

## 《雜阿含經論會編》(上)<sup>1</sup> 六入處誦·入處相應·第 219-285 經<sup>2</sup>

溫宗堃 敬編

### 經 219 (274)<sup>3</sup>

◎佛說應棄捨「非汝有者」，即內六入處。觀其非我、非我所，能對世間無所取，無所著，自覺涅槃。

◎《雜》《相》對照

p.355 非汝有者當棄捨！

S IV 81: Yam bhikkhave, na tumhākam, tam pajahatha.

### 經 220 (275)【上貪】

◎此經敘說，雖然難陀尊者容貌端正且愛欲重，然因他能「關閉根門」、「飲食知量」、「初夜後夜精勤修習」，「成就正念正智」，所以能夠盡形壽保持梵行圓滿清淨。

◎漢譯之雅

p.356 其有說言愛欲重者，其唯難陀，是則正說。

A IV 166: ‘Tibbarāgo’ti, bhikkhave, nandaṃ sammā vadamāno vadeyya.

◎《雜》《相》一致

p.356: 諸比丘！而今難陀關閉根門，飲食知量，初夜後夜精勤修習，(正念)正智成就，堪能盡壽，純一滿淨，梵行清白。

A IV 166: Kimaññatra, bhikkhave, nando indriyesu guttadvāro<sup>4</sup>, bhojane mattaññū, jāgariyaṃ anuutto, satisampajaññena samannāgato, yehi nando sakkoti paripunṇaṃ parisuddhaṃ brahmacariyaṃ caritum!

◎《雜》《增支》一致

p.357 彼難陀晝則經行、坐禪，除去陰障，以淨其身；於初夜時，經行、坐禪，除去陰障，以淨其身。△「身」於《增支部》作「心」。

...nando divasaṃ caṅkamaṇa nisajjāya āvaraṇīhehi dhammehi cittam parisodheti; rattiyaṃ paṭhamam yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittam parisodheti...

◎漢譯之雅

p.357 彼善男子難陀，覺諸受起，覺諸受住，覺諸受滅，正念而住，不令散亂。覺諸想起，覺諸想住，覺諸想滅；覺諸覺起，覺諸覺住，覺諸覺滅，正念而住，不令散亂。

<sup>1</sup> 印順法師著，1994，《雜阿含經論會編》，1983年初版，新竹：正聞出版社。

<sup>2</sup> 印順法師所編《雜阿含經·入處相應》之經數次第。

<sup>3</sup> 「經 219 (274)」：“219”表《雜阿含經論會編·入處相應》219 經；“(274)”表《大正藏·雜阿含經》之經數。以下類同。

<sup>4</sup> Mp II 83: Indriyesu guttadvāroti manacchatṭhesu indriyesu pihitadvāro. (守護根門：關閉以意為第六的諸根之門。)

...nandassa viditā vedanā uppajjanti, viditā upatthahanti, viditā abbattham gacchanti; viditā saññā...pe...viditā vitakkā...pe... abbattham gacchanti. idaṃ kho, bhikkhave, nandassa satisampajaññasmiṃ hoti.

△《雜》之誤刻

p.357<sub>2</sub> 氣力安樂無罪觸住... (p.357<sub>3</sub> 乃至無間獨住...)

...yātrā ca me bhavissati anavajjata ca phāsuvihāro cā'ti. (無罪)

經 221 (276) 【教授】

◎佛陀年邁，因而令其長老弟子輪流為比丘尼說法。此經描述難陀尊者兩次為五百比丘尼說法，第一次的教授使她們皆成三果，第二次則令成阿羅漢。

△(依《瑜伽》第一次說法的內容可分為四部分：(1)如實觀內六處、外六處、六識、六觸、六受、六想、六思、六愛無我；(2)以「油燈之光」、「大樹之影」二喻說「內六處、外六處無常」，「作為緣的內外六處滅，則果(喜樂等受)亦滅」；(3)以「屠牛喻」說有學聖弟子雖存內、外六處，但已用智慧刀斷除一切煩惱；(4)當觀五蘊、六入之生滅，修四念處，七覺分，以斷三漏。

◎《雜》的誤刻？

p.363 諸姊妹！譬如大樹、根、莖、枝、葉，根亦無常，莖、枝、葉皆悉無常。

M III 274: Seyyathāpi, bhaginiyo, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākḥāpalāsampi aniccaṃ vipariṇāmadhammaṃ, chāyāpi aniccā vipariṇāmadhammā.

(MLDB 1122: Sisters, suppose a great tree is standing possessed of heartwood: its root is impermanent and subject to change, its trunk is impermanent and subject to change, its branches and foliage are impermanent and subject to change.)

△《雜》似同語反覆，且未提「影無常」

經 222 (277) 【苦住】

◎守根律儀者能得定，得定者能如實知見。

◎《雜》《相》對照

眼根不律儀所攝護，眼識著色，緣著故以生苦受，苦受故不一其心，不一其心故不得如實知見，不得如實知見故不離疑惑。

Cakkhundriyaṃ asaṃvutassa<sup>5</sup>...viharato cittaṃ byāsiñcati. Cakkhuvīññeyyesu rūpesu tassa byāsittacitassa pāmojjaṃ na hoti. Pāmojje asati pīti na hoti. Pītiyā asati passaddhi na hoti. Passaddhiyā asati dukkhaṃ hoti. Dukkhiro cittaṃ na samādhīyati. Asamāhīte cite dhammā na pātubhavanti.

《瑜伽》身不輕安，心不輕安，是故彼受麤重所作苦。

經 223 (278) 【觀察】

◎此經解說「退法」、「不退法」及「六勝入處」

◎《雜》《相》《瑜伽》對照

<sup>5</sup> Spk III 30 : asaṃvutassāti apihitassa na pidahitvā sañchāditvā ṭhapitassa.

《雜》p.368 云何不退法？眼識色緣，不生欲覺結，彼比丘不歡喜…

《相》S IV 77: Kathañca, bhikkhave, aparihānadhammo hoti? Idha, bhikkhave, bhikkhuno cakkhunā rūpaṃ disvā uppajjanti pāpakā akusalā sarasaṅkappā saṃyojaniyā. Tañce bhikkhu nādhivāseti..

(CDB 1178: Here, bhikkhus, when a bhikkhu has seen a form with the eye, there arise in him evil unwholesome states, memories and intentions connected with the fetters. If the bhikkhu does not tolerate them...)

《瑜伽》：若心漂漾，能正了知，還復整攝，是故不退。

△《雜》的「不退法」與「六勝入處」，皆「不生欲覺結」，重覆？

◎《雜》《相》對照

眼識色緣，不生欲覺結染著，當知是比丘勝彼入處；勝彼入處，是世尊所說。

Idha, bhikkhave, bhikkhuno cakkhunā rūpaṃ disvā nuppajjanti pāpakā akusalā sarasaṅkappā saṃyojaniyā...Veditabbametam, bhikkhave, bhikkhunā-  
'abhibhūtametam āyatanam'. Abhibhāyatanañhetam vuttaṃ bhagavatāti.

(CDB 1179 : ...The bhikkhu should understand this thus: 'This base has been mastered. For this has been called a mastered based by the Blessed One.')

經 224 (279) 【引發】

◎若於六根不調伏、不關閉、不守護、不執持，則於未來必受苦報。

經 225 (280) 【不應供】

◎此經說兩類的沙門、婆羅門：應恭敬尊重，及不應恭敬尊重。

◎《雜》《相》對照

372<sub>1</sub> 內心不寂靜，所行非法，所行疎濫行。

M III 291: ajjhataṃ avūpasantacittā, samavisamaṃ caranti kāyena vācāya manasā,...  
(samavisamaṃ = now righteously now unrighteously)

△ 疎濫 = 疏濫 = 迂闊拘謹??

◎《雜》《相》對照

p.372-372 彼沙門、婆羅門有何行，有何形貌，有何相，汝等知是沙門、婆羅門，離貪向、調伏貪，離恚向、調伏恚，離癡向、調伏癡？

S III 293: Ke paṇāyasmantānaṃ ākāra, ke anvayā, yena tumhe āyasmanto evaṃ vadetha- Addhā te āyasmanto vītarāgā vā rāgavinayāya vā patipannā, vītadosā vā dosavinayāya patipannā, vītamohā vā mohavinayāya vā patipannā'ti?

經 226 (281)

◎佛陀的教法不為責難他論、也不為免脫他難，但以「明、解脫」為福利。而「明、解脫」亦有跡可至。即修「六觸入處律儀」→「三妙行」→四念處→七覺分→明、解脫。

△整部經約對應 S 46:6；七覺支依序生起的部分約對應 S 46:3。

◎《雜》《瑜伽》《相》對照

p.374 長夜久遠，種種異道，沙門、婆羅門、遮羅迦出家，競勝論議，相違反論議福利，迭相破壞。

《瑜伽》：有諸沙門、婆羅門等，為諸弟子宣說法時，多分為求詰責勝利，及求免脫他難勝利。

S V 73: So tatha passāmi eke samaṇabrāhmaṇe itivādappamokkhānisamsaṅceva katham kathente upārambhānisamsaṅca...

◎《雜》《相》《瑜伽》對照

《雜》p.376 若比丘修念覺分，依遠離、依離欲、依滅，捨於進趣；修念覺分，逮得明、解脫清淨滿足。乃至修習捨覺分，亦如是說。<sup>6</sup>

《相》S V 75:...bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ...pe...upekkhāsambojjhaṅgaṃ.....

《瑜伽》：棄捨下劣修覺分故，迴向勝妙修覺分故，名棄捨迴向。△「相違釋」△「捨於進趣」=「棄捨迴向」=vossagga-pariṇāmi<sup>7</sup>(maturing in release (△依主釋))

△Pariṇamati: 1. to change (trs. & intrs.), lit. to bend round, to turn (round), to be transformed into (acc.) 2. to change into a diff. state, to ripen, mature

△Pariṇāmin (adj.) [fr. pariṇāma] ending in, resulting in (--°) M I.11, 526; III.88.

經 227 (282)

◎「眼不見色、耳不聽聲」的修根方式與佛教的「修根」不同。此經敘述三種修根：「賢聖法律無上修根」、「賢聖修根」及「學見跡」。

◎雜相比較

《雜》的「無上修根」類似《相》ariyo bhāvitindriyo(指阿羅漢)

《雜》的「學見跡」對應《相》的 sekho pāṭipado (指有學)。

《雜》的「賢聖修根」類似《相》的 ariyassa vinaye anuttarā indriyabhāvanā(指觀)。

△p.379,5 「見可意色」，「色」應刪？

◎雜相比較

p.379 眼、色緣、生眼識，生可意，生不可意，生可意、不可意，彼聖弟子如是如實知：我眼、色緣，生眼識，生可意，生不可意，生可意、不可意。此則寂滅，此則勝妙，所謂俱捨。

<sup>6</sup> 大正 2，頁 208c：若比丘修念覺分，依遠離、依無欲、依滅、向於捨。修念覺分已，滿足明、解脫。乃至修捨覺分，依遠離、依無欲、依滅、向於捨。如是修捨覺分已，明、解脫滿足。

《阿毗達磨集異門論》卷第二(大正 26，頁 372b)：苾芻當知：諸多聞聖弟子修念等覺支，依止厭、依止離、依止滅、迴向於捨。修擇法、精進、喜、輕安、定、捨等覺支，依止厭、依止離、依止滅、迴向於捨。

<sup>7</sup> Ps I 89: Kevalañhettha **vossaggo** duvidho pariccāgavossaggo ca pakkhandanavossaggo cāti. Tatha **pariccāgavossaggoti** vipassanākkhaṇe ca tadaṅgavasena, maggakkhaṇe ca samucchavedavasena kilesappahānaṃ. **Pakkhandanavossaggoti** vipassanākkhaṇe tanninnābhāvena, maggakkhaṇe pana ārammaṇakaraṇena nibbānapakkhandanaṃ. Tadubhayampi imasmiṃ lokiyalokuttaramissake atthavaṇṇanānaye vaṭṭati. Tathā hi ayam satisambojjhaṅgo yathāvuttena pakārena kilese pariccajati, nibbānaṅca pakkandati. **Vossaggapariṇāminti** iminā pana sakalena vacanena vossaggattam pariṇamantaṃ pariṇatañ ca paripaccantaṃ paripakkañcāti. Idam vuttam hoti “ayañhi bojjaṅgabhāvanānuyutto bhikkhu yathā satisambojjhaṅgo kilesapariccāgavossaggattam nibbāpakkhandanavossaggattaṅca paripaccati, yathā ca paripakko hoti, tathā naṃ bhāveti”ti.

M III 299: bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So evaṃ pajānāti- ‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ. Tañca kho saṅkhatam oḷārikam paṭiccasamuppannaṃ. Etam santam etam pañitam yadidaṃ- upekkhā’ti.

◎《雜》《中部》對照

p.381:眼、色緣，生眼識，生可意，生不可意，生可意、不可意，彼聖弟子慚、恥、厭惡。

M III 300-301:...bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ. So tena uppannena manāpena uppannena amanāpena uppannena manāpāmanāpena attīyati harāyati jigucchati. (is ashamed, humiliated, disgusted)

經 228 (304)

◎此經論述內、外六處、六識、六觸、六受、六愛皆有、生滅，故皆非「我」。如實得此無我見者，正向涅槃。

◎《雜》《相》對照

p.383 我當為汝等說法，初、中、後善，善義、善味，純一滿淨，梵行清白。諦聽，善思，有六六法。

M III 280: dhammaṃ vo bhikkhave, desessāmi ādikalyāṇam majjhekalyāṇam pariyośanakalyāṇam sāttham sabyañjanam,<sup>8</sup> kevalaparipunnam parisuddham brahmacariyaṃ pakāsessāmi, yadidaṃ - cha chakkāni.

(MDLB 1129...with the right meaning and phrasing, I shall reveal a holy life that is utterly perfect and pure, that is, the six sets of six.)

△經文漏提「愛亦無我」。

△《瑜伽》提到「三種受緣生三種煩惱」，《雜》缺，但《相》有。

經 229 (305) 【定法】

◎如實知內、外六處、六識、六觸、三受者，便於彼不生染著，成就正見。有正見者，亦具餘七道支，同時滿足餘三十七菩提分，知所應知(名色)、斷所應斷(無明、有愛)、證所應證(明、解脫)、修所應修(止、觀)。

◎《雜》似語意不明

《雜》p.386 作如是知、如是見者，名為正見修習滿足，正志，正方便，正念，正定，前說正語，正業，正命清淨修習滿足，是名修習八聖道清淨滿足。

M III 289: Yā tathābhūtaṃ diṭṭhi sāssa hoti sammādiṭṭhi; yo tathābhūtaṃ saṅkappo svāssa hoti sammāsaṅkappo; yo tathābhūtaṃ vāyāmo svāssa hoti sammāvāyāmo; yā tathābhūtaṃ sati sāssa hoti sammāsati; yo tathābhūtaṃ samādhi svāssa hoti sammāsamādhi. Pubbeva kho paṇassa kāyakammaṃ vacīkammaṃ ājivo suparisuddho hoti. Evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

<sup>8</sup> Vyañjana (PED 652) (nt.) [fr. vi+añj, cp. añjati<sup>2</sup> & abbhañjati] 1. (accompanying) attribute, distinctive mark, sign, characteristic; 2. letter (of a word) as opposed to **attha** (meaning, sense, spirit); 3. condiment, curry.

◎《雜》《相》《瑜伽》對照

《相》Tassime dve dhammā yuganandhā vattanti- samatho ca vipassanā ca.

《瑜伽》由是因緣，止、觀二種平等雙轉。<sup>9</sup>

◎《雜》《相》對照

《雜》p.387: 何等法應知、應修？所謂止、觀。

M III 289: Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā? Samatho ca vipassanā ca... (△「止」，原本誤作「正」，導師已改)

經 230-231 (306-307) 【見】

◎此經說明什麼是「見法」。所謂的「人、眾生」等只是「內、外六處」(色)及「識、觸、受、想、思」(非色=名)的顯現，它們是無常、有爲，思願所生，是苦。此等色、無色蘊一再的出生便是苦，唯有其無餘永斷方是寂滅、勝妙。

△p.390,1「如是生」的「生」=jāti<sup>10</sup>

△p.390,4「盡、離欲、滅、息、沒」的「離欲」(virāga)應解作 fading away<sup>11</sup>。

△p.389 人 manussa, 眾生 satta, 那羅 nara, 摩[少+兔]闍 manuja, 摩那婆, 士夫 purisa, 福伽羅 puggala, 耆婆 jīva, 禪頭 jantu。<sup>12</sup>

經 232 (308) 【苦】

◎凡夫不如實知外六處之「集、滅、味、患、離」，愛著外六處；當外六處變異、滅盡時，則生大苦。如來與聖者則與此相反。

◎《雜》《相》對照

《雜》p.392 如來於色，色集、色滅、色味、色患、色離如實知，如實知己，於色不復染著、愛樂住；彼色變易、無常、滅盡，則生樂住。

S IV 127: Tathāgato ca kho, bhikkhave, araham sammāsambuddho rūpānam samudayañca atthaṅgamañca assādañca ādīnavam ca nissaranañca yathābhūtaṃ veditvā na rūpārāmo na rūparato na rūpasammudito. Rūpavipariṇāmvirāganirodhā sukho.

《瑜伽》云何方便，謂如前說，於五種受，發起五轉如實妙智。

◎《雜》《相》對照

p.393 賢聖見苦者，世間以為樂；世間之所苦，於聖則為樂。

S IV 127: Yaṃ pare sukhatī āhu, tadarīyā āhu dukkhato;

<sup>9</sup> Naddha (PED 346) [Sk. naddha pp. of nah, see nayhati] tied, bound, fastened, put on.

Nayhati (PED. 347) to tie, bind; pp. naddha.

<sup>10</sup> Jāti (PED. 281) (f.) 1. birth, rebirth, possibility of rebirth, "future life" as disposition to be born again, "former life" as cause of this life. 2. descent, race, rank, genealogy. Two grades of descent are enum<sup>d</sup> at Vin IV.6 as hīnā jāti (low birth), consisting of Candāḷa, Veṇa, Nesāda, Rathakāra & Pukkusa; and ukkaṭṭhā j. (superior birth), comprising Khattiyas & Brāhmaṇas.

<sup>11</sup> Virāga (PED 634) [vi+rāga] 1. absence of rāga, dispassionateness, indifference towards (abl. or loc.) disgust, absence of desire, destruction of passions; waning, fading away, cleansing, purifying; emancipation, Arahantship. 2. colouring, diversity or display of colour, dye.

<sup>12</sup> DDB 的資料：Skt. puggala, nr, sattva, kāmin, jaga, jagat\*, jana, jantu, jīva, dehin, nāra, para, puṅgala, pudgala-dravya, pumāms, pūruṣa, pauraṣa, prajā, prakṛta, prāṇin, manrja, manuṣyaka, manuṣyatva, mānuṣa, mānuṣyaka, loka, samānuṣa, sva, sva-pudgala.

yaṃ pare dukkhato āhu, tadariyā sukhato vidū.

(What others speak of as happiness, That the noble ones say is suffering;

What others speak of as suffering, That the noble ones know as bliss.)

經 233 (309)

◎此經敘說「獨住」與「有第二住」(有伴住)的真正意涵。若於空曠處獨住，但於六根對六塵時生起貪愛，此仍名為「有第二住」。若無貪愛，即使身處高樓，也名為「獨住」。

◎《雜》《相》對照

p.395 歡喜、深樂、貪愛、阨礙者，是名第二住。

S IV 36: Nandisaṃyojanasaṃyutto ... bhikkhu sadutiyavihārīti.

p.395 貪愛已盡、已知故；貪愛已盡、已知者，諸佛如來說名一一住。

S IV 37: Taṇhā hissa dutiyā, sāssa pahīnā. Tasmā ekavihārīti vuccatīti.

△第二= dutiya = 同伴。《雜》「第二住」似應作「有第二住」。「一一住」似應作「一住」(如《瑜伽》的攝頌)。

經 234 (310)

◎若於可愛的外六處生起繫著、歡喜，便會有苦。

◎《雜》《相》對照

p.395 若眼見可愛、(可)樂、可意、可念、長養於欲之色，見已欣悅、讚歎、繫著，欣悅、讚歎、繫著已則歡喜集，歡喜集已則苦集。(比較 p.394 另一種保留梵文語序的譯語)

S IV 37: Santi kho, migajāla, cakkhuvīññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Nandisaṃmudayā dukkhasamudayo, migajālati vadāmi...

經 235 (311) 【遠】

◎此經敘說尊者富樓那(Puṇṇa)從佛聞六入處之法後，前往當時屬於邊地的印度西岸輸盧那國(sunāparanta)弘法，自利利他。

◎《雜》《相》對照

△p.398 「有諸世尊弟子，當厭患身…」一段也許指《雜阿含》809 經。

△p.398<sub>4</sub> 也可讀作「於汝則可，脫復當以手石…」？。「脫」《漢語大辭典》：1 連詞。假使，萬一。表示假設。唐 薛用弱《集異記·王渙之》：“待此子所唱，如非我詩，吾即終身不敢與子爭衡矣。脫是吾詩，子等當須拜床下，奉吾為師。” 2 副詞。或者，也許。表示“可能”之意。《西京雜記》卷四：“真嘗自算其年壽七十三……其妻曰：‘見真算時，長下一算，欲以告之，慮脫有旨，故不敢言，今果校一日。’”

經 236 (312) 【涅槃】

◎年老的摩羅迦舅(Mālukiyaṃputta)請佛陀略說法義，佛陀為他開示禪修方法：「見只見」、「聞只是聞」、「覺只是覺」、「識只是識」。

◎難解之句

p.400 若眼未曾見色，汝當欲見，於彼色起欲、起愛、起念、起染著不？

S IV 72: ...ye te cakkhuvīññeyyā rūpā aditṭhā aditṭhapubbā, na ca passasi, na ca te hoti passeyyanti? Atthi te tattha chando vā rāgo pemaṃ vā'ti?

(CDB: do you have any desire, lust, or affection for those forms cognizable by the eye that you have not seen and never saw before, that you do not see and would not think might be seen?)

◎難解之句

p.400 善哉！善哉！摩羅迦舅！見以見為量，聞以聞為量，覺以覺為量<sup>13</sup>，識以識為量。

S IV 73: Etha ca te, mālukyaputta, diṭṭhasutamutaviññātabbesu dhammesu ditthe ditthamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññāte viññātamattam bhavissati.<sup>14</sup>

(CDB 1175: Here, Mālūkyaputta, regarding things seen, heard, sensed, and cognized by you: in the seen there will be merely the seen; in the heard there will be merely the heard; in the sensed there will be merely the sensed; in the cognized there will be merely the cognized.) (《相註》的解釋，參考 1410 n.75)

◎難解之句

p.400 若汝非於彼，彼亦復非此，亦非兩中間，是則為苦邊。

Yato tvam, mālukyaputta, na tena; tato tvam, mālukyaputta na tattha. Yato tvam, mālukyaputta, na tattha; tato tvam, mālukyaputta, nevidha, na huram, na ubhayamantarena. Esevanto dukkhassā'ti.

(CDB 1176: ... then, Mālūkyaputta, you will not be 'by that'. When, Mālūkyaputta,

<sup>13</sup>Nidd-2 298: **Idha diṭṭhasutamutaviññātesūti. Diṭṭhanti** cakkhunā diṭṭham; **sutanti** sotena sutam; **mutanti** ghānena ghāyitam jivhāya sāyitam kāyena phutṭham; **viññāntanti** manasā viññāntanti- idha diṭṭhasutamutaviññātesu.

<sup>14</sup> Spk III 28-29: **Diṭṭhe diṭṭhamattanti** rūpāyatane cakkhuvīññāṇena diṭṭhe diṭṭhamattam bhavissati. (**Diṭṭhe diṭṭhamatta** : 於色處，即眼識所見的，將只有所見。) Cakkhuvīññāṇaṃhi rūpe rūpamattameva passati, na niccādisabhāvam, iti sesaviññāṇehipi me ettha diṭṭhamattameva cittaṃ bhavissatīti attho. (因為眼識於色中只見色，不見常等自性。其餘的識〔疏：如速行〕也是如此，意思是心將只有所見而已。) Atha vā diṭṭhe diṭṭham nāma cakkhuvīññāṇam, rūpe rūpavijānananti attho. (或者，diṭṭhe diṭṭham 是眼識，意思是於色中對色的了知) **Mattāti** pamāṇam, diṭṭham mattā assāti diṭṭhamattam, cittaṃ, cakkhuvīññāṇamattameva me cittaṃ bhavissatīti attho. (Matta 指量(the limit)，diṭṭhamattam 是以所見為量，即心。意思是：我的心將只以眼識為量。)

Matta (PED. 517) (--°) (adj.) [i. e. mattā used as adj.] "by measure," measured, as far as the measure goes, i. e. -- (1) consisting of, measuring (with numerals or similar expressions) -- (2) (negative) as much as, i. e. only, a mere, even as little as, the mere fact (of), not even (one), not any: -- (3) (positive) as much as, so much, some, enough (of); -- (4) like, just as what is called, one may say (often untranslatable): -- (5) as adv. (usually in oblique cases): even at, as soon as, because of, often with other particles, like api, eva, pi, yeva.

Pamāṇa (PED. 416) (nt.) [of pa+mā, Vedic pramāṇa] 1. measure, size, amount -- 2. measure of time, compass, length, duration -- 3. age (often by Com. taken as "worldly characteristic"); -- 4. limit PvA 123, 130 (dhanassa). -- 5. (appl<sup>d</sup> meaning) standard, definition, description, dimension. pamāṇaṃ karoti set an example DhA III.300 (maṃ p. katvā).

you are not 'therein.' Then you will be neither here nor beyond nor in between the two. This itself is the end of suffering.)

△ 《瑜伽》似解釋經文「兩中間」為「中有」。CDB 1406, n. 53 則提到《相註》反對將之解為「中有」。

△ 「小長養眾苦」疑應如《相》作「不長養眾苦」。

### 經 237 (313) 【內所證】

◎六根對六塵時，如實了知心中是否有貪生起，這即是比丘可依憑來宣稱自己得盡智的方法。

◎難解之句

《雜》p.402 有經法，諸比丘崇向，而於經法異信、異欲、異聞、異行思惟、異見審諦忍，正知而說：我生已盡，梵行已立，所作已作，自知不受後有。

《瑜伽》：…謂離信故，乃至離見審察忍故。

《相》S I 138-139 Atthi nu kho, bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya, aññatra ruciya, aññatra anussavā, aññatra ākāraparivittakkā, aññatra ditthinijjhānakkhantiyā aññam byākareyya- 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāmi'ti.<sup>15</sup>

(諸比丘！除了信仰、喜好、傳聞、理性思惟之外，除了思惟後接受見解之外，是否有〔真正的〕方法，比丘可依憑而宣稱得盡智——「我了知：〔我〕生已盡，梵行已立，應作皆作，不更受此有。')參考 CDB 781 n. 198

△ 「經法」= pariyāya (PED 433) [fr. pari+i,] lit. "going round" analysed by Bdhgh in 3 diff. meanings, viz. **vāra** (turn, course), **desanā** (instruction, presentation), and **kāraṇa** (cause, reason, also case, matter) 1. arrangement, disposition, in phrase °ṇ **karoti** to arrange; 2. order, succession, turn, course; 3. what goes on, way, habit, quality, property; 4. discussion, instruction, method (of teaching); 5. in Abhidhamma terminology, specifically: pariyāyena, the mode of teaching in the Suttanta, *ad hominem*, discursively, applied method, illustrated discourse, figurative language as opposed to the abstract, general statements of Abhidhamma=nippariyāyena, nippariyāyato I.106 (tena tena °ena in some way or other) 7. winding round (of a tree: branch), in doubtful reading at J VI.528 (see **pariyā**). -- See also **nippariyāya**.

△ 「崇向」= Āgamma (PED 95) (adv.) With reference to (c. acc.), owing to, relating to; by means of, thanks to. In meaning nearly synonymous with ārabha, sandhāya & paṭicca

<sup>15</sup> Spk III 47: **yaṃ pariyāyaṃ āgamma**ṃ yaṃ kāraṇaṃ āgamma. **Aññatreva saddhāyā**ti vinā saddhāya (不依信) saddham apanetvā (排除了信). Ettha ca saddhāti na paccakkhā saddhā. Yo pana parassa evaṃ kira evaṃ kirāti kathentassa sutvā uppanno saddahanākāro, taṃ sandhāyetaṃ vuttaṃ. **Ruci**ādisupi rucāpetvā khamāpetvā atthetanti gahaṇākāro **ruci** nāma, evaṃ kira bhavissatīti anussavanaṃ **anussavo**, nisīditvā ekaṃ kāraṇaṃ cintentassa kāraṇaṃ upaṭṭhāti, evaṃ upaṭṭhitassa atthetanti gahaṇaṃ **ākāraparivittakko** nāma, kāraṇavitakkoti attho. kāraṇaṃ cintentassa pāpikā laddhi uppajjati, taṃ atthesāti gahaṇākāro **ditthinijjhānakkhanti** nāma. **Aññam byākareyyā**ti imāni pañca ṭhānāni muñcitvā arahattaṃ byākareyya. Imasmimṃ suttee sekhāsekhānaṃ paccavekkhaṇā kathitā. (此經說有學與無學的省察〔智〕)

△ 「異」 = Aññatra (PED 14) (adv.) [anya + tra, see also aññattha] **elsewhere, somewhere else**。作介詞，支配從格(abl.)及具格(instr.) **but, besides, except**, 例 1 : kiṃ karaṇīyaṃ a. dhammacariyāya (除了法行外，還會有什麼原因呢！)S I.101; 例 2 : ko nu aññatram--ariyehi (除了聖者外還會有誰呢！) Sn 886 (= ṭhapetvā saññā--mattena SnA 555). 例 3 : --**kiṃ aññatra** (除了…外，還會是什麼！)(就是因為…)

△此經漢語「異」的可能意思：” 1 不相同。《論語·子張》：“異乎吾所聞。”漢 賈誼《過秦論》上：“仁義不施，攻守之勢異也。”唐 韓愈《復志賦》：“固余異於牛馬兮，寧止乎飲水而求芻。”吳樾《復妻書》：“彼豈有異於人哉？無異也。” 2 其他；別的。參見“異人”、“異邦”、“異鄉”、“異族”。

◎疑似訛誤之句

p.402…彼於此，為有信、有欲、有聞、有行思惟、有見審諦忍不？答言：「**如是**」，世尊！「歸於此法，如實正思所知所見不」？答言：「如是，世尊」！

S IV 139: Api nume, bhikkhave, dhammā saddhāya vā veditabbā, ruciyā vā veditabbā, anussavena vā veditabbā, ākārāparivitakkena vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā”ti? “**No** hetam, bhante”. “Nanume, bhikkhave, dhammā paññāya disvā veditabbā”ti “Evam, bhante”. △ 「歸於」= 「崇向」= Āgamma??

經 238-239 (314-315), 240-245 (316-318)

△「蘊相應」裡，有類似的經典。

經 246 (319) 【辯一切智】

◎「一切」(sabbam)即「十二處」

經 247 (320)

◎正明有部「一切有」的意思。一切，即內、外六處、六識、六觸、三受，皆有。

經 248 (321)

◎「一切法」即內、外六處、六識、六觸、三受。

經 249-257

◎如 246-248 經，僅「提問者」換人。

經 258 (322) 【相】

◎此經依阿毗達磨的方式界定十二處的內容。

十二處		內容	相
內六處	眼、耳、鼻、舌、身	四大所造淨色	不可見，有對
	意	心=意=識	非色，不可見，無對
外六處	色	四大造	可見，有對
	聲、香、味	四大造	不可見，有對
	觸	四大及四大造色	不可見，有對
	法	十一入處所不攝	不可見，無對

△「有對」(Pal. sappatigha; skt. sapratigha)，依據 **Digital Dictionary of Buddhism (DDB)**。The existence of a solid object that occupies space and can act as an

obstruction (*pratigha, sapratighatva, sapratigha*). Synonymous with 有礙 and opposite of 無對。<sup>16</sup>

經 259-268 (323-332) 【捨所學】

◎有六內處、六外處、六識、六觸、六受、六想、六思、六愛、六顧念、六覆。

經 269-276 (333)

◎「蘊相應」裡，有類似的經典。

經 277 (334) 【業等】

◎此經說明內六處生起的緣起。

內、外六處(六根對六塵)→不正思惟→無明→愛→業→內六處  
(果-----惑-----惑----惑---業---果---)

△同句不同義

P.412<sub>3</sub> 何等為眼因、眼緣、眼縛？謂眼，業因、業緣、業縛。(有財釋)

p.412<sub>4</sub> 何等為業因、業緣、業縛？謂業，愛因、愛緣、愛縛。(依主釋)

經 278 (335) 【空】

◎第一義空經：內六處生已滅盡，有業報而無作者。只有俗數法，即緣十二緣起。

△《空之探究》，頁 81-83; 86-88：

經 279-281 (336-338) 【隨行】

◎六根對六塵時，於六塵生起「喜」，或「憂」，或「捨」。因「喜」、「憂」、「捨」而起行，故有「六喜行」、「六憂行」、「六捨行」。

△依《瑜伽》，「捨」是因「愚痴」而生的「捨」。

經 282-285 (339-342) 【恒住】【師弟二圓滿】

◎282 六根對六塵時，住於捨心，具正念、正智，名為六常行。具六常行者「世間難得」(283)，「為世間無上福田」(284)，如舍利弗等(285)。

<sup>16</sup> *Paṭigha* (PED 393) (m. & nt.) [*paṭi+gha*, adj. suffix of **ghan=han**, lit. striking against] 1. (ethically) repulsion, repugnance, anger -- 2. (psychologically) sensory reaction D III.224, 253, 262; S I.165, 186; A I.41, 267; II.184; Dhs 265, 501, 513, 579; VbhA 19.