṅge otāreti. Pabujjhanto kammaṭṭhānaṃ gahetvāva pabujjhati, ayaṃ sotte sampajānakārī nāma hoti. Kāyādīkiriyānibbattanena tammayattā, āvajjanakiriyā samuṭṭhitattā ca javanaṃ sabbampi vā chadvārappavattaṃ kiriyamayapavattaṃ nāma. Tasmiṃ sati jāgaritaṃ nāma hotīti pariggaṇhanto jāgarite sampajānakārī nāma. Api ca rattindivaṃ cha koṭṭhāse katvā pañca koṭṭhāse jaggantopi jāgarite sampajānakārī nāma hoti. Vimuttāyatanasīsena dhammaṃ desentopi battiṃsatiracchānakathaṃ pahāya dasakathāvatthunissitasappāyakathaṃ kathentopi bhāsite sampajānakārī nāma. Aṭṭhatiṃsāya ārammaṇesu cittaruciyaṃ manasikāraṃ pavattentopi dutiyaṃ jhānaṃ samāpannopi tuṇhībhāve

sampajānakārī nāma. Dutiyañhi jhānaṃ vacīsaṅkhāravirahato visesato tuṇhībhāvo nāmāti. Evanti vuttappakārena, sattasupi ṭhānesu catudhāti attho.

知足（santosa）
Santoso

§ 215 “大王，比丘又如何知足呢？大王，在此，比丘满足于足以护身的衣、足以果腹的施食（piṇḍapāta），无论去往何处，都只随身携带［这些］而行。大王，犹如有翼之鸟，无论飞往何处，都只以自己的双翼为负担而飞。同样地，大王，比丘满足于足以护身的衣、足以果腹的施食，无论去往何处，都只随身携带［这些］而行。大王，比丘就是这样知足。”

. ‘‘Kathañca, mahārāja, bhikkhu santuṭṭho hoti? Idha, mahārāja, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. Seyyathāpi, mahārāja, pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti. Evameva kho, mahārāja, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. Evaṃ kho, mahārāja, bhikkhu santuṭṭho hoti.

> 译注：kāyaparihārika cīvara、kucchiparihārika piṇḍapāta直译为“护持身体的衣”“护持肚腹的施食”，此处作“足以护身的衣、足以果腹的施食”。piṇḍapāta译“施食”（或作“钵食”）。

义注（22 块）

[a1]「大王，在此，比丘知足（idha,mahārāja,bhikkhusantuṭṭhohoti）」中，「知足（santuṭṭho）」者：即具足于各种资具的知足。而这知足有十二种，即：于衣有随所得知足、随力知足、随适宜知足三种；于施食等[三事]也是如此。以下是其分类的解说——

. Idha, mahārāja, bhikkhu santuṭṭho hotīti ettha santuṭṭhoti itarītarapaccayasantosena samannāgato. So panesa santoso dvādasavidho hoti, seyyathidaṃ – cīvare yathālābhasantoso, yathābalasantoso, yathāsāruppasantosoti tividho. Evaṃ piṇḍapātādīsu. Tassāyaṃ pabhedavaṇṇanā –

[a2] 于此，比丘得到衣，或美好或不美好。他就以那[衣]维持，不希求其他，即使得到[更好的]也不接受。这是他于衣的随所得知足。又或者[他]生来体弱，或为疾病与衰老所困，披着重衣就疲倦；他与相宜的比丘交换那[衣]，即使以轻的[衣]维持，也仍是知足的。这是他于衣的随力知足。另一位则是得到胜妙资具者；他得到钵与衣等中某种昂贵的钵或衣，或者得到许多钵衣，[便想]「这[件]适合诸长老、久出家者，这[件]适合多闻者，这[件]给诸病者，这[件]给少得利养者」，如是施与而取他们的旧衣，或从垃圾堆等处拾取碎布，以那些作成僧伽梨而持用，也仍是知足的。这是他于衣的随适宜知足。

Idha bhikkhu cīvaraṃ labhati, sundaraṃ vā asundaraṃ vā. So teneva yāpeti, aññaṃ na pattheti, labhantopi na gaṇhati. Ayamassa cīvare yathālābhasantoso. Atha pana pakatidubbalo vā hoti, ābādhajarābhibhūto vā, garucīvaraṃ pārupanto kilamati. So sabhāgena bhikkhunā saddhiṃ taṃ parivattetvā lahukena yāpentopi santuṭṭhova hoti. Ayamassa cīvare yathābalasantoso. Aparo paṇītapaccayalābhī hoti. So pattacīvarādīnaṃ aññataraṃ mahagghapattacīvaraṃ bahūni vā pana pattacīvarāni labhitvā idaṃ therānaṃ cirapabbajitānaṃ, idaṃ bahussutānaṃ anurūpaṃ, idaṃ gilānānaṃ, idaṃ appalābhīnaṃ hotūti datvā tesaṃ purāṇacīvaraṃ vā gahetvā saṅkārakūṭādito vā nantakāni uccinitvā tehi saṅghāṭiṃ katvā dhārentopi santuṭṭhova hoti. Ayamassa cīvare yathāsāruppasantoso.

[a3] 而于此，比丘得到施食，或粗劣或胜妙；他就以那[食]维持，不希求其他，即使得到[更好的]也不接受。这是他于施食的随所得知足。而凡得到与自己的体质相违、或与疾病相违的施食，食用它便不安适[者]，他把那[食]施与相

宜的比丘，从他手中[取]适宜的食物食用而作沙门法，也仍是知足的。这是他于施食的随力知足。另一位得到许多胜妙的施食；他把那[食]如衣一般施与诸长老、久出家者、多闻者、少得利养者与病者，或食用他们的剩余，或行乞而食杂食，也仍是知足的。这是他于施食的随适宜知足。

Idha pana bhikkhu piṇḍapātaṃ labhati lūkhaṃ vā paṇītaṃ vā, so teneva yāpeti, aññaṃ na pattheti, labhantopi na gaṇhati. Ayamassa piṇḍapāte yathālābhasantoso. Yo pana attano pakativiruddhaṃ vā byādhiviruddhaṃ vā piṇḍapātaṃ labhati, yenassa paribhuttena aphāsu hoti. So sabhāgassa bhikkhuno taṃ datvā tassa hatthato sappāyabhojanaṃ bhuñjitvā samaṇadhammaṃ karontopi santuṭṭhova hoti. Ayamassa piṇḍapāte yathābalasantoso. Aparo bahuṃ paṇītaṃ piṇḍapātaṃ labhati. So taṃ cīvaraṃ viya theracirapabbajitabahussutaappalābhīgilānānaṃ datvā tesaṃ vā sesakaṃ piṇḍāya vā caritvā missakāhāraṃ bhuñjantopi santuṭṭhova hoti. Ayamassa piṇḍapāte yathāsāruppasantoso.

[a4] 而于此，比丘得到坐卧处，或可意或不可意，他不因它生起喜悦，也不生起忧恼；乃至以随所得的草席也满足。这是他于坐卧处的随所得知足。而凡得到与自己的体质相违、或与疾病相违的坐卧处，住在其中便不安适[者]，他把那[坐卧处]施与相宜的比丘，住在属于他的适宜坐卧处，也仍是知足的。这是他于坐卧处的随力知足。

Idha pana bhikkhu senāsanaṃ labhati, manāpaṃ vā amanāpaṃ vā, so tena neva somanassaṃ, na domanassaṃ uppādeti; antamaso tiṇasanthārakenapi yathāladdheneva tussati. Ayamassa senāsane yathālābhasantoso. Yo pana attano pakativiruddhaṃ vā byādhiviruddhaṃ vā senāsanaṃ labhati, yatthassa vasato aphāsu hoti, so taṃ sabhāgassa bhikkhuno datvā tassa santake sappāyasenāsane vasantopi santuṭṭhova hoti. Ayamassa senāsane yathābalasantoso.

[a5] 另一位大福者得到洞窟、亭阁、重阁等许多胜妙的坐卧处；他把那些如衣一般施与诸长老、久出家者、多闻者、少得利养者与病者，随住何处也仍是知足的。这是他于坐卧处的随适宜知足。又凡如此省察——「所谓最上的坐卧处是放逸处，坐在那里会陷入昏沉睡眠，为睡眠所胜者再醒来时欲寻会现起」——而对已得到的那样的坐卧处也不接受[者]，他拒绝它而住在露地、树下等处，也仍是知足的。这也是他于坐卧处的随适宜知足。

Aparo mahāpuñño leṇamaṇḍapakūṭāgārādīni bahūni paṇītasenāsanāni labhati. So tāni cīvaraṃ viya theracirapabbajitabahussutaappalābhīgilānānaṃ datvā yattha katthaci vasantopi santuṭṭhova hoti. Ayamassa senāsane yathāsāruppasantoso. Yopi – ‘‘uttamasenāsanaṃ nāma pamādaṭṭhānaṃ, tattha nisinnassa thinamiddhaṃ okkamati, niddābhibhūtassa puna paṭibujjhato kāmavitakkā pātubhavantī’’ti paṭisañcikkhitvā tādisaṃ senāsanaṃ pattampi na sampaṭicchati. So taṃ paṭikkhipitvā abbhokāsarukkhamūlādīsu vasantopi santuṭṭhova hoti. Ayampissa senāsane yathāsāruppasantoso.

[a6] 而于此，比丘得到药，或粗劣或胜妙；他就以所得的那[药]满足，不希求其他，即使得到[更好的]也不接受。这是他于病者资具的随所得知足。而凡需要油却得到糖蜜者，他把那[糖蜜]施与相宜的比丘，从他手中取油，或另行寻求[他物]而作药，也仍是知足的。这是他于病者资具的随力知足。

Idha pana bhikkhu bhesajjaṃ labhati, lūkhaṃ vā paṇītaṃ vā, so yaṃ labhati, teneva tussati, aññaṃ na pattheti, labhantopi na gaṇhati. Ayamassa gilānapaccaye yathālābhasantoso. Yo pana telena atthiko phāṇitaṃ labhati. So taṃ sabhāgassa bhikkhuno datvā tassa hatthato telaṃ gahetvā aññadeva vā pariyesitvā bhesajjaṃ karontopi santuṭṭhova hoti. Ayamassa gilānapaccaye yathābalasantoso.

[a7] 另一位大福者得到许多油、蜜、糖蜜等胜妙的药；他把那[些]如衣一般施与诸长老、久出家者、多闻者、少得利养者与病者，以他们送来的任何[物]维持，也仍是知足的。而凡[在人]于一个器皿中放置尿渍诃子、于另一个中放置四甘味，说「尊者，随您所欲而取」时，若他的病以其中任何一种都能平息，他[便想]「所谓尿渍诃子是佛陀等所称赞的」，于是拒绝四甘味而唯以尿渍诃子作药——[这样的人]是最上的知足者。这是他于病者资具的随适宜知足。

Aparo mahāpuñño bahuṃ telamadhuphāṇitādipaṇītabhesajjaṃ labhati. So taṃ cīvaraṃ viya theracirapabbajitabahussutaappalābhīgilānānaṃ datvā tesaṃ ābhatena yena kenaci yāpentopi santuṭṭhova hoti. Yo pana ekasmiṃ bhājane muttaharīṭakaṃ ṭhapetvā ekasmiṃ catumadhuraṃ – ‘‘gaṇhāhi, bhante,

yadicchasī’’ ti vuccamāno sacassa tesu aññatarenapi rogo vūpasammati, atha muttaharīṭakaṃ nāma buddhādīhi vaṇṇitanti catumadhuraṃ paṭikkhipitvā muttaharīṭakeneva bhesajjaṃ karonto paramasantuṭṭhova hoti. Ayamassa gilānapaccaye yathāsāruppasantoso.

[a8] 而具足这十二种各种资具知足的比丘，八种资具便够用了，即：三衣、钵、截齿木的刀、一枚针、腰带与滤水囊。这也曾说过——

Iminā pana dvādasavidhena itarītarapaccayasantosena samannāgatassa bhikkhuno aṭṭha parikkhārā vaṭṭanti. Tīṇi cīvarāni, patto, dantakaṭṭhacchedanavāsi, ekā sūci, kāyabandhanaṃ parissāvananti. Vuttampi cetaṃ –

[a9] 「三衣与钵，刀与针及腰带

‘‘Ticīvarañca patto ca, vāsi sūci ca bandhanaṃ;

[a10] 连同滤水囊这八[种]，是勤修瑜伽的比丘[所应有的]。」

Parissāvanena aṭṭhete, yuttayogassa bhikkhuno’’ ti.

[a11] 它们全都既是护身的，也是护腹的。如何[如此]呢？先说三衣：在着[下衣]与披[上衣]而行走时护身、养身，故是护身的；以衣角滤水而饮用时，以及取应嚼的种种果实时护腹、养腹，故是护腹的。

Te sabbe kāyaparihārikāpi honti kucchiparihārikāpi. Kathaṃ? Ticīvaraṃ tāva nivāsetvā ca pārupitvā ca vicaraṇakāle kāyaṃ pariharati, posetīti kāyaparihārikaṃ hoti. Cīvarakaṇṇena udakaṃ parissāvetvā pivanakāle khāditabbaphalāphalagahaṇakāle ca kucchiṃ pariharati; posetīti kucchiparihārikaṃ hoti.

[a12] 钵也是：以它汲水而在沐浴时、以及作小屋的涂治时是护身的；取食物而食用时是护腹的。

Pattopi tena udakaṃ uddharitvā nhānakāle kuṭiparibhaṇḍakaraṇakāle ca kāyaparihāriko hoti. Āhāraṃ gahetvā bhuñjanakāle kucchiparihāriko.

[a13] 刀也是：以它截齿木时，以及整治床椅的肢脚、衣与小屋的木杖时是护身的；截甘蔗、削椰子等时是护腹的。

Vāsipi tāya dantakaṭṭhacchedanakāle mañcapīṭhānaṃ aṅgapādacīvarakuṭidaṇḍakasajjanakāle ca kāyaparihārikā hoti. Ucchuchedananāḷikerāditacchanakāle kucchiparihārikā.

[a14] 针也是：缝衣时是护身的；刺取饼或果实而食时是护腹的。

Sūcipi cīvarasibbanakāle kāyaparihārikā hoti. Pūvaṃ vā phalaṃ vā vijjhitvā khādanakāle kucchiparihārikā.

[a15] 腰带：系着而行走时是护身的；捆扎甘蔗等而取时是护腹的。

Kāyabandhanaṃ bandhitvā vicaraṇakāle kāyaparihārikaṃ. Ucchuādīni bandhitvā gahaṇakāle kucchiparihārikaṃ.

[a16] 滤水囊：以它滤水而沐浴时、以及作坐卧处的涂治时是护身的；滤饮用水时，以及以它盛取胡麻、米、扁米等而食时是护腹的。以上先是持八资具者的资具之量。而持九资具者，入卧处时可用当地的敷具或钥匙。持十资具者，可用坐具或皮片。持十一资具者，可用手杖或油筒。持十二资具者，可用伞或鞋。而这些[人]中唯持八资具者是知足的，其余的则不应说为不知足、多欲、重负；因为这些[人]也是少欲、知足、易护持、生活简素的。然而世尊并非依他们而说这部经，[而是]依持八资具者而说的。因为他把小刀与针放入滤水囊中，置于钵内，把钵挂在肩上，把三衣系于身上，随其所欲而安乐地前行；他没有什么必须折返而取的东西。如是，世尊为显示这比丘的生活简素，而说了「满足于足以护身的衣」等语。此中，「足以护身的（kāyaparihārikena）」者：即仅足以护身之量的。「足以果腹的（kucchiparihārikena）」者：即仅足以护腹之量的。「都只随身携带[这些]而行（samādāyevapakkamati）」者：即唯取八资具之量的一切，系于身上而行。他没有「我的精舍、我的房院、我的侍者」这样的执著或系缚。他如离弦之箭，如离群的醉象，随意受用所欲的坐卧处、林丛、树下、山崖，独自站立，独自坐着，于一切威仪中唯独一人无伴。

Parissāvanaṃ tena udakaṃ parissāvetvā nhānakāle, senāsanaparibhaṇḍakaraṇakāle ca kāyaparihārikaṃ. Pānīyaṃ parissāvanakāle, teneva tilataṇḍulaputhukādīni gahetvā khādanakāle ca kucchiparihāriyaṃ. Ayaṃ tāva aṭṭhaparikkhārikassa parikkhāramattā. Navaparikkhārikassa pana seyyaṃ pavisantassa tatraṭṭhakaṃ

paccattharaṇaṃ vā kuñcikā vā vaṭṭati. Dasaparikkhārikassa nisīdanaṃ vā cammakhaṇḍaṃ vā vaṭṭati. Ekādasaparikkhārikassa pana kattarayaṭṭhi vā telanāḷikā vā vaṭṭati. Dvādasaparikkhārikassa chattaṃ vā upāhanaṃ vā vaṭṭati. Etesu ca aṭṭhaparikkhārikova santuṭṭho, itare asantuṭṭhā mahicchā mahābhārāti na vattabbā. Etepi hi appicchāva santuṭṭhāva subharāva sallahukavuttinova. Bhagavā pana na yimaṃ suttaṃ tesaṃ vasena kathesi, aṭṭhaparikkhārikassa vasena kathesi. So hi khuddakavāsiñca sūciñca parissāvane pakkhipitvā pattassa anto ṭhapetvā pattaṃ aṃsakūṭe laggetvā ticīvaraṃ kāyapaṭibaddhaṃ katvā yenicchakaṃ sukhaṃ pakkamati. Paṭinivattetvā gahetabbaṃ nāmassa na hoti. Iti imassa bhikkhuno sallahukavuttitaṃ dassento bhagavā – ‘‘santuṭṭho hoti kāyaparihārikena cīvarenā’’ tiādimāha. Tattha kāyaparihārikenāti kāyapariharaṇamattakena. Kucchiparihārikenāti kucchipariharaṇamattakena. Samādāyeva pakkamatīti aṭṭhaparikkhāramattakaṃ sabbaṃ gahetvāva kāyapaṭibaddhaṃ katvāva gacchati. ‘‘Mama vihāro parivenaṃ upaṭṭhāko’’ ti āsaṅgo vā bandho vā na hoti. So jiyā mutto saro viya, yūthā apakkanto madahatthī viya ca icchiticchitaṃ senāsanaṃ vanasaṇḍaṃ rukkhamūlaṃ vanapabbhāraṃ paribhuñjanto ekova tiṭṭhati, ekova nisīdati. Sabbiriyāpathesu ekova adutiyo.

[a17] 「[他]成为四方[无碍]者、无所抵触者

‘‘Cātuddiso appaṭigho ca hoti,

[a18] 以种种[所得]而知足

Santussamāno itarītarena;

[a19] 能忍受诸危难而无所怖畏

Parissayānaṃ sahitā achambhī,

[a20] 应如犀角般独自游行。」（《经集》42）

Eko care khaggavisāṇakappo’’ ti. (su. ni. 42);

[a21] [他]便达到如是被称赞的犀角之性。

Evaṃ vaṇṇitaṃ khaggavisāṇakappataṃ āpajjati.

[a22] 如今[世尊]为以譬喻成立那义，说了「犹如（seyyathāpi）」等语。此中，「有翼之鸟（pakkhīsakuṇo）」者：即具翼的鸟。「飞（ḍeti）」者：即飞起。而此中此是略义——所谓诸鸟，[它们]知道「在某处有一棵果实成熟的树」，便从各方飞来，以爪、翼、喙等啄破、摇落它的果实而食；它们并不想「这是为今日的，这将是为明日的」。而在果实尽时，它们既不为那树设下守护，也不在那里留下羽、爪或喙；于是它们对那树无所顾恋，随各自所欲的方向，唯以自己的翅膀为负担而飞去。同样，这比丘无所系著、无所顾恋，随意而行。因此说「都只随身携带[这些]而行」。

Idāni tamatthaṃ upamāya sādhento – ‘‘seyyathāpī’’ tiādimāha. Tattha pakkhī sakuṇoti pakkhayutto sakuṇo. Ḍetīti uppatati. Ayaṃ panettha saṅkhepattho – sakuṇā nāma ‘‘asukasmiṃ padese rukkho paripakkaphalo’’ ti ñatvā nānādisāhi āgantvā nakhapattatuṇḍādīhi tassa phalāni vijjhantā vidhunantā khādanti. ‘Idaṃ ajjatanāya, idaṃ svātanāya bhavissatī’ ti tesaṃ na hoti. Phale pana khīṇe neva rukkhassa ārakkhaṃ ṭhapenti, na tattha pattaṃ vā nakhaṃ vā tuṇḍaṃ vā ṭhapenti. Atha kho tasmiṃ rukkhe anapekkho hutvā, yo yaṃ disābhāgaṃ icchati, so tena sapattabhārova uppatitvā gacchati. Evameva ayaṃ bhikkhu nissaṅgo nirapekkho yena kāmaṃ pakkamati. Tena vuttaṃ ‘‘samādāyeva pakkamatī’’ ti.

复注（7 块）

[t1] 由于某种知足在自身中存在，比丘便被称为「知足（santuṭṭho）」；[义注]为显示那[知足]而说「具足于各种资具的知足（itarītarapaccayasantosenasamannāgato）」，[意即]以对衣等任何一种资具的满足而具备[知足]，此是其义。或者：由于异于胜妙的，劣的被称为「各种[之一]（itaraṃ）」；同样，由于异于劣的，胜妙的[也]是「各种[之一]」——因为「异性」是由相待而成立的。如是，由何法而对或劣或胜妙的衣等资具满足，那样转起的无贪即是「各种资具的知足」，[比丘]具足了它。「随所得（yathālābhaṃ）」，即随顺自己的所得；[对它的]知足

即是「随所得知足（yathālābhasantoso）」。于其余二者中也是同样的道理。或者：所得的故为「得（lābho）」；无论何种得即是「随所得」，以它[而生]的知足即是「随所得知足」。「力（balaṃ）」者：即身力。「适宜（sāruppaṃ）」者：即对生来体弱等[之人]的相宜性。

. Yassa santosassa attani atthitāya bhikkhu ‘‘santuṭṭho’’ ti vuccati, taṃ dassento ‘‘itarītarapaccayasantosena samannāgato’’ ti āha. Cīvarādi yattha katthaci paccaye santussanena samaṅgībhūtoti attho. Atha vā itaraṃ vuccati hīnaṃ paṇītato aññattā, tathā paṇītaṃ itaraṃ hīnato aññattā. Apekkhāsiddhā hi itaratāti. Iti yena dhammena hīnena vā paṇītena vā cīvarādipaccayena santussati, so tathā pavatto alobho itarītarapaccayasantoso, tena samannāgato. Yathālābhaṃ attano lābhānurūpaṃ santoso yathālābhasantoso. Sesadvayepi eseva nayo. Labbhatīti vā lābho, yo yo lābho yathālābhaṃ, tena santoso yathālābhasantoso. Balanti kāyabalaṃ. Sāruppanti pakatidubbalādīnaṃ anucchavikatā.

[t2] 不希求异于所得的[他物]，这也可能是少欲的转起行相；[义注]为显示与那[少欲]区别开来的知足自相，[故]说「即使得到[更好的]也不接受（labhantopinagaṇhāti）」。「交换那[衣]（taṃparivattetvā）」者：由于对生来体弱等[之人]，重衣不带来安适而带来身体的疲劳，[故是]依利益而交换那[衣]，不是依过分贪求等[而交换]。受用轻的衣并不与知足相违，[义注]故说「即使以轻的[衣]维持，也仍是知足的（lahukenayāpentopisantuṭṭhovahoti）」。即使得到昂贵的衣或许多衣，把它们施出而取其他的[衣]，由于住于随适宜的方式中，也不与知足相违，[义注]故说「[施与]他们……乃至……持用也仍是知足的（tesaṃ...pe... dhārentopisantuṭṭhovahoti）」。如是，于其余资具中，随力与随适宜的解说中取用「也（api）」一词的意趣，也应如此了知。

Yathāladdhato aññassa apatthanā nāma siyā appicchatāyapi pavattiākāroti tato vinivattitameva santosassa sarūpaṃ dassento ‘‘labhantopi na gaṇhātī’’ ti āha. Taṃ parivattetvāti pakatidubbalādīnaṃ garucīvaraṃ na phāsubhāvāvahaṃ, sarīrakhedāvahañca hotīti payojanavasena, na atricchatādivasena taṃ parivattetvā. Lahukacīvaraparibhogo na santosavirodhīti āha ‘‘lahukena yāpentopi santuṭṭhova hotī’’ ti. Mahagghaṃ cīvaraṃ bahūni vā cīvarāni labhitvāpi tāni vissajjetvā tadaññassa gahaṇaṃ yathāsāruppanaye ṭhitattā na santosavirodhīti āha ‘‘tesaṃ...pe... dhārentopi santuṭṭhova hotī’’ ti. Evaṃ sesapaccayepi yathābalayathāsāruppaniddesesu api-saddaggahaṇe adhippāyo veditabbo.

[t3] 「尿渍诃子（muttaharītakaṃ）」者：即以牛尿浸渍的诃子，或因腐坏而被弃的诃子。「佛陀等所称赞的（buddhādīhivaṇṇitaṃ）」者：即以「出家依陈弃药」等（《大品》73、128）方式而为正等正觉者等所称叹的。把诸比丘策励于少欲与知足[之中]者，正是最上的知足者，因为[他]具足了达至顶点的最上知足。

Muttaharītakanti gomuttaparibhāvitaṃ, pūtibhāvena vā chaḍḍitaṃ harītakaṃ. Buddhādīhi vaṇṇitanti ‘‘pūtimuttabhesajjaṃ nissāya pabbajjā’’ tiādinā (mahāva. 73, 128) sammāsambuddhādīhi pasatthaṃ. Appicchatāsantuṭṭhīsu bhikkhū niyojento paramasantuṭṭhova hoti paramena ukkaṃsagatena santosena samannāgatattā.

[t4] 「护身的（kāyaparihārikā）」者：即它们护持、养育身体，故为「护身的」。「护腹的（kucchiparihārikā）」也应如此了知。而护腹性是依由吞咽而对身体的住立有所资助[之义]而取的，所以护身性应知是唯依从外面对身体有所资助[之义而说]。

Kāyaṃ pariharanti posentīti kāyaparihārikā. Tathā kucchiparihārikā veditabbā. Kucchiparihārikatā ca ajjhoharaṇena sarīrassa ṭhitiyā upakārakatāvasena icchitāti bahiddhāva kāyassa upakārakatāvasena kāyaparihārikatā daṭṭhabbā.

[t5] 「资具之量（parikkhāramattā）」者：即资具的取用。「当地的敷具（tatraṭṭhakapaccattharaṇaṃ）」者：即不由自己决意[受持]而就留在该处的敷具。而此中敷具等[之为]第九等[资具]，应依所说的次第而了知，不是因为它们如此固定[不变]；何故？由于[它们]不是那样持用的。由于难以护持之性而如大象一般，故[称]「大象（mahāgajā）」。若其余的[持九资具者等]也有少欲等自性，那么这教说是否也依他们而说呢？——[答：]不，[义

注]故说「然而世尊（bhagavāpana）」等语。以它[而有]护身之利益，故为「足以护身的（kāyaparihārikaṃ）」；[义注]故说「仅足以护身之量的（kāyaṃpariharaṇamattakena）」。

Parikkhāramattāti parikkhāraggahaṇaṃ. Tatraṭṭhakapaccattharaṇanti attanā anadhiṭṭhahitvā tattheva tiṭṭhanakapaccattharaṇaṃ. Paccattharaṇādīnañcettha navamādibhāvo yathāvuttapaṭipāṭiyā daṭṭhabbo, na tesaṃ tathā patiniyatabhāvato. Kasmā? Tathā nadhāraṇato. Dupposabhāvena mahāgajā viyāti mahāgajā. Yadi itarepi appicchatādisabhāvā, kiṃ tesampi vasena ayaṃ desanā icchitāti? Noti āha ‘‘bhagavā panā’’ tiādi. Kāyaparihāro payojanaṃ etenāti kāyaparihārikaṃ. Tenāha ‘‘kāyaṃ pariharaṇamattakenā’’ ti.

[t6] 由于在四方[皆能]安乐而住，成为安乐住处的四方是他所有的，故为catuddiso；正是catuddiso[延其初音]即「四方[无碍]者（cātuddiso）」。正于那[四方]中，他不因怖畏而抵触任何众生或诸行，自己也不为它所抵触，故为「无所抵触者（appaṭigho）」。「以种种[所得]而知足（santussamānoitarītarena）」者：即以或高或下的资具，以自己的、现有的[资具]而平等地满足者。[它们]围绕而卧，[即]围困、制伏身与心，故为「诸危难（parissayā）」，即狮子、老虎等，以及欲欲等；那些危难以忍受之忍、以及以调伏等而被忍耐、被制伏。由于没有令[身]僵硬的怖畏，[故为]「无所怖畏（achambhī）」。「独自游行（ekocare）」者：即成为独一者而能够游行。「如犀角般（khaggavisāṇakappo）」者：即正由那独住性而与犀牛之角相似。

Catūsu disāsu sukhavihāratāya sukhavihāraṭṭhānabhūtā catasso disā etassāti catuddiso catuddiso eva cātuddiso. Tāsu eva katthaci satte vā saṅkhāre vā bhayena na paṭihanati, sayaṃ vā tena na paṭihaññatīti appaṭigho. Santussamāno itarītarenāti uccāvacena paccayena sakena, santena, samameva ca tussanako. Paricca sayanti, kāyacittāni parisayanti abhibhavantīti parissayā, sīhabyagghādayo, kāmacchandādayo ca, te parissaye adhivāsanakhantiyā vinayādīhi ca sahitā khantā, abhibhavitā ca. Thaddhabhāvakarabhayābhāvena achambhī. Eko careti ekākī hutvā carituṃ sakkuṇeyya. Khaggavisāṇakappoti tāya eva ekavihāritāya khaggamigasiṅgasamo.

[t7] 由于[羽翼]未生、或受风[击]的损伤，鸟也可能是无翼的，[义注]故以「有翼之鸟（pakkhīsakuṇo）」加以简别而说。

Asañjātavātābhighātehi siyā sakuṇo apakkhakoti ‘‘pakkhī sakuṇo’’ ti visesetvā vutto.

舍断诸盖（nīvaraṇappahāna）
Nīvaraṇappahānaṃ

§ 216 “他具足这圣洁的戒蕴（sīlakkhandha），具足这圣洁的根律仪，具足这圣洁的念与正知，具足这圣洁的知足之后，前往僻静的坐卧处（senāsana）——林野（araññā）、树下、山岳、峡谷、山洞、坟场、丛林、露地、草堆。他于食后从托钵处返回，结跏趺而坐，保持其身正直，使念现起于面前。”

. ‘‘So iminā ca ariyena sīlakkhandhena samannāgato, iminā ca ariyena indriyasaṃvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātappaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

> 译注：senāsana、arañña依规范表译“坐卧处”“林野”；parimukhaṃ satiṃ upaṭṭhapetvā依玛欣德译法作“使正念现起于面前”。

义注（5 块）

[a1] 「他具足这[圣洁的戒蕴]（soiminā ca）」等语显示什么呢？显示住林野的资具具足。因为凡没有这四种资具者，他的住林野便不成就，[反而]会招致与畜生或林中猎人一同被谈论[的处境]。住在林野的诸天神[会说]：「这样的恶比丘住林野作什么！」而发出可怖之声，[或]以手击[其]头而作驱逐之状；「某某比丘进入林野作了这样那样的恶业」——如此恶名便会传开。而凡有这四种资具者，他的住林野便得成就。因为他省察自己的戒，不见任何黑点或斑污，便生起喜，如实观察它的坏灭，而进入圣者之地。住在林野的诸天神心满意足而称扬其德；如是他的名声便如投入水中的油滴一般扩散开来。

. So iminā cātiādinā kiṃ dasseti? Araññavāsassa paccayasampattiṃ dasseti. Yassa hi ime cattāro paccayā natthi, tassa araññavāso na ijjhati. Tiracchānagatehi vā vanacarakehi vā saddhiṃ vattabbataṃ āpajjati. Araññe adhivatthā devatā – ‘‘kiṃ evarūpassa pāpabhikkhuno araññavāsenā’’ ti bheravasaddaṃ sāventi, hatthehi sīsaṃ paharitvā palāyanākāraṃ karonti. ‘‘Asuko bhikkhu araññaṃ pavisitvā idañcidañca pāpakammaṃ akāsī’’ ti ayaso pattharati. Yassa panete cattāro paccayā atthi, tassa araññavāso ijjhati. So hi attano sīlaṃ paccavekkhanto kiñci kāḷakaṃ vā tilakaṃ vā apassanto pītiṃ uppādetvā taṃ khayavayato sammasanto ariyabhūmiṃ okkamati. Araññe adhivatthā devatā attamanā vaṇṇaṃ bhaṇanti. Itissa udake pakkhittatelabindu viya yaso vitthāriko hoti.

[a2] 此中，「僻静的（vivittaṃ）」者：即空的、少声的、少喧闹的，此是其义。正是就此，才在《分别论》中说：「『僻静』者：即使坐卧处在近处，若它不为在家人、出家人所杂沓，由此它便是僻静的。」于此而卧、又于此而坐，故为「坐卧处（senāsanaṃ）」——这是床、椅等的同义语。因此说：「『坐卧处』者：床也是坐卧处，椅也是，褥也是，枕也是，精舍也是，半盖屋也是，殿楼也是，台观也是，洞窟也是，望楼也是，圆屋也是，石室也是，竹丛也是，树下也是，帐棚也是坐卧处；或者比丘们所退居之处，这一切都是坐卧处。」（《分别论》527）

Tattha vivittanti suññaṃ, appasaddaṃ, appanigghosanti attho. Etadeva hi sandhāya vibhaṅge – ‘‘vivittanti santike cepi senāsanaṃ hoti, tañca anākiṇṇaṃ gahaṭṭhehi pabbajitehi. Tena taṃ vivitta’’ nti vuttaṃ. Seti ceva āsati ca etthāti senāsanaṃ mañcapīṭhādīnametaṃ adhivacanaṃ. Tenāha – ‘‘senāsananti mañcopi senāsanaṃ, pīṭhampi, bhisipi, bimbohanampi, vihāropi, aḍḍhayogopi, pāsādopi, hammiyampi, guhāpi, aṭṭopi, māḷopi leṇampi, veḷugumbopi, rukkhamūlampi, maṇḍapopi, senāsanaṃ, yattha vā pana bhikkhū paṭikkamanti, sabbametaṃ senāsana’’ nti (vibha. 527).

[a3] 此外，「精舍、半盖屋、殿楼、台观、洞窟」——这名为「精舍坐卧处」。「床、椅、褥、枕」——这名为「床椅坐卧处」。「席、皮片、草敷、叶敷」——这名为「敷具坐卧处」。「或者比丘们所退居之处」——这名为「处所坐卧处」。如是坐卧处有四种，那一切都已为「坐卧处」一语所摄。

Api ca – ‘‘vihāro aḍḍhayogo pāsādo hammiyaṃ guhā’’ ti idaṃ vihārasenāsanaṃ nāma. ‘‘Mañco pīṭhaṃ bhisi bimbohana’’ nti idaṃ mañcapīṭhasenāsanaṃ nāma. ‘‘Cimilikā cammakhaṇḍo tiṇasanthāro paṇṇasanthāro’’ ti idaṃ santhatasenāsanaṃ nāma. ‘‘Yattha vā pana bhikkhū paṭikkamantī’’ ti idaṃ okāsasenāsanaṃ nāmāti. Evaṃ catubbidhaṃ senāsanaṃ hoti, taṃ sabbaṃ senāsanaggahaṇena saṅgahitameva.

[a4] 而此处[世尊]为显示适合这如鸟一般、四方[无碍]的比丘的坐卧处，说了「林野、树下」等语。此中，「林野（araññaṃ）」者：出了帝柱（indakhīla）以外，这一切都是林野——这是依比丘尼[的学处]而来的。而「所谓林野的坐卧处，最少五百弓」（《波罗夷》654）——这[界说]则适合这位比丘。它的相已在《清净道论》的头陀支解释中说过。「树下（rukkhamūlaṃ）」者：即任何有浓荫、僻静的树下。「山岳（pabbataṃ）」者：即岩山；因为在那里的水池中作了用水之事，坐在清凉的树荫下，四方[景色]显现，为凉风所吹，心便得一境[性]。「峡谷（kandaraṃ）」者：kaṃ称为水，为它所裂——即为水所破开的山地；有[人]称之为「河谷」，也有[人]称之为「河曲」。因为在那里有如银板一般的沙，上方有如宝珠宝盖一般的丛林，如宝珠一般的水流淌着；下到这样的峡谷，饮了水，令肢体清凉，堆起沙，铺上粪扫衣而坐下，作沙门法时心便得一境[性]。「山洞（giriguhaṃ）」

者：即两山之间、或即于一山中如地道一般的大裂隙。坟场之相已在《清净道论》中说过。「丛林（vanapatthaṃ）」者：即超过村界、人所不往之处，那里[人们]既不耕也不种；正因此才说：「『丛林』者，这是[距离]遥远的诸坐卧处的同义语」等。「露地（abbhokāsaṃ）」者：即无覆盖的；而于此，若有所希望，便作衣帐棚而住。「草堆（palālapuñjaṃ）」者：即稻草堆。因为[人们]从大稻草堆中抽出稻草，作成如山崖石室一般的窝棚；也在灌木丛等的上面覆以稻草，坐在下面作沙门法。此语即是就它而说的。

Idha panassa sakuṇasadisassa cātuddisassa bhikkhuno anucchavikasenāsanaṃ dassento araññaṃ rukkhamūlantiādimāha. Tattha araññanti nikkhamitvā bahi indakhīlā sabbametaṃ araññanti. Idaṃ bhikkhunīnaṃ vasena āgataṃ. ‘‘Āraññakaṃ nāma senāsanaṃ pañcadhanusatikaṃ pacchima’’nti (pārā. 654) idaṃ pana imassa bhikkhuno anurūpaṃ. Tassa lakkhaṇaṃ visuddhimagge dhutaṅganiddese vuttaṃ. Rukkhamūlanti yaṃ kiñci sandacchāyaṃ vivittarukkhamūlaṃ. Pabbatanti selaṃ. Tattha hi udakasoṇḍīsu udakakiccaṃ katvā sītāya rukkhacchāyāya nisinnassa nānādisāsu khāyamānāsu sītena vātena bījiyamānassa cittaṃ ekaggaṃ hoti. Kandaranti kaṃ vuccati udakaṃ, tena dāritaṃ, udakena bhinnaṃ pabbatapadesaṃ. Yaṃ nadītumbantipi, nadīkuñjantipi vadanti. Tattha hi rajatapaṭṭasadisā vālikā hoti, matthake maṇivitānaṃ viya vanagahaṇaṃ, maṇikhandhasadisaṃ udakaṃ sandati. Evarūpaṃ kandaraṃ oruyha pānīyaṃ pivitvā gattāni sītāni katvā vālikaṃ ussāpetvā paṃsukūlacīvaraṃ paññapetvā nisinnassa samaṇadhammaṃ karoto cittaṃ ekaggaṃ hoti. Giriguhanti dvinnaṃ pabbatānaṃ antare, ekasmiṃyeva vā umaggasadisaṃ mahāvivaraṃ susānalakkhaṇaṃ visuddhimagge vuttaṃ. Vanapatthanti gāmantaṃ atikkamitvā manussānaṃ anupacāraṭṭhānaṃ, yattha na kasanti na vapanti, tenevāha – ‘‘vanapatthanti dūrānametaṃ senāsanānaṃ adhivacana’’ntiādi. Abbhokāsanti acchannaṃ. Ākaṅkhamāno panettha cīvarakuṭiṃ katvā vasati. Palālapuñjanti palālarāsi. Mahāpalālapuñjato hi palālaṃ nikkaḍḍhitvā pabbhāraleṇasadise ālaye karonti, gacchagumbhādīnampi upari palālaṃ pakkhipitvā heṭṭhā nisinnā samaṇadhammaṃ karonti. Taṃ sandhāyetaṃ vuttaṃ.

[a5] 「食后（pacchābhattaṃ）」者：即于食之后。「从托钵处返回（piṇḍapātapaṭikkanto）」者：即从遍求施食[之处]返回。「结跏趺（pallaṅkaṃ）」者：即周匝结[双]腿之坐。「而坐（ābhujitvā）」者：即盘结。「保持其身正直（ujuṃkāyaṃpaṇidhāya）」者：即把上身安置端正，使十八节脊椎骨节节相对。因为如此坐着的人，皮、肉、腱便不弯曲；那么，由于它们弯曲之缘而会刹那刹那生起的诸受，便不生起；它们不生起时心便得一境[性]，业处不退失，而至增长、广大、圆满。「使念现起于面前（parimukhaṃsatiṃupaṭṭhapetvā）」者：即把念安置于朝向业处；或者作于口面之近处，此是其义。正因此才在《分别论》中说：「这念是现起的、善现起的，于鼻端或于口相，因此称为『使念现起于面前』。」（《分别论》537）或者，parī是遍摄之义，mukhaṃ是出离之义，sati是现起之义，因此称为「使念现起于面前」。如是也应依《无碍解道》中所说的方式了知此处之义。此中此是略[义]：即「作遍摄出离之念」。

Pacchābhattanti bhattassa pacchato. Piṇḍapātapaṭikkantoti piṇḍapātapariyesanato paṭikkanto. Pallaṅkanti samantato ūrubaddhāsanaṃ. Ābhujitvāti bandhitvā. Ujuṃ kāyaṃ paṇidhāyāti uparimaṃ sarīraṃ ujuṃ ṭhapetvā aṭṭhārasa piṭṭhikaṇṭakaṭṭhike koṭiyā koṭiṃ paṭipādetvā. Evañhi nisinnassa cammamaṃsanhārūni na paṇamanti. Athassa yā tesaṃ paṇamanapaccayā khaṇe khaṇe vedanā uppajjeyyuṃ, tā nuppajjanti. Tāsu anuppajjamānāsu cittaṃ ekaggaṃ hoti, kammaṭṭhānaṃ na paripatati, vuḍḍhiṃ phātiṃ vepullaṃ upagacchati. Parimukhaṃ satiṃ upaṭṭhapetvāti kammaṭṭhānābhimukhaṃ satiṃ ṭhapayitvā. Mukhasamīpe vā katvāti attho. Teneva vibhaṅge vuttaṃ – ‘‘ayaṃ sati upaṭṭhitā hoti sūpaṭṭhitā nāsikagge vā mukhanimitte vā, tena vuccati parimukhaṃ satiṃ upaṭṭhapetvā’’ti (vibha. 537). Athavā parīti pariggahaṭṭho. Mukhanti niyyānaṭṭho. Satīti upaṭṭhānaṭṭho. Tena vuccati – ‘‘parimukhaṃ sati’’nti. Evaṃ paṭisambhidāyaṃ vuttanayenapettha attho daṭṭhabbo. Tatrāyaṃ saṅkhepo – ‘‘pariggahitaniyyānasatiṃ katvā’’ti.

复注（6 块）

[t1] 「会招致被谈论（vattabbataṃāpajjati）」者：即依讥毁而招致被谈论——「某某比丘在林野中只不过像畜生、像林中人那样住着而已，并没有什么与住林野相称的正行道」；或者依与住林野的畜生、或与林中人这类异类

之人一同邪行道而招致被谈论。由于类似黑点，[故为]「黑点（kāḷakaṃ）」，即粗重之罪；由于类似斑污，[故为]「斑污（tilakaṃ）」，即微细之罪。

. Vattabbataṃ āpajjatīti ‘‘asukassa bhikkhuno arañña tiracchānagatānaṃ viya, vanacarakānaṃ viya ca nivāsamattameva, na pana araññavāsānucchavikā kāci sammāpaṭipattī’’ ti apavādavasena vattabbataṃ, āraññakehi vā tiracchānagatehi, vanacaravisabhāgajanehi vā saddhiṃ vippaṭipattivasena vattabbataṃ āpajjati. Kāḷakasadisattā kāḷakaṃ, thullavajjaṃ. Tilakasadisattā tilakaṃ, aṇumattavajjaṃ.

[t2] 「僻静的（vivittaṃ）」者：即远离人群的；[义注]故说「空的（suññaṃ）」。而那[僻静]应唯依没有人声喧闹而了知，因为声是禅的刺；[义注]故说「[即]少声的、少喧闹的，此是其义（appasaddaṃappanigghosantiattho）」。「正是就此（etadeva）」者：即正是[就那]无声性。「精舍（vihāro）」，即以围墙所限定的整个住处。「半盖屋（aḍḍhayogo）」者：即长殿；也有[人]说是「金翅鸟形之殿」。「殿楼（pāsādo）」者：即四方形的殿。「台观（hammiyaṃ）」，即平顶之殿。「望楼（aṭṭo）」，即堪以抵御敌王的四五层的特殊居所。「圆屋（māḷo）」，即以一顶所摄、有多角的特殊居所。另一方式：名为「精舍」的，是长面之殿。「半盖屋」，即一面覆顶的坐卧处——相传它一边的墙较高，另一边较低，因此它成为一面覆顶的。名为「殿楼」的，是长方形的殿。「台观」，即平顶而带有月台的。名为「洞窟（guhā）」的，唯是山中的洞窟。「石室（leṇaṃ）」，即装了门的山崖[洞]。其余的[同]所说的方式。「帐棚（maṇḍapo）」者：即枝叶所搭的棚。

Vivittanti janavivittaṃ. Tenāha ‘‘suñña’’ nti. Taṃ pana janasaddaghosābhāveneva veditabbaṃ saddakaṇṭakattā jhānassāti āha ‘‘appasaddaṃ appanigghosanti attho’’ ti. Etadevāti nissaddataṃyeva. Vihāro pākāraparicchinno sakalo āvāso. Aḍḍhayogoti dīghapāsādo, ‘‘garuḷasaṇṭhānapāsādo’’ tipi vadanti. Pāsādoti caturassapāsādo. Hammiyaṃ muṇḍacchadanapāsādo. Aṭṭo paṭirājūnaṃ paṭibāhanayoggo catupañcabhūmako patissayaviseso. Māḷo ekakūṭasaṅgahito anekakoṇavanto patissayaviseso. Aparo nayo vihāro nāma dīghamukhapāsādo. Aḍḍhayogo ekapassacchadanakasenāsanaṃ. Tassa kira ekapasse bhitti uccatarā hoti, itarapasse nīcā, tena taṃ ekapassachadanakaṃ hoti. Pāsādo nāma āyatacaturassapāsādo. Hammiyaṃ muṇḍacchadanakaṃ candikaṅgaṇayuttaṃ. Guhā nāma kevalā pabbataguhā. Leṇaṃ dvārabaddhaṃ pabbhāraṃ. Sesaṃ vuttanayameva. Maṇḍapoti sākhāmaṇḍapo.

[t3] 「精舍坐卧处（vihārasenāsanaṃ）」者：即成为居所的坐卧处。「床椅坐卧处（mañcapīṭhasenāsanaṃ）」者：即床与椅，以及与床椅相关的坐卧处。由于席等是所应敷设的，[故为]「敷具坐卧处（santhatasenāsanaṃ）」。由于没有[加以]整治，唯成为卧与坐之处所的坐卧处，[即是「处所坐卧处」]。「僻静的坐卧处（vivittaṃsenāsanaṃ）」——[这四种]正是被这「坐卧处」一语的取用所摄，因为[此语]唯显共相[而不别指某一种]。

Vihārasenāsananti patissayabhūtaṃ senāsanaṃ. Mañcapīṭhasenāsananti mañcapīṭhañceva mañcapīṭhasambandhasenāsanañca. Cimilikādi santharitabbato santhatasenāsanaṃ. Abhisaṅkharaṇābhāvato sayanassa nisajjāya ca kevalaṃ okāsabhūtaṃ senāsanaṃ. ‘‘Vivittaṃ senāsana’’ nti iminā senāsanaggahaṇena saṅgahitameva sāmaññajotanābhāvato.

[t4] 若如此，为何[世尊]说「林野（araññaṃ）」等语呢？——[义注]故说「而此……（imapana）」等语。「[这是]依比丘尼[的学处]而来的（bhikkhunīnaṃvasenaāgataṃ）」这[一语]，[义注]是就律中如此传来[而说的]；然而于论藏中也正是这样传来的：「『林野』者：出了帝柱以外，这一切都是林野。」（《分别论》529）因为于其中，凡不属于村落地域的，那便是「林野」——[这是]依非方便[说]而如此说的。[义注的]意趣是：头陀支解释（《清净道论》1.31）中所说的[界说]是相宜的，所以应依那里所说的方式取用。「树下（rukkhamūlaṃ）」者：即树的近处。因为曾这样说过：「乃至日中之时树荫周匝所覆之处、无风时树叶所落之处，这么多[范围]即是树下。」由于sela一词无差别地是「山」的同义语，[义注]才说「『山岳（pabbataṃ）』者：即岩山（selaṃ）」；[所指]不唯是石所成的，土所成的等三种山也正是山。「裂隙（vivaraṃ）」者：即彼此相邻而立的两山之间如内室一般的裂隙，或即于同一山中[的裂隙]。「如地道一般（umaṅgasadisaṃ）」者：即如隧道一般。「人所不往之处

（manussānaṃanupacāraṭṭhānaṃ）」者：即依通常的往来而言，人所不应往来之处。以「等（ādi）」一词摄取这[段]其余的圣典[文]：「『丛林』者，这是林之形态的诸坐卧处的同义语；『丛林』者，这是可怖的[诸坐卧处]的[同义语]；『丛林』者，这是令身毛竖立的[诸坐卧处]的[同义语]；『丛林』者，这是[距离]遥远的[诸坐卧处]的[同义语]；『丛林』者，这是人所不往的[诸坐卧处]的[同义语]；『丛林』者，这是难以居住的诸坐卧处的同义语。」（《分别论》531）「无覆盖的（acchannaṃ）」者：即不为任何覆盖物、乃至树枝所遮覆。「抽出（nikkaḍḍhitvā）」者：即取出。「如山崖石室一般（pabbhāraleṇasadise）」者：即如山崖一般、以及如石室一般[的窝棚]。

Yadi evaṃ kasmā ‘‘araññā’’ntiādi vuttanti āha ‘‘ima panā’’tiādi. ‘‘Bhikkhunīnaṃ vasena āgata’’nti idaṃ vinaye tathā āgatataṃ sandhāya vuttaṃ, abhidhammepi pana ‘‘araññanti nikkhamitvā bahi indakhīlā, sabbametaṃ araññā’’nti (vibha. 529) āgatameva. Tattha hi yaṃ na gāmapadesantogadhaṃ, taṃ ‘‘araññā’’nti nippariyāyavasena tathā vuttaṃ. Dhutaṅganiddese (visuddhi. 1.31) yaṃ vuttaṃ, taṃ yuttaṃ,tasmā tattha vuttanayena gahetabbanti adhippāyo. Rukkhamūlanti rukkhasamīpaṃ. Vuttañhetaṃ ‘‘yāvatā majjhanhike kāle samantā chāyā pharati, nivāte paṇṇāni nipatanti, ettāvatā rukkhamūla’’nti. Sela-saddo avisesato pabbatapariyāyoti katvā vuttaṃ ‘‘pabbatanti sela’’nti, na silāmayameva, paṃsumayādiko tividhopi pabbato evāti. Vivaranti dvinnaṃ pabbatānaṃ mitho āsannatare ṭhitānaṃ ovarakādisadisaṃ vivaraṃ, ekasmiṃyeva vā pabbate. Umaṅgasadisanti suduṅgāsadisaṃ. Manussānaṃ anupacāraṭṭhānanti pakatisañcāravasena manussehi na sañcaritabbaṭṭhānaṃ. Ādi-saddena ‘‘vanapatthanti vanasaṇṭhānametaṃ senāsanānaṃ adhivacanaṃ, vanapatthanti bhīsanakānametaṃ, vanapatthanti salomahaṃsānametaṃ, vanapatthanti pariyantānametaṃ, vanapatthanti na manussūpacārānametaṃ, vanapatthanti durabhisambhavānametaṃ senāsanānaṃ adhivacana’’nti (vibha. 531) imaṃ pāḷisesaṃ saṅgaṇhāti. Acchannanti kenaci chadanena antamaso rukkhasākhāyapi na chāditaṃ. Nikkaḍḍhitvāti nīharitvā. Pabbhāraleṇasadiseti pabbhārasadise leṇasadise ca.

[t5] 依后语的省略，「施食（piṇḍapāto）」[即指]遍求施食，[义注]故说「从遍求施食[之处]返回（piṇḍapātapariyesanatopaṭikkanto）」。「结跏趺（pallaṅkaṃ）」中，pari一词是「周匝（samantato）」之义；所以把左腿与右腿平等安置、把双足彼此相结而坐即是「结跏趺」，[义注]故说「周匝结[双]腿之坐（samantatoūrubaddhāsanaṃ）」——依双腿的结缚而坐即是「结跏趺」。而「而坐（ābhujitvā）」者：即如成为结跏趺之坐那样，把双足弯曲、折叠；而那[弯曲]即是令双足如此相结，[义注]故说「盘结（bandhitvā）」。

Piṇḍapātapariyesanaṃ piṇḍapāto uttarapadalopenāti āha ‘‘piṇḍapātapariyesanato paṭikkanto’’ti. Pallaṅkanti ettha parisaddo ‘‘samantato’’ti etassa atthe, tasmā vāmoruñca dakkhiṇoruñca samaṃ ṭhapetvā ubho pāde aññamaññaṃ sambandhitvā nisajjā pallaṅkanti āha ‘‘samantato ūrubaddhāsana’’nti. Ūrūnaṃ bandhanavasena nisajjā pallaṅkaṃ. Ābhujitvāti ca yathā pallaṅkavasena nisajjā hoti, evaṃ ubho pāde ābhugge bhañjite katvā, taṃ pana ubhinnaṃ pādānaṃ tathā sambandhatākaraṇanti āha ‘‘bandhitvā’’ti.

[t6] 由于下身的不直的安置已由「坐」一语所表明，故「其身正直（ujuṃkāyaṃ）」中kāya一词是以上身为境，[义注]故说「把上身安置端正（uparimaṃsarīraṃujuṃṭhapetvā）」。而为依自相与利益显示那端正的安置，[义注]才说「十八[节脊椎骨]（aṭṭhārasa）」等语。「不弯曲（napaṇamanti）」者：即不下垂。「不退失（naparipatati）」者：即不消失、不越出轨道。正由此，业处由前后[次第]证得殊胜而至增长、广大、圆满。「于面前（parimukhaṃ）」中，pari一词与abhi一词同义，[义注]故说「朝向业处（kammaṭṭhānābhimukhaṃ）」，[意即]从外面的种种所缘遮止而唯以业处为先，此是其义。或者pari一词是「近」之义；[义注]显示此[义]而说「或者作于口面之近处（mukhasamīpevākatvā）」。而此中，正如以「前往僻静的坐卧处（vivittaṃsenāsanaṃbhajati）」等语显示了适合修习的坐卧处，同样，以「而坐（nisīdati）」一语显示了不属退缩、不属掉举一方的寂静威仪；以「结跏趺而坐（pallaṅkaṃābhujitvā）」一语[显示]坐的坚固性，以「使念现起于面前（parimukhaṃsatiṃupaṭṭhapetvā）」一语[显示]遍摄所缘的方法。pari是遍摄之义，

如于「导首（pariṇāyikā）」等[语]中；mukhaṃ是出离之义，如于「空解脱门（suññatavimokkhamukhaṃ）」等[语]中。因为「出离」之义即是从对治[品]中出去之义；所以「遍摄出离」，即是把念作成一切方面所取的不忘失、舍离忘失[之念]，[意即]令最上的念之贤明现起，此是其义。

Heṭṭhimakāyassa ca anujukaṃ ṭhapanaṃ nisajjāvacaneneva bodhitanti ‘‘ujuṃ kāya’’nti ettha kāya-saddo uparimakāyavisayoti āha ‘‘uparimaṃ sarīraṃ ujuṃ ṭhapetvā’’ti. Taṃ pana ujukaṭhapanaṃ sarūpato, payojanato ca dassetuṃ ‘‘aṭṭhārasā’’tiādi vuttaṃ. Na paṇamantīti na onamanti. Na paripatatīti na vigacchati vīthiṃ na laṅgheti. Tato eva pubbenāparaṃ visesappattiyā kammaṭṭhānaṃ vuḍḍhiṃ phātiṃ vepullaṃ upagacchati. Parimukhanti ettha parisaddo abhi-saddena samānatthoti āha ‘‘kammaṭṭhānābhimukha’’nti, bahiddhā puthuttārammaṇato nivāretvā kammaṭṭhānaṃyeva purakkhatvāti attho. Samīpattho vā parisaddoti dassento ‘‘mukhasamīpe vā katvā’’ti āha. Ettha ca yathā ‘‘vivittaṃ senāsanaṃ bhajatī’’tiādinā bhāvanānurūpaṃ senāsanaṃ dassitaṃ, evaṃ ‘‘nisīdatī’’ti iminā alīnānuddhaccapakkhiyo santo iriyāpatho dassito. ‘‘Pallaṅkaṃ ābhujitvā’’ti iminā nisajjāya daḷhabhāvo, ‘‘parimukhaṃ satiṃ upaṭṭhapetvā’’ti iminā ārammaṇapariggahūpāyo. Parīti pariggahaṭṭho ‘‘pariṇāyikā’’tiādīsu viya. Mukhanti niyyānaṭṭho ‘‘suññatavimokkhamukha’’ntiādīsu viya. Paṭipakkhato niggamanaṭṭho hi niyyānaṭṭho, tasmā pariggahitaniyyānanti sabbathā gahitāsammosaṃ paricattasammosaṃ satiṃ katvā, paramaṃ satinepakkaṃ upaṭṭhapetvāti attho.

§ 217 “他舍断对世间的贪欲（abhijjhā），以离贪欲之心而住，使心从贪欲中净化。舍断瞋恚（byāpāda）与恼恨，以无瞋之心而住，怀着利益、悲悯一切众生生命之心，使心从瞋恚与恼恨中净化。舍断昏沉睡眠（thinamiddha），离昏沉睡眠而住，有光明想，具念、正知，使心从昏沉睡眠中净化。舍断掉举追悔（uddhaccakukkucca），不掉举而住，内心寂静，使心从掉举追悔中净化。舍断疑（vicikicchā），度脱疑惑而住，对诸善法不再犹豫，使心从疑中净化。”

. ‘‘So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti. Byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti. Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī, sato sampajāno, thinamiddhā cittaṃ parisodheti. Uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti. Vicikicchaṃ pahāya tiṇṇavicikiccho viharati, akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

> 译注：abhijjhā在idx94随经文语境译“贪爱”，此处作为盖依通行译名作“贪欲”，故重出括注。byāpādapadosa译“瞋恚与恼恨”（padosa亦有释为瞋的同义强化语者）。

义注（1 块）

[a1] 「对世间的贪欲（abhijjhaṃloke）」中，依破坏、离散之义，五取蕴为世间；所以「舍断于五取蕴的贪，镇伏欲欲」——此中之义即是如此。「以离贪欲[之心]（vigatābhijjhena）」者：由于依镇伏而已舍断，故为「离贪欲」；[意谓]并非如眼识那般[无贪]，此是其义。「使心从贪欲中净化（abhijjhāyacittaṃparisodheti）」者：即令心从贪欲中解脱；[意谓]作成使它既得解脱、解脱后又不再执取，此是其义。「舍断瞋恚与恼恨（byāpādapadosaṃpahāya）」等中也是同样的方法。由此而心变坏、如腐坏的粥等[那样]舍弃原来的常态，故为「瞋恚（byāpāda）」；由变异而自坏，或坏他、毁他，故为「恼恨（padosa）」——这两者都是忿的同义语。thina是心的病态，middha是心所的病态，thina与middha[合]为「昏沉睡眠（thinamiddha）」。「有光明想（ālokasaññī）」者：即具足能于夜间也认知如昼所见光明的、离盖的、清净的想。「具念、正知（satosampajāno）」者：即具足念与智；这两者是因有助于光明想而说的。uddhacca与kukkucca[合]为「掉举追悔（uddhaccakukkucca）」。「度脱疑惑（tiṇṇavicikiccho）」者：即度过、越过疑而住立。「不再犹豫（akathaṃkathī）」者：即不这样转起「这是如何？这是如何？」。「[对]诸善法（kusalesudhammesu）」

者：即于无过失的诸法。[意谓]不这样疑惑：「这些究竟是善吗？这些如何是善呢？」即不怀疑，此是其义。此中此是略[说]。而于这些盖中，就语义、相等的分别所应说的，那一切都已在《清净道论》中说过。

. Abhijjhaṃ loketi ettha lujjanapalujjanaṭṭhena pañcupādānakkhandhā loko, tasmā pañcasu upādānakkhandhesu rāgaṃ pahāya kāmacchandaṃ vikkhambhetvāti ayametthattho. Vigatābhijjhenāti vikkhambhanavasena pahīnattā vigatābhijjhena, na cakkhuviññāṇasadisenāti attho. Abhijjhāya cittaṃ parisodhetīti abhijjhāto cittaṃ parimoceti. Yathā taṃ sā muñcati ceva, muñcitvā ca na puna gaṇhati, evaṃ karotīti attho. Byāpādapadosaṃ pahāyātiādīsupi eseva nayo. Byāpajjati iminā cittaṃ pūtikummāsādayo viya purimapakatiṃ vijahatīti byāpādo. Vikārāpattiyā padussati, paraṃ vā padūseti vināsetīti padoso. Ubhayametaṃ kodhassevādhivacanaṃ. Thinaṃ cittagelaññaṃ. Middhaṃ cetasikagelaññaṃ, thinañca middhañca thinamiddhaṃ. Ālokasaññīti rattimpi divādiṭṭhālokasañjānanasamatthāya vigatanīvaraṇāya parisuddhāya saññāya samannāgato. Sato sampajānoti satiyā ca ñāṇena ca samannāgato. Idaṃ ubhayaṃ ālokasaññāya upakārattā vuttaṃ. Uddhaccañca kukkuccañca uddhaccakukkuccaṃ. Tiṇṇavicikicchoti vicikicchaṃ taritvā atikkamitvā ṭhito. ‘‘Kathamidaṃ kathamida’’nti evaṃ nappavattatīti akathaṃkathī. Kusalesu dhammesūti anavajjesu dhammesu. ‘‘Ime nu kho kusalā kathamime kusalā’’ti evaṃ na vicikicchati. Na kaṅkhatīti attho. Ayamettha saṅkhepo. Imesu pana nīvaraṇesu vacanatthalakkhaṇādibhedato yaṃ vattabbaṃ siyā, taṃ sabbaṃ visuddhimagge vuttaṃ.

复注（1 块）

[t1] 以它而贪求、贪婪、希欲，故为「贪欲（abhijjhā）」，即贪。「依破坏之义（lujjanaṭṭhena）」者：即依破裂之义，[意即]依刹那刹那破裂之义，此是其义。「依镇伏（vikkhambhanavasena）」中，「镇伏」是[令其]不生起、不转起，不是对治[品]的善舍断。而[义注说]「由于已舍断（pahīnattā）」，是就如同已舍断[而说的]，因为禅尚未证得。即使如此，这[心]并不像眼识那样依自性而离贪欲，[而是]依修习[而离]；[义注]故说「并非如眼识那般（nacakkhuviññāṇasadisena）」。「也是同样的方法（esevanayo）」者：即正如此心由修习所熏修而有离贪欲性，同样，[它]也是无瞋的、离昏沉睡眠的、不掉举的、无疑的，此是其义。「原来的常态（purimapakatiṃ）」者：即清净洁白的自性。由于于论藏中以「凡心的不堪能性」等（《法集论》1162；《分别论》546）解说thina，以「凡[心所]身的不堪能性」等（《法集论》1163；《分别论》546）解说middha，[义注]故说「thina是心的病态，middha是心所的病态（thinaṃcittagelaññaṃ,middhaṃcetasikagelaññaṃ）」。虽然[心与心所]互不相离，但如同心轻快性与[心所]身轻快性一般，心与心所随各自所作而各有差别；那些不堪能性等对于彼此差别的特殊缘性，应知即是它们的自性。「有光明想（ālokasaññī）」中，[义注]显示这ī音是表明为殊胜义所简别的「有」之义，[故]说「在夜间也……乃至……具足（rattimpi...pe...samannāgato）」。「这两者（idaṃubhayaṃ）」——[义注]是说念与正知。「度过（atikkamitvā）」，即依镇伏而舍断。由「这是如何？」这样转起，故为「犹豫（kathaṅkathā）」，即疑；它是他所有的，故为「有犹豫者（kathaṅkathī）」；不是有犹豫者，故为「不再犹豫（akathaṃkathī）」，即无疑者。「就相等的分别（lakkhaṇādibhedato）」中，应知以「等（ādi）」一词也摄取缘、舍断、能舍断者等，因为那些也应依分别而说。

. Abhijjhāyati gijjhati abhikaṅkhati etāyāti abhijjhā, lobho. Lujjanaṭṭhenāti bhijjanaṭṭhena, khaṇe khaṇe bhijjanaṭṭhenāti attho. Vikkhambhanavasenāti ettha vikkhambhanaṃ anuppādanaṃ appavattanaṃ, na paṭipakkhānaṃ suppahīnatā. ‘‘Pahīnattā’’ti ca pahīnasadisataṃ sandhāya vuttaṃ jhānassa anadhigatattā. Tathāpi nayidaṃ cakkhuviññāṇaṃ viya sabhāvato vigatābhijjhaṃ, atha kho bhāvanāvasena, tenāha ‘‘na cakkhuviññāṇasadisenā’’ti. Eseva nayoti yathā imassa cittassa bhāvanāya paribhāvitattā vigatābhijjhatā, evaṃ abyāpannaṃ vigatathinamiddhaṃ anuddhataṃ nibbicikicchañcāti attho. Purimapakatinti parisuddhapaṇḍarasabhāvaṃ. ‘‘Yā cittassa akalyatāti’’ādinā (dha. sa. 1162; vibha. 546) thinassa, ‘‘yā kāyassa akalyatā’’tiādinā (dha. sa. 1163; vibha. 546) ca middhassa abhidhamme niddiṭṭhattā vuttaṃ ‘‘thinaṃ cittagelaññaṃ, middhaṃ cetasikagelaññā’’nti. Satipi aññamaññaṃ avippayoge cittakāyalahutādīnaṃ viya cittacetasikānaṃ yathākammaṃ taṃ taṃ visesassa yā tesaṃ akalyatādīnaṃ visesappaccayatā, ayametesaṃ sabhāvoti daṭṭhabbaṃ. Ālokasaññīti ettha

atisayatthavisiṭṭhaatthi atthāvabodhako ayamīkāroti dassento āha ‘‘rattimpi…pe… samannāgato’’ti. Idaṃ ubhayanti satisampajaññamāha. Atikkamitvā vikkhambhanavasena pajahitvā. ‘‘Kathamida’’nti pavattiyā kathaṅkathā, vicikicchā. Sā etassa atthīti kathaṅkathī, na kathaṅkathīti akathaṃkathī, nibbicikiccho. Lakkhaṇādibhedatoti ettha ādi-saddena paccayapahānapahāyakādīnampi saṅgaho daṭṭhabbo. Tepi hi bhedato vattabbāti.

§ 218 “大王，犹如有人举债经营事业，他的那些事业获得成功，他既还清了原先的债本，还有多余的［钱财］可以养育妻室。他这样想：‘我先前举债经营事业，我的那些事业获得了成功，我既还清了原先的债本，还有多余的［钱财］可以养育妻室。’他会由此因缘获得愉悦，得到喜悦。”

. ‘‘Seyyathāpi, mahārāja, puriso iṇaṃ ādāya kammante payojeyya. Tassa te kammantā samijjheyyuṃ. So yāni ca porāṇāni iṇamūlāni, tāni ca byantiṃ kareyya [byantīkareyya (sī. syā. kaṃ.)], siyā cassa uttariṃ avasiṭṭhaṃ dārabharaṇāya. Tassa evamassa – ‘ahaṃ kho pubbe iṇaṃ ādāya kammante payojesiṃ. Tassa me te kammantā samijjhiṃsu. Sohaṃ yāni ca porāṇāni iṇamūlāni, tāni ca byantiṃ akāsiṃ, atthi ca me uttariṃ avasiṭṭhaṃ dārabharaṇāyā’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

> 译注：pāmojja译“愉悦”，somanassa译“喜悦”，五喻末句措辞保持一致。

义注（1 块）

[a1] 而所说的这「大王，犹如（seyyathāpi,mahārāja）」[等]是譬喻。此中，「举债（iṇaṃādāya）」者：即以利息取得财物。「还清（byantiṃkareyya）」者：即作成尽除——使其中连一枚迦迦尼（kākaṇika）的余额也不剩，如此而作；即全部偿还，此是其义。「由此因缘（tatonidānaṃ）」者：即以无债为因缘。因为他省思「我已无债」而获得强盛的愉悦，得到喜悦；因此说「获得愉悦，得到喜悦」。

. Yā panāyaṃ seyyathāpi mahārājāti upamā vuttā. Tattha iṇaṃ ādāyāti vaḍḍhiyā dhanaṃ gahetvā. Byantiṃ kareyyāti vigatantaṃ kareyya, yathā tesaṃ kākaṇikamattopi pariyanto nāma nāvasissati, evaṃ kareyya; sabbaso paṭiniyyāteyyāti attho. Tato nidānanti āṇaṇyanidānaṃ. So hi ‘‘aṇaṇomhī’’ti āvajjanto balavapāmojjaṃ labhati, somanassaṃ adhigacchati, tena vuttaṃ – ‘‘labhetha pāmojjaṃ, adhigaccheyya somanassa’’nti.

复注（1 块）

[t1] 「那些[财物]（tesaṃ）」者：即依债而取得的财物。「余额（pariyanto）」者：即所应给付的剩余。他[想]「我已从债的障碍中解脱」而获得强盛的愉悦；[想]「有了生计的凭借」而得到喜悦。

. Tesanti iṇavasena gahitadhanānaṃ. Pariyantoti dātabbaseso. So balavapāmojjaṃ labhati ‘‘iṇapalibodhato muttomhī’’ti. Somanassaṃ adhigacchati ‘‘jīvikānimittaṃ atthī’’ti.

§ 219 “大王，又犹如有人生病，痛苦，重病缠身，吃不下饭，身体没有力气。他过些时候从那疾病中解脱，吃得下饭，身体也有了力气。他这样想：‘我先前生病，痛苦，重病缠身，吃不下饭，身体没有力气。如今我已从那疾病中解脱，吃得下饭，身体也有了力气。’他会由此因缘获得愉悦，得到喜悦。”

. ‘‘Seyyathāpi, mahārāja, puriso ābādhiko assa dukkhito bāḷhagilāno; bhattañcassa nacchādeyya, na cassa kāye balamattā. So aparena samayena tamhā ābādhā mucceyya; bhattaṃ cassa chādeyya, siyā cassa kāye balamattā. Tassa evamassa – ‘ahaṃ kho pubbe ābādhiko ahosiṃ dukkhito bāḷhagilāno; bhattañca me nacchādesi, na ca me āsi [na cassa me (ka.)] kāye balamattā. Somhi etarahi tamhā ābādhā

mutto; bhattañca me chādeti, atthi ca me kāye balamattā’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

义注（1 块）

[a1] 依相违之受的生起而如以锯[截断]般切断四威仪，故为「病（ābādha）」；他有那[病]，故为「生病者（ābādhiko）」。由它所生起的苦而「痛苦（dukkhito）」。「重病缠身（adhimattagilāno）」者：即病势沉重。「吃不下（nacchādeyya）」者：即因为重病所困而[于食]不生喜好。「力气（balamattā）」者：即唯是力气；[意谓]他身上没有力气，此是其义。「由此因缘（tatonidānaṃ）」者：即以无病为因缘。因为他省思「我已无病」而有那两者；因此说「获得愉悦，得到喜悦」。

. Visabhāgavedanuppattiyā kakaceneva catuiriyāpathaṃ chindanto ābādhatīti ābādho, svāssa atthīti ābādhiko. Taṃ samuṭṭhānena dukkhena dukkhito. Adhimattagilānoti bāḷhagilāno. Nacchādeyyāti adhimattabyādhiparetatāya na rucceyya. Balamattāti balameva, balañcassa kāye na bhaveyyāti attho. Tatonidānanti ārogyanidānaṃ. Tassa hi – ‘‘arogomhī’’ti āvajjayato tadubhayaṃ hoti. Tena vuttaṃ – ‘‘labhetha pāmojjaṃ, adhigaccheyya somanassa’’nti.

复注（1 块）

[t1] 「依相违之受的生起（visabhāgavedanuppattiyā）」者：即依苦受的生起。因为苦受由于与乐受、[即]与善异熟的相续相违，故是相违的。「切断四威仪（catuiriyāpathaṃchindanto）」者：即断绝四种威仪的转起。因为患病者正如于站立与行走中不能[自如]，于坐等[威仪]中也同样不能。「[令其]病（ābādheti）」者：即逼迫。风等[界]的变异、不平等的状态即是病；[义注]故说「由它所生起的苦而痛苦（taṃsamuṭṭhānenadukkhenadukkhito）」。而于苦受之为病[的情形]中，由根本病而为「生病者」——因为[它]从最初就在恼害；由随行病而为「痛苦」——因为[苦]一再地产生。「病者（gilāno）」者：即由界的耗尽而身体衰竭者。或者少量的力气即是「力气（balamattā）」。「那两者（tadubhayaṃ）」者：即愉悦与喜悦。此中，[他想]「我已从病中解脱」而获得愉悦；[想]「我身上有力气」而得到喜悦。

. Visabhāgavedanuppattiyāti dukkhavedanuppattiyā. Dukkhavedanā hi sukhavedanāya kusalavipākasantānassa virodhitāya visabhāgā. Catuiriyāpathaṃ chindantoti catubbidhampi iriyāpathappavattiṃ pacchindanto. Byādhiko hi yathā ṭhānagamanesu asamattho, evaṃ nisajjādīsupi asamattho hoti. Ābādhetīti pīḷeti. Vātādīnaṃ vikāro visamāvatthā byādhīti āha ‘‘taṃsamuṭṭhānena dukkhena dukkhito’’ti. Dukkhavedanāya pana byādhibhāve mūlabyādhinā ābādhiko ādito bādhatīti katvā. Anubandhabyādhinā dukkhito aparāparaṃ sañjātadukkhoti katvā. Gilānoti dhātusaṅkhayena parikkhīṇasarīro. Appamattakaṃ vā balaṃ balamattā. Tadubhayanti pāmojjaṃ, somanassañca. Tattha labhetha pāmojjaṃ ‘‘rogato muttomhī’’ti. Adhigaccheyya somanassaṃ ‘‘atthi me kāye bala’’nti.

§ 220 “大王，又犹如有人被关在监狱里。他过些时候平安无事地从监狱中获释，财产也没有任何损失。他这样想：‘我先前被关在监狱里，如今我已平安无事地从监狱中获释，我的财产也没有任何损失。’他会由此因缘获得愉悦，得到喜悦。”

. ‘‘Seyyathāpi, mahārāja, puriso bandhanāgāre baddho assa. So aparena samayena tamhā bandhanāgārā mucceyya sotthinā abbhayena [ubbayena (sī. ka.)], na cassa kiñci bhogānaṃ vayo. Tassa evamassa – ‘ahaṃ kho pubbe bandhanāgāre baddho ahosiṃ, somhi etarahi tamhā bandhanāgārā mutto sotthinā abbhayena. Natthi ca me kiñci bhogānaṃ vayo’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

义注（1 块）

[a1] 「财产也没有任何损失（nacassakiñcibhogānaṃvayo）」者：即连一枚迦迦尼的财产损失也不会有。「由此因缘（tatonidānaṃ）」者：即以从系缚中解脱为因缘。其余[部分]都应依所说的方式于一切句中配合。

. Na cassa kiñci bhogānaṃ vayoti kākaṇikamattampi bhogānaṃ vayo na bhaveyya. Tatonidānanti bandhanāmokkhanidānaṃ. Sesaṃ vuttanayeneva sabbapadesu yojetabbaṃ.

复注（1 块）

[t1] 「其余[部分]（sesaṃ）」者：即「因为他转向『我已从系缚中解脱』而有那两者；因此说……」这样等语。「依所说的方式（vuttanayeneva）」者：即唯依于第一、第二句中所说的方式。「于一切句中（sabbapadesu）」者：即于其余诸句、于第三等诸分中。

. Sesanti ‘‘tassa hi ‘bandhanā muttomhī’ti āvajjayato tadubhayaṃ hoti. Tena vutta’’nti evamādi. Vuttanayenevāti paṭhamadutiyapadesu vuttanayeneva. Sabbapadesūti avasiṭṭhapadesu tatiyādīsu koṭṭhāsesu.

§ 221 “大王，又犹如有人身为奴隶，不得自主，受制于人，不能随意而行。他过些时候从奴隶的身份中解脱，得以自主，不受制于人，成为自由人，能随意而行。他这样想：‘我先前身为奴隶，不得自主，受制于人，不能随意而行。如今我已从奴隶的身份中解脱，得以自主，不受制于人，成为自由人，能随意而行。’他会由此因缘获得愉悦，得到喜悦。”

. ‘‘Seyyathāpi, mahārāja, puriso dāso assa anattādhīno parādhīno na yenakāmaṃgamo. So aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yenakāmaṃgamo. Tassa evamassa – ‘ahaṃ kho pubbe dāso ahosiṃ anattādhīno parādhīno na yenakāmaṃgamo. Somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso yenakāmaṃgamo’ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

义注（1 块）

[a1] 221-222.「不得自主（anattādhīno）」者：即不自主于己，不能依自己的意乐作任何事。「受制于人（parādhīno）」者：即从属于他人，唯依他人的意乐而行。「不能随意而行（nayenakāmaṃgamo）」者：即凡他想去的方向、生起前往之欲的[方向]，都不能往那里去。「[从]奴隶的身份（dāsabyā）」者：即从奴隶之性。「自由人（bhujisso）」者：即属于自己[的人]。「由此因缘（tatonidānaṃ）」者：即以成为自由人为因缘。「荒漠长路（kantāraddhānamaggaṃ）」者：即荒漠的长路，[意谓]无水的长路，此是其义。「由此因缘（tatonidānaṃ）」者：即以安稳之地为因缘。

221-222. Anattādhīnoti na attani adhīno, attano ruciyā kiñci kātuṃ na labhati. Parādhīnoti paresu adhīno parasseva ruciyā vattati. Na yena kāmaṃ gamoti yena disābhāgenassa gantukāmatā hoti, icchā uppajjati gamanāya, tena gantuṃ na labhati. Dāsabyāti dāsabhāvā. Bhujissoti attano santako. Tatonidānanti bhujissanidānaṃ. Kantāraddhānamagganti kantāraṃ addhānamaggaṃ, nirudakaṃ dīghamagganti attho. Tatonidānanti khemantabhūminidānaṃ.

复注（1 块）

[t1] 「不自主于己（naattaniadhīno）」者：即不属于自己。「受制于人（parādhīno）」者：即从属于他人。由于不受制于人，[他]于自己的事务中如手臂一般可依恃，故为「自由人（bhujisso）」。「自主的（savaso）」——[义注]故说「属于自己[的人]（attanosantako）」。由于无水，人们于此[须]携带称为ka的饮水，故为「荒漠（kantāro）」；[义注]故说「无水的长路（nirudakaṃdīghamaggaṃ）」。

221-222. Na attani adhīnoti na attāyatto. Parādhīnoti parāyatto. Aparādhīnatāya bhujo viya attano kicce esitabboti bhujisso. Savasoti āha ‘‘attano santako’’ti. Anudakatāya kaṃ pānīyaṃ tārenti etthāti kantāroti āha ‘‘nirudakaṃ dīghamagga’’nti.

§ 222 “大王，又犹如有人带着钱财、货物，行走在饥馑、有怖畏的荒漠长路上。他过些时候平安地越过那荒漠，安全到达安稳、无怖畏的村庄边地。他这样想：‘我先前带着钱财、货物，行走在饥馑、有怖畏的荒漠长路上。如今我已平安地越过那荒漠，安全到达了安稳、无怖畏的村庄边地。’他会由此因缘获得愉悦，得到喜悦。”

. ‘‘Seyyathāpi, mahārāja, puriso sadhano sabhogo kantāraddhānamaggaṃ paṭipajjeyya dubbhikkhaṃ sappaṭibhayaṃ. So aparena samayena taṃ kantāraṃ nitthareyya sotthinā, gāmantaṃ anupāpuṇeyya khemaṃ appaṭibhayaṃ. Tassa evamassa – ‘ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjiṃ dubbhikkhaṃ sappaṭibhayaṃ. Somhi etarahi taṃ kantāraṃ nitthiṇṇo sotthinā, gāmantaṃ anuppatto khemaṃ appaṭibhaya’nti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

> 译注：gāmanta直译“村庄的边际”，译作“村庄边地”。

义注（1 块）

[a1] 221-222.「不得自主（anattādhīno）」者：即不自主于己，不能依自己的意乐作任何事。「受制于人（parādhīno）」者：即从属于他人，唯依他人的意乐而行。「不能随意而行（nayenakāmaṃgamo）」者：即凡他想去的方向、生起前往之欲的[方向]，都不能往那里去。「[从]奴隶的身份（dāsabyā）」者：即从奴隶之性。「自由人（bhujisso）」者：即属于自己[的人]。「由此因缘（tatonidānaṃ）」者：即以成为自由人为因缘。「荒漠长路（kantāraddhānamaggaṃ）」者：即荒漠的长路，[意谓]无水的长路，此是其义。「由此因缘（tatonidānaṃ）」者：即以安稳之地为因缘。

221-222. Anattādhīnoti na attani adhīno, attano ruciyā kiñci kātuṃ na labhati. Parādhīnoti paresu adhīno parasseva ruciyā vattati. Na yena kāmaṃ gamoti yena disābhāgenassa gantukāmatā hoti, icchā uppajjati gamanāya, tena gantuṃ na labhati. Dāsabyāti dāsabhāvā. Bhujissoti attano santako. Tatonidānanti bhujissanidānaṃ. Kantāraddhānamagganti kantāraṃ addhānamaggaṃ, nirudakaṃ dīghamagganti attho. Tatonidānanti khemantabhūminidānaṃ.

复注（1 块）

[t1]「不自主于己（naattaniadhīno）」者：即不属于自己。「受制于人（parādhīno）」者：即从属于他人。由于不受制于人，[他]于自己的事务中如手臂一般可依恃，故为「自由人（bhujisso）」。「自主的（savaso）」——[义注]故说「属于自己[的人]（attanosantako）」。由于无水，人们于此[须]携带称为ka的饮水，故为「荒漠（kantāro）」；[义注]故说「无水的长路（nirudakaṃdīghamaggaṃ）」。

221-222. Na attani adhīnoti na attāyatto. Parādhīnoti parāyatto. Aparādhīnatāya bhujo viya attano kicce esitabboti bhujisso. Savasoti āha ‘‘attano santako’’ti. Anudakatāya kaṃ pānīyaṃ tārenti etthāti kantāroti āha ‘‘nirudakaṃ dīghamagga’’nti.

§ 223 “同样地，大王，比丘观见自己尚未舍断这五盖（pañcanīvaraṇā）时，就如同负债，如同疾病，如同监狱，如同奴隶的身份，如同荒漠长路。”

. ‘‘Evameva kho, mahārāja, bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsabyaṃ yathā kantāraddhānamaggaṃ, evaṃ ime pañca nīvaraṇe appahīne attani samanupassati.

义注（5 块）

[a1] 「[观见自己]尚未舍断这五盖（imepañcanīvaraṇeappahīne）」中，世尊把未舍断的欲欲盖作成如负债，其余[诸盖]作成如疾病等而显示。此中，此是其相似[之处]：凡取他人的债而耗尽者，他即使被那些[债主]说「还债来」，即使被粗恶地呵斥，即使被捆缚，即使被殴打，也不能作任何抗拒，一切都忍受；因为他忍受的原因就是那债。同样，凡于何[事物]以欲欲而染著、以俱贪爱[之心]执取那事物者，他即使被它粗恶地呵斥，即使被捆缚，即使被殴打，也一切都忍受；因为他忍受的原因就是那欲欲——如同被家主殴打的诸妇人一般。如是，应把欲欲看作如负债。

. Ime pañca nīvaraṇe appahīneti ettha bhagavā appahīnakāmacchandanīvaraṇaṃ iṇasadisaṃ, sesāni rogādisadisāni katvā dasseti. Tatrāyaṃ sadisatā. Yo hi paresaṃ iṇaṃ gahetvā vināseti, so tehi iṇaṃ dehīti vuccamānopi pharusaṃ vuccamānopi bajjhamānopi vadhīyamānopi kiñci paṭibāhituṃ na sakkoti, sabbaṃ titikkhati. Titikkhākāraṇaṃ hissa taṃ iṇaṃ hoti. Evameva yo yamhi kāmacchandena rajjati, taṇhāsahagatena taṃ vatthuṃ gaṇhati, so tena pharusaṃ vuccamānopi bajjhamānopi vadhīyamānopi sabbaṃ titikkhati, titikkhākāraṇaṃ hissa so kāmacchando hoti, gharasāmikehi vadhīyamānānaṃ itthīnaṃ viyāti, evaṃ iṇaṃ viya kāmacchando daṭṭhabbo.

[a2] 而正如患胆病者，即使被给予蜜、糖等，也因患胆病之故不觉其味，只是「苦啊，苦啊」地吐出来。同样，心怀瞋恚者，即使被希求利益的师长与戒师稍加教诫，也不接受教诫，说「你们太苛责我了」等语而还俗。正如那人因患胆病而不觉蜜、糖等[之味]，[他]因患忿病而不觉禅乐等种类的教法之味。如是，应把瞋恚看作如疾病。

Yathā pana pittarogāturo madhusakkarādīsupi dinnesu pittarogāturatāya tesaṃ rasaṃ na vindati, ‘‘tittakaṃ tittaka’’nti uggiratiyeva. Evameva byāpannacitto hitakāmehi ācariyupajjhāyehi appamattakampi ovadiyamāno ovādaṃ na gaṇhati. ‘‘Ati viya me tumhe upaddavethā’’tiādīni vatvā vibbhamati. Pittarogāturatāya so puriso madhusakkarādīnaṃ viya kodhāturatāya jhānasukhādibhedaṃ sāsanarasaṃ na vindatīti. Evaṃ rogo viya byāpādo daṭṭhabbo.

[a3] 而正如在节庆日被关在监狱中的人，既见不到节庆的开始，也见不到中间与结尾；他第二日获释，即使听到「啊，昨天的节庆真可意！啊，舞蹈！啊，歌唱！」等[话]，也不作回答。什么原因呢？因为没有经历节庆。同样，为昏沉睡眠所胜的比丘，即使在以种种方式转起说法时，也既不知它的开始，也不知中间与结尾；他在听法结束后，即使听到人们称扬听法[之德]说「啊，这听法！啊，这道理！啊，这譬喻！」，也不作回答。什么原因呢？因为由昏沉睡眠而未经历法谈。如是，应把昏沉睡眠看作如监狱。

Yathā pana nakkhattadivase bandhanāgāre baddho puriso nakkhattassa neva ādiṃ na majjhaṃ na pariyosānaṃ passati. So dutiyadivase mutto aho hiyyo nakkhattaṃ manāpaṃ, aho naccaṃ, aho gītantiādīni sutvāpi paṭivacanaṃ na deti. Kiṃ kāraṇā? Nakkhattassa ananubhūtattā. Evameva thinamiddhābhibhūto bhikkhu vicittanayepi dhammassavane pavattamāne neva tassa ādiṃ na majjhaṃ na pariyosānaṃ jānāti. Sopi uṭṭhite dhammassavane aho dhammassavanaṃ, aho kāraṇaṃ, aho upamāti dhammassavanassa vaṇṇaṃ bhaṇamānānaṃ sutvāpi paṭivacanaṃ na deti. Kiṃ kāraṇā? Thinamiddhavasena dhammakathāya ananubhūtattā. Evaṃ bandhanāgāraṃ viya thinamiddhaṃ daṭṭhabbaṃ.

[a4] 而正如奴仆即使正在过节，被[人]说「有这样一件急事，快到那里去；若不去，我就砍断你的手足，或[割去]你的耳鼻」，他也立刻就去；他不能经历节庆的开始、中间与结尾。为什么呢？因为受制于人。同样，于律不通达者，即使为了远离而进入林野，若于某事——乃至于如法之肉也生起非法之肉之想——也必须舍弃远离，为清净戒而前往持律者之处，不能经历远离之乐。为什么呢？因为为掉举追悔所胜。如是，应把掉举追悔看作如奴隶的身份。

Yathā pana nakkhattaṃ kīḷantopi dāso – ‘‘idaṃ nāma accāyikaṃ karaṇīyaṃ atthi, sīghaṃ tattha gacchāhi. No ce gacchasi, hatthapādaṃ vā te chindāmi kaṇṇanāsaṃ vā’’ ti vutto sīghaṃ gacchatiyeva. Nakkhattassa ādimajjhapariyosānaṃ anubhavituṃ na labhati, kasmā? Parādhīnatāya, evameva vinaye apakataññunā vivekatthāya araññaṃ paviṭṭhenāpi kismiñcideva antamaso kappiyamaṃsepi akappiyamaṃsasaññāya uppannāya vivekaṃ pahāya sīlavisodhanatthaṃ vinayadharassa santikaṃ gantabbaṃ hoti, vivekasukhaṃ

anubhavituṃ na labhati, kasmā? Uddhaccakukkuccābhibhūtatāyāti. Evaṃ dāsabyaṃ viya uddhaccakukkuccaṃ daṭṭhabbaṃ.

[a5] 而正如行走在荒漠长路上的人，见到被盗贼掠夺人们之处与击杀之处，即使因棍棒之声、鸟鸣之声也「盗贼来了」地生疑生惧，[一时]走，[一时]站，[一时]又折回，已走过的地方比未走过的地方还少；他艰难困苦地或到达安稳之地，或到不了。同样，凡于八处生起疑者，他以「究竟是佛陀呢，还是不是佛陀呢」等方式怀疑，不能确信而以信摄取；不能[摄取]，便得不到道或果。又正如在荒漠长路上，以「有盗贼呢，还是没有」[之疑]一再生起游移、彷徨、不能深入与心的怖畏，而对到达安稳[之地]作障碍；同样，疑也以「究竟是佛陀呢，还是不是佛陀呢」等方式一再生起游移、彷徨、不能深入与心的怖畏，而对到达圣者之地作障碍。如是，应把疑看作如荒漠长路。

Yathā pana kantāraddhānamaggappaṭipanno puriso corehi manussānaṃ viluttokāsaṃ pahatokāsañca disvā daṇḍakasaddenapi sakuṇasaddenapi ‘‘corā āgatā’’ti ussaṅkitaparisaṅkitova hoti, gacchatipi tiṭṭhatipi nivattatipi, gataṭṭhānato agataṭṭhānameva bahutaraṃ hoti. So kicchena kasirena khemantabhūmiṃ pāpuṇāti vā na vā pāpuṇāti. Evameva yassa aṭṭhasu ṭhānesu vicikicchā uppannā hoti, so – ‘‘buddho nu kho, no nu kho buddho’’tiādinā nayena vicikicchanto adhimuccitvā saddhāya gaṇhituṃ na sakkoti. Asakkonto maggaṃ vā phalaṃ vā na pāpuṇātīti. Yathā kantāraddhānamagge – ‘‘corā atthi natthī’’ti punappunaṃ āsappanaparisappanaṃ apariyogāhanaṃ chambhitattaṃ cittassa uppādento khemantapattiyā antarāyaṃ karoti, evaṃ vicikicchāpi – ‘‘buddho nu kho, na buddho’’tiādinā nayena punappunaṃ āsappanaparisappanaṃ apariyogāhanaṃ chambhitattaṃ cittassa uppādayamānā ariyabhūmippattiyā antarāyaṃ karotīti kantāraddhānamaggo viya vicikicchā daṭṭhabbā.

复注（5 块）

[t1] 「此中（tatra）」者：即于那显示中。「此（ayaṃ）」者：即现在正要说的相似性。应知：由何[义]而负债等成为能喻、欲欲等成为所喻，它们那能喻与所喻的关系即是「相似[之处]（sadisatā）」。「凡于何[事物]以欲欲而染著（yoyamhikāmacchandenarajjati）」者：即哪一个人于作为欲贪之事物的哪一个人依欲欲而染著。「执取那事物（taṃvatthuṃgaṇhāti）」者：即以「这是我的」而执取那渴爱之事物。

. Tatrāti tasmiṃ dassane. Ayanti idāni vuccamānā sadisatā. Yena iṇādīnaṃ upamābhāvo, kāmacchandādīnañca upameyyabhāvo hoti, so nesaṃ upamopameyyasambandho sadisatāti daṭṭhabbaṃ. Yo yamhi kāmacchandena rajjatīti yo puggalo yamhi kāmarāgassa vatthubhūte puggale kāmacchandavasena ratto hoti. Taṃ vatthuṃ gaṇhātīti taṃ taṇhāvatthuṃ ‘‘mameta’’nti gaṇhāti.

[t2] 「[你们]扰害吧（upaddavetha）」者：即[你们]作扰害。

Upaddavethāti upaddavaṃ karotha.

[t3] 「节庆的（nakkhattassa）」者：即庆典的。「获释（mutto）」者：即从系缚中解脱。

Nakkhattassāti mahassa. Muttoti bandhanato mutto.

[t4] 「于律不通达者（vinayeapakataññunā）」者：即于律的次第不善巧者；因为他不能如实了知净与不净。[义注]故说「若于某事（kismiñcideva）」等语。

Vinaye apakataññunāti vinayakkame akusalena. So hi kappiyākappiyaṃ yāthāvato na jānāti. Tenāha ‘‘kismiñcidevā’’tiādi.

[t5] 「[一时]走（gacchatipi）」者：即也一点一点地走。而行走时，也正由那生疑生惧而处处站住。走在这样的荒漠中，[想]「谁知道会发生什么」而也折回；所以未走过的地方比已走过的地方还多。「以信摄取（saddhāyagaṇhituṃ）」，[即]不能以「唯是这个」而信受可信之事物。「有、没有（atthinatthi）」者：即「究竟有呢，还是没有呢」。「游移（āsappanaṃ）」，即入林者最初即有的[心的]爬行；「彷徨（parisappanaṃ）」，即周匝地、或反复地爬行。以此二[语]，[义注]都是说就在那里回旋[不进]；[义注]故说「不能深入（apariyogāhanaṃ）」。「[心的]怖畏（chambhitattaṃ）」者：即依林野想而生起的僵怖之性，[意即]惊惧，此是其义。

Gacchatipīti thokaṃ thokaṃ gacchatipi. Gacchanto pana tāya eva ussaṅkitaparisaṅkitatāya tattha tattha tiṭṭhatipi. Īdise kantāre gato ‘‘ko jānāti kiṃ bhavissatī’’ ti nivattatipi, tasmā gataṭṭhānato agataṭṭhānameva bahutaraṃ hoti. Saddhāya gaṇhituṃ saddheyyaṃ vatthuṃ ‘‘idameva’’ nti saddahituṃ na sakkoti. Atthi natthīti ‘‘atthi nu kho, natthi nu kho’’ ti. Araññaṃ paviṭṭhassa ādimhi eva sappanaṃ āsappanaṃ. Pari parito, uparūpari vā sappanaṃ parisappanaṃ. Ubhayenapi tattheva paribbhamanaṃ vadati. Tenāha ‘‘apariyogāhana’’ nti. Chambhitattanti araññasaññāya uppannaṃ chambhitabhāvaṃ, utrāsanti attho.

§ 224 “大王，又犹如无债，犹如无病，犹如从监狱获释，犹如自由之身，犹如安稳之地；同样地，大王，比丘观见自己已经舍断了这五盖。”

. ‘‘Seyyathāpi, mahārāja, yathā āṇaṇyaṃ yathā ārogyaṃ yathā bandhanāmokkhaṃ yathā bhujissaṃ yathā khemantabhūmiṃ; evameva kho, mahārāja, bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

义注（5 块）

[a1] 如今，在「大王，犹如无债（seyyathāpi,mahārāja,āṇaṇyaṃ）」中，世尊把已舍断的欲欲盖作成如无债，其余[诸盖]作成如无病等而显示。此中，此是其相似[之处]：正如有人举债经营事业而获得成功，[便]想「这债是障碍之根」，连本带利偿还了债务而令[债券]毁弃；此后便没有谁再派使者或[送]文书来。他即使见到债主，若愿意便从座起身，若不愿意便不起身。为什么呢？因为与他们没有牵连、没有系著。同样，比丘想「这欲欲是障碍之根」，修习六法而舍断欲欲盖；而那六法我们将在《大念处[经]》中解说。对这样已舍断欲欲者，正如脱离债务的人见到债主既无怖畏也无惊惧；同样，[他]于他人的事物既不系著也不系缚，即使见到天界的诸色，烦恼也不现行。因此世尊说舍断欲欲如无债。

. Idāni – ‘‘seyyathāpi, mahārāja, āṇaṇya’’ nti ettha bhagavā pahīnakāmacchandanīvaraṇaṃ āṇaṇyasadisaṃ, sesāni ārogyādisadisāni katvā dasseti. Tatrāyaṃ sadisatā, yathā hi puriso iṇaṃ ādāya kammante payojetvā samiddhataṃ patto – ‘‘idaṃ iṇaṃ nāma palibodhamūla’’ nti cintetvā savaḍḍhikaṃ iṇaṃ niyyātetvā paṇṇaṃ phālāpeyya. Athassa tato paṭṭhāya neva koci dūtaṃ peseti, na paṇṇaṃ. So iṇasāmike disvāpi sace icchati, āsanā uṭṭhahati, no ce na uṭṭhahati, kasmā? Tehi saddhiṃ nillepatāya alaggatāya. Evameva bhikkhu – ‘‘ayaṃ kāmacchando nāma palibodhamūla’’ nti cintetvā cha dhamme bhāvetvā kāmacchandanīvaraṇaṃ pajahati. Te pana cha dhamme mahāsatipaṭṭhāne vaṇṇayissāma. Tassevaṃ pahīnakāmacchandassa yathā iṇamuttassa purisassa iṇassāmike disvā neva bhayaṃ na chambhitattaṃ hoti. Evameva paravatthumhi neva saṅgo na baddho hoti. Dibbānipi rūpāni passato kileso na samudācarati. Tasmā bhagavā āṇaṇyamiva kāmacchandappahānaṃ āha.

[a2] 而正如那患胆病的人以药物之施为平息了那病，此后便觉得蜜、糖等之味。同样，比丘[想]「这瞋恚是大不利之作者」，修习六法而舍断瞋恚盖。一切盖的六法，我们都将唯在《大念处[经]》中解说；不仅是那些，凡为舍断昏沉睡眠等所应修习的[法]，那一切也都将在彼处解说。他这样舍断瞋恚，正如脱离胆病的人喜爱地受用蜜、糖等之味；同样，[他]以头顶承受行仪施设等诸学处而喜爱地学习。因此世尊说舍断瞋恚如无病。

Yathā pana so pittarogāturo puriso bhesajjakiriyāya taṃ rogaṃ vūpasametvā tato paṭṭhāya madhusakkarādīnaṃ rasaṃ vindati. Evameva bhikkhu ‘‘ayaṃ byāpādo nāma mahā anatthakaro’’ ti cha dhamme bhāvetvā byāpādanīvaraṇaṃ pajahati. Sabbanīvaraṇesu cha dhamme mahāsatipaṭṭhāneyeva vaṇṇayissāma. Na kevalañca teyeva, yepi thinamiddhādīnaṃ pahānāya bhāvetabbā, tepi sabbe tattheva vaṇṇayissāma. So evaṃ pahīnabyāpādo yathā pittarogavimutto puriso madhusakkarādīnaṃ rasaṃ sampiyāyamāno paṭisevati, evameva ācārapaṇṇattiādīni sikkhāpadāni sirasā sampaṭicchitvā sampiyāyamāno sikkhati. Tasmā bhagavā ārogyamiva byāpādappahānaṃ āha.

[a3] 正如那在节庆日被送入监狱的人，于另一个节庆日[想]「先前我因放逸之过而被捆缚，因此未能经历节庆；如今我要不放逸」，[便]如是不放逸，使敌人得不到机会，经历了节庆而发出感叹「啊，节庆！啊，节庆！」；同样，比丘[想]「这昏沉睡眠是大不利之作者」，修习六法而舍断昏沉睡眠盖。他这样舍断昏沉睡眠，正如从系缚中解脱的人乃至七日都能经历节庆的开始、中间与结尾；同样，[他]经历法之节庆的开始、中间与结尾，连同无碍解而证得阿罗汉[果]。因此世尊说舍断昏沉睡眠如从监狱获释。

> Yathā so nakkhattadivase bandhanāgāraṃ pavesito puriso aparasmiṃ nakkhattadivase – ‘‘pubbepi ahaṃ pamādadosena baddho, tena nakkhattaṃ nānubhaviṃ. Idāni appamatto bhavissāmī’’ ti yathāssa paccatthikā okāsaṃ na labhanti, evaṃ appamatto hutvā nakkhattaṃ anubhavitvā – ‘aho nakkhattaṃ, aho nakkhatta’nti udānaṃ udānesi, evameva bhikkhu – ‘‘idaṃ thinamiddhaṃ nāma mahāanatthakara’’nti cha dhamme bhāvetvā thinamiddhanīvaraṇaṃ pajahati, so evaṃ pahīnathinamiddho yathā bandhanā mutto puriso sattāhampi nakkhattassa ādimajjhapariyosānaṃ anubhavati, evameva dhammanakkhattassa ādimajjhapariyosānaṃ anubhavanto saha paṭisambhidāhi arahattaṃ pāpuṇāti. Tasmā bhagavā bandhanā mokkhamiva thinamiddhappahānaṃ āha.

[a4] 而正如奴仆依止某位友人，[代]付给主人财物而使自己成为自由人，此后随所欲而作。同样，比丘[想]「这掉举追悔是大不利之作者」，修习六法而舍断掉举追悔。他这样舍断掉举追悔，正如自由的人随所欲而作，没有谁能以强力使他从彼折回；同样，[他]安乐地行于出离之道，掉举追悔不能以强力使他从彼折回。因此世尊说舍断掉举追悔如自由之身。

> Yathā pana dāso kiñcideva mittaṃ upanissāya sāmikānaṃ dhanaṃ datvā attānaṃ bhujissaṃ katvā tato paṭṭhāya yaṃ icchati, taṃ karoti. Evameva bhikkhu – ‘‘idaṃ uddhaccakukkuccaṃ nāma mahā anatthakara’’nti cha dhamme bhāvetvā uddhaccakukkuccaṃ pajahati. So evaṃ pahīnauddhaccakukkucco yathā bhujisso puriso yaṃ icchati, taṃ karoti, na taṃ koci balakkārena tato nivatteti, evameva yathā sukhaṃ nekkhammapaṭipadaṃ paṭipajjati, na taṃ uddhaccakukkuccaṃ balakkārena tato nivatteti. Tasmā bhagavā bhujissaṃ viya uddhaccakukkuccappahānaṃ āha.

[a5] 正如有力的人手持财物、备好武器、带着随从而行于荒漠，盗贼远远见到他便逃走；他平安地度过那荒漠，到达安稳[之地]而欢欣满足。同样，比丘[想]「这疑是大不利之作者」，修习六法而舍断疑。他这样舍断疑，正如有力的人备好武器、带着随从而无所畏惧，视盗贼如草芥，平安出离而到达安稳之地；同样，比丘度过恶行的荒漠，到达最上的安稳之地——不死的大涅槃。因此世尊说舍断疑如安稳之地。

> Yathā balavā puriso hatthasāraṃ gahetvā sajjāvudho saparivāro kantāraṃ paṭipajjeyya, taṃ corā dūratova disvā palāyeyyuṃ. So sotthinā taṃ kantāraṃ nittharitvā khemantaṃ patto haṭṭhatuṭṭho assa. Evameva bhikkhu ‘‘ayaṃ vicikicchā nāma mahā anatthakārikā’’ ti cha dhamme bhāvetvā vicikicchaṃ pajahati. So evaṃ pahīnavicikiccho yathā balavā puriso sajjāvudho saparivāro nibbhayo core tiṇaṃ viya agaṇetvā sotthinā nikkhamitvā khemantabhūmiṃ pāpuṇāti, evameva bhikkhu duccaritakantāraṃ nittharitvā paramaṃ khemantabhūmiṃ amataṃ mahānibbānaṃ pāpuṇāti. Tasmā bhagavā khemantabhūmiṃ viya vicikicchāpahānaṃ āha.

复注（5 块）

[t1] 「此中，此是其相似[之处]（tatrāyaṃsadisatā）」——于此[段]中也应依所说的方式了知相似[之处]。因为依何[义]欲欲等如负债等，即依那[义]它们的舍断便如无债等，因为[无债等]即是[负债等的]无有。「六法（chadhamme）」者：即这六法——不净相的把取、不净修习的实践、守护诸根门、于食知量、善友、相宜之论。「修习（bhāvetvā）」者：即增长。「我们将在《大念处[经]》中解说（mahāsatipaṭṭhānevaṇṇayissāma）」（《长部》2.372-374）——因为在那里，[六法]是依未生者不生、已生者舍断等的阐明而以殊胜[之相]于圣典中传来的。于舍断瞋恚等[之法]中也是同样的道理。「于他人的事物（paravatthumhi）」者：即于作为所缘的他人的事物中。

. Tatrāyaṃ sadisatāti etthāpi vuttanayānusārena sadisatā veditabbā. Yadaggena hi kāmacchandādayo iṇādisadisā, tadaggena tesaṃ pahānaṃ āṇaṇyādisadisaṃ abhāvoti katvā. Cha dhammeti asubhanimittassa uggaho, asubhabhāvanānuyogo, indriyesu guttadvāratā, bhojane mattaññutā, kalyāṇamittatā, sappāyakathāti ime cha dhamme. Bhāvetvāti brūhetvā. Mahāsatipaṭṭhāne (dī. ni. 2.372-374) vaṇṇayissāma tatthassa anuppannānuppādanauppannapahānādivibhāvanavasena savisesaṃ pāḷiyā āgatattā. Esa nayo byāpādādippahānakabhāvepi. Paravatthumhīti ārammaṇabhūte parasmiṃ vatthusmiṃ.

[t2] 「不利之作者（anatthakaro）」者：即为自己与他人带来不利者。「六法（chadhamme）」者：即这六法——慈相的把取、慈修习的实践、[观]业为自己所有、多作省思、善友、相宜之论。「唯在彼处（tattheva）」者：即唯在《大念处[经]》中（《长部》2.372-374）。就作持戒而施设的学处即是「行仪施设（ācārapaṇṇatti）」。

Anatthakaroti attano parassa ca anatthāvaho. Cha dhammeti mettānimittassa uggaho, mettābhāvanānuyogo, kammassakatā, paṭisaṅkhānabahulatā, kalyāṇamittatā, sappāyakathāti ime cha dhamme. Tatthevāti mahāsatipaṭṭhāneyeva (dī. ni. 2.372-374). Cārittasīlaṃ uddissa paññattasikkhāpadaṃ ācārapaṇṇatti.

[t3] 由于被送入监狱而未得经历节庆的人，[义注]说为「在节庆日被送入监狱的人（nakkhattadivasebandhanāgāraṃpavesitopuriso）」；或者，[他]正是在节庆日为了使[他]不能经历那[节庆]而被如此[处置]的。「大不利之作者（mahāanatthakaraṃ）」者：即依令现法等利益衰失而成为大不利的作者。「六法（chadhamme）」者：即这六法——不把取过食之相、变换威仪、作意光明想、住露地、善友、相宜之论。

Bandhanāgāraṃ pavesitattā aladdhanakkhattānubhavo puriso ‘‘nakkhattadivase bandhanāgāraṃ pavesito puriso’’ti vutto, nakkhattadivase eva vā tadananubhavanatthaṃ tathā kato. Mahāanatthakaranti diṭṭhadhammikādiatthahāpanamukhena mahato anatthassa kārakaṃ. Cha dhammeti atibhojane nanimittaggāho, iriyāpathasamparivattanatā, ālokasaññāmanasikāro, abbhokāsavāso, kalyāṇamittatā, sappāyakathāti ime cha dhamme.

[t4] 于掉举追悔[处所说的]「大不利之作者（mahāanatthakaraṃ）」——即由于[令他]陷于受制于人，依所说的方式而为大不利的作者。「六法（chadhamme）」者：即这六法——多闻、多问、于律通达、亲近长者、善友、相宜之论。

Uddhaccakukkucce mahāanatthakaranti parāyattatāpādanato vuttanayena mahato anatthassa kārakanti. Attho cha dhammeti bahussutatā, paripucchakatā, vinaye pakataññutā, vuḍḍhasevitā, kalyāṇamittatā, sappāyakathāti ime cha dhamme.

[t5] 「有力的（balavā）」者：即以能摧破敌对者之力而有力。「备好武器（sajjāvudho）」者：即已装备弓等武器。「带着随从（saparivāro）」，即依勇健的侍从之人[而有随从]。「他（taṃ）」者：即如上所说的人。由于[他]有力、备好武器、带着随从，盗贼远远见到便逃走。「不利之作者（anatthakārikā）」者：即由于对正行道作障碍，依所说的方式而为不利之作者。「六法（chadhamme）」者：即这六法——多闻、多问、于律通达、多胜解、善友、相宜之论。正如多闻等有助于舍断掉举追悔，同样也[有助于舍断]疑，所以此处也取用了多闻等；如同善友与相宜之论[通]于五[盖]一般。所以应知[诸法]是随各[盖]相宜而修习的。由于疑依成为「不行道于正行道」之因缘[的方式]而唯增长邪行道，所以舍断它便是除遣恶行的方法；[义注]故说「度过恶行的荒漠（duccaritakantāraṃnittharitvā）」等语。

Balavāti paccatthikavidhamanasamatthena balena balavā. Sajjāvudhoti sannaddhadhanuādiāvudho. Sūravīrasevakajanavasena saparivāro. Tanti yathāvuttaṃ purisaṃ. Balavantatāya, sajjāvudhatāya, saparivāratāya ca corā dūratova disvā palāyeyyuṃ. Anatthakārikāti sammāpaṭipattiyā vibandhakaraṇato vuttanayena anatthakārikā. Cha dhammeti bahussutatā, paripucchakatā, vinaye pakataññutā, adhimokkhabahulatā, kalyāṇamittatā, sappāyakathāti ime cha dhamme. Yathā bāhusaccādīni uddhaccakukkuccassa pahānāya saṃvattanti, evaṃ vicikicchāya pīti idhāpi bahussutatādayo gahitā. Kalyāṇamittatā sappāyakathā viya pañcannaṃ, tasmā tassa tassa anucchavikasevanatā veditabbā.

Sammāpaṭipattiyā appaṭipattinimittatāmukhena vicikicchā micchāpaṭipattimeva paribrūhetīti tassā pahānaṃ duccaritavidhūnanūpāyoti āha ‘‘duccaritakantāraṃ nittharitvā’’ tiādi.

§ 225 “当他观见自己已舍断这五盖时，愉悦生起；愉悦者，喜（pīti）生起；意有喜者，身轻安；身轻安者，感受乐（sukha）；有乐者，心得定（samādhi）。”

. ‘‘Tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.

> 译注：kāyo passambhati译“身轻安”。

义注（1 块）

[a1] 「愉悦生起（pāmojjaṃjāyati）」者：即生起满足之相。「愉悦者，喜生起（pamuditassapītijāyati）」者：即满足者[身上]生起震动全身的喜。「意有喜者，身轻安（pītimanassakāyopassambhati）」者：即与喜相应之心的人，其名身轻安，成为离忧恼的。「感受乐（sukhaṃvedeti）」者：即感受身与心两者之乐。「心得定（cittaṃsamādhiyati）」者：即以此出离之乐而得乐者，其心依近行也依安止而得定。

. Pāmojjaṃ jāyatīti tuṭṭhākāro jāyati. Pamuditassa pīti jāyatīti tuṭṭhassa sakalasarīraṃ khobhayamānā pīti jāyati. Pītimanassa kāyo passambhatīti pītisampayuttacittassa puggalassa nāmakāyo passambhati, vigatadaratho hoti. Sukhaṃ vedetīti kāyikampi cetasikampi sukhaṃ vedayati. Cittaṃ samādhiyatīti iminā nekkhammasukhena sukhitassa upacāravasenapi appanāvasenapi cittaṃ samādhiyati.

复注（1 块）

[t1] 名为「愉悦」的是弱喜，它无论如何是满足的状态；[义注]故说「『愉悦生起（pāmojjaṃjāyati）』者：即生起满足之相」。「满足者（tuṭṭhassa）」者：即依达到继起[喜]之性的喜而满足者。由于自身的扩散性，又由于自身所生的胜妙色的生起，那震动全身、以遍满为相的喜便生起。依后语的省略，与喜俱的[心]即是「喜（pīti）」；那是什么呢？[即]意。喜之意是他所有的，故为「意有喜者（pītimano）」，[即]那意有喜者的。[义注]唯显示这[语]的义而说「与喜相应之心的人（pītisampayuttacittassa）」。「身（kāyo）」，此处所意指的是非色聚，不唯是受等三蕴；[义注]故说「其名身轻安（nāmakāyopassambhati）」——此中所意指的是[身、心]二轻安依喜而[得]轻安。「离忧恼（vigatadaratho）」者：即已舍断掉举等烦恼之热恼。由于依所说类别的前分修习而正感受心之乐者，其身体也为那[修习]所生的胜妙色所触，故也感受身之乐；[义注]故说「感受身与心两者之乐（kāyikampicetasikampisukhaṃvedayati）」。「以此（iminā）」者：即以如此所说的「感受乐（sukhaṃpaṭisaṃvedeti）」[一语]。由于从杂染一方出离，且属于初禅一方，[故为]「以出离之乐（nekkhammasukhena）」。「有乐者（sukhitassa）」者：即得乐者。

. Pāmojjaṃ nāma taruṇapīti, sā kathañcipi tuṭṭhāvatthāti āha ‘‘pāmojjaṃ jāyatīti tuṭṭhākāro jāyatī’’ ti. Tuṭṭhassāti okkantikabhāvappattāya pītiyā vasena tuṭṭhassa. Attano savipphārikatāya, attasamuṭṭhānapaṇītarūpuppattiyā ca sakalasarīraṃ khobhayamānā pharaṇalakkhaṇā pīti jāyati. Pītisahitaṃ pīti uttarapadalopena, kiṃ pana taṃ? Mano. Pīti mano etassāti pītimano, tassa pītimanassa. Tayidaṃ atthamattameva dassento ‘‘pītisampayuttacittassā’’ ti āha. Kāyoti idha arūpakalāpo adhippeto, na vedanādikkhandhattayamevāti āha ‘‘nāmakāyo passambhatī’’ ti, passaddhidvayassa pītivasenettha passambhanaṃ adhippetaṃ. Vigatadarathoti pahīnauddhaccādikilesadaratho. Vuttappakārāya pubbabhāgabhāvanāya vasena cetasikasukhaṃ paṭisaṃvedentoyeva taṃsamuṭṭhānapaṇītarūpaphuṭṭhasarīratāya kāyikampi sukhaṃ vedetīti āha ‘‘kāyikampi cetasikampi sukhaṃ vedayatī’’ ti. Iminā ti ‘‘sukhaṃ paṭisaṃvedetī’’ ti evaṃ vuttena. Saṃkilesapakkhato nikkhantattā, paṭhamajjhānapakkhikattā ca nekkhammasukhena. Sukhitassāti sukhino.

初禅（paṭhamajjhāna）
Paṭhamajjhānaṃ

§ 226 “他已离诸欲，离诸不善法，有寻（vitakka）、有伺（vicāra），离生喜、乐，成就并住于初禅。他以离生的喜、乐浸润、遍润、充满、遍满此身，其全身没有任何一处不被离生的喜、乐所遍满。”

. ‘ ‘So vivicceva kāmehi, vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.

> 译注：初禅定型句依玛欣德尊者《大念处经》译文：“已离诸欲，离诸不善法，有寻、有伺，离生喜、乐，成就并住于初禅。”abhisandeti parisandeti paripūreti parippharati定译为“浸润、遍润、充满、遍满”，四禅遍满句均保持一致。

义注（1 块）

[a1] 而「他已离诸欲……乃至……成就并住于初禅（soviviccevakāmehi...pe... paṭhamaṃjhānaṃupasampajjaviharati）」等[语]，应知是为了在依近行定而得定之心上显示更上的殊胜，[并]在依安止定而得定之心上显示那定的差别而说的。「此身（imamevakāyaṃ）」者：即这所生身。「浸润（abhisandeti）」者：即润湿、滋润，令喜、乐遍处转起。「遍润（parisandeti）」者：即周匝流润。「充满（paripūreti）」者：即如以风[充]皮囊一般充满。「遍满（parippharati）」者：即周匝触及。「全身（sabbāvatokāyassa）」者：即这比丘一切部分之身；凡有执取相续转起之处，凡为皮、肉、血所及的，乃至微尘许之处，也没有不被初禅之乐所遍满的。

> . So vivicceva kāmehi...pe... paṭhamaṃ jhānaṃ upasampajja viharatītiādi pana upacārasamādhinā samāhite citte uparivisesadassanatthaṃ appanāsamādhinā samāhite citte tassa samādhino pabhedadassanatthaṃ vuttanti veditabbaṃ. Imameva kāyanti imaṃ karajakāyaṃ. Abhisandetīti temeti sneheti, sabbattha pavattapītisukhaṃ karoti. Parisandetīti samantato sandeti. Paripūretīti vāyunā bhastaṃ viya pūreti. Parippharatīti samantato phusati. Sabbāvato kāyassāti assa bhikkhuno sabbakoṭṭhāsavato kāyassa kiñci upādinnakasantatipavattiṭṭhāne chavimaṃsalohitānugataṃ aṇumattampi ṭhānaṃ paṭhamajjhānasukhena aphuṭaṃ nāma na hoti.

复注（1 块）

[t1] 以「心得定（cittaṃsamādhiyati）」一语，[义注]说了心依近行也依安止而得定。若如此，「他已离诸欲（soviviccevakāmehi）」等教说有何义呢？——[义注]故说「『他已离诸欲……乃至……』[是……而]说的（soviviccevakāmehi...pe...vuttaṃ）」。此中，「为显示更上的殊胜（uparivisesadassanatthaṃ）」者：即为显示初禅等更上应说的殊胜。因为若无近行定的证得，初禅等殊胜是不可能证得的。应知：以愉悦的生起等[所成]的原因次第，于第二禅等的证得中也是必须许有的，如同行道智见清净于第二道等的证得[中一般]。「那定的（tassasamādhino）」者：即以「有乐者，心得定（sukhinocittaṃsamādhiyati）」如此依共通[义]而说的、以安止为相的那定的。「为显示差别（pabhedadassanatthaṃ）」者：即为显示第二禅等的分别与神通等的分别的差别。由于在母胎中被作成，[月]华所生[之物]被称为kara；从kara所生的身即是「所生身（karajakāyo）」，[即]以它为亲依止的四种相续色的聚集。诚然，名身也由离生的喜、乐而如此得到资助；然而由「浸润（abhisandeti）」等语，此处所意指的是色身，[义注]故说「这所生身（imaṃkarajakāyaṃ）」。「浸润（abhisandeti）」者：即作浸润。而那[浸润]是以禅所成的喜、乐令所生身达到湿润之性，[即]于一切处除去干枯

之性；[义注]故说「润湿（temeti）」等语。应知这浸润依义即是以如上所说的喜、乐所生的胜妙色遍满身体。于「遍润（parisandeti）」等[语]中也是同样的方法。一切是它所有的，故为sabbavā；[「全身」即]那具一切者的[身]。于分与有分的关系中，属格是[指]有分，所以sabba一词是以有分为境；因此[义注]说「一切部分之[身]（sabbakoṭṭhāsavato）」。「没有不被遍满的（aphuṭaṃnāmanahoti）」——由于凡有业生色之处，心生色便遍布于彼处；[义注]故说「执取相续（upādinnakasantati）」等语。

. ‘‘Cittaṃ samādhiyatī’’ ti etena upacāravasenapi appanāvasenapi cittassa samādhānaṃ kathitaṃ. Evaṃ sante ‘‘so vivicceva kāmehī’’ tiādikā desanā kimatthiyāti āha ‘‘so vivicceva kāmehi…pe… vutta’’ nti. Tattha uparivisesadassanatthanti paṭhamajjhānādiuparivattabbavisesadassanatthaṃ. Na hi upacārasamādhisamadhigamena vinā paṭhamajjhānādiviseso samadhigantuṃ sakkā. Pāmojjuppādādīhi kāraṇaparamparā dutiyajjhānādisamadhigamepi icchitabbāva paṭipadāñāṇadassanavisuddhi viya dutiyamaggādisamadhigameti daṭṭhabbaṃ. Tassa samādhinoti ‘‘sukhino cittaṃ samādhiyatī’’ ti evaṃ sādhāraṇavasena vutto yo appanālakkhaṇo, tassa samādhino. Pabhedadassanatthanti dutiyajjhānādivibhāgassa ceva abhiññādivibhāgassa ca pabhedadassanatthaṃ. Karo vuccati pupphasambhavaṃ gabbhāsaye karīyatīti katvā, karato jāto kāyo karajakāyo, tadupasanissayo catusantatirūpasamudāyo. Kāmaṃ nāmakāyopi vivekajena pītisukhena tathāladdhupakāro, ‘‘abhisandetī’’ tiādivacanato pana rūpakāyo idhādhippetoti āha ‘‘imaṃ karajakāya’’ nti. Abhisandetīti abhisandanaṃ karoti. Taṃ pana jhānamayena pītisukhena karajakāyassa tintabhāvāpādanaṃ, sabbatthakameva lūkhabhāvāpanayananti āha ‘‘temetī’’ tiādi, tayidaṃ abhisandanaṃ atthato yathāvuttapītisukhasamuṭṭhānehi paṇītarūpehi kāyassa parippharaṇaṃ daṭṭhabbaṃ. ‘‘Parisandetī’’ tiādīsupi eseva nayo. Sabbaṃ etassa atthīti sabbavā, tassa sabbāvato. Avayavāvayavisambandhe avayavini sāmivacananti avayavīvisayo sabba-saddo, tasmā vuttaṃ ‘‘sabbakoṭṭhāsavato’’ ti. Aphuṭaṃ nāma na hoti yattha yattha kammajarūpaṃ, tattha tattha cittajarūpassa abhibyāpanato. Tenāha ‘‘upādinnakasantatī’’ tiādi.

§ 227 “大王，犹如熟练的搓澡工或搓澡工的学徒，把沐浴粉撒入铜盆中，一面反复地洒水，一面加以揉合，那沐浴粉团便为滋润所随行，为滋润所浸透，内外皆为滋润所遍满，却不流滴。同样地，大王，比丘以离生的喜、乐浸润、遍润、充满、遍满此身，其全身没有任何一处不被离生的喜、乐所遍满。大王，这也是现见的沙门果（sandiṭṭhikasāmaññaphala），比先前的那些现见沙门果更为卓越、更为殊胜。”

. ‘‘Seyyathāpi, mahārāja, dakkho nhāpako vā nhāpakantevāsī vā kaṃsathāle nhānīyacuṇṇāni ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sāyaṃ nhānīyapiṇḍi snehānugatā snehaparetā santarabāhirā phuṭā snehena, na ca paggharaṇī; evameva kho, mahārāja, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

> 译注：sneha意为“滋润、油润”，指粉团吸水后的润泽，译作“滋润”。程式句定为“大王，这也是现见的沙门果，比先前的那些现见沙门果更为卓越、更为殊胜”，四禅末尾完全一致。

义注（1 块）

[a1] 「熟练的（dakkho）」者：即善巧、有能力，既能制作沐浴粉，也能调配与揉合。「[在]铜盆中（kaṃsathāle）」者：即在以任何金属所作的器皿中；而陶器不坚固，揉合时会破裂，所以不举出它。「一面反复地洒水（paripphosakaṃparipphosakaṃ）」者：即一再洒水。「揉合（sanneyya）」者：即以左手持铜盆，以右手洒适量的水，一再洒水而揉搓成团。「为滋润所随行（snehānugatā）」者：即为水的滋润所随行。「为滋润所浸透（snehaparetā）」者：即为水的滋润所摄持。「内外[皆]（santarabāhirā）」者：即连同内部与外部，

一切处都为水的滋润所遍满，此是其义。「却不流滴（nacapaggharaṇī）」者：即水不一滴一滴地流下；[意谓]既可以用手、也可以用两三根手指拿取，还可以做成小圆团，此是其义。

. Dakkhoti cheko paṭibalo nhānīyacuṇṇāni kātuñceva payojetuñca sannetuñca. Kaṃsathāleti yena kenaci lohena katabhājane. Mattikabhājanaṃ pana thiraṃ na hoti. Sannentassa bhijjati. Tasmā taṃ na dasseti. Paripphosakaṃ paripphosakanti siñcitvā siñcitvā. Sanneyyāti vāmahatthena kaṃsathālaṃ gahetvā dakkhiṇahatthena pamāṇayuttaṃ udakaṃ siñcitvā siñcitvā parimaddanto piṇḍaṃ kareyya. Snehānugatāti udakasinehena anugatā. Snehaparetāti udakasinehena pariggahitā. Santarabāhirāti saddhiṃ antopadesena ceva bahipadesena ca sabbatthakameva udakasinehena phuṭāti attho. Na ca paggharaṇīti na ca bindu bindu udakaṃ paggharati, sakkā hoti hatthenapi dvīhipi tīhipi aṅgulīhi gahetuṃ ovaṭṭikāyapi kātunti attho.

复注（2 块）

[t1] 「善巧（cheko）」者：即善巧[之人]。而他的那善巧应依对沐浴粉的调配与揉合成团的能力而了知，[义注]故说「有能力（paṭibalo）」等语。kaṃsa一词在「以大铜盘（mahatiyākaṃsapātiyā）」等[语]中是用于金。

. Chekoti kusalo. Taṃ panassa kosallaṃ nhāniyacuṇṇānaṃ sannane piṇḍīkaraṇe ca samatthatāvasena veditabbanti āha ‘‘paṭibalo’’ tiādi. Kaṃsa-saddo ‘‘mahatiyā kaṃsapātiyā’’ tiādīsu suvaṇṇe āgato.

[t2] 在「如破损的铜锣（kaṃsoupahatoyathā）」等（《法句》134）[语]中[则]用于合金；有处唯是名称，如「名为优波甘沙（Upakaṃsa）的王也是大甘萨（Mahākaṃsa）之子」等；而此处则用于任何金属，[义注]故说「在以任何金属所作的器皿中（yenakenacilohenakatabhājane）」。「为滋润所随行（snehānugatā）」者：即依水的滋润渗入而被随行、被趣及。「为滋润所浸透（snehaparetā）」者：即为水的滋润周匝所及、周匝所触；正由此而「内外[皆]」为滋润所触——[义注]以此说了完全为水所润湿之性。以「却不流滴（nacapaggharaṇī）」一语，[义注]是说那[粉团]虽被润湿仍有密实坚牢之性；[义注]故说「[水]不一滴一滴地[流下]（nacabinduṃbindu）」等语。

‘‘Kaṃso upahato yathā’’ tiādīsu (dha. pa. 134) kittimalohe, katthaci paññattimatte ‘‘upakaṃso nāma rājāpi mahākaṃsassa atrajo’’ tiādi, [jā. aṭṭha. 4.10 ghaṭapaṇḍitajātakavaṇṇanāyaṃ (atthato samānaṃ)] idha pana yattha katthaci loheti āha ‘‘yena kenaci lohena katabhājane’’ ti. Snehānugatāti udakasinehena anupavisanavasena gatā upagatā. Snehaparetāti udakasinehena parito gatā samantato phuṭṭhā, tato eva santarabāhirā phuṭṭhā sinehena, etena sabbaso udakena temitabhāvamāha. ‘‘Na ca paggharaṇī’’ ti etena tintassapi tassa ghanathaddhabhāvaṃ vadati. Tenāha ‘‘na ca binduṃ bindu’’ ntiādi.

第二禅（dutiyajjhāna）
Dutiyajjhānaṃ

§ 228 “再者，大王，比丘寻、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。他以定生的喜、乐浸润、遍润、充满、遍满此身，其全身没有任何一处不被定生的喜、乐所遍满。”

. ‘‘Puna caparaṃ, mahārāja, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

> 译注：cetaso ekodibhāva依玛欣德《大念处经》定型句译“心专一性”（规范表引文原句如此）；“心一境性”在其体系中对应禅支ekaggatā，故此处不用。

义注（1 块）

[a1] 228-229.在第二禅之乐的譬喻中，「泉水涌出的（ubbhidodako）」者：即水涌出的——不是从下方涌出而上升之水，而是就在内部涌出之水，此是其义。「进水口（āyamukhaṃ）」者：即来水之道。「天（devo）」者：即云。「不时时（kālenakālaṃ）」者：即于时时；[意谓]或每半月，或每十日，此是其义。「水流（dhāraṃ）」者：即雨。「不注入（naanuppaveccheyya）」者：即不令进入；[意谓]不下雨，此是其义。「清凉的水流……涌出（sītāvāridhārāubbhijjitvā）」者：即清凉的水流上涌、充满湖泊而涌出。因为从下方上升之水，一再上涌破裂而搅动水；从四方进入之水，以陈叶、草、木、枝等搅动水；雨水以水流落下的水泡搅动水。而唯是安住不动、如以神变所化一般生起之水，[其]遍满此处、不遍满彼处的情形并没有，因此便没有所谓不被遍满的地方。此中，湖如所生身，水如第二禅之乐。其余应依前面的方式了知。

228-229. Dutiyajjhānasukhūpamāyaṃ ubbhidodakoti ubbhinnaudako, na heṭṭhā ubbhijjitvā uggacchanakaudako. Antoyeva pana ubbhijjanakaudakoti attho. Āyamukhanti āgamanamaggo. Devoti megho. Kālena kālanti kāle kāle, anvaddhamāsaṃ vā anudasāhaṃ vāti attho. Dhāranti vuṭṭhiṃ. Na anuppaveccheyyāti na ca paveseyya, na vasseyyāti attho. Sītā vāridhārā ubbhijjitvāti sītaṃ dhāraṃ uggantvā rahadaṃ pūrayamānaṃ ubbhijjitvā. Heṭṭhā uggacchanaudakañhi uggantvā uggantvā bhijjantaṃ udakaṃ khobheti, catūhi disāhi pavisanaudakaṃ purāṇapaṇṇatiṇakaṭṭhadaṇḍakādīhi udakaṃ khobheti, vuṭṭhiudakaṃ dhārānipātapubbuḷakehi udakaṃ khobheti. Sannisinnameva pana hutvā iddhinimmitamiva uppajjamānaṃ udakaṃ imaṃ padesaṃ pharati, imaṃ padesaṃ na pharatīti natthi, tena aphuṭokāso nāma na hotīti. Tattha rahado viya karajakāyo. Udakaṃ viya dutiyajjhānasukhaṃ. Sesaṃ purimanayeneva veditabbaṃ.

§ 229 “大王，犹如有一泉水涌出的深水湖，它在东方没有进水口，在南方没有进水口，在西方没有进水口，在北方没有进水口，天也不时时注入应时的水流。而清凉的水流从那湖中涌出，以清凉之水浸润、遍润、充满、遍满那整个湖，全湖没有任何一处不被清凉之水所遍满。同样地，大王，比丘以定生的喜、乐浸润、遍润、充满、遍满此身，其全身没有任何一处不被定生的喜、乐所遍满。大王，这也是现见的沙门果，比先前的那些现见沙门果更为卓越、更为殊胜。”

. ‘‘Seyyathāpi, mahārāja, udakarahado gambhīro ubbhidodako [ubbhitodako (syā. kaṃ. ka.)] tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, devo ca na kālenakālaṃ sammādhāraṃ anuppaveccheyya. Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjitvā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa. Evameva kho, mahārāja, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

> 译注：sammādhāraṃ anuppaveccheyya 译作“注入应时的水流”（sammā 谓应时、适度，非以量大为义）。

义注（1 块）

[a1] 228-229.在第二禅之乐的譬喻中，「泉水涌出的（ubbhidodako）」者：即水涌出的——不是从下方涌出而上升之水，而是就在内部涌出之水，此是其义。「进水口（āyamukhaṃ）」者：即来水之道。「天（devo）」者：即云。「不时时（kālenakālaṃ）」者：即于时时；[意谓]或每半月，或每十日，此是其义。「水流（dhāraṃ）」者：即雨。「不注入（naanuppaveccheyya）」者：即不令进入；[意谓]不下雨，此是其义。「清凉的水流……涌出（sītāvāridhārāubbhijjitvā）」者：即清凉的水流上涌、充满湖泊而涌出。因为从下方上升之水，一再上涌破裂而搅动水；从四方进入之水，以陈叶、草、木、枝等搅动水；雨水以水流落下的水泡搅动水。而

唯是安住不动、如以神变所化一般生起之水，[其]遍满此处、不遍满彼处的情形并没有，因此便没有所谓不被遍满的地方。此中，湖如所生身，水如第二禅之乐。其余应依前面的方式了知。

228-229. Dutiyajjhānasukhūpamāyaṃ ubbhidodakoti ubbhinnaudako, na heṭṭhā ubbhijjitvā uggacchanakaudako. Antoyeva pana ubbhijjanakaudakoti attho. Āyamukhanti āgamanamaggo. Devoti megho. Kālena kālanti kāle kāle, anvaddhamāsaṃ vā anudasāhaṃ vāti attho. Dhāranti vuṭṭhiṃ. Na anuppaveccheyyāti na ca paveseyya, na vasseyyāti attho. Sītā vāridhārā ubbhijjitvāti sītaṃ dhāraṃ uggantvā rahadaṃ pūrayamānaṃ ubbhijjitvā. Heṭṭhā uggacchanaudakañhi uggantvā uggantvā bhijjantaṃ udakaṃ khobheti, catūhi disāhi pavisanaudakaṃ purāṇapaṇṇatiṇakaṭṭhadaṇḍakādīhi udakaṃ khobheti, vuṭṭhiudakaṃ dhārānipātapubbuḷakehi udakaṃ khobheti. Sannisinnameva pana hutvā iddhinimmitamiva uppajjamānaṃ udakaṃ imaṃ padesaṃ pharati, imaṃ padesaṃ na pharatīti natthi, tena aphuṭokāso nāma na hotīti. Tattha rahado viya karajakāyo. Udakaṃ viya dutiyajjhānasukhaṃ. Sesaṃ purimanayeneva veditabbaṃ.

复注（1 块）

[t1] 由各各水脉而涌出，故为「涌出（ubbhidaṃ）」；涌出之水是它所有的，故为「泉水涌出的（ubbhidodako）」。「水涌出的（ubbhinnaudako）」者：即如河岸边所掘的小井一般有涌出之水的。「上升之水的（uggacchanakaudako）」者：即依水流而上升之水的。然而为何此处唯取泉水涌出的湖，而不取其余的呢？——[义注]故说「因为从下方上升之水（heṭṭhāuggacchanaudakañhi）」等语。「以水流落下的水泡（dhārānipātapubbuḷakehi）」者：即以水流的落下与水泡；[此外]还应加上「以及以泡沫层」。「唯是安住[不动]（sannisinnameva）」者：即由不被搅动而唯是不动的；[义注的]意趣是：唯是极澄净的。「其余（sesaṃ）」者：即「浸润（abhisandeti）」等语。

. Tāhi tāhi udakasirāhi ubbhijjatīti ubbhidaṃ, ubbhidaṃ udakaṃ etassāti ubbhidodako. Ubbhinnaudakoti nadītīre khatakūpako viya ubbhijjanakaudako. Uggacchanakaudakoti dhārāvasena uṭṭhahanaudako. Kasmā panettha ubbhidodakova rahado gahito, na itaroti āha ‘‘heṭṭhā uggacchanaudakañhī’’ tiādi. Dhārānipātapubbuḷakehīti dhārānipātehi udakapubbuḷakehi ca, ‘‘pheṇapaṭalehi cā’’ ti vattabbaṃ. Sannisinnamevāti aparikkhobhatāya niccalameva, suppasannamevāti adhippāyo. Sesanti ‘‘abhisandetī’’ tiādikaṃ.

第三禅（tatiyajjhāna）
Tatiyajjhānaṃ

§ 230 “再者，大王，比丘离喜，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。他以无喜之乐浸润、遍润、充满、遍满此身，其全身没有任何一处不被无喜之乐所遍满。”

. ‘‘Puna caparaṃ, mahārāja, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti, tatiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

> 译注：第三禅定型句依玛欣德译文：“离喜，住于舍，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。”

义注（1 块）

[a1] 230-231.在第三禅之乐的譬喻中，此处有诸青莲，故为「青莲池（uppalinī）」；其余二语中也是同样的方法。而此中，白、红、青之中的任何青莲都唯是青莲；花瓣不足一百的是红莲（puṇḍarīka），[满]一百瓣的是白莲（paduma）。或者，即使不依花瓣的限定，白色的是paduma，红色的是puṇḍarīka——此中此是决择。「不出水面（udakānuggatāni）」者：即不出于水。「沉浸在水中而得滋养（antonimuggaposīni）」者：即正沉浸于水面之内而得养育，[意谓]生长，此是其义。其余应依前面的方式了知。

230-231. Tatiyajjhānasukhūpamāyaṃ uppalāni ettha santīti uppalinī. Sesapadadvayepi eseva nayo. Ettha ca setarattanīlesu yaṃ kiñci uppalaṃ uppalameva. Ūnakasatapattaṃ puṇḍarīkaṃ, satapattaṃ padumaṃ. Pattaniyamaṃ vā vināpi setaṃ padumaṃ, rattaṃ puṇḍarīkanti ayamettha vinicchayo. Udakānuggatānīti udakato na uggatāni. Anto nimuggaposīnīti udakatalassa anto nimuggāniyeva hutvā posīni, vaḍḍhīnīti attho. Sesaṃ purimanayeneva veditabbaṃ.

§ 231 “大王，犹如在青莲（uppala）池、白莲（paduma）池或红莲（puṇḍarīka）池中，有一些青莲、白莲或红莲生于水中，长于水中，不出水面，沉浸在水中而得滋养，它们从顶端到根部都被清凉之水所浸润、遍润、充满、遍满，所有的青莲、白莲或红莲没有任何一处不被清凉之水所遍满。同样地，大王，比丘以无喜之乐浸润、遍润、充满、遍满此身，其全身没有任何一处不被无喜之乐所遍满。大王，这也是现见的沙门果，比先前的那些现见沙门果更为卓越、更为殊胜。”

. ‘ ‘Seyyathāpi, mahārāja, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni [abhisandāni parisandāni (ka.)] paripūrāni paripphuṭāni [paripphuṭṭhāni (pī.)], nāssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa; evameva kho, mahārāja, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

> 译注：uppala、paduma、puṇḍarīka传统上分别译青莲（青睡莲）、红莲、白莲。antonimuggaposīni直译“沉没于［水］内而受滋养”。

义注（1 块）

[a1] 230-231.在第三禅之乐的譬喻中，此处有诸青莲，故为「青莲池（uppalinī）」；其余二语中也是同样的方法。而此中，白、红、青之中的任何青莲都唯是青莲；花瓣不足一百的是红莲（puṇḍarīka），[满]一百瓣的是白莲（paduma）。或者，即使不依花瓣的限定，白色的是paduma，红色的是puṇḍarīka——此中此是决择。「不出水面（udakānuggatāni）」者：即不出于水。「沉浸在水中而得滋养（antonimuggaposīni）」者：即正沉浸于水面之内而得养育，[意谓]生长，此是其义。其余应依前面的方式了知。

230-231. Tatiyajjhānasukhūpamāyaṃ uppalāni ettha santīti uppalinī. Sesapadadvayepi eseva nayo. Ettha ca setarattanīlesu yaṃ kiñci uppalaṃ uppalameva. Ūnakasatapattaṃ puṇḍarīkaṃ, satapattaṃ padumaṃ. Pattaniyamaṃ vā vināpi setaṃ padumaṃ, rattaṃ puṇḍarīkanti ayamettha vinicchayo. Udakānuggatānīti udakato na uggatāni. Anto nimuggaposīnīti udakatalassa anto nimuggāniyeva hutvā posīni, vaḍḍhīnīti attho. Sesaṃ purimanayeneva veditabbaṃ.

复注（1 块）

[t1] 「诸青莲（uppalāni）」者：即青莲丛。「于白、红、青[莲]中（setarattanīlesu）」者：即于诸青莲中，[意即]于白青莲、红青莲、青青莲中，此是其义。任何青莲都唯是青莲，因为[此语]是取共相。「百瓣的（satapattaṃ）」中，sata一词是「多」的同义语，如于「百[人]所杀（satagghī）」等[语]中；因此[花瓣]数百者也得以摄入。而在世间也说「红的是paduma，白的是puṇḍarīka」。为显示从顶端到根部都由水而有浸润等，[故]取用「不出水面（udakānuggatāni）」[一语]。此处，所生身如诸青莲等，第三禅之乐如水。

. Uppalānīti uppalagacchāni. Setarattanīlesūti uppalesu, setuppalarattuppalanīluppalesūti attho. Yaṃ kiñci uppalaṃ uppalameva sāmaññagahaṇato. Satapattanti ettha sata-saddo bahupariyāyo ‘ ‘satagghī’ ’ tiādīsu viya, tena anekasatapattassapi saṅgaho siddho hoti. Loke pana ‘ ‘rattaṃ padumaṃ, setaṃ puṇḍarīka’ ’ ntipi vuccati. Yāva aggā, yāva ca mūlā udakena abhisandanādisambhavadassanatthaṃ udakānuggataggahaṇaṃ. Idha uppalādīni viya karajakāyo, udakaṃ viya tatiyajjhānasukhaṃ.

第四禅（catutthajjhāna）
Catutthajjhānaṃ

§ 232 “再者，大王，比丘舍断乐与舍断苦，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。他以清净、洁白之心遍满此身而坐，其全身没有任何一处不被清净、洁白之心所遍满。”

. ‘ ‘Puna caparaṃ, mahārāja, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, so imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

> 译注：第四禅定型句依玛欣德译文：“舍断乐与舍断苦，先前的喜、忧已灭没，不苦不乐，舍念清净，成就并住于第四禅。”

义注（2 块）

[a1] 232-233.在第四禅之乐的譬喻中，「以清净、洁白之心（parisuddhenacetasāpariyodātena）」中，应知依无随烦恼之义为「清净」，依光洁之义为「洁白」。「白布（odātenavatthena）」者：这是为[显示]温度的遍满而说的。因为以污秽之布[则]温度的遍满不成，以当下洗净的清净[布]，温度的遍满[才]强盛。而在这譬喻中，布如所生身，温度的遍满如第四禅之乐。所以，正如善加沐浴的人以清净之布连头覆盖而坐，从[其]身体[发出的]温度遍满整块布，布没有任何不被遍满之处；同样，以第四禅之乐，比丘的所生身没有任何不被遍满之处——应如是了知此中之义。而这四禅的逐句解说与修习之法，已在《清净道论》中说过，故此处不作详述。

232-233. Catutthajjhānasukhūpamāyaṃ parisuddhena cetasā pariyodātenāti ettha nirupakkilesaṭṭhena parisuddhaṃ, pabhassaraṭṭhena pariyodātanti veditabbaṃ. Odātena vatthenāti idaṃ utupharaṇatthaṃ vuttaṃ. Kiliṭṭhavatthena hi utupharaṇaṃ na hoti, taṅkhaṇadhotaparisuddhena utupharaṇaṃ balavaṃ hoti. Imissāya hi upamāya vatthaṃ viya karajakāyo, utupharaṇaṃ viya catutthajjhānasukhaṃ. Tasmā yathā sunhātassa purisassa parisuddhaṃ vatthaṃ sasīsaṃ pārupitvā nisinnassa sarīrato utu sabbameva vatthaṃ pharati. Na koci vatthassa aphuṭokāso hoti. Evaṃ catutthajjhānasukhena bhikkhuno karajakāyassa na koci okāso aphuṭo hotīti. Evamettha attho daṭṭhabbo. Imesaṃ pana catunnaṃ jhānānaṃ anupadavaṇṇanā ca bhāvanānayo ca visuddhimagge vuttoti idha na vitthārito.

[a2] 而仅以此[所说]，不应认为他唯是色界禅的得者、而不是无色界禅的得者。因为若不于八等至以十四种行相成就自在，便没有更上的诸神通的证得。而圣典中唯来了色界禅，无色界禅[则]应引来而说。

Ettāvatā cesa rūpajjhānalābhīyeva, na arūpajjhānalābhīti na veditabbo. Na hi aṭṭhasu samāpattīsu cuddasahākārehi ciṇṇavasībhāvaṃ vinā upari abhiññādhigamo hoti. Pāḷiyaṃ pana rūpajjhānāniyeva āgatāni. Arūpajjhānāni āharitvā kathetabbāni.

§ 233 “大王，犹如有人用白布连头覆盖全身而坐，其全身没有任何一处不被白布所覆盖。同样地，大王，比丘以清净、洁白之心遍满此身而坐，其全身没有任何一处不被清净、洁白之心所遍满。大王，这也是现见的沙门果，比先前的那些现见沙门果更为卓越、更为殊胜。”

. ‘ ‘Seyyathāpi, mahārāja, puriso odātena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa; evameva kho, mahārāja, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

> 译注：sasīsaṃ pārupitvā直译“连头覆盖”。

义注（1 块）

[a1] 232-233.在第四禅之乐的譬喻中，「以清净、洁白之心（parisuddhenacetasāpariyodātena）」中，应知依无随烦恼之义为「清净」，依光洁之义为「洁白」。「白布（odātenavatthena）」者：这是为[显示]温度的遍满而说的。因为以污秽之布[则]温度的遍满不成，以当下洗净的清净[布]，温度的遍满[才]强盛。而在这譬喻中，布如所生身，温度的遍满如第四禅之乐。所以，正如善加沐浴的人以清净之布连头覆盖而坐，从[其]身体[发出的]温度遍满整块布，布没有任何不被遍满之处；同样，以第四禅之乐，比丘的所生身没有任何不被遍满之处——应如是了知此中之义。而这四禅的逐句解说与修习之法，已在《清净道论》中说过，故此处不作详述。

232-233. Catutthajjhānasukhūpamāyaṃ parisuddhena cetasā pariyodātenāti ettha nirupakkilesaṭṭhena parisuddhaṃ, pabhassaraṭṭhena pariyodātanti veditabbaṃ. Odātena vatthenāti idaṃ utupharaṇatthaṃ vuttaṃ. Kiliṭṭhavatthena hi utupharaṇaṃ na hoti, taṅkhaṇadhotaparisuddhena utupharaṇaṃ balavaṃ hoti. Imissāya hi upamāya vatthaṃ viya karajakāyo, utupharaṇaṃ viya catutthajjhānasukhaṃ. Tasmā yathā sunhātassa purisassa parisuddhaṃ vatthaṃ sasīsaṃ pārupitvā nisinnassa sarīrato utu sabbameva vatthaṃ pharati. Na koci vatthassa aphuṭokāso hoti. Evaṃ catutthajjhānasukhena bhikkhuno karajakāyassa na koci okāso aphuṭo hotīti. Evamettha attho daṭṭhabbo. Imesaṃ pana catunnaṃ jhānānaṃ anupadavaṇṇanā ca bhāvanānayo ca visuddhimagge vuttoti idha na vitthārito.

复注（2 块）

[t1] 由于「以清净之心（parisuddhenacetasā）」[义注]是说第四禅心，而那[心]由于贪等随烦恼的离去而无随烦恼、无垢，所以[义注]说「依无随烦恼之义为『清净』（nirupakkilesaṭṭhenaparisuddhaṃ）」。而由于「洁白性」正是清净性依特殊之缘[所成]的转起差别，如同金由磨擦而有光洁性；所以[义注]说「应知依光洁之义为『洁白』（pabhassaraṭṭhenapariyodātantiveditabbaṃ）」。「这（idaṃ）」者：即「白（odāta）」一语。「为[显示]温度的遍满（utupharaṇatthaṃ）」者：即为显示热温度的遍满。[义注的]意趣是：[以污秽之布则]温度的遍满不成为殊胜；[义注]故说「以当下[洗净的]……乃至……[才]强盛（taṅkhaṇa...pe...balavaṃhoti）」。「所生身如布（vatthaṃviyakarajakāyo）」者：即瑜伽者的所生身应看作如布，因为[它]要被如温度遍满一般的第四禅之乐所遍满。第四禅则应看作如人的身体，因为[它]是相当于温度遍满的乐的依止；[义注]故说「所以（tasmā）」等语。而此中应知：「以清净之心（parisuddhenacetasā）」中以取用「心」一词而说了禅乐；[义注]故说「温度的遍满如第四禅之乐（utupharaṇaṃviyacatutthajjhānasukhaṃ）」。然而于第四禅中岂非根本没有乐吗？——

确实没有；然而由于[舍]有适悦之相、寂静之性，此处「乐」所意指的是舍。因此《除迷惑》中说：「而舍由于寂静之故，正被说为『乐』。」（《分别论义注》232；《清净道论》2.644；《无碍解道》105；《大义释义注》27）

. Yasmā ‘‘parisuddhena cetasā’’ ti catutthajjhānacittamāha, tañca rāgādiupakkilesāpagamanato nirupakkilesaṃ nimmalaṃ, tasmā āha ‘‘nirupakkilesaṭṭhena parisuddha’’ nti. Yasmā pana pārisuddhiyā eva paccayavisesena pavattiviseso pariyodātatā suvaṇṇassa nighaṃsanena pabhassaratā viya, tasmā āha ‘‘pabhassaraṭṭhena pariyodātanti veditabba’’ nti. Idanti odātavacanaṃ. Utupharaṇatthanti uṇhautuno pharaṇadassanatthaṃ. Utupharaṇaṃ na hoti savisesanti adhippāyo, tenāha ‘‘taṅkhaṇa…pe… balavaṃ hotī’’ ti. Vatthaṃ viya karajakāyoti yogino karajakāyo vatthaṃ viya daṭṭhabbo utupharaṇasadisena catutthajjhānasukhena pharitabbattā. Purisassa sarīraṃ viya catutthajjhānaṃ daṭṭhabbaṃ utupharaṇaṭṭhāniyassa sukhassa nissayabhāvato, tenāha ‘‘tasmā’’ tiādi. Ettha ca ‘‘parisuddhena cetasā’’ ti ceto gahaṇena jhānasukhaṃ vuttanti daṭṭhabbaṃ, tenāha ‘‘utupharaṇaṃ viya catutthajjhānasukha’’ nti. Nanu ca catutthajjhāne sukhameva natthīti? Saccaṃ natthi sātalakkhaṇasantasabhāvattā panettha upekkhā ‘‘sukha’’ nti adhippetā. Tena vuttaṃ sammohavinodaniyaṃ ‘‘upekkhā pana santattā, sukhamicceva bhāsitā’’ ti. (Vibha. aṭṭha. 232; visuddhi. 2.644; paṭi. ma. 105, mahāni. aṭṭha. 27)

[t2] 「不是无色禅的得者（naarūpajjhānalābhī）」——不应如此了知，因为[二者]不相离；[义注]故说「因为不（nahi）」等语。此中，「以十四种行相（cuddasahākārehi）」者：即以这十四种行相——依遍的顺次、依遍的逆次、依遍的顺逆次、依禅的顺次、依禅的逆次、依禅的顺逆次、依跳禅、依跳遍、依跳禅与遍、依转禅支、依转所缘、依转禅支与所缘、依确定禅支、依确定所缘。虽然于诸禅中[已]有转向等自在，[义注]仍显示这[种]自在于神通的生起中是一向必须许有的，[故]说「因为不……乃至……成为（nahi…pe…hoti）」。而这一方式若无无色等至便不成就，所以此处也应了知[它与无色等至]的不相离。若如此，为何圣典中没有传来无色诸禅呢？——由于一切神通特别地以色界第四禅为基础，[世尊]把它们摄入其中而以那[第四禅]教说；而不是[以]无色界诸禅[教说]，因为此处不适用。[义注]故说「无色禅应引来而说（arūpajjhānāniāharitvākathetabbāni）」。

Na arūpajjhānalābhīti na veditabbo avinābhāvato, tenāha ‘‘na hī’’ tiādi. Tattha cuddasahākārehīti kasiṇānulomato, kasiṇapaṭilomato, kasiṇānulomapaṭilomato, jhānānulomato, jhānapaṭilomato, jhānānulomapaṭilomato, jhānukkantikato, kasiṇukkantikato, jhānakasiṇukkantikato, aṅgasaṅkantito, ārammaṇasaṅkantito, aṅgārammaṇasaṅkantito, aṅgavavatthānato, ārammaṇavavatthānatoti imehi cuddasahākārehi. Satipi jhānesu āvajjanādivasībhāve ayaṃ vasībhāvo abhiññānibbattane ekantena icchitabboti dassento āha ‘‘na hi…pe… hotī’’ ti. Svāyaṃ nayo arūpasamāpattīhi vinā na ijjhatīti tāyapettha avinābhāvo veditabbo. Yadi evaṃ kasmā pāḷiyaṃ na āruppajjhānāni āgatānīti? Visesato ca rūpāvacaracatutthajjhānapādakattā sabbābhiññānaṃ tadantogadhā katvā tāya desitā, na arūpāvacarajjhānānaṃ idha anupayogato, tenāha ‘‘arūpajjhānāni āharitvā kathetabbānī’’ ti.

观智（vipassanāñāṇa）
Vipassanāñāṇaṃ

§ 234 “当他的心如此得定、清净、皎洁、无秽、离随烦恼（upakkilesa）、柔软、适于作业、住立、达到不动时，他引导心、使心转向于智见（ñāṇadassana）。他如此了知：‘我这个身体有色，由四大（cātumahābhūta）所成，为父母所生，由饭与粥堆积而成，是无常、涂拭、按摩、破坏、离散之法；而我这个识（viññāṇa）依止于此、系缚于此。’

. ‘ ‘So [puna caparaṃ mahārāja bhikkhu so (ka.)] evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti. So evaṃ pajānāti – ‘ayaṃ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādana-parimaddana-bhedana-viddhaṃsana-dhammo; idañca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddha’nti.

> 译注：aniccucchādana-parimaddana-bhedana-viddhaṃsana-dhammo 逐词直译为“无常、涂拭、按摩、破坏、离散之法”，其中“涂拭、按摩”指此身须常以涂香、按摩来保养仍不免坏灭。

义注（2 块）

[a1] 「当他的心如此得定……乃至……达到不动时（soevaṃsamāhitecitte…pe…āneñjappatte）」者：[此语]显示那比丘是于八等至以十四种行相成就自在者。此中其余[部分]应依《清净道论》中所说的方式了知。「他引导心、使心转向于智见（ñāṇadassanāyacittaṃabhinīharati）」中，「智见（ñāṇadassana）」者：道智也称[为它]，果智也[称为它]，一切知智也[称为它]，省察智也[称为它]，观智也[称为它]。因为在「贤友，究竟是为了智见清净而于世尊[座]下住于梵行吗」（《大义释》1.257）中，说道智为「智见」；在「这是所证得的其他上人法、圣者的智见殊胜、安乐住」（《中部》1.328）中[则是]果智；在「世尊也生起了智见：『阿罗逻·迦罗摩已于七日前命终』」（《大品》10）中是一切知智；在「而我生起了智与见：『我的解脱不动摇，这是最后一生』」（《大品》16）中是省察智。而此处「[使]心[转向]于智见」，[则]是说观智为「智见」。

> . So evaṃ samāhite citte…pe… āneñjappatteti so cuddasahākārehi aṭṭhasu samāpattīsu ciṇṇavasībhāvo bhikkhūti dasseti. Sesamettha visuddhimagge vuttanayena veditabbaṃ. Ñāṇadassanāya cittaṃ abhinīharatīti ettha ñāṇadassananti maggañāṇampi, vuccati phalañāṇampi, sabbaññutaññāṇampi, paccavekkhaṇañāṇampi, vipassanāñāṇampi. ‘ ‘Kiṃ nu kho, āvuso, ñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī’ ’ti (mahāni. 1.257) ettha hi maggañāṇaṃ ñāṇadassananti vuttaṃ. ‘ ‘Ayamañño uttarimanussadhammo alamariyañāṇadassanaviseso adhigato phāsuvihāro’ ’ti (ma. ni. 1.328) ettha phalañāṇaṃ. ‘ ‘Bhagavatopi kho ñāṇadassanaṃ udapādi sattāhakālaṅkato āḷāro kālāmo’ ’ti (mahāva. 10) ettha sabbaññutaññāṇaṃ. ‘ ‘Ñāṇañca pana me dassanaṃ udapādi akuppā me vimutti, ayamantimā jātī’ ’ti (mahāva. 16) ettha paccavekkhaṇañāṇaṃ idha pana ñāṇadassanāya cittanti idaṃ vipassanāñāṇaṃ ñāṇadassananti vuttanti.

[a2] 「引导（abhinīharati）」者：即为使观智生起而令[心]倾向于彼、趣向于彼、朝向于彼。「有色（rūpī）」等[语]之义已经说过。「由饭与粥堆积而成（odanakummāsūpacayo）」者：即为饭与粥所堆积、所增长。「是无常、涂拭、按摩、破坏、离散之法（aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo）」者：依有已还无之义而是无常之法；为除去恶臭而以薄涂之物[涂身]，故是涂拭之法；为除去大小肢节的病痛而以小按摩[之]，故是按摩之法；或者在幼小时置于腿上，为使那些因住胎而形状不正的种种肢体成就[端正的]形状，依牵拉、按压等而是按摩之法。即使这样料理，也仍是破坏、离散之法——[意谓]既破裂又离散，其自性如此，此是其义。此中，「有色、由四大所成」等六语说的是集起，连同「无常」一语的后二语[说的]是灭没。「依止于此、系缚于此（etthasitaṃetthapaṭibaddhaṃ）」者：即依止于此由四大所成之身，并系缚于此。

> Abhinīharatīti vipassanāñāṇassa nibbattanatthāya tanninnaṃ tappoṇaṃ tappabbhāraṃ karoti. Rūpīti ādīnamattho vuttoyeva. Odanakummāsūpacayoti odanena ceva kummāsena ca upacito vaḍḍhito. Aniccucchādanaparimaddanabhedanaviddhaṃsanadhammoti hutvā abhāvaṭṭhena aniccadhammo. Duggandhavighātatthāya tanuvilepanena ucchādanadhammo. Aṅgapaccaṅgābādhavinodanatthāya khuddakasambāhanena parimaddanadhammo. Daharakāle vā ūrūsu sayāpetvā gabbhāvāsena dussaṇṭhitānaṃ tesaṃ tesaṃ aṅgānaṃ saṇṭhānasampādanatthaṃ añchanapīḷanādivasena parimaddanadhammo. Evaṃ pariharitopi bhedanaviddhaṃsanadhammo bhijjati ceva vikirati ca, evaṃ sabhāvoti attho. Tattha rūpī cātumahābhūtikotiādīsu chahi padehi samudayo kathito. Aniccapadena saddhiṃ

pacchimehi dvīhi atthaṅgamo. Ettha sitaṃ ettha paṭibaddhanti ettha cātumahābhūtike kāye nissitañca paṭibaddhañca.

复注（2 块）

[t1] 「其余[部分]（sesaṃ）」者：即「当他的心如此得定（evaṃsamāhitecitte）」等[语]中所应说的。了知所知，故为「智（ñāṇaṃ）」；而它令所知成为现见而见，故为「见（dassanaṃ）」；智即是见，故为「智见（ñāṇadassanaṃ）」。而这「智见」一语在教法中别处也惯用于[其他]智的差别；[义注]为依义之抉出而显示那一切，[故]说「『智见』者：道智也称[为它]（ñāṇadassanantimaggañāṇampivuccati）」等语。由于观智依无常等了知三地诸行，且从坏随观起而现见它们，所以[义注]说「而此处……乃至……[则]是说观智为『智见』（idhapana...pe...ñāṇadassanantivuttaṃ）」。

. Sesanti ‘‘evaṃ samāhite citte’’ tiādīsu vattabbaṃ. Ñeyyaṃ jānātīti ñāṇaṃ, taṃ pana ñeyyaṃ paccakkhaṃ katvā passatīti dassanaṃ, ñāṇameva dassananti ñāṇadassanaṃ. Tayidaṃ ñāṇadassanapadaṃ sāsane aññattha ñāṇavisese nirūḷhaṃ, taṃ sabbaṃ atthuddhāravasena dassento ‘‘ñāṇadassananti maggañāṇampi vuccatī’’ tiādimāha. Yasmā vipassanāñāṇaṃ tebhūmakasaṅkhāre aniccādito jānāti, bhaṅgānupassanato paṭṭhāya paccakkhato ca te passati tasmā āha ‘‘idha pana...pe... ñāṇadassananti vutta’’nti.

[t2] 「引导（abhinīharati）」者：即当那依所说的方式具足八支之心以观的次第生起时，[他]令[心]趣向于观；[义注]故说「为[使]观[智生起]……乃至……令[心朝向]（vipassanā...pe...karoti）」。因为[心]朝向于彼，正是使它倾向于彼等[之义]。[「有色」等语之义]已在《梵网[经]》[的解说]中说过。为饭与粥所堆积，故为「由饭与粥堆积而成（odanakummāsūpacayo）」。「无常之法（aniccadhammo）」者：即由破坏性而有不坚固之性。「为除去恶臭（duggandhavighātatthāya）」者：即为身上恶臭的离去。「涂拭之法（ucchādanadhammo）」者：即有应被涂拭之性；因为由涂拭而使身上的汗、垢、胆汁、痰等[所致]的界的扰动、沉重与恶臭离去。由于大按摩是为力士等增长臂力等之用，[义注]故说「以小按摩（khuddakasambāhanena）」。「按摩之法（parimaddanadhammo）」者：即有应被按摩之性。「既破裂又离散（bhijjaticevavikiratica）」者：即依无常性而破裂；破裂了便不成办任何用处而离散。「有色（rūpī）」者：此处所许之义是——以作为自己之缘的、以温度与食为相的[色]而有色；因为这ī音是[表]相结合[之义]。[义注]故说「六语说的是集起（chahipadehisamudayokathito）」。由于形状的成就也唯依那样的色的生起而有，[义注]故说以「涂拭」、「按摩」二语也说了集起。如是，[义注]以九[语]随宜显示了于身随观生灭之法性。「依止于此（nissitaṃ）」——由于观智依止于第六依处；「系缚于此（paṭibaddhaṃ）」——由于若无它[身]便不转起，又由于以称为「身」的诸色法为所缘。

Abhinīharatīti vuttanayena aṭṭhaṅgasamannāgate tasmiṃ citte vipassanākkamena jāte vipassanābhimukhaṃ peseti, tenāha ‘‘vipassanā...pe... karotī’’ ti. Tadabhimukhabhāvo eva hissa tanninnatādikaratā. Vuttoyeva brahmajāle. Odanakummāsehi upacīyatīti odanakummāsūpacayo. Aniccadhammoti pabhaṅgutāya addhuvasabhāvo. Duggandhavighātatthāyāti sarīre duggandhassa vigamāya. Ucchādanadhammoti ucchādetabbatāsabhāvo. Ucchādanena hi sarīre sedagūthapittasemhādidhātukkhobhagarubhāvaduggandhānaṃ apagamo hoti. Mahāsambāhanaṃ mallādīnaṃ bāhuvaḍḍhanādiatthaṃ hotīti ‘‘khuddakasambāhanenā’’ ti vuttaṃ. Parimaddanadhammoti parimadditabbatāsabhāvo. Bhijjati ceva vikirati cāti aniccatāvasena bhijjati ca bhinnañca kiñci payojanaṃ asādhentaṃ vippakiṇṇañca hoti. Rūpīti attano paccayabhūtena utuāhāralakkhaṇena rūpavāti ayamettha attho icchitoti āha ‘‘chahi padehi samudayo kathito’’ ti. Saṃsagge hi ayamīkāro. Saṇṭhānasampādanampi tathārūparūpuppādaneneva hotīti ucchādanaparimaddanapadehipi samudayo kathitoti vuttaṃ. Evaṃ navahi yathāraha ṃ kāye samudayavayadhammānupassitā dassitā. Nissitañca chaṭṭhavatthunissitattā vipassanāñāṇassa. Paṭibaddhañca tena vinā appavattanato, kāyasaññitānaṃ rūpadhammānaṃ ārammaṇakaraṇato ca.

§ 235 “大王（mahārāja），犹如一颗琉璃宝珠（maṇiveḷuriya），美丽、纯正，有八个切面，善加琢磨，透明、澄澈、无浊，具足一切行相；其中穿着蓝色、黄色、红色、白色或淡黄色的线。有位具眼之人把它放在手中观察：‘这是一颗琉璃宝珠，美丽、纯正，有八个切面，善加琢磨，透明、澄澈、无浊，具足一切行相；其中穿着蓝色、黄色、红色、白色或淡黄色的线。’正是如此，大王，当比丘（bhikkhu）的心如此得定、清净、皎洁、无秽、离随烦恼、柔软、适于作业、住立、达到不动时，他引导心、使心转向于智见。他如此了知：‘我这个身体有色，由四大所成，为父母所生，由饭与粥堆积而成，是无常、涂拭、按摩、破坏、离散之法；而我这个识依止于此、系缚于此。’大王，这也是现见的沙门果（sandiṭṭhikasāmaññaphala），比之前的诸现见沙门果更超越、更殊胜。

. ‘‘Seyyathāpi, mahārāja, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno anāvilo sabbākārasampanno. Tatrāssa suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā [pītakaṃ vā lohitakaṃ vā (ka.)] odātaṃ vā paṇḍusuttaṃ vā. Tamenaṃ cakkhumā puriso hatthe karitvā paccavekkheyya – ‘ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno anāvilo sabbākārasampanno; tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā’ti. Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti. So evaṃ pajānāti – ‘ayaṃ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo; idañca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddha’nti. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

> 译注：jātimā 译作“纯正”（谓出自优良矿藏、品种纯正）。

义注（2 块）

[a1] 「美丽（subho）」者：即美好。「纯正（jātimā）」者：即从清净的矿源所出。「善加琢磨（suparikammakato）」者：即善作了整治，已除去石粒与砂砾。「透明（accho）」者：即皮层薄[而透]。「清澈（vippasanno）」者：即善为澄净。「具足一切行相（sabbākārasampanno）」者：即以洗磨、穿孔等一切行相而具足。以「蓝色」等[语]显示颜色的具足；因为在那样的[宝珠]中，所穿的[线]才显明。「正是如此（evamevakho）」中，应如是了知譬喻的配合：所生身如宝珠，观智如所穿之线，得观的比丘如具眼之人；对置于手中而省察的[人]「这是一颗琉璃宝珠」[如是]宝珠显明之时，如引导观智而坐的比丘的四大所成之身显明之时；「其中穿着这条线」[如是]线显明之时，如引导观智而坐的比丘以彼为所缘的以触为第五的[诸法]、或一切心与心所、或即观智本身显明之时。

. Subhoti sundaro. Jātimāti parisuddhākarasamuṭṭhito. Suparikammakatoti suṭṭhu kataparikammo apanītapāsāṇasakkharo. Acchoti tanucchavi. Vippasannoti suṭṭhu pasanno. Sabbākārasampannoti dhovanavedhanādīhi sabbehi ākārehi sampanno. Nīlantiādīhi vaṇṇasampattiṃ dasseti. Tādisañhi āvutaṃ pākaṭaṃ hoti. Evameva khoti ettha evaṃ upamāsaṃsandanaṃ veditabbaṃ. Maṇi viya hi karajakāyo. Āvutasuttaṃ viya vipassanāñāṇaṃ. Cakkhumā puriso viya vipassanālābhī bhikkhu, hatthe karitvā paccavekkhato ayaṃ kho maṇīti maṇino āvibhūtakālo viya vipassanāñāṇaṃ, abhinīharitvā nisinnassa bhikkhuno cātumahābhūtikakāyassa āvibhūtakālo, tatridaṃ suttaṃ āvutanti suttassāvibhūtakālo viya vipassanāñāṇaṃ, abhinīharitvā nisinnassa bhikkhuno tadārammaṇānaṃ phassapañcamakānaṃ vā sabbacittacetasikānaṃ vā vipassanāñāṇasseva vā āvibhūtakāloti.

[a2] 而这观智[本应]紧接于道智[之后]。虽然如此，由于在神通品开始之后没有它的中间之品，所以就在此处显示。又由于对未依无常等作思惟者，在以天耳界听闻可怖之声、以宿住随念随念可怖之诸蕴、以天眼见到可怖之色时，会生起怖畏惊惧，而对已依无常等作思惟者[则]不会；所以为了成就已得神通者除去怖畏之因，这[观智]也就在此处显示。此外，由于所谓观之乐是能成就道果之乐的、别别的现见的沙门果，因此这[观智]也从最初就在此处显示——应如是了知。

Idañca vipassanāñāṇaṃ maggañāṇānantaraṃ. Evaṃ santepi yasmā abhiññāvāre āraddhe etassa antarāvāro natthi tasmā idheva dassitaṃ. Yasmā ca aniccādivasena akatasammasanassa dibbāya sotadhātuyā bheravaṃ saddaṃ suṇato, pubbenivāsānussatiyā bherave khandhe anussarato, dibbena cakkhunā bheravampi rūpaṃ passato bhayasantāso uppajjati, na aniccādivasena katasammasanassa tasmā abhiññaṃ pattassa bhayavinodanahetusampādanatthampi idaṃ idheva dassitaṃ. Api ca yasmā vipassanāsukhaṃ nāmetaṃ maggaphalasukhasampādakaṃ pāṭiyekkaṃ sandiṭṭhikaṃ sāmaññaphalaṃ tasmāpi āditova idaṃ idha dassitanti veditabbaṃ.

复注（4 块）

[t1] 善加照耀、放光，故为「美丽（subho）」；由光明的具足，宝珠也有美好性，[义注]故说「『美丽（subho）』者：即美好」。宝珠的「生于古卢温达（kuruvindaja）」等出身差别，也正是以矿源的清净为本，[义注]故说「从清净的矿源所出（parisuddhākarasamuṭṭhito）」。由于整治的成就是依过失的除去，[义注]故说「善作了整治，已除去石粒与砂砾（suṭṭhukataparikammoapanītapāsāṇasakkharo）」。它的透明性是依皮层的细薄，不是[依]结合[之相]；[义注]故说「『透明（accho）』者：即皮层薄[而透]」，因此[又]说「清澈（vippasanno）」。「以洗磨、穿孔等（dhovanavedhanādīhi）」者：即以在四种磨石上的洗磨，以及为除去黑点等、为以线穿过而作的穿孔；以「等（ādi）」一词摄取加热、磨细等。「颜色的具足（vaṇṇasampattiṃ）」者：即线的颜色的具足。所生身如宝珠，因为[它]是所应省察的。观智如所穿之线，因为[它]渗入而住立。得观的比丘如具眼之人，因为[他]正确地见。「以彼为所缘的（tadārammaṇānaṃ）」者：即以诸色法为所缘的。应知：以「以触为第五的[诸法]」与「心与心所」的取用所摄的诸法，也正是属于观心之生起的；因为如此，由于它们与观智同趣，「观智如所穿之线（āvutasuttaṃviyavipassanāñāṇaṃ）」一语才不相违。那么这些[法]是对智显明呢，还是对人[显明]？——对智；而由于对它显明，[故]名为对人显明。所谓「对智」，即对省察智。

. Suṭṭhu bhāti obhāsatīti subho, pabhāsampattiyāpi maṇino bhaddatāti āha ‘‘subhoti sundaro’’ti. Kuruvindajāti ādijātivisesopi maṇino ākaraparisuddhimūlako evāti āha ‘‘parisuddhākarasamuṭṭhito’’ti dosanīharaṇavasena parikammanipphattīti āha ‘‘suṭṭhu kataparikammo apanītapāsāṇasakkharo’’ti. Chaviyā saṇhabhāvenassa acchatā, na saṅghātassāti āha ‘‘acchoti tanucchavī’’ti, tenāha ‘‘vippasanno’’ti. Dhovanavedhanādīhīti catūsu pāsāṇesu dhovanena ceva kāḷakādiapaharaṇatthāya suttena āvunanatthāya ca vijjhanena. Tāpasaṇhakaraṇādīnaṃ saṅgaho ādi-saddena. Vaṇṇasampattinti suttassa vaṇṇasampattiṃ. Maṇi viya karajakāyo paccavekkhitabbato. Āvutasuttaṃ viya vipassanāñāṇaṃ anupavisitvā ṭhitattā. Cakkhumā puriso viya vipassanālābhī bhikkhu sammadeva dassanato. Tadārammaṇānanti rūpadhammārammaṇānaṃ. Phassapañcamakacittacetasikaggahaṇena gahitadhammāpi vipassanācittuppādapariyāpannā evāti veditabbaṃ. Evañhi tesaṃ vipassanāñāṇagatikattā ‘‘āvutasuttaṃ viya vipassanāñāṇa’’nti vacanaṃ avirodhitaṃ hoti. Kiṃ panete ñāṇassa āvi bhavanti, udāhu puggalassāti? Ñāṇassa. Tassa pana āvibhāvattā puggalassa āvibhūtā nāma honti. Ñāṇassāti ca paccavekkhaṇāñāṇassa.

[t2] [观智本应]紧接于道智[之后]，所以观智应在世间诸神通之后、第六神通之前而说。「虽然如此（evaṃsantepi）」者：即纵使智的次第是这样，虽然如此。「没有它的中间之品（etassaantarāvāronatthi）」者：即在说了五种世间神通之后，应如《愿经》等（《中部》1.65）那样说第六神通，所以这不以神通为相的观智，于它们之间没有中间之品；所以由于在那里没有安插的机会，观智才就在此处、正紧接于色界第四禅之后而显示。「而由于（yasmāca）」中的ca一词是合集之义；[义注]以它显明此义：不唯是那[一个原因]，此外这也是就在此处显示观智的原因。「以天眼见到可怖之色时（dibbenacakkhunābheravampirūpaṃpassato）」中，也应

说「以神变智化出可怖之色而以[肉]眼见时」；如此，对未遍知事物的得神通者也会生起怖畏惊惧，如住在乌恰瓦利迦（Uccāvālika）的大龙长老那样。[观之乐]是别别的现见的沙门果；世尊故说——

Maggañāṇassa anantaraṃ, tasmā lokiyābhiññānaṃ parato chaṭṭhābhiññāya purato vattabbaṃ vipassanāñāṇaṃ. Evaṃ santepīti yadipāyaṃ ñāṇānupubbī, evaṃ santepi. Etassa antarāvāro natthīti pañcasu lokiyābhiññāsu kathitāsu ākaṅkheyyasuttādīsu (ma. ni. 1.65) viya chaṭṭhābhiññā kathetabbāti etassa anabhiññālakkhaṇassa vipassanāñāṇassa tāsaṃ antarāvāro na hoti. Tasmā tattha avasarābhāvato idheva rūpāvacaracatutthajjhānānantarameva dassitaṃ vipassanāñāṇaṃ. Yasmā cāti ca-saddo samuccayattho, tena na kevalaṃ tadeva, atha kho idampi kāraṇaṃ vipassanāñāṇassa idheva dassaneti imamatthaṃ dīpeti. Dibbena cakkhunā bheravampi rūpaṃ passatoti ettha ‘‘iddhividhañāṇena bheravaṃ rūpaṃ nimminitvā cakkhunā passato’’ tipi vattabbaṃ, evampi abhiññālābhino apariññātavatthukassa bhayaṃ santāso uppajjati. Uccāvālikavāsi mahānāgattherassa viya. Pāṭiyekkaṃ sandiṭṭhikaṃ sāmaññaphalaṃ. Tenāha bhagavā –

[t3]「无论从何处思惟诸蕴的生与灭（yatoyatosammasati,khandhānaṃudayabbayaṃ）」

‘‘Yato yato sammasati, khandhānaṃ udayabbayaṃ;

[t4]「[他]便获得喜与愉悦对诸知者，那即是不死（labhatīpītipāmojjaṃ,amataṃtaṃvijānataṃ）」等语。（《法句》374）

Labhatī pītipāmojjaṃ, amataṃ taṃ vijānata’’ ntiādi. (dha. pa. 374);

意所成神变智（manomayiddhiñāṇa）
Manomayiddhiñāṇaṃ

§ 236 “当他的心如此得定、清净、皎洁、无秽、离随烦恼、柔软、适于作业、住立、达到不动时，他引导心、使心转向于化作意所成身（manomayakāya）。他从此身化作出另一个身：有色、意所成、具足一切大小肢节、诸根无缺。

. ‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṃ kāyaṃ abhinimmānāya cittaṃ abhinīharati abhininnāmeti. So imamhā kāyā aññaṃ kāyaṃ abhinimminmāti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ.

义注（1 块）

[a1] 236-237.「意所成（manomayaṃ）」者：即以意所生。「具足一切大小肢节（sabbaṅgapaccaṅgiṃ）」者：即具足一切肢与小肢。「诸根无缺（ahīnindriyaṃ）」者：即依形状而诸根不残缺。因为有神变者所化之色，若有神变者是白色的，那[化身]也是白色的；若[他]未穿耳，那[化身]也未穿耳——如是以一切行相都与他相似。而「从蒙迦草[中抽出]苇茎」等三个譬喻，也正是为显示相似之性而说的：因为它内里的苇茎正与蒙迦草相似；剑正与鞘相似——圆的鞘中放入圆的剑，扁的[鞘中放入]扁的[剑]。「箧（karaṇḍā）」者：这也是蛇蜕之名，而不是竹编的箧；因为蛇蜕正与蛇相似。此中，虽然以「有人把蛇从箧中取出」[之语]显示为如以手取出，但应知其取出是以心[而作]。因为所谓这蛇，[它]住于自类之中，依靠木间或树间，以称为从皮中拉出身体之努力的力量，如同厌恶那正咬着身体的旧皮——依这四种原因而自行舍弃蜕皮，不可能由他人从彼取出；所以应知此语是就以心取出而说的。如是，这比丘的身体如蒙迦草等，所化之色如苇茎等——此中此是譬喻的配合。而此处以及此后的化作之法，与神变等五神通之说，都已在《清净道论》中以一切行相详说过，故应依彼处所说的方式了知；此处所多出的唯是譬喻而已。

236-237. Manomayanti manena nibbattitaṃ. Sabbaṅgapaccaṅginti sabbehi aṅgehi ca paccaṅgehi ca samannāgataṃ. Ahīnindriyanti saṇṭhānavasena avikalindriyaṃ. Iddhimatā nimmitarūpañhi sace iddhimā odāto tampi odātaṃ. Sace aviddhakaṇṇo tampi aviddhakaṇṇanti evaṃ sabbākārehi tena sadisameva hoti. Muñjamhā īsikantiādi upamāttayampi hi sadisabhāvadassanatthameva vuttaṃ. Muñjasadisā eva hi tassa anto īsikā hoti. Kosisadisoyeva asi, vaṭṭāya kosiyā vaṭṭaṃ asimeva pakkhipanti, patthaṭāya patthaṭaṃ. Karaṇḍāti idampi ahikañcukassa nāmaṃ, na vilīvakaraṇḍakassa. Ahikañcuko hi ahinā sadisova hoti. Tattha kiñcāpi ‘‘puriso ahiṃ karaṇḍā uddhareyyā’’ ti hatthena uddharamāno viya dassito, atha kho cittenevassa uddharaṇaṃ veditabbaṃ. Ayañhi ahi nāma sajātiyaṃ ṭhito, kaṭṭhantaraṃ vā rukkhantaraṃ vā nissāya, tacato sarīraṃ nikkaḍḍhanappayogasaṅkhātena thāmena, sarīraṃ khādayamānaṃ viya purāṇatacaṃ jigucchantoti imehi catūhi kāraṇehi sayameva kañcukaṃ pajahati, na sakkā tato aññena uddharituṃ, tasmā cittena uddharaṇaṃ sandhāya idaṃ vuttanti veditabbaṃ. Iti muñjādisadisaṃ imassa bhikkhuno sarīraṃ, īsikādisadisaṃ nimmitarūpanti. Idamettha opammasaṃsandanaṃ. Nimmānavidhānaṃ panettha parato ca iddhividhādipañcaabhiññākathā sabbākārena visuddhimagge vitthāritāti tattha vuttanayeneva veditabbā. Upamāmattameva hi idha adhikaṃ.

复注（1 块）

[t1] 「以意所生（manenanibbattitaṃ）」者：即以神通之意所生。[「具足一切肢与小肢」，即]以手、足等诸肢，以及以肘、膝等诸小肢。「依形状（saṇṭhānavasena）」者：即唯依如莲瓣等的形状[而说]，不是依堪受色之撞击的净色等诸根。「以一切行相（sabbākārehi）」者：即以颜色、形状、肢体差别等一切行相。「与他（tena）」，即与有神变者。「正是为显示相似之性（sadisabhāvadassanatthameva）」者：即正是为了依形状、依颜色、依肢体差别而显示相似之性。「住于自类之中（sajātiyaṃṭhito）」，即不是以龙的神变而[化成]他类之色。

236-7. Manena nibbattitanti abhiññāmanena nibbattitaṃ. Hatthapādādi aṅgehi ca kapparajaṇṇuādi paccaṅgehi ca. Saṇṭhānavasenāti kamaladalādisadisasaṇṭhānamattavasena, na rūpābhighātārahabhūtappasādiindriyavasena. Sabbākārehīti vaṇṇasaṇṭhānaavayavavisesādisabbākārehi. Tena iddhimatā. Sadisabhāvadassanatthamevāti saṇṭhānatopi vaṇṇatopi avayavavisesatopi sadisabhāvadassanatthameva. Sajātiyaṃ ṭhito, na nāgiddhiyā aññajātirūpo.

§ 237 “大王，犹如有人从蒙迦草（muñja）中抽出苇茎（īsikā）。他会这样想：‘这是蒙迦草，这是苇茎；蒙迦草是一回事，苇茎是另一回事，苇茎正是从蒙迦草中抽出来的。’又犹如，大王，有人从鞘中拔出剑。他会这样想：‘这是剑，这是鞘；剑是一回事，鞘是另一回事，剑正是从鞘中拔出来的。’又犹如，大王，有人把蛇从蛇篋（karaṇḍa）中取出。他会这样想：‘这是蛇，这是篋；蛇是一回事，篋是另一回事，蛇正是从篋中取出来的。’正是如此，大王，当比丘的心如此得定、清净、皎洁、无秽、离随烦恼、柔软、适于作业、住立、达到不动时，他引导心、使心转向于化作意所成身。他从此身化作出另一个身：有色、意所成、具足一切大小肢节、诸根无缺。大王，这也是现见的沙门果，比之前的诸现见沙门果更超越、更殊胜。

. ‘‘Seyyathāpi, mahārāja, puriso muñjamhā īsikaṃ pavāheyya [pabbāheyya (syā. ka.)]. Tassa evamassa – ‘ayaṃ muñjo, ayaṃ īsikā, añño muñjo, aññā īsikā, muñjamhā tveva īsikā pavāḷhā’ ti [pabbāḷhāti (syā. ka.)]. Seyyathā vā pana, mahārāja, puriso asiṃ kosiyā pavāheyya. Tassa evamassa – ‘ayaṃ asi, ayaṃ kosi, añño asi, aññā kosi, kosiyā tveva asi pavāḷho’’ ti. Seyyathā vā pana, mahārāja, puriso ahiṃ karaṇḍā uddhareyya. Tassa evamassa – ‘ayaṃ ahi, ayaṃ karaṇḍo. Añño ahi, añño karaṇḍo, karaṇḍā tveva ahi ubbhato’ ti [uddharito (syā. kaṃ.)]. Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṃ kāyaṃ abhinimmānāya cittaṃ abhinīharati abhininnāmeti. So imamhā kāyā

aññaṃ kāyaṃ abhinimminā̀ti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

> 译注：muñja 为一种芒草，音译“蒙迦草”；karaṇḍa 依通行译法作“蛇箧”，长部义注则解作蛇的蜕皮，两说并存。

义注（1 块）

[a1] 236-237.「意所成（manomayaṃ）」者：即以意所生。「具足一切大小肢节（sabbaṅgapaccaṅgiṃ）」者：即具足一切肢与小肢。「诸根无缺（ahīnindriyaṃ）」者：即依形状而诸根不残缺。因为有神变者所化之色，若有神变者是白色的，那[化身]也是白色的；若[他]未穿耳，那[化身]也未穿耳——如是以一切行相都与他相似。而「从蒙迦草[中抽出]苇茎」等三个譬喻，也正是为显示相似之性而说的：因为它内里的苇茎正与蒙迦草相似；剑正与鞘相似——圆的鞘中放入圆的剑，扁的[鞘中放入]扁的[剑]。「箧（karaṇḍā）」者：这也是蛇蜕之名，而不是竹编的箧；因为蛇蜕正与蛇相似。此中，虽然以「有人把蛇从箧中取出」[之语]显示为如以手取出，但应知其取出是以心[而作]。因为所谓这蛇，[它]住于自类之中，依靠木间或树间，以称为从皮中拉出身体之努力的力量，如同厌恶那正咬着身体的旧皮——依这四种原因而自行舍弃蜕皮，不可能由他人从彼取出；所以应知此语是就以心取出而说的。如是，这比丘的身体如蒙迦草等，所化之色如苇茎等——此中此是譬喻的配合。而此处以及此后的化作之法，与神变等五神通之说，都已在《清净道论》中以一切行相详说过，故应依彼处所说的方式了知；此处所多出的唯是譬喻而已。

> 236-237. Manomayanti manena nibbattitaṃ. Sabbaṅgapaccaṅginti sabbehi aṅgehi ca paccaṅgehi ca samannāgataṃ. Ahīnindriyanti saṇṭhānavasena avikalindriyaṃ. Iddhimatā nimmitarūpañhi sace iddhimā odāto tampi odātaṃ. Sace aviddhakaṇṇo tampi aviddhakaṇṇanti evaṃ sabbākārehi tena sadisameva hoti. Muñjamhā īsikantiādi upamāttayampi hi sadisabhāvadassanatthameva vuttaṃ. Muñjasadisā eva hi tassa anto īsikā hoti. Kosisadisoyeva asi, vaṭṭāya kosiyā vaṭṭaṃ asimeva pakkhipanti, patthaṭāya patthaṭaṃ. Karaṇḍāti idampi ahikañcukassa nāmaṃ, na vilīvakaraṇḍakassa. Ahikañcuko hi ahinā sadisova hoti. Tattha kiñcāpi ‘‘puriso ahiṃ karaṇḍā uddhareyyā’’ ti hatthena uddharamāno viya dassito, atha kho cittenevassa uddharaṇaṃ veditabbaṃ. Ayañhi ahi nāma sajātiyaṃ ṭhito, kaṭṭhantaraṃ vā rukkhantaraṃ vā nissāya, tacato sarīraṃ nikkaḍḍhanappayogasaṅkhātena thāmena, sarīraṃ khādayamānaṃ viya purāṇatacaṃ jigucchantoti imehi catūhi kāraṇehi sayameva kañcukaṃ pajahati, na sakkā tato aññena uddharituṃ, tasmā cittena uddharaṇaṃ sandhāya idaṃ vuttanti veditabbaṃ. Iti muñjādisadisaṃ imassa bhikkhuno sarīraṃ, īsikādisadisaṃ nimmitarūpanti. Idamettha opammasaṃsandanaṃ. Nimmānavidhānaṃ panettha parato ca iddhividhādipañcaabhiññākathā sabbākārena visuddhimagge vitthāritāti tattha vuttanayeneva veditabbā. Upamāmattameva hi idha adhikaṃ.

复注（1 块）

[t1] （中译未做）

> Cetentovāti nevasaññānāsaññāyatanajjhānaṃ ekaṃ dve cittavāre samāpajjanto eva. Na ceteti tathā heṭṭhimajjhānesu viya vā pubbābhogābhāvato pubbābhogavasena hi jhānaṃ pakappento idha ‘‘cetetī’’ ti vutto. Yasmā ‘‘ahametaṃ jhānaṃ nibbattemi upasampādemi samāpajjāmī’’ ti evaṃ abhisaṅkharaṇaṃ tattha sālayasseva hoti, na anālayassa, tasmā ekaṃ cittakkhaṇikampi jhānaṃ pavattento tattha appahīnanikantikatāya abhisaṅkharonto evāti attho. Yasmā panassa tathā heṭṭhimajjhānesu viya vā tattha pubbābhogo natthi, tasmā ‘‘na abhisaṅkharotī’’ ti vuttaṃ. ‘‘Imassa bhikkhuno’’ tiādi vuttassevatthassa vivaraṇaṃ. ‘‘Svāyamattho’’ tiādinā tamevatthaṃ upamāya paṭipādeti.

神变智（iddhividhañāṇa）
Iddhividhañāṇaṃ

§ 238 “当他的心如此得定、清净、皎洁、无秽、离随烦恼、柔软、适于作业、住立、达到不动时，他引导心、使心转向于种种神变（iddhividha）。他体验多种神变：一身能变成多身，多身能合成一身；或显现，或隐没；穿越墙壁、垣墙、山岳，无所障碍，犹如在虚空中；出没于大地之中，犹如在水中；在水上行走而不沉没，犹如在地上；在虚空中结跏趺坐而行，犹如有翼之鸟；甚至以手触摸、抚摸有如此大神力、大威德的日月；以身自在通行，直到梵天界（brahmaloka）。

. ‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṃ abhinīharati abhininnāmeti. So anekavihitaṃ iddhividhaṃ paccanubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathāpi ākāse. Pathaviyāpi ummujjanimujjaṃ karoti seyyathāpi udake. Udakepi abhijjamāne gacchati [abhijjamāno (sī. ka.)] seyyathāpi pathaviyā. Ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo. Imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parāmasati parimajjati. Yāva brahmalokāpi kāyena vasaṃ vatteti.

> 译注：udakepi abhijjamāne 直译“于不破裂的水上行走”（水面不破），“在水上行走而不沉没”系依通行意译；第239段同。

义注（1 块）

[a1] 238-239.此中，应把得种种神变智的比丘看作如熟练的陶工等，把种种神变智看作如善加调制的黏土等，把那比丘的变化看作如随其所欲做成各种器物等。

> 238-239. Tattha chekakumbhakārādayo viya iddhividhañāṇalābhī bhikkhu daṭṭhabbo. Suparikammakatamattikādayo viya iddhividhañāṇaṃ daṭṭhabbaṃ. Icchiticchitabhājanavikatiādikaraṇaṃ viya tassa bhikkhuno vikubbanaṃ daṭṭhabbaṃ.

§ 239 “大王，犹如熟练的陶工或陶工的弟子，能以善加调制的黏土，随其所欲做成、完成各种陶器。又犹如，大王，熟练的象牙匠或象牙匠的弟子，能以善加处理的象牙，随其所欲做成、完成各种象牙制品。又犹如，大王，熟练的金匠或金匠的弟子，能以善加锻炼的黄金，随其所欲做成、完成各种金器。正是如此，大王，当比丘的心如此得定、清净、皎洁、无秽、离随烦恼、柔软、适于作业、住立、达到不动时，他引导心、使心转向于种种神变。他体验多种神变：一身能变成多身，多身能合成一身；或显现，或隐没；穿越墙壁、垣墙、山岳，无所障碍，犹如在虚空中；出没于大地之中，犹如在水中；在水上行走而不沉没，犹如在地上；在虚空中结跏趺坐而行，犹如有翼之鸟；甚至以手触摸、抚摸有如此大神力、大威德的日月；以身自在通行，直到梵天界。大王，这也是现见的沙门果，比之前的诸现见沙门果更超越、更殊胜。

. ‘‘Seyyathāpi, mahārāja, dakkho kumbhakāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaṃ yadeva bhājanavikatiṃ ākaṅkheyya, taṃ tadeva kareyya abhinipphādeyya. Seyyathā vā pana, mahārāja, dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmiṃ dantasmiṃ yaṃ yadeva dantavikatiṃ ākaṅkheyya, taṃ tadeva kareyya abhinipphādeyya. Seyyathā vā pana, mahārāja, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā suparikammakatasmiṃ suvaṇṇasmiṃ yaṃ yadeva

suvaṇṇavikatiṃ ākaṅkheyya, taṃ tadeva kareyya abhinipphādeyya. Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṃ abhinīharati abhininnāmeti. So anekavihitaṃ iddhividhaṃ paccanubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathāpi ākāse. Pathaviyāpi ummujjanimujjaṃ karoti seyyathāpi udake. Udakepi abhijjamāne gacchati seyyathāpi pathaviyā. Ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo. Imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parāmasati parimajjati. Yāva brahmalokāpi kāyena vasaṃ vatteti. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

义注（1 块）

[a1] 238-239.此中，应把得种种神变智的比丘看作如熟练的陶工等，把种种神变智看作如善加调制的黏土等，把那比丘的变化看作如随其所欲做成各种器物等。

238-239. Tattha chekakumbhakārādayo viya iddhividhañāṇalābhī bhikkhu daṭṭhabbo. Suparikammakatamattikādayo viya iddhividhañāṇaṃ daṭṭhabbaṃ. Icchiticchitabhājanavikatiādikaraṇaṃ viya tassa bhikkhuno vikubbanaṃ daṭṭhabbaṃ.

复注（1 块）

[t1] 种种神变智如「善加调制的黏土（suparikammakatamattikā）」等，因为[它]是变化作用的依止。

. Suparikammakatamattikādayo viya iddhividhañāṇaṃ vikubbanakiriyāya nissayabhāvato.

天耳界智（dibbasotañāṇa）
Dibbasotañāṇaṃ

§ 240 “当他的心如此得定、清净、皎洁、无秽、离随烦恼、柔软、适于作业、住立、达到不动时，他引导心、使心转向于天耳界（dibbāsotadhātu）。他以清净、超人的天耳界，听见天的与人的两种声音，无论远的还是近的。

. ‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte dibbāya sotadhātuyā cittaṃ abhinīharati abhininnāmeti. So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.

义注（1 块）

[a1] 240-241.在天耳界的譬喻中，由于荒漠长路是有疑惧、有怖畏的，在那里以生疑生惧[之心]不可能确定「这是大鼓声」「这是腰鼓声」，所以[世尊]不取荒漠，而为显示安稳之道，说了「行走在大道上（addhānamaggappaṭipanno）」。因为在无怖畏的安稳之道上，把布罩在头上而缓缓行走[的人]，能安乐地确定上述种类的诸声。以他的听闻而那些种种声显明之时，应知即如瑜伽者的、远近有别的天的与人的诸声显明之时。

240-241. Dibbasotadhātuupamāyaṃ yasmā kantāraddhānamaggo sāsaṅko hoti sappaṭibhayo. Tattha ussaṅkitaparisaṅkitena ‘ayaṃ bherisaddo’, ‘ayaṃ mudiṅgasaddo’ti na sakkā vavatthapetuṃ, tasmā kantāraggahaṇaṃ akatvā khemamaggaṃ dassento addhānamaggappaṭipannoti āha. Appaṭibhayañhi

khemamaggaṃ sīse sāṭakaṃ katvā saṇikaṃ paṭipanno vuttappakāre sadde sukhaṃ vavatthapeti. Tassa savanena tesaṃ tesaṃ saddānaṃ āvibhūtakālo viya yogino dūrasantikabhedānaṃ dibbānañceva mānussakānañca saddānaṃ āvibhūtakālo veditabbo.

§ 241 “大王，犹如有人行走在大道上，他听见大鼓声、腰鼓声，以及螺贝声、铙鼓声、小鼓声。他会这样想：‘这是大鼓声’‘这是腰鼓声’‘这是螺贝、铙鼓、小鼓之声’。正是如此，大王，当比丘的心如此得定、清净、皎洁、无秽、离随烦恼、柔软、适于作业、住立、达到不动时，他引导心、使心转向于天耳界。他以清净、超人的天耳界，听见天的与人的两种声音，无论远的还是近的。大王，这也是现见的沙门果，比之前的诸现见沙门果更超越、更殊胜。

. ‘‘Seyyathāpi, mahārāja, puriso addhānamaggappaṭipanno. So suṇeyya bherisaddampi mudiṅgasaddampi [mutiṅgasaddampi (sī. pī.)] saṅkhapaṇavadindimasaddampi [saṅkhapaṇavadeṇḍimasaddampi (sī. pī.), saṅkhasaddaṃpi paṇavasaddaṃpi dendimasaddaṃpi (syā. kaṃ.)]. Tassa evamassa – ‘bherisaddo’ itipi, ‘mudiṅgasaddo’ itipi, ‘saṅkhapaṇavadindimasaddo’ itipi [saṅkhasaddo itipi paṇavasaddo itipi dendimasaddo itipi (syā. kaṃ.)]. Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte dibbāya sotadhātuyā cittaṃ abhinīharati abhininnāmeti. So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

> 译注：乐器名：bheri 译大鼓，mudiṅga 译腰鼓，saṅkha 译螺贝，paṇava 译铙鼓，dindima 译小鼓；后二者的确切形制古今说法不一，译名仅取通行者。

义注（1 块）

[a1] 240-241.在天耳界的譬喻中，由于荒漠长路是有疑惧、有怖畏的，在那里以生疑生惧[之心]不可能确定「这是大鼓声」「这是腰鼓声」，所以[世尊]不取荒漠，而为显示安稳之道，说了「行走在大道上（addhānamaggappaṭipanno）」。因为在无怖畏的安稳之道上，把布罩在头上而缓缓行走[的人]，能安乐地确定上述种类的诸声。以他的听闻而那些种种声显明之时，应知即如瑜伽者的、远近有别的天的与人的诸声显明之时。

240-241. Dibbasotadhātuupamāyaṃ yasmā kantāraddhānamaggo sāsaṅko hoti sappaṭibhayo. Tattha ussaṅkitaparisaṅkitena ‘ayaṃ bherisaddo’, ‘ayaṃ mudiṅgasaddo’ti na sakkā vavatthapetuṃ, tasmā kantāraggahaṇaṃ akatvā khemamaggaṃ dassento addhānamaggappaṭipannoti āha. Appaṭibhayañhi khemamaggaṃ sīse sāṭakaṃ katvā saṇikaṃ paṭipanno vuttappakāre sadde sukhaṃ vavatthapeti. Tassa savanena tesaṃ tesaṃ saddānaṃ āvibhūtakālo viya yogino dūrasantikabhedānaṃ dibbānañceva mānussakānañca saddānaṃ āvibhūtakālo veditabbo.

复注（1 块）

[t1] 「安乐地（sukhaṃ）」者：即不艰难地、不困苦地，此是其义。

. Sukhanti akicchena, akasirenāti attho.

他心智（cetopariyañāṇa）
Cetopariyañāṇaṃ

§ 242 “当他的心如此得定、清净、皎洁、无秽、离随烦恼、柔软、适于作业、住立、达到不动时，他引导心、使心转向于他心智（cetopariyañāṇa）。他以自己的心遍知其他众生、其他人的心：有贪的心，了知为‘有贪的心’；离贪的心，了知为‘离贪的心’；有瞋的心，了知为‘有瞋的心’；离瞋的心，了知为‘离瞋的心’；有痴的心，了知为‘有痴的心’；离痴的心，了知为‘离痴的心’；萎缩的心，了知为‘萎缩的心’；散乱的心，了知为‘散乱的心’；广大的心，了知为‘广大的心’；不广大的心，了知为‘不广大的心’；有上的心，了知为‘有上的心’；无上的心，了知为‘无上的心’；得定的心，了知为‘得定的心’；无定的心，了知为‘无定的心’；解脱的心，了知为‘解脱的心’；未解脱的心，了知为‘未解脱的心’。

. ‘ ‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte cetopariyañāṇāya cittaṃ abhinīharati abhininnāmeti. So parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti – sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’nti pajānāti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ citta’nti pajānāti, sadosaṃ vā cittaṃ ‘sadosaṃ citta’nti pajānāti, vītadosaṃ vā cittaṃ ‘vītadosaṃ citta’nti pajānāti, samohaṃ vā cittaṃ ‘samohaṃ citta’nti pajānāti, vītamohaṃ vā cittaṃ ‘vītamohaṃ citta’nti pajānāti, saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ citta’nti pajānāti, vikkhittaṃ vā cittaṃ ‘vikkhittaṃ citta’nti pajānāti, mahaggataṃ vā cittaṃ ‘mahaggataṃ citta’nti pajānāti, amahaggataṃ vā cittaṃ ‘amahaggataṃ citta’nti pajānāti, sauttaraṃ vā cittaṃ ‘sauttaraṃ citta’nti pajānāti, anuttaraṃ vā cittaṃ ‘anuttaraṃ citta’nti pajānāti, samāhitaṃ vā cittaṃ ‘samāhitaṃ citta’nti pajānāti, asamāhitaṃ vā cittaṃ ‘asamāhitaṃ citta’nti pajānāti, vimuttaṃ vā cittaṃ ‘vimuttaṃ citta’nti pajānāti, avimuttaṃ vā cittaṃ ‘avimuttaṃ citta’nti pajānāti.

> 译注：saṅkhitta/vikkhitta 依玛欣德《大念处经》译例作“昏昧的心/散乱的心”。

义注（1 块）

[a1] 242-243.在他心智的譬喻中，「年少的（daharo）」者：即幼小的。「年轻的（yuvā）」者：即具足青春。「喜好装饰的（maṇḍanakajātiko）」者：即虽是年轻人却不懒惰，不[任]衣与身污秽，而是以装饰为常习，一日沐浴两三次，惯于穿着净衣、作诸装饰，此是其义。「有斑点的（sakaṇikaṃ）」者：即以黑痣、疣、面上的瑕斑、疱疹等中的某一种而有过失。此中，正如对省察自己面容的[人]，脸上的过失显明；同样，应知对引导心于他心智而坐的比丘，他人的十六种心[也]显明。

> 242-243. Cetopariyañāṇūpamāyaṃ daharoti taruṇo. Yuvāti yobbannena samannāgato. Maṇḍanakajātikoti yuvāpi samāno na ālasiyo na kiliṭṭhavatthasarīro, atha kho maṇḍanapakatiko, divasassa dve tayo vāre nhāyitvā suddhavatthaparidahanaalaṅkārakaraṇasīloti attho. Sakaṇikanti kāḷatilakavaṅgamukhadūsipīḷakādīnaṃ aññatarena sadosaṃ. Tattha yathā tassa mukhanimittaṃ paccavekkhato mukhe doso pākaṭo hoti, evaṃ cetopariyañāṇāya cittaṃ abhinīharitvā nisinnassa bhikkhuno paresaṃ soḷasavidhaṃ cittaṃ pākaṭaṃ hotīti veditabbaṃ.

§ 243 “大王，犹如喜好装饰的年轻女子或男子，在清净、皎洁的镜中，或在澄澈的水钵中，观察自己的面容：若有斑点，便知道‘有斑点’；若无斑点，便知道‘无斑点’。正是如此，大王，当比丘的心如此得定、清净、皎洁、无秽、离随烦恼、柔软、适于作业、住立、达到不动时，他引导

心、使心转向于他心智。他以自己的心遍知其他众生、其他人的心：有贪的心，了知为‘有贪的心’；离贪的心，了知为‘离贪的心’；有瞋的心，了知为‘有瞋的心’；离瞋的心，了知为‘离瞋的心’；有痴的心，了知为‘有痴的心’；离痴的心，了知为‘离痴的心’；萎缩的心，了知为‘萎缩的心’；散乱的心，了知为‘散乱的心’；广大的心，了知为‘广大的心’；不广大的心，了知为‘不广大的心’；有上的心，了知为‘有上的心’；无上的心，了知为‘无上的心’；得定的心，了知为‘得定的心’；无定的心，了知为‘无定的心’；解脱的心，了知为‘解脱的心’；未解脱的心，了知为‘未解脱的心’。大王，这也是现见的沙门果，比之前的诸现见沙门果更超越、更殊胜。

. ‘ ‘Seyyathāpi, mahārāja, itthī vā puriso vā daharo yuvā maṇḍanajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno sakaṇikaṃ vā ‘sakaṇika’nti jāneyya, akaṇikaṃ vā ‘akaṇika’nti jāneyya; evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte cetopariyañāṇāya cittaṃ abhinīharati abhininnāmeti. So parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti – sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’nti pajānāti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ citta’nti pajānāti, sadosaṃ vā cittaṃ ‘sadosaṃ citta’nti pajānāti, vītadosaṃ vā cittaṃ ‘vītadosaṃ citta’nti pajānāti, samohaṃ vā cittaṃ ‘samohaṃ citta’nti pajānāti, vītamohaṃ vā cittaṃ ‘vītamohaṃ citta’nti pajānāti, saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ citta’nti pajānāti, vikkhittaṃ vā cittaṃ ‘vikkhittaṃ citta’nti pajānāti, mahaggataṃ vā cittaṃ ‘mahaggataṃ citta’nti pajānāti, amahaggataṃ vā cittaṃ ‘amahaggataṃ citta’nti pajānāti, sauttaraṃ vā cittaṃ ‘sauttaraṃ citta’nti pajānāti, anuttaraṃ vā cittaṃ ‘anuttaraṃ citta’nti pajānāti, samāhitaṃ vā cittaṃ ‘samāhitaṃ citta’nti pajānāti, asamāhitaṃ vā cittaṃ ‘asamāhitaṃ citta’nti pajānāti, vimuttaṃ vā cittaṃ ‘vimuttaṃ citta’ ’nti pajānāti, avimuttaṃ vā cittaṃ ‘avimuttaṃ citta’nti pajānāti. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

义注（1 块）

[a1] 242-243.在他心智的譬喻中，「年少的（daharo）」者：即幼小的。「年轻的（yuvā）」者：即具足青春。「喜好装饰的（maṇḍanakajātiko）」者：即虽是年轻人却不懒惰，不[任]衣与身污秽，而是以装饰为常习，一日沐浴两三次，惯于穿着净衣、作诸装饰，此是其义。「有斑点的（sakaṇikaṃ）」者：即以黑痣、疣、面上的瑕斑、疱疹等中的某一种而有过失。此中，正如对省察自己面容的[人]，脸上的过失显明；同样，应知对引导心于他心智而坐的比丘，他人的十六种心[也]显明。

242-243. Cetopariyañāṇūpamāyaṃ daharoti taruṇo. Yuvāti yobbannena samannāgato. Maṇḍanakajātikoti yuvāpi samāno na ālasiyo na kiliṭṭhavatthasarīro, atha kho maṇḍanapakatiko, divasassa dve tayo vāre nhāyitvā suddhavatthaparidahanaalaṅkārakaraṇasīloti attho. Sakaṇikanti kāḷatilakavaṅgamukhadūsipīḷakādīnaṃ aññatarena sadosaṃ. Tattha yathā tassa mukhanimittaṃ paccavekkhato mukhe doso pākaṭo hoti, evaṃ cetopariyañāṇāya cittaṃ abhinīharitvā nisinnassa bhikkhuno paresaṃ soḷasavidhaṃ cittaṃ pākaṭaṃ hotīti veditabbaṃ.

复注（1 块）

[t1] 由于连仰卧的幼小孩童也称为「年少的（daharo）」，为与那[区别]而作简别，[圣典]才说「年轻的（yuvā）」。而有些年轻人[对装饰]无所希欲、不以装饰为常习，为与那[区别]而作简别，[才]说「喜好装饰的（maṇḍanakajātiko）」等；[义注]故说「虽是年轻人（yuvāpi）」等语。黑胡麻大小的点[即]「黑痣

（kāḷatilakāni）」，或即黑色的斑；胡麻大小的点[即]「痣（tilakāni）」。「疣（vaṅgaṃ）」，即畸变。「青春疱疹（yobbanapīḷakā）」等，即损面的疱疹。面上的过失[即]「面上的瑕斑（mukhadoso）」；而这是标相语，因为所意指的是面上无过失[的情形]也[同样]显明。或者：如同面上的过失[称mukhadoso]，同样，面上的无过失也依元音的省略[而称]「mukhadoso」。「面上的过失与面上的无过失[合称]『mukhadoso』」——此中之义也应依余一之法而了知。因为如此，「他人的十六种心[也]显明（paresaṃsoḷasavidhaṃcittaṃpākaṭaṃhoti）」一语才得以成立。

. Mando uttānaseyyakadārakopi ‘‘daharo’’ti vuccatīti tato visesanatthaṃ ‘‘yuvā’’ti vuttaṃ. Yuvāpi koci anicchanako amaṇḍanajātiko hotīti tato visesanatthaṃ ‘‘maṇḍanakajātiko’’tiādi vuttaṃ, tenāha ‘‘yuvāpīti’’ādi. Kāḷatilappamāṇā bindavo kāḷatilakāni kāḷā vā kammāsā, tilappamāṇā bindavo tilakāni. Vaṅgaṃ nāma viyaṅgaṃ. Yobbanapīḷakādayo mukhadūsipīḷakā. Mukhagato doso mukhadoso, lakkhaṇavacanañcetaṃ mukhe adosassāpi pākaṭabhāvassa adhippetattā. Yathā vā mukhe doso, evaṃ mukhe adosopi mukhadoso saralopena. Mukhadoso ca mukhadoso ca mukhadosoti ekasesanayenapettha attho daṭṭhabbo. Evañhi ‘‘paresaṃ soḷasavidhaṃ cittaṃ pākaṭaṃ hotī’’ti vacanaṃ samatthitaṃ hoti.

宿住随念智（pubbenivāsānussatiñāṇa）Pubbenivāsānussatiñāṇaṃ

§ 244 “当他的心如此得定、清净、皎洁、无秽、离随烦恼、柔软、适于作业、住立、达到不动时，他引导心、使心转向于宿住随念智（pubbenivāsānussatiñāṇa）。他回忆起许多种宿住，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、许多坏劫（saṃvaṭṭakappa）、许多成劫（vivaṭṭakappa）、许多坏成劫（saṃvaṭṭavivaṭṭakappa）——‘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。

. ‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhinīharati abhininnāmeti. So 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 anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe, ‘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] 244-245.在宿住[随念]智的譬喻中，「那一日所作之事显明」——[此语]所取的唯是那一日所去的三个村庄。此中，应把去过三个村庄的人看作如得宿住[随念]智者，把三个村庄看作如三[种]有；应把那人于三个村庄中那一日所作之事的显明，看作如引导心于宿住[随念]而坐的比丘于三[种]有中所作之事的显明。

244-245. Pubbenivāsañāṇūpamāyaṃ taṃ divasaṃ katakiriyā pākaṭā hotīti taṃ divasaṃ gatagāmattayameva gahitaṃ. Tattha gāmattayagatapuriso viya pubbenivāsañāṇalābhī daṭṭhabbo, tayo gāmā viya tayo bhavā

daṭṭhabbā, tassa purisassa tīsu gāmesu taṃ divasaṃ katakiriyāya āvibhāvo viya pubbenivāsāya cittaṃ abhinīharitvā nisinnassa bhikkhuno tīsu bhavesu katakiriyāya pākaṭabhāvo daṭṭhabbo.

§ 245 “大王，犹如有人从自己的村庄前往另一个村庄，又从那个村庄前往另一个村庄，然后他从那个村庄回到自己的村庄。他会这样想：‘我从自己的村庄去了某个村庄，在那里如此站立、如此坐着、如此说话、如此沉默；又从那个村庄去了某个村庄，在那里也如此站立、如此坐着、如此说话、如此沉默；然后我从那个村庄回到了自己的村庄。’正是如此，大王，当比丘的心如此得定、清净、皎洁、无秽、离随烦恼、柔软、适于作业、住立、达到不动时，他引导心、使心转向于宿住随念智。他回忆起许多种宿住，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、许多坏劫、许多成劫、许多坏成劫——‘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。大王，这也是现见的沙门果，比之前的诸现见沙门果更超越、更殊胜。

. ‘‘Seyyathāpi, mahārāja, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya. So tamhā gāmā sakaṃyeva gāmaṃ paccāgaccheyya. Tassa evamassa – ‘ahaṃ kho sakamhā gāmā amuṃ gāmaṃ agacchiṃ [agañchiṃ (syā. kaṃ.)], tatrāpi evaṃ aṭṭhāsiṃ, evaṃ nisīdiṃ, evaṃ abhāsiṃ, evaṃ tuṇhī ahosiṃ, tamhāpi gāmā amuṃ gāmaṃ agacchiṃ, tatrāpi evaṃ aṭṭhāsiṃ, evaṃ nisīdiṃ, evaṃ abhāsiṃ, evaṃ tuṇhī ahosiṃ, somhi tamhā gāmā sakaṃyeva gāmaṃ paccāgato’ti. Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhinīharati abhininnāmeti. So 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 anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe, ‘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. Idampi kho, mahārāja, sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

义注（1 块）

[a1] 244-245.在宿住[随念]智的譬喻中，「那一日所作之事显明」——[此语]所取的唯是那一日所去的三个村庄。此中，应把去过三个村庄的人看作如得宿住[随念]智者，把三个村庄看作如三[种]有；应把那人于三个村庄中那一日所作之事的显明，看作如引导心于宿住[随念]而坐的比丘于三[种]有中所作之事的显明。

244-245. Pubbenivāsañāṇūpamāyaṃ taṃ divasaṃ katakiriyā pākaṭā hotīti taṃ divasaṃ gatagāmattayameva gahitaṃ. Tattha gāmattayagatapuriso viya pubbenivāsañāṇalābhī daṭṭhabbo, tayo gāmā viya tayo bhavā daṭṭhabbā, tassa purisassa tīsu gāmesu taṃ divasaṃ katakiriyāya āvibhāvo viya pubbenivāsāya cittaṃ abhinīharitvā nisinnassa bhikkhuno tīsu bhavesu katakiriyāya pākaṭabhāvo daṭṭhabbo.

复注（1 块）

[t1] 「在宿住[随念]智的譬喻中（pubbenivāsañāṇūpamāyaṃ）」者：即在为宿住[随念]智所显示的譬喻中。为显示所谓「那一日所作之事」对常人也多半是显明的，[义注]才取用「那一日」。应知：正以取用「那一日所去的三个村庄」，[义注]也显明了：对其余以大发愿[而行]的得宿住[随念]智者，三[种]有中所作之事也多半是显明的。

. Pubbenivāsañāṇūpamāyanti pubbenivāsañāṇassa dassitaupamāyaṃ. Taṃ divasaṃ katakiriyā nāma pākatikasattassapi yebhuyyena pākaṭā hotīti dassanatthaṃ taṃdivasa-ggahaṇaṃ kataṃ. Taṃdivasagatagāmattaya-ggahaṇeneva mahābhinīhārehi aññesampi pubbenivāsañāṇalābhīnaṃ tīsu bhavesu katakiriyā yebhuyyena pākaṭā hotīti dīpitanti daṭṭhabbaṃ.

天眼智（dibbacakkhuñāṇa）
Dibbacakkhuñāṇaṃ

§ 246 “当他的心如此得定、清净、皎洁、无秽、离随烦恼、柔软、适于作业、住立、达到不动时，他引导心、使心转向于众生死生智（sattānaṃcutūpapātañāṇa）。他以清净、超人的天眼（dibbacakkhu），看见众生的死亡与投生：或低贱或高贵，或美丽或丑陋，或善趣或恶趣，了知众生随业而去——‘这些众生确实具足身恶行、具足语恶行、具足意恶行，诽谤圣者，持邪见，受持邪见之业；他们身坏命终之后，投生于苦界、恶趣、堕处、地狱。而这些众生具足身善行、具足语善行、具足意善行，不诽谤圣者，持正见，受持正见之业；他们身坏命终之后，投生于善趣、天界。’如此，他以清净、超人的天眼，看见众生的死亡与投生：或低贱或高贵，或美丽或丑陋，或善趣或恶趣，了知众生随业而去。

. ‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhinīharati abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.

义注（1 块）

[a1] 246-247.在天眼的譬喻中，「在街上往来（vīthiṃsañcarante）」者：即来回往来。也有「vīthiṃcarante」的读法（异读），其义相同。此中，应把这比丘的所生身看作如城中央十字街头的高楼；即这已得天眼而住立的比丘，如站在高楼上的具眼之人；依结生而入母胎者，如走进房屋者；从母胎出来者，如从房屋走出者；来回往来的诸众生，如沿着车道在街上往来者；于三[种]有中各处所生的诸众生，如坐在前面露地之处、[即]十字街头中央者；应把引导心于天眼智而坐的比丘的、三[种]有中所生诸众生的显明之时，看作如站在楼上的人的、那些人的显明之时。而这[譬喻]唯是为教说的方便而说的；至于在无色[有]中，天眼是没有行境的。

246-247. Dibbacakkhūpamāyaṃ vīthiṃ sañcaranteti aparāparaṃ sañcarante. Vīthiṃ carantetipi pāṭho. Ayamevattho. Tattha nagaramajjhe siṅghāṭakamhi pāsādo viya imassa bhikkhuno karajakāyo daṭṭhabbo, pāsāde ṭhito cakkhumā puriso viya ayameva dibbacakkhuṃ patvā ṭhito bhikkhu, gehaṃ pavisantā viya paṭisandhivasena mātukucchiyaṃ pavisantā, gehā nikkhamantā viya mātukucchito nikkhamantā, rathikāya vīthiṃ sañcarantā viya aparāparaṃ sañcaraṇakasattā, purato abbhokāsaṭṭhāne majjhe siṅghāṭake nisinnā viya tīsu bhavesu tattha tattha nibbattasattā, pāsādatale ṭhitapurisassa tesaṃ manussānaṃ āvibhūtakālo viya dibbacakkhuñāṇāya cittaṃ abhinīharitvā nisinnassa bhikkhuno tīsu bhavesu nibbattasattānaṃ āvibhūtakālo daṭṭhabbo. Idañca desanāsukhatthameva vuttaṃ. Āruppe pana dibbacakkhussa gocaro natthīti.

复注（1 块）

[t1] （中译未做）

Cetentovāti nevasaññānāsaññāyatanajjhānaṃ ekaṃ dve cittavāre samāpajjanto eva. Na ceteti tathā heṭṭhimajjhānesu viya vā pubbābhogābhāvato pubbābhogavasena hi jhānaṃ pakappento idha ‘‘cetetī’’ ti vutto. Yasmā ‘‘ahametaṃ jhānaṃ nibbattemi upasampādemi samāpajjāmī’’ ti evaṃ abhisaṅkharaṇaṃ tattha sālayasseva hoti, na anālayassa, tasmā ekaṃ cittakkhaṇikampi jhānaṃ pavattento tattha appahīnanikantikatāya abhisaṅkharonto evāti attho. Yasmā panassa tathā heṭṭhimajjhānesu viya vā tattha pubbābhogo natthi, tasmā ‘‘na abhisaṅkharotī’’ ti vuttaṃ. ‘‘Imassa bhikkhuno’’ tiādi vuttassevatthassa vivaraṇaṃ. ‘‘Svāyamattho’’ tiādinā tamevatthaṃ upamāya paṭipādeti.

§ 247 “大王，犹如在十字街头中央有一座高楼，有位具眼之人站在其上，能看见人们走进房屋、走出房屋、沿着车道在街上往来，以及坐在十字街头中央。他会这样想：‘这些人走进房屋，这些人走出来，这些人沿着车道在街上往来，这些人坐在十字街头中央。’正是如此，大王，当比丘的心如此得定、清净、皎洁、无秽、离随烦恼、柔软、适于作业、住立、达到不动时，他引导心、使心转向于众生死生智。他以清净、超人的天眼，看见众生的死亡与投生：或低贱或高贵，或美丽或丑陋，或善趣或恶趣，了知众生随业而去——‘这些众生确实具足身恶行、具足语恶行、具足意恶行，诽谤圣者，持邪见，受持邪见之业；他们身坏命终之后，投生于苦界、恶趣、堕处、地狱。而这些众生具足身善行、具足语善行、具足意善行，不诽谤圣者，持正见，受持正见之业；他们身坏命终之后，投生于善趣、天界。’如此，他以清净、超人的天眼，看见众生的死亡与投生：或低贱或高贵，或美丽或丑陋，或善趣或恶趣，了知众生随业而去。大王，这也是现见的沙门果，比之前的诸现见沙门果更超越、更殊胜。

. ‘‘Seyyathāpi, mahārāja, majjhe siṅghāṭake pāsādo. Tattha cakkhumā puriso ṭhito passeyya manusse gehaṃ pavisantepi nikkhamantepi rathikāyapi vīthiṃ sañcarante [rathiyāpī rathiṃ sañcarante (sī.), rathiyāya vithiṃ sañcarantepi (syā.)] majjhe siṅghāṭake nisinnepi. Tassa evamassa – ‘ete manussā gehaṃ pavisanti, ete nikkhamanti, ete rathikāya vīthiṃ sañcaranti, ete majjhe siṅghāṭake nisinnā’ ti. Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhinīharati abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā paraṃ maraṇā sugatiṃ

saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate; yathākammūpage satte pajānāti. ‘Idampi kho, mahārāja, sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

义注（1 块）

[a1] 246-247.在天眼的譬喻中，「在街上往来（vīthiṃsañcarante）」者：即来回往来。也有「vīthiṃcarante」的读法（异读），其义相同。此中，应把这比丘的所生身看作如城中央十字街头的高楼；即这已得天眼而住立的比丘，如站在高楼上的具眼之人；依结生而入母胎者，如走进房屋者；从母胎出来者，如从房屋走出者；来回往来的诸众生，如沿着车道在街上往来者；于三[种]有中各处所生的诸众生，如坐在前面露地之处、[即]十字街头中央者；应把引导心于天眼智而坐的比丘的、三[种]有中所生诸众生的显明之时，看作如站在楼上的人的、那些人的显明之时。而这[譬喻]唯是为教说的方便而说的；至于在无色[有]中，天眼是没有行境的。

246-247. Dibbacakkhūpamāyaṃ vīthiṃ sañcaranteti aparāparaṃ sañcarante. Vīthiṃ carantetipi pāṭho. Ayamevattho. Tattha nagaramajjhe siṅghāṭakamhi pāsādo viya imassa bhikkhuno karajakāyo daṭṭhabbo, pāsāde ṭhito cakkhumā puriso viya ayameva dibbacakkhuṃ patvā ṭhito bhikkhu, gehaṃ pavisantā viya paṭisandhivasena mātukucchiyaṃ pavisantā, gehā nikkhamantā viya mātukucchito nikkhamantā, rathikāya vīthiṃ sañcarantā viya aparāparaṃ sañcaraṇakasattā, purato abbhokāsaṭṭhāne majjhe siṅghāṭake nisinnā viya tīsu bhavesu tattha tattha nibbattasattā, pāsādatale ṭhitapurisassa tesaṃ manussānaṃ āvibhūtakālo viya dibbacakkhuñāṇāya cittaṃ abhinīharitvā nisinnassa bhikkhuno tīsu bhavesu nibbattasattānaṃ āvibhūtakālo daṭṭhabbo. Idañca desanāsukhatthameva vuttaṃ. Āruppe pana dibbacakkhussa gocaro natthīti.

复注（1 块）

[t1] 「来回往来（aparāparaṃsañcarante）」者：即依各各事务而这里那里往来。比丘的所生身应看作如上所说的高楼，因为住立于其上者见所应见[之事]便得成就。因为有[肉]眼者才证得天眼；如说：「肉眼的生起，是天眼之道。」（《如是语》61）这已得天眼而住立的比丘如具眼之人，因为[他]见所应见的。「如走进房屋者（gehaṃpavisantāviya）」，即进入这自体之屋者，[意即]投生者，此是其义。「如从房屋走出者（gehānikkhamantāviya）」，即从这自体之屋离去者，[意即]死亡者，此是其义。此中之义也可以如此了知。而「来回往来的诸众生（aparāparaṃsañcaraṇakasattā）」，即在轮回中一再流转的诸众生。而以「各处所生的诸众生（tatthatatthanibbattasattā）」一语，[义注]是说在那有中所生长的诸众生。然而这是天眼智之说，此处为何以「于三[种]有」而把四蕴有也摄入呢？——[义注]故说「而这[譬喻]（idañca）」等语。此中，「这（idaṃ）」者：即「三[种]有中所生诸众生的」这一语。「唯是为教说的方便（desanāsukhatthameva）」者：即唯是为了教说的方便，并不是因为四蕴有中所生的诸众生对天眼有显明[之可能]。因为若说「除无色有外」或「于二[种]有中」，教说便既不流畅、也不易于了解。

. Aparāparaṃ sañcaranteti taṃtaṃkiccavasena ito cito ca sañcarante. Yathāvuttapāsādoviya bhikkhuno karajakāyo daṭṭhabbo tattha patiṭṭhitassa daṭṭhabbadassanasiddhito. Cakkhumato hi dibbacakkhusamadhigamo. Yathāha ‘‘maṃsacakkhussa uppādo, maggo dibbassa cakkhuno’’ ti (itivu. 61). Cakkhumā puriso viya ayameva dibbacakkhuṃ patvā ṭhito bhikkhu daṭṭhabbassa dassanato. Gehaṃ pavisantā viya etaṃ attabhāvagehaṃ okkamantā, upapajjantāti attho. Gehā nikkhamantā viya etasmā attabhāvagehato pakkantā, cavantāti attho. Evaṃ vā ettha attho daṭṭhabbo. Aparāparaṃ sañcaraṇakasattāti pana punappunaṃ saṃsāre paribbhamantā sattā. ‘‘Tattha tattha nibbattasattā’’ ti pana iminā tasmiṃ bhave jātasaṃvaddhe satte vadati. Nanu cāyaṃ dibbacakkhuñāṇakathā, ettha kasmā ‘‘tīsu bhavesū’’ ti catuvokārabhavassāpi saṅgaho katoti āha ‘‘idañcā’’ tiādi. Tattha idanti ‘‘tīsu bhavesu nibbattasattāna’’ nti idaṃ vacanaṃ. Desanāsukhatthamevāti kevalaṃ desanāsukhatthaṃ, na

catuvokārabhave nibbattasattānaṃ dibbacakkhuno āvibhāvasabbhāvato. Na hi ‘‘ṭhapetvā arūpabhava’’nti vā ‘‘dvīsu bhavesū’’ti vā vuccamāne desanā sukhāvabodhā ca hotīti.

漏尽智（āsavakkhayañāṇa）
Āsavakkhayañāṇaṃ

§ 248 “当他的心如此得定、清净、皎洁、无秽、离随烦恼、柔软、适于作业、住立、达到不动时，他引导心、使心转向于漏尽智（āsavakkhayañāṇa）。他如实了知‘此是苦’，如实了知‘此是苦之集’，如实了知‘此是苦之灭’，如实了知‘此是导至苦灭之道’；如实了知‘此是诸漏（āsava）’，如实了知‘此是漏之集’，如实了知‘此是漏之灭’，如实了知‘此是导至漏灭之道’。当他如此知、如此见时，心从欲漏解脱，心从有漏解脱，心从无明漏解脱；于解脱时，有‘已解脱’之智。他了知：‘生已尽，梵行已立，应作已作，再无后有。’

. ‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhinīharati abhininnāmeti. So idaṃ dukkhanti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Ime āsavāti yathābhūtaṃ pajānāti, ayaṃ āsavasamudayoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati, ‘vimuttasmiṃ vimuttami’ti ñāṇaṃ hoti, ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

义注（8 块）

[a1] 「当他的心如此得定（soevaṃsamāhitecitte）」者：此处应知[所指]是观的基础——第四禅心。「[使心转向]于漏尽智（āsavānaṃkhayañāṇāya）」者：即为使漏尽智生起。而此中，所谓「漏之灭尽（āsavānaṃkhayo）」，道也称[为它]，果也[称为它]，涅槃也[称为它]，坏灭也[称为它]。因为在「于灭尽之智、于不生起之智」中，说道为「漏之灭尽」；在「由诸漏的灭尽而成为沙门」（《中部》1.438）中[则是]果。

. So evaṃ samāhite citteti idha vipassanāpādakaṃ catutthajjhānacittaṃ veditabbaṃ. Āsavānaṃ khayañāṇāyāti āsavānaṃ khayañāṇanibbattanatthāya. Ettha ca āsavānaṃ khayo nāma maggopi phalampi nibbānampi bhaṅgopi vuccati. ‘‘Khaye ñāṇaṃ, anuppāde ñāṇa’’nti ettha hi maggo āsavānaṃ khayoti vutto. ‘‘Āsavānaṃ khayā samaṇo hotī’’ti (ma. ni. 1.438) ettha phalaṃ.

[a2] 「见他人过失、常怀讥嫌想者

‘‘Paravajjānupassissa, niccaṃ ujjhānasaññino;

[a3] 他的诸漏增长，他远离漏尽。」（《法句》253）

Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā’’ti. (dha. pa. 253);

[a4] 此处[所说的]是涅槃。在「诸漏的灭尽、消散、破坏、无常性、消失」中[则]是坏灭。而此处意指涅槃；阿罗汉道也是适用的。

Ettha nibbānaṃ. ‘‘Āsavānaṃ khayo vayo bhedo aniccatā antaradhāna’’nti ettha bhaṅgo. Idha pana nibbānaṃ adhippetaṃ. Arahattamaggopi vaṭṭatiyeva.

[a5] 「引导心（cittaṃabhinīharati）」者：即观令心倾向于彼、趣向于彼、朝向于彼。「他[如实了知]『此是苦』（soidaṃdukkhaṃ）」等中，[意谓]以「苦唯有这么多，不再多于此」[的方式]，依自相之通达而如实了知一切苦谛，此是其义。又[了知]那苦的生因——渴爱为「此是苦之集」；[了知]那两者到达而灭去之处、即它们的不转起——涅槃为「此是苦之灭」；[了知]能令到达它的圣道为「此是导至苦灭之道」——[如是]依自相之通达而如实了知，此是其义。

Cittaṃ abhinīharatīti vipassanā cittaṃ tanninnaṃ tappoṇaṃ tappabbhāraṃ karoti. So idaṃ dukkhantiādīsu ‘‘ettakaṃ dukkhaṃ, na ito bhiyyo’’ ti sabbampi dukkhasaccaṃ sarasalakkhaṇapaṭivedhena yathābhūtaṃ pajānātīti attho. Tassa ca dukkhassa nibbattikaṃ taṇhaṃ ‘‘ayaṃ dukkhasamudayo’’ ti. Tadubhayampi yaṃ ṭhānaṃ patvā nirujjhati, taṃ tesaṃ appavattiṃ nibbānaṃ ‘‘ayaṃ dukkhanirodho’’ ti; tassa ca sampāpakaṃ ariyamaggaṃ ‘‘ayaṃ dukkhanirodhagāminī paṭipadā’’ ti sarasalakkhaṇapaṭivedhena yathābhūtaṃ pajānātīti attho.

[a6] 如是依自体显示了诸谛之后，为再依烦恼而以异门显示，说了「此是诸漏（imeāsavā）」等语。「当他如此知、如此见时（tassaevaṃjānatoevaṃpassato）」者：即那比丘如此知、如此见时——[世尊]说了连同观而达至顶点的道。「从欲漏（kāmāsavā）」者：即从欲漏而[解脱]。「解脱（vimuccati）」者：以此显示道的刹那。「于解脱时（vimuttasmiṃ）」者：以此[显示]果的刹那。「有『已解脱』之智（vimuttamitiñāṇaṃhoti）」者：以此[显示]省察智。以「生已尽（khīṇājāti）」等[语显示]它的地。因为以那智，漏尽者省察而了知「生已尽」等。

Evaṃ sarūpato saccāni dassetvā puna kilesavasena pariyāyato dassento ‘‘ime āsavā’’ tiādimāha. Tassa evaṃ jānato evaṃ passatoti tassa bhikkhuno evaṃ jānantassa evaṃ passantassa, saha vipassanāya koṭippattaṃ maggaṃ kathesi. Kāmāsavāti kāmāsavato. Vimuccatīti iminā maggakkhaṇaṃ dasseti. Vimuttasminti iminā phalakkhaṇaṃ. Vimuttamiti ñāṇaṃ hotīti iminā paccavekkhaṇañāṇaṃ. Khīṇā jātītiādīhi tassa bhūmiṃ. Tena hi ñāṇena khīṇāsavo paccavekkhanto khīṇā jātītiādīni pajānāti.

[a7] 那么，他的哪一种生已尽？又如何了知它呢？先说：他过去的生并非已尽，因为先前就已尽了；未来的[生]也不[是]，因为于未来没有努力；现在的[生]也不[是]，因为[它]正存在着。而凡因道未修习而会在一蕴有、四蕴有、五蕴有中生起的、一蕴、四蕴、五蕴所分的生，那[生]因道已修习而由于达到未来不生之性，[所以]已尽。他省察由道之修习而被舍断的诸烦恼，了知「在烦恼没有时，即使业存在，未来也无结生」——[如是]而了知。

Katamā panassa jāti khīṇā? Kathañca naṃ pajānātīti? Na tāvassa atītā jāti khīṇā, pubbeva khīṇattā. Na anāgatā, anāgate vāyāmābhāvato. Na paccuppannā, vijjamānattā. Yā pana maggassa abhāvitattā uppajjeyya ekacatupañcavokārabhavesu ekacatupañcakkhandhappabhedā jāti, sā maggassa bhāvitattā āyatiṃ anuppādadhammataṃ āpajjanena khīṇā. Taṃ so maggabhāvanāya pahīnakilese paccavekkhitvā ‘‘kilesābhāve vijjamānampi kammaṃ āyatiṃ appaṭisandhikaṃva hotī’’ ti jānanto pajānāti.

[a8] 「已立（vusitaṃ）」者：即已住、已遍住。「梵行（brahmacariyaṃ）」者：即道梵行。因为连同善凡夫在内的七种有学名为住于梵行之住，漏尽者[则]是已住其住者；所以他省察自己的梵行之住而了知「梵行已立」。「应作已作（kataṃkaraṇīyaṃ）」者：即于四谛以四道依遍知、舍断、作证、修习[之义]的十六种应作已经完成；[意谓]以各各道所应舍断的诸烦恼已舍断，苦的根本已断除，此是其义。因为善凡夫等[尚]在作那应作，漏尽者[则]是已作应作者；所以他省察自己的应作而了知「应作已作」。「再无后有（nāparaṃitthattāya）」者：即了知「如今我没有为了再成为如此之状态、亦即为了这样的十六种应作之性、或为了烦恼灭尽之性而应作的道修习之事」。或者，「itthattāya」即从如此之状态、从这样的行相——[意谓]了知「如今我没有异于现在转起的诸蕴相续的其他蕴相续」；而这五蕴是已被遍知的，[它们]如断根之树而住立，将以最后心的灭去，如无燃料之火一般寂灭，并趣于不可施设之性——[如是]而了知。

Vusitanti vutthaṃ parivutthaṃ. Brahmacariyanti maggabrahmacariyaṃ. Puthujjanakalyāṇakena hi saddhiṃ satta sekkhā brahmacariyavāsaṃ vasanti nāma, khīṇāsavo vutthavāso, tasmā so attano brahmacariyavāsaṃ paccavekkhanto vusitaṃ brahmacariyanti pajānāti. Kataṃ karaṇīyanti catūsu saccesu catūhi maggehi

pariññāpahānasacchikiriyābhāvanāvasena soḷasavidhaṃ kiccaṃ niṭṭhāpitaṃ. Tena tena maggena pahātabbakilesā pahīnā, dukkhamūlaṃ samucchinnanti attho. Puthujjanakalyāṇakādayo hi taṃ kiccaṃ karonti, khīṇāsavo katakaraṇīyo. Tasmā so attano karaṇīyaṃ paccavekkhanto kataṃ karaṇīyanti pajānāti. Nāparaṃ itthattāyāti idāni puna itthabhāvāya evaṃ soḷasakiccabhāvāya kilesakkhayabhāvāya vā kattabbaṃ maggabhāvanākiccaṃ me natthīti pajānāti. Atha vā itthattāyāti itthabhāvato imasmā evaṃ pakārā. Idāni vattamānakhandhasantānā aparaṃ khandhasantānaṃ mayhaṃ natthi. Ime pana pañcakkhandhā pariññātā tiṭṭhanti chinnamūlakā rukkhā viya, te carimakacittanirodhena anupādāno viya jātavedo nibbāyissanti apaṇṇattikabhāvañca gamissantīti pajānāti.

复注（6 块）

[t1] 「观的基础（vipassanāpādakaṃ）」者：即成为观之近因的。而依修观之人的差别，观有三种：大菩萨与独觉菩萨的观是由思所成智所增长的、成为自生之智；其余[诸位]的[观]则名为由闻所成智所增长的、从他人教示而生的。它以「除非想非非想处外，从其余色、无色诸禅中的任何一种出起」等方式而有多种；又依非色之门，以四界差别中所说的各各摄界之门中的任何一门而有多种——[如此]已在《清净道论》中依种种方式阐明。而大菩萨[所有的]，则是以二十四万亿门而趣入差别、有种种方式、作为一切知智所依止的圣道智之基础、令[人]摄取前分智之胎、成熟而趣进、极深奥、极细微、不共他人的观智——它在诸义注中称为「大金刚智（mahāvajirañāṇa）」。又依它的转起分别，作为那二十四万亿差别[之智]的基础而入的、数达二十四万亿的[等至]，被称为导师每日所受用的诸等至。诸佛的这一观之行，已在《胜义宝函》——即《清净道论》的解说（《清净道论大复注》1.216）中依略说而显示，有需要者应从彼处取用；而此处所意指的是诸弟子的观。

. Vipassanāpādakanti vipassanāya padaṭṭhānabhūtaṃ. Vipassanā ca tividhā vipassakapuggalabhedena. Mahābodhisattānañhi paccekabodhisattānañca vipassanā cintāmayañāṇasaṃvaddhitā sayambhuñāṇabhūtā, itaresaṃ sutamayañāṇasaṃvaddhitā paropadesasambhūtā nāma. Sā ‘‘ṭhapetvā nevasaññānāsaññāyatanaṃ avasesarūpārūpajjhānānaṃ aññatarato vuṭṭhāyā’’ tiādinā anekadhā, arūpamukhavasena catudhātuvavatthāne vuttānaṃ tesaṃ tesaṃ dhātupariggahamukhānañca aññataramukhavasena anekadhā ca visuddhimagge nānānayato vibhāvitā. Mahābodhisattānaṃ pana catuvīsatikoṭisatasahassamukhena pabhedagamanato nānānayaṃ sabbaññutañāṇasannissayassa ariyamaggañāṇassa adhiṭṭhānabhūtaṃ pubbabhāgañāṇagabbhaṃ gaṇhāpentaṃ pariṇataṃ gacchantaṃ paramagambhīraṃ saṇhasukhumataraṃ anaññasādhāraṇaṃ vipassanāñāṇaṃ hoti, yaṃ aṭṭhakathāsu ‘‘mahāvajirañāṇa’’nti vuccati. Yassa ca pavattivibhāgena catuvīsatikoṭisatasahassappabhedassa pādakabhāvena samāpajjiyamānā catuvīsatikoṭisatasahassasaṅkhyā devasikaṃ satthu vaḷañjanakasamāpattiyo vuccanti, svāyaṃ buddhānaṃ vipassanācāro paramatthamañjusāyaṃ visuddhimaggasaṃvaṇṇanāyaṃ (visuddhi. ṭī. 1.216) uddesato dassito. Atthikehi tato gahetabbo, idha pana sāvakānaṃ vipassanā adhippetā.

[t2] 「[使心转向]于漏尽智（āsavānaṃkhayañāṇāya）」者：由于令诸漏灭尽、断除，故为「漏之灭尽（āsavakkhayo）」，即圣道；于彼[所生]之智即是「漏尽智」，为了它[而转向]；[义注]故说「即为使漏尽智生起（āsavānaṃkhayañāṇanibbattanatthāya）」。诸漏于此灭尽，故涅槃[称为]「漏之灭尽」。令诸恶法灭尽，故为「灭尽」，即道；而那恶的灭尽若无漏的灭尽便没有，所以在「于灭尽之智（khayeñāṇaṃ）」中，以取用「灭尽」而说了漏的灭尽；[义注]故说「于灭尽之智（khayeñāṇaṃ）」等语。由于止息了恶即是沙门，[故]由诸漏已尽而名为沙门；[义注]故说「在『由诸漏的灭尽而成为沙门』中[则是]果（āsavānaṃkhayāsamaṇohotītietthaphalaṃ）」。由于漏的增长而增长诸行者，[便]远离于无行[之涅槃]；所以在「他远离漏尽（ārāsoāsavakkhayā）」中，「漏尽」一语是无行[涅槃]的名称；[义注]故说「在『漏尽』中说的是涅槃（āsavakkhayātietthanibbānaṃvuttaṃ）」。「坏灭（bhaṅgo）」——[即]诸漏的刹那之灭被说为「漏之灭尽」，[如此]连属。

Āsavānaṃ khayañāṇāyāti āsavānaṃ khepanato samucchindanato āsavakkhayo, ariyamaggo, tattha ñāṇaṃ āsavānaṃ khayañāṇaṃ, tadatthaṃ tenāha ‘‘āsavānaṃ khayañāṇanibbattanatthāyā’’ ti. Āsavā ettha

khīyantīti āsavānaṃ khayo nibbānaṃ. Khepeti pāpadhammeti khayo, maggo. So pana pāpakkhayo āsavakkhayena vinā natthīti ‘‘khaye ñāṇa’’nti ettha khayaggahaṇena āsavakkhayo vuttoti āha ‘‘khaye ñāṇa’’ntiādi. Samitapāpo samaṇoti katvā āsavānaṃ khīṇattā samaṇo nāma hotīti āha ‘‘āsavānaṃ khayā samaṇo hotīti ettha phala’’nti. Āsavavaḍḍhiyā saṅkhāre vaḍḍhento visaṅkhārato suvidūravidūroti ‘‘ārā so āsavakkhayā’’ti ettha āsavakkhayapadaṃ visaṅkhārādhivacananti āha ‘‘āsavakkhayāti ettha nibbānaṃ vutta’’nti. Bhaṅgoti āsavānaṃ khaṇanirodho ‘‘āsavānaṃ khayo’’ti vuttoti yojanā.

[t3] 「此是苦（idaṃdukkhaṃ）」——[此语]显示苦圣谛于其时为比丘现见地所取。「苦[唯有]这么多（ettakaṃdukkhaṃ）」——[此语]显示它是被限定地所取。「不再多于此（naitobhiyyo）」——[此语]显示它是无余地所取；[义注]故说「一切苦谛（sabbampidukkhasaccaṃ）」等语。「依自相之通达（sarasalakkhaṇapaṭivedhena）」者：即依对称为自性的相不迷昧地通达，[此]也称为「不迷昧的通达」。那[智]的转起是这样的：当那智转起后，于苦谛的自体等的限定上便不再有迷昧；[义注]故说「如实了知（yathābhūtaṃpajānāti）」。苦从它而集起，故为「苦之集（dukkhasamudayo）」，即渴爱；[义注]故说「又[了知]那苦的（tassaca）」等语。「到达[之处]（yaṃṭhānaṃpatvā）」者：即缘于那作为道之原因的、依所缘缘之义的涅槃；而所以说「到达」，是因为具有那两者[苦与集]的人的证得，如同那两者[自身]的到达[一般]。或者「到达」即是到达之因。「不转起（appavatti）」，即不转起之因；或者，它们于此不转起，故为「不转起」，即涅槃。「它的（tassa）」者：即苦之灭的。「能令到达（sampāpakaṃ）」者：即依作证而正确地令[人]到达。

‘‘Idaṃ dukkha’’nti dukkhassa ariyasaccassa tadā bhikkhuno paccakkhato gahitabhāvadassanaṃ. ‘‘Ettakaṃ dukkha’’nti tassa paricchijjaggahitabhāvadassanaṃ. ‘‘Na ito bhiyyo’’ti tassa anavasesetvā gahitabhāvadassanaṃ. Tenāha ‘‘sabbampi dukkhasacca’’ntiādi. Sarasalakkhaṇapaṭivedhenāti sabhāvasaṅkhātassa lakkhaṇassa asammohato paṭivijjhanena, asammohapaṭivedhoti ca. Yathā tasmiṃ ñāṇe pavatte pacchā dukkhasaccassa sarūpādiparicchede sammoho na hoti, tathā pavatti, tenāha ‘‘yathābhūtaṃ pajānātī’’ti. Dukkhaṃ samudeti etasmāti dukkhasamudayo, taṇhāti āha ‘‘tassa cā’’tiādi. Yaṃ ṭhānaṃ patvāti yaṃ nibbānaṃ maggassa ārammaṇapaccayaṭṭhena kāraṇabhūtaṃ āgamma, ‘‘patvā’’ti ca tadubhayavato puggalassa patti tadubhayassa patti viyāti katvā vuttaṃ. Patvāti vā pāpuṇanahetu. Appavattīti appavattinimittaṃ, te vā nappavattanti etthāti appavatti, nibbānaṃ. Tassāti dukkhanirodhassa. Sampāpakanti sacchikaraṇavasena sammadeva pāpakaṃ.

[t4] 「依烦恼（kilesavasena）」者：即依称为漏的烦恼。由于诸漏有「苦谛」之异门——因为[它们]被摄于[苦谛]中，其余诸谛也有「它的集」等异门；所以[义注]说「以异门（pariyāyato）」。「显示……诸谛」，[如此]连属。而此处唯取诸漏，是由于[前面]以「[使心转向]于漏尽智」发端；正因如此，[圣典]才以「心也从欲漏解脱（kāmāsavāpicittaṃvimuccati）」等（《长部》1.248；《中部》1.433；《中部》3.19）方式，唯以从漏解脱为首而说了从一切烦恼的解脱。由于以「如实了知『此是苦』（idaṃdukkhantiyathābhūtaṃpajānāti）」等方式，此处说的是混合道，所以[义注]说「[世尊]说了连同观而达至顶点的道（sahavipassanāyakoṭippattaṃmaggaṃkathesi）」。以「知、见（jānatopassato）」一语说了遍知、作证、修习[三]现观；以「解脱（vimuccati）」一语说了舍断现观；[义注]故说「以此显示道的刹那（imināmaggakkhaṇaṃdasseti）」。或者「知、见」是原因的解说：由知之因、由见之因，心也从欲漏解脱——[如此]连属；因为诸法即使是同时的，其缘与缘生之性依俱生之边也是可得的。而此中以取用「有漏」，如同有贪一般，有见也被收摄，所以应知见漏也被摄入。[「以『生已尽』等语」，即]以「生已尽（khīṇājāti）」等语。「它的（tassa）」者：即省察智的。「地（bhūmiṃ）」者：即转起处。

Kilesavasenāti āsavasaṅkhātakilesavasena. Yasmā āsavānaṃ dukkhasaccapariyāyo tappariyāpannattā, sesasaccānañca taṃsamudayādipariyāyo atthi, tasmā vuttaṃ ‘‘pariyāyato’’ti. Dassento saccānīti yojanā. Āsavānaṃyeva cettha gahaṇaṃ ‘‘āsavānaṃ khayañāṇāyā’’ti āraddhattā. Tathā hi ‘‘kāmāsavāpi cittaṃ vimuccatī’’tiādinā (dī. ni. 1.248; ma. ni. 1.433; ma. ni. 3.19) āsavavimuttisīseneva sabbakilesavimutti vuttā. ‘‘Idaṃ dukkhanti yathābhūtaṃ pajānātī’’tiādinā missakamaggo idha kathitoti ‘‘saha vipassanāya koṭippattaṃ maggaṃ kathesī’’ti vuttaṃ. ‘‘Jānato passato’’ti iminā

pariññāsacchikiriyābhāvanābhisamayā vuttā. ‘‘Vimuccatī’’ ti iminā pahānābhisamayo vuttoti āha ‘‘iminā maggakkhaṇaṃ dassetī’’ ti. ‘‘Jānato passato’’ ti vā hetuniddesoyaṃ. Jānanahetu dassanahetu kāmāsavāpi cittaṃ vimuccatīti yojanā. Dhammānañhi samānakālikānampi paccayappaccayuppannatā sahajātakoṭiyā labbhatīti. Bhavāsavaggahaṇena cettha bhavarāgassa viya bhavadiṭṭhiyāpi samavarodhoti diṭṭhāsavassāpi saṅgaho daṭṭhabbo. Khīṇā jātītiādīhi padehi. Tassāti paccavekkhaṇāñāṇassa. Bhūminti pavattiṭṭhānaṃ.

[t5] [义注]为开显以何意趣而以「那么，他的哪一种[生已尽]（katamāpanassa）」等作了诘难，[故]说「先说，他的……并非[已尽]（natāvassa）」等语。此中[义注的]意趣是：先说，由道之修习，他过去的生并非已尽；[义注]于此说了原因：「因为先前就已尽了（pubbevakhīṇattā）」。「他未来的生也不[是已尽]」，[如此]连属。而「未来的也不[是]」——[义注]是取「未来性」的共相而依借口作诘难；[义注]故说「因为于未来没有努力（anāgatevāyāmābhāvato）」。然而此中所意指的是未来的差别[部分]，而于它的灭尽上确实有努力可得；[义注]故说「而凡因道[未修习而会生起的]（yāpanamaggassa）」等语。「于一蕴有、四蕴有、五蕴有中（ekacatupañcavokārabhavesu）」——[义注]取用三[种]有，是为了依所说的方式显示生的无余已尽之性。「那[生]（taṃ）」者：即如上所说的生。「他（so）」者：即漏尽的比丘。

Yenādhippāyena ‘‘katamā panassā’’ tiādinā codanā katā, taṃ vivaranto ‘‘na tāvassā’’ tiādimāha. Tattha na tāvassa atītā jāti khīṇā maggabhāvanāyāti adhippāyo. Tattha kāraṇamāha ‘‘pubbeva khīṇattā’’ ti. Na anāgatā assa jāti khīṇāti yojanā. Na anāgatāti ca anāgatabhāvasāmaññaṃ gahetvā lesena codeti, tenāha ‘‘anāgate vāyāmābhāvato’’ ti. Anāgataviseso panettha adhippeto, tassa ca khepane vāyāmopi labbhateva, tenāha ‘‘yā pana maggassā’’ tiādi. Ekacatupañcavokārabhavesūti bhavattayaggahaṇaṃ vuttanayena anavasesato jātiyā khīṇabhāvadassanatthaṃ. Tanti yathāvuttaṃ jātiṃ. Soti khīṇāsavo bhikkhu.

[t6] 所谓梵行之住，就胜者而说，正是道梵行的生起；[义注]故说「已遍住（parivutthaṃ）」。由于正见依成办于四谛的遍知等作用而转起，正思惟等[诸支]于苦谛也随顺遍知现观而转起，而它们于其余诸谛依舍断现观等的转起也是显然的；因此[义注]说「于四谛以四道依遍知、舍断、作证、修习（catūsusaccesucatūhimaggehipariññāpahānasacchikiriyābhāvanāvasena）」。于苦、灭、道[三谛]中的遍知、作证、修习，唯是为了集的舍断；[义注]故说「以各各道所应舍断的诸烦恼已舍断（tenatenamaggenapahātabbakilesāpahīnā）」。「为了如此之状态（itthattāya）」者：这些行相[即]「如此（itthaṃ）」，其性[即]「如此之状态（itthattaṃ）」，[意即]为了它——这是所说的意思。而此处所意指的那些行相，是作为圣道之作用的遍知等；[义注]故说「为了这样的十六种应作之性（evaṃsoḷasakiccabhāvāya）」。因为对省察道者，它们由道的威力而显明地现起；又于遍知等[四]中唯有舍断是主要的，因为其余[三]都是为了它；[义注]故说「或为了烦恼灭尽之性（kilesakkhayabhāvāyavā）」——或者[义注]是依对所舍断烦恼的省察而如此说的。于第二种解释中，「itthattāya」是[表]从格[之义]的与格；[义注]故说「从如此之状态（itthabhāvato）」。「其他的（aparaṃ）」者：即未来的。而这些称为最后自体的五蕴是已被遍知而住立的；[义注]以此显示它们的无所住立性，因为住立是以不遍知为本的。如说：「诸比丘，若于段食有贪、有喜、有渴爱，识便于其中住立而增长」等（《相应部》2.64；《论事》296；《大义释》7）。正因如此，[义注]才说「如断根之树（chinnamūlakārukkhāviya）」等语。

Brahmacariyavāso nāma ukkaṭṭhaniddesena maggabrahmacariyassa nibbattanaṃ evāti āha ‘‘parivuttha’’ nti. Sammādiṭṭhiyā catūsu saccesu pariññādikiccasādhanavasena pavattamānāya sammāsaṅkappādīnampi dukkhasacce pariññābhisamayānuguṇā pavatti, itarasaccesu ca nesaṃ pahānābhisamayādipavatti pākaṭā eva, tena vuttaṃ ‘‘catūsu saccesu catūhi maggehi pariññāpahānasacchikiriyābhāvanāvasenā’’ ti. Dukkhanirodhamaggesu pariññāsacchikiriyābhāvanā yāvadeva samudayappahānatthāyāti āha ‘‘tena tena maggena pahātabbakilesā pahīnā’’ ti. Itthattāyāti ime pakārā itthaṃ, tabbhāvo itthattaṃ, tadatthanti vuttaṃ hoti. Te pana pakārā ariyamaggabyāpārabhūtā pariññādayo idhādhippetāti āha ‘‘evaṃ soḷasakiccabhāvāyā’’ ti. Te hi maggaṃ paccavekkhato

maggānubhāvena pākaṭā hutvā upaṭṭhahanti, pariññādīsu ca pahānameva padhānaṃ tadatthattā itaresanti āha ‘‘kilesakkhayabhāvāya vā’’ ti. Pahīnakilesapaccavekkhaṇavasena vā evaṃ vuttaṃ. Dutiyavikappe itthattāyāti nissakke sampadānavacananti āha ‘‘itthabhāvato’’ ti. Aparanti anāgataṃ. Ime pana carimakattabhāvasaṅkhātā pañcakkhandhā pariññātā tiṭṭhanti, etena tesaṃ appatiṭṭhataṃ dasseti. Apariññāmūlikā hi patiṭṭhā. Yathāha ‘‘kabaḷīkāre ce bhikkhave āhāre atthi rāgo atthi nandī atthi taṇhā, patiṭṭhitaṃ tattha viññāṇaṃ virūḷha’’ ntiādi. (Saṃ. ni. 2.64; kathā. 296; mahāni. 7) tenevāha ‘‘chinnamūlakā rukkhā viyā’’ tiādi.

§ 249 “大王，犹如山间凹处有一个湖泊，透明、澄澈、无浊。有位具眼之人站在岸边，能看见牡蛎和贝壳、砂砾和卵石，以及游动的、停住的鱼群。他会这样想：‘这个湖泊透明、澄澈、无浊，其中有这些牡蛎和贝壳、砂砾和卵石，以及游动的、停住的鱼群。’正是如此，大王，当比丘的心如此得定、清净、皎洁、无秽、离随烦恼、柔软、适于作业、住立、达到不动时，他引导心、使心转向于漏尽智。他如实了知‘此是苦’，如实了知‘此是苦之集’，如实了知‘此是苦之灭’，如实了知‘此是导至苦灭之道’；如实了知‘此是诸漏’，如实了知‘此是漏之集’，如实了知‘此是漏之灭’，如实了知‘此是导至漏灭之道’。当他如此知、如此见时，心从欲漏解脱，心从有漏解脱，心从无明漏解脱；于解脱时，有‘已解脱’之智。他了知：‘生已尽，梵行已立，应作已作，再无后有。’大王，这是现见的沙门果，比之前的诸现见沙门果更超越、更殊胜。而且，大王，比这现见的沙门果更上、更殊胜的其他现见沙门果，是没有的。”

. ‘‘Seyyathāpi, mahārāja, pabbatasaṅkhepe udakarahado accho vippasanno anāvilo. Tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi sakkharakathalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa – ‘ayaṃ kho udakarahado accho vippasanno anāvilo. Tatrime sippisambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipī’ti. Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhinīharati abhininnāmeti. ‘So idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. ‘Ime āsavāti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati, ‘vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Idaṃ kho, mahārāja, sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca. Imasmā ca pana, mahārāja, sandiṭṭhikā sāmaññaphalā aññaṃ sandiṭṭhikaṃ sāmaññaphalaṃ uttaritaraṃ vā paṇītataraṃ vā natthī’’ ti.

> 译注：pabbatasaṅkhepa 依义注译作“山间凹处”，另有解作“山顶”者。本段末尾程式句原文作 Idaṃ kho（“这是”）而非前文的 Idampi kho（“这也是”），并多出最后一句，故措辞与前诸段略异，系依原文。

义注（2 块）

[a1] 「山间凹处（pabbatasaṅkhepe）」者：即山顶上。「无浊（anāvilo）」者：即无泥。牡蛎与贝壳[合]为「牡蛎和贝壳」；砂砾与卵石[合]为「砂砾和卵石」；诸鱼的群、聚[合]为「鱼群」。「停住的、游动的（tiṭṭhantampicarantampi）」中，砂砾和卵石唯是停住的，其余[二者]则既游动也停住。而正如即使其中有站着的、坐着的、[只是]存在着的[牛]，[人们]也依那些行走的[牛]而说「这些牛在走」，其余的[牛]也[被]说为在走；同

样，依那唯是停住的砂砾和卵石，[说]其余二者也是停住的；又依那游动的二者，[说]砂砾和卵石也是游动的。此中，应把站在岸边观看的具眼之人的、牡蛎和贝壳等的显明之时，看作如引导心于漏之灭尽而坐的比丘的、四谛的显明之时。

. Pabbatasaṅkhepeti pabbatamatthake. Anāviloti nikkaddamo. Sippiyo ca sambukā ca sippisambukaṃ. Sakkharā ca kathalāni ca sakkharakathalaṃ. Macchānaṃ gumbā ghaṭāti macchagumbaṃ. Tiṭṭhantampi carantampīti ettha sakkharakathalaṃ tiṭṭhatiyeva, itarāni carantipi tiṭṭhantipi. Yathā pana antarantarā ṭhitāsupi nisinnāsupi vijjamānāsupi ‘‘etā gāvo carantī’’ ti carantiyo upādāya itarāpi carantīti vuccanti. Evaṃ tiṭṭhantameva sakkharakathalaṃ upādāya itarampi dvayaṃ tiṭṭhantanti vuttaṃ. Itarañca dvayaṃ carantaṃ upādāya sakkharakathalampi carantanti vuttaṃ. Tattha cakkhumato purisassa tīre ṭhatvā passato sippikasambukādīnaṃ vibhūtakālo viya āsavānaṃ khayāya cittaṃ abhinīharitvā nisinnassa bhikkhuno catunnaṃ saccānaṃ vibhūtakālo daṭṭhabboti.

[a2] 至此，观智、意所成智、种种神变智、天耳智、他心智、宿住[随念]智、依天眼所成就的未来分智与随业趣智二者、天眼智、漏尽智——十种智已被指出。应知它们的所缘分别：此中，观智依有限、广大、过去、未来、现在、内、外而有七种所缘。意所成智唯以所化的色处为所缘，故是有限、现在、外所缘。漏尽智是无量、外、不可说所缘。其余[诸智]的所缘分别已在《清净道论》中说过。「更上、更殊胜的（uttaritaraṃvāpaṇītataraṃvā）」者：即以任何异门，都没有比这更胜的沙门果——[如是]世尊以阿罗汉为顶而结束了教说。

Ettāvatā vipassanāñāṇaṃ, manomayañāṇaṃ, iddhividhañāṇaṃ, dibbasotañāṇaṃ, cetopariyañāṇaṃ, pubbenivāsañāṇaṃ, dibbacakkhuvasena nipphannaṃ anāgataṃsañāṇayathākammūpagañāṇadvayaṃ, dibbacakkhuñāṇaṃ, āsavakkhayañāṇanti dasa ñāṇāni niddiṭṭhāni honti. Tesaṃ ārammaṇavibhāgo jānitabbo – tattha vipassanāñāṇaṃ parittamahaggataatītānāgatapaccuppannaajjhattabahiddhāvasena sattavidhārammaṇaṃ. Manomayañāṇaṃ nimmitabbarūpāyatanamattameva ārammaṇaṃ karotīti parittapaccuppannabahiddhārammaṇaṃ. Āsavakkhayañāṇaṃ appamāṇabahiddhānavattabbārammaṇaṃ. Avasesānaṃ ārammaṇabhedo visuddhimagge vutto. Uttaritaraṃ vā paṇītataraṃ vāti yena kenaci pariyāyena ito seṭṭhataraṃ sāmaññaphalaṃ nāma natthīti bhagavā arahattanikūṭena desanaṃ niṭṭhāpesi.

复注（2 块）

[t1] 「在山顶上（pabbatamatthake）」者：即在山峰上。因为它多半是狭窄收缩的，所以圣典中说「山间凹处（pabbatasaṅkhepe）」；或者，属于山的地方即是「山间凹处」。「无浊（anāvilo）」者：即不浑浊的；而它的那无浊性是由于没有泥，[义注]故说「无泥（nikkaddamo）」。「牡蛎（sippiyo）」者：即蚌类。「贝壳（sambukā）」者：即小螺。[「即使其中有站着的、坐着的、[只是]存在着的[牛]」中，]即于站着的与坐着的诸牛中。「[只是]存在着的（vijjamānāsu）」者：即现有的；其余的[牛]即使站着、坐着，也依伴随而行之法而被说为「在走」。[砂砾和卵石]唯是停住的，绝不曾游动。「二者（dvayaṃ）」者：即牡蛎和贝壳与鱼群这两者。[义注的]意趣是：所说的「停住的」[之物]也是游动的。而「其余二者（itarañcadvayaṃ）」，[义注]说的正是如上所说的牡蛎和贝壳等二者，因为那[二者]是游动的。或者，这伴随[之说]有何[必要]呢？此中应知是随所得而取用[的]：因为依砂砾和卵石[而说]「停住的」；依牡蛎和贝壳与鱼群[而说]「停住的也是游动的」——应如此连属。

. Pabbatamatthaketi pabbatasikhare. Tañhi yebhuyyena saṅkhittaṃ saṅkucitaṃ hotīti pāḷiyaṃ ‘‘pabbatasaṅkhepe’’ ti vuttaṃ. Pabbatapariyāpanno vā padeso pabbatasaṅkhepo. Anāviloti akālusiyo, sā cassa anāvilatā kaddamābhāvena hotīti āha ‘‘nikkaddamo’’ ti. Sippiyoti suttiyo. Sambukāti saṅkhalikā. Ṭhitāsupi nisinnāsupi gāvīsu. Vijjamānāsūti labbhamānāsu, itarā ṭhitāpi nisinnāpi ‘‘carantī’’ ti vuccanti sahacaraṇanayena. Tiṭṭhantameva, na pana kadācipi carantaṃ. Dvayanti sippisambukaṃ, macchagumbanti idaṃ ubhayaṃ. Tiṭṭhantanti vuttaṃ carantaṃ pīti adhippāyo. ‘‘Itarañca dvaya’’nti ca yathāvuttameva sippisambukādidvayaṃ vadati. Tañhi caratīti. Kiṃ vā imāya sahacariyāya, yathālābhaggahaṇaṃ panettha daṭṭhabbaṃ. Sakkharakathalassa hi vasena tiṭṭhantanti. Sippisambukassa macchagumbassa ca vasena tiṭṭhantampi carantaṃ pīti yojanā kātabbā.

[t2] [「它们的所缘分别」中，]即那十种智的。「此中（tattha）」者：即于那所缘分别中，或于那些智中。依地的差别、依时的差别、依相续的差别，观智有七种所缘。「唯以……色处（rūpāyatanamattameva）」这[一语]，[义注]是由于那智唯就所化的意所成身中的色处而转起才说的，不是因为其中没有香处等；因为并没有离于香处等的色聚。所化之色正是完成[性]的；[义注]故说「是有限、现在、外所缘（parittapaccuppannabahiddhārammaṇaṃ）」。漏尽智虽同是以涅槃为所缘，[但]依「有限」三法而是无量所缘，依「内」三法而是外所缘，依「过去」三法而是不可说所缘；[义注]故说「是无量、外、不可说所缘（appamāṇabahiddhānavattabbārammaṇaṃ）」。如同尖顶之于尖顶屋，阿罗汉[果]是世尊教说的最上之支；[义注]故说「以阿罗汉为顶（arahattanikūṭena）」。「结束了教说（desanaṃniṭṭhāpesi）」者：即[世尊]结束了这样的教说——[它]破除诸宗师之说，摧毁诡诈、虚谈等种种邪命，以三种戒庄严，显示最上的削减之行道，以禅、神通等上人法所严饰，以十四种大沙门果所庄严，不共于他[教]。

Tesaṃ dasannaṃ ñāṇānaṃ. Tatthāti tasmiṃ ārammaṇavibhāge, tesu vā ñāṇesu. Bhūmibhedato, kālabhedato, santānabhedato cāti sattavidhārammaṇaṃ vipassanāñāṇaṃ. ‘‘Rūpāyatanamattamevā’’ti idaṃ tassa ñāṇassa abhinimmiyamāne manomaye kāye rūpāyatanamevārabbha pavattanato vuttaṃ, na tattha gandhāyataṃ ādīnaṃ abhāvato. Na hi rūpakalāpo gandhāyataṃ ādirahito atthi. Parinipphannameva nimmitarūpaṃ, tenāha ‘‘parittapaccuppannabahiddhārammaṇa’’nti. Āsavakkhayañāṇaṃ nibbānārammaṇameva samānaṃ parittattikavasena appamāṇārammaṇaṃ, ajjhattattikavasena bahiddhārammaṇaṃ, atītattikavasena navattabbārammaṇañca hotīti āha ‘‘appamāṇabahiddhānavattabbārammaṇa’’nti. Kūṭo viya kūṭāgārassa bhagavato desanāya arahattaṃ uttamaṅgabhūtanti āha ‘‘arahattanikūṭenā’’ti. Desanaṃ niṭṭhāpesīti titthakaramataharavibhāviniṃ nānāvidhakuhanalapanādimicchājīvaviddhaṃsiniṃ tividhasīlālaṅkataṃ paramasallekhapaṭipattidīpaniṃ jhānābhiññādiuttarimanussadhammavibhūsitaṃ cuddasavidhamahāsāmaññaphalapaṭimaṇḍitaṃ anaññasādhāraṇaṃ desanaṃ niṭṭhāpesi.

阿阇世（Ajātasattu）表明为优婆塞（upāsaka）
Ajātasattuupāsakattapaṭivedanā

§ 250 如是说时，摩揭陀（Magadha）国王韦提希子（Vedehiputta）阿阇世对世尊（Bhagavā）如此说：“奇哉！尊者（bhante），奇哉！尊者。尊者，犹如把倒覆的扶起，把遮蔽的揭开，为迷路者指示道路，在黑暗中持来油灯，使有眼者得见诸色。正是如此，世尊以种种方式开显了法。尊者，我皈依（saraṇa）世尊、法（dhamma）与比丘僧团（bhikkhusaṅgha）。愿世尊忆持我为优婆塞，从今日起，终生皈依。尊者，罪过战胜了我，如愚者、如痴者、如不善者——我竟为了王权的缘故，剥夺了如法的法王、我父亲的生命。尊者，愿世尊接受我的罪过为罪过，以便在将来防护。”

. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto bhagavantaṃ etadavoca – ‘‘abhikkantaṃ, bhante, abhikkantaṃ, bhante. Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ, bhante, bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ. Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yohaṃ pitaraṃ dhammikaṃ dhammarājānaṃ issariyakāraṇā jīvitā voropesiṃ. Tassa me, bhante bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā’’ti.

> 译注：Vedehiputta 术语表未收录，译作“韦迭希子”（义为韦迭希族女子之子），另有译“韦提希子”者。abhikkantaṃ 译“奇哉”，另有译“太殊胜了”者。

义注（53 块）

[a1] 王于各处发出善哉之声，恭敬地从头至尾听闻，[心想]：「我长久以来向众多沙门婆罗门问这些问题，如同舂糠一般，得不到任何坚实。啊，世尊的功德具足！他为我如燃起千灯一般作了大光明而解答了这些问题。我长久以来不知十力者的功德威力而受欺瞒。」——如是思惟，以由随念佛陀功德所生的五种喜遍满全身，显露自己的净信而表明[自己的]优婆塞身份。为显示它，才开始了「如是说时，王……（evaṃvutterājā）」等[语]。

. Rājā tattha tattha sādhukāraṃ pavattento ādimajjhapariyosānaṃ sakkaccaṃ sutvā ‘‘ciraṃ vatamhi ime pañhe puthū samaṇabrāhmaṇe pucchanto, thuse koṭṭento viya kiñci sāraṃ nālatthaṃ, aho vata bhagavato guṇasampadā, yo me dīpasahassaṃ jālento viya mahantaṃ ālokaṃ katvā ime pañhe vissajjesi. Suciraṃ vatamhi dasabalassa guṇānubhāvaṃ ajānanto vañcito’’ ti cintetvā buddhaguṇānussaraṇasambhūtāya pañcavidhāya pītiyā phuṭasarīro attano pasādaṃ āvikaronto upāsakattaṃ paṭivedesi. Taṃ dassetuṃ ‘‘evaṃ vutte rājā’’ tiādi āraddhaṃ.

[a2] 此中，「奇哉，尊者（abhikkantaṃ,bhante）」中，这「abhikkanta」一语见于[表]尽灭、美好、极妙、随喜[诸义]。因为在「尊者，夜已尽（abhikkantā），初夜已过，比丘僧团久坐了」（《增支部》8.20）等[句]中，见于尽灭[义]；在「这个人为我所认可，[他]比这四种人更卓越（abhikkantataro）、更殊胜」（《增支部》4.100）等[句]中[见于]美好[义]。

Tattha abhikkantaṃ, bhanteti ayaṃ abhikkantasaddo khayasundarābhirūpaabbhanumodanesu dissati. ‘‘Abhikkantā bhante, ratti, nikkhanto paṭhamo yāmo, ciranisinno bhikkhusaṅgho’’ tiādīsu (a. ni. 8.20) hi khaye dissati. ‘‘Ayaṃ me puggalo khamati, imesaṃ catunnaṃ puggalānaṃ abhikkantataro ca paṇītataro cā’’ tiādīsu (a. ni. 4.100) sundare.

[a3] 「是谁以神变、以威名炽然，礼敬我的双足

‘‘Ko me vandati pādāni, iddhiyā yasasā jalaṃ;

[a4] 以极妙的容色，照耀一切方？」（《天宫事》857）

Abhikkantena vaṇṇena, sabbā obhāsayaṃ disā’’ ti. (vi. va. 857);

[a5] 于[这些]等[句]中[见于]极妙[义]。在「奇哉，乔达摩尊师」（《波罗夷》15）等[句]中[见于]随喜[义]。此处也正是随喜[义]。而由于是随喜，所以应知，是所说的意思是「善哉，善哉，尊者」。

Ādīsu abhirūpe. ‘‘Abhikkantaṃ bho, gotamā’’ tiādīsu (pārā. 15) abbhanumodane. Idhāpi abbhanumodaneyeva. Yasmā ca abbhanumodane, tasmā ‘sādhu sādhu bhante’ti vuttaṃ hotīti veditabbo.

[a6] 于怖畏、忿怒、称赞，于急促、骚动与惊异

Bhaye kodhe pasaṃsāyaṃ, turite kotūhalacchare;

[a7] 于笑、于愁、于净信，智者作重言语。

Hāse soke pasāde ca, kare āmeḍitaṃ budhoti.

[a8] 依这一相，应知此处是依净信、依称赞而说了这两次。或者，「abhikkantaṃ」者：是所说的意思是「极可爱、极可意、极美好」。

Iminā ca lakkhaṇena idha pasādavasena, pasaṃsāvasena cāyaṃ dvikkhattuṃ vuttoti veditabbo. Athavā abhikkantanti abhikantaṃ atiiṭṭhaṃ atimanāpaṃ atisundaranti vuttaṃ hoti.

[a9] 此中，以一个「abhikkanta」一语称扬教说，以一个[称扬]自己的净信。因为此中此是意趣：「尊者，奇哉！即世尊的说法；奇哉！即依世尊的说法而生起的我的净信。」或者，[他]唯就世尊之语，各依两种义而称扬：世尊之语是奇哉，因为破除过失；是奇哉，因为得到功德。同样地[应配以]：因为生起信，因为生起慧，因为有义，因

为有文，因为词句浅白，因为义理深奥，因为悦耳，因为契心，因为不自赞，因为不毁他，因为以悲悯而清凉，因为以慧而洁白，因为初闻可喜，因为堪于审察，因为听闻时安乐，因为审察时有益——应以如是等[理由]配合。

Ettha ekena abhikkantasaddena desanaṃ thometi, ekena attano pasādaṃ. Ayañhettha adhippāyo, abhikkantaṃ bhante, yadidaṃ bhagavato dhammadesanā, ‘abhikkantaṃ’ yadidaṃ bhagavato dhammadesanaṃ āgamma mama pasādoti. Bhagavatoyeva vā vacanaṃ dve dve atthe sandhāya thometi. Bhagavato vacanaṃ abhikkantaṃ dosanāsanato, abhikkantaṃ guṇādhigamanato. Tathā saddhājananato, paññājananato, sātthato, sabyañjanato, uttānapadato, gambhīratthato, kaṇṇasukhato, hadayaṅgamato, anattukkaṃsanato, aparavambhanato, karuṇāsītalato, paññāvadātato, āpātharamaṇīyato, vimaddakkhamato, suyyamānasukhato, vīmaṃsiyamānahitatoti evamādīhi yojetabbaṃ.

[a10] 此后又以四个譬喻唯称扬教说。此中，「倒覆的（nikkujjitaṃ）」者：即被置成面朝下的，或本来就是底朝下的。「扶起（ukkujjeyya）」者：即令口朝上。「遮蔽的（paṭicchannaṃ）」者：即为草、叶等所覆盖的。「迷[路]者（mūḷhassa）」者：即迷失方向者。「揭开（vivareyya）」者：即打开。「指示道路（maggaṃācikkheyya）」者：即握着[他的]手说「这是路」。「在黑暗中（andhakāre）」者：即在黑分十四日、半夜、密林、云层这四支[所成]的黑暗中。以上先是不显明的语义。而以下是[连同]意趣的配合：正如有人把倒覆的扶起，同样，[世尊]把背离正法、堕入非正法的我从非正法中救起；正如把遮蔽的揭开，同样，[世尊]把自迦叶世尊（Kassapa）的教法隐没以来为邪见丛林所遮蔽的教法揭开；正如为迷路者指示道路，同样，[世尊]为行于恶道、邪道的我显示生天与解脱之道；正如在黑暗中持来油灯，同样，[世尊]为沉没于痴暗、不见佛等宝之形的我，持来能摧破那覆蔽[之物]——痴暗的教说之灯。由于世尊以这些方式为我开显，所以说「以种种方式开显了法」。

Tato parampi catūhi upamāhi desanaṃyeva thometi. Tattha nikkujjitanti adhomukhaṭhapitaṃ heṭṭhāmukhajātaṃ vā. Ukkujjeyyāti upari mukhaṃ kareyya. Paṭicchannanti tiṇapaṇṇādichāditaṃ. Vivareyyāti ugghāṭeyya. Mūḷhassa vāti disāmūḷhassa. Maggaṃ ācikkheyyāti hatthe gahetvā ‘‘esa maggo’’ti vadeyya, andhakāreti kāḷapakkhacātuddasī aḍḍharattaghanavanasaṇḍameghapaṭalehi caturaṅge tame. Ayaṃ tāva anuttānapadattho. Ayaṃ pana sādhippāyayojanā. Yathā koci nikkujjitaṃ ukkujjeyya, evaṃ saddhammavimukhaṃ asaddhamme patitaṃ maṃ asaddhammā vuṭṭhāpentena. Yathā paṭicchannaṃ vivareyya, evaṃ kassapassa bhagavato sāsanantaradhānā pabhuti micchādiṭṭhigahanapaṭicchannaṃ sāsanaṃ vivarantena, yathā mūḷhassa maggaṃ ācikkheyya, evaṃ kummaggamicchāmaggappaṭipannassa me saggamokkhamaggaṃ āvikarontena, yathā andhakāre telapajjotaṃ dhāreyya, evaṃ mohandhakāranimuggassa me buddhādiratanarūpāni apassato tappaṭicchādakamohandhakāraviddhaṃsakadesanāpajjotadhārakena mayhaṃ bhagavatā etehi pariyāyehi pakāsitattā anekapariyāyena dhammo pakāsitoti.

[a11] 如是称扬了教说之后，[他]依这教说而心净信于三宝，为作净信之相而说了「我这[就]（esāhaṃ）」等语。此中，「我这[就]（esāhaṃ）」者：即「这个我」。「我皈依世尊（bhagavantaṃsaraṇaṃgacchāmi）」者：即「世尊是我的皈依、是[我的]归趣、是苦难的救护者、是利益的施设者」——以这样的意趣而「我趋向、亲近、承事、恭敬世尊」；或者「如是我知、我解」。因为凡有「行」义的诸词根，「知」也是它们的义；所以说「我趋向（gacchāmi）」一语也有「我知、我解」这一义。「[皈依]法与比丘僧团（dhammañcabhikkhusaṅghañca）」中，[则是：]依所证得之道、所作证之灭，而使如所教导那样行道的[人]不堕于四恶趣，故为「法」；它就义而言即是圣道与涅槃。而这也曾说过：「诸比丘，所有一切有为法中，圣八支道被称为其中最上的」（《增支部》4.34）——[如是]详说。而且不唯是圣道与涅槃，此外连同诸圣果的教理之法也[是]。因为在《伞盖童子天宫》中也这样说过——

Evaṃ desanaṃ thometvā imāya desanāya ratanattaye pasannacitto pasannākāraṃ karonto esāhantiādimāha. Tattha esāhanti eso ahaṃ. Bhagavantaṃ saraṇaṃ gacchāmīti bhagavā me saraṇaṃ, parāyanaṃ, aghassa tātā, hitassa ca vidhātāti. Iminā adhippāyena bhagavantaṃ gacchāmi bhajāmi sevāmi payirupāsāmi, evaṃ vā jānāmi bujjhāmīti. Yesañhi dhātūnaṃ gatiattho, buddhipi tesaṃ attho. Tasmā gacchāmīti imassa jānāmi bujjhāmīti ayampi attho vutto. Dhammañca bhikkhusaṅghañcāti ettha pana adhigatamagge

sacchikatanirodhe yathānusiṭṭhaṃ paṭipajjamāne catūsu apāyesu apatamāne dhāretīti dhammo, so atthato ariyamaggo ceva nibbānañca. Vuttañcetaṃ – ‘‘yāvatā, bhikkhave, dhammā saṅkhatā, ariyo aṭṭhaṅgiko maggo tesaṃ aggamakkhāyatī’’ ti (a. ni. 4.34) vitthāro. Na kevalañca ariyamaggo ceva nibbānañca. Api ca kho ariyaphalehi saddhiṃ pariyattidhammopi. Vuttañhetaṃ chattamāṇavakavimāne –

[a12] 「离贪、不动、无愁，无为、不违逆之法

‘‘Rāgavirāgamanejamasokaṃ, dhammamasaṅkhatamappaṭikūlaṃ;

[a13] 甘美、纯熟、善分别，你当趋向这法为皈依。」（《天宫事》887）

Madhuramimaṃ paguṇaṃ suvibhattaṃ, dhammamimaṃ saraṇatthamupehī’’ ti. (vi. va. 887);

[a14] 因为此中，「离贪（rāgavirāgo）」说的是道；「不动、无愁（anejamasokaṃ）」[说的]是果；「无为之法（dhammamasaṅkhataṃ）」[说的]是涅槃；「不违逆、甘美、纯熟、善分别（appaṭikūlaṃmadhuramimaṃpaguṇaṃsuvibhattaṃ）」[说的]是以三藏所分别的诸法蕴。依见与戒的和合而和合，故为「僧」；它就义而言即是八种圣者之人的集合。因为在那同一天宫[事]中也这样说过——

Ettha hi rāgavirāgoti maggo kathito. Anejamasokanti phalaṃ. Dhammamasaṅkhatanti nibbānaṃ. Appaṭikūlaṃ madhuramimaṃ paguṇaṃ suvibhattanti piṭakattayena vibhattā dhammakkhandhāti. Diṭṭhisīlasaṃghātena saṃhatoti saṅgho, so atthato aṭṭha ariyapuggalasamūho. Vuttañhetaṃ tasmiññeva vimāne –

[a15] 「[人们]说于此处所施的有大果——于四双清净之士

‘‘Yattha ca dinnamahapphalamāhu, catūsu sucīsu purīsayugesu;

[a16] 以及见法的八种人，你当趋向这僧为皈依。」（《天宫事》888）

Aṭṭha ca puggaladhammadasā te, saṅghamimaṃ saraṇatthamupehī’’ ti. (vi. va. 888);

[a17] 比丘们的僧[合]为「比丘僧团」。至此，王表明了三皈依。

Bhikkhūnaṃ saṅgho bhikkhusaṅgho. Ettāvatā rājā tīṇi saraṇagamanāni paṭivedesi.

[a18] 如今，为于那些皈依中善巧起见，应知此法：皈依、皈依之行、皈依者、皈依的分别、皈依之果、[其]杂染与破坏。即：先就「皈依」之义而言，[它]伤害，故为「皈依（saraṇa）」；[意谓]以那皈依之行，[它]伤害、破坏诸已皈依者的怖畏、惊惧、苦与恶趣之遍恼，此是其义——这是三宝的同义语。

Idāni tesu saraṇagamanesu kosallatthaṃ saraṇaṃ, saraṇagamanaṃ, yo ca saraṇaṃ gacchati, saraṇagamanappabhedo, saraṇagamanaphalaṃ, saṅkileso, bhedoti, ayaṃ vidhi veditabbo. Seyyathidaṃ – saraṇatthato tāva hiṃsatīti saraṇaṃ. Saraṇagatānaṃ teneva saraṇagamanena bhayaṃ santāsaṃ dukkhaṃ duggatiparikilesaṃ hanati vināsetīti attho, ratanattayassevetaṃ adhivacanaṃ.

[a19] 或者，依转起利益与遮止不利益而伤害众生之怖畏[的]是佛陀；依令度越有之荒漠与施与安慰[而伤害怖畏的]是法；依令即使少作也得广大果[而伤害怖畏的]是僧。所以依这一异门，三宝也[是]「皈依」。由于对彼的净信、对彼的敬重而破除烦恼、以趣向于彼的行相而转起的心生起，[即是]「皈依之行」；具足它的众生[即是]「皈依者」。[意谓]他以上述种类的心生起而如此趋近：「这三宝是我的皈依，这[三宝]是[我的]归趣」，此是其义。如是先应了知皈依、皈依之行、皈依者这三[项]。

Atha vā hite pavattanena ahitā ca nivattanena sattānaṃ bhayaṃ hiṃsati buddho. Bhavakantārā uttāraṇena assāsadānena ca dhammo; appakānampi kārānaṃ vipulaphalapaṭilābhakaraṇena saṅgho. Tasmā imināpi pariyāyena ratanattayaṃ saraṇaṃ. Tappasādataggarutāhi vihatakileso tapparāyaṇatākārappavatto cittuppādo saraṇagamanaṃ. Taṃ samaṅgīsatto saraṇaṃ gacchati. Vuttappakārena cittuppādena etāni me tīṇi ratanāni saraṇaṃ, etāni parāyaṇanti evaṃ upetīti attho. Evaṃ tāva saraṇaṃ, saraṇagamanaṃ, yo ca saraṇaṃ gacchati, idaṃ tayaṃ veditabbaṃ.

[a20] 而在皈依的分别中，皈依之行有二种——出世间的与世间的。此中，出世间的[皈依之行]，对已见谛者于道刹那，依断除皈依的随烦恼，依所缘而以涅槃为所缘，依作用而于全部三宝上成就。世间的[皈依之行]，对诸凡夫依镇伏皈依的随烦恼，依所缘而以佛陀等的功德为所缘而成就。它就义而言称为于佛陀等诸事上得信，以及以信为根本的正见，[即]十福业事中的见正直业。这[世间皈依]依四[种方式]而转起——依自我的献纳、依趣向于彼、依前来成为弟子、依礼拜。

Saraṇagamanappabhede pana duvidhaṃ saraṇagamanaṃ – lokuttaraṃ lokiyañca. Tattha lokuttaraṃ diṭṭhasaccānaṃ maggakkhaṇe saraṇagamanupakkilesasamucchedena ārammaṇato nibbānārammaṇaṃ hutvā kiccato sakalepi ratanattaye ijjhati. Lokiyaṃ puthujjanānaṃ saraṇagamanupakkilesavikkhambhanena ārammaṇato buddhādiguṇārammaṇaṃ hutvā ijjhati. Taṃ atthato buddhādīsu vatthūsu saddhāpaṭilābho saddhāmūlikā ca sammādiṭṭhi dasasu puññakiriyavatthūsu diṭṭhijukammanti vuccati. Tayidaṃ catudhā vattati – attasanniyyātanena, tapparāyaṇatāya, sissabhāvūpagamanena, paṇipātenāti.

[a21] 此中，所谓「自我的献纳（attasanniyyātanaṃ）」，即是这样把自我舍与佛陀等：「从今日起，我把自己献纳给佛陀、法、僧。」所谓「趣向于彼（tapparāyaṇatā）」，即是这样成为趣向于彼之性：「从今日起，请忆持我为『佛趣向者、法趣向者、僧趣向者』。」所谓「前来成为弟子（sissabhāvūpagamanaṃ）」，即是这样前来成为弟子：「从今日起，请忆持我为『佛陀的内住弟子、法的[内住弟子]、僧的内住弟子』。」所谓「礼拜（paṇipāto）」，即是这样于佛陀等作最上的谦敬之相：「从今日起，请忆持我为『唯对佛陀等三事作敬礼、起迎、合掌、恭敬之业』者。」因为作这四种行相中的任何一种，皈依便已被摄取了。

Tattha attasanniyyātanaṃ nāma – ‘‘ajjādiṃ katvā ahaṃ attānaṃ buddhassa niyyātemi, dhammassa, saṅghassā’’ti evaṃ buddhādīnaṃ attapariccajanaṃ. Tapparāyaṇatā nāma ‘‘ajjādiṃ katvā ‘ahaṃ buddhaparāyaṇo, dhammaparāyaṇo, saṅghaparāyaṇo’ti. Maṃ dhārethā’’ti evaṃ tapparāyaṇabhāvo. Sissabhāvūpagamanaṃ nāma – ‘‘ajjādiṃ katvā – ‘ahaṃ buddhassa antevāsiko, dhammassa, saṅghassa antevāsiko’ti maṃ dhārethā’’ti evaṃ sissabhāvūpagamo. Paṇipāto nāma – ‘‘ajjādiṃ katvā ahaṃ abhivādanapaccuṭṭhānaañjalikammasāmīcikammaṃ buddhādīnaṃyeva tiṇṇaṃ vatthūnaṃ karomī’ti maṃ dhārethā’’ti evaṃ buddhādīsu paramanipaccākāro. Imesañhi catunnaṃ ākārānaṃ aññatarampi karontena gahitaṃyeva hoti saraṇaṃ.

[a22] 此外，「我把自我舍与世尊，[舍与]法、[舍与]僧；我舍与自我，我舍与生命；我的自我已舍与，我的生命已舍与；乃至命终我皈依佛陀，佛陀是我的皈依、庇护、救护」——也应如是了知自我的献纳。「我确实要见导师，就要见世尊；我确实要见善逝，就要见世尊；我确实要见正等正觉者，就要见世尊」（《相应部》2.154）——也应如是了知前来成为弟子，如大迦叶（Mahākassapa）的皈依之行那样。

Api ca bhagavato attānaṃ pariccajāmi, dhammassa, saṅghassa, attānaṃ pariccajāmi, jīvitaṃ pariccajāmi, pariccattoyeva me attā, pariccattaṃyeva jīvitaṃ, jīvitapariyantikaṃ buddhaṃ saraṇaṃ gacchāmi, buddho me saraṇaṃ leṇaṃ tāṇanti; evampi attasanniyyātanaṃ veditabbaṃ. ‘‘Satthārañca vatāhaṃ passeyyaṃ, bhagavantameva passeyyaṃ, sugatañca vatāhaṃ passeyyaṃ, bhagavantameva passeyyaṃ, sammāsambuddhañca vatāhaṃ passeyyaṃ, bhagavantameva passeyya’’nti (saṃ. ni. 2.154). Evampi mahākassapassa saraṇagamanaṃ viya sissabhāvūpagamanaṃ veditabbaṃ.

[a23] 「我将如是游行，从村至村，从城至城

‘‘So ahaṃ vicarissāmi, gāmā gāmaṃ purā puraṃ;

[a24] 礼敬正觉者与法的善法性。」（《经集》194）

Namassamāno sambuddhaṃ, dhammassa ca sudhammata’’nti. (su. ni. 194);

[a25] 也应如是了知趣向于彼，如阿罗婆迦（Āḷavaka）等的皈依之行那样。「于是梵摩婆罗门（Brahmāyu）从座起身，偏袒上衣，以头顶礼于世尊双足，以口亲吻世尊的双足，以手抚摩，并自报姓名：『乔达摩尊师，我是梵摩婆罗门；乔达摩尊师，我是梵摩婆罗门。』」（《中部》2.394）——也应如是看待礼拜。

Evampi āḷavakādīnaṃ saraṇagamanaṃ viya tapparāyaṇatā veditabbā. Atha kho brahmāyu brāhmaṇo uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca parisambāhati, nāmañca sāveti – ‘‘brahmāyu ahaṃ, bho gotama brāhmaṇo, brahmāyu ahaṃ, bho gotama brāhmaṇo’’ ti (ma. ni. 2.394) evampi paṇipāto daṭṭhabbo.

[a26] 而这[礼拜]依亲属、怖畏、师长、应施者[之别]而有四种。此中，以对应施者的礼拜而成皈依之行，以其余[三种]则不[成]；因为唯依最上而取皈依，也依最上而破。所以，凡释迦人或拘利人（Koliya）以「佛陀是我们的亲属」而礼敬，皈依便未被摄取。或者，凡以「沙门乔达摩为王所敬、有大威力，若不礼敬也许会作不利之事」，因怖畏而礼敬，皈依也未被摄取。或者，凡忆念在[世尊为]菩萨时于世尊座前所学的某事，或在佛陀[出世]之时[学得]——

So panesa ñātibhayācariyadakkhiṇeyyavasena catubbidho hoti. Tattha dakkhiṇeyyapaṇipātena saraṇagamanaṃ hoti, na itarehi. Seṭṭhavaseneva hi saraṇaṃ gaṇhāti, seṭṭhavasena ca bhijjati. Tasmā yo sākiyo vā koliyo vā – ‘‘buddho amhākaṃ ñātako’’ ti vandati, aggahitameva hoti saraṇaṃ. Yo vā – ‘‘samaṇo gotamo rājapūjito mahānubhāvo avandīyamāno anatthampi kareyyā’’ ti bhayena vandati, aggahitameva hoti saraṇaṃ. Yo vā bodhisattakāle bhagavato santike kiñci uggahitaṃ saramāno buddhakāle vā –

[a27] 「智者居家，当把财物分作四分

‘‘Catudhā vibhaje bhoge, paṇḍito gharamāvasaṃ;

[a28] 以一分受用财物，以二分经营事业

Ekena bhogaṃ bhuñjeyya, dvīhi kammaṃ payojaye;

[a29] 第四分则应储存，[以备]于诸急难时[之用]。」（《长部》3.265）

Catutthañca nidhāpeyya, āpadāsu bhavissatī’’ ti. (dī. ni. 3.265);

[a30] ——[凡]学得这样的教诫而以「他是我的老师」而礼敬，皈依也未被摄取。而凡以「这位是世间最上的应施者」而礼敬，唯以此皈依便已被摄取。

Evarūpaṃ anusāsaniṃ uggahetvā – ‘‘ācariyo me’’ ti vandati, aggahitameva hoti saraṇaṃ. Yo pana – ‘‘ayaṃ loke aggadakkhiṇeyyo’’ ti vandati, teneva gahitaṃ hoti saraṇaṃ.

[a31] 而这样已取皈依的优婆塞或优婆夷，即使对已在其他外道中出家的亲属以「这是我的亲属」而礼敬，皈依之行也不破坏；对未出家[的亲属]就更[不破坏]了。同样，依怖畏而礼敬国王[也不破坏]；因为他为国土所敬，若不礼敬也许会作不利之事。同样，对教授任何技艺者、即使是外道者，以「这是我的老师」而礼敬，也不破坏。如是应了知皈依的分别。

Evaṃ gahitasaraṇassa ca upāsakassa vā upāsikāya vā aññatitthiyesu pabbajitampi ñātiṃ – ‘‘ñātako me aya’’ nti vandato saraṇagamanaṃ na bhijjati, pageva apabbajitaṃ. Tathā rājānaṃ bhayavasena vandato. So hi raṭṭhapūjitattā avandīyamāno anatthampi kareyyāti. Tathā yaṃ kiñci sippaṃ sikkhāpakaṃ titthiyampi – ‘‘ācariyo me aya’’ nti vandatopi na bhijjati, evaṃ saraṇagamanappabhedo veditabbo.

[a32] 而此中，出世间皈依之行的四沙门果是异熟果，一切苦的灭尽是功德果。这也曾说过——

Ettha ca lokuttarassa saraṇagamanassa cattāri sāmaññaphalāni vipākaphalaṃ, sabbadukkhakkhayo ānisaṃsaphalaṃ. Vuttañhetaṃ –

[a33] 「凡皈依佛、法与僧者

‘‘Yo ca buddhañca dhammañca, saṅghañca saraṇaṃ gato;

[a34] 他以正慧见四圣谛

Cattāri ariyasaccāni, sammappaññāya passati.

[a35] 苦、苦的生起、苦的超越

Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;

[a36] 以及导至苦寂止的圣八支道。

Ariyaṃ aṭṭhaṅgikaṃ maggaṃ, dukkhūpasamagāminaṃ.

[a37] 这确是安稳的皈依，这是最上的皈依

Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;

[a38] 依止这皈依，便从一切苦解脱。」（《法句》192）

Etaṃ saraṇamāgamma, sabbadukkhā pamuccatī’’ ti. (dha. pa. 192);

[a39] 此外，也应依不执取为常等而了知他的功德果。因为这也曾说过：「这是不可能的、没有机会的，即：具足见的人会把任何行执取为常……乃至……把任何行[执取]为乐……乃至……把任何法执取为我……乃至……会夺取母亲的生命……乃至……父亲的[生命]……乃至……阿罗汉的[生命]……乃至……会以恶心出如来的血……乃至……会破僧……乃至……会指认其他导师为师——无有是处。」（《增支部》1.290）而世间皈依之行的果，有的具足也好、财富具足也好，都正是[它的]果。这也曾说过——

Api ca niccādito anupagamanādivasena petassa ānisaṃsaphalaṃ veditabbaṃ. Vuttañhetaṃ – ‘‘aṭṭhānametaṃ anavakāso, yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ niccato upagaccheyya…pe… kañci saṅkhāraṃ sukhato…pe… kañci dhammaṃ attato upagaccheyya…pe… mātaraṃ jīvitā voropeyya…pe… pitaraṃ…pe… arahantaṃ…pe… paduṭṭhacitto tathāgatassa lohitaṃ uppādeyya…pe…. saṅghaṃ bhindeyya…pe… aññaṃ satthāraṃ uddiseyya, netaṃ ṭhānaṃ vijjatī’’ ti (a. ni. 1.290). Lokiyassa pana saraṇagamanassa bhavasampadāpi bhogasampadāpi phalameva. Vuttañhetaṃ –

[a40] 「凡皈依佛陀者，他们不会去往恶趣之地

‘‘Ye keci buddhaṃ saraṇaṃ gatāse, na te gamissanti apāyabhūmiṃ;

[a41] 舍弃人身之后，将充满天众。」（《相应部》1.37）

Pahāya mānusaṃ dehaṃ, devakāyaṃ paripūressantī’’ ti. (saṃ. ni. 1.37);

[a42] 又说了另一[段]：「于是帝释（Sakka）与八万天神一同前往具寿大目犍连（Mahāmoggallāna）之处……乃至……具寿大目犍连对站在一边的帝释这样说：『诸天之主，皈依佛陀是善哉的。诸天之主，正是以皈依佛陀为因，此处有些众生身坏命终之后投生于善趣、天界……乃至……他们以十种[事]胜过其他诸天——以天的寿命、天的容色、天的乐、天的名声、天的权势，以及天的色、声、香、味、触。』」（《相应部》4.341）于法与僧也是同样的方法。此外，也应依《韦罗摩经》等而了知皈依之行的果的殊胜。如是应了知皈依之行的果。

Aparampi vuttaṃ – ‘‘atha kho sakko devānamindo asītiyā devatāsahassehi saddhiṃ yenāyasmā mahāmoggallāno tenupasaṅkami…pe… ekamantaṃ ṭhitaṃ kho sakkaṃ devānamindaṃ āyasmā mahāmoggallāno etadavoca – ‘‘sādhu kho, devānaminda, buddhaṃ saraṇagamanaṃ hoti. Buddhaṃ saraṇagamanahetu kho, devānaminda, evamidhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti…pe… te aññe deve dasahi ṭhānehi adhigaṇhanti – dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi saddehi gandhehi rasehi phoṭṭhabbehī’’ ti (saṃ. ni. 4.341). Esa nayo dhamme ca saṅghe ca. Api ca velāmasuttādīnaṃ vasenāpi saraṇagamanassa phalaviseso veditabbo. Evaṃ saraṇagamanassa phalaṃ veditabbaṃ.

[a43] 而此中，世间的皈依之行，由于于三事上的无智、疑、邪智等而杂染，[故]不成为大光辉的，不成为大广布的；出世间的[皈依之行]则没有杂染。而世间皈依之行的破坏有二种——有罪的与无罪的。此中，有罪的[破坏]是依对其他导师等作自我的献纳等而有，而它是有不可意之果的；无罪的[破坏]是依命终而有，而它由于无异熟，[故]是无果的。而出世间的[皈依之行]则没有破坏；因为圣弟子即使在其他生中也不指认其他导师为师。如是应了知皈依之行的杂染与破坏。

Tattha ca lokiyasaraṇagamanaṃ tīsu vatthūsu aññāṇasaṃsayamicchāñāṇādīhi saṃkilissati, na mahājutikaṃ hoti, na mahāvipphāraṃ. Lokuttarassa natthi saṃkileso. Lokiyassa ca saraṇagamanassa duvidho bhedo –

sāvajjo ca anavajjo ca. Tattha sāvajjo aññasatthārādīsu attasanniyyātanādīhi hoti, so ca aniṭṭhaphalo hoti. Anavajjo kālakiriyāya hoti, so avipākattā aphalo. Lokuttarassa pana nevatthi bhedo. Bhavantarepi hi ariyasāvako aññaṃ satthāraṃ na uddisatīti. Evaṃ saraṇagamanassa saṃkileso ca bhedo ca veditabboti.

[a44] 「尊者，愿世尊忆持我为优婆塞（upāsakaṃmaṃbhantebhagavādhāretu）」者：即愿世尊如此忆持我——「这是优婆塞」，[意谓]知[我为优婆塞]，此是其义。而为于优婆塞之法善巧起见，此处应知这些杂项：谁是优婆塞？为何称为优婆塞？他的戒是什么？活命是什么？失坏是什么？成就是什么？

Upāsakaṃ maṃ bhante bhagavā dhāretūti maṃ bhagavā ‘‘upāsako aya’’nti evaṃ dhāretu, jānātūti attho. Upāsakavidhikosallatthaṃ panettha – ko upāsako? Kasmā upāsakoti vuccati? Kimassa sīlaṃ? Ko ājīvo? Kā vipatti? Kā sampattīti? Idaṃ pakiṇṇakaṃ veditabbaṃ.

[a45] 此中，「谁是优婆塞」者：即任何已皈依的在家人。这也曾说过：「摩诃男（Mahānāma），凡已皈依佛陀、已皈依法、已皈依僧[者]，摩诃男，仅以此便是优婆塞。」（《相应部》5.1033）

Tattha ko upāsakoti yo koci saraṇagato gahaṭṭho. Vuttañhetaṃ – ‘‘yato kho, mahānāma, buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti. Ettāvatā kho, mahānāma, upāsako hotī’’ti (saṃ. ni. 5.1033).

[a46] 「为何称为优婆塞」者：即由于亲近三宝。因为他亲近佛陀，故为「优婆塞（upāsaka）」；于法与僧也是如此。

Kasmā upāsakoti ratanattayaṃ upāsanato. So hi buddhaṃ upāsatīti upāsako, tathā dhammaṃ saṃghaṃ.

[a47] 「他的戒是什么」者：即五种离。如所说：「摩诃男，凡优婆塞离杀生，离不与取……离欲邪行……离虚妄语……离谷酒、花果酒等酒类的放逸处，摩诃男，仅以此便是有戒的优婆塞。」（《相应部》5.1033）

Kimassa sīlanti pañca veramaṇiyo. Yathāha – ‘‘yato kho, mahānāma, upāsako pāṇātipātā paṭivirato hoti, adinnādānā… kāmesumicchācārā… musāvādā… surāmerayamajjapamādaṭṭhānā paṭivirato hoti, ettāvatā kho, mahānāma, upāsako sīlavā hotī’’ti (saṃ. ni. 5.1033).

[a48] 「活命是什么」者：即舍弃五种邪商而以法、以平等[之道]营生。这也曾说过：「诸比丘，这五种商[业]是优婆塞所不应作的。哪五种呢？武器的买卖、众生的买卖、肉的买卖、酒的买卖、毒的买卖。诸比丘，这五种商[业]是优婆塞所不应作的。」（《增支部》5.177）

Ko ājīvoti pañca micchāvaṇijjā pahāya dhammena samena jīvitakappanaṃ. Vuttañhetaṃ – ‘‘pañcimā, bhikkhave, vaṇijjā upāsakena akaraṇīyā. Katamā pañca? Satthavaṇijjā, sattavaṇijjā, maṃsavaṇijjā, majjavaṇijjā, visavaṇijjā. Imā kho, bhikkhave, pañca vaṇijjā upāsakena akaraṇīyā’’ti (a. ni. 5.177).

[a49] 「失坏是什么」者：即凡他的戒与活命的失坏，这就是他的失坏。此外，也应知由它而他成为旃陀罗、成为垢秽、成为卑劣者的[那些法]，也是他的失坏；而它们就义而言是不信等五法。如所说：「诸比丘，具足五法的优婆塞，既是优婆塞中的旃陀罗，也是优婆塞的垢秽，也是优婆塞中的卑劣者。以哪五[法]呢？[他]是无信的，是恶戒的，是[执]吉祥礼俗的，[他]相信吉兆而不[相信]业，又于此[教法]之外寻求应施者，并于彼处先作供养。」（《增支部》5.175）

Kā vipattīti yā tasseva sīlassa ca ājīvassa ca vipatti, ayamassa vipatti. Api ca yāya esa caṇḍālo ceva hoti, malañca patikuṭṭho ca, sāpissa vipattīti veditabbā. Te ca atthato assaddhiyādayo pañca dhammā honti. Yathāha – ‘‘pañcahi, bhikkhave, dhammehi samannāgato upāsako upāsakacaṇḍālo ca hoti, upāsakamalañca, upāsakapatikuṭṭho ca. Katamehi pañcahi? Assaddho hoti, dussīlo hoti, kotūhalamaṅgaliko hoti, maṅgalaṃ pacceti, no kammaṃ, ito ca bahiddhā dakkhiṇeyyaṃ pariyesati, tattha ca pubbakāraṃ karotī’’ti (a. ni. 5.175).

[a50] 「成就是什么」者：即凡他的戒具足与活命具足，那是[他的]成就；以及凡令他成为宝等的信等五法[也是]。如所说：「诸比丘，具足五法的优婆塞，既是优婆塞中的宝，也是优婆塞中的白莲，也是优婆塞中的红莲。以哪五

[法]呢？[他]是有信的，是有戒的，不是[执]吉祥礼俗的，[他]相信业而不[相信]吉兆，又不于此[教法]之外寻求应施者，并于此[教法]中先作供养。」（《增支部》5.175）

Kā sampattīti yā cassa sīlasampadā ceva ājīvasampadā ca, sā sampatti; ye cassa ratanabhāvādikarā saddhādayo pañca dhammā. Yathāha – ‘‘pañcahi, bhikkhave, dhammehi samannāgato upāsako upāsakaratanañca hoti, upāsakapadumañca, upāsakapuṇḍarīkañca. Katamehi pañcahi? Saddho hoti, sīlavā hoti, na kotūhalamaṅgaliko hoti, kammaṃ pacceti, no maṅgalaṃ, na ito bahiddhā dakkhiṇeyyaṃ gavesati, idha ca pubbakāraṃ karotī’’ ti (a. ni. 5.175).

[a51]「从今日起（ajjatagge）」中，这「agga」一语见于[表]初、末、部分、最上[诸义]。因为在「亲爱的守门人，从今日起（ajjatagge）我为诸尼乾陀与尼乾陀尼关闭门户」（《中部》2.70）等[句]中，见于初[义]；在「他会以那指尖触碰那指尖」「甘蔗的末端、竹的末端」（《论事》281）等[句]中[见于]末[义]；在「请以酸的部分、或甜的部分、或苦的部分，或以精舍的部分、或以房院的部分而分配」（《小品》317）等[句]中[见于]部分[义]；在「诸比丘，所有一切众生，无足的也好……乃至……如来被称为其中最上的（aggaṃ）」（《增支部》4.34）等[句]中[见于]最上[义]。而此处应看作是初[义]。所以「从今日起（ajjatagge）」者：即以今日为初——此处之义应如是了知。「ajjataṃ」即今日之性。也有「ajjadagge」的读法（异读），d是作句子连声的；[其]义是「今日为初」。

Ajjataggeti etthāyaṃ aggasaddo ādikoṭikoṭṭhāsaseṭṭhesu dissati. ‘‘Ajjatagge, samma dovārika, āvarāmi dvāraṃ nigaṇṭhānaṃ nigaṇṭhīna’’ ntiādīsu (ma. ni. 2.70) hi ādimhi dissati. ‘‘Teneva aṅgulaggena taṃ aṅgulaggaṃ parāmaseyya. Ucchaggaṃ veḷagga’’ ntiādīsu (kathā. 281) koṭiyaṃ. ‘‘Ambilaggaṃ vā madhuraggaṃ vā tittakaggaṃ vā vihāraggena vā pariveṇaggena vā bhājetu’’ ntiādīsu (cūḷava. 317) koṭṭhāse. ‘‘Yāvatā, bhikkhave, sattā apadā vā…pe… tathāgato tesaṃ aggamakkhāyatī’’ tiādīsu (a. ni. 4.34) seṭṭhe. Idha panāyaṃ ādimhi daṭṭhabbo. Tasmā ajjataggeti ajjataṃ ādiṃ katvāti evametthattho veditabbo. Ajjatanti ajjabhāvaṃ. Ajjadaggeti vā pāṭho, dakāro padasandhikaro. Ajja agganti attho.

[a52]「终生（pāṇupetaṃ）」者：即以诸命根而具足的。[意谓]「愿世尊忆持、了知我：乃至我的生命转起，我便是如此具足的、无其他导师的、以三皈依而皈依的、作净事的优婆塞。因为即使有人以锐利之剑砍下我的头，我也绝不说佛陀『不是佛陀』、法『不是法』、僧『不是僧』。」

Pāṇupetanti pāṇehi upetaṃ. Yāva me jīvitaṃ pavattati, tāva upetaṃ anaññasatthukaṃ tīhi saraṇagamanehi saraṇaṃ gataṃ upāsakaṃ kappiyakārakaṃ maṃ bhagavā dhāretu jānātu. Ahañhi sacepi me tikhiṇena asinā sīsaṃ chindeyya, neva buddhaṃ ‘‘na buddho’’ ti vā, dhammaṃ ‘‘na dhammo’’ ti vā, saṅghaṃ ‘‘na saṅgho’’ ti vā vadeyyanti.

[a53] 如是依自我的献纳而皈依之后，[他]为显露自己所作的罪过，说了「尊者，罪过[战胜了]我（accayomaṃ,bhante）」等语。此中，「罪过（accayo）」者：即过失。「战胜了我（maṃaccagamā）」者：即超越、征服我而转起。「如法的法王（dhammikaṃdhammarājānaṃ）」中，行于法故为「如法的」；唯依法而成王、不依弒父等非法[而成王]，故为「法王」。「剥夺了……生命（jīvitāvoropesiṃ）」者：即令[他]与生命分离。「[愿]接受（paṭiggaṇhātu）」者：即请宽恕。「以便在将来防护（āyatiṃsaṃvarāya）」者：即为了在未来防护，[意谓]为了不再作这样的罪过、过失、失误。

Evaṃ attasanniyyātanena saraṇaṃ gantvā attanā kataṃ aparādhaṃ pakāsento accayo maṃ, bhantetiādimāha. Tattha accayoti aparādho. Maṃ accagamāti maṃ atikkamma abhibhavitvā pavatto. Dhammikaṃ dhammarājānanti ettha dhammaṃ caratīti dhammiko. Dhammeneva rājā jāto, na pitughātanādinā adhammenāti dhammarājā. Jīvitā voropesinti jīvitā viyojesiṃ. Paṭiggaṇhātūti khamatu. Āyatiṃ saṃvarāyāti anāgate saṃvaratthāya. Puna evarūpassa aparādhassa dosassa khalitassa akaraṇatthāya.

复注（33 块）

[t1] 「从头至尾（ādimajjhapariyosānaṃ）」者：即初、中与终。「恭敬地（sakkaccaṃ）」，即有尊重地。「开始了（āraddhaṃ）」，即为结集法者们所开始。

. Ādimajjhapariyosānanti ādiñca majjhañca pariyosānañca. Sakkaccaṃ sagāravaṃ. Āraddhaṃ dhammasaṅgāhakehi.

[t2] 「已尽（abhikkantā）」即离去，此是其义；[义注]故说「见于尽灭[义]（khayedissati）」。正因如此，上文才说「初夜已过（nikkhantopaṭhamoyāmo）」。「更卓越的（abhikkantataro）」，即极为可爱的、悦意的；而那样的[人]名为美好、贤善；[义注]故说「见于美好[义]（sundaredissati）」。「是谁（ko）」者：即于天、龙、夜叉、甘塔拔等[之中]是谁、是哪一个。「我的（me）」者：即我的。「双足（pādāni）」者：即双足。「以神变（iddhiyā）」者：即以这样的天的神变。「以威名（yasasā）」者：即以这样的随从与眷属。「炽然（jalaṃ）」者：即照耀着。「以极妙的（abhikkantena）」者：即以极为可爱的、可意的、美妙的。「容色（vaṇṇena）」者：即以皮肤之色、以身色的光辉。「照耀一切方（sabbāobhāsayaṃdisā）」者：即照亮十方，如月、如日一般作成一片光明、一片光亮——此是[天宫]偈之义。「殊妙的（abhirūpe）」者：即高胜之色、具足之色。

Abhikkantā vigatāti atthoti āha ‘‘khaye dissatī’’ ti. Tathā hi ‘‘nikkhanto paṭhamo yāmo’’ ti upari vuttaṃ. Abhikkantataroti ativiya kantataro manoramo, tādiso ca sundaro bhaddako nāma hotīti āha ‘‘sundare dissatī’’ ti. Koti devanāgayakkhagandhabbādīsu ko katamo. Meti mama. Pādānīti pāde. Iddhiyāti imāya evarūpāya deviddhiyā. Yasasāti iminā edisena parivārena, parijanena ca. Jalanti vijjotamāno. Abhikkantenāti ativiya kantena kamanīyena abhirūpena. Vaṇṇenāti chavivaṇṇena sarīravaṇṇanibhāya. Sabbā obhāsayaṃ disāti dasapi disā pabhāsento cando viya, sūriyo viya ca ekobhāsaṃ ekālokaṃ karontoti gāthāya attho. Abhirūpeti uḷārarūpe sampannarūpe.

[t3] 在「贼啊贼啊！蛇啊蛇啊！」等[句]中，重言语[是]于怖畏[而用]；在「刺啊刺！打啊打！」等[句]中[是]于忿怒；在「善哉善哉」等（《中部》1.327；《相应部》2.127；3.35；5.1005）[句]中[是]于称赞；在「走啊走！割啊割！」等[句]中[是]于急促；在「来啊来！」等[句]中[是]于骚动；在「想着『佛陀啊佛陀』」等（《佛种姓》44）[句]中[是]于惊异；在「诸具寿请前行，诸具寿请前行」等（《长部》3.20；《增支部》9.11）[句]中[是]于笑；在「独子在哪里？独子在哪里？」等（《相应部》2.63）[句]中[是]于愁；在「啊，乐哉！啊，乐哉！」等（《自说》20；《长部》3.305；《小品》332）[句]中[是]于净信。「与（ca）」一词是[表]未说者的合集之义，应知以它摄取讥毁、不敬等。此中，应知在「恶人啊恶人！」等[句]中[是]于讥毁，在「美人儿啊美人儿！」等[句]中[是]于不敬。

‘‘Coro coro, sappo sappo’’ tiādīsu bhaye āmeḍitaṃ, ‘‘vijjha vijjha, pahara paharā’’ tiādīsu kodhe, ‘‘sādhu sādhūtiādīsu (ma. ni. 1.327; saṃ. ni. 2.127; 3.35; 5.1005) pasaṃsāyaṃ, ‘‘gaccha gaccha, lunāhi lunāhī’’ tiādīsu turite, ‘‘āgaccha āgacchā’’ tiādīsu kotūhale, ‘‘buddho buddhoti cintento’’ tiādīsu (bu. vaṃ. 44) acchare, ‘‘abhikkamathāyasmanto abhikkamathāyasmanto’’ tiādīsu (dī. ni. 3.20; a. ni. 9.11) hāse, ‘‘kahaṃ ekaputtaka kahaṃ ekaputtakā’’ tiādīsu (saṃ. ni. 2.63) soke, ‘‘aho sukhaṃ aho sukha’’ ntiādīsu (udā. 20; dī. ni. 3.305; cūḷava. 332) pasāde. Ca-saddo avuttasamuccayattho, tena garahāsammānādīnaṃ saṅgaho daṭṭhabbo. Tattha ‘‘pāpo pāpo’’ tiādīsu garahāyaṃ, ‘‘abhirūpaka abhirūpakā’’ tiādīsu asammāne daṭṭhabbaṃ.

[t4] [义注]为显示这[语]不是依重言语而说了两次，而是依两种义[而说]，[故]说「或者（athavā）」等语。[义注]是望于「abhikkantaṃ」一语而依中性[而说]；而由于世尊之语即是法的教说，[故]如此说。或者这唯是义的显示，所以此中应知性与格的变换是依义[而作]的。于第二句中也是同样的方法。「因为破除过失（dosanāsanato）」者：即因为摧破贪等烦恼。「因为得到功德（guṇādhigamanato）」者：即因为成就戒等功德。由于教说所令得的诸功德中主要的[几项]是应当显示的，[义注]为先显示那些主要的，[故]说「因为生起信，因为生起慧（saddhājananatopaññājananato）」；因为世间的功德以信为首，出世间的[功德]以慧为首。由于戒等义的具

足，[故说]「因为有义（sātthato）」；由于自性词语的具足，[故说]「因为有文（sabyañjanato）」；由于所用之语易于了知，[故说]「因为词句浅白（uttānapadato）」；由于细密微妙而义难了知，[故说]「因为义理深奥（gambhīratthato）」；由于所用之语柔润、柔软、甘美，[故说]「因为悦耳（kaṇṇasukhato）」；由于义广大、清净、可爱，[故说]「因为契心（hadayaṅgamato）」；由于摧破慢与过慢，[故说]「因为不自赞（anattukkaṃsanato）」；由于碾破顽固与激愤，[故说]「因为不毁他（aparavambhanato）」；由于以利益之意趣而转起、又令他人贪之热恼等止息，[故说]「因为以悲悯而清凉（karuṇāsītalato）」；由于摧破烦恼之黑暗，[故说]「因为以慧而洁白（paññāvadātato）」；由于如迦陵频伽鸟（karavīka）之鸣一般美妙，[故说]「因为初闻可喜（āpātharamaṇīyato）」；由于前后不相违、极清净，[故说]「因为堪于审察（vimaddakkhamato）」；正由于初闻可喜，[故说]「因为听闻时安乐（suyyamānasukhato）」；由于堪于审察、又以利益之意乐而转起，[故说]「因为审察时有益（vīmaṃsiyamānahitato）」。「如是等（evamādīhi）」中，应知以「等（ādi）」一词摄取如下等等：因为遮止轮回之轮，因为转起正法之轮；因为摧毁邪说，因为建立正说；因为拔除不善根，因为栽植善根；因为关闭恶趣之门，因为开启生天之道之门；因为止息缠，因为拔除随眠。

Nayidaṃ āmeḍitavasena dvikkhattuṃ vuttaṃ, atha kho atthadvayavasenāti dassento ‘‘atha vā’’ tiādimāha ‘‘abhikkanta’’nti vacanaṃ apekkhitvā napuṃsakaliṅgavasena vuttaṃ. Taṃ pana bhagavato vacanaṃ dhammassa desanāti katvā tathā vuttaṃ. Atthamattadassanaṃ vā etaṃ, tasmā atthavasenettha liṅgavibhattipariṇāmo veditabbo. Dutiyapadepi eseva nayo. Dosanāsanatoti rāgādikilesavidhamanato. Guṇādhigamanatoti sīlādiguṇānaṃ sampādanato. Ye guṇe desanā adhigameti, tesu padhānabhūtā dassetabbāti te padhānabhūte tāva dassetuṃ ‘‘saddhājananato paññājananato’’ti vuttaṃ. Saddhāpamukhā hi lokiyā guṇā paññāpamukhā lokuttarā. Sīlādiatthasampattiyā sātthato. Sabhāvaniruttisampattiyā sabyañjanato. Suviññeyyasaddapayogatāya uttānapadato. Saṇhasukhumabhāvena dubbiññeyyatthatāya gambhīratthato. Siniddhamudumadhurasaddapayogatāya kaṇṇasukhato. Vipulavisuddhapemanīyatthatāya hadayaṅgamato. Mānātimānavidhamanena anattukkaṃsanato. Thambhasārambhanimmaddanena aparavambhanato. Hitādhippāyappavattiyā, paresaṃ rāgapariḷāhādivūpagamanena ca karuṇāsītalato. Kilesandhakāravidhamanena paññāvadātato. Karavīkarutamañjutāya āpātharamaṇīyato. Pubbāparāviruddhasuvisuddhatāya vimaddakkhamato. Āpātharamaṇīyatāya eva suyyamānasukhato. Vimaddakkhamatāya, hitajjhāsayappavattitāya ca vīmaṃsiyamānahitato. Evamādīhīti ādi-saddena saṃsāracakkanivattanato saddhammacakkappavattanato, micchāvādaviddhaṃsanato sammāvādapatiṭṭhāpanato, akusalamūlasamuddharaṇato kusalamūlasaṃropanato, apāyadvārapidhānato saggamaggadvāravivaraṇato, pariyuṭṭhānavūpasamanato anusayasamugghāṭanatoti evamādīnaṃ saṅgaho daṭṭhabbo.

[t5] 「被置成面朝下的（adhomukhaṭṭhapitaṃ）」者：即被某人置成口朝下的。「本来就是底朝下的（heṭṭhāmukhajātaṃ）」者：即依自性就成为口朝下的。「揭开（ugghāṭeyya）」者：即令[它]打开。「握着[他的]手（hatthegahetvā）」——[即]不说「向东走」或「向北走」等，而是握着手令[他]无疑，[然后]指示「这是路，这样走」。「黑分十四日（kāḷapakkhacātuddasī）」者：即黑分中的第十四日。把倒覆的、[即]不能成为所盛之物的容器的器皿，依令[它]成为容器而扶起。由于[心]朝向无智，依「本来就是底朝下的」而[说]背离正法，依「被置成面朝下的」而[说]堕入非正法——应如此随宜配合这两句，而不是依次序[配合]。诚然，欲欲等由于是盖而有遮蔽[之用]；然而邪见依令诸众生作邪执著而有殊胜的遮蔽[之用]，[义注]故说「为邪见丛林所遮蔽（micchādiṭṭhigahanapaṭicchannaṃ）」。世尊故说：「诸比丘，我说邪见是最上的罪过。」一切趣向恶趣之道即是「恶道（kummaggo）」，因为[它]是可厌之道。由于是正见等的直接对治，邪见等八种邪性法即是「邪道（micchāmaggā）」；正因如此，[义注]才就它们两者的对治[品]而说「显示生天与解脱之道（saggamokkhamaggaṃāvikarontena）」。以酥油等为依止的灯不如以油为依止的[灯]那样明亮，[故]取用「油灯（telapajjota）」。「以这些方式（etehipariyāyehi）」者：即以这些「倒覆的[加以]扶起」、「遮蔽的[加以]

揭开」等能喻与所喻的类别；或者以如上所说的、阐明诡诈虚谈等种种邪命[之破除]的种种方式。[义注]故说「以种种方式开显了法（anekapariyāyenadhammopakāsito）」。

Adhomukhaṭṭhapitanti kenaci adhomukhaṃ ṭhapitaṃ. Heṭṭhāmukhajātanti sabhāveneva heṭṭhāmukhaṃ jātaṃ. Ugghāṭeyyāti vivaṭaṃ kareyya. Hatthe gahetvā ‘‘puratthābhimukho, uttarābhimukho vā gacchā’’ tiādīni avatvā hatthe gahetvā nissandehaṃ katvā. ‘‘Esa maggo, evaṃ gacchā’’ ti dasseyya. Kāḷapakkhacātuddasīti kāḷapakkhe cātuddasī. Nikkujjitaṃ ādheyyassa anādhārabhūtaṃ bhājanaṃ ādhārabhāvāpādanavasena ukkujjeyya. Aññāṇassa abhimukhattā heṭṭhāmukhajātatāya saddhammavimukhaṃ adhomukhaṭṭhapitatāya asaddhamme patitanti evaṃ padadvayaṃ yathārahaṃ yojetabbaṃ, na yathāsaṅkhyaṃ. Kāmaṃ kāmacchandādayo paṭicchādakā nīvaraṇabhāvato, micchādiṭṭhi pana savisesaṃ paṭicchādikā satte micchābhinivesanavasenāti āha ‘‘micchādiṭṭhigahanapaṭicchanna’’ nti. Tenāha bhagavā ‘‘micchādiṭṭhiparamāhaṃ bhikkhave vajjaṃ vadāmī’’ ti. Sabbo apāyagāmimaggo kummaggo kucchito maggoti katvā. Sammādiṭṭhiādīnaṃ ujupaṭipakkhatāya micchādiṭṭhiādayo aṭṭha micchattadhammā micchāmaggā. Teneva hi tadubhayapaṭipakkhataṃ sandhāya ‘‘saggamokkhamaggaṃ āvikarontenā’’ ti vuttaṃ. Sappiādisannissayo padīpo na tathā ujjalo, yathā telasannissayoti telapajjota-ggahaṇaṃ. Etehi pariyāyehīti etehi nikkujjitukkujjanapaṭicchannavivaraṇādiupamopamitabbappakārehi, etehi vā yathāvuttehi nānāvidhakuhanalapanādimicchājīvavividhamanādivibhāvanapariyāyehi. Tenāha ‘‘anekapariyāyena dhammo pakāsito’’ ti.

[t6] 「净信之相（pasannakāraṃ）」者：即净信者们所应作的恭敬。「皈依（saraṇaṃ）」者：即所归投；[义注]故说「归趣（parāyaṇaṃ）」。而归趣之性是依遮止不利益与成办利益而有，[义注]故说「是苦难的救护者、是利益的施设者（aghassatātā,hitassacavidhātā）」。「苦难的（aghassa）」者：[诸师]说是「从苦」；然而「从恶」之义[更]相宜——而这是[表]从格[之义]的属格。而此中，gamu这一词根不像nī等词根那样带双重业格；所以不能像说「他把山羊牵到村里（ajaṃgāmaṃneti）」那样说「我皈依世尊（bhagavantaṃsaraṇaṃgacchāmi）」，而应说「我趋向[彼]为皈依（saraṇantigacchāmi）」；而此中iti一词是以省略[的方式]解说的，它的义即是这[个]。[义注]为显示「趋向」即是以那意趣而亲近、或是了知，[故]说「以这样的意趣（iminādhippāyena）」等语。此中，于「我趋向（bhajāmi）」等[语]中，后后是前前的义语；或者：「亲近」即以皈依之意趣而前往，「承事」即处于近旁，「恭敬」即以作诸义务而侍奉——如是，[义注]于一切方面都唯显明「无其他皈依」之性。「我趋向（gacchāmi）」一语如何得有「我解」这一义呢？——[义注]故说「因为凡[有『行』义的诸词根]（yesañhi）」等语。

Pasannakāranti pasannehi kātabbaṃ sakkāraṃ. Saraṇanti paṭisaraṇaṃ, tenāha ‘‘parāyaṇa’’ nti. Parāyaṇabhāvo ca anatthanisedhanena, atthasampaṭipādanena ca hotīti āha ‘‘aghassa tātā, hitassa ca vidhātā’’ ti. Aghassāti dukkhatoti vadanti, pāpatoti pana attho yutto, nissakke cetaṃ sāmivacanaṃ. Ettha ca nāyaṃ gamu-saddo nī-saddādayo viya dvikammako, tasmā yathā ‘‘ajaṃ gāmaṃ netī’’ ti vuccati, evaṃ ‘‘bhagavantaṃ saraṇaṃ gacchāmī’’ ti vattuṃ na sakkā, ‘‘saraṇanti gacchāmī’’ ti pana vattabbaṃ. Iti-saddo cettha luttaniddiṭṭho. Tassa cāyamattho. Gamanañca tadadhippāyena bhajanaṃ jānanaṃ vāti dassento ‘‘iminā adhippāyenā’’ tiādimāha. Tattha ‘‘bhajāmī’’ tiādīsu purimassa purimassa pacchimaṃ pacchimaṃ atthavacanaṃ, bhajanaṃ vā saraṇādhippāyena upasaṅkamanaṃ, sevanaṃ santikāvacaratā, payirupāsanaṃ vattapaṭivattakaraṇena upaṭṭhānanti evaṃ sabbathāpi anaññasaraṇataṃyeva dīpeti. ‘‘Gacchāmī’’ ti padassa bujjhāmīti ayamattho kathaṃ labbhatīti āha ‘‘yesañhī’’ tiādi.

[t7] 以「所证得之道、所作证之灭（adhigatamaggesacchikatanirodhe）」这两句所显示的唯是住果者，而非住道者；[义注]为显示那些[住道者]，[故]说「以及如所教导那样行道的[人]（yathānusiṭṭhaṃpaṭipajjamāneca）」等语。然而善凡夫岂不是也被说为「如所教导那样行道」吗？——虽然[如此]说，然而依非方便[说]，唯有住道者才应如此说，而不是其余的[人]，因为[他们]未入决定。正因如此，[义注]才唯就他们说「使[人]不堕于诸恶趣（apāyesuapatamānedhāreti）」；因为由入正性决定才有从恶趣解脱[的可能]。「被称为（akkhāyati）」中，

iti一词是「等」之义，或是「类别」之义；以它摄取「诸比丘，所有一切法，有为的也好、无为的也好，离贪被称为其中最上的」（《如是语》90；《增支部》4.34）这一经句；或者[是以]「详说（vitthāro）」[一语摄取]。而此中，圣道由于是出离的，涅槃由于是它成办其义的因，[故]这两者才依非方便[说]而被说为「法」——因为得到作为所缘缘的涅槃，圣道才成办其义。即使如此，由于依「以那未止息的信」等语，诸圣果对道所断除的诸烦恼有安息舍断的作用，又随顺于出离、以出离为终；而教理之法则依「是出离之法的证得之因」这一异门——[故]依所说的方式，[它们的]「法」性也确实可得。[义注]为显示这一义正是见于经文，[故]说「不唯是（nakevalaṃ）」等语。

‘‘Adhigatamagge sacchikatanirodhe’’ ti padadvayenāpi phalaṭṭhā eva dassitā, na maggaṭṭhāti te dassento ‘‘yathānusiṭṭhaṃ paṭipajjamāne cā’’ tiādimāha. Nanu ca kalyāṇaputhujjanopi ‘‘yathānusiṭṭhaṃ paṭipajjatī’’ ti vuccatīti? Kiñcāpi vuccati, nippariyāyena pana maggaṭṭhā eva tathā vattabbā, na itaro niyāmokkamanābhāvato. Tathā hi te eva vuttā ‘‘apāyesu apatamāne dhāretī’’ ti. Sammattaniyāmokkamanena hi apāyavinimuttasambhavo. Akkhāyatīti ettha iti-saddo ādiattho, pakārattho vā, tena ‘‘yāvatā bhikkhave dhammā saṅkhatā vā asaṅkhatā vā, virāgo tesaṃ aggaṃ akkhāyatī’’ ti (itivu. 90; a. ni. 4.34) suttapadaṃ saṅgaṇhāti, ‘‘vitthāro’’ ti vā iminā. Ettha ca ariyamaggo niyyānikatāya, nibbānaṃ tassa tadatthasiddhihetutāyāti ubhayameva nippariyāyena ‘‘dhammo’’ ti vutto. Nibbānañhi ārammaṇapaccayabhūtaṃ labhitvā ariyamaggassa tadatthasiddhi. Tathāpi yasmā ariyaphalānaṃ ‘‘tāya saddhāya avūpasantāyā’’ tiādi vacanato maggena samucchinnānaṃ kilesānaṃ paṭipassaddhippahānakiccatāya, niyyānānuguṇatāya, niyyānapariyosānatāya ca, pariyattidhammassa pana ‘‘niyyānadhammassa samadhigamanahetutāyā’’ ti iminā pariyāyena vuttanayena dhammabhāvo labbhati eva. Svāyamattho pāṭhārūḷho evāti dassento ‘‘na kevala’’ ntiādimāha.

[t8]「欲贪、有贪」等这样分别的一切贪都由它而离，故为「离贪（rāgavirāgo）」——[义注]以此说了道。由于称为动的渴爱、以及以内焦为相的愁在它[果]生起时完全灭尽，[故说]「不动、无愁（anejaṃasokaṃ）」——[义注]以此说了果。「不违逆（appaṭikūlaṃ）」者：即由于显明无违逆，[故是]不与任何[法]相违的；或者[其]义是可意的、胜妙的。由于以纯熟之相而转起，或由于阐明卓越的功德，[故为]「纯熟（paguṇaṃ）」。如说：「梵天，我因有恼害之想而未曾于人中宣说这纯熟、胜妙之法。」（《中部》1.283；《中部》2.339；《大品》9）「[以此]说了一切法蕴」，[如此]连属。

‘‘Kāmarāgo bhavarāgo’’ ti evamādi bhedo sabbopi rāgo virajjati etenāti rāgavirāgoti maggo kathito. Ejāsaṅkhātāya taṇhāya, antonijjhānalakkhaṇassa sokassa ca taduppattiyaṃ sabbaso parikkhīṇattā anejaṃ asokanti phalaṃ kathitaṃ. Appaṭikūlanti avirodhadīpanato kenaci aviruddhaṃ, iṭṭhaṃ paṇītanti vā attho. Paguṇarūpena pavattitattā, pakaṭṭhaguṇavibhāvanato vā paguṇaṃ. Yathāha ‘‘vihiṃsasaññī paguṇaṃ na bhāsiṃ, dhammaṃ paṇītaṃ manujesu brahme’’ ti. (Ma. ni. 1.283; ma. ni. 2.339; mahāva. 9) sabbadhammakkhandhā kathitāti yojanā.

[t9]「依见与戒的和合（diṭṭhisīlasaṅghātena）」者：即依如此所说之见——「凡此圣的、出离的见，能令依它而行者正尽苦；[他]以那样的见而住于见的共同」（《长部》3.324；《中部》4.92；3.54）；以及依如此所说的诸戒——「凡那些无缺、无穿、无斑、无杂、自由、智者所赞、无所执取、能引生定的诸戒；[他]以那样的诸戒而住于戒的共同」（《长部》3.323；《中部》1.492；3.54；《增支部》6.11；《附随》274）——的结合之性，[意即]依见与戒的共同，此是其义。「和合（saṃhato）」者：即结合，[意即]会合，此是其义。因为诸圣者之人即使住在任何遥远之处，也正由自己功德的和合而是和合的。「而他们是八种见法之人」——即他们依丈夫双而为四，依人而正是八；由于现见圣法，[故]是「见法者（dhammadasā）」。由趋向三事为「皈依」，又由趋向三次，[故有]三皈依。「表明（paṭivedesi）」者：即以语宣示自己心中[所怀]。

Diṭṭhisīlasaṅghātenāti ‘‘yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharatī’’ ti (dī. ni. 3.324; ma. ni. 4.92; 3.54) evaṃ vuttāya diṭṭhiyā, ‘‘yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni, tathārūpehi sīlehi sīlasāmaññagato viharatī’’ ti (dī. ni. 3.323; ma. ni. 1.492; 3.54; a. ni. 6.11; pari. 274) evaṃ vuttānaṃ sīlānañca saṃhatabhāvena, diṭṭhisīlasāmaññenāti attho. Saṃhatoti ghaṭito,

sametoti attho. Ariyapuggalā hi yattha katthaci dūre ṭhitāpi attano guṇasāmaggiyā saṃhatā eva. Aṭṭha ca puggaladhammadasā teti te purisayugavasena cattāropi puggalavasena aṭṭheva ariyadhammassa paccakkhadassāvitāya dhammadasā. Tīṇi vatthūni ‘‘saraṇa’’nti gamanena, tikkhattuṃ gamanena ca tīṇi saraṇagamanāni. Paṭivedesīti attano hadayagataṃ vācāya pavedesi.

[t10] 由于如同[阐明]皈依之行的境、分别、果与杂染[等]诸差别一般，阐明[其]作者也有助于于彼[得]善巧，[义注]故说「为于那些皈依中善巧起见，[应知]皈依……乃至……应知（saraṇagamanesukosallatthaṃsaraṇaṃ...pe... veditabbo）」——因为若无它[作者]，皈依之行本身便不可能[有]。然而此处为何不取「清净」呢？阐明清净岂不也带来于彼的善巧吗？——确是如此；然而那[清净]依义已由取用「杂染」而显明，[故]不取。因为它们的杂染之因即无智等，[对]那一切未生者不令生起、已生者[加以]舍断，[即]是清净。应知这一语是依有「伤害」义的sara一词[而立]；[义注]说了「[它]伤害，故为『皈依』（hiṃsatītisaraṇaṃ）」之后，为消除「那伤害是伤害什么、如何[伤害]、[伤害]谁的」这一诘难，[故]说「诸已皈依者的（saraṇagatānaṃ）」等语。此中，「怖畏（bhayaṃ）」者：即轮回之怖畏。「惊惧（santāsaṃ）」者：即心的惊怖，因为正以它取用了心的苦。「苦（dukkhaṃ）」者：即身的苦。「恶趣之遍恼（duggatiparikilesaṃ）」者：即摄于恶趣中的一切苦；这一切将于后面的果之说中显明。「这（etaṃ）」者：即「皈依（saraṇa）」一语。

Saraṇagamanassa visayappabhedaphalasaṃkilesabhedānaṃ viya kattu ca vibhāvanā tattha kosallāya hotīti ‘‘saraṇagamanesu kosallatthaṃ saraṇaṃ...pe... veditabbo’’ti vuttaṃ tena vinā saraṇagamanasseva asambhavato. Kasmā panettha vodānaṃ na gahitaṃ, nanu vodānavibhāvanāpi tattha kosallāvahāti? Saccametaṃ, taṃ pana saṃkilesaggahaṇeneva atthato dīpitaṃ hotīti na gahitaṃ. Yāni hi nesaṃ saṃkilesakāraṇāni aññāṇādīni, tesaṃ sabbena sabbaṃ anuppannānaṃ anuppādanena, uppannānañca pahānena vodānaṃ hotīti. Hiṃsatthassa sara-saddassa vasenetaṃ padaṃ daṭṭhabbanti ‘‘hiṃsatīti saraṇa’’nti vatvā taṃ pana hiṃsanaṃ kesaṃ kathaṃ kassa vāti codanaṃ sodhento ‘‘saraṇagatāna’’ntiādimāha. Tattha bhayanti vaṭṭabhayaṃ. Santāsanti cittutrāsaṃ teneva cetasikadukkhassa gahitattā. Dukkhanti kāyikadukkhaṃ. Duggatiparikilesanti duggatipariyāpannaṃ sabbampi dukkhaṃ, tayidaṃ sabbaṃ parato phalakathāyaṃ āvibhavissati. Etanti ‘‘saraṇa’’nti padaṃ.

[t11] 如是无差别地显示了saraṇa一词之义后，[义注]为如今依差别而显示，[故]说「或者（athavā）」等语。「依转起利益（hitepavattanena）」者：即以「诸比丘，你们应当住于戒具足」等（《中部》1.64、69）方式而策励于[有]义[之事]。「依遮止不利益（ahitācanivattanena）」者：即以「杀生有恶的异熟、有恶的来世」等方式，依显示过患等而从无义[之事]遮止。「伤害怖畏（bhayaṃhiṃsati）」者：即以令[它]不转起而灭除那以「于利益不转起、于不利益转起」为因的灾祸。「称为道的法依令度越有之荒漠[而伤害怖畏]，其余的[法]依施与安慰而伤害众生之怖畏」，[如此]连属。「诸作（kārānaṃ）」者：即依布施与供养而奉献的诸恭敬。「[僧]依令[人]获得广大之果而伤害众生之怖畏」，[如此]连属；[义注的]意趣是：由于[僧]是无上应施者。「依这一异门（iminā pipariyāyena）」者：即依这[个]分别而说的原因。

Evaṃ avisesato saraṇa-saddassa atthaṃ dassetvā idāni visesato dassetuṃ ‘‘atha vā’’tiādi vuttaṃ. Hite pavattanenāti ‘‘sampannasīlā bhikkhave viharathā’’tiādinā (ma. ni. 1.64, 69) atthe niyojanena. Ahitā ca nivattanenāti. ‘‘Pāṇātipātassa kho pāpako vipāko, pāpakaṃ abhisamparāya’’ntiādinā ādīnavadassanādimukhena anatthato nivattanena. Bhayaṃ hiṃsatīti hitāhitesu appavattipavattihetukaṃ byasanaṃ appavattikaraṇena vināseti. Bhavakantārā uttāraṇena maggasaṅkhāto dhammo, itaro assāsadānena sattānaṃ bhayaṃ hiṃsatīti yojanā. Kārānanti dānavasena pūjāvasena ca upanītānaṃ sakkārānaṃ. Vipulaphalapaṭilābhakaraṇena sattānaṃ bhayaṃ hiṃsatīti yojanā, anuttaradakkhiṇeyyabhāvatoti adhippāyo. Iminā pi pariyāyenāti iminā pi vibhajitvā vuttena kāraṇena.

[t12] 如此转起的「世尊是正等正觉者，法是善说的，僧是善行道的」——于彼三宝的净信即是「对彼的净信（tappasādo）」；那三宝为他所敬重，故为「敬重彼者（taggaru）」，其性即是「对彼的敬重（taggarutā）」；对彼的净信与对彼的敬重[合]为「对彼的净信与对彼的敬重」——「依它们」即依那对彼的净信与对彼的敬重。由于已除遣见、疑、迷昧、不信等，[故为]「破除烦恼[的]（vihatakileso）」。由如此转起——

「那三宝正是归趣、是最上之趣、是庇护、是救护」——而以趣向于彼的行相所转起的心生起，[即是]「皈依之行（saraṇagamanaṃ）」，因为以它而趋向皈依。「具足它的（taṃsamaṅgī）」者：即具足那如上所说的心生起。「如此趋近（evaṃupeti）」者：即亲近、承事、恭敬；或者如此知、如此解——应如此了知其义。而此中，[义注]以取用「净信」而说世间的皈依之行，因为它是以净信为主的；以取用「敬重」[而说]出世间的——因为诸圣者由于证知[三宝]功德，看待三宝如石伞一般沉重[而敬重]。所以应如此连属：由对彼的净信而依镇伏离烦恼，由对彼的敬重而依断除[离烦恼]，因为[后者]断除了作不敬之诸因。而此中「趣向于彼」即是以彼为趣，应知以它[也]取用了将要说的四种皈依之行。或者，[义注]是无差别地显明了净信与敬重，所以以取用「净信」而取用了不坏净与其余的[净信]，取用「敬重」也是如此；应以此二[语]配合两种皈依之行。

‘‘Sammāsambuddho bhagavā, svākkhāto dhammo, suppaṭipanno saṅgho’’ ti evaṃ pavatto tattha ratanattaye pasādo tappasādo, tadeva ratanattayaṃ garu etassāti taggaru tabbhāvo taggarutā, tappasādo ca taggarutā ca tappasādataggarutā, tāhi tappasādataggarutāhi.
Vidhūtadiṭṭhivicikicchāsammohaassaddhiyāditāya vihatakileso. Tadeva ratanattayaṃ parāyaṇaṃ parāgati tāṇaṃ leṇanti evaṃ pavattiyā tapparāyaṇatākārappavatto cittuppādo saraṇagamanaṃ saraṇaṃ gacchati etenāti. Taṃsamaṅgīti tena yathāvuttacittuppādena samannāgato. Evaṃ upetīti bhajati sevati payirupāsati, evaṃ vā jānāti bujjhatīti evamattho veditabbo. Ettha ca pasāda-ggahaṇena lokiyasaraṇagamanamāha. Taññhi pasādappadhānaṃ. Garutāgahaṇena lokuttaraṃ. Ariyā hi ratanattayaṃ guṇābhiññatāya pāsāṇacchattaṃ viya garuṃ katvā passanti. Tasmā tappasādena vikkhambhanavasena vigatakileso, taggarutāya samucchedavasenāti yojetabbaṃ agāravakaraṇahetūnaṃ samucchindanato. Tapparāyaṇatā panettha taggatikatāti tāya catubbidhampi vakkhamānaṃ saraṇagamanaṃ gahitanti daṭṭhabbaṃ. Avisesena vā pasādagarutā jotitāti pasādaggahaṇena aveccappasādassa itarassa ca gahaṇaṃ, tathā garutāgahaṇenāti ubhayenāpi ubhayaṃ saraṇagamanaṃ yojetabbaṃ.

[t13]「于道刹那成就」，[如此]连属。[义注]以「以涅槃为所缘（nibbānārammaṇaṃhutvā）」显示：依义，四谛的证得正是出世间的皈依之行。因为于其中，涅槃法依作证现观、道法依修习现观，唯在被通达时便成办皈依之行的意义；而作为弟子行境的佛陀功德[则]依遍知现观[而通达]，圣僧的功德也是如此。[义注]故说「依作用而于全部三宝上成就（kiccatosakalepiratanattayeijjhati）」。[义注的]意趣是：它成就时是一同成就的，不像世间的[皈依]那样依次第[成就]，因为[它]是以不迷昧的通达而通达的。而有些[师]说：「皈依之行并不是以涅槃为所缘而转起的；只是由于道已证得，[它]便算是已证得，如同某些三明者的世间明等一般。」——[若依]他们[之说]，皈依之行便唯是世间的而非出世间的；而这是不合理的，因为二种[皈依]都是应许的。

Maggakkhaṇe ijjhatīti yojanā. ‘‘Nibbānārammaṇaṃ hutvā’’ ti etena atthato catusaccādhigamo eva lokuttarasaraṇagamananti dasseti. Tattha hi nibbānadhammo sacchikiriyābhisamayavasena, maggadhammo bhāvanābhisamayavasena paṭivijjhiyamānoyeva saraṇagamanatthaṃ sādheti. Buddhaguṇā pana sāvakagocarabhūtā pariññābhisamayavasena, tathā ariyasaṅghaguṇā, tenāha ‘‘kiccato sakalepi ratanattaye ijjhatī’’ ti. Ijjhantañca saheva ijjhati, na lokiyaṃ viya patipāṭiyā asammohapaṭivedhena paṭividdhattāti adhippāyo. Ye pana vadanti ‘‘na saraṇagamanaṃ nibbānārammaṇaṃ hutvā pavattati. Maggassa adhigatattā pana adhigatameva hoti ekaccānaṃ tevijjādīnaṃ lokiyavijjādayo viyā’’ ti, tesaṃ lokiyameva saraṇagamanaṃ siyā, na lokuttaraṃ, tañca ayuttaṃ duvidhassāpi icchitabbattā.

[t14]「它（taṃ）」者：即世间的皈依之行。「得信（saddhāpaṭilābho）」，即以「世尊是正等正觉者」等方式[而得]。「以信为根本的（saddhāmūlikā）」者：即以如上所说的信为先导的正见；因为[它]唯依世间的了知而以正理见佛陀的善觉性、法的善法性与僧的善行道。[义注]以「以信为根本的正见（saddhāmūlikāsammādiṭṭhi）」显示：以信为亲依止的、有如上所说之相的慧即是世间的皈依之行；[义注]故说「称为见正直业（diṭṭhijukammantivuccati）」。见本身由自己的诸缘而被作成正直；或者，由它而见被作成正直，故为「见正直业（diṭṭhijukammaṃ）」，[即]那样转起的心生起。如此，「以趣向于彼的行相所转起的心生起」这一语才得以成立。而应知取用「以信为先导的正见」是由于心生起以彼为主。[义注]以「得信」显示与智不相应的皈依之行，如为母亲等所劝勉的孩童等[那样]；以「正见」[显示]与智相应的皈依之行。这[两者]即是世间

的皈依之行。由它而自我被献纳、被交付、被舍与，故为「自我的献纳（attasanniyyātanaṃ）」，即如上所说的见正直业。那三宝是他的归趣、所归投，故为「趣向于彼者（tapparāyaṇo）」，[即]人，或[即]心生起；其性即是「趣向于彼（tapparāyaṇatā）」，正是如上所说的见正直业。以「皈依」之意趣而由它前来成为弟子、成为内住[弟子]，故为「前来成为弟子（sissabhāvūpagamanaṃ）」。唯以皈依之行的意趣而由它礼拜，故为「礼拜（paṇipāto）」。于一切处都应唯依如上所说的见正直业了知其义。

Tanti lokiyaṃ saraṇagamanaṃ. Saddhāpaṭilābho ‘‘sammāsambuddho bhagavā’’ tiādinā. Saddhāmūlikāti yathāvuttasaddhāpubbaṅgamā sammādiṭṭhiti buddhasubuddhataṃ, dhammasudhammataṃ, saṅghasuppaṭipattiñca lokiyāvabodhavaseneva sammā ñāyena dassanato. ‘‘Saddhāmūlikā sammādiṭṭhī’’ ti etena saddhūpanissayā yathāvuttalakkhaṇā paññā lokiyasaraṇagamananti dasseti, tenāha ‘‘diṭṭhijukammanti vuccatī’’ ti. Diṭṭhi eva attano paccayehi uju karīyatīti katvā diṭṭhi vā uju karīyati etenāti diṭṭhijukammaṃ, tathā pavatto cittuppādo. Evañca katvā ‘‘tapparāyaṇatākārappavatto cittuppādo’’ ti idaṃ vacanaṃ samatthitaṃ hoti. Saddhāpubbaṅgamasammādiṭṭhiggahaṇaṃ pana cittuppādassa tappadhānatāyāti daṭṭhabbaṃ. ‘‘Saddhāpaṭilābho’’ ti iminā mātādīhi ussāhitadārakādīnaṃ viya ñāṇavippayuttaṃ saraṇagamanaṃ dasseti, ‘‘sammādiṭṭhī’’ ti iminā ñāṇasampayuttaṃ saraṇagamanaṃ. Tayidaṃ lokiyaṃ saraṇagamanaṃ. Attā sanniyyātīyati appīyati pariccajīyati etenāti attasanniyyātanaṃ, yathāvuttaṃ diṭṭhijukammaṃ. Taṃ ratanattayaṃ parāyaṇaṃ paṭisaraṇaṃ etassāti tapparāyaṇo, puggalo, cittuppādo vā. Tassa bhāvo tapparāyaṇatā, yathāvuttaṃ diṭṭhijukammameva. ‘‘Saraṇa’’ nti adhippāyena sissabhāvaṃ antevāsikabhāvaṃ upagacchati etenāti sissabhāvūpagamanaṃ. Saraṇagamanādhippāyeneva paṇipatati etenāti paṇipāto. Sabbattha yathāvuttadiṭṭhijukammavaseneva attho veditabbo.

[t15] 「舍与自我（attapariccajanaṃ）」者：即为度脱轮回之苦而舍与自己的自体。于其余[诸语]中也是同样的方法。「唯[对]佛陀等（buddhādīnaṃyeva）」这一限定语，于自我的献纳等[诸项]中也应处处加上；因为如此才作成了对其余[对象]的遮止。

Attapariccajananti saṃsāradukkhanittharaṇatthaṃ attano attabhāvassa pariccajanaṃ. Eseva nayo sesesupi. Buddhādīnaṃ yevāti avadhāraṇaṃ attasanniyyātanādīsupi tattha tattha vattabbaṃ. Evañhi tadaññanivattanaṃ kataṃ hoti.

[t16] 如是以一种方式显示了自我的献纳等之后，[义注]为如今也以其余方式显示，[故]开始了「此外（apica）」等语；[义注]以它显示：依其他异门，自我的献纳等也正是已作的，因为义无差别。「阿罗婆迦等的（āḷavakādīnaṃ）」中，应知以「等」一词摄取萨答基利（Sātāgira）、贺马瓦答（Hemavata）等。然而这些阿罗婆迦等，其皈依之行正是随道而来的，怎么说他们[有]「趣向于彼」的皈依之行呢？——即使是皈依之行随道而来者[也如此]：由于他们以「我将如是游行……乃至……[礼敬正觉者与法的]善法性」（《相应部》1.246；《经集》194）、「我们将如是游行，从村至村、从山至山……乃至……善法性」（《经集》182）宣示了趣向于彼的行相，[义注]才如此说。

Evaṃ attasanniyyātanādīni ekena pakārena dassetvā idāni aparehipi pakārehi dassetuṃ ‘‘apicā’’ tiādi āraddhaṃ, tena pariyāyantarehipi attasanniyyātanādi katameva hoti atthassa abhinnattāti dasseti. Āḷavakādīnanti ādi-saddena sātāgirahemavatādīnaṃ saṅgaho daṭṭhabbo. Nanu cete āḷavakādayo maggeneva āgatasaraṇagamanā, kathaṃ tesaṃ tapparāyaṇatāsaraṇagamanaṃ vuttanti? Maggenāgatasaraṇagamanehipi. ‘‘So ahaṃ vicarissāmi…pe… sudhammataṃ’’ (saṃ. ni. 1.246; su. ni. 194) ‘‘te mayaṃ vicarissāma, gāmā gāmaṃ nagā nagaṃ…pe… sudhammata’’ nti, (su. ni. 182) tehi tapparāyaṇatākārassa paveditattā tathā vuttaṃ.

[t17] 「而这[礼拜]依亲属……乃至……[之别]（sopanesañāti…pe…vasena）」中，应各别配以：依亲属、依怖畏、依师长、依应施者。此中，「依亲属（ñātivasena）」者：即依亲属之性；于其余[诸项]中也是如此。「以对应施者的礼拜（dakkhiṇeyyapaṇipātena）」者：即以对应施者之性为因的礼拜。「以其余[三种]（itarehi）」者：即以依亲属之性等而转起的三种礼拜。[义注]为详细显示以「以其余[三种]」等略说之义，[故]说「所以

（tasmā）」等语。「礼敬（vandati）」者：这是礼拜的标相语。「这样的（evarūpaṃ）」——[义注]是就现法[之事]而说；[义注的]意趣是：希求后世的、或出离的教诫者，所作的唯是对应施者的礼拜。

So panesa ñāti…pe… vasenāti ettha ñātivasena, bhayavasena, ācariyavasena, dakkhiṇeyyavasenāti paccekaṃ yojetabbaṃ. Tattha ñātivasenāti ñātibhāvavasena. Evaṃ sesesupi. Dakkhiṇeyyapaṇipātenāti dakkhiṇeyyatāhetukena paṇipātena. Itarehīti ñātibhāvādivasappavattehi tīhi paṇipātehi. ‘‘Itarehī’’ tiādinā saṅkhepato vuttamatthaṃ vitthārato dassetuṃ ‘‘tasmā’’ tiādi vuttaṃ. Vandatīti paṇipātassa lakkhaṇavacanaṃ. Evarūpanti diṭṭhadhammikaṃ sandhāya vadati. Samparāyikañhi niyyānikaṃ vā anusāsaniṃ paccāsisanto dakkhiṇeyyapaṇipātameva karotīti adhippāyo.

[t18]「皈依的分别（saraṇagamanappabhedo）」者：即皈依之行的分别。

Saraṇagamanappabhedoti saraṇagamanavibhāgo.

[t19] 由于圣道正是出世间的皈依之行，[义注]才说「四沙门果是异熟果（cattārisāmaññaphalānivipākaphalaṃ）」。「一切苦的灭尽（sabbadukkhakkhayo）」者：即整个轮回之苦的不生起之灭。「这（etaṃ）」者：即如此所说的「他以正慧见四圣谛」[中]对圣谛的见。

Ariyamaggo eva lokuttaraṃ saraṇagamananti ‘‘cattāri sāmaññaphalāni vipākaphala’’nti vuttaṃ. Sabbadukkhakkhayoti sakalassa vaṭṭadukkhassa anuppādanirodho. Etanti ‘‘cattāri ariyasaccāni, sammappaññāya passatī’’ti evaṃ vuttaṃ ariyasaccassa dassanaṃ.

[t20]「依不执取为常等（niccāditoanupagamanādivasena）」者：即依不执取为「常」等。「不可能（aṭṭhānaṃ）」者：即因的遮遣。「没有机会（anavakāso）」者：即缘的遮遣。[义注]以此二[语]都唯是遮遣原因。「即（yaṃ）」者：即由何原因。「具足见的[人]（diṭṭhisampanno）」者：即具足道之见的须陀洹。「任何行（kañcisaṅkhāraṃ）」者：即四地的有为诸行中的任何一行。「执取为常（niccatoupagaccheyya）」者：即执取为「常」。「执取为乐（sukhatoupagaccheyya）」——这是就如「自我是纯乐的，死后无病」（《长部》1.76）那样依我见而执取为乐[而说的]。然而圣弟子以与见不相应之心，为止息热恼[之故]，也会执取某一行为乐，如同为醉象所惊吓的洁净婆罗门[趋向]粪堆一般。于「我」一段中，为摄取遍等施设，[圣典]不说「行」而说「任何法（kañcidhammaṃ）」。于这些段中，也应唯依四地而了知其限定，或唯依三地。因为凡夫依执取而执何何[法]，圣弟子便从彼彼中解开执取。

Niccādito anupagamanādivasenāti ‘‘nicca’’nti aggahaṇādivasena. Aṭṭhānanti hetupaṭikkhepo. Anavakāsoti paccayapaṭikkhepo. Ubhayenāpi kāraṇameva paṭikkhipati. Yanti yena kāraṇena. Diṭṭhisampannoti maggadiṭṭhiyā samannāgato sotāpanno. Kañci saṅkhāranti catubhūmakesu saṅkhatasaṅkhāresu ekasaṅkhārampi. Niccato upagaccheyyāti ‘‘nicco’’ti gaṇheyya. ‘‘Sukhato upagaccheyyā’’ti. ‘‘Ekantasukhī attā hoti arogo paraṃ maraṇā’’ti (dī. ni. 1.76) evaṃ attadiṭṭhivasena sukhato gāhaṃ sandhāyetaṃ vuttaṃ. Diṭṭhivippayuttacittena pana ariyasāvako pariḷāhavūpasamanatthaṃ mattahatthiparittāsito viya cokkhabrāhmaṇo ukkārabhūmiṃ kañci saṅkhāraṃ sukhato upagacchati. Attavāre kasiṇādipaññattisaṅgahatthaṃ ‘‘saṅkhāra’’nti avatvā ‘‘kañci dhamma’’nti vuttaṃ. Imesupi vāresu catubhūmakavaseneva paricchedo veditabbo, tebhūmakavaseneva vā. Yaṃ yañhi puthujjano gāhavasena gaṇhāti, tato tato ariyasāvako gāhaṃ viniveṭheti.

[t21]「母亲（mātaraṃ）」等[语]中，所意指的是生身之母、生身之父，以及作为人的漏尽者[即]阿罗汉。那么圣弟子会剥夺其他[人]的生命吗？——这也是不可能的；然而为显示凡夫之性的大罪过性、并为显示圣弟子[所得]之果，[圣典]才如此说。「以恶心（duṭṭhacitto）」者：即以杀害之心而心怀恶意。「出血（lohitaṃuppādeyya）」者：即于活着的身上，使[即使]只够一只小蝇饮的血流出。「破僧（saṅghaṃbhindeyya）」者：即以如此所说的五种原因——「以羯磨、以诵说、以宣言、以宣告、以取筹」（《附随》458）——破裂同一共住、住于同一界内的僧。「其他导师（aññaṃsatthāraṃ）」者：即如此执取其他宗师为「这是我的导师」——无有是处，此是其义。「他们不会去往恶趣之地

（nategamissantiapāyabhūmiṃ）」者：即那些皈依佛陀者不会以彼为因而去往恶趣，[而是]将充满天众，此是其义。

‘‘Mātara’’ ntiādīsu janikā mātā, janako pitā, manussabhūto khīṇāsavo arahāti adhippeto. Kiṃ pana ariyasāvako aññaṃ jīvitā voropeyyāti? Etampi aṭṭhānaṃ, puthujjanabhāvassa pana mahāsāvajjabhāvadassanatthaṃ, ariyasāvakassa ca phaladassanatthaṃ evaṃ vuttaṃ. Duṭṭhacittoti vadhakacittena paduṭṭhacitto. Lohitaṃ uppādeyyāti jīvamānakasarīre khuddakamakkhikāya pivanamattampi lohitaṃ uppādeyya. Saṅghaṃ bhindeyyāti samānasaṃvāsakaṃ samānasīmāyaṃ ṭhitaṃ saṅghaṃ. ‘‘Kammena, uddesena, voharanto, anussāvanena, salākaggāhenā’’ ti (pari. 458) evaṃ vuttehi pañcahi kāraṇehi bhindeyya. Aññaṃ satthāranti aññaṃ titthakaraṃ ‘‘ayaṃ me satthā’’ ti evaṃ gaṇheyya, netaṃ ṭhānaṃ vijjatīti attho. Na te gamissanti apāyabhūminti te buddhaṃ saraṇaṃ gatā taṃnimittaṃ apāyaṃ na gamissanti, devakāyaṃ pana paripūressantīti attho.

[t22] 「以十种[事]（dasahiṭhānehi）」者：即以十种原因。「胜过（adhigaṇhanti）」者：即制胜。「也依《韦罗摩经》等（velāmasuttādivasenāpi）」中，[所指]是：以量为一迦利沙（karīsa）四分之一的、数达八万四千的金钵、银钵与铜钵，依次盛满银、金与货币；以一切庄饰所严饰的八万四千头象、八万四千匹马、八万四千辆车、八万四千头母牛、八万四千名少女、八万四千张床座、八万四千俱胝件衣服，以及无量的嚼食、啜食等种种食物——[如此]舍施而连续转起七年又七个月的韦罗摩大施。比起它，施与一位须陀洹的施更有大果；比起施与一百位须陀洹[的施]，[施与]一位斯陀含[更有大果]；比起[它]，[施与]一位阿那含；比起[它]，[施与]一位阿罗汉；比起[它]，[施与]一位独觉佛；比起[它]，[施与]正等正觉者；比起[它]，施与以佛陀为首的僧团[更有大果]；比起[它]，为四方僧团建造精舍[更有大果]；比起[它]，皈依[更有大果]——[即]依阐明此义的《韦罗摩经》（《增支部》9.20）。因为曾这样说过：「居士，韦罗摩婆罗门所施的大施，与供养一位具足见者[相比]，这[后者]比那[前者]更有大果」等（《增支部》9.20）。「《韦罗摩经》等（velāmasuttādi）」中，应知以「等」一词摄取《最上净信经》（《增支部》4.34；《如是语》90）等。

Dasahi ṭhānehīti dasahi kāraṇehi. Adhigaṇhantīti abhibhavanti. Velāmasuttādivasenāpīti ettha karīsassa catutthabhāgappamāṇānaṃ caturāsītisahassasaṅkhyānaṃ suvaṇṇapātirūpiyapātikaṃsapātīnaṃ yathākkamaṃ rūpiyasuvaṇṇahiraññapūrānaṃ, sabbālaṅkārapaṭimaṇḍitānaṃ caturāsītiyā hatthisahassānaṃ, caturāsītiyā assasahassānaṃ, caturāsītiyā rathasahassānaṃ, caturāsītiyā dhenusahassānaṃ, caturāsītiyā kaññāsahassānaṃ, caturāsītiyā pallaṅkasahassānaṃ, caturāsītiyā vatthakoṭisahassānaṃ, aparimāṇassa ca khajjabhojjādibhedassa āhārassa pariccajanavasena sattamāsādhikāni sattasaṃvaccharāni nirantaraṃ pavattavelāmamahādānato ekassa sotāpannassa dinnadānaṃ mahapphalataraṃ, tato sataṃ sotāpannānaṃ dinnadānato ekassa sakadāgāmino, tato ekassa anāgāmino, tato ekassa arahato, tato ekassa paccekabuddhassa, tato sammāsambuddhassa, tato buddhappamukhassa saṅghassa dinnadānaṃ mahapphalataraṃ, tato cātuddisasaṅghaṃ uddissa vihārakaraṇaṃ, tato saraṇagamanaṃ mahapphalataranti imamatthaṃ pakāsentassa velāmasuttassa (a. ni. 9.20) vasena. Vuttañhetaṃ ‘‘yaṃ gahapati velāmo brāhmaṇo dānaṃ adāsi mahādānaṃ, yo cekaṃ diṭṭhisampannaṃ bhojeyya, idaṃ tato mahapphalatara’’ ntiādi (a. ni. 9.20). Velāmasuttādīti ādisaddena aggappasādasuttādīnaṃ (a. ni. 4.34; itivu. 90) saṅgaho daṭṭhabbo.

[t23] 「无智（aññāṇaṃ）」，即对三事功德的不知，[即]于彼的迷昧。以「究竟是佛陀呢，还是不是呢」等方式[而起的]「疑（vicikicchā）」，[即]疑惑。「邪智（micchāñāṇaṃ）」，即以计度它的诸功德为非功德而颠倒执取。以「等」一词摄取不恭敬、不尊重等。「不成为大光辉的（namahājutikaṃ）」者：即不明亮，[意即]不清净、不洁白，此是其义。「不成为大广布的（namahāvipphāraṃ）」者：即不高胜。「有罪的（sāvajjo）」者：即依渴爱、见等而有过失的。世间的皈依之行如同学处的受持一般，未取时限，唯以命为边际；所以它的破坏是由蕴的破坏[而有]，[义注]故说「无罪的[破坏]是依命终（anavajjokālakiriyāya）」。「它（so）」者：即无罪的皈依之行的破坏。虽然[它]无罪，也没有可意之果，[义注]故说「是无果的（aphalo）」。何故？由于无异熟；因为它不是不善。

Aññāṇaṃ vatthuttayassa guṇānaṃ ajānanaṃ, tattha sammoho. ‘‘Buddho nu kho, na nu kho’’ tiādinā vicikicchā saṃsayo. Micchāñāṇaṃ tassa guṇānaṃ aguṇabhāvaparikappanena viparītaggāho. Ādi-saddena anādarāgāravādīnaṃ saṅgaho. Na mahājutikanti na ujjalaṃ, aparisuddhaṃ apariyodātanti attho. Na mahāvipphāranti anuḷāraṃ. Sāvajjoti taṇhādiṭṭhādivasena sadoso, lokiyasaraṇagamanaṃ sikkhāsamādānaṃ viya aggahitakālaparicchedaṃ jīvitapariyantameva hoti, tasmā tassa khandhabhedena bhedoti āha ‘‘anavajjo kālakiriyāyā’’ ti. Soti anavajjo saraṇagamanabhedo. Satipi anavajjatte iṭṭhaphalopi na hotīti āha ‘‘aphalo’’ ti. Kasmā? Avipākattā. Na hi taṃ akusalanti.

[t24] 「谁是优婆塞（koupāsako）」，[这]是对自体的问，[意即]所说的是「以何为相的[人]是优婆塞」。「为何（kasmā）」，[这]是对因的问；[义注]以它显示「upāsaka一词依何转起之因缘而惯用于那人」，[义注]故说「为何称为优婆塞（kasmāupāsakotivuccati）」——一词于所诠[事]上的转起因缘，即是它的义成为彼[事]的原因。「他的戒是什么（kimassasīlaṃ）」者：即这优婆塞的戒是怎样的、以多少戒他才名为戒具足，此是其义。「活命是什么（koājīvo）」者：即他的正命是什么；而那[正命]是依远离邪命而有，所以那[邪命]也被分别[说明]。「失坏是什么（kāvipatti）」者：即他的戒或活命的失坏是什么——因为[规定或遮止]是就[所说的]紧邻者[而言]的。「成就（sampatti）」中也是同样的方法。

Ko upāsakoti sarūpapucchā, kiṃlakkhaṇo upāsakoti vuttaṃ hoti. Kasmāti hetupucchā, tena kena pavattinimittena upāsaka-saddo tasmiṃ puggale nirūḷhoti dasseti, tenāha ‘‘kasmā upāsakoti vuccatī’’ ti. Saddassa abhidheyye pavattinimittaṃ tadatthassa tabbhāvakāraṇaṃ. Kimassa sīlanti kīdisaṃ assa upāsakassa sīlaṃ, kittakena sīlenāyaṃ sīlasampanno nāma hotīti attho. Ko ājīvoti ko assa sammāājīvo, so pana micchājīvassa parivajjanena hotīti sopi vibhajīyati. Kā vipattīti kā assa sīlassa, ājīvassa vā vipatti. Anantarassa hi vidhi vā paṭisedho vā. Sampattīti etthāpi eseva nayo.

[t25] 「任何[人]（yokoci）」者：即刹帝利等中的任何一个；[义注]以此显示：[成为优婆塞的]原因唯是这皈依之行，而不是出身等的差别。

Yo kocīti khattiyādīsu yo koci, tena saraṇagamanaṃ evaṃ kāraṇaṃ, na jāti ādivisesoti dasseti.

[t26] 「由于亲近（upāsanato）」者：即由于正以那皈依之行、并于彼中以恭敬而作、与敬爱、尊重、崇敬等相应而承事。

Upāsanatoti teneva saraṇagamanena, tattha ca sakkaccakiriyāya ādara gāravabahumānādiyogena payirupāsanato.

[t27] 「诸离（veramaṇiyo）」者：杀生等恶戒称为「怨（vera）」；由于伤害、杀害、灭除它，故为「诸离（veramaṇiyo）」，[即]五种离；由于那戒以离为主，[义注]正因此才说「离[杀生]（paṭiviratohoti）」。

Veramaṇiyoti veraṃ vuccati pāṇātipātādidussīlyaṃ, tassa maṇanato hananato vināsanato veramaṇiyo, pañca viratiyo viratipadhānattā tassa sīlassa, tenevāha ‘‘paṭivirato hotī’’ ti.

[t28] 「邪商（micchāvaṇijjā）」者：即非正当的商[业]、不相宜的商[业]、不相称的商[业]。「舍弃（pahāya）」者：即唯以不作而舍断。「以法（dhammena）」者：即以不离于法的[方式]；[义注]以它也遮遣其余非法的活命。「以平等[之道]（samena）」者：即以不不平等的[方式]；[义注]以它显示：避开身不平等等恶行，而以身平等等善行[营]活命。「武器的买卖（satthavaṇijjā）」者：即自作、或令[人]作、或取得已作成的武器货品而出卖之。「众生的买卖（sattavaṇijjā）」者：即人的出卖。「肉的买卖（maṃsavaṇijjā）」者：即如屠夫等一般，养育鹿、猪等而成办肉[品]出卖之。「酒的买卖（majjavaṇijjā）」者：即调制任何酒而出卖之。「毒的买卖（visavaṇijjā）」者：即调制毒、或取得毒而出卖之。此中，武器的买卖由于成为伤害他人之因缘而说为不应作；众生的买卖由于令[人]成为不自由；肉的买卖由于是杀害之因；酒的买卖由于是放逸处。

Micchāvaṇijjāti na sammāvaṇijjā ayuttavaṇijjā asāruppavaṇijjā. Pahāyāti akaraṇeneva pajahitvā. Dhammenāti dhammato anapetena, tena aññampi adhammikaṃ jīvikaṃ paṭikkhipati. Samenāti avisamena, tena kāyavisaṃ ādiduccaritaṃ vajjetvā kāyasamādinā sucaritena jīvikaṃ dasseti. Satthavaṇijjāti āvudhabhaṇḍaṃ katvā vā kāretvā vā yathākataṃ vā paṭilabhitvā tassa vikkayo. Sattavaṇijjāti manussavikkayo. Maṃsavaṇijjāti

sūnakārādayo viya migasūkarādike posetvā maṃsaṃ sampādetvā vikkayo. Majjavaṇijjāti yaṃ kiñci majjaṃ yojetvā tassa vikkayo. Visavaṇijjāti visaṃ yojetvā vā visaṃ gahetvā vā tassa vikkayo. Tattha satthavaṇijjā paroparodhanimittatāya akaraṇīyā vuttā sattavaṇijjā abhujissabhāvakaraṇato, maṃsavaṇijjā vadhahetuto, majjavaṇijjā pamādaṭṭhānato.

[t29] 「唯他的（tasseva）」者：即以五种离为相的戒、以及以[远离]五种邪商为相的活命的。「失坏（vipatti）」者：即破坏与扰乱。「由它（yāya）」者：即由哪一种行道。「旃陀罗（caṇḍālo）」者：即优婆塞中的旃陀罗。「垢秽（malaṃ）」者：即优婆塞的垢秽。「卑劣者（paṭikiṭṭho）」者：即优婆塞中的下劣者。于佛陀等、以及于业与业果的信的颠倒即是「不信」，[即]邪胜解；具足如上所说的不信，[故为]「无信的（assaddho）」。依如上所说的戒的失坏与活命的失坏，[故为]「恶戒的（dussīlo）」。具足愚人所计度、称为吉祥礼俗的所见、所闻、所觉之吉祥——「由这所见等而有名为这样的吉祥」——[故为]「[执]吉祥礼俗的（kotūhalamaṅgaliko）」。「相信吉兆（maṅgalaṃpacceti）」者：即唯信受所见吉祥等所分别的吉祥。「而不[相信]业（nokammaṃ）」者：即不信受业为自己所有[之理]。「于此[教法]之外（itocabahiddhā）」者：即于此一切知佛陀的教法之外，[即]于外道之教中。「寻求应施者（dakkhiṇeyyaṃpariyesati）」者：即对恶行道者作「应受供养」之想而寻求。「先作供养（pubbakāraṃkaroti）」者：即先行作布施、恭敬等善行。而此中应把「寻求应施者」与「先作供养」合为一，[如此]了知五法。

Tassevāti pañcaveramaṇilakkhaṇassa sīlassa ceva pañcamicchāvaṇijjālakkhaṇassa ājīvassa ca. Vipattīti bhedo, pakopo ca. Yāyāti yāya paṭipattiyā. Caṇḍāloti upāsakacaṇḍālo. Malanti upāsakamalaṃ. Paṭikiṭṭhoti upāsakanihīno. Buddhādīsu kammakammaphalesu ca saddhāvipariyāyo assaddhiyaṃ micchādhimokkho, yathāvuttena assaddhiyena samannāgato assaddho. Yathāvuttasīlavipattiājīvavipattivasena dussīlo. ‘‘Iminā diṭṭhādinā idaṃ nāma maṅgalaṃ hotī’’ ti evaṃ bālajanaparikappitakotūhalasaṅkhātena diṭṭhasutamutamaṅgalena samannāgato kotūhalamaṅgaliko. Maṅgalaṃ paccetīti diṭṭhamaṅgalādibhedaṃ maṅgalameva pattiyāyati. No kammanti kammassakataṃ no pattiyāyati. Ito ca bahiddhāti ito sabbaññubuddhasāsanato bahiddhā bāhirakasamaye. Dakkhiṇeyyaṃ pariyesatīti duppaṭipannaṃ dakkhiṇārahasaññī gavesati. Pubbakāraṃ karotīti dānamānaṃ ādikaṃ kusalakiriyaṃ paṭhamataraṃ karoti. Ettha ca dakkhiṇeyyapariyesanapubbakāre ekaṃ katvā pañca dhammā veditabbā.

[t30] 成就应依失坏中所说的相反[方式]而了知。而这是[其]差别：依令四众生起喜爱之义，优婆塞本身即是宝，[故为]「优婆塞中的宝（upāsakaratanaṃ）」；由于功德之美与名声之香，优婆塞本身即是白莲，[故为]「优婆塞中的白莲（upāsakapadumaṃ）」；「优婆塞中的红莲（upāsakapuṇḍarīkaṃ）」也是如此。

Vipattiyaṃ vuttavipariyāyena sampatti veditabbā. Ayaṃ pana viseso – catunnampi parisānaṃ ratijananaṭṭhena upāsakova ratanaṃ upāsakaratanaṃ. Guṇasobhākittisaddasugandhatāya upāsakova padumaṃ upāsakapadumaṃ. Tathā upāsakapuṇḍarīkaṃ.

[t31] 「初（ādimhi）」者：即于「初」之义。「末（koṭiyaṃ）」者：即于边际之端。「以精舍的部分（vihāraggena）」者：即以内室的部分，[意即]以「住在这房间者得这一个面包果」等方式，依各各住处的部分[而分]，此是其义。无论作「ajjatagge」还是「ajjadagge」，其义唯是「今日」。

Ādimhītiādiatthe. Koṭiyanti pariyantakoṭiyaṃ. Vihāraggenāti ovarakakoṭṭhāsena, ‘‘imasmiṃ gabbhe vasantānamidaṃ nāma panasaphalaṃ pāpuṇātī’’ tiādinā taṃ taṃvasanaṭṭhānakoṭṭhāsenāti attho. Ajjatagganti vā ajjadagganti vā ajja icceva attho.

[t32] [义注]以「以诸命根而具足（pāṇehiupetaṃ）」显示那皈依之行以命为边际，说了「乃至我的生命转起（yāvamejīvitaṃpavattati）」等语；[其后]又为阐明那位王「我甚至以生命[为代价]供养那三事，[而]守护皈依之行」这一生起的意趣，[故]说「因为我（ahañhi）」等语。因为「以诸命根而具足」，即是「乃至我的诸命根住持，便这样具足皈依」；而所谓「具足」，不是唯以言语，也不是唯以一次的心生起，而是依舍与诸命根而尽形寿具足——此中之义应如是了知。

‘‘Pāṇehi upeta’’nti iminā tassa saraṇagamanassa āpāṇakoṭikataṃ dassento ‘‘yāva me jīvitaṃ pavattatī’’tiādīni vatvā puna jīvitenāpi taṃ vatthuttayaṃ paṭipūjento ‘‘saraṇagamanaṃ rakkhāmī’’ti uppannaṃ tassa rañño adhippāyaṃ vibhāvento ‘‘ahañhī’’tiādimāha. Pāṇehi upetanti hi yāva me pāṇā dharanti, tāva saraṇaṃ upetaṃ, upento ca na vācāmattena, na ekavāraṃ cittuppādamattena, atha kho pāṇānaṃ pariccajanavasena yāvajīvaṃ upetanti evamettha attho veditabbo.

[t33] 越过、[即]踏破善的界限而违犯[称为]「罪过（accayo）」；[义注]故说「过失（aparādho）」。或者，由它而越过、超越，故为「罪过」，[即]令违犯转起的不善法。由它而犯过，故正是它[称为]「过失（aparādho）」；因为它制伏犯过之人而转起，[义注]故说「超越、征服而转起（atikkammaabhibhavitvāpavatto）」。「行（carati）」者：即行持、[即]作。「唯以法（dhammeneva）」者：即以不离于法的运用。「[愿]接受（paṭiggaṇhātu）」者：即请依忍受而领受，此是其义；[义注]故说「请宽恕（khamatu）」。

Accayanaṃ sādhumariyādaṃ madditvā vītikkamanaṃ accayoti āha ‘‘aparādho’’ti. Acceti atikkamati etenāti vā accayo, vītikkamassa pavattanako akusaladhammo. So eva aparajjhati etenāti aparādho. So hi aparajjhantaṃ purisaṃ abhibhavitvā pavattati, tenāha ‘‘atikkamma abhibhavitvā pavatto’’ti. Caratīti ācarati karoti. Dhammenevāti dhammato anapetena payogena. Paṭiggaṇhātūti adhivāsanavasena sampaṭicchatūti atthoti āha ‘‘khamatū’’ti.

§ 251 “确实，大王，罪过战胜了你，如愚者、如痴者、如不善者——你竟剥夺了如法的法王、你父亲的生命。但是，大王，由于你见罪过为罪过而如法悔改，我们接受你的悔过。大王，凡是见罪过为罪过而如法悔改、于将来防护者，这在圣者之律中就是增长。”

. ‘‘Taggha tvaṃ, mahārāja, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yaṃ tvaṃ pitaraṃ dhammikaṃ dhammarājānaṃ jīvitā voropesi. Yato ca kho tvaṃ, mahārāja, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma. Vuddhihesā, mahārāja, ariyassa vinaye, yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṃ saṃvaraṃ āpajjatī’’ti.

义注（1 块）

[a1] 「确实（taggha）」者：是[表]一向[义]的不变词。「如法悔改（yathādhammaṃpaṭikarosi）」者：即依法所住立的那样而作，是所说的意思是「求得宽恕」。「我们接受你的[悔过]（taṃtemayaṃpaṭiggaṇhāma）」者：即我们宽恕你的那罪过。「大王，这在圣者之律中就是增长（vuḍḍhihesā,mahārāja,ariyassavinaye）」者：即大王，这在圣者之律、[亦即]佛世尊的教法中名为增长。哪一种[增长]呢？即这见罪过为罪过而如法悔改、于将来趣向防护[之事]。而[世尊]为使教说依人而立，说了「凡见罪过为罪过而如法悔改、于将来防护者」。

. Tagghāti ekaṃse nipāto. Yathā dhammaṃ paṭikarosīti yathā dhammo ṭhito tatheva karosi, khamāpesīti vuttaṃ hoti. Taṃ te mayaṃ paṭiggaṇhāmāti taṃ tava aparādhaṃ mayaṃ khamāma. Vuḍḍhihesā, mahārāja ariyassa vinayeti esā, mahārāja, ariyassa vinaye buddhassa bhagavato sāsane vuḍḍhi nāma. Katamā? Yāyaṃ accayaṃ accayato disvā yathādhammaṃ paṭikaritvā āyatiṃ saṃvarāpajjanā, desanaṃ pana puggalādhiṭṭhānaṃ karonto – ‘‘yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṃ saṃvaraṃ āpajjatī’’ti āha.

复注（1 块）

[t1] 由于为连同诸天的世间趋近为「皈依（saraṇa）」，故为「圣者（ariyo）」，[即]如来；[义注]故说「在圣者之律、[亦即]佛世尊的教法中（ariyassavinayebuddhassabhagavatosāsane）」。「使[教说]依人而立（puggalādhiṭṭhānaṃkaronto）」——诚然，「这就是增长（vuḍḍhihesā）」一句是依法而立而开始的；即使如此，[世尊]为使教说依人而立，[故]说「[凡……]于将来防护[者]（saṃvaraṃāpajjati）」——[如此]连属。

. Sadevakena lokena ‘‘saraṇa’’nti araṇīyato ariyo, tathāgatoti āha ‘‘ariyassa vinaye buddhassa bhagavato sāsane’’ti. Puggalādhiṭṭhānaṃ karontoti kāmaṃ ‘‘vuddhi hesā’’ti

dhammādhiṭṭhānavasena vākyaṃ āraddhaṃ, tathāpi desanaṃ pana puggalādhiṭṭhānaṃ karonto saṃvaraṃ āpajjatīti āhāti yojanā.

§ 252 如是说时，摩揭陀国王韦提希子阿阇世对世尊如此说：“尊者，现在我们要告辞了，我们事务繁忙，有许多应做的事。”“大王，现在请随你认为适时[而做]吧。”于是，摩揭陀国王韦提希子阿阇世欢喜、随喜世尊之所说，从座位起来，礼敬世尊，右绕之后离去。

. Evaṃ vutte, rājā māgadho ajātasattu vedehiputto bhagavantaṃ etadavoca – ‘‘handa ca dāni mayaṃ, bhante, gacchāma bahukiccā mayaṃ bahukaraṇīyā’’ ti. ‘‘Yassadāni tvaṃ, mahārāja, kālaṃ maññasī’’ ti. Atha kho rājā māgadho ajātasattu vedehiputto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

> 译注：Yassadāni tvaṃ kālaṃ maññasi 为送客惯用语，直译“现在你考虑[做]什么的时间吧”，译文取通行的“请随你认为适时[而做]吧”。

义注（1 块）

[a1] 「如是说时（evaṃvutte）」者：即世尊如此说时。「尊者，现在我们要[告辞]了（handacadānimayaṃ,bhante）」中，「handa」是[表]催促之义的不变词；因为他作了前往的催促而这样说。「事务繁忙（bahukiccā）」者：即事务重大。「有许多应做的事（bahukaraṇīyā）」者：这是它的同义语。「现在请随你（yassadānitvaṃ）」者：即大王，你现在认为、知道前往的时候[到了]，那时候就由你自己知道——是所说的意思。「右绕之后离去（padakkhiṇaṃkatvāpakkāmi）」者：即三次右绕，把十指合拢而光耀的合掌置于头上，在视野所及之处一直面向世尊而退，在离开视野之处以五体投地礼敬后离去。

> . Evaṃ vutteti evaṃ bhagavatā vutte. Handa ca dāni mayaṃ bhanteti ettha handāti vacasāyatthe nipāto. So hi gamanavacasāyaṃ katvā evamāha. Bahukiccāti balavakiccā. Bahukaraṇīyāti tasseva vevacanaṃ. Yassadāni tvanti yassa idāni tvaṃ mahārāja gamanassa kālaṃ maññasi jānāsi, tassa kālaṃ tvameva jānāsīti vuttaṃ hoti. Padakkhiṇaṃ katvā pakkāmīti tikkhattuṃ padakkhiṇaṃ katvā dasanakhasamodhānasamujjalaṃ añjaliṃ sirasi patiṭṭhapetvā yāva dassanavisayaṃ bhagavato abhimukhova paṭikkamitvā dassanavijahanaṭṭhānabhūmiyaṃ pañcapatiṭṭhitena vanditvā pakkāmi.

§ 253 在摩揭陀国王韦提希子阿阇世离去不久，世尊对比丘们说：“诸比丘，这位王已损伤了自己！诸比丘，这位王已毁伤了自己！诸比丘，假如这位王没有剥夺如法的法王、他父亲的生命，他就能在这个座位上生起远尘离垢的法眼（dhammacakkhu）。”世尊如此说。那些比丘满意、欢喜世尊之所说。

. Atha kho bhagavā acirapakkantassa rañño māgadhassa ajātasattussa vedehiputtassa bhikkhū āmantesi – ‘‘khatāyaṃ, bhikkhave, rājā. Upahatāyaṃ, bhikkhave, rājā. Sacāyaṃ, bhikkhave, rājā pitaraṃ dhammikaṃ dhammarājānaṃ jīvitā na voropessatha, imasmiññeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ uppajjissathā’’ ti. Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

> 译注：khatāyaṃ rājā， upahatāyaṃ rājā 直译为“此王已被挖损，此王已被伤害”；义注谓其善根已被弑父之业所毁，故译作“已损伤了自己、已毁伤了自己”。原文为对同一位王的两句重叠感叹，非指两位王。

义注（4 块）

[a1] 「诸比丘，这位王已损伤了[自己]（khatāyaṃ,bhikkhave,rājā）」者：即诸比丘，这位王已损伤。「已毁伤了[自己]（upahatāyaṃ）」者：即这[位王]已毁伤。是所说的意思：诸比丘，这位王已成为损伤的、毁伤的、失去依处的；他就这样为自己所损伤，以致自己的依处不成。「远尘（virajaṃ）」者：即离贪尘等的。唯由贪垢等已

离去而「离垢（vītamalaṃ）」。「法眼（dhammacakkhuṃ）」者：即于诸法之眼，或以法所成之眼；在其他处它是三[种]道的同义语，而此处唯是须陀洹道的。是所说的意思：若他没有杀父，那么如今就在此座上坐着而证得须陀洹道了；然而由于与恶友交往而对他有了障难。虽然如此，由于他前往如来[之处]而皈依三宝，所以依我教法的伟大，正如有人杀了人[却]只以一把花的[轻]罚而得脱；同样，[他]将投生于铜锅[地狱]，三万年间下堕而到达底层，[再]三万年间上升而再到达上层之后便得解脱——相传这也正是世尊所说的，只是没有编入圣典。

. Khatāyaṃ, bhikkhave, rājāti khato ayaṃ, bhikkhave, rājā. Upahatāyanti upahato ayaṃ. Idaṃ vuttaṃ hoti – ayaṃ, bhikkhave, rājā khato upahato bhinnapaṭiṭṭho jāto, tathānena attanāva attā khato, yathā attano paṭiṭṭhā na jātāti. Virajanti rāgarajādivirahitaṃ. Rāgamalādīnaṃyeva vigatattā vītamalaṃ. Dhammacakkhunti dhammesu vā cakkhuṃ, dhammamayaṃ vā cakkhuṃ, aññesu ṭhānesu tiṇṇaṃ maggānametaṃ adhivacanaṃ. Idha pana sotāpattimaggasseva. Idaṃ vuttaṃ hoti – sace iminā pitā ghātito nābhavissa, idāni idhevāsane nisinno sotāpattimaggaṃ patto abhavissa, pāpamittasaṃsaggena panassa antarāyo jāto. Evaṃ santepi yasmā ayaṃ tathāgataṃ upasaṅkamitvā ratanattayaṃ saraṇaṃ gato, tasmā mama sāsanamahantatāya yathā nāma koci purisassa vadhaṃ katvā pupphamuṭṭhimattena daṇḍena mucceyya, evameva lohakumbhiyaṃ nibbattitvā tiṃsavassasahassāni adho patanto heṭṭhimatalaṃ patvā tiṃsavassasahassāni uddhaṃ gacchanto punapi uparimatalaṃ pāpuṇitvā muccissatīti idampi kira bhagavatā vuttameva, pāḷiyaṃ pana na ārūḷhaṃ.

[a2] 而王听闻这部经之后得到了什么功德吗？得到了大功德。因为他自从杀父之时起，无论昼夜都得不到睡眠；而自从前往导师[之处]、听闻了这甘美而有滋养的说法之时起，便得到了睡眠，[并]对三宝作了大恭敬。具足凡夫之信者，没有与这位王相等的。而他在未来将成为名为维基答维（Vijitāvī）的独觉佛而般涅槃。「世尊如此说」。「那些比丘满意、欢喜世尊之所说」。

Idaṃ pana suttaṃ sutvā raññā koci ānisaṃso laddhoti? Mahāānisaṃso laddho. Ayañhi pitu māritakālato paṭṭhāya neva rattiṃ na divā niddaṃ labhati, satthāraṃ pana upasaṅkamitvā imāya madhurāya ojavantiyā dhammadesanāya sutakālato paṭṭhāya niddaṃ labhi. Tiṇṇaṃ ratanānaṃ mahāsakkāraṃ akāsi. Pothujjanikāya saddhāya samannāgato nāma iminā raññā sadiso nāhosi. Anāgate pana vijitāvī nāma paccekabuddho hutvā parinibbāyissatīti. Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

[a3] 如是，于《吉祥悦意》长部义注中，

Iti sumaṅgalavilāsiniyā dīghanikāyaṭṭhakathāyaṃ

[a4] 《沙门果经义注》毕。

Sāmaññaphalasuttavaṇṇanā niṭṭhitā.

复注（4 块）

[t1] 由于损伤了本应就在此自体中成就的自己的诸善根，[故为]「已损伤的（khato）」；由于毁伤了那些[善根]，[故为]「已毁伤的（upahato）」；[义注]以此二[语]都唯是说他的业的过失。「依处（patiṭṭhā）」者：由它而入正性决定，故为「依处」，[即]他的亲依止具足；由它而那[依处]因作为的过失被破坏、被毁灭，故为「失去依处的（bhinnapatiṭṭho）」；[义注]故说「就这样（tathā）」等语。「于诸法之眼（dhammesucakkhu）」者：即于四谛诸法上，依见它们之义而为眼。「在其他处（aññesuṭhānesu）」者：即在其他经句中。「便得解脱（muccissati）」者：即受煮六万年之后，便从铜锅地狱得解脱。

. Imasmiṃyeva attabhāve nippajjanakānaṃ attano kusalamūlānaṃ khaṇanena khato, tesaṃyeva upahananena upahato. Ubhayenāpi tassa kammāparādhameva vadati. Patiṭṭhāti sammattaniyāmokkamanaṃ etāyāti patiṭṭhā, tassa upanissayasampadā. Sā kiriyāparādhena bhinnā vināsitā etenāti bhinnapatiṭṭho, tenāha ‘‘tathā’’ tiādi. Dhammesu cakkhunti catusaccadhammesu tesaṃ dassanaṭṭhena cakkhu. Aññesu ṭhānesūti aññesu suttapadesu. Muccissatīti saṭṭhi vassasahassāni paccitvā lohakumbhī narakato muccissati.

[t2] 若[他]于次一自体中在地狱受煮，那么听闻这部经，王得到了什么功德呢？——[义注]故说「大功德（mahānisaṃso）」等语。而应知那功德是这样的现法[功德]：以「得到睡眠」为首[所说]的、当时身与心的苦的离去，对三宝所作的大恭敬，以及殊胜的凡夫之信的获得；至于后世的[功德]，则于此后诸有中也正是无量的。

Yadi anantare attabhāve narake paccati, imaṃ pana suttaṃ sutvā rañño ko ānisaṃso laddhoti āha ‘‘mahānisaṃso’’ tiādi. So pana ānisaṃso niddālābhasīsena vutto tadā kāyikacetasikadukkhāpagamo, tiṇṇaṃ ratanānaṃ mahāsakkārakiriyā, sātisayo pothujjanikasaddhāpaṭilābhoti evaṃpakāro diṭṭhadhammiko, samparāyiko pana aparāparesupi bhavesu aparimāṇo yevāti veditabbo.

[t3] 于此[有人]诘难：若在王没有业的障难时，法眼就会在那座位上生起，那么[他]将来怎么会成为独觉佛而般涅槃呢？若[他]将成为独觉佛而般涅槃，那么当时法眼又怎么会生起呢？——声闻菩提与独觉菩提的亲依止岂不是不同的依止吗？——这并不相违，因为他的独觉菩提资粮正是从此以后才要积集的。因为以声闻菩提而觉悟的众生，在那[菩提]的会合不成时，也会在他时以独觉菩提而觉悟，因为[彼时]有已作的发愿。而另有[师]说：「这[位王]正是为独觉菩提而作发愿的。因为即使已作发愿者，若于彼[菩提]未达决定——由于那智未至成熟——也会在导师现前时证得声闻菩提；[故]世尊说『诸比丘，假如这位王（sacāyaṃbhikkhaverājā）』等语。而唯有大菩萨才免于无间[业]，其余菩萨则不[免]；正因如此，虽已于独觉菩提得决定，提婆达多（Devadatta）仍以长时所积的、对世间依怙的憎恨而造下极重的无间[业]。所以，这位如今由业的障难而见之现观未得会合的王，将依独觉菩提的决定，于未来成为独觉佛而般涅槃。」——应如此了知。

Etthāha – yadi rañño kammantarāyābhāve tasmiṃyeva āsane dhammacakkhu uppajjissati, kathaṃ anāgate paccekabuddho hutvā parinibbāyissati. Atha paccekabuddho hutvā parinibbāyissati, kathaṃ tadā dhammacakkhuṃ uppajjissati, nanu ime sāvakabodhipaccekabodhiupanissayā bhinnanissayāti? Nāyaṃ virodho ito parato evassa paccekabodhisambhārānaṃ sambharaṇīyato. Sāvakabodhiyā bujjhanakasattāpi hi asati tassā samavāye kālantare paccekabodhiyā bujjhissanti katābhinīhārasambhavato. Apare pana bhaṇanti ‘‘paccekabodhiyā yevāyaṃ katābhinīhāro. Katābhinīhārāpi hi tattha niyatiṃ appattā tassa ñāṇassa paripākaṃ anupagatattā satthu sammukhībhāve sāvakabodhiṃ pāpuṇissantīti bhagavā ‘sacāyaṃ bhikkhave rājā’ tiādimāha. Mahābodhisattānameva ca ānantariyaparimutti, na itarabodhisattānaṃ. Tathā hi paccekabodhiyaṃ niyato samāno devadatto cirakālasambhūtena lokanāthe āghātena garutarāni ānantariyāni pasavi, tasmā kammantarāyenāyaṃ idāni asamavetadassanābhisamayo rājā paccekabodhiniyāmena anāgate paccekabuddho hutvā parinibbāyissatī’’ ti daṭṭhabbaṃ.

[t4] 《沙门果经》解说之隐义显扬[毕]。

Sāmaññaphalasuttavaṇṇanāya līnatthappakāsanā.

第二《沙门果经》完。

Sāmaññaphalasuttaṃ niṭṭhitaṃ dutiyaṃ.

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