

Suttapiṭake
Majjhimanikāyo 《中部》
from Chaṭṭha Saṅgāyana
Revised by Dhammadassārāma
by Bhikkhu Subhadda
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Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa.

(M.1.) Mūlapariyāyasuttam

1. Evam me sutam: Ekam samayam **Bhagavā** Ukkatthāyam viharati¹ Subhagavane **Sālarājamūle**. Tatra kho Bhagavā **bhikkhū** āmantesi:² ‘Bhikkhavo’ti. ‘Bhadante’ti te bhikkhū Bhagavato paccassosum.³ Bhagavā etadavoca:

2. “**Sabbadhammadūlapariyāyam**⁴ vo bhikkhave desessāmi.⁵ Tam sunātha⁶ sādhukarī⁷ manasikarotha⁸ bhāsissāmī”ti.⁹ “Evam bhante”ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

3. “Idha bhikkhave assutavā¹⁰ **puthujano**¹¹ ariyānam¹² adassāvī¹³ ariyadhammassa akovido¹⁴ ariyadhamme avinīto,¹⁵ sappurisānām¹⁶ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, **paṭhavīm**¹⁷ paṭhavito sañjānāti.¹⁸ Pathavīm pathavito saññatvā pathavīm maññati,¹⁹ paṭhaviyā maññati, paṭhavito maññati, paṭhavīm ‘me’ti²⁰ maññati, **paṭhavīm abhinandati**.²¹ Tam kissa hetu? **Apariññātām**²² tassā”ti vadāmi.²³

¹ pre. To stay, abide, dwell, sojourn; living. 居住或生活。

² amantesi aor. To call, address, speak to, invite, consult. 他向對方稱呼。

³ Patissuṇati: aor. To assent, promise, agree; replied. 他們答覆了。

⁴ Sabba: adj. Whole, entire; all, every. / + dhamma: m./ nt. Constitution. / + mūla: nt. Root; origin, source, foundation. / + pariyaya: Discussion, instruction, method (of teaching), discourse on, representation of. / = A discourse on the root of all things. 全部根本法門。

⁵ caus, fut. To point out, indicate, show; set forth, preach, teach; confess. 我將教导。

⁶ imper. To hear; you listen. 你們聽。

⁷ adv. Well, thoroughly.

⁸ Mano & manas: nt. Mind, thought. / + karoti: imper. To fix the mind intently, to bear in mind, take to heart, ponder, think upon, consider, recognize. / = Sunahi sadhukam manasikaroti: Harken and pay attention. 你們在心里思惟。

⁹ fut. To speak, to say, to speak to, to call; I shall say. 我將說。

¹⁰ adj. One who has not heard, ignorant; untaught. 無知的。/

> as + sutavat: vat. adj./ m. One who is learned in religious knowledge. 精通宗教的智慧。/

(P) [suta + vant] suta: pp. Heard; ‘Received through inspiration or revelation;’ leaned; taught. 沒有受教育的。

¹¹ One-of-the-many-folk; an ordinary, average person. 廣大的人們；平凡的人們，普通的人們。

¹² adj./ nt. Noble, distinguished. 優秀的。/ Ariyanam adassavin: Not recognizing the Noble Ones. 沒有認知聖者。

¹³ A + dassavi > dassavin: in./ adj. Full of insight, seeing, perceiving, taking notice of. 洞察力，察覺，注意的。

/ = No regard. 不把它看作。（沒看見的人）

¹⁴ A + kovido: adj. One who is in the possession of right wisdom, with ref. Either to dhamma, magga, or ariyasaccani. 擁有裁判。/ = Unskilled. 不熟练的或拙劣的。/ Ariyadhammassa akovido: Ignorant of true wisdom. 無知的。

¹⁵ pp. Not trained; undisciplined. 無训练的或無修養的。/ > Vinita: pp. Led, trained, educated. 引導，訓練，培養。

¹⁶ Sappurianam > [sat + purisa]: A good, worthy man; for true men. 傑出人物，對於真實的人。（真人）

¹⁷ f. As earth. 陸地。

¹⁸ pre. To recognize, perceive, know, to be aware of. 他察覺或意識到。

¹⁹ pre. To think, to be of opinion, to imagine, to deem; he conceives (himself as). 他構想出或設想。

²⁰ 1p. To be mine. 我的。

²¹ pre. To rejoice at, find pleasure in, approve of, be pleased or delighted with. 取樂。

²² Pariññata: pp. Well understood, thoroughly known. / + a: He has not understood. 他不明白。

²³ pre. To speak, say, tell; I say. 我說。

4. “Āpam¹ āpato sañjānāti. Āparā āpato saññatvā āparā maññati, āpasmiṁ maññati, āpato maññati, āpam ‘me’ti maññati, āpam abhinandati. Tam kissa hetu? Apariññātām tassā”ti vadāmi.
5. “Tejam² tejato sañjānāti. Tejam tejato saññatvā tejam maññati, tejasmiṁ maññati, tejato maññati, tejam ‘me’ti maññati, tejam abhinandati. Tam kissa hetu? Apariññātām tassā”ti vadāmi.
6. “Vāyam³ vāyato sañjānāti. Vāyam vāyato saññatvā vāyam maññati, vāyasmīṁ maññati, vāyato maññati, vāyam ‘me’ti maññati, vāyam abhinandati. Tam kissa hetu? Apariññātām tassā”ti vadāmi.
7. “Bhūte⁴ bhūtato sañjānāti. Bhūte bhūtato saññatvā bhūte maññati, bhūtesu maññati, bhūtato maññati, bhūte ‘me’ti maññati, bhūte abhinandati. Tam kissa hetu? Apariññātām tassā”ti vadāmi.
8. “Deve⁵ devato sañjānāti. Deve devato saññatvā deve maññati, devesu maññati, devato maññati, deve ‘me’ti maññati, deve abhinandati. Tam kissa hetu? Apariññātām tassā”ti vadāmi.
9. “Pajāpatim⁶ pajāpatito sañjānāti. Pajāpatim pajāpatito saññatvā pajāpatim maññati, pajāpatismīṁ maññati, pajāpatito maññati, pajāpatim ‘me’ti maññati, pajāpatim abhinandati. Tam kissa hetu? Apariññātām tassā”ti vadāmi.
10. “Brahmam⁷ brahmato sañjānāti. Brahmaṁ brahmato saññatvā brahmaṁ maññati, brahmasmīṁ maññati, brahmato maññati, brahmaṁ ‘me’ti maññati, brahmaṁ abhinandati. Tam kissa hetu? Apariññātām tassā”ti vadāmi.
11. “Ābhassare⁸ ābhassarato sañjānāti. Ābhassare ābhassarato saññatvā ābhassare maññati, ābhassaresu maññati, ābhassarato maññati, ābhassare ‘me’ti maññati, ābhassare abhinandati. Tam kissa hetu? Apariññātām tassā”ti vadāmi.
12. “Subhakinṇe⁹ subhakinṇato sañjānāti. Subhakinṇe subhakinṇato saññatvā subhakinṇe maññati, subhakinṇesu maññati, subhakinṇato maññati, subhakinṇe ‘me’ti maññati, subhakinṇe abhinandati. Tam kissa hetu. Apariññātām tassā”ti vadāmi.
13. “Vehapphale¹⁰ vehapphalato sañjānāti. Vehapphale vehapphalato saññatvā vehapphale maññati, vehapphalesu maññati, vehapphalato maññati, vehapphale ‘me’ti maññati, vehapphale abhinandati. Tam kissa hetu? Apariññātām tassā”ti vadāmi.

¹ Apa & apo: nt. Water. 水。

² Teja & tejo: nt. “Sharpness,” heat, flame, fire, light. 火。

³ Weaving; air. 風。

⁴ pp. Grown, become; born, produced; nature as the result of becoming; beings. 生命。(众生)

⁵ A god, a divine being. 天人。

⁶ m./ f. The supreme Lord of men, only mentioned in one formula together with Inda & Brahma; the lord of creation. 造物主。

⁷ Brahma & brahma: The supreme good; the brahman. 婆罗门。(梵天)

⁸ adj./ nt. Shining, brilliant, radiant, of a class of gods in the Brahma heavens “the radiant gods;” the gods of Streaming Radiance. 遍光天或光阴天。

⁹ Subha + kiṇa: The lustrous devas, a class of devas; the gods of Refulgent Glory. 限净天或少净天。

¹⁰ The gods of Great Fruit. 广福天或广果天。

14. “**Abhibhum**¹ abhibhuto sañjānāti. Abhibhum abhibhuto saññatvā abhibhum maññati, abhibhusmīm maññati, abhibhuto maññati, abhibhum ‘me’ti maññati, abhibhum abhinandati. Tam kissa hetu? Apariññātam tassā”ti vadāmi.
15. “**Ākāsānañcāyatanaṁ**² ākāsānañcāyatanaṁ sañjānāti. Ākāsānañcāyatanaṁ ākāsānañcāyatanaṁ saññatvā ākāsānañcāyatanaṁ maññati, ākāsānañcāyatanaṁ maññati, ākāsānañcāyatanaṁ maññati, ākāsānañcāyatanaṁ ‘me’ti maññati, ākāsānañcāyatanaṁ abhinandati. Tam kissa hetu? Apariññātam tassā”ti vadāmi.
16. “**Viññāṇañcāyatanaṁ**³ viññāṇañcāyatanaṁ sañjānāti. Viññāṇañcāyatanaṁ viññāṇañcāyatanaṁ saññatvā viññāṇañcāyatanaṁ maññati, viññāṇañcāyatanaṁ maññati, viññāṇañcāyatanaṁ maññati, viññāṇañcāyatanaṁ ‘me’ti maññati, viññāṇañcāyatanaṁ abhinandati. Tam kissa hetu? Apariññātam tassā”ti vadāmi.
17. “**Ākiñcaññāyatanaṁ**⁴ ākiñcaññāyatanaṁ sañjānāti. Ākiñcaññāyatanaṁ ākiñcaññāyatanaṁ saññatvā ākiñcaññāyatanaṁ maññati, ākiñcaññāyatanaṁ maññati, ākiñcaññāyatanaṁ maññati, ākiñcaññāyatanaṁ ‘me’ti maññati, ākiñcaññāyatanaṁ abhinandati. Tam kissa hetu? Apariññātam tassā”ti vadāmi.
18. “**Nevasaññānāsaññāyatanaṁ**⁵ nevasaññānāsaññāyatanaṁ sañjānāti. Nevasaññānāsaññāyatanaṁ nevasaññānāsaññāyatanaṁ saññatvā nevasaññānāsaññāyatanaṁ maññati, nevasaññānāsaññāyatanaṁ maññati, nevasaññānāsaññāyatanaṁ maññati, nevasaññānāsaññāyatanaṁ maññati, nevasaññānāsaññāyatanaṁ ‘me’ti maññati, nevasaññānāsaññāyatanaṁ abhinandati. Tam kissa hetu? Apariññātam tassā”ti vadāmi.
19. “**Ditṭham**⁶ ditṭhato sañjānāti. Ditṭham ditṭhato saññatvā ditṭham maññati, ditṭhasmīm maññati, ditṭhato maññati, ditṭham ‘me’ti maññati, ditṭham abhinandati. Tam kissa hetu? Apariññātam tassā”ti vadāmi.
20. “**Sutam**⁷ sutato sañjānāti. Sutam sutato saññatvā sutam maññati, sutasmīm maññati, sutato maññati, sutam ‘me’ti maññati, sutam abhinandati. Tam kissa hetu? Apariññātam tassā”ti vadāmi.
21. “**Mutam**⁸ mutato sañjānāti. Mutam mutato saññatvā mutam maññati, mutasmīm maññati, mutato maññati, mutam ‘me’ti maññati, mutam abhinandati. Tam kissa hetu? Apariññātam tassā”ti vadāmi.

¹ nt./ adj. A Load or Master of; the Overlord. 征服主。

² Ākasa + anañca + ayatana: The sphere or plane of the infinity of space, the “space-infinity-plane,” the sphere of unbounded space; the base of infinite space. 無邊虛空處天或空無邊處天。

³ Viññāṇa + anañca + ayatana: Infinitude (-sphere) of life-force or mind-matter; the base of infinite consciousness. 無邊識覺處天或識無邊處天。

⁴ Ākiñcañña + ayatana: Realm or sphere of nothingness; the base of nothingness. 無所有處天。

⁵ Neva + saññā + na + saññā + ayatana: (being) neither perception nor non-perception; the base of neither-perception-nor-non-perception. 非有知覺非無知覺處或非想非非想處天。

⁶ The seen. 看。

⁷ pp. The heard. 聽。

⁸ Thought, supposed, imagined; the sensed. 感覺。

22. “**Viññātam**¹ viññātato sañjānāti. Viññātam viññātato saññatvā viññātam maññati, viññātasmim maññati, viññātato maññati, viññātam ‘me’ti maññati, viññātam abhinandati. Tam kissa hetu? Apariññātam tassā”ti vadāmi.
23. “**Ekattam**² ekattato sañjānāti. Ekattam ekattato saññatvā ekattam maññati, ekattasmim maññati, ekattato maññati, ekattam ‘me’ti maññati, ekattam abhinandati. Tam kissa hetu? Apariññātam tassā”ti vadāmi.
24. “**Nānattam**³ nānattato sañjānāti. Nānattam nānattato saññatvā nānattam maññati, nānattasmim maññati, nānattato maññati, nānattam ‘me’ti maññati, nānattam abhinandati. Tam kissa hetu? Apariññātam tassā”ti vadāmi.
25. “**Sabbam**⁴ sabbato sañjānāti. Sabbam sabbato saññatvā sabbam maññati, sabbasmim maññati, sabbato maññati, sabbam ‘me’ti maññati, sabbam abhinandati. Tam kissa hetu? Apariññātam tassā”ti vadāmi.
26. “**Nibbānam**⁵ nibbānato sañjānāti. Nibbānam nibbānato saññatvā nibbānam maññati, nibbānasmim maññati, nibbānato maññati, nibbānam ‘me’ti maññati, nibbānam abhinandati. Tam kissa hetu? Apariññātam tassā”ti vadāmi.
(Assutavanta-puthujjanaha-vaseni paṭhamakabhūmi paricchedi.)
27. “Yo ’pi so bhikkhave bhikkhu **sekho**⁶ appattamānaso⁷ anuttaram yogakkhemam⁸ **patthayamāno**⁹ viharati, so ’pi **paṭhavim** paṭhavito abhijānāti.¹⁰ Paṭhavim paṭhavito abhiññāya paṭhavim mā maññi,¹¹ paṭhaviyā mā maññi, paṭhavito mā maññi, paṭhavim ‘me’ti mā maññi, paṭhavim mābhinandi. Tam kissa hetu? Pariññeyyam¹² tassā”ti vadāmi.
28. “**Āpam** āpato abhijānāti. Āpam āpato abhiññāya āparam mā maññi, āpasmiṁ mā maññi, āpato mā maññi, āparam ‘me’ti mā maññi, āparam mābhinandi. Tam kissa hetu? **Pariññeyyam** tassā”ti vadāmi.
29. “**Tejam** tejato abhijānāti. Tejam tejato abhiññāya tejam mā maññi, tejasmiṁ mā maññi, tejato mā maññi, tejam ‘me’ti mā maññi, tejam mābhinandi. Tam kissa hetu? **Pariññeyyam** tassā”ti vadāmi.

¹ pp. Apperceived, (re) cognized, understood, cogitated, learned. 認知。（見、聞、覺、知）

² nt. Unity. 單一性。（單獨）

³ nt. m. Diversity, variety, manifoldness, multiformity, distraction. 多樣性。（多種）

⁴ adj. Whole, entire; all, every. 全部。

⁵ nt. To blow; cooling. 涼槃。

⁶ Sekha & sekkha: Belonging to training, in want of training, imperfect; a learner. 學習者。

⁷ Ap + patta: Not obtained; not yet reached. 沒有抵達的。/ +

manasa: nt. Intention, purpose, mind (as active force), mental action.

⁸ Yoga + kkhema: Peace from bondage; uttermost safety; release from the attachments. 從束縛中解脫。

⁹ Pattheti: ppr. To wish for, desire, pray for, request, long for; to aspiring. 熱往的或嚮往的。

¹⁰ pre. To know by experience, to know fully or thoroughly, to recognise, know of, to be conscious or aware of. 他知道。

¹¹ aor. + Ma: He should not conceive. 他不設想。/

To think, to be of opinion, to imagine, to deem; he conceives (himself as). 他構想出或設想。

¹² adj. Knowable, perceptible, to be known (accurately); he may fully understand. 他完全地明白。

30. “**Vāyam** vāyato abhijānāti. Vāyam vāyato abhiññāya vāyam **mā** maññi, vāyasmim mā maññi, vāyato mā maññi, vāyam ‘me’ti māmaññi, vāyam mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.
31. “**Bhūte** bhūtato abhijānāti. Bhūte bhūtato abhiññāya bhūte **mā** maññi, bhūtesu mā maññi, bhūtato mā maññi, bhūte ‘me’ti mā maññi, bhūte mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.
32. “**Deve** devato abhijānāti. Deve devato abhiññāya deve **mā** maññi, devesu mā maññi, devato mā maññi, deve ‘me’ti mā maññi, deve mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.
33. “**Pajāpatim** pajāpatito abhijānāti. Pajāpatim pajāpatito abhiññāya pajāpatim **mā** maññi, pajāpatismim mā maññi, pajāpatito mā maññi, pajāpatim ‘me’ti mā maññi, pajāpatim mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.
34. “**Brahmam** brahmato abhijānāti. Brahmam brahmato abhiññāya brahmam **mā** maññi, brahmasmim mā maññi, brahmato mā maññi, brahmam ‘me’ti mā maññi, brahmam mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.
35. “**Ābhassare** ābhassarato abhijānāti. Ābhassare ābhassarato abhiññāya ābhassare **mā** maññi, ābhassaresu mā maññi, ābhassarato mā maññi, ābhassare ‘me’ti mā maññi, ābhassare mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.
36. “**Subhakiṇne** subhakiṇnato abhijānāti. Subhakiṇne subhakiṇnato abhiññāya subhakiṇne **mā** maññi, subhakiṇnesu mā maññi, subhakiṇnato mā maññi, subhakiṇne ‘me’ti mā maññi, subhakiṇne mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.
37. “**Vehapphale** vehapphalato abhijānāti. Vehapphale vehapphalato abhiññāya vehapphale **mā** maññi, vehapphalesu mā maññi, vehapphalato mā maññi, vehapphale ‘me’ti mā maññi, vehapphale mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.
38. “**Abhibhum** abhibhuto abhijānāti. Abhibhum abhibhuto abhiññāya abhibhum **mā** maññi, abhibhusmim mā maññi, abhibhuto mā maññi, abhibhum ‘me’ti mā maññi, abhibhum mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.
39. “**Ākāśānañcāyatanaṁ** ākāśānañcāyatanaṁ abhijānāti. Ākāśānañcāyatanaṁ ākāśānañcāyatanaṁ abhiññāya ākāśānañcāyatanaṁ **mā** maññi, ākāśānañcāyatanaṁ mā maññi, ākāśānañcāyatanaṁ mā maññi, ākāśānañcāyatanaṁ ‘me’ti mā maññi, ākāśānañcāyatanaṁ mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.
40. “**Viññāṇañcāyatanaṁ** viññāṇañcāyatanaṁ abhijānāti. Viññāṇañcāyatanaṁ viññāṇañcāyatanaṁ abhiññāya viññāṇañcāyatanaṁ **mā** maññi, viññāṇañcāyatanaṁ mā maññi, viññāṇañcāyatanaṁ mā maññi, viññāṇañcāyatanaṁ ‘me’ti mā maññi, viññāṇañcāyatanaṁ mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.
41. “**Ākiñcaññāyatanaṁ** ākiñcaññāyatanaṁ abhijānāti. Ākiñcaññāyatanaṁ ākiñcaññāyatanaṁ abhiññāya ākiñcaññāyatanaṁ **mā** maññi, ākiñcaññāyatanaṁ mā maññi, ākiñcaññāyatanaṁ mā maññi, ākiñcaññāyatanaṁ ‘me’ti mā maññi, ākiñcaññāyatanaṁ mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.

42. “**Nevasaññānāsaññāyatanaṁ** nevasaññānāsaññāyatanaato abhijānāti. Nevasaññānāsaññāyatanaṁ nevasaññānāsaññāyatanaato abhiññāya nevasaññānāsaññāyatanaṁ **mā** maññi, nevasaññānāsaññāyatanaṁ mā maññi, nevasaññānāsaññāyatanaato mā maññi, nevasaññānāsaññāyatanaṁ ‘me’ti mā maññi, nevasaññānāsaññāyatanaṁ mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.

43. “**Dīṭham** dīṭhato abhijānāti. Dīṭham dīṭhato abhiññāya dīṭham **mā** maññi, dīṭhasmim mā maññi, dīṭhato mā maññi, dīṭham ‘me’ti mā maññi, dīṭham mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.

44. “**Sutam** sutato abhijānāti. Sutam sutato abhiññāya sutam **mā** maññi, sutasmim mā maññi, sutato mā maññi, sutam ‘me’ti mā maññi, sutam mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.

45. “**Mutam** mutato abhijānāti. Mutam mutato abhiññāya mutam **mā** maññi, mutasmim mā maññi, mutato mā maññi, mutam ‘me’ti mā maññi, mutam mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.

46. “**Viññātam** viññātato abhijānāti. Viññātam viññātato abhiññāya viññātam **mā** maññi, viññātasmim mā maññi, viññātato mā maññi, viññātam ‘me’ti mā maññi, viññātam mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.

47. “**Ekattam** ekattato abhijānāti. Ekattam ekattato abhiññāya ekattam **mā** maññi, ekattasmim mā maññi, ekattato mā maññi, ekattam ‘me’ti mā maññi, ekattam mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.

48. “**Nānattam** nānattato sañjānāti. Nānattam nānattato abhiññāya nānattam **mā** maññati, nānattasmim mā maññati, nānattato mā maññati, nānattam ‘me’ti mā maññati, nānattam mābhinandati. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.

49. “**Sabbam** sabbato abhijānāti. Sabbam sabbato abhiññāya sabbam **mā** maññi, sabbasmim mā maññi, sabbato mā maññi, sabbam ‘me’ti māmaññi, sabbam mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.

50. “**Nibbānam** nibbānato abhijānāti. Nibbānam nibbānato abhiññāya nibbānam **mā** maññi, nibbānato mā maññi, nibbānarām ‘me’ti mā maññi, nibbānarām mābhinandi. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.

(Sekhaha vivaṭṭavaseni dutiyakabhūmi paricchedi.)

51. “Yo ‘pi so bhikkhave bhikkhu araham khīnāsavo¹ vusitavā² katakaraṇīyo³ ohitabhāro¹ anuppattasadattho² parikkhīnabhadavasamyojano³ sammadaññā⁴ vimutto,⁵ so ‘pi paṭhavim paṭhavito

¹ Khiṇa: pp. Destroyed, exhausted, removed, wasted, gone. 毀壞，抽完，汲幹。 />
khiyati: To be exhausted, to waste away, to become dejected, to fall away from. 使沮喪。 / =
Khinasa: One whose asavas are destroyed; taints destroyed. 毒素的消滅。

² ger. Lived. 居住。 /

Vusitava: vant. adj. One who has reached perfection (in chaste living), who has lived ‘the life.’ 住在梵行裏。

³ Kata: pp. Done, worked, made. / + karaṇiya: fpp. Done what had to be done. 所作皆办或应该要作的已经作了。 / One who has done all that could be done, one who is in the state of perfection (an Arahant).

abhijānāti. Paṭhavim paṭhavito abhiññāya paṭhavim **na** maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhavim ‘me’ti na maññati, paṭhavim nābhinandati. Tam kissa hetu? Pariññātam tassā”ti vadāmi.

52. “**Āpam** āpato abhijānāti. Āpam āpato abhiññāya āpam **na** maññati, āpasmiṁ na maññati, āpato na maññati, āpam ‘me’ti na maññati, āpam nābhinandati. Tam kissa hetu? Pariññātam tassā”ti vadāmi.

53. “**Tejam** tejato abhijānāti. Tejam tejato abhiññāya tejam **na** maññati, tejasmiṁ na maññati, tejato na maññati, tejam ‘me’ti na maññati, tejam nābhinandati. Tam kissa hetu? Pariññātam tassā”ti vadāmi.

54. “**Vāyam** vāyato abhijānāti. Vāyam vāyato abhiññāya vāyam **na** maññati, vāyasmīm na maññati, vāyato na maññati, vāyam ‘me’ti na maññati, vāyam nābhinandati. Tam kissa hetu? Pariññātam tassā”ti vadāmi.

55. “**Bhūte** bhūtato abhijānāti. Bhūte bhūtato abhiññāya bhūte **na** maññati, bhūtesu na maññati, bhūtato na maññati, bhūte ‘me’ti na maññati, bhūte nābhinandati. Tam kissa hetu? Pariññātam tassā”ti vadāmi.

56. “**Deve** devato abhijānāti. Deve devato abhiññāya deve **na** maññati, devesu na maññati. devato na maññati, deve ‘me’ti na maññati, deve nābhinandati. Tam kissa hetu? Pariññātam tassā”ti vadāmi.

57. “**Pajāpatim** pajāpatito abhijānāti. Pajāpatim pajāpatito abhiññāya pajāpatim **na** maññati, pajāpatismīm na maññati, pajāpatito na maññati, pajāpatim ‘me’ti na maññati, pajāpatim nābhinandati. Tam kissa hetu? Pariññātam tassā”ti vadāmi.

58. “**Brahmar̥** brahmato abhijānāti. Brahmaṁ brahmato abhiññāya brahmaṁ **na** maññati, brahmasmīm na maññati, brahmato na maññati, brahmam ‘me’ti na maññati, brahmam nābhinandati. Tam kissa hetu? Pariññātam tassā”ti vadāmi.

59. “**Ābhassare** ābhassarato abhijānāti. Ābhassare ābhassarato abhiññāya ābhassare **na** maññati, ābhassaresu na maññati, ābhassarato na maññati, ābhassare ‘me’ti na maññati, ābhassare nābhinandati. Tam kissa hetu? Pariññātam tassā”ti vadāmi.

60. “**Subhakinne** subhakiṇṇato abhijānāti. Subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe **na** maññati, subhakiṇṇato na maññati, subhakiṇṇesu na maññati, subhakiṇṇe ‘me’ti na maññati, subhakiṇṇe nābhinandati. Tam kissa hetu? Pariññātarām tassā”ti vadāmi.

¹ Ohita: pp. Put down into, laid down, taken off, relieved. 解除。 / > odahati: To put down, to put in./ > (Sk) √ dha, dadh. ‘Put.’ / + bhara: Anything to carry, a load. 擔子，負擔。 / = Who has laid down the burden. 放下重擔。

² Anuppatta & anupatta: pp. Having attained, received, got to, reached. 達到，獲得，收到，接到。 / > anupapuṇati: To reach, attain, get to./ + sadattha [sat + attha]: The highest good, Ones own good. / = Reached the true goal. 抵達真理的終點。

³ Parikkhiṇa: pp. Exhausted, wasted, decayed. 耗盡，使消耗，使腐爛。 / > parikkhiyat: To go ruin, to be wasted or exhausted. 使毀滅，使抽完。 / > (Sk) √ kūi, kūi. ‘Destroy.’ 毀壞。 / + bhava: pp. Rebirth, existence. 再生，存在。 / + samyojana: nt. Bond, fetter. 束縛，腳鏈。 / = Bhavasamyojana: The fetter of rebirth. 再生的束縛。 / = Destroyed the fetters of being. 毀滅存在的束縛。

⁴ Samma + d + añña > añña: f. Knowledge, recognition, perfect knowledge, philosophic insight. 認知，哲學的眼光。 / > (P) [a + jña] / > (Sk) √ jña. ‘Know.’ / = Having understood perfectly. 徹底地知道。

⁵ pp. Freed, released, intellectually emancipated; liberated. 解除或釋放。

61. “**Vehapphale** vehapphalato abhijānāti. Vehapphale vehapphalato abhiññāya vehapphale **na** maññati, vehapphalesu na maññati, vehapphalato na maññati, vehapphale ‘me’ti na maññati, vehapphale nābhinandati. Tam kissa hetu? Pariññātarām tassā”ti vadāmi.
62. “**Abhibhum** abhibhuto abhijānāti. Abhibhum abhibhuto abhiññāya abhibhum **na** maññati, abhibhusmīm na maññati, abhibhuto na maññati, abhibhum ‘me’ti na maññati, abhibhum nābhinandati. Tam kissa hetu? Pariññātarām tassā”ti vadāmi.
63. “**Ākāsānañcāyatanaṁ** ākāsānañcāyatanaato abhijānāti. Ākāsānañcāyatanaṁ ākāsānañcāyatanaato abhiññāya ākāsānañcāyatanaṁ **na** maññati, ākāsānañcāyatanaṁ **na** maññati, ākāsānañcāyatanaṁ na maññati, ākāsānañcāyatanaṁ na maññati, ākāsānañcāyatanaṁ ‘me’ti na maññati, ākāsānañcāyatanaṁ nābhinandati. Tam kissa hetu? Pariññātarām tassā”ti vadāmi.
64. “**Viññānañcāyatanaṁ** viññānañcāyatanaato abhijānāti. Viññānañcāyatanaṁ viññānañcāyatanaato abhiññāya viññānañcāyatanaṁ **na** maññati, viññānañcāyatanaṁ **na** maññati, viññānañcāyatanaṁ na maññati, viññānañcāyatanaṁ na maññati, viññānañcāyatanaṁ ‘me’ti na maññati, viññānañcāyatanaṁ nābhinandati. Tam kissa hetu? Pariññātarām tassā”ti vadāmi.
65. “**Ākiñcaññāyatanaṁ** ākiñcaññāyatanaato abhijānāti. Ākiñcaññāyatanaṁ ākiñcaññāyatanaato abhiññāya ākiñcaññāyatanaṁ **na** maññati, ākiñcaññāyatanaṁ **na** maññati, ākiñcaññāyatanaṁ na maññati, ākiñcaññāyatanaṁ ‘me’ti na maññati, ākiñcaññāyatanaṁ nābhinandati. Tam kissa hetu? Pariññātarām tassā”ti vadāmi.
66. “**Nevasaññānāsaññāyatanaṁ** nevasaññānāsaññāyatanaato abhijānāti. Nevasaññānāsaññāyatanaṁ nevasaññānāsaññāyatanaato abhiññāya nevasaññānāsaññāyatanaṁ **na** maññati, nevasaññānāsaññāyatanaṁ **na** maññati, nevasaññānāsaññāyatanaṁ na maññati, nevasaññānāsaññāyatanaṁ na maññati, nevasaññānāsaññāyatanaṁ ‘me’ti na maññati, nevasaññānāsaññāyatanaṁ nābhinandati. Tam kissa hetu? Pariññātarām tassā”ti vadāmi.
67. “**Ditṭham** ditṭhato abhijānāti. Ditṭham ditṭhato abhiññāya ditṭham **na** maññati, ditṭhasmīm na maññati, ditṭhato na maññati, ditṭham ‘me’ti na maññati, ditṭham nābhinandati. Tam kissa hetu? Pariññātarām tassā”ti vadāmi.
68. “**Sutam** sutato abhijānāti. Sutam sutato abhiññāya sutam **na** maññati, sutasmīm na maññati, sutato na maññati, sutam ‘me’ti na maññati, sutam nābhinandati. Tam kissa hetu? Pariññātarām tassā”ti vadāmi.
69. “**Mutam** mutato abhijānāti. Mutam mutato abhiññāya mutam **na** maññati, mutasmīm na maññati, mutato na maññati, mutam ‘me’ti na maññati, mutam nābhinandati. Tam kissa hetu? Pariññātarām tassā”ti vadāmi.
70. “**Viññātam** viññātato abhijānāti. Viññātam viññātato abhiññāya viññātarām **na** maññati, viññātasmiṁ na maññati, viññātato na maññati, viññātam ‘me’ti na maññati, viññātam nābhinandati. Tam kissa hetu? Pariññātarām tassā”ti vadāmi.
71. “**Ekattam** ekattato abhijānāti. Ekattam ekattato abhiññāya ekattam **na** maññati, ekattasmīm na maññati, ekattato na maññati, ekattarām ‘me’ti na maññati, ekattam nābhinandati. Tam kissa hetu? Pariññātarām tassā”ti vadāmi.

72. “**Nānattarī** nānattato abhijānāti. Nānattarī nānattato abhiññāya nānattarī **na** maññati, nānattasmīm na maññati, nānattato na maññati, nānattarī ‘me’ti na maññati, nānattarī nābhinandati. Tam kissa hetu? Pariññeyyam tassā”ti vadāmi.

73. “**Sabbam** sabbato abhijānāti. Sabbam sabbato abhiññāya sabbam **na** maññati, sabbasmīm na maññati, sabbato na maññati, sabbam ‘me’ti na maññati, sabbam nābhinandati. Tam kissa hetu? Pariññātām tassā”ti vadāmi.

74. “**Nibbānam** nibbānato abhijānāti. Nibbānam nibbānato abhiññāya nibbānam **na** maññati, nibbānasmīm na maññati, nibbānato na maññati, nibbānam ‘me’ti na maññati, nibbānam nābhinandati. Tam kissa hetu? Pariññātām tassā”ti vadāmi.

(Khīṇāsavaha paṭhamakanaye tatiyakabhūmi paricchedi.)

75. Yo ‘pi **so** bhikkhave bhikkhu arahām khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhadavasamyojano sammadaññā vimutto, so ‘pi **paṭhavīm** paṭhavito abhijānāti. Paṭhavīm paṭhavito abhiññāya paṭhavīm na maññati, paṭhavīyā na maññati, paṭhavito na maññati, paṭhavīm ‘me’ti na maññati, paṭhavīm nābhinandati. Tam kissa hetu? **Khayā**¹ rāgassa² vītarāgattā.³

76. **Āpam** āpato abhijānāti. Āpam āpato abhiññāya āpam na maññati, āpasmiṁ na maññati, āpato na maññati, āpam ‘me’ti na maññati, āpam nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

77. **Tejam** tejato abhijānāti. Tejam tejato abhiññāya tejam na maññati, tejasmiṁ na maññati, tejato na maññati, tejam ‘me’ti na maññati, tejam nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

78. **Vāyam** vāyato abhijānāti. Vāyam vāyato abhiññāya vāyam na maññati, vāyasmīm na maññati, vāyato na maññati, vāyam ‘me’ti na maññati, vāyam nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

79. **Bhūte** bhūtato abhijānāti. Bhūte bhūtato abhiññāya bhūte na maññati, bhūtesu na maññati, bhūtato na maññati, bhūte ‘me’ti na maññati, bhūte nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

80. **Deve** devato abhijānāti, deve devato abhiññāya deve na maññati, devesu na maññati, devato na maññati, deve ‘me’ti na maññati, deve nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

81. **Pajāpatīm** pajāpatito abhijānāti. Pajāpatīm pajāpatito abhiññāya pajāpatīm na maññati, pajāpatismīm na maññati, pajāpatito na maññati, pajāpatīm ‘me’ti na maññati, pajāpatīm nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

82. **Brahmarī** brahmato abhijānāti. Brahmaṁ brahmato abhiññāya brahmaṁ na maññati, brahmasmīm na maññati, brahmato na maññati, brahmaṁ ‘me’ti na maññati. Brahmaṁ nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

¹ Waste, destruction, consumption. 消滅或毀壞。

² Passion or lust. 貪。

³ Vita + raga: Passionless; without lust. / + tta: ?? / = 沒有貪的狀態或離開貪的狀態。

83. **Ābhassare** ābhassarato abhijānāti. Ābhassare ābhassarato abhiññāya ābhassare na maññati, ābhassaresu na maññati, ābhassarato na maññati, ābhassare ‘me’ti na maññati, ābhassare nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

84. **Subhakiṇṭe** subhakiṇṭato abhijānāti. Subhakiṇṭe subhakiṇṭato abhiññāya subhakiṇṭe na maññati, subhakiṇṭesu na maññati, subhakiṇṭato na maññati, subhakiṇṭe ‘me’ti na maññati, subhakiṇṭe nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

85. **Vehapphale** vehapphalato abhijānāti. Vehapphale vehapphalato abhiññāya vehapphale na maññati, vehapphalesu na maññati, vehapphalato na maññati, vehapphale ‘me’ti na maññati, vehapphale nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

86. **Abhibhum** abhibhuto abhijānāti. Abhibhum abhibhuto abhiññāya abhibhum na maññati, abhibhusmīm na maññati, abhibhuto na maññati, abhibhum ‘me’ti na maññati, abhibhum nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

87. **Ākāsānañcāyatanaṁ** ākāsānañcāyatanaṭo abhijānāti. Ākāsānañcāyatanaṁ ākāsānañcāyatanaṭo abhiññāya ākāsānañcāyatanaṁ na maññati, ākāsānañcāyatanaṁ na maññati, ākāsānañcāyatanaṭo na maññati, ākāsānañcāyatanaṁ ‘me’ti na maññati. Ākāsānañcāyatanaṁ nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

88. **Viññāṇañcāyatanaṁ** viññāṇañcāyatanaṭo abhijānāti. Viññāṇañcāyatanaṁ viññāṇañcāyatanaṭo abhiññāya viññāṇañcāyatanaṁ na maññati, viññāṇañcāyatanaṁ na maññati, viññāṇañcāyatanaṭo na maññati, viññāṇañcāyatanaṁ ‘me’ti na maññati, viññāṇañcāyatanaṁ nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

89. **Ākiñcaññāyatanaṁ** ākiñcaññāyatanaṭo abhijānāti, ākiñcaññāyatanaṁ ākiñcaññāyatanaṭo abhiññāya ākiñcaññāyatanaṁ na maññati, ākiñcaññāyatanaṁ na maññati, ākiñcaññāyatanaṭo na maññati, ākiñcaññāyatanaṁ ‘me’ti na maññati, ākiñcaññāyatanaṁ nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

90. **Nevasaññānāsaññāyatanaṁ** nevasaññānāsaññāyatanaṭo abhijānāti. Nevasaññānāsaññāyatanaṁ nevasaññānāsaññāyatanaṭo abhiññāya nevasaññānāsaññāyatanaṁ na maññati, nevasaññānāsaññāyatanaṁ na maññati, nevasaññānāsaññāyatanaṭo na maññati, nevasaññānāsaññāyatanaṁ ‘me’ti na maññati, nevasaññānāsaññāyatanaṁ nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

91. **Ditṭham** ditṭhato abhijānāti. Ditṭham ditṭhato abhiññāya ditṭham na maññati, ditṭhasmīm na maññati, ditṭhato na maññati, ditṭham ‘me’ti na maññati, ditṭham nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

92. **Sutam** sutato abhijānāti. Sutam sutato abhiññāya sutam na maññati, sutasmīm na maññati, sutato na maññati, sutam ‘me’ti na maññati, sutam nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

93. **Mutam** mutato abhijānāti. Mutam mutato abhiññāya mutam na maññati, mutasmīm na maññati, mutato na maññati, mutam ‘me’ti na maññati, mutam nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

94. **Viññātarī** viññātato abhijānāti. Viññātarī viññātato abhiññāya viññātarī na maññati, viññātasmīm na maññati, viññātato na maññati, viññātarī ‘me’ti na maññati, viññātarī nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

95. **Ekattam** ekattato abhijānāti. Ekattam ekattato abhiññāya ekattam na maññati, ekattasmīm na maññati, ekattato na maññati, ekattam ‘me’ti na maññati, ekattam nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

96. **Nānattarī** nānattato abhijānāti. Nānattarī nānattato abhiññāya nānattarī na maññati, nānattasmīm na maññati, nānattato na maññati, nānattam ‘me’ti na maññati, nānattam nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

97. **Sabbam** sabbato abhijānāti. Sabbam sabbato abhiññāya sabbam na maññati, sabbasmīm na maññati, sabbato na maññati, sabbam ‘me’ti na maññati, sabbam nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

98. **Nibbānam** nibbānato abhijānāti. Nibbānarī nibbānato abhiññāya nibbānarī na maññati, nibbānasmīm na maññati, nibbānato na maññati, nibbānam ‘me’ti na maññati, nibbānam nābhinandati. Tam kissa hetu? Khayā rāgassa vītarāgattā.

(Khīṇāsavaha dutiyakanaye cataravanakabhūmi paricchedi.)

99. Yo ‘pi **so** bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhadavasāmyojano sammadaññā vimutto, so ‘pi **paṭhavīm** paṭhavito abhijānāti. Paṭhavīm paṭhavito abhiññāya paṭhavīm na maññati, paṭhavīyā na maññati, paṭhavito na maññati, paṭhavīm ‘me’ti na maññati, paṭhavīm nābhinandati. Tam kissa hetu? Khayā **dosassa**¹ vītadosattā.

100. **Āpam** āpato abhijānāti. Āpam āpato abhiññāya āpam na maññati, āpasmiṁ na maññati, āpato na maññati, āpam ‘me’ti na maññati, āpam nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.

101. **Tejam** tejato abhijānāti. Tejam tejato abhiññāya tejam na maññati, tejasmiṁ na maññati, tejato na maññati, tejam ‘me’ti na maññati, tejam nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.

102. **Vāyam** vāyato abhijānāti. Vāyam vāyato abhiññāya vāyam na maññati, vāyasmiṁ na maññati, vāyato na maññati, vāyam ‘me’ti na maññati, vāyam nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.

103. **Bhūte** bhūtato abhijānāti. Bhūte bhūtato abhiññāya bhūte na maññati, bhūtesu na maññati, bhūtato na maññati, bhūte ‘me’ti na maññati, bhūte nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.

104. **Deve** devato abhijānāti. Deve devato abhiññāya deve na maññati, devesu na maññati, devato na maññati, deve ‘me’ti na maññati, deve nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.

105. **Pajāpatim** pajāpatito abhijānāti. Pajāpatim pajāpatito abhiññāya pajāpatim na maññati, pajāpatismīm na maññati, pajāpatito na maññati, pajāpatim ‘me’ti na maññati, pajāpatim nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.

¹ Anger, ill-will, evil intention, wickedness, corruption, malice, hatred; hate. 憎恨。

106. **Brahmar̄** brahmato abhijānāti. Brahmaṁ brahmato abhiññāya brahmaṁ na maññati, brahmasmiṁ na maññati, brahmato na maññati, brahmaṁ ‘me’ti na maññati, brahmaṁ nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.
107. **Ābhassare** ābhassarato abhijānāti. Ābhassare ābhassarato abhiññāya ābhassare na maññati, ābhassaresu na maññati, ābhassarato na maññati, ābhassare ‘me’ti na maññati, ābhassare nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.
108. **Subhakiṇṇe** subhakiṇṇato abhijānāti. Subhakiṇṇe subhakiṇṇato abhiññāya subhakiṇṇe na maññati, subhakiṇṇato na maññati, subhakiṇṇesu na maññati, subhakiṇṇe ‘me’ti na maññati, Subhakiṇṇe nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.
109. **Vehapphale** vehapphalato abhijānāti. Vehapphale vehapphalato abhiññāya vehapphale na maññati, vehapphalesu na maññati, vehapphalato na maññati, vehapphale ‘me’ti na maññati, vehapphale nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.
110. **Abhibhur̄** abhibhuto abhijānāti. Abhibhur̄ abhibhuto abhiññāya abhibhur̄ na maññati, abhibhusmiṁ na maññati, abhibhuto na maññati, abhibhur̄ ‘me’ti na maññati, abhibhur̄ nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.
111. **Ākāsānañcāyatanam̄** ākāsānañcāyatanato abhijānāti. Ākāsānañcāyatanam̄ ākāsānañcāyatanato abhiññāya ākāsānañcāyatanam̄ na maññati, ākāsānañcāyatanasmiṁ na maññati, ākāsānañcāyatanato na maññati, ākāsānañcāyatanam̄ ‘me’ti na maññati, ākāsānañcāyatanam̄ nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.
112. **Viññānañcāyatanam̄** viññānañcāyatanato abhijānāti. Viññānañcāyatanam̄ viññānañcāyatanato abhiññāya viññānañcāyatanam̄ na maññati, viññānañcāyatanasmiṁ na maññati, viññānañcāyatanato na maññati, viññānañcāyatanam̄ ‘me’ti na maññati, viññānañcāyatanam̄ nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.
113. **Ākiñcaññāyatanam̄** ākiñcaññāyatanato abhijānāti. Ākiñcaññāyatanam̄ ākiñcaññāyatanato abhiññāya ākiñcaññāyatanam̄ na maññati, ākiñcaññāyatanasmiṁ na maññati, ākiñcaññāyatanato na maññati, ākiñcaññāyatanam̄ ‘me’ti na maññati, ākiñcaññāyatanam̄ nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.
114. **Nevasaññānāsaññāyatanam̄** nevasaññānāsaññāyatanato abhijānāti. Nevasaññānāsaññāyatanam̄ nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanam̄ na maññati, nevasaññānāsaññāyatanasmiṁ na maññati, nevasaññānāsaññāyatanato na maññati, nevasaññānāsaññāyatanam̄ ‘me’ti na maññati, nevasaññānāsaññāyatanam̄ nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.
115. **Dīṭham̄** dīṭhato abhijānāti. Dīṭham̄ dīṭhato abhiññāya dīṭham̄ na maññati, dīṭhasmiṁ na maññati, dīṭhato na maññati, dīṭham̄ ‘me’ti na maññati, dīṭham̄ nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.
116. **Sutam̄** sutato abhijānāti. Sutam̄ sutato abhiññāya sutam̄ na maññati, sutasmiṁ na maññati, sutato na maññati, sutam̄ ‘me’ti na maññati, sutam̄ nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.

117. **Mutam** mutato abhijānāti. Mutam mutato abhiññāya mutam na maññati, mutasmiṁ na maññati, mutato na maññati, mutam ‘me’ti na maññati, mutam nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.

118. **Viññātam** viññātato abhijānāti. Viññātam viññātato abhiññāya viññātam na maññati, viññātasmim na maññati, viññātato na maññati, viññātam ‘me’ti na maññati, viññātam nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.

119. **Ekattam** ekattato abhijānāti. Ekattam ekattato abhiññāya ekattam na maññati, ekattasmim na maññati, ekattato na maññati, ekattam ‘me’ti na maññati, ekattam nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.

120. **Nānattam** nānattato abhijānāti. Nānattam nānattato abhiññāya nānattam **na** maññati, nānattasmim na maññati, nānattato na maññati, nānattam ‘me’ti na maññati, nānattam nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.

121. **Sabbam** sabbato abhijānāti. Sabbam sabbato abhiññāya sabbam na maññati, sabbasmim na maññati, sabbato na maññati, sabbam ‘me’ti na maññati, sabbam nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.

122. **Nibbānam** nibbānato abhijānāti. Nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbānam ‘me’ti na maññati, nibbānam nābhinandati. Tam kissa hetu? Khayā dosassa vītadosattā.

(Khīṇāsavaha tatiyakanaye pañcakavanaka bhūmi paricchedi.)

123. Yo ‘pi so bhikkhave bhikkhu **araham** khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhadavasamyojano sammadaññā vimutto, so ‘pi **pathavim** paṭhavito abhijānāti. Paṭhavim paṭhavito abhiññāya paṭhavim **na** maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhavim ‘me’ti na maññati, paṭhavim nābhinandati. Tam kissa hetu? Khayā mohassa¹ vītamohattā.

124. **Āparam** āpato abhijānāti. Āparam āpato abhiññāya āparam na maññati, āpasmiṁ na maññati, āpato na maññati, āparam ‘me’ti na maññati, āparam nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

125. **Tejam** tejato abhijānāti. Tejam tejato abhiññāya tejam na maññati, tejasmiṁ na maññati, tejato na maññati, tejam ‘me’ti na maññati, tejam nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

126. **Vāyam** vāyato abhijānāti. Vāyam vāyato abhiññāya vāyam na maññati, vāyasmiṁ na maññati, vāyato na maññati, vāyam ‘me’ti na maññati, vāyam nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

127. **Bhūte** bhūtato abhijānāti. Bhūte bhūtato abhiññāya bhūte na maññati, bhūtesu na maññati, bhūtato na maññati, bhūte ‘me’ti na maññati, bhūte nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

128. **Deve** devato abhijānāti. Deve devato abhiññāya deve na maññati, devesu na maññati, devato na maññati, deve ‘me’ti na maññati, deve nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

¹ Stupidity, dullness of mind & soul, delusion, bewilderment, infatuation. 迷惑。

129. **Pajāpatim** pajāpatito abhijānāti. Pajāpatim pajāpatito abhiññāya pajāpatim na maññati, pajāpatismim na maññati, pajāpatito na maññati, pajāpatim ‘me’ti na maññati, pajāpatim nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

130. **Brahmam** brahmato abhijānāti. Brahmam brahmato abhiññāya brahmam na maññati, brahmasmiṁ na maññati, brahmato na maññati, brahmam ‘me’ti na maññati, brahmam nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

131. **Ābhassare** ābhassarato abhijānāti. Ābhassare ābhassarato abhiññāya ābhassare na maññati, ābhassaresu na maññati, ābhassarato na maññati, ābhassare ‘me’ti na maññati, ābhassare nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

132. **Subhakiṇṭe** subhakiṇṭato abhijānāti. Subhakiṇṭe subhakiṇṭato abhiññāya subhakiṇṭe na maññati, subhakiṇṭato na maññati, subhakiṇṭesu na maññati, subhakiṇṭe ‘me’ti na maññati, subhakiṇṭe nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

133. **Vehapphale** vehapphalato abhijānāti. Vehapphale vehapphalato abhiññāya vehapphale na maññati, vehapphalesu na maññati, vehapphalato na maññati, vehapphale ‘me’ti na maññati, vehapphale nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

134. **Abhibhum** abhibhuto abhijānāti. Abhibhum abhibhuto abhiññāya abhibhum na maññati, abhibhusmiṁ na maññati, abhibhuto na maññati, abhibhum ‘me’ti na maññati, abhibhum nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

135. **Ākāśānañcāyatanaṁ** ākāśānañcāyatanato abhijānāti. Ākāśānañcāyatanaṁ ākāśānañcāyatanato abhiññāya ākāśānañcāyatanam na maññati, ākāśānañcāyatanasmim na maññati, ākāśānañcāyatanato na maññati, ākāśānañcāyatanam ‘me’ti na maññati, ākāśānañcāyatanam nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

136. **Viññāṇañcāyatanaṁ** viññāṇañcāyatanato abhijānāti. Viññāṇañcāyatanaṁ viññāṇañcāyatanato abhiññāya viññāṇañcāyatanam na maññati, viññāṇañcāyatanasmim na maññati, viññāṇañcāyatanato na maññati, viññāṇañcāyatanam ‘me’ti na maññati, viññāṇañcāyatanam nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

137. **Ākiñcaññāyatanaṁ** ākiñcaññāyatanato abhijānāti. Ākiñcaññāyatanaṁ ākiñcaññāyatanato abhiññāya ākiñcaññāyatanam na maññati, ākiñcaññāyatanasmim na maññati, ākiñcaññāyatanato na maññati, ākiñcaññāyatanam ‘me’ti na maññati, ākiñcaññāyatanam nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

138. **Nevasaññānāsaññāyatanaṁ** nevasaññānāsaññāyatanato abhijānāti. Nevasaññānāsaññāyatanaṁ nevasaññānāsaññāyatanato abhiññāya nevasaññānāsaññāyatanam na maññati, nevasaññānāsaññāyatanasmim na maññati, nevasaññānāsaññāyatanato na maññati, nevasaññānāsaññāyatanam ‘me’ti na maññati, nevasaññānāsaññāyatanam nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

139. **Dīṭharm** dīṭhato abhijānāti. Dīṭharm dīṭhato abhiññāya dīṭharm na maññati, dīṭhasmiṁ na maññati, dīṭhato na maññati, dīṭham ‘me’ti na maññati, dīṭham nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

140. **Sutam** sutato abhijānāti. Sutam sutato abhiññāya sutam na maññati, sutasmim na maññati, sutato na maññati, sutam ‘me’ti na maññati, sutam nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

141. **Mutam** mutato abhijānāti. Mutam mutato abhiññāya mutam na maññati, mutasmim na maññati, mutato na maññati, mutam ‘me’ti na maññati, mutam nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

142. **Viññātarām** viññātato abhijānāti. Viññātarām viññātato abhiññāya viññātarām na maññati, viññātasmiṁ na maññati, viññātato na maññati, viññātarām ‘me’ti na maññati, viññātarām nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

143. **Ekattam** ekattato abhijānāti. Ekattam ekattato abhiññāya ekattam na maññati, ekattasmim na maññati, ekattato na maññati, ekattam ‘me’ti na maññati, ekattam nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

144. **Nānattarām** nānattato abhijānāti. Nānattarām nānattato abhiññāya nānattarām na maññati, nānattasmim na maññati, nānattato na maññati, nānattarām ‘me’ti na maññati, nānattarām nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

145. **Sabbam** sabbato abhijānāti. Sabbam sabbato abhiññāya sabbam na maññati, sabbasmim na maññati, sabbato na maññati, sabbam ‘me’ti na maññati, sabbam nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

146. **Nibbānarām** nibbānato abhijānāti. Nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmim na maññati, nibbānato na maññati, nibbānam ‘me’ti na maññati, nibbānam nābhinandati. Tam kissa hetu? Khayā mohassa vītamohattā.

(Khīṇāsavaha catutthakanaye javanaka bhūmi paricchedi.)

147. “**Tathāgato** ‘pi bhikkhave araham sammāsambuddho¹ **paṭhavim** paṭhavito abhijānāti. Paṭhavim paṭhavito abhiññāya paṭhavim na maññati, paṭhavyā na maññati, paṭhavito na maññati, paṭhavim ‘me’ti na maññati, paṭhavim nābhinandati. Tam kissa hetu? Pariññātarām **tarām** Tathāgatassā”ti vadāmi.

148. “**Āpam** āpato abhijānāti. Āpam āpato abhiññāya āpam na maññati, āpasmiṁ na maññati, āpato na maññati, āparām ‘me’ti na maññati, āparām nābhinandati. Tam kissa hetu? Pariññātarām tam Tathāgatassā”ti, vadāmi.

149. “**Tejam** tejato abhijānāti. Tejam tejato abhiññāya tejam na maññati tejasmiṁ na maññati, tejato na maññati, tejam ‘me’ti na maññati, tejam nābhinandati. Tam kissa hetu? Pariññātarām tam Tathāgatassā”ti vadāmi.

150. “**Vāyam** vāyato abhijānāti. Vāyam vāyato abhiññāya vāyam na maññati, vāyasmim maññati, vāyato na maññati, vāyam ‘me’ti na maññati, vāyam nābhinandati. Tam kissa hetu? Pariññātarām tam Tathāgatassā”ti vadāmi.

¹ Samma + sambuddha: Perfectly enlightened, a universal Buddha; accomplished and fully enlightened. 圓滿覺悟的人。

151. “**Bhūte** bhūtato abhijānāti. Bhūte bhūtato abhiññāya bhūte na maññati, bhūtesu na maññati, bhūtato na maññati, bhūte ‘me’ ti, na maññati, bhūte nābhinandati. Tam kissa hetu? Pariññatam tam Tathāgatassā”ti vadāmi.
152. “**Deve** devato abhijānāti. Deve devato abhiññāya deve na maññati, devesu na maññati, devato na maññati, deve ‘me’ ti na maññati, deve nābhinandati. Tam kissa hetu? Pariññatam tam Tathāgatassā”ti vadāmi.
153. “**Pajāpatim** pajāpatito abhijānāti. Pajāpatim pajāpatito abhiññāya pajāpatim na maññati, pajāpatismim na maññati, pajāpatito na maññati, pajāpatim ‘me’ti na maññati, pajāpatim nābhinandati. Tam kissa hetu? Pariññatam tam Tathāgatassā”ti vadāmi.
154. “**Brahmam** brahmato abhijānāti. Brahmam brahmato abhiññāya brahmam na maññati, brahmasim na maññati, brahmato na maññati, brahmaṁ ‘me’ti na maññati, brahmaṁ nābhinandati. Tam kissa hetu? Pariññatam tam Tathāgatassā”ti vadāmi.
155. “**Ābhassare** ābhassarato abhijānāti. Ābhassare ābhassarato abhiññāya ābhassare na maññati, ābhassaresu na maññati, ābhassarato na maññati, ābhassare ‘me’ti na maññati, ābhassare nābhinandati. Tam kissa hetu? Pariññatam tam Tathāgatassā”ti vadāmi.
156. “**Subhakiṇye** subhakiṇato abhijānāti. Subhakiṇye subhakiṇato abhiññāya subhakiṇye na maññati, subhakiṇyesu na maññati, subhakiṇato na maññati, subhakiṇye ‘me’ti na maññati, subhakiṇye nābhinandati. Tam kissa hetu? Pariññatam tam Tathāgatassā”ti vadāmi.
157. “**Vehapphale** vehapphalato abhijānāti. Vehapphale vehapphalato abhiññāya vehapphale na maññati, vehapphalesu na maññati, vehapphalato na maññati, vehapphale ‘me’ti na maññati, vehapphale nābhinandati. Tam kissa hetu? Pariññatam tam Tathāgatassā”ti vadāmi.
158. “**Abhibhum** abhibhuto abhijānāti. Abhibhum abhibhuto abhiññāya abhibhum na maññati, abhibhusmim na maññati, abhibhuto na maññati, abhibhum ‘me’ti na maññati, abhibhum nābhinandati. Tam kissa hetu? Pariññatam tam Tathāgatassā”ti vadāmi.
159. “**Ākāsānañcāyatanaṁ** ākāsānañcāyatanaṭo abhijānāti. Ākāsānañcāyatanaṁ ākāsānañcāyatanaṭo abhiññāya ākāsānañcāyatanaṁ na maññati, ākāsānañcāyatanaṭasmiṁ na maññati, ākāsānañcāyatanaṭo na maññati, ākāsānañcāyatanaṁ ‘me’ti na maññati, ākāsānañcāyatanaṁ nābhinandati. Tam kissa hetu? Pariññatam tam Tathāgatassā”ti vadāmi.
160. “**Viññāṇañcāyatanaṁ** viññāṇañcāyatanaṭo abhijānāti. Viññāṇañcāyatanaṁ viññāṇañcāyatanaṭo abhiññāya viññāṇañcāyatanaṁ na maññati, viññāṇañcāyatanaṭasmiṁ na maññati, viññāṇañcāyatanaṭo na maññati, viññāṇañcāyatanaṁ ‘me’ti na maññati, viññāṇañcāyatanaṁ nābhinandati. Tam kissa hetu? Pariññatam tam Tathāgatassā”ti vadāmi.
161. “**Ākiñcaññāyatanaṁ** ākiñcaññāyatanaṭo abhijānāti. Ākiñcaññāyatanaṁ ākiñcaññāyatanaṭo abhiññāya ākiñcaññāyatanaṁ na maññati, ākiñcaññāyatanaṭasmiṁ na maññati, ākiñcaññāyatanaṭo na maññati, ākiñcaññāyatanaṁ ‘me’ti na maññati, ākiñcaññāyatanaṁ nābhinandati. Tam kissa hetu? Pariññatam tam Tathāgatassā”ti vadāmi.

162. “**Nevasaññānāsaññāyatanaṁ** nevasaññānāsaññāyatanaṁ abhijānāti. Nevasaññānāsaññāyatanaṁ nevasaññānāsaññāyatanaṁ abhiññāya nevasaññānāsaññāyatanaṁ na maññati, nevasaññānāsaññāyatanaṁ na maññati, nevasaññānāsaññāyatanaṁ na maññati, nevasaññānāsaññāyatanaṁ ‘me’ti na maññati, nevasaññānāsaññāyatanaṁ nābhinandati. Tam kissa hetu? Pariññātam tam Tathāgatassā”ti vadāmi.
163. “**Dīṭham** dīṭhato abhijānāti. Dīṭham dīṭhato abhiññāya dīṭham na maññati, dīṭhasmiṁ na maññati, dīṭhato na maññati, dīṭham ‘me’ti na maññati, dīṭham nābhinandati. Tam kissa hetu? Pariññātam tam Tathāgatassā”ti vadāmi.
164. “**Sutam** sutato abhijānāti. Sutam sutato abhiññāya sutam na maññati, sutasmīṁ na maññati, sutato na maññati, sutam ‘me’ti na maññati, sutam nābhinandati. Tam kissa hetu? Pariññātam tam Tathāgatassā”ti vadāmi.
165. “**Mutam** mutato abhijānāti. Mutam mutato abhiññāya mutam na maññati, mutasmīṁ na maññati, mutato na maññati, mutam ‘me’ti na maññati, mutam nābhinandati. Tam kissa hetu? Pariññātam tam Tathāgatassā”ti vadāmi.
166. “**Viññātam** viññātato abhijānāti. Viññātam viññātato abhiññāya viññātam na maññati, viññātasmīṁ na maññati, viññātato na maññati, viññātam ‘me’ti na maññati, viññātam nābhinandati. Tam kissa hetu? Pariññātam tam Tathāgatassā”ti vadāmi.
167. “**Ekattam** ekattato abhijānāti. Ekattam ekattato abhiññāya ekattam na maññati, ekattasmīṁ na maññati, ekattato na maññati, ekattam ‘me’ti na maññati, ekattam nābhinandati. Tam kissa hetu? Pariññātam tam Tathāgatassā”ti vadāmi.
168. “**Nānattam** nānattato abhijānāti. Nānattam nānattato abhiññāya nānattam **na** maññati, nānattasmīṁ na maññati, nānattato na maññati, nānattam ‘me’ti na maññati, nānattam nābhinandati. Tam kissa hetu? Pariññātam tam Tathāgatassā”ti vadāmi.
169. “**Sabbam** sabbato abhijānāti. Sabbam sabbato abhiññāya sabbam na maññati, sabbasmīṁ na maññati, sabbato na maññati, sabbaram ‘me’ti na maññati, sabbaram nābhinandati. Tam kissa hetu? Pariññātam tam Tathāgatassā”ti vadāmi.
170. “**Nibbānam** nibbānato abhijānāti. Nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmīṁ na maññati, nibbānato na maññati, nibbānam ‘me’ti na maññati, nibbānam nābhinandati. Tam kissa hetu? Pariññātam tam Tathāgatassā”ti vadāmi.
(Satthāraha paṭhamakanaye sattavanaka bhūmi paricchedi.)
171. “**Tathāgato** ‘pi bhikkhave araham Sammāsambuddho **paṭhavim** paṭhavito abhijānāti. Paṭhavim paṭhavito abhiññāya paṭhavim na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhavim ‘me’ti na maññati, paṭhavim nābhinandati. Tam kissa hetu ? ‘**Nandi**¹ dukkhassa mūlan’ti iti, ² viditvā:³

¹ Nandi & nandi: f. Joy, enjoyment, pleasure, delight in. 快樂，以什麼為樂。

² That delight is the root of suffering. 苦的根本。= 欲樂是苦的根本。

³ ger. To know, to find./ > (Sk) √ vid. ‘Know.’ / = Understood. 明白了。

‘bhavā jāti,¹ bhūtassa jarāmaraṇan’ti.² Tasmātiha³ bhikkhave Tathāgato sabbaso tañhānaṁ⁴ khayā virāgā⁵ nirodhā⁶ cāgā⁷ paṭinissaggā⁸ anuttaraṁ⁹ sammāsambodhiṁ¹⁰ abhisambuddho”ti¹¹ vadāmi.

172. “Āparī āpato abhijānāti. Āpaṁ āpato abhiññāya āparī na maññati, āpasmiṁ na maññati, āpato na maññati, āpam ‘me’ti na maññati, āpaṁ nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti iti, veditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso tañhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammā sambodhiṁ abhisambuddho”ti vadāmi.

173. “Tejam tejato abhijānāti. Tejam tejato abhiññāya tejam na maññati, tejasmiṁ na maññati, tejato na maññati, tejam ‘me’ti na maññati, tejam nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti iti, veditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso tañhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammā sambodhiṁ abhisambuddho”ti vadāmi.

174. “Vāyam vāyato abhijānāti. Vāyam vāyato abhiññāya vāyam na maññati, vāyasmiṁ maññati, vāyato na maññati, vāyam ‘me’ti na maññati, vāyam nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti iti, veditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso tañhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammā sambodhiṁ abhisambuddho”ti vadāmi.

175. “Bhūte bhūtato abhijānāti. Bhūte bhūtato abhiññāya bhūte na maññati, bhūtesu na maññati, bhūtato na maññati, bhūte ‘me’ti na maññati, bhūte nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti iti, veditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso tañhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammā sambodhiṁ abhisambuddho”ti vadāmi.

176. “Deve devato abhijānāti. Deve devato abhiññāya deve na maññati, devesu na maññati, devato na maññati, deve ‘me’ti na maññati, deve nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti iti, veditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso tañhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammāsambodhiṁ abhisambuddho”ti vadāmi.

177. “Pajāpatim pajāpatito abhijānāti. Pajāpatim pajāpatito abhiññāya pajāpatim na maññati, pajāpatismiṁ na maññati, pajāpatito na maññati, pajāpatim ‘me’ti na maññati, pajāpatim nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti iti, veditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso tañhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammāsambodhiṁ abhisambuddho”ti vadāmi.

¹ That with being (as condition) there is birth. 是導致再生。

² Has come to be there is ageing and death. 是導致老和死。

³ Tasma: pron. From./ + iti: emp. Thus./ + ha: emp. Hey, oh, hallo. 表示驚喜或疑慮。/ = adv. Therefore. 因此或所以。

⁴ f. Drought, thirst; Craving, hunger for, excitement. 乾旱，渴望，刺激。

⁵ Waning, fading away, cleansing, purifying; emancipation. 衰微，消退，淨化，使潔淨；脫離。

⁶ Oppression, suppression; destruction, cessation. 壓迫，鎮壓；破壞，停止。

⁷ Abandoning, giving up, renunciation. 放棄，廢棄；丟出或吐出。

⁸ Giving up, forsaking; rejection, renunciation; relinquish. 拋棄；嘔吐，放棄；作罷或放鬆。

⁹ adj. Nothing higher; without a superior, incomparable, second to none, unsurpassed, excellent, preeminent.

沒有較高的，無比的，沒有第二的，卓越的，出色的，顯著的。

¹⁰ Samma + sambodhi: Perfect enlightenment, supreme Buddhahip.

¹¹ pp. One who has come to the realization of the highest wisdom, fully-awakened, attained Buddhahood, realizing, enlightened.

178. “**Brahmarī** brahmato abhijānāti. Brahmaṁ brahmato abhiññāya brahmarī na maññati, brahmasim̄ na maññati, brahmato na maññati, brahmaṁ ‘me’ti na maññati, brahmaṁ nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti iti, viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso tañhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṁ abhisambuddho”ti vadāmi.

179. “**Ābhassare** ābhassarato abhijānāti. Ābhassare ābhassarato abhiññāya ābhassare na maññati, ābhassaresu na maññati, ābhassarato na maññati, ābhassare ‘me’ti na maññati, ābhassare nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso tañhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṁ abhisambuddho”ti vadāmi.

180. “**Subhakiṇę** subhakiṇato abhijānāti. Subhakiṇę subhakiṇato abhiññāya subhakiṇę na maññati, subhakiṇato na maññati, subhakiṇesu na maññati, subhakiṇę ‘me’ti na maññati, subhakiṇę nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso tañhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṁ abhisambuddho”ti vadāmi.

181. “**Vehapphale** vehapphalato abhijānāti. Vehapphale vehapphalato abhiññāya vehapphale na maññati, vehapphalesu na maññati, vehapphalato na maññati, vehapphale ‘me’ti na maññati, vehapphale nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso tañhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṁ abhisambuddho”ti vadāmi.

182. “**Abhibhum** abhibhuto abhijānāti. Abhibhum abhibhuto abhiññāya abhibhum na maññati, abhibhusim̄ na maññati, abhibhuto na maññati, abhibhum ‘me’ti na maññati, abhibhum nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso tañhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṁ abhisambuddho”ti vadāmi.

183. “**Ākāsānañcāyatanam** ākāsānañcāyatanato abhijānāti. Ākāsānañcāyatanam ākāsānañcāyatanato abhiññāya ākāsānañcāyatanam na maññati, ākāsānañcāyatanasmim̄ na maññati, ākāsānañcāyatanato na maññati, ākāsānañcāyatanam ‘me’ti na maññati, ākāsānañcāyatanam nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso tañhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṁ abhisambuddho”ti vadāmi.

184. “**Viññāṇañcāyatanam** viññāṇañcāyatanato abhijānāti. Viññāṇañcāyatanam viññāṇañcāyatanato abhiññāya viññāṇañcāyatanam na maññati, viññāṇañcāyatanasmim̄ na maññati, viññāṇañcāyatanato na maññati, viññāṇañcāyatanam ‘me’ti na maññati, viññāṇañcāyatanam nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso tañhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhiṁ abhisambuddho”ti vadāmi.

185. “**Ākiñcaññāyatanam** ākiñcaññāyatanato abhijānāti. Ākiñcaññāyatanam ākiñcaññāyatanato abhiññāya ākiñcaññāyatanam na maññati, ākiñcaññāyatanasmim̄ na maññati, ākiñcaññāyatanato na maññati, ākiñcaññāyatanam ‘me’ti na maññati, ākiñcaññāyatanam nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave

Tathāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammā sambodhiṁ abhisambuddho”ti vadāmi.

186. “**Nevasaññānāsaññāyatanaṁ** nevasaññānāsaññāyatanaṁ abhijānāti. Nevasaññānāsaññāyatanaṁ nevasaññānāsaññāyatanaṁ abhiññāya nevasaññānāsaññāyatanaṁ na maññati, nevasaññānāsaññāyatanaṁ na maññati, nevasaññānāsaññāyatanaṁ na maññati, nevasaññānāsaññāyatanaṁ na maññati, nevasaññānāsaññāyatanaṁ ‘me’ti na maññati, nevasaññānāsaññāyatanaṁ nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammāsambodhiṁ abhisambuddho”ti vadāmi.

187. “**Ditṭham** ditṭhato abhijānāti. Ditṭham ditṭhato abhiññāya ditṭham na maññati, ditṭhasmiṁ na maññati, ditṭhato na maññati, ditṭham ‘me’ti na maññati, ditṭham nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammāsambodhiṁ abhisambuddho”ti vadāmi.

188. “**Sutam** sutato abhijānāti. Sutam sutato abhiññāya sutam na maññati, sutasmim na maññati, sutato na maññati, sutam ‘me’ti na maññati, sutam nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammā sambodhiṁ abhisambuddho”ti vadāmi.

189. “**Mutam** mutato abhijānāti. Mutam mutato abhiññāya mutam na maññati, mutasmim na maññati, mutato na maññati, mutam ‘me’ti na maññati, mutam nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammāsambodhiṁ abhisambuddho”ti vadāmi.

190. “**Viññātam** viññātato abhijānāti. Viññātam viññātato abhiññāya viññātam na maññati, viññātasmim na maññati, viññātato na maññati, viññātam ‘me’ti na maññati, viññātam nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammāsambodhiṁ abhisambuddho”ti vadāmi.

191. “**Ekattam** ekattato abhijānāti. Ekattam ekattato abhiññāya ekattam na maññati, ekattasmim na maññati, ekattato na maññati, ekattam ‘me’ti na maññati, ekattam nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammāsambodhiṁ abhisambuddho”ti vadāmi.

192. **Nānattam** nānattato abhijānāti. Nānattam nānattato abhiññāya nānattam na maññati, nānattasmim na maññati, nānattato na maññati, nānattam ‘me’ti na maññati, nānattam nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṁ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṁ sammāsambodhiṁ abhisambuddho”ti vadāmi.

193. “**Sabbam** sabbato abhijānāti. Sabbam sabbato abhiññāya sabbam na maññati, sabbasmim na maññati, sabbato na maññati, sabbam ‘me’ti na maññati, sabbam nābhinandati. Tam kissa hetu? ‘Nandi

dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhim abhisambuddho”ti vadāmi.

194. “**Nibbānam** nibbānato abhijānāti. Nibbānam nibbānato abhiññāya nibbānam na maññati, nibbānasmīn na maññati, nibbānato na maññati, nibbānam ‘me’ti na maññati, nibbānam nābhinandati. Tam kissa hetu? ‘Nandi dukkhassa mūlan’ti, iti viditvā: ‘bhavā jāti bhūtassa jarāmaraṇan’ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānam khayā virāgā nirodhā cāgā paṭinissaggā anuttaram sammāsambodhim abhisambuddho”ti vadāmī”ti.

(Satthāraha dutiyakanaye atṭhavānakabhūmi paricchedi.)

“Idamavoca Bhagavā. **Na te bhikkhū** Bhagavato bhāsitarām **abhinandun**”ti.

Mūlapariyāyasuttaṁ paṭhamam

(Phāsu Vihāra in K. L. 13-07-03.)

(M.2.) Sabbasavasuttam

1. Evarā mesutam. Ekaṁ samayaṁ Bhagavā Sāvatthiyāṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. “Sabbāsavasamvaraṇapariyāyam¹ vo bhikkhave desissāmi, tam suṇātha sādhukam manasikarotha bhāsissāmī”ti. “Evarā bhante”ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

3. Jānato² aham bhikkhave passato³ āsavānam⁴ khayam vadāmi, no ajānato no apassato. Kiñ ca⁵ bhikkhave jānato, kiñ passato āsavānam khayo hoti? Yoniso⁶ ca manasikāram,⁷ ayoniso ca manasikāram. Ayoniso bhikkhave manasikaroto anuppannā⁸ c’ eva āsavā uppajjanti,⁹ uppannā ca āsavā pavaḍḍhanti.¹⁰ Yoniso ca kho bhikkhave manasikaroto anuppannā c’ eva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.¹¹

¹ A discourse on the restraint of all the taints. 防護一切毒素的法門。

² ppr. To know. 知道。

³ ppr. To see; to recognise, realise, know. 看到。

⁴ Discharge from a sore; in psychology; cankers, taints. 毒素，瘡，潰瘍。/ (Sk)√sru ‘Flow’ 漲潮。（漏）

⁵ Ka: interr, pron. What?

⁶ f. 5. Down to its origin or foundation,” thoroughly, orderly, wisely, properly, judiciously. 聰明地，精明地。

⁷ Mano or manas: as. nt. Mind, thought. / + karaniya: adj. That ought to be, must or should be done, to be done, to be made. / > karoti: fpp. (1) To build, erect. 使豎立。(2) To act, perform, make, do. / > (Sk)√kç, (skç) ‘Make’ / = To keep in mind; attention. 注意；專心，照料。（如理作意）

⁸ pp. Gone into, reached, attained. / > [pp. of anupajjati]: To follow, accompany. 陪同，伴隨。/ (Sk)√pad ‘Go’ / = Un-arisen. 未升起。

⁹ pre. To come out, to arise, to be produced, to be born r reborn, to com into existence. 生產升起或。/ (Sk)√pad ‘Go’

¹⁰ pre. To grow up, to increase. 增加。/ (Sk)√vçdh ‘Grow’

¹¹ pre. To be abandoned, to pass away, vanish; decline. 絶跡。/ > [Pass of pajahati]: To give up, renounce, forsake,

4. Atthi bhikkhave āsavā dassanā¹ pahātabbā. Atthi āsavā sāmvarā² pahātabbā. Atthi āsavā patisevanā³ pahātabbā. Atthi āsavā adhivāsanā⁴ pahātabbā. Atthi āsavā parivajjanā⁵ pahātabbā. Atthi āsavā vinodanā⁶ pahātabbā. Atthi āsavā bhāvanā⁷ pahātabbā.⁸

5. Katame ca bhikkhave āsavā dassanā pahātabbā? Idha bhikkhave assutavā puthujano ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānam adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, manasikaraṇīye dhamme nappajānāti,⁹ amanasikaraṇīye dhamme nappajānāti. So manasikaraṇīye dhamme appajānanto, amanasikaraṇīye dhamme appajānanto; ye dhammā na manasikaraṇīyā, te dhamme manasikaroti; ye dhammā manasikaraṇīyā, te dhamme na manasikaroti.¹⁰

6. Katame¹¹ ca bhikkhave dhammā na manasikaraṇīyā, ye dhamme manasikaroti? Y' assa bhikkhave dhamme manasikaroto anuppanno vā kāmāsavo¹² uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno vā bhavāsavo¹³ uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo¹⁴ uppajjati, uppanno vā avijjāsavo pavaḍḍhati. Ime dhammā na manasikaraṇīyā, ye dhamme manasikaroti.

Katame¹⁵ ca bhikkhave dhammā manasikaraṇīyā,

ye dhamme na manasikaroti? Y' assa bhikkhave dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati. Ime dhammā manasikaraṇīyā, ye dhamme na manasikaroti.

Tassa

amanasikaraṇīyānam dhammānam manasikārā, manasikaraṇīyānam dhammānam amanasikārā, anuppannā c' eva āsavā uppajjanti, uppannā ca āsavā pavaḍḍhanti.

abandon, eliminate, let go, get rid of. 拋棄，摒棄，排除，使擺脫。/ (Sk) √ha 'Leave'

¹ nt. Sight; seeing; by vision. 視覺，觀看。

² Restraint; by control. 抑制。/ (Sk) √vç 'Cover and choose' 遮蓋和選擇。（防護）

³ nt. Going after, indulging in, practice; by using. 追求，設法獲得。

⁴ nt. Forbearance, endurance. 節制，忍耐。/ (Sk) √vas 'Clothe'

⁵ nt. Avoiding, avoidance. 避開，避免。

⁶ adj./ nt. Dispelling, removal; by elimination. 排除，驅散。/ >

⁷ f. Producing, dwelling on something, putting ones thoughts to, application, developing by means of thought or meditation, cultivation by mind. 創造，栽培心；修習，培養或開發。

⁸ Pajahati: fpp. To give up, renounce, forsake, abandon, eliminate, let go, get rid of. 拋棄，摒棄，排除，使擺脫。/ (Sk) √ha 'Leave' / = Should be got rid of; can be abandoned. 使免除，使擺脫；使拋棄。

⁹ Na + upajanati: pre. To learn, acquire or have knowledge of, to know. 取得。/ > (P) [upa + janati]: To Know. / (Sk) √jñā 'Know' / = He does not understand. 他不知道。

¹⁰ (一)、應該在心裏作的法他不知道，不應該在心裏作的法他也不知道，(二)、他不知道應該在心裏作的法，

他也不知道不應該在心裏作法。(三)、由於那些法不應該在心裏作的，它就去作那些法。

(四)、那些法應該在心裏作的，它就不去作那些法。

¹¹ 什麼是不應該在心裏作的法，他去作？(不應該作的法他去作)

¹² The intoxication of passion, sensuality, lusts; the canker of sense-pleasure, taint of sense-desire. 毒素的欲樂。（欲漏）

¹³ The intoxicant of existence; the canker of becoming, taint of being. 有漏。

¹⁴ The canker of ignorance. 無明漏。

¹⁵ 什麼是應該在心裏作的法，他不去作？(應該作的法他不去作)

7. So evam ayoniso manasikaroti: “Ahosim¹ nu kho aham atitamaddhnam,² na nu kho ahosim atitamaddhnam, kinnu kho ahosim atitamaddhnam, kathannu kho ahosim atitamaddhnam?³ Kim hutvā, kim ahosim nu kho aham atitamaddhnam?⁴

Bhavissami nu kho aham

anagatamaddhnam,⁵ na nu kho bhavissami anagatamaddhnam, kinnu kho bhavissami anagatamaddhnam, kathannu kho bhavissami anagatamaddhnam? Kim hutvā, kim bhavissami nu kho aham anagatamaddhnan”ti?⁶

Etarahi⁷ vā paccuppannam⁸ addhnam

ajjhattam⁹ katharinakathī¹⁰ hoti: “Aham nu kho ‘smi, no nu kho ‘smi, kinnu kho ‘smi, katham nu kho ‘smi? Ayam nu kho satto kuto āgato, so kuhim gāmī bhavissati”ti?¹¹

8. Tassa evam ayoniso manasikaroto channam diṭṭhinam¹² aññatarā¹³ diṭṭhi uppajjati: “Atthi me attā’ti¹⁴ vā ‘ssa saccato¹⁵ thetato¹⁶ diṭṭhi uppajjati: ‘natthi me attā’ti¹⁷ vā ‘ssa saccato thetato diṭṭhi uppajjati: ‘attanā va attānam sañjānāmī’ti,¹⁸ vā ‘ssa saccato thetato diṭṭhi uppajjati: ‘attanā va anattānam sañjānāmī’ti,¹⁹ vā ‘ssa saccato thetato diṭṭhi uppajjati: ‘anattanā ‘va attānam sañjānāmī’’ti,²⁰ vā ‘ssa saccato thetato diṭṭhi uppajjati. Atha vā pan’ assa evam diṭṭhi hoti: ‘Yo me ayam attā vado²¹ vedeyyo²² tatra tatra kalyāṇapāpakānam²³ kammānam²⁴ vipākam²⁵ paṭisāmvedeti,²⁶ so kho pana me ayam attā nicco dhuvo sassato avipariṇāmadhammo sassatisamam²⁷ tatheva²⁸ thassatī’ti.¹ Idam vuccati

¹ aor.1p. sg. (If he thinks) Was I. 是我。 = Was I in past time? Was I not in past time?

² Atita: adj. Past, gone by. / + addhana: nt. A time. / = Atitam + addhanam: In the time which is past.

我有前世嗎？還是我沒有前世嗎？

³ What was I in the past time? How was I in the past time? 什麼是我的前世？我的前世是怎樣的呢？

⁴ Having been what? What did I become in the past time? 前世有之後？我在前世又形成什麼？

⁵ Anagata: adj. Not come yet; future. / = In the future. 在未來。

⁶ Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future?

Having been what, what shall I become in the future?

⁷ adv. Now; at present. 現在。

⁸ pp. What has arisen (just now), existing, present (as opposed to past & future).

⁹ adv. Inwardly, personally; himself. 在內地，親自地，它自己。

¹⁰ Katham: adv. Doubt, how; why, for what reason. / + kathi: adj. in. Speaking; one who speaks, a speaker, preacher. / = Katham + kathin: Having doubts, unsettled, uncertain. 攬亂的，懷疑。

¹¹ Am I? Am I Not? What am I? How am I? Where has this being come from? Where will it go?

¹² The six views. 六種見。

¹³ adj. One of a certain number, a certain, somebody, some; another, other. 其中之一。

¹⁴ Is for me a self or self exists for me. 是給我自己或是給我自己存在。（一）

¹⁵ adj. Truly. 實真。

¹⁶ adj. Senior; reliable; establish. 確實的，設立。

¹⁷ Is not for me a self or no self exists for me. 不是給我自己或不是給我自己存在。（二）

¹⁸ By self am I aware of self or I perceive self with self. 我透過自己來知道自己。（三）

¹⁹ By self am I aware of not-self or I perceive not-self with self. 我透過自己來知道不是我自己。（四）

²⁰ Not-self am I aware of self or I perceive self with not-self. 我透過不是我自己來知道自己。（五）

²¹ adj. Speaking. 說話。

²² Vedeti: ppr. To sense; to know; to experience. 感覺到。/ (Sk) √vid ‘Know or find’

²³ Kalyāṇa: adj. Beautiful, charming; auspicious, helpful, morally good. 迷人的，幸運的，實際地好。/ + papaka: adj. Bad, wicked, wretched, sinful. 壞的，可憐的，有罪的。/ = Kalyāṇapapakana: Good and bad.

²⁴ nt. The doing, deed, work.

²⁵ Fruit, fruition, product. 結果實，產品。/ (Sk) √pac ‘Cook’

²⁶ pre. To feel, experience, undergo, perceive. 經歷，察覺。/ (Sk) √vid ‘Know and find’

²⁷ Nicco: adj. Constant, continuous, permanent. 固定的。/ Dhuvo: adj. Stable, permanent; everlasting. 穩定的。

Sassato: adj. Eternal, perpetual. 永久的。/ Avipariṇama: Absence of change, steadfastness, endurance; not subject to change. 沒有改變的。未改變的。/ Sassatisamam: adv. For ever and ever; endure as long. 永遠存在。

²⁸ Tatha + eva: adv. Just so, still the same, not different.

bhikkhave ditṭhigatam² ditṭhigahanaṁ³ ditṭhikantāro⁴ ditṭhivisūkam⁵ ditṭhivipphanditam⁶ ditṭhisamyojanam⁷ Ditṭhisamyojanasamyoutto⁸ bhikkhave assutavā puthujano na parimuccati⁹ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmā””ti vadāmi.

9. Sutavā ca kho bhikkhave ariyasāvako ariyānam dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānam dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, manasikaraṇīye dhamme pajānāti, amanasikaraṇīye dhamme pajānāti; so manasikaraṇīye dhamme pajānanto, amanasikaraṇīye dhamme pajānanto; ye dhammā na manasikaraṇīyā, te dhamme na manasikaroti; ye dhammā manasikaraṇīyā, te dhamme manasikaroti.

10. “Katame ca bhikkhave dhammā na manasikaraṇīyā, ye dhamme na manasikaroti? Yassa bhikkhave dhamme manasikaroto anuppanno vā kāmāsavo uppajjati, uppanno vā kāmāsavo pavaḍḍhati; anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo pavaḍḍhati; anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati. Ime dhammā na manasikaraṇīyā, ye dhamme na manasikaroti.

Katame ca bhikkhave dhammā manasikaraṇīyā,

ye dhamme manasikaroti? Yassa bhikkhave dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati; anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati; anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati. Ime dhammā manasikaraṇīyā, ye dhamme manasikaroti.

Tassa

amanasikaraṇīyānam dhammānam amanasikārā, manasikaraṇīyānam dhammānam manasikārā, anuppannā c’ eva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

11. So: ““Idam dukkhan’ti yoniso manasikaroti. ‘Ayam dukkhasamudayo’ti yoniso manasikaroti. ‘Ayam dukkhanirodho’ti yoniso manasikaroti. ‘Ayam dukkhanirodhagāminīpaṭipadā’ti yoniso manasikaroti. Tassa evam yoniso manasikaroto tīpi¹⁰ samyojanāni pahīyanti: Sakkāyadiṭṭhi¹¹ vicikicchā¹² sīlabbataparāmāso.¹³ Ime vuccanti bhikkhave āsavā dassanā pahātabbā.

¹ Tiṭṭhati: fut. To stand; stand up, to be standing.

² Ditṭhi + gata: nt. “Resorting to views;” theory, groundless opinion, false doctrine. 學說，無根據的見解，不正確的教旨。/= The going to wrong views or speculative. (1) 惡見或成見。

³ + Gahana: nt. The jungle of wrong views or heresy. 異論。/=

The holding wrong views or thicket of views. (2) 灌木林見或執取見。

⁴ + Kantara: adj./ nt. The wilderness. 荒野。/=

The wilds of wrong views or wilderness of views. (3) 荒野的惡見或未開墾的。

⁵ + Visūka: nt. Scuffling or wriggling of opinion, wrong views, heresy. 扭打，蠕動的見解，異論。

/= The wriggling of wrong views or contortion of views. (4) 蠕動或歪曲的見。

⁶ + Vipphandita: nt. Sceptical agitation, worry & writhing. 多疑的不安，焦慮和翻滾。/=

The scuffling of wrong views or vacillation of views. (5) 扭打或躊躇見。

⁷ + Samyojana: nt. Bond, fetter. 束縛，拘束。/= The fetter of wrong views or fetter of views. (6) 束縛見。

⁸ Samyutto: pp. Tied, bound, fettered. 打結，綁，囚禁。

⁹ pass. To be released, to be set free, to escape. 釋放，逃脫。/ (Sk) √muc, mokū ‘Release’ 釋放

¹⁰ num. Three. 三種。

¹¹ Sakkaya: The body in being, the existing body or group. / = Sakkaya + diṭṭhi: Theory of soul, heresy of individuality, speculation as to the eternity or otherwise of one’s own individuality; the personality view or the embodiment view. 靈魂的學說，特徵的學說，推測永恆的或一個自己特徵的言論。 (一)

¹² f. Doubt, perplexity, uncertainty. 困惑，懷疑。 (二)

¹³ Sila: nt. Nature, character, habit, behaviour. 性質，品質，習慣，規矩。/ + bbata: Good works and ceremonial

12. Katame ca bhikkhave āsavā saṁvarā pahātabbā? Idha bhikkhave bhikkhu patisaṅkhā¹ yoniso cakkhundriyasamvutassā viharati. Yam hi ‘ssa bhikkhave cakkhundriyasamvaram asamvutassa viharato uppajjeyyum āsavā vighātапарилāhā;³ cakkhundriyasamvutassā viharato evam̄sa te āsavā vighātапарилāhā na honti. Paṭisaṅkhā yoniso sotindriyasamvutassā viharati. Yam hi ‘ssa bhikkhave sotindriyasamvaram asamvutassā viharato uppajjeyyum āsavā vighātапарилāhā; sotindriyasamvutassā viharato evam̄sa te āsavā vighātапарилāhā na honti. Paṭisaṅkhā yoniso ghānindriyasamvutassā viharati. Yam hi ‘ssa bhikkhave ghānindriyasamvaram asamvutassā viharato uppajjeyyum āsavā vighātапарилāhā; ghānindriyasamvutassā viharato evam̄sa te āsavā vighātапарилāhā na honti. Paṭisaṅkhā yoniso jivhindriyasamvaram asamvutassā viharato uppajjeyyum āsavā vighātапарилāhā; jivhindriyasamvutassā viharato evam̄sa te āsavā vighātапарилāhā na honti. Paṭisaṅkhā yoniso kāyindriyasamvutassā viharati. Yam hi ‘ssa bhikkhave kāyindriyasamvaram asamvutassā viharato uppajjeyyum āsavā vighātапарилāhā; kāyindriyasamvutassā viharato evam̄sa te āsavā vighātапарилāhā na honti. Paṭisaṅkhā yoniso manindriyasamvaram asamvutassā viharato uppajjeyyum āsavā vighātапарилāhā; manindriyasamvutassā viharato evam̄sa te āsavā vighātапарилāhā na honti. Yam hi ‘ssa bhikkhave saṁvarām asamvutassā viharato uppajjeyyum āsavā vighātапарилāhā; saṁvarasamvutassā viharato evam̄sa te āsavā vighātапарилāhā na honti. Ime vuccanti bhikkhave āsavā saṁvarā pahātabbā.

13. Katame ca bhikkhave āsavā paṭisevanā pahātabbā? Idha bhikkhave bhikkhu paṭisaṅkhā yoniso cīvaram⁴ paṭisevati:⁵ “Yāvadeva sītassa⁶ paṭighātāya⁷ uṇhassa paṭighātāya ḍāṁsamakasa-vātātapasiriṁsapasamphassānam paṭighātāya, yāvadeva hirikopīnapaṭicchādanatthām.”⁸

14. Paṭisaṅkhā yoniso piṇḍapātarām⁹ paṭisevati: “Neva davāya¹⁰ na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā¹ yāpanāya² vihiṁsūparatiyā³ brahmacariyānugghāya.⁴

observances. 宗教禮儀。 / + paramasa: Touching, contact, being attached to, hanging on, being under the influence of, contagion. 觸摸，聯繫，衆生的喜愛，握住不放。 / = The contagion of mere rule and ritual, the infatuation of good works, the delusion that they suffice; adherence to rules and observances or adherence to rites and rituals. 執取宗教儀示的見解。（三）

¹ ger. f. Reflection, judgment, consideration. 熟慮，裁判，考慮，沈思後或反省後。 / (Sk) √khya ‘See’ / Patisaṅkha + yoniso: Carefully, with proper care o intention. 循規蹈矩的。

² + Samvuta: pp. Restrained, governed, (self-) controlled, guarded. / = Having the senses under control. 感官的約束。

³ Vighata: Distress, annoyance, upset of mind, trouble, vexation. 悲痛，煩惱，心煩意亂，苦惱的原因。 / +

parilāha: Burning, fever, fever of passion, consumption, distress. 發燒，熱情的狂熱，憔悴，悲痛。 /

(Sk) √dah ‘Burn’ 燃燒

⁴ nt. The robe. 裝裟。

⁵ pre. To follow, pursue, indulge in, practice. 追蹤。

⁶ Sita: adj. The cold. / Uṇha: adj. The hot. / ḍāmsa: m. The gadfly. 牛蠅。 / Makasa: Mosquito, 蚊蟲。 /

Vata + atapa: Wind and heat, 風和熱氣。 / Sirimsapa: creeping things, 爬蟲類。 /

Samphassanam: Contact. 接觸。 / = Only for the touch of gadfly, mosquito, wind and sun.

⁷ Warding off, staying, repulsion, beating off. 避開，阻止，擊退，擊退。 / = From or for protection. 為了保護。

⁸ Hiri: f. Sense of shame, bashfulness. 害羞。 / + kopina: nt. A loin-cloth. 纓腰帶。 / +

paṭicchada: Clothes, covering, clothing. 掩護。 / + attha: meaning. /

= For the sake of covering his nakedness or for the purpose of concealing the private parts. 為了隱藏羞恥的部位。

⁹ Piṇḍa: A lump of food. 整團的食物。 / + pata: Throwing. /

= Piṇḍapata: Food received in the alms-bowl, alms-gathering. 接受，累積。

¹⁰ Davaya: Sporting, exercise, play. / = For sport or amusement. 為了趣味或娛樂。 / Madaya: Intoxication, sensual excess. 著迷，額外的肉欲。 / = For indulgence or intoxication. 為了興奮或耽迷。 / Maṇḍanaya: nt.

Iti⁵ purāṇañca⁶ vedanāṁ patīhaṅkhāmi,⁷ navañca vedanāṁ na uppādēssāmi;⁸ yātrā⁹ ca me bhavissati anavajjatā¹⁰ ca phāsuvihāro¹¹ cā”ti.

15. Paṭisaṅkhā yoniso senāsanāṁ¹² paṭisevati: “Yāvadeva¹³ sītassa paṭighātāya uṇhassa paṭighātāya ḍamśamakasavātātapasirīmsapasamphassānam paṭighātāya yāvadeva utuparissayavinodanām¹⁴ paṭisallānārāmattham.”¹⁵

16. Paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāram¹⁶ paṭisevati: “Yāvadeva uppānnānam veyyābādhikānam¹⁷ vedanānam paṭighātāya abyāpajjharamatāya.”¹⁸

17. Yam hi ‘ssa bhikkhave apaṭisevato uppajjeyyūm āsavā vighātapiṛilāhā; paṭisevato evam sa te āsavā vighātapiṛilāhā na honti. Ime vuccanti bhikkhave āsavā paṭisevanā pahātabbā.

18. Katame ca bhikkhave āsavā adhvāsanā pahātabbā? Idha bhikkhave bhikkhu paṭisaṅkhā yoniso khamo¹⁹ hoti: sītassa uṇhassa jighacchāya²⁰ pipāsāya ḍamśamakasavātātapasirīmsapa- samphassānam, duruttānam²¹ durāgatānam vacanapathānam,²² uppānnānam sārīrikānam¹ vedanānam dukkhānam

Ornament, adornment, finery. 裝飾。/ = For personal charm or smartening. 爲了個人魅力或使變時髦。

Vibhūsanaya: nt. Adornment. / = For beautification or attractiveness. 爲了容貌。

¹ f. Stability. 復原力。/ = For the support or endurance. 爲了支撐或忍耐。

² nt. Sustenance. 維持。/ = For sustenance or continuance. 爲了維持或延續。

³ Vihimsa: f. Hurting, injuring. 使疼痛，傷害。/ + uparati: f. Ceasing, resting; cessation. 停止，靜止的，斷絕。/ = For keeping it unharmed or ending discomfort. 爲了不受到傷害。

⁴ Brahmacariya: nt. For observance of vows of holiness, particularly of chastity. 立誓出家，實行純潔。/ + anuggaha: Taking up. For assisting the holy life. 爲了修習梵行。

⁵ indecl. Thus; thinking or considering. 思惟。

⁶ Puraṇa: adj. Old or former. 舊的。/ Nava: adj. New.

⁷ fut. Shall destroy any. 毀壞。/ = I shall terminate or crush out. 我將停止或壓服著。

⁸ fut. To give rise to, to produce, put forth, show, evince. / (Sk) √ pad ‘Go’ / +

Na: Without arousing or do not set going. 不讓新的感受升起。

⁹ f. Going on, livelihood, support of life.

¹⁰ An + avajjata: f. Blamelessness, faultlessness. 無可責難的，無過失的。

¹¹ Phasu: adj. Pleasant, comfortable./ + vihara: Comfort, ease. / = Living in comfort. 在舒適的生活。

¹² nt. Sleeping and sitting, bed & chair, dwelling; the resting place or lodgings. 休息處或寄宿。

¹³ Yavad + eva: adv. Only for. 唯一的。

¹⁴ Utu: m./ nt. The seasons. 季節。/ + parissaya: m./ nt. The dangers. 危險。/ +

vinodana: nt. Dispelling. 驅散或消除。/ = Only for dispelling the dangers of the seasons. 只爲了消除危險的季節。

¹⁵ Patīsallana: nt. Retirement; seclusion, 隱居，/ + arama: Pleasure, 愉快，/ attha: Purpose. 目的。/

= The purpose of enjoying seclusion. 享受隱居的理由。

¹⁶ Gilana: adj. Sick. / + paccaya: Support or help. / + bhesajja: nt. Medicine. / +

parikkhāra: All that belongs to anything. / = The requisite of medicines for the sick. 藥物的需要品。

¹⁷ Veyyābadhikāna: adj. causing injury or oppression, oppressive, annoying (of pains); afflicting. (The sick) 使苦惱或病痛。

¹⁸ Abyapajjha or avyapajjha: nt. Kindness of heart. / + paramata: f. The highest quantity, measure on the outside. 最高級的。/ = The benefit of good health. 爲了健康。

¹⁹ adj.1. Enduring, bearing, hardened to (frost & heat); bears or endures. 耐久的，忍受。

²⁰ Jighaccha: f. Hunger. / Pipasa: f. Desire to drink & thirst.饑餓。

²¹ Dur + uttana: pp. Speaking badly or spoken of badly. / dur + agatana: pp. Not liked, unwelcome.

²² Vacana: nt. Speaking, utterance, word, bidding. 發言，命令。/ + pathana: Road, path, way. / = Way of speaking, speech. 這種的言詞。

tippānam² kharānam kaṭukānam asātānam amanāpānam pānaharānam adhivāsakajātiko³ hoti. Yam hi ‘ssa bhikkhave anadhivāsayato uppajjeyyūm āsavā vighātapiṇḍāhā; adhivāsayato evam sa te āsavā vighātapiṇḍāhā na honti. Ime vuccanti bhikkhave āsavā adhivāsanā pahātabbā.

19. Katame ca bhikkhave āsavā parivajjanā pahātabbā? Idha bhikkhave bhikkhu paṭisaṅkhā yoniso caṇḍam⁴ hatthim parivajjeti,⁵ caṇḍam assam parivajjeti, caṇḍam goṇam parivajjeti, caṇḍam kukkuraṁ parivajjeti ahim, khāṇum⁶ kaṇṭakādhānam, sobbhām⁷ papātam candanikam oligallam. Yathārūpe⁸ anāsane nisinnam, yathārūpe agocare⁹ carantam, yathārūpe pāpake mitte bhajantam,¹⁰ viññū sabrahmacārī pāpakesu ṭhānesu okappeyyūm.¹¹ So tañca anāsanam, tañca agocaram, te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti. Yam hi ‘ssa bhikkhave aparivajjayato uppajjeyyūm āsavā vighātapiṇḍāhā; parivajjayato evam sa te āsavā vighātapiṇḍāhā na honti. Ime vuccanti bhikkhave āsavā parivajjanā pahātabbā.

20. Katame ca bhikkhave āsavā vinodanā pahātabbā? Idha bhikkhave bhikkhu paṭisaṅkhā yoniso uppannam kāmavittakkam¹² nādhivāseti¹³ pajahati vinodeti¹⁴ byantīkaroti,¹⁵ anabhāvam¹⁶ gameti. Uppannam vyāpādavittakkam¹⁷ nādhivāseti pajahati vinodeti byantīkaroti, anabhāvam gameti. Uppannam vihiṁsāvitakkam¹⁸ nādhivāseti pajahati vinodeti byantīkaroti, anabhāvam gameti. Uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti, anabhāvam gameti. Yam hi ‘ssa bhikkhave avinodayato uppajjeyyūm āsavā vighātapiṇḍāhā; vinodayato evam sa te āsavā vighātapiṇḍāhā na honti. Ime vuccanti bhikkhave āsavā vinodanā pahātabbā.

¹ adj. Connected with the body, bodily. 和身體連接的。

² Tippa: adj. Piercing, sharp, acute, fierce. 刺穿的，劇烈的，兇猛的。/ Khara: adj. Rough, hard, sharp. 粗糙的。/ Asata: adj. Disagreeable; shooting or piercing. / A + manapa: adj. Pleasing, pleasant, charming. / Paṇa + hara: nt. Taking away life, destructive; deadly or menacing to life. 致命的或致死的。

³ Adhivasaka: adj. Willing, agreeable, enduring, patient. 順意的，愉快的，耐久的，能忍受的。/ + jatika: adj. Descended from, being of rank, belonging to the class of. 傳下來，來自於。

⁴ Caṇḍa: adj. Fierce, violent. 兇猛的，猛烈的。/ Hatthin: in. An elephant. / Assa: A horse. / Go: m./ f. A cow. / Kukkura: A dog. / Ahi: A snake.

⁵ pre. To shun, avoid, keep away from. 躲開，避開，使離開。/ (Sk) √vcj ‘Twist’ 扭轉

⁶ Khaṇu: A stump of a tree. 樹的殘肢。/ Kanṭaka: A thorn. 有刺植物。/ + adhana: nt. Enclosure, hedge. 圍牆，樹籬。/ = Kanṭakadhana: A thorny brake, a thorny hedge. 莖棘草叢。

⁷ Sobbha: A hole, deep pit. / Papata: A cliff, precipice, steep rock. 懸崖，斷崖，陡坡的岩石。/ Candanika: f. A pool at the entrance of a village (usually but not necessarily dirty). / Oligalla: A dirty pool near a village.

⁸ adj. That which. 就像在那裏。

⁹ Agocare & gocare: To move in a congenial or uncongenial. 適當和不適當走動的範圍。

¹⁰ Bhajati: ppr. To associate with, keep companionship with. 結交，交往。

¹¹ Okappati: opt. To preface, arrange, make ready, settle on, feel confident; might suspect. 懷疑，停息，信仰。

¹² Vitakka: Reflection, thought, thinking; initial application. 反射；最初的申請。/ =

A thought concerning some sensuous pleasure, one of the three evil thoughts; by sensual desire. 肉欲或欲的念頭。

¹³ Adhivaseti: caus, pre. To have patience, bear, endure. 忍受。/ + na: Does not tolerate or endure. 不容許或不忍受。

¹⁴ caus, pre. To drive out, dispel, remove, put away. 消除。

¹⁵ Byanti > vyanti > vyanta: adj./ nt. Removed, remote. 遙遠。/ =

pre. To abolish, remove, get rid of; does away with. 徹底破壞，擺脫。

¹⁶ The utter cessation of becoming. 無條件的停止。/ Gameti: caus, pre. To make go, to send, to set into motion.

移動。/ = Anabhavam gameti: To destroy.

¹⁷ Making bad, doing harm; desire to injure, malevolence, ill-will. 傷害，狠毒，憎惡的念頭。

¹⁸ f. Hurting, injuring, cruelty, injury. 使精神上的創傷，殘酷，殘酷的念頭。

21. Katame ca bhikkhave āsavā bhāvanā pahātabbā? Idha bhikkhave bhikkhu patisaṅkhā yoniso satisambojjhaṅgam¹ bhāveti vivekanissitam virāganissitam nirodhanissitam² vossaggapariṇāmim.³ Paṭisaṅkhā yoniso dhammavicayasambojjhaṅgam⁴ bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmim. Paṭisaṅkhā yoniso viriyasambojjhaṅgam⁵ bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmim. Paṭisaṅkhā yoniso pītisambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmim. Paṭisaṅkhā yoniso passaddhisambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmim. Paṭisaṅkhā yoniso samādhisambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmim. Paṭisaṅkhā yoniso upekkhāsambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmim. Yam hi ‘ssa bhikkhave abhāvayato uppajjeyyūm āsavā vighātāparilāhā; bhāvayato evam sa te āsavā vighātāparilāhā na honti. Ime vuccanti bhikkhave āsavā bhāvanā pahātabbā.

22. Yato ca bhikkhave bhikkhuno ye āsavā dassanā pahātabbā, te dassanā pahīnā honti. Ye āsavā samvarā pahātabbā, te samvarā pahīnā honti. Ye āsavā paṭisevanā pahātabbā, te paṭisevanā pahīnā honti. Ye āsavā adhvāsanā pahātabbā, te adhvāsanā pahīnā honti. Ye āsavā parivajjanā pahātabbā, te parivajjanā pahīnā honti. Ye āsavā vinodanā pahātabbā, te vinodanā pahīnā honti. Ye āsavā bhāvanā pahātabbā, te bhāvanā pahīnā honti. Ayaṁ vuccati bhikkhave bhikkhu sabbāsavasamvuto viharati. Acchechchi⁶ taṇham, vāvattayi⁷ samyojanam, sammā mānābhismayā⁸ antamakāsi⁹ dukkhassā”ti.

“Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṁ abhinandun”ti.

Sabbasavasuttam dutiyam.

(Phāsu Vihāra in K. L. 25-11-03.)

¹ Sambojjhaṅga: Constituent of Sambojhi (enlightenment). 構成開悟的因素。

² Bhaveti: caus, pre. To beget, produce, increase, cultivate, develop (by means for thought & meditation). 產生，增加。 / (Sk) √bhū ‘Be’ / Viveka: Detachment, loneliness, separation, seclusion; singleness (of heart), discrimination (of thought). 分離，寂寞，脫離，隔離；心的單獨，意的識別。 / Viraga: Absence of raga, dispassionateness, disgust, absence of desire, destruction of passions. 不被感情所動，作嘔，情欲的消滅。 / Nirodha: Oppression, suppression; destruction, cessation. 壓迫，鎮壓，破壞，停止。 / + nissita: adj. Hanging on, dependent on, inhabiting; attached to, supported by, living by means of, relying on, being founded or rooted in, bent on. 建立，下決心。

³ Vossagga: Relinquishing, relaxation, handing over, donation. 作罷，交出，贈送。 / + pariṇamin: in. adj. Ending in, resulting in. 以...為結果，導致。 / = Maturity of surrender. 放棄的結果。

⁴ Sati: f. Self-possession. 擁有自己的。 / Dhammavicaya: Investigation of doctrine. 學說的研究。 / Viriya: nt. Energy. / Piti: f. Joy. / Passaddhi: f. Tranquillity. 平靜。 / Samadhi: Concentration. 集中。 / Upekkha: f. Equanimity. 鎮定。

⁵ The mindfulness enlightenment factor. 覺察覺支。 / The investigation of Dharma. 擇法覺支。 / The energy. 精進覺支。 / The happiness or rapture. 喜覺支。 / The tranquility. 寧靜或輕安覺支。 / The concentration. 定覺支。 / The equanimity. 鎮定覺支。

⁶ Chindati: aor. “He has cut out or broken, has destroyed.” 他切斷了。

⁷ aor. To turn away, to do away with, remove; flung off or done away. 使解開。

⁸ Samma: indecl. Thoroughly, properly, rightly. / + mana + abhisamaya: Full grasp (understanding) of pride. By fully mastering pride or with the complete penetration of conceit. 完全地自豪或完全地貫穿。

⁹ Anta + karoti: aor. Putting an end to,

(M.3.)Dhammadāyādasuttam

1. Evam me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo” ti. “Bhadante” ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. Dhammadāyādā¹ me bhikkhave bhavatha mā āmisadāyādā.² Atthi me tumhesu anukampā: “Kin’ti me sāvakā dhammadāyādā bhaveyyum no āmisadāyādā’ti?³ Tumhe ca me bhikkhave āmisadāyādā bhaveyyātha no dhammadāyādā, tumhe ‘pi tena ādissā⁴ bhaveyyātha: ‘Āmisadāyādā Satthusāvakā viharanti no dhammadāyādā; ahampi tena ādisso bhaveyyam: Āmisadāyādā Satthusāvakā viharanti no dhammadāyādā’ti. Tumhe ca me bhikkhave dhammadāyādā bhaveyyātha no āmisadāyādā, tumhe ‘pi tena na ādissāmbhaveyyātha: ‘Dhammadāyādā Satthusāvakā viharanti no āmisadāyādā’ti; ahampi tena na ādisso bhaveyyam: ‘Dhammadāyādā satthusāvakā viharanti no āmisadāyādā”ti.

Tasmātiha⁵ me bhikkhave dhammadāyādā bhavatha mā āmisadāyādā. Atthi me tumhesu anukampā: “Kin’ti me sāvakā dhammadāyādā bhaveyyum no āmisadāyādā”ti?

3. Idhāham bhikkhave bhuttāvī⁶ assam pavārito paripunno⁷ pariyoiso⁸ suhito⁹ yāvadattho.¹⁰ Siyā ca me piṇḍapāto¹¹ atirekadhammo¹² chaḍḍiyadhammo.¹³ Atha dve bhikkhū āgaccheyyam jighacchādubbalyapareṭā,¹⁴ tyāham evam vadeyyam: “Aham kho ‘mhi bhikkhave bhuttāvī pavārito paripuṇṇo pariyoiso suhito yāvadattho. Atthi ca me ayam piṇḍapāto atirekadhammo chaḍḍiyadhammo. Sace ākaṅkhatha¹⁵ bhuñjatha,¹⁶ sace tumhe na bhuñjissatha; idānāham appaharite¹⁷ vā chaḍḍessāmi, appāṇake¹⁸ vā udate opilāpessāmi”ti.¹⁹ Tatrekassa bhikkhuno evamassa: “Bhagavā kho bhuttāvī pavārito paripuṇṇo pariyoiso suhito yāvadattho. Atthi cāyam Bhagavato piṇḍapāto atirekadhammo chaḍḍiyadhammo. Sace mayam na bhuñjissāma, idāni Bhagavā appaharite vā chaḍḍessati, appāṇake vā udate opilāpessati.” Vuttam kho panetām Bhagavatā: ‘Dhammadāyādā me bhikkhave bhavatha mā āmisadāyādā’ti. Āmisaññataram kho panetām yadidam piṇḍapāto. ‘Yannūnāham imam piṇḍapātam abhuñjitvā iminā jighacchādubbalyena evam imam

¹ Dayada: Heirs. 繼承人或嗣子。 / = Dhammadayada: Spiritual heir. 心靈上的嗣子。

² Āmisa: nt. Material. 物質。 / = Āmisadayada: Material heir. 物質的嗣子。

³ How shall my disciples be my heirs in Dhamma, not my heirs in material things?

⁴ Ādisati: ger, adj. To be told or shown; reproach. 被指出或被告知；被顯示的。

⁵ adv, emp. Therefore. 因此。

⁶ in. adj. Having eaten, one who has had a meal. / + Pavarita: Having eaten & Being satisfied. 使滿意。

⁷ adj. (quite) full, enough. 足够或充分的。

⁸ pp. Finished, concluded. 吃完。

⁹ adj. Satiated. 厥膩的。

¹⁰ Yavad + attha: As far as need be, as much as you like (with imper.)

¹¹ Piṇḍa: A lump of food. / + pata: Food received in the alms-bowl; alms-gathering. 團飯。

¹² Atireka: adj. Surplus, too much, exceeding. 過剩的，非常的。

¹³ Chaḍḍeti: ger. Throw away, abandon, leave. 扔掉。

¹⁴ Jighaccha: f. Appetite, hunger. 食欲，饥饿。 / + dubbalya & dubballa: adj. Feeble; weak, 軟弱的。 / + pareta: pp. Afflicted with. 被影響。 / = 被饑餓和軟弱所影響。

¹⁵ opt. To wish for, think of, desire; if you wish for. 你們想要。

¹⁶ opt. To eat (in general), to enjoy, make use of, take advantage of.

¹⁷ Appa + harita: Having little, no grass. 沒有草的。

¹⁸ adj. Lifeless, not containing life. 無生命的。

¹⁹ fut. To immerse, to dip in or down, to drop. 沈浸，丟下。

rattindivam¹ vītināmeyyan”ti.² So tam piṇḍapātam abhuñjitvā teneva jighacchādubbalyena evam tam rattindivam vītināmeyya.

4. Atha dutiyassa bhikkhuno evamassa: “Bhagavā kho bhuttāvī pavārito paripunno pariyośito suhito yāvadattho. Atthi cāyam Bhagavato piṇḍapāto atirekadhammo chaddiyadhammo. Sace mayam na bhuñjissāma, idāni Bhagavā appaharite vā chaddessati, appānake vā udake opilāpessati. Yannūnāham imam piṇḍapātam bhuñjitvā, jighacchādubbalyam paṭivinetvā³ evam imam rattindivam vītināmeyyanti. So nam piṇḍapātam bhuñjitvā, jighacchādubbalyam paṭivinetvā evam rattindivam vītināmeyya.

Kiñcāpi so bhikkhave bhikkhu nam piṇḍapātam bhuñjitvā jighacchādubbalyam paṭivinetvā, evam tam rattindivam vītināmeyya. Atha kho asuyeva me purimo⁴ bhikkhu pujjataro⁵ ca pāsaṁsataro ca. Tam kissa hetu? Tam hi tassa bhikkhave bhikkhuno dīgharattam⁶ appicchatāya⁷ santuṭhiyā⁸ sallekhāya⁹ subharatāya¹⁰ viriyārambhāya¹¹ saṁvattissati.¹² Tasmātiha bhikkhave dhammadāyādā bhavatha mā āmisadāyādā. Atthi me tumhesu anukampā: ‘Kin’ti me sāvakā dhammadāyādā bhaveyyum no āmisadāyādā”ti.

5. Idamavoca Bhagavā. Idam vatvā Sugato uṭṭhāyāsanā vihāram pāvisi. Tatra kho āyasmā Sāriputto acirapakkantassa¹³ Bhagavato bhikkhū āmantesi: ‘Āvuso bhikkhavo’ti. ‘Āvuso’ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etadavoca:

6. “Kittāvatā¹⁴ nu kho āvuso Satthu pavivittassa¹⁵ viharato, sāvakā vivekam¹⁶ nānusikkhanti”ti,¹⁷ “kittāvatā ca pana Satthu pavivittassa viharato, sāvakā vivekamanusikkhanti”ti? “Dūrato¹⁸ pi kho mayam¹⁹ āvuso āgaccheyyāma, āyasmato Sāriputtassa santike¹⁹ etassa bhāsitassa atthamaññātuṁ.²⁰ Sādu vatāyasmantam yeva Sāriputtam paṭibhātu²¹ etassa bhāsitassa attho. Āyasmato Sāriputtassa sutvā bhikkhū dhāressanti”ti.²² “Tenahāvuso suṇātha sādhukam manasikarotha bhāsissām”ti. “Evamāvuso”ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā sāriputto etadavoca: “Kittāvatā nu kho āvuso Satthu pavivittassa viharato, sāvakā vivekam nānusikkhanti? Idhāvuso Satthu

¹ Ratti: f. A night. / + diva: nt. A day.

² Viti + nameti: opt. To make pass (time), to spend time, to live, pass, wait. 流逝或通过。

³ ger. To drive out, keep away, dispelled. 驅除或消除。

⁴ adj. Former; first. 前面的：第一的。

⁵ Puja + tara: adj. To be honoured; respected. / Pasamsa + tara: adj. To be praised; commended. 讚揚。

⁶ Digha + ratta: adv. A long time. 長夜。

⁷ f. Contentment, being satisfied with little; fewness of wishes. 使滿意，少欲求。

⁸ f. Satisfaction, contentment. 稱心。

⁹ Austere penance, the higher life; effacement. 樸素的行爲；擦掉。（节制）

¹⁰ Subha: adj. Shining, bright, beautiful; easy support. 華麗的；容易養的人。

¹¹ Viriya + arambha: nt. Putting forth of energy; arousal of energy. 精进和醒覺。

¹² fut. To lead to, to be useful for; conduce. 導至。

¹³ Acira: Not long (ago) lately, newly. / + pakkanta: pp. Gone, gone away, departed. / = Soon after. 不久。

¹⁴ adv. To what extent? How far? In what respect? 在什么程度？

¹⁵ pp. Secluded, detached, secluded, singled. 隔离的或獨處。

¹⁶ Detachment, loneliness, separation, seclusion. 隱遁或閒居。

¹⁷ Na + anusikkhati: pre. To learn of somebody; to follow one’s example, to imitate. / = Not train. 没有训练。

¹⁸ adv. From far way. 從远方来。

¹⁹ nt. Vicinity, presence; into the presence of; near. 在附近。

²⁰ Attha + aññatu > ajanati: infi. To know; to learn. 将學習。

²¹ imper. If would explain. 解释。

²² fut. To bear in mind, know by heart, understand; will remember. 将记得。

pavivittassa viharato, sāvakā vivekam nānusikkhanti. Yesañca dhammānam Satthā pahānamāha,¹ te ca dhamme nappajahanti.² Bāhulikā³ ca honti sāthalikā⁴ okkamane⁵ pubbaṅgamā,⁶ paviveke⁷ nikkhittadhurā.⁸

“Tatrāvuso therā⁹ bhikkhū tīhi thānehi¹⁰ gārayhā¹¹ bhavanti. “Satthu pavivittassa viharato, sāvakā vivekam nānusikkhantī”ti, iminā paṭhamena thānenā therā bhikkhū gārayhā bhavanti. “Yesañca dhammānam Satthā pahānamāha, te ca dhamme nappajahantī”ti, iminā dutiyena thānenā therā bhikkhū gārayhā bhavanti. “Bāhulikā ca sāthalikā okkamane pubbaṅgamā, paviveke nikkhittadhurā”ti, iminā tatiyena thānenā therā bhikkhū gārayhā bhavanti. Therā hāvuso bhikkhū imehi tīhi thānehi gārayhā bhavanti.

“Tatrāvuso majjhimā¹² bhikkhū tīhi thānehi gārayhā bhavanti. “Satthu pavivittassa viharato, sāvakā vivekam nānusikkhantī”ti, iminā paṭhamena thānenā majjhimā bhikkhū gārayhā bhavanti. “Yesañca dhammānam Satthā pahānamāha, te ca dhamme nappajahantī”ti, iminā dutiyena thānenā majjhimā bhikkhū gārayhā bhavanti. “Bāhulikā ca sāthalikā ca okkamane pubbaṅgamā, paviveke nikkhittadhurā”ti, iminā tatiyena thānenā majjhimā bhikkhū gārayhā bhavanti. Majjhimā hāvuso bhikkhū imehi tīhi thānehi gārayhā bhavanti.

“Tatrāvuso navā¹³ bhikkhū tīhi thānehi gārayhā bhavanti. “Satthu pavivittassa viharato, sāvakā vivekam nānusikkhantī”ti, iminā paṭhamena thānenā navā bhikkhū gārayhā bhavanti. “Yesañca dhammānam Satthā pahānamāha, te ca dhamme nappajahantī”ti, iminā dutiyena thānenā navā bhikkhū gārayhā bhavanti. “Bāhulikā ca sāthalikā ca okkamane pubbaṅgamā, paviveke nikkhittadhurā”ti, iminā tatiyena thānenā navā bhikkhū gārayhā bhavanti. Navā hāvuso bhikkhū imehi tīhi thānehi gārayhā bhavanti. Ettāvatāvuso satthu pavivittassa viharato sāvakā vivekam nānusikkhanti.

7. Kittāvatā ca panāvuso Satthu pavivittassa viharato, sāvakā vivekamanusikkhanti? Idhāvuso Satthu pavivittassa viharato, sāvakā vivekamanusikkhanti. Yesañca dhammānam Satthā pahānamāha, te ca dhamme pajahanti. Na ca bāhulikā honti na sāthalikā okkamane nikkhittadhurā,¹⁴ paviveke pubbaṅgamā.

“Tatrāvuso therā bhikkhū tīhi thānehi pāsaṁsā¹⁵ bhavanti. “Satthu pavivittassa viharato, sāvakā vivekamanusikkhantī”ti, iminā paṭhamena thānenā therā bhikkhū pāsaṁsā bhavanti. “Yesañca dhammānam Satthā pahānamāha, te ca dhamme pajahantī”ti, iminā dutiyena thānenā therā bhikkhū pāsaṁsā bhavanti. “Na ca bāhulikā na sāthalikā okkamane nikkhittadhurā, paviveke pubbaṅgamā”ti, iminā tatiyena thānenā therā bhikkhū pāsaṁsā bhavanti. Therā hāvuso bhikkhū imehi tīhi thānehi pāsaṁsā bhavanti.

“Tatrāvuso majjhimā bhikkhū tīhi thānehi pāsaṁsā bhavanti. “Satthu pavivittassa viharato, sāvakā

¹ Pahana: nt. Giving up, leaving, abandoning, rejection. 放弃。 / + aha: aor. Says or said. 告訴。

² Na + pajahati: pre. To give up, renounce, forsake, abandon, eliminate, let go, get rid of. 丢棄或中止。

³ Bahulika & bahullika: adj. Living in abundance, swaggering, luxurious. 奢侈的或非常舒適的。

⁴ adj. Lethargic, lax; careless. 疏忽的或隨便的。

⁵ nt. Entering into, approaching, reaching; entry of falling into. 進入或陷落。

⁶ Pubba + ṇgama: Going before, allowing to go before; going at the head. 走前端。

⁷ Retirement, solitude, seclusion. 遁世，獨居。

⁸ Nikkhitta: adj. Laid down, lying; put down into. / + dhura: m./ nt. An office; responsibility. 責任；義務。

⁹ adj. The elder. 年齡較大的或長老的。

¹⁰ Three reasons. 有三種理由。

¹¹ adj. Contemptible; blame. 卑鄙的，被責備。

¹² adj. The middle. 中等的。

¹³ adj. The new. 新的。

¹⁴ Nikkhitta + dhura: Unyoked, freed of the yoke; keen to avoid backsliding. 避開墮落。

¹⁵ adj. To be praised, praiseworthy; commended. 被稱贊。

vivekamanusikkhantī”ti, iminā paṭhamena thānena majjhimā bhikkhū pāsaṁsā bhavanti. “Yesañca dhammānam Satthā pahānamāha, te ca dhamme pajahantī”ti, iminā dutiyena thānena majjhimā bhikkhū pāsaṁsā bhavanti. “Na ca bāhulikā na sāthalikā okkamane nikkhittadherā, paviveke pubbaṅgamā”ti, iminā tatiyena thānena majjhimā bhikkhū pāsaṁsā bhavanti. Majjhimā hāvuso bhikkhū imehi tīhi thānehi pāsaṁsā bhavanti.

“Tatrāvuso navā bhikkhū tīhi thānehi pāsaṁsā bhavanti. “Satthu pavivittassa viharato sāvakā vivekamanusikkhantī”ti, iminā paṭhamena thānena navā bhikkhū pāsaṁsā bhavanti. “Yesañca dhammānam Satthā pahānamāha, te ca dhamme pajahantī”ti, iminā dutiyena thānena navā bhikkhū pāsaṁsā bhavanti. “Na ca bāhulikā na sāthalikā okkamane nikkhittadherā, paviveke pubbaṅgamā”ti, iminā tatiyena thānena navā bhikkhū pāsaṁsā bhavanti. Navā hāvuso bhikkhū imehi tīhi thānehi pāsaṁsā bhavanti. **Ettāvatā** kho āvuso Satthu pavivittassa viharato sāvakā vivekamanusikkhanti.

8. Tatrāvuso **lobho**¹ ca pāpako,² **doso**³ ca pāpako.⁴ Lobhassa ca pahānāya dosassa ca **pahānāya**: atthi majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāññāya saṁvattati. Katamā ca sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāññāya saṁvattati? Ayameva ariyo atthaṅgiko maggo seyyathīdaṁ: Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhi. Ayam kho sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāññāya saṁvattati.

9. Tatrāvuso **kodho**⁵ ca pāpako, **upanāho**⁶ ca pāpako. Kodhassa ca pahānāya upanāhassa ca pahānāya: atthi majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāññāya saṁvattati. Katamā ca sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāññāya saṁvattati? Ayameva ariyo atthaṅgiko maggo seyyathīdaṁ: Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhi. Ayam kho sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāññāya saṁvattati.

10. Tatrāvuso **makkho**⁷ ca pāpako, **palāso**⁸ ca pāpako. Makkhassa ca pahānāya palāsassa ca pahānāya: atthi majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāññāya saṁvattati. Katamā ca sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāññāya saṁvattati? Ayameva ariyo atthaṅgiko maggo seyyathīdaṁ: Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhi. Ayam kho sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāññāya saṁvattati.

11. Tatrāvuso **issā**⁹ ca pāpikā, **maccherañca**¹⁰ pāpakaṁ. Issāya ca pahānāya maccherassa ca pahānāya: atthi majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāññāya

¹ Covetousness, greed. 贪心。

² Anger, ill-evil, evil intention, wickedness, corruption, malice, hatred. 罪恶。

³ 1. Hate. 憎恨。

⁴ adj. Bad, wicked, wretched, sinful.

⁵ Anger. 生气。

⁶ Ill-will, grudge, enmity; revenge. 報仇。

⁷ Hypocrisy; anger, rage; contempt. 虚偽或蔑視。

⁸ Un-mercifulness, malice, spite; domineering attitude. 擅权的态度。

⁹ f. Jealousy, anger, envy, ill-will. 妒忌或羡慕。

¹⁰ Macchariya & macchera: nt. Avarice, stinginess, selfishness, envy; one of the principal evil passions & the main cause of

saṁvattati. Katamā ca sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati? Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdaṁ: Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayam kho sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati.

12. Tatrāvuso **māyā**¹ ca pāpikā, **sāt̄heyyañca**² pāpakaṁ. Māyāya ca pahānāya sāt̄heyyassa ca pahānāya: atthi majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati. Katamā ca sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati? Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdaṁ: Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayam kho sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati.

13. Tatrāvuso **thambho**³ ca pāpako, **sārambho**⁴ ca pāpako. Thambhassa ca pahānāya sārambhassa ca pahānāya: atthi majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati. Katamā ca sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati? Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdaṁ: Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayam kho sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati.

14. Tatrāvuso **māno**⁵ ca pāpako, **atimāno**⁶ ca pāpako. Mānassa ca pahānāya atimānassa ca pahānāya: atthi majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati. Katamā ca sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati? Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdaṁ: Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayam kho sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati.

15. Tatrāvuso **mado**⁷ ca pāpako, **pamādo**⁸ ca pāpako. Madassa ca pahānāya pamādassa ca pahānāya: atthi majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati. Katamā ca sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati? Ayameva ariyo aṭṭhaṅgiko maggo seyyathīdaṁ: Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi. Ayam kho sā āvuso majjhimā paṭipadā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya saṁvattati.

“Idamavoca āyasmā Sāriputto. Attamanā te bhikkhū āyasmato Sāriputtassa bhāsitam abhinandun”ti.

rebirth in Petaloka. 贪婪。

¹ f. Deceptive appearance, fraud, deceit, hypocrisy. 欺骗或奸诈。

² nt. Craft, treachery; fraud. 谗計。

³ Applied to selfishness, obstinacy, hypocrisy& deceit. 頑固或難治。

⁴ Impetuosity, anger; quarrel; pride; presumption. 专横或不客气。

⁵ Pride, conceit, arrogance. 自滿或自大。

⁶ High opinion (of oneself), pride, arrogance, conceit. 傲慢。

⁷ (as mental state or habit) pride, conceit; vanity. 自负。

⁸ Carelessness, negligence, indolence, remissness. 疏忽或不检点。

Dhammadāyādasuttam tatiyam.

(Phāsu Vihāra in K. L. 25 November 2003.)

(M.4.) Bhayabheravasuttam

1. Evam me sutam: Ekam samayam **Bhagavā Sāvatthiyam** viharati Jetavane **Anāthapiṇḍikassa** ārāme.
2. Atha kho **Jāṇussoṇī brāhmaṇo** yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi,¹ sammodanīyam katham sārāṇīyam vītisāretvā² ekamantam nisīdi. Ekamantam nisinno kho Jāṇussoṇī brāhmaṇo Bhagavantam etadavoca: “Ye ’me bho Gotama **kulaputtā** bhavantam Gotamarū udissa³ saddhā agārasmā anagāriyam **pabbajitā**, bhavam tesam Gotamo **pubbaṅgamo**⁴ bhavam tesam Gotamo **bahukāro**,⁵ bhavarū tesam Gotamo **samādapetā**,⁶ bhotō ca Gotamassa sā janatā⁷ diṭṭhānugatim⁸ āpajjati”ti?⁹ “Evametaṁ brāhmaṇa, evametam brāhmaṇa! Ye te brāhmaṇa kulaputtā mamaṁ uddissa saddhā agārasmā anagāriyam pabbajitā, aham tesam pubbaṅgamo aham tesam bahukāro, aham tesam samādapetā, mamañca pana sā janatā diṭṭhānugatim āpajjati”ti. “Durabhisambhavāni¹⁰ hi bho Gotama, araññe vanapatthāni¹¹ pantāni senāsanāni,¹² dukkaram pavivekam¹³ durabhiramam¹⁴ ekatte.¹⁵ Haranti:¹⁶ ‘Maññe¹⁷ mano vanāni samādhiṁ alabhamānassa bhikkhuno’”ti. “Evametaṁ brāhmaṇa, evametam brāhmaṇa! Durabhisambhavāni hi brāhmaṇa araññe vanapatthāni pantāni senāsanāni, dukkaram pavivekam durabhiramam ekatte. Haranti: ‘Maññe mano vanāni samādhiṁ alabhamānassa bhikkhuno’”ti.

¹ aor. To rejoice, to delight; to agree with, to exchange friendly greeting with. 使高興；使欣喜。 / Sammodaniya: fpp. Pleasant, friendly.

² Sarāṇīya: adj. Courteous, polite, friendly (making happy, pleasing, gladdening?). / Sammodaniyam katham saraṇiyam vitisareti: To exchange greetings of friendliness & courtesy.

³ Uddisati: ger, indecl. Pointing to, tending towards, towards. 表明，走向或趨向。

⁴ Pubbai + gama: Going before, preceding; “allowing to go before;” controlled or directed by, giving precedence; leader. 領導者或指揮者。

⁵ Bahu + kara: Favour Davs; doing much, of great service, very helpful. 協助者。

⁶ ar. Adviser, instigator; guide. 爲領路者。

⁷ f. The people. 人們。

⁸ Diṭṭha + anugati: Imitation of what one sees, emulation, competition; example of. 例子或榜樣。

⁹ pre. To get into, to meet with; to undergo; to make, produce, exhibit; follow. 跟隨。

¹⁰ Dur + abhisambhava: Hard to overcome or get over, hard to obtain or reach, troublesome. 很難克服或戰勝。

¹¹ Vana + pattha: A forest jungle; jungle-thicket. 密林或雜木林。

¹² Panta: adj. Distant, remote, solitary, secluded. / + senasanam: “solitary bed & chair” 單人床和椅子。

¹³ Duk + kara: adj. Difficult to do. / Retirement, solitude, seclusion. 隔離，隱遁。

¹⁴ Dur + abhiramati: To sport, enjoy oneself, find pleasure in or with, to indulge in love.

¹⁵ nt. Unity; solitude. 單一，獨居。

¹⁶ pre. To carry; to take away; to rob. 帶走；搶劫；剝奪。

¹⁷ Maññe > maññati: pre, adv. One would think. 我想。

3. Mayhampi kho brāhmaṇa pubbeva sambodhā anabhisambuddhassa Bodhisattass’ eva¹ sato etadahosi: “Durabhisambhavāni hi kho araññe vanapatthāni pantāni senāsanāni, dukkaram pavivekam durabhiramam ekatte. Haranti: ‘Maññe mano vanāni samādhim alabhamānassa bhikkhuno’”ti.

4. Tassa mayham brāhmaṇa etadahosi: “Ye kho keci samañā vā brāhmaṇā vā aparisuddha-kāyakammantā² araññe vanapatthāni pantāni senāsanāni paṭisevanti,³ aparisuddhakāyakammanta-sandosahetu⁴ have te bhonto samañabrahmaṇā akusalam bhayabheravam⁵ avhayanti.⁶ Na kho panāham aparisuddhakāyakammanto araññe vanapatthāni pantāni senāsanāni paṭisevāmi, parisuddhakāyakammantohamasmi. Ye hi vo ariyā parisuddhakāyakammantā araññe vanapatthāni pantāni senāsanāni paṭisevanti tesam aham aññatamo.⁷ Etamahaṁ brāhmaṇa parisuddhakāyakammantataṁ attani sampassamāno⁸ bhiyyo⁹ pallomamāpādim¹⁰ araññe vihārāya.

5. Tassa mayham brāhmaṇa etadahosi: “Ye kho keci samañā vā brāhmaṇā vā aparisuddha-vacīkammantā araññe vanapatthāni pantāni senāsanāni paṭisevanti, aparisuddhavacīkammanta-sandosahetu have te bhonto samañabrahmaṇā akusalam bhayabheravam avhayanti. Na kho panāham aparisuddhavacīkammanto araññe vanapatthāni pantāni senāsanāni paṭisevāmi parisuddhavacīkammantohamasmi. Ye hi vo ariyā parisuddhavacīkammantā araññe vanapatthāni pantāni senāsanāni paṭisevanti tesam aham aññatamo. Etamahaṁ brāhmaṇa parisuddhavacīkammantanaṁ attani sampassamāno bhiyyo pallomamāpādim araññe vihārāya.

6. Tassa mayham brāhmaṇa etadahosi: “Ye kho keci samañā vā brāhmaṇā vā aparisuddhamano-kammantā araññe vanapatthāni pantāni senāsanāni paṭisevanti, Aparisuddha manokammanta-sandosahetu have te bhonto samañabrahmaṇā akusalam bhayabheravam avhayanti. Na kho panāham aparisuddhamanokammanto araññe vanapatthāni pantāni senāsanāni paṭisevāmi parisuddhamanokammantohamasmi. Ye hi vo ariyā parisuddhamanokammantā araññe vanapatthāni pantāni senāsanāni paṭisevanti tesam aham aññatamo. Etamahaṁ brāhmaṇa parisuddhamano-kammantataṁ attani sampassamāno bhiyyo pallomamāpādim araññe vihārāya.

7. Tassa mayham brāhmaṇa, etadahosi: “Ye kho keci samañā vā brāhmaṇā vā aparisuddhājīvā¹¹ araññe vanapatthāni pantāni senāsanāni paṭisevanti, aparisuddhājīvasandosahetu have te bhonto samañabrahmaṇā akusalam bhayabheravam avhayanti. Na kho panāham aparisuddhājīvo araññe vanapatthāni pantāni senāsanāni paṭisevāmi parisuddhājīvohamasmi. Ye hi vo ariyā parisuddhājīvā araññe vanapatthāni pantāni senāsanāni paṭisevanti tesam aham aññatamo. Etamahaṁ brāhmaṇa parisuddhājīvatam attani sampassamāno bhiyyo pallomamāpādim araññe vihārāya.

¹ Bodhi + satta: “bodhi-being,” a being destined to attain fullest enlightenment or Bodhisatta. 菩薩。

² Unpurified in bodily conduct. 不清淨的身業。

³ pre. To follow, pursue, indulge in; resort to. 追蹤，沈迷；經常去。

⁴ Sandosa: Pollution, defilement. 汚染，缺陷。 / + hetu: Cause, reason, condition. 原因。

⁵ Bhaya: nt. Fear, fright, dread. / + bherava: Fear & dismay. 害怕和驚慌；害怕是來自恐懼。

⁶ Avhayati & avheti: pre. To call upon, invoke, appeal to; evoke. 喚起；引起。

⁷ adj. One out of many, the one or the other of, a certain, any. 其他之一。

⁸ Sampassati: ppr. To see, behold; to look to; seeing. 觀看。

⁹ adj. Great; more. 更大。

¹⁰ Palloma: Security, confidence. 安全，防禦。 / + apadi > apajjati: aor. To get into, to meet with; found.

¹¹ Livelihood; living; subsistence. 生計；活命。

8. Tassa mayham brāhmaṇa etadahosi: “Ye kho keci samaṇā vā brāhmaṇā vā **abhijjhälükāmesu**¹ **tibbasārāgā**² araññe vanapatthāni pantāni senāsanāni paṭisevanti, abhijjhälükāmesu tibbasārāga-sandosahetu have te bhonto samaṇabrahmaṇā akusalaṁ bhayabheravaṁ avhayanti. Na kho panāham abhijjhälükāmesu tibbasārāgo araññe vanapatthāni pantāni senāsanāni paṭisevāmi anabhijjhäluhamasmi. Ye hi vo ariyā anabhijjhälū araññe vanapatthāni pantāni senāsanāni paṭisevanti tesam aham aññatamo. Etamaham brāhmaṇa anabhijjhälutam attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

9. Tassa mayham brāhmaṇa etadahosi: “Ye kho keci samaṇā vā brāhmaṇā vā **byāpannacittā**³ **paduṭṭhamanasaṅkappā**⁴ araññe vanapatthāni pantāni senāsanāni paṭisevanti, vyāpannacitta-paduṭṭhamanasaṅkappasandosahetu have te bhonto samaṇabrahmaṇā akusalaṁ bhayabheravaṁ avhayanti. Na kho panāham byāpannacitto paduṭṭhamanasaṅkappo araññe vanapatthāni pantāni senāsanāni paṭisevāmi mettacitto hamasmi. Ye hi vo ariyā mettacittā araññe vanapatthāni pantāni senāsanāni paṭisevanti tesam aham aññatamo. Etamaham brāhmaṇa mettacittatam attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

10. Tassa mayham brāhmaṇa etadahosi: “Ye kho keci samaṇā vā brāhmaṇā vā **thīnamiddha-pariyuṭṭhitā**⁵ araññe vanapatthāni pantāni senāsanāni paṭisevanti thīnamiddhapariyuṭṭhānasandosahetu have te bhonto samaṇabrahmaṇā akusalaṁ bhayabheravaṁ avhayanti. Na kho panāham thīnamiddhapariyuṭṭhito araññe vanapatthāni pantāni senāsanāni paṭisevāmi vigatathīnamiddhomasmi. Ye hi vo ariyā vigatathīnamiddhā araññe vanapatthāni pantāni senāsanāni paṭisevanti tesam aham aññatamo. Etamaham brāhmaṇa vigatathīnamiddhataṁ attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

11. Tassa mayham brāhmaṇa etadahosi: “Ye kho keci samaṇā vā brāhmaṇā vā **uddhatā-avupasantacittā**⁶ araññe vanapatthāni pantāni senāsanāni paṭisevanti, uddhataavupasannacittasandosahetu have te bhonto samaṇabrahmaṇā akusalaṁ bhayabheravaṁ avhayanti. Na kho panāham uddhato avupasantacitto araññe vanapatthāni pantāni senāsanāni paṭisevāmi vūpasantacitthomasmi. Ye hi vo ariyā vūpasantacittā araññe vanapatthāni pantāni senāsanāni paṭisevanti tesam aham aññatamo. Etamaham brāhmaṇa vūpasantacittatam attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

12. Tassa mayham brāhmaṇa etadahosi: “Ye kho keci samaṇā vā brāhmaṇā vā **kaṇkhī**⁷ **vecikicchī**⁸ araññe vanapatthāni pantāni senāsanāni paṭisevanti, kaṇkhāvicikicchā sandosahetu have te bhonto samaṇabrahmaṇā akusalaṁ bhayabheravaṁ avhayanti. Na kho panāham kaṇkhī vecikicchī araññe vanapatthāni pantāni senāsanāni paṭisevāmi tiṇḍavicikicchohamasmi. Ye hi vo ariyā tiṇḍavicikicchā araññe vanapatthāni pantāni senāsanāni paṭisevanti tesam aham aññatamo. Etamaham brāhmaṇa tiṇḍavicikicchātām attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

¹ Abhijjhälū: adj. Covetous. 亂要的或貪婪的。/

² Tibba: adj. Dense, thick; confused, dark, dim. 稠密的，厚的；貪欲很重。

³ Byapanna: Malevolent. 壞心腸的。/ = A mind of ill will. 壹心腸。

⁴ Paduṭṭha: pp. Made bad, spoilt, corrupt, wicked, bad. 糟蹋，腐敗的。/ = Intentions of hate. 憎恨的意圖。

⁵ Thina: nt. Stiffness, obduracy, stolidity, indifference. / +

middha: Sloth & drowsiness, stolidity & torpor. . 懶惰和睡意。/ + pariyuṭṭhita: pp. Possessed by. 擁有。

⁶ Uddhata: pp. Unbalance, disturbed, agitated. 不平衡。/ A + vūpasanta: pp. Appeased, allayed. 平息，使緩和。/

Un-peaceful mind. 無和平的心。

⁷ adj. Doubting, wavering, undecided. 猶豫。

⁸ adj. Doubting, doubtful. 懷疑的。

13. Tassa mayhaṁ brāhmaṇa etadahosi: “Ye kho keci samaṇā vā brāhmaṇā vā attukkaṁsakā¹ paravambhī araññe vanapatthāni pantāni senāsanāni paṭisevanti, attukkaṁsanaparavambhana-sandosahetu have te bhonto samaṇabrahmaṇā akusalaṁ bhayabheravaṁ avhayanti. Na kho panāham attukkaṁsako paravambhī araññe vanapatthāni pantāni senāsanāni paṭisevāmi anattukkaṁsako aparavambhīhamasmi. Ye hi vo ariyā anattukkaṁsakā aparavambhī araññe vanapatthāni pantāni senāsanāni paṭisevanti tesam aham aññatamo. Etamahaṁ brāhmaṇa anattukkaṁsakataṁ aparavambhitāṁ attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

14. Tassa mayhaṁ brāhmaṇa etadahosi: “Ye kho keci samaṇā vā brāhmaṇā vā chambhī² bhīruka-jātikā³ araññe vanapatthāni pantāni senāsanāni paṭisevanti, chambhī bhīrukajātikasandosahetu have te bhonto samaṇabrahmaṇā akusalaṁ bhayabheravaṁ avhayanti. Na kho panāham chambhī bhīrukajātiko araññe vanapatthāni pantāni senāsanāni paṭisevāmi vigatalomahāṁsohamasmi. Ye hi vo ariyā vigatalomahāṁsā araññe vanapatthāni pantāni senāsanāni paṭisevanti tesam aham aññatamo. Etamahaṁ brāhmaṇa vigatalomahāṁsataṁ attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

15. Tassa mayhaṁ brāhmaṇa etadahosi: “Ye kho keci samaṇā vā brāhmaṇā vā lābhasakkārasilokām⁴ nikāmayamānā⁵ araññe vanapatthāni pantāni senāsanāni paṭisevanti, lābhasakkārasilokām nikāmayamāna sandosahetu have te bhonto samaṇabrahmaṇā akusalaṁ bhayabheravaṁ avhayanti. Na kho panāham lābhasakkārasilokām nikāmayamāno araññe vanapatthāni pantāni senāsanāni paṭisevāmi, appicchohamasmi. Ye hi vo ariyā appicchā araññe vanapatthāni pantāni senāsanāni paṭisevanti, tesamahaṁ aññatamo. Etamahaṁ brāhmaṇa appicchataṁ attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.”

16. Tassa mayhaṁ brāhmaṇa etadahosi: “Ye kho keci samaṇā vā brāhmaṇā vā kusītā⁶ hīnaviriyā⁷ araññe vanapatthāni pantāni senāsanāni paṭisevanti, kusītāhīna viriyasandosahetu have te bhonto samaṇabrahmaṇā akusalaṁ bhayabheravaṁ avhayanti. Na kho panāham kusīto hīnaviriyō araññe vanapatthāni pantāni senāsanāni paṭisevāmi āraddhaviriyohamasmi. Ye hi vo ariyā āraddhaviriyā araññe vanapatthāni pantāni senāsanāni paṭisevanti tesam aham aññatamo. Etamahaṁ brāhmaṇa āraddhaviriyataṁ attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

17. Tassa mayhaṁ brāhmaṇa etadahosi: “Ye kho keci samaṇā vā brāhmaṇā vā muṭṭhassati⁸ asampajānā⁹ araññe vanapatthāni pantāni senāsanāni paṭisevanti, muṭṭhassati asampajānasandosahetu have te bhonto samaṇabrahmaṇā akusalaṁ bhayabheravaṁ avhayanti. Na kho panāham muṭṭhassati asampajāno araññe vanapatthāni pantāni senāsanāni paṭisevāmi upaṭṭhitasatihamasmi. Ye hi vo ariyā upaṭṭhitasati araññe vanapatthāni pantāni senāsanāni paṭisevanti tesam aham aññatamo. Etamahaṁ brāhmaṇa upaṭṭhisatitāṁ attani sampassamāno bhiyyo pallomamāpādīm araññe vihārāya.

¹ Atta + ukkamsaka: adj. Raising, exalting oneself. 稱讚自己。/ Para + vambhin: Contempt others. 輕蔑別人。

² adj. Immovable, rigid; terrified; alarm. 無法動的。

³ adj. Afraid, shy, cowardly; terror. 羞怯的。/ + jatika: adj. Descended from, being of rank. 起源於。

⁴ Sakkara: Hospitality, honour. / + Siloka: Fame. / Honour and renown. 名譽和聲望。

⁵ Nikameti: ppr. To crave, desire, strive after; desirous. 渴望獲得。

⁶ adj. Indolent, inert, inactive; lazy. 懶惰。

⁷ Hina + viriya: pp. Lacking in energy; wanting in energy. 缺少幹勁。

⁸ Muṭṭha + satin: pp./ adj. Forgetful in mindfulness; unmindful. 沒有正念。

⁹ A + sampajana: adj. Not fully aware. 沒有正知。

18. Tassa mayhaṁ brāhmaṇa etadahosi: “Ye kho keci samaṇā vā brāhmaṇā vā **asamāhitā**¹ **vibbhantacittā**² araññe vanapaththāni pantāni senāsanāni paṭisevanti, asamāhitavibbhantacitta-sandosahetu have te bhonto samaṇabrahmaṇā akusalaṁ bhayabheravaṁ avhayanti. Na kho panāhaṁ asamāhito vibbhantacitto araññe vanapaththāni pantāni senāsanāni paṭisevāmi samādhisampannohamasmi. Ye hi vo ariyā samādhisampannā araññe vanapaththāni pantāni senāsanāni paṭisevanti tesam ahaṁ aññatamo. Etamahaṁ brāhmaṇa samādhisampadāṁ attani sampassamāno bhiyyo pallomamāpādiṁ araññe vihārāya.

19. Tassa mayhaṁ brāhmaṇa etadahosi: “Ye kho keci samaṇā vā brāhmaṇā vā **duppaññā**³ **elamūgā**⁴ araññe vanapaththāni pantāni senāsanāni paṭisevanti, duppaññā elamūgasandosahetu have te bhonto samaṇabrahmaṇā akusalaṁ bhayabheravaṁ avhayanti. Na kho panāhaṁ duppañño elamūgo araññe vanapaththāni pantāni senāsanāni paṭisevāmi paññāsampannohamasmi. Ye hi vo ariyā paññāsampannā araññe vanapaththāni pantāni senāsanāni paṭisevanti tesam ahaṁ aññatamo. Etamahaṁ brāhmaṇa paññāsampadāṁ attani sampassamāno bhiyyo pallomamāpādiṁ araññe vihārāya.”

Solasa pariyāyam.

20. Tassa mayhaṁ brāhmaṇa etadahosi: “Yannūnāhaṁ yā tā **rattiyo** abhiññātā⁵ abhilakkhitā⁶ cātuddasī pañcadasī aṭṭhamī ca pakkhassa,⁷ tathārūpāsu⁸ **rattisu** yāni, tāni ārāmacetiyāni⁹ vanacetiyāni rukkhacetiyāni bhiṁsanakāni¹⁰ salomahaṁsāni,¹¹ tathārūpesu senāsanēsu **vihareyyam?** Appevanāma¹² tam **bhayabheravaṁ** passeyyan” ti.¹³ So kho ahaṁ brāhmaṇa aparena samayena¹⁴ yā tā rattiyō abhiññātā abhilakkhitā cātuddasī pañcadasī aṭṭhamī ca pakkhassa, tathārūpāsu rattisu yāni, tāni ārāmacetiyāni vanacetiyāni rukkhacetiyāni bhiṁsanakāni salomahaṁsāni, tathārūpesu senāsanēsu viharāmi. Tatra ca me brāhmaṇa viharato **mago**¹⁵ vā āgacchati, **moro** vā **kaṭṭham**¹⁶ pāteti, **vāto**¹⁷ vā paññasaṭam¹⁸ ereti. Tassa mayhaṁ evam hoti: “Etam **nūna** tam bhayabheravaṁ āgacchatī”ti? Tassa mayhaṁ brāhmaṇa etadahosi: “**Kinnu** kho ahaṁ aññadatthu¹⁹ bhayapāṭīkaṅkhi²⁰ viharāmi? Yannūnāham **yathābhūtam** **yathābhūtassa** me tam bhayabheravaṁ āgacchati, **tathābhūtam** **tathābhūto** va tam bhayabheravaṁ **paṭivineyyan**”ti.²¹ Tassa mayhaṁ brāhmaṇa **caṅkamantassa**¹ tam

¹ adj. Not composed, Uncontrolled. 不集中。

² pp. Wavering, roaming; with straying minds. 搖晃；迷亂的心。

³ Dup + pañña: Devoid of wisdom. 缺乏智慧。

⁴ Ela: nt. Deaf. 聾。 / + mūga: adj. Dumb. 哑吧。

⁵ pp. The specially recognition. 特別的認知。

⁶ adj. Fixed, designed, inaugurate, marked by auspices. 為舉行儀式。

⁷ Catuddasi, pañcadasi, aṭṭhamī ca pakkhassa: 14th, 15th, & 8th day of the fortnight. 兩星期的十四或十五和初八日。

⁸ Tatha + rūpa: Such a, like this or that. 像這種。

⁹ Ārama: A pleasure-ground, park, garden. / + cetiya: nt. A tumulus, sepulchral monument, cairn.

¹⁰ adj. Horrible, dreadful, awe-inspiring; horrifying. 使恐懼。

¹¹ Sa + loma + hamsa: nt. Horripilation, excitement with fear or wonder; awe-inspiring. 毛骨悚然之感。

¹² adv. Perhaps. 大概，或許。

¹³ opt. I might encounter. 我遭遇到。

¹⁴ And later. 較晚地或後來。

¹⁵ Maga: Animal for hunting, deer, antelope. 野生動物。 / Mora: A peacock. 孔雀。

¹⁶ nt. A branch. 樹枝。 / Kaṭṭham pateti: pre. To chop sticks. 劈打樹枝。

¹⁷ Wind. 風。

¹⁸ Pañña + saṭa: nt. A heap of fallen leaves. 一堆的葉子掉落。 / Ereti: pre. Set into motion, raise one's voice. 搖擺。

¹⁹ adv. Surely, all-round, absolutely; always. 絶對地。

²⁰ Paṭīkaṅkhan: Hoping for, one who expects or desires. 預計或期待。

²¹ opt. To drive out, keep away, repress. 抑制，鎮壓。 / If I subdue. 我征服或驅除。

bhayabheravam āgacchati; so kho aham brāhmaṇa neva tāva tiṭṭhāmi,² na nisīdāmi,³ na nipajjāmi,⁴ yāva caṅkamantova tam bhayabheravam paṭivinemi. Tassa mayham brāhmaṇa **thitassa** tam bhayabheravam āgacchati, so kho aham brāhmaṇa neva tāva caṅkamāmi, na nisīdāmi, na nipajjāmi, yāva ṛhitova tam bhayabheravam paṭivinemi. Tassa mayham brāhmaṇa **nisinnassa** tam bhayabheravam āgacchati, so kho aham brāhmaṇa neva tāva nipajjāmi, na tiṭṭhāmi, na caṅkamāmi, yāva nisinnova tam bhayabheravam paṭivinemi. Tassa mayham brāhmaṇa **nipannassa** tam bhayabheravam āgacchati, so kho aham brāhmaṇa neva **tāva** nisīdāmi, na tiṭṭhāmi, na caṅkamāmi, **yāva** nipanno va tam bhayabheravam paṭivinemi.

21. **Santi** kho pana brāhmaṇa eke samaṇabrāhmaṇā **rattimyeva** samānam⁵ ‘**divā’ti sañjānanti**,⁶ divāyeva samānam ‘rattī’ti sañjānanti. Idamaham tesam samaṇabrāhmaṇānam **sammohavihārasiṁ**⁷ vadāmi. **Aham** kho pana brāhmaṇa rattimyeva samānam ‘rattī’ti sañjānāmi, divāyeva samānam ‘**divā’ti** sañjānāmi. Yam kho tam brāhmaṇa **sammāvadamāno**⁸ vadeyya: “Asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti, **mameva** nam sammāvadamāno vadeyya: “Asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.

22. **Āraddham**⁹ kho pana me brāhmaṇa **viriyam** ahosi **asallīnam**,¹⁰ **upaṭṭhitā**¹¹ sati asammuṭṭhā,¹² passaddho¹³ **kāyo** asāraddho,¹⁴ samāhitam¹⁵ **cittam** ekaggam.¹⁶

23. **So** kho aham brāhmaṇa vivicceva¹⁷ kāmehi vivicca akusalehi dhammehi, savitakkam savicāram¹⁸ vivekajam¹⁹ pītisukham,²⁰ **paṭhamam** jhānam²¹ upasampajja vihāsim.

24. Vitakkavicārānam vūpasamā¹ ajjhattam sampasādanam² cetaso ekodibhāvam,³ avitakkam avicāram samādhijam⁴ pītisukham, **dutiyam** jhānam²¹ upasampajja vihāsim.

¹ ppr. To walk about, to walk up & down. 散步或徑行。

² per. To stand, stand up, to be standing. 站立。

³ pre. To sit down, to be seated, to sit, to dwell. 坐著。

⁴ pre. To lie down (to sleep); lay down. 躺下。

⁵ ppr.2. To be. 獨立受格。

⁶ pre. To recognize, perceive; to think. 識別。

⁷ Sammoha: Bewilderment, infatuation, delusion. 迷惑或錯覺。

⁸ Samma + vadati: ppr. Rightly speak, say, tell. / = Rightly speaking. 正語。

⁹ Āraddha: adj./ pp. Begun, started, bent on. 下決心。/ Viriya: nt. Vigor, energy, effort. 精力。/ =

Āraddhavirya: Full of energy, putting forth energy, strenuous. 奮發的。

¹⁰ Active, upright, unshaken; tireless. 積極的；不厭倦的或不屈不撓。

¹¹ Upaṭṭhita: pp. Standing up (ready), keeping in readiness. 保持敏捷。/

upaṭṭhita + sati: With ready attention, one whose attention is fixed, concentrated. 全神貫注。

¹² A + sammuṭṭha: Non-confused, one who has not forgotten; unremitting. 沒有把它弄糊塗；不斷的或堅忍的。

¹³ pp. calmed down, allayed, quieted; tranquil. 使平靜的或使穩定的。

¹⁴ adj. Not excited, cool; untroubled. 沒有激動；無煩累的。

¹⁵ pp. Collected (of mind), settled, composed; concentrated. 使心情平靜下來，集中或鎮定。

¹⁶ Eka + agga: Calm, tranquil (of persons just converted), collected; unify. 鎮靜的，使成一體或統一。

¹⁷ Viviccati: ger. Separating oneself from, aloof from. (Instr.) 使分離；使脫離。

¹⁸ Savitakka: Accompanied by reasoning. 伴隨著推論。/ Savicara: Accompanied by investigation. 伴隨著研究。

¹⁹ Viveka: Detachment, loneliness, separation. 由分離。/ + ja: Born, produced, sprung or arisen from. 生產。

²⁰ Piti + sukha: Zest and happiness, intrinsic joy.

²¹ Upasampajjati: ger. To attain, enter on, acquire. 取得。

25. Pītiyā ca virāgā upekhako⁵ ca vihāsim sato ca sampajāno⁶ sukhañca kāyena patisañvedesiṁ.⁷ Yaṁ tam ariyā ācikkhanti:⁸ ‘Upekhako satimā sukhavihārī’ti, tatiyam jhānam upasampajja vihāsim.

26. Sukhassa ca pahānā dukkhassa ca pahānā,⁹ pubbeva somanassadomanassānarī atthañgamā,¹⁰ adukkham asukham upekhāsatipārisuddhim, catuttham jhānam upasampajja vihāsim.

27. So evam samāhite citte parisuddhe pariyođāte,¹¹ anañgaṇe¹² vigatūpakkilese,¹³ mudubhūte¹⁴ kammaniye,¹⁵ thite¹⁶ āneñjappatte,¹⁷ pubbenivāsānussatiñāñāya¹⁸ cittam abhininnāmesiṁ,¹⁹ so anekavihitam²⁰ pubbenivāsam anussarāmi²¹ seyyathidam: ekampi jātiṁ, dvepi jātiyo, tissopi jātiyo, catassopi jātiyo, pañcapi jātiyo, dasapi jātiyo, vīsampi jātiyo, timsampi jātiyo, cattārīsampi jātiyo, paññāsampi jātiyo, jātisatampi jātisahassampi jātisatasahassampi,²² anekepi sañvātakappe,²³ anekepi vivaṭṭakappe,²⁴ anekepi sañvātavivaṭṭakappe: ‘Amutrāsim evannāmo evam gotto evam vanṇo²⁵ evamāhāro, evam sukhadukkhapaṭisañvedī, evamāyupariyanto,²⁶ so tato cuto²⁷ amutra udapādim;²⁸ tatra p’ āsim evannāmo ,evam gotto, evam vanṇo, evamāhāro, evam sukhadukkhapaṭisañvedī,

¹ Allaying, relief, suppression. 使緩和。

² nt. Tranquillizing. 使平靜；使沈著。

³ Ekodi + bhava: adj. Concentration, fixing one’s mind on one point. 集中。

⁴ Samadhi + ja: Produced by concentration. 生產出集中。

⁵ Viraga: Waning, fading away, cleansing. 衰微。/ Upekkhaka: adj. Disinterested, resigned, stoical. 無私欲的。

⁶ adj. Thoughtful, mindful, attentive, deliberate. 深思熟慮的。

⁷ pre. To feel, experience, undergo, perceive. 經歷。

⁸ pre. To tell, relate, show, describe, explain.

⁹ nt. Giving up, leaving, abandoning, rejection. 廢棄。

¹⁰ Atthañgacchatī: ger. Annihilation, disappearance. 絶滅；廢止。

¹¹ Parisuddha: adj. Clean, clear, pure. 純粹的。/ Pariyodata: adj. Very clean, pure, cleansed. 使純潔。

¹² adj. Free from fleck of blemish, clear (of the mind); unblemished. 沒有斑點或污點。

¹³ Vigata: pp. Gone away, disappeared, ceased. 消失。/ + upakkilesa: Impurity, defilement, depravity. 汗穢。/ = Rid of imperfection. 除去缺點。（汗穢）

¹⁴ Mudu + bhūta: adj. Supple, malleable. 可鍛的或柔順的。

¹⁵ adj. Workable; with active mind; wieldy. 可使用的，易操作的。

¹⁶ pp. Resting in, abiding in; steady. 靜止的；穩定的。

¹⁷ Āneñja: Immovability, imperturbability, impassibility. 不動，沈著。/ p + patta: pp. Obtained, attained, got. 獲得。/ = Attained to imperturbability. 達到靜態或沈著。

¹⁸ Pubbe + nivasa + anussati + ñaṇa: 7./ 4. (Knowledge of) remembrance of one’s former state of existence, one of the faculties of an Arahant; to knowledge of the recollection of past lives. 為了智慧來憶念過去世。

¹⁹ aor. To bend towards, to turn or direct to; I directed to. 我將注意力轉向。

²⁰ Aneka + vihita: adj. Various, manifold. 不同的或各種各樣的。

²¹ pre. To remember, recollect, have memory of, bear in mind; be aware of.

²² Visati & visam: num. Twenty. / Jati + sata: f. Hundred birth.

²³ Samvātta + kappa: To the development of the Universe & time the ascending eon; many a eons of world-contraction. 無量的成劫。

²⁴ Vivaṭṭa + kappa: m. To the development of the world (or the eons, kappa) used to denote a devolving cycle (devolution); any a eons of world-expansion. 無量的壞劫。

²⁵ Nama: nt. Name. / Gotta: nt. An ancestry. 血統。/ Vanṇa: An appearance. 外貌。/ Āhara: Food.

²⁶ Āyu + pariyanta: nt. End of life.

²⁷ Cuta: pp. Deceased, passed from one existence to another. 死亡。/ = Passing away from there. 從這裏死。

²⁸ Uppajjati: aor. To arise, originate, become. / = I reappeared elsewhere. 我又在那裏誕生。

evamāyupariyanto, so tato cuto idhūpapanno’ti. **Iti sākāram¹** sauddesam² anekavihitam pubbenivāsam anussarāmi.

28. Ayaṁ kho me brāhmaṇa rattiyā paṭhame yāme³ paṭhamā vijjā adhigatā.⁴ Avijjā vihatā⁵ vijjā uppannā, tamo⁶ vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa⁷ viharato.

29. **So** evam samāhite **citte** parisuddhe pariyođāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte, **sattānam cutūpapātaññāya**⁸ cittam abhininnāmesim. So **dibbena**⁹ **cakkunā** visuddhena atikkantamānusakena¹⁰ **satte passāmi**, cavamāne upapajjamāne, hīne pañ̄ite, suvaṇṇe dubbaññe, sugate duggate. **Yathākammūpage**¹¹ satte pajānāmi: “Ime vata bhonto **sattā** kāyaduccaritena¹² samannāgatā, vacīduccaritena samannāgatā, manoduuccaritena samannāgatā; ariyānam upavādakā,¹³ micchādiṭṭhikā, micchādiṭṭhikammasamādānā,¹⁴ te kāyassa bhedā parammaraṇā, apāyam duggatiṁ vinipātam **nirayām upapannā**; ime vā pana bhonto **sattā** kāyasucaritena samannāgatā, vacīsucaritena samannāgatā, manosucaritena samannāgatā; ariyānam anupavādakā, sammādiṭṭhikā, sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā, sugatim **saggarām lokām upapannā**”ti. Iti dibbena cakkunā visuddhena atikkantamānusakena satte passāmi, cavamāne upapajjamāne, hīne pañ̄ite, suvaṇṇe dubbaññe, sugate duggate. **Yathākammūpage** satte pajānāmi.

30. **Ayaṁ** kho **me** brāhmaṇa rattiyā majjhime yāme **dutiyā vijjā adhigatā**. Avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato.

31. **So** evam samāhite **citte** parisuddhe pariyođāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte, **āsavānam khayaññāya** cittam abhininnāmesim. ‘So idam dukkhan’ ti yathābhūtam¹⁵ abbhaññāsim:¹⁶ ‘Ayan dukkhasamudayo’ti yathābhūtam abbhaññāsim: ‘Ayan dukkhanirodho’ti yathābhūtam abbhaññāsim: ‘Ayam dukkhanirodhagāminī paṭipadā’ti yathābhūtam abbhaññāsim: ‘Ime āsavā’ti yathābhūtam abbhaññāsim: ‘Ayam āsavasamudayo’ti yathābhūtam abbhaññāsim: ‘Ayam āsavanirodho’ti yathābhūtam abbhaññāsim: ‘Ayam āsavanirodhagāminī paṭipadā’ti yathābhūtam abbhaññāsim.

¹ adj. With its characteristics; aspect. 外觀或樣子。

² Sa + uddesa: adj. Point by point, in detail; particular. 個別的專案或詳細情況。

³ A watch of the night. 初夜。

⁴ pp. Got into possession of, conquered, attained, found. 證得。

⁵ pp. Struck, killed, destroyed, impaired; banished. 毀壞；消除或趕走。

⁶ Tama & tamo: nt. Darkness. 黑暗。

⁷ Appamatta: adj. Not negligent; diligent. 不怠慢的。/ Ātapin: adj. Ardent, zealous, strenuous. 热誠的。/ Pahita + tta: pp. Of resolute will; resolute. 堅決的。

⁸ Cuta + upapata: pp. Disappearance & reappearance, transmigration; Passing away and reappearance. 死和再生。

⁹ adj. With the divine eye. 用天眼。

¹⁰ Atikkanta + manussaka: pp. Superhuman. 超過凡人的。

¹¹ Yatha + kamma + upaga: To their deeds; according to their actions thus. 依照他自己的業。

¹² Ill-conducted in body. 身惡行。

¹³ adj. Speaking evil of; revilers. 辱罵者。

¹⁴ Taking, bringing; giving effect. 受持或實現。

¹⁵ adv. Actually. 實際上或真的。

¹⁶ aor. To know by experience, to know fully or thoroughly; I directly knew. 我切實瞭解。

32. Tassa me evam jānato evam passato kāmāsavāpi cittam vimuccittha,¹ bhavāsavāpi cittam vimuccittha, avijjāsavāpi cittam vimuccittha. Vimuttasmiṁ ‘Vimuttami’ti nāhaṁ ahosi. ‘Khīnā jāti, vusitaṁ brahmacariyam, katarūkāraṇīyam, nāparam itthattāyā’ti abbhaññāsim.

33. Ayam kho me brāhmaṇa rattiyā pacchime yāme tatiyā vijjā adhigatā. Avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato.

34. Siyā kho pana te brāhmaṇa evamassa: “Ajjāpi² nūna samaṇo Gotamo avītarāgo avītadoso avītamoho, tasmā araññe vanapatthāni pantāni senāsanāni paṭisevatī”ti. Na kho panetam brāhmaṇa evam datṭhabbam.³ Dve kho aham brāhmaṇa attavase⁴ sampassamāno, araññe vanapatthāni pantāni senāsanāni paṭisevāmi: ‘Attano ca ditṭhadhammasukhavihāram sampassamāno, pacchimañca⁵ janataṁ anukampamāno’’ti.

35. “Anukampitarūpāyam⁶ bhotā Gotamena pacchimā janatā, yathā tam Arahatā Sammāsambuddhena. Abhikkantam bho Gotama, abhikkantam bho Gotama! Seyyathāpi bho Gotama: ‘Nikkujjitatā vā ukkujjeyya, paṭicchannam vā vivareyya; mūlhassa vā maggām ācikkheyya, andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhīnti’ti. Evamevarūpātā Gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantam Gotamam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. Upāsakam marūpātā Gotamo dhāretu ajjatagge pāṇupetam saraṇam gatan”’ti.

~ Bhayabheravasuttam catuttham. ~

(M.5.)Anaṅgaṇasuttam

1. Evaṁ me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: “Āvuso bhikkhavo”ti. “Āvuso”ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etadavoca:

2. Cattāro ’me āvuso puggalā santo samvijjamānā⁷ lokasmiṁ. Katame cattāro? “Idhāvuso ekacco puggalo sāṅgaṇo⁸ va samāno: ‘Atthi me ajjhattam aṅgaṇan’ti⁹ yathābhūtam nappajānāti. Idha panāvuso ekacco puggalo sāṅgaṇo va samāno: ‘Atthi me ajjhattam aṅgaṇan’ti yathābhūtam pajānāti.¹⁰ Idhāvuso ekacco puggalo anaṅgaṇo va samāno: ‘Natthi me ajjhattam aṅgaṇan’ti¹¹ yathābhūtam nappajānāti. Idha panāvuso ekacco puggalo anaṅgaṇo va samāno: ‘Natthi me ajjhattam aṅgaṇan’ti

¹ Vimuccati: aor. To be released, to be free (of passion), to be emancipated; was liberated. 解除或釋放。

² adv. Perhaps. 大概或可能。

³ + Na: fpp. ger. Should not think. 不要認為。

⁴ Attha + vasin: Bent on (one’s) aim or purpose; benefits. 利益或好處。

⁵ adj. For future. 未來。

⁶ Anukampita: adj. Compassioned, gratified, remembered, having done a good deed (of mercy). / + rūpa-ayam: Indeed. (加強語氣) 真正地或確實。

⁷ Samvijjati: ppr. To be agitated or moved, to be stirred; to be found, to exist, to be; existing. 建立或現存的。

⁸ Aṅgaṇa: nt. An open space, a clearing. / An + aṅgaṇa: adj. Free from fleck or blemish, clear, (of the mind). / Sa + aṅgaṇa Full of lust, impure; with a blemish. 有污點或有污穢。

⁹ I have a blemish in myself. 在我的內心有污穢。

¹⁰ pre. To know, find out, come to know, understand, distinguish. / + yathābhūtam: Really, truly.

¹¹ I have no blemish in myself. 在我的內心沒有污穢。

yathābhūtam pajānāti.

Tatrāvuso¹ yvāyam puggalo

sāṅgaṇo va samāno: ‘Atthi me ajjhattam aṅgaṇan’ti yathābhūtam nappajānāti, ayaṁ imesam dvinnam puggalānam sāṅgaṇānam yeva satam hīnapuriso² akkhāyati.³ Tatrāvuso yvāyam puggalo sāṅgaṇo va samāno: ‘Atthi me ajjhattam aṅgaṇan’ti yathābhūtam pajānāti, ayaṁ imesam dvinnam puggalānam sāṅgaṇānam yeva satam setṭhapuriso⁴ akkhāyati. Tatrāvuso yvāyam puggalo anaṅgaṇo va samāno: ‘Natthi me ajjhattam aṅgaṇan’ti yathābhūtam nappajānāti, ayaṁ imesam dvinnam puggalānam anaṅgaṇānam yeva satam hīnapuriso akkhāyati. Tatrāvuso yvāyam puggalo anaṅgaṇo va samāno: ‘Natthi me ajjhattam aṅgaṇan’ti yathābhūtam pajānāti, ayaṁ imesam dvinnam puggalānam anaṅgaṇānam yeva satam setṭhapuriso akkhāyatī’ti.

3. Evarū vutte, āyasmā Mahāmoggallāno āyasmantam Sāriputtam etadavoca: “Ko nu kho āvuso Sāriputta hetu ko paccayo,⁵ yenimesam dvinnam puggalānam sāṅgaṇānam yeva satam eko hīnapuriso akkhāyati, eko setṭhapuriso akkhāyati? Ko panāvuso Sāriputta hetu ko paccayo, yenimesam dvinnam puggalānam anaṅgaṇānam yeva satam eko hīnapuriso akkhāyati, eko setṭhapuriso akkhāyatī”ti?

4. Tatrāvuso yvāyam puggalo sāṅgaṇo va samāno: ‘Aatthi me ajjhattam aṅgaṇan’ti yathābhūtam nappajānāti, tassetam pāṭikaṅkham:⁶ “Na chandaṁ janessati, na vāyamissati, na viriyam ārabhissati tassaṅgaṇassa pahānāya, so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālām karissati. Seyyathāpi⁷ āvuso kamṣapāti⁸ ābhata āpañā⁹ vā kammārakulā¹⁰ vā rajena ca malena¹¹ ca pariyonaddhā,¹² tamenam sāmikā¹³ na ceva paribhuñjeyyūm,¹⁴ na ca pariyođapeyyūm, rajāpathē¹⁵ ca nam nikhipeyyūm.¹⁶ Evaṁ hi sā āvuso kamṣapāti aparena samayena saṅkiliṭṭhatarā¹⁷ assa malaggahītā”ti.¹⁸ ‘Evamāvuso’ti. Evameva kho āvuso yvāyam puggalo sāṅgaṇo va samāno: ‘Atthi me ajjhattam aṅgaṇan’ti yathābhūtam nappajānāti, tassetam pāṭikaṅkham: ‘Na chandaṁ janessati, na vāyamissati, na viriyam ārabhissati tassaṅgaṇassa pahānāya, so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālām karissati.

5. Tatrāvuso yvāyam puggalo sāṅgaṇo va samāno: ‘Atthi me ajjhattam aṅgaṇan’ti yathābhūtam pajānāti, tassetam pāṭikaṅkham: “Chandaṁ janessati, vāyamissati, viriyam ārabhissati tassaṅgaṇassa pahānāya, so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālām karissati. Seyyathāpi⁷ āvuso kamṣapāti ābhata āpañā vā kammārakulā vā rajena ca malena ca pariyonaddhā, tamenam sāmikā

¹ adv. Herein. 在此中。

² Hina: pp. Inferior, low; poor, miserable. 低等的。

³ Akkhati: ppp. To be proclaimed; called. 叫做，宣告。

⁴ Setṭha: Best, excellent. 傑出的。/ The superior of these two persons. 屬於兩種較高的人。

⁵ What is the cause and reason why?

⁶ adj. To be desired or expected; can be expected. 預計或被認為。

⁷ adv. Suppose. 猜想或假定。

⁸ Kamsa + pati: A bronze bowl. 青銅鉢。

⁹ Ābhata: pp. Brought, carried, conveyed. 運送。/ Āpañā: A bazaar, shop. 市場。

¹⁰ Kammara + kula: A smithy. 從鐵匠的工場。

¹¹ Rajas & rajo: nt. Dust, dirt. 汗物。/ Mala: nt. Dirt; with stains. 有汙跡。

¹² Pariyonaddha: pp. Covered over, enveloped. 隱蔽著的。/ Pariyodapeti: opt. To cleanse, purify. 使潔淨。

¹³ The owner. 物主。

¹⁴ opt. To enjoy, to use, to enjoy the use of; to purify, clean, cleanse.

¹⁵ Raja + patha: Dusty place, dustiness, dust-hole; in dusty corner. 在灰塵的角落。

¹⁶ opt. To lay aside, to put away; but put. 放或擺。

¹⁷ Saṅkiliṭṭha: pp. Stained, tarnished, impure. 沾汙的。/ + tara: Most. / = More defiled. 更多的污染。

¹⁸ Mala + ggahita: pp. Seized taken, grasped. / = Stained later on. 沾上更多的灰塵。

paribhuñjeyyuñceva **pariyodapeyyuñ ca, na** ca nam rajāpathe nikkhipeyyum. Evam hi sā āvuso kam̄sapāti aparena samayena **parisuddhā** assa **pariyodātā**”ti. ‘Evamāvuso’ti. Evameva kho āvuso yvāyam puggalo sāṅgaṇo va samāno: ‘Atthi me ajjhattam aṅgaṇan’ti yathābhūtam pajānāti, tassetam pāṭikaṅkham: ‘Chandam janessati, vāyamissati, viriyam ārabhissati tassaṅgaṇasssa pahānāya, so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālam karissati.

6. Tatrāvuso yvāyam puggalo **anaṅgaṇova** samāno: ‘Natthi me ajjhattam aṅgaṇan’ti yathābhūtam **nappajānāti**, tassetam pāṭikaṅkham: “**Subhanimittam¹** manasikarissati, tassa subhanimittassa manasikārā rāgo cittam **anuddhaṁsessati²**, so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālam **karissati**.
Seyyathāpi āvuso **kam̄sapāti** ābhata āpañā vā kammārakulā vā parisuddhā pariyodātā, tamenam **sāmikā na** ceva paribhuñjeyyuñ, **na** ca pariyodapeyyum, rajāpathe ca nam nikkhipeyyum. Evam hi sā āvuso kam̄sapāti aparena samayena saṅkiliṭṭhā assa **malaggahitā**”ti. ‘Evamāvuso’ti. Evameva kho āvuso yvāyam puggalo anaṅgaṇo va samāno: ‘Natthi me ajjhattam aṅgaṇan’ti yathābhūtam nappajānāti, tassetam pāṭikaṅkham: ‘Subhanimittam manasikarissati, tassa subhanimittassa manasikārā rāgo cittam anuddhaṁsessati, so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālam karissati.

7. Tatrāvuso yvāyam puggalo **anaṅgaṇo va** samāno: ‘Natthi me ajjhattam aṅgaṇan’ti yathābhūtam **pajānāti**, tassetam pāṭikaṅkham: “**Subhanimittam na** manasikarissati, tassa subhanimittassa amanasikārā rāgo cittam **nānuddhaṁsessati**, so arāgo adoso amoho anaṅgaṇo **asaṅkiliṭṭhacitto kālam karissati**.
Seyyathāpi āvuso **kam̄sapāti** ābhata āpañā vā kammārakulā vā parisuddhā pariyodātā, tamenam **sāmikā** paribhuñjeyyuñ ceva **pariyodapeyyuñ ca, na** ca nam rajāpathe nikkhipeyyum. Evam hi sā āvuso kam̄sapāti aparena samayena parisuddhatarā assa pariyodātā”ti. ‘Evamāvuso’ti. Evameva kho āvuso yvāyam puggalo anaṅgaṇo va samāno: ‘Natthi me ajjhattam aṅgaṇan’ti yathābhūtam pajānāti, tassetam pāṭikaṅkham: ‘Subhanimittam na manasikarissati, tassa subhanimittassa amanasikārā rāgo cittam nānuddhaṁsessati, so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālam karissati.

8. Ayam kho āvuso Moggallāna **hetu**, ayam **paccayo**; yenimesam dvinnam puggalānam **sāṅgaṇānam** yeva satam **eko hīnapuriso** akkhāyati, **eko setṭhapuriso** akkhāyati. Ayam panāvuso Moggallāna hetu, ayam paccayo; yenimesam dvinnam puggalānam **anaṅgaṇānam** yeva satam **eko hīnapuriso** akkhāyati, **eko setṭhapuriso** akkhāyatī”ti.

9. ‘**Aṅgaṇam** aṅgaṇan’ti āvuso **vuccati**. “**Kissa nu** kho etam āvuso **adhivacanam³** yadidam aṅgaṇan”ti? ‘**Pāpakānam** kho etam āvuso **akusalānam icchāvacarānam⁴** adhivacanam, yadidam aṅgaṇan”ti.

10. **Thānam⁵** kho panetam āvuso **vijjati**, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: ⁶
“**Āpattiñca⁷** vata āpanno assam⁸, na ceva mām bhikkhū **jāneyyum¹** ‘āpattiṁ āpanno’ ”ti. Thānam kho

¹ Subha + nimitta: Auspicious sign, auspiciousness as an object of ones thought; the sign of the beautiful.
漂亮的特徵。（淨相）

² fut. To spoil, corrupt, degrade; will infect. 將感染或糟蹋。

³ nt. Designation, term, attribute, metaphor, metaphorical expression. 名詞或術語。

⁴ Iccha + avacara: Moving in desires; the spheres. 範圍或領域。= 慈頭的範圍。

⁵ Thānam vijjati: There is a reason, it is logically sound, it is possible.

⁶ opt. To come out, to arise, to be produced, to be born or reborn, to come into existence. 升起。

⁷ Āpatti: f. An ecclesiastical offence. 犯罪或違反。/

Āpanna: pp. Entered upon, fallen into, possessed of, having done; fortunate, miserable.

⁸ opt. If I. 假如我。

panetarī āvuso vijjati, yam tam bhikkhum bhikkhū jāneyyūm: ‘āpattim āpanno’ti. ‘Jānanti marī bhikkhū āpattim āpanno’ti iti. So kupito² hoti appatīto,³ yo ceva kho āvuso kopo yo ca appaccayo ubhayametarī aṅgaṇarī.

11. Thānam kho panetarī āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Āpattiñca vata āpanno assarī, anuraho⁴ marī bhikkhū codeyyūm⁵ no saṅghamajjhē”ti.⁶ Thānam kho panetarī āvuso vijjati, yam tam bhikkhum bhikkhū saṅghamajjhē codeyyūm no anuraho: “Saṅghamajjhē marī bhikkhū codenti, no anuraho”ti iti. So kupito hoti appatīto, yo ceva kho āvuso kopo yo ca appaccayo ubhayametarī aṅgaṇarī.

12. Thānam kho panetarī āvuso vijjati, yam idhekaccassa bhikkhuno evarī icchā uppajjeyya: “Āpattiñca vata āpanno assarī, sappaṭipuggalo⁷ marī codeyya no appaṭipuggalo”ti. Thānam kho panetarī āvuso vijjati, yam tam bhikkhum appaṭipuggalo codeyya, no sappaṭipuggalo: “Appaṭipuggalo marī codeti, no sappaṭipuggalo”ti iti. So kupito hoti appatīto, yo ceva kho āvuso kopo yo ca appaccayo ubhayametarī aṅgaṇarī.

13. Thānam kho panetarī āvuso vijjati, yam idhekaccassa bhikkhuno evarī icchā uppajjeyya: “Aho vata mameva Satthā paṭipucchitvā paṭipucchitvā⁸ bhikkhūnam dhammarī deseyya, na aññam bhikkhum Satthā paṭipucchitvā paṭipucchitvā bhikkhūnam dhammarī deseyyā”ti. Thānam kho panetarī āvuso vijjati, yam aññam bhikkhum Satthā paṭipucchitvā paṭipucchitvā bhikkhūnam dhammarī deseyya, na tam bhikkhum Satthā paṭipucchitvā paṭipucchitvā bhikkhūnam dhammarī deseyya: “Aññam bhikkhum Satthā paṭipucchitvā paṭipucchitvā bhikkhūnam dhammarī deseti, na marī Satthā paṭipucchitvā paṭipucchitvā bhikkhūnam dhammarī deseti”ti iti. So kupito hoti appatīto, yo ceva kho āvuso kopo yo ca appaccayo ubhayametarī aṅgaṇarī.

14. Thānam kho panetarī āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Aho vata mameva bhikkhū purakkhatvā⁹ purakkhatvā¹⁰ gāmarī bhattāya paviseyyūm,¹¹ na aññam bhikkhum bhikkhū purakkhatvā purakkhatvā gāmarī bhattāya paviseyyun”ti. Thānam kho panetarī āvuso vijjati, yam aññam bhikkhum bhikkhū purakkhatvā purakkhatvā gāmarī bhattāya paviseyyūm, na tam bhikkhum bhikkhū purakkhatvā purakkhatvā gāmarī bhattāya paviseyyun: “Aññam bhikkhum bhikkhū purakkhatvā purakkhatvā gāmarī bhattāya pavisanti, na marī bhikkhū purakkhatvā purakkhatvā gāmarī bhattāya pavisanti”ti iti. So kupito hoti appatīto, yo ceva kho āvuso kopo yo ca appaccayo ubhayametarī aṅgaṇarī.

¹ opt. Let not know. 不要讓他們知道。

² Kupita: adj. Shaken, disturbed; offended angry. / Kopa: Ill-temper, anger, grudge. / + appaccaya: Mistrust. 疑惑。

³ adj. Dissatisfied, displeased, disappointed; bitter. 極為不滿。

⁴ adv. In secret, face to face, private. 在私人的或在秘密的。

⁵ opt. To urge, incite, exhort; to reprove, reprimand, to call forth, to question; should admonish. 告誡或提醒。

⁶ Not in the midst of the Sangha. 不要在僧團中。

⁷ Having an equal, comparable, a friend; my equal. 我的同伴。/

Ap + paṭipuggala: Without a rival, unrivalled, without compare.

⁸ ger. To ask (in return), to put a question to, to inquire; By asking a series of. 連續的盤問。

⁹ ger. To put in front, to revere, follow, honour; in the forefront. 在最前方。（排在前頭）

¹⁰ nt. Feeding, food, nourishment, meal. / Bhatta + agga: A refectory. 食堂。

¹¹ pre. To go in, to enter.

15. Thānam khot panetam āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Aho vata ahameva labheyyam **bhattachge** aggāsanam aggodakam **aggapiñḍam**,¹ na añño bhikkhu labheyya bhattachge aggāsanam aggodakam aggapiñḍan”ti. Thānam khot panetam āvuso vijjati, yam añño bhikkhu labheyya bhattachge aggāsanam aggodakam aggapiñḍam, na so bhikkhu labheyya bhattachge aggāsanam aggodakam aggapiñḍam: “Añño bhikkhu labhati bhattachge aggāsanam aggodakam aggapiñḍam, nāham labhāmi bhattachge aggāsanam aggodakam aggapiñḍan”ti iti. So kupito hoti appatīto, yo ceva khot āvuso kopo yo ca appaccayo ubhayametam aṅgaṇam.
16. Thānam khot panetam āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Aho vata ahameva bhattachge **bhuttāvī**² **anumodeyyam**,³ na añño bhikkhu bhattachge bhuttāvī anumodeyya”ti. Thānam khot panetam āvuso vijjati, yam añño bhikkhu bhattachge bhuttāvī anumodeyya, na so bhikkhu bhattachge bhuttāvī anumodeyya: “Añño bhikkhu bhattachge bhuttāvī anumodati, nāham bhattachge bhuttāvī anumodāmī”ti iti. So kupito hoti appatīto, yo ceva khot āvuso kopo yo ca appaccayo ubhayametam aṅgaṇam.
17. Thānam khot panetam āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Aho vata ahameva ārāmagatānam bhikkhūnam **dhammarī deseyyam**,⁴ na añño bhikkhu ārāmagatānam bhikkhūnam dhammarī deseyyā”ti. Thānam khot panetam āvuso vijjati, yam añño bhikkhu ārāmagatānam bhikkhūnam dhammarī deseyya, na so bhikkhu ārāmagatānam bhikkhūnam dhammarī deseyya: “Añño bhikkhu ārāmagatānam bhikkhūnam dhammarī deseti, nāham ārāmagatānam bhikkhūnam dhammarī desemī”ti iti. So kupito hoti appatīto, yo ceva khot āvuso kopo yo ca appaccayo ubhayametam aṅgaṇam.
18. Thānam khot panetam āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Aho vata ahameva ārāmagatānam **bhikkhunīnam** dhammarī deseyyam, na añño bhikkhu ārāmagatānam bhikkhunīnam dhammarī deseyyā”ti. Thānam khot panetam āvuso vijjati, yam añño bhikkhu ārāmagatānam bhikkhunīnam dhammarī deseyya, na so bhikkhu ārāmagatānam: “Añño bhikkhu ārāmagatānam bhikkhunīnam dhammarī deseti, nāham ārāmagatānam bhikkhunīnam dhammarī desemī”ti iti. So kupito hoti appatīto, yo ceva khot āvuso kopo yo ca appaccayo ubhayametam aṅgaṇam.
19. Thānam khot panetam āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Aho vata ahameva ārāmagatānam **upāsakānam** dhammarī deseyyam, na añño bhikkhu ārāmagatānam upāsakānam dhammarī deseyyā”ti. Thānam khot panetam āvuso vijjati, yam añño bhikkhu ārāmagatānam upāsakānam dhammarī deseyya, na so bhikkhu ārāmagatānam upāsakānam dhammarī deseyya: “Añño bhikkhu ārāmagatānam upāsakānam dhammarī deseti, nāham ārāmagatānam upāsakānam dhammarī desemī”ti iti. So kupito hoti appatīto, yo ceva khot āvuso kopo yo ca appaccayo ubhayametam aṅgaṇam.
20. Thānam khot panetam āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Aho vata ahameva ārāmagatānam **upāsikānam** dhammarī deseyyam, na añño bhikkhu ārāmagatānam upāsikānam dhammarī deseyyā”ti. Thānam khot panetam āvuso vijjati, yam añño bhikkhu

¹ Agga + asana: Main seat. / + udaka: Water. / + piñḍa: The best oblation or alms. / = The best seat, water and almsfood. 最好的坐位飲料和食物。

² adj. Having eaten, one who has had a meal.

³ opt. To find satisfaction in, to rejoice in, be thankful for, appreciate, benefit from, to be pleased, to enjoy. / + Bhattachge: To say grace after a meal.

⁴ opt. To point out, indicate, show; set forth, preach, teach; confess. / + Dhammadam: To deliver a moral discourse, to preach the Dhamma.

ārāmagatānam upāsikānam dhammarām deseyya, na so bhikkhu ārāmagatānam upāsikānam dhammarām deseyya: “Añño bhikkhū ārāmagatānam upāsikānam dhammarām deseti, nāham ārāmagatānam upāsikānam dhammarām desemī”ti iti. So kupito hoti appatīto, yo ceva kho āvuso kopo yo ca appaccayo ubhayametām aṅgaṇām.

21. Thānam kho panetām āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Aho vata mameva bhikkhū **sakkareyyum** garukareyyum māneyyum pūjeyyum,¹ na aññām bhikkhum bhikkhū sakkareyyum garukareyyum māneyyum pūjeyyun”ti. Thānam kho panetām āvuso vijjati, yam aññām bhikkhum bhikkhū sakkareyyum garukareyyum māneyyum pūjeyyun, na tam bhikkhum bhikkhū sakkareyyum garukareyyum māneyyum pūjeyyum: “Aññām bhikkhum bhikkhū sakkaronti garukaronti mānenti pūjenti, na marū bhikkhū sakkaronti garukaronti mānenti pūjentī”ti iti. So kupito hoti appatīto, yo ceva kho āvuso kopo yo ca appaccayo ubhayametām aṅgaṇām.

22. Thānam kho panetām āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Aho vata mameva **bhikkhuniyo** sakkareyyum garukareyyum māneyyum pūjeyyum, na aññām bhikkhunim bhikkhunī sakkareyyum garu kareyyum māneyyum pūjeyyun”ti. Thānam kho panetām āvuso vijjati, yam aññām bhikkhunim bhikkhunī sakkareyyum garukareyyum māneyyum pūjeyyun, na tam bhikkhunim bhikkhunī sakkareyyum garukareyyum māneyyum pūjeyyum: “Aññām bhikkhunim bhikkhunī sakkaronti garukaronti mānenti pūjenti, na marū bhikkhunī sakkaronti garukaronti mānenti pūjentī”ti iti. So kupito hoti appatīto, yo ceva kho āvuso kopo yo ca appaccayo ubhayametām aṅgaṇām.

23. Thānam kho panetām āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Aho vata mameva **upāsakā** sakkareyyum garukareyyum māneyyum pūjeyyum, na aññām bhikkhum upāsakā sakkareyyum garukareyyum māneyyum pūjeyyun”ti. Thānam kho panetām āvuso vijjati, yam aññām bhikkhum upāsakā sakkareyyum garukareyyum māneyyum pūjeyyun, na tam bhikkhum upāsakā sakkareyyum garukareyyum māneyyum pūjeyyum: “Aññām bhikkhum upāsakā sakkaronti garukaronti mānenti pūjenti, na marū upāsakā sakkaronti garukaronti mānenti pūjentī”ti iti. So kupito hoti appatīto, yo ceva kho āvuso kopo yo ca appaccayo ubhayametām aṅgaṇām.

24. Thānam kho panetām āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Aho vata mameva **upāsikā** sakkareyyum garukareyyum māneyyum pūjeyyum, na aññām bhikkhum upāsikā sakkareyyum garukareyyum māneyyurū pūjeyyun”ti. Thānam kho panetām āvuso vijjati, yam aññām bhikkhum upāsikā sakkareyyum garukareyyum māneyyum pūjeyyun, na tam bhikkhum upāsikā sakkareyyum garukareyyum māneyyum pūjeyyum: “Aññām bhikkhum upāsikā sakkaronti garukaronti mānenti pūjenti, na marū upāsikā sakkaronti garukaronti mānenti pūjentī”ti iti. So kupito hoti appatīto, yo ceva kho āvuso kopo yo ca appaccayo ubhayametām aṅgaṇām.

25. Thānam kho panetām āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Aho vata ahameva **lābhī** assam **pañītānam² cīvarānam**, na añño bhikkhu lābhī assa pañītānam cīvarānan”ti. Thānam kho panetām āvuso vijjati, yam añño bhikkhu lābhī assa pañītānam cīvarānam, na so bhikkhu lābhī assa pañītānam cīvarānam: “Añño bhikkhu lābhī pañītānam cīvarānam, nāham lābhī pañītānam cīvarānan”ti iti. So kupito hoti appatīto, yo ceva kho āvuso kopo yo ca appaccayo ubhayametām aṅgaṇām.

¹ Sakkaroti: opt. To honour, esteem, treat with respect, receive hospitably. / Garukaroti: opt. To esteem, respect, honour. / Maneti: opt. To honour, revere, think highly. / + Pūjeti: opt. To honour, respect, worship, revere. 授予榮譽或尊敬。

² adj. Brought out or forth, (made) high, raised, exalted, lofty, excellent.

26. Thānam khot panetam āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Aho vata ahameva lābhī assam pañitānam piñdapātānam, na añño bhikkhu lābhī assa pañitānam piñdapātānan”ti. Thānam khot panetam āvuso vijjati, yam añño bhikkhu lābhī assa pañitānam piñdapātānam, na so bhikkhu lābhī assa pañitānam piñdapātānan: “Añño bhikkhu lābhī pañitānam piñdapātānan, nāham lābhī pañitānam piñdapātānan”ti iti. So kupito hoti appatīto, yo ceva khot āvuso kopo yo ca appaccayo ubhayametam aṅgaṇam.

27. Thānam khot panetam āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Aho vata ahameva lābhī assam pañitānam senāsanānam, na añño bhikkhu lābhī assa pañitānam snosanan”ti. Thānam khot panetam āvuso vijjati, yam añño bhikkhu lābhī assa pañitānam senāsanānam, na so bhikkhu lābhī assa pañitānam senāsanānam: “Añño bhikkhu lābhī pañitānam senāsanānam, nāham lābhī pañitānam senāsanānam”ti iti. So kupito hoti appatīto, yo ceva khot āvuso kopo yo ca appaccayo ubhayametam aṅgaṇam.

28. Thānam khot panetam āvuso vijjati, yam idhekaccassa bhikkhuno evam icchā uppajjeyya: “Aho vata ahameva lābhī assam pañitānam gilānapaccayabhesajjaparikkhārānam, na añño bhikkhu lābhī assa pañitānam gilānapaccayabhesajjaparikkhārānan”ti. Thānam khot panetam āvuso vijjati, yam añño bhikkhu lābhī assa pañitānam gilānapaccayabhesajjaparikkhārānam, na so bhikkhu lābhī assa pañitānam gilānapaccayabhesajjaparikkhārānam: “Añño bhikkhu lābhī assa pañitānam gilānapaccayabhesajjaparikkhārānam, nāham lābhī assam pañitānam gilānapaccayabhesajjaparikkhārānan”ti iti. So kupito hoti appatīto, yo ceva khot āvuso kopo yo ca appaccayo ubhayametam aṅgaṇam. “Imesam khot etam āvuso pāpakānam akusalānam icchāvacarānam adhivacanām yadidam aṅgaṇam”ti.

29. “Yassa kassaci āvuso bhikkhuno ime pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca. Kiñcāpi so hoti āraññako¹ pantasenāsano² piñdapātiko³ sapadānacāri⁴ pamukūliko⁵ lūkhacīvaradharo,⁶ atha khot nañ sabrahmacāri neva sakkaronti, na garukaronti, na mānenti, na pūjenti. Tam kissa hetu? Te hi tassa āyasmato pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca. Seyyathāpi āvuso kamśapāti ābhatā āpañā vā kammārakulā vā parisuddhā pariyodātā, tamenam sāmikā ahikuñparām vā kukkurukuñparām vā manussakuñapañ⁷ vā racayitvā⁸ aññissā kamśapātiyā patikujjītvā⁹ antarāpañam pañipajjeyyum,¹⁰ tamenam janō disvā evam vadeyya: “Ambho kimevidam harīyati,¹¹ jaññajaññam¹² viyā”ti? Tamenam utthahitvā¹³ avāpuritvā¹⁴ olokeyya,¹ tassa sahadassanena amanāpatā²

¹ adj. Belonging to solitude or the forest, sequestered; living in the forest, fond of seclusion, living as hermits.

² Panta + sena + asana: “Solitary bed & chair;” a frequenter of remote abodes. 住在偏僻的住所。

³ Piñda + patika: One who eats only food received in the alms-bowl; an almsfood eater. 托钵食物的人。

⁴ Sapadanam + carati: To go on uninterrupted alms-begging; a house-tohouse seeker. 一家又一家的搜索的人。

⁵ Pamsu + kūlika: One who wears clothes made of rags taken from a dust heap; a refuse-rag wearer. 穿著糞掃衣的人。

⁶ Lūkha + civara: adj. Wearing a shabby robe, badly clad. / + dhara: adj. Bearing, wearing, keeping. / = A wearer of rough robes, 穿著粗糙衣的人。

⁷ Ahi: A snake. / + kuñapa: The carcass of a snake. 蛇的屍體。/

Kukkura: A dog, usually of a fierce character. 兇的性格。/ Manussa: A human being, man.

⁸ Racati: Pass, ger. To arrange, prepare, compose. 準備。

⁹ ger. To bend over, To cover over, to enclose. 關閉住。

¹⁰ opt. To enter upon (a path), to go along, follow out (a way or plan); went back.

¹¹ pass. To carry; to bring; to take.

¹² adj. Of (good) birth, excellent, noble, charming, beautiful; like a treasure. 就像貴重物品。

¹³ Utthahati & utthati: ger. To rise, stand up, get up. 舉起或擡起。

¹⁴ ger. To open (a door); uncovering. 打開蓋子。

ca sañthaheyya,³ patikkūlatā⁴ ca sañthaheyya, jigucchata⁵ ca sañthaheyya, jighacchitānampi⁶ na bhottukamyatā⁷ assa, pageva suhitānam.⁸ Evameva kho āvuso yassa cassaci bhikkhuno ime pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti āraññako pantasenāsano piñdapātiko sapadānacārī parīsukūliko lūkhacīvaradharo, atha kho naṁ sabrahmacārī neva sakkaronti, na garukaronti, na mānenti, na pūjenti. Tam kissa hetu? Te hi tassa āyasmato pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca.

30. Yassa cassaci āvuso bhikkhuno ime pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti gāmantavihārī⁹ nemantaniko¹⁰ gahapaticīvaradharo,¹¹ atha kho naṁ sabrahmacārī sakkaronti, garukaronti, mānenti, pūjenti. Tam kissa hetu? Tehi tassa āyasmato pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca. Seyyathāpi āvuso karīsapāti ābhātā āpanā vā kammārakulā vā parisuddhā pariyyodātā, tamenam sāmikā sālīnam¹² odanam¹³ vicitakālakam¹⁴ anekasūpaṁ¹⁵ anekabyañjanam¹⁶ racayitvā aññissā karīsapātiyā paṭikujjivtā antarāpanam patipajjeyyam, tamenam janō disvā evam vadeyya: “Ambho kimevidam harīyati jaññajaññam viyā”ti? Tamenam utthahitvā avāpurityā olokeyya, tassa sahadassanena manāpatā¹⁷ ca sañthaheyya, appakkutīlatā¹⁸ ca sañthaheyya, ajegucchata¹⁹ ca sañthaheyya, suhitānampi bhottukamyatā assa, pageva jighacchitānam. Evameva kho āvuso yassa cassaci bhikkhuno ime pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti gāmantavihārī nemantaniko gahapaticīvaradharo, atha kho naṁ sabrahmacārī sakkaronti, garukaronti, mānenti, pūjenti. Tam kissa hetu? Te hi tassa āyasmato pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti cā”ti.

31. Evaṁ vutte, āyasmā Mahāmoggallāno āyasmantam Sāriputtam etadavoca: “Upamā²⁰ mam āvuso Sāriputta patibhātī”ti.²¹ “Paṭibhātū tam āvuso Moggallānā”ti. Ekamidāharām āvuso samayaṁ Rājagahe viharāmi Giribbaje. Atha khvāharām āvuso pubbanhasamayaṁ nivāsetvā pattacīvaramādāya Rājagahaṁ

¹ opt. To look at, to look down or over to, to examine; looked in. 往下看。

² A + manapa + ta: adj. Such loathing. 極嫌惡或極不情願。

³ opt. To restrain oneself; inspire with. 抑制自己；驅使或產生。

⁴ Paṭikkūla + ta: adj. Averse, objectionable, contrary; repugnance. 厭惡或矛盾。

⁵ Jigucchā + ta: f. Disgust for, detestation, avoidance. 作嘔或憎惡。

⁶ pp. To have a desire to eat, to be hungry.

⁷ Bhumjati: fpp. To eat. / + kamyata: Wish, desire, longing for. 热望。/ = Would not want to eat. 不想吃。

⁸ Pageva: adv. (How) much or much less, a fortiori. 更何況。/ Suhita: adj. Satiated. 吃飽的。/ =

Those who were full. 更何況要吃飽。

⁹ Gama + anta: The neighbourhood of a village, its border, the village itself. / + viharin: adj. Dwelling, living. / = A village dweller. 住在村落的人。

¹⁰ adj. One who lives by invitations; an acceptor of invitations. 被邀請的人。

¹¹ A wearer of robes given him by householders. 被在家人供養衣服的人。

¹² Rice.

¹³ m. Boiled (milk-) rice, gruel. 稀粥。

¹⁴ Vicita + kalaka: pp. The black grains have been separated. 加上調味料。

¹⁵ Aneka: adj. Many, various; countless, numberless. 不同的。/ + Sūpa: Broth, soup, curry. 清湯。

¹⁶ + Vyañjana: nt. Condiment, curry. 調味品。

¹⁷ Manapa + ta: adj. Pleasing, pleasant; such liking. 非常喜歡。

¹⁸ Ap + pa + kuṭila + ta: adj. Bent, crooked; appetite. 開胃或有食欲。

¹⁹ A + jegucchā + ta: adj. Not despised. 不鄙視。

²⁰ f. Likeness, simile, parable, example. 譬喻。

²¹ pre. To appear, to be evident, to come into one's mind, to occur to one, to be clear. 在我的心裏出現。

pindāya pāvisim. Tena kho pana samayena Sāmītiyānakāraputto¹ rathassa² nemirū³ tacchatī⁴ tamenam
 Pañduputto Ājīvako purāṇayānakāraputto⁵ paccupaṭṭhito⁶ hoti. Atha kho āvuso Pañduputtassa
 Ājīvakassa purāṇayānakāraputtassa evam cetaso parivitakko⁷ udapādi: “Aho vatāyam
 Sāmītiyānakāraputto imissā nemiyā, imañca vañkam,⁸ imañca jimharī,⁹ imañca dosam¹⁰ taccheyya,
 evāyam nemi apagatavañkā¹¹ apagatajimhā apagatadosā suddhāssa¹² sāre¹³ patiṭhitā”ti.¹⁴ Yathā yathā
 kho āvuso Pañduputtassa Ājīvakassa purāṇayānakāraputtassa cetaso parivitakkitam hoti, tathā tathā
 Sāmītiyānakāraputto tassā nemiyā tañca vañkam tañca jimharī tañca dosam tacchatī. Atha kho āvuso
 Pañduputto Ājīvako purāṇayānakāraputto attamano attamanavācam nicchāresi:¹⁵ “Hadaya hadaya
 ‘maññe:’ aññāya tacchatī”ti.¹⁶

32. “Evameva kho āvuso ye te puggalā assaddhā jīvikatthā¹⁷ na saddhā agārasmā anagāriyam pabbajitā,
 saṭhā¹⁸ māyāvino¹⁹ keṭubhino²⁰ uddhatā²¹ unnaṭā²² capalā²³ mukharā²⁴ vikiṇṇavācā²⁵ indriyesu
 aguttadvārā²⁶ bhojane amattaññuno²⁷ jāgariyam ananuyuttā²⁸ sāmaññe anapekkhavanto²⁹ sikkhāya
 natibbagāravā³⁰ bāhulikā³¹ sāthalikā³² okkamane pubbaṅgamā paviveke nikkhittadhurā³³ kusītā¹

¹ Cartwright’s son. 車匠的孩子。

² A two-wheeled carriage, chariot (for riding, driving or fighting (ethically)).

³ f. The circum-ference of a wheel, circumference, rim, edge; a fellowe. 車輪的外圈或其一部分。

⁴ opt. To do wood-work, to square, frame, chip; to make thin. 使弄薄。

⁵ Puraṇa: adj. Former, late, old. / + yanaka: nt. A (small) cart, carriage, wagon, vehicle. 運貨年。/ +
 ara: The spoke of a wheel. / +putta: A son. / = Son of a former Cartwright. 以前車匠的孩子。

⁶ pp. (re) presented, offered, at one’s disposal, imminent, ready, present; was standing by. 出現。

⁷ Reflection, meditation, thought, consideration. 反應。/ + cetaso: Mental reflection.

⁸ adj. Crooked, bend, curved. 彎曲。

⁹ adj. Crooked, oblique, slant; twist. 扭歪。

¹⁰ Corruption, blemish, fault, bad condition, defect. 故障。

¹¹ Apagata: pp. Without, having lost, removed from; free from. 無或沒有。

¹² pp. Clean, Pure. 完全好。

¹³ Essential, most excellent, strong; heartwood. 本質。

¹⁴ pp. Established in, settled, fixed, arrayed, stayed, standing, supported, founded in; come to. 成為或變成。

¹⁵ caus, aor. To make come out from, to let go forth, get rid of, emit, utter, give out. 他表達或說出。

¹⁶ He planes just as if he knew my heart with his heart. 我的想法: 他的心知道我的心後, 它就去修理。

¹⁷ Jivika: f. Living, livelihood. / + attha: Seeking a livelihood 尋找或探索生活。

¹⁸ adj. Crafty, treacherous, fraudulent. 欺詐或不正的。

¹⁹ adj. Deceitful, hypocritical. 虛假的。

²⁰ Has “trained deceivers; very deceitful, false all through.” 叛逆的或靠不住。

²¹ pp. Unbalanced, disturbed, agitated, shaken; haughty. 傲慢的。

²² adj. Showing off, insolent, arrogant, proud, haughty; hollow. 虛偽的。

²³ adj. Moving to & fro, wavering, trembling, unsteady, fickle; personally vain. 自我炫耀的。

²⁴ adj. Garrulous, noisy, scurrilous; rough-tongued. 粗俗的舌頭。

²⁵ Vikiṇṇa + vaca: adj. Of loose talk; loose-spoken. 放蕩的話。

²⁶ Unguarded in their faculties. 沒守護根門。

²⁷ Immoderate in eating. 無節制的飲食。

²⁸ Undevoted to wakefulness. 沒有謹慎。

²⁹ Samañña: nt. Generality; equa;ity, conformity; unity, company. 整體。/ + An + apekkhavant: adj. Full of longing or desire, longing, craving. / = Unconcerned with recluseship. 沒有掛慮隱遁的人。

³⁰ Na + tibba + garava: Very devout. / = Not greatly respectful of training. 沒有殷勤的學習。

³¹ adj. Living in abundance, swaggering, luxurious, spendthrift. 奢侈的。

³² adj. Lethargic, lax; careless. 隨便的。

³³ Nikkhitta + dhura: Unyoked, freed of the yoke. / = Neglectful of seclusion. 不關心獨處。

hīnaviriyā² muṭṭhassatī³ asampajānā asamāhitā vibbhantacittā⁴ doppaññā⁵ elamūgā.⁶ Tesam̄ āyasmā Sāriputto iminā dhammapariyāyena hadayaṁ maññe aññāya tacchatī. Ye pana te kulaputtā saddhā agārasmā anagāriyam̄ pabbajitā, asaṭhā, amāyāvino, akeṭubhino, anuddhatā, anunnaṭā, acapalā, amukharā, avikīṇavācā, indriyesu guttadvārā, bhojane mattaññuno, jāgariyam̄ anuyuttā, sāmaññe apekkhavanto, sikkhāyatibbagāravā, na bāhulikā, na sāthalikā, okkamane nikkhittadhurā, paviveke pubbaṅgamā, āraddhaviriyā, pahitattā, upaṭṭhitasatī, sampajānā, samāhitā, ekaggacittā, paññāvanto, anelamūgā. Te āyasmato Sāriputtassa imam̄ dhammapariyāyam̄ sutvā pivanti, maññe ghasanti⁷ maññe vacasā manasā ca. Sādhu vata bho sabrahmacārī akusalā vuṭṭhāpetvā⁸ kusale patiṭṭhāpetī”ti.⁹

33. Seyyathāpi āvuso itthī vā puriso vā daharo yuvā¹⁰ maṇḍanakajātiko¹¹ sīsam̄ nahāto¹² uppalamālam̄ vā vassikamālam̄ vā atimuttakamālam̄¹³ vā labhitvā ubhohi hatthehi patiggahetvā¹⁴ uttamaṅge¹⁵ sirasmiṁ patiṭṭhāpeyya.¹⁶

Evameva kho āvuso ye te kulaputtā saddhā agārasmā anagāriyam̄ pabbajitā, asaṭhā amāyāvino akeṭubhino anuddhatā anunnaṭā acapalā amukharā avikīṇavācā indriyesu guttadvārā bhojane mattaññuno jāgariyam̄ anuyuttā sāmaññe apekkhavanto sikkhāyatibbagāravā na bāhulikā na sāthalikā okkamane nikkhittadhurā paviveke pubbaṅgamā āraddhaviriyā pahitattā upaṭṭhitasatī sampajānā samāhitā ekaggacittā paññāvanto anelamūgā. Te āyasmato Sāriputtassa imam̄ dhammapariyāyam̄ sutvā pivanti, maññe ghasanti, maññe vacasā ceva manasā ca. Sādhu vata bho sabrahmacārī akusalā vuṭṭhāpetvā kusale patiṭṭhāpetī”ti.

“Iti ha te ubho mahānāgā aññamaññassa subhāsitam̄ samanumodimśū”ti.

Anaṅgaśuttaṁ pañcamam̄

(Phāsu Vihāra in K. L. 25-11-03.)

¹ adj. Indolent, inert, inactive; lazy. 懶惰。

² Hina + viriya: Lacking in energy; wanting in energy. 沒有活力。

³ Muṭṭha: pp. Having forgotten, one who forgets. / + sati: Unmindful. 不正念。

⁴ Vibbhanta: pp. Roaming, straying; strayed, confused. / + citta: With wandering (or confused) mind; “wavering, roaming;” with straying minds. 擁有偏離的心。

⁵ Dup + pañña: Devoid of wisdom. 惡慧。

⁶ Ela + mūga: Deaf & dumb; drivellers. 聾和啞。

⁷ pre. To eat; to consume. 使消耗或耗盡。

⁸ caus, ger. To rise out of, to emerge from, to come back. 摆脫或露頭。

⁹ caus, pre. To establish, set up, fix, put into, instal. 使建立或確立。

¹⁰ Dahara: adj. A young. / Yuvan: A youth. 青春時代。

¹¹ Maṇḍana + ka + jatika: nt. Fond of adornments. 喜歡裝飾品。

¹² One who has bathed. 把它浸入。

¹³ Uppalala: The (blue) lotus. / Vassika: f. Jasmin. 茉莉。 / Atimuttaka: Of a plant. 玫瑰花圈。 / + Mala: f. Garland, wreath, chaplet. 花圈。

¹⁴ ger. To receive, accept, take up. 接收或得到。

¹⁵ Uttma + aṅga: The best or most important limb or part of the body; the head. / + sirasmiṁ: The hair of the head.

¹⁶ opt. To establish, set up, put into. 放置或安置。

(M.6.) Ākañkheyyasuttam

1. Evam me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. Sampannasīlā¹ bhikkhave viharatha sampannapātimokkhā, pātimokkhasaṁvarasaṁvutā² viharatha ācāragocarasampannā,³ aṇumattesu⁴ vajjesu⁵ bhayadassāvī,⁶ samādāya⁷ sikkhatha sikkhāpadesu.⁸

3. Ākañkheyya⁹ ce bhikkhave bhikkhu: “Sabrahmacārīnam¹⁰ piyo¹¹ c’ assaṁ manāpo garu bhāvanīyo¹² cā”ti, sīlesv ev’ assa paripūrakārī,¹³ ajjhattarī¹⁴ cetosamathamanuyutto¹⁵ anirākatajjhāno,¹⁶ vipassanāyā¹⁷ samannāgato, brūhetā¹⁹ suññāgārānam.²⁰

¹ Sampanna: pp. Endowed with, possessed of, abounding in. / +

sila: nt. Nature, character, habit, behaviour; moral practice, good character, Buddhist ethics, code of morality. / +
Paṭimokkha: nt. A name given to a collection of various precepts contained in the Vinaya (forming the foundation of the Suttavibhaṅga), as they were recited on Uposatha days for the purpose of confession.

² Samvara: Restraint. 抑制或遏制。 / + samvuta: pp. Closed; tied up; restrained, governed, (self) controlled, guarded. / + Paṭimokkha: “restraint that is binding on a recluse.”

³ Ācara: adj. Practising, indulging in, or of such & such a conduct. / + gocara: Pasturing in good conduct; practice of right behaviour. 在好的範圍放牧。 / = Perfect in conduct and resort. 使完成正當的行為。

⁴ Aṇu: adj. small, minute, atomic, subtle. / + matta: Of small size, atomic, least. 極微的。
/ = In the slightest. 在輕微的或極小的。

⁵ nt. That which should be avoided, a fault. 缺點或錯誤。

⁶ Bhaya: nt. Fear, fright, dread. / + dassavin: Seeing or realizing an object of fear, danger. / =
Seeing fear in the slightest fault.

⁷ Samadiyatī: ger. Having taken up; having taken upon himself, conforming. 遵守。 / +
Sikkhati sikkhapadesu: He adopts and trains himself in the precepts. 採取或訓誠。

⁸ Sikkhapada: nt. Set of precepts, “pre-ceptorial,” code of training; instruction, precept, rule. /
Sikkhati: To learn, to train oneself. 學習的法則或訓誠。

⁹ opt. To wish for, think of, desire; intend, plan, design. 希望或欲求。

¹⁰ adj./ nt. A fellow student. 同事。

¹¹ Piya: adj. Dear, beloved (as father, mother, husband); pleasant, agreeable, liked.

/ Manapa: adj. Pleasing, pleasant, charming. 迷人的。 / Garu: adj. Pursuing, paying homage to, reverent.

¹² adj. “Being as ought to be;” to be cultivated, to be respected, in a self-composed state. 被尊敬的。

¹³ Paripūra: adj. / + karin: Completing, fulfilling, making complete. 達到目的。

¹⁴ adj. That which is personal, subjective, arises from within (in contrast to anything outside, objective or impersonal);
adv. Interior, personal, inwardly. 在內；暗地裏。

¹⁵ Ceto + samatha: Calm of heart. / + anuyutta: pp. Applying oneself to, dealing with, practicing, given to, intent upon.

¹⁶ A + nirankaroti & nirakaroti: pp. To think little of, despise, neglect, disregard, repudiate; throw away, ruin, destroy. /
Non-despise, not neglect, non-disregard. 沒有忽視。 /

+ Jjhana: nt. Literally meditation. 靜慮。 / = Not neglect meditation. 不疏忽於靜慮。

¹⁷ f. Inward vision, insight, intuition, introspection. 洞察力或洞悉。

¹⁸ adj. Followed by, possessed of, endowed with. 天生具有。

¹⁹ Brūhetar: Increaser; one who practices, is devoted to. 增加者。 / +

Suñña + agara: Frequenter of solitary places; given up to solitary meditation.

²⁰ Suñña: adj. / + agara: An empty place, an uninhabited spot, solitude. 空屋。

4. Ākañkheyya ce bhikkhave bhikkhu: “Lābhī assam cīvarapiṇḍapātasenāsanagilānapaccaya-bhesajjaparikkhārānān”ti,¹ sīlesv ev’ assa paripūrakārī, ajjhattam ceto samathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.
5. Ākañkheyya ce bhikkhave bhikkhu: “Yesāham cīvarapiṇḍapātasenāsanagilānapaccayabhesajja-parikkhāram paribhuñjāmi,² tesam te kārā³ mahapphalā assu mahānisamsā”ti,⁴ sīlesv ev’ assa paripūrakārī, ajjhattam cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.
6. Ākañkheyya ce bhikkhave bhikkhu: “Ye me ñātisālohitā,⁵ petā kālakatā⁶ pasannacittā⁷ anussaranti,⁸ tesam tam mahapphalam assa mahānisamsan”ti, sīlesv ev’ assa paripūrakārī, ajjhattam cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.
7. Ākañkheyya ce bhikkhave bhikkhu: “Aratiratisaho⁹ assam, na ca marī arati saheyya, uppannam aratiṁ abhibhuyya abhibhuyya¹⁰ vihareyyan”ti, sīlesvev’ assa paripūrakārī, ajjhattam cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.
8. Ākañkheyya ce bhikkhave bhikkhu: “Bhayabheravasaho assam, na ca marī bhayabheravam saheyya, uppannam¹¹ bhayabheravam abhibhuyya abhibhuyya vihareyyan”ti, sīlesv ev’ assa paripūrakārī, ajjhattam cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.
9. Ākañkheyya ce bhikkhave bhikkhu: “Catunnam jhānānam ābhicetasikānam¹² ditṭhadhammasukhavihārānam¹³ nikāmalābhī¹⁴ assam akicchālābhī¹⁵ akasiralābhī”ti,¹⁶ sīlesv ev’ assa paripūrakārī, ajjhattam cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.

¹ Civara: nt. The (upper) robe of a Buddhist mendicant. / + Piṇḍa + pata: Alms-bowl. / + Sena + asana: Lodging, a place to sleep at. / + Gilana + paccaya + bhesajja + parikkha: Medicinal appliances for use in sickness.

² pre. To enjoy, to use, to enjoy the use of.

³ Deed, service, act of mercy or worship, homage. 行爲。

⁴ Maha + pphala: adj. Much fruit; bearing much fruit. / + anisamsa: Deserving great praise. 值得受很大的讚揚。

⁵ Yati: A relation, relative. / + salohita: A relation by blood (contrasted with friendship) / +

Peta: pp. Dead, departed. / = The spirits of deceased blood-relations.

⁶ Kala + kata: adj. Dead. / + pepa: “The Petas who have fulfilled their (earthly) time.

⁷ Pasanna: adj. Pleased in one’s conscience, reconciled, believing, trusting in, pious, good, virtuous. / + citta: Devotion in ones heart.; confidence in their minds. 在它們的心是信任我。（高興我）

⁸ pre. To remember, recollect, have memory of, bear in mind; be aware of. 記得或想起。

⁹ Arati: f. Dislike, discontent, aversion. 不滿。 / + rati: f. Love, attachment, pleasure, liking for, fondness of. 愛慕。 / Saha > sahati: pp. To conquer, defeat, overcome. 征服者。 / = 願我征服不滿和滿意。

¹⁰ Abibhavati: ger. To overcome, master, be lord over; transcending. 超越，優於。

¹¹ pp. Born, reborn, arisen, produced. 出現，升起。

¹² Abhicetasika: adj. Dependent on the clearest consciousness; the higher mind. 增上心。

¹³ Dīṭṭha + dhamma: This world. / + sukha + vihara: Dwelling at ease.

¹⁴ Nikama: Desire, pleasure, longing. / + labhin: Gaining pleasure. / =

One who has obtained something without difficulty. 願我獲得好沒有困難。

¹⁵ A + kiccha + labhin: Taking or sharing willingly; without difficulty, easily. 沒有煩惱。

¹⁶ A + kasira + labhin: Obtaining without difficulty; without pain, easy, comfortable. 沒有難事。

10. Ākaṅkheyya ce bhikkhave bhikkhu: “Ye te santā¹ vimokkhā² atikkamma³ rūpe ārappā,⁴ te kāyena phassitvā vihareyyan”ti, sīlesv ev’ assa paripūrakārī, ajjhattam cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.

11. Ākaṅkheyya ce bhikkhave bhikkhu: “Tiṇṇam⁵ samyojanānam⁶ parikkhayā,⁷ sotāpanno⁸ assam avinipātadhammo⁹ niyato¹⁰ sambodhiparāyaṇo”ti,¹¹ sīlesv ev’ assa paripūrakārī, ajjhattam cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.

12. Ākaṅkheyya ce bhikkhave bhikkhu: “Tiṇṇam samyojanānam parikkhayā rāgadosamohānam tanuttā,¹² sakadāgāmī¹³ assam sakideva imam lokam āgantvā¹⁴ dukkhass’ antam kareyyan”ti,¹⁵ sīlesv ev’ assa paripūrakārī, ajjhattam cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.

13. Ākaṅkheyya ce bhikkhave bhikkhu: “Pañcannam orambhāgiyānam¹⁶ samyojanānam parikkhayā, opapātiko¹⁷ assam, tattha¹⁸ parinibbāyī anāvattidhammo¹⁹ tasmā lokā”ti, sīlesv ev’ assa paripūrakārī, ajjhattam cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.

14. Ākaṅkheyya ce bhikkhave bhikkhu: “Anekavihitam²⁰ iddhividham²¹ paccanubhavyayam:²² eko pi hutvā bahudhā assam, bahudhā pi hutvā eko assam; āvībhāvam¹ tirobhāvam² tirokuḍḍam³ tiropākāram

¹ pp. Calmed, tranquil, peaceful, pure. 和平。

² Vimokha & vimokha: Deliverance, release, emancipation, dissociation from the things of the world. 解脫。

³ ger. Going beyond, overcoming, transcending. 超越。

⁴ adj./ nt. Formless, incorporeal; formless existence.

⁵ pp. One who has reached the other shore; one who has attained Nibbana. 抵達對岸。/ >

tarati: pp. To go or get through, to cross (a river), pass over, traverse. 橫越。/ (Sk) √tç, tir, tur ‘Pass’

⁶ nt. Bond, fetter. 束縛, 腳鏈。

⁷ pp. Exhaustion; waste; diminution, decay; loss, end. 排出；毀壞；衰敗；減少。/ > (Sk) √kùi, kùi ‘Destroy’ 毀壞。

⁸ Sota: m./ nt. Stream, flood, torrent. 溪流，洪水，洪流。/ + apanna: pp. Entered upon, fallen into, possessed of, having done. / > apajjati: pp. To get into, to meet with. / (Sk) √pad ‘Go’ /

= One who has entered the stream, a convert. 預流果位，皈依者。(初果)

⁹ A + vinipata + dhamma: Not liable to be punished in purgatory; no longer subject. 不會墮落人道以下。

¹⁰ adj. Restrained, bound to, constrained to, sure (as to the future), fixed (in its consequences), certain, assured, necessary.

¹¹ Sambodhi + parayaṇa: That which has enlightenment as its aim, proceeding towards enlightenment, frequently of the Sotapanna.

¹² nt. Diminution, reduction, vanishing, gradual disappearance; a attenuation. 變薄或弄細。

¹³ “Returning once,” one who will not be reborn on earth more than once; one who has attained the second grade of saving wisdom. / Sakid & sakim: adv. Once. / + eva: Once only.

¹⁴ Āgacchatī: ger. To come to or towards, approach, go back, arrive. 接近，靠近。/ (Sk) √gam, gach ‘Go’

¹⁵ Anta: End, finish, goal. / + karoti: opt. Putting an end to; to make an end (of).

¹⁶ adj. Being a share of the lower; this world, belonging to the kama world. 下等的。

¹⁷ adj. Arisen or reborn without visible cause (without parents), spontaneous rebirth, apparitional rebirth. 化身；自然地再生。

¹⁸ There, in that place. / + Parinibbayan: Where corresp.

¹⁹ An + avattin: adj. Not returning, a non-returned. / +

dhamma: Not liable to return at; without ever returning. 不再回來。

²⁰ Aneka: adj. Not one; many, various. / + vihita: manifold; the various kinds. 各種各樣的。

²¹ Iddhi + vidha: Kinds of potency; supernormal power. 非凡的力量或神通。

²² opt. To experience, undergo, realize; may I wield. 願我行使。

tiropabbatāṁ, asajjamāno⁴ gaccheyyāṁ seyyathāpi ākāse; paṭhaviyā pi ummujjanimujjāṁ⁵ kareyyāṁ seyyathā pi udake; udake pi abhijjamāne⁶ gaccheyyāṁ seyyathā pi paṭhaviyāṁ; ākāse pi pallañkena kameyyāṁ⁸ seyyathā pi pakkhī sakuṇo;⁹ ime pi candimasuriye¹⁰ evāṁ mahiddhike evāṁ mahānubhāve,¹¹ pāṇīnā¹² parimaseyyāṁ parimajjeyyāṁ,¹³ yāva brahmañalokā pi kāyena vasāṁ¹⁴ vatteyyan”ti, sīlesv ev’ assa paripūrakārī, ajjhattāṁ cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.

15. Ākaṅkheyya ce bhikkhave bhikkhu: “Dibbāya¹⁵ sotadhātuyā¹⁶ visuddhāya atikkantamānusakāya¹⁷ ubho sadde¹⁸ suñneyyāṁ dibbe ca mānuse ca, ye dūre santike¹⁹ cā”ti, sīlesv ev’ assa paripūrakārī, ajjhattāṁ cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.

16. Ākaṅkheyya ce bhikkhave bhikkhu: “Parasattānam parapuggalānam²⁰ cetasā ceto paricca²¹ pajāneyyāṁ: ‘Sarāgam vā cittām: ‘sarāgam cittan’ti pajāneyyāṁ, ‘vītarāgam vā cittām: ‘vītarāgam cittan’ti pajāneyyāṁ; ‘sadosam vā cittām: ‘sadosam cittan’ti pajāneyyāṁ, ‘vītadosam vā cittām: ‘vītadosam cittan’ti pajāneyyāṁ; ‘samoham vā cittām: ‘samoham cittan’ti pajāneyyāṁ, ‘vītamoham vā cittām: ‘vītamoham cittan’ti pajāneyyāṁ; ‘sañkhittām²² vā cittām: ‘sañkhittām cittan’ti pajāneyyāṁ, ‘vikkhittām²³ vā cittām: ‘vikkhittām cittan’ti pajāneyyāṁ; ‘mahaggatām²⁴ vā cittām: ‘mahaggatām cittan’ti pajāneyyāṁ, ‘amahaggatām vā cittām: ‘amahaggatām cittan’ti pajāneyyāṁ; ‘sauṭṭaram²⁵ vā cittām: ‘sauṭṭaram cittan’ti pajāneyyāṁ, ‘anuttaram vā cittām: ‘anuttaram cittan’ti pajāneyyāṁ;

¹ Āvi + bhava: Appearance, manifestation. 顯露。

² Tiro: adv. Across, beyond, over, outside, afar. / + bhavam: Beyond existence, out of existence, magic power of going to a far away place or concealment. 消逝或隱藏。

³ Tiro + kuḍḍa: Outside the fence or wall, over the wall. / + pakara: Beyond or over a fence; an enclosure. 圍牆。/ + Pabbata: A mountain, hill, rock.

⁴ adj. Not clinging, not stuck, unattached; unhindered through. 通行無礙。

⁵ Ummuja: f. Emerging, jumping out of (water). / + nimuja: To emerge & dive. 潛進和潛出。

⁶ adj. Not sinking (in the water). 不會下沈。

⁷ Sitting cross-legged; upon the hams. 盤著腿坐。

⁸ opt. To walk, travel, go through. 願我遊遍。

⁹ Pakkhi & sakuṇa: nt. A bird. 像鳥。

¹⁰ Candima + suriya: Moon & sun.

¹¹ Mahi + iddhika: Of great power. / Mah + anubhava: To denote great influence, high position & majesty.

¹² The hand.

¹³ Parimasati: opt. To touch, stroke, grasp. 用手撫。/ Parimajjati: opt. To touch, to stroke. 接觸或觸摸。

¹⁴ Vasa: nt. Power, authority, control, influence. 權力。/ + Vatteti: caus, opt. To exercise power. 行使。

¹⁵ adj. Of the next world, divine, heavenly, celestial, superb, magnificent. 天的。

¹⁶ Sota: nt. Ear, the organ of hearing. / + dhātu: The ear element; ear element. 耳界。

¹⁷ Atikkanta: pp. Passed beyond, passed by, gone by, elapsed; passed over, passing beyond, surpassing. / + manusaka: Superhuman it too. 超過凡人的。

¹⁸ Ubho: adv. Both. / sadda: Sound, noise; voice; word.

¹⁹ Dūra: adj. Far, distant, remote. 相隔很遠的。/ Santika: nt. Vicinity, presence. 附近地區。

²⁰ Para + puggala: Other people. / + satta: Other beings.

²¹ ger. “Going round,” having encircled, grasped, understood; grasping, finding out, perceiving. 區別或識別。/ + Cetasa ceto paricca: Grasping fully with one’s mind. 區別別人的心。

²² Sañkhitta: pp. Concentrated, attentive; contracted, thin, slender. 收縮的或偏狹的。

²³ Vikkhitta: adj. Upset, perplexed, mentally upset, confused; distracted. 混亂的或發狂的。

²⁴ Maha + ggata: “Become great,” enlarged, extensive; lofty, very great; an exalted. 廣闊的，尊貴的或深遠的。

²⁵ Sa + uttara: Having something above or higher, having a superior; inferior. /

An + uttara: Without a superior, unrivalled, unparalleled. 較高的和較底的。

‘samāhitam¹ vā cittam: ‘samāhitam cittan’ti pajāneyyam, ‘asamāhitam vā cittam: ‘asamāhitam cittan’ti pajāneyyam; ‘vimuttam vā cittam: ‘vimuttam cittan’ti pajāneyyam, ‘avimuttam vā cittam: ‘avimuttam cittan’ti pajāneyyan”ti; sīlesv ev’ assa paripūrakārī, ajjhattam cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.

17. Ākaṅkheyya ce bhikkhave bhikkhu: “Anekavihitam² pubbenivāsam³ anussareyyam⁴ seyyathīdam: ‘Ekam pi jātiṁ, dve pi jātiyo, tisso pi jātiyo, catasso pi jātiyo, pañca pi jātiyo, dasa pi jātiyo, vīsatim pi jātiyo, tīmsam pi jātiyo, cattālīsam pi jātiyo, paññāsam pi jātiyo, jātisatam pi, jātisahassam pi, jātisatasahassam pi;⁵ aneke pi saṁvatṭakappe,⁶ aneke pi vivatṭakappe,⁷ aneke pi saṁvatṭavivatṭakappe: amutr’ āsim evam nāmo evam gotto evam vanṇo evamāhāro,⁸ evam sukhadukkhapaṭisamvedī, evamāyupariyanto,⁹ so tato cuto¹⁰ amutra upapādim.¹¹ Tatrāp’ āsim evam nāmo evam gotto evam vanṇo evamāhāro, evam sukhadukkhapaṭisamvedī, evamāyupariyanto, so tato cuto idhuppanno’ti. Iti sākāram¹² sauddesam¹³ anekavihitam pubbenivāsam anussareyyan”ti, sīlesvev’ assa paripūrakārī, ajjhattam cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.

18. Ākaṅkheyya ce bhikkhave bhikkhu: “Dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyam, cavamāne¹⁴ upapajjamāne,¹⁵ hīne pañite suvanṇe dubbaṇne sugate duggate,¹⁶ yathākammūpage satte¹⁷ pajāneyyam: ‘Ime vata bhonto sattā kāyaduccaritena samannāgatā, vacīduccaritena samannāgatā, manoduccaritena samannāgatā, ariyānam upavādakā,¹⁸ micchādiṭṭhikā, micchādiṭṭhikammasamādānā,¹⁹ te kāyassa bhedā parammaraṇā apāyam duggatim vinipātam nirayam upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā, vacīsucaritena samannāgatā, manusucaritena samannāgatā, ariyānam anupavādakā, sammādiṭṭhikā, sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatim saggam lokam upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyam, cavamāne upapajjamāne, hīne pañite suvanṇe dubbaṇne sugate

¹ pp. Collected (of mind), settled, composed, firm, attentive. 集中的。

² Aneka + vihi: adj. Various, manifold. 不同的或各種各樣的。

³ Pubbe + nivasa: Abode in a former life, one’s former state of existence. / + anussati (ñāṇa): (knowledge of) Remembrance of one’s former state of existence, one of the faculties of an Arahant.

⁴ pre. To remember, recollect, have memory of, bear in mind; be aware of.

⁵ Visati & visam: num. Twenty. / Jati + sata: f. Hundred birth.

⁶ Samvatṭa + kappa: To the development of the Universe & time the ascending eon; many a eons of world-contraction. 無量的成劫。

⁷ Vivaṭṭa + kappa: m. To the development of the world (or the eons, kappa) used to denote a devolving cycle (devolution); any a eons of world-expansion. 無量的壞劫。

⁸ Nama: nt. Name. / Gotta: nt. An ancestry. 血統。 / Vanna: An appearance. 外貌。 / Āhara: Food.

⁹ Āyu + pariyanta: nt. End of life.

¹⁰ Cuta: pp. Deceased, passed from one existence to another. 死亡。 / = Passing away from there. 從這裏死。

¹¹ Uppajjati: aor. To arise, originate, become. / = I reappeared elsewhere. 我又在那裏誕生。

¹² adj. With its characteristics; aspect. 外觀或樣子。

¹³ Sa + uddesa: adj. Point by point, in detail; particular. 個別的專案或詳細情況。

¹⁴ Cavati: ppr. To move, get into motion, shift, to fall away, decease; to pass from one state of existence into another.

¹⁵ Upapajjati: ppr. To get to, be reborn in, to originate.

¹⁶ Hina: pp. Inferior, low. / Pañita: adj. Brought out or forth, (made) high, raised, exalted, lofty, excellent. / Suvaṇṇa: Of good colour, good, favoured, beautiful. / Dubbaṇṇa: Of bad colour, ugly. / Sugata: Faring well, happy, having a happy life after death. /

Dug + gata: Of miserable existence, poor, unhappy, ill-fated, gone to the realm of misery.

¹⁷ Yatha + kamma + upage satte: The beings passing away (or undergoing future retribution) to their deeds.

依照自己的業而去轉生。

¹⁸ adj. Blaming, finding fault, speaking evil of. / + ariyānam: Insulting the gentle. 侮辱聖人。

¹⁹ + Samadana: Taking upon oneself, undertaking, acquiring. / + kamma: Acquiring for oneself of Karma.

duggate, yathākammūpage satte pajāneyyan”ti, sīlesv ev’ assa paripūrakārī, ajjhattam cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.

19. Ākaṅkheyya ce bhikkhave bhikkhu: “Āsavānam¹ khayā,² anāsavām cetovimuttiṁ paññāvimuttiṁ dītthe va dhamme sayam abhiññā³ sacchikatvā⁴ upasampajja⁵ vihareyyan”ti,⁶ sīlesv ev’ assa paripūrakārī, ajjhattam cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānam.

20. “Sampannasīlā bhikkhave viharatha samannapātimokkhā, pātimokkhasarīvarasārvutā viharatha ācāragocarasampannā, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhatha sikkhāpadesū’ti iti yantam vuttam idam etam paticca vuttan”ti. “Idamavoca Bhagavā.
Attamanā te bhikkhū Bhagavato bhāsitaṁ abhinandun”ti.

Ākaṅkheyyasuttam chaṭṭham.

(Phāsu Vihāra in K. L. 25-11-03.)

(M.7.) Vatthūpamasuttam

1. Evam me sutam: Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. Seyyathāpi⁷ bhikkhave vattham⁸ saṅkiliṭṭham malaggahitam,⁹ tamenam rajako¹⁰ yasmin yasmin rāṅgajāte¹¹ upasamhareyya,¹² yadi nīlakāya yadi pītakāya yadi lohitakāya yadi mañjeṭṭhakāya;¹³ durattavaṇṇam evassa aparisuddhavaṇṇam¹⁴ evassa. Tam kissa hetu? Aparisuddhattā bhikkhave

¹ Discharge from a sore; in psychology. 瘡，潰瘍。/ (Sk) √sru ‘Flow’ 漲潮。

² Waste, destruction, consumption; decay, ruin, loss. 消耗，消滅，憔悴，腐爛，毀滅。/ (Sk) √kūi, kūi ‘Destroy’ 毀壞。

³ f./ ger. To serenity, to special knowledge, to special wisdom, and to Nibbana. / (Sk) √jñā ‘Know’ / Having understood well. 完全地瞭解。

⁴ Sacchikaroti: ger. To see with one’s eyes, to realize, to experience for oneself. 領悟，自己經驗到。/ (Sk) √kç (skç) ‘Make’

⁵ Upasampajjati: ger. To attain, enter on, acquire, take upon oneself usually in; to become fully ordained. 完全圓滿地規定，學到。/ > (P) [upa + sampajjati]: To come to, to fall to; to succeed, prosper. 辦妥，使繁榮。

⁶ opt. To stay, abide, dwell, sojourn. 旅居，寄居。/ > (P) [vi + harati]

⁷ adv. Suppose. 猜想或假定。

⁸ nt. A cloth; clothing, garment, raiment. 布。

⁹ Saṅkiliṭṭha: pp. Stained, tarnished, impure, corrupt, foul. 被弄髒。

Mala: nt. Anything impure, stain, dirt. 不純的。/ + ggahita: pp. Seized, taken, grasped. / 被沾汙。

¹⁰ A dyer (& “washer man” in the same function), more correctly “bleacher.” 染衣工人。

¹¹ Rāṅga + jata: Colour; various kinds of dye. 各種的顏色。

¹² opt. To collect, bring together, heap up, gather; dipped. 堆積；浸染或浸洗，泡進。

¹³ Nila: adj. Dark-blue, blue-black, blue-green. / Pita: adj. Yellow, golden-coloured. /

Lohita: adj. Red. / Mañjeṭṭhaka: adj. Crimson, bright red. 深紅色。

¹⁴ Du + ratta + vanṇa: Difficult to dye or badly dyed; poorly dyed. 拙劣的顏色。/

vatthassa. Evameva kho bhikkhave **citte saṅkiliṭhe duggati¹ pāṭikaṅkhā²** Seyyathāpi bhikkhave **vatthaṁ parisuddhaṁ** pariyoḍatām,³ tamenam rajako yasmim yasmiṁ raṅgajāte upasamhareyya, yadi nīlakāya yadi pītakāya yadi lohitakāya yadi mañjeṭṭhakāya; surattavaṇṇamevassa⁴ parisuddhavaṇṇamevassa. Tam kissa hetu? **Parisuddhattā** bhikkhave vatthassa. Evameva kho bhikkhave citte **asaṅkiliṭhe sugati** pāṭikaṅkhā.

3. Katame ca bhikkhave **cittassa upakkilesā?**⁵ **Abhijjhāvisamalobho**⁶ cittassa upakkileso. **Byāpādo**⁷ cittassa upakkileso. **Kodho**⁸ cittassa upakkileso. **Upanāho**⁹ cittassa upakkileso. **Makkho**¹⁰ cittassa upakkileso. **Paṭāso**¹¹ cittassa upakkileso. **Issā**¹² cittassa upakkileso. **Macchariyam**¹³ cittassa upakkileso. **Māyā**¹⁴ cittassa upakkileso. **Sāṭheyayam**¹⁵ cittassa upakkileso. **Thambho**¹⁶ cittassa upakkileso. **Sārambho**¹⁷ cittassa upakkileso. **Māno**¹⁸ cittassa upakkileso. **Atimāno**¹⁹ cittassa upakkileso. **Mado**²⁰ cittassa upakkileso. **Pamādo**²¹ cittassa upakkileso.

4. Sa kho **so** bhikkhave **bhikkhu**: ‘abhijjhāvisamalobho cittassa upakkileso’ti iti **viditvā** abhijjhāvisamalobham cittassa upakkilesam **pajahati**. ‘Byāpādo cittassa upakkileso’ti, iti viditvā byāpādām cittassa upakkilesam pajahati. ‘Kodho cittassa upakkileso’ti iti viditvā kodham cittassa upakkilesam pajahati. ‘Upanāho cittassa upakkileso’ti iti viditvā upanāham cittassa upakkilesam pajahati. ‘Makkho cittassa upakkileso’ti iti viditvā makkham cittassa upakkilesam pajahati. ‘Paṭāso cittassa upakkileso’ti iti viditvā paṭāsam cittassa upakkilesam pajahati. ‘Issā cittassa upakkileso’ti iti viditvā issam cittassa upakkilesam pajahati. ‘Macchariyam cittassa upakkileso’ti iti viditvā macchariyam cittassa upakkilesam pajahati. ‘Māyā cittassa upakkileso’ti iti viditvā māyam cittassa upakkilesam pajahati. ‘Sāṭheyayam cittassa upakkileso’ti iti viditvā sāṭheyayam cittassa upakkilesam pajahati. ‘Thambho cittassa upakkileso’ti iti viditvā thambham cittassa upakkilesam pajahati. ‘Sārambho cittassa upakkileso’ti iti viditvā sārambham cittassa upakkilesam pajahati. ‘Māno cittassa upakkileso’ti iti viditvā mānam cittassa upakkilesam pajahati. ‘Atimāno cittassa upakkileso’ti iti

A + parisuddha: adj. Unclean; impure in colour. 不純的顏色。

¹ Dug + gati: f. A miserable existence; an unhappy. 不幸或悲慘。 / Sugati: f. Happiness, bliss, a happy fate.

² adj. Hoping for, one who expects or desires. 期待或預計。

³ Pariyodata: adj. Very clean, pure, cleansed. / Parisuddha: adj. Clean, clear, pure, perfect. 純淨的或鮮明的。

⁴ Surata: adj. Well-loving. / = Would look well-dyed. 很好看顏色。

⁵ Anything that spoils or obstructs, a minor stain, impurity, defilement, depravity. 廢品或妨礙；汙穢。

⁶ Abhijjhā: f. Covetousness. 亂要。 / + visama: adj. Uneven, unequal, disharmonious, contrary; unrighteous.

不平坦的。 / + lobho: Covetousness, greed. 貪婪。

⁷ Ill-will, malevolence. 惡意。

⁸ Anger. 生氣。

⁹ Ill-will, grudge, enmity. 怨恨。

¹⁰ Hypocrisy; anger, rage. 偽善；（一陣）狂怒。

¹¹ Un-mercifulness, malice, spite. 不慈悲的，惡意，心術不良。

¹² f. Jealousy, anger, envy, ill-will. 妒嫉或羨慕。

¹³ Macchariya & macchera: nt. Avarice, stinginess, selfishness, envy. 貪婪。

¹⁴ f. Deceptive appearance, fraud, deceit, hypocrisy. 顯露迷惑。

¹⁵ nt. Craft, treachery. 狡猾。

¹⁶ Applied to selfishness, obduracy, hypocrisy & deceit. 實用於自我中心或頑固。

¹⁷ - Impetuosity, anger. 激烈（的言行）。

¹⁸ Pride, conceit, arrogance. 自豪或自大。

¹⁹ High opinion (of oneself), pride, arrogance, conceit. 自己最高的主張。

²⁰ (as mental state or habit) pride, conceit. 精神的自豪。

²¹ Carelessness, negligence, indolence, remissness. 疏忽或不檢點。

viditvā atimānam cittassa upakkilesam pajahati. ‘Mado cittassa upakkilesō’ti iti viditvā madam cittassa upakkilesam pajahati. ‘Pamādo cittassa upakkilesō’ti iti viditvā pamādam cittassa upakkilesam pajahati.

5. **Yato** ca kho bhikkhave **bhikkhuno**: ‘abhijjhāvisamalobho cittassa upakkilesō’ti iti **viditvā** abhijjhāvisamalobho cittassa **upakkilesō pahīno** hoti. ‘Byāpādo cittassa upakkilesō’ti iti viditvā byāpādo cittassa upakkilesō pahīno hoti. ‘Kodho cittassa upakkilesō’ti iti viditvā kodho cittassa upakkilesō pahīno hoti. ‘Upanāho cittassa upakkilesō’ti iti viditvā upanāho cittassa upakkilesō pahīno hoti. ‘Makkho cittassa upakkilesō’ti iti viditvā makkho cittassa upakkilesō pahīno hoti. ‘Palāso cittassa upakkilesō’ti iti viditvā palāso cittassa upakkilesō pahīno hoti. ‘Issā cittassa upakkilesō’ti iti viditvā issā cittassa upakkilesō pahīno hoti. ‘Macchariyam cittassa upakkilesō’ti iti viditvā macchariyam cittassa upakkilesō pahīno hoti. ‘Māyā cittassa upakkilesō’ti iti viditvā māyā cittassa upakkilesō pahīno hoti. ‘Sātheyayam cittassa upakkilesō’ti iti viditvā sātheyayam cittassa upakkilesō pahīno hoti. ‘Thambho cittassa upakkilesō’ti iti viditvā thambho cittassa upakkilesō pahīno hoti. ‘Sārambho cittassa upakkilesō’ti iti viditvā sārambho cittassa upakkilesō pahīno hoti. ‘Māno cittassa upakkilesō’ti iti viditvā māno cittassa upakkilesō pahīno hoti. ‘Atimāno cittassa upakkilesō’ti iti viditvā atimāno cittassa upakkilesō pahīno hoti. ‘Mado cittassa upakkilesō’ti iti viditvā mado cittassa upakkilesō pahīno hoti. ‘Pamādo cittassa upakkilesō’ti iti viditvā pamādo cittassa upakkilesō pahīno hoti. **So Buddhe aveccappasādena¹ samannāgato²** hoti: “Itipi so Bhagavā Araham Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro Purisadammasārathī Satthā devamanussānam Buddho Bhagavā”ti.

6. **Dhamme aveccappasādena samannāgato** hoti: “Svākkhāto Bhagavatā dhammo sanditthiko akāliko ehipassiko opanayiko paccattam veditabbo viññūhi”ti.

7. **Saṅge aveccappasādena samannāgato** hoti: “Supaṭipanno Bhagavato sāvakasaṅgho, ujupatipanno Bhagavato sāvakasaṅgho, nāyapaṭipanno Bhagavato sāvakasaṅgho, sāmīcipatipanno Bhagavato sāvakasaṅgho; yadidam cattāri purisayugāni atṭha purisapuggalā, esa Bhagavato sāvakasaṅgho āhuneyyo pāhuṇeyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettam lokassā”ti.

8. **Yatopi** kho panassa **cattam³** hoti **vantam⁴** **muttam⁵** **pahīnam⁶** **paṭinissattham⁷**. **So:** “Buddhe aveccappasādena samannāgato mahī”ti, **labhati atthavedam**, labhati **dhammadvedam**, ⁸ labhati

¹ Avecca: adv. Certainly, definitely, absolutely, perfectly. / + ppasada: Perfect faith in the Buddha. 絶對的淨信。

² adj. Followed by, possessed of, endowed with.

³ pp. Given up; sacrificed. 讓出或放棄。

⁴ pp. Vomited, or one who has vomited; given up, thrown up, left behind, renounced. 排出或噴出。

⁵ pp. Released, set free, freed; given up or out, emitted, sacrificed. 解放或放鬆。

⁶ pp. Given up, abandoned, left, eliminated.

⁷ pp. Given up, forsaken, renouncing or having renounced. 作罷或撒回。

⁸ Attha + dhamma + veda: Enthusiasm for the truth (for the letter & the spirit) of Buddha’s teaching. 在這意釋獲得啓示。

dhammūpasam̄hitāṁ¹ pāmujiṁ². Pamuditassa pīti³ jāyati⁴ pītimanassa kāyo passambhati,⁵ passaddhakāyo sukhaṁ vedeti,⁶ sukhino cittāṁ samādhiyati.⁷

9. “Dhamme aveccappasādena samannāgato mhī’ti, labhati atthavedāṁ, labhati dhammavedāṁ, labhati dhammūpasam̄hitāṁ pāmujiṁ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittāṁ samādhiyati.

10. “Saṅghe aveccappasādena samannāgato mhī’ti, labhati atthavedāṁ, labhati dhammavedāṁ, labhati dhammūpasam̄hitāṁ pāmujiṁ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittāṁ samādhiyati.

11. “Yatopi kho pana me cattāṁ vantāṁ pahīnāṁ paṭinissaṭṭhan”ti, labhati atthavedāṁ, labhati dhammavedāṁ, labhati dhammūpasam̄hitāṁ pāmujiṁ. Pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittāṁ samādhiyati.

12. Sa kho so bhikkhave bhikkhu evam̄ sīlo evam̄ dhammo evam̄ pañño, sālīnañ⁸ cepi piṇḍapātāṁ bhuñjati vicitakālakām̄⁹ anekasūpāṁ anekabyañjanām̄,¹⁰ nevassa nam̄ hoti antarāyāya.¹¹ Seyyathāpi bhikkhave vatthaṁ saṅkiliṭṭhaṁ malaggahitāṁ, acchaṁ udakām̄ āgamma,¹² parisuddhaṁ hoti pariyoḍātaṁ; ukkāmukhaṁ¹³ vā panāgamma, jātarūparā¹⁴ parisuddhaṁ hoti pariyoḍātaṁ. Evameva kho bhikkhave bhikkhu evam̄ sīlo evam̄ dhammo evam̄ pañño sālīnañcepi piṇḍapātāṁ bhuñjati vicitakālakām̄ anekasūpāṁ anekabyañjanām̄, nevassa nam̄ hoti antarāyāya.

13. So mettāsaṅhagatena cetasā¹⁵ ekaṁ disāṁ pharitvā¹⁶ viharati, tathā¹⁷ dutiyām̄, tathā tatiyām̄, tathā catutthim̄;¹⁸ iti¹ uddhamadho tiriyaṁ sabbadhi² sabbatthatāya,³ sabbāvantāṁ lokām̄⁴ mettāsaṅhagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena⁵ pharitvā viharati.

¹ + Upasamhita: adj. Accompanied by, furnished or connected with. / = Connected with the Dhamma. 與法有聯繫。

² Pamujja: nt. Delight, joy, happiness. / Pamudita & pamodita: pp. Greatly delighted, very pleased. 高興或喜歡。

³ f. Emotion of joy, delight, zest, exuberance. 歡天喜地。

⁴ pre. To be born, to be produced, to arise, to be reborn. 產生。

⁵ pre. To calm down, to be quiet; becomes tranquil. 將平靜或穩定。

⁶ pre. To sense.

⁷ Samadahati: pas, pre. To put together.

⁸ adj. Fine (rice). 香米。

⁹ Vicita: pp. + kaṭaka + bhatta: Rice from which the black grains have been separated; consisting of choice hill.

抉擇把它組成。（把它堆成山丘）

¹⁰ Aneka: ad. Not one. / + vyāñjana: nt. Condiment, curry. / + sūpa: Broth, soup, curry. 用各種的調味料。

¹¹ Obstacle, hindrance, impediment to. 不會障礙它。

¹² Accha: adj. Clear, transparent. / + udaka: Having clear water, with clear water (of lotus ponds). / + agamma: adv. With reference to, owing to, relating to; by means of, thanks to. / = With the help of clear water. 用水洗乾淨。

¹³ Ukkā: f. Firebrand, glow of fire, torch. / + mukha: The opening or receiver of a furnace, a goldsmith's smelting pot. / = With the help of a furnace. 用火烘乾。

¹⁴ Jata + rūpa: “sterling,” pure metal.

¹⁵ Metta: f. Love, amity, sympathy, friendliness, active interest in others. 親善。/ + Saha + gata: Accompanying, connected with, concomitant. / + Cetasa: With a heart full of love; with loving-kindness. 用慈愛或仁慈。

¹⁶ Eka: num. One. / Disa: f. Point of the compass, region, quarter, direction, bearings. 指出一個界線。/

Pharati: ger. To pervade, permeate, fill, suffuse. 擴散。

¹⁷ adv. So, thus, in this way, likewise. 同樣地或照樣地。

¹⁸ Dutiyam: adv. For the second time. / Tatiyam: adv. For the third time. / Catutthim: adv. For the fourth time.

14. **Karuṇāsahagatena**⁶ cetasā ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catutthim; iti uddhamadho tiriyan sabbadhi sabbatthatāya, sabbāvantam lokam karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

15. **Muditāsahagatena**⁷ cetasā ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catutthim; iti uddhamadho tiriyan sabbadhi sabbatthatāya, sabbāvantam lokam muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

16. **Upekkhāsahagatena**⁸ cetasā ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catutthim; iti uddhamadho tiriyan sabbadhi sabbatthatāya, sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

17. **So:** “Atthi idam, atthi hīnam, atthi pañitam,⁹ atthi imassa saññāgatassa¹⁰ uttarim¹¹ nissaraṇan”ti¹² pajānāti.

18. **Tassa** evam **jānato** evam **passato** kāmāsavāpi cittam vimuccati, bhavāsavāpi cittam vimuccati, avijjāsavāpi cittam vimuccati. Vimuttasmiṁ ‘vimuttami’ti ñānam hoti: ‘Khīnā jāti, vusitam brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyāti pajānāti. Ayaṁ vuccati bhikkhave **bhikkhu sināto**¹³ **antarena**¹⁴ **sinānenā**’ti.

19. Tena kho pana samayena **Sundarikabhāradvājo** brāhmaṇo Bhagavato **avidūre**¹⁵ nisinno hoti. Atha kho Sundarikabhāradvājo brāhmaṇo Bhagavantam etadavoca: ‘**Gacchati** pana bhavaṁ **Gotamo Bāhukā nadīm sināyitun**’ti?¹⁶ ‘**Kim** brāhmaṇa Bāhukāya? **Kim** Bāhukā nadī karissati’ti?

¹ indecl. As statement of a thought “like this,” “I think,” so, thus.

² Uddham & uddha: indecl. High up, on top, above. / + adho: adv. Below; beneath. / = Above and below.

在上方和在下方。 / Tiriyan: adv. Transversely, obliquely, horizontally, slanting, across. 橫著。 /

Sabba + dhi: adj. Everywhere, in every respect. 到處。 / = In all directions whatever. 到處或無論何處。

³ f. The state of being everywhere; on the whole. 四面八方。

⁴ Sabbavant: adj. All, entire. / = The all-encompassing world. 圍繞所有的世界。

⁵ Vipula: adj. Large, extensive, great, abundant. 豐富的。 / Maha + ggata: adj. “Become great,” enlarged, extensive.

高尚的。 / Appamaṇa: adj. Without measure, immeasurable, endless, boundless, unlimited, unrestricted, all-permeating. 廣大無邊的。 / Avera: adj. Peaceable, mild, friendly. 和平的。 /

Abyapajja & avyapajjha: nt. Kindness of heart; freedom from suffering. 沒有憎惡。

⁶ f. Pity, compassion; with compassion. 憐憫。

⁷ f. Soft-heartedness, kindness, sympathy; with appreciative joy. 喜悅。

⁸ Upekkha & upekha: f. “Looking on,” hedonic neutrality or indifference, zero point between joy & sorrow; disinterestedness, neutral feeling, equanimity; with equanimity. 平靜；鎮定或捨。

⁹ Atthi idam: There is this. / Atthi hina: pp. Inferior, low. = There is the inferior. /

Atthi pañita: adj. Brought out or forth, (made) high, raised, exalted, lofty, excellent. = There is superior. /

¹⁰ Sañña: f. Sense, perception, discernment, recognition, assimilation of sensations, awareness. / + gata: Perceptible, the world of sense; whole field of perception. 全部想法的領域。

¹¹ Uttari & uttarim: adv. Out, over, beyond. 在更遠處或來世。

¹² nt. Going out, departure; issue, outcome, result; an escape from. 逃跑或逃脫。

¹³ pp. Bathed, bathing. 洗澡。

¹⁴ adj. In between.

¹⁵ adj. Not far, near. 在不遠處。

¹⁶ Sinati: infi. To bathe. 使洗澡。

‘Mokkhasammata¹ hi bho Gotama Bāhukā nadī bahujanassa, puññasammata¹ hi bho Gotama Bāhukā nadī bahujanassa, Bāhukāya ca pana nadiyā bahujano pāpakam² karam kammarū pavāheti’ti.²

20. Atha kho Bhagavā Sundarikabhāradvājaṁ brāhmaṇarū gāthāhi ajjhabhāsi:

“Bāhukam Adhikakkañ ca Gayam Sundarikāmapi,
atho Bāhumatiṁ nadim.
Sarassatim Payāgañ ca
Niccam pi³ bālo pakkhanno⁴ kañhakammo⁵ na
sujhati.⁶

Kim Sundarikā karissati, kim Payāgo, kim Bāhukā nadī?
katakibbisam⁸ naram, na hi nam sodhaye⁹ pāpakamminam.

Verim⁷

Suddhassa¹⁰ ve sadā phaggu,¹¹ suddhassuposatho¹² sadā,
sucikammassa¹³ sadā sampajjate¹⁴ vataṁ.¹⁵

Suddhassa

Idh eva sināhi brāhmaṇa, sabbabhūtesu karohi khemataṁ.¹⁶
bhaṇasi,¹⁷ sace pāṇarū na hin̄sasi,¹⁸
saddahāno¹⁹ amaccharī,²⁰
te Gaya”ti.¹

Sace musā na
Sace adinnarū nādiyasi,
Kim kāhasi Gayam gantvā? Udapāno²¹ pi

21. “Evam vutte, Sundarikabhāradvājo brāhmaṇo Bhagavantam etadavoca: ‘Abhikkantam²² bho Gotama! Abhikkantam bho Gotama! Seyyathāpi bho Gotama nikkujjitam vā ukkujjeyya,²³

¹ Mokkha: Release, freedom from. 釋放。 / Puñña: nt. Merit, meritorious action, virtue. 有價值的行爲。 / + sammannati: ppr. To assent, to consent to. 同意。

² caus, pre. To cause to be carried away, to remove; to wash away, cleanse. 使釋放或免除。

³ adv. Perpetually, constantly, always; forever. 永遠或不斷地。

⁴ pp. Jumped on, fallen on to or into, chanced upon, acquired. 跳上。

⁵ Kañha + kamma: adj. Black action; dark deeds. 黑業或惡業。

⁶ pre. To become clean or pure. / + Na: Will not purify. 不能洗淨。

⁷ adj. Bearing hostility, inimical, revengeful. 態度是敵意的。

⁸ Kata + kibbisa: pp. A guilty person; an evil-doer. 作壞事的人。

⁹ pass, opt. To make clean, to purify. 使滌除罪惡。

¹⁰ pp. Clean, pure. 純淨或清澈的。

¹¹ A special period of fasting or The Feast of Spring. 齋戒期或春節。

¹² The Holy Day. 聖潔的日子。

¹³ Suci + kamma: adj. Whose actions are pure; one fair in act. 誠實的行爲。

¹⁴ opt. To come to, to fall to; to succeed, prosper; to turn out, to happen, become. 使產生或導致。

¹⁵ m. A religious duty, observance, rite, practice, custom. 宗教的敬意。

¹⁶ Khema + ta: adj. Full of peace, safe; tranquil, clam. 安寧的。

¹⁷ pre. To speak, tell, proclaim. 講或說。

¹⁸ pre. To kill; harm. 傷害。

¹⁹ f. Believing, trusting, having faith. 有信。

²⁰ A + maccharī: adj. Unselfish; Free from avarice. 不自私的。

²¹ A well, a cistern; any well. 任何一個井。

²² adj./ adv. Showing appreciation. 表示鑑賞。

²³ Nikkujjita: adj. Lying face downward, overturned, upset, fallen over, stumbled. 顛覆。/

Ukkujjati: opt. To bend up, turn up, set upright. 擡起。/ = (like) one might raise up one who has fallen.

paṭicchannam vā vivareyya,¹ mūlhassa vā maggām ācikkheyya,² andhakāre vā telapajjotam dhāreyya:³
 ‘Cakkhumanto rūpāni dakkhīntī’ti,⁴ evam evam bhotā Gotamena anekapariyāyena⁵ dhammo pakāsito.⁶
 Esāharām bhavantam Gotamam saraṇam **gacchāmi** dhammañ ca bhikkhusaṅghañ ca. **Labheyyāham**⁷
 bhoṭo Gotamassa santike **pabbajjam**⁸ labheyyam **upasampadan**”ti.⁹

22. “**Alattha** kho Sundarikabhāradvājo brāhmaṇo Bhagavato santike **pabbajjam**, alattha upasampadām. **Acirūpasampanno** kho panāyasmā Bhāradvājo eko vūpakaṭho¹⁰ appamatto¹¹ ātāpi¹² pahitatto¹³ na cirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti, tadanuttaram brahmacariyapariyosānam¹⁴ diṭṭheva dhamme sayam abhiññā sacchikatvā **upasampajja** vihāsi: ‘Khīnā jāti, vusitam brahmacariyam, katham karaṇīyam, nāparam itthattāyā’ti, abbhaññāsi. **Aññataro** kho panāyasmā **Bhāradvājo Arahataṁ ahosi**”ti.

Vatthūpamasuttam sattamam.

Phāsu Vihāra in K. L. 25-11-03.

(M.8.)Sallekhasuttam

1. Evaṁ me sutam. Ekaṁ samayam **Bhagavā** Sāvatthiyam viharati Jetavane **Anāthapiṇḍikassa** ārāme.
2. Atha kho āyasmā **Mahācundo** sāyanhasamayaṁ paṭisallānā vuṭṭhito¹⁵ yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā Mahācundo Bhagavantam etadavoca:

¹ Patīcchanna: pp. Covered, concealed, hidden. 隱藏。 / Vivarati: opt. To uncover, to open; make clear, reveal.

² Mūlha: pp. Gone astray, erring. 迷路。 / + Magga: Having lost one’s way. /

Ācikkhati: opt. To tell, relate, show, describe, explain. 敘述。

³ Andha + kara: adj. Blindness; darkness, dullness, bewilderment. 盲目的。 / Tela + pājjota: nt. An oil lamp. / Dhareti: caus, opt. To carry, bear, wear, possess; to put on, to bring, give. 攜帶。

⁴ Cakkhumant: adj. Having eyes, being gifted with sight. / Rūpa: nt. Form, figure, appearance, principle of form. / Dassati: pass, pre. To see, to perceive. 察覺。 / = Those who have eyes to see shall see.

⁵ Aneka + pariyayena: In many ways.

⁶ pp. Explained, manifested, made known.

⁷ Labhati: opt. To obtain permis-receive, obtain, acquire. / = I would receive. 得到或遭受。

⁸ f. Leaving the world, adopting the ascetic life; state of being a Buddhist friar, taking the (yellow) robe, ordination.

⁹ f. (in special sense) taking up the bhikkhu-ship, higher ordination, admission to the privileges of recognized bhikkhus. 受戒。

¹⁰ Alienated, withdrawn, drawn away (from), secluded; dwelling alone. 獨居。

¹¹ adj. Not negligent, diligent, careful, heedful, vigilant, alert, zealous. 不疏忽的。

¹² adj. Ardent, zealous, strenuous, active. 热心的。

¹³ pp. Resolute, intent, energetic. 堅定或不屈不撓。

¹⁴ + Pariyosana: nt. The end. 終點。

¹⁵ Sayaṇha: Evening. / + samayam: adv. At evening time. / Paṭisallana: nt. Retirement for the purpose of meditation,

3. “Yā imā bhante anekavihitā¹ diṭṭhiyo loke uppajjanti attavādapaṭisamayuttā² vā lokavādapaṭisamayuttā³ vā. Ādim⁴ eva nu kho bhante bhikkhuno manasikaroto evam etāsamā diṭṭhīnam pahānam hoti, evam etāsamā diṭṭhīnam paṭinissaggo⁵ hotī”ti? “Yā imā Cunda anekavihitā diṭṭhiyo loke uppajjanti attavādapaṭisamayuttā vā lokavādapaṭisamayuttā vā: Yattha⁶ cetā diṭṭhiyo uppajjanti, yattha cetā anusenti,⁷ yattha cetā samudācaranti⁸ tam: ‘Netam mama, neso ‘hamasmi, na me so attā’ti,⁹ evam etām yathābhūtam sammappaññāya passato, evam etāsamā diṭṭhīnam pahānam hoti, evam etāsamā diṭṭhīnam paṭinissaggo hoti.
4. Thānam kho panetām **Cunda** vijjati, yam idhekacco bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja vihareyya. Tassa evamassa: ‘Sallekhena¹⁰ viharāmī’ti, na kho panete Cunda ariyassa vinaye **sallekhā vuccanti: Diṭṭhadhammasukhavihārā** ete ariyassa vinaye vuccanti.
5. Thānam kho panetām Cunda vijjati, yam idhekacco bhikkhu vitakkavicārānam vūpasamā ajjhattām sampasādanām cetaso ekodibhāvām avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja vihareyya. Tassa evamassa: ‘Sallekhena viharāmī’ti, na kho panete Cunda ariyassa vinaye **sallekhā vuccanti: Diṭṭhadhammasukhavihārā** ete ariyassa vinaye vuccanti.
6. Thānam kho panetām Cunda vijjati, yam idhekacco bhikkhu pītiyā ca virāgā upekkhako ca vihareyya, sato ca sampajāno, sukhañca kāyena paṭisamvedeyya, yam tam ariyā ācikkhanti: ‘Upekkhako satimā sukhavihārī’ti, **tatiyam jhānam** upasampajja vihareyya. Tassa evamassa: ‘Sallekhena viharāmī’ti, na kho panete Cunda ariyassa vinaye **sallekhā vuccanti: Diṭṭhadhammasukhavihārā** ete ariyassa vinaye vuccanti.
7. Thānam kho panetām Cunda vijjati, yam idhekacco bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkham asukham upekkhāsatipārisuddhim **catuttham jhānam** upasampajjavihareyya. Tassa evamassa: ‘Sallekhena viharāmī’ti, na kho panete Cunda ariyassa vinaye **sallekhā vuccanti: Diṭṭhadhammasukhavihārā** ete ariyassa vinaye vuccanti.
8. Thānam kho panetām Cunda vijjati, yam idhekacco bhikkhu sabbaso rūpasaññānam samatikkamā, paṭighasaññānam¹¹ atthaṅgamā, nānattasaññānam amanasikārā: “**ananto ākāso**”ti, ākāsānañcāyatanaṁ

solitude, privacy, seclusion. / Vuṭṭhita: pp. Risen (out of), aroused, having come back from (abl).

¹ Aneka + vihita: Various, manifold. 各種各樣的。

² Attan & atta: m. Oneself, himself, yourself. / + vada: Theory of (a persistent) soul. 永恆的我。 / + Patisamyutta: pp. Connected with, coupled, belonging to. 與什麼聯繫連接。 / = The world associated either with doctrines of a self. 主張永恆的我。

³ Loka: World, primarily “visible world,” then in general as “space or sphere of creation,” degrees of substantiality. / + vada: Doctrines about the world. 主張世間有邊或無邊的。

⁴ m. Starting-point, beginning.

⁵ Giving up, forsaking; rejection, renunciation. 讓出；放棄；戒絕。

⁶ adv. So that.

⁷ pre. To obsess (of the idea), to fill the mind persistently, to lie dormant & be continually cropping up. 使纏住心。

⁸ pre. To be occur, to be in use; to befall, beset, assail. 在心裏出現。

⁹ This is not mine, this I am not, this is not my self.

¹⁰ Austere penance, the higher life; effacement. 嚴厲的悔改；擦掉。

¹¹ m./ nt. (ethically) repulsion, repugnance, anger; (psychologically) sensory reaction; collision. 碰撞或排斥。

upasampajja vihareyya. Tassa evamassa: ‘Sallekhena viharāmī’ti, na kho panete Cunda ariyassa vinaye sallekha vuccanti: Santā¹ ete vihārā ariyassa vinaye vuccanti.

9. Thānam khotpanetā Cunda vijjati, yam idhekacco bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma: “Anantam viññāṇan”ti, viññāṇañcāyatanaṁ upasampajja vihareyya. Tassa evamassa: ‘Sallekhena viharāmī’ti, na kho panete Cunda ariyassa vinaye sallekha vuccanti: Santā ete vihārā ariyassa vinaye vuccanti.

10. Thānam khotpanetā Cunda vijjati, yam idhekacco bhikkhu sabbaso viññāṇañcāyatanaṁ samatikkamma: “Natti kiñci”ti, ākiñcaññāyatanaṁ upasampajja vihareyya. Tassa evamassa: ‘Sallekhena viharāmī’ti, na kho panete Cunda ariyassa vinaye sallekha vuccanti: Santā ete vihārā ariyassa vinaye vuccanti.

11. Thānam khotpanetā Cunda vijjati, yam idhekacco bhikkhu sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja vihareyya. Tassa evamassa: ‘Sallekhena viharāmī’ti, na kho panete Cunda ariyassa vinaye sallekha vuccanti: Santā ete vihārā ariyassa vinaye vuccanti.

Sallekhapariyāyo

- | | |
|--|--|
| 12. Idha khotpanevo Cunda sallekho karaṇīyo: ² | 1. ‘Pare ³ vihimsakā ⁴ |
| bhavissanti; mayam ettha avihimsakā bhavissāmā’ti, sallekho karaṇīyo. | 2. ‘Pare pāñātipātī bhavissanti; mayam ettha pāñātipātā paṭiviratā bhavissāmā’ti, sallekho karaṇīyo. |
| bhavissanti; mayam ettha adinnādānā paṭiviratā bhavissāmā’ti, sallekho karaṇīyo. | 3. ‘Pare adinnādāyī bhavissanti; mayam ettha adinnādānā paṭiviratā bhavissāmā’ti, sallekho karaṇīyo. |
| 4. ‘Pare abrahmacārī bhavissanti; mayam ettha brahmacārī bhavissāmā’ti, sallekho karaṇīyo. | 5. ‘Pare musāvādī bhavissanti; mayam ettha musāvādā paṭiviratā bhavissāmā’ti, sallekho karaṇīyo. |
| ‘Pare pisuṇavācā bhavissanti; mayam ettha pisuṇā vācā paṭiviratā bhavissāmā’ti, sallekho karaṇīyo. | 6. ‘Pare pharusāvācā bhavissanti; mayam ettha pharusāvācā paṭiviratā bhavissāmā’ti, sallekho karaṇīyo. |
| 7. ‘Pare samphappalāpī bhavissanti; mayam ettha samphappalāpā paṭiviratā bhavissāmā’ti, sallekho karaṇīyo. | 8. ‘Pare abhijjhālū bhavissanti; mayam ettha anabhijjhālū bhavissāmā’ti, sallekho karaṇīyo. |
| ‘Pare musāvādī bhavissanti; mayam ettha abyāpānnacittā bhavissāmā’ti, sallekho karaṇīyo. | 9. ‘Pare abyāpānnacittā bhavissanti; mayam ettha sammādiṭṭhi bhavissāmā’ti, sallekho karaṇīyo. |
| ‘Pare pisuṇavācā bhavissanti; mayam ettha abyāpānnacittā bhavissāmā’ti, sallekho karaṇīyo. | 10. ‘Pare micchādiṭṭhī bhavissanti; mayam ettha sammādiṭṭhi bhavissāmā’ti, sallekho karaṇīyo. |
| ‘Pare pharusāvācā bhavissanti; mayam ettha micchādiṭṭhī bhavissāmā’ti, sallekho karaṇīyo. | 11. ‘Pare micchāsaṅkappā bhavissanti; mayam ettha sammāsaṅkappā bhavissāmā’ti, sallekho karaṇīyo. |
| ‘Pare samphappalāpī bhavissanti; mayam ettha micchāsaṅkappā bhavissāmā’ti, sallekho karaṇīyo. | 12. ‘Pare micchāsaṅkappā bhavissanti; mayam ettha sammāsaṅkappā bhavissāmā’ti, sallekho karaṇīyo. |
| 13. ‘Pare micchāvācā bhavissanti; mayam ettha sammāvācā bhavissāmā’ti, sallekho karaṇīyo. | 13. ‘Pare micchāvācā bhavissanti; mayam ettha sammāvācā bhavissāmā’ti, sallekho karaṇīyo. |
| 14. ‘Pare micchākammantā bhavissanti; mayam ettha sammākammantā bhavissāmā’ti, sallekho karaṇīyo. | 14. ‘Pare micchākammantā bhavissanti; mayam ettha sammākammantā bhavissāmā’ti, sallekho karaṇīyo. |
| ettha sammāājīvā bhavissāmā’ti, sallekho karaṇīyo. | 15. ‘Pare micchāājīvā bhavissanti; mayam ettha sammāājīvā bhavissāmā’ti, sallekho karaṇīyo. |
| ettha sammāvāyāmā bhavissāmā’ti, sallekho karaṇīyo. | 16. ‘Pare micchāvāyāmā bhavissanti; mayam ettha sammāvāyāmā bhavissāmā’ti, sallekho karaṇīyo. |
| ettha sammāsatā bhavissāmā’ti, sallekho karaṇīyo. | 17. ‘Pare micchāsatā bhavissanti; mayam ettha sammāsatā bhavissāmā’ti, sallekho karaṇīyo. |
| ettha sammāsamādhī bhavissāmā’ti, sallekho karaṇīyo. | 18. ‘Pare micchāsamādhī bhavissanti; mayam ettha sammāsamādhī bhavissāmā’ti, sallekho karaṇīyo. |
| ettha sammāñāñī bhavissanti; mayam ettha sammāñāñī bhavissāmā’ti, sallekho karaṇīyo. | 19. ‘Pare micchāñāñī bhavissanti; mayam ettha sammāñāñī bhavissāmā’ti, sallekho karaṇīyo. |
| ettha sammāvimuttī bhavissanti; mayam ettha sammāvimuttī bhavissāmā’ti, sallekho karaṇīyo. | 20. ‘Pare micchāvimuttī bhavissanti; mayam ettha sammāvimuttī bhavissāmā’ti, sallekho karaṇīyo. |
| | 21. ‘Pare |

¹ pp. Calmed, tranquil, peaceful, pure. 平靜；安祥。

² fpp. That ought to be, must or should be done, to be done, to be made. 應該實行或練習。

³ adj. The others. 別人。

⁴ Vihimsa: f. + ika: adj. Hurting, injuring, cruelty, injury. 殘忍或殘酷的。

thīnamiddhapariyutthitā ¹ bhavissanti mayam ettha vigatathīnamiddhā bhavissāmā’ti, sallekho karaṇīyo.	
22. ‘Pare uddhatā ² bhavissanti; mayam ettha anuddhatā bhavissāmā’ti, sallekho karaṇīyo.	23.
‘Pare vecikicchī ³ bhavissanti; mayam ettha tiṇavacicicchā bhavissāmā’ti, sallekho karaṇīyo.	24.
‘Pare kodhanā ⁴ bhavissanti; mayam ettha akkodhanā bhavissāmā’ti, sallekho karaṇīyo.	25.
‘Pare upanāhī ⁵ bhavissanti; mayam ettha anupanāhī bhavissāmā’ti, sallekho karaṇīyo.	26.
‘Pare makkhī ⁶ bhavissanti; mayam ettha amakkhī bhavissāmā’ti, sallekho karaṇīyo.	27.
‘Pare paṭasī ⁷ bhavissanti; mayam ettha apaṭasī bhavissāmā’ti, sallekho karaṇīyo.	28.
‘Pare issukī ⁸ bhavissanti; mayam ettha anissukī bhavissāmā’ti, sallekho karaṇīyo.	29.
‘Pare maccharī ⁹ bhavissanti; mayam ettha amaccharī bhavissāmā’ti, sallekho karaṇīyo.	30.
‘Pare saṭhā ¹⁰ bhavissanti; mayam ettha asaṭhā bhavissāmā’ti, sallekho karaṇīyo.	31.
‘Pare māyāvī ¹¹ bhavissanti; mayam ettha amāyāvī bhavissāmā’ti, sallekho karaṇīyo.	32.
‘Pare thaddhā ¹² bhavissanti; mayam ettha atthaddhā bhavissāmā’ti, sallekho karaṇīyo.	33. ‘Pare
atimānī ¹³ bhavissanti; mayam ettha anatimānī bhavissāmā’ti, sallekho karaṇīyo.	34. ‘Pare
dubbacā ¹⁴ bhavissanti; mayam ettha subbacā bhavissāmā’ti, sallekho karaṇīyo.	35. ‘Pare
pāpamittā ¹⁵ bhavissanti; mayam ettha kalyāṇamittā bhavissāmā’ti, sallekho karaṇīyo.	36.
‘Pare pamattā ¹⁶ bhavissanti; mayam ettha appamattā bhavissāmā’ti, sallekho karaṇīyo.	37.
‘Pare assaddhā ¹⁷ bhavissanti; mayam ettha saddhā bhavissāmā’ti, sallekho karaṇīyo.	38. ‘Pare
ahirikā ¹⁸ bhavissanti; mayam ettha hirimanā bhavissāmā’ti, sallekho karaṇīyo.	39. ‘Pare
anottāpī ¹⁹ bhavissanti; mayam ettha ottāpī bhavissāmā’ti, sallekho karaṇīyo.	40. ‘Pare
appassutā ²⁰ bhavissanti; mayam ettha bahussutā bhavissāmā’ti, sallekho karaṇīyo.	41. ‘Pare
kusītā ²¹ bhavissanti; mayam ettha āraddhviriyyā bhavissāmā’ti, sallekho karaṇīyo.	42. ‘Pare
muṭṭhassatā ²² bhavissanti; mayam ettha upaṭṭhitasatā bhavissāmā’ti, sallekho karaṇīyo.	43.
‘Pare duppaññā ²³ bhavissanti; mayam ettha paññāsampannā bhavissāmā’ti, sallekho karaṇīyo.	44.

¹ Thina: nt. Stiffness, obduracy, stolidity, indifference. 頑固。 / + middha: Sloth & drowsiness, stolidity & torpor.

懶惰和睡意。 / + pariyutthita: pp. Possessed by. 擁有。

² pp. Unbalance, disturbed, agitated. 不平衡。

³ adj. Doubting, doubtful. 懷疑的。

⁴ adj. Having anger, angry, uncontrolled.

⁵ Ill-will, grudge, enmity; revenge. 報仇。

⁶ Hypocrisy; anger, rage; contempt. 虛偽或蔑視。

⁷ Un-mercifulness, malice, spite; domineering attitude. 擅權的態度；作威作福。

⁸ adj. Envious, jealous. 妒忌的。

⁹ Macchariya & macchera: nt. Avarice, stinginess, selfishness, envy; one of the principal evil passions & the main cause of rebirth in Petaloka. 貪婪。

¹⁰ nt. Craft, treachery; fraud. 詭計。

¹¹ f. Deceptive appearance, fraud, deceit, hypocrisy. 欺騙或奸詐。

¹² pp. Hardened, obdurate, callous, selfish. 堅強的。

¹³ High opinion (of oneself), pride, arrogance, conceit. 傲慢。

¹⁴ Dub + baca: Having bad speech, using bad language, foul-mouthed.

¹⁵ Papa + mittā: An evil associate, a bad companion.

¹⁶ pp. Slothful, indolent, indifferent, careless, negligent. 怠惰的。

¹⁷ As + saddha: adj. Unbelieving.

¹⁸ adj. Shameless, unscrupulous. 無恥的。

¹⁹ Anottapīn & anottappīn: adj. No afraid of sin, bold, reckless, shameless; not fear of wrongdoing. 無愧的。

²⁰ Appa + ssuta: Possessing small knowledge, ignorant, uneducated; little learning. 少聞的。

²¹ adj. Indolent, inert, inactive; lazy. 懶惰。

²² Muṭṭha + satin: pp./ adj. Forgetful in mindfulness; unmindful. 沒有正念。

²³ Dup + pañña: Devoid of wisdom. 缺乏智慧。

‘Pare sanditṭhiparāmāsī¹ ādhānagāhī² duppaṭinissaggī³ bhavissanti; mayam ettha asanditṭhiparāmāsī anādhānagāhī suppaṭinissaggī bhavissāmā’ti, sallekho karaṇīyo.

Cittuppādapariyāyo

13. Cittuppādampi⁴ kho aham Cunda kusalesu dhammesu bahukāram⁵ vadāmi, ko pana vādo kāyena vācāya anuvidhīyanāsu?⁶ Tasmātiha Cunda: 1. ‘Pare vihiṁsakā bhavissanti; mayam ettha avihiṁsakā bhavissāmā’ti, cittam uppādetabbam.⁷ 2. ‘Pare pāṇatipātī bhavissanti; mayam ettha pāṇatipātā paṭiviratā bhavissāmā’ti, cittam uppādetabbam.
3. ‘Pare adinnādāyī bhavissanti; mayam ettha adinnādānā paṭiviratā bhavissāmā’ti, cittam uppādetabbam. 4. ‘Pare abrahmacārī bhavissanti; mayam ettha brahmacārī bhavissāmā’ti, cittam uppādetabbam. 5. ‘Pare musāvādī bhavissanti; mayam ettha musāvādā paṭiviratā bhavissāmā’ti, cittam uppādetabbam.
6. ‘Pare pisuṇāvācā bhavissanti; mayam ettha pisuṇāvācā paṭiviratā bhavissāmā’ti, cittam uppādetabbam. 7. ‘Pare pharusāvācā bhavissanti; mayam ettha pharusāvācā paṭiviratā bhavissāmā’ti, cittam uppādetabbam.
8. ‘Pare samphappalāpī bhavissanti; mayam ettha samphappalāpā paṭiviratā bhavissāmā’ti, cittam uppādetabbam. 9. ‘Pare abhijjhālū bhavissanti; mayam ettha anabhijjhālū bhavissāmā’ti, cittam uppādetabbam. 10. ‘Pare byāpannacittā bhavissanti; mayam ettha abyāpannacittā bhavissāmā’ti, cittam uppādetabbam.
11. ‘Pare micchādiṭṭhī bhavissanti; mayam ettha sammādiṭṭhi bhavissāmā’ti, cittam uppādetabbam. 12. ‘Pare micchāsaṅkappā bhavissanti; mayam ettha sammāsaṅkappā bhavissāmā’ti, cittam uppādetabbam.
13. ‘Pare micchāvācā bhavissanti; mayam ettha sammāvācā bhavissāmā’ti, cittam uppādetabbam.
14. ‘Pare micchākammantā bhavissanti; mayam ettha sammākammantā bhavissāmā’ti, cittam uppādetabbam. 15. ‘Pare micchāājīvā bhavissanti; mayam ettha sammāājīvā bhavissāmā’ti, cittam uppādetabbam. 16. ‘Pare micchāvāyāmā bhavissanti; mayam ettha sammāvāyāmā bhavissāmā’ti, cittam uppādetabbam.
17. ‘Pare micchāsaṭī bhavissanti; mayam ettha sammāsaṭī bhavissāmā’ti, cittam uppādetabbam.
18. ‘Pare micchāsamādhī bhavissanti; mayam ettha sammāsamādhī bhavissāmā’ti, cittam uppādetabbam. 19. ‘Pare micchāñāṇī bhavissanti; mayam ettha sammāñāṇī bhavissāmā’ti, cittam uppādetabbam. 20. ‘Pare micchāvimuttī bhavissanti; mayam ettha sammāvimuttī bhavissāmā’ti, cittam uppādetabbam.
21. ‘Pare thīnamiddhapariyuṭṭhitā bhavissanti; mayam ettha vigatathīnamiddhā bhavissāmā’ti, cittam uppādetabbam. 22. ‘Pare uddhatā bhavissanti; mayam ettha anuddhatā bhavissāmā’ti, cittam uppādetabbam. 23. ‘Pare vecikicchī bhavissanti; mayam ettha tiṇṇavicikicchā bhavissāmā’ti, cittam uppādetabbam. 24. ‘Pare kodhanā bhavissanti; mayam ettha akkodhanā bhavissāmāti, cittam uppādetabbam. 25. ‘Pare upanāhī bhavissanti; mayam ettha anupanāhī bhavissāmā’ti, cittam uppādetabbam. 26. ‘Pare makkhī bhavissanti; mayam ettha amakkhī bhavissāmā’ti, cittam uppādetabbam. 27. ‘Pare paṭāsī bhavissanti; mayam ettha apaṭāsī bhavissāmā’ti, cittam uppādetabbam. 28. ‘Pare issukī bhavissanti;

¹ Sanditṭhi: f. The visible world, worldly gain. / + paramasin: Infected with worldliness; adhere to their own views. 用俗氣來影響；堅持自己的見解。

² Ādhana: nt. Putting up, putting down, placing, laying. / + gahin: Holding one’s own place. 繫粘不放的。

³ Dup + paṭinissaggin: adj. Hard to renounce; relinquish them with difficulty. 很難改過的。

⁴ Citta + uppada: The rise of a thought; the inclination of mind. 心的傾向。

⁵ Bahu + kara: Doing much, of great service, very helpful; great benefit. 很大的利益。

⁶ f. Acting according to, conformity with; acts conforming. 行動的遵守。

⁷ caus, fpp. To give rise to, to produce, put forth, show, evince, make. / + cittam: To give a (temporary) thought to.

- mayam ettha anissukī bhavissāmā’ti, cittam uppādetabbam. 29. ‘Pare maccharī
 bhavissantī; mayam ettha amaccharī bhavissāmā’ti, cittam uppādetabbam.
 bhavissantī; mayam ettha asaṭhā bhavissāmā’ti, cittam uppādetabbam.
 bhavissantī; mayam ettha amāyāvī bhavissāmā’ti, cittam uppādetabbam.
 bhavissantī; mayam ettha atthaddhā bhavissāmā’ti, cittam uppādetabbam.
 bhavissantī; mayam ettha anatimānī bhavissāmā’ti, cittam uppādetabbam.
 dubbacā bhavissantī; mayam ettha subbacā bhavissāmā’ti, cittam uppādetabbam.
 ‘Pare pāpamittā bhavissantī; mayam ettha kalyāṇamittā bhavissāmā’ti, cittam uppādetabbam.
 30. ‘Pare saṭhā
 31. ‘Pare māyāvī
 32. ‘Pare thaddhā
 33. ‘Pare atimānī
 34. ‘Pare
 35.
 36. ‘Pare pamattā bhavissantī; mayam ettha appamattā bhavissāmā’ti, cittam uppādetabbam.
 37. ‘Pare assaddhā bhavissantī; mayam ettha saddhā bhavissāmā’ti, cittam uppādetabbam.
 38. ‘Pare ahirikā bhavissantī; mayam ettha hirimanā bhavissāmā’ti, cittam uppādetabbam.
 ‘Pare anottāpī bhavissantī; mayam ettha ottāpī bhavissāmā’ti, cittam uppādetabbam. 39. ‘Pare
 appassutā bhavissantī; mayam ettha bahussutā bhavissāmā’ti, cittam uppādetabbam. 40. ‘Pare
 kusītā bhavissantī; mayam ettha āraddhviriyyā bhavissāmā’ti, cittam uppādetabbam. 41. ‘Pare
 42.
 ‘Pare muṭṭhassatī bhavissantī; mayam ettha upaṭṭhitasatī bhavissāmā’ti, cittam uppādetabbam.
 43. ‘Pare dappaññā bhavissantī; mayam ettha paññāsampannā bhavissāmā’ti, cittam uppādetabbam.
 44. ‘Pare sandiṭṭhiparāmāsī ādhānagāhī dappaṭinissaggī bhavissantī; mayam ettha asandiṭṭhiparāmāsī
 anādhānagāhī suppaṭinissaggī bhavissāmā’ti, cittam uppādetabbam.

Parikkamanapariyāyo

14. Seyyathāpi Cunda **visamo¹** maggo, tassāssa **añño samo²** maggo **parikkamanāya;**³ seyyathāpi pana Cunda **visamam tittham,**⁴ tassāssa **aññam samam tittham parikkamanāya:**
1. Evameva
 2. Pāṇātipātissa
 3. Adinnādāyissa
 4. Abrahmacārissa
 5. Musāvādissa
 6. Pisuṇavācassa
 7. Pharusavācassa
 8. Samphappalāpissa
 9. Abhijjhālussa
 10. Byāpannacittassa
 11. Micchādiṭṭhissa purisapuggalassa
 12. Micchāsaṅkappassa purisapuggalassa
 13. Micchāvācassa purisapuggalassa sammāvācā hoti
 14. Micchākammantassa purisapuggalassa sammākammanto hoti
 15. Micchājīvassa purisapuggalassa sammājīvo hoti parikkamanāya.
 16. Micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parikkamanāya.
 - 17.
 - 18.
 - 19.
 - 20.
 - 21.
 - 22.
- kho Cunda vihiṁsakassa **purisapuggalassa** avihīṁsā hoti parikkamanāya.
 purisapuggalassa pāṇātipātā veramaṇī hoti parikkamanāya.
 purisapuggalassa adinnādānā veramaṇī hoti parikkamanāya.
 purisapuggalassa abrahmacariyā veramaṇī hoti parikkamanāya.
 purisapuggalassa musāvādā veramaṇī hoti parikkamanāya.
 purisapuggalassa piṣuṇāyavācāya veramaṇī hoti parikkamanāya.
 purisapuggalassa pharusāya vācāya veramaṇī hoti parikkamanāya.
 purisapuggalassa samphappalāpā veramaṇī hoti parikkamanāya.
 purisapuggalassa anabhijjhā hoti parikkamanāya.
 purisapuggalassa abyāpādo hoti parikkamanāya.
 purisapuggalassa sammādiṭṭhi hoti parikkamanāya.
 sammāsaṅkappo hoti parikkamanāya.
 parikkamanāya.
- Micchā satissa purisapuggalassa sammāsati hoti parikkamanāya.
 Micchāsamādhissa purisapuggalassa sammāsamādhi hoti parikkamanāya.
 Micchāñāṇissa purisapuggalassa sammāñāṇam hoti parikkamanāya.
 Micchāvimuttissa purisapuggalassa sammāvimutti hoti parikkamanāya.
 Thīnamiddhapariyuṭṭhitassa purisapuggalassa vigatathīnamiddhatā hoti parikkamanāya.

¹ adj. Uneven, unequal, disharmonious, contrary; (morally) discrepant, lawless, wrong. 不平坦的。

² adj. Even, level. 另一平坦的。

³ nt. Walking about.

⁴ nt. A fording place, landing place, which a convenient bathing place. 淺灘。

- Uddhatassa purisapuggalassa anuddhaccāṁ hoti parikkamanāya. 23. Vecikicchissa
 purisapuggalassatiṇhaavicikicchatā hoti parikkamanāya. 24. Kodhanassa
 purisapuggalassa akkodho hoti parikkamanāya. 25. Upanāhissa purisapuggalassa
 anupanāho hoti parikkamanāya. 26. Makkhissa purisapuggalassa amakkho hoti
 parikkamanāya. 27. Paṭasissa purisapuggalassa apaṭāso hoti parikkamanāya.
 28. Issukissa purisapuggalassa anissā hoti parikkamanāya. 29. Maccharissa
 purisapuggalassa amacchariyām hoti parikkamanāya. 30. Saṭhassa
 purisapuggalassa asāṭheyyam hoti parikkamanāya. 31. Māyavissa
 purisapuggalassa amāyā hoti parikkamanāya. 32. Thaddhassa purisapuggalassa
 athaddhiyām hoti parikkamanāya. 33. Atimānissa purisapuggalassa anatimāno hoti
 parikkamanāya. 34. Dubbacassa purisapuggalassa sovacassatā hoti
 parikkamanāya. 35. Pāpamittassa purisapuggalassa kalyāṇamittatā hoti
 parikkamanāya. 36. Pamattassa purisapuggalassa appamādo hoti parikkamanāya.
 37. Assaddhassa purisapuggalassa saddhā hoti parikkamanāya. 38. Ahirikassa
 purisapuggalassa hiri hoti parikkamanāya. 39. Anottāpissa purisapuggalassa
 ottappam hoti parikkamanāya. 40. Appassutassa purisapuggalassa bāhusaccāṁ
 hoti parikkamanāya. 41. Kusītassa purisapuggalassa viriyārambho hoti
 parikkamanāya. 42. Muṭṭhassatissa purisapuggalassa upaṭhitasatitā hoti
 parikkamanāya. 43. Duppāññassa purisapuggalassa paññāsampadā hoti
 parikkamanāya. 44. Sandiṭṭhiparāmāsi-ādhānagāhi-duppaṭinissaggissa
 purisapuggalassa asandiṭṭhiparāmāsi-anādhānagāhi-suppaṭinissaggitā **hoti** parikkamanāya.

Uparibhāvapariyāyo

15. Seyyathāpi Cunda ye keci **akusalā** dhammā sabbe te **adhabhāvaṅgamanīyā**,¹ ye keci **kusalā** dhammā sabbe te **uparibhāvaṅgamanīyā**:
vihīṇakassa purisapuggalassa avihīṇsā hoti uparibhāvāya.
 purisapuggalassa pāṇātipātā veramaṇī hoti uparibhāvāya.
 purisapuggalassa adinnādānā veramaṇī hoti uparibhāvāya.
 purisapuggalassa abrahmacariyā veramaṇī hoti uparibhāvāya.
 purisapuggalassa musāvādā veramaṇī hoti uparibhāvāya.
 purisapuggalassa piṣuṇāyavācāya veramaṇī hoti uparibhāvāya.
 purisapuggalassa pharusāya vācāya veramaṇī hoti uparibhāvāya.
 purisapuggalassa samphappalāpā veramaṇī hoti uparibhāvāya.
 purisapuggalassa anabhijjhā hoti uparibhāvāya.
 purisapuggalassa abyāpādo hoti uparibhāvāya.
 purisapuggalassa sammādiṭṭhi hoti uparibhāvāya.
 purisapuggalassa sammāsaṅkappo hoti uparibhāvāya. 14. Micchākammantassa purisapuggalassa
 sammāvācā hoti uparibhāvāya. 15. Micchājīvassa purisapuggalassa sammājīvo hoti
 uparibhāvāya. 16. Micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti
 uparibhāvāya. 17. Micchā satissa purisapuggalassa sammāsatī hoti uparibhāvāya.
 18. Micchāsamādhissa purisapuggalassa sammāsamādhi hoti uparibhāvāya. 19.
 Micchāñāṇissa purisapuggalassa sammāñāṇam hoti uparibhāvāya. 20.
 Micchāvimuttissa purisapuggalassa sammāvimutti hoti uparibhāvāya. 21.

¹ Adho: adv. below. / bhava: Being, becoming, condition, nature. / + gamaniya: adj. Ought to go. / = AboveLead downwards. 導向低等的。 / Upari + bhava: High condition. / = Lead upwards. 導致向上。

Thīnamiddhapariyutthitassa purisapuggalassa vigatathīnamiddhatā hoti uparibhāvāya.	22.
Uddhatassa purisapuggalassa anuddhaccām hoti uparibhāvāya.	23. Vecikicchissa
purisapuggalassatiñnavicicchatā hoti uparibhāvāya.	24. Kodhanassa purisapuggalassa
akkodho hoti uparibhāvāya.	25. Upanāhissa purisapuggalassa anupanāhō hoti
uparibhāvāya.	26. Makkhissa purisapuggalassa amakkho hoti uparibhāvāya.
27. Palāsissa purisapuggalassa apalāso hoti uparibhāvāya.	28. Issukissa
purisapuggalassa anissā hoti uparibhāvāya.	29. Maccharissa
purisapuggalassa amacchariyam hoti uparibhāvāya.	30. Sañhassa purisapuggalassa
asāttheyyam hoti uparibhāvāya.	31. Māyāvissa purisapuggalassa amāyā hoti
uparibhāvāya.	32. Thaddhassa purisapuggalassa attaddhiyam hoti
uparibhāvāya.	33. Atimānissa purisapuggalassa anatimāno hoti uparibhāvāya.
34. Dubbacassa purisapuggalassa sovacassatā hoti uparibhāvāya.	35.
Pāpamittassa purisapuggalassa kalyāñnamittatā hoti uparibhāvāya.	36. Pamattassa
purisapuggalassa appamādo hoti uparibhāvāya.	37. Assaddhassa
purisapuggalassa saddhā hoti uparibhāvāya.	38. Ahirikassa purisapuggalassa
hiri hoti uparibhāvāya.	39. Anottāpissa purisapuggalassa ottappam hoti
uparibhāvāya.	40. Appassutassa purisapuggalassa bāhusaccām hoti uparibhāvāya.
41. Kusītassa purisapuggalassa viriyārambho hoti uparibhāvāya.	42. Muṭṭhassatissa
purisapuggalassa upaṭhitasatitā hoti uparibhāvāya.	43. Duppāñnassa purisapuggalassa
paññāsampadā hoti uparibhāvāya.	44. Sandiṭṭhiparāmāśī ādhānagāhi
duppaṭinissaggissa purisapuggalassa asandiṭṭhiparāmāśī anādhānagāhi suppaṭinissaggitā hoti	
uparibhāvāya.	

Parinibbānapariyāyo

16. So: ‘Vata Cunda attanā palipalipanno, ¹ param palipalipannaṁ uddharissati’ti, ² netam thānam vijjati. So: ‘Vata Cunda attanā apalipalipanno, param palipalipannaṁ uddharissati’ti, thānametam vijjati. So: ‘Vata Cunda attanā adanto avinīto aparinibbuto, ³ param damessati ⁴ vinessati ⁵ parinibbāpessati’ti, ⁶ netam thānametam vijjati. So: ‘Vata Cunda attanā danto vinīto parinibbuto, param damessati vinessati parinibbāpessati’ti, thānametam vijjati. So: ‘Vata Cunda attanā vihimsakassa purisapuggalassa avihimsā hoti parinibbānāya. ⁷	1. Evameva kho Cunda 2. Pāñatipatissa 3. Adinnādāyissa 4. Abrahmacārissa 5. Musāvādissa 6. Pisuṇavācassa 7. Pharusavācassa 8. Samphappalāpissa 9. Abhijjhālussa Byāpannacittassa
purisapuggalassa pāñatipatā veramañī hoti parinibbānāya.	
purisapuggalassa adinnādānā veramañī hoti parinibbānāya.	
purisapuggalassa abrahmacariyā veramañī hoti parinibbānāya.	
purisapuggalassa musāvādā veramañī hoti parinibbānāya.	
purisapuggalassa pisuṇāyavācāya veramañī hoti parinibbānāya.	
purisapuggalassa pharusāya vācāya veramañī hoti parinibbānāya.	
purisapuggalassa samphappalāpā veramañī hoti parinibbānāya.	
purisapuggalassa anabhijjhā hoti parinibbānāya.	

¹ Palipa: Sloppiness, mud, marsh. 泥漿。 / + palipanna: pp. Fallen, got or sunk into. / = Sinking in the mud. 沈入泥漿。

² fut. To take up, lift, to remove, take away; should pull out. 拔出或救出。

³ A + danta: pp. Tamed, controlled, restrained. 未馴服的。 / A + vinita: pp. Not trained; undisciplined. 未訓練的。 / A + parinibbuto: adj. Calmed, well trained, domesticated. 沒涅槃的。

⁴ fut. To make tame, chastise, punish. 使馴化或使制服。

⁵ fut. To lead, guide, instruct, train; discipline. 使訓練或使訓導。

⁶ caus, fut. To bring to complete coolness, or training, to make calm; to help extinguish. 幫它涅槃。

⁷ nt. “complete Nibbana.”

- purisapuggalassa abyāpādo hoti parinibbānāya.
 purisapuggalassa sammādiṭṭhi hoti parinibbānāya.
 purisapuggalassa sammāsaṅkappo hoti parinibbānāya.
 purisapuggalassa sammāvācā hoti parinibbānāya.
 purisapuggalassa sammākammanto hoti parinibbānāya.
 purisapuggalassa sammājīvo hoti parinibbānāya.
 purisapuggalassa sammāvāyāmo hoti parinibbānāya.
 purisapuggalassa sammāsatī hoti parinibbānāya.
 purisapuggalassa sammāsamādhi hoti parinibbānāya.
 sammāññam hoti parinibbānāya.
 sammāvimutti hoti parinibbānāya.
 vigatathīnamiddhatā hoti parinibbānāya.
 hoti parinibbānāya.
 20. Micchāvīmuttissa purisapuggalassa
 21. Thīnamiddhapariyutṭhitassa purisapuggalassa
 22. Uddhatassa purisapuggalassa anuddhaccam
 23. Vecikicchissa purisapuggalassatiṇḍavacikicchatā hoti
 parinibbānāya.
 24. Kodhanassa purisapuggalassa akkodho hoti parinibbānāya.
 25. Upanāhissa purisapuggalassa anupanāho hoti parinibbānāya.
 purisapuggalassa amakkho hoti parinibbānāya.
 apālāso hoti parinibbānāya.
 parinibbānāya.
 26. Makkhissa
 27. Paṭasissa purisapuggalassa
 28. Issukissa purisapuggalassa anissā hoti
 parinibbānāya.
 29. Maccharissa purisapuggalassa amacchariyam hoti
 parinibbānāya.
 30. Sathassa purisapuggalassa asāṭheyyam hoti parinibbānāya.
 31. Māyāvissa purisapuggalassa amāyā hoti parinibbānāya.
 purisapuggalassa atthaddhiyam hoti parinibbānāya.
 purisapuggalassa anatimāno hoti parinibbānāya.
 sovacassatā hoti parinibbānāya.
 kalyāñnamittatā hoti parinibbānāya.
 parinibbānāya.
 32. Thaddhassa
 33. Atimānissa
 34. Dubbacassa purisapuggalassa
 35. Pāpamittassa purisapuggalassa
 36. Pamattassa purisapuggalassa appamādo hoti
 parinibbānāya.
 37. Assaddhassa purisapuggalassa saddhā hoti parinibbānāya.
 38. Ahirikassa purisapuggalassa hiri hoti parinibbānāya.
 purisapuggalassa ottapparām hoti parinibbānāya.
 purisapuggalassa bāhusaccam hoti parinibbānāya.
 viriyārambho hoti parinibbānāya.
 upaṭṭhitasatitā hoti parinibbānāya.
 paññāsampadā hoti parinibbānāya.
 Sanditṭhiparāmāsiādhānagāhiduppaṭinissaggissa purisapuggalassa
 asandiṭṭhiparāmāsianādhānagāhisuppaṭinissaggitā hoti parinibbānāya.

17. **Iti** kho Cunda **desito mayā sallekhapariyāyo**, desito **cittuppādapariyāyo**, desito **parikkamanapariyāyo**, desito **uparibhāvapariyāyo**, desito **parinibbānapariyāyo**.

18. “**Yām** kho Cunda **Satthārā karāṇyam sāvakānam** hitesinā¹ anukampakena,² anukampam upādāya,³ katarām vo tam mayā. Etāni Cunda **rukkhāmūlāni**, etāni **suññāgārāni**, **jhāyatha** Cunda **mā pamādattha**,⁴ mā **pacchāvippaṭisārino**⁵ ahuvattha, ayaṁ **vo amhākarām anusāsanī**”ti.⁶

¹ Hita + esin: adj. Desiring another’s welfare, well-wishing. 想要別人的幸福。

² adj. Kind of heart, merciful, compassionate, full of pity. / Anukampa: f. Compassion, pity, mercy.

³ adv. “Taking it up.” / + anukampam: Out of pity or mercy.

⁴ Pamada: Carelessness, negligence, indolence, remissness. 輕率。/ + ma: aor. Do not delay. 不要延緩或延誤。

⁵ Paccha: adv. Behind, aft, after, afterwards, back. / + vippaṭisara: Bad conscience, remorse, regret, repentance.

過後感到遺憾。/ = You will regret it later. 不要過後感到懊悔或遺憾。

⁶ f. Instruction, teaching, commandment, order. 訓令。/ = This is our instruction to you. 這是我們教育給你。

“Idamavoca Bhagavā. Attamano āyasmā Mahācundo Bhagavato bhāsitām abhinandī”ti.

Sallekhasuttām atṭhamām.

Phāsu Vihāra in K. L. 25-11-03.

(M.9.)Sammādiṭṭhisuttām

1. Evam me sutām. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: “Āvuso bhikkhavo”ti. “Āvuso”ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā sāriputto etadavoca:

2. “**Sammādiṭṭhi**¹ sammādiṭṭhī”ti āvuso **vuccati**, **kittāvatā**² nu kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa³ diṭṭhi, **dhamme aveccappasādena**⁴ samannāgato, ⁵āgato⁶ imam saddhamman”ti?⁷ “Dūrato⁸ pi kho mayam āvuso āgaccheyyāma, āyasmato Sāriputtassa santike etassa bhāsitassa atthamaññātum. Sādhu vatāyasmantām yeva Sāriputtarām paṭibhātu etassa bhāsitassa attho, āyasmato Sāriputtassa sutvā bhikkhū dhāressantī”ti.⁹ “Tenahāvuso suṇātha sādhukam¹⁰ manasikarotha bhāsissāmī”ti. “Evamāvuso”ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etadavoca:

3. “Yato kho āvuso ariyasāvako akusalāñ ca pajānāti, akusalamūlañca pajānāti; **kusalāñ ca pajānāti**, kusalamūlañca pajānāti; **ettāvatāpi**¹¹ kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

4. “**Katamām** panāvuso **akusalām**,¹² katamām akusalamūlam, katamām **kusalām**, katamām kusalamūlan”ti? **Pāṇātipāto** kho āvuso akusalām; **adinnādānam** akusalām; **kāmesumicchācāro** akusalām; **musāvādo** akusalām; **pisuṇāvācā** akusalām; **pharusāvācā** akusalām; **samphappalāpo** akusalām; **abhijjhā** akusalām; **byāpādo** akusalām; **micchādiṭṭhi** akusalām. Idam vuccatāvuso akusalām.

¹ Samma: indecl. Thorughly, properly, rightly; in the right way, as it ought to be, best, perfectly. / + diṭṭhi: Right views, right belief. / = One of right view. 正確的正見解。(正見)

² adv. To what extent? How far? In what respect? 到什麼程度。

³ Uju & ujju: adj. Straight, direct; straightforward, honest, upright. / + gata: adj. Walking straight, of upright life. 筆直的或正直的。

⁴ Avecca: adv. Certainly, definitely, absolutely, perfectly. 的確地。/ +

Pasada: Perfect faith in dharma; confidence in. 自信或絕對的淨信。

⁵ adj. Followed by, possessed of, endowed with. 採用。

⁶ pp. Come; arrived at. 到達或成功。

⁷ The true dhamma, the best religion, good practice; the doctrine of the good. 真理或正法。

⁸ adj. 5. From afar, aloof. 遠離的。

⁹ caus, fut. To bear in mind, know by heart, understand.

¹⁰ adv. Well, thoroughly. 十分地。

¹¹ adv. So far, to that extent, even by this much; in that way. 到這種程度。

¹² Kusala: adj. Clever, skilful, expert; good, right, meritorious. /

Akusala: adj. Improper, wrong, bad; demerit, evil deed.

5. Katamañcāvuso akusalamūlam? **Lobho**¹ akusalamūlam; **doso**² akusalamūlam; **moho**³ akusalamūlam. Idam vuccatāvuso akusalamūlam.

6. Katamañcāvuso **kusalamā**? Pāññātipātā **veramañī** kusalamā; adinnādānā veramañī kusalamā; kāmesu micchācārā veramañī kusalamā; musāvādā veramañī kusalamā; pisuñāvācā veramañī kusalamā; pharusāvācā veramañī kusalamā; samphappalāpā veramañī kusalamā; anabhijjhā kusalamā; abyāpādo kusalamā; sammādiṭṭhi kusalamā. Idam vuccatāvuso kusalamā.

7. Katamañcāvuso **kusalamūlam?**⁴ **Alobho** kusalamūlam; **adoso** kusalamūlam; **amoho** kusalamūlam. Idam vuccatāvuso kusalamā.

8. “**Yato** kho āvuso ariyasāvako evam akusalamā pajānāti, evam akusalamūlam pajānāti, evam kusalamā pajānāti, evam kusalamūlam pajānāti, so sabbaso⁵ rāgānusayam⁶ pahāya, paṭighānusayam⁷ paṭīvinodetvā⁸ ‘asmī’ti diṭṭhimānānusayam⁹ samūhanitvā,¹⁰ avijjam¹¹ pahāya,¹² vijjam uppādetvā,¹³ diṭṭheva dhamme dukkhassantañkaro hoti. **Ettāvatāpi** kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

9. “**Sādhāvuso**”ti kho te bhikkhū āyasmato Sāriputtassa bhāsitam abhinanditvā anumoditvā, āyasmantam Sāriputtam uttarim pañham āpucchum: “Siyā panāvuso añño pi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti? **Siyā āvuso**.

10. “**Yato** kho āvuso ariyasāvako **āhārañ ca** pajānāti, **āhārasamudayañca** pajānāti, **āhāranirodhañca** pajānāti, **āhāranirodhagāminim paṭipadañca** pajānāti. **Ettāvatāpi** kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

11. **Katamo** panāvuso **āhāro**,¹⁴ katamo āhārasamudayo, katamo āhāranirodho, katamo āhāra nirodhagāminī paṭipadāti? **Cattāro** ’me āvuso **āhārā, bhūtānam vā** sattānam ṭhityā¹⁵ sambhavesīnam¹⁶ vā anuggahāya.¹⁷ **Katame** cattāro? **Kabalinkāro**¹ āhāro olāriko² vā sukhumo³ vā, phasso⁴ dutiyo,

¹ Covetousness, greed. 貪心或貪婪。

² Anger, ill-will, evil intention, wickedness, corruption, malice, hatred. 仇恨或憎恨。

³ Stupidity, dullness of mind & soul, delusion, bewilderment, infatuation. 迷惑或愚癡。

⁴ Kusala + mūla: The basis or root of goodness or merit.

⁵ adj. 5. Altogether, throughout; entirely. 完全或一概。

⁶ Raga + anusaya: Latent bias of passion. / = The underlying tendency to lust. 潛在的貪欲。

⁷ Paṭigha: m./ nt. (ethically) repulsion, repugnance, anger; (psychologically) sensory reaction. / = The underlying tendency to aversion. 潛在的嗔恚。

⁸ ger. To remove, dispel, drive out, get rid of; abolishes. 廢除或徹底破壞。

⁹ Diṭṭhi: f. View, belief, dogma, theory, speculation. / + mana: Pride, conceit, arrogance. / + anusaya: The predisposition or bad tendency of pride. / = The underlying tendency to the view and conceit. 潛在的見和自大。

¹⁰ ger. To remove, to abolish; extirpates. 使撲滅或驅除。

¹¹ Avijja: f. Ignorance; the main root of evil and of continual rebirth. / Vija: f. Knowledge.

¹² Pajahati: ger. To give up, renounce, forsake, abandon, eliminate, let go, get rid of.

¹³ caus, ger. To give rise to, to produce, put forth, show, evince, make; arousing. 使喚起或使奮發。

¹⁴ Feeding, support, food, nutrient. 營養物或支撐物。

¹⁵ f. State (as opposed to becoming), stability, steadfastness; duration, continuance, immobility; persistence, keeping up; the maintenance. 維持或保養。

¹⁶ Sambhava: Origin, birth, production. / + esin: Seeking birth; one who is seeking birth. 將要誕生。

¹⁷ “Taking up,” compassion, love for, kindness, assistance, help, favour, benefit; support. 支撐或維持。

manosañcetanā⁵ tatiyā, viññānam⁶ catutthaṁ.

Tanhāsamudayā āhārasamudayo,
tanhānirodhā āhāranirodho. Ayameva ariyo atthaṅgiko maggo āhāra nirodhagāminī paṭipadā;
seyyathīdam, sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo
sammāsati sammāsamādhi.

12. “Yato kho āvuso ariyasāvako evam āhāram pajānāti, evam āhārasamudayam pajānāti, evam
āhāranirodham pajānāti, evam āhāranirodthagāminim paṭipadam pajānāti; so sababaso rāgānusayam
pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya,
vijjam uppādetvā, diṭṭheva dhamme dukkhassantaṅkaro hoti. Ettāvatāpi kho āvuso ariyasāvako
sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam
saddhamman”ti.

Āhāravāro

13. “Sādhāvuso”ti kho te bhikkhū āyasmato Sāriputtassa bhāsitam abhinanditvā anumoditvā,
āyasmantam Sāriputtaṁ uttarim pañhaṁ āpucchum: “Siyā panāvuso aññopi pariyāyo yathā
ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam
saddhamman”ti? **Siyā āvuso.**

14. “Yato kho āvuso ariyasāvako dukkhañ ca pajānāti, dukkhasamudayañca pajānāti,
dukkhanirodhañca pajānāti, dukkhanirodthagāminim paṭipadañca pajānāti. Ettāvatāpi kho āvuso
ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam
saddhamman”ti.

15. “Katamā panāvuso dukkham⁷, katamo dukkhasamudayo, katamo dukkhanirodho, katamā
dukkhanirodthagāminī paṭipadā”ti? **Jātipi** dukkhā; **jarāpi** dukkhā; **vyādhipi** dukkho; **maraṇampi**⁸
dukkham; **sokaparidevadukkhadomanassupāyāsāpi**⁹ dukkhā; **yampiccham na labhati tampi** dukkham;
saṅkhittena pañcupādānakkhandhā¹⁰ dukkhā. Idam vuccatāvuso dukkham.

16. Katamo cāvuso dukkhasamudayo? Yāyam tanhā ponobhavikā¹¹ nandirāgasahagatā¹² tatra
tatrābhinandinī;¹³ seyyathīdam, kāmataṇhā bhavataṇhā vibhavataṇhā. Ayam vuccatāvuso
dukkhasamudayo.

¹ adj. Material food; bodily nutriment; physical food. 摶食物或物質的食物。

² adj. Gross, coarse, material, ample; solid. 粗略的。

³ adj. Subtle, minute; fine. 微細的。

⁴ Contact, touch; of Contact. 接觸或觸碰。

⁵ Mano + sañcetam: “Nutriment of representative cogitation;” of mental volition. 心的認識。

⁶ nt. Of consciousness. 意識或識覺。

⁷ adj./ nt. Unpleasant, painful, causing misery.

⁸ Jati: f. Birth; future life, former life. / Jara: adj. Old, decayed. /

Vyadhi: Sickness, malady, illness, disease. / Marañā: nt. Death.

⁹ Soka: Grief, sorrow, mourning. 悲痛。/ Parideva: Lamentation, wailing. 悲歎。/ Domanassa: nt. Distress,
dejectedness, melancholy, grief. 苦惱。/ Upayasa: Trouble, turbulence, tribulation, unrest, disturbance. 狂暴。

¹⁰ Saṅkhitta: pp. In short, concisely. 總之。/ Pañca: num. five. / +

upadana + kkhandha: The factors of the “fivefold clinging to existence.”

¹¹ adj. Leading to rebirth.

¹² Nandi: f. Joy, enjoyment, pleasure, delight in. / + raga: Pleasure & lust, passionate delight. 多情的和樂事。/ +
saha + gata: Accompanying, connected with, concomitant.

¹³ Tatra + abhinandini: Finding its delight in this & that, here & there.

17. **Katamo cāvuso dukkhanirodho?** Yo tassāyeva **tañhāya** asesavirāganirodho **cāgo** paṭinissaggo mutti anālayo.¹ Ayaṁ vuccatāvuso dukkhanirodho.

18. **Katamā cāvuso dukkhanirodha gāminī paṭipadā?** Ayameva ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminī paṭipadā; seyyathīdām, sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhi.

19. “**Yato** kho āvuso **ariyasāvako evaṁ dukkham pajānāti**, evam dukkhasamudayam pajānāti, evam dukkhanirodham pajānāti, evaṁ dukkhanirodhagāminīm paṭipadarām pajānāti; so sabbaso rāgānusayaṁ pahāya, paṭighānusayaṁ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṁ samūhanitvā, avijjam pahāya, vijjam uppādetvā, diṭṭheva dhamme dukkhassantaṅkaro hoti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

Saccavāro

20. “**Sādhāvuso**”ti kho te bhikkhū āyasmato Sāriputtassa bhāsitam abhinanditvā anumoditvā, āyasmantam Sāriputtam uttarim pañham āpucchum: “Siyā panāvuso aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti? **Siyā āvuso.**

21. “**Yato** kho āvuso **ariyasāvako jarāmarañāñca pajānāti**, jarāmarañasamudayañca pajānāti, jarāmarañanirodhañca pajānāti, jarāmarañanirodhagāminīm paṭipadañca pajānāti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

22. “**Katamaṁ** panāvuso **jarāmarañāñ**,² katamo jarāmarañasamudayo, katamo jarāmarañanirodho, katamā jarāmarañanirodhagāminī paṭipadā”ti? **Yā** tesam **sattānam** tamhi tamhi sattanikāye³ **jarā**, jīraṇatā khaṇḍiccam pāliccam valittacatā āyuno samhāni, indriyānam paripāko.⁴ Ayaṁ vuccatāvuso jarā. **Katamañcāvuso marañāñ?** **Yā** tesam tesam **sattānam** tamhā tamhā sattanikāyā **cuti**, cavanatā bhedo antaradhānam maccumaraṇam kālakiriyā khandhānam bhedo, kalebarassa nikkhepo.⁵ Idam vuccatāvuso marañāñ. Iti **ayañca jarā, idañca marañāñ**. Idam vuccatāvuso jarāmarañāñ. **Jāti samudayā jarāmarañasamudayo.** Jātinirodhā jarāmarañanirodho. Ayameva ariyo aṭṭhaṅgiko maggo jarāmarañā nirodhagāminī paṭipadā; seyyathīdām, sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhi.

¹ Asesa: adj. Not leaving a remnant without a remainder. 沒有剩下的。 / + viraga: Absence of raga, dispassionateness. 不被感情所動。 / Caga: Abandoning, giving up, renunciation. 放棄。 / Paṭinissagga: Giving up, forsaking; rejection, renunciation. 摈棄。 / Mutti: f. Release, freedom, emancipation. 放鬆。 / Analaya: Aversion, doing away with. 無執著。

² Jara: f. Decay, decrepitude, old age. / + marañā: Decay & death.

³ Satta + nikaya: The world of beings, the animate creation, a class of living beings.

⁴ Jīraṇata: f. The state of being decayed or aged. / Khaṇḍicca: nt. The state of being broken (of teeth). / Pālicca: nt. Grey-ness of hair. 頭髮變白。 / Valitta + cata: pp. The fact of having a wrinkled skin. 起皺紋。 / Āyu: nt. 6. Life, vitality, duration of life. / Samhani: f. Shrinking, decrease, dwindling away. 縮短。 / = 生命縮短。 / Indriya: nt. Faculty, function. 官能。 / Paripaka: Overripe-ness; decay of the (mental) faculties. 官能衰退。

⁵ Cuti: f. Passing away. / Cavanata: f. State of shifting, removal. 移動。 / Bheda: Breaking, rending, breach. 破壞。 / Antaradhana: nt. Disappearance. 消滅。 / Maccu + marañā: Dying in death. / Kala + kiriya: Death. / Khandha: All that is comprised under; forming the substance of. 物質。 / Kalebara: A dead body, corpse, carcass. 尸體。 / Nikkhepa: Putting down, laying down; casting off, discarding. 被捨棄。

23. “**Yato** kho āvuso **ariyasāvako evam jarāmarañam pajānāti**, evam jarāmarañasamudayam pajānāti, evam jarāmarañanirodham pajānāti, evam jarāmarañanirodhagāminim paṭipadam pajānāti; so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya, vijjam uppādetvā, diṭṭheva dhamme dukkhassantaṅkaro hoti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

Jarāmaranavāro

24. “**Sādhāvuso**”ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṁ abhinanditvā anumoditvā, āyasmantam Sāriputtaṁ uttariṁ pañhaṁ āpucchurū: “Siyā panāvuso aññopi pariyyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti? **Siyā āvuso**.

25. “**Yato** kho āvuso **ariyasāvako jātiñca pajānāti**, jātisamudayañca pajānāti, jātinirodhañca pajānāti, jātinirodhagāminim paṭipadañca pajānāti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

26. “**Katamā** panāvuso **jāti**,¹ katamo jātisamudayo, katamo jātinirodho, katamā jātinirodhagāminī paṭipadā”ti? **Yā** tesam tesam **sattānam** tamhi tamhi sattanikāye **jāti**, sañjāti okkanti abhinibbatti khandhānam pātubhāvo, āyatanañam paṭilābho.² Ayañ vuccatāvuso jāti. **Bhavasamudayā jāti- samudayo**. Bhavanirodhā jātinirodho. Ayameva ariyo aṭṭhaṅgiko maggo jātinirodhagāminī paṭipadā; seyyathidam, sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammā vāyāmo sammāsati sammāsamādhi.

27. “**Yato** kho āvuso **ariyasāvako evam jātim pajānāti**, evam jātisamudayam pajānāti, evam jātinirodham pajānāti, evam jātinirodhagāminim paṭipadam pajānāti; so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya, vijjam uppādetvā, diṭṭheva dhamme dukkhassantaṅkaro hoti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

Jātivāro

28. “**Sādhāvuso**”ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṁ abhinanditvā anumoditvā, āyasmantam Sāriputtaṁ uttariṁ pañhaṁ āpucchurū: “Siyā panāvuso aññopi pariyyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti? **Siyā āvuso**.

29. “**Yato** kho āvuso **ariyasāvako bhavañca pajānāti**, bhavasamudayañca pajānāti, bhavanirodhañca pajānāti, bhavanirodhagāminim paṭipadañca pajānāti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

30. “**Katamo** panāvuso **bhavo**,³ katamo bhavasamudayo, katamo bhavanirodho, katamā bhavanirodhagāminī paṭipadā”ti? **Tayo ’me āvuso bhavā: kāmabhavo rūpabhavo arūpabhavo.**⁴

¹ f. Birth, rebirth, possibility, of rebirth, “future life” as disposition to be born again, “former life” as cause of this life.

² Sañjati: f. Birth, origin; outcome; produce. / Okkanti: f. Entry (lit. descent), appearance, coming to be. 入胎。 / Abhinibbatti: f. Becoming, birth, rebirth. / Khandha: Bulk, massiveness (gross) substance. 體積。 /

Patur + bhava: indecl. Appearance, coming into manifestation. 顯露。 / Āyatana: nt. Sphere of perception or sense in general, object of thought, sense-organ & object. / Paṭilabha: Obtaining, receiving, taking up. 獲得。

³ “Becoming,” (form of) rebirth, (state of) existence, a “life.”

⁴ Kama + bhava: nt. A state of existence dominated by pleasures; sensual existence. /

Upādānasamudayā bhavasamudayo. Upādānanirodhā bhavanirodho. Ayameva ariyo aṭṭhaṅgiko maggo bhavanirodhagāminī paṭipadā; seyyathīdaṁ, sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyamo sammāsati sammāsamādhi.

31. “**Yato** kho āvuso ariyasāvako evam bhavaṁ pajānāti, evam bhavasamudayam pajānāti, evam bhavanirodham pajānāti, evam bhavanirodhagāminim paṭipadaṁ pajānāti; so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya, vijjam uppādetvā, diṭṭheva dhamme dukkhassantaṅkaro hoti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

Bhava vāro

32. “**Sādhāvuso**”ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṁ abhinanditvā anumoditvā, āyasmantam Sāriputtam uttarim pañham āpucchum: “Siyā panāvuso aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti? **Siyā āvuso.**

33. “**Yato** kho āvuso ariyasāvako upādānañca pajānāti, upādānasamudayañca pajānāti, upādānanirodhānañca pajānāti, upādānanirodhagāminim paṭipadañca pajānāti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

34. “**Katamaṁ** panāvuso **upādānam**,¹ katamo upādānasamudayo, katamo upādānanirodh, katamā upādānanirodhagāminī paṭipadā”ti? **Cattārimāni** āvuso **upādānāni**: **kāmūpādānam**,² **diṭṭhūpādānam**,³ **sīlabbatūpādānam**,⁴ **attavādūpādānam**.⁵ **Taṇhāsamudayā upādānasamudayo.** Taṇhānirodhā upādānanirodh. Ayameva ariyo aṭṭhaṅgiko maggo upādānanirodhagāminī paṭipadā; seyyathīdaṁ, sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyamo sammāsati sammāsamādhi.

35. “**Yato** kho āvuso ariyasāvako evam **upādānam** pajānāti, evam upādānasamudayam pajānāti, evam upādānanirodhānam pajānāti, evam upādānanirodhagāminim paṭipadaṁ pajānāti; so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya, vijjam uppādetvā, diṭṭheva dhamme dukkhassantaṅkaro hoti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

Upādānavāro

36. “**Sādhāvuso**”ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṁ abhinanditvā anumoditvā, āyasmantam Sāriputtam uttarim pañham āpucchum: “Siyā panāvuso aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti? **Siyā āvuso.**

Rūpa + bhava: nt. Material existence; deva-corporeal. / Arūpa + bhava: adj. Formless existence.

¹ nt. “Drawing upon,” grasping, holding on, grip, attachment; clinging. 執著或執取。

² Kama + : The graspings arising from sense-desires; clinging to sensual pleasures. 執取欲愛。

³ Diṭṭha + : Speculation; clinging to views. 執取見。

⁴ Silabbata + : Belief in rites; clinging to rules and observances. 執取儀式上。

⁵ Attavada + : Belief in the soul-theory; clinging to a doctrine of self. 執取自己的學說。

37. “**Yato** kho āvuso ariyasāvako taṇhañca pajānāti, taṇhāsamudayañca pajānāti, taṇhānirodhañca pajānāti, taṇhānirodhagāminim paṭipadañca pajānāti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

38. **Katamā** panāvuso **taṇhā**,¹ katamo taṇhāsamudayo, katamo taṇhānirodho, katamā taṇhānirodhagāminī paṭipadā? **Chayime** āvuso **taṇhākāyā**: **rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā potṭhabbatāṇhā dhammataṇhā**.² **Vedanāsamudayā taṇhāsamudayō**. Vedanānirodhā taṇhānirodho. Ayameva ariyo atṭhaṅgiko maggo taṇhārodhagāminī paṭipadā; seyyathīdām, sammādiṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhi.

39. “**Yato** kho āvuso ariyasāvako evam taṇham pajānāti, evam taṇhāsamudayam pajānāti, evam taṇhānirodham pajānāti, evam taṇhānirodhagāminim paṭipadam pajānāti; so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanityā, avijjam pahāya, vijjam uppādetvā, diṭṭheva dhamme dukkhassantaṅkaro hoti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

Tanhāvāro

40. “**Sādhāvuso**”ti kho te bhikkhū āyasmato Sāriputtassa bhāsitam abhinanditvā anumoditvā, āyasmantam Sāriputtam uttarim pañham āpucchum: “Siyā panāvuso aññopi pariyāyo yathā ariyasāvako sammādiṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti? **Siyā āvuso**.

41. “**Yato** kho āvuso ariyasāvako vedanañca pajānāti, vedanāsamudayañca pajānāti, vedanānirodhañca pajānāti, vedanānirodhagāminim paṭipadañca pajānāti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

42. “**Katamā** panāvuso **vedanā**,³ katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipada”ti? **Chayime** āvuso **vedanākāyā**: **cakkhusampassajā**⁴ vedanā, **sotasampassajā** vedanā, **ghānasampassajā** vedanā, **jivhāsamphassajā** vedanā, **kāyasampassajā** vedanā, **manosampassajā** vedanā. **Phassasamudayā vedanāsamudayō**. Phassa nirodhā vedanānirodho. Ayameva ariyo atṭhaṅgiko maggo vedanānirodhagāminī paṭipadā; seyyathīdām, sammādiṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhi.

43. “**Yato** kho āvuso ariyasāvako evam vedanam pajānāti, evam vedanāsamudayam pajānāti, evam vedanānirodham pajānāti, evam vedanānirodhagāminim paṭipadam pajānāti; so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanityā, avijjam pahāya, vijjam uppādetvā, diṭṭheva dhamme dukkhassantaṅkaro hoti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

Vedanāvāro

¹ f. Drought, thirst; craving, hunger for, excitement, the fever of unsatisfied longing.

² Rūpa + taṇha: Craving after form. / Sadda: Sound, noise. / Gandha: Odour, smell. / + taṇha: Thirst or craving for odours. / Rasa: Taste as (objective) quality, the sense-object of taste. / + taṇha: Thirst for taste, lust of sensual enjoyment. / Phoṭṭhabba: nt. Tangible, touch, contact.

³ f. Feeling, sensation.

⁴ Samphassa: Contact, reaction. 反應。/ + ja: Born, produced, sprung or arisen from. / = Feeling born of eye-contact. 眼睛所接觸而產生的感覺。

44. “**Sādhāvuso**”ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṁ abhinanditvā anumoditvā, āyasmantam sāriputtam uttarim pañham āpucchum: “Siyā panāvuso aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti? **Siyā āvuso**.

45. “**Yato** kho āvuso **ariyasāvako phassañca pajānāti**, phassasamudayañca pajānāti, phassanirodhañca pajānāti, phassanirodhagāminim paṭipadañca pajānāti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

46. “**Katamo** panāvuso **phasso**,¹ katamo phassasamudayo, katamo phassanirodho, katamā phassanirodhagāminī paṭipadā”ti? **Chayime** āvuso **phassakāyā: cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso**.
Salāyatanañcā phassasamudayo. **Salāyatanañcā** phassanirodho. Ayameva ariyo atthaṅgiko maggo **phassanirodhagāminī paṭipadā**; seyyathīdaṁ, sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāmo sammāsatī sammāsamādhi.

47. “**Yato** kho āvuso **ariyasāvako evam phassañcā pajānāti**, evam phassasamudayañcā pajānāti, evam phassanirodhāñcā pajānāti, evam phassanirodhagāminim paṭipadāñcā pajānāti; so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya, vijjam uppādetvā, diṭṭheva dhamme dukkhassantaṅkaro hoti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

Phassavāro

48. “**Sādhāvuso**”ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṁ abhinanditvā anumoditvā, āyasmantam Sāriputtam uttarim pañham āpucchum: “Siyā panāvuso aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti? **Siyā āvuso**.

49. “**Yato** kho āvuso **ariyasāvako salāyatanañcā pajānāti**, salāyatanañcā pajānāti, salāyatanañcā pajānāti, salāyatanañcā paṭipadañcā pajānāti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

50. “**Katamām** panāvuso **salāyatanañcā**,² katamo salāyatanañcā, katamo salāyatanañcā, katamā salāyatanañcā paṭipadā”ti? **Chayimāni** āvuso **āyatanāni: cakkhāyatanām, sotāyatanām, ghānāyatanām, jivhāyatanām, kāyāyatanām, manāyatanām**.
Nāmarūpasamudayā **salāyatanañcā**. Nāmarūpanirodhañcā salāyatanañcā. Ayameva ariyo atthaṅgiko maggo salāyatanañcā paṭipadā; seyyathīdaṁ, sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāmo sammāsatī sammāsamādhi.

51. “**Yato** kho āvuso **ariyasāvako evam salāyatanañcā pajānāti**, evam salāyatanañcā pajānāti, evam salāyatanañcā pajānāti, evam salāyatanañcā paṭipadañcā pajānāti; so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya, vijjam uppādetvā, diṭṭheva dhamme dukkhassantaṅkaro hoti. Ettāvatāpi kho āvuso

¹ Contact, touch (as sense or sense-impression, for which usually phoṭṭhabbam).

² nt. The six organs of sense and the six objects; the sixfold base. 六處。

ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam
saddhamman”ti.

Salāyatanaṇavāro

52. “**Sādhāvuso**”ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṁ abhinanditvā anumodityā, āyasmantam Sāriputtam uttarim pañham āpucchum: “Siyā panāvuso aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti? Siyā āvuso.

53. “**Yato** kho āvuso **ariyasāvako nāmarūpañca pajānāti**, nāmarūpasamudayañca pajānāti, nāmarūpanirodhañca pajānāti, nāmarūpanirodhagāminim paṭipadañca pajānāti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

54. **Katamaṁ** panāvuso **nāmarūpaṁ**,¹ katamo nāmarūpasamudayo, katamo nāmarūpanirodho, katamā nāmarūpanirodhagāminī paṭipadā”ti? **Vedanā, saññā, cetanā, phasso, manasikāro**. Idam vuccatāvuso **nāmaṁ**. **Cattāri ca mahābhūtāni**² catunnañca mahābhūtānam upādāya rūpaṁ.³ Idam vuccatāvuso **rūpaṁ**. Iti idañca nāmaṁ, idañca rūpaṁ. Idam vuccatāvuso nāmarūpaṁ. **Viññāṇasamudayā nāmarūpasamudayo**. Viññāṇanirodhā nāmarūpanirodho. Ayameva ariyo aṭṭhaṅgiko maggo nāmarūpanirodhagāminī patipadā; seyyathīdaṁ, sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyamo sammāsatī sammāsamādhi.

55. “**Yato** kho āvuso **ariyasāvako evam nāmarūpaṁ pajānāti**, evam nāmarūpasamudayam pajānāti, evam nāmarūpanirodham pajānāti, evam nāmarūpanirodhagāminim paṭipadam pajānāti; so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya, vijjam uppādetvā, diṭṭheva dhamme dukkhassantaṅkaro hoti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

Nāmarūpavāro

56. “**Sādhāvuso**”ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṁ abhinanditvā anumodityā, āyasmantam Sāriputtam uttarim pañham āpucchum: “Siyā panāvuso aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti? Siyā āvuso.

57. “**Yato** kho āvuso **ariyasāvako viññāṇañca pajānāti**, viññāṇasamudayañca pajānāti, viññāṇanirodhañca pajānāti, viññāṇanirodhagāminim paṭipadañca pajānāti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

58. “**Katamam** panāvuso **viññāṇam**,⁴ katamo viññāṇasamudayo, katamo viññāṇanirodho, katamā viññāṇanirodhagāminī paṭipadā”ti? Chayime āvuso viññāṇakāyā: cakkhuviññāṇam, sotaviññāṇam,

¹ Nama: nt. Name as metaphysical term is opposed to rūpa, & comprises the 4 immaterial factors of an individual. / + rūpa: Individuality, individual being.

² Maha + bhūta: The four great elements.

³ The four great elements and the material form derived from the great elements. 四大種和四大所造的色。

⁴ nt. (as special term in Buddhist metaphysics) a mental quality as a constituent of individuality, the bearer of (individual) life, life-force (as extending also over rebirths), principle of conscious life, general consciousness (as function of mind and matter), regenerative force, animation, mind as transmigrant, as transforming (according to individual kamma) one individual life (after death) into the next.

ghānaviññāṇam, jivhāviññāṇam, kāyaviññāṇam, manoviññāṇam.

Saṅkhārasamudayā

viññāṇasamudayo. Saṅkhāranirodhā viññāṇanirodho. Ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā; seyyathīdām, sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhi.

59. “**Yato** kho āvuso **ariyasāvako evam viññāṇam pajānāti**, evam viññāṇasamudayam pajānāti, evam viññāṇanirodhām pajānāti, evam viññāṇanirodhagāminim paṭipadām pajānāti; so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya, vijjam uppādetvā, diṭṭheva dhamme dukkhassantaṅkaro hoti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

Viññāṇavāro

60. “**Sādhāvuso**”ti kho te bhikkhū āyasmato Sāriputtassa bhāśitam abhinanditvā anumoditvā, āyasmantam Sāriputtaṁ uttarim pañham āpucchum: “Siyā panāvuso aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti? Siyā āvuso.

61. “**Yato** kho āvuso **ariyasāvako saṅkhāre ca pajānāti**, saṅkhārasamudayañca pajānāti, saṅkhāranirodhāñca pajānāti, saṅkhāranirodhagāminim paṭipadañca pajānāti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

62. “**Katame** panāvuso **saṅkhārā**¹, katamo saṅkhārasamudayo, katamo saṅkhāranirodho, katamā saṅkhāranirodhagāminī paṭipadā”ti? **Tayo** ’me āvuso **saṅkhārā: kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro**. **Avijjāsamudayā saṅkhārasamudayo**.

Avijjānirodhā saṅkhāranirodho. Ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā; seyyathīdām, sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhi.

63. “**Yato** kho āvuso ariyasāvako evam saṅkhāre pajānāti, evam saṅkhārasamudayam pajānāti, evam saṅkhāranirodhām pajānāti, evam saṅkhāranirodhagāminim paṭipadām pajānāti; so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya, vijjam uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

Saṅkhārvāro

64. “**Sādhāvuso**”ti kho te bhikkhū āyasmato Sāriputtassa bhāśitam abhinanditvā anumoditvā, āyasmantam Sāriputtaṁ uttarim pañham āpucchum: “Siyā panāvuso aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti? Siyā āvuso.

65. “**Yato** kho āvuso **ariyasāvako avijjañca pajānāti**, avijjāsamudayañca pajānāti, avijjānirodhañca pajānāti, avijjānirodhagāminim paṭipadañca pajānāti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

¹ Preparation, get up; coefficient (of consciousness as well as of physical life), constituent, constituent potentiality; the essentials or element of anything; formations. 形成；設立；編制；構造。

66. “**Katamā** panāvuso **avijjā**,¹ katamo avijjāsamudayo, katamo avijjānirodho, katamā avijjānirodhagāminī paṭipadā”ti? **Yam** kho āvuso **dukkhe aññāṇam**,² dukkhasamudaye aññāṇam, dukkhanirodhe aññāṇam, dukkhanirodhagāminiyā paṭipadāya aññāṇam. Ayam vuccatāvuso avijjā. **Āsavasamudayā avijjāsamudayo**. Āsavanirodhā avijjānirodho. Ayameva ariyo aṭṭhaṅgiko maggo avijjā nirodhagāminī paṭipadā; seyyathīdaṁ, sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsatī sammāsamādhi.

67. “**Yato** kho āvuso **ariyasāvako evam avijjam pajānāti**, evam avijjāsamudayaṁ pajānāti, evam avijjānirodham pajānāti, evam avijjānirodhagāminim paṭipadaṁ pajānāti; so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya, vijjam uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

Avijjāvāro

68. “**Sādhāvuso**”ti kho te bhikkhū āyasmato Sāriputtassa bhāśitam abhinanditvā anumoditvā, āyasmantam Sāriputtam uttarim paññam āpucchum: “Siyā panāvuso aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti? Siyā āvuso.

69. “**Yato** kho āvuso **ariyasāvako āsavañca pajānāti**, āsavasamudayañca pajānāti, āsavanirodhāñca pajānāti, āsavanirodhagāminim paṭipadañca pajānāti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam saddhamman”ti.

70. “**Katamo** panāvuso **āsavo**,³ katamo āsavasamudayo, katamo āsavanirodho, katamā āsavanirodhagāminī paṭipadā”ti? **Tayo** ’me āvuso **āsavā: kāmāsavo bhavāsavo avijjāsavo**. **Avijjāsamudayā āsavasamudayo**. Avijjānirodhā āsavanirodho. Ayameva ariyo aṭṭhaṅgiko maggo āsavanirodhagāminī paṭipadā; seyyathīdaṁ, sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsatī sammāsamādhi.

71. “**Yato** kho āvuso **ariyasāvako evam āsavarī pajānāti**, evam āsavasamudayaṁ pajānāti, evam āsavanirodhām pajānāti, evam āsavanirodhagāminim paṭipadam pajānāti; so sabbaso rāgānusayam pahāya, paṭighānusayam paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayam samūhanitvā, avijjam pahāya, vijjam uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti. Ettāvatāpi kho āvuso ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, **āgato imam saddhamman**”ti.

Āsavavāro

“Idamavoca āyasmā **Sāriputto**. Attamanā te bhikkhū āyasmato Sāriputtassa bhāśitam **abhinandun**”ti.

Sammādiṭṭhisuttaṁ navamam.

(Phāsu Vihāra in K. L. 25-11-03.)

¹ f. Ignorance.

² Aññāṇa: nt. [a + ñāṇa]: Ignorance; not knowing. 不知道。

³ The which flows (out or on to) outflow & influx.

(M.10.) Satipaṭṭhānasuttaṁ

1. Evarṁ me sutam. Ekam samayam Bhagavā Kurūsu viharati Kammāssadammaṁ nāma Kurūnam nigamo. Tatra¹ kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. Ekāyano² ayam bhikkhave maggo sattānam visuddhiyā,³ sokapariddavānam⁴ samatikkamāya,⁵ dukkhadomanassānam⁶ atthagamāya,⁷ ñāyassa⁸ adhigamāya,⁹ nibbānassa¹⁰ sacchikiriyāya,¹¹ yadidam¹² cattāro satipaṭṭhānā.¹³
Uddesavāro¹⁴²

3. “Katame cattāro? Idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā¹⁵ vineyya¹⁶ loke abhijjhādomanassam.¹⁷ Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. Citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. Dhumesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

Kāyānupassanā Satipaṭṭhānam³

Ānāpānapabbam¹⁸

4. Kathañca bhikkhave bhikkhu kāye kāyānupassī¹ viharati? Idha bhikkhave bhikkhu araññagato

¹ adv. There. 在那裏。

² Eka + ayana: Leading to one goal, direct way or leading to the goal as the one & only way (magga); the way of Nirvana, the only true to salvation; this is the sole road; the direct path. 這條道路唯一目標導向涅槃，單一道路。

³ f. Purity, holiness, rectitude, correctness; purification. 純淨，純潔，純正，潔淨；純化，清淨。

⁴ Soka: Grief, sorrow, mourning. / + parideva: Sorrow and lamentation. 悲哀和悲叹。

⁵ adj. Passing beyond, overcoming; surmounting. 超越。

⁶ Dukkha + domanassa: Refers to an unpleasant state of mind & body; pain and grief. 苦和悲伤。

⁷ Atthaṅgacchatī: ger. To disappear, to go out of existence, to vanish; setting down; extinction; disappearance. 滅絕。

⁸ Method, truth, system; fitness, right manner, propriety, right conduct; the true way. 真理的道路。（智慧）

⁹ Attainment, acquisition; knowledge, information. 達到，知道，成就。

¹⁰ nt. “To blow.”

¹¹ f. Realization, experiencing; realist. 領悟，經歷，現實主義者，現證。

¹² yadidam : yad + idam: nt. “As that,” which is this (the following); namely. 亦即；換句話說。

¹³ Sati: f. Memory, recognition, consciousness; intentness of mind, wakefulness of mind, mindfulness, alertness, lucidity of mind, self-possession, conscience, self-consciousness. / + paṭṭhana: Intent contemplation and mindfulness, earnest thought, application of mindfulness. / = The four foundations of mindfulness.

¹⁴ Uddesa: Pointing out, setting forth, proposition, exposition, indication, programme. / + vara: Turn, occasion, time, opportunity. 時機。/ = 總說。

¹⁵ Ātapiṇ: adj. Ardent, zealous, strenuous, active. 奮發的。/ Sampajana: adj. Thoughtful, mindful, attentive, deliberate. 正知。/ Satimant: adj. Mindful, thoughtful, contemplative, pensive. 正念。（正智或覺察的人）

¹⁶ vineyya ger. To remove, put away, give up; having put away. 移動，拋棄；收好了，安住，去除。

¹⁷ Loka: In this world, among men, here. / Abhijjha: f. Covetousness. / + domanassa: Covetousness and discontent. 亂要；貪婪的和悲。

¹⁸ Ānapanā: nt. Inhaled & exhaled breath, inspiration & respiration. 呼吸。/ + pabba: nt. Section, division, part. / = Breathing of section. 觀呼吸章。（安般念）

vā rukkhamūlagato vā suññāgāragato² vā nisīdati,³ pallaṅkaṁ ābhujitvā,⁴ ujuṁ kāyam panidhāya,⁵ parimukham satim upaṭṭhapetvā.⁶ So sato va assasati, sato passasati. Dīgham vā assasanto: ‘dīgham assasāmī’ti pajānāti, dīgham vā passasanto: ‘dīgham passasāmī’ti pajānāti. Rassam⁸ vā assasanto: ‘rassam assasāmī’ti pajānāti, rassam vā passasanto: ‘rassam passasāmī’ti pajānāti.⁹ ‘Sabbakāyapaṭisaṁvedī assasissāmī’ti¹⁰ sikkhati, ‘sabbakāyapaṭisaṁvedī passasissāmī’ti¹¹ sikkhati. ‘Passambhayam¹² kāyasaṅkhāram assasissāmī’ti¹³ sikkhati, ‘passambhayam kāyasaṅkhāram passasissāmī’ti sikkhati.¹⁴ Seyyathāpi bhikkhave dakkho¹⁵ bhamakāro¹⁶ vā bhamakārantevāsī vā dīgham vā añchanto:¹⁷ ‘dīgham añchāmī’ti¹⁸ pajānāti, rassam vā añchanto: ‘rassam añchāmī’ti¹⁹ pajānāti. Evameva kho bhikkhave bhikkhu dīgham vā assasanto: ‘dīgham assasāmī’ti pajānāti, dīgham vā passasanto: ‘dīgham passasāmī’ti pajānāti. Rassam vā assasanto: ‘rassam assasāmī’ti pajānāti, rassam vā passasanto: ‘rassam passasāmī’ti pajānāti. ‘Sabbakāyapaṭisaṁvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṁvedī passasissāmī’ti sikkhati. ‘Passambhayam kāyasaṅkhāram assasissāmī’ti sikkhati, ‘passambhayam kāyasaṅkhāram passasissāmī’ti sikkhati.

5. Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati; ajjhatabahiddhā²⁰ vā kāye kāyānupassī viharati. Samudayaḍhammānupassī vā kāyasmīm viharati, vayaḍhammānupassī²¹ vā kāyasmīm viharati; samudayavayaḍhammānupassī vā kāyasmīm viharati.

¹ Kaya: Group, heap, collection, aggregate, body. / + anupassin: adj. Viewing, observing, realizing. 觀察力，敏銳的。/ + Kaye: Contemplating body as an accumulation, on which follows the description of this aggregate: “He sees that the body is clothed in skin, full of all kinds of dirty matter, and that in this body there are hair, nails, teeth.” 它觀看著身體，身體是被皮膚包住，身體的內層是全部的不淨，包括頭髮，指甲和牙齒。（觀身爲身或觀身不淨）

² Arañña: nt. Forest. / Gone to the forest. / Rukkha: A tree. / The foot of a tree. / Suñña: adj. Empty, uninhabited. / + agarā: An empty place, an uninhabited spot, solitude. / An empty place or hut. / + gata: pp. Gone, gone away, arrived at, directed to.

³ pre. To sit down, to be seated, to sit, to dwell. 坐下。

⁴ Pallaṅka: Sitting cross-legged. / + abhujati: ger. “To bend (the legs) in crosswise. 盤腿。

⁵ Uju & ujju: adj. Straight, direct. / Panidhati: ger. To put forth, put down to, apply, direct, intend. 設立。/ = Uju kayam panidhaya: In the direction of, towards; established. 朝向這領域；設立（姿式）。

⁶ Parimukha: adj./ adv. Facing, in front; before. / Upaṭṭhahati: caus & ger. To stand out or forth, to appear, to arise, occur, to be present. / = Parimukham satim upaṭṭhapheti: Set up his memory in front (of the object of thought), to set ones mindfulness alert. 設立或設置；在它的臉前深切注意著。（當下）

⁷ Assasati: pre. To breathe out, to exhale. / Passasati: pre. To breathe in, to inhale. 呼出和吸進。

⁸ Digha: adj. Long. / Breathing in long. 正在吸進長的氣。/ Rassa: adj. Short. / I breathe in short. 我吸進短的氣。

⁹ pre. To know, find out, come to know, understand, distinguish. 它知道。

¹⁰ Sabba + kaya + paṭisamvedin: adj. Experiencing, feeling, enjoying or suffering. 體驗。/ =

I shall breathe in experiencing the whole body (of breath). 我將經驗到或覺知全部吸進氣的過程。

¹¹ I shall breathe out experiencing the whole body (of breath). 我將經驗到或覺知全部呼出氣的過程。

¹² caus, ppr. To calm down, quiet, allay. 做出使平靜或使緩和。（我應當平靜（氣息的）身行而呼氣）

¹³ I shall breathe in tranquillizing the bodily formation. 我將吸進氣的時候形成身體的寧靜。

（我應當平靜（氣息的）身行而吸氣）（身體和呼吸）

¹⁴ pre. To learn, to train oneself. 它訓練。

¹⁵ adj. Dexterous, skilled, handy, able, clever. 熟練的。

¹⁶ Bhama + kara: m. A turner. 鏟床匠或車床師。/ +

ante + vasika: One who lives in; lodges or lives with his master or teacher, a pupil. 它的學徒。

¹⁷ Añchatati: ppr. To pull, drag, pull along, to turn on a lathe. 旋動。

¹⁸ I make a long turn. 我做長的旋動。

¹⁹ I make a short turn. 我做短的旋動。

²⁰ Ajjhattam: adv. Interior, personal, inwardly. 內部地。/ Bahiddha: adv. Outside, outward, outwardly. 外在地。

²¹ Samudaya: Rise, origin. (生起現象) / Vaya: Loss, want, expense; decay. (壞滅現象)

‘Atthi kāyo’ti¹ vā panassa sati paccupatthitā² hoti yāvadeva³ nānamattāya patissati mattāya.⁴ Anissito⁵ ca viharati, na ca kiñci loke upādiyati.⁶ Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

Iriyāpathapabbam⁷⁴

6. Puna ca param bhikkhave bhikkhu gacchanto vā: ‘gacchāmī’ti⁸ pajānāti; thito vā: ‘thitomhī’ti⁹ pajānāti; nisutto vā: ‘nisinnomhī’ti¹⁰ pajānāti; sayāno vā: ‘sayānomhī’ti¹¹ pajānāti; yathā yathā¹² vā panassa kāyo panihito¹³ hoti, tathā tathā¹⁴ nam pajānāti.

7. Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati; ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmīm viharati, vayadhammānupassī vā kāyasmīm viharati; samudayavayadhammānupassī vā kāyasmīm viharati. ‘Atthi kāyo’ti vā panassa sati paccupatthitā hoti yāvadeva nānamattāya patissatimattāya. Anissito ca viharati, na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

Sampajaññapabbam¹⁵⁵

8. Puna ca param bhikkhave bhikkhu abhikkante paṭikkante¹⁶ sampajānakārī¹⁷ hoti; ālokite vilokite¹⁸ sampajānakārī hoti; sammiñjite pasārite¹⁹ sampajānakārī hoti; sīghātipattacīvara-dhāraṇe¹ sampajānakārī hoti; asite pīte khāyite sāyite² sampajānakārī hoti; uccārapassāvakamme³ sampajānakārī hoti; gate thite nisinne sutte jāgarite bhāsite tuṇhībhāve⁴ sampajānakārī hoti.

¹ There is a body. 這是身體。（有身）

² pp. To stand up before, to be present; simply established. 很簡單地描述或設立。

³ Yavad + eva: adv. As much as it is (in extent). 在這範圍或程度。

⁴ Paṭissati: f. Mindfulness, remembrance, memory. / + matta: adj. By measure, as far as the measure goes. 估量，程度。（為了達到那種的程度）

⁵ A + nissita: adj. Unsupported, not attached, free, emancipated; independent. 不執著或不受約束的。

⁶ pre. To take hold of, to grasp, cling to, show attachment (to the world). / = Not clinging to anything in the world. 在世間不執取任何東西。

⁷ Iriya + patha: f. Way of deportment; mode of movement; good behaviour; the four postures. 四種姿勢或四種威儀。

⁸ pre. To go, to be in motion, to move, to go on; I am walking. 我正在行走。

⁹ pre. To stand, stand up, to be standing; I am standing. 我正站立著。

¹⁰ pre. To sit down, to be seated, to sit, to dwell; I am sitting. 我正坐著。

¹¹ pre. To lie down; I am lying down. 我正在躺著。

¹² adv. As, like, in relation to, after (the manner of); in this. 這裏。

¹³ pp. Applied, directed, intent, bent on, well directed, controlled. 導演；下決心；將注意力轉向四種身體的動作。（無論身體處在那一種姿勢）

¹⁴ adv. So, thus (and not otherwise), in this way, likewise; in there. 那裏。

¹⁵ Sampajañña: nt. Attention, consideration, discrimination, comprehension, circumspection; full awareness. 需要考慮的事。完全地察覺。（正知或明覺=目的，適當，範圍，清楚。）

¹⁶ Abikkanta: ppr. Gone forward, gone out, gone beyond; when going forward. / Patikkanta: ppr. Gone back from, returned; when returning. 當它向前的時候。（向前進和往後退）當它返回或後退的時候。

¹⁷ Sampajana + karin: Acting with consideration or full attention; who acts full awareness. 完全地察覺那種的舉動。（正知）

¹⁸ Ālokita: nt. Looking before, looking at, looking forward; when looking ahead. /

Vilokita: nt. Looking behind or backward; when looking away.

¹⁹ Sammiñjita: pp. Bent back; when flexing his limbs.（伸出） / Pasarita: pp. Stretched out; when extending his limbs.（伸進）

9. **Iti** ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati; ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmīm viharati, vayadhammānupassī vā kāyasmīm viharati; samudayavayadhammānupassī vā kāyasmīm viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti **yāvadeva** nāṇamattāya patissati mattāya. Anissito ca viharati, na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

Paṭikkūlamanasikārapabbarī⁵ ⁶

10. Puna ca param bhikkhave bhikkhu imameva **kāyam** uddham pādatalā⁶ adho kesamatthakā,⁷ tacapariyantam⁸ pūraṁ nānappakārassa⁹ **asucino** paccavekkhati:¹⁰ “**Atthi imasmiṁ kāye** kesā lomā nakhā dantā taco marīṣam¹¹ nahāru atṭhi atṭhimiñjam¹² vakkam hadayaṁ yakanam kilomakam pīhakam papphāsam¹³ antam antaguṇam udariyam karīsam pittam¹⁴ semham pubbo lohitam sedo medo assu¹⁵ vasā kheļo siṅghānikā lasikā muttan”ti.¹⁶

Seyyathāpi bhikkhave ubhatomukhā mūtoḷī¹⁷ pūrā nānāvihitassa dhaññassa¹⁸ **seyyathīdam**: sālīnam vīhīnam muggānam māsānam tilānam taṇḍulānam,¹⁹ tamenam cakkhumā puriso muñcivtā¹

¹ Saṅghaṭi: f. One of the three robes of a Buddhist. / + patta: nt. A bowl. / + civara: nt. The (upper) robe of a Buddhist mendicant. / + dharāṇa: nt. Wearing. / = When wearing his robes and carrying his outer robe and bowl. 當它穿著袈裟和拿著它的外衣及鉢的時候。

² Asita: pp. Having eaten, eating. / Pita: pp. Having drunk. / Khayita: pp. Eaten, or having eaten; consumed. / Sayita: pp. Having tasted, tasting. 吃，喝，咀嚼，嚐味。

³ Uccara: Feces. 大便。 / Passava: Urine. / = When defecating and urinating. 當它正在大便和小便的時候。

⁴ Gata: pp. When walking. / Thita: pp. When standing. / Nisinna: pp. When sitting. / Sutta: pp. When falling asleep. / Jagarita: pp. When waking up. / Bhasita: pp. When talking. / Tuṇhi: pp. When keeping silent. / + bhava: Silence, attitude of consent. 當它正在保持沈默的時候。

⁵ Paṭikkūla: nt. Loathsone, impurity. 討厭的。 / Foulness - The Bodily Parts. 身體的汙穢章（不淨觀）。

⁶ Uddham & uddha: indeci. Up, aloft, on top, above. / Pada + tala: The sole of the foot. 腳底。 / = Up from the soles of the feet. 從上直到腳底。

⁷ Adho: adv. Below. / Kesa: The hair of the head. / + matthaka: The head, top, summit. / = Down from the top of the hair. 從下直到頭髮。

⁸ Taca & taco: nt. Skin, hide. / + pariyanta: adj. Bounded by, limited by. / = Bounded by skin. 被皮膚包紮著。

⁹ Pūra: adj. Full. / Nana + ppakara: Various, manifold. 各種各樣的。 / Asuci: adj. Not clean, impure, unclean. 不淨。

¹⁰ pre. To look upon, consider, review, realize, contemplate; reviews. 檢查或思惟。

¹¹ Kesa: f. Head-hairs. 頭髮。 / Loma: f. Body-hairs. 身毛。 / Nakha: f. Nails. 指甲。 / Danta: f. Teeth. 牙齒。 / Taca: nt. Skin. 皮膚。 / Mamsa: nt. Flesh. 肌肉。

¹² Naharu: Sinews. 筋腱。 / Atṭhi: nt. Bones. 骨骼。 / Atṭhi + miñja: nt. Bone-marrow. 骨髓。

¹³ Vakka: nt. Kidneys. 腎臟。 / Hadaya: nt. Heart. 心臟。 / Yakana: nt. Liver. 肝臟。 / Kilomaka: nt. Diaphragm. 橫隔膜或肋膜。 / Pihaka: nt. Spleen. 脾臟。 / Papphasa: nt. Lungs. 肺臟。

¹⁴ Anta: nt. Large intestines. 大腸。 / Antaguṇa: nt. Small intestines. 小腸。 / Udariya: nt. Contents of the stomach. 胃或胃中物。 / Karisa: nt. Feces. 糞便。 / Pitta: nt. Bile. 膽汁。

¹⁵ Semha: nt. Phlegm. 粘液或痰。 / Pubba: m. Pus. 腫汁。 / Lohita: nt. Blood. 血。 / Seda: nt. Sweat. 汗水。 / Meda: nt. Fat. 脂肪。 / Assu: f. Tears. 淚液。

¹⁶ Vasa: f. Grease. 油脂。 / Kheļo: m. Spittle. 唾液。 / Siṅghānika: f. Snot. 鼻涕。 / Lasika: f. Oil of the joints. 關節滑液。 / Mutta: nt. Urine. 尿液。

¹⁷ Ubhato + mukha: An opening at both ends. 兩端開口。 / Mūtolī: A bag. 袋子。

¹⁸ nt. Grain. 穀物。

¹⁹ Sali: Hill rice. 堆米或粳米。 / Vihi: Red rice. 米或紅米。 / Mugga: Beans. 綠豆或豆子。 / Masa: Peas. 豌豆或豆。 / Tila: nt. Millet. 粟或芝麻。 / Taṇḍula: White rice. 白米或精米。

paccavekkheyya: “Ime sālī, ime vīhī, ime muggā, ime māsā, imetilā, ime taṇḍulā”ti.
 Evameva kho bhikkhave **bhikkhu** imameva kāyam uddham pādatalā adho kesamatthakā tacapariyantam pūram nānappakārassa asucino **paccavekkhati**: “Atthi imasmim kāye kesā lomā nakhā dantā taco mar̄sam nahāru atṭhi atṭhimiñjam vakkam hadayam yakanam kilomakanam pīhakam papphāsam antam antaguṇam udariyam kar̄sam pittam semham pubbo lohitam sedo medo assu vasā kheļo siṅghānikā lasikā muttan”ti.

11. **Iti** ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati; ajjhatabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati; samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupatthitā hoti; yāvadeva nānamattāya patissati mattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

Dhātumanasikārapabbam²⁷

12. Puna ca param bhikkhave **bhikkhu** imameva kāyam yathāthitam yathāpañihitam³ **dhātuso** paccavekkhati: “Atthi imasmim kāye paṭhavīdhātu⁴ āpodhātu⁵ tejodhātu⁶ vāyodhātū”ti.⁷
Seyyathāpi bhikkhave dakkho **goghātako** vā goghātakantevāsī⁸ vā **gāvīm**⁹ vadhitvā¹⁰ cātummahāpathe¹¹ bilaso pativibhajitvā¹² nisinno assa.
 Evameva kho bhikkhave bhikkhu imameva kāyam yathāthitam yathāpañihitam dhātuso paccavekkhati: “Atthi imasmim kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātū”ti.

13. **Iti** ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati; ajjhatabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati; samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupatthitā hoti; yāvadeva nānamattāya patissati mattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

Navasīvathikāpabbam¹³⁸

¹ ger. To open. 打開。

² Dhātu: f. Element. 元素。（界，四大）

³ Yatha + ṭhita: adv. Such & such, as they are, as they were; however it is placed. 無論如何被擺置。/
 + Pañihita: pp. To put forth, put down to, apply; however disposed. 無論如何被排列。

⁴ Paṭhavi: f. The earth element. 地元素。

⁵ Āpa & apo: nt. The fluid element, the essential element in water; the water element. 水元素。

⁶ Teja & tejo: nt. The fire element. 火元素。

⁷ Vayo: nt. The air or wind element. 風元素。

⁸ Go + ghata: m. A butcher. 屠夫。/+ Ante + vasin: One who lives in; lives with his master or teacher. 它的學徒。

⁹ f. A cow. 牛。

¹⁰ ger. Killed. 屠宰了。

¹¹ Catu + mahapatha: num. Consisting of the four great elements or at the crossroads. 四大交叉路。（十字路口）

¹² Bilaso: adv. Bit by bit. 小塊。/ Pativibhajati: ger. To divide off, to divide into (equal) parts. 劃分。/=

It cut up into pieces. 將牠切成肉塊。

¹³ Nava: num. Nine. / + sivathika: f. A cemetery, place where dead bodies are thrown to rot away.

The Nine Charnel Ground Contemplation. 九種墳場觀或九種屍體觀。

14. Puna ca param bhikkhave **bhikkhu** seyyathāpi passeyya **sarīram**¹ sīvathikāya chadditam,² ekāhamatam vā dvīhamatam vā tīhamatam³ vā **uddhumātakam** **vinīlakam** **vipubbakajātam**.⁴ So imameva kāyam upasamharati:⁵ “Ayampi kho kāyo evam dhammo evam bhāvī evam anatīto”ti.⁶

15. **Iti** ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati; ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmīm viharati, vayadhammānupassī vā kāyasmīm viharati; samudayavayadhammānupassī vā kāyasmīm viharati. ‘Atthi kāyo’ti vā panassa sati paccupatthitā hoti; yāvadeva nānamattāya patissati mattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

16. Puna ca param bhikkhave **bhikkhu** seyyathāpi passeyya **sarīram** sīvathikāya chadditam, **kākehi** vā **khajjamānam** kulalehi vā khajjamānam gijjhehi vā khajjamānam supānehi vā khajjamānam sigālehi vā khajjamānam vividhehi vā pānakajātehi⁷ khajjamānam.⁸ So imameva kāyam upasamharati: “Ayampi kho kāyo evam dhammo evam bhāvī evam anatīto”ti.

17. **Iti** ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati; ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmīm viharati, vayadhammānupassī vā kāyasmīm viharati; samudayavayadhammānupassī vā kāyasmīm viharati. ‘Atthi kāyo’ti vā panassa sati paccupatthitā hoti yāvadeva nānamattāya patissatimattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

18. Puna ca param bhikkhave **bhikkhu** seyyathāpi passeyya **sarīram** sīvathikāya chadditam, **aṭṭhikasaṅkhalikam**⁹ **samaṁsalohitam**¹⁰ nahārusambandham.¹¹ So imameva kāyam upasamharati: “Ayampi kho kāyo evam dhammo evam bhāvī evam anatīto”ti.

19. **Iti** ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati; ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmīm viharati, vayadhammānupassī vā kāyasmīm viharati; samudayavayadhammānupassī vā kāyasmīm viharati. ‘Atthi kāyo’ti vā panassa sati paccupatthitā hoti yāvadeva nānamattāya patissati mattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

¹ nt. A dead body, a corpse. 尸體。

² pp. Thrown out, vomited. 被丟棄的。

³ Eka: adj. One. / Dvi: num. Two. / Ti: num. Three. / + aha: Only one day. / + mata: pp. Dead. / = One, two, or three day dead. 死後經過一天。

⁴ Uddhumata: adj. Swollen, bloated, puffed up. 膨脹的。/ Vinilaka: adj. Of a bluish-black (purple) colour, discoloured; livid. 變色或黑青色。/ Vipubbaka: adj. Full of corruption or matter, festering (said of a dead body); oozing matter. 生出流膿或腐爛。

⁵ pre. To collect, bring together, heap up; to compares. 作比較。

⁶ Evam: adv. So, thus, in this way, either referring to what precedes or what follows. / + dhamma: nt. The same nature. 具有同樣的特性。/ + Bhavin: adj. Going to be; it will be like that. 它將會變成那樣。/ + An + atita: adj. Not free from; it is not exempt from that fate. 這是無法避免的。

⁷ Kaka: The crow. 烏鴉。/ Kulala: A hawk. 老鷹。/ Gijjha: m. A vulture. 被禿鷹群。/ Supaṇa: A dog. / Sigala: A jackal. 豺。/ Vividha: adj. Various, kinds. 各種各類的。/ Pañaka: nt. worm. 蟲。

⁸ ppr. To chew, bite, eat; being devoured. 狼吞虎嚥地吃。

⁹ Aṭṭhi + saṅkhalika: nt. A chain of bones, a skeleton. 整串的骨頭或夾住骸骨。

¹⁰ Sa + mama + lohita: With flesh and blood. 有一些血和肌肉。

¹¹ Naharu & nharu: Occupies the place between soft flesh and bone. 依靠筋腱。/ + sambandha: Connection, tie. / = Held together with sinews. 依靠筋腱而連結在一起。

20. Puna ca param bhikkhave **bhikkhu** seyyathāpi passeyya **sarīram** sīvathikāya chadditam, atthikasañkhalikam **nimmamsalohitamakkhittam**¹ nahārusambandham. So imameva kāyam upasamharati: “Ayampi kho kāyo evam dhammo evam bhāvī evam anatīto”ti.
21. **Iti** ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati; ajjhatabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati; samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭhitā hoti; yāvadeva nānamattāya patissati mattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.
22. Puna ca param bhikkhave **bhikkhu** seyyathāpi passeyya **sarīram** sīvathikāya chadditam, atthikasañkhalikam **apagatamañsalohitam**² nahārusambandham. So imameva kāyam upasamharati: “Ayampi kho kāyo evam dhammo evam bhāvī evam anatīto”ti.
23. **Iti** ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati; ajjhatabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati; samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭhitā hoti; yāvadeva nānamattāya patissati mattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.
24. Puna ca param bhikkhave **bhikkhu** seyyathāpi passeyya **sarīram** sīvathikāya chadditam, atthikāni apagatasambandhāni³ disā vidisāsu **vikkhittāni**,⁴ aññena⁵ hatthaṭhikam aññena pādaṭhikam aññena jaṅghaṭhikam aññena ūratṭhikam aññena kaṭaṭhikam aññena piṭṭhikanṭakam aññena sīsakaṭāham.⁶ So imameva kāyam upasamharati : “Ayampi kho kāyo evam dhammo evam bhāvī evam anatīto”ti.
25. **Iti** ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati; ajjhatabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati; samudayavayadhammānupassī vā kāyasmim viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭhitā hoti; yāvadeva nānamattāya patissati mattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.
26. Puna ca param bhikkhave **bhikkhu** seyyathāpi passeyya **sarīram** sīvathikāya chadditam, atthikāni **setāni**⁷ sañkhavaṇṇūpanibhāni.⁸ So imameva kāyam upasamharati: “Ayampi kho kāyo

¹ Ni + mamsa: Without flesh. / + lohita: nt. A blood. / + makkheti: pp. To smear, paste, soil, anoint. 塗抹。/ = A fleshless smeared with blood. 沒有肉而只有沾有血的骸骨。

² Apagata: Without, having lost. / = A skeleton without flesh and blood. 沒有血肉的骸骨。

³ Apagata + sambandha: Disconnected bones. 支離破碎的骨頭。

⁴ Disa: f. Direction. / Vidisa: f. An intermediate point of the compass. 在各處。/

Vikkhitta: pp. Upset, perplexed, mentally upset. 使散佈在各處。

⁵ pron. This one, that one. 這一，那一。

⁶ Hattha: Hand. = A hand bone. 手骨頭。/ Pada: The foot. = A food bone. 腳骨頭。/ Jaṅgha: f. The lower leg. = A lower leg. 小腿骨頭。/ ūra: The thigh. = A thigh bone. 大腿骨頭。/ Kaṭa: The hip. = A hip bone. 臀部骨頭。/ Piṭṭhi: nt. Back, hind part. / + kaṇṭaka: A bone, fish-bone. = A back bone. 背骨頭。/ Sisa + kaṭaha: nt. A skull. = The head bone. 頭蓋骨頭。

⁷ adj. White. 白色。

⁸ Sañkha + vaṇṇa: Pearl-white. 珍珠色。/ + upanibha: adj. Somewhat like. 有點兒像。/ =The colour of shells. 變成貝殼顏色。

evaṁ dhammo evam bhāvī evaṁ anatīto”ti.

27. **Iti** ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati; ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmīm viharati, vayadhammānupassī vā kāyasmīm viharati; samudayavayadhammānupassī vā kāyasmīm viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭhitā hoti; yāvadeva nāṇamattāya patissati mattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

28. Puna ca param bhikkhave **bhikkhu** seyyathāpi passeyya **sarīram** sīvathikāya chadditam, atthikāni **puñjakitāni**¹ terovassikāni.² So imameva kāyam upasamharati: “Ayampi kho kāyo evam dhammo evam bhāvī evaṁ anatīto”ti.

29. **Iti** ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati; ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmīm viharati, vayadhammānupassī vā kāyasmīm viharati; samudayavayadhammānupassī vā kāyasmīm viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭhitā hoti; yāvadeva nāṇamattāya patissati mattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

30. Puna ca param bhikkhave **bhikkhu** seyyathāpi passeyya **sarīram** sīvathikāya chadditam, atthikāni **pūtīni**³ cuṇṇakajātāni.⁴ So imameva kāyam upasamharati: “Ayampi kho kāyo evam dhammo evam bhāvī evaṁ anatīto”ti.

31. **Iti** ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati; ajjhattabahiddhā vā kāye kāyānupassī viharati. Samudayadhammānupassī vā kāyasmīm viharati, vayadhammānupassī vā kāyasmīm viharati; samudayavayadhammānupassī vā kāyasmīm viharati. ‘Atthi kāyo’ti vā panassa sati paccupaṭhitā hoti yāvadeva nāṇamattāya patissati mattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.

Vedanānupassanāsatipatthānam⁵⁹

32. Kathañca bhikkhave bhikkhu **vedanāsu vedanānupassī**⁶ viharati? Idha bhikkhave **bhikkhu sukham** vedanam vediyamāno: “Sukham vedanam vediyāmī”ti⁷ pajānāti, **dukkham** vedanam vediyamāno: “Dukkham vedanam vediyāmī”ti⁸ pajānāti; **adukkhamasukham** vedanam vediyamāno: “Adukkhamasukham vedanam vediyāmī”ti⁹ pajānāti. **Sāmisam**¹⁰ vā sukham vedanam vediyamāno: “Sāmisam sukham vedanam vediyāmī”ti pajānāti, **nirāmisam**¹¹ vā sukham vedanam vediyamāno:

¹ Puñja + kita: Heaped up, heaped together. 堆積。

² adj. Lasting over or beyond a year (or season), a year old; more than a year old. 經過一年以上的。

³ adj. Putrid, stinking, rotten. 腐爛的。

⁴ Cuṇṇaka + jata: adj. Reduced to powder; crumbled to dust. 變成灰，化成烏有。

⁵ Contemplation of Feeling. 觀察受或觀受無常。

⁶ Vedana: f. Feeling, sensation. / = On the evils of the sensations; contemplating feelings as feelings.

在感覺上注視著感覺。（觀受為受或觀受是苦）

⁷ Sukha: adj. Agreeable, pleasant, blest. / = I feel a pleasant feeling. 我感覺快樂的感受。（我感到樂受）

⁸ Dukkha: adj. Unpleasant, painful, causing misery. / = I feel a painful feeling. 我感覺痛苦的感受。（我感到苦受）

⁹ I feel a neither-painful-nor-pleasant feeling. 我感覺不苦不樂的感受。（我感到不苦不樂受）

¹⁰ adj. Holding food; fleshly carnal; A worldly. 世俗的或世間的。（物質或有愛染）

¹¹ adj. Having no meat or prey; free from sensual desires, disinterested, not material; spiritual; an unworldly. 沒有世俗的或世間的。（精神或有愛染）

“Nirāmisam sukham vedanam vediyāmī”ti pajānāti; sāmisam vā dukkham vedanam vediyamāno: “Sāmisam dukkham vedanam vediyāmī”ti pajānāti, nirāmisam vā dukkham vedanam vediyamāno: “Nirāmisam dukkham vedanam vediyāmī”ti pajānāti; sāmisam vā adukkhamasukham vedanam vediyamāno: “Sāmīsam adukkhamasukham vedanam vediyāmī”ti pajānāti, nirāmisam vā adukkhamasukham vedanam vediyamāno: “Nirāmisam adukkhamasukham vedanam vediyāmī”ti pajānāti.

33. **Iti** ajjhattam vā **vedanāsu** vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati; ajjhattabahiddhā vā vedanāsu vedanānupassī viharati. Samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati; samudayavayadhammānupassī vā vedanāsu viharati. ‘Atthi vedanā’ti vā panassa sati paccupatthitā hoti; yāvadeva nānamattāya patissati mattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evaṁ kho bhikkhave **bhikkhu** vedanāsu vedanānupassī viharati.

Cittānupassanāsatipaththānam¹ ¹⁰

34. Kathañca bhikkhave bhikkhu **citte cittānupassi²** viharati? Idha bhikkhave **bhikkhu sarāgam³** vā cittam: “Sarāgam cittan”ti pajānāti, **vītarāgam** vā cittam: “Vītarāgam cittan”ti pajānāti. **Sadosam** vā cittam: “Sadosam cittan”ti pajānāti, **vītadosam** vā cittam: “Vītadosam cittan”ti pajānāti. **Samoham** vā cittam: “Samoham cittan”ti pajānāti, **vītamoham** vā cittam: “Vītamoham cittan”ti pajānāti. **Saṅkhittam** vā cittam: “Saṅkhittam cittan”ti pajānāti, **vikkhittam⁴** vā cittam: “Vikkhittam cittan”ti pajānāti. **Mahaggatam** vā cittam: “Mahaggatam cittan”ti pajānāti, **amahaggatam⁵** vā cittam: “Amahaggatam cittan”ti pajānāti. **Sauṭṭaram** vā cittam: “Sauṭṭaram cittan”ti pajānāti, **anuttaram⁶** vā cittam: “Anuttaram cittan”ti pajānāti. **Samāhitam** vā cittam: “Samāhitam cittan”ti pajānāti, **asamāhitam⁷** vā cittam: “Asamāhitam cittan”ti pajānāti. **Vimuttam** vā cittam: “Vimuttam cittan”ti pajānāti, **avimuttam⁸** vā cittam: “Avimuttam cittan”ti pajānāti.

35. **Iti** ajjhattam vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati; ajjhattabahiddhā vā citte cittānupassī viharati. Samudayadhammānupassī vā cittasmīm viharati, vayadhammānupassī vā cittasmīm viharati; samudayavayadhammānupassī vā cittasmīm viharati. ‘Atthi cittan’ti vā panassa sati paccupatthitā hoti; yāvadeva nānamattāya patissati mattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evaṁ kho bhikkhave **bhikkhu** citte cittānupassī viharati.

¹ Contemplation of Mind. 觀心或看著心。（觀心無常或觀心爲心）

² Citta: nt. The heart (psychologically). / + anupassin: The critique of heart; on the evanescence of thought; contemplating mind as mind. 在思想上注視著心。（觀心爲心或觀心無常）

³ Sa: prefix. “with,” possessed of, having. / Vita: adj. Deprived of, free from, (being) without. / Raga: Excitement, passion. 貪欲。/ Dosa: Anger, ill-will, evil intention, wickedness, corruption, malice, hatred. 瞞恨。/ Moha: Stupidity, dullness of mind & soul, delusion, bewilderment, infatuation. 愚癡。

⁴ Sankhitta: pp. Concise; concentrated. 集中的。/ Vikkhitta: adj. Upset, perplexed, mentally upset, confused; as distracted. 散亂的。

⁵ Maha + ggata: adj. “Become great,” enlarged, extensive, lofty, very great. 廣大的。/ A + mahaggata: As unexalted. 不廣大的。

⁶ Sa + uttara: Having something above or higher, having a superior; beyond; surpassed. 有優越的或高尚的。/ An + uttara: Without a superior, unrivalled, unparalleled; as unsurpassrd. 沒有優越的或不高尚的。

⁷ Samahita: pp. Collected (of mind), settled, composed, firm, attention. 集中。/ A + samahita: As unconcentrated. 不集中。

⁸ Vimutta: pp. Freed, released, intellectually emancipated. 解脫。/ A + vimutta: As unliberated. 沒有解脫的。

Dhammānupassanāsatipatthānam¹

Nīvaranapabbam²¹¹

36. Kathañca bhikkhave bhikkhu dhammesu dhammānupassi³ viharati? Idha bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. Kathañca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu? Idha bhikkhave bhikkhu santam⁴ vā ajjhattam kāmacchandam:⁵ “Atthi me ajjhattam kāmacchando”ti pajānāti, asantam vā ajjhattam kāmacchandam: “Natthi me ajjhattam kāmacchando”ti pajānāti. Yathā⁶ ca anuppannassa kāmacchandassa uppādo hoti, tañca pajānāti, yathā ca uppānassa⁷ kāmacchandassa pahānam⁸ hoti, tañca pajānāti; yathā ca pahīnassa kāmacchandassa āyatim⁹ anuppādo hoti, tañca pajānāti. Santam vā ajjhattam byāpādam:¹⁰ “Atthi me ajjhattam byāpādo”ti pajānāti, asantam vā ajjhattam byāpādam: “Natthi me ajjhattam byāpādo”ti pajānāti. Yathā ca anuppannassa byāpādassa uppādo hoti, tañca pajānāti, yathā ca uppānassa byāpādassa pahānam hoti, tañca pajānāti; yathā ca pahīnassa byāpādassa āyatim anuppādo hoti, tañca pajānāti.

Santam vā ajjhattam thīnamiddham:¹¹ “Atthi me ajjhattam thīnamiddhan”ti pajānāti, asantam vā ajjhattam thīnamiddham: “Natthi me ajjhattam thīnamiddhan”ti pajānāti. Yathā ca anuppannassa thīnamiddhassa uppādo hoti, tañca pajānāti, yathā ca uppānassa thīnamiddhassa pahānam hoti, tañca pajānāti; yathā ca pahīnassa thīnamiddhassa āyatim anuppādo hoti, tañca pajānāti.

Santam vā ajjhattam uddhaccakukkuccam¹²: “Atthi me ajjhattam uddhaccakukkuccan”ti pajānāti, asantam vā ajjhattam uddhaccakukkuccam: “Natthi me ajjhattam uddhaccakukkuccan”ti pajānāti. Yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti, tañca pajānāti, yathā ca uppānassa uddhaccakukkuccassa pahānam hoti, tañca pajānāti; yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti, tañca pajānāti.

Santam vā ajjhattam vicikiccham¹³: “Atthi me ajjhattam vicikicchā”ti pajānāti, asantam vā ajjhattam vicikiccham: “Natthi me ajjhattam vicikicchā”ti pajānāti. Yathā ca anuppannāya vicikicchāya uppādo hoti, tañca pajānāti, yathā ca uppānāya vicikicchāya pahānam hoti, tañca pajānāti; yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti, tañca pajānāti.

37. Iti ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati; ajjhattabahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati; samudayavayadhammānupassī vā

¹ Contemplation of Mind-Objects. 觀著心的物件。（觀法無我）

² Nivaraṇa: nt. An obstacle, hindrance. 妨害物或障礙物。（業障）

³ Dhamma + anupassin: On the conditions of existence; contemplating mind-objects as mind-objects.
在存在的條件注意著存在的物件。（觀心為心或觀法無我）

⁴ ppr. To be; being, existing. 助動詞。（是）

⁵ Kama + cchanda: Excitement of sensual pleasure; wish for sensual enjoyment. 內心想要對肉欲的欲求。

⁶ adv. How? 如何？（透過什么方法）

⁷ Uppada: Coming into existence, appearance, birth. / An + uppada: “Not coming into existence.” /
Uppanna: pp. Born, reborn, arisen, produced. / An + uppanna: Not arisen;

⁸ nt. Giving up, leaving, abandoning, rejection. 被放棄或被減除。

⁹ adv. In the future. 未來。

¹⁰ Ill-will, malevolence. 惡意，瞋恨。

¹¹ Thina: nt. Stiffness, obduracy, stolidity, indifference. 頑固。/ +

middha: nt. Sloth & drowsiness, stolidity & torpor. 懶惰和遲鈍。（昏沈和睡眠）

¹² Uddhacca: nt. Over-balancing, agitation, excitement, distraction, flurry. 不安。/ + kukkucca: Remorse, scruple, worry. 後悔。/ = “Flurry or worry;” restlessness and remorse. 慌張和懊悔。（掉舉和追悔）

¹³ f. Doubt, perplexity, uncertainty. 懷疑。

dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti; yāvadeva nāñamattāya patissati mattāya. Anissito ca viharati, na ca kiñci loke upādiyati. Evam kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

Khandhapabbam¹¹²

38. Puna ca param bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasupādānakkhandhesu.² Kathañca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasupādānakkhandhesu? Idha bhikkhave bhikkhu: “Iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthagamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthagamo; iti saññā, iti saññāya samudayo, iti saññāya atthagamo; iti saṅkhārā, iti saṅkhārānam samudayo, iti saṅkhārānam atthagamo; iti viññānam, iti viññānassa samudayo, iti viññānassa atthagamo”ti.

39. Iti ajjhattarā vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati; ajjhattabahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati; samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti; yāvadeva nāñamattāya patissati mattāya. Anissito ca viharati, na ca kiñci loke upādiyati. Evam kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasupādānakkhandhesu.

Āyatana-pabbam³¹³

40. Puna ca param bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu⁴ ajjhattikabāhiresu āyatanesu.⁵ Kathañca bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu? Idha bhikkhave bhikkhu cakkhuñ ca⁶ pajānāti, rūpe⁷ ca pajānāti; yañca tadubhayam⁸ patīcca⁹ uppajjati samyojanam,¹⁰ tañca pajānāti. Yathā¹¹ ca anuppannassa samyojanassa uppādo hoti, tañca pajānāti, yathā ca anuppannassa samyojanassa pahānam hoti, tañca pajānāti; yathā ca pahīnassa samyojanassa āyatim anuppādo hoti, tañca pajānāti.

Sotañca¹² pajānāti, sadde¹³ ca pajānāti; yañca tadubhayam patīcca uppajjati samyojanam, tañca pajānāti. Yathā ca anuppannassa samyojanassa uppādo hoti, tañca pajānāti, yathā ca anuppannassa samyojanassa pahānam hoti, tañca pajānāti; yathā ca pahīnassa samyojanassa āyatim anuppādo hoti, tañca pajānāti. Ghānañca¹⁴ pajānāti, gandhe¹ ca pajānāti; yañca tadubhayam patīcca uppajjati

¹ The Five Aggregates. 五個聚集體。（五蘊）

² Pañca + upadana + kkhanda: The factors of the “fivefold clinging to existence;” the five aggregates affected by clinging. 傾向於執取五個聚集物。（五取蘊）

³ The Six Bases. 六處。

⁴ num. Six.

⁵ nt. Sphere of perception or sense in general, object of thought, sense-organ & object; relation, order; bases. 感官的認知；入口或基地。（處）

⁶ nt. The eye. 眼睛。（眼根）

⁷ nt. Forms. 物質。（色塵）

⁸ Tad + ubhaya: Both, twofold. 這兩者。

⁹ ger. Grounded on, on account of, concerning, because; dependent. 依賴或從屬。（緣）

¹⁰ nt. Bond, fetter. 聯結，聯繫。

¹¹ adv. How? 如何？（透過什么方法）

¹² nt. The ear. 耳朵。（耳根）

¹³ Sounds. 聲音。（聲塵）

¹⁴ nt. The nose. 鼻子。（鼻根）

saṁyojanam tañca pajānāti. Yathā ca anuppannassa saṁyojanassa uppādo hoti, tañca pajānāti, yathā ca uppannassa saṁyojanassa pahānam hoti, tañca pajānāti; yathā ca pahīnassa saṁyojanassa āyatim anuppādo hoti, tañca pajānāti.

Jivhañca² pajānāti, **rase³** ca pajānāti; yañca tadubhayam paṭicca uppajjati saṁyojanam, tañca pajānāti. Yathā ca anuppannassa saṁyojanassa uppādo hoti, tañca pajānāti, yathā ca uppannassa saṁyojanassa pahānam hoti, tañca pajānāti; yathā ca pahīnassa saṁyojanassa āyatim anuppādo hoti, tañca pajānāti. **Kāyañca⁴** pajānāti, **phoṭṭhabbe⁵** ca pajānāti; yañca tadubhayam paṭicca uppajjati saṁyojanam, tañca pajānāti. Yathā ca anuppannassa saṁyojanassa uppādo hoti, tañca pajānāti, yathā ca uppannassa saṁyojanassa pahānam hoti, tañca pajānāti; yathā ca pahīnassa saṁyojanassa āyatim anuppādo hoti, tañca pajānāti.

Manañca⁶ pajānāti, **dhamme⁷** ca pajānāti; yañca tadubhayam paṭicca uppajjati saṁyojanam, tañca pajānāti. Yathā ca anuppannassa saṁyojanassa uppādo hoti, tañca pajānāti, yathā ca uppannassa saṁyojanassa pahānam hoti, tañca pajānāti; yathā ca pahīnassa saṁyojanassa āyatim anuppādo hoti, tañca pajānāti.

41. **Iti** ajjhattam vā **dhammesu dhammānupassī** viharati, bahiddhā vā dhammesu dhammānupassī viharati; ajjhattabahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati; samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti; yāvadeva ñāṇamattāya patissati mattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evam kho bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

Bojjhaṅgapabbam^{8 14}

42. Puna ca param bhikkhave **bhikkhu** dhammesu dhammānupassī viharati **sattasu⁹** bojjhaṅgesu.

Kathañca bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu? Idha bhikkhave bhikkhu santam vā ajjhattam **satisambojjhaṅgam**:¹⁰ “Atthi me ajjhattam satisambojjhaṅgo”ti pajānāti. Asantam vā ajjhattam satisambojjhaṅgam: “Natthi me ajjhattam satisambojjhaṅgo”ti pajānāti. Yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti, tañca pajānāti, yathā ca uppannassa satisambojjhaṅgassa **bhāvanā¹¹** **pāripūrī¹²** hoti, tañca pajānāti.

Santam vā ajjhattam **dhammadhicayasambojjhaṅgam**:¹³ “Atthi me ajjhattam dhammadhicayasambojjhaṅgo”ti pajānāti, asantam vā ajjhattam dhammadhicayasambojjhaṅgam: “Natthi me ajjhattam dhammadhicayasambojjhaṅgo”ti pajānāti. Yathā ca anuppannassa

¹ Odours. 氣味。 (香塵)

² f. The tongue. 舌。 (舌根)

³ Flavours. 味道。 (味塵)

⁴ The body. 身體。 (身根)

⁵ nt. Tangibles. 觸。 (觸塵)

⁶ nt. The mind. 心或意。 (意根)

⁷ m./ nt. Mind-objects. 心的物件。 (法塵)

⁸ The Seven Enlightenment Factors. 七種覺悟的因素。 (七覺支)

⁹ num. Seven. / Bojjhaṅga: A factor or constituent of knowledge or wisdom.

¹⁰ Mindfulness enlightenment factor. 深切注意覺悟的因素。 (念覺支)

¹¹ f. Producing, dwelling on something, putting one’s thoughts to, application, developing by means of thought or meditation, cultivation by mind, culture. 發展或圓滿。

¹² f. Fulfilment, completion, consummation. 實踐或培育。

¹³ Dhamma + vicaya: Investigation of doctrine, religious research. / = Investigation of the Law; the investigation-of-states enlightenment factor. 法的研究或調查。 (擇法覺支)

dhammavicasambojjhaṅgassa uppādo hoti, tañca pajānāti; yathā ca uppannassa dhammavicasambojjhaṅgassa bhāvanā pāripūrī hoti, tañca pajānāti.

Santam vā ajjhattam viriyasambojjhaṅgam: ¹ “Atthi me ajjhattam viriyasambojjhaṅgo”ti pajānāti, asantam vā ajjhattam viriyasambojjhaṅgam: “Natthi me ajjhattam viriyasambojjhaṅgo”ti pajānāti. Yathā ca anuppannassa viriyasambojjhaṅgassa uppādo hoti, tañca pajānāti, yathā ca uppannassa viriyasambojjhaṅgassa bhāvanā pāripūrī hoti, tañca pajānāti.

Santam vā ajjhattam pītisambojjhaṅgam: ² “Atthi me ajjhattam pītisambojjhaṅgo”ti pajānāti, asantam vā ajjhattam pītisambojjhaṅgam: “Natthi me ajjhattam pītisambojjhaṅgo”ti pajānāti. Yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti, tañca pajānāti, yathā ca uppannassa pītisambojjhaṅgassa bhāvanā pāripūrī hoti, tañca pajānāti.

Santam vā ajjhattam passaddhisambojjhaṅgam: ³ “Atthi me ajjhattam passaddhisambojjhaṅgo”ti pajānāti, asantam vā ajjhattam passaddhisambojjhaṅgam: “Natthi me ajjhattam passaddhisambojjhaṅgo”ti pajānāti. Yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti, tañca pajānāti, yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanā pāripūrī hoti, tañca pajānāti.

Santam vā ajjhattam samādhisambojjhaṅgam: ⁴ “Atthi me ajjhattam samādhisambojjhaṅgo”ti pajānāti, asantam vā ajjhattam samādhisambojjhaṅgam: “Natthi me ajjhattam samādhisambojjhaṅgo”ti pajānāti. Yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti, tañca pajānāti, yathā ca uppannassa samādhisambojjhaṅgassa bhāvanā pāripūrī hoti, tañca pajānāti. Santam vā ajjhattam upekkhāsambojjhaṅgam: ⁵ “Atthi me ajjhattam upekkhāsambojjhaṅgo”ti pajānāti, asantam vā ajjhattam upekkhāsambojjhaṅgam: “Natthi me ajjhattam upekkhāsambojjhaṅgo”ti pajānāti. Yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti, tañca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanā pāripūrī hoti, tañca pajānāti.

43. **Iti** ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati; ajjhatabahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati; samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupatthitā hoti; yāvadeva ñāṇamattāya patissati mattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evampi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Saccapabbam ^{6 15}

44. Puna ca param bhikkhave **bhikkhu** dhammesu dhammānupassī viharati **catusu** ⁷ **ariyasaccesu**. **Kathañca** bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu? Idha bhikkhave bhikkhu: “**Idam dukkhan**”ti yathābhūtam pajānāti. “**Ayam dukkhasamudayo**”ti yathābhūtam pajānāti. “**Ayam dukhanirodho**”ti yathābhūtam pajānāti. “**Ayam**

¹ Viriya: nt. “State of a strong man,” vigour, energy, effort, exertion. / = The energy enlightenment factor. 精進覺悟的因素。（精進覺支）

² Piti: f. Emotion of joy, delight, zest, exuberance. / = The joy-constituent of enlightenment. 歡喜地。（喜覺支）

³ Passaddhi: f. Calmness, tranquility, repose, serenity. / = Constituents of enlightenment. 寧靜。（輕安覺支）

⁴ Samadhi: Concentration; a concentrated, self-collected, intent state of mind and meditation, which, concomitant with right living, is a necessary condition to the attainment of higher wisdom and emancipation. / = Constituent of enlightenment. 集中。（定覺支）

⁵ Upekkha & upekha: f. “Looking on,” hedonic neutrality or indifference, zero point between joy & sorrow; disinterestedness, neutral feeling, equanimity. 鎮定。（捨覺支）

⁶ Sacca: adj. Real, true. / The Four Noble Truths. 四聖諦。

⁷ num. Four. / Ariya: adj. Noble, distinguished, of high birth. / + sacca: A standard truth, an established fact.

dukkhanirodhagāminī paṭipadā”ti yathābhūtaṁ pajānāti.

45. **Iti** ajjhattam vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati; ajjhatabahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati; samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti; yāvadeva nāṇamattāya patissati mattāya. Anissito ca viharati, **na** ca kiñci loke upādiyati. Evampi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati **catusu ariyasaccesu**.

Nitthānapabbam¹ ¹⁶

46. Yo hi ko ci bhikkhave **ime cattāro satipaṭṭhāne evam bhāveyya² satta vassāni³**, tassa dvinnam phalānam⁴ aññataram⁵ phalam pāṭikaṅkham:⁶ “Ditṭheva dhamme aññā,⁷ sati vā upādisese anāgāmitā.”⁸ **Tiṭṭhantu⁹** bhikkhave satta vassāni, yo hi ko ci bhikkhave **ime cattāro satipaṭṭhāne evam bhāveyya chabbassāni**, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: “Ditṭheva dhamme aññā, sati vā upādisese anāgāmitā.” Tiṭṭhantu bhikkhave chabbassāni, yo hi ko ci bhikkhave **ime cattāro satipaṭṭhāne evam bhāveyya pañcavassāni**, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: “Ditṭheva dhamme aññā, sati vā upādisese anāgāmitā.” Tiṭṭhantu bhikkhave pañcavassāni, yo hi ko ci bhikkhave **ime cattāro satipaṭṭhāne evam bhāveyya cattāri vassāni**, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: “Ditṭheva dhamme aññā, sati vā upādisese anāgāmitā.” Tiṭṭhantu bhikkhave cattāri vassāni, yo hi ko ci bhikkhave **ime cattāro satipaṭṭhāne evam bhāveyya tīṇi vassāni**, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: “Ditṭheva dhamme aññā, sati vā upādisese anāgāmitā.” Tiṭṭhantu bhikkhave tīṇi vassāni, yo hi ko ci bhikkhave **ime cattāro satipaṭṭhāne evam bhāveyya dve vassāni**, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: “Ditṭheva dhamme aññā, sati vā upādisese anāgāmitā.” Tiṭṭhantu bhikkhave dve vassāni, yo hi ko ci bhikkhave **ime cattāro satipaṭṭhāne evam bhāveyya ekām vassām**, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: “Ditṭheva dhamme aññā, sati vā upādisese anāgāmitā.” Tiṭṭhantu bhikkhave ekām vassām, yo hi ko ci bhikkhave **ime cattāro satipaṭṭhāne evam bhāveyya satta māsāni¹⁰**, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: “Ditṭheva dhamme aññā, sati vā upādisese anāgāmitā.” Tiṭṭhantu bhikkhave satta māsāni, yo hi ko ci bhikkhave **ime cattāro sati satipaṭṭhāne evam bhāveyya cha māsāni**, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: “Ditṭheva dhamme aññā, sati vā upādisese anāgāmitā.” Tiṭṭhantu bhikkhave cha māsāni, yo hi ko ci bhikkhave **ime cattāro sati satipaṭṭhāne evam bhāveyya pañca māsāni**, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: “Ditṭheva dhamme aññā, sati vā upādisese anāgāmitā.” Tiṭṭhantu bhikkhave pañca māsāni, yo hi ko ci bhikkhave **ime cattāro sati satipaṭṭhāne evam bhāveyya cattāri māsāni**, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: “Ditṭheva dhamme aññā, sati vā

¹ Nitthana: nt. Being finished, carrying out, execution; conclusion; onclusion. 總結。

² caus, opt. To beget, produce, increase, cultivate, develop (by means of thought & meditation). 培養，修習。

³ Vassa: nt. A year. / = For seven years. 七年。

⁴ nt. Fruit, result, consequence, fruition, blessing. / = Two fruits. 兩種成果。

⁵ adj. One of certain number, a certain, somebody, some; anyone or either. 任何一個或其中之一。

⁶ ger. Could be expected. 他預期或想要。

⁷ Ditṭheva dhamme aññā: Final knowledge here and now. 今生證得阿羅漢果。

⁸ Upadi + sesa: Having some fuel of life (substratum) left; still dependent (on existence), not free. /

Anagamin + ta: f. One who does not return, a Never-Returned. / = Or if there is a trace of clinging left, non-return.

或還有煩惱未斷盡的話，則證得阿那含果。（不再回來）

⁹ imper. Let alone. 不用說。

¹⁰ Masa: A month. / = For seven months. 七個月。

upādisese anāgāmitā.” Tiṭṭhantu bhikkhave cattāri māsāni, yo hi ko ci bhikkhave ime cattāro sati satipaṭṭhāne evam bhāveyya **tīṇi māsāni**, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: “Diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.” Tiṭṭhantu bhikkhave tīṇi māsāni, yo hi ko ci bhikkhave ime cattāro sati satipaṭṭhāne evam bhāveyya **dve māsāni**, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: “Diṭṭheva dhamme aññā sati vā upādisese anāgāmitā.” Tiṭṭhantu bhikkhave dve māsāni, yo hi ko ci bhikkhave ime cattāro sati satipaṭṭhāne evam bhāveyya **māsāni**, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham:

“Diṭṭheva dhamme aññā sati vā upādisese anāgāmitā.”

Tiṭṭhatu bhikkhave māsāni, yo hi ko ci bhikkhave ime cattāro sati satipaṭṭhāne evam bhāveyya **addhamāsāni**,¹ tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: “Diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.” Tiṭṭhatu bhikkhave addhamāso, yo hi ko ci bhikkhave ime cattāro satipaṭṭhāne evam bhāveyya **sattāham**,² tassa dvinnam phalānam aññataram phalam pāṭikaṅkham: “Diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.”

47. “**Ekāyano ayam bhikkhave maggo** sattānam visuddhiyā sokapariddavānam samatikkamāya dukkhadomanassānam atthagamāya, ñāyassa adhigamāya nibbānassa sacchikiriyāya, **yadidam cattāro satipaṭṭhānā**”ti iti yantarām vuttam idametam paṭicca vuttanti.

Idamavoca Bhagavā. Attamanā te **bhikkhū** Bhagavato **bhāsitam** abhinandun”ti.

~Satipaṭṭhānasuttam dasamam. ~

~Mūlapariyāyavaggo paṭhamo.~

(M.11.) Cūlaśīhanādasuttam

1. Evarū me sutam. Ekaṁ samayam **Bhagavā** Sāvatthiyam viharati Jetavane **Anāthapiṇḍikassa** ārāme. Tatra kho Bhagavā **bhikkhū** āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. Idh’eva³ bhikkhave **samaṇo**,⁴ idha **dutiyo** samaṇo, idha **tatiyo** samaṇo, idha **catuttho** samaṇo. “**Suññā**⁵ **parappavādā**⁶ samaṇehi aññe”ti.⁷ Evameva bhikkhave **sammā**⁸ sīhanādam⁹ nadatha.¹⁰

3. Thānam kho panetam bhikkhave vijjati, yam idha **aññatitthiyā**¹¹ paribbājakā¹² evam vadeyyumi:¹ “**Ko** panāyasmantānam **assāso**, kiṁ **balam?**² Yena **tumhe** āyasmanto evam **vadetha**: ‘Idh’eva samaṇo,

¹ Addhan + masa: For half a months. 半個月。

² Satta + aha: nt. For seven days, a week of 7 days. 七天。

³ indecl. Here, in this place, in this connection, now; only here. 只，僅有。（一個沙門果位）

⁴ A wanderer, recluse, religieux.

⁵ adj. Empty, devoid of reality. 缺乏或沒有。

⁶ Para + ppavada: adj. Disputation with another; the doctrines of others. 別人的教義或學說。/= 別人缺少沙門果位。

⁷ pron. pl. (the) others, the rest.

⁸ adv. Rightly. 端正地；正確地。

⁹ Siha + nada: A lion’s roar. 獅子的吼聲。

¹⁰ Nadati: imper. You should roar. 吼叫。

¹¹ Añña + titthiya: adj. Wanderers of other; an adherent of another sect. 其他的流浪者或遊行者。

¹² Not necessarily Buddhist; sects. 派別；宗派；學派。

idha dutiyo samaño, idha tatiyo samaño, idha catuttho samaño; suññā parappavādā samañehi aññe””ti. Evam vādino³ bhikkhave aññatitthiyā paribbājakā evamassu vacanīyā:⁴ “Atthi kho no āvuso tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena cattāro dhammā akkhātā.⁵ Ye mayam attani sampassamānā evam vadema: ‘Idh’eva samaño, idha dutiyo samaño, idha tatiyo samaño, idha catuttho samaño; suññā parappavādā samañehi aññe””ti. Katame cattāro? Atthi kho no āvuso satthari pasādo,⁶ atthi dhamme pasādo, atthi sīlesu paripūrakāritā,⁷ sahadhammikā kho pana piyā manāpā⁸ gahaṭṭhā⁹ ceva pabbajitā ca. Ime kho no āvuso tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena cattāro dhammā akkhātā, ye mayam attani sampassamānā evam vadema: ‘idheva samaño, idha dutiyo samaño, idha tatiyo samaño, idha catuttho samaño; suññā parappavādā samañehi aññe””ti.

4. Thānam kho panetam bhikkhave vijjati, yam aññatitthiyā paribbājakā evam vadeyyum: “Amhākampi kho āvuso atthi satthari pasādo, yo amhākam satthā; amhākampi atthi dhamme pasādo, yo amhākam dhammo; mayampi sīlesu paripūrakārino, yāni amhākam sīlāni; amhākampi sahadhammikā piyā manāpā gahaṭṭhā ceva pabbajitā ca. Idha no āvuso ko viseso,¹⁰ ko adhippāyo,¹¹ kim nānākaraṇam¹² yadidaṁ tumhākañceva amhākañcā””ti?

5. Evam vādino bhikkhave aññatitthiyā paribbājakā evamassu vacanīyā: “kim panāvuso ekā niṭṭhā,¹³ udāhu¹⁴ puthu¹⁵ niṭṭhā””ti? Sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evam vyākareyyum: ¹⁶ ‘ekā hāvuso niṭṭhā, na puthu niṭṭhā””ti. ‘Sā panāvuso niṭṭhā sarāgassa, udāhu vītarāgassā””ti? Sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evam vyākareyyum: ‘vītarāgassāvuso sā niṭṭhā, na sā niṭṭhā sarāgassā””ti. ‘Sā panāvuso niṭṭhā sadosassa, udāhu vītadosassā””ti? Sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evam vyākareyyum: ‘vītadosassāvuso sā niṭṭhā, na sā niṭṭhā sadosassā””ti. ‘Sā panāvuso niṭṭhā samohassa, udāhu vītamohassā””ti? Sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evam vyākareyyum: ‘vītamohassāvuso sā niṭṭhā, na sā niṭṭhā samohassā””ti. ‘Sā panāvuso niṭṭhā satānhassa, udāhu vītatañhassā””ti? Sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evam vyākareyyum: ‘vītatañhassāvuso sā niṭṭhā, na sā niṭṭhā satānhassā””ti. ‘Sā panāvuso niṭṭhā saupādānassa, udāhu anupādānassā””ti? Sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evam vyākareyyum: ‘anupādānassāvuso sā niṭṭhā, na sā niṭṭhā saupādānassā””ti. ‘Sā panāvuso niṭṭhā viddasuno,¹⁷ udāhu aviddasuno””ti? Sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evam vyākareyyum:

¹ Vadati: opt. Might say; To speak, tell.

² Assasa: Breathing easily, freely or quietly, relief, comfort, consolation, confidence. 使緩和或減輕痛苦。（信心） / Bala: nt. Strength, power, force.

³ adj. Speaking (of), saying, asserting, talking; professing, holding a view or doctrine; arguing. 主張。

⁴ adj. To be spoken to, or to be answered.

⁵ adj. Have been declared; announced, proclaimed. 被宣佈；聲明；表示。

⁶ Joy, satisfaction, happy or good mind, virtue, faith; we have confidence. 自信，把握，信任。

⁷ Paripūra + karita: adj. Fulfilled the precepts; completion. 使達到或使完成法則。

⁸ Piya: adj. Pleasant, agreeable, liked. / Manapa: adj. Pleasing, pleasant, charming. 愉快的；同意的。

⁹ Gaha + ṭha: A house-holder, one who leads the life of a laymen. 在家人。

¹⁰ The distinction; difference, variety. 差異；特質。

¹¹ The variance; sense, meaning, conclusion. 變化；主張意見不一致的差異。

¹² Nana + karaṇa: adv. The difference between. 你們和我們之間有什麼不同。

¹³ Niṭṭha: f. (1) Basis, foundation. / + eka: Goal one. 一是基礎。/ (2) End, conclusion; goal. 終點。（最後）

¹⁴ indecl. Or. 或。

¹⁵ adj. Numerous, various, several, many. 很多終點。/ = 一是終點或是最多的終點。

¹⁶ opt. To explain, would answer. 回答；答覆。

¹⁷ adj. Skilled, wise. 熟練的。/ A + viddasū: Foolish.

‘viddasuno āvuso sā niṭṭhā, na sā niṭṭhā aviddasuno’ti. ‘Sā panāvuso niṭṭhā **anuruddhapaṭiviruddhassa**,¹ udāhu ananuruddha-appaṭiviruddhassā’ti? Sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evam vyākareyyūm: ‘**anuruddhaappaṭiviruddhassāvuso** sā niṭṭhā, na sā niṭṭhā anuruddhapaṭiviruddhassā’ti. ‘Sā panāvuso niṭṭhā papañcārāmassa papañcaratino,² udāhu nippapañcārāmassa nippapañcaratino’ti? Sammā vyākaramānā bhikkhave aññatitthiyā paribbājakā evam vyākareyyūm: ‘nippapañcārāmassāvuso sā niṭṭhā nippapañcaratino papañcaratino, na sā niṭṭhā papañcārāmassa papañcaratino’ti.

6. **Dvemā** bhikkhave **diṭṭhiyo**: **bhavadiṭṭhi** ca **vibhavadiṭṭhi** ca. Ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā bhavadiṭṭhim **allīnā**³ bhavadiṭṭhim **upagatā**⁴ bhavadiṭṭhim **ajjhositā**,⁵ **vibhavadiṭṭhiyā** te **paṭiviruddhā**.⁶ Ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā vibhavadiṭṭhim allīnā vibhavadiṭṭhim upagatā vibhavadiṭṭhim ajjhositā, **bhavadiṭṭhiyā** te **paṭiviruddhā**.

7. ‘Ye hi ke ci bhikkhave samaṇā vā brāhmaṇā vā **imāsaṁ dvinnam diṭṭhīnam samudayañ** ca⁷ atthagamañ ca⁸ **assādañ** ca⁹ **ādīnavañ** ca¹⁰ **nissaraṇañ** ca¹¹ yathābhūtam **nappajānanti**, te sarāgā te sadosā te samohā te satañhā te saupādānā te aviddasuno te anuruddhapaṭiviruddhā te papañcaratino; te **na parimuccanti** jātiyā jarāya marañena, sokehi paridevehi dukkhehi domanassehi upāyāsehi, **na** parimuccanti **dukkhasmā**’ti vadāmi.

8. ‘Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā **imāsaṁ dvinnam diṭṭhīnam samudayañca** atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtam **pajānanti**, te vītarāgā te vītadosā te vītamohā te vītatañhā te anupādānā te viddasuno te ananuruddhaappaṭiviruddhā te nippapañcārāmā nippapañcaratino; te **parimuccanti** jātiyā jarāya marañena, sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti **dukkhasmā**’ti vadāmi.

9. **Cattārimāni** bhikkhave **upādānāni**. Katamāni cattāri? **Kāmūpādānam** **diṭṭhūpādānam** **sīlabbatūpādānam** **attavādūpādānam**.

10. **Santi** bhikkhave eke samaṇabrahmaṇā **sabbūpādānapariññāvādā paṭijānamānā**, te **na** sammā sabbūpādānapariññām **paññāpenti**.¹² **Kāmūpādānassa** pariññām¹³ paññāpenti, **na** diṭṭhūpādānassa pariññām paññāpenti, **na** sīlabbatūpādānassa pariññām paññāpenti, **na** attavādūpādānassa pariññām paññāpenti. Tarām kissa hetu? **Imāni** hi te bhonto samaṇabrahmaṇā **tīṇi thānāni**¹⁴ yathābhūtam

¹ Anuruddha: pp. Engaged in, devoted to. 專心。 / + pativiruddha: pp. Obstructed or obstructing. 妨礙。（贊同和反對）

² Papañca: Illusion, obsession, hindrance to spiritual progress. 錯覺，幻想。 / + Rama: Pleasure, sport, amusement. / + Rati: f. Love, attachment, pleasure. 以欲樂和愉快為主的妄念。

³ pp. (a) Sticking to, adhering or adhered to, clinging. 忠於：依賴或信任。

⁴ pp. Gone to, come, approached; adopt. 採取；採納。

⁵ pp. To be bound to, to be attached, bent on; accept. 接受；承認。

⁶ pp. Obstructed or obstructing, an adversary; opposed to. 使對抗；反對。

⁷ Rise, origin. 來源；根源。

⁸ Attha + gama: nt. Annihilation, disappearance. 消滅；失蹤。

⁹ Taste, sweetness, enjoyment; gratification. 滿足；喜悅。

¹⁰ Disadvantage, danger. 危險；過患。

¹¹ nt. Giving up, leaving behind, being freed, escape. 逃脫；避免。

¹² Paññāpeti > pajanati: caus. To know, find out, come to know, understand, distinguish. 描寫，敘述。

¹³ Pariññā: adj. Knowing, recognising, understanding. / Pariññā: f. Full understanding. /

Pariññā: indecl. Having full knowledge or understanding.

¹⁴ Three instances of clinging as. 三種執取的例子。

nappajānanti. Tasmā¹ te bhonto samaṇabrāhmaṇā sabbūpādānapariññāvādā patijānamānā, te na sammā sabbūpādānapariññām paññāpenti, kāmūpādānassa pariññām paññāpenti, na diṭṭhūpādānassa pariññām paññāpenti, na sīlabbatūpādānassa pariññām paññāpenti, na attavādūpādānassa pariññām paññāpenti.

11. **Santi** bhikkhave eke samaṇabrāhmaṇā sabbūpādānapariññāvādā patijānamānā, te na sammā sabbūpādānapariññām paññāpenti, kāmūpādānassa pariññām paññāpenti, diṭṭhūpādānassa pariññām paññāpenti, na sīlabbatupādānassa pariññām paññāpenti, na attavādūpādānassa pariññām paññāpenti. Tam kissa hetu? **Imāni** hi te bhonto samaṇabrāhmaṇā dve thānāni yathābhūtam nappajānanti. Tasmā te bhonto samaṇabrāhmaṇā sabbūpādānapariññāvādā patijānamānā, te na sammā sabbūpādānapariññām paññāpenti, kāmūpādānassa pariññām paññāpenti, diṭṭhūpādānassa pariññām paññāpenti, na sīlabbatupādānassa pariññām paññāpenti, na attavādūpādānassa pariññām paññāpenti.

12. **Santi** bhikkhave eke samaṇabrāhmaṇā sabbūpādānapariññāvādā patijānamānā, te na sammā sabbūpādānapariññām paññāpenti, kāmūpādānassa pariññām paññāpenti, diṭṭhūpādānassa pariññām paññāpenti, sīlabbatupādānassa pariññām paññāpenti, na attavādūpādānassa pariññām paññāpenti. Tam kissa hetu? **Imāni** hi te bhonto samaṇabrāhmaṇā ekāni thānāni yathābhūtam nappajānanti. Tasmā te bhonto samaṇabrāhmaṇā sabbūpādānapariññāvādā patijānamānā, te na sammā sabbūpādānapariññām paññāpenti, kāmupādānassa pariññām paññāpenti, diṭṭhūpādānassa pariññām paññāpenti, sīlabbatupādānassa pariññām paññāpenti, na attavādūpādānassa pariññām paññāpenti.

13. **Evarūpe**² kho bhikkhave dhammadvinaye yo satthari pasādo, so na sammaggato³ akkhāyati;⁴ yo dhamme pasādo, so na sammaggato akkhāyati; yā sīlesu paripūrakāritā, sā na sammaggatā akkhāyati; yā sahadhammikesu piya manāpatā, sā na sammaggatā akkhāyati. Tam kissa hetu? Evam hetam bhikkhave hoti, yathā tam durakkhāte⁵ dhammadvinaye duppavedite⁶ aniyānikē⁷ anupasamasamvattanike⁸ asammāsambuddhappavedite.

14. **Tathāgato** ca kho bhikkhave Arahaṁ Sammāsambuddho sabbūpādānapariññāvādo patijānamāno, sammā sabbūpādānapariññām paññāpeti; kāmūpādānassa pariññām paññāpeti; diṭṭhūpādānassa pariññām paññāpeti; sīlabbatūpādānassa pariññām paññāpeti; attavādūpādānassa pariññām paññāpeti.

15. **Evarūpe** kho bhikkhave dhammadvinaye yo satthari pasādo, so sammaggato akkhāyati; yo dhamme pasādo, so sammaggato akkhāyati; yā sīlesu paripūrakāritā, sā sammaggatā akkhāyati; yā sahadhammikesu piyamanāpatā, sā sammaggatā akkhāyati. Tam kissa hetu? Evaṁ hetam bhikkhave hoti yathā tam svākkhāte dhammadvinaye suppavedite niyyānikē upasamasamvattanike sammāsambuddhappavedite.

¹ adv. Therefore. 因此；所以。

² Eva + rūpa: adv. In such, like that. 在前面的。

³ Samma + ggata: Who has wandered rightly, perfect. 正行。

⁴ ppp. To be proclaimed; directed. 將轉向；指向。

⁵ Du + rakkhata: To protect, shelter, save, preserve. / = Badly proclaimed. 難聲明或表明。（難保護）

⁶ Du + pavedita: caus, pp. Made known, declared, taught. / = Badly expounded. 難解釋。（難知道）

⁷ A + niyyanika: adj. Leading out (of samsara), leading to salvation, salutary, sanctifying, saving, profitable. / = Un-emancipating. 不解放；不脫離。

⁸ An + upasama: calm, quiet, appeasement, allaying, assuagement, tranquillizing. / + samvattanika: adj. Conducive to, involving. / = Un-conducive to peace. 沒有貢獻的寧靜。

16. Ime ca bhikkhave cattāro upādānā kiṁnidānā, kiṁsamudayā, kiṁjātikā, kiṁpabhavā?¹ Ime cattāro upādānā: taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhpabhavā. Taṇhā cāyam bhikkhave kiṁnidānā, kiṁsamudayā, kiṁjātikā, kiṁpabhavā? Taṇhā: vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā. Vedanā cāyam bhikkhave kiṁnidānā, kiṁsamudayā, kiṁjātikā, kiṁpabhavā? Vedanā: phassanidānā phassasamudayā phassajātikā phassapabhavā. Phasso cāyam bhikkhave kiṁ nidāno, kiṁsamudayo, kiṁjātiko, kiṁpabhavo? Phasso: salāyatananidānā salāyatanasamudayo salāyatanañātiko salāyatanañātikā bhikkhave kiṁnidānam, kiṁsamudayam, kiṁjātikam, kiṁpabhavam? Salāyatanañātikā: nāmarūpanidānam nāmarūpasamudayam nāmarūpajātikam nāmarūpapabhavam. Nāmarūpañcidam bhikkhave kiṁnidānam, kiṁsamudayam, kiṁjātikam, kiṁpabhavam? Nāmarūpañātikā: viññāṇanidānam viññāṇasamudayam viññāṇajātikam viññāṇapabhavam. Viññāṇañātikā: saṅkhāranidānam saṅkhārasamudayam saṅkhārajātikam saṅkhārapabhavam. Saṅkhārācime bhikkhave kiṁnidānā, kiṁsamudayā, kiṁjātikā, kiṁpabhavā? Saṅkhārā: avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.

17. Yato ca kho bhikkhave bhikkhuno avijjā pahīnā hoti vijjā uppannā, so avijjāvirāgā vijjuppādā neva kāmūpādānam upādiyati, na diṭṭhpādānam upādiyati, na sīlabbatūpādānam upādiyati, na attavādupādānam upādiyati. Anupādiyam na paritassati.² Aparitassam paccattameva³ parinibbāyati. “Khīnā jāti, vusitam brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyāti pajānātī”ti.

“Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitañ abhinandun”ti.

~ Cūlaśīhanādasuttam paṭhamam. ~

(M.12.) Mahāśīhanādasuttam

1. Evam me sutam. Ekam samayam Bhagavā Vesāliyam viharati bahinagare⁴ avarapure⁵ Vanasañde.
2. Tena kho pana samayena Sunakkhatto Licchaviputto acirapakkanto⁶ hoti imasmā dhammadvinayā. So Vesāliyam parisatim⁷ evam vācam bhāsatī: “Natthi samañassa Gotamassa uttarim manussadhammā alamariyañāṇadassanaviseso.⁸ Takkapariyāhatañ⁹ samaño Gotamo dhammarā deseti

¹ Nidana: nt. Source, origin, cause. / Samudaya: Rise, origin. / Jatika: adj. Descended from, being of rank. / Pabhava: m./ nt. Production, source, cause. 源頭；根源；引起。

² To be excited, to be tormented, to be worried. / Na: Not agitated. 沒有焦慮。

³ adv. Separately, individually, singly, by himself; personally. 親自地；個人地。

⁴ Bahi: adv. Outside. / + nagare: Outside the city. 城外。

⁵ Avapure: Below the fortress. / Avara: Western, being in the west. / + pura: 7. To the west of the city. 在西邊。

⁶ Acira > nacira: adj. Not of long duration, short. / + Pakkanta: pp. Gone, gone away, departed. / = Had recently left. 最近離開。

⁷ Parisa: f. 7. Surrounding people, group; assembly. 集會；集合。

⁸ Alam + ariya: Truly genuine, right noble, honourable indeed. / + ñāṇa + dassana: “Knowing and seeing.” / + visesa: (Mark of) any distinction, characteristic. 差異；卓越。

⁹ Takka: Doubt; a doubtful view. 詭計。/ + pariyahata: Struck out. 打擊。/ = Beaten out by argumentations.

vīmaṁsānucaritaṁ¹ sayampaṭibhānam,² yassa ca khvāssa atthāya dhammo desito, so niyyāti³ takkarassa⁴ sammā dukkhakkhayāyā”ti.

3. Atha kho āyasmā **Sāriputto** pubbanhasamayam nivāsetvā pattacīvaraṁ ādāya Vesālim piṇḍāya pāvisi. **Assosi** kho āyasmā Sāriputto Sunakkhattassa Licchaviputtassa Vesāliyam parisatim evam vācam bhāsamānassa: “Natthi samanassa Gotamassa uttarim manussadhammā alamariyañāṇadassanaviseso. Takkapariyāhatam samaṇo Gotamo dhammam deseti vīmaṁsānucaritam sayampaṭibhānam, yassa ca khvāssa atthāya dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā”ti. Atha kho āyasmā **Sāriputto** Vesāliyam piṇḍāya **cariyā** pacchābhattam piṇḍapātapaṭikkanto yena **Bhagavā tenupasaṅkami**, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisidi. Ekamantam nisinno kho āyasmā Sāriputto Bhagavantam etadavoca: “Sunakkhatto bhante Licchaviputto acirapakkanto imasmā dhammadvinayā. So Vesāliyam parisatim evam vācam bhāsatī: ‘Natthi samanassa Gotamassa uttarim manussadhammā alamariyañāṇadassanaviseso. Takkapariyāhatam samaṇo Gotamo dhammarim deseti vīmaṁsānucaritam sayampaṭibhānam, yassa ca khvāssa atthāya dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā’”ti.

4. Kodhano⁵ Sāriputta Sunakkhatto moghapuriso.⁶ Kodhā ca panassa esā vācā bhāsitā: “Avanñam bhāsissāmī”ti. So Sāriputta Sunakkhatto moghapuriso vaṇṇamāyeva Tathāgatassa bhāsatī. Vaṇṇo h’ eso Sāriputta Tathāgatassa yo evam vadeyya: “Yassa ca khvāssa atthāya dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā”ti.

5. Ayampi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo⁷ na bhavissati: “Itipi so Bhagavā Arahaṁ Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathī Satthā devamanussānaṁ Buddho Bhagavā”ti.

6. Ayampi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo **na** bhavissati: “Itipi so Bhagavā anekavīhitam iddhividham paccanubhoti:⁸ ‘Ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvībhāvam tirobhāvam tirokuḍḍam tiropākāram tiropabbataram asajjamāno gacchati, seyyathāpi ākāse; paṭhavyampi ummujjanimujjam karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi paṭhavyaram; ākāsepi pallañkena kamati, seyyathāpi pakkhīsakuno; imepi candimasuriye evam mahiddhike evam mahānubhāve pāṇinā parimasati parimajjati, yāva brahmañlokāpi kāyena vassam vatteti””ti. (神足通)

7. Ayampi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: “Itipi so Bhagavā **dibbāya sotadhātuyā** visuddhāya atikkantamānusikāya ubho sadde suñāti dibbe ca mānuse ca ye dūre santike cā”ti. (天耳通)

¹ Vimamsa: f. Consideration, examination, test. 動機；検査；試験。 / + anucarita: pp. Connected with. 連接。

² Sayam: adv. Own, self. / + patibhana: nt. Readiness or confidence of speech; promptitude. 機敏的；預先，敏捷。

³ Niyyati & niyati: pre. To be led or guided, to go, to be moved. 引導；致使。

⁴ Tad + kara: adj. Producing, causing, forming, making, doing. 作者；實行家。

⁵ adj. Having angry, uncontrolled. 發怒的，生氣的。

⁶ Mogha: adj. Empty, vain, useless, stupid, foolish. / + purisa: A stupid or dense fellow. / =

The misguided man. 指導錯誤的人。

⁷ Dhamma + anvaya: Main drift of the faith, general conclusion.

8. Ayampi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: “Itipi so Bhagavā parasattānam parapuggalānam cetasā ceto paricca pajānāti: ‘Sarāgam vā cittam sarāgam cittan’ti pajānāti, vītarāgam vā cittam vītarāgam cittan’ti pajānāti; sadosam vā cittam sadosam cittan’ti pajānāti, vītadosam vā cittam vītadosam cittan’ti pajānāti; samoham vā cittam samoham cittan’ti pajānāti, vītamoham vā cittam vītamoham cittan’ti pajānāti; sañkhittam vā cittam sañkhittam cittan’ti pajānāti, vīkkhittam vā cittam vīkkhittam cittan’ti pajānāti; mahaggatam vā cittam mahaggatam cittan’ti pajānāti, amahaggatam vā cittam amahaggatam cittan’ti pajānāti; sauttaram vā cittam sauttaram cittan’ti pajānāti, anuttaram vā cittam anuttaram cittan’ti pajānāti; samāhitam vā cittam samāhitam cittan’ti pajānāti, asamāhitam vā cittam asamāhitam cittan’ti pajānāti; vimuttam vā cittam vimuttam cittan’ti pajānāti, avimuttam vā cittam avimuttam cittan’ti pajānāti. (它心通)

9. Dasa kho panimāni Sāriputta Tathāgatassa Tathāgatabalāni,¹ yehi balehi samannāgato Tathāgato āsabham thānam² paṭijānāti,³ parisāsu sīhanādam nadati,⁴ brahmacakram⁵ pavatteti.⁶ Katamāni dasa? (如來的十力)

10. Idha Sāriputta Tathāgato thānañca thānato,⁷ aṭṭhānañca aṭṭhānato⁸ yathābhūtam pajānāti, yampi Sāriputta Tathāgato thānañca thānato, aṭṭhānañca aṭṭhānato yathābhūtam pajānāti. Idampi Sāriputta Tathāgatassa Tathāgatabalam hoti, yam balañ āgamma⁹ Tathāgato āsabham thānam paṭijānāti, parisāsu sīhanādam nadati, brahmacakram pavatteti. (1. 知道可能和不可能的事)

11. Puna ca param Sāriputta Tathāgato atītānāgatapacuppannānam¹⁰ kammasamādānānam¹¹ thānaso hetuso¹² vipākam¹³ yathābhūtam pajānāti, yampi Sāriputta Tathāgato atītānāgatapacuppannānam kammasamādānānam thānaso hetuso vipākam yathābhūtam pajānāti. Idampi Sāriputta Tathāgatassa Tathāgatabalam hoti, yam balañ āgamma Tathāgato āsabham thānam paṭijānāti, parisāsu sīhanādam nadati, brahmacakram pavatteti. (2. 知道三世受持業的果報)

12. Puna ca param Sāriputta Tathāgato sabbatthagāminim paṭipadam¹⁴ yathābhūtam pajānāti, yampi Sāriputta Tathāgato sabbatthagāminim paṭipadam yathābhūtam pajānāti. Idampi Sāriputta Tathāgatassa

¹ Dasa + bala: num. Endowed with ten (supernormal) powers. (如來十力)

² Āsabha: A man of strong & eminent qualities, a hero or great man, a leader. / + thāna: The herd-leader’s place. 聚在一起的領袖。

³ pre. To acknowledge, agree to, approve, promise, consent; claims. 宣佈；聲稱。

⁴ pre. To roar, cry, make a noise; lion’s roar. 獅子的吼聲。

⁵ Brahma & Brahma: Brahman. / + caka: The excellent wheel; the doctrine of the Buddha.

⁶ pre. To send forth, set going; sets rolling. 推動；轉動。

⁷ Thanam thānato pajanati: To draw a logical inference from that which is a proper ground for inference (i. e. which is logical). 可能的事。

⁸ Aṭ + thānam aṭ + thānato pajanati: The impossible. 不可能的事。/ = Possibility & impossibility, truth & falsehood.

⁹ Āgamma > agacchatī: ger. Owing to, relating to; by means of, thanks to. 由於。

¹⁰ Atita: adj. The past, gone by. / + anagata: The future. / + pacuppanna: The present.

¹¹ Kamma + samadana: The acquisition of ways of acting, one’s character, or the incurring of karma; the results of actions undertaken. 業報；業的結果。

¹² From or by way of (its) cause; with possibilities and with causes. 可能的事和原因。

¹³ Fruit, fruition, product; “result, effect, consequence (of one’s action).

¹⁴ Sabba + attha: Everywhere, under all circumstances. / Udaya + Attha + gamin: Leading to birth and death. / Gamin: adj. Leading to, making for. / + Paṭipada: f. Means of reaching a goal or destination; path, way, means. / = The ways leading to all destinations. 一切方法。

Tathāgata balaṁ hoti, yaṁ balaṁ āgamma Tathāgato āsabhaṁ ṭhānam paṭijānāti, parisāsu sīhanādām nadati, brahmacakkaṁ pavatteti. (3. 知道一切實行的法門)

13. Puna ca param Sāriputta Tathāgato anekadūtunānādhūtulokaṁ¹ yathābhūtaṁ pajānāti, yampi Sāriputta Tathāgato anekadūtū nānādhūtulokaṁ yathābhūtaṁ pajānāti. Idampi Sāriputta Tathāgatassa Tathāgatabalaṁ hoti, yaṁ balaṁ āgamma Tathāgato āsabhaṁ ṭhānam paṭijānāti, parisāsu sīhanādām nadati, brahmacakkaṁ pavatteti. (4. 知道世間不同的各種各樣的元素)

14. Puna ca param Sāriputta Tathāgato sattānam nānādhimuttikataṁ² yathābhūtaṁ pajānāti. Yampi Sāriputta Tathāgato sattānam nānādhimuttikataṁ yathābhūtaṁ pajānāti. Idampi Sāriputta Tathāgatassa Tathāgatabalaṁ hoti, yaṁ balaṁ āgamma Tathāgato āsabhaṁ ṭhānam paṭijānāti, parisāsu sīhanādām nadati, brahmacakkaṁ pavatteti. (5. 知道眾生不同的傾向或性情)

15. Puna ca param Sāriputta Tathāgato parasattānam parapuggalānam indriyaparopariyattam³ yathābhūtaṁ pajānāti, yampi Sāriputta Tathāgato parasattānam parapuggalānam indriyaparopariyattam yathābhūtaṁ pajānāti. Idampi Sāriputta Tathāgatassa Tathāgatabalaṁ hoti, yaṁ balaṁ āgamma Tathāgato āsabhaṁ ṭhānam paṭijānāti, parisāsu sīhanādām nadati, brahmacakkaṁ pavatteti. (6. 知道個別眾生根性的差別)

16. Puna ca param Sāriputta Tathāgato jhānavimokkhasamādhisamāpattinam⁴ saṅkilesam vodānam⁵ vuṭṭhānam⁶ yathābhūtaṁ pajānāti, yampi Sāriputta Tathāgato jhānavimokkhasamādhisamāpattinam samākilesam vodānam vuṭṭhānam yathābhūtaṁ pajānāti. Idampi Sāriputta Tathāgatassa Tathāgatabalaṁ hoti, yaṁ balaṁ āgamma Tathāgato āsabhaṁ ṭhānam paṭijānāti, parisāsu sīhanādām nadati, brahmacakkaṁ pavatteti. (7. 知道清除汙穢和使奮起成就禪定和解脫)

17. Puna ca param Sāriputta Tathāgato anekavihitam pubbenivāsam anussarati. Seyyathīdam: ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tiṁsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṁvāṭṭakappe, anekepi vivāṭṭakappe, anekepi saṁvāṭṭavivāṭṭakappe: ‘amutrāsim evam nāmo evam gotto evam vanṇo evamāhāro evam sukhadukkhapatīsaṁvedī evamāyupariyanto, so tato cuto amutra upapādim. Tatrāpāsim evam nāmo evam gotto evam vanṇo evamāhāro evam sukhadukkhapatīsaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesam anekavihitam pubbenivāsam anussarati, yampi Sāriputta Tathāgato anekavihitam pubbenivāsam anussarati. Seyyathīdam: ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tiṁsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṁvāṭṭakappe, anekepi vivāṭṭakappe, anekepi saṁvāṭṭavivāṭṭakappe: ‘amutrāsim evam nāmo evam gotto evam vanṇo evamāhāro evam sukhadukkhapatīsaṁvedī evamāyupariyanto, so tato cuto amutra

¹ Aneka: adj. Not one; many, various. / + dhatu: f. A primary element, of which the usual set comprises the four element. / nana: adv. Variously, differently. / + dhatu + loka: A world. / = The world with its many and different elements. 世間不同的各種各樣的元素。

² Adhimutti: f. Resolve, intention, disposition. / + kata: pp. Done, worked, made. / = Diversity of dispositions; different inclinations. 不同的傾向或性情。

³ Indriya: nt. Controlling principle, directive force. / + paropariyatta: What goes on in the senses and intentions of others; the disposition of the faculties of other beings. 個別衆生根性的差別。

⁴ + Samapatti: f. Attainment.

⁵ nt. Purity, purification, sanctification. 淨化；純正。

⁶ nt. Rousing, rising out, emerging, emergence. 使奮起，使換醒。

upapādim. Tatrāpāsim evam nāmo evam gotto evam vano evamāhāro evam sukhadukkhatpisarñvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarati. Idampi Sāriputta Tathāgatassa Tathāgatabalam hoti, yam balañ āgamma Tathāgato āsabham thānam pañjānāti, parisāsu sīhanādam nadati, brahmacakram pavatteti. (8. 宿命通)

18. Puna ca param Sāriputta Tathāgato **dibbena cakkunā** visuddhena atikkantamānusakena satte passati: cavamāne upapajjamāne hīne pañte suvanne dubbañne sugate duggate. Yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādiñthikā micchādiñthikammasamādānā. Te kāyassa bhedā parammarañā apāyam duggatim vinipātam nirayam upapannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādiñthikā sammādiñthikammasamādānā. Te kāyassa bhedā parammarañā sugatim saggam lokam upapannā’ti. Iti dibbena cakkunā visuddhena atikkantamānusakena satte passati: cavamāne uppajjamāne hīne pañte suvanne dubbañne sugate duggate. Yathākammūpage satte pajānāti, yampi Sāriputta Tathāgato dibbena cakkunā visuddhena atikkantamānusakena satte passati: cavamāne uppajjamāne hīne pañte suvanne dubbañne sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādiñthikā micchādiñthikammasamādānā. Te kāyassa bhedā parammarañā apāyam duggatim vinipātam nirayam upapannā. Ime vā bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādiñthikā sammādiñthikammasamādānā. Te kāyassa bhedā parammarañā sugatim saggam lokam upapannā’ti. Iti dibbena cakkunā visuddhena atikkantamānusakena satte passati: cavamāne uppajjamāne hīne pañte suvanne dubbañne sugate duggate. Yathākammūpage satte pajānāti. Idampi Sāriputta Tathāgatassa Tathāgatabalam hoti, yam balañ āgamma Tathāgato āsabham thānam pañjānāti, parisāsu sīhanādam nadati, brahmacakram pavatteti. (9. 天眼通)

19. Puna ca param Sāriputta Tathāgato **āsavānam khayā** anāsavam cetovimuttim paññāvimuttim diñtheva dhamme sayam abhiññā sacchikatvā upasampaja viharati, yampi Sāriputta Tathāgato āsavānam khayā anāsavam cetovimuttim paññāvimuttim diñtheva dhamme sayam abhiññā sacchikatvā upasampaja viharati. Idampi Sāriputta Tathāgatassa Tathāgatabalam hoti, yam balañ āgamma Tathāgato āsabham thānam pañjānāti, parisāsu sīhanādam nadati, brahmacakram pavatteti. (10. 親證涅槃)

20. Imāni kho Sāriputta dasa Tathāgatassa Tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabham thānam pañjānāti, parisāsu sīhanādam nadati, brahmacakram pavatteti.

21. **Yo** kho mam Sāriputta evam **jānantam** evam **passantam** evam **vadeyya**: “Natthi samañassa Gotamassa uttariṁ manussadhammā alamariyaññadassanaviseso, takkapariyāhataṁ samañō Gotamo dhammarām deseti vīmarśānucaritam sayampañibhānan”ti. Tam Sāriputta **vācam** appahāya, tam **cittam** appahāya, tam **diñhim appañinissajjivā**,¹ yathābhataṁ **nikkhitto**² evam **niraye**. **Seyyathāpi** Sāriputta bhikkhu **sīlasampanno** **saññādhisampanno** **diñtheva** dhamme **aññām ārādheyya**,³ evam **sampadam**⁴ idam Sāriputta vadāmi: tam **vācam** appahāya, tam **cittam** appahāya, tam **diñhim appañinissajjivā**, yathābhataṁ nikkhitto **evam niraye**.

¹ Pa-ñinissajjati: To give up, renounce, forsake. / Ap + pañinisajjati: ger. Relinquishes. 撤回；放鬆。

² pp. Laid down, lying; put down into, set in, arranged. 放下；墮入。

³ opt. To attain, accomplish, fulfill, succeed. 獲得；達到。

⁴ f. Execution, performance; result, consequence; happen in this case. 這件事的結果。

22. **Cattārimāni** Sāriputta Tathāgatassa **vesārajjāni**,¹ yehi vesārajjehi samannāgato Tathāgato āsabhami ṭhānam paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti. Katamāni cattāri?

23. ‘Sammāsambuddhassa te paṭijānato² ime dhammā **anabhisambuddhā**’ti, tatra vata **mām** samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmim sahadhammena **paṭicodessatī**’ti,³ nimittametam⁴ Sāriputta na samanupassāmi.⁵ Etampaham Sāriputta nimittam asamanupassanto khemappatto⁶ abhayappatto⁷ vesārajjappatto viharāmi. (1. 沒有覺悟)

24. ‘Khīṇāsavassa te paṭijānato ime **āsavā aparikkhīṇā**’ti, ‘tatra vata mām samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmim sahadhammena paṭicodessatī’ti, nimittametam Sāriputta na samanupassāmi. Etampaham Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. (2. 沒有漏盡)

25. ‘Ye kho pana te **antarāyikā**⁸ **dhammā vuttā** te paṭisevato⁹ nālam antarāyāyā’ti, tatra vata mām samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmim sahadhammena paṭicodessatī’ti, nimittametam Sāriputta na samanupassāmi. Etampaham Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. (3. 妨礙)

26. ‘Yassa kho pana te atthāya dhammo desito, so **na** niyyāti takkarassa sammā dukkhakkhayāyā’ti, ‘tatra vata mām samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmim sahadhammena paṭicodessatī’ti, nimittametam Sāriputta na samanupassāmi. Etampaham Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. (4. 不能導向苦的止息)

27. Imāni kho Sāriputta cattāri Tathāgatassa vesārajjāni, yehi vesārajjehi samannāgato Tathāgato āsabhami ṭhānam paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti.

28. Yo kho mām Sāriputta evam jānantam evam passantam **evam vadeyya**: “Natthi samanassa Gotamassa uttari manussadhammā alamariyañāṇadassanaviseso, takkapariyāhatam samaṇo Gotamo dhammarām deseti vīmaṇsānucaritam sayampaṭibhānan”ti. Tam Sāriputta vācam appahāya, tam cittam appahāya, tam diṭṭhim appaṭinissajjivtā, yathābhataṁ nikkhitto evam niraye. Seyyathāpi Sāriputta bhikkhu sīlasampanno samādhisampanno diṭṭheva dhamme aññam ārādhayya, evam sampadamidam Sāriputta vadāmi: tam vācam appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjivtā yathābhataṁ nikkhitto evam niraye.

29. **Aṭṭha**¹⁰ kho **imā** Sāriputta **parisā**. Katamā aṭṭha? Khattiyaparisā brāhmaṇaparisā gahapatiparisā samanaparisā cātummahārājikaparisā tāvatiṁsaparisā māraparisā brahmaparisā. Imā kho Sāriputta

¹ nt These four kinds of intrepidity. 四無畏或剛勇。

² ppr. To acknowledge, agree to, approve, promise, consent; claim. 自稱；主張。

³ fut. To blame, reprove; accuse. 指控；指責。

⁴ nt. Sign, omen, portent; cause. 特徵；理由。

⁵ pre. To see, perceive, regard. 視覺；觀看。

⁶ Khema: nt. Shelter, place of security, tranquillity. / + ppatta: Having attained tranquillity.

⁷ A + bhaya: nt. Fearlessness. 勇敢；不害怕。

⁸ adj. Causing an obstacle, forming, an impediment; obstructions. 妨礙；閉塞。

⁹ pp. Engages in. 從事。

¹⁰ The eight assemblies. 八種人。

attha parisā. Imehi kho Sāriputta catūhi vesārajjehi samannāgato Tathāgato imā attha parisā upasaṅkamati ajjhogāhati.

30. “**Abhijānāmi**¹ kho panāham Sāriputta **anekasataṁ**² **khattiyaparisam** upasaṅkamitā, tatrapi mayā sannisinnapubbañceva ³ sallapitapubbañca ⁴ sākacachā ⁵ ca samāpajjitatubbā. ⁶ Tatra vata mām bhayam vā sārājjam ⁷ vā okkamissatī”ti, ⁸ nimittametam Sāriputta na samanupassāmi. Etampaham Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. “Abhijānāmi kho panāham Sāriputta anekasataṁ **brāhmaṇaparisam** upasaṅkamitā, tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacachā ca samāpajjitatubbā. Tatra vata mām bhayam vā sārājjam vā okkamissatī”ti, nimittametam Sāriputta na samanupassāmi. Etampaham Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. “Abhijānāmi kho panāham Sāriputta anekasataṁ **gahapatiparisam** upasaṅkamitā, tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacachā ca samāpajjitatubbā. Tatra vata mām bhayam vā sārājjam vā okkamissatī”ti, nimittametam Sāriputta na samanupassāmi. Etampaham Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. “Abhijānāmi kho panāham Sāriputta anekasataṁ **samaṇaparisam** upasaṅkamitā, tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacachā ca samāpajjitatubbā. Tatra vata mām bhayam vā sārājjam vā okkamissatī”ti, nimittametam Sāriputta na samanupassāmi. Etampaham Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. “Abhijānāmi kho panāham Sāriputta anekasataṁ **cātummahārājikaparisam** upasaṅkamitā, tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacachā ca samāpajjitatubbā. Tatra vata mām bhayam vā sārājjam vā okkamissatī”ti, nimittametam Sāriputta na samanupassāmi. Etampaham Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. “Abhijānāmi kho panāham Sāriputta anekasataṁ **tāvatiṁsaparisam** upasaṅkamitā, tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacachā ca samāpajjitatubbā. Tatra vata mām bhayam vā sārājjam vā okkamissatī”ti, nimittametam Sāriputta na samanupassāmi. Etampaham Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. “Abhijānāmi kho panāham Sāriputta anekasataṁ **māraparisam** upasaṅkamitā, tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacachā ca samāpajjitatubbā. Tatra vata mām bhayam vā sārājjam vā okkamissatī”ti, nimittametam Sāriputta na samanupassāmi. Etampaham Sāriputta nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. “Abhijānāmi kho panāham Sāriputta anekasataṁ **brahmaparisam** upasaṅkamitā, tatrapi mayā sannisinnapubbañceva sallapitapubbañca sākacachā ca samāpajjitatubbā. Tatra vata mām bhayam vā sārājjam vā okkamissatī”ti, nimittametam Sāriputta na samanupassāmi. Etampaham Sāriputta **nimittam** asamanupassanto **khemappatto abhayappatto vesārajjappatto** viharāmi.

31. **Yo** kho mām Sāriputta evam jānantam evam passantam **evam vadeyya**: “Natthi samaṇassa Gotamassa uttarim manussadhammā alamariyāñāñadassananaviseso, takkapariyāhatam samoṇo Gotamo dhammam deseti vīmamsānucaritam sayampaṭibhānan”ti. Tam Sāriputta vācam appahāya tam cittam

¹ pre. To know by experience, to know fully or thoroughly, to recognize; to recall. 我回想；我回憶。

² Aneka + sata: Many hundred. 幾百人。

³ Sannisinna: pp. Sitting down together. / + pubbañ: adv. Before. / Ca + eva: adv. I had sat with them there. 我和他們一起坐。

⁴ Sallapita: To talk with. 交談。

⁵ f. Conversations, talking over, discussing. 會話，談話。

⁶ Samapajjita: pp. Attained, reached, got into; held. 保持某種姿態。

⁷ nt. Timidity. 膽小；羞怯。

⁸ Okkamati: fut. To come on, to develop, to appear in (of a subjective state). 降臨；偶然遇到。

appahāya tam diṭṭhim appaṭinissajjītvā yathābhataṁ nikkhitto evam niraye. Seyyathāpi Sāriputta bhikkhu sīlasampanno samādhisampanno diṭṭheva dhamme aññam ārādheyya, evam sampadamidam Sāriputta vadāmi: tam vācarūpa appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjītvā yathābhataṁ nikkhitto evam niraye.

32. Catasso kho imā Sāriputta yoniyo.¹ Katamā catasso? Aṇḍajā² yoni, jalābuja³ yoni, saṁsedajā⁴ yoni, opapātikā⁵ yoni.

33. Katamā ca Sāriputta aṇḍajā yoni? Ye kho te Sāriputta sattā aṇḍakosam⁶ abhinibbhijja⁷ jāyanti; ayam vuccati Sāriputta aṇḍajā yoni. Katamā ca Sāriputta jalābuja⁸ yoni? Ye kho te Sāriputta sattā vatthikosam⁹ abhinibbhijja jāyanti; ayam vuccati Sāriputta jalābuja yoni. Katamā ca Sāriputta saṁsedajā yoni? Ye kho te Sāriputta sattā pūtimacche¹⁰ vā jāyanti, pūtikuṇape¹¹ vā pūtikummāse¹² vā candanikāye¹³ vā oligalle¹⁴ vā jāyanti; ayam vuccati Sāriputta saṁsedajā yoni. Katamā ca Sāriputta opapātikā yoni? Devā nerayikā¹⁵ ekacce ca manussā ekacce ca vinipātikā;¹⁶ ayam vuccati Sāriputta opapātikā yoni. Imā kho Sāriputta catasso yoniyo.

34. Yo kho marū Sāriputta evam jānantaṁ evam passantaṁ evam vadeyya: natthi samaṇassa Gotamassa uttarim manussadhammā alamariyañānadassanaviseso, takkapariyāhatam samaṇo Gotamo dhammarūp deseti vīmamsānucaritam sayampatibhānanti. Tam Sāriputta vācarūpa appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjītvā yathābhataṁ nikkhitto evam niraye. Seyyathāpi Sāriputta bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññam ārādheyya, evam sampadamidam Sāriputta vadāmi: tam vācarūpa appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjītvā yathābhataṁ nikkhitto evam niraye.

35. Pañca kho imā Sāriputta gatiyo.¹⁷ Katamā pañca? Nirayo tiracchānayoni pettivisayo manussā devā.

36. Nirayañcāham¹⁸ Sāriputta pajānāmi nirayagāmiñca maggām, nirayagāminiñca paṭipadam. Yathāpaṭipanno ca kāyassa bhedā parammaraṇā apāyam duggatim vinipātam nirayaṁ upapajjati, tañca pajānāmi. Tiracchānayoniñcāham¹⁹ Sāriputta pajānāmi tiracchānayonigāmiñca ca maggām,

¹ f. The womb; origin, way of birth, place of birth. / These four kinds of generation. 四種誕生。

² Aṇṭa: nt. An egg. / + ja: Born from eggs; oviparous creation. 卵生。

³ The embryo; womb-born; viviparous. 胎生。

⁴ Sweat, moisture-sprung. 濕生。

⁵ adj. Arisen or reborn without visible cause (without parents); spontaneous rebirth. 化生。

⁶ Aṇṭa + kosa: Shell of eggs. 蛋殼。

⁷ Abhinibbjhati: ger. To break quite through (of the chick coming through the shell of egg). 破殼或分裂出。

⁸ Vatthi: m./ f. The pudendum; the caul. 隱門的網膜。

⁹ Pūti: adj. Putrid, stinking, rotten, fetid. / + maccha: In a rotten fish. 在腐爛的魚。

¹⁰ Kuṇapa: A corpse, carcase; in a rotten corpse. 腐爛的屍體。

¹¹ Kummasa: Junket; in a rotten dough. 在腐爛的臭酸粥。

¹² f. A pool at the entrance of a village; in a cesspit. 在糞坑或垃圾坑。

¹³ A dirty pool near a village; in a sewer. 在水溝。

¹⁴ adj. Hellish; denizens of hell. 在地獄。

¹⁵ adj. Destined to suffer in purgatory, liable to punishment after death; in the lower worlds. 較低的世界。

¹⁶ These five destinations. 五種趣向。(五趣)

¹⁷ Niraya: Purgatory, hell, a place of punishment & torture, where sin is atoned. /

+ gamin: adj. Leading to purgatory (magga).

¹⁸ Tiracchana: An animal; the class of animals.

tiracchānayonigāminiñca pañipadañ. Yathā pañipanno ca kāyassa bhedā parammarañā tiracchānayoniñ upapajjati, tañca pajānāmi. **Pettivisayañcāham**¹ Sāriputta pajānāmi pettivisayagāmiñca maggāñ pettivisayagāminiñca pañipadāñ. Yathāpañipanno ca kāyassa bhedā parammarañā pettivisayāñ upapajjati, tañca pajānāmi. **Manusse**² cāham Sāriputta pajānāmi manussalokagāmiñca maggāñ, manussalokagāminiñca pañipadāñ Yathāpañipanno ca kāyassa bhedā parammarañā manussesu upapajjati, tañca pajānāmi. **Deve**³ cāham Sāriputta pajānāmi devalokagāmiñca maggāñ, devalokagāminiñca pañipadāñ. Yathāpañipanno ca kāyassa bhedā parammarañā sugatim saggañ lokam uppajjati, tañca pajānāmi. **Nibbānañcāham**⁴ Sāriputta pajānāmi nibbānagāmiñca maggāñ nibbānagāminiñca pañipadāñ. Yathāpañipanno ca āsavānam khayā, anāsavānam cetovimuttim paññāvimuttim diññeva dhamme sayam abhiññā sacchikatvā upasampajja viharati, tañca pajānāmi.

37. Idāham Sāriputta ekaccāñ puggalañ evam cetasā ceto paricca pajānāmi: “Tathāyam **puggalo** pañipanno, tathā ca **iriyati**⁵ tañca **maggāñ samārūlho**,⁶ yathā kāyassa bhedā parammarañā apāyāñ duggatim vinipātam **nirayañ upapajjissatī**”ti. Tamenāñ **passāmi** aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā parammarañā apāyāñ duggatim vinipātam **nirayañ upapannam**, **ekantadukkhā**⁷ **tippā**⁸ **kañkā**⁹ **vedanā** **vediyamānam**. **Seyyathāpi** Sāriputta añgārakāsu¹⁰ sādhikaporisā¹¹ pūrañgārānam¹² vītaccikānam vītadhūmānam,¹³ atha puriso āgaccheyya ghammābhittatto ghammapareto¹⁴ kilanto tasito pipāsito¹⁵ ekāyanena maggena tameva añgārakāsum pañidhāya.¹⁶ Tamenāñ cakkhumā puriso disvā evam vadeyya: “Tathāyam bhavāñ puriso pañipanno, tathā ca iriyati tañca maggāñ samārūlho, yathā imam yeva añgārakāsum āgamissatī”ti. Tamenāñ passeyya aparena samayena tassā añgārakāsuyā patitam¹⁷ ekantadukkhā tippā kañkā vedanā vediyamānam. Evameva kho aham Sāriputta idhekaccāñ puggalañ evam cetasā ceto paricca pajānāmi: “Tathāyam puggalo pañipanno, tathā ca iriyati tañca maggāñ samārūlho, yathā kāyassa bhedā parammarañā apāyāñ duggatim vinipātam **nirayañ upapajjissatī**”ti. Tamenāñ **passāmi** aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā parammarañā apāyāñ duggatim vinipātam **nirayañ upapannam** ekantadukkhā tippā kañkā vedanā vediyamānam. (1)

38. Idha panāham Sāriputta ekaccāñ **puggalam** evam cetasā ceto paricca pajānāmi: “Tathāyam **puggalo** pañipanno tathā ca **iriyati** tañca **maggāñ samārūlho**, yathā kāyassa bhedā parammarañā **tiracchānayoniñ upapajjissatī**”ti. Tamenāñ **passāmi** aparena samayena dibbena cakkhunā visuddhena

¹ Pettivisaya: The world of the manes, the realm of the petas.

² A human being, man.

³ A god, a divine being.

⁴ nt. The going out of a lamp or fire.

⁵ pre. To move, behave, show a certain way of deportment. 行爲舉止，表現。

⁶ pp. To climb up, to ascend, entered. 進入；上升。

⁷ Ekanta: adj. Absolutely, extremely, extraordinary, quite. / + dukkha: Experiencing extremely painful. 非常地痛苦。

⁸ adj. Sharp, keen, eager; piercing. 銳利；貫穿的。

⁹ adj. Sharp, bitter, acid, severe; racking. 拷問。

¹⁰ Añgara: m./ nt. Charcoal, burning coal, embers. / + kasu: A charcoal pit. 很深的木炭坑。

¹¹ Sadhika + porisa: Exceeding a man's height; a man's height. 很高大的人。

¹² Pūra: adj. Full. / = Full of glowing coals. 填滿煤塊。

¹³ Vita: adj. Deprived of free from, (being) without. / + accika: Without a flame. / + dhūma: Without smoke. 沒有火焰或煙。

¹⁴ Ghamma: Heat; season, summer. / + abhitatta: Overpowered by heat. / + pareta: pp. Gone on to, affected with, overcome by. / = Exhausted by hot weather. 用很熱的處境把它抽完或汲幹。

¹⁵ Kilanta: pp. Tired, exhausted, weary. / Tasita: pp. Dried up, parched, thirsty. / Pipasita: adj. Thirsty. 乾燥；渴。

¹⁶ f. Aspiration, request, prayer, resolve; directed. 渴望，把它轉向；換。

¹⁷ pp. Fallen into. 掉進。

atikkantamānusakena kāyassa bhedā parammaraṇā tiracchānayoniṁ uppannaṁ, dukkhā tippā kaṭukā vedanā vediyamānam. **Seyyathāpi** Sāriputta gūthakūpo¹ sādhikaporiso pūro gūthassa; atha puriso āgaccheyya ghammābhitaro ghammapareto kilanto tasito pipāsito, ekāyanena maggena tameva gūthakūpaṁ pañidhāya. Tamenam cakkhumā puriso disvā evam vadeyya: “Tathāyam bhavaṁ puriso paṭipanno tathā ca iriyati tañca maggam samārūlho, yathā imam yeva gūthakūpaṁ āgamissati”ti. Tamenam passeyya aparena samayena tasmiṁ gūthakūpe patitam dukkhā tippā kaṭukā vedanā vediyamānam. Evameva kho aham Sāriputta idhekaccam puggalam evam cetasā ceto paricca pajānāmi: “Tathāyam puggalo paṭipanno tathā ca iriyati, tañca maggam samārūlho, yathā kāyassa bhedā parammaraṇā tiracchānayoniṁ upapajajissati”ti. Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā parammaraṇā tiracchānayoniṁ upapannam dukkhā tippā kaṭukā vedanā vediyamānam. (2)

39. Idha panāham Sāriputta ekaccam puggalam evam cetasā ceto paricca pajānāmi: “Tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūlho, yathā kāyassa bhedā parammaraṇā pettivisayam² upapajjissati”ti. Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā parammaraṇā pettivisayam uppannam, dukkhabahulā vedanā vediyamānam. **Seyyathāpi** Sāriputta rukkho³ visame⁴ bhūmibhāge⁵ jāto⁶ tanupattapalāso⁷ kabaracchāyo;⁸ atha puriso āgaccheyya ghammābhitaro ghammapareto kilanto tasito pipāsito, ekāyanena maggena tameva rukkham pañidhāya. Tamenam cakkhumā puriso disvā evam vadeyya: “Tathāyam bhavaṁ puriso paṭipanno tathā ca iriyati tañca maggam samārūlho, yathā imam yeva rukkham āgamissati”ti. Tamenam passeyya aparena samayena tassa rukkhassa chāyāya nisinnam vā nipannam⁹ vā dukkhabahulā vedanā vediyamānam. Evameva kho aham Sāriputta idhekaccam puggalam evam cetasā ceto paricca pajānāmi: “Tathāyam puggalo paṭipanno tathā ca iriyati, tañca maggam samārūlho, yathā kāyassa bhedā parammaraṇā pettivisayam upapajjissati”ti. Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā parammaraṇā pettivisayam upapannam dukkhabahulā vedanā vediyamānam. (3)

40. Idha panāham Sāriputta ekaccam puggalam evam cetasā ceto paricca pajānāmi: “Tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūlho, yathā kāyassa bhedā parammaraṇā manussesu upapajjissati”ti. Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā parammaraṇā manussesu uppannam, sukhabahulā vedanā vediyamānam. **Seyyathāpi** Sāriputta rukkho same¹⁰ bhūmibhāge jāto bahalapattapalāso¹¹ sandacchāyo;¹² atha puriso āgaccheyya ghammābhitaro ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva rukkham pañidhāya. Tamenam cakkhumā puriso disvā evam vadeyya:

¹ Gūtha: Excrements, faces, dung. / + kūpa: A privy; a cesspit deeper. 很深的糞坑。

² The realm of ghosts. 鬼界或道。

³ A tree.

⁴ adj. Uneven, unequal, disharmonious, contrary.

⁵ Bhūmi: f. Ground, soil, earth. / + bhaga: Division of the earth, district. / =

On uneven ground. 在不平坦或崎形的土地。

⁶ pp. Born, grown, arisen, produced; growing. 成長；增長。

⁷ Tanu: adj. Thin, tender, small, slender. / + patta: nt. A leaf. / + phala: A leaf and fruit. 貧弱的葉子和果實。

⁸ Kabara: adj. variegated, spotted, striped; mixed, intermingled. / + chaya: f. Shade, shadow. / =

Casting a dappled shadow. 投在斑紋的影子。

⁹ adj. Lying down. 橫臥。

¹⁰ adj. On even, level. 在平的或一致的。

¹¹ Bahula: adj. Much, abundant. / = Thick foliage. 很密集的樹葉和果實。

¹² Sanda: adj. Thick, dense. / = Giving dense shade; casting a deep shade. 投在很茂盛的影子。

“Tathāyam bhavaṁ puriso paṭipanno tathā ca iriyati tañca maggam samārūlho yathā imam yeva rukkham āgamissatī”ti. Tamenam passeyya aparena samayena tassa rukkhassa chāyāya nisinnam vā nipannam vā suhabahulā vedanā vediyamānam. Evameva kho aham Sāriputta idhekaccam puggalam evam cetasā ceto paricca pajānāmi: “Tathāyam puggalo paṭipanno tathā ca iriyati, tañca maggam samārūlho, yathā kāyassa bhedā parammaraṇā manussesu upapajajissatī”ti. Tamenam passāmi aparena samayena dibbena cakkunā visuddhena atikkantamānusakena kāyassa bhedā parammaraṇā manussesu upapannam suhabahulā vedanā vediyamānam. (4)

41. Idha panāham Sāriputta ekaccam puggalam evam cetasā ceto paricca pajānāmi: “Tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūlho, yathā kāyassa bhedā parammaraṇā sugatim saggam lokam upapajajissatī”ti. Tamenam passāmi aparena samayena dibbena cakkunā visuddhena atikkantamānusakena kāyassa bhedā parammaraṇā sugatim saggam lokam uppannam ekantasukhā vedanā vediyamānam. **Seyyathāpi** Sāriputta pāsādo¹ tatrassa kūṭagāram² ullittavalittam³ nivātam⁴ phussitaggalām⁵ pihitavātāpānam,⁶ tatrassa pallaṅko⁷ gonakatthato⁸ paṭikatthato paṭalikatthato⁹ kadaliṅgapavarapaccatthaṇo¹⁰ sauttaracchado¹¹ ubhatolohitakūpadhāno;¹² atha āgaccheyya ghammābhittato ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva pāsādam panidhāya. Tamenam cakkhumā puriso disvā evam vadeyya: “Tathāyam bhavaṁ puriso paṭipanno tathā ca iriyati tañca maggam samārūlho, yathā imam yeva pāsādam āgamissatī”ti. Tamenam passeyya aprena samayena tasmiṁ pāsāde tasmiṁ kūṭagāre tasmiṁ pallaṅke nisinnam vā nipannam vā ekantasukhā vedanā vediyamānam. Evameva kho aham Sāriputta idhekaccam puggalam evam cetasā ceto paricca pajānāmi: “Tathāyam puggalo paṭipanno tathā ca iriyati, tañca maggam samārūlho, yathā kāyassa bhedā parammaraṇā sugatim saggam lokam upapajajissatī”ti. Tamenam passāmi aprena samayena dibbena cakkunā visuddhena atikkantamānusakena kāyassa bhedā parammaraṇā sugatim saggam lokam upapannam ekantasukhā vedanā vediyamānam. (5)

42. Idha panāham Sāriputta ekaccam puggalam evam cetasā ceto paricca pajānāmi: “Tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūlho, yathā āsavānam khayā anāsavam cetovimuttim paññāvimuttim dīṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissatī”ti. Tamenam passāmi aprena samayena āsavānam khayā anāsavam cetovimuttim paññāvimuttim dīṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantarā, ekantasukhā vedanā vediyamānam. **Seyyathāpi** Sāriputta pokkharanī¹³ accchodikā¹⁴ sātodikā¹⁵ sītodikā¹ setakā² sūpatitthā³

¹ A lofty platform, a building on high foundations, a terrace, palace; a mansion. 大廈。

² Kūṭa: m./ nt. The top of a house, roof, pinnacle. / + agarā: nt. A building with a peaked roof or pinnacles possibly gabled; an upper chamber. 雙層高樓。

³ Ullita + valitta: Smeared up & down; plastered within and without. 敷滿裏面和外表。

⁴ adj. With the wind gone down, without wind, sheltered from the wind, protected, safe, secure.

⁵ Phussita: Touched, put on. / + aggala: With fastened (clinched) bolts (or better: door-wings). 無憂慮的門。

⁶ Pihita: pp. Covered, closed, shut, obstructed. / + vata + pana: Lattice, window. / = With shuttered windows. 百葉窗。

⁷ A divan, sofa, couch. 長沙發；睡椅。

⁸ Goṇaka + attaha: Spread woolen, a goṇaka-cover; with rugs. 用毛毯。

⁹ Paṭika: f. A (white) woollen cloth. / Paṭalika: f. A woven cloth, a woollen coverlet (embroidered with flowers). / + attaha: m./ nt. Interest, advantage, gain. 毯子和床單。

¹⁰ Kadali + migā + pavara + pacca + attaraṇa: nt. The hide of the kind of deer, with a deerskin coverlet. 用鹿皮覆蓋。

¹¹ Sa + uttara: Having something above or higher, having a superior. / + chada: A cover, coverlet. 用天蓬。

¹² Ubhato: adv. Both, twofold, in both (or two) ways, on both sides. / + lohitaka: adj. Red. / + upadhana: A red pillow. / = As well as crimson pillows for both. 用很好深紅色的枕頭。

¹³ f. A lotus-pond. 池塘。

¹⁴ Accha + odaka: Having clear water, with clean water (of lotus ponds). 清潔的；未被污染的。

¹⁵ Sata + odaka: With pleasant water. 愉快的。

ramaṇīyā⁴ avidūre⁵ cassā tibbo vanasandō;⁶ atha puriso āgaccheyya ghammābhittato ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva pokkharanīm pañidhāya. Tamenam cakkhumā puriso disvā evam vadeyya: “Tathāyam bhavam puriso paṭipanno tathā ca iriyati, tañca maggām samārūlho, yathā imamyeva pokkharanīm āgamissatī”ti. Tamenam passeyya aparena samayena tam pokkharanīm ogāhetvā⁷ nahāyitvā⁸ pītvā⁹ ca sabbadarathakilamathapariłāham¹⁰ paṭippassamhetvā¹¹ paccuttaritvā¹² tasmīm vanasañde nisinnam vā nipannam vā ekantasukhā vedanā vediyamānam. Evameva kho aham Sāriputta idhekaccam puggalaṁ evam cetasā ceto paricca pajānāmi: “Tathāyam puggalo paṭipanno tathā ca iriyati, tañca maggām samārūlho, yathā āsavānam khayā anāsavam cetovimuttīm paññāvimuttīm diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissatī”ti. Tamenam passāmi aparena samayena āsavānam khayā anāsavam cetovimuttīm paññāvimuttīm diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantam ekantasukhā vedanā vediyamānam. Imā kho Sāriputta pañca gatiyo. (6)

43. **Yo** kho marī Sāriputta evam jānantam evam passantam evam vadeyya: “**Nattī** samaṇassa Gotamassa uttarimanussadhammā alamariyaññādassanaviseso. Takkapariyāhatam samaṇo Gotamo dhammarī deseti vīmamsānucaritam sayampaṭibhānan”ti. Tam Sāriputta vācam appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjītī yathābhataṁ nikkhitto evam niraye. Seyyathāpi Sāriputta bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññam ārādheyya, evam sampadamidam Sāriputta vadāmi: tam vācam appahāya tam cittam appahāya tam diṭṭhim appaṭinissajjītī yathābhataṁ nikkhitto evam **niraye**.

44. **Abhijānāmi** kho panāhaṁ Sāriputta **caturaṅgasamannāgataṁ**¹³ **brahmacariyam caritā**.¹⁴ **Tapassissudam**¹⁵ homi paramatapassī. **Lūkhassudam**¹⁶ homi paramalūkho. **Jegucchī**¹⁷ sudam homi paramajegucchī. **Pavivittassudam**¹⁸ homi paramapavivitto.

45. Tatrasu me idam Sāriputta tapassitāya hoti: Acelako¹⁹ homi muttācāro²⁰ hatthāpalekhano;¹ na ehibhadantiko,² na tiṭṭhabhadantiko;³ na abhihaṭam,⁴ na uddissakaṭam,⁵ na nimantanam⁶ sādiyāmi.⁷ So

¹ Sita + odaka: With cool water. 冷水。

² adj. White, transparent. 透明的；清澈的。

³ adj. With beautiful banks. 很平靜的河岸。

⁴ adj. Delightful, pleasing, charming, pleasant, beautiful. 可愛的。

⁵ adj./ adv. Near.

⁶ Vana + sanḍa: Jungle-thicket, dense jungle; a dense wood. 密森林。

⁷ ger. To plunge or enter into, to be absorbed in. 將投入。

⁸ ger. To bathe, to wash, to perform an ablution. 沖洗。

⁹ Pivati & pibati: ger. To drink.

¹⁰ Sabba: adj. All, every. / + daratha: Anxiety, care, distress. / + kilamatha: Tiredness, fatigue, exhaustion. / + pariłaha: Burning, fever. / = All his distress, fatigue, and fever. 全部的不安、疲勞和苦惱。

¹¹ Paṭippassambhati: ger. To subside, to be eased, calmed, or abated, to pass away, to be allayed. 解除；使緩和。

¹² ger. To go out again, to withdraw; come out agin. 再進入。

¹³ Catur + aṅga: (Consisting of) four limbs or divisions, fourfold. / + Aṅga + samannagata: Always meaning endowed with ‘good’, superior, remarkable ‘qualities’; possessing four factors. 擁有四種因素。

¹⁴ pp. Going, moving, being like, behaving; lived. 實踐；經歷。

¹⁵ Tapassin: adj. One devoted to religious austerities; the extreme of asceticism. 比較極端的苦行。

¹⁶ Lūkha: adj. Rough, coarse, unpleasant; coarseness. 很粗野的。/ + Sudam: indecl. Even, just.

¹⁷ Jegucchin: adj. One who detests or avoids; practised scrupulousness. 實行很謹慎的。

¹⁸ pp. Seclusion, separated, detached, singled. 隔離；隱遁。

¹⁹ adj. One who is not clothed, naked. 裸體，光身。

²⁰ Mutta: pp. Released, set free, freed. / + acara: Of loose habits. 鬱散的或放蕩的行為。?

na kumbhimukhā⁸ patiganhāmi,⁹ na kaṭopimukhā¹⁰ patiganhāmi; na eḷakamantaram,¹¹ na daṇḍamantaram,¹² na musalamantaram,¹³ na dvinnam bhūñjamānānam,¹⁴ na gabbhiniyā,¹⁵ na pāyamānāya,¹⁶ na purisantaragatāya;¹⁷ na saṅkittīsu,¹⁸ na yattha sā upaṭṭhitō¹⁹ hoti, na yattha²⁰ makkhikā²¹ sañḍasañḍacārinī;²² na macchām, na māṁsām,²³ na surām, na merayām, na thusodakaṁ²⁴ pivāmi. So ekāgāriko vā homi ekālopiko,²⁵ dvāgāriko vā homi dvālopiko, ... sattāgāriko vā homi sattālopiko. Ekissāpi dattiyā yāpemi,²⁶ dvīhipi dattīhi²⁷ yāpemi, ... sattahipī dattīhi yāpemi.²⁸ Ekāhikampī²⁹ āhāram āhāremi, dvīhikampī āhāram āhāremi, ... sattāhikampī āhāram āhāremi. Iti evarūpām addhamāsikampī³¹ pariyāyabhattabhojanānuyogamanuyutto³² viharāmi. So sākabhakkho³³ vā homi, sāmākabhakkho³⁴ vā homi, nīvārabhakkho³⁵ vā homi, daddulabhakkho³⁶ vā homi, haṭabhattakkho³⁷ vā homi, kaṇabhattakkho¹ vā homi, ācāmabhakkho² vā homi, piññākabhakkho³ vā homi,

¹ Hattha: Hand. / + apalekhana: Licking my hands (to clean them after eating). 舔我的手。

² Ehi + bhadantika: adj. One belonging to the (greeting), come hail to thee; one who accepts an invitation. 不回答者。

³ Tiṭṭha: adj. Dry, hard, rough. / = Not stopping when asked. 不停止的。

⁴ pp. Brought, offered, presented, fetched; not accept food brought. 不接受帶來的食物。

⁵ Uddissa + kata: indecl. Allotted to, specified as; not accept food specially made. 不接受特別的食物。

⁶ nt. Invitation; not accept an invitation to a meal. 不接受邀請的食物。

⁷ pre. To enjoy for oneself, to agree to, permit, let take place; I did not accept. 我不接受。

⁸ Kumbhi: f. A large round pot. / + mukha: The rim of a pot; Nothing from a pot. 沒有從罐或壺。

⁹ pre. To receive, accept, take up. 接受。

¹⁰ Kalopi: f. A vessel, basin, pot. / + mukha: The brim of a pan or cooking vessel; nothing from a bowl. 不是從碗或器皿。

¹¹ Eḷaka: A threshold. / + antara: adj. Inside and in between; across a threshold. 沒有越過門檻。

¹² Daṇḍa + (m) antara: Among the sticks; across a stick. 沒有越過枝條；柴枝。

¹³ Musala: m./ nt. Across a pestle. 沒有越過杵。

¹⁴ From two eating together. 不是從兩個人一起吃的。

¹⁵ f. From a pregnant woman. 不是從懷孕的婦女。

¹⁶ f. From a woman giving suck. 不是從婦女吸奶的時候。

¹⁷ Purisa + antaragata: A woman who has sexual intercourse, a woman in intercourse with a man. 不是從婦女和男人睡的時候。

¹⁸ f. (he will not accept food collected); from where food was advertised. 不是為了作食物。

¹⁹ pp. Ready for service, serving, waiting upon; to be distributed. 分配；分發。

²⁰ adv. Where. 那裏。

²¹ f. From fly. 從蒼蠅。

²² Sañḍa: A heap, cluster, multitude. / + sañḍa + carin: Swarming; were buzzing. 嗡嗡叫；一大群蒼蠅飛來飛去。

²³ nt. No meat. 不吃肉。

²⁴ Thusa: nt. Husk of grain, chaff. / + odaka: Gruel; fermented brew. 發酵的飲料；稀粥。

²⁵ Eka: num. One. / + agarika: adj. Having a house. / + alopika: adj. Getting or having, or consisting of pieces (of food); I kept to one house, to one morsel. 我保持一家一口。

²⁶ Ekissa dattiyā yapemi: pre. On only one alms; I lived on one saucer a day. 我維持一天一茶託（食物）。

²⁷ Dattiyā > dattika: adj. Given as a present.

²⁸ caus, pre. To cause to go, to make someone go (to), to bring to, lead to.

²⁹ Eka + ahika: Of or for one day.

³⁰ pre. To take food, eat, feed on. I took food once every seven days. 直到我七天吃一次。

³¹ Addhan: indecl. A stretch of time. / + Masika: adj. A month; every fortnight. 每兩星期。

³² Pariyaya: What goes on, way, habit.

³³ Saka: nt. Vegetable, potherb. / + Bhakkha: adj. Eating, feeding. / Of greens vegetable. 青色的菜。

³⁴ Samaka: Of greens millet. 青色的稷。

³⁵ Nivara: Raw rice, paddy. 野生的米。

³⁶ Daddula: Kind of rice; hide-parings. 削皮的苔蘚。

³⁷ Haṭa: A kind of water-plant, moss. 苔蘚。

tinabhakkho⁴ vā homi, gomayabhakkho⁵ vā homi. Vanamūlaphalāhāro vā yāpemi pavattaphalabhojī.⁶
 So sāñānipi⁷ dhāremi, masāñānipi⁸ dhāremi, chavadussānipi⁹ dhāremi, pañsukūlāni¹⁰ dhāremi,
 tiriñānipi¹¹ dhāremi, ajinampi¹² dhāremi, ajinakkhipampi¹³ dhāremi, kusacīrampi¹⁴ dhāremi,
 vākacīrampi¹⁵ dhāremi, phalakacīrampi¹⁶ dhāremi, kesakambalampi¹⁷ dhāremi, vālakambalampi¹⁸
 dhāremi, ulūkapakkhampi¹⁹ dhāremi.²⁰ So kesamassulocakopi²¹ homi,
 kesamassulocanānuyogamanuyutto. Ubbhaṭṭhakopi²² homi āsanapaṭikkhitto.²³ Ukkutikopi²⁴ homi
 ukkuṭikappadhānamanuyutto. Kaṇṭakāpassayikopi²⁵ homi kaṇṭakāpassaye seyyam kappemi.²⁶
 Sāyatatiyakampi²⁷ udakorohanānuyogamanuyutto²⁸ viharāmi. Iti evarūpam anekavihitam kāyassa
 ātāpanaparitāpanānuyogamanuyutto²⁹ viharāmi. Idam su me Sāriputta
 tapassitāya hoti. (1. 極端的苦行)

46. Tatrasu me idam Sāriputta lūkhasmīm hoti: nekavassagaṇikam³⁰ rajojallam³¹ kāye sannicitam³²
 hoti papaṭikajātam.³³ Seyyathāpi Sāriputta tindukakhāṇu¹ nekavassagaṇiko sannicito hoti papaṭikajāto,

¹ Kaṇa: The fine red powder between the husk and the grain of rice; rice-bran. 米糠。

² Ācama: The scum or foam of boiling rice; rice-scum. 浮渣米。

³ Piññaka: nt. Ground sesame, flour of oil-seeds; sesame flour. 芝麻。

⁴ Tiṇa: nt. Grass. 草。

⁵ Go + maya: m./ f. Cow dung. 牛糞。

⁶ Pavatta: adj. Happening, going on, procedure, resulting. / + Phala: Ready or natural, wild fruit. /
 + Bhojin: adj. Feeding on, enjoying. / I fed on fallen fruits. 我吃掉下的水果。

⁷ Saṇa: nt. Hemp. 大麻布。

⁸ Masaṇa: nt. A coarse cloth of interwoven hemp and other materials; hemp-mixed. 掛雜麻布。

⁹ Chava + dussa: A miserable garment; shrouds. 屍體布；裹屍衣。

¹⁰ m. A dusty robe; refuse rags. 畫掃衣。

¹¹ nt. The tree Symplocos racemose; tree bark. 樹皮。

¹² nt. The hide of the black antelope. 羚羊皮。

¹³ + Khipa: A cloak made of a network of strips of a black antelope's hide. 被剝去的羚羊皮。

¹⁴ Kusa + cira: A garment of grass. 草衣。

¹⁵ Vaka: nt. The bark of a tree, fabric. 樹織品。

¹⁶ A flat piece of wood, a slab, board, plank; wood-shavings fabric. 果皮。

¹⁷ Kesa + kambala: A hair blanket; head-hair wool. 羊毛發。

¹⁸ Vala: The hair of the tail, horse-hair. / + kambala: A blanket made of horse-tails. 動物毛織品。

¹⁹ Ulūka: An owl. / + pakkha: Owls' wings. 貓頭鷹的翅膀。

²⁰ pre. To carry, bear, wear, possess; I clothed. 我穿。

²¹ Kesa + massu: With long-grown bear. / + Locaka: adj. One who pulls out. / =

Pulled out hair and beard. 拔出頭髮和鬍鬚。

²² adj. Standing erect or upright; stood continuously. 繼續站立。

²³ Āsana + paṭikkhitta: nt. One who rejects all seats, or objects to sitting down; rejecting seats. 拒絕坐下。

²⁴ Ukkutika: Bending up. / + Padhana: Exertion when squatting (an ascetic habit). 繼續的蹲下或跪拜的姿勢。

²⁵ Kaṇṭaka: A thorn. / + apassayika: adj. Bed-of-thorns-man; a mattress of spikes. 有尖釘的床墊。

²⁶ Seyyam kappeti: To lie down, to make one's bed. 我佈置我的床。

²⁷ Saya + tatiyaka: For the third time in the evening; three times daily including the evening.
 每天在傍晚時洗澡三次。

²⁸ Uduka + orohaṇa: nt. Plunging into water, taking a bath, bathing.

²⁹ Ātapana: nt. Tormenting, torture, mortification. / +

paritapana: nt. Tormenting, torture, affliction. 令人痛苦的和苦修的。

³⁰ Neka + vasa: Many years. / Accumulating over the years. 累聚幾年。

³¹ Rajo & raja: nt. Dust. / + jalla: Dust and (wet) dirt. / = Muddy dirt. 脫離的灰塵或爛泥。

³² pp. Accumulating, hoarded. 堆聚。

³³ Papaṭika: f. The outer dry bark or crust of a tree, falling off in shreds. 一層一層的生長。

evamevassu me Sāriputta nekavassagañikam rajojallam kāye sannicitaṁ hoti papaṭikajātaṁ. Tassa mayhaṁ Sāriputta na evam hoti: ‘ahovatāhaṁ imam rajojallam pāṇinā² parimajjeyyam,³ aññe vā pana me imam rajojallam pāṇinā parimajjeyyun’ti. Evampi me Sāriputta na hoti. Idam su me Sāriputta lūkhasmiṁ hoti. (2. 堆聚骯髒的灰塵)

47. Tatrassu **me** idam Sāriputta jegucchismiṁ hoti: “So kho aham Sāriputta satova abhikkamāmi⁴ sato paṭikkamāmi.⁵ Yāva udabindumhipi⁶ me dayā⁷ paccupatthitā⁸ hoti, māham khuddake⁹ pāne¹⁰ visamagate¹¹ saṅghātam¹² āpādessañ”ti.¹³ Idam su me Sāriputta jegucchismiṁ hoti. (3. 謹慎)

48. Tatrassu **me** idam Sāriputta pavivittasmīṁ hoti: “So kho aham Sāriputta aññataram araññāyatanaṁ ajjhogahetvā viharāmi. Yadā passāmi gopālakam¹⁴ vā pasupālakam¹⁵ vā tiñahārakam¹⁶ vā katthahārakam¹⁷ vā vanakkammikam¹⁸ vā, vanena vanam, gahanena gahanam,¹⁹ ninnena ninnam,²⁰ thalena thalam²¹ papatāmi.²² Tam kissa hetu? ‘Mā mam te addasam̄su, ahañca vā ne addasan’ti. Seyyathāpi Sāriputta āraññako²³ migo manusse disvā, vanena vanam, gahanena gahanam, ninnena ninnam, thalena thalam papatati. Evameva kho aham Sāriputta yadā passāmi gopālakam vā pasupālakam vā tiñahārakam vā katthahārakam vā vanakkammikam vā, vanena vanam, gahanena gahanam, ninnena ninnam, thalena thalam papatāmi. Tam kissa hetu? ‘Mā mam te addasam̄su, ahañca vā ne addasan’”ti. Idam su me Sāriputta pavivittasmīṁ **hoti**. (4. 隔離)

49. (Tatrassu me idam Sāriputta mahāvikaṭa²⁴ bhojanasmīṁ hoti:) So kho aham Sāriputta ye te gotthā²⁵ patthitagāvo²⁶ apagatagopālā²⁷ tattha catukunḍiko¹ upasaṅkamitvā, yāni tāni vacchakānam²

¹ Tinduka: The bole of a tinduka tree. 一種樹。 / + Khaṇu: A stump (of a tree), a stake. 殘肢。

² With my hand. 用手。

³ opt. To wipe away, wipe off or out; let me rub. 讓我擦或磨擦。

⁴ pre. To go forward, to proceed, approach; stepping forwards. 跨前或踏進。（前進）

⁵ pre. To stepping backwards, to return. 跨後或踏後。（後退）

⁶ Uduka + bindu: nt. A drop of water. 一滴水。

⁷ f. Sympathy, compassion; full of pity. 憐憫；同情。

⁸ pp. (re)presented, offered, at one’s disposal; to be present. 現前；當下。

⁹ Khuddaka & khudda: adj. The tiny, small, inferior, low. 極小的；微小的。

¹⁰ Living being, life, creatures. 生命；動物。

¹¹ Visama: adj. / + gata: pp. Uneven; unequal; in the crevices. 不平坦；在裂縫裏。

¹² Striking, killing, murder; hurt. 使受傷使傷害。

¹³ fut. To produce; to nurse, make out, bring, bring into. 製造；產生。

¹⁴ Go + palaka: m./ f. A guardian, herdsman; cowherd. 牧牛者。

¹⁵ Pasu: Cattle; shepherd. 牧羊人。

¹⁶ Tiñā + haraka: adj. Carrying, taking, getting, removing; someone gathering grass. 割草人。

¹⁷ Katthā: nt. A piece of wood; someone gathering sticks. 採聚木柴人。

¹⁸ Vana + kammika: nt. One who works in the wood; a woodsman. 樵夫。

¹⁹ nt. An impenetrable place, a thicket jungle; from thicket to thicket. 繁茂林。

²⁰ nt. Low land, low ground, plain; hollow. 洞，穴；山谷。

²¹ nt. Dry ground, raised; hillock. 小丘；土堆。

²² pre. To fall forward, to fall down, off or from, to fall into; I would flee from. 我逃避。

²³ adj. Living in the forest, fond of seclusion; forest-bred. 森林的動物。

²⁴ Maha + vikaṭa: nt. Filth; dirt. 肮髒；汙物。 / + Bhojana: Filthy food.

²⁵ Go + tṭha: The cow-pens, cow-stable. 牛欄。

²⁶ Patthaya: indecl. Putting down, starting out from. / + gavo: pl.1. The cattle had gone out. 牛是離開。

²⁷ Apagata: pp. Gone, gone away from, removed. / = The cowherd had left them. 牧牛者是離開。

taruṇakānam³ dhenupakānam⁴ gomayāni, ⁵ tāni sudam⁶ āhāremi. ⁷ Yāvakīvañca me Sāriputta sakam
muttakarīsam⁸ apariyādiṇṇam⁹ hoti, sakam yeva sudam muttakarīsam āhāremi. Idam su me Sāriputta
mahāvikaṭabhojanasmim hoti. (5. 吃汙穢物)

50. So kho aham Sāriputta aññataram bhim̄sanakam¹⁰ vanasañdam ajjhogāhetvā¹¹ viharāmi. Tatra
sudam Sāriputta bhim̄sanakassa vanasañdassa bhim̄sanakatasmim hoti. Yo ko ci avītarāgo¹² tam
vanasañdam pavisati, yebhuyyena¹³ lomāni¹⁴ harṣanti. ¹⁵ So kho aham Sāriputta yā tā rattiyo sītā
hemantikā¹⁶ antaraṭṭhake¹⁷ himapātasamaye; ¹⁸ tathārūpāsu rattisu rattim abbhokāse¹⁹ viharāmi divā²⁰
vanasañde. Gimhānam²¹ pacchime māse²² divā abbhokāse viharāmi rattim vanasañde. Apissu mam
Sāriputta ayam anacchariyā²³ gāthā paṭibhāsi²⁴ pubbe assutapubbā: “Sotatto²⁵ sosīno²⁶
ceve, eko bhim̄sanake vane,
Naggo²⁷ na caggimāsīno,²⁸ esanā²⁹
pasuto³⁰ munī”ti. ³¹ (進入森林)

51. So kho aham Sāriputta susāne³² seyyam kappemi³³ chavaṭṭhikāni¹ upadhāya. ² Apissu mam
Sāriputta gomaṇḍalā³ upasāṅkamitvā oṭṭhubhantipi⁴ omuttentipi, ⁵ pam̄sukenapi⁶ okiranti, ⁷

¹ Catur + kuṇḍika: adj. Go on all fours. 四隻腳走路。

² A little cow. 幼牛。

³ Taruṇa: adj. A young calf. 幼牛的。

⁴ Dhenupa: Suckling calves. 尚未斷奶的牛。

⁵ Go + maya: m./ nt. Cow dung.

⁶ indecl. Even, just.

⁷ pre. I would feed. 我吃。

⁸ Mutta: nt. Urine. / + karisa: Feces. My own excrement and urine. 我自己的大小便。

⁹ A + pariyadonna: Not to overpower; to control. 沒被壓倒或可以持續。

¹⁰ adj. Horrible, dreadful, awe-inspiring, causing fear. 令人起敬畏心的。

¹¹ ger. Plunge into. 使投入；使沖進。

¹² A + vita + raga: adj. Not free from lust. 沒有離欲的人。

¹³ adv. As according to most; almost all; mostly. 大概；差不多全部。

¹⁴ nt. The hair of the body. 毛髮。

¹⁵ pre. To bristle, stand on end (said of the hair). 豎立。

¹⁶ adj. Destine for the winter, wintry, icy cold. 寒冷的。

¹⁷ adj. In the time of the falling of snow, between the eighths.

¹⁸ Hima + pata + samaya: adj. The season of snow-full. 在整個冬天時期。

¹⁹ In the open air, an open & unsheltered space. . 在露天。

²⁰ nt. Day.

²¹ Of a summer month; the hot season. 夏天。

²² In the last month. 在最後的月。

²³ An + acchariya: adj. How wonderful! What a marvel! 令人驚奇的；稀有的。

²⁴ aor. To appear, to be evident, to come into one's mind.

²⁵ Scorched by day. 大熱天。

²⁶ Chilled by night. 大寒冷。

²⁷ adj. Naked, nude. 裸體。

²⁸ Aggi: Fire. / + asina: adj. Sitting. / = No fire to sit beside. 裸體不坐在火旁邊。

²⁹ f. Desire, longing, wish.

³⁰ pp. Attached to.

³¹ A holy man, a sage, wise man.

Chilled by night and scorched by day, Alone in awe-inspiring groves,

Naked, no fire to sit beside, The sage yet pursues his quest.

³² nt. A cemetery; in a charnel ground. 在叢場旁邊。

³³ caus, pre. To make, get up, carry on.

kaṇṇasotesu'pi⁸ salākam⁹ pavesenti.¹⁰ Na kho panāham Sāriputta abhijānāmi¹¹ tesu pāpakaṁ cittarū uppādetā.¹² Idam su me Sāriputta upekkhā vihārasmiṁ hoti. (忍耐)

52. Santi kho pana Sāriputta eke samañabrahmaṇā evam vādino¹³ evam ditthino: ‘Āhārena suddhī’ti.¹⁴ Te evamāhaṁsu: ‘Kolehi¹⁵ yāpemā’ti, te kolampi khādanti, kolacūṇḍampi¹⁶ khādanti, kolodakampi pivanti, anekavihitampi kolavikatim¹⁷ paribhuñjanti. Abhijānāmi¹⁸ kho panāham Sāriputta ekam yeva kolam āhāram āharitā. Siyā kho pana te Sāriputta evamassa: ‘Mahā nūna tena samayena¹⁹ kolo ahosi’ti, na kho panetam Sāriputta evam daṭṭhabbaṁ:²⁰ ‘Tadāpi eta paramoyeva kolo ahosi, seyyathāpi etarahi.’ Tassa mayham Sāriputta ekam yeva kolam āhāram āhārayato adhimattakasimānam²¹ patto kāyo hoti: Seyyathāpi nāma āśītikapabbāni²² vā kālappabbāni²³ vā evamevassu me āṅgapaccāṅgāni²⁴ bhavanti tāyevappāhāratāya.²⁵ Seyyathāpi nāma oṭṭhapadam²⁶ evamevassu me ānisadam²⁷ hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvalī²⁸ evamevassu me piṭṭhikanṭako²⁹ unṇatāvanato³⁰ hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya³¹ gopānasiyo³² oluggaviluggā³³ bhavanti evamevassu

¹ Chava + atṭhika: Bones of a corpse, a skeleton; with the bones of the dead. 用骨頭。

² Upadhana: nt. For a pillow. 枕頭。

³ Go + maṇḍala: m./ f. Cowherd boys. 牧牛童。

⁴ pre. To spit out; spat on me. 吐口水；吐痰。

⁵ pre. To discharge urine, pass water; urinated on me. 撒尿。

⁶ adj. Dusty; a dusty robe.

⁷ pre. To cast-out, reject, throw out; threw dirt at me. 用爛泥丟我。

⁸ Kaṇṇa: A corner an angle. / + sota: The auditory passage; into my ears. 在我的耳朵裏。

⁹ f. A small stick. 樹枝。

¹⁰ pre. To make enter, allow to enter; poked. 戳；拔弄。

¹¹ pre. To be conscious or aware of; I do not recall. 我不想。

¹² pp. One who produces, causes or brings into existence, creator; even aroused. 激起。

¹³ in. Speaking of, saying, asserting; doctrine. 教旨；學說；主張。

¹⁴ f. Purity, purification, genuineness. 潔淨，齋戒。

¹⁵ m./ nt. The jujube fruit, kola-fruits. 藤子果。

¹⁶ Powder. 粉。

¹⁷ f. Assortment; concoctions. 混合物。

¹⁸ pre. To know by experience, to know fully or thoroughly, to recognise, know of, to be conscious or aware of.

¹⁹ adv. Bigger at that time. 那個時候。

²⁰ Dassati: fpp. Not regard. 不考慮不注意。

²¹ Adhimatta: adj. Extreme, exceeding, extraordinary. / + Kasati: ppr. To till, to plough. / =

A sate of extreme emaciation. 過度的疲弱。

²² Āśitika: adj. Eight years old; a certain plant. / + Pabba: nt. A knot (of a stalk), joint, section. 節或結。/

Vine stems. 藤的莖。

²³ Kaṭa: Dark, black. / Bamboo stems. 竹子的莖。

²⁴ Āṅga + paccaṅga: nt. One limb or the other, limbs great and small. / By limbs. 我的肢或臂。

²⁵ Tayo + eva + appa + ahara + ta: adj. Taking little or no food, fasting. / Because of eating so little. 因為吃很少。

²⁶ A camel's hoof. 駱駝的蹄。

²⁷ nt. Bottom, behind; my backside. 背部。

²⁸ Vaṭṭana + valī: f. Is a line or chain of balls; corded beads. 整串念珠。

²⁹ Piṭṭhi & piṭṭhi: f. The back. / + Kanṭaka: Spinal dorsi-, back-bone. / My spine stood forth. 脊椎骨。

³⁰ Unṇata: adj. Raised, high. / + Avanata > opato: pp. Bent down, low. /

Raised & degraded, lofty and low; the projections on. 突出。

³¹ Jara + sala: adj. A tumble-down shed; an old roofless. 破爛的棚：老屋。

³² f. A beam supporting the framework of a roof, shaped; barn. 屋樑。

³³ Olugga: pp. Breaking off, falling to pieces, rotting away. / + vilugga: adj. Broken. / = All broken up, tumbling to pieces. 使坡損；使腐朽。

me phāsuliyo¹ oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre² udapāne³ udakatārakā⁴ gambhīragatā⁵ okkhāyikā⁶ dissanti, evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu-āmakacchinno⁷ vātātapena⁸ samphuṭito⁹ hoti sammilāto,¹⁰ evamevassu me sīsacchavi¹¹ samaphuṭītā hoti sammilātā tāyevappāhāratāya. So kho aham Sāriputta ‘udaracchavī¹² parimasissāmī’ti,¹³ piṭṭhikanṭakam¹⁴ yeva parigaṇhāmi;¹⁵ ‘piṭṭhikanṭakam parimasissāmī’ti, udaracchavīmyeva parigaṇhāmi. Yāvassu me Sāriputta udaracchavi piṭṭhikanṭakam allīnā¹⁶ hoti tāyevappāhāratāya. ‘So kho aham Sāriputta vaccam vā muttam¹⁷ vā karissāmī’ti, tattheva avakujjo¹⁸ papatāmi¹⁹ tāyevappāhāratāya. So kho aham Sāriputta tameva kāyarā assāsento²⁰ pāṇinā²¹ gattāni anomajjāmi.²² Tassa mayhaṁ Sāriputta pāṇinā gattāni anomajjato pūtimūlāni²³ lomāni²⁴ kāyasmā papantī tāyevappāhāratāya. (斷食)

53. **Santi** kho pana Sāriputta eke samaṇabrāhmaṇā evam vādino evam diṭṭhino: ‘āhārena suddhī’ti. Te evamāhaṁsu: ‘muggehi²⁵ yāpemā’ti. Te muggampi khādanti, muggacuṇampi khādanti, muggodakampi pivanti, anekavihitampi muggavikatī paribhuñjanti. Abhijānāmi kho panāhaṁ Sāriputta ekaṇyeva muggarāṁ āhāraṁ āharitā. Siyā kho pana te Sāriputta evamassa: ‘mahā nūna tena samayena muggo ahosī’ti. Na kho panetam Sāriputta evam daṭṭhabbam. Tadāpi eta paramoyeva muggo ahosi, seyyathāpi etarahi. Tassa mayhaṁ Sāriputta ekaṇyeva muggarāṁ āhāraṁ āhārayato adhimattakasimānam patto kāyo hoti: seyyathāpi nāma āśītikapabbāni vā kālapabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadaṁ, evamevassu me ānisadarāṁ hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvalī, evamevassu me piṭṭhikanṭako uṇṇatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsuliyo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitārakā

¹ f. My ribs. 肋骨。

² adj. In a deep. 在很深。

³ A well, a cistern. 井。

⁴ Udaka + taraka: f. Sparkling of the water ibid; a gleam of water. 水的微光。

⁵ Gambhi + gata: pp. Down in. 跌進。

⁶ adj. Low-lying, deep, remote; sunk far. 下陷。

⁷ Tittaka: adj. Bitter (of taste). / + Labu: f. A gourd. / amaka: adj. Raw, uncooked. / + Chinna: pp. Cut off, destroyed. / = A green bitter gourd. 被切下的苦瓜。

⁸ Vata + atapa: The wind and heat. 風和太陽。

⁹ Sam + phuṭīta: pp. Shrived; cracked open, chapped, torn. 起枯萎。

¹⁰ Withered, shrunk. 使縮水。

¹¹ Sisa: nt. The head. / + Chavi: f. Skin, tegument. / My scalp. 頭皮。

¹² Udara: nt. The belly, stomach. / My belly skin. 肚皮。

¹³ fut. To touch, stroke, grasp. 接觸；觸摸。

¹⁴ f. Backbone. 脊椎骨。

¹⁵ pre. To catch, grasp; adhered to. 黏附。

¹⁶ pp. Stuck; clung. 黏附；依附。

¹⁷ Vacca: nt. Excrement, faces. / Mutta: nt. Urine.

¹⁸ adj. Face downward; bent over. 彎下。

¹⁹ pre. To fall forward, to fall down, off or from, to fall into.

²⁰ ppr. To console, soothe, calm, comfort, satisfy; rubbing. 摩擦；按摩。

²¹ Pani: The hand. / Gatta: nt. The body.

²² pre. To rub along over, t stroke; I tried. 我試圖。

²³ Pūti + mūla: adj. Having fetid roots; rotted at its roots. 腐爛的根毛。

²⁴ nt. The hair of the body.

²⁵ A kind of kidney-bean. 菜豆類。

gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu āmakacchino vātātapena samphuṭito hoti sammilāto, evamevassu me sīsacchavi samphuṭitā hoti sammilātā, tāyevappāhāratāya. So kho aham Sāriputta, udaracchavim parimasissāmīti piṭṭhikanṭakam yeva pariganhāmi. Piṭṭhikanṭakam parimasissāmīti udaracchavim yeva pariganhāmi. Yāvassu me Sāriputta udaracchavi piṭṭhikanṭakam allīnā hoti tāyevappāhāratāya. So kho aham Sāriputta vaccam vā muttam vā karissāmīti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho aham Sāriputta, tameva kāyam assāsento pāṇinā gattāni anomajjāmi. Tassa mayham Sāriputta pāṇinā gattāni anomajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya. (斷食)

54. **Santi** kho pana Sāriputta eke samañabrahmañā evam vādino evam diṭṭhino: ‘āhārena suddhī’ti. Te evamāhaṁsu: ‘**tilehi**¹ yāpemā’ti. Te tilampi khādanti, tilacūṇḍampi khādanti, tilokampi pivanti, anekavihitampi tilehivikatiṁ paribhuñjanti. Abhijānāmi kho panāham Sāriputta ekaṁyeva tilam āhāram āharitā. Siyā kho pana te Sāriputta evamassa: mahā nūna tena samayena tilo ahosīti. Na kho panetam Sāriputta evam daṭṭhabbam. Tadāpi eta paramoyeva tilo ahosi, seyyathāpi etarahi. Tassa mayham Sāriputta ekaṁyeva tilam āhāram āhārayato adhimattakasimānam patto kāyo hoti: seyyathāpi nāma āśītikapabbāni vā kālapabbāni vā, evamevassu me aṅgapaccāṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma otṭhapadam, evamevassu me ānisadam hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvalī, evamevassu me piṭṭhikanṭako uṇṇatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsuļiyo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu āmakacchino vātātapena samphuṭitā hoti sammilāto, evamevassu me sīsacchavi samphuṭitā hoti sammilātā, tāyevappāhāratāya. So kho aham Sāriputta, udaracchavim parimasissāmīti piṭṭhikanṭakam yeva pariganhāmi. Yāvassu me Sāriputta udaracchavi piṭṭhikanṭakam allīnā hoti tāyevappāhāratāya. So kho aham Sāriputta, tameva kāyam assāsento pāṇinā gattāni anomajjāmi. Tassa mayham Sāriputta pāṇinā gattāni anomajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya. (斷食)

55. **Santi** kho pana Sāriputta eke samañabrahmañā evam vādino evam diṭṭhino: ‘āhārena suddhī’ti. Te evamāhaṁsu: ‘**taṇḍulehi**² yāpemā’ti. Te taṇḍulampi khādanti, taṇḍulacūṇḍampikhādanti, taṇḍulodakampi pivanti, anekavihitampi taṇḍulavikatiṁ paribhuñjanti. Abhijānāmi kho panāham Sāriputta ekaṁyeva taṇḍulam āhāram āharitā. Siyā kho pana te Sāriputta evamassa: mahā nūna tena samayena taṇḍulo ahosīti. Na kho panetam Sāriputta evam daṭṭhabbam. Tadāpi eta paramoyeva taṇḍulo ahosi, seyyathāpi etarahi. Tassa mayham Sāriputta ekaṁyeva taṇḍulam āhāram āhārayato adhimattakasimānam patto kāyo hoti: seyyathāpi nāma āśītikapabbāni vā kālapabbāni vā, evamevassu me aṅgapaccāṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma otṭhapadarām, evamevassu me ānisadam hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvalī, evamevassu me piṭṭhikanṭako uṇṇatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsuļiyo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu āmakacchino vātātapena samphuṭitā hoti sammilāto, evamevassu me sīsacchavi samphuṭitā hoti sammilātā, tāyevappāhāratāya. So kho aham Sāriputta udaracchavim parimasissāmīti piṭṭhikanṭakam yeva pariganhāmi. Piṭṭhikanṭakam parimasissāmīti udaracchavim yeva pariganhāmi. Yāvassu me Sāriputta

¹ m./ nt. The sesame plant & its seed. 芝麻。

² Rice-grain, rice husked & ready for boiling. 米類。

udaracchavi piṭṭhikanṭakam allīnā hoti tāyevappāhāratāya. So kho aham Sāriputta, vaccaṁ vā muttarāṁ vā karissāmīti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho aham Sāriputta tameva kāyāṁ assāsento pāṇīnā gattāni anomajjāmi. Tassa mayham Sāriputta pāṇīnā gattāni anomajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya. (斷食)

56. Tāyapi kho aham Sāriputta **iriyāya**¹ tāya **paṭipadāya** tāya dukkarakārikāya, **na ajjhagamam** uttarimanussadhammā alamariyaññādassanavisesam. Taṁ kissa hetu? Imissāyeva **ariyāya paññāya** anadhigamā, yāyām ariyā paññā adhigatā, ariyā niyyānikā² niyyāti, takkarassa **sammā dukkhakkhayāya**.

57. **Santi** kho pana Sāriputta eke samanabrahmaṇā evam vādino evam diṭṭhino: ‘Samsārena³ suddhī’ti.⁴ Na kho paneso Sāriputta samsāro sulabharūpo,⁵ yo mayā asamsaritapubbo, iminā dīghena addhunā,⁶ aññatra⁷ suddhāvāsehi devehi. Suddhāvāse⁸ cāham Sāriputta deve samsareyyam, nayimam lokam punarāgaccheyyam.⁹

58. Santi kho pana Sāriputta eke samanabrahmaṇā evam vādino evam diṭṭhino: ‘Upapattiyā¹⁰ suddhī’ti. Na kho panesā Sāriputta upapatti sulabharūpā, yā mayā anupapannapubbā iminā dīghena addhunā, aññatra suddhāvāsehi devehi. Suddhāvāse cāham Sāriputta deve upapajjeyyam, nayimam lokam punarāgaccheyyam.

59. Santi kho pana Sāriputta eke samanabrahmaṇā evam vādino evam diṭṭhino: ‘Āvāsena¹¹ suddhī’ti. Na kho paneso Sāriputta āvāso sulabharūpo, yo mayā anāvutthapubbo iminā dīghena addhunā, aññatra suddhāvāsehi devehi. Suddhāvāse cāham Sāriputta deve vaseyyam, nayimam lokam punarāgaccheyyam.

60. Santi kho pana Sāriputta eke samanabrahmaṇā evam vādino evam diṭṭhino: ‘Yaññena¹² suddhī’ti. Na kho paneso Sāriputta yañño sulabharūpo, yo mayā ayiṭṭhapubbo iminā dīghena addhunā, tañca kho raññāva satā khattiyyena muddhāvasittena¹³ brāhmaṇena vā mahāsālena.

61. Santi kho pana Sāriputta eke samanabrahmaṇā evam vādino evam diṭṭhino: ‘Aggiparicariyāya¹⁴ suddhī’ti. Na kho paneso Sāriputta aggisulabharūpo yo mayā apariciṇṇapubbo iminā dīghena addhunā, tañca kho raññāva satā khattiyyena muddhāvasittena brāhmaṇena vā mahāsālena.

62. Santi kho pana Sāriputta eke samanabrahmaṇā evam vādino evam diṭṭhino: ‘Yāvadevāyam bhavam puriso daharo hoti yuvā susukālakeso bhadrena yobbanena samannāgato paṭhamena vayasā, tāvadeva

¹ f. Movement of the body; posture, deportment. 姿勢；行爲。

² adj. Leading out (of samsara), leading to salvation, salutary.

³ Transmigration. / The round of rebirths. 透過輪迴。

⁴ f. Purity, purification, genuineness, sterling quality.

⁵ Su + labha: Easy to be obtained. / + na: Impossible. 不可能的；辦不到的。

⁶ In this long journey. 很長的旅程。

⁷ adv. Except for. 除了…以外。

⁸ Suddha + avasa: pp. 7. Pure abode, name of a heaven and of the devas inhabiting it.

⁹ Puna: indecl. Again. / + agacchatī: opt. Coming again, return.

¹⁰ Some particular kind of rebirth. 再生。

¹¹ Sojourn, stay dwelling; some particular abode. 居住。

¹² A Brahmanism sacrifice. 姓禮；獻祭。

¹³ Muddha & muddha + avasita: A head-anointed a properly anointed or crowned king. 灌頂王。

¹⁴ Aggi + paricariya: Fire-worship. 禮拜火。

paramena paññāveyyattiyena¹ samannāgato hoti. Yato ca kho ayam bhavaṁ puriso jinno² hoti vuddho³ mahallako⁴ addhagato⁵ vayo anuppatto,⁶ āsītiko⁷ vā nāvutiko⁸ vā vassasatiko⁹ vā jātiyā, atha tamhā paññāveyyattiyā parihāyatīti.¹⁰ Na kho panetam Sāriputta evam datthabbam. Aham kho pana Sāriputta etarahi jinno vuddho mahallako addhagato vayo anuppatto, āsītiko me vayo vattati.¹¹ Idha me assu Sāriputta cattāro sāvakā vassasatāyukā vassasatajīvino paramāya¹² satiyā ca gatiyā¹³ ca dhitiyā¹⁴ ca samannāgatā paramena ca paññāveyyattiyena. Seyyathāpi Sāriputta daļhadhammo¹⁵ dhanuggāho¹⁶ sikkhito¹⁷ katahattho¹⁸ katupāsano¹⁹ lahukena²⁰ asanena²¹ appakasireneva²² tiriyam²³ tālacchāyam²⁴ atipāteyya.²⁵ Evam adhimattasatimanto²⁶ evam adhimattagatimanto evam adhimattadhitimanto evam paramena paññāveyyattiyena samannāgatā. Te marū catunnām satipaṭṭhānānam upādāyupādāya paññām puccheyyam, puṭṭho puṭṭho cāham tesam vyākareyyam. Vyākatañca me vyātato dhāreyyam.²⁷ Na ca marū dutiyakarū uttarīm patipuccheyyam, aññatra asitapītakhāyitasāyitā,²⁸ aññatra uccārapassāvakammā,²⁹ aññatra niddākilamathapaṭīvinodanā.³⁰ Apariyādiṇñā³¹ yevassa Sāriputta Tathāgatassa dhammadesanā. Apariyādiṇñām yevassa Tathāgatassa dhammapada³² byañjanam.³³ Apariyādiṇñām yevassa Tathāgatassa pañhapaṭibhānam.³⁴ Atha me te cattāro sāvakā vassasatāyukā

¹ Pañña + veyyattiya: nt. Distinction; lucid wisdom. 最清澄的智慧。

² pp. Decayed, broken up, frail, decrepit, old.

³ pp. Aged, old. 年老的。

⁴ adj. Burdened with years. 高齡。

⁵ Addhan + gata: One who has gone the road or traversed the space or span life; advanced in life. 晚年。

⁶ Vaya + anuppatto: nt. One who has attained old age; come to the last stage. 來到盡頭。

⁷ adj. Being eighty. 八十歲。

⁸ adj. Ninety. 九十歲。

⁹ adj. Hundred years. 一百歲。

¹⁰ pre. To decay, dwindle or waste away, come to ruin; lost. 遺失；喪失。

¹¹ pre. To move, go on, proceed; turned. 轉向。

¹² adj. Highest, most excellent, perfect. 完美的；十足的。

¹³ f. Going, going away; retentiveness. 好記性。

¹⁴ f. Energy, courage, steadfastness; memory. 記憶。

¹⁵ Daļha + dhamma: adj. Strong in anything; a skilled. 熟練的。

¹⁶ Dhanu + ggaha: nt. An archer. 射手。

¹⁷ pp. Trained. 訓練。

¹⁸ Kata + hattha: Practiced hand, practiced (of an archer). 學習。

¹⁹ Kata + upasana: nt. Skilled in archery. 熟練的箭術。

²⁰ Lahu + ka: Quickly, light; could easily. 容易。

²¹ nt. An arrow. 用箭。

²² Appa + kasirena: adj. With little or no difficulty. 一點頭上。

²³ adv. Slanting, across. 穿過。

²⁴ Tala: A strip, stripe, streak. 條紋。/ + Chaya: f. Shade, shadow. 蔭影。

²⁵ opt. To destroy, shoot. 射出。

²⁶ Adimatta: adj. Extreme, exceeding, extraordinary. 極度的。

²⁷ opt. To bear in mind, know by heart; they remembered. 他們記得。

²⁸ Asita: pp. To eating. / + Pita: pp. Drinking. / + Khayita: pp. Consume food. /

+ Sayita: pp. Tasted. 吃，喝，消耗食物，嚐味道。

²⁹ Uccara + passava: Faeces & urine.

³⁰ Nidda: f. Sleep. / + Kilamatha: Tiredness. / + Paṭivinodana: nt. Removal, driving out. /

Rest in order to remove sleepiness and tiredness. 除去睡覺和疲勞。

³¹ A + pariyadonna: pp. Not overpower; to control; not finished. 不被擊敗；不被壓倒。

³² Dhamma + pada: nt. A line or stanza of the Dhamma, a sentence containing an ethical aphorism.

³³ nt. Sign, mark.

³⁴ Pañha: Mode of asking, inquiry, investigation, question. / + paṭibhana: An answer to a question.

vassasatajīvino vassasatassa accayena¹ kālam kareyyuṁ. Mañcakena² cepi marū Sāriputta pariharissatha³ nevatthi Tathāgatassa paññāveyyattiyassa aññathattam.⁴

63. Yaṁ kho panetam Sāriputta sammā vadamāno vadeyya: ‘asammohadhammo⁵ satto loke upapanno bahujanahitāya bahujanasukhāya lokānukampakāya atthāya hitāya sukhāya devamanussānan’ti, mameva tam sammā vadamāno vadeyya: ‘asammohadhammo satto loke upapanno bahujanahitāya bahujanasukhāya lokānukampakāya atthāya hitāya sukhāya devamanussānan’ti.

64. Tena kho pana samayena āyasmā Nāgasamālo Bhagavato piṭhitō⁶ ṭhito⁷ hoti Bhagavantam vijayamāno.⁸ Atha kho āyasmā Nāgasamālo Bhagavantam etadavoca: “acchariyam bhante, abbhutam bhante, api ca me bhante imam dhammapariyāyam sutvā lomāni haṭṭhāni. Ko nāmo ayam bhante dhammapariyāyo”ti? Tasmātiha tvaṁ Nāgasamāla imam dhammapariyāyam lomahaṁsanapariyāyo tveva nam dhārehī”ti.

“Idamavoca Bhagavā. Attamano āyasmā Nāgasamālo Bhagavato bhāsitam abhinandī”ti.

Mahāsīhanādasuttam dutiyaṁ.

(M.13.)Mahādukkhakkhandhasuttam

1. Evam me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme.

2. Atha kho sambuhulā bhikkhū pubbanhasamayam nivāsetvā⁹ pattacīvaraṁ ādāya Sāvatthiyam piṇḍāya pavisiṁsu. Atha kho tesam bhikkhūnam etadahosi: “Atippago¹⁰ kho tāva Sāvatthiyam piṇḍāya caritum. Yannūna mayam yenaññatitthiyānam¹¹ paribbājakānam¹² ārāmo tenupasaṅkameyyāmā”ti. Atha kho te bhikkhū yenaññatitthiyānam paribbājakānam ārāmo tenupasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim sammodiṁsu. Sammodanīyam katham sārāṇīyam vītisāretvā ekamantaṁ nisidiṁsu, ekamantaṁ nisinne kho te bhikkhū te aññatitthiyā paribbājakā etadavocum:

3. “Samaṇo āvuso Gotamo kāmānam pariññam¹³ paññāpeti,¹⁴ mayampi kāmānam pariññam paññāpema; samaṇo āvuso Gotamo rūpānam pariññam paññāpeti, mayampi rūpānam pariññam paññāpema; samaṇo āvuso Gotamo vedanānam pariññam paññāpeti, mayampi vedanānam pariññam

¹ After the lapse of, at the end of death of.

² A bed. 床。

³ pre. You have to carry. 挑，背，扛。

⁴ nt. Will be no change. 沒有改變。

⁵ A + sammoha: Not subject to delusion. 沒有迷惑。

⁶ f. adv. (From) behind, at the back of.

⁷ pp. Standing behind. 站在背後。

⁸ ppr. Getting fanning. 扇風。

⁹ Nivaseti: ger. To dress oneself, to put on (the undergarment), to get clothed or dressed.

¹⁰ adv. Too early. 太早。

¹¹ Yena + añña + titthiya: The wanderers of other sects. 外道；異學。

¹² A wandering man, a Wanderer, wandering religious mendicant, not necessarily Buddhist.

¹³ adj. Knowing, recognizing, understanding. 完全地瞭解。

¹⁴ pre. To make known, declare, point out, appoint, assign, recognize, define. 描繪；敘述；施設。

paññāpema. Idha no āvuso ko viseso,¹ ko adhippāyo,² kiṁ nānākaraṇam;³ samañassa vā Gotamassa amhākam vā yadidam dhammadesanāya⁴ vā dhammadesanam, anusāsaniyā vā anusāsanin”ti?⁵

4. Atha kho te bhikkhū tesam aññatitthiyānam paribbājakānam bhāsitam neva abhinandimsu nappaṭikkosimsu, anabhinanditvā⁶ appaṭikkositvā⁷ uṭṭhāyāsanā pakkamimsu: “Bhagavato santike etassa bhāsitassa attham ājānissāmā”ti.

5. Atha kho te bhikkhū Sāvatthiyam piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkantā yena Bhagavā tenupasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdimsu. Ekamantam nisinnā kho te bhikkhū Bhagavantam etadavocum: “Idha mayam bhante pubbanhasamayam nivāsetvā pattacīvaram ādāya Sāvatthiyam piṇḍāya pāvisimha. Tesam no bhante amhākam etadahosi: ‘Atippago kho tāva Sāvatthiyam piṇḍāya caritum, yannūna mayam yenaññatitthiyānam paribbājakānam ārāmo tenupasaṅkameyyāmā’ti. Atha kho mayam bhante yenaññatitthiyānam paribbājakānam ārāmo tenupasaṅkamimha, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim sammodimha sammodanīyam kathaṁ sārāṇīyam vītisāretvā ekamantam nisīdimha. Ekamantam nisinne kho bhante te aññatitthiyā paribbājakā amhe etadavocum: ‘Samaṇo āvuso Gotamo kāmānam pariññam paññāpeti, mayampi kāmānam pariññam paññāpeti; samaṇo āvuso Gotamo rūpānam pariññam paññāpeti, mayampi rūpānam pariññam paññāpeti; samaṇo āvuso Gotamo vedanānam pariññam paññāpeti, mayampi vedanānam pariññam paññāpeti. Idha no āvuso ko viseso, ko adhippāyo, kiṁ nānākaraṇam, samañassa vā Gotamassa amhākam vā yadidam dhammadesanāya vā dhammadesanam anusāsaniyā vā anusāsanin’ti? Atha kho mayam bhante tesam aññatitthiyānam paribbājakānam bhāsitam neva abhinandimha nappaṭikkosimha, anabhinanditvā, appaṭikkositvā uṭṭhāyāsanā pakkamimha: ‘Bhagavato santike etassa bhāsitassa attham ājānissāmā’”ti.

6. Evaṁ vādino bhikkhave aññatitthiyā paribbājakā evamassu vacanīyā:⁸ “Ko panāvuso kāmānam assādo,⁹ ko ādīnavo,¹⁰ kiṁ nissaraṇam?¹¹ Ko rūpānam assādo, ko ādīnavo, kiṁ nissaraṇam? Ko vedanānam assādo, ko ādīnavo, kiṁ nissaraṇam?”ti? Evaṁ putthā¹² bhikkhave aññatitthiyā paribbājakā na ceva sampāyissanti,¹³ uttarīca¹⁴ vighātam¹⁵ āpajjissanti.¹⁶ Tam kissa hetu? Yathā tam bhikkhave avisayasmim.¹⁷ Nāham tam bhikkhave passāmi sadevake loke samārake sabrahmake sassamañabrāhmaṇiyā pajāya sadevamanussāya, yo imesam pañhānam veyyākaraṇena cittam

¹ The distinction, peculiar merit or advantage, eminence. 差異；卓越。

² The variance, sense, meaning, conclusion. 變化；敵對。

³ Nana + karāṇa: Difference, diversity.

⁴ Dhamma + desana: Moral instruction, exposition of the Dhamma.

⁵ f. Instructions, teaching, commandment, order. 教育；知識。

⁶ An + abhinandati: ger. Not rejoicing at, not find pleasure in, approve of, be pleased or delighted with. 不高興；不歡喜。

⁷ Ap + paṭikkosati: ger. Not scoffing; to blame, reject, revile. 不藐視；不嘲笑。

⁸ adj. To be spoken to, or to be answered. / = Should be questioned or spoken thus. 在此問題上或口頭上。

⁹ The gratification; satisfaction, taste, sweetness, enjoyment. 滿意；滿足；稱心。（快樂）

¹⁰ nt. The danger; peril, disadvantage. 危險；威脅。（過患）

¹¹ nt. Going out, departure; issue, outcome, result; giving up, leaving behind, being freed, escape (samsara), salvation. 逃脫；逃跑。（出離）

¹² pp. Asked or questioned by. 被問或被詢問。

¹³ fut. To be able to explain. / + Na: They will not be able to explain. 他們將不能解釋或說明。

¹⁴ adj. More. 更多；更高。

¹⁵ Distress; difficulties, annoyance, upset of mind, trouble. 憂傷；困難。

¹⁶ fut. Will get into, to meet with, to undergo. 陷入。

¹⁷ A + visaya: Not their province or scope; not forming an object, a wrong object. 不在他們領域，範圍或見織。

ārādheyya,¹ aññatrat² Tathāgatena vā Tathāgatasāvakena vā ito vā pana sutvā.

7. Ko ca bhikkhave kāmānam assādo? Pañcime bhikkhave kāmāguṇā.³ Katame pañca?
Cakkhuviññeyyā⁴ rūpā⁵ itthā⁶ kantā⁷ manāpā⁸ piyarūpā⁹ kāmūpasamhitā¹⁰ rajañīyā.¹¹
Sotaviññeyyā saddā itthā kantā manāpā piyarūpā kāmūpasamhitā rajañīyā. Ghānaviññeyyā gandhā
itthā kantā manāpā piyarūpā kāmūpasamhitā rajañīyā. Jivhāviññeyyā rasā itthā kantā manāpā piyarūpā
kāmūpasamhitā rajañīyā. Kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā
rajanīyā. Ime kho bhikkhave pañca kāmaguṇā. Yam kho bhikkhave ime pañca kāmaguṇe paṭicca¹²
uppajjati sukhām¹³ somanassām,¹⁴ ayam kāmānam assādo.

8. Ko ca bhikkhave kāmānam ādīnavo? Idha bhikkhave kulaputto yena sippatthānena¹⁵ jīvikam¹⁶
kappeti,¹⁷ yadi muddāya,¹⁸ yadi gaṇanāya,¹⁹ yadi saṅkhānena,²⁰ yadi kasiyā,²¹ yadi vanijjāya,²² yadi
gorakkhena,²³ yadi issatthena,²⁴ yadi rājaporisena,²⁵ yadi sippaññatarena;²⁶ sītassa purakkhato,²⁷
unhassa purakkhato, dāmsamakasavātātapasirimāpasamphassehi²⁸ rissamāno,²⁹ khuppi pāsāya³⁰

¹ opt. + Cittam: To please one's heart, to gladden; who could win approbation or win favour.

誰可以認可，承認或賜與。（使弄清楚）

² adv. Except. 除了之外。

³ Pañca + kama + guṇa: These five strands of sensual pleasure, the pleasures which are to be enjoyed by means of the five senses; collectively all sensual pleasures. 五種線索。（五種感官的欲樂）

⁴ Cakkhu + viññeyya: adj. Forms cognizable by the eye; to be apperceived by the sense of sight.

眼睛可認知或審別物質。

⁵ Rūpa: nt. Form, figure, appearance, principle of form. / Sadda: Sound, noise. / Gandha: Odour, small. /

Rasa: That which is connected with the sense of taste. / Phoṭṭhabba: nt. Tangible, touch, contact. / = “Desirable, lovely, agreeable, pleasant, endowed with pleasantness, prompting desires.”

⁶ adj. Desired; agreeable, pleasing, welcome, pleasant. 欲望；愉快的。

⁷ adj. Pleasant, lovely, enjoyable. 舒適的；討人喜歡的。

⁸ adj. Pleasing, pleasant; likeable. (Of objects pleasing to the senses) 令人喜愛的。

⁹ Piya: adj. Pleasant, agreeable. / + rūpa: Pleasant form, an enticing object of sight. 誘惑的迷人的。

¹⁰ Kama + upasamhitā: pp. With pleasantness; connected with sensual desire. 與欲望連接。

¹¹ adj. Provocative of lust; alluring; things (or thoughts) causing excitement. 迷人的；貪的刺激。

¹² Pacceti: ger. Grounded on, on account of, concerning, because.

¹³ nt. Pleasure, wellbeing, ease. 愉快，樂趣，高興。

¹⁴ nt. Happiness; joy, mental ease. 愉快；歡樂。

¹⁵ Sippa + tthāna: By craft. 透過工藝，手藝，職業。

¹⁶ f. Living. 生計；生活。/ Jivikam kappeti: To find or get one's living.

¹⁷ pre. To make, get up, carry on; earns. 做；賺得。（維持）

¹⁸ f. A seal, stamp, impression; checking. 印刷；核對。

¹⁹ f. Accounting; census, statistics. 會計學；記帳。

²⁰ nt. Calculating, counting. 計算；估計。

²¹ f. Farming; tilling, ploughing. 農業；耕作。

²² f. Trading; merchant. 貿易；經商。

²³ Go + rakkha: f. Husbandry; cow-keeping, tending cattle. 農事；家政。

²⁴ nt./ m. Archery. 箭術；射手隊。

²⁵ Raja & rajan: + porisa: m./ nt. Royal service. 王室服務員。

²⁶ Sippa + aññatara: By another craft. 其他職業。

²⁷ pp. Afflicted; face. 使面對。

²⁸ + samphassa: Contact, reaction.

²⁹ ppr. To be hurt, to suffer harm; injured. 被傷害；損害。

³⁰ By hunger and thirst. 被饑餓和口渴。

mīyamāno.¹ Ayampi bhikkhave kāmānam ādīnavo, sandīṭhiko² dukkhakkhandho kāmahetu, kāmanidānam³ kāmādhikaraṇam⁴ kāmānameva hetu.

9. Tassa ce bhikkhave kulaputtassa evam uṭṭhahato⁵ ghaṭato⁶ vāyamato⁷ bhogā⁸ nābhinippajjanti.⁹ So socati¹⁰ kilamati¹¹ paridevati¹² urattālīm¹³ kandati¹⁴ sammoham¹⁵ āpajjati: “Mogham¹⁶ vata me aphalo vata me vāyāmo”ti. Ayampi bhikkhave kāmānam ādīnavo, sandīṭhiko dukkhakkhandho kāmahetu, kāmanidānam kāmādhikaraṇam kāmānameva hetu.

10. Tassa ce bhikkhave **kulaputtassa** evam uṭṭhahato ghaṭato vāyamato, **te bhogā abhinippajjanti**, so tesam bhogānam **ārakkhādhikaraṇam**¹⁷ dukkham domanassam paṭisamvedeti:¹⁸ “Kinti **me bhoge** neva rājāno hareyyum, na **corā** hareyyum, na **aggi** ḍaheyya,¹⁹ na **udakam** vaheyya,²⁰ na **appiyā dāyādā** hareyyun”ti.²¹ Tassa evam ārakkhato **gopayato**²² te bhoge rājāno vā haranti, corā vā haranti, aggi vā ḍahati, appiyā vā dāyādā haranti. **So** socati kilamati paridevati urattālīm kandati sammoham āpajjati: “**Yampi me ahosi tampi no natthī**”ti.²³ Ayampi bhikkhave kāmānam ādīnavo, sandīṭhiko dukkhakkhandho kāmahetu, kāmanidānam kāmādhikaraṇam kāmānameva hetu.

11. Puna ca paraṁ bhikkhave **kāmahetu** kāmanidānam kāmādhikaraṇam kāmānameva **hetu**, rājānopi rājūhi vivadanti,²⁴ **khattiya**pi khattiyehi vivadanti, **brāhmaṇa**pi brāhmaṇehi vivadanti, **gapahatīpi** gahapatīhi vivadanti, **mātāpi** puttena vivadati, **puttopi** mātarā vivadati, **pitāpi** puttena vivadati, **bhātāpi** bhātarā vivadati, **bhātāpi** bhaginiyā vivadati, **bhaginīpi** bhātarā vivadati, **sahāyopi** sahāyena **vivadati**. Te tattha kalahaviggahavivādāpannā²⁵ **aññamaññam**²⁶ pāññhipi **upakkamanti**,¹ leḍḍūhipi² upakkamanti,

¹ Miyyati & miyati: ppr. He risks death. 它遭受死亡的危險。

² Visible here; present, belonging to, of advantage to, this life. 顯而易見的；現場的。（當下）

³ + nidānam: adv. Source; provenance; as the consequence of passion. 根源；出處。

⁴ + adhikaraṇa: Consequence; basis; having its cause in desire. 來源；根據。

⁵ ar. One who gets up or rouses himself, one who shows energy. 使奮發；使激起。

⁶ pp. To apply oneself to, to exert oneself, to strive. 用力，盡力。

⁷ pp. To strives, struggle, Endeavour. 努力，苦幹。

⁸ Possession, wealth.

⁹ Na + abhinippajjati: pre. Do not come to; to be produced, accrue, get. 不能達成或獲得。

¹⁰ pre. He sorrows; to mourn, grieve. 懺悔；遺憾。

¹¹ pre. To weary, to tired, grieves. 使苦惱。

¹² pre. To wail, laments. 使痛惜；悔恨。

¹³ Ura: m./ nt. The breast. / + ttāli: Beating one's breast. 胸。

¹⁴ pre. To cry, wail, weep, lament, bewail. / Beating his breast. 擊胸。

¹⁵ Becomes distraught or delusion. 成爲心痛或妄想症。

¹⁶ adj. Vain, empty, useless, stupid, foolish. 徒然的；空虛的。

¹⁷ Ārakkha: Watch, guard, protection. / + adhikaraṇa: nt. Relation, reference, reason. /

Protecting consequence. 保護的結果。

¹⁸ pre. Experiences. 經驗。

¹⁹ opt. Nor fire burn it. 不被火燒。

²⁰ opt. To carry, bear, transport.

²¹ Dayada: Heir. / opt. To carry, to take with one. / = Nor hateful heirs make off with it. 不被不孝的繼承人帶走。

²² Gopeti: pp. Guards, to watch. 衛兵；看守員。

²³ What I had I have no longer.

²⁴ pre. To quarrel; dispute. 爭吵，吵鬧；爭論，爭奪。（爲了欲望的原因國王與國王爭奪）

²⁵ Kalaha: Quarrels, fight, disputes. / + viggaha: Dispute, quarrel. / +

apanna: pp. Entered upon, fallen into, possessed of. 爭吵，打架，爭執。

²⁶ adv. Each other. 各自的；互相地。

dandehipi³ upakkamanti, **satthehipi**⁴ upakkamanti; **te** tattha **maranampi** nigacchanti⁵ **maranamattampi** dukkham. Ayampi bhikkhave kāmānam ādīnavo, sanditthiko dukkhakkhandho kāmahetu, kāmanidānam kāmādhikaraṇam kāmānameva hetu.

12. Puna ca param bhikkhave **kāmahetu** kāmanidānam kāmādhikaraṇam kāmānameva hetu, asicammaṁ⁶ gahetvā dhanukalāparin⁷ sannayhitvā,⁸ ubhato⁹ viyūlham¹⁰ saṅgāmaṁ¹¹ pakkhandanti,¹² usūsupi¹³ khippamānesu, sattisupi¹⁴ khippamānāsu,¹⁵ asisupi vijjotalantesu;¹⁶ te tattha usūhipi vijjhanti, sattiyāpi vijjhanti,¹⁷ asināpi sīsam chindanti;¹⁸ te tattha maraṇampi nigacchanti maraṇamattampi dukkham. Ayampi bhikkhave kāmānam ādīnavo, sanditthiko dukkhakkhandho kāmahetu, kāmanidānam kāmādhikaraṇam kāmānameva hetu.

13. Puna ca param bhikkhave **kāmahetu** kāmanidānam kāmādhikaraṇam kāmānameva hetu, asicammaṁ gahetvā dhanukalāpam sannayhitvā addāvalepanā¹⁹ upakāriyo²⁰ pakkhandanti, usūsupi khippamānāsu, sattisupi khippamānāsu, asisupi vijjotalantesu; te tattha usūhipi vijjhanti, sattiyāpi vijjhanti; pakkaṭhiyāpi²¹ osiñcanti,²² abhivaggenapi²³ omaddanti,²⁴ asināpi **sīsam chindanti**; te tattha maraṇampi nigacchanti maraṇamattampi **dukkham**. Ayampi bhikkhave kāmānam ādīnavo, sanditthiko dukkhakkhandho kāmahetu, kāmanidānam kāmādhirkaraṇam kāmānameva hetu.

14. Puna ca param bhikkhave **kāmahetu** kāmanidānam kāmādhikaraṇam kāmānameva hetu, sandhimpi chindanti,²⁵ nillopampi haranti,²⁶ ekāgārikampi²⁷ karonti, paripanthepi tiṭṭhanti,²⁸ paradārampi

¹ pre. To strive; attack. 用手進攻；侵害。

² With clods. 用土塊；泥塊。

³ Sticks. 用棍。

⁴ nt. Knives. 用刀。

⁵ pre. To suffer; they incur. 他們招致或受到。

⁶ Asi + camma: Swords and shield. 劍，刀和盾。

⁷ Dhanu: nt. + kalapa: On bow and quiver. 弓和箭筒。

⁸ Sannayhati: ger. Having girded; to tie, bind, fasten. 裝備。

⁹ adv. In double; both, twofold. 雙方；兩倍。

¹⁰ pp. Massed, heaped; array. 軍隊等的列陣或聚集起來。

¹¹ Battle, fight. 戰場。/ = Battle on both sides.

¹² pre. To spring forward, to jump on; charge into. 向前沖進。

¹³ Usu + usu: m./ f. An arrow; spears. 矛。

¹⁴ Satti: f. Swords. 劍，刀。

¹⁵ ppr. Flying; quick. 很快的飛速。

¹⁶ ppr. Flashing, flicker. 使閃光；使閃爍。

¹⁷ pre. To shoot with an arrow; to strike.

¹⁸ pre. Their heads are cut off. 他們的頭被砍下。

¹⁹ Adda: adj. Wet, moist. / + avalepana: Smeared with moisture. 用塗抹的水分。

²⁰ Upakaraka: adj. A buttress; fortification (strengthening of the defence) on a city wall. 拱壁；築城。

²¹ f. Boiling cow-dung, boiling oil. 沸騰的牛糞。

²² pre. To pour out or down over, to besprinkle. 倒下；傾注。

²³ Superior force; overpower. 用較大的力量。

²⁴ pre. To crush with. 使壓碎；使榨。

²⁵ pre. + sandhim: m./ f. To make a break, break into houses. 闖入家。

²⁶ pre. + nillopam: Plunder wealth. 搶奪財物。

²⁷ A thief, robber. 賊，小偷。

²⁸ pre. + paripantha: Way round. / Ambush highways. 埋伏在路旁。

gacchanti.¹ Tamenam rājāno gahetvā vividhā kammakāraṇā kārenti: kasāhipi² tālenti, vettehipi³ tālenti, addhadāṇḍakehipi⁴ tālenti; ⁵ hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti; kaṇṭampi⁶ chindanti, nāsampi⁷ chindanti, kannanāsampi chindanti; bilaṅgathālikampi⁸ karonti, saṅkhamuṇḍikampi⁹ karonti, rāhumukhampi¹⁰ karonti, jotimālikampi¹¹ karonti, hatthapajjotikampi¹² karonti, erakavattikampi¹³ karonti, cīrakavāsikampi¹⁴ karonti, eneyyakampi¹⁵ karonti, balisamaṁsikampi¹⁶ karonti, kahāpaṇakampi¹⁷ karonti, khārāpatacchikampi¹⁸ karonti, palighaparivattikampi¹⁹ karonti, palālapiṭhakampi²⁰ karonti; ²¹ tattenapi²² telena osiñcanti, khādāpenti,²⁴ jīvantampi²⁵ sūle²⁶ uttāsentī;²⁷ asināpi sīsam chindanti; te tattha maraṇampi nigacchanti maraṇamattampi dukkham. Ayampi bhikkhave kāmānam ādīnavo, sandīṭhiko dukkhakkhandho kāmahetu, kāmanidānam kāmādhikaraṇam kāmānameva hetu.

15. Puna ca param bhikkhave **kāmahetu** kāmanidānam kāmādhikaraṇam kāmānameva hetu, **kāyena** duccaritam caranti, **vācāya** duccaritam caranti, **manasā** duccaritam caranti; **te** kāyena duccaritam caritvā, vācāya duccaritam caritvā, manasā duccaritam caritvā kāyassa bhedā parammaranā apāyam duggatim vinipātam **nirayaṁ upapajjanti**. Ayam bhikkhave kāmānam ādīnavo, samparāyiko²⁸ dukkhakkhandho kāmahetu, kāmanidānam kāmādhikaraṇam kāmānameva hetu.

¹ Para + dara: The wife of another. / Seduce others' wives. 引誘別人的妻子。

² A kind of reed; with whips. 蘆葦，用鞭子。

³ nt. + taleti: To flog with canes; with canes. 用藤條；笞條。

⁴ Addha: adj. Soiled, wet. / + With clubs. 用濕的棍棒。

⁵ pre. Beaten. 打；鞭。

⁶ Ear. 耳朵。

⁷ f. Nose. 鼻。

⁸ Bilaṅga + thalika: A certain torture, gruel-pot; porridge-pot. 麥片粥的壺。

⁹ Saṅkha: A shell. / + muṇḍika: The shell-tonsure, a kind of torture; polished-shell. 拷打，磨貝殼。

¹⁰ Rahu + mukha: Rahu's mouth, designation of a certain punishment for criminals. 阿修羅的嘴，虐待。

¹¹ Joti: m./ nt. Fire. / + malika: A certain torture (setting the body on fire: making a fiery garland). 火圈。

¹² Hattha + pajjotika: Hand-illumination, scorching of the hand (by holding it in a torch). 燃燒手。

¹³ Eraka: adj. Driving away. / + vattika: A certain kind of torture; blades of grass. 草的槧葉。

¹⁴ Ciraka + vasika: nt. Bark dress (a punishment). 樹皮的包紮。

¹⁵ Eṇi: f. A kind of antelope. 羚羊。

¹⁶ Balisa & balisa: m./ nt. A fish-hook. / + mamsika: f. Flesh-hooking. 鈎肉。

¹⁷ nt. Of a torture consisted in cutting off small pieces of flesh, all over the body, with sharp razors. 用剃刀來處罰。

¹⁸ Khara: Any alkaline substance, potash lye. / + apatacchika: A means of torturing. 用鹼性的物質，泡灰汁。

¹⁹ Paligha: A cross-bar. / + parivattika: Bar Turn; a spike being driven from ear to ear he is pinned to the ground. 旋轉的棒。

²⁰ Palala: m./ nt. Straw. / + piṭhaka: Straw foot-stool. 稻草，卷起麥草。

²¹ pre. Punishment. 處罰。

²² pp. Heated, hot, glowing; with boiling. 用沸騰的。

²³ By dogs. 被狗。

²⁴ caus, pre. To be devoured. 吞沒；使折磨。

²⁵ ppr. To live, be alive, live by.

²⁶ A sharp-pointed instrument, a stake. 在椿；火刑。

²⁷ pre. Impaled. 刺穿；處以刺刑。

²⁸ adj. Belonging to the next world. 來世。（來世的痛苦）

16. Kiñca bhikkhave kāmānaṁ nissaraṇaṁ? Yo kho bhikkhave kāmesu chandarāgavinayo¹ chandarāgapahānaṁ. Idam kāmānaṁ nissaraṇaṁ.

17. “Ye hi keci bhikkhave samañā vā brāhmaṇā vā evam kāmānaṁ assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca nissaraṇato yathābhūtam nappajānanti, te vata sāmam² vā kāme parijānissanti,³ param vā tathattāya⁴ samādapessanti,⁵ yathā paṭipanno kāme parijānissatī”ti, netarū ṭhānaṁ vijjati. “Ye ca kho keci bhikkhave samañā vā brāhmaṇā vā evam kāmānaṁ assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca nissaraṇato yathābhūtam pajānanti, te vata sāmam vā kāme parijānissanti, param vā tathattāya samādapessanti, yathā paṭipanno kāme parijānissatī”ti, ṭhānametarū vijjati.

18. Ko ca bhikkhave rūpānaṁ assādo? ‘Seyyathāpi bhikkhave khattiyyakaññā⁶ vā brāhmaṇakaññā vā gahapatikaññā vā paññarasavassuddesikā⁷ vā soḷasavassuddesikā vā nātidīghā nātirassā,⁸ nātikisā nātithūlā,⁹ nātikālī nāccodatā.¹⁰ Paramā sā bhikkhave tasmīm samaye subhā vaṇṇanibhā’ti?¹¹ ‘Evam bhante.’ Yam kho bhikkhave subham vanṇanibham paṭicca uppajjati sukhām somanassam. Ayaṁ rūpānaṁ assādo.

19. Ko ca bhikkhave rūpānaṁ ādīnavo? Idha bhikkhave tameva bhaginim passeyya aparena samayena āśitikam vā nāvutikam¹² vā vassasatikam vā jātiyā, jīṇam¹³ gopānasivañkarū bhoggam¹⁴ dañḍaparāyanam¹⁵ pavedhamānam¹⁶ gacchantim, āturam¹⁷ gatayobbanam¹⁸ khanḍadantam¹⁹ vilūnam²¹ khalitasiram²² valitam²³ tilakāhatagattam.²⁴ Tam kiṁ maññatha bhikkhave? “Yā purimā vanṇanibhā sā antarahitā,¹ ādīnavo pātubhūto’ti?² ‘Evam bhante.’ Ayampi bhikkhave rūpānaṁ ādīnavo.

¹ Chanda + raga: Exciting desire. / + vinaya: Driving out, abolishing destruction, removal. / + Pahana: nt. Giving up, leaving, abandoning, rejection.

² adv. Self, of oneself.

³ fut. To know accurately or for certain, to comprehend, to recognise, find out. 準確的知道。

⁴ nt. The state of being so, the truth. / Tathattaya paṭipajjati: To be on the road to Nibbana.

⁵ fut. To cause to take, to instruct; arouse. 教導；使喚起。

⁶ Kaññā: f. A young (unmarried) woman, maiden, girl. / Bhagini: f. A sister.

⁷ Paññarasā: num. Fifteenth year. / + vassa: nt. A year. / + uddesika: adj. Indicating, referring to, respecting. 象徵著十五歲。/ Solasa: num. Sixteenth year. 象徵著十六歲。

⁸ Na + ati: On and further, up to and beyond. / + digha: adj. / + rassa: adj. Neither too tall nor too short. 也不太高也不太矮。

⁹ + Kisa: adj. / + thūla: adj. Neither too thin nor too fat. 也不太瘦也不太胖。

¹⁰ + Kalī: / + na + accodata: Neither too dark nor too fair. 也不太黑也不太白。

¹¹ Subha: adj. Beautiful. / Vaṇṇa + nibha: adj. Shining; like; loveliness. 美麗和可愛。

¹² Āśitika: adj. 80 years old. / Navutika: adj. 90 years old.

¹³ Gopanasi: f. + vanka: As crooked as a roof bracket (of old people). 彎腰駝背。

¹⁴ adj. Doubled up; bent. 彎曲；對折。

¹⁵ Dañḍa + parayana: Supported by a walking stick (of old people). 用柺杖走路。

¹⁶ Pavedhati: ppr. Tottering; trembling. 摻摻欲墜的。

¹⁷ adj. Frail, ill, sick, diseased. 身體虛弱。

¹⁸ Gata + yobbana: adj. Her youth gone; past youth, of old age. 失去青春。

¹⁹ Khanda + danta: adj. Her teeth broken; having broken teeth. 牙齒掉了。

²⁰ Palita: adj. Black-grey. / = Grey-haired. 頭髮變灰色。

²¹ Vilūna: adj. Cut off. / Scanty-haired. 頭髮脫落。

²² Khalita: Bald-headed. / + sira: m./ nt. Head. 禿頭。

²³ pp. Wrinkled. 起皺紋。

²⁴ Tilaka: A spot, stain, mole. / + ahata: pp. Struck, beaten, stamped. / + gatta: nt. The body. / =

20. Puna ca param bhikkhave tameva **bhaginim passeyya** ābādhikam³ dukkhitarū bālhagilānam,⁴ sake muttakarīse palipannam semānam,⁵ aññehi vuṭṭhāpiyamānam⁶ aññehi samvesiyamānam.⁷ Tam kiṁ maññatha, bhikkhave? ‘Yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto’ti? ‘Evaṁ bhante.’ Ayampi bhikkhave rūpānam ādīnavo.
21. Puna ca param bhikkhave tameva **bhaginim passeyya sarīram**⁸ sīvathikāya chadditam ekāhamataṁ vā dvīhamataṁ vā tīhamataṁ vā, uddhumātakam vinīlakam vipubbakajātam. Tam kiṁ maññatha, bhikkhave? ‘Yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto’ti? ‘Evaṁ bhante.’ Ayampi bhikkhave rūpānam ādīnavo.
22. Puna ca param bhikkhave tameva **bhaginim** passeyya **sarīram** sīvathikāya chadditam **kākehi** vā **khajjamānam** kulalehi vā khajjamānam gijjhehi vā khajjamānam suvānehi vā khajjamānam sigālehi vā khajjamānam vividhehi vā pāṇakajātehi khajjamānam. Tam kiṁ maññatha, bhikkhave? ‘Yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto’ti? ‘Evaṁ bhante.’ Ayampi bhikkhave rūpānam ādīnavo.
23. Puna ca param bhikkhave tameva **bhaginim** passeyya **sarīram** sīvathikāya chadditam **atthikasaṅkhalikam** samaṁsalohitam nahārusambandham. Tam kiṁ maññatha, bhikkhave? ‘Yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto’ti? ‘Evaṁ bhante.’ Ayampi bhikkhave rūpānam ādīnavo.
24. Puna ca param bhikkhave tameva **bhaginim** passeyya **sarīram** sīvathikāya chadditam **atthikasaṅkhalikam** **nimmamānsalohitamakkhitam** nahārusambandham. Tam kiṁ maññatha, bhikkhave? ‘Yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto’ti? ‘Evaṁ bhante.’ Ayampi bhikkhave rūpānam ādīnavo.
25. Puna ca param bhikkhave tameva **bhaginim** passeyya **sarīram** sīvathikāya chadditam **atthikasaṅkhalikam** **apagatamaṁsalohitam** nahārusambandham. Tam kiṁ maññatha, bhikkhave? ‘Yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto’ti? ‘Evaṁ bhante.’ Ayampi bhikkhave rūpānam ādīnavo.
26. Puna ca param bhikkhave tameva **bhaginim** passeyya **sarīram** sīvathikāya chadditam atthikāni apagatasambandhāni disā vidisā vikkhittāni aññena hatthaṭhikam aññena pādaṭhikam aññena jaṅghaṭhikam aññena ūraṭhikam aññena kaṭaṭhikam aññena piṭṭhikanṭakam **aññena sīsakaṭhaṁ**. Tam kiṁ maññatha, bhikkhave? ‘Yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto’ti? ‘Evaṁ bhante.’ Ayampi bhikkhave rūpānam ādīnavo.

With limbs all blotchy. 到處有疤痕。

¹ adj. pp. Vanished, disappeared, gone, left. 消失；絕跡。

² Patur: indecl. Visible, open, manifest. / + bhū: To become manifest, to appear. / = Evident. 明顯的。

³ adj. Affected with illness, a sick person. 痘。

⁴ Balha: adj. Strong. / + gilana: Very ill, gravely. 嚴重的病。

⁵ Saka: adj. Own. / + mutta: nt. + karisa: Urine and feces. / + Palipanna: pp. Fallen, got or sunk into. /

Lying fouled in her own excrement and urine. 躺在床大小便。

⁶ Vuṭṭha: pp. Rise, origin. / + piyayati: ppr. To hold dear, to like, to be fond of. / Lifted up by some. 起立要人擡。

⁷ Samveseti: pass. To be put to bed, set down by others. 坐下也要別人幫。

⁸ nt. A corpse. 屍體。

27. Puna ca param bhikkhave tameva **bhaginim** passeyya **sarīram** sīvathikāya chadditam aṭṭhikāni setāni **saṅkhavaṇṇūpanibhāni**. Tam kiṁ maññatha, bhikkhave? ‘Yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto’ti? ‘Evaṁ bhante.’ Ayampi bhikkhave rūpānam ādīnavo.
28. Puna ca param bhikkhave tameva **bhaginim** passeyya **sarīram** sīvathikāya chaḍditam aṭṭhikāni pūñjakitāni **terovassikāni**. Tam kiṁ maññatha, bhikkhave? ‘Yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto’ti? ‘Evaṁ bhante.’ Ayampi bhikkhave rūpānam ādīnavo.
29. Puna ca param bhikkhave tameva **bhaginim** passeyya **sarīram** sīvathikāya chadditam aṭṭhikāni pūñini **cuṇṇakajātāni**. Tam kiṁ maññatha, bhikkhave? ‘Yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūto’ti? ‘Evaṁ bhante.’ Ayampi bhikkhave rūpānam ādīnavo.
30. **Kiñca** bhikkhave **rūpānam nissaraṇam**? Yo bhikkhave rūpesu **chandarāgavinayo** **chandarāgapappahānam**. Idam rūpānam nissaraṇam
31. “**Ye hi keci** bhikkhave samañā vā brāhmaṇā vā evaṁ rūpānam assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca nissaraṇato yathābhūtaṁ nappajānanti, te vata sāmaṁ vā rūpe parijānissanti, param vā tathattāya samādapessanti, yathā paṭipanno rūpe parijānissatī”ti, netam ṭhānam vijjati. “**Ye** ca kho **ke ci** bhikkhave samañā vā brāhmaṇā vā evaṁ rūpānam assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca nissaraṇato yathābhūtaṁ pajānanti, te vata sāmaṁ vā rūpe parijānissanti, param vā tathattāya samādapessanti, yathā paṭipanno rūpe parijānissatī”ti, ṭhānametam vijjati.
32. **Ko** ca bhikkhave **vedanānam assādo**? Idha bhikkhave bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham **paṭhamam jhānam** upasampajja viharati. Yasmim samaye bhikkhave bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati; **neva tasmim samaye attavyābādhāya**¹ ceteti,² na **paravyābādhāya** ceteti, na **ubhayavyābādhāya** ceteti. **Abyāpajjhāmyeva**³ tasmim samaye vedanānam **vedeti**. **Abyāpajjhāparamāham** bhikkhave vedanānam assādaṁ vadāmi.
33. Puna ca param bhikkhave **bhikkhu** vitakkavicārānam vūpasamā ajjhattarām sampasādanarām cetaso ekodibhāvarām avitakkam avicāram samādhijam pītisukham **dutiyam jhānam** upasampajja viharati. Yasmim samaye bhikkhave bhikkhu vitakkavicārānam vūpasamā ajjhattarām sampasādanarām cetaso ekodibhāvarām avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati; neva tasmim samaye attavyābādhāya ceteti, na paravyābādhāya ceteti, na ubhayavyābādhāya ceteti. Abyāpajjhāmyeva tasmim samaye vedanānam vedeti. Abyāpajjhāparamāham bhikkhave vedanānam assādaṁ vadāmi.
34. Puna ca param bhikkhave **bhikkhu** pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisamvedeti. Yam tam ariyā ācikkhanti: ‘Upekkhako satimā sukhavihārī’ti, tam **tatiyam jhānam** upasampajja viharati. Yasmim samaye bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisamvedeti. Yam tam ariyā ācikkhanti: ‘Upekkhako satimā sukhavihārī’ti, tam tatiyam jhānam upasampajja viharati; neva tasmim samaye attavyābādhāya

¹ Attan + vyabadha: m. Personal harm or distress self-suffering, one's own disaster; for his own affliction or hurt. 為了苦惱或創傷自己。

² Cinteti & ceteti: pre. Thought; he does not choose or strive. 他沒有願意或反抗。（思惟）

³ Avyapajjha: adj. Free from oppression or injury; not hurting.

ceteti, na paravyābādhāya ceteti, na ubhayavyābādhāya ceteti. Abyāpajjhānyeva tasmīm samaye vedanām vedeti. Abyāpajjhāparamāham bhikkhave vedanānam assādaṁ vadāmi.

35. Puna ca param bhikkhave **bhikkhu** sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthagamā adukkham asukham upekkhāsatipārisuddhim **catuttham jhānam** upasampajja viharati. Yasmīm samaye bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthagamā adukkham asukham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharati; neva tasmīm samaye attavyābādhāya ceteti, na paravyābādhāya ceteti, na ubhayavyābādhāya ceteti. Abyāpajjhānyeva tasmīm samaye vedanām vedeti. Abyāpajjhāparamāham bhikkhave vedanānam assādaṁ **vadāmi**.

36. **Ko** ca bhikkhave vedanānam **ādīnavo**? Yam bhikkhave vedanā **aniccā¹** **dukkhā** **vipariṇāmadhammā²**. Ayaṁ vedanānam ādīnavo.

37. **Kiñca** bhikkhave vedanānam **nissaraṇam**? Yo bhikkhave vedanāsu **chandarāgavino** **chandarāgapappahānam**. Idam vedanānam nissaraṇam.

38. “**Ye hi ke ci** bhikkhave samaṇā vā brāhmaṇā vā evam vedanānam assādañca assādato, ādīnavāñca ādīnavato, nissaraṇāñca nissaraṇato yathābhūtam nappajānanti, te vata sāmarā vā vedanā parijanissanti, param vā tathattāya samādapessanti, yathā paṭipanno vedanā parijanissatī”ti, netam thānam vijjati. “**Ye ca** kho ke ci bhikkhave samaṇā vā brāhmaṇā vā evam vedanānam assādañca assādato, ādīnavāñca ādīnavato, nissaraṇāñca nissaraṇato yathābhūtam pajānanti, te vata sāmarā vā vedanā parijanissanti, param vā tathattāya samādapessanti, yathā paṭipanno vedanā parijanissatī”ti, thānametam vijjatī”ti.

“Idamavoca **Bhagavā**. Attamanā te bhikkhū Bhagavato **bhāsitaṁ abhinandun**”ti.

Mahādukkhakkhandhasuttam tatiyam.

(M.14.) Cūḍadukkhakkhandhasuttam

1. Evaṁ me sutam. Ekaṁ samayam **Bhagavā** Sakkesu viharati **Kapilavatthusmīm** Nigrodhārāme.
2. Atha kho **Mahānāmo Sakkō** yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho Mahānāmo Sakkō Bhagavantam etadavoca: “**Dīgharattāham**³ bhante Bhagavatā evam dhammaṁ desitam ajānāmi: ‘Lobho cittassa upakkileso, doso cittassa upakkileso, moho cittassa upakkileso’”ti. Evañcāham bhante Bhagavatā dhammaṁ desitam ajānāmi: ‘Lobho cittassa upakkileso, doso cittassa upakkileso, moho cittassa upakkileso’”ti. Atha ca pana me **ekadā**⁴ lobhadhammāpi cittam pariyyādāya⁵ tiṭṭhanti, **dosadhammāpi** cittam pariyyādāya tiṭṭhanti, mohadhammāpi cittam **pariyyādāya tiṭṭhanti**. Tassa mayham bhante evam hoti: ‘**Ko**

¹ adj. Impermanent. 無常。

² Vipariṇama: Change (for the worse), reverse, vicissitude. / + Subject to change; liable to change. 會變換。

³ Digha: adj. + rattam: adv. For a long time. 長期。

⁴ adv. At the same times; once, at one time. 有時。

⁵ ger/ indecl. Invade; taking hold, taking hold of the mind. 侵犯；侵擾。

⁶ pre. Remain; persist. 繼續存在；留待或停留。

su nāma **me dhammo ajjhattam** appahīno, yena me ekadā lobhadhammāpi cittam pariyādāya tiṭṭhanti, dosadhammāpi cittam pariyādāya tiṭṭhanti, mohadhammāpi cittam pariyādāya tiṭṭhantī”ti?

3. **So** eva kho te Mahānāma dhammo ajjhattam appahīno, yena **te** ekadā lobhadhammāpi cittam pariyādāya tiṭṭhanti, dosadhammāpi cittam pariyādāya tiṭṭhanti, mohadhammāpi cittam pariyādāya tiṭṭhanti; **so** ca hi te Mahānāma dhammo ajjhattam **pahīno abhavissa**,¹ na tvarī **agāram** ajjhāvaseyyāsi,² na **kāme** paribhuñjeyyāsi.³ Yasmā ca kho **te** Mahānāma so eva dhammo ajjhattam appahīno, tasmā **tvarī** agāram ajjhāvasasi, kāme paribhuñjas.

4. “Appassādā⁴ kāmā bahudukkhā bahūpāyāsā,⁵ ādīnavo ettha⁶ bhiyyo”ti.⁷ Iti cepi Mahānāma ariyasāvakassa yathābhūtam sammappaññāya⁸ sudiṭṭham⁹ hoti, so ca aññatreva¹⁰ kāmehi aññatra akusalehi dhammehi pītisukham¹¹ aññam vā tato¹² santataram;¹³ atha kho so neva tāva anāvatī¹⁴ kāmesu hoti. Yato ca kho Mahānāma ariyasāvakassa: ‘Appassādā kāmā bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo’ti, evametam yathābhūtam sammappaññāya sudiṭṭham hoti, so ca aññatreva kāmehi, aññatra akusalehi dhammehi pītisukham¹⁵ adhigacchati aññam vā tato santataram; atha kho so **anāvatī** kāmesu hoti.

5. **Mayhampi** kho Mahānāma pubbeva sambodhā **anabhisambuddhassa** bodhisattasseva sato: ‘Appassādā kāmā bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo’ti, evametam yathābhūtam sammappaññāya sudiṭṭham ahosi, so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukham¹⁶ nājjhagamam aññam vā tato santataram; atha khvāham neva tāva anāvatī kāmesu **paccaññāsim**.¹⁷ Yato ca kho me Mahānāma: ‘Appassādā kāmā bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo’ti, evametam yathābhūtam sammappaññāya sudiṭṭham ahosi, so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukham¹⁸ ajjhagamam aññāñca tato santataram; athāham anāvatī kāmesu paccaññāsim.

6. **Ko** ca Mahānāma **kāmānam assādo**? **Pañcime** Mahānāma **kāmaguṇā**. Katame pañca?
Cakkhuvīñneyyā rūpā itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañīyā. **Sotaviññeyyā saddā** itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañīyā. **Ghānaviññeyyā gandhā** itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañīyā. **Jivhāviññeyyā rasā** itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañīyā. **Kāyaviññeyyā photthabbā** itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañīyā. Ime kho Mahānāma pañca kāmaguṇā, yam kho Mahānāma ime pañca kāmaguṇe **paṭicca uppajjati sukham** somanassam. Ayam kāmānam assādo.

¹ cond. Would not be. 不可能條件式，如果你是。

² opt. To be settled or live the settled life a householder); dwell, to inhabit. /+ Agaram: A house. 居住。

³ opt. To enjoy, to use, to enjoy the use of. 欣賞；享受。

⁴ Appa: adj. + assada: Of little taste or enjoyment, affording little pleasure (always used of kama); little satisfaction or gratification. 少滿足；少愉快。

⁵ Bahu: adj. + ayasa: Great trouble; much despair or tribulation. 更多的苦難或絕望。

⁶ adv. Wherein, in this place, in this case, in this matter. 在那時；在那裏。

⁷ adv. More, in a higher degree, repeatedly, further. 更多；而且。

⁸ Samma + ppañña: Right knowledge, true wisdom.

⁹ Su + diṭṭha: indecl. Well seen. 妥善地看。

¹⁰ adv. Elsewhere, somewhere else. / 5. But, besides, except; apart from. 例外；個別地；不同地。

¹¹ pre. na: Does not attain. 不能獲得。

¹² ta: 5. 1. From this, in this. / 2. Thence. / 3. Thereupon, further, afterwards. 因此，隨即。

¹³ Santa: pp. + tara: More peaceful. 更多的寂靜。

¹⁴ in. One who does not return. 不能回轉。

¹⁵ Paṭijanati: aor. To acknowledge, agree to, approve, promise, consent; recognize. 承認；認定。

7. Ko ca Mahānāma kāmānam ādīnavo? Idha Mahānāma **kulaputto** yena sippatthānena jīvikaṁ kappeti: **yadi** muddāya yadi gaṇanāya yadi saṁñkhātena yadi kasiyā yadi vanijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi **sippaññatarena**; **sītassa** purakkhato **unhassa** purakkhato, ḍāmsamakasavātātapasirim̄sapasamphassehi rissamāno, khuppi pāsāya **mīyamāno**. Ayampi Mahānāma kāmānam ādīnavo sandīṭhiko dukkhakkhandho kāmahetu, **kāmanidānam** kāmādhikaraṇam kāmānameva hetu.
8. Tassa ce Mahānāma **kulaputtassa** evam uṭṭahato ghaṭato vāyamato te bhogā nābhinippajjanti, so socati kilamati paridevati, urattāliṁ kandati, sammohāni āpajjati: ‘**Mogharī** vata me uṭṭhānam aphaļo vata me vāyāmo’ti. Ayampi Mahānāma kāmānam ādīnavo sandīṭhiko dukkhakkhandho, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.
9. Tassa ce Mahānāma **kulaputtassa** evam uṭṭahato ghaṭato vāyamato te bhogā abhinippajjanti, so tesam bhogānam ārakkhādhikaraṇam dukkhamān domanassam paṭisaṁvedeti: ‘**Kinti** me **bhoge** neva **rājāno** hareyyum, na **corā** hareyyum, na **aggi** ḫaheyya, na **udakaṁ** vaheyya, na **appiyā dāyādā** hareyyun’ti.
10. Tassa evam ārakkhato gopayato te **bhoge** rājāno vā haranti, corā vā haranti, aggi vā ḫahati, udakam vā vahati, appiyā vā dāyādā **haranti**; so socati kilamati paridevati urattāliṁ kandati sammohāni āpajjati: ‘**Yampi** me ahosi tampi no natthi’ti. Ayampi Mahānāma kāmānam ādīnavo sandīṭhiko dukkhakkhandho, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.
11. Puna ca **param** Mahānāma kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu **rājānopi** rājūhi vivadanti, **khattiyāpi** khattiyehi vivadanti, **brāhmaṇāpi** brāhmaṇehi vivadanti, **gahapatīpi** gahapatīhi vivadanti, **mātāpi** puttena vivadati, **puttopi** mātarā vivadati, **pitāpi** puttena vivadati, **puttopi** pitarā vivadati, **bhātāpi** bhātarā vivadati, **bhātāpi** bhaginiyā vivadati, **bhaginīpi** bhātarā vivadati, **sahāyopi** sahāyena vivadati; te tattha kalahaviggahavivādāpannā aññamaññam pāññhipi upakkamanti. Ledḍūhipi upakkamanti, daṇḍēhipi upakkamanti, satthehipi upakkamanti; te tattha maraṇampi nigacchanti maraṇamattampi dukkham. Ayampi Mahānāma kāmānam ādīnavo sandīṭhiko dukkhakkhandho, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.
12. Puna ca **param** Mahānāma kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu **asicammarī** gahetvā dhanukalāpam sannayhitvā ubhato viyūlham saṅgāmam pakkhandanti, usūsupi khippamānesu sattīsupi khippamānāsu asīsupi vijjotalantesu; te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, **asināpi sīsaṁ chindanti**. Te tattha maraṇampi nigacchanti maraṇamattampi dukkham. Ayampi Mahānāma kāmānam ādīnavo sandīṭhiko dukkhakkhandho, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.
13. Puna ca **param** Mahānāma kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu **asicammaṁ** gahetvā dhanukalāpam sannayhitvā addāvalepanā upakāriyo pakkhandanti, usūsupi khippamānesu sattīsupi khippamānāsu asīsupi vijjotalantesu; te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, pakkaṭhiyāpi osiñcanti, abhivaggenapi omaddanti, asināpi sīsaṁ chindanti. Te tattha maraṇampi nigacchanti maraṇamattampi dukkham. Ayampi Mahānāma kāmānam ādīnavo sandīṭhiko dukkhakkhandho, kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu.
14. Puna ca **param** Mahānāma kāmahetu kāmanidānam kāmādhikaraṇam kāmānameva hetu sandhimpi chindanti, nillopampi haranti, **ekāgārikampi karonti**, paripanthepi tiṭṭhanti, paradārampi gacchanti. Tamenam rājāno gahetvā vividhā kammakāraṇā kārenti, kasāhipi tālenti, vettehipi tālenti,

addhadançakehipi tālenti, hathampi chindanti, pādampi chindanti, hatthapādampi chindanti, kanñampi chindanti, nāsampi chindanti, kaññanāsampi chindanti, biñaṅgathālikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, khārāpataccchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsentī, asināpi sīsañ chindanti. **Te** tattha marañampi **nigacchanti** marañamattampi dukkharī. Ayampi Mahānāma kāmānam ādīnavo **sandiṭṭhiko** dukkhakkhandho kāmahetu kāmanidānam kāmādhikarañam kāmānameva **hetu**.

15. **Puna ca param** Mahānāma kāmahetu kāmanidānam kāmādhikarañam kāmānameva hetu **kāyena** duccaritam caranti, **vācāya** duccaritam caranti, **manasā duccaritam caranti**. Te kāyena duccaritam caritvā vācāya duccaritam caritvā manasā duccaritam caritvā kāyassa bhedā parammarañā apāyam duggatīm vinipātam **nirayañ upapajjanti**. Ayam Mahānāma kāmānam ādīnavo **samparāyiko** dukkhakkhandho kāmahetu kāmanidānam kāmādhikarañam kāmānameva hetu.
Ekamidāharī Mahānāma samayañ Rājagahe viharāmi Gijjhakūte pabbate.¹ Tena kho pana samayena sambahulā **Niganṭhā Isigilipasse**² Kālasilāyam ubbhaṭṭhakā³ honti āsanapaṭikkhittā;⁴ opakkamikā⁵ **dukkhā** tippā kaṭukā **vedanā vediyanti**.

16. **Atha kho** Mahānāma sāyanhasamayañ paṭisallānā vuṭṭhito yena Isigilipasse Kālasilā yena te Niganṭhā tenupasañkamī, upasañkamitvā te Niganṭhe etadavocam: “**Kinnu tumhe** āvuso Niganṭhā ubbhaṭṭhakā āsanapaṭikkhittā opakkamikā dukkhā tippā kaṭukā **vedanā vediyathā**”ti?

17. **Evañ vutte**, Mahānāma **te** Niganṭhā marī etadavocum: “**Niganṭho** āvuso Nātaputto **sabbaññū sabbadassāvī aparisesam**⁶ **ñāṇadassanam** paṭijānāti:⁷ ‘**Carato** ca me **tiṭṭhato** ca **suttassa**⁸ ca **jāgarassa**⁹ ca satatam¹⁰ samitam¹¹ **ñāṇadassanam** paccupatṭhitanti.’ So evamāha: ‘Atthi vo Niganṭhā pubbe pāpam kammañ katarī, tarī imāya kaṭukāya¹² dukkarakārikāya¹³ nijjaretha.¹⁴ Yam panettha etarahi¹⁵ kāyena saṁvutā vācāya saṁvutā manasā saṁvutā,¹⁶ tam āyatim pāpassa kammassa akarañam; iti purāñānam¹⁷ kammānam tapasā¹⁸ vyantibhāvā,¹⁹ navānam kammānam akarañā,²⁰ āyatim anavassavo.²¹ Āyatim

¹ On the mountain. 在山上。

² Isi: A holy man. / On the slopes of Isigili. 在傾斜；坡度。

³ adj. Standing erect or upright. 使豎立，豎直。

⁴ Āsana: nt. + paṭikkhitta: Who rejects all seats, or objects to sitting down. 拒絕坐下。

⁵ adj. Character a sensation of pain; acute. 劇烈的；嚴重的。

⁶ adj. Complete, without remainder, entire. 完整的；徹底的。

⁷ pre. Claims. 聲稱；主張。

⁸ pp. Asleep; sleep.

⁹ adj. Awake, waking, watchful, careful, vigilant. 醒來。

¹⁰ adv. Continually. 連續的；繼續的。

¹¹ adv. Uninterruptedly; continuously. 不間斷的。

¹² adj. By severe, sharp. 劇烈的；苛刻的。

¹³ Du + kara: adj. + karika: Doing of a hard task; exertion, austerity; piercing austerities. 實行嚴格或樸素。

¹⁴ pre. Exhaust; to destroy, annihilate, cause to cease or exist. 被抽完；被耗盡。

¹⁵ adv, adv. Are here and now. 是這裏和現在。

¹⁶ pp. Restrained; (self) control. 控制；抑制。

¹⁷ adj. Past, former, late, old. 過去；舊的。

¹⁸ adj. One devoted to religious austerities, an ascetic.

¹⁹ Vyanta: adj. + bhava: By annihilating, destruction. 被絕滅；被廢止。

²⁰ A + karañā: adj. By non-doing. 不作。

²¹ An + avassava: No consequence; no further effect. 沒有結果或毒素。

anavassavā kammakkhayo. Kammakkhayā dukkhakkhayo. Dukkhakkhayā vedanākkhayo. Vedanākkhayā sabbam dukkham nijinṇam bhavissatī”ti.
Tañca panamhākam ruccati¹ ceva khamati² ca tena camhā attamanā”ti.³

18. Evam vutte, **aham** Mahānāma te Niganṭhe etadavocum: “**Kimp**ana tumhe āvuso Niganṭhā **jānātha**: ‘Ahuvamheva mayam pubbe, **na** nāhuvamhā’ti?⁴ ‘No hidam āvuso.’ **Kimp**ana tumhe āvuso Niganṭhā **jānātha**: ‘Akaramheva mayam pubbe **pāpam** kammaṁ nākaramhā’ti?⁵ ‘No hidam āvuso.’ **Kimp**ana tumhe āvuso Niganṭhā **jānātha**: ‘Evarūpam⁶ vā evarūpam vā pāpam kammaṁ akaramhā’ti? ‘No hidam āvuso.’ **Kimp**ana tumhe āvuso Niganṭhā **jānātha**: ‘Ettakam⁷ vā dukkham nijinṇam, ettakam vā dukkham nijjaretabbam, ettakamhi vā dikkhe nijinne **sabbam** dukkham nijinṇam bhavissatī’ti? ‘No hidam āvuso.’ **Kimp**ana tumhe āvuso Niganṭhā **jānātha**: ‘Ditṭheva dhamme akusalānam dhammānam pahānam, kusalānam dhammānam upasampadan’’ti?⁸ ‘No hidam āvuso.’

19. **Iti kira** tumhe āvuso Niganṭhā **na** **jānātha**: ‘Ahuvamheva mayam pubbe na nāhuvamhā’ti. **Na** **jānātha**: ‘Akaramheva mayam pubbe pāpam kammaṁ na nākaramhā’ti. **Na** **jānātha**: ‘Evarūpam vā evarūpam vā pāpam kammaṁ akaramhā’ti. **Na** **jānātha**: ‘Ettakam vā dukkham nijinṇam, ettakam vā dukkham nijjaretabbam, ettakamhi vā dikkhe nijinne **sabbam** dukkham nijinṇam bhavissatī’ti. **Na** **jānātha**: ‘Ditṭheva dhamme akusalānam dhammānam pahānam kusalānam dhammānam upasampadam. Evam sante āvuso Niganṭhā **ye** loke **luddā**⁹ lohitapāṇino¹⁰ kurūrakammantā¹¹ manusse su paccājatā,¹² te Niganṭhesu pabbajantī’’ti.

20. “**Na** kho āvuso Gotama **sukhena** sukham adhigantabbam, **dukkhena** kho sukham adhigantabbam. Sukhena ca hāvuso Gotama sukham adhigantabbam abhavissa.¹³ Rājā Māgadho Seniyo Bimbisāro sukham adhigaccheyya. Rājā Māgadho Seniyo Bimbisāro sukhavihāritaro āyasmatā **Gotamenā**”ti. **Addhāyasmantehi**¹⁴ Niganṭhehi sahasā¹⁵ appatisaṅkhā¹⁶ vācā bhāsitā: ‘**Na** kho āvuso Gotama sukhenā sukham adhigantabbam, dikkhenā kho sukham adhigantabbam. Sukhena ca hāvuso Gotama sukham adhigantabbam abhavissa. Rājā Māgadho Seniyo Bimbisāro adhigaccheyya, Rājā Māgadho Seniyo Bimbisāro sukhavihāritaro āyasmatā **Gotamenā**’’ti? **Api** ca **ahameva** tattha **paṭipucchitabbo**: ‘**Ko** nu kho āyasmantānam sukhavihāritaro Rājā vā Māgadho Seniyo Bimbisāro āyasmā vā Gotamo’ti? Addhāvuso Gotama amhehi sahasā appatisaṅkhā vācā bhāsitā: ‘Na kho āvuso Gotama sukhenā sukham adhigantabbam, dikkhenā kho sukham adhigantabbam, sukhenā ca hāvuso Gotama sukham adhigantabbam abhavissa. Rājā Māgadho Seniyo Bimbisāro sukham adhigaccheyya, Rājā Māgadho

¹ pre. To be pleased; set one’s mind on. 同意；贊成。

² pre. To be fit for, to indulge in, to approve in. 承認，認可。

³ Satisfied. 使滿意；使高興。

⁴ You existed in the past, and that it is not that case that you did not exist? 你過去有存在嗎？

⁵ You did evil actions in the past and did not abstain from them. 你在以前有作惡業嗎？

⁶ Eva: adv. + rūpa: Such, like that; of much form, beauty or virtue.

⁷ adj. So much, this much; just as much (&no more), only so little, all this, just this.

⁸ f. Taking, acquiring; obtaining, taking upon oneself, undertaking.

⁹ nt. Murderer, a hunter, sportsman. 兇手。

¹⁰ Lohita: nt. Blood. / + paṇin: adj. Having life, a living being. / Bloody-handed. 血腥的手。

¹¹ Kurūra: adj. Bloody, raw, cruel. / + kammanta: Following a cruel. / Evil-doers. 惡的實行人。

¹² pp. Reborn. 再生或已出現。

¹³ cond. Could be. 不可能條件式。

¹⁴ Addha: adv. Surely; undoubtedly. 無疑；的確。

¹⁵ avd. Hastily; rashly. 匆忙地；無見識地。

¹⁶ Ap + paṭisaṅkha: f. Without reflection or deliberation; inconsiderate. 沒有熟慮或協定。

Seniyo Bimbisāro sukhavihāritaro āyasmatā Gotamenā’ti. **Api** ca **titthetetam**,¹ idānipi mayam āyasmantam Gotamaṁ **pucchāma**: ‘**Ko** nu kho āyasmantānam sukhavihāritaro Rājā vā Māgadho Seniyo Bimbisāro āyasmā vā **Gotamo**’ti?

21. Tena hāvuso Niganṭhā tumheva tattha **paṭipucchissāmi**. Yathā vo khameyya, tathā nam **byākareyyātha**: Tam kiṁ **maññathāvuso** Niganṭhā? ‘**Pahoti**² Rājā Māgadho Seniyo Bimbisāro **aniñjamāno**³ kāyena **abhāsamāno**⁴ vācam, **satta rattindivāni** ekantasukhapaṭisaṁvedī viharitun’ti? ‘No hidam āvuso.’ Tam kiṁ maññathāvuso Niganṭhā? ‘**Pahoti** Rājā Māgadho Seniyo Bimbisāro **aniñjamāno** kāyena, abhāsamāno vācam, **charattindivāni** ekantasukhapaṭisaṁvedī viharitun’ti? ‘No hidam āvuso.’ Tam kiṁ maññathāvuso Niganṭhā? ‘**Pahoti** Rājā Māgadho Seniyo Bimbisāro **aniñjamāno** kāyena, abhāsamāno vācam, **pañca rattindivāni** ekantasukhapaṭisaṁvedī viharitun’ti? ‘No hidam āvuso.’ Tam kiṁ maññathāvuso Niganṭhā? ‘**Pahoti** Rājā Māgadho Seniyo Bimbisāro **aniñjamāno** kāyena, abhāsamāno vācam, **cattāri rattindivāni** ekantasukhapaṭisaṁvedī viharitun’ti? ‘No hidam āvuso.’ Tam kiṁ maññathāvuso Niganṭhā? ‘**Pahoti** Rājā Māgadho Seniyo Bimbisāro **aniñjamāno** kāyena, abhāsamāno vācam, **tīṇi rattindivāni** ekantasukhapaṭisaṁvedī viharitun’ti? ‘No hidam āvuso.’ Tam kiṁ maññathāvuso Niganṭhā? ‘**Pahoti** Rājā Māgadho Seniyo Bimbisāro **aniñjamāno** kāyena, abhāsamāno vācam, **dve rattindivāni** ekantasukhapaṭisaṁvedī viharitun’ti? ‘No hidam āvuso.’ Tam kiṁ maññathāvuso Niganṭhā? ‘**Pahoti** Rājā Māgadho Seniyo Bimbisāro **aniñjamāno** kāyena, abhāsamāno vācam, **ekam rattindivāni** ekantasukhapaṭisaṁvedī viharitun’ti? ‘No hidam āvuso.’

22. **Aham** kho āvuso Niganṭhā, **pahomi aniñjamāno** kāyena, **abhāsamāno** vācam, **ekam rattindivāni** ekantasukhapaṭisaṁvedī viharitum. Aham kho āvuso Niganṭhā, pahomi aniñjamāno kāyena, abhāsamāno vācam, dve rattindivāni ekantasukhapaṭisaṁvedī viharitum. Aham kho āvuso Niganṭhā, pahomi aniñjamāno kāyena, abhāsamāno vācam, tīṇi rattindivāni ekantasukhapaṭisaṁvedī viharitum. Aham kho āvuso Niganṭhā, pahomi aniñjamāno kāyena, abhāsamāno vācam, cattāri rattindivāni ekantasukhapaṭisaṁvedī viharitum. Aham kho āvuso Niganṭhā, pahomi aniñjamāno kāyena, abhāsamāno vācam, rattindivāni ekantasukhapaṭisaṁvedī viharitum. Aham kho āvuso Niganṭhā, pahomi aniñjamāno kāyena, abhāsamāno vācam, cha rattindivāni ekantasukhapaṭisaṁvedī viharitum. Aham kho āvuso Niganṭhā, pahomi aniñjamāno kāyena, abhāsamāno vācam, **satta rattindivāni** ekantasukhapaṭisaṁvedī viharitum. Tam kiṁ maññathāvuso Niganṭhā? ‘Evam sante ko sukhavihāritaro Rājā vā Māgadho Seniyo Bimbisāro aham vā’ti? ‘Evam sante āyasmāva **Gotamo** sukhavihāritaro Raññā Māgadhena Seniyena **Bimbisārenā**’’ti.

“Idamavoca **Bhagavā**. Attamano **Mahānāmo Sakko** Bhagavato **bhāsitam abhinandī**”ti.

~ Cūḍadukkhakkhandhasuttam catuttham. ~

¹ Tiṭṭhati + etam: But let that. 假設或即使這個。

² pre. Able; can. 能，會。

³ An + iñjati: ppr. Without moving; impasse. 不用動。

⁴ A + Bhasati: ppr. Without uttering. 不用講話。

(M.15.) Anumānasuttam

1. Evam me sutam. Ekam samayam āyasmā **Mahāmoggallāno** Bhaggesu viharati Suṁsumāragire **Bhesakalāvane** Migadāye. Tatra kho āyasmā Mahāmoggallāno **bhikkhū** āmantesi: “Āvuso bhikkhavo”ti. “Āvuso”ti kho te bhikkhū āyasmato Mahāmoggallānassa paccassosum. Āyasmā Mahāmoggallāno etadavoca:

2. **Pavāreti**¹ cepi āvuso bhikkhū: “**Vadantu**² mām āyasmanto, **vacanīyomhi**³ āyasmantehī”ti,⁴ so ca hoti **dubbaco**⁵ dovacassakaraṇīyehī⁶ dhammehi samannāgato, **akkhamo**⁷ appadakkhinaggāhī⁸ anusāsanim.⁹ Atha kho **nam** sabrahmacārī **na** ceva **vattabbam**¹⁰ maññanti,¹¹ **na** ca anusāsitabbam maññanti, **na** ca **tasmīm** puggale¹² vissāsam¹³ āpajjitabbam¹⁴ maññanti.

3. Katame cāvuso dovacassakaraṇā dharmā?¹⁵ Idhāvuso bhikkhu **pāpiccho** hoti pāpikānam icchānam **vasam**¹⁶ gato; yampāvuso bhikkhu pāpiccho hoti pāpikānam icchānam vasam gato, ayampi dhammo dovacassakaraṇo. (1) Puna ca param āvuso bhikkhu **attukkāmsako** hoti **paravambhī**; yampāvuso bhikkhu attukkāmsako hoti paravambhī, ayampi dhammo dovacassakaraṇo. (2) Puna ca param āvuso bhikkhu **kodhano** hoti **kodhābhībhūto**;¹⁷ yampāvuso bhikkhu kodhano hoti kodhābhībhūto, ayampi dhammo dovacassakaraṇo. (3) Puna ca param āvuso bhikkhu kodhano hoti **kodhahetu upanāhī**; yampāvuso bhikkhu kodhano hoti kodhahetu upanāhī, ayampi dhammo dovacassakaraṇo. (4) Puna ca param āvuso bhikkhu kodhano hoti **kodhasāmantā**¹⁸ **vācam nicchāretā**,²⁰ yampāvuso bhikkhu kodhano hoti kodhasāmantā vācam nicchāretā, ayampi dhammo dovacassakaraṇo. (6) Puna ca param āvuso bhikkhu cudito²¹ codakena²² **codakām paṭippharati**,¹ yampāvuso bhikkhu cudito codakena

¹ caus, pre. To invite, offer, present, satisfy. 請求；招致；使弄清楚。（自恣）

² impre. To speak, say, tell; let admonish. 告誡；提醒；責備。（說）

³ Vacaniya: adj. To be spoken to, or to be answered. / + atthi: pre. I need to be. 我是被尊者用這些話來說我。

⁴ Let the venerable ones admonish me, I need to be admonished by the venerable ones.

⁵ Du + vaca: adj. Having bad speech, using bad language, foul-mouthed.

⁶ Dovacassa: nt. Unruliness, indocility, bad conduct, fractiousness. 它作出難相處的。（惡語）

⁷ A + khama: adj. Impatient, intolerant. 無耐心的；無法忍受的。

⁸ Ap + padakkhiṇa + ggahin: “Left-handed,” unskilled, untrained; does not take instruction rightly. 很難教養的人。

⁹ f. Instuction, teaching, commandment, order. 廸告；忠告。

¹⁰ Vatti: fpp. To speak, say, call; fit to be told. 適當被說或忠告。

¹¹ pre. To think, to be of opinion, to imagine, to deem. 想；認爲。

¹² An individual, as opposed to a group, person, man. 人。

¹³ Trust, confidence, intimacy, mutual agreement. 信任；信賴。

¹⁴ fpp. To undergo. 接受。（產生）

¹⁵ What qualities make him difficult to admonish?

¹⁶ m./ nt. Power, authority, control, influence; dominated. / + gata: Being in someone’s power. 支配；控制。（影響）

¹⁷ Kodha: Anger. / + abhibhūta: pp. Overpowered, overwhelmed, vanquished. / =

Overcome by anger. 被怒氣所壓倒。

¹⁸ adj. Cleaving to; stubborn. 頑固的；不聽話的。

¹⁹ + Samanta: adj. Neighbouring, bordering. 邊沿；毗鄰。

²⁰ caus, pp. To make come out from, to let go forth, get rid of, emit, utter, give out. 發出；說出。

²¹ adj. Being urged, receiving blame, being reproved. 指責；非難。

²² adj. One who rebukes; exhorting, reproving.

codakam̄ patippharati, ayampi dhammo dovacassakarano. (7) Puna ca param̄ āvuso
 bhikkhu cudito codakena **codakam̄ apasādeti**,² yampāvuso bhikkhu cudito codakena codakam̄
 apasādeti, ayampi dhammo dovacassakarano. (8) Puna ca param̄ āvuso bhikkhu
 cudito codakena **codakassa paccāropeti**,³ yampāvuso bhikkhu cudito codakena codakassa paccāropeti,
 ayampi dhammo dovacassakarano. (9) Puna ca param̄ āvuso bhikkhu cudito
 codakena **aññenaññam̄ paṭicarati**,⁴ bahiddhā katham̄⁵ apanāmeti,⁶ kopañca dosañca appaccayañca⁷
 pātukaroti;⁸ yampāvuso bhikkhu cudito codakena aññenaññam̄ paṭicarati, bahiddhā katham̄ apanāmeti,
 kopañca dosañca appaccayañca pātukaroti, ayampi dhammo dovacassakarano. (10)
 Puna ca param̄ āvuso bhikkhu codakena **apadāne**⁹ **na sampāyati**,¹⁰ yampāvuso bhikkhu cudito
 codakena apadāne na sampāyati, ayampi dhammo dovacassakarano. (11)
 Puna ca param̄ āvuso bhikkhu **makkhī hoti palāśī**; yampāvuso bhikkhu makkhī hoti palāśī, ayampi
 dhammo dovacassakarano. (12) Puna ca param̄ āvuso bhikkhu
issukī hoti maccharī; yampāvuso bhikkhu issukī hoti maccharī, ayampi dhammo dovacassakarano. (13)
 Puna ca param̄ āvuso bhikkhu **sātho hoti māyāvī**; yampāvuso bhikkhu sātho hoti māyāvī, ayampi
 dhammo dovacassakarano. (14) Puna ca param̄ āvuso bhikkhu
thaddho hoti atimānī; yampāvuso bhikkhu thaddho hoti atimānī, ayampi dhammo dovacassakarano.
 (15) Puna ca param̄ āvuso bhikkhu **sandiṭṭhiparāmāsī**¹¹ hoti
ādhānagāhī,¹² **duppaṭinissaggi**,¹³ yampāvuso bhikkhu sandiṭṭhiparāmāsī hoti **ādhānagāhī**
 duppaṭinissaggi, ayampi dhammo dovacassakarano.(16) **Ime** vuccantāvuso dovacassakarañā dhammā.

4. No cepi āvuso bhikkhu **pavāreti**: “Vadantu **marī** āyasmanto, vacanīyomhi āyasmantehī”ti, so ca hoti
 suvaco **sovacassakarañehi** dhammehi samannāgato khamo padakkhiṇaggāhī anusāsanīm. Atha kho
 nam̄ sabrahmacārī vattabbañceva maññanti, anusāsitabbañca maññanti, tasmiñca puggale vissāsam̄
 āpajjitabbam̄ maññanti.

5. Katame cāvuso **sovacassakarañā** dhammā?¹⁴ Idhāvuso bhikkhu **na**
 pāpiccho hoti na pāpikānam̄ icchānam̄ vasam̄ gato; yampāvuso bhikkhu na pāpiccho hoti na
 pāpikānam̄ icchānam̄ vasam̄ gato, ayampi dhammo sovacassakarano. (1) Puna ca param̄
 āvuso bhikkhu anattukkarīsako hoti aparavambhī; yampāvuso bhikkhu anattukkarīsako hoti
 aparavambhī, ayampi dhammo sovacassakarano. (2) Puna ca param̄ āvuso bhikkhu
 na kodhano hoti na kodhābhībhūto; yampāvuso bhikkhu na kodhano hoti na kodhābhībhūto, ayampi
 dhammo sovacassakarano. (3) Puna ca param̄ āvuso bhikkhu kodhano hoti na
 kodhahetu upanāhī; yampāvuso bhikkhu na kodhano hoti na kodhahetu upanāhī, ayampi dhammo

¹ pre. Splurt out, bring against, object; resists. 抵抗，抗拒。

² caus, pre. To deprecate, blame, disparage; denigrates. 使變黑。

³ pre. To show in return, retort, explain; counter. 反擊；反駁。

⁴ pre. To go about or evade (a question), to obscure a matter of discussion. / +
 aññena + aññam: “To be saved by another in another way,” or to from one (thing) to another.

⁵ f. A (longer) story. / + bahira: Profane story. 世俗的談話。

⁶ caus, pre. To take away, remove; to banish. 使放逐；使排除。/ = Katham bahiddha apanameti: Carry outside.

⁷ nt. Discontent, dissatisfaction, dejection, sulkiness; bitterness. 諷刺；不高興。

⁸ Patur + karoti: pre. To make appear; shows. 表示；顯示。

⁹ nt. Legend, life, history. 傳說。

¹⁰ pre. To be able to explain, to agree, to come to terms, succeed. 同意。

¹¹ Sandiṭṭhi + paramasīn: Infected with worldliness. 用壞思想來談人生經驗。

¹² Ādhana + gahin: Holding one’s own place.

¹³ Dup + paṭinissaggin: adj. Hard to renounce.

¹⁴ What qualities make easy to admonish?

sovacassakarano. (4) Puna ca param āvuso bhikkhu na kodhano hoti na
 kodhahetu abhisāṅgī; yampāvuso bhikkhu na kodhano hoti na kodhahetu abhisāṅgī, ayampi dhammo
 sovacassakaraṇo. (5) Puna ca param āvuso bhikkhu na kodhano hoti na
 kodhasāmantā sāmantā vācam nicchāretā; yampāvuso bhikkhu na kodhano hoti na kodhasāmantā
 vācam nicchāretā, ayampi dhammo sovacassakaraṇo. (6)
 Puna ca param āvuso bhikkhu cedito codakena codakam na paṭippharati; yampāvuso bhikkhu cedito
 codakena codakam na paṭippharati, ayampi dhammo sovacassakaraṇo. (7) Puna ca
 param āvuso bhikkhu cedito codakena codakam na apasādeti; yampāvuso bhikkhu cedito codakena
 codakam na apasādeti, ayampi dhammo sovacassakaraṇo. (8) Puna ca param āvuso
 bhikkhu cedito codakena codakassa na paccāropeti, yampāvuso bhikkhu cedito codakena codakassa na
 paccāropeti ayampi dhammo sovacassakaraṇo. (9) Puna ca param āvuso bhikkhu
 cedito codakena na aññenaññam paṭicarati, na bahiddhā katham apanāmeti, na kopañca dosañca
 appaccayañca pātukaroti; yampāvuso bhikkhu cedito codakena na aññenaññam paṭicarati, na bahiddhā
 katham apanāmeti, na kopañca dosañca appaccayañca pātukaroti, ayampi dhammo sovacassakaraṇo.
 (10) Puna ca param āvuso bhikkhu cedito codakena apadāne
 sampāyati; yampāvuso bhikkhu cedito codakena apadāne sampāyati, ayampi dhammo sovacassakaraṇo.
 (11) Puna ca param āvuso bhikkhu amakkhī hoti apaññā; yampāvuso bhikkhu
 amakkhī hoti apaññā, ayampi dhammo sovacassakaraṇo. (12) Puna ca
 param āvuso bhikkhu anissukī hoti amaccharī; yampāvuso bhikkhu anissukī hoti amaccharī, ayampi
 dhammo sovacassakaraṇo. (13) Puna ca param āvuso bhikkhu
 asaṭho hoti amāyāvī; yampāvuso bhikkhu asaṭho hoti amāyāvī, ayampi dhammo sovacassakaraṇo. (14)
 Puna ca param āvuso bhikkhu atthaddho hoti anatimānī; yampāvuso bhikkhu atthaddho hoti anatimānī,
 ayampi dhammo sovacassakaraṇo. (15) Puna ca param āvuso bhikkhu
 asandiṭṭhiparāmāsī hoti anādhānagāhī suppaṭinissaggī; yampāvuso bhikkhu asandiṭṭhiparāmāsī hoti
 anādhānagāhī suppaṭinissaggī, ayampi dhammo sovacassakaraṇo. (16) **Ime** vuccantāvuso
 sovacassakaraṇā dharmā.

6. Tatrāvuso bhikkhunā **attanāva** attānam evam **anuminitabbam**:¹ ‘Yo
 khvāyam puggalo pāpiccho pāpikānam icchānam **vasam gato**, ayam me puggalo appiyo amanāpo.
 Ahañceva kho panassam pāpiccho pāpikānam icchānam **vasam gato**; ahampassam paresam appiyo
 amanāpo’ti. Evam jānantenāvuso bhikkhunā: ‘Na pāpiccho bhavissāmi, na pāpikānam icchānam **vasam gato**’ti, **cittam uppādetabbam**.² (1) ‘Yo khvāyam puggalo **attukkāmsako**
 paravambhī, ayam me puggalo appiyo amanāpo. Ahañceva kho panassam attukkāmsako paravambhī,
 ahampassam paresam appiyo amanāpo’ti. Evam jānantenāvuso bhikkhunā anattukkāmsako bhavissāmi,
 aparavambhī’ti, cittam uppādetabbam. (2) ‘Yo khvāyam puggalo **kodhano**
 kodhābhībhūto ayam me puggalo appiyo amanāpo. Ahañceva kho panassam kodhano kodhābhībhūto,
 ahampassam paresam appiyo amanāpo’ti. Evam jānantenāvuso bhikkhunā na kodhano bhavissāmi, na
 kodhābhībhūto’ti, cittam uppādetabbam. (3) ‘Yo khvāyam puggalo kodhano kodhahetu
upanāhī, ayam me puggalo appiyo amanāpo. Ahañceva kho panassam kodhano kodhahetu upanāhī,
 ahampassam paresam appiyo amanāpo’ti. Evam jānantenāvuso bhikkhunā na kodhano bhavissāmi, na
 kodhahetu upanāhī’ti, cittam uppādetabbam. (4)
 ‘Yo khvāyam puggalo kodhano kodhahetu **abhisāṅgī**, ayam me puggalo appiyo amanāpo. Ahañceva
 kho panassam kodhano kodhahetu abhisāṅgī, ahampassam paresam appiyo amanāpo’ti. Evam
 jānantenāvuso bhikkhunā na kodhano bhavissāmi na kodhahetu abhisāṅgī’ti, cittam uppādetabbam. (5)

¹ fpp. To observe, draw an inference; ought to infer. 應該推理。（推論）

² fpp. To give rise to, to produce, put forth, show, evince, make. / + cittam: To give a (temporary) thought to. 使喚起；激動，奮發。

‘Yo khvāyam puggalo kodhano kodhasāmantā vācam nicchāretā, ayam me puggalo appiyo amanāpo. Ahañceva kho panassam̄ kodhano kodhasāmantā vācam̄ nicchāretā, ahampassam̄ paresam̄ appiyo amanāpo’ti. Evam̄ jānantenāvuso bhikkhunā na kodhano bhavissāmi. Na kodhasāmantā vācam̄ nicchāressāmī’ti, cittam̄ uppādetabbam̄. (6)

‘Yo khvāyam puggalo

cudito codakena patippharati, ayam me puggalo appiyo amanāpo, ahañceva kho pana cudito codakena codakam̄ patipphareyyam̄, ahampassam̄ paresam̄ appiyo amanāpo’ti. Evam̄ jānantenāvuso bhikkhunā cudito codakena codakam̄ na patippharissāmī’ti, cittam̄ uppādetabbam̄. (7)

‘Yo khvāyam puggalo cudito codakena codakam̄ apasādeti, ayam me puggalo appiyo amanāpo, ahañceva kho pana cudito codakena codakam̄ apasādeyyam̄, ahampassam̄ paresam̄ appiyo amanāpo’ti. Evam̄ jānantenāvuso bhikkhunā cudito codakena codakam̄ na apasādēssāmī’ti, cittam̄ uppādetabbam̄.

(8)

‘Yo khvāyam puggalo cudito codakena codakassa

paccāropeti, ayam me puggalo appiyo amanāpo, ahañceva kho pana cudito codakena codakassa paccāropeyyam̄, ahampassam̄ paresam̄ appiyo amanāpo’ti. Evam̄ jānantenāvuso bhikkhunā cudito codakena codakassa na paccāropessāmī’ti, cittam̄ uppādetabbam̄. (9)

‘Yo khvāyam puggalo cudito codakena aññenaññam̄ paṭicarati, bahiddhā katham̄ apanāmeti, kopañca dosañca appaccayañca pātukaroti, ayam me puggalo appiyo amanāpo, ahañceva kho pana cudito codakena aññenaññam̄ paṭicareyyam̄ bahiddhā katham̄ apanāmeyyañm̄ kopañca dosañca appaccayañca pātukareyyam̄, ahampassam̄ paresam̄ appiyo amanāpo’ti. Evam̄ jānantenāvuso bhikkhunā cudito codakena na aññenaññam̄ paṭicarissāmi, na bahiddhā katham̄ apanāmessāmi, na kopañca dosañca appaccayañca pātukarissāmī’ti, cittam̄ uppādetabbam̄. (10)

‘Yo khvāyam puggalo

cudito codakena apadāne na sampāyati, ayam me puggalo appiyo amanāpo. Ahañceva kho pana cudito codakena apadāne na sampāyeyyañm̄, ahampassam̄ paresam̄ appiyo amanāpo’ti. Evam̄ jānantenāvuso bhikkhunā cudito codakena apadāne sampāyissāmī’ti, cittam̄ uppādetabbam̄. (11)

‘Yo khvāyam puggalo makkhī palāsi, ayam me puggalo appiyo amanāpo, ahañceva kho panassam̄ makkhī palāsī, ahampassam̄ paresam̄ appiyo amanāpo’ti. Evam̄ jānantenāvuso bhikkhunā amakkhī bhavissāmi apalāsī’ti, cittam̄ uppādetabbam̄. (12)

‘Yo khvāyam puggalo

issukī maccharī, ayam me puggalo appiyo amanāpo, ahañceva kho panassam̄ issukī maccharī, ahampassam̄ paresam̄ appiyo amanāpo’ti. Evam̄ jānantenāvuso bhikkhunā anissukī bhavissāmi amaccharī’ti, cittam̄ uppādetabbam̄. (13)

‘Yo khvāyam puggalo sañho

māyāvī, ayam me puggalo appiyo amanāpo, ahañceva kho panassam̄ sañho māyāvī, ahampassam̄ paresam̄ appiyo amanāpo’ti. Evam̄ jānantenāvuso bhikkhunā asañho bhavissāmi amāyāvī’ti, cittam̄ uppādetabbam̄. (14)

‘Yo khvāyam puggalo thaddho atimānī, ayam me

puggalo appiyo amanāpo, ahañceva kho panassam̄ thaddho atimānī, ahampassam̄ paresam̄ appiyo amanāpo’ti. Evam̄ jānantenāvuso bhikkhunā atthaddho bhavissāmi anatimānī’ti, cittam̄ uppādetabbam̄.

(15)

‘Yo khvāyam puggalo sanditthiparāmāsī ādhānagāhī dappaṭinissaggī,

ayam me puggalo appiyo amanāpo, ahañceva kho panassam̄ sanditthiparāmāsī ādhānagāhī dappaṭinissaggī, ahampassam̄ paresam̄ appiyo amanāpo’ti. Evam̄ jānantenāvuso bhikkhunā: ‘asandiṭthiparāmāsī bhavissāmi, anādhānagāhī suppaṭinissaggī’ti, cittam̄ uppādetabbam̄. (16)

7. Tatrāvuso bhikkhunā attanāva attānam̄ evam̄ paccavekkhitabbam̄:¹

‘Kinnu

khomhi pāpiccho pāpikānam̄ icchānam̄ vasam̄ gato’ti? Sace āvuso bhikkhu paccavekkhamāno evam̄ jānāti: ‘Pāpiccho khomhi pāpikānam̄ icchānam̄ vasam̄ gato’ti, tenāvuso bhikkhunā tesam̄ yeva pāpakānam̄ akusalānam̄ dhammadānam̄ pahānāya vāyamitabbam̄. Sace panāvuso bhikkhu paccavekkhamāno evam̄ jānāti: ‘Na khomhi pāpiccho na pāpikānam̄ icchānam̄ vasam̄ gato’ti, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam̄² ahorattānusikkhinā¹ kusalesu dhammesu. (1)

¹ fpp. To look, consider, review, realize, contemplate; should review. 再檢查；重新探討；反省。

² Vihanati: fpp. To strike, kill, put an end to, remove; to abandon; to forsake. 放棄；丟棄。

Puna ca param āvuso bhikkhunā attanāva attānam evam paccavekkhitabbam: ‘Kinnu khomhi attukkaṁsako paravambhī’ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: ‘Attukkaṁsako khomhi paravambhī’ti, tenāvuso bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhu paccavekkhamāno evam jānāti: ‘Anattukkaṁsako khomhi aparavambhī’ti, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (2)

Puna ca param āvuso bhikkhunā attanāva attānam

evam paccavekkhitabbam: ‘Kinnu khomhi kodhano kodhābhībhūto’ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: ‘Kodhano khomhi kodhābhībhūto’ti, tenāvuso bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhu paccavekkhamāno evam jānāti: ‘Na khomhi kodhano na kodhābhībhūto’ti, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (3)

Puna ca param āvuso bhikkhunā attanāva attānam evam paccavekkhitabbam: ‘Kinnu khomhi kodhano kodhahetu upanāhī’ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: ‘Kodhano khomhi kodhahetu upanāhī’ti, tenāvuso bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhu paccavekkhamāno evam jānāti: ‘Na khomhi kodhano na kodhahetu upanāhī’ti, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (4)

Puna ca param āvuso bhikkhunā attanāva

attānam evam paccavekkhitabbam: ‘Kinnu khomhi kodhahetu abhisāṅgī’ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: ‘Kodhano khomhi kodhahetu abhisāṅgī’ti, tenāvuso bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhu paccavekkhamāno evam jānāti: ‘Na khomhi kodhano na kodhahetu abhisāṅgī’ti, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (5)

Puna ca param āvuso bhikkhunā attanāva attānam evam paccavekkhitabbam: ‘Kinnu khomhi kodhano kodhasāmantā vācam nicchāretā’ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: ‘Kodhano khomhi kodhasāmantā vācam nicchāretā’ti, tenāvuso bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhu paccavekkhamāno evam jānāti: ‘Na khomhi kodhano na kodhasāmantā vācam nicchāretā’ti, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (6)

Puna ca param āvuso

bhikkhunā attanāva attānam evam paccavekkhitabbam: ‘Kinnu khomhi cūdito codakena codakam paṭippharāmī’ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: ‘Cūdito khomhi codakena codakam paṭippharāmī’ti, tenāvuso bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhu paccavekkhamāno evam jānāti: ‘Cūdito khomhi codakena codakam na paṭipparāmī’ti, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (7)

Puna ca param āvuso bhikkhunā

attanāva attānam evam paccavekkhitabbam: ‘Kinnu khomhi cūdito codakena codakam apasādemī’ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: ‘Cūdito khomhi codakena codakam apasādemī’ti, tenāvuso bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhu paccavekkhamāno evam jānāti: ‘Cūdito khomhi codakena codakam na apasādemī’ti, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (8)

Puna ca param āvuso bhikkhunā attanāva attānam evam paccavekkhitabbam: ‘Kinnu khomhi cūdito codakena codakassa paccāropemī’ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: ‘Cūdito khomhi codakena codakassa paccāropemī’ti, tenāvuso bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhu paccavekkhamāno evam jānāti: ‘Cūdito khomhi codakena codakassa na paccāropemī’ti, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (9)

Puna ca param āvuso bhikkhunā

¹ Aha + ratti: f. Day & night. / + anusikkhin: adj. Studying, learning. / = Training day and night. 訓練或培養白天和晚上。

attanāva attānam evam paccavekkhitabbam: ‘Kinnu khomhi cudito codakena aññenaññam paṭicarāmi, bahiddhā katham apanāmemi, kopañca dosañca appaccayañca pātukaromī’ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: ‘Cudito khomhi codakena aññenaññam paṭicarāmi, bahiddhā katham apanāmemi, kopañca dosañca appaccayañca pātukaromī’ti, tenāvuso bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhu paccavekkhamāno evam jānāti: ‘Cudito khomhi codakena na aññenaññam paṭicarāmi, na bahiddhā katham apanāmemi, na kopañca dosañca appaccayañca pātukaromī’ti, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (10)

Puna ca param āvuso bhikkhunā attanāva attānam evam paccavekkhitabbam: ‘Kinnu khomhi cudito codakena apadāne na sampāyāmī’ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: ‘Cudito khomhi codakena apadāne na sampāyāmī’ti, tenāvuso bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhu paccavekkhamāno evam jānāti: ‘Cudito khomhi codakena apadāne sampāyāmī’ti, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (11)

Puna ca param āvuso

bhikkhunā attanāva attānam evam paccavekkhitabbam: ‘Kinnu khomhi makkhī paṭasī’ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: ‘Makkhī khomhi paṭasī’ti, tenāvuso bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhu paccavekkhamāno evam jānāti: ‘Amakkhī khomhi apaṭasī’ti, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (12)

Puna ca param āvuso

bhikkhunā attanāva attānam evam paccavekkhitabbam: ‘Kinnu khomhi issukī maccharī’ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: ‘Issukī khomhi maccharī’ti, tenāvuso bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhū paccavekkhamāno evam jānāti: ‘Anissukī khomhi amaccharī’ti, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (13)

Puna ca param āvuso

āvuso bhikkhunā attanāva attānam evam paccavekkhitabbam: ‘Kinnu khomhi saṭho māyāvī’ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: ‘Saṭho khomhi māyāvī’ti, tenāvuso bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhu paccavekkhamāno evam jānāti: ‘Asaṭho khomhi amāyāvī’ti, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (14)

Puna ca param āvuso

bhikkhunā attanāva attānam evam paccavekkhitabbam: ‘Kinnu khomhi thaddho atimānī’ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: ‘Thaddho khomhi atimānī’ti, tenāvuso bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhū paccavekkhamāno evam jānāti: ‘Atthaddho khomhi anatimānī’ti, tenāvuso bhikkhunā teneva pīti pāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (15)

Puna ca param āvuso bhikkhunā attanāva attānam evam paccavekkhitabbam: ‘Kinnu khomhi sandiṭhiparāmāsī ādhānagāhī duppaṭinissaggi’ti. Sace āvuso bhikkhu paccavekkhamāno evam jānāti: ‘Sandiṭhiparāmāsī khomhi ādhānagāhī duppaṭinissaggi’ti, tenāvuso bhikkhunā tesam yeva pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhu paccavekkhamāno evam jānāti: ‘Asandiṭhiparāmāsī khomhi anādhānagāhī suppaṭinissaggi’ti, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu. (16)

8. “Sace āvuso bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme appahīne attani samanupassati, tenāvuso bhikkhunā sabbesam yeva imesam pāpakānam akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme pahīne attani samanupassati, tenāvuso bhikkhunā teneva pītipāmojjena vihātabbam ahorattānusikkhinā kusalesu dhammesu.

Seyyathāpi āvuso itthī vā puriso

vā daharo yuvā¹ maññanakajātiko² ādāse³ vā parisuddhe pariyođāte, acche⁴ vā udakapatte sakam mukhanimittam⁵ paccavekkhamāno, sace tattha passati rajaṁ⁶ vā aṅgaṇam⁷ vā tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati; no ce tattha passati rajaṁ vā aṅgaṇam vā teneva attamano⁸ hoti: ‘Lābhā vata me, parisuddham vata me’ti. Evameva kho āvuso sace bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme appahīne attani samanupassati, tenāvuso bhikkhunā sabbesam yeva imesam pāpakanām akusalānam dhammānam pahānāya vāyamitabbam. Sace panāvuso bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme pahīne attani samanupassati, tenāvuso bhikkhunā teneva pītipāmojena vihātabbam ahorattānusikkhinā kusalesu dhammesū”ti.

Idamavocāyasmā Mahāmoggallāno, attamanā te bhikkhū āyasmato Mahāmoggallānassa bhāsitam abhinandunti.

~ Anumānasuttam pañcamam. ~

(M.16.) Cetokhilasuttam

1. Evaṁ me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. “Yassa kassa ci bhikkhave bhikkhuno pañca cetokhilā⁹ appahīnā, pañca cetaso vinibandhā¹⁰ asamucchinnā,¹¹ so vatimasmiṁ dhammadvinaye vuddhim¹² virūlhim¹³ vepullam¹⁴ āpajjissatī”ti,¹⁵ netam ṭhānam vijjati.¹⁶

3. Katamassa pañca cetokhilā appahīnā honti? Idha bhikkhave bhikkhu Satthari kañkhati¹⁷ vicikicchatī¹⁸ nādhimuccati¹⁹ na sampasīdati.¹ Yo so bhikkhave bhikkhu Satthari kañkhati vicikicchatī

¹ adj.1. Youthful. 年輕的。

² 1. Fond of ornaments. 喜歡裝飾。

³ 7. Mirror. 鏡子；反映。

⁴ 7. A basin. 臉盆。

⁵ 2, 2. The image of own face. 自己的相貌。

⁶ 2. A smudge. 汗點。

⁷ 2. A blemish. 肌膚。

⁸ 1. Glad. 高興的，明媚的。

⁹ Ceto + khila: Fallowness, waste of heart or mind, usually as pañca: Arising from doubt in the Master, the Norm, the Community, or the Teaching, or from anger against one's fellow-disciples. 五種心的荒廢。

¹⁰ Bondage. / = The Five cetaso vinibandha (bondages of the mind). 五種束縛或阻礙物。

¹¹ A + samucchinna: Cut off, extirpated. / = Not severed. 沒有切斷或脫離。

¹² Vuḍḍhi & vuddhi: f. Increase, growth, furtherance, prosperity. 發育；增長。

¹³ f. Increase, growth. 增加；增殖。

¹⁴ nt. Full development, abundance, plenty, fullness. 履行，實踐。

¹⁵ fut. Should come to. 將成爲。

¹⁶ That is not impossible. 這是不可能的或辦不到的。

¹⁷ pre. To be uncertain, unsettled, to doubtful. 不定的，有懷疑的。

¹⁸ pre. To doubt, hesitate; perplexity, uncertainty. 懷疑。（猶豫）

¹⁹ Na + adhimuccati: pre. To be drawn to, feel attached to or inclined towards, to indulge in;

nādhimuccati na sampasīdati, tassa cittam na namati ² ātappāya ³ anuyogāya ⁴ sātaccāya ⁵ padhānāya.⁶ Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam paṭhamo cetokhilo appahīno hoti. (1)

4. Puna ca param bhikkhave bhikkhu dhamme kañkhati vicikicchatī nādhimuccati na sampasīdati. Yo so bhikkhave bhikkhu dhamme kañkhati vicikicchatī nādhimuccati na sampasīdati, tassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam dutiyo cetokhilo appahīno hoti. (2)

5. Puna ca param bhikkhave bhikkhu saṅghe kañkhati vicikicchatī nādhimuccati na sampasīdati. Yo so bhikkhave bhikkhu saṅghe kañkhati vicikicchatī nādhimuccati na sampasīdati, tassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam tatiyo cetokhilo appahīno hoti. (3)

6. Puna ca param bhikkhave bhikkhu sikkhāya kañkhati vicikicchatī nādhimuccati na sampasīdati. Yo so bhikkhave bhikkhu sikkhāya kañkhati vicikicchatī nādhimuccati na sampasīdati, tassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam catuttho cetokhilo appahīno hoti. (4)

7. Puna ca param bhikkhave bhikkhu sabrahmacārīsu ⁷ kupito hoti anattamano āhatacitto ⁸ khilajāto.⁹ Yo so bhikkhave bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam pañcamo cetokhilo appahīno hoti. (5) Imassa pañca cetokhilā appahīnā honti.

8. Katamassa pañca cetaso vinibandhā asamucchinnā honti? Idha bhikkhave bhikkhu kāme avītarāgo hoti avigatachando avigatapemo ¹⁰ avigatapipāso avigatapariļāho ¹¹ avigatatañho. Yo so bhikkhave bhikkhu kāme avītarāgo hoti avigatachando avigatapemo avigatapipāso avigatapariļāho avigatatañho, tassa cittam na namati ātappāya anuyogāya sātaccāya padhātāya. Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyam paṭhamo cetaso vinibandho asamucchinno hoti. (1)

9. Puna ca param bhikkhave bhikkhu kāye avītarāgo hoti avigatachando avigatapemo avigatapipāso avigatapariļāho avigatatañho. Yo so bhikkhave bhikkhu kāye avītarāgo hoti avigatachando avigatapemo avigatapipāso avigatapariļāho avigatatañho, tassa cittam na namati ātappāya anuyogāya

to make up one's mind as to. 不果斷的；不明確的。

¹ pre. To be tranquillized, reassured. / + na: Unconfident. 沒有自信的。

² pre. To bend, bend down direct, apply. / + na: Not incline. 不會傾向於。

³ nt. Ardor, zeal, exertion. 熱情。

⁴ Application, devotion to; practice of. 獻身；訓練。

⁵ nt. Perseverance. 堅持；毅力。

⁶ nt. Exertion, energetic effort, striving, concentration of mind. 努力，奮鬥。

⁷ Sabrahmacarin: adj. A fellow student.

⁸ Āhata: pp. Struck, beaten, stamped; afflicted, affected with. 憤慨的心；使侵襲。

⁹ Khila: m./ nt. Waste or fallow land; barrenness of mind, mental obstruction; callous towards. 朝向無感覺的。

¹⁰ A + vita: adj. Deprived of, free from, (being) without. / A + vigata: pp. Gone away, disappeared, ceased; having lost or foregone, deprived of, being without. / Pema: nt. Love, affection. 愛情，愛慕；疾病。

¹¹ Pipasa: f. Desire, craving, longing. / Parilāha: Burning, fever; fever of passion, consumption, distress, pain. 狂熱；熱惱。

sātaccāya padhānāya. Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Evamassāyam dutiyo cetaso vinibandho asamucchinno hoti. (2)

10. Puna ca param bhikkhave bhikkhu rūpe avītarāgo hoti avigatachando avigatapemo avigatapipāso avigatapariļāho avigatatañho. Yo so bhikkhave bhikkhu rūpe avītarāgo hoti avigatachando avigatapemo avigatapipāso avigatapariļāho avigatatañho, tassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Evamassāyam tatiyo cetaso vinibandho asamucchinno hoti. (3)

11. Puna ca param bhikkhave bhikkhu yāvadattham¹ udarāvadehakam² bhuñjitvā seyyasukham³ passasukham⁴ middhasukham⁵ anuyutto⁶ viharati. Yo so bhikkhave bhikkhu yāvadattham udarāvadehakam bhuñjitvā seyyasukham passasukham middhasukham anuyutto viharati, tassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Evamassāyam catuttho cetaso vinibandho asamucchinno hoti. (4)

12. Puna ca param bhikkhave bhikkhu aññataram⁷ devanikāyam⁸ pañidhāya⁹ brahmacariyam carati:¹⁰ “Imināham sīlena vā vatena¹¹ vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro¹² vā”ti. Yo so bhikkhave bhikkhu aññataram devanikāyam pañidhāya brahmacariyam carati: “Imināham sīlena vā vatena vā tapena vā brahmacariye vā devo vā bhavissāmi devaññataro vā”ti, tassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam na namati ātappāya anuyogāya sātaccāya padhānāya. Evamassāyam pañcamo cetaso vinibandho asamucchinno hoti. (5)
Imassa pañca cetaso vinibandhā asamucchinnā honti.

13. “Yassa kassaci bhikkhave bhikkhuno ime pañca cetokhilā appahīnā, ime pañca cetaso vinibandhā asamucchinnā, so vatimasmiṁ dhammadvinaye vuddhim virūlhim āpajjissatī”ti, netam thānametam vijjati.

14. “Yassa kassaci bhikkhave bhikkhuno pañca cetokhilā pahīnā, pañca cetaso vinibandhā susamucchinnā, so vatimasmiṁ dhammadvinaye vuddhim virūlhim vepullam āpajjissatī”ti, thānametam vijjati.

15. Katamassa pañca cetokhilā pahīnā honti? Idha bhikkhave bhikkhu Satthari na kañkhati na vicikicchatī adhimuccati sampasīdati. Yo so bhikkhave bhikkhu Satthari na kañkhati na vicikicchatī adhimuccati sampasīdati, tassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Evamassāyam pañhamo cetokhilo pahīno hoti. (1)

¹ Yavad + attham: adv. As far as need be, as much as one likes. 像同樣多的。

² Uda: nt. The belly, stomach. / + avadehakam: adv. To eat to fill the stomach, eat to satiety, to be glutinous. 直到填滿它的肚子。（貪吃）

³ Seyya: f. A bed, couch; lying down, resting. / + sukha: adj. Agreeable, pleasant, blest.

⁴ Passa: m. / nt. Lolling; side, flank. 懶洋洋地倚靠在。

⁵ Middha: nt. Drowsing; stiff, torpor, stupidity, sluggishness. 使昏昏欲睡。

⁶ pp. pp. Indulges; applying oneself to, dealing with, practicing, given to, intent upon. 沈迷於。

⁷ adv. To some. 比較好或某一個。

⁸ Deva: adj. + nikaya: A class, community or group of gods. / = Order of gods. 天衆的一組。

⁹ f. ger. Having aspired to; intention of; request, prayer, resolve. 發願；熱望的；目地。

¹⁰ pre. To lead a life of purity; lives. 過活；實踐。

¹¹ m. / nt. By observance; a religious duty, rite, practice. 宗教儀式。

¹² Deva + aññatara: A god or one of the retinue of a god.

16. Puna ca param bhikkhave bhikkhu **dhamme** na kañkhati na vicikicchatī adhimuccati sampasīdati. Yo so bhikkhave bhikkhu dhamme na kañkhati na vicikicchatī adhimuccati sampasīdati, tassa cittam̄ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam̄ namati ātappāya anuyogāya sātaccāya padhānāya. E�amassāyam̄ **dutiyo** cetokhilo pahīno hoti. (2)

17. Puna ca param bhikkhave bhikkhu **saṅghe** na kañkhati na vicikicchatī adhimuccati sampasīdati. Yo so bhikkhave bhikkhu saṅghe na kañkhati na vicikicchatī adhimuccati sampasīdati, tassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Evamassāyām **tatiyo** cetokhilo pahīno hoti. (3)

18. Puna ca param bhikkhave bhikkhu **sikkhāya** na kañkhati na vicikicchati adhimuccati sampasīdati. Yo so bhikkhave bhikkhu sikkhāya na kañkhati na vicikicchati adhimuccati sampasīdati, tassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Evamassāyam **catuttho** cetokhilo pahīno hoti. (4)

19. Puna ca param bhikkhave bhikkhu **sabrahmacārīsu** na kupito hoti attamano anāhatacitto akhilajāto. Yo so bhikkhave bhikkhu sabrahmacārīsu na kupito hoti attamano anāhatacitto akhilajāto, tassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Evamassāyam **pañcamo** cetokhilo pahīno hoti. (5) Imassa pañca cetokhilā pahīnā honti.

20. **Katamassa** pañca cetaso vinibandhā **susamucchinnā** hoti? Idha bhikkhave bhikkhu **kāme vītarāgo** hoti vigatachando vigatapemo vigatapipāso vigatapariłāho vigatatañho. Yo so bhikkhave bhikkhu **kāme vītarāgo** hoti vigatachando vigatapemo vigatapipāso vigatapariłāho vigatatañho, tassa cittāni namati ātappāya anuyogāya sātacacāya padhānāya. Yassa cittāni namati ātappāya anuyogāya sātaccāya padhānāya. E�amassāyāni **pañhamo** cetaso vinibandho susamucchinno hoti. (1)

21. Puna ca param bhikkhave bhikkhu **kāye** vītarāgo hoti vigatachando vigatapemo vigatapipāso vigatapariłāho vigatatañho. Yo so bhikkhave bhikkhu kāye vītarāgo hoti vigatachando vigatapemo vigatapipāso vigatapariłāho vigatatañho, tassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Evamassāyam **dutiyo** cetaso vinibandho susamucchinno hoti. (2)

22. Puna ca param bhikkhave bhikkhu **rūpe** vītarāgo hoti vigatachando vigatapemo vigatapipāso vigatapariļāho vigatataṇho. Yo so bhikkhave bhikkhu rūpe vītarāgo hoti vigatachando vigatapemo vigatapipāso vigatapariļāho vigatataṇho, tassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Evamassāyam **tatiyo** cetaso vinibandho susamucchinno hoti. (3)

23. Puna ca param bhikkhave bhikkhu na yāvadattham **udarāvadehakam** bhuñjitvā seyyasukham passasukham middhasukham anuyutto viharati. Yo so bhikkhave bhikkhu na yāvadattham udarāvadehakam bhuñjitvā seyyasukham passasukham middhasukham anuyutto viharati, tassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam namati ātappāya anuyogāya sātaccāya padhānāya. Evamassāyam **catuttho** cetaso vinibandho susamucchinno hoti. (4)

24. Puna ca param bhikkhave bhikkhu na aññataram **devanikāyam** pañidhāya brahmacariyam carati: “Imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā”ti. Yoso bhikkhave bhikkhu na aññataram devanikāyam panidhāya brahmacariyam carati: “Imināhaṁ sīlena

vā vatena vā tapena vā brahmacariye vā devo vā bhavissāmi devaññataro vā”ti, tassa cittam̄ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittam̄ namati ātappāya anuyogāya sātaccāya padhānāya. Evamassāyam̄ pañcamo cetaso vinibandho susamucchinno hoti. (5) **Imassa pañca** cetaso vinibandhā susamucchinnā honti.

25. “**Yassa kassaci** bhikkhave bhikkhuno ime pañca cetokhilā **pahīnā**, ime pañca cetaso vinibandhā susumucchinnā, so vatismasmīm dhammadvinaye vuddhim̄ virūlhiṁ vepullam̄ āpajjissatī”ti, thānametam̄ vijjati.

26. **So chandasamādhipadhānasañkhārasamannāgatam̄**¹ iddhipādam̄² bhāveti.

Viriyasamādhipadhānasañkhārasamannāgatam̄³ iddhipādam̄ bhāveti.

Cittasamādhipadhānasañkhārasamannāgatam̄⁴ iddhipādam̄ bhāveti.

Vimamsāsamādhipadhānasañkhārasamannāgatam̄⁵ iddhipādam̄ bhāveti.⁶ **Ussolhiyeva**⁷ pañcamī.

27. Sa kho so bhikkhave evam̄ **ussolhipannarasañgasamannāgato**⁸ bhikkhu bhabbo⁹ **abhinibbhidāya**,¹⁰ bhabbo **sambodhāya**,¹¹ bhabbo anuttarassa **yogakkhemassa adhigamāya**. Seyyathāpi bhikkhave kukkuṭiyā¹² aṇḍāni¹³ atṭha vā dasa va dvādasā¹⁴ vā, tānassu kukkuṭiyā sammā adhisayitāni,¹⁵ sammā pariseditāni,¹⁶ sammā paribhāvitāni.¹⁷ Kiñcāpi tassā kukkuṭiyā na evam̄ icchā uppajjeyya: “Aho vatime kukkuṭapotakā¹⁸ pādanakhasikhāya¹⁹ vā mukhatunḍakena²⁰ vā aṇḍakosam̄²¹ padāletvā²² sotthinā²³ abhinibbhijjeyyun”ti!¹ Atha kho babbāva te kukkuṭapotakā

¹ Chanda: Impulse, excitement; intention, resolution, will; desire for, wish for, delight in; zeal. 热誠；熱心。 / Samadhi: Concentration; a concentrated, self-collected, intent state of mind and meditation, which, concomitant with right living, is a necessary condition to the attainment of higher wisdom and emancipation. / Padhana: nt. Exertion, energetic effort, striving, concentration of mind. 努力；盡力；奮鬥。 / Saṅkharā: “Preparation’ and sacrament.’

² Iddhi + pada: They are the making determination in respect of concentration on purpose, on will, on thoughts & on investigation; Constituent or basis of psychic power. 基本的超力量或成功的因素。（如意足）

³ Viriya: nt. “State of a strong man,” vigor, energy, effort, exertion. 幹勁；精進。

⁴ Citta & citra: adj. Variegated, manifold, beautiful; tasty, sweet, spiced (of cakes); purity of mind. 純正或清淨的心。

⁵ Vimamsa: f. Consideration, examination, test, investigation, the fourth of the Iddhipadas. 研究；調查。（思察或分析）

⁶ caus, pre. To beget, produce, increase, cultivate, develop (by means of thought & meditation), The Buddhist equivalent for mind-work as creative in idea.

⁷ f. Enthusiasm; exertion. 热忱；勤勇。

⁸ + Pannarasa: num. Fifteen. / + aṅga + samannagato: Possesses the fifteen factors. 擁有十五種因素。

⁹ adj. Capable, able, fit for. 有能力，能夠。

¹⁰ f. The successful breaking through (like the chick through the shell of the egg), coming into (proper) life.

使厭離這世界；破出。（圓融貫通或成功）

¹¹ f. The highest enlightenment.

¹² A hen, a cock. 母雞。

¹³ nt. Eggs. 雞蛋。

¹⁴ Aṭṭha: num. Eight. / Dasa: num. Ten. / Dvi + dasa: num. Twelve.

¹⁵ pp. Sat on, addled (of eggs). 覆蓋。（伏在）

¹⁶ pp. Incubated; made ripe. 孵。

¹⁷ pp. Nurtured properly; being hatched. 適當地照顧。

¹⁸ Kukkuṭa + potaka: A chicks. 小雞。

¹⁹ Pada + nakha: A nail of finger or toe, a claw. / + sikha: f. Crest, topknot. 冠。 /

The points of their claws. 用它的爪。

²⁰ Mukha: nt. + tuṇṭa: A beaks. 雞嘴。

²¹ Aṇḍa: nt. + kosa: Shell of eggs. 蛋殼。

²² ger. Hatch out; to break, break down, tear down, burst open. 孵出；出殼。

²³ f. Safely, well-being, blessing. 很安全。

pādanakhasikhāya vā mukhatunḍakena vā aṇḍakosarī padāletvā sotthinā abhinibbhijjituṁ. Evameva kho bhikkhave evam ussoḥīpannarasaṅgasamannāgato bhikkhu bhabbo sambodhāya, bhabbo abhinibbhidāya, bhabbo anuttarassa yogakkhemassa adhigamāyā”ti.

“Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitām abhinandun”ti.

~ Cetokhilasuttāṁ chaṭṭhaṁ. ~

(M.17.) Vanapatthasuttāṁ

1. Evarī me sutāṁ. Ekaṁ samayāṁ Bhagavā Sāvatthiyāṁ viharati Jetavane Anāthapindikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. “Vanapatthapariyāyām² vo bhikkhave desissāmi. Tam suṇātha sādhukāṁ manasikarotha, bhāsissāmī”ti. “Evarī bhante”ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

3. Idha bhikkhave bhikkhu aññataram³ vanapatthāṁ upanissāya⁴ viharati. Tassa tam vanapatthāṁ upanissāya viharato anupaṭṭhitā⁵ ceva sati na upaṭṭhāti,⁶ asamāhitañca cittāṁ na samādhiyati, aparikkhīnā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā⁷ samudānetabbā:⁸ cīvarapiṇḍapātāsenāsanagilānapaccayabhesajjaparikkhārā, te kasirena⁹ samudāgacchanti.¹⁰ Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbām:¹¹ “Aham kho imam vanapatthāṁ upanissāya viharāmi. Tassa me imam vanapatthāṁ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittāṁ na samādhiyati, aparikkhīnā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātāsenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti”ti. Tena bhikkhave bhikkhunā rattibhāgam vā divasabhāgam¹² vā tamhā vanapatthā pakkamatabbām,¹³ na vatthabbarī.¹⁴

¹ opt. To break quite through (of the chick coming through the shell of the egg); might pierce. 突破；刺破。

² Vana: nt + pattha: A forest jungle. / + Pariyaya: Discussion, instruction, method (of teaching), discourse on. / = A discourse on jungle thickets. 住在森林的方法。

³ adj. One of a certain number, a certain, somebody, some. 某個。

⁴ Upanissaya: ger./ adv. To depend or rely on; depending on; by means of. 倚靠；方法的；取決於。

⁵ An + upaṭṭhi: pp. Un-established; did not occur to him. 未建立的。

⁶ pre. To stand out or forth, to appear, to arise, occur, to be present. / + na: Does not become established. 不能被建立；安置。

⁷ Jivita: nt. Life, lifetime, span of life. / + Parikkhara: pl. The requisites of life. 生活的需要品。（生活資具）

⁸ Samudaneti: fpp. To collect, procure, attain; should be obtained. 得到；獲得。

⁹ adj. Miserable, painful, troubled, wretched. / adv. With difficulty; hard. 很難地。（很難成功）

¹⁰ pre. To result, rise; to be got, to be at hand; come by. 得到。

¹¹ Paṭisañcikkhati: fpp. To think over, to discriminate, reflect; should be consider. 應被考慮，細想。

¹² Ratti: f. + bhaga: Night-time; very night. 甚至晚上。 / Divasa: m./ nt. A day. 甚至白天。

¹³ Pakkamati: fpp. To step forward, set out, go on, go away, go forth; should depart from. 被起程；出發；離開。

¹⁴ Vasati: fpp. To live, dwell, stay, abide. / + na: Should not continue living. 不能繼續住或停留。

4. Idha pana bhikkhave bhikkhu aññataram vanapattham upanissāya viharati. Tassa tam vanapattham upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīñā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuñāti; Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā:

cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te appakasirena¹ samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam vanapattham upanissāya viharāmi. Tassa me imam vanapattham upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīñā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuñāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Na kho panāharā cīvarahetu² agārasmā anagāriyam pabbajito, na piṇḍapātahetu agārasmā anagāriyam pabbajito, na senāsanahetu agārasmā anagāriyam pabbajito, na gilānapaccayabhesajja- parikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana³ me imam vanapattham upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīñā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuñāmī’ti. Tena bhikkhave bhikkhunā sañkhāpi⁴ tamhā vanapatthā pakkamitabbam, na vatthabbam.

5. Idha pana bhikkhave bhikkhu aññataram vanapattham upanissāya viharati. Tassa tam vanapattham upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuñāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam vanapattham upanissāya viharāmi. Tassa me imam vanapattham upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuñāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Na kho panāharā cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātahetu agārasmā anagāriyam pabbajito, na senāsanahetu agārasmā anagāriyam pabbajito, na gilānapaccayabhesajja- parikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana me imam vanapattham upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuñāmī’ti. Tena bhikkhave bhikkhunā sañkhāpi tasmim vanapatthe vatthabbam, na pakkamitabbam.

6. Idha pana bhikkhave bhikkhu aññataram vanapattha upanissāya viharati. Tassa tam vanapattham upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuñāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajja- parikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam vanapattham upanissāya viharāmi. Tassa me imam vanapattham upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuñāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajja- parikkhārā, te

¹ Appa: adj. + kasira: No difficulty, easy. 很容易。

² Civara: nt. + hetu: I did not for the sake of robes. 我不是為這些四種資具的目的或理由。

³ adv. However and moreover. 然而，可是和並且，此外。

⁴ f. Enumeration, calculation, estimating; having reflected. 總結；深思。

appakasirena samudāgacchanti’ti. Tena bhikkhave bhikkhunā **yāvajīvampi**¹ tasmirī vanapatthe vatthabbam, na pakkamitabbam.

7. Idha pana bhikkhave bhikkhu aññataram gāmarī² upanissāya viharati. Tassa tam gāmarī upanissāya viharato anupaṭhitā ceva sati **na** upaṭhāti, asamāhitañca cittam **na** samādhiyati, aparikkhīñā ca āsavā **na** parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te **kasirena** samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam gāmarī upanissāya viharāmi. Tassa me imam gāmarī upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīñā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti’ti. Tena bhikkhave bhikkhunā **rattibhāgam** vā **divasabhāgam** vā tamhā **gāmā** pakkamitabbam, **na** vatthabbam.

8. Idha pana bhikkhave bhikkhu aññataram gāmarī upanissāya viharati. Tassa tam gāmarī upanissāya viharato anupaṭhitā ceva sati **na** upaṭhāti, asamāhitañca cittam **na** samādhiyati, aparikkhīñā ca āsavā **na** parikkhayam gacchanti, **ananuppattañca** anuttaram yogakkhemam nānupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam gāmarī upanissāya viharāmi. Tassa me imam gāmarī upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīñā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te **appakasirena** samudāgacchanti. **Na** kho panāham cīvarahetu agārasmā anagāriyam pabbajito, **na** piṇḍapātahetu agārasmā anagāriyam pabbajito, **na** gilānapaccayabhesajja- parikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana imam gāmarī upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīñā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmīti. Tena bhikkhave bhikkhunā **sañkhāpi** tamhā **gāmantā** pakkamitabbam, **na** vatthabbam.

9. Idha pana bhikkhave bhikkhu aññataram gāmarī upanissāya viharati. Tassa tam gāmarī upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccaya- bhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam gāmarī upanissāya viharāmi. Tassa me imam gāmarī upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccaya- bhesajjaparikkhārā, te kasirena samudāgacchanti. Na kho panāham cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātahetu agārasmā anagāriyam pabbajito, na senāsanahetu agārasmā anagāriyam pabbajito, na gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana imam gāmarī upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca

¹ Yava: adv. + jivam: adv. For the length of one’s life, life-long, all one’s life, for life (-time); as long as life lasts.
盡形壽。

² Village. 村莊。

āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmī’ti. Tena bhikkhave bhikkhunā saṅkhāpi tasmiṁ gāme vatthabbam, na pakkamitabbam.

10. Idha pana bhikkhave bhikkhu aññataram gāmaṁ upanissāya viharati. Tassa tam gāmaṁ upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīnā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajja-parikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam gāmaṁ upanissāya viharāmi. Tassa me imam gāmaṁ upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīnā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchantī’ti. Tena bhikkhave bhikkhunā yāvajīvampi tasmiṁ gāme vatthabbam, na pakkamitabbam.

11. Idha bhikkhave bhikkhu aññataram nigamam¹ upanissāya viharati. Tassa tam nigamam upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīnā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam nigamam upanissāya viharāmi. Tassa me imam nigamam upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīnā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchantī’ti. Tena bhikkhave bhikkhunā rattibhāgam vā divasabhāgam vā tamhā nigamā pakkamitabbam, na vatthabbam.

12. Idha pana bhikkhave bhikkhu aññataram nigamam upanissāya viharati. Tassa tam nigamam upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīnā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam nigamam upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīnā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Na kho panāham cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātahetu agārasmā anagāriyam pabbajito, na senāsanahetu agārasmā anagāriyam pabbajito, na gilānapaccayabhesajja-parikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana me imam nigamam upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīnā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmī’ti. Tena bhikkhave bhikkhunā saṅkhāpi tamhā nigamā pakkamitabbam, na vatthabbam.

13. Idha pana bhikkhave bhikkhu aññataram nigamam upanissāya viharati. Tassa tam nigamam upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīnā ca

¹ A small town. 市鎮。

āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajja-parikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam nigamam upanissāya viharāmi. Tassa me imam nigamam upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittam samādhiyati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti, na kho panāham cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātahetu agārasmā anagāriyam pabbajito, na senāsanahetu agārasmā anagāriyam pabbajito, na gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana me imam nigamam upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittam samādhiyati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmī’ti. Tena bhikkhave bhikkhunā saṅkhāpi tasmirnigame vatthabbam, na pakkamitabbam.

14. Idha pana bhikkhave bhikkhu aññataram nigamam upanissāya viharati. Tassa tam nigamam upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittam samādhiyati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajja-parikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam nigamam upanissāya viharāmi. Tassa me imam nigamam upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittam samādhiyati, aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā te appakasirena samudāgacchantī’ti. Tena bhikkhave bhikkhunā yāvajīvampi tasmirnigame vatthabbam, na pakkamitabbam.

15. Idha bhikkhave bhikkhu aññataram nagaram¹ upanissāya viharati. Tassa tam nagaram upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam nagaram upanissāya viharāmi. Tassa me imam nagaram upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchantī’ti. Tena bhikkhave bhikkhunā rattibhāgam vā divasabhāgam vā tamhā nagara pakkamitabbam, na vatthabbam.

16. Idha pana bhikkhave bhikkhu aññataram nagaram upanissāya viharati. Tassa tam nagaram upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam nagaram upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīṇā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram

¹ nt. City. 城市。

yogakkhemam nānupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Na kho panāharām cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātahetu agārasmā anagāriyam pabbajito, na senāsanahetu agārasmā anagāriyam pabbajito, na gilānapaccayabhesajja-parikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana me imam nagaram upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīñā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmī’ti. Tena bhikkhave bhikkhunā saṅkhāpi tamhā **nagarā** pakkamitabbam, na vatthabbam.

17. Idha pana bhikkhave bhikkhu aññataram **nagaram** upanissāya viharati. Tassa tam nagaram upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajja-parikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti patisañcikkhitabbam: ‘Aham kho imam nagaram upanissāya viharāmi. Tassa me imam nagaram upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmī; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Na kho panāharām cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātahetu agārasmā anagāriyam pabbajito, na senāsanahetu agārasmā anagāriyam pabbajito, na gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana me imam nagaram upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmī’ti. Tena bhikkhave bhikkhunā saṅkhāpi tasmin **nagare** vatthabbam, na pakkamitabbam.

18. Idha pana bhikkhave bhikkhu aññataram **nagaram** upanissāya viharati. Tassa tam nagaram upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajja-parikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti patisañcikkhitabbam. ‘Aham kho imam nagaram upanissāya viharāmi. Tassa me imam nagaram upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmī; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsana gilānapaccayabhesajjaparikkhārā te appakasirena samudāgacchantī’ti. Tena bhikkhave bhikkhunā **yāvajīvampi** tasmin **nagare** vatthabbam, na pakkamitabbam.

19. Idha bhikkhave bhikkhu aññataram **janapadam**¹ upanissāya viharati. Tassa tam janapadam upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīñā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti patisañcikkhitabbam: ‘Aham kho imam janapadam upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīñā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmī; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā:

¹ Country. 國家。

cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchantīti. Tena bhikkhave bhikkhunā rattibhāgam vā divasabhāgam vā tamhā janapadā pakkamitabbam, na vatthabbarī.

20. Idha pana bhikkhave bhikkhu aññataram janapadam upanissāya viharati. Tassa tam janapadam upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīnā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā:

cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam janapadam upanissāya viharāmi. Tassa me imam janapadam upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīnā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā:

cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Na kho panāham cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātahetu agārasmā anagāriyam pabbajito, na senāsanahetu agārasmā anagāriyam pabbajito, na gilānapaccayabhesajja- parikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana me imam janapadam upanissāya viharato anupaṭhitā ceva sati na upaṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīnā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmīti. Tena bhikkhave bhikkhunā saṅkhāpi tamhā janapadā pakkamitabbam, na vatthabbarī.

21. Idha pana bhikkhave bhikkhu aññataram janapadam upanissāya viharati. Tassa tam janapadam upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīnā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajja- parikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam janapadam upanissāya viharāmi. Tassa tam janapadam upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīnā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Na kho panāham cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātahetu agārasmā anagāriyam pabbajito, na senāsanahetu agārasmā anagāriyam pabbajito, na gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana me imam janapadam upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīnā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmīti. Tena bhikkhave bhikkhunā saṅkhāpi tasmim janapade vatthabbarī, na pakkamitabbam.

22. Idha pana bhikkhave bhikkhu aññataram janapadam upanissāya viharati. Tassa tam janapadam upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīnā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajja- parikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam janapadam upanissāya viharāmi. Tassa me imam janapadam upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīnā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te

appakasirena samudāgacchantī’ti. Tena bhikkhave bhikkhunā **yāvajīvampi** tasmin **janapade** vatthabbam, na pakkamitabbam.

23. Idha pana pana bhikkhave bhikkhu aññataram **puggalam**¹ upanissāya viharati. Tassa tam puggalam upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīñā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā:

cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam puggalam upanissāya viharāmi. Tassa me imam puggalam upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīñā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti’ti. Tena bhikkhave bhikkhunā **rattibhāgam** vā **divasabhāgam** vā puggalo **anāpucchā**² pakkamitabbam, **nānubandhitabbo**.³

24. Idha pana bhikkhave bhikkhu aññataram **puggalam** upanissāya viharati. Tassa tam puggalam upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīñā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā:

cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam puggalam upanissāya viharāmi tassa me imam puggalam upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīñā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Na kho panāharā cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātahetu agārasmā anagāriyam pabbajito, na senāsanahetu agārasmā anagāriyam pabbajito, na gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana me imam puggalam upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittam na samādhiyati, aparikkhīñā ca āsavā na parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmī’ti. Tena bhikkhave bhikkhunā **saṅkhāpi** so puggalo **āpucchā** pakkamitabbam, **nānubandhitabbo**.

25. Idha pana bhikkhave bhikkhu aññataram **puggalam** upanissāya viharati. Tassa tam puggalam upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam puggalam upanissāya viharāmi. Tassa me imam puggalam upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmi; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccaya bhesajjaparikkhārā, te kasirena samudāgacchanti. Na kho panāharā cīvarahetu agārasmā anagāriyam pabbajito, na piṇḍapātahetu agārasmā anagāriyam pabbajito, na senāsanahetu agārasmā anagāriyam pabbajito, na

¹ Person. 人。

² An + apuccha: Without asking. 不用許可。

³ Na + anubandhati: fpp. To follow, run after, pursue. / = Should not continue following him. 不應繼續跟隨它。

gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyam pabbajito. Atha ca pana me imam puggalam upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāmī’ti. Tena bhikkhave bhikkhunā saṅkhāpi so puggalo **anubandhitabbo**, **na** pakkamitabbam.

26. Idha pana bhikkhave bhikkhu aññataram puggalam upanissāya viharati. Tassa tam puggalam upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇātī; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbam: ‘Aham kho imam puggalam upanissāya viharāmi. Tassa me imam puggalam upanissāya viharato anupaṭhitā ceva sati upaṭhāti, asamāhitañca cittam samādhiyati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam nānupāpuṇāmī; ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā: cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti’ti. Tena bhikkhave bhikkhunā yāvajīvampi so puggalo **anubandhitabbo**, **na** pakkamitabbam api **panujjamānenapī**’ti.¹

“Idamavoca Bhagavā, attamanā te bhikkhū Bhagavato bhāsitam abhinandun”ti.

~ Vanapatthasuttaṁ sattamaṁ. ~

(M.18.)Madhupiṇḍikasuttaṁ

1. Evarī me sutam. Ekaṁ samayaṁ **Bhagavā** Sakkesu viharati Kapilavatthusmīm **Nigrodhārāme**.
2. Atha kho Bhagavā pubbanhasamayaṁ nivāsetvā pattacīvaramādāya Kapilavatthum piṇḍāya pāvisi. Kapilavatthusmīm piṇḍāya caritvā pacchābhattam piṇḍapātaṭikkanto yena **Mahāvanam** tenupasaṅkami divāvihārāya, Mahāvanam ajjhogahetvā **Beluvalaṭṭhikāya**² mūle divāvihāram nisīdi.
3. **Danḍapāṇīpi**³ kho Sakko jaṅghāvihāram⁴ anucaṅkamamāno anuvicaramāno⁵ yena Mahāvanam tenupasaṅkami, Mahāvanam ajjhogahetvā yena Beluvalaṭṭhikā yena Bhagavā tenupasaṅkami. Upasaṅkamityā Bhagavatā saddhirīm sammodi, sammodanīyam katham sārāṇīyam vītisāretvā danḍamolubbha⁶ ekamantam atṭhāsi, ekamantam ṭhito kho Danḍapāṇī Sakko Bhagavantam etadavoca: ‘**Kimvādī** samaṇo, **kimakkhāyī**’ti?⁷

¹ Panudati: ppr. To dispel, repel, remove, push away; repulsed. 被擊退；被驅逐。

² Beluva & Beļuva: Wood of the Vilava tree. / + laṭṭhi: A young sprout of the Vilva tree. / = A Bilva sapling. 樹苗。

³ Danḍa + panī: Carrying a staff, “staff in hand.”

⁴ Jaṅgha: f. The leg, usually the lower leg (from knee to ankle). / + vihara: The state of walking about (like a wanderer).

⁵ Anucaṅkamati: ppr. To follow (along) after, to go after; While walking. 當正在步行的時候。/

Anuvicarati: ppr. To wander about, stroll roam through, explore. While wandering. 當正在散步的時候。

⁶ Danḍam + olambati: ger. To hang down, hang on, to be supported by, rest on. / Leaning on his stick. 傾向它的柺杖。

⁷ Kim + vadī: Holding what view, saying what? / What does assert. 聲稱；主張。/ +

Akkhayin: Preaching what? / Proclaim. 宣告；表明。

4. “**Yathāvādī**¹ kho āvuso sadevake loke samārake sabrahmake sassamanabrahmaṇiyā pajāya sadevamanussāya, na kenaci loke **viggayha**² tiṭṭhati; yathā ca pana **kāmehi visamyuttam**³ viharantam tam brāhmaṇam **akathaṅkathim**⁴ **chinnakukkuccam**⁵ **bhavābhavē**⁶ vītatañham⁷ saññā nānusenti,⁸ evamvādī kho aham āvuso evamakkhāyī”ti.
5. Evarī vutte, Danḍapāṇī Sakko **sīsaṁ** okampetvā⁹ jivham nillāletvā¹⁰ tivisākham¹¹ naṭātikam¹² nalāte¹³ vuṭṭhāpetvā¹⁴ Danḍamolubbha **pakkāmi**.
6. Atha kho **Bhagavā** sāyanhasamayaṁ patisallāñā vuṭṭhito yena **Nigrodhārāmo** tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi, nisajja kho Bhagavā **bhikkhū** āmantesi:
7. “**Idhāhaṁ** bhikkhave pubbanhasamayaṁ nivāsetvā pattacīvaraṁ ādāya Kapilavatthum piṇḍāya pāvisim. Kapilavatthusmim piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto yena Mahāvanam tenupasaṅkamim divāvihārāya, Mahāvanam ajjhogahetvā Beluvalaṭṭhikāya mūle divāvihāram nisidim. Danḍapāṇīpi kho bhikkhave Sakko jaṅghāvihāram anucaṅkamamāno anuvicaramāno yena Mahāvanam tenupasaṅkami, Mahāvanam ajjhogahetvā yena Beluvalaṭṭhikā yenāham tenupasaṅkami, upasaṅkamitvā mama saddhiṁ sammodi, sammodanīyarām katham sārāṇiyarām vītisāretvā danḍamolubbha ekamantam aṭṭhāsi. Ekamantam ṭhito kho bhikkhave Danḍapāṇī Sakko mām etadavoca: ‘**Kiṁvādī** samaṇo, kimakkhāyī’ti? **Evarī vutte**, aham bhikkhave Danḍapāṇīm Sakkam etadavocam: ‘Yathāvādī kho āvuso sadevake loke samārake sabrahmake sassamanabrahmaṇiyā pajāya sadevamanussāya, na kenaci loke viggayha tiṭṭhati; yathā ca pana kāmehi visamyuttam viharantam tam brāhmaṇam akathaṅkathim chinnakukkuccam bhavābhavē vītatañham saññā nānusenti, evarī vādī kho aham āvuso evamakkhāyī’ti. **Evarī vutte**, bhikkhave Danḍapāṇī Sakko sīsaṁ okampetvā jivham nillāletvā tivisākham naṭātikam naṭāte vuṭṭhāpetvā Danḍamolubbha **pakkāmī**’ti. Evarī vutte, **aññataro bhikkhu** Bhagavantam etadavoca: ‘**Kiṁvādī** pana bhante Bhagavā sadevake loke samārake sabrahmake sassamanabrahmaṇiyā pajāya sadevamanussāya, na kenaci loke **viggayha** tiṭṭhati? **Kathañca** pana bhante Bhagavantam kāmehi visamyuttam viharantam tam brāhmaṇam akathaṅkathim chinnakukkuccam bhavābhavē vītatañham **saññā** nānusentī’ti?
8. Yatonidānam¹⁵ bhikkhu purisam **papañcasāññāsaṅkhā**¹ **samudācaranti**.² “Ettha³ ce natthi abhinanditabbam⁴ abhivaditabbam⁵ ajjhosetabbam,⁶ eseavanto⁷ **rāgā**nusayānam, eseavanto

¹ Yatha: adv. + vadin: As speaking as he speaks.

² Vigahati: ger. To plunge into, to enter. / + na: Does not quarrel with. 不爭吵；吵鬧。

³ Visamyutta & visaññutta: adj. Un-harnessed, unyoked; detached from the world.

⁴ A + katham + kathin: Having doubts, unsettled, uncertain.

⁵ Chinna: pp. Cut off, destroyed. / + kukkucca: Bad doing, misconduct, bad character; remorse, scruple, worry.

⁶ Bhava: “Becoming,” (form of) rebirth, (state of) existence, a “life.”

There are 3 states of existence conventionally as sensual existence, deva-corporeal, & formless existence. / + abhava: This or that life, any form of existence, some sort of existence.

⁷ Vita + tañha: Without craving.

⁸ pre. To obsess, to fill the mind persistently, to lie dormant & be continually cropping up. / + na: No more underlie. 沒有睡眠。

⁹ ger. To shook, to wag; to shake one’s head. 搖動。

¹⁰ Jivha: f. The tongue. / ger. To move (the tongue) up & down. 饒舌。

¹¹ Ti + visakha: A three-forked frown on the forehead. 三皺紋。

¹² f. A frown. 皺眉。

¹³ nt. The forehead. 前額。

¹⁴ Vuṭṭhapeti: ger. To rouse out of, to turn away from; puckered. 起縐紋。

¹⁵ Yato + nidānam: On account of which, from which (or what) reason, because; the source. 根源；出處。

patīghānusayānaṁ, esevanto dīṭhānusayānaṁ, esevanto vicikicchānusayānaṁ, esevanto mānānusayānaṁ, esevanto bhavarāgānusayānaṁ, esevanto avijjānusayānaṁ, esevanto danḍādānasatthādānakalahaviggahavivādatuvampesuññamusāvādānaṁ;⁸ etthe te pāpakā akusalā dhammā aparisesā⁹ nirujjhantī”ti.¹⁰

9. Idamavoca Bhagavā. Idam vatvā Sugato, utthāyāsanā vihāram pāvisi.

10. Atha kho tesam bhikkhūnam acirapakkantassa Bhagavato etadahosi: “Idam kho no āvuso Bhagavā saṅkhittena uddesam uddisitvā vitthārena attham avibhajitvā utthāyāsanā vihāram paviṭṭho. Yatonidānam bhikkhu purisam papañcasāññasaṅkhā samudācaranti, ettha ce natthi abhinanditabbam abhivaditabbam ajjhosetabbam, esevanto rāgānusayānaṁ, esevanto paṭīghānusayānaṁ, esevanto dīṭhānusayānaṁ, esevanto vicikicchānusayānaṁ, esevanto mānānusayānaṁ, esevanto bhavarāgānusayānaṁ, esevanto avijjānusayānaṁ, esevanto danḍādānasatthādānakalahaviggahavivādatuvampesuññamusāvādānaṁ; etthe te pāpakā akusalā dhammā aparisesā nirujjhantī”ti. ‘Ko nu kho imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajeyyā’ti? Atha kho tesam bhikkhūnam etadahosi: “Ayarū ceva āyasmā Mahākaccāno Satthu ceva sarīvaṇṇito sambhāvito¹¹ ca viññūnam sabrahmacārīnam. Pahoti cāyasmā Mahākaccāno imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Yannūna mayam yenāyasmā Mahākaccāno tenupasaṅkameyyāma, upasaṅkamitvā āyasmantam Mahākaccānam etamattham patipuccheyyāmā”ti.

11. Atha kho te bhikkhū yenāyasmā Mahākaccāno tenupasaṅkamim̄su, upasaṅkamitvā āyasmatā Mahākaccānena saddhim sammodim̄su. Samamodanīyam katham sārāṇīyam vītisāretvā ekamantam nisidiṁsu. Ekamantam nisinnā kho te bhikkhū āyasmantam Mahākaccānam etadavocum: “Idam kho no āvuso Kaccāna Bhagavā saṅkhittena uddesam uddisitvā vitthārena attham avibhajitvā utthāyāsanā vihāram paviṭṭho. Yatonidānam bhikkhu purisam papañcasāññasaṅkhā samudācaranti, ettha ce natthi abhinanditabbam abhivaditabbam ajjhosetabbam, esevanto rāgānusayānaṁ, esevanto paṭīghānusayānaṁ, esevanto dīṭhānusayānaṁ, esevanto vicikicchānusayānaṁ, esevanto mānānusayānaṁ, esevanto bhavarāgānusayānaṁ, esevanto avijjānusayānaṁ, esevanto danḍādānasatthādānakalahaviggahavivādatuvampesuññamusāvādānaṁ; etthete pāpakā akusalā dhammā aparisesā nirujjhantī”ti. Tesam no āvuso Kaccāna amhākaṁ acirapakkantassa Bhagavato etadahosi: “Idam kho no āvuso Bhagavā saṅkhittena uddesam uddisitvā vitthārena attham avibhajitvā

¹ Papañca: Illusion, obsession, hindrance to spiritual progress. / + sañña + saṅkha: Idea of obsession, idée fixe, illusion. / = Perceptions and notions. 覺察和概念；見解。（迷妄的想法）

² pre. To occur to, to befall, beset, assail; to behave towards, to converse with, to address; to practice; to claim, to boast of; tinged by. 使帶有… 氣息或傷害。

³ adv. Here, in this place; also temporal “now,” & modal “in this case, in this matter.”

⁴ fpp. To rejoice at, find pleasure in, approve of, be pleased or delight with. 以… 爲樂。

⁵ fpp. To speak (kindly) to, to welcome, salute, greet. 歡迎，款待。

⁶ fpp. To be bound to, to be attached, bent on; to desire, cleave to, indulge in; told to. 堅持；固執。

⁷ Esa + eva + anta: End, finish, goal; intestine. 内部的；終止。

⁸ Danḍa: A stick, staff, rod, to lean on, & as support in walking; the walking-stick of a Wanderer. / + sattha: nt. A weapon, sword, knife. / + adana: nt. Getting, acquiring, taking, seizing. / + kalaha: Quarrel, dispute, fight. / + viggaha: Dispute, quarrel. / + vivada: Dispute, quarrel, contention. / + tuvantuva: nt. Quarrel, strife. / + pesuñña: nt. Backbiting, calumny, slander. / + musa + vada: Lying, a falsehood, a lie. 妄語。

⁹ A + parisesa: adj. Without remainder, complete, entire. 沒有剩下的。

¹⁰ pre. To be broken up, to be dissolved, to be destroyed, to cease, die. 停止；驅散；毀滅。

¹¹ Samvaṇṇita: pp. Praised. 被贊揚。/ Sambhavita: pp. Honoured; esteemed. 被尊重。

utthāyāsanā vihāram paviṭṭho. Yatonidānam bhikkhu purisam papañcasāññāsañkhā samudācaranti, ettha ce natthi abhinanditabbam abhivaditabbam ajjhosettabbam, esevanto rāgānusayānam, esevanto patīghānusayānam, esevanto diṭṭhānusayānam, esevanto vicikicchānusayānam, esevanto mānānusayānam, esevanto bhavarāgānusayānam, esevanto avijjānusayānam, esevanto danḍādānasatthādānakalahaviggahavivādatu- vantuvampesuññamusāvādānam; etthe te pāpakā akusalā dhammā aparisēsā nirujjhantīti. “Ko nu kho imassa Bhagavatā sañkhittena uddesassa uddiṭṭhassa vitthārena attham vibhajeyyā”ti? Tesam no āvuso Kaccāna amhākām etadahosi: “Ayaṁ kho āyasmā Mahākaccāno satthu ceva saṁvaṇṇito sambhāvito ca viññūnam sabrambhacārīnam. Pahoti cāyasmā Mahākaccāno imassa Bhagavatā sañkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Yannūna mayam yenāyasmā Mahākaccāno tenupasaṅkameyyāma, upasaṅkamitvā āyasmantam Mahākaccānam etamattham paṭipuccheyyāmā”ti. Vibhajatāyasmā¹ Mahākaccāno”ti.

12. “Seyyathāpi āvuso puriso sāratthiko sāragavesī² sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato, sāravato atikkammeva, mūlam atikkamma, khandham sākhāpalāse³ sāram pariyesitabbam⁴ maññeyya, evam sampadamidam⁵ āyasmantānam. Satthari sammukhībhūte⁶ tam Bhagavantam atisitvā⁷ amhe etamattham paṭipucchitabbam maññatha. So hāvuso Bhagavā jānam jānāti, passam passati; cakkhubhūto⁸ nāṇabhūto dhammadbhūto brahmabhūto; vattā⁹ pavattā,¹⁰ athassa ninnetā,¹¹ amatassa dātā, dhammassāmi Tathāgato. So ceva panetassa kālo ahosi, yaṁ Bhagavantam yeva etamattham paṭipuccheyyātha. Yathā no Bhagavā vyākareyya, tathā naṁ dhāreyyāthā”ti.

13. “Addhāvuso¹² Kaccāna Bhagavā jānam jānāti, passam passati; cakkhubhūto nāṇabhūto dhammadbhūto brahmabhūto; vattā pavattā, athassa ninnetā, amatassa dātā, dhammassāmi Tathāgato. So ceva panetassa kālo ahosi, yaṁ Bhagavantam yeva etamattham paṭipuccheyyāma. Yathā no Bhagavā vyākareyya, tathā naṁ dhāreyyāma. Api cāyasmā Mahākaccāno Satthu ceva saṁvaṇṇito sambhāvito ca viññūnam sabrahmacārīnam. Pahoti cāyasmā Mahākaccāno imassa Bhagavatā sañkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Vibhajatāyasmā Mahākaccāno agarukatvā”ti.¹³

14. “Tenahāvuso sunātha, sādhukaṁ manasikarotha, bhāsisasāmī”ti. “Evamāvuso”ti kho te bhikkhū āyasmato Mahākaccānassa paccassosum. Āyasmā Mahākaccāno etadavoca:

¹ pre. To distribute, divide; to distinguish, dissect, divide up, classify; to expound. 解釋；詳細述說。

² Sara: m. The heart or pith of a tree. / + Atthika: adj. Desirous of, wanting, seeking for, in need of. / + Gavesin: Searching for hard wood. / + Pariyesana: f. Search, quest, inquiry. 需要樹木的心的人。

³ Sakha: A branch. / + Palasa: Among the branches and leaves, fruit. 在樹枝和樹葉。

⁴ fpp. To seek for, look, search, desire; should be sought for. 尋找；探索。

⁵ Sampada: f. Execution, performance; result, consequence. / + Idam: pron. This.

⁶ Sammukhi: adj. + bhūta: Being face to face with, confronted. 面對面；當前。

⁷ Atisarati: ger. To go too far, to go beyond the limit, to overstep, transgress; passed. 已經過；超越。

⁸ Cakkhu: nt. + bhūta: One who has become the possessor of right understanding. 他是有眼睛。

⁹ ar. nt. The speaker; that which is done, which goes on or is customary. 演說家。

¹⁰ ar. One who keeps up or keeps going, one who hands on (the tradition), an expounder, teacher; the proclaim-er. 宣告的人。

¹¹ ar. One who leads down to, one who disposes of, bringer of, giver, (bringer of good ‘Heilbringer’). / The elucidator. 閒釋者。

¹² adv. Surely, certainly, really, truly. 的確地；踏實地。

¹³ Agaru: adj. Not heavy, not troublesome. / + karoti: ger. 不會麻煩。

15. Yam kho no āvuso Bhagavā saṅkhittena uddesari uddisitvā vitthārena attharī avibhajitvā utthāyāsanā vihāram paviṭṭho: ‘Yato **nidānam** bhikkhu purisam **papañcasāññāsaṅkhā** samudācaranti, ettha ce **nathī** abhinanditabbam abhivaditabbam ajjhosetabbam, esevento rāgānusayānam, esevento paṭighānusayānam, esevento diṭṭhānusayānam, esevento vicikicchānusayānam, esevento mānānusayānam, esevento bhavarāgānusayānam, esevento avijjānusayānam, esevento danḍādānasatthādānakalahaviggahavivādatuvampesuññamusāvādānam; **ethete** pāpakā akusalā dhammā aparisēsā **nirujjhantī**ti. Imassa kho aham āvuso Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena attharī avibhattassa evam vitthārena attharī **ājānāmi**:

16. Cakkhuñcāvuso paṭicca¹ rūpe ca uppajjati² cakkhuviññānam.³ Tiṇṇam saṅgati⁴ phasso, phassapaccayā **vedanā**, yam vedeti⁵ tam **sañjānāti**,⁶ yam sañjānāti tam **vitakketi**,⁷ yam vitakketi tam **papañceti**,⁸ yam papañceti. Tato **nidānam**⁹ purisam papañcasāññāsaṅkhā samudācaranti, atītānāgatapaccuppannesu cakkhuviññeyyesu rūpesu. **Sotañcāvuso** paṭicca **sadde** ca uppajjati sotaviññānam. Tiṇṇam saṅgati phasso. Phassapaccayā vedanā. Yam vedeti tam sañjānāti. Yam sañjānāti tam vitakketi. Yam vitakketi tam papañceti. Yam papañceti tatonidānam; purisam papañcasāññāsaṅkhā samudācaranti, atītānāgatapaccuppannesu ghānaviññeyyesu gandhesu. **Jivhañcāvuso** paṭicca rase ca uppajjati jivhāviññānam. Tiṇṇam saṅgati phasso. Phassapaccayā vedanā. Yam vedeti tam sañjānāti. Yam sañjānāti tam vitakketi. Yam vitakketi tam papañceti. Yam papañceti tatonidānam; purisam papañcasāññāsaṅkhā samudācaranti, atītānāgatapaccuppannesu jivhāviññeyyesu rasesu. **Kāyañcāvuso** paṭicca phoṭṭhabbe ca uppajjati kāyaviññānam. Tiṇṇam saṅgati phasso. Phassapaccayā vedanā. Yam vedeti tam sañjānāti. Yam sañjānāti tam vitakketi. Yam vitakketi tam papañceti. Yam papañceti tatonidānam; purisam papañcasāññāsaṅkhā samudācaranti, atītānāgatapaccuppannesu kāyaviññeyyesu phoṭṭhabbesu. **Manañcāvuso** paṭicca dhamme ca uppajjati manoviññānam. Tiṇṇam saṅgati phasso. Phassapaccayā vedanā. Yam vedeti tam sañjānāti. Yam sañjānāti tam vitakketi. Yam vitakketi tam papañceti. Yam papañceti tatonidānam; purisam papañcasāññāsaṅkhā samudācaranti, atītānāgatapaccuppannesu manoviññeyyesu **dhammesu**.

17. “So vatāvuso **cakkhusmiṁ sati rūpe sati cakkhuviññāne sati phassapaññattim**¹⁰ **paññāpessatī**”ti,¹¹ ṭhānametam vijjati. “Phassapaññattiyā sati vedanāpaññattim paññāpessatī”ti, ṭhānametam vijjati. “**Vedanāpaññattiyā** sati saññāpaññattim paññāpessatī”ti, ṭhānametam vijjati. “**Saññāpaññattiyā** sati

¹ Paceti: ger. Grounded on, on account of, concerning, because; dependent. 依賴；從屬。

² pre. To come out, to arise, to be produced, to be born or reborn, to come into existence.

³ Cakkhu + viññaṇa: Consciousness by means of visual perception, visual cognition. / = Eye-consciousness. 眼識。

⁴ f. Meeting, intercourse; union, combination. 聚合，會面。

⁵ caus, pre. To feel, to experience.

⁶ pre. 1. To recognize, perceives, know. / 2. To think, to suppose. / 3. To call, name, nickname.

察覺；意識到。（比較弱的）

⁷ pre. To reflect, reason, consider. 增殖，深思；尋思，思惟。（比較深的）

⁸ pre. 1. To have illusions, to imagine, to be obsessed. / 2. To be profuse, to talk much, to delay on; one mentally proliferates. 心裏就會不斷地增殖或擴散。（迷執）

⁹ Yato: adv. + nidānam: adv. On account of which, fro which (or what) reason, because; the source. 根源；出處。

¹⁰ Phassa: Contact, touch. / + Paññatti: f. Making known, manifestation, description, designation, name, idea, notion, concept. / The manifestation of contact. 觸的表示；觸的產生。

¹¹ Pañña: adj. Of wisdom, endowed with knowledge or insight, possessed of the highest cognition. /

+ Peseti: To send forth or out; point out. 使命；放出，指出或看到的顯示。

asati saññāpaññattim paññāpessatī”ti, netam thānam vijjati. “Saññāpaññattiyā asati vitakkapaññattim paññāpessatī”ti, netam thānam vijjati. “Vitakkapaññattiyā asati papañcasāññāsañkhāsamudācarañapaññattim paññāpessatī”ti, netam thānam vijjati. “So vatāvuso manasmim asati dhamme asati manoviññāne asati phassapaññattim paññāpessatī”ti, netam thānam vijjati. “Phassapaññattiyā asati vedanāpaññattim paññāpessatī”ti, netam thānam vijjati. “Saññāpaññattiyā asati vitakkapaññattim paññāpessatī”ti, netam thānam vijjati. “Vitakkapaññattiyā asati papañcasāññāsañkhā samudācarañapaññattim paññāpessatī”ti, **netam thānam vijjati**.

19. **Yam** kho no āvuso Bhagavā sañkhittena uddesam uddisitvā vitthārena attham avibhajitvā utṭhāyāsanā vihāram paviṭṭho: “Yathonidānam bhikkhu purisam papañcasāññāsañkhā samudācaranti, ettha ce natthi abhinanditabbam abhivaditabbam ajjhosetabbam, esevanto rāgānusayānam esevanto paṭighānusayānam, esevanto diṭṭhānusayānam, esevanto vicikicchānusayānam, esevanto mānānusayānam, esevanto bhavarāgānusayānam, esevanto avijjānusayānam, esevanto danḍādānasatthādānakalahaviggahavivādatuvantuvampe- suññamusāvādānam; etthe te pāpakā akusalā dhammā aparisēsā nirujjhantī”ti. **Imassa** kho **aham** āvuso **Bhagavatā** sañkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa, evam vitthārena attham **ājānāmi**. “Ākañkhamānā ca pana **tumhe** āyasmanto Bhagavantam yeva upasañkamitvā etamattham **paṭipuccheyyātha**. Yathā no Bhagavā vyākaroti, tathā **nam** dhāreyyāthā”ti.

20. **Atha** kho te bhikkhū āyasmato Mahākaccānassa bhāsitam abhinanditvā anumoditvā utṭhāyāsanā yena Bhagavā tenupasañkamim̄su, upasañkamitvā Bhagavantam abhivādetvā ekamantaṁ nisidiṁsu. Ekamantaṁ nisinnā kho te bhikkhū Bhagavantam etadavocum: “Yam kho no bhante Bhagavā sañkhittena uddesam uddisitvā vitthārena attham avibhajitvā utṭhāyāsanā vihāram paviṭṭho: ‘Yatho nidānam bhikkhu purisam papañcasāññāsañkhā samudācaranti, ettha ce natthi abhinanditabbam abhivaditabbam ajjhosetabbam, esevanto rāgānusayānam, esevanto paṭighānusayānam, esevanto diṭṭhānusayānam, esevanto vicikicchānusayānam, esevanto mānānusayānam, esevanto bhavarāgānusayānam, esevanto avijjānusayānam, esevanto danḍādānasatthādāna kalahaviggahavivādatuvantuvampesuññamusāvādānam; etthete pāpakā akusalā dhammā aparisēsā nirujjhantī’ti. Tesam no bhante amhākam acirapakkantassa Bhagavato etadahosi: ‘Idam kho no āvuso Bhagavā sañkhittena uddesam uddisitvā vitthārena attham avibhajitvā utṭhāyāsanā vihāram paviṭṭho: ‘Yatho nidānam bhikkhu purisam papañcasāññāsañkhā samudācaranti, ettha ce natthi abhinanditabbam abhivaditabbam ajjhosetabbam, esevanto rāgānusayānam, esevanto paṭighānusayānam, esevanto diṭṭhānusayānam, esevanto vicikicchānusayānam, esevanto mānānusayānam, esevanto bhavarāgānusayānam, esevanto avijjānusayānam, esevanto danḍādānasatthādāna kalahaviggahavivādatuvantuvampesuññamusāvādānam; etthete pāpakā akusalā dhammā aparisēsā nirujjhantī’ti. Ko nu kho imassa Bhagavatā sañkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajeyyā’ti? Tesam no bhante amhākam etadahosi: ‘Ayam kho āyasmā Mahākaccāno satthu ceva sāmvaṇṇito sambhāvito ca viññūnam sabrahmacārīnam. Pahoti cāyasmā Mahākaccāno imassa Bhagavatā sañkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Yannūna mayam yenāyasmā Mahākaccāno tenupasañkameyyāma, upasañkamitvā āyasmantam Mahākaccānam etamattham paṭipuccheyyāmā”ti. “Atha kho mayam bhante yenāyasmā Mahākaccāno tenupasañkamimha, upasañkamitvā āyasmantam Mahākaccānam etamattham paṭipucchimha. **Tesam** no bhante āyasmatā Mahākaccānena imehi **ākārehi**¹ imehi **padehi byañjanehi** attho vibhatto”ti.¹

¹ 1. “The (way of) making,” state, condition. / 2. Way, mode, manner. 方法；條件。

21. “**Pandito** bhikkhave Mahākaccāno, **mahāpañño** bhikkhave **Mahākaccāno**. Mañcepi **tumhe** bhikkhave etamatthaṁ **paṭipuccheyyātha**, ahampi nam evamevam **vyākareyyam**, yathā tam Mahākaccānena **vyākataṁ** eso cevetassa **attho**, evañca nam **dhārethā**”ti.

22. Evaṁ **vutte**, āyasmā **Ānando** Bhagavantam etadavoca: “**Seyyathāpi** bhante **puriso** jighacchādubbalyapareto² **madhupiṇḍikam**³ **adhigaccheyya**, so yato yato sāyeyya⁴ labhethева **sādum**⁵ rasam asecanakam.⁶ Evameva kho bhante **cetaso bhikkhu** dabbajātiko⁷ yato yato imassa dhammapariyāyassa paññāya **attham** upaparikkheyya,⁸ labhethева **attamanatam**, labhetha cetaso pasādaṁ.⁹ Ko nāmo ayam bhante dhammapariyāyo”ti?

“Tasmātiha tvam **Ānanda**, imam dhammapariyāyam **madhupiṇḍikapariyāyotveva** nam dhārehī”ti.

“Idamavoca **Bhagavā**. Attamano āyasmā **Ānando** Bhagavato bhāsitam **abhinandī**”ti.

~ Madhupiṇḍikasuttam aṭṭhamam. ~

(M.19.) Vekhanassasuttam

1. Evarū me sutam. Ekaṁ samayam **Bhagavā** Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme.

2. Atha kho **Vekhanasso** paribbājako yena Bhagavā ten’ upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṁ sammodi, sammodanīyam katham sārāṇīyam vītisāretvā ekamantam aṭṭhāsi. Ekamantam tħito kho Vekhanasso paribbājako Bhagavato santike udānam udānesi: “Ayam paramo vanṇo, ayam paramo vanṇo”ti! Kiri pana tvam Kaccāna evam vadesi: “Ayam paramo vanṇo, ayam paramo vanṇo”ti? “Katamo Kaccāna so paramo vanṇo”ti? “Yasmā bho Gotama vanṇā añño vanṇo uttaritaro vā paññitataro vā na’ tthi, so paramo vanṇo”ti. “Katamo pana so Kaccāna vanṇo yasmā vanṇā añño vanṇo uttarītaro vā paññitataro vā na’ tthī”ti? “Yasmā bho Gotama vanṇā añño vanṇo uttarītarovā paññitataro vā na’ tthi, so paramo vanṇo”ti.

3~11. Dīghā pi kho te esā Kaccāna phareyya. Yasmā bho Gotama vanṇā añño vanṇo uttarītaro vā paññitataro vā na’ tthi, so paramo vanṇo ti vadesi; tañ ca vanṇam na paññāpesi. Seyyathāpi Kaccāna puriso evam vadeyya: “Aharū yā imasmiṁ janapade janapadakalyāñī, tam icchāmi tam kāmemī”ti. Tam enam evam vadeyyum: Ambho purisa, yam tvam janapadakalyāñim icchasi kāmesi, jānāsi tvam janapadakalyāñī: Khattiyī vā brāhmañī vā vessī vā suddi vā ti? Iti puṭho no ti vadeyya. Tam enam vadeyyum: Ambho purisa, yam tvam janapadakalyāñim icchasi kāmesi, janāsi tam janapadakalyāñim: Evam nāmā evam gottā iti cā ti. Tam enam vadeyyum: Ambho purisa, yam tvam janapada kalyāñim

¹ adj. Detailed, explained, analysed.

² Jighaccha: f. Appetite, hunger. / + Du +bbalya: nt. Without strong evidence. / + pareta: pp. Gone on to, affected with. / Exhausted by hunger and weakness. 被饑餓軟弱無力。

³ Madhu: + piṇḍika: A ball of honey (to eat), honey-food. 密團。

⁴ opt. To taste, eat. 嚐到。

⁵ adj. Sweet, nice. 很甜的。

⁶ adj. Unmixed, unadulterated; delectable. 美味可口。

⁷ Dabba: adj. + jatika: Of good material, fit for, able; able-minded. 能幹的。

⁸ opt. To investigate, ascertain, test, examine; scrutinize. 細細地看。

⁹ Joy, satisfaction, happy or good mind, virtue, faith; confidence. 自信；把握。

icchasi kāmesi, jānāsi tam janapadakalyāñiṁ evam nāmā evam gottā iti cā ti. Dīghā vā rassā vā majjhāmā vā kāli vā sāmā vā mañguracchavī vā ti? Amukasmīṁ gāme vā nigame vā nagare vā ti? Iti pūṭho no ti vadeyya. Tam enam evam vadeyyum: ambho purisa, yam tvam na jānāsi na passasi, tam tvam icchasi kāmesī ti? Iti pūṭho āmāti vadeyya. Tam kiṁ maññasi Kaccāna? Nanu evam sante tassa purisassa appāṭihīrakatam bhāsatam sampajjaṭi ti? Addhā kho bho Gotama evam sante tassa purisassa appāṭihīrakatam bhāsatam sampajjaṭi ti. Evam eva kho tvam Kaccāna, yasmā bhante, vanṇā añño vanṇo uttaritato vā pañītataro vā na' tthi, so paramo vanṇo ti vadesi, tañ ca vanṇam na paññāpesī ti.

Seyyathāpi bho Gotama maṇi veluriyo subho jātimā aṭṭhaṁso suparikammakato pañḍukambale nikkhitto bhāsatī ca tapati ca virocati ca; evam vanṇo attā hoti arogo param marañā ti.

Tam kiṁ maññasi kaccāna? Yo vā maṇi veluriyo subho jātimā aṭṭhaṁso suparikammakato pañḍukambale nikkhitto bhāsatī ca tapati ca virocati ca; yo vā rattandhakāratimisāya kimi khajjopaṇako, imesam ubhinnam vanṇānam katamo vanṇo abhikkantataro ca pañītataro cā ti? Yvāyam bho Gotama rattandhakāratimisāya kimi khajjopaṇako, ayam imesam ubhinnam vanṇānam abhikkantataro ca pañītataro cā ti.

Tam kiṁ maññasi Kaccāna? Yo vā rattandhakāratimisāya kimi khajjopaṇako, yo vā rattandhakāratimisāya telappadīpo, imesam ubhinnam vanṇānam katamo vanṇo abhikkantataro ca pañītataro cā ti? Yvāyam ho Gotama rattandhakāratimisāya telappadīpo, ayam imesam ubhinnam vanṇānam abhikkantataro ca pañītataro cā ti.

Tam kiṁ maññasi Kaccāna? Yo vā rattandhakāratimisāya telappadīpo yo vā rattandhakāratimisāya mahā aggikkhandho, imesam ubhinnam vanṇānam katamo vanṇo abhikkantataro ca pañītataro cā ti? Yvāyam bho Gotama rattandhakāratimisāya mahā aggikkhandho, ayam imesam ubhinnam vanṇānam abhikkantataro ca pañītataro cā ti.

Tam kiṁ maññasi Kaccāna? Yo vā rattandhakāratimisāya mahā aggikkhandho, yā vā rattiya paccusasamayaṁ viddhe vigatavalāhake deve osadhītārakā, imesam ubhinnam vanṇānam katamo vanṇo abhikkantataro ca pañītataro cā ti? Yvāyam bho Gotama rattiya paccusasamayaṁ viddhe vigatavalāhake deve osadhītārakā, ayam imesam ubhinnam vanṇānam abhikkantataro ca pañītataro cā ti.

Tam kiṁ maññasi maññasi Kaccāna? Yā vā rattiya paccusasamayaṁ viddhe vigatavalāhake deve osadhītārakā, yo vā tadahu' posathe pañnarase viddhe vigatavalāhake deve abhido addharattisamayaṁ cando, imesam ubhinnam vanṇānam katamo vanṇo abhikkantataro ca pañītataro cā ti? Yvāyam bho Gotamo tadahu' posathe pañnarase viddhe vigatavalāhake deve abhido addharattisamayaṁ cando, ayam imesam ubhinnam vanṇānam abhikkantataro ca pañītataro cā ti.

Tam kiṁ maññasi Kaccāna? Yo vā tadahu' posathe pañnarase viddhe vigatavalāhake deve abhido addharattisamayaṁ cando, yo vā vassānam pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhantikasamayaṁ suriyo, imesam ubhinnam vanṇānam katamo vanṇo abhikkantataro ca pañītataro cā ti? Yvāyam bho Gotama vassānam pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhantikasamayaṁ suriyo, ayam imesam ubhinnam vanṇānam abhikkantataro ca pañītataro cā ti.

Ato kho te Kaccāna, bahūhi bahutarā devā ye imesam candimasuriyānam ābhā nānubhonti; tyāham pajānāmi. Atha ca panāham na vadāmi: yasmā vanṇā añño vanṇo uttaritato vā na' tthi ti.

Atha ca pana tvarā Kaccāna yvāyam vanṇo kiminā khajjopanakena hīnataro ca patikiṭṭhataro ca, so paramo vanṇo ti vadesi, tañ ca vanṇam na paññāpesi.

12. Pañca kho ime Kaccāna kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañyā; sotaviññeyyā saddā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañyā; ghānaviññeyyā gandhā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañyā; jivhāviññeyyā rasā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañyā; kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañyā. Ime kho Kacchāna pañca kāmaguṇā.

13. Yam kho Kaccāna ime pañca kāmaguṇe paṭicca uppajjati sukham somanassam, idam vuccati kāmasukham. Iti kāmehi kāmasukham kāmasukhā kāmaggasukham tattha aggam akkhāyatī ti.

14. Evaṁ vutte Vekhanasso paribbājako Bhagavantam etadavoca: “Acchariyam bho Gotama, abbhutam bho Gotama. Yāva subhāsitañ c’ idam bhotā Gotamena: Kāmehi kāmasukham, kāmasukhā kāmaggasukham tattha aggam akkhāyatī”ti. Dujjānam¹ kho etam Kaccāna, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena aññathācariyakena² kāmarām vā kāmasukham vā kāmaggasukham vā. Ye kho te Kaccāna bhikkhū arahanto khīṇāsavā vusitavanto katakaraniyā ohitabhārā anuppattasadatthāparikkhīṇabhasamyojanā sammadaññāvimuttā, te kho etam jāneyyum: Kāmarām vā kāmasukham vā kāmaggasukham vā ti.

15. Evaṁ vutte Vekhanasso paribbājako kupito anattamano Bhagavantam yeva khuṁsento³ Bhagavantam yeva vamhento⁴ Bhagavantam yeva vadamāno: “Samaṇo ca Gotamo pāpito bhavissati”ti. Bhagavantam etadavoca: “Evam eva pan’ idh’ eke samaṇabrahmañā ajānantā pubbantam, apassantā aparantam⁵ atha ca pana: Khiṇā jāti, vusitam brahmacariyam, kataṁ karāṇiyam nāparam itthattāyā”ti. Paṭijānanti: “Tesam idam bhāsitaṁ hassakaṁ⁶ yeva sampajjati,⁷ nāmakam⁸ yeva sampajjati, rittakam yeva sampajjati, tucchakam⁹ yeva sampajjati”ti.

16. Ye kho te Kaccāna, samaṇabrahmañā ajānantā pubbantam, apassantā aparantam: “Khīṇā jāti, vusitam brahmacariyam, kataṁ karāṇiyam nāparam itthattāyāni pajānāmā”ti paṭijānanti; tesam so yeva sahadhammiko niggaho¹⁰ hoti. Api ca Kaccāna, tiṭṭhatu pubbanto, tiṭṭhatu aparanto. Etu viññū puriso asaṭho amāyāvī¹¹ ujjujātiko:¹² “Aham anusāsāmi, aham dhammam desemi, yathānusīṭham¹³ tathā

¹ Du + jana: Hard to know.

² Añña + diṭṭhika: Having different views. / + khantika: Acquiescing in different views, following another faith. 默認。 / + rucika: Being dependent on someone else’s will or under another’s influence. 依賴的。 / Aññatra + yoga: adj. Following another discipline. 紀律。 / Aññatha: adv. In a different manner, otherwise, differently. / + cariya: nt. (mostly) conduct, behavior, state of live of.

³ ppr. To scold, to curse, to be angry at, to have spite against. 詛咒。

⁴ Vambheti & vamheti: ppr. To treat with contempt, despise, revile, scold. 蔑視。

⁵ Pubba + anta: The past. / Apara + anta: Further away, west-ward.

⁶ adj./ nt. Ridiculous. 荒謬的。

⁷ pre. To come to, to fall to; to succeed, prosper. 辦妥。

⁸ adj. Consisting of a mere name, i.e. mere talk, nonsense, ridiculous. 僅僅的說。

⁹ Ritta: pp. Devoid, empty, free, rid (of). 缺乏的。 / Tuccha: adj. Empty, vain, deserted. 荒野。

¹⁰ Restraint, control, rebuke, censure, blame. 抑制。

¹¹ Asaṭha: adj. Without guile, not fraudulent, honest. 不狡猾。 / Amayavin: adj. Without guile, not deceiving, honest.

¹² Uju & ujju: adj. Straight, direct; straightforward, honest, upright. 坦率的。 / + jatika: adj. Being like, being of, having.

¹³ pp. Instructed, admonished, advised; ordered, commanded. 告誡。

patipajjamāno¹ na cirass' eva sāmaññeva ñassati, sāmañ dakkhī²"ti. Evarṁ kira sammā bandhanā vippamokkho³ hoti yadidam avijjābandhanā. Seyyathāpi Kaccāna daharo kumāro mando⁴ uttānaseyyako kaṇṭhapañcamehi⁵ bandhanehi baddho⁶ assa suṭtabandhanehi, tassa vuddhim anvāya⁷ indriyānam paripākam⁸ anvāya tāni bandhanāni mucceyyurū; so mokkho⁹ mhī¹⁰"ti kho jāneyya no ca bandhanam. Evam eva kho Kaccāna, etu viññū puriso asaṭho amāyāvi ujjujātiko: "Aham anusāsāmi, ahaṁ dhammam desemi; yathānusit̄harī tathā patipajjamāno na cirass' eva sāmañ ñeva ñassati, sāmañ dakkhī¹¹"ti. Evarṁ kira sammā bandhanā vippamokkho hoti yadidam avijjābandhanā¹²"ti.

17. Evarṁ vutte, Vekhanasso paribbājako Bhagavantam etadavoca: “**Abhikkantaṁ** bho Gotama, abhikkantam bho Gotama, seyyathāpi bho Gotama nikkujitam vā ukkujjeyya, paṭicchannam vā vīvareyya, mūlhassa vā maggarī ācikkheyya andhakāre vā telapajjotam dhāreyya, cakkhumanto rūpāni dakkhīnti ti, evam evam bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṁ bhavantam Gotamam saraṇam **gacchāmi** dhammañca bhikkhusaṅghañca. Upāsakanam mam bhavam Gotamo dhāretu ajjatagge pāṇupetam saraṇaṅgatan”ti.

~ Vekhanassasuttam dasamam ~

(M.20.) Vitakkasaṇṭhānasuttam

1. Evarṁ me sutam. Ekaṁ samayam **Bhagavā** Sāvatthiyam viharati Jetavane **Anāthapiṇḍikassa** ārāme. Tatra kho Bhagavā **bhikkhū** āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. **Adhicittamanuyuttena**⁹ bhikkhave bhikkhunā **pañca nimittāni**¹⁰ kālena kālam¹¹ **manasikātabbāni**.¹² Katamāni pañca?

3. Idha bhikkhave **bhikkhunā** yam **nimittam āgamma**¹³ yam nimittam **manasikaroto**, uppajjanti **pāpakā akusalā vitakkā**¹⁴ chandūpasam̄hitāpi dosūpasam̄hitāpi mohūpasam̄hitāpi.¹⁵ Tena bhikkhave bhikkhunā tamhā **nimittā** aññam¹⁶ nimittam manasikātabbam **kusalūpasam̄hitam**, tassa tamhā nimittā aññam

¹ ppr. To enter upon (a path), to go along, follow out (a way or plan), to go by.

² Janati: fut. To know. / Dakkhin: adj. Seeing, perceiving. 察覺。

³ Release, deliverance. 解放。

⁴ adj. Slow, lazy.

⁵ Kaṇṭha: Neck. / + pañcama: The fifth.

⁶ Bandhana: nt. Binding, bond, fetter. 拘束。 / Baddha: pp. Bound, in bondage. 綁。 / Sutta: nt. A thread, string.

⁷ Anvaya: ger. Undergoing, experiencing, attaining. 經歷。 / + vuddhim: Growing up.

⁸ Paripaka: Over ripeness, decay, collapse. 腐朽。 / + indriyanam: Decay of the (mental) faculties, in formula defining.

⁹ Adhicitta: nt. “Higher thought,” meditation, contemplation. / = Pursuing the higher mind. 從事；跟隨；追蹤增上心。

¹⁰ Five signs. 五種相或徵象。

¹¹ From time to time. 有時；不時。

¹² fpp. He should give attention. 它應該注意；照顧。

¹³ ger. Having come, with reference to; owing to, relating to. 來到；由於。

¹⁴ Reflection, thought, thinking; “initial application.” 想法。

¹⁵ + Upasam̄hitā: pp. Accompanied by, furnished or connected with. 連接；與什麼聯繫。

¹⁶ pron. Other, not the same, different, another, somebody else. 其他。

nimittam manasikaroto kusalūpasamhitam, ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, te pahīyanti, te abbatthām gacchanti;¹ tesam pahānā ajjhattameva cittam santiṭhati² sannisīdati ekodi hoti samādhiyati. Seyyathāpi bhikkhave dakkho palagāndo³ vā palagaṇḍantevāsī vā sukhumāya⁴ āniyā⁵ olārikam⁶ āniṁ abhinīhaneyya⁷ abhinīhareyya⁸ abhinivajjeyya.⁹ Evameva kho bhikkhave bhikkhuno yam nimittam āgamma yam nimittam manasikaroto, uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi. Tena bhikkhave bhikkhunā tamhā nimittā¹⁰ aññam nimittam manasikātabbam kusalūpasamhitam. Ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti, te abbatthām gacchanti; tesam pahānā ajjhattameva cittam santiṭhati sannisīdati ekodi hoti samādhiyati.

(1. Aññanimittapabbam)

4. Tassa ce bhikkhave bhikkhuno tamhā nimittā aññam nimittam manasikaroto kusalūpasamhitam, uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi. Tena bhikkhave bhikkhunā tesam vitakkānaṁ ādīnavo upaparikkhitabbo:¹¹ ‘Itipime vitakkā akusalā, itipime vitakkā sāvajjā,¹² itipime vitakkā dukkhavipākā’ti. Tassa tesam vitakkānaṁ ādīnavam upaparikkhato, ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, te pahīyanti, ye abbatthām gacchanti; tesam pahānā ajjhattameva cittam santiṭhati sannisīdati ekodi hoti samādhiyati. Seyyathāpi bhikkhave itthī vā vā puriso vā daharo yuvā maṇḍanakajātiko ahikuṇapena¹³ vā kukkurakuṇapena¹⁴ vā manussakuṇapena¹⁵ vā kanthe¹⁶ āsattena¹⁷ atṭīyeyya¹⁸ harāyeyya¹⁹ jicuccheyya.²⁰ Evameva kho bhikkhave tassa ce bhikkhuno tamhāpi nimittā aññam nimittam manasikaroto kusalūpasamhitam, uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi. Tena bhikkhave bhikkhunā tesam vitakkānaṁ ādīnavo upaparikkhitabbo: ‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ti. Tassa tesam vitakkānaṁ ādīnavam upaparikkhato, ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, te pahīyanti, te abbatthām gacchanti; tesam pahānā ajjhattameva cittam santiṭhati sannisīdati ekodi hoti samādhiyati.

(2. Ādīnavapabbam)

¹ Abbatthām: nt. + gacchati: To go towards home; to disappear, vanish. 沈澱；平息。

² pre. To stick to, to be fixed or settled, to be composed. 信守。 / Sannisīdati: pre. To subside, to become quiet. 沈澱。

³ A mason, bricklayer, plasterer. 石匠，泥水匠。

⁴ adj. A fine one; subtle. 用尖細的。

⁵ A peg, pin, bolt, stop (at a door). 用釘。

⁶ adj. A coarse. 粗糙的。

⁷ opt. Might knock out, put away. 使擊倒。

⁸ opt. Remove, to take out, throw out. 使移動。

⁹ opt. Extract; to avoid, get rid of. 使撥出，抽出。

¹⁰ 除了這個相以外。

¹¹ fpp. To investigate, ascertain, test, examine.

¹² adj. Reprehensible, blame able, faulty. 被串斥；被指謫。

¹³ Ahi: A snake. / + kuṇapa: The carcass of a snake. 蛇的屍體。

¹⁴ Kukkura: A dog. 狗的屍體。

¹⁵ Manussa: A human being. 人的屍體。

¹⁶ Her neck. 在脖子。

¹⁷ pp. Hung around. / = A corpse hanging round one’s neck. 吊住；懸掛。（吊在脖子）

¹⁸ opt. To be in trouble or anxiety, to be worried, to be incommoded; horrified. 使恐懼。

¹⁹ opt. To be ashamed; humiliated. 使羞辱；使作嘔。

²⁰ opt. To shun, avoid, loathe, detest, to be disgusted with or horrified at. 使厭惡。

5. Tassa ce bhikkhave bhikkhuno **tesam vitakkānam ādīnavam** upaparikkhato, uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi. Tena bhikkhave bhikkhunā tesam vitakkānam **asatiamanasikārō¹** **āpajjitatbo²**, tassa tesam vitakkānam asatiamanasikāram āpajjato, ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, te pahiyanti, te abbhathām gacchanti. Tesam pahānā ajjhattameva cittam santiṭhati sannisīdati ekodi hoti samādhiyati. **Seyyathāpi** bhikkhave **cakkhumā puriso** āpāthagatānam³ rūpānam adassanakāmo⁴ assa, so nimīleyya⁵ vā aññena vā apalokeyya.⁶ **Evameva** kho bhikkhave tassa ce bhikkhuno tesampi vitakkānam ādīnavam upaparikkhato, uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi. Tena bhikkhave bhikkhunā tesam vitakkānam asatiamanasikārō āpajjitatbo, tassa tesam vitakkānam asatiamanasikāram āpajjato, ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, te pahiyanti, te abbhathām gacchanti; tesam pahānā ajjhattameva cittam santiṭhati sannisīdati ekodi hoti samādiyati. (3. Asatipabbam)

6. Tassa ce bhikkhave bhikkhuno tesampi vitakkānam **asatiamanasikārō āpajjato**, uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi. Tena bhikkhave bhikkhunā tesam vitakkānam **vitakkasaṅkhārasaṇṭhānam⁷** manasikātabbam, tassa tesam vitakkānam vitakkasaṅkhārasaṇṭhānam manasikaroto, ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, te pahiyanti, te abbhathām gacchanti; tesam pahānā ajjhattameva cittam santiṭhati sannisīdati ekodi hoti samādhiyati. **Seyyathāpi** bhikkhave puriso sīgham⁸ gaccheyya, tassa evamassa: ‘Kinnu kho aham sīgham gacchāmi, yannūnāham sañikam⁹ gaccheyyan’ti? So sañikam gaccheyya, tassa evamassa: ‘Kinnu kho aham sañikam gacchāmi, yannūnāham tiṭheyyan’ti? So nisīdeyya, tassa evamassa: ‘Kinnu kho aham nisinno, yannūnāham nipajjeyyan’ti?¹⁰ **So nipajjeyya.** Evam hi **so** bhikkhave **puriso olārikam¹¹** olārikam iriyāpatham¹² abhinivajjetvā¹³ sukhumam¹⁴ sukhumam iriyāpatham kappeyya.¹⁵ Evameva kho bhikkhave tassa ce bhikkhuno tesampi vitakkānam asatiamanasikāram āpajjato, uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi. Tena bhikkhave bhikkhunā tesam vitakkānam vitakkasaṅkhārasaṇṭhānam manasikātabbam, tassa tesam vitakkānam vitakkasaṅkhārasaṇṭhānam manasikaroto, ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, te pahiyanti, te abbhathām gacchanti; tesam pahānā ajjhattameva cittam santiṭhati sannisīdati ekodi hoti samādhiyati. (4. Vitakkamūlabhedapabbam)

¹ A + sati: Not thinking of, forgetfulness.

² fpp. Should try. 從事；嘗試。

³ āpātha: + gata: Come into the sphere of, appearing, visible. 視線；領域。

⁴ A + dassana + kāma: Did not want to see. 不想見。

⁵ opt. Would shut, close (the eyes). 閉上；合攏。

⁶ opt. To look ahead, to look before, to be cautious, to look after. / Look away. 看其他。

⁷ Saṅkhāra: “Preparation” and “sacrament.” / +

saṇṭhāna: nt. A resting place, meeting place, public place (market). 止息。（平息想法的操做）

⁸ adj. Fast. 很快。

⁹ adj. Slowly. 很慢。

¹⁰ opt. To lie down (to sleep).

¹¹ adj. Gross. 粗俗的。

¹² Iriyā: f. Movement, posture, deportment. / + patha: Way of deportment; mode of movement. 姿勢；態度。

¹³ ger. To avoid, get rid of. 避開；躲開。

¹⁴ adj. Subtler. 纖細的；微妙的。

¹⁵ opt. To make, get up, carry on. 做出。

7. Tassa ce bhikkhave bhikkhuno tesampi vitakkānam **vitakkasaṅkhārasaṅthānam manasikaroto**, uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi. Tena bhikkhave bhikkhunā **dante' bhidantamādhāya**¹ jivhāya² tālum³ āhacca,⁴ cetasā cittam abhiniggaṇhitabbam⁵ abhinippīletabbam⁶ abhisantāpetabbam⁷, tassa dante' bhidantamādhāya jivhāya tālum āhacca, cetasā cittam abhiniggaṇhato abhinippīlayato abhisantāpayato, ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, te pahīyanti, te abbhattham gacchanti; tesam pahānā ajjhattameva cittam santiṭhati sannisīdati ekodi hoti samādhiyati. **Seyyathāpi** bhikkhave balavā puriso dubbalataram⁸ purisam sīse⁹ vā gale¹⁰ vā khandhe¹¹ vā gahetvā¹² abhiniggaṇheyya abhinippīleyya abhisantāpeyya. **Evameva** kho bhikkhave tassa ce bhikkhuno tesampi vitakkānam vitakkasaṅkhārasaṅthānam manasikaroto, uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi. Tena bhikkhave bhikkhunā dante' bhidantamādhāya jivhāya tālum āhacca, cetasā cittam abhiniggaṇhato abhinippīlayato abhisantāpayato, ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, te pahīyanti, te abbhattham gacchanti; tesam pahānā ajjhattameva cittam santiṭhati sannisīdati ekodi hoti samādhiyati. (5. Abhiniggaṇhanapabbam)

8. **Yato** kho bhikkhave bhikkhuno **yarñ nimittaṁ āgamma** yarñ nimittaṁ manasikaroto, uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi. **Tassa tamhā nimittā** aññānam nimittaṁ manasikaroto kusalūpasamhitā, ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi; te pahīyanti, te abbhattham gacchanti; tesam pahānā ajjhattameva cittam santiṭhati sannisīdati ekodi hoti samādhiyati. **Tesampi vitakkānam ādīnavam upaparikkhato**, ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi; te pahīyanti, te abbhattham gacchanti; tesam pahānā ajjhattameva cittam santiṭhati sannisīdati ekodi hoti samādhiyati. Tesampi **vitakkānam asati- amanasikāram āpajato**, ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi; te pahīyanti, te abbhattham gacchanti; tesam pahānā ajjhattameva cittam santiṭhati sannisīdati ekodi hoti samādhiyati. Tesampi vitakkānam **vitakkasaṅkhārasaṅthānam manasikaroto**, ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi; te pahīyanti, te abbhattham gacchanti; tesam pahānā ajjhattameva cittam santiṭhati sannisīdati ekodi hoti samādhiyati. **Dante' bhidantamādhāya** jivhāya tālum āhacca, cetasā cittam abhiniggaṇhato abhinippīlayato abhisantāpayato, ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, te pahīyanti, te abbhattham gacchanti; tesam pahānā ajjhattameva cittam santiṭhati sannisīdati ekodi hoti samādhiyati. Ayaṁ **vuccati** bhikkhave bhikkhu **vasī**¹³ **vitakkapariyāyapathesu**. **Yarñ** vitakkam **ākaṅkhissati**, tam **vitakkam** vitakkessati; **yarñ** vitakkam **nākaṅkhissati**, na tam vitakkam

¹ Danta: A tooth. / + Bhindati: ppr. To split, break, sever, destroy, ruin. / + ādahati: aor. Places on; fixes, settles; establishes, kindles. / = Teeth clenched. 咬緊牙齒。

² f. Tongue. 舌頭。

³ The palate. 上顎。

⁴ āhanati: ger. Having knocked or touched, touching. 頂著；觸到。（舌頭頂上顎）

⁵ caus, fpp. Should beat down, to hold back, restrain, prevent, prohibit. 壓低。

⁶ caus, fpp. Constrain, to squeeze, crush, subdue. 強迫；束縛。

⁷ caus, fpp. Crush, to burn out, scorch, destroy. 壓碎；擠。

⁸ Dub + bala + tara: nt. A weaker. 弱的；衰弱的。

⁹ nt. The head. 頭。

¹⁰ The neck; the throat. 脖子。

¹¹ Shoulders. 肩膀。

¹² ger. Seize. 抓住；奪取。

¹³ A master. 主人。（心的主人）

vitakkessati. **Acchechhi**¹ tañham, **vāvattayi**² sañyojanam, **sammā** mānābhismayā,³ antamakāsi dukkhassā”ti.

“Idamavoca **Bhagavā**. Attamanā te **bhikkhū** Bhagavato bhāsitaṁ **abhinandun**”ti.

~ Vitakkasañthānasuttam dasamam. ~

Sīhanādavaggo dutiyo.

Tassa vaggassa uddānam.

Cūlamahāmigapamanādā dukkha duve'pi sahattanumānā

Khīlapathā madhudvedhavitakkā pañcanimittakathesa dutiyo.

(M.21.) Kakacūpamasuttam

1. Evam me sutam: Ekam samayam **Bhagavā** Sāvatthiyam viharati Jetavane **Anāthapiṇḍikassa** ārāme.

2. Tena kho pana samayena āyasmā **Moliyaphagguno bhikkhunīhi saddhim** ativelam⁴ saṁsaṭho⁵ viharati. Evam saṁsaṭho āyasmā Moliyaphagguno bhikkhunīhi saddhim viharati. **Sace** koci bhikkhu āyasmato Moliyaphagguna sammukhā tāsam bhikkhunīnam **avañṇam**⁶ bhāsatī, tenāyasmā Moliyaphagguno kupito anattamano adhikaraṇampi⁷ karoti; **sace** pana koci bhikkhu tāsam bhikkhunīnam sammukhā āyasmato Moliyaphagguna avañṇam bhāsatī, tena tā bhikkhuniyo **kupitā** anattamanā adhikaranampi karonti. Evam saṁsaṭho āyasmā Moliyaphagguno bhikkhunīhi saddhim viharati.

3. Atha kho **aññataro bhikkhu** yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinno kho so bhikkhu Bhagavantam etadavoca: ‘Āyasmā bhante Moliyaphagguno bhikkhunīhi saddhim ativelam saṁsaṭho viharati. Evam saṁsaṭho bhante āyasmā Moliyaphagguno bhikkhunīhi saddhim viharati. Sace koci bhikkhu āyasmato Moliyaphagguna sammukhā tāsam bhikkhunīnam avañṇam bhāsatī, tenāyasmā Moliyaphagguno kupito anattamano adhikaraṇampi karoti; **sace** pana koci bhikkhu tāsam bhikkhunīnam sammukhā āyasmato Moliyaphagguna avañṇam bhāsatī, tena tā bhikkhuniyo **kupitā** anattamanā adhikaranampi karonti. Evam saṁsaṭho bhante āyasmā Moliyaphagguno bhikkhunīhi saddhim viharatī’ti.

¹ aor.3p. He has cut out or broken, has destroyed; broke away; cutout. 毀壞；消滅；打破。

² aor. To do away with, remove; move back; revolve. 解開；轉回。

³ Māna: Pride, conceit, arrogance. / + ābhismaya: Full grasp (i. e. understanding) of pride.

⁴ adv. A very long time; excessively, overmuch. 過度地；極度地。

⁵ pp. mixed with; associating with, joined. 結交，交往。（相處）

⁶ A + vañṇa: Blame, reproach, fault; spoke dispraise. 說謾謗或貶損的話。

⁷ adv. In consequence of, for the sake of, because of, from. 結果，後果；緣故。（吵架）

4. Atha kho **Bhagavā** aññatararām bhikkhūm āmantesi: Ehi tvaṁ bhikkhu mama vacanena Moliyaphaggunām bhikkhūm āmantehi: “Satthā tam āvuso Phagguna āmantetī”ti. ‘Evambhante’ti, kho so bhikkhu Bhagavato **paṭissutvā** yenāyasmā Moliyaphagguno tenupasaṅkami, upasaṅkamitvā āyasmantam Moliyaphaggunām etadavoca: ‘Satthā tam āvuso Phagguna āmantetī’ti. ‘Evamāvuso’ti, kho āyasmā Moliyaphagguno tassa bhikkhuno paṭissutvā yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinnam kho āyasmantam Moliyaphaggunām Bhagavā etadavoca:

5. ‘**Saccam kira**¹ tvaṁ Phagguna bhikkhunīhi saddhim ativelām saṁsaṭho viharasi? Evaṁ saṁsaṭho kira tvaṁ Phagguna bhikkhunīhi saddhim viharasi. Sace koci bhikkhu tuyham sammukhā tāsam bhikkhunīnam avaññam bhāsatī, tena tvaṁ kupito anattamano adhikaraṇampi karosi; sace pana koci bhikkhu tāsam bhikkhunīnam sammukhā tuyham avaññam bhāsatī, tena tā bhikkhuniyo kūpitā anattamanā adhikaraṇampi karonti. Evaṁ saṁsaṭho kira tvaṁ Phagguna bhikkhunīhi saddhim viharasī’ti. ‘Evambhante’ti. **Nanu** tvaṁ Phagguna kulaputto saddhā agārasmā anagāriyan pabbajito’ti? ‘Evambhante’ti.

6. Na kho te etarām Phagguna **patirūpam**² kulaputtassa saddhā agārasmā anagāriyan pabbajitassa, yam tvaṁ bhikkhunīhi saddhim ativelām saṁsaṭho vihareyyāsi. **Tasmātiha**³ Phagguna **tava** cepi koci sammukhā tāsam bhikkhunīnam avaññam bhāseyya, tatrāpi **tvaṁ** Phagguna ye **gehasitā**⁴ **chandā** ye gehasitā **vitakkā**, te pajaheyyāsi.⁵ Tatrāpi⁶ **te** Phagguna evam sikkhitabbam: ‘Na ceva me cittam vipariṇataṁ⁷ bhavissati, na ca pāpikam vācam nicchāressāmi;⁸ hitānukampī ca viharissāmi, mettacitto na dosantaro’ti. Evaṁ hi te Phagguna sikkhitabbam.

Tasmātiha Phagguna tava cepi koci sammukhā tāsam bhikkhunīnam **pāṇinā**⁹ pahāram¹⁰ dadeyya, leḍḍunā¹¹ pahāram dadeyya, **danḍena**¹² pahāram dadeyya, **satthena**¹³ pahāram dadeyya,¹⁴ tatrāpi tvaṁ Phagguna ye gehasitā chandā ye gehasitā vitakkā, te pajaheyyāsi. Tatrāpi te Phagguna evam sikkhitabbam: ‘Na ceva me cittam vipariṇataṁ bhavissati, na ca pāpikam vācam nicchāressāmi; hitānukampī ca viharissāmi mettacitto na dosantaro’ti. Evaṁ hi te Phagguna sikkhitabbam.

Tasmātiha Phagguna tava cepi koci sammukhā avaññam bhāseyya, tatrāpi tvaṁ Phagguna ye gehasitā chandā ye gehasitā vitakkā, te pajaheyyāsi. Tatrāpi te Phagguna evam sikkhitabbam: ‘Na ceva me cittam vipariṇataṁ bhavissati, na ca pāpikam vācam nicchāressāmi; hitānukampī ca viharissāmi mettacitto na dosantaro’ti. Evaṁ hi te Phagguna sikkhitabbam.

¹ adv. Really; truly, surely. 實際上；真實地。

² Paṭirūpa: adj. + na: Not proper for you; fit, suitable, befitting, seeming. 對你是不恰當的。

³ adv. Therefore. 因此，因而。

⁴ Geha: nt. A dwelling, hut, house. + sita: The household life; connected with worldly life. 世俗的生命。（世俗和想法）

⁵ opt. You should abandon. 丟棄；拋棄。

⁶ adv. Herein. 在此中。

⁷ Unaffected; changed, perverted. 不被影響或侵襲。（不歪曲）

⁸ Niccharati: caus, fut. + na: I shall not utter a word. 我發出或表達。

⁹ With his hand. 用它的手。

¹⁰ A blow, stroke, hit. 一擊；毆打，打擊。

¹¹ A clod of earth. 土塊；泥塊。

¹² A stick. 棍，棒；柴枝。

¹³ nt. A knife. 刀。

¹⁴ Dadāti: opt. If anyone gives. 做一動作；對。。。施行（責罰等）。

Tasmātiha Phagguna tava cepi koci pāñinā pahāram dadeyya, leḍḍunā pahāram dadeyya, dandena pahāram dadeyya, satthena pahāram dadeyya, tatrāpi tvam Phagguna ye gehasitā chandā ye gehasitā vitakkā, te pajaheyyāsi. Tatrāpi te Phagguna evam sikkhitabbam: ‘Na ceva me cittam vipariṇatam bhavissati, na ca pāpikam vācam nicchāressāmi; hitānukampī ca viharissāmi mettacitto na dosantaro’ti. Evam hi te Phagguna sikkhitabbam.

7. Atha kho Bhagavā bhikkhu āmantesi: ‘Ārādhayim̄su¹ vata me bhikkhave bhikkhū ekam̄ samayam cittaṁ. Idhāham bhikkhave bhikkhū āmantesiṁ: ‘Aham kho bhikkhave ekāsanabhojanam̄² bhuñjāmi. Ekāsanabhojanam̄ kho aham bhikkhave bhuñjamāno appābādhatañca³ sañjānāmi appātañkatañca⁴ lahuñthānañca⁵ balañca⁶ phāsuvihārañca.⁷ Etha tumhepi bhikkhave ekāsana bhojanam bhuñjatha. Ekāsanabhojanam̄ kho bhikkhave tumhepi bhuñjamānā appābādhatañca sañjānissatha appātañkatañca lahuñthānañca balañca phāsuvihārañcā’ti. Na me bhikkhave tesu bhikkhusu anusāsanī⁸ karañiyā ahosi;⁹ satuppādakarañiyameva¹⁰ me bhikkhave tesu bhikkhusu ahosi. Seyyathāpi bhikkhave subhūmiyam¹¹ cātummahāpathe¹² ājaññaratho¹³ yutto assa ṭhito¹⁴ odhastapatodo,¹⁵ tamenam dakkho yoggācariyo¹⁶ assadammasārathī¹⁷ abhirūhitvā¹⁸ vāmena hatthena¹⁹ rasmiyo²⁰ gahetvā dakkhiñena²¹ hatthena patodam²² gahetvā²³ yenicchakam yadicchakam sāreyyāpi²⁴ paccāsāreyyāpi.²⁵ Evameva kho bhikkhave na me tesu bhikkhusu anusāsanī karañiyā ahosi; satuppādakarañiyameva me bhikkhave tesu bhikkhusu ahosi.

8. Tasmātiha bhikkhave tumhepi akusalam pajahatha, kusalesu dhammesu āyogam²⁶ karotha; evam hi tumhepi imasmim dhammadvinaye vuddhim virūlhim vepullam āpajjissatha. Seyyathāpi bhikkhave

¹ ārādhethi: aor. + cittam: To please one’s heart, to gladden, win over, propitiate. 使弄清楚；使消除疑慮等。

² Eka + asana: Sitting or living alone; at a single session. 單一或個別食。（一坐食）

³ Appa + ābādhata: Free from illness, good health. 沒有疾病。

⁴ + ātankata: Free from affliction. 沒有苦惱或憂傷。

⁵ Lahu: adj. Light, quick. + ṭhāna: Lightness of body, bodily vigor, good health. 健康。（輕安）

⁶ nt. Strength. 力量，力氣。

⁷ Phāsu + vihāra: adj. A comfortable abiding. 舒適的生活。

⁸ f. Instructing, teaching, commandment, order. 指示，命令；訓練。

⁹ aor. na: I had no need to keep. 我不必要履行或控制。（不應該被教導）

¹⁰ Sata: pp. Mindful. + uppāda: Flying up, jump. I had only to arouse mindfulness in them.

我唯一的激起或奮發覺察而以。（在我的比丘們當中）

¹¹ Su + bhūmi: f. On even ground. 在大地上。

¹² Cātum + mahāpatha: The place where four roads cross, a crossroad. 在十字路口；四大交叉路口。

¹³ ājāniya: adj. Of good race or breed. + ratha: A chariot. 戰車。

¹⁴ pp. Waiting. 等候；等待。

¹⁵ Odhasta: Fallen down, scattered. + Patoda: With goad lying ready. 準備用刺棒驅趕。

¹⁶ Yoggā: f. Training, practice. + ācariya: A charioteer, a groom. 戰車的馭者。

¹⁷ Assa + damma: A horse to be tamed, a fierce horse. + Sārathi: Charioteer, coachman. 馬車的馴服者。

¹⁸ ger. Might mount. 登上；騎上。

¹⁹ Vāma: adj. Left./ Hattha: Left hand. 用左手。

²⁰ Rāmī & rasmi: The reins. 韁繩。

²¹ f. Right hand. 用右手。

²² The goad. 刺棒。

²³ ger. Taking. 拿了。

²⁴ Sarati: caus, opt. Might drive out, to go, flow, run, move along. 駕駛出。

²⁵ opt. Might drive back. 駕返回。

²⁶ Devotion to, occupation, pursuit, exertion. 將奉獻給；把專用於。

gāmassa vā nigamassa avidūre¹ mahantaṁ sālavanarām, tañcassa phalañdehy² sañchannarām;³ tassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo.⁴ So yā tā sālalañthyo⁵ kuñilā⁶ ojāpaharañyo,⁷ tā tacchetvā⁸ bahiddhā⁹, nīhareyya¹⁰ antovanarām¹¹ suvisodhitām visodheyya,¹² yā pana sālalañthyo ujukā sujātā tā sammā parihareyya.¹³ Evaṁ hetarām bhikkhave sālavanām aparena samayena vuddhim virūñhim vepullām āpajjeyya. **Evameva** kho bhikkhave tumhepi akusalām pajahatha, kusalesu dhammesu āyogaṁ karotha; evaṁ hi tumhepi imasmīm dhammadvinaye vuddhim virūñhim vepullām āpajjissatha.

9. **Bhūtapubbarām**¹⁴ bhikkhave imissāyeva **Sāvatthiyā Vedehikā** nāma gahipatānī ahosi. Vedehikāya bhikkhave gahapatāniyā¹⁵ evaṁ kalyāño kittisaddo abbhuggato:¹⁶ ‘**Soratā**¹⁷ Vedehikā gahapatānī, Vedehikā gahapatānī, **upasanta**¹⁹ Vedehikā gahapatānī’ti. Vedehikāya kho pana bhikkhave gahapatāniyā **Kālī** nāma dāsī²⁰ ahosi, dakkhā analasā²¹ susamvihitakammantā.²² **Atha** kho bhikkhave Kāliyā dāsiyā etadahosi: ‘Mayham kho ayyāya evaṁ kalyāño kittisaddo abbhuggato: “Soratā Vedehikā gahapatānī, nivātā Vedehikā gahapatānī, upasantā Vedehikā gahapatānī”ti. **Kinnu** kho me ayyā santamyeva²³ nu kho ajjhattarām koparā na pātukaroti,²⁴ udāhu asantā? Udāhu mayhevete kammantā susamvihitā,²⁵ yena me ayyā santamyeva ajjhattarām koparā na pātukaroti, no asantā? Yannūnāham ayyarām vīmarñseyyan’ti.²⁶ Atha kho bhikkhave Kālī dāsī **divā**²⁷ **uṭṭhāsi**.²⁸ Atha kho bhikkhave gahapatānī Kālīm dāsim etadavoca: ‘He²⁹ je³⁰ kālī’ti. ‘Kim ayye’ti? ‘Kim je divā uṭṭhāsī’ti? ‘Na kho

¹ adj. Near. 在附近。

² + elanda & eranđa: The castor oil plant. 蓖麻油。

³ Was choked; covered with. 生滿。

⁴ Desiring protection. 想要保護。

⁵ Sāla: A Sal tree. + lañthi: Sal sprout; saplings. 樹苗。

⁶ adj. The crooked; bent. 彎曲的。

⁷ Ojā: f. Strength. 力量。+ Apaharañ & apahara: Taking away, stealing, robbing. 丟出肥沃的液。

⁸ ger. Cut down. 砍下。

⁹ adv. Outside.

¹⁰ opt. To take out, to throw out. 打掃；整理。

¹¹ The interior of the grove. 裏面的樹叢。

¹² opt. Clean up; cleanse, purify.

¹³ opt. To move round, go round, circle, revolve. 環繞。

¹⁴ adv. Formerly. 從前；以前。

¹⁵ Mistress. 女主人。

¹⁶ pp. Had spread; gone forth, gone out. 使傳播；使散佈。

¹⁷ adj. Kind, gentle, humble. 溫順，仁慈。

¹⁸ adj. Lowliness, humbleness, obedience, gentleness.謙遜。

¹⁹ pp. Peaceful; calmed, composed, tranquil. 祥和。

²⁰ f. A maid. 少女；侍女。

²¹ An + alasa: adj. Not lazy. 不懶散的。

²² Su + samvihita: pp. Well arranged or appointed, fully provided. / Neat in her work. 很勤勞工作。

²³ ppr. To being. 存在；不存在。

²⁴ pre. + Na: She does not show. 她沒有顯示。

²⁵ adj. Neat. 很整潔。

²⁶ opt. To try to think, to consider, examine, find out. 試驗，測驗。

²⁷ adv. A day. 白天。

²⁸ aor. Got up. 起身。

²⁹ emp. Hey. 表示驚喜或疑慮。

³⁰ part. Oh! ah! now then!

ayye kiñcīti. ‘No vata re kiñci pāpidāsī¹ divā uṭṭhāsī²’ti, kupyā anattamanā bhākuṭīm² akāsi. Atha kho bhikkhave Kāliyā dāsiyā etadahosi: ‘Santamyeva kho me ayyā ajjhattam kopam na pātukaroti no asantam, mayhevete kammantā susamvihitā, yena me ayyā santamyeva ajjhattam kopam na pātukaroti no asantam. Yannūnāham bhiyyosomattāya³ ayyam vīmarhseyyan’ti.

Atha kho bhikkhave Kālī dāsī **divātarām uṭṭhāsi**. Atha kho bhikkhave Vedehikā gahapatānī Kālīm dāsim etadavoca: ‘He je kālī’ti. ‘Kim ayye’ti? ‘Kim je divātarām uṭṭhāsī’ti? ‘Na kho ayye kiñcīti. ‘No vata re kiñci, pāpī dāsi divātarām uṭṭhāsī’ti, kupyā anattamanā anattamanavācam nicchāresi.⁴ Atha kho bhikkhave Kāliyā dāsiyā etadahosi: ‘Santamyeva kho me ayyā ajjhattam kopam na pātukaroti no asantam, mayhevete kammantā susamvihitā, yena me ayyā santamyeva ajjhattam kopam na pātukaroti no asantam; yannūnāham bhiyyosomattāya ayyam vīmamseyyan’ti.

Atha kho bhikkhave Kālī dāsī **divātarāmyeva uṭṭhāsi**. Atha kho bhikkhave Vedehikā gahapatānī Kālīm dāsim etadavoca: ‘He je kālī’ti. ‘Kim ayye’ti? ‘Kim je divātarām uṭṭhāsī’ti? ‘Na kho ayye kiñcīti. ‘No vata re kiñci, pāpī dāsi divātarām uṭṭhāsī’ti, kupyā anattamanā aggalaśūcīm⁵ gahetvā sīse pahāram adāsi⁶, sīsam vobhindi.⁷

Atha kho bhikkhave Kālī dāsī **bhinnena⁸ sīsena lohitena galantena⁹ paṭivissakānam¹⁰ ujjhāpesi**:¹¹ ‘Passathayyā soratāya kammarā! Passathayyā nivātāya kammā! Passathayyā upasantāya kammarā! Kathārā hi nāma ekadāsikāya: “**Divā uṭṭhāsī**”ti, kupyā anattamanā aggalaśūcīm gahetvā sīse pahāram dassati, sīsam vobhindissatī’ti? Atha kho bhikkhave **Vedehikāya** gahapatāniyā aparena samayena evam pāpako kittisaddo abbhuggañchi: ‘**Candī**¹² Vedehikā gahapatānī, **anivātā**¹³ Vedehikā gahapatānī, **anupasantā**¹⁴ Vedehikā gahapatānī’ti.

10. Evameva kho bhikkhave **idhekacco** bhikkhu tāvadeva¹⁵ **soratasorato** hoti, **nivātanivāto** hoti, **upasantupasanto** hoti, yāva na **amanāpā**¹⁶ **vacanapathā**¹⁷ phusanti. **Yato** ca kho bhikkhave bhikkhum amanāpā vacanapathā phusanti. **Atha bhikkhu**: ‘sorato’ti **veditabbo**, ‘nivāto’ti **veditabbo**, ‘upasanto’ti **veditabbo**, **nāharā** tam bhikkhave bhikkhum ‘**suvaco**’ti,¹⁸ vadāmi, **yo cīvarapiṇḍapāta-senāsanagilānapaccayabhesajjaparikkhārahetu** suvaco hoti, sovacassatām **āpajjati**. Tam kissa hetu? Tam hi **so** bhikkhave bhikkhu cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṁ **alabhamāno**

¹ Wicked girl. 頑皮或淘氣的女孩。

² adj. Scowled; knitting the eyebrows, frowning. 紹眉；繩著的臉。

³ A little more. 更多一點。

⁴ Niccharati: caus, aor. Spoke words of displeasure. 發出不高興的話。

⁵ Aggala + sūci: f. A rolling-pin, bolting pin. 面棍。

⁶ Dadāti: aor. To give.

⁷ aor. To break, split. 破開。

⁸ pp. Broken, broken up.

⁹ ppr. Running; to drip, to drop down. 流下。

¹⁰ adj. The neighbors. 鄰居。

¹¹ aor. Denounced, to harass, vex, irritate. 指責，譴責。

¹² adj. Rough, fierce, violent. 粗暴地。

¹³ A + nivāta: adj. Violent. 厲害的；極端的。

¹⁴ An + upasanta: pp. Merciless; calmed, composed, tranquil. 殘酷的。

¹⁵ adv. Extremely. 極端地；非常地。

¹⁶ A + manāpā: adj. Disagreeable. 討厭的；脾氣大。

¹⁷ Vacana: nt. + patha: Courses of speech; way of saying. 言詞的方法。

¹⁸ Su + vaca: nt. Easy to admonish; of nice speech. 容易告誡或提醒。

na suvaco hoti, na sovacassataṁ āpajjati. Yo ca kho bhikkhave bhikkhu dhammarāyeva sakkaronto dhammarām garukaronto dhammarām apacāyamāno¹ suvaco hoti, sovacassataṁ āpajjati; tamahām ‘suvaco’ti, vadāmi. Tasmātiha bhikkhave evam sikkhitabbam: ‘Dhammarāyeva sakkarontā dhammarām garukarontā dhammarām apacāyamānā suvacā bhavissāma, sovacassataṁ āpajjissāmā’ti. Evam hi vo bhikkhave sikkhitabbam.

11. Pañcime bhikkhave vacanapathā, yehi vo pare vadamānā vadeyyum: ‘Kālena² vā akālena vā, bhūtena³ vā abhūtena vā, sañhena⁴ vā pharusena⁵ vā, atthasāmhitena⁶ vā anatthasāmhitena vā, mettacittā vā dosantarā⁷ vā. Kālena vā bhikkhave pare vadamānā vadeyyum⁸ akālena vā; bhūtena vā bhikkhave pare vadamānā vadeyyum abhūtena vā; sañhena vā bhikkhave pare vadamānā vadeyyum pharusena vā; atthasāmhitena vā bhikkhave pare vadamānā vadeyyum anatthasāmhitena vā; mettacittā vā bhikkhave pare vadamānā vadeyyum dosantarā vā. Tatrāpi⁹ vo bhikkhave evam sikkhitabbam: ‘Na ceva no¹⁰ cittam vipariṇatam bhavissati, na ca pāpikam vācam nicchāressāma; hitānukampī ca viharissāma mettacittā na dosantarā. Tañca puggalām mettāsaṅgatena cetasā pharitvā viharissāma, tadārammañca sabbāvantam lokam mettāsaṅgatena cetasā vipulena mahaggatena appamāñena averena abyāpajjhena pharitvā viharissāmā’ti. Evam hi vo bhikkhave sikkhitabbam.

12. Seyyathāpi bhikkhave puriso āgaccheyya kuddālapiṭakam¹¹ ādāya so evam vadeyya: ‘Aham imam mahāpaṭhavim apaṭhavim karissāmī’ti. So tatra tatra khaṇeyya,¹² tatra tatra vikireyya,¹³ tatra tatra otthubheyya,¹⁴ tatra tatra omutteyya:¹⁵ ‘Apaṭhavī bhavasi, apaṭhavī bhavasi’ti! Tam kiṁ maññatha? Bhikkhave: ‘Api nu so puriso imam mahāpaṭhavim apaṭhavim kareyyā’ti? ‘No hetam bhante.’ Tam kissa hetu? Ayam hi bhante mahāpaṭhavī gambhīrā¹⁶ appameyyā;¹⁷ sā na sukarā¹⁸ apaṭhavim kātum. Yāvadeva¹⁹ ca pana so puriso kilamathassa²⁰ vighātassa²¹ bhāgī²² assā’ti.

13. Evameva kho bhikkhave pañcime vacanapathā yehi vo pare vadamānā vadeyyum: Kālena vā akālena vā, bhūtena vā abhūtena vā, sañhena vā pharusena vā, atthasāmhitena vā anatthasāmhitena vā,

¹ ppr. To honour; to respect. 授予榮譽；尊敬。

² Timely. 適時。(1)

³ nt. True. 真實。(2)

⁴ adj. Gentle, smooth, soft. 溫和。(3)

⁵ adj. Harsh. 刺耳。

⁶ Connected with good or with harm. 與好處有關連或與傷害有關連。(4)

⁷ With a mind of loving-kindness or with inner hate. 有慈悲的心或有憎恨的心。(5)

⁸ opt. Address. 對你說話的時候。

⁹ adv. Herein. 在此中。

¹⁰ Our minds. 我們的心。

¹¹ Kuddāla + piṭaka: A hoe and a basket. 鋤頭和籃子。

¹² opt. He would dig here and there. 它掘這裏和那裏。

¹³ opt. To scatter about, sprinkle, spread, mix up; strew. 散播；撒滿。

¹⁴ opt. To spit out. 噗；吐。

¹⁵ opt. To discharge urinate. 撒尿。

¹⁶ adj. Deep. 很深。

¹⁷ adj. Immense. 廣大的；無邊無際的。

¹⁸ adj. + na: Not easy. 不容易。

¹⁹ adv. Eventually. 最後。

²⁰ Weariness; tiredness, fatigue. 疲勞。

²¹ Disappointment; upset of mind. 失望。

²² adj. Would reap only; sharing in, partaking of. 獲得；分享到。

mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum akālena vā; bhūtena vā bhikkhave pare vadamānā vadeyyum abhūtena vā; sañhena vā bhikkhave pare vadamānā vadeyyum pharusena vā; atthasamhitena vā bhikkhave pare vadamānā vadeyyum anatthasamhitena vā; mettacittā vā bhikkhave pare vadamānā vadeyyum dosantarā vā. Tatrāpi vo bhikkhave evam sikkhitabbam: ‘Na ceva no cittam vipariṇataṁ bhavissati, na ca pāpikam vācam nicchāressāma; hitānukampī ca viharissāma mettacittā na dosantarā. Tañca puggalam mettāsaṅgatena cetasā pharitvā viharissāma, tadārammañica sabbāvantam lokam paṭhavīsamena¹ cetasā vipulena mahaggatena appamāñena averena abyāpajjhena pharitvā viharissāmā’ti. Evam hi vo bhikkhave sikkhitabbam.

14. **Seyyathāpi** bhikkhave puriso āgaccheyya lākham² vā haliddim³ vā nīlam⁴ vā mañjiṭham⁵ vā ādāya so evam vadeyya: ‘Aham imasmim ākāse rūpāni likhissāmi,⁶ rūpātubhāvam karissāmī’ti. Tam kim maññatha? Bhikkhave ‘api nu so puriso imasmim ākāse rūpāni likheyya, rūpātubhāvam kareyyā’ti? ‘No hetam bhante.’ Tam kissahetu? ‘Ayam hi bhante ākāso arūpī anidassano;⁷ tathā na sukaram rūpam likhitum, rūpātubhāvam kātum. Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ti.

15. **Evameva** kho bhikkhave pañcime vacanapathā yehi vo pare vadamānā vadeyyum: Kālena vā akālena vā, bhūtena vā abhūtena vā, sañhena vā pharusena vā, atthasamhitena vā anatthasamhitena vā, mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum akālena vā; bhūtena vā bhikkhave pare vadamānā vadeyyum abhūtena vā; sañhena vā bhikkhave pare vadamānā vadeyyum pharusena vā; atthasamhitena vā bhikkhave pare vadamānā vadeyyum anatthasamhitena vā; mettacittā vā bhikkhave pare vadamānā vadeyyum dosantarā vā. Tatrāpi vo bhikkhave evam sikkhitabbam: ‘Na ceva no cittam vipariṇataṁ bhavissati, na ca pāpikam vācam nicchāressāma; hitānukampī ca viharissāma mettacittā na dosantarā. Tañca puggalam mettāsaṅgatena cetasā pharitvā viharissāma, tadārammañica sabbāvantam lokam ākāsamena cetasā vipulena mahaggatena appamāñena averena abyāpajjhena pharitvā viharissāmā’ti. Evam hi vo bhikkhave sikkhitabbam.

16. **Seyyathāpi** bhikkhave puriso āgaccheyya ādittam⁸ tiṇukkam⁹ ādāya so evam vadeyya: ‘Aham imāya ādittāya tiṇukkāya Gaṅgam nadim santāpessāmi,¹⁰ samaparitāpessāmī’ti.¹¹ Tam kim maññatha? ‘Bhikkhave api nu so puriso ādittāya tiṇukkāya Gaṅgam nadim santāpeyya samparitāpeyyā’ti? ‘No hetam bhante.’ Tam kissa hetu? ‘Gaṅgā hi bhante nadī gambhīrā appameyyā; sā na sukarā ādittāya tiṇukkāya santāpetum samparitāpetum. Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ti.

17. **Evameva** kho bhikkhave pañcime vacanapathā yehi vo pare vadamānā vadeyyum kālena vā akālena vā, bhūtena vā abhūtena vā, sañhena vā pharusena vā, atthasamhitena vā anatthasamhitena vā, mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum akālena vā; bhūtena vā

¹ Paṭhavī: f. + sama: Similar to the earth. 相像地。

² f. Crimson. 深紅色。

³ f. Turmeric. 鬱金色。

⁴ adj. Indigo. 靛色。

⁵ Mañjeṭṭha: adj. Carmine. 洋紅色。

⁶ fut. I shall draw. 劃，繪製。

⁷ Ani + dassana: Invisible. 看不見的；無形的。

⁸ A blazing; set on fire. 熾烈的。

⁹ Tiṇa + ukkā: A fire-brand of dry grass or hay; grass-torch. 草的火炬。

¹⁰ caus, fut. I shall heat up; to burn, scorch, torment. 使變熱；使發熱。

¹¹ Sama + paritāpeti: caus, fut.1p. sg. Burn away; molest, trouble, torture. 燒掉。

bhikkhave pare vadamānā vadeyyum abhūtena vā; sañhena vā bhikkhave pare vadamānā vadeyyum pharusena vā; atthasamhitena vā bhikkhave pare vadamānā vadeyyum anatthasamhitena vā; mettacittā vā bhikkhave pare vadamānā vadeyyum dosantarā vā. Tatrāpi vo bhikkhave evam sikkhitabbam: ‘Na ceva no cittamvipariṇataṁ bhavissati, na ca pāpikamvācamnicchāressāma; hitānukampī ca viharissāma mettacittā na dosantarā. Tañca puggalam mettāsaṅhagatena cetasā pharitvā viharissāma, tadārammaṇañca sabbāvantam lokam **Gaṅgāsamena** cetasā vipulena mahaggatena appamāñena averena abyāpajjhena pharitvā viharissāmā’ti. Evarī hi vo bhikkhave sikkhitabbam.

18. **Seyyathāpi** bhikkhave **bilārabhastā**¹ madditā² sumadditā supari³-madditā mudukā⁴ tūlinī⁵ chinnasassarā⁶ chinnababbharā.⁷ Atha puriso āgaccheyya kaṭham⁸ vā kaṭhalam⁹ vā ādāya so evam vadeyya: ‘Aham imam bilārabhastam madditam sumadditam suparimadaditam mudukam tuliniṁ chinnasassaram chinnababbharam kaṭhena vā kaṭhalena vā sarasaram¹⁰ karissāmi, bharabharam¹¹ karissāmī’ti. Tam kim maññatha, bhikkhave? ‘Api nu so puriso amum bilārabhastam madditam sumadditam suparimadditam mudukam tuliniṁ chinnasassaram chinnababbharam kaṭhena vā kaṭhalena vā sarasaram kareyya, bharabharam kareyyā’ti? ‘No hetam bhante.’ Tam kissa hetu? ‘Asu hi bhante bilārabhastā madditā sumadditā suparimadditā mudukā tulinī chinnasassarā chinnababbharā, sā na sukarā kaṭhena vā kaṭhalena vā sarasaram kātum bharabharam kātum. Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ti.

19. **Evameva** kho bhikkhave pañcime vacanapathā yehi vo pare vadamānā vadeyyum: Kālena vā akālena vā, bhūtena vā abhūtena vā, sañhena vā pharusena vā, atthasamhitena vā anatthasamhitena vā, mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum akālena vā; bhūtena vā bhikkhave pare vadamānā vadeyyum abhūtena vā; sañhena vā bhikkhave pare vadamānā vadeyyum pharusena vā; atthasamhitena vā bhikkhave pare vadamānā vadeyyum anatthasamhitena vā; mettacittā vā bhikkhave pare vadamānā vadeyyum dosantarā vā. Tatrāpi vo bhikkhave evam sikkhitabbam: ‘Na ceva no cittamvipariṇataṁ bhavissati, na ca pāpikamvācamnicchāressāma; hitānukampī ca viharissāma mettacittā na dosantarā. Tañca puggalam mettāsaṅhagatena cetasā pharitvā viharissāma, tadārammaṇañca sabbāvantam lokam **bilārabhastāsamena** cetasā vipulena mahaggatena appamāñena averena abyāpajjhena pharitvā viharissāmā’ti. Evarī hi vo bhikkhave sikkhitabbam.

20. **Ubhatodañdakena**¹² pi ce bhikkhave **kakacena**¹³ **corā** **ocarakā**¹⁴ **aṅgamaṅgāni**¹⁵ **okanteyyum**,¹⁶ yo mano **padūseyya**,² **na me so** tena **sāsanakaro**.³ Tatrāpi vo bhikkhave evam sikkhitabbam: ‘Naceva

¹ Bilāra + bhastā: A cat's kin bag; (a bag of) cat skin. 貓的皮袋。

² pp. Rubbed; kneaded, mixed. 摩擦。

³ Su + pari: indecl. Thoroughly; completely, altogether. 十分地；徹底地。

⁴ adj. Soft, flexible, pliable. 柔軟的。

⁵ f. Silky; the silk-cotton tree. 柔和的。

⁶ Chinna: pp. Cut off. + sassara: Rid of rustling; giving out a broken or irregular sound of sarasara. 使擺脫發出沙沙聲的。

⁷ + babbhara: Imitation of a confused rumbling noise; rid of crackling. 使免除爆裂聲。

⁸ nt. Stick; a piece of wood. 柴枝。

⁹ Potsherd. 陶器的破片。

¹⁰ Rustle. 使沙沙作響。

¹¹ Crackle. 爆烈聲。

¹² Ubhato: adv. Both. + dañdaka: A handled. 兩邊把柄。

¹³ A saw. 鋸子。

¹⁴ Savagely; familiar with, an investigator. 野蠻地；殘忍地。

¹⁵ nt. Limb by limb, with all limbs. 肢解；分支；一部分。

¹⁶ opt. To sever, to cut off. 切斷。

no cittarām vipariṇatarām bhavissati, **na** ca pāpikarām vācarām **nicchāressāma**; hitānukampī ca viharissāma mettacittā na dosantarā. Tañca puggalārām mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇañca sabbāvantarā lokarām mettāsahagatena cetasā vipulena mahaggatena appamāñena averena abyāpajjhena pharitvā viharissāmā’ti. Evārām hi **vo** bhikkhave sikkhitabbām.

21. ‘**Imañca** tumhe bhikkhave **kakacūpamañ ovādañ⁴** **abhikkhaṇañ⁵** manasikareyyātha, **passatha** no tumhe bhikkhave tamā **vacanapatham añum⁶** vā thūlam⁷ vā, yam tumhe **nādhivāseyyathā’ti?**⁸ ‘No hetam bhante.’ ‘Tasmātiha bhikkhave imam kakacūpamañ ovāda abhikkhaṇam **manasikarotha**. Tamā **vo** bhavissati **dīgharattam hitāya sukhāyā’ti**.

Idamavoca **Bhagavā**. Attamanā te **bhikkhū** Bhagavato bhāsitam abhinandunti.

~ Kakacūpamasuttañ paṭhamam. ~

(M.22.) Alagaddūpamasuttam

1. Evārām me sutam: Ekam samayam **Bhagavā** Sāvatthiyam viharati **Jetavane Anāthapiṇḍikassa** ārāme.
2. Tena kho pana samayena **Ariṭhassa** nāma bhikkhuno **gaddhabādhipubbassa⁹** evarūpam pāpakam **dīṭhigatañ** uppannam hoti: ‘Tathāham Bhagavatā dhammā desitam ājānāmi, yathā yeme antarāyikā¹⁰ dhammarām antarāyikā vuttā Bhagavatā, **te paṭisevato¹¹ nālam¹²** antarāyāyā’ti.
3. Assosurī kho sambahulā **bhikkhū** Ariṭhassa kira nāma bhikkhuno Gaddhabādhipubbassa evarūpam pāpakam dīṭhigatañ uppannam: ‘Tathāham Bhagavatā dhammarām desitam ājānāmi, yathā yeme antarāyikā dhammā antarāyikā vuttā Bhagavatā, te paṭisevato nālam antarāyāyā’ti. Atha kho te bhikkhū yena Ariṭho bhikkhu Gaddhabādhipubbo **tenupasaṅkamīṁsu**, upasaṅkamitvā Ariṭham bhikkhuñ Gaddhabādhipubbam etadavocum: ‘**Saccam** kira te āvuso Ariṭha evarūpam pāpakam dīṭhigatañ uppannam: “Tathāham Bhagavatā dhammarām desitam ājānāmi, yathā yeme antarāyikā dhammā antarāyikā vuttā Bhagavatā, te paṭisevato nālam antarāyāyā”’ti?

¹ adv. Towards. 向，朝；面對。

² caus, opt. To defile; pollute, spoil, make bad or corrupt. 使弄髒；使損汙；使敗壞；使掠奪。

³ Sāsana: nt. Order, message, teaching. + kara: Complying with one’s order and teaching. / Would not be carrying out my teaching. 它不是我的教導。

⁴ Advice. 延告，忠告。

⁵ adv. Constantly, repeated. 不變地；時常地。

⁶ Anu: adj. Trivial, subtle. 微細的。

⁷ Thulla: adj. Gross. 粗俗的。

⁸ opt. You could not endure. 難到你們不要忍耐嗎或忍受？

⁹ Gaddha + bādhipubbo: Formerly of the vulture killers; who had been a vulture trainer in a former. 在以前是殺或訓練禿鷹的。

¹⁰ adj. Obstructions; causing an obstacle, forming an impediment. 閉塞；妨礙；障礙。

¹¹ pp. Who engages in them. 誰從事或追隨他們。

¹² Na + alam: adv. Not able to. 不能。

‘Evaṁbyā kho ahaṁ āvuso Bhagavatā dhammarām desitaṁ ājānāmi, yathā yeme antarāyikā dhammā, antarāyikā vuttā Bhagavatā, te paṭisevato nālamā antarāyā’ti.

Atha kho te bhikkhū Ariṭṭham bhikkhum Gaddhabādhipubbam etasmā pāpakā diṭṭhigatā, vivecetukāmā¹ samanuyuñjanti² samanugāhanti³ samanubhāsanti:⁴ ‘Mā hevam āvuso Ariṭṭha avaca. Mā Bhagavantam abbhācikkhi;⁵ na hi sādhu Bhagavato abbhakkhānam.⁶ Na hi Bhagavā evam vadeyya. vadeyya. Anekapariyāyenahāvuso Ariṭṭha antarāyikā dhammā, antarāyikā vuttā Bhagavatā, alañca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Atṭhikañkhalūpamā⁷ kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Maṁsapesūpamā⁸ kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Tiṇukkūpamā⁹ kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Āṅgārakāsūpamā¹⁰ kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Supinakūpamā¹¹ kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Yācitakūpamā¹² kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Rukkhaphalūpamā¹³ kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Asisūnūpamā¹⁴ kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Sattisūlūpamā¹⁵ kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Sappasirūpamā¹⁶ kāmā vuttā Bhagavatā bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo’ti.

Evampi kho Ariṭṭho bhikkhu Gaddhabādhipubbo tehi bhikkhūhi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno, tameva pāpakam diṭṭhigatam thāmasā¹⁷ parāmassa¹⁸ abhinivissa¹⁹ voharati:²⁰ ‘Evaṁvyā kho ahaṁ āvuso Bhagavatā dhammarām desitaṁ ājānāmi, yathā yeme antarāyikā dhammā antarāyikā vuttā Bhagavatā, te paṭisevato nālamā antarāyā’ti.

4. Yato kho te bhikkhū nāsakkhiṁsu²¹ Ariṭṭham bhikkhum Gaddhabādhipubbam etasmā pāpakā diṭṭhigatā vivecetuṁ, atha te bhikkhū yena Bhagavā tenupasañkamim̄su, upasañkamitvā Bhagavantam abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū Bhagavantam etadavocuṁ:

¹ Viveceti: imper. To cause separation, to separate, to keep back. / Desiring to detach. 使折卸欲望；使分離欲望。

² pre. Pressed; to cross-question. 使催促；使極力勸說。

³ pre. To ask for resons, to question closely. 使詢問；使分析。

⁴ pre. To converse or study together. 為了探究或審問。

⁵ + Na: aor. Do not misrepresent; to accuse, slander, calumniate. 不要誤傳。

⁶ + Na: nt. Do not slander, accusation, calumny. 不要誹謗或中傷。

⁷ The simile of the skeleton. 骸骨的譬喻。

⁸ The piece of meat. 一塊肉的譬喻。

⁹ The grass torch. 草的火炬的譬喻。

¹⁰ The pit of coals. 煤坑的譬喻。

¹¹ The dream. 夢的譬喻。

¹² The borrowed goods. 借用貨物的譬喻。

¹³ The tree laden with fruit. 結滿果實或充滿憂鬱的譬喻。

¹⁴ The slaughter-house. 屠殺場的譬喻。

¹⁵ The sword stake. 劍，刀；火刑柱的譬喻。

¹⁶ The snake’s head. 蛇頭的譬喻。

¹⁷ Obstinately, pereveringly. 頑固地，固執地。

¹⁸ Parāmasati: ger. To insist, hold on to. 堅持；堅決認為。

¹⁹ Abhinivisati: ger. To cling to; to adhere, be attached to. 緊握不放。

²⁰ pre. Adhered to; to decide, goven over. 黏附，緊黏。

²¹ Na + sakkoti: aor. Unable. 不能。

‘Ariṭṭhassa nāma bhante bhikkhuno Gaddhabādhipubbassa evarūpaṁ pāpakaṁ diṭṭhigataṁ uppnam: “Tathāham Bhagavatā dhammarūpaṁ desitam ājānāmi, yathā yeme antarāyikā dhammā antarāyikā vuttā Bhagavatā, te paṭisevato nālam antarāyāyā”ti. Assumha kho mayam bhante Ariṭṭhassa kira nāma bhikkhuno Gaddhabādhipubbassa evarūpaṁ pāpakaṁ diṭṭhigataṁ uppnam: “Tathāham Bhagavatā dhammarūpaṁ desitam ājānāmi, yathā yeme antarāyikā dhammā antarāyikā vuttā Bhagavatā, te paṭisevato nālam antarāyāyā”ti.’ Atha kho mayam bhante yena Ariṭṭho bhikkhu Gaddhabādhipubbo tenupasaṅkamimha, upasaṅkamitvā Ariṭṭham bhikkhum Gaddhabādhipubbam etadavocumha: “Saccam kira te āvuso Ariṭṭha evarūpaṁ pāpakaṁ diṭṭhigataṁ uppnam: ‘Tathāham Bhagavatā dhammarūpaṁ desitam ājānāmi, yathā yeme antarāyikā dhammā antarāyikā vuttā Bhagavatā, te paṭisevato nālam antarāyāyā’ti?’ Evam vutte, bhante Ariṭṭho bhikkhu Gaddhabādipubbo amhe etadavoca: ‘Evam vyā kho aham āvuso Bhagavatā dhammarūpaṁ desitam ājānāmi, yathā yeme antarāyikā dhammā antarāyikā vuttā Bhagavatā, te paṭisevato nālam antarāyāyā’ti, Atha kho mayam bhante Ariṭṭham bhikkhum Gaddhabādhipubbam etasmā pāpakaṁ diṭṭhigataṁ vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimbha: ‘Mā hevam āvuso Ariṭṭha avaca. Mā Bhagavantam abbhācikkhi; na hi sādhu Bhagavato abbhakkhanam; na hi Bhagavā evam vadeyya. Anekapariyāyena hāvuso Ariṭṭha antarāyikā dhammā antarāyikā vuttā Bhagavatā, alañca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Aṭṭhikaṅkhalūpamā kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Mamsapesūpamā kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Tiṇukkūpamā kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Supinakūpamā kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Yācitakūpamā kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo.

Rukkhaphalūpamā kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Asisūnūpamā kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Sattisūlūpamā kāmā vuttā Bhagavatā, bahūdukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Sappasirūpamā kāmā vuttā Bhagavatā bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo”ti. Evampi kho bhante Ariṭṭho bhikkhu Gaddhabādipubbo amhehi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno, tadeva pāpakaṁ diṭṭhigataṁ thāmasā parāmassa abhinivissa voharati: ‘Evam vyā kho aham āvuso Bhagavatā dhammarūpaṁ desitam ājānāmi, yathā yeme antarāyikā dhammā antarāyikā vuttā Bhagavatā, te paṭisevato nālam antarāyāyā’ti. ‘Yato kho mayam bhante **nāsakkhimha** Ariṭṭham bhikkhum Gaddhabādhipubbam etasmā pāpakaṁ diṭṭhigataṁ vivecetum, atha mayam etamattham Bhagavato **ārocemā**’ti.¹

5. Atha kho **Bhagavā** aññataram bhikkhum **āmantesi**: ‘Ehi tvam bhikkhu, mama **vacanena Ariṭṭham** bhikkhum Gaddhabādhipubbam **āmantehi**: “**Satthā tam āvuso Ariṭṭha āmanteti**”ti. ‘Evam bhante’ti, kho so bhikkhu Bhagavato **paṭissutvā** yena Ariṭṭho bhikkhu Gaddhabādipubbo tenupasaṅkami, upasaṅkamitvā Ariṭṭham bhikkhum Gaddhabādhipubbam etadavoca: ‘**Saccam kira** te Ariṭṭha evarūpaṁ pāpakaṁ diṭṭhigataṁ uppnam, tathāham Bhagavatā dhammarūpaṁ desitam ājānāmi, yathā yeme antarāyikā dhammā antarāyikā vuttā Bhagavatā, te paṭisevato nālam **antarāyāyā**’ti?

‘**Evam** vyā kho aham bhante Bhagavatā dhammarūpaṁ desitam ājānāmi, yathā yeme antarāyikā dhammā antarāyikā vuttā Bhagavatā, te paṭisevato nālam antarāyāyā’ti.

¹ pre. We have reported. 我們報告；描述。

6. **Kassa**¹ kho nāma tvarṁ moghapurisa mayā evaṁ dhammarṁ desitaṁ ājānāsi? **Nanu** mayā moghapurisa **anekapariyāyena** antarāyikā dhammā antarāyikā vuttā, **alañca** pana te pañisevato antarāyāya? ‘**Appassādā** kāmā vuttā mayā bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Aṭṭhikañkhalūpamā kāmāvuttā mayā, bahudukkhā bahūpāyāsā ādīnavo ettha bhiyyo. Maṁsapesūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Tiṇukkūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā ādīnavo ettha bhiyyo. Aṅgārakāsūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Supinakūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Yācitatūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Rukkhaphalūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Asisūnūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Sattisūlūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Sappasirūpamā kāmā vuttā mayā bahudukkhā bahūpāyāsā, ādīnavo ettha **bhiyyo**’ti. ‘Atha ca pana **tvaṁ** moghapurisa attanā **duggahītena**² amhe ceva **abbhācikkhasi**, attānañca **khaṇasi**,³ bahuñca **apuññam pasavasi**;⁴ tam hi te moghapurisa bhavissati **dīgharattām** ahitāya **dukkhāyā**’ti.

7. Atha kho Bhagavā bhikkhū āmantesi: ‘Tam kiṁ **maññatha** bhikkhave api nāyam Ariṭṭho bhikkhu Gaddhabādhipubbo **usmīkatopi**⁵ imasmīm dhammadvinaye’ti?

‘**Kiṁ** hi siyā bhante? **No** hetam bhante’ti.

Evaṁ vutte, **Ariṭṭho** bhikkhu Gaddhabādhipubbo tuṇhībhūto⁶ mañkubhūto⁷ pattakkhandho⁸ adhomukho⁹ pajjhāyanto¹⁰ appaṭibhāno¹¹ **niśidi**. Atha kho Bhagavā Ariṭṭharām bhikkhūm Gaddhabādhipubbam tuṇhībhūtam mañkubhūtam pattakkhandham adhomukham pajjhāyantam appaṭibhānam **viditvā** Ariṭṭharām bhikkhūm Gaddhabādhipubbam **etadavoca**: ‘**Paññāyissasi**¹² kho tvaṁ moghapurisa etena sakena pāpakena **diṭṭhigatena**. Idhāharām bhikkhū paṭipucchissāmī’ti.

8. Atha kho Bhagavā bhikkhū āmantesi: ‘Tumhepi me bhikkhave evaṁ **dhammarṁ desitaṁ** ājānātha, yathāyam Ariṭṭho bhikkhu Gaddhabādhipubbo attanā duggahītena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca **apuññam pasavatī**’ti?

‘**No** hetam bhante. **Anekapariyāyena** hi no bhante antarāyikā dhammā antarāyikā vuttā Bhagavatā, alañca pana te pañisevato antarāyāya. **Appassādā** kāmā vuttā Bhagavatā bahudukkhā bahūpāyāsā ādīnavo ettha bhiyyo. Aṭṭhikañkhalūpamā kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Maṁsapesūpamā kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Tiṇukkūpamā kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Aṅgārakāsūpamā kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Supinakūpamā kāmā vuttā

¹ interr. Whom. 誰。 (我對誰說)

² Dug + gahīta: adj. A wrong view; hard to grasp. 邪見。 (錯誤的執取)

³ pre. Destroy. 毀壞；消滅。

⁴ pre. Stored up. 儲存；積聚。

⁵ Usmā: f. Heat; spark. 沒激勵；沒加熱。

⁶ Tuṇhī: indecl. + bhūta: Silent. 沈默的。

⁷ Mañku: adj. + bhūta: Dismayed; discontented, troubled, confused. 沮喪，氣餒。

⁸ Patta-kkandha: With shoulders drooping; leaf-shouldered. 肩膀下垂。

⁹ Adho: adv. Below. + mukha: Head forward, face downward, bent over. 頭低下。

¹⁰ ppr. Glum; downcast. 陰鬱的。

¹¹ adj. Without response; not answering back, bewildered, cowed down. 沒有反應。

¹² fut. You will be recognition. 你認知或承認。

Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Yācitakūpamā kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Rukkhaphalūpamā kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Asisūnūpamā kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Sattisūlūpamā kāmā vuttā Bhagavatā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Sappasirūpamā kāmā vuttā Bhagavatā bahudukkhā bahūpāyāsā, **ādīnavo ettha bhiyyo**'ti.

Sādhū bhikkhave. **Sādhū** kho me tumhe bhikkhave evam dhammarūpamā desitam ājānātha, anekapariyāyena hi vo bhikkhave antarāyikā dhammā antarāyikā vuttā **mayā**, alām ca pana te paṭisevato antarāyāya. Appassādā **kāmā** vuttā mayā bahudukkhā bahūpāyāsā ādīnavo ettha bhiyyo. Aṭṭhikanikkhalūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Maṁsapesūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Tiṇukkūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Aṅgārakāsūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Supinakūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Yācitakūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Rukkhaphalūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Asisūnūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Sattisūlūpamā kāmā vuttā mayā, bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Sappasirūpamā kāmā vuttā mayā bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo. Atha ca panāyam Ariṭṭho bhikkhu Gaddhabādhipubbo attanā duggahītena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṁ pasavati. Tam hi tassa moghapurisassa bhavissati **dīgharattam** ahitāya **dukkhāya**.

9. ‘**So** vata bhikkhave **aññatreva**¹ **kāmehi** aññatra **kāmasaññāya** aññatra **kāmavitakkehi** kāme **paṭisevissati**²’ti, netam thānam vijjati.

10. **Idha** bhikkhave **ekacce** moghapurisā dhammarūpamā **pariyāpuṇanti**:² **suttam**³ **geyyam**⁴ **veyyākaraṇam**⁵ **gātham**⁶ **udānām**⁷ **itivuttakam**⁸ **jātakam**⁹ **abbhutadhammam**¹⁰ **vedallam**.¹¹ Te tam dhammarūpamā pariyāpuṇitvā tesam dhammānam paññāya attham na upaparikkhanti,¹² tesam te dhammā paññāya attham anupaparikkhatam na nijjhānam.¹³ khamanti.¹⁴ Te upārambhānisamsā¹⁵ ceva dhammarūpamā pariyāpuṇanti itivādappamokkhānisamsā¹⁶ ca, yassa catthāya dhammarūpamā pariyāpuṇanti, tañcassa

¹ adv. Without. 在外面；在沒有（除了或缺少）的情況下。

² pre. Learn. 學會；認識到；獲悉。

³ nt. A thread, string; discourses. 講道；談話。（經）

⁴ nt. Stanzas; A certain style of Buddhist literature consisting of mixed prose & verse. 詩的一節。（祇夜）

⁵ m. Expositions; one who is expert in explanation or answer, a grammarian. 詳述；說明。（解答；授記）

⁶ f. A verses, stanze, line of poetry. 詩；韻文。（偈頌）

⁷ nt. One of the angas or categories of the Buddhist Scriptures; exclamations. 感歎。（自說經）

⁸ Iti + vuttaka: nt. Sayings. 格言。（如是說經）

⁹ nt. Birth stories; this is always the story of a previous birth of the Muddha as a wise man of old. 本生故事。（本生經）

¹⁰ Abbhuta + dhamma: adj. Marvels; mysterious phenomenon, something wonderful, supernormal.

令人驚奇的事物。（未曾稀有）

¹¹ nt. Answers to questions. 問答。（教理問答）

¹² + Na: pre. They do not examine. 沒有檢查或細查。

¹³ nt. Insight, understanding, perception, comprehension. 洞察力；深刻的理解。

¹⁴ + Na: pre. Not acceptance; to indulge in, to approve of. 不能領受或容納。（喜悅）

¹⁵ Upārambha: -.5. Reproof; censure. 叱責，申斥；譴責。+ ānisainsā: Profit; merit. 利潤；益處。

¹⁶ Itivāda: 5. Speaking so & so, gossip. 講閒話或聊天。

+ p-pamokha: 5. For the release; deliverance. 釋放，赦免；發表，判決。

attharān nānubhonti.¹ Tesām te dhammā duggahītā² dīgharattām ahitāya dukkhāya saṁvattanti. Tam kissa hetu? Duggahītattā bhikkhave dhammānam.

Seyyathāpi bhikkhave puriso alagaddatthiko³ alagaddagavesī alagaddapariyesanām caramāno, so passeyya mahantaṁ alagaddam, tamenām bhoge⁴ vā naṅgutthe⁵ vā gaṇheyya;⁶ tassa so alagaddo patiparivattitvā⁷ hatthe vā bāhāya⁸ vā aññatarasmiṁ vā aṅgapaccāṅge daseyya,⁹ so tatonidānaṁ maraṇam vā nigaccheyya¹⁰ maraṇamattam vā dukkham. Tam kissa hetu? Duggahītattā bhikkhave alagaddassa. Evameva kho bhikkhave idhekacce moghapurisā dhammām pariyāpuṇanti: suttam geyyam veyyākaraṇam gāthām udānaṁ itivuttakam jātakam abbhutadhammarām vedallam. Te tam dhammām pariyāpuṇitvā tesām dhammānam paññāya atthām na upaparikkhanti; tesām te dhammā paññāya atthām anupaparikkhatām na nijjhānaṁ khamanti, te upārambhānisamsā ceva dhammām pariyāpuṇanti itivādappamokkhānisamsā ca; yassa catthāya dhammām pariyāpuṇanti, tañcassa atthām nānubhonti. Tesām te dhammā duggahītā dīgharattām ahitāya dukkhāya saṁvattanti. Tam kissa hetu? Duggahītattā bhikkhave dhammānam.

11. Idha pana bhikkhave ekacce kulaputtā dhammām pariyāpuṇanti: suttam geyyam veyyākaraṇam gāthām udānaṁ itivuttakam jātakam abbhutadhammarām vedallam. Te tam dhammām pariyāpuṇitvā tesām dhammānam paññāya atthām upaparikkhanti, tesām te dhammā paññāya atthām upaparikkhatām nijjhānaṁ khamanti; te na ceva upārambhānisamsā dhammām pariyāpuṇanti itivādappamokkhānisamsā ca, yassa catthāya dhammām pariyāpuṇanti tañcassa atthām anubhonti. Tesām te dhammā suggahītā dīgharattām hitāya sukhāya saṁvattanti. Tam kissa hetu? Suggahītattā bhikkhave dhammānam.

Seyyathāpi bhikkhave puriso alagaddatthiko alagaddagavesī alagaddapariyesanām caramāno, so passeyya mahantaṁ alagaddam, tamenām ajapadena¹¹ danḍena suniggahītam niggahetaya, ajapadena danḍena suniggahītam niggahetvā givāya¹² suggahītam gaṇheyya. Kiñcāpi so bhikkhave alagaddo tassa purisassa hatthām vā bāham vā aññatarām vā aṅgapaccāṅgam bhogehi paliveṭheyya.¹³ Atha kho so neva tatonidānaṁ maraṇam vā nigaccheyya maraṇamattam vā dukkham. Tam kissa hetu?

Suggahītattā bhikkhave alagaddassa. Evameva kho bhikkhave idhekacce kulaputtā dhammām pariyāpuṇanti, suttam geyyam veyyākaraṇam gāthām udānaṁ itivuttakam jātakam ababhūtadhammarām vedallam. Te tam dhammām pariyāpuṇitvā tesām dhammānam paññāya atthām upaparikkhanti, tesām te dhammā paññāya atthām upaparikkhatām nijjhānaṁ khamanti. Te na ceva upārambhānisamsā dhammām pariyāpuṇanti na itivādappamokkhānisamsā ca, yassa catthāya dhammām pariyāpuṇanti, tañcassa atthām anubhonti. Tesām te dhammā suggahītā dīgharattām hitāya sukhāya saṁvattanti. Tam kissa hetu? Suggahītattā bhikkhave dhammānam.

¹ Na + anubhavati: pre. They do not experience. 不經驗；感受。

² Dug + gahīta: pp. Hard to grasp. 抓牢；握緊。

³ Alagadda: A kind of snake. + attika: adj. A man needing a snake. 需要蛇的人。

⁴ The coils of a snake. 盤繞；卷。

⁵ nt. A tail. 尾巴。

⁶ opt. Grasped. 抓。

⁷ ger. To turn back. 返回。

⁸ f. His arm. 臂。

⁹ opt. To bite. 咬。

¹⁰ opt. He would come to. 導致。

¹¹ Aja: A ram. + pada: Goat-footed; cleft stick. 用劈開的柴。

¹² f. The neck. 脖子。

¹³ opt. The snake might wrap. 纏繞；盤繞。

12. Tasmātiha bhikkhave yassa **me** bhāsitassa attham ājāneyyātha, tathā naṁ dhāreyyātha. Yassa ca pana me bhāsitassa attham **na** ājāneyyātha, aham vā paṭipucchitabbo ye vā panassu **viyattā**¹ bhikkhū.

13. **Kullūpamam**² vo bhikkhave dhammarām desissāmi nittharaṇatthāya³ no gahaṇatthāya.⁴ Tam suṇātha sādhukam manasikarotha. ‘Bhāsissāmī’ti. ‘Evambante’ti ko te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

Seyyathāpi bhikkhave puriso addhānamaggapaṭipanno,⁵ so passeyya mahantam udakaṇṇavam⁶ orimārī tīram⁷ sāsaṅkam⁸ sappaṭibhayam,⁹ pārimārī¹⁰ tīraṁ khemārī appaṭibhayarī; na cassa nāvā¹¹ santāraṇī¹² uttarasetu¹³ vā apārāpāram¹⁴ gamanāya.¹⁵ Tassa evamassa: ‘Ayam kho mahā udakaṇṇavo orimārī tīram sāsaṅkam sappaṭibhayam, pārimārī tīraṁ khemārī appaṭibhayam; natthi ca nāvā santāraṇī uttarasetu vā apārāpāram gamanāya. Yannūnāhaṁ tiṇakaṭṭhasākhāpalāsām¹⁶ saṅkaḍḍhitvā¹⁷ kullaṁ bandhitvā,¹⁸ tam kullaṁ nissāya¹⁹ hatthehi ca pādehi ca vāyamamāno sotthinā pāram²⁰ uttareyyan’ti. Atha kho so bhikkhave puriso tiṇakaṭṭhasākhāpalāsām saṅkaḍḍhitvā kullaṁ bandhitvā, tam kullaṁ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāram uttareyya. Tassa purisassa uttiṇṇassa²¹ pāramgatassa evamassa: ‘Bahukāro kho me ayam kullo, imāhaṁ kullaṁ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāram uttiṇṇo; yannūnāhaṁ imārī kullaṁ sīse vā āropetvā²² khandhe vā uccāretvā²³ yena kāmam pakkameyyan’ti.²⁴ Tam kim maññatha, bhikkhave? ‘Api nu so puriso evam kārī²⁵ tasmīm kulle kiccakārī²⁶ assā’ti?

‘No hetam bhante.’

¹ adj. Who are wise. 誰是有智慧的。（有成就）

² Kulla: Similar to a raft. 木筏的譬喻。

³ Nittharaṇa: nt. Getting across, ferrying over, traversing. + For the purpose of crossing over. 目的是為了越過。

⁴ Gahaṇa: nt. Seizure, grasp, hold. + attha: For the purpose of grasping. 而不是為了抓住。

⁵ In the course of a journey. 在旅程的路途。

⁶ Udaka: nt. + annava: Water-flood; expanse of water. 大海洋。

⁷ Orima: + tīra: The shore on this side, the near shore. 此岸。

⁸ adj. Dangerous, fearful, suspicious. 可怕的。

⁹ Sap + paṭibhaya: Fear, terror, fright. 危險；不安全。

¹⁰ adj. Far side; further. 對岸。

¹¹ f. A boat, ship; ferry. 渡輪。

¹² f. Conveying to the other shore. 小船。

¹³ Uttara: adj. + setu: One who is going to cross a bridge. 橋梁。

¹⁴ Apāra: nt. + apāra: The near bank of a river; the far shores. 對岸。

¹⁵ adj. Going or leading to, conducive to. 去到。

¹⁶ Tiṇa: nt. Grass. + kaṭṭha: nt. Twigs. + sākhā: Branches + palāsa: nt. leaves. 草，細枝，樹枝，和葉子。

¹⁷ ger. To collect. 收集，採集。

¹⁸ ger. To bind. 捆好。

¹⁹ Nissayati: ger. By one’s support, by way of. 支撐，扶持。

²⁰ opt. To cross over, to go beyond. 橫越，穿過。

²¹ pp. Got across. 橫越了。

²² ger. To hoist, to put on. 吊起，提起。

²³ ger. To load; to lift up, raise aloft. 裝載。

²⁴ opt. Go wherever I want. 去。

²⁵ adj. Doing; a man. 人。

²⁶ Kicca: nt. + kārī: Should be done; doing one’s duty. 做或工作。

Kathamkārī ca so bhikkhave puriso tasmīm kulle kiccakārī **assa**? Idha bhikkhave tassa purisassa uttiṇṇassa pāram gatassa evamassa: ‘Bahukāro kho me ayam kullo, imāham kullam nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāram uttiṇṇo. **Yannūnāham** imam kullam thale¹ vā **ussādetvā**² udake vā **opilāpetvā**³ yena kāmarūpam **pakkameyyan**’ti. **Evaṁ kārī** kho so bhikkhave puriso tasmīm kulle kiccakārī **assa**. **Evameva** kho bhikkhave kullūpamo **mayā dhammo** desito nittharaṇatthāya no gahaṇatthāya.

14. **Kullūpamāṁ** vo bhikkhave dhammāṁ desitāṁ **ājānanantehi** dhammāpi vo **pahātabbā**, pageva⁴ **adhammā**.

15. **Chayimāni** bhikkhave **dīṭṭhitāññāni**.⁵ Katamāni cha? Idha bhikkhave **assutavā puthujjano** ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānam adassāvī sappurisadhammassa akovido sappurisadhamme avinīto; **rūpaṁ**: ‘Etam mama, esohamasmi, eso me attā’ti, **samanupassati**.⁶ **Vedanāṁ**: ‘Etam mama, esohamasmi, eso me attā’ti, samanupassati. **Saññāṁ**: ‘Etam mama, esohamasmi, eso me attā’ti, samanupassati. **Saṅkhāre**: ‘Etam mama, esohamasmi, eso me attā’ti, samanupassati. Yampidam dīṭṭham⁷ sutam⁸ mutam⁹ viññātam¹⁰ pattam¹¹ pariyesitam¹² anuvicaritam¹³ manasā,¹⁴ tampi: ‘**Etam mama, esohamasmi, eso me attā’ti, samanupassati.** Yampidam dīṭṭhitāññām: ‘**So loko so attā; so pecca**¹⁵ bhavissāmi nicco dhuvo sassato avipariññāmadhammo; sassatisamām¹⁶ tatheva **ṭhassāmī**’ti, tampi: ‘Etam mama, esohamasmi, eso me attā’ti, **samanupassati**.

16. **Sutavā** ca kho bhikkhave **ariyasāvako** ariyānam dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānam dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto, **rūpaṁ**: ‘**Netaṁ mama, nesohamasmi, na** meso me attā’ti, samanupassati. **Vedanāṁ**: ‘Netam mama, nesohamasmi, na meso attā’ti, samanupassati. **Saññāṁ**: ‘Netam mama, nesohamasmi, na meso attā’ti, samanupassati. **Saṅkhāre**: ‘Netam mama, nesohamasmi, na meso attā’ti, samanupassati. **Yampidam dīṭṭham** sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tampi: ‘Netam mama, nesohamasmi, na meso attā’ti, samanupassati. Yampidam dīṭṭhitāññām: ‘So loko so attā; so pecca bhavissāmi nicco dhuvo sassato avipariññāmadhammo; sassatisamām tatheva **ṭhassāmī**’ti, tampi: ‘Netam mama, nesohamasmi, nameso attā’ti, samanupassati.

¹ nt. Land. 在陸地。

² ger. Onto the dry; to raise, cause to rise up on. 把它曬乾。

³ ger. Set it adrift; to immerse, to dip in or down. 把它漂浮在。

⁴ adv. Too early; not to be said of. 更何況非法呢！

⁵ Dīṭṭhi: f. + tāññā: A tenet of speculative philosophy; these six standpoints. 六種立場，觀點，看法。

⁶ pre. He regards form thus. 把物質看作或認爲。

⁷ f. View, belief, dogma; seen. 看。（見）

⁸ pp. Heard. 聽。（聞）

⁹ Thought; sensed. 感覺。（覺）

¹⁰ nt. A mental quality as a constituent of individuality, the bearer of (individual) life; cognized. 識覺或認知。（知）

¹¹ pp. Obtained, attained, got, reached; encountered. 遭遇。（獲得）

¹² pp. Searched, Sought for, desired. 尋找；探索；搜查。（探索）

¹³ pp. Reflected, pondered over, thought out. 沈思；默想。（考慮）

¹⁴ adj. Having a mind, with such & such a mind; mentally. 用心。

¹⁵ ger. After death. 死後。

¹⁶ adv. For ever and ever; as long as eternity. 無窮；永恆。

17 ‘So evam̄ samanupassanto asati¹ na paritassatī’ti.²

18. Evam̄ vutte, aññataro bhikkhu Bhagavantam̄ etadavoca: ‘Siyā nu kho bhane bahiddhā³ asati paritassanā’ti? ‘Siyā bhikkhū’ti. Bhagavā avoca: ‘Idha bhikkhu ekaccassa evam̄ hoti: ‘Ahu vata me! Tam̄ vata me natthi! Siyā vata me! Tam̄ vatāham̄ na labhāmī’ti!⁴ So socati kilamati paridevati, urattālim kandati, sammoham̄ āpajjati. Evam̄ kho bhikkhu bahiddhā asati paritassanā hotī’ti.

19. ‘Siyā pana bhante bahiddhā asati aparitassanā’ti? ‘Siyā bhikkhū’ti. Bhagavā avoca: ‘Idha bhikkhu ekaccassa na evam̄ hoti: Ahu vata me! Tam̄ vata me natthi! Siyā vata me! Tam̄ vatāham̄ na labhāmī’ti! So na socati, na kilamati, na paridevati, na urattālim kandati, na sammoham̄ āpajjati. Evam̄ kho bhikkhu bahiddhā asati aparitassanā hotī’ti.

20. ‘Siyā nukho bhante ajjhattam̄⁵ asati paritassanā’ti? ‘Siyā bhikkhū’ti. Bhagavā avoca: ‘Idha bhikkhu ekaccassa evam̄ diṭṭhi hoti: ‘So loko so attā; so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamām̄ tatheva thassāmī’ti. So suṇāti Tathāgatassa vā Tathāgatasāvakassa vā sabbesam̄ diṭṭhitthānādhiṭṭhānapariyuṭṭhānābhinivesānusayānaṁ⁶ samugghātāya⁷ sabbasaṅkhārasamathāya⁸ sabbūpadhipaṭinissaggāya⁹ taṇhakkhayāya virāgāya nirodhāya nibbānāya dhammarām̄ descentassa. Tassa evam̄ hoti: ‘Ucchijjissāmi nāma su!¹⁰ Vinassissāmi nāma su!¹¹ Na su nāma bhavissāmī’ti.¹² So socati kilamati paridevati, urattālim kandati, sammoham̄ āpajjati. Evam̄ kho bhikkhu ajjhattam̄ asati paritassanā hotī’ti.

21. ‘Siyā pana bhante ajjhattam̄ asati aparitassanā’ti? ‘Siyā bhikkhū’ti. Bhagavā avoca: ‘Idha bhikkhu ekaccassa na evam̄ diṭṭhi hoti: ‘So loko so attā; so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamām̄ tatheva thassāmī’ti. So suṇāti Tathāgatassa vā Tathāgatasāvakassa vā sabbesam̄ diṭṭhitthānādhiṭṭhānapariyuṭṭhānābhinivesānusayānaṁ samugghātāya sabbasaṅkhārasamathāya sabbūpadhipaṭinissaggāya taṇhakkhayāya virāgāya nirodhāya nibbānāya dhammarām̄ descentassa. Tassa na evam̄ hoti: ‘Ucchijjissāmi nāma su! Vinassissāmi nāma su! Na su nāma bhavissāmī’ti. So na socati, na kilamati, na paridevati, na urattālim kandati, na sammoham̄ āpajjati. Evam̄ kho bhikkhu ajjhattam̄ asati aparitassanā hotī’ti.

22. Tam̄ bhikkhave pariggaham̄¹³ pariganheyyātha,¹⁴ yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamām̄ tatheva tiṭṭheyya. ‘Passatha no tumhe bhikkhave tam̄ pariggaham̄,

¹ Asant & asanto: Not being, not being good; non-existent. 不存在。

² pre. To be excited, to be tormented, to show a longing after, to be worried. + na: Not agitated. 沒有焦慮或激動。

³ adv. Externally. 表面上。

⁴ Alas, I had it! Alas, I have it no longer! Alas, may I have it! Alas, I do not get it!

⁵ adv. Internally. 內在地。

⁶ f. Diṭṭhitthānā: All standpoints. 觀點，看法。+ adhiṭṭhāna: nt. Decision, resolution, self-determination. 決定，判斷。+ pariyuṭṭhāna: nt. Prepossession; obsessions. 妄想，固執。+ ābhinivesa: Adherences, towards. 黏附，依附。+ anusayānaṁ: Underlying tendencies. 潛在的癖性。

⁷ Uprooting, abolishing, removal; the elimination. 排除。

⁸ Sabba + saṅkhāra: All formations. 所有的形成。+ samathāya: For the stilling; calm, quietude of heart. 靜止的。

⁹ Sabba + upadhi: All attachments. 全部的依戀，愛慕。+ paṭinissaggāya: For the relinquishing. 作罷撤回。

¹⁰ Ucchindati: fut. To break up, destroy. So I shall be annihilated! 我是絕滅或廢止。

¹¹ fut. To be lost; to perish, to be destroyed. So I shall perish! 我是消滅或毀壞。

¹² So I shall be no more! 我不成爲更多。

¹³ Belongings, property, possession. 擁有；財產。

¹⁴ opt. To embrace, seize, take possession of, hold, take up. You may well acquire. 擁抱，抓住。

yvāssa pariggaho nicco dhuvo sassato avipariñāmadhammo, sassatisamaṁ tatheva tiṭṭheyā’ti? ‘No hetam bhante.’ ‘Sādhu bhikkhave.’ Ahampi kho tam bhikkhave pariggaham na samanupassāmi, yvāssa pariggaho nicco dhuvo sassato avipariñāmadhammo, sassatisamaṁ tatheva tiṭṭheyā.

23. Tam bhikkhave attavādūpādānam¹ upādiyetha,² yaṁsa attavādūpādānam upādiyato na uppajjeyyum,³ sokaparidevadukkhadomanassupāyāsā. ‘Passatha no tumhe bhikkhave tam attavādūpādānam, yaṁsa attavādūpādānam upādiyato na uppajjeyyum, sokaparidevadukkhadomanassupāyāsā’ti? ‘No hetam bhante.’ ‘Sādhu bhikkhave.’ Ahampi kho tam bhikkhave attavādūpādānam na samanupassāmi, yaṁsa attavādūpādānam upādiyato na uppajjeyyum sokaparidevadukkhadomanassupāyāsā.

24. Tam bhikkhave diṭṭhinissayaṁ nisseyyātha,⁴ yaṁsa diṭṭhinissayaṁ nissayato na uppajjeyyum, sokaparidevadukkhadomanassupāyāsā. ‘Passatha no tumhe bhikkhave tam diṭṭhinissayaṁ, yaṁsa diṭṭhinissayaṁ nissayato na uppajjeyyum, sokaparidevadukkhadomanassupāyāsā’ti. ‘No hetam bhante.’ ‘Sādhu bhikkhave.’ Ahampi kho tam bhikkhave diṭṭhinissayaṁ na samanupassāmi, yaṁsa diṭṭhinissayaṁ nissayato na uppajjeyyum, sokaparidevadukkhadomanassupāyāsā.

25. “Attani vā bhikkhave sati:⁵ ‘Attaniyam me’ti, assā’ti?⁶ ‘Evam bhante.’ “Attaniye vā bhikkhave sati: ‘Attā me’ti, assā’ti?⁷ ‘Evam bhante.’ ‘Attani ca bhikkhave attaniye ca saccato⁸ theta⁹ anupalabbhamāne,¹⁰ yampidam diṭṭhitthānam: ‘So loko so attā; so pecca bhavissāmi nicco dhuvo sassato avipariñāmadhammo, sassatisamaṁ tatheva thassāmī’ti. ‘Nanāya bhikkhave kevalo¹¹ paripūro¹² bāladhammo’ti?¹³

‘Kim hi no siyā bhante? Kevalo paripūro bāladhammo’ti.

26. Tam kim maññatha, bhikkhave? ‘Rūpaṁ niccam vā aniccam vā’ti? ‘Aniccam bhante.’ ‘Yampanāniccam dukkham vā tam sukham vā’ti? ‘Dukkham bhante.’ Yampanāniccam dukkham vipariñāmadhammaṁ kallannu tam samanupassitum: ‘Etarū mama, esohamasmi, eso me attā’ti? ‘No hetam bhante.’

Tam kim maññatha, bhikkhave? ‘Vedanā niccā vā aniccā vā’ti? ‘Aniccā bhante.’ ‘Yampanāniccam dukkham vā tarū sukham vā’ti? ‘Dukkham bhante.’ Yampanāniccam dukkham vipariñāmadhammaṁ kallannu tarū samanupassitum: ‘Etarū mama, esohamasmi, eso me attā’ti? ‘No hetam bhante.’

¹ Atta: m. + vāda: Theory of (a persisten); doctrine of self. 執取‘自己’或‘我’教義或學說。

² imper. You may well cling to. 黏著；纏著；緊握不放。

³ opt. Would not arouse. 不能喚起或激動。

⁴ imper. You may well take as a support. 拿，奪取或支撐。

⁵ ppr. To be.

⁶ What belongs to my self? 什麼是屬於我自己的或在自己當中什麼是我的？

⁷ Would there be my self? 我的自己。

⁸ adj. Truly. 真實。

⁹ adj. 5. Established; in truth. 確定；證實。

¹⁰ An + upalabhati: ppp. To be found or got, to be known; to exist. / Are not apprewhended. 沒有擔慮。

¹¹ adj. Utterly. 完全。

¹² adj. Completely. 全然；徹底地。

¹³ Bāla: adj. + Foolish teaching. 笨的教法。

Tam kiṁ maññatha, bhikkhave? ‘Saññā niccā vā aniccā vā’ti? ‘Aniccā bhante.’ ‘Yampanāniccam dukkham vā tam sukhām vā’ti? ‘Dukkham bhante.’ Yampanāniccam dukkham vipariñāmadhammam kallannu tam samanupassitum: ‘Etam mama, esohamasmi, eso me attā’ti? ‘No hetam bhante.’

Tam kiṁ maññatha, bhikkhave? ‘Saṅkhārā niccā vā aniccā vā’ti? ‘Aniccā bhante.’ ‘Yampanāniccam dukkham vā tam sukhām vā’ti? ‘Dukkham bhante.’ Yampanāniccam dukkham vipariñāmadhammam kallannu tam samanupassitum: ‘Etam mama, esohamasmi, eso me attā’ti? ‘No hetam bhante.’

Tam kiṁ maññatha, bhikkhave? ‘Viññāṇam niccam vā aniccam vā’ti? ‘Aniccam bhante.’ ‘Yampanāniccam dukkham vā tam sukhām vā’ti? ‘Dukkham bhante.’ Yampanāniccam dukkham vipariñāmadhammam kallannu tam samanupassitum: ‘Etam mama, esohamasmi, eso me attā’ti? ‘No hetam bhante.’

Tasmātiha bhikkhave yam kiñci rūparūpa atītānāgatapaccuppannam, ajjhattam vā bahiddhā vā olārikam vā sukhumam vā hīnam vā pañitam vā yam dūre santike vā; sabbam rūparūpa: ‘Netam mama, nesohamasmi, na meso attā’ti, evametam yathābhūtam sammappaññāya daṭṭhabbam.

Yā kāci vedanā atītānāgatapaccuppannā, ajjhattam vā bahiddhā vā olārikā vā sukhumā vā hīnā vā pañitā vā yā dūre santike vā; sabbā vedanā: ‘Netam mama, nesohamasmi, na meso attā’ti, evametam yathābhūtam sammappaññāya daṭṭhabbam.

Ye keci saṅkhārā atītānāgatapaccuppannā, ajjhattam vā bahiddhā vā olārikā vā sukhumā vā hīnā vā pañitā vā yam dūre santike vā; sabbe saṅkhārā: ‘Nete mama, nesohamasmi, na meso attā’ti, evametam yathābhūtam sammappaññāya daṭṭhabbam.

Yam kiñci viññāṇam atītānāgatapaccuppannam, ajjhattam vā bahiddhā vā olārikam vā sukhumam vā hīnam vā pañitam vā yam dūre santike vā; sabbam viññāṇam: ‘Netam mama, nesohamasmi, na meso attā’ti, evametam yathābhūtam sammappaññāya daṭṭhabbam.

28. Evam passam bhikkhave sutavā ariyasāvako rūpasmim nibbindati, vedanāya nibbindati, saññāya nibbindati, saṅkhāresu nibbindati, viññāṇasmiṁ nibbindati.

29. Nibbindam virajjati,¹ virāgā vimuccati. Vimuttasmim ‘vimuttami’ti, nāṇam hoti: ‘Khīṇā jāti, vusitam brahmacariyam, katarūpam karanīyam, nāparam itthattayā’ti, pajānāti.

30. Ayam vuccati bhikkhave bhikkhu ukhittapaligho² itipi, saṅkiṇaparikho³ itipi, abbūlhesiko⁴ itipi, niraggalo¹ itipi, ariyo pannaddhajo² pannabhāro³ visamyyutto⁴ itipi.

¹ pre. To detach oneself; to free oneself of passion, to show lack of interest. 使自己分離；使離開貪。

² Ukkhitta: pp. Taken up, lifted up. + paligha: Having the obstacles; one whose shaft has been lifted.

擡起或解除箭。（障礙物）

³ Saṅkiṇa: pp. Mixed; impure. + parikha: Having trenches filled; said of one who is free of Sarīsāra; whose trech has filled in. 填滿溝渠或脫離輪迴。

⁴ Abbūlha: adj. Drawn out, pulled (of a sting or dart). + esika: nt. A pillar, post. /

31. Kathañca bhikkhave bhikkhu **ukkhittapaligho** hoti? Idha bhikkhave bhikkhuno **avijjā** pahīnā hoti, ucchinamūlā⁵ tālāvatthukatā⁶ anabhāvakatā,⁷ āyatim anuppādadhammā.⁸ Evaṁ kho bhikkhave bhikkhu ukkhittapaligho hoti.

32. Kathañca bhikkhave bhikkhu **sañkiṇṇaparikho** hoti? Idha bhikkhave bhikkhuno **ponobhaviko**⁹ **jātisamāsāro**¹⁰ pahīno hoti, ucchinamūlo tālāvatthukato anabhāvakato, āyatim anuppādadhammo. Evaṁ kho bhikkhave bhikkhu sañkiṇṇaparikho hoti.

33. Kathañca bhikkhave bhikkhu **abbūlhesiko** hoti? Idha bhikkhave bhikkhuno **tanhā** pahīnā hoti, ucchinamūlā tālāvatthukatā anabhāvakatā, āyatim anuppādadhammā. Evaṁ kho bhikkhave bhikkhu abbūlhesiko hoti.

34. Kathañca bhikkhave bhikkhu **niraggaļo** hoti? Idha bhikkhave bhikkhuno **pañcorambhāgīyāni samyojanāni**¹¹ pahīnāni honti, ucchinamūlāni tālāvatthukatāni anabhāvakatāni, āyatim anuppādadhammāni. Evaṁ kho bhikkhave bhikkhu niraggaļo hoti.

35. Kathañca bhikkhave bhikkhu **ariyo pannaddhajo pannabhārō visamīyutto** hoti? Idha bhikkhave bhikkhuno ‘**asmimāno**’¹² pahīno hoti, ucchinamūlo tālāvatthukato anabhāvakato, āyatim anuppādadhammo. Evaṁ kho bhikkhave bhikkhu ariyo pannaddhajo pannabhārō visamīyutto hoti.

36. Evaṁ **vimuttacittam** kho bhikkhave bhikkhum **saindā**¹³ devā sabrahmakā sapajāpatikā **anvesam**¹⁴ **nādhigacchanti**:¹⁵ ‘**Idam nissitam**¹⁶ **Tathāgatassa viññāṇan**’ti. Tam kissa hetu? ‘**Dīṭhevāham** bhikkhave dhamme Tathāgatam **anānuvejjo**’ti,¹⁷ vadāmi.

37. Evaṁ **vādim** kho marū bhikkhave evamakkhāyim eke samanabrahmaṇā **asatā**¹⁸ **tucchā**¹⁹ **musā** abhūtena abbhācikkhanti: ‘**Venayiko**²⁰ samaṇo Gotamo sato **sattassa ucchedam**¹ **vināsam**² **vibhavam**³

Whose pillar has been uprooted. 連根拔起；根絕欲望。

¹ adj. Unobstructed, free, rich in result; one who has no bar. 沒有約束。

² Panna: pp. Bent down, laid down. + ddhaja: Flag bent or laid down. / Whose banner is lowered. 放下旗幟。

³ Panna: pp. + bhāra: One who has put down his burden, one whose load has gone, who is delivered or saved. / Whose burden is lowered. 放下重擔或負擔。

⁴ adj. Unharnessed, unyoked; who is unfettered. 解開腳鏈；釋放。

⁵ Has cut it off at the root. 砍斷了根。

⁶ Made it like a palm stump. 樹被砍後遺留下的殘肢。

⁷ Done away with it. 不會再生長。

⁸ No longer subject to future arising. 未來不會生長。

⁹ Brings renewed being. 未來再存在的。

¹⁰ The round of births. 誕生；輪迴。

¹¹ The five lower fetters. 五下分結。

¹² The conceit ‘I am,’ pride of self, egotism. 自滿，自大「我是」。

¹³ Sa + indā: The gods with Indra. Indra. 神。

¹⁴ Seeking; searching, investigation. 尋找，探索；搜查。

¹⁵ pre. + Na: They do not find. 找到；發現。

¹⁶ adj. Attached to, supported by, living by means of, relying on. 支撐；維持。

¹⁷ Anuvijjati: fpp. Not to be known, unfathomable, unknowable. / Is untraceable here and now. 難追蹤的；難以描繪的。

¹⁸ Baselessly. 無理由的。

¹⁹ adj. Empty, vainly, deserted. 無益地；自誇地。

²⁰ A nihilist. 虛無主義者。

paññāpetī’ti.⁴ Yathā vāham bhikkhave na, yathā vāham na vadāmi, tathā marū te bhonto samañabrahmañā asatā tucchā musā abhūtena abbhācikkhanti: ‘Venayiko samaño gotamo sato sattassa ucchedam vināsam vibhavam paññāpetī’ti.

38. Pubbe cāham bhikkhave etarahi ca dukkhañceva paññāpemi dukkhassa ca nirodham. Tatra ce bhikkhave pare Tathāgatañ akkosanti⁵ paribhāsanti⁶ rosentī⁷ vihesenti⁸, tatra bhikkhave Tathāgatassa na hoti āghāto,⁹ na appaccayo,¹⁰ na cetaso anabhiraddhi.¹¹ Tatra ce bhikkhave pare Tathāgatañ sakkaronti garukaronti mānenti pūjenti, tatra bhikkhave Tathāgatassa na hoti ānando¹² na somanassam, na cetaso ubbilāvitattam.¹³ Tatra ce bhikkhave pare Tathāgatañ sakkaronti garukaronti mānenti pūjenti, tatra bhikkhave Tathāgatassa evam hoti: ‘Yam kho idam pubbe pariññātam,¹⁴ tatr’ ime evarūpā kārā karīyantī’ti.¹⁵

39. Tasmātiha bhikkhave tumhe cepi pare akkoseyyum paribhāseyyum roseyyum viheseyyum, tatra tumhehipi na āghāto, na appaccayo, na cetaso anabhiraddhi karaṇīyā. Tasmātiha bhikkhave tumhe cepi pare sakkareyyum garukareyyum māneyyum pūjeyyum, tatra tumhehipi na ānando, na somanassam, na cetaso ubbilāvitattam karaṇīyam. Tasamātiha bhikkhave tumhe cepi pare sakkareyyum garukareyyum māneyyum pūjeyyum, tatra tumhepi evamassa: ‘Yam kho idam pubbe pariññātam, tatr’ ime evarūpā kārā karīyantī’ti.

40. Tasmātiha bhikkhave Yam na tumhākam¹⁶ tam pajahatha. Tam vo pahīnam, dīgharattam hitāya sukhāya bhavissati. Kiñca bhikkhave na tumhākam? Rūpam bhikkhave na tumhākam. Tam pajahatha. Tam vo pahīnam, dīgharattam hitāya sukhāya bhavissati. Vedanā bhikkhave na tumhākam. Tam pajagahatha. Sā vo pahīnā, dīgharattam hitāya sukhāya bhavissati. Saññā bhikkhave na tumhākam. Tam pajagahatha. Sā vo pahīnā, dīgharattam hitāya sukhāya bhavissati. Sañkhārā bhikkhave na tumhākam. Te pajahatha. Te vo pahīnā, dīgharattam hitāya sukhāya bhavisasanti. Viññāṇam bhikkhave na tumhākam. Tam pajahatha. Tam vo pahīnam, dīgharattam hitāya sukhāya bhavissati.

41. Tam kim maññātha, bhikkhave? Yam imasmim jetavane tiñakatthasākhāpalāsam, tam janohareyya¹⁷ vā daheyya¹⁸ vā yathāpaccayam vā kareyya. Api nu tumhākam evamassa: ‘Amhe janoharati

¹ Breaking up, disintegration, perishing (of the soul); the annihilation. 絶滅；廢止。

² The destruction, ruin, loss. 破壞；消滅。

³ The extermination; cessation of life, annihilation. 撲滅；根絕。

⁴ pre. He teaches. 教。

⁵ pre. If others abuse. 尋罵；譏諷。

⁶ pre. Revile. 尋罵。

⁷ pre. Scold. 責罵。

⁸ pre. Harass. 攻擊。

⁹ Hurtfulness, anger, ill-will, hatred, malice. 傷害的，把它視為那種感覺。

¹⁰ Discontent, dissatisfaction, dejection, sulkiness. 煩惱。

¹¹ An + abhiraddhi: f. Displeasure, dislike, discontent. 心的頹喪或憂鬱。

¹² Joy, pleasure, bliss, delight. 不會高興。

¹³ Ubbilāvita + atta: Rejoicing, exultancy, elation of mind. 振奮。

¹⁴ Fully understood. 完全地理解。

¹⁵ pre. They perform such. 執行；履行。

¹⁶ 2p. Is not yours. 不是你們的。

¹⁷ opt. If people carried off. 運送；搬運。

¹⁸ opt. Burned. 燃燒；燒毀。

vā ḍahati vā yathāpaccayaṁ karotī’ti? ‘No hetam bhante.’ Tam kissa hetu? ‘Na hi no¹ etarū bhante attā attaniyam vā’tī. Evameva kho bhikkhave yaṁ na tumhākarū, tam pajahatha. Tam vo pahīnam, dīgharattam hitāya sukhāya bhavissati. Kiñca bhikkhave na tumhākarū? Rūpaṁ bhikkhave na tumhākarū. Tam pajahatha. Tam vo pahīnam, dīgharattam hitāya sukhāya bhavissati. Vedanā bhikkhave na tumhākam. Tam pajahatha. Sā vo pahīnā, dīgharattam hitāya sukhāya bhavissati. Saññā bhikkhave na tumhākam. Tam pajahatha. Sā vo pahīnā, dīgharattam hitāya sukhāya bhavissati. Saññā bhikkhave na tumhākam. Te pajahatha. Te vo pahīnā, dīgharattam hitāya sukhāya bhavissanti. Viññāṇam bhikkhave na tumhākam. Tam pajahatha. Tam vo pahīnam, dīgharattam hitāya sukhāya bhavissati.

42. Evaṁ svākkhāto bhikkhave mayā dhammo uttāno² vivaṭo³ pakāsito⁴ chinnapilotiko.⁵ Evaṁ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsite chinnapilotike, ye te bhikkhū arahanto khīṇāsavā, vusitavanto katakaranīyā, ohitabhārā anuppattasadatthā, parikkhīṇabhadavasaññojanā sammadaññā vimuttā, vaṭṭam̄ tesam̄ natthi paññāpanāya. (四果)

43. Evaṁ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṁ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsite chinnapilotike, yesam̄ bhikkhūnam tīṇi saṁyojanāni pahīnāni, rāgadosamohā tanubhūtā, sabbe te opapātikā, tattha parinibbāyino anāvattidhammā tasmā lokā. (三果)

44. Evaṁ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṁ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsite chinnapilotike, yesam̄ bhikkhūnam tīṇi saṁyojanāni pahīnāni, rāgadosamohā tanubhūtā, sabbe te sakadāgāmino sakideva imam̄ lokam̄ āgantvā dukkhassantaṁ karissanti. (二果)

45. Evaṁ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṁ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsite chinnapilotike, yesam̄ bhikkhūnam tīṇi saṁyojanāni pahīnāni, sabbe te sotāpannā avinipātadhammā niyatā sambodhiparāyanā. (初果)

46. Evaṁ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṁ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsite chinnapilotike, ye te bhikkhū dhammānusārino⁶ saddhānusārino⁷ sabbe te sambodhiparāyanā. (法和信行人)

47. Evaṁ svākkhāto bhikkhave mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko. Evaṁ svākkhāte bhikkhave mayā dhamme uttāne vivaṭe pakāsite chinnapilotike, yesam̄ mayi saddhāmattam̄,⁸ pemamattam̄⁹ sabbe te saggaparāyanā”ti.¹⁰ (信和熱誠)

¹ 1p. Our. 我們的。

² adj. Clear, manifest, open, evident. 清澈的，透明的。

³ pp. Uncovered, open. 公開的；不隱晦。

⁴ pp. Explained, manifested, made known; evident. 明顯的；明白的。

⁵ Chinna + pilotika: pp. With torn rags, or without rags; free of patchwork. 切斷補綴品。

⁶ + anusārin: Of righteous living; dhamma-followers. 法行人。

⁷ Saddhā: f. + Walking according to faith; faith-followers. 信行人。

⁸ + matta: adj. By measure. / Who have sufficient faith in me. 在我的教法當中有充分的或有足夠的信。

⁹ Pema: nt. Love, affection. / Sufficient love for me. 有充分的或有足夠的熱愛。

¹⁰ Sagga: Heaven, the next world. + parāyanā: nt. Going through to, ending in, aiming at, given to, attached to,

‘Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṁ abhinandun’ti.

~ Alagaddūpamasuttam dutiyam. ~

(M.23.)Vammikasuttam

1. Evam me sutam: Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Kumārakassapo Andhavane¹ viharati. Atha kho aññatarā Devatā² abhikkantāya³ rattiya abhikkantavaṇṇā⁴ kevalakappam⁵ Andhavanam obhāsetvā⁶ yenāyasmā Kumārakassapo tenupasaṅkami, upasaṅkamitvā ekamantam atthāsi. Ekamantam thitā kho sā Devatā āyasmantam Kumārakassapari etadavoca:

2. “Bhikkhu bhikkhu! Ayam vammiko⁷ rattim dhūpāyati,⁸ divā pajjalati.”⁹
Brāhmaṇo evamāha: ‘Abhikkhaṇa¹⁰ Sumedha¹¹ sattham¹² ādāyā’ti. Abhikkhaṇanto Sumedho sattham ādāya addasa¹³ laṅgīm:¹⁴ ‘Laṅgī bhadante’ti.
Brāhmaṇo evamāha: ‘Ukkhipa¹⁵ laṅgīm; abhikkhaṇa Sumedha sattham ādāyā’ti. Abhikkhaṇanto Sumedho sattham ādāya addasa uddhumāyikam:¹⁶ ‘Uddhumāyikā bhadante’ti.
Brāhmaṇo evamāha: ‘Ukkhipa uddhumāyikam; abhikkhaṇa Sumedha sattham ādāyā’ti. Abhikkhaṇanto Sumedho sattham ādāya addasa dvidhāpatham:¹⁷ ‘Dvidhāpatho bhadante’ti.
Brāhmaṇo evamāha: ‘Ukkhipa dvidhāpatham; abhikkhaṇa Sumedha sattham ādāyā’ti. Abhikkhaṇanto Sumedho sattham ādāya addasa caṅgavāram:¹⁸ ‘Caṅgavāram bhadante’ti.
Brāhmaṇo evamāha: ‘Ukkhipa caṅgavāram; abhikkhaṇa Sumedha sattham ādāyā’ti. Abhikkhaṇanto Sumedho sattham ādāya addasa kummarām:¹⁹ ‘Kummo bhadante’ti.
Brāhmaṇo evamāha: ‘Ukkhipa kummarām; abhikkhaṇa Sumedha sattham ādāyā’ti. Abhikkhaṇanto

having one’s end or goal in. / Headed for heaven. 趣向天堂。

¹ Andha: adj. Dark, dull, blinding. / In the Blind Men’s Grove. 在盲人的果園。

² f. A certain deity. 某位神。

³ adj. Gone forward, gone out, gone beyond. + rattiya: At the waning of the night; most pleasant or approached. 在最舒適的或即將達到。

⁴ Beautiful appearance. 漂亮的出現或景象。

⁵ Kevala: adj. Only, alone; whole, complete. + kappa: A whole; almost the whole. 幾乎全部的。

⁶ caus, ger. To make radiant or resplendent, to illumine, to fill with light or splendour. 照亮；興奮。

⁷ m./ nt. The ant-hill. 蟻丘。

⁸ pre. To fumigate, make fragrant, perfume. / Fumes by night. 晚上冒煙。

⁹ pre. To burn (forth), blaze up, go into flame. / Flames by day. 白天燃燒。

¹⁰ Abhikkhaṇati: imper.2p. Digging up of the ground; delve. 探究；發掘。

¹¹ Thou wise one. 聰明的你。

¹² nt. The knife. 刀或武器。

¹³ ger. Saw. 看到。

¹⁴ f. A bar, bolt, barrier. 門，橫杠。

¹⁵ Ukkhipati: imper.2p. To hold up, to take up; throw out. 扔掉；趕走。

¹⁶ adj. Like blowing or swelling up, of blown-up appearance; a toad. 蟾蜍。

¹⁷ Dvi + idhā: In two parts. + patha: Path. / A fork. 叉；岔路。

¹⁸ A sieve; a hollow vessel, a bowl, cask. 篩子；粗籃。

¹⁹ A tortoise. 龜。

Sumedho sattham ādāya addasa asisūnam: ¹ ‘Asisūnā bhadante’ti.

Brāhmaṇo evamāha: ‘Ukkhipa asisūnam; abhikkhaṇa Sumedha sattham ādāyā’ti. Abhikkhaṇanto Sumedho sattham ādāya addasa marīsapesim: ² ‘Marīsapesī bhadante’ti.

Brāhmaṇo evamāha: ‘Ukkhipa marīsapesim; abhikkhaṇa Sumedha sattham ādāyā’ti. Abhikkhaṇanto Sumedho sattham ādāya addasa nāgam: ³ ‘Nāgo bhadante’ti.

Brāhmaṇo evamāha: ‘Titthatu ⁴ nāgo; mā nāgam ghaṭtesi; ⁵ namo ⁶ karohi nāgassā’ti.

Ime kho tvām bhikkhu pañhe ⁷ Bhagavantam upasaṅkamitvā puccheyyāsi. Yathā te Bhagavā byākaroti, tathā nam dhāreyyāsi. Nāham tam bhikkhu passāmi sadevake loke samārake sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya, yo imesam pañhānam veyyākaraṇena cittam ārādhayya; ⁸ aññatra Tathāgatena vā Tathāgatasāvakena vā ito vā pana sutvā’ti. ⁹

Idamavoca sā Devatā, idam vatvā tatthe ‘vantaradhāyi’. ¹⁰

3. Atha kho āyasmā Kumārakassapo tassā rattiyā accayena yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam abhvādetvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā Kumārakassapo Bhagavantam etadavoca:

“Imam bhante rattim aññatarā Devatā abhikkantāya rattiyā, abhikkantavaṇṇā kevalakappam Andhavanam obhāsetvā yenāham tenupasaṅkami, upasaṅkamitvā ekamantam atthāsi. Ekamantam titā kho bhante sā Devatā maṁ etadavoca:

Bhikkhu, bhikkhu, ayam vammiko rattim dhūpāyati, divā pajjalati.

Brāhmaṇo evamāha: “Abhikkhaṇa Sumedha sattham ādāyā”ti. Abhikkhaṇanto Sumedho sattham ādāya addasa laṅgim: ‘Laṅgī bhadante’ti.

Brāhmaṇo evamāha: ‘Ukkhipa laṅgim; abhikkhaṇa Sumedha sattham ādāyā’ti. Abhikkhaṇanto Sumedho sattham ādāya addasa uddhumāyikam: ‘Uddhumāyikā bhadante’ti.

Brāhmaṇo evamāha: ‘Ukkhipa uddhumāyikam; abhikkhaṇa Sumedha sattham ādāyā’ti. Abhikkhaṇanto Sumedho sattham ādāya addasa dvidhāpatham: ‘Dvidhāpatho bhadante’ti.

Brāhmaṇo evamāha: ‘Ukkhipa dvidhāpatham; abhikkhaṇa Sumedha sattham ādāyā’ti. Abhikkhaṇanto Sumedho sattham ādāya addasa caṅgavāram: ‘Caṅgavāraṁ bhadante’ti.

Brāhmaṇo evamāha: ‘Ukkhipa caṅgavāram; abhikkhaṇa Sumedha sattham ādāyā’ti. Abhikkhaṇanto Sumedho sattham ādāya addasa kummarām: ‘Kummo bhadante’ti.

Brāhmaṇo evamāha: ‘Ukkhipa kummarām; abhikkhaṇa Sumedha sattham ādāyā’ti. Abhikkhaṇanto Sumedho sattham ādāya addasa asisūnam: ‘Asisūnā bhadante’ti.

Brāhmaṇo evamāha: ‘Ukkhipa asisūnam; abhikkhaṇa Sumedha sattham ādāyā’ti. Abhikkhaṇanto Sumedho sattham ādāya addasa marīsapesim: ‘Marīsapesi bhadante’ti.

Brāhmaṇo evamāha: ‘Ukkhipa marīsapesim; abhikkhaṇa Sumedha sattham ādāyā’ti. Abhikkhaṇanto Sumedho sattham ādāya addasa nāgam: ‘Nāgo bhadante’ti.

Brāhmaṇo evamāha: ‘Titthatu nāgo; mā nāgam ghaṭtesi, namo karohi nāgassā’ti.

Ime kho tvām bhikkhu pañhe Bhagavantam upasaṅkamitvā puccheyyāsi. Yathā te Bhagavā byākaroti, tathā nam dhāreyyāsi. Nāham tam bhikkhu passāmi sadevake loke samārake sabrahmake

¹ Asi: A sword, a large knife. + sūnā: f. A slaughter-house. 屠殺場。/ = An axe and block. 斧和積木。

² Maṁsa: nt. + pesi: A piece of meat or flesh. 一塊肉。

³ A serpent. 蛇或籠。

⁴ imper. Leave. 離開。

⁵ pre. Harm. 損害, 傷害。

⁶ Namo & nama: nt. Homage, veneration; honour. 禮遇；尊敬。

⁷ Mode of asking, inquiry, investigation, question; this riddle. 謎語；難題。

⁸ opt. Might satisfy. 使到滿意；使消除疑慮。

⁹ ger. One who has learned it from them. 有學問的；精通的。

¹⁰ aor. To disappear. / Who thereupon vanished at once. 隨即突然不見或消失。

sassamaṇabrahmaṇiyā pajāya sadevamanussāya, yo imesari pañhānarī veyyākaraṇena cittarī ārādheyya; aññatra Tathāgatena vā Tathāgatasāvakena vā ito vā pana sutvā’ti.

Idamavoca sā Devatā, idarī vatvā tatthe ’vantaradhāyī’ti.

‘Ko nu kho bhante vammiko? Kā rattiṁ dhūpāyanā? Kā divā pajjalanā? Ko brāhmaṇo? Ko Sumedho? Kim satthaṁ? Kim abhikkhaṇam? Kā laṅgī? Kā uddhumāyikā? Ko dvidhāpatho? Kim caṅgavāram? Ko kummo? Kā asisūnā? Kā marīsapesi? Ko nāgo’ti?

4. ‘Vammiko’ti kho bhikkhu imasse ‘tarī cātummahābhūtikassa¹ kāyassa adhivacanāṁ² mātāpettikasambhavassa³ odanakummāsūpacayassa⁴ aniccucchādanaparimaddanabhedana-⁵ viddhamsanadhammassa.

Yam kho bhikkhu divā kammante ārabbha,⁶ rattiṁ anuvitakketi⁷ anuvicāreti,⁸ ayam rattiṁ dhūpāyanā. Yam kho bhikkhu rattiṁ anuvitakketvā anuvicāretvā, divā kammante payojeti⁹ kāyena vācāya manasā, ayam divā pajjalanā.

‘Brāhmaṇo’ti kho bhikkhu Tathāgatassetarī adhivacanāṁ Arahato Sammā-Sambuddhassa.

‘Sumedho’ti kho bhikkhu sekhassetarī¹⁰ bhikkhuno adhivacanāṁ.

‘Satthan’ti kho bhikkhu ariyāyetarī paññāya adhivacanāṁ.

‘Abhikkhanā’ti kho bhikkhu viriyārambhassetarī¹¹ adhivacanāṁ.

‘Laṅgī’ti kho bhikkhu avijjāyetarī adhivacanāṁ. Ukkhipa laṅgīm pajaha avijjam: ‘Abhikkhaṇa Sumedha satthaṁ ādāyā’ti ayametassa attho.

‘Uddhumāyikā’ti kho bhikkhu kodhūpāyāsassetarī adhivacanāṁ. Ukkhipa uddhumāyikām pajaha kodhūpāyāsam: ‘Abhikkhaṇa Sumedha satthaṁ ādāyā’ti ayametassa attho.

‘Dvidhāpatho’ti kho bhikkhu vicikicchāyetarī adhivacanāṁ. Ukkhipa dvidhāpatharī pajaha vicikiccham: ‘Abhikkhaṇa Sumedha satthaṁ ādāyā’ti ayametassa attho.

‘Caṅgavāraṇ’ti kho bhikkhu pañcannetaṁ nīvaraṇānam¹² adhivacanāṁ. Seyyathidam: kāmacchandanīvaraṇassa byāpādanīvaraṇassa thīnamiddhanīvaraṇassa uddhaccakukkuccanīvaraṇassa vicikicchānīvaraṇassa. Ukkhipa caṅgavāram pajaha pañca nīvaraṇe: ‘Abhikkhaṇa Sumedha satthaṁ ādāyā’ti ayametassa attho.

‘Kummo’ti kho bhikkhu pañcannetaṁ upādānakkhandhānam adhivacanāṁ. Seyyathīdam: rūpūpādānakkhandhassa vedanūpādānakkhandhassa saññūpādānakkhandhassa sañkhārūpādānakkhandhassa viññānūpādānakkhandhassa. Ukkhipa kummarī pajaha pañcupādānakkhandhe: ‘Abhikkhaṇa Sumedha satthaṁ ādāyā’ti ayametassa attho.

‘Asisūnā’ti kho bhikkhu pañcannetaṁ kāmaguṇānam adhivacanāṁ.

¹ Cātūr +mmahābhūtika: Consisting of the 4 great elements (of kāya). / Material form, consisting of the four great elements. 由四大種所組成。

² nt. A symbol. 象徵；標誌。

³ Māta + pettika: adj. Maternal & paternal. + sambhava: Origin, birth, production. / Procreated by a mother and father. 由父母所生。

⁴ Odana: m./ nt. + kummāsa + upacaya: A heap of boiled rice and sour milk, of he body; built up out of boiled rice and porridge. 由飯和粥所累集。

⁵ A + nicca: adj. Unstable. + ucchādana: nt. Anointing the body with perfumes shampooing. + parimaddana: nt. Rubbing, kneading, shampooing. + bhedana: nt. Breaking (open). + viddhamśana: adj. Destroying. / = Subject to impermanence, to being worn and rubbed away, to dissolution and disintegration. 是無常，毀壞，磨損，分散，毀滅的特性。

⁶ indecl. Beginning with; referring to. 把它歸因於或開始。

⁷ pre. to think, to reflect, ponder over. 不斷的思惟。

⁸ caus, pre. To think over (to make one’s mind wander over), to meditate, ponders. 不斷的沈思；默想。

⁹ caus, pre. To undertake, engage in. 試圖；進行；從事。

¹⁰ Sekha & sekka: Belonging to training, in want of training, imperfect; higher training. 有學習者。

¹¹ The arousing of energy. 使奮發，精進。

¹² Nt. An obstacle, hindrance. / The five hindrances. 五種阻礙物。

Cakkhuviññeyyānam rūpānam iṭṭhānam kantānam manāpānam piyarūpānam kāmūpasamhitānam rajaṇīyānam.

Sotaviññeyyānam saddānam iṭṭhānam kantānam manāpānam piyarūpānam kāmūpasamhitānam rajaṇīyānam.

Ghānaviññeyyānam gandhānam iṭṭhānam kantānam manāpānam piyarūpānam kāmūpasamhitānam rajaṇīyānam.

Jivhāviññeyyānam rasānam iṭṭhānam kantānam manāpānam piyarūpānam kāmūpasamhitānam rajaṇīyānam.

Kāyaviññeyyānam phoṭṭhabbānam iṭṭhānam kantānam manāpānam piyarūpānam kāmūpasamhitānam rajaṇīyānam. Ukkhipa asisūnam pajaha pañcakāmaguṇe: ‘Abhikkhaṇa Sumedha satthām ādāyā’ti ayametassa **attho**.

‘**Māṃsapeṣṭi**’ti kho bhikkhu **nandirāgassetām adhivacanām**. Ukkhipa māṃsapesim pajaha nandirāgam: ‘Abhikkhaṇa Sumedha satthām ādāyā’ti ayametassa **attho**.

‘**Nāgo**’ti kho bhikkhu **khīṇāsavassetām** bhikkhuno adhivacanām. ‘Tiṭṭhatu nāgo mā nāgarām ghaṭṭesi namo karohi nāgassā’ti ayametassa **attho**’ti.

‘Idamavoca **Bhagavā**. Attamano āyasmā **Kumārakassapo** Bhagavato bhāsitām **abhinandī**’ti.

~ Vammikasuttām tatiyām. ~

(M.24.) Rathavinītasuttām

1. Evarā me sutām: Ekām samayām **Bhagavā** Rājagahe viharati Veluvane **Kalandakanivāpe**. Atha kho **sambahulā** jātibhūmakā¹ **bhikkhū** jātibhūmiyām **vassām**² **vutthā**³ yena Bhagavā tenupasaṅkamīṁsu, upasaṅkamitvā Bhagavantaṁ abhvādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinne kho te bhikkhū Bhagavā etadavoca:

2. Ko nu kho bhikkhave jātibhūmiyām jātibhūmakānam **bhikkhūnaṁ sabrahmacārīnaṁ** evam **sambhāvito**:⁴ “Attanā ca **appiccho** appicchakathañca bhikkhūnam kattā;⁵ attanā ca **santuṭṭho**⁶ santuṭṭhikathañca bhikkhūnam kattā; attanā ca **pavivitto**⁷ pavivekakathañca bhikkhūnam kattā; attanā ca **asamsaṭṭho**⁸ asaṃsaggakathañca bhikkhūnam kattā; attanā ca **āraddhaviriyo** viriyārambhakathañca bhikkhūnam kattā; attanā ca **sīlasampanno** sīlasampadākathañca bhikkhūnam kattā; attanā ca **samādhisampanno** samādhisampadākathañca bhikkhūnam kattā; attanā ca **paññāsampanno** paññāsampadākathañca bhikkhūnam kattā; attanā ca **vimuttisampanno** vimuttisampadākathañca bhikkhūnam kattā; attanā ca **vimuttiñāḍadassanasampanno** vimuttiñāḍadassanasampadākathañca

¹ Jāti: f. Birth. + bhūmaka, bhūmiya: Natural ground; native land. 出生地，家鄉。

² m./ nt. The rains. 雨季。

³ pp. + vassa: Had spent rainy season. 度過。

⁴ pp. Honoure, esteemed. 被尊重；尊敬。

⁵ ar. The doer. 行為者；實行家。

⁶ pp. Pleased, happy; content. 使滿足。

⁷ pp. Separated, detached, secluded, singled. 閑靜；隔離。

⁸ A + saṃsaṭṭha: pp. Not given to society; aloof from society. 離開社交。

bhikkhūnam kattā: ovādako¹ viññāpako² sandassako³ samādapako⁴ samuttejako⁵ sampahāmsako⁶ sabrahmacārīnan”ti?

Puṇṇo nāma bhante āyasmā Mantāniputto jātibhūmiyam jātibhūmakānariṁ bhikkhūnam sabrahmacārīnam evam sambhāvito: “Attanā ca appiccho appicchakathañca bhikkhūnam kattā; attanā ca santuṭṭho santuṭṭhikathañca bhikkhūnam kattā; attanā ca pavivitto pavivekakathañca bhikkhūnam kattā; attanā ca asaṁsaṭho asaṁsaggakathañca bhikkhūnam kattā; attanā ca āraddhviriyo viriyārambhakathañca bhikkhūnam kattā; attanā ca sīlasampanno sīlasampadākathañca bhikkhūnam kattā; attanā ca samādhisampanno samādhisampadākathañca bhikkhūnam kattā; attanā ca paññāsampanno paññāsampanpadākathañca bhikkhūnam kattā; attanā ca vimuttisampanno vimuttisampadākathañca bhikkhūnam kattā; attanā ca vimuttiñāṇadassanasampanno vimuttiñāṇadassanasampadākathañca bhikkhūnam kattā: ovādako viññāpako sandassako samādapako samuttejako sampahāmsako sabrahmacārīnan”ti.

3. Tena kho pana samayena āyasmā Sāriputto Bhagavato avidūre nisinno hoti. Atha kho āyasmato Sāriputtassa etadahosi: “Lābhā āyasmato Puṇṇassa Mantāniputtassa, yassa viññū sabrahmacārī Satthu sammukhā anumāssa anumāssa⁷ vanṇam bhāsanti, tañca Satthā abbhanumodati.⁸ Appevanāma mayaṁ kadāci⁹ karahaci¹⁰ āyasmatā puṇṇena Mantāniputtena saddhiṁ samāgaccheyyāma, appevanāma siyā kocideva¹¹ kathāsallāpo”ti.

4. Atha kho Bhagavā Rājagahe yathābhīrantam viharitvā yena Sāvatthi tena cārikam pakkāmi. Anupubbena cārikam caramāno yena Sāvatthi tadavasari. Tatra sudarśan Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme.

5. Assosi kho āyasmā Puṇṇo Mantāniputto: “Bhagavā kira Sāvatthim anuppatto Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme”ti. Atha kho āyasmā Puṇṇo Mantāniputto senāsanam samsāmetvā¹² pattacīvaraṁ adāya yena Sāvatthi tena cārikam pakkāmi. Anupubbena cārikam caramāno yena Sāvatthi Jetavanaṁ Anāthapiṇḍikassa ārāmo yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnam¹³ kho āyasmantam Puṇṇam Mantāniputtaṁ Bhagavā dhammiyā kathāya sandassesi¹⁴ samādapesi¹⁵ samuttejesi¹⁶ sampahāmsesi. Atha kho āyasmā Puṇṇo Mantāniputto Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito

¹ adj. Giving or taking advise. 勸告，忠告；訓誡。

² adj. Clever in instruction, able to instruct; informs. 通知，告知；教授者。

³ Instructing; urges. 催促，激勵；開示者。

⁴ Instructing, arousing; rouses. 使覺醒；勸導。

⁵ adj. Instigating, inciting, gladdening; encourages. 鼓勵，激發。

⁶ adj. Gladdening. 喜悅。

⁷ dem. Point by point. 指出，指明。

⁸ pre. To be much pleased at, to show great appreciation.

⁹ Kadā + cid: adv. Perhaps, may be. 大概，或許。

¹⁰ Karahi + cid: adv. At some time or other, at times; sometime. 改天；曾經。

¹¹ Ko + ci: adv. Whoever; Other. 另一個人。

¹² ger. To smooth, to fold up; set out.

¹³ aor. Instructed. 指示；教授。

¹⁴ aor. To cause to take, to incite, rouse; urged. 推進；驅策。

¹⁵ aor. To excite, gladden, to fill with enthusiasm; roused. 使覺醒。

¹⁶ aor. To be glad; encouraged. 鼓勵，激發。

sampahaṁsito Bhagavato bhāsitarām abhinanditvā anumoditvā uṭṭhāyāsanā Bhagavantarām abhivādetvā padakkhiṇām katvā yena Andhavanaṁ tena pakkāmi **divāvihārāya**.

6. Atha kho aññataro bhikkhu yenāyasmā Sāriputto tenupasaṅkami, upasaṅkamitvā āyasmantarām Sāriputtam etadavoca: “Yassa kho tvam āvuso Sāriputta Puṇṇassa nāma bhikkhuno Mantāṇiputtassa abhinham¹ kittayamāno² ahosi, so Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṁsito Bhagavato bhāsitarām abhinanditvā anumoditvā uṭṭhāyāsanā Bhagavanta abhivādetvā padakkhiṇām katvā yena **Andhavanaṁ** tena pakkanto divāvihārāya”ti.

7. Atha kho āyasmā Sāriputto **taramānarūpo**³ **nisīdanam**⁴ ādāya āyasmantam Puṇṇam Mantāṇiputtam piṭṭhito piṭṭhito⁵ **anubandhi**⁶ **sīsānulokī**.⁷ Atha kho āyasmā Puṇṇo Mantāṇiputto **Andhavanaṁ ajjhogahetvā** aññatarasmiṁ rukkhamūle divāvihāram **nisīdi**. Āyasmāpi kho Sāriputto **Andhavanaṁ ajjhogahetvā** aññatarasmiṁ rukkhamūle divāvihāram **nisīdi**.

8. Atha kho āyasmā Sāriputto **sāyanhasamayaṁ patisallānā vuṭṭhito** yenāyasmā Puṇṇo Mantāṇiputto tenupasaṅkami, upasaṅkamitvā āyasmata Puṇṇena Mantāṇiputta saddhim sammodi, sammodanīyam katharām sārāṇīyarām vītisāretvā ekamantarām nisīdi. Ekamantarām nisinno kho āyasmā Sāriputto āyasmantam **Puṇṇam Mantāṇiputtam** etadavoca:

9. ‘**Bhagavati no**⁸ āvuso brahmacariyām vussatī’ti?⁹ ‘Evamāvuso’ti.
‘Kinnu kho āvuso **sīlavisuddhattham** Bhagavati brahmacariyām vussatī’ti? ‘No hidam āvuso.’
‘Kimpanāvuso **cittavisuddhattham** Bhagavati brahmacariyām vussatī’ti? ‘No hidam āvuso.’
‘Kinnu kho āvuso **dīṭṭhivisuddhattham** Bhagavati brahmacariyām vussatī’ti? ‘No hidam āvuso.’
‘Kimpanāvuso **kaṅkhāvitarāṇa**¹⁰-visuddhattham Bhagavati brahmacariyām vussatī’ti?
‘No hidam āvuso.’
‘Kinnu kho āvuso **maggāmaggañāṇadassana**visuddhattham Bhagavati brahmacariyām vussatī’ti?
‘No hidam āvuso.’
‘Kampanāvuso **paṭipadāñāṇadassananavisuddhattham** Bhagavati brahmacariyām vussatī’ti?
‘No hidam āvuso.’
‘Kinnu kho āvuso **ñāṇadassananavisuddhattham** Bhagavati brahmacariyām vussatī’ti? ‘**No hidam** āvuso.’

10. ‘**Kinnu** kho āvuso **sīlavisuddhattham** Bhagavati brahmacariyām **vussatī**’ti? Iti puṭṭho samāno: ‘No hidam āvuso’ti vadesi.
‘Kimpanāvuso **cittavisuddhattham** Bhagavati brahmacariyām vussatī’ti? Iti puṭṭho samāno: ‘No hidam āvuso’ti vadesi.
‘Kinnu kho āvuso **dīṭṭhivisuddhattham** Bhagavati brahmacariyām vussatī’ti? Iti puṭṭho samāno: ‘No hidam āvuso’ti vadesi.
‘Kimpanāvuso kaṅkhāvitarāṇa visuddhattham Bhagavati brahmacariyām vussatī’ti? Iti puṭṭho samāno:

¹ adv. Often; repeatedly. 時常；重複地。??

² Kitteti: ppr. To praise; to extol. 被讚美；表揚。

³ Tarati: ppr. + rūpa: adj. Quickly, hurriedly. 迅速地；即刻。

⁴ nt. A mat to sit on. 草席。

⁵ f. 5. Right on one’s heels, very closely; close behind. 背後。

⁶ aor. To followed. 跟隨；沿著。

⁷ Sīsa + anulokin: adj. Looking (up) at, seeing. / Keeping his head in sight. 保持看到頭的距離。

⁸ 1p. Our. 我們的。

⁹ Vasati: ppp. To live, dwell, stay; to spend time; under. 依止或從屬。

¹⁰ Kaṅkhā: f. + vitarāṇa: Overcoming of doubt; by overcoming doubt. 克服懷疑。

‘No hidam āvuso’ti vadesi.

‘Kinnu kho āvuso maggāmaggañāṇadassanavisuddhattham Bhagavati brahmacariyam vussatī’ti? Iti puṭṭho samāno: ‘No hidam āvuso’ti vadesi.

‘Kinnu kho āvuso paṭipadāñāṇadassanavisuddhattham Bhagavati brahmacariyam vussatī’ti? Iti puṭṭho samāno: ‘No hidam āvuso’ti vadesi.

‘Kinnu kho āvuso ñāṇadassanavisuddhattham Bhagavati brahmacariyam vussatī’ti? Iti puṭṭho samāno: ‘No hidam āvuso’ti vadesi.

‘Kimattham carahāvuso Bhagavati brahmacariyam vussatī’ti? ‘[Anupādā](#)¹-parinibbānattham kho āvuso Bhagavati brahmacariyam [vussatī](#)’ti.

11. ‘**Kinnu** kho āvuso [sīlavisuddhi](#) anupādāparinibbānan’ti? ‘No hidam āvuso.’

‘Kimpanāvuso [cittavisuddhi](#) anupādāparinibbānan’ti? ‘No hidam āvuso.’

‘Kinnu kho āvuso [diṭṭhivisuddhi](#) anupādāparinibbānan’ti? ‘No hidam āvuso.’

‘Kimpanāvuso [kaṅkhā](#)vitaraṇavisuddhi anupādāparinibbānan’ti? ‘No hidam āvuso.’

‘Kinnu kho āvuso [maggāmaggañāṇadassana](#)visuddhi anupādāparinibbānan’ti? ‘No hidam āvuso.’

‘Kimpanāvuso [paṭipadāñāṇadassana](#)visuddhi anupādāparinibbānan’ti? ‘No hidam āvuso.’

‘Kinnu kho āvuso [ñāṇadassana](#)visuddhi anupādāparinibbānan’ti? ‘No hidam āvuso.’

‘[Aññatra](#) imehi dhammehi [anupādāparinibbānan](#)’ti? ‘[No hidam](#) āvuso.’

12. ‘**Kinnu** ko āvuso [sīlavisuddhi](#) anupādāparinibbānan’ti? Iti puṭṭho samāno: ‘No hidam āvuso’ti vadesi.

‘Kimpanāvuso [cittavisuddhi](#) anupādāparinibbānan’ti? Iti puṭṭho samāno: ‘No hidam āvuso’ti vadesi.

‘Kinnu kho āvuso [diṭṭhivisuddhi](#) anupādāparinibbānan’ti? Iti puṭṭho samāno: ‘No hidam āvuso’ti vadesi.

‘Kinnu kho āvuso [kaṅkhā](#)vitaraṇavisuddhi anupādāparinibbānan’ti? Iti puṭṭho samāno: ‘No hidam āvuso’ti vadesi.

‘Kimpanāvuso [maggāmaggañāṇadassana](#)visuddhi anupādāparinibbānan’ti? Iti puṭṭho samāno: ‘No hidam āvuso’ti vadesi.

‘Kimpanāvuso [paṭipadāñāṇadassana](#)visuddhi anupādāparinibbānan’ti? Iti puṭṭho samāno: ‘No hidam āvuso’ti vadesi.

‘Kinnu kho āvuso [ñāṇadassana](#)visuddhi anupādāparinibbānan’ti? Iti puṭṭho samāno: ‘No hidam āvuso’ti vadesi.

‘Kimpanāvuso [aññatra](#) imehi dhammehi [anupādāparinibbānan](#)’ti? Iti puṭṭho samāno: ‘No hidam āvuso’ti vadesi.

‘[Yathā katham](#) panāvuso imassa bhāsitassa attho [daṭṭhabbo](#)’ti?

13. [Sīlavisuddhi](#)ñce āvuso Bhagavā anupādāparinibbānam [paññāpessa](#),² sa-upādānāmyeva samānam anupādāparinibbānam paññāpessa. Cittavisuddhiñce āvuso Bhagavā anupādāparinibbānam paññāpessa, saupādānāmyeva samānam anupādāparinibbānam paññāpessa. Diṭṭhivisuddhiñce āvuso Bhagavā anupādāparinibbānam paññāpessa, saupādānāmyeva samānam anupādāparinibbānam paññāpessa. Kaṅkhāvitaraṇavisuddhiñce āvuso Bhagavā anupādāparinibbānam paññāpessa, saupādānāmyeva samānam anupādāparinibbānam paññāpessa. Maggāmaggañāṇadassanavisuddhiñce āvuso Bhagavā anupādāparinibbānam paññāpessa, saupādānāmyeva samānam anupādāparinibbānam paññāpessa. Patipadāñāṇadassanavisuddhiñce āvuso Bhagavā anupādāparinibbānam paññāpessa, saupādānāmyeva samānam anupādāparinibbānam paññāpessa. Yāṇadassanavisuddhiñce āvuso Bhagavā

¹ Without clinging. 沒有執取。

² cond or opt. To make known, declare, point out, appoint, assign, recognize, define; described. 描寫；形容；敍述。

anupādāparinibbānam paññāpessa, saupādānamyeva samānam anupādāparinibbānam paññāpessa.
Aññatra ce āvuso imehi dhammehi anupādāparinibbānam **abhavissa**, **puthujjano** parinibbāyeyya.
 Puthujjano hi āvuso **aññatra** imehi dhammehi.

14. Tena hāvuso **upamam** te karissāmi, upamāyapidhekacce viññū purisā bhāsitassa **attham** ājānanti. **Seyyathāpi** āvuso **Rañño** Pasenadissa Kosalassa Sāvatthiyām paṭivasantassa¹ **Sākate kiñcideva**² accāyikām³ karaṇīyām⁴ **uppajjeyya**,⁵ tassa antarā ca Sāvatthim antarā ca Sāketam satta rathavinītāni⁶ **upaṭṭhapeyūm**.⁷ Atha kho āvuso Rājā Pasenadi Kosalo Sāvatthiyā **nikkhamitvā**⁸ **antepuradvārā**⁹ paṭhamam rathavinītam abhirūheyya,¹⁰ paṭhamena rathavinītena dutiyam rathavinītam pāpuṇeyya;¹¹ paṭhamam rathavinītam vissajjeyya,¹² dutiyam rathavinītam abhirūheyya, dutiyena rathavinītena tatiyam rathavinītam pāpuṇeyya; dutiyam rathavinītam vissajjeyya, tatiyam rathavinītam abhirūheyya, tatiyena rathavinītena catuttham rathavinītam pāpuṇeyya; tatiyam rathavinītam vissajjeyya, catuttham rathavinītam abhirūheyya, catutthena rathavinītena pañcamam rathavinītam pāpuṇeyya; catuttham rathavinītam vissajjeyya, pañcamam rathavinītam abhirūheyya, pañcamena rathavinītena chaṭṭham rathavinītam pāpuṇeyya; pañcamam rathavinītam vissajjeyya, chaṭṭham rathavinītam abhirūheyya, chaṭṭhena rathavinītena sattamam rathavinītam pāpuṇeyya; chaṭṭham rathavinītam vissajjeyya, sattamam rathavinītam abhirūheyya, **sattamena** rathavinītena Sāketam **anupāpuṇeyya** **antepuradvāram**. Tamenam antepuradvāragatam samānam **mittāmaccā**¹³ **ñātisālohitā**¹⁴ evam **puccheyūm**: ‘Iminā tvam Mahārāja **rathavinītena** Sāvatthiyā Sāketam anuppatto antepuradvāran’ti? ‘Kathaṁ byākaramāno nu kho āvuso Rājā Pasenadi Kosalo sammā byākaramāno byākareyyā’ti?

“**Evam byākaramāno** kho āvuso Rājā Pasenadi Kosalo sammā byākaramāno byākareyya: ‘Idha me Sāvatthiyām paṭivasantassa Sākete kiñcideva accāyikām karaṇīyām uppajji, tassa me antarā ca Sāvatthim antarā ca Sāketam sattarathavinītāni upaṭṭhapesum. Atha khvāham Sāvatthiyā nikkhamitvā antepuradvārā paṭhamam rathavinītam abhirūhim, paṭhamena rathavinītena dutiyam rathavinītam pāpuṇim; paṭhamam rathavinītam nissajim, dutiyam rathavinītam abhirūhim, dutiyena rathavinītena tatiyam rathavinītam pāpuṇim; dutiyam rathavinītam nissajim, tatiyam rathavinītam abhirūhim, tatiyena rathavinītena catuttham rathavinītam pāpuṇim; tatiyam rathavinītam nissajim, catuttham rathavinītam abhirūhim, catutthena rathavinītena pañcamam rathavinītam pāpuṇim; catuttham rathavinītam nissajim, pañcamam rathavinītam abhirūhim, pañcamena rathavinītena chaṭṭham rathavinītam pāpuṇim; pañcamam rathavinītam nissajim, chaṭṭham rathavinītam abhirūhim, chaṭṭhena rathavinītena sattamam rathavinītam pāpuṇim; chaṭṭham rathavinītam nissajim, sattamam rathavinītam

¹ ppr. To live, dwell (at); at living. 住在。

² adv. Some. 一些。

³ adj. Urgent, pressing. 緊急的，急迫的。

⁴ adj. That ought to be, must or should be done, to be done, to be made; business. 生意。

⁵ opt. To settle. 使安排；料理。

⁶ Ratha: + vinātīn: Led by a chariot, a chariot-drive. / Seven relay chariots. 七輛戰車。

⁷ opt. Were kept ready. 準備。

⁸ ger. Leaving. 離開。

⁹ Anta: 7. At the end of. + pura: nt. A town, fortress, city. + dvāra: nt. An outer door, a gate, entrance. /

Through the inner palace door. 通過皇宮內門。

¹⁰ opt. Would mount. 登上；騎上。

¹¹ opt. Would arrive. 到達。

¹² opt. Would dismount. 下來；下馬。

¹³ His friends and acquaintances. 朋友們和相識者。

¹⁴ His kinsmen and relatives. 親戚；同族者。

abhirūhiṁ, sattamena hi rathavinītena Sāketaṁ anuppatto antepuradvāran’ti. Evam byākaramāno kho āvuso Rājā Pasenadi Kosalo sammā byākaramāno **byākareyyā**”ti.

15. ‘**Evameva** kho āvuso sīlavisuddhi **yāvadeva** cittavisuddhatthā; cittavisuddhi yāvadeva diṭṭhivisuddhatthā; diṭṭhivisuddhi yāvadeva kaṅkhāvitaraṇavisuddhatthā; kaṅkhāvitaraṇavisuddhi yāvadeva maggāmaggañāṇadassanavisuddhatthā; maggāmaggañāṇadassanavisuddhi yāvadeva paṭipadāñāṇadassanavisuddhatthā; paṭipadāñāṇadassanavisuddhi yāvadeva nāṇadassanavisuddhatthā; nāṇadassanavisuddhi yāvadeva anupādāparinibbānatthā; anupādāparinibbānatthām kho āvuso Bhagavati brahmacariyām **vussatī**’ti.

16. **Evaṁ vutte**, āyasmā Sāriputto āyasmantam Puṇṇam Mantāṇiputtam etadavoca: ‘**Ko** nāmo āyasmā, kathañca pana āyasmantam sabrahmacārī **jānantī**’ti?

“**Puṇṇo**”ti kho me āvuso **nāmaṁ**, ‘**Mantāṇiputto**’ti ca pana marī sabrahmacārī **jānantī**’ti.

“**Accariyam** āvuso, abbhutaṁ āvuso! Yathā **taṁ** sutavatā sāvakena sammadeva **Satthusāsanam** ājānantena, evamevaṁ āyasmatā Puṇṇena Mantāṇiputtēna **gambhīrā** gambhīrapañhā anumāssa anumāssa **byākatā**. Lābhā **sabrahmacārīnam**, suladdhalābhā sabrahmacārīnam; ye āyasmantam Puṇṇam Mantāṇiputtam labhanti dassanāya. Labhanti payirupāsanāya.¹ **Celañdukena**² cepi sabrahmacārī āyasmantam Puṇṇam Mantāṇiputtam **muddhanā**³ pariharantā labheyyurūm **dassanāya**, labheyyurūm payirupāsanāya, tesampi lābhā. Tesampi suladdham, **amhākampi** lābhā, amhākampi **suladdham**, ye **mayaṁ** āyasmantam Puṇṇam Mantāṇiputtam labhāma dassanāya, labhāma **payirupāsanāyā**’ti.

17. “**Evaṁ vutte**, āyasmā Puṇṇo Mantāṇiputto āyasmantam Sāriputtam etadavoca: ‘**Ko** nāmo āyasmā, kathañca pana āyasmantam sabrahmacārī **jānantī**’ti?

‘**Upatisso**’ti kho me āvuso **nāmaṁ**, ‘**Sāriputto**’ti ca pana marī sabrahmacārī **jānantī**’ti.

“**Satthukappena**⁴ vata kira bho sāvakena **saddhim** mantayamānā **na** jānimha: ‘Āyasmā Sāriputto’ti. Sace hi mayam jāneyyāma: ‘Āyasmā Sāriputto’ti **ettakampi no nappaṭibhāseyya**.⁵ Acchariyam āvuso, abbhutam āvuso! Yathā tam sutavatā sāvakena sammadeva Satthusāsanam ājānantena, evamevaṁ āyasmatā Sāriputtēna gambhīrā gambhīrapañhā anumāssa anumāssa pucchitā. Lābhā sabrahmacārīnam, suladdhalābhā sabrahmacārīnam, ye āyasmantam Sāriputtam labhanti dassanāya. Labhanti payirupāsanāya. Celañdukena cepi sabrahmacārī āyasmantam Sāriputtam muddhanā pariharantā labheyyurūm dassanāya, labheyyurūm payirupāsanāya, tesampi lābhā, tesampi suladdham. Amhākampi lābhā, amhākampi suladdham, ye mayam āyasmantam Sāriputtam labhāma dassanāya. **Labhāma** payirupāsanāyā”ti.

“**Itiha** te ubho **mahānāgā aññamaññassa** subhāsitam **samanumodim̄su**”ti.

~ Rathavinītasuttam catuttham. ~

¹ f. Worship, homage; the opportunity to see and honour. 紿於機會看和尊敬。

² Cela: nt. + añḍaka: A loincloth; a cushion. 墊子；坐墊。

³ f. The head; top. 頭頂；前端。

⁴ Satthar: A teacher. + kappa: adj. Anything made with a definite object in view; to approach. 接近或靠近老師。

⁵ opt. We should not have said so much. 我們不敢說太多話。

(M.25.) Nivāpasuttam

1. Evarṁ me sutarṁ: Ekaṁ samayaṁ Bhagavā Sāvatthiyāṁ viharati Jetavane Anāthapiṇḍikassa Ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. Na bhikkhave nevāpiko¹ nivāpam² nivapati³ migajātānam:⁴ ‘Imaṁ me nivāpam nivuttam⁵ migajātā paribhuñjantā dīghāyukā vaṇṇavanto cirām dīghamaddhānam yāpentu’ti.⁶ Evañca kho bhikkhave nevāpiko nivāpam nivapati migajātānam: ‘Imaṁ me nivāpam nivuttam migajātā anupakhajja⁷ mucchitā⁸ bhojanāni bhuñjissanti; anupakhajja mucchitā bhojanāni bhuñjamānā madam⁹ āpajjissanti;¹⁰ mattā samānā pamādaṁ¹¹ āpajjissanti; pamattā samānā yathākāmakaraṇīyā bhavissanti¹² imasmiṁ nivāpe’ti.

3. Tatra bhikkhave paṭhamā migajātā amurṁ nivāpam nivuttam nevāpikassa anupakhajja, mucchitā bhojanāni bhuñjim̄su; te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjim̄su; mattā samānā pamādaṁ āpajjim̄su; pamattā samānā yathākāmakaraṇīyā ahesuṁ nevāpikassa amusmiṁ nivāpe. Evam hi te bhikkhave paṭhamā migajātā na parimuccim̄su nevāpikassa iddhānubhāvā.¹³

4. Tatra bhikkhave dutiyā migajātā evaṁ samacintesum:¹⁴ ‘Ye kho te paṭhamā migajātā amurṁ nivāpam nivuttam nevāpikassa anupakhajja, mucchitā bhojanāni bhuñjim̄su; te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjim̄su; mattā samānā pamādaṁ āpajjim̄su; pamattā samānā yathākāmakaraṇīyā ahesuṁ nevāpikassa amusmiṁ nivāpe. Evam hi te paṭhamā migajātā na parimuccim̄su nevāpikassa iddhānubhāvā.

Yannūna mayaṁ sabbaso nivāpabhojanā paṭivirameyyāma,¹⁵ bhayabhogā paṭiviratā¹⁶ araññāyatanāni ajjhogahetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā paṭiviramim̄su, bhayabhogā paṭiviratā araññāyatanāni ajjhogahetvā vihariṁsu. Tesaṁ gimhānam¹⁷ pacchime māse tiṇodakasaṅkhaye¹⁸

¹ adj. A deer-feeder or trapper. 設陷阱的人。

² Food thrown (for feeding), fodder, bait. 引誘物；誘餌。

³ pre. To heap up, sow, throw (food). + na: Does not lay down. 不放下或進入。

⁴ Miga: A deer. + jāta: A deer herd. 鹿群。

⁵ pp. Sown, throw (of food), offered, given.

⁶ imper. Enjoy. 享受或維持。

⁷ Anupakhajjati: ger. Having encroached or intruded. 侵害或闖入。

⁸ pp. Fainted, swooning, in a faint; to become unconscious or infatuated. 暈倒或失去知覺。

⁹ + matta: pp. Intoxicated, sensual excess, in formula. 使中毒。

¹⁰ fut. They will become. 他們將成爲。

¹¹ Carelessness, negligence, indolence, remissness. 疏忽，粗心。

¹² fut. I can do with them as I like on account of this bait. 我想怎樣作都可以。

¹³ Iddhi + anubhāva: Power and control. 被控制和操縱。

¹⁴ Sañcinteti: aor. To think, find out, plan, devise means; reckoned. 評估。

¹⁵ opt. To abstain from. 使放棄。

¹⁶ pp. 5. Abstaining from, shrinking from; shun. 躲開；避開。

¹⁷ The hot season; of summer. 夏天。

¹⁸ Tiṇa: nt. Grass. + udaka: nt. Water. + saṅkhaya: Destruction, consumption, loss, end; used up. 用完；耗盡。

adhimattakasimānam¹ patto kāyo hoti. Tesam adhimattakasimānam pattakāyānam balaviriyam parihāyi;² balaviriye parihīne tameva nivāpam nivuttam nevāpikassa paccāgamiṁsu; te tattha anupakhajja, mucchitā bhojanāni bhuñjiṁsu; te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṁsu; mattā samānā pamādam āpajjiṁsu; pamattā samānā yathākāmakaraṇīyā ahesum nevāpikassa amusmīm nivāpe. Evam hi te bhikkhave dutiyāpi migajātā na parimucciṁsu nevāpikassa iddhānubhāvā.

5. Tatra bhikkhave tatiyā migajātā evam samacintesuṁ: ‘Ye kho te paṭhamā migajātā amūm nivāpam nivuttam nevāpikassa anupakhajja, mucchitā bhojanāni bhuñjiṁsu; te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṁsu; mattā samānā pamādam āpajjiṁsu; pamattā samānā yathākāmakaraṇīyā ahesum nevāpikassa amusmīm nivāpe. Evam hi te paṭhamā migajātā na parimucciṁsu nevāpikassa iddhānubhāvā.’

Yepi te dutiyā migajātā evam samacintesuṁ: ‘Ye kho te paṭhamā migajātā amūm nivāpam nivuttam nevāpikassa anupakhajja mucchitā bhojanāni bhuñjiṁsu; te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṁsu; mattā samānā pamādam āpajjiṁsu; pamattā samānā yathākāmakaraṇīyā ahesum nevāpikassa amusmīm nivāpe. Evam te paṭhamā migajātā na parimucciṁsu nevāpikassa iddhānubhāvā.

Yannūna mayam sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogahetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā paṭiviramīṁsu; bhayabhogā paṭiviratā araññāyatanāni ajjhogahetvā viharīṁsu; tesam gimhānam pacchime māse tiñodakasañkhaye adhimattakasimānam patto kāyo hoti. Tesam adhimattakasimānam pattakāyānam balaviriyam parihāyi; balaviriye parihīne tameva nivāpam nivuttam nevāpikassa paccāgamiṁsu; te tattha anupakhajja mucchitā bhojanāni bhuñjiṁsu; te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṁsu; mattā samānā pamādam āpajjiṁsu; pamattā samānā yathākāmakaraṇīyā ahesum nevāpikassa amusmīm nivāpe. Evam hi te dutiyāpi migajātā na parimucciṁsu nevāpikassa iddhānubhāvā.

Yannūna **mayaṁ** amūm nivāpam nivuttam nevāpikassa **upanissāya**,³ **āsayam**⁴ **kappeyyāma**,⁵ tatrāsayam kappetvā amūm nivāpam nivuttam nevāpikassa **ananupakhajja** amucchitā bhojanāni bhuñjissāma; **ananupakhajja** amucchitā bhojanāni bhuñjamānā **na** madam āpajjissāma; amattā samānā **nappamādam** āpajjissāma; **appamattā** samānā **na** yathākāmakaraṇīyā bhavissāma nevāpikassa amusmīm nivāpe’ti. **Te** amūm nivāpam nivuttam nevāpikassa upanissāya **āsayam** kappayīṁsu; tatrāsayam kappetvā amūm nivāpam nivuttam nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjiṁsu; te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā **na** madam āpajjiṁsu; amattā samānā **nappamādam** āpajjiṁsu; **appamattā** samānā **na** yathākāmakaraṇīyā ahesum nevāpikassa amusmīm nivāpe.

Tatra bhikkhave nevāpikassa ca nevāpikaparisāya⁶ ca etadahosi: ‘**Sāthassu**⁷ nāmīme **tatiyā migajātā ketubhino**,¹ **iddhimantassu**² nāmīme tatiyā migajātā parajanā.³ Imañca nāma nivāpam nivuttam

¹ Adhimatta: adj. Extreme, exceeding, extraordinary. + ?? To extreme emaciation. 極度的瘦弱或消瘦。

² aor. To decrease, fall away from, lack; lost. 墓失，丢失。

³ Upanissayati: ger. To depend or rely on; basis; support. 準則；支撐。

⁴ m. Abode; haunt. 住所摶息地方。

⁵ opt. To make. 做；建造。

⁶ + Parisā: f. People, group, collection.

⁷ adj. Crafty, treacherous, fraudulent; cunning. 狡猾的；精巧的。

paribhuñjanti, **na** ca nesam̄ jānāma **āgatim̄** vā **gatiṁ** vā. Yannūna **mayaṁ** imam̄ nivāpaṁ nivuttam̄ **mahatīhi⁴** **dañḍavākarāhi⁵** samantā **sappadesam̄⁶** **anuparivāreyyāma⁷**; appevanāma tatiyānam̄ migajātānam̄ āsayam̄ passeyyāma; yattha **te gāham̄⁸** gaccheyyun’ti. Te amum̄ nivāpam̄ nivuttam̄ mahatīhi dañḍavākarāhi samantā sappadesam̄ anuparivāresum̄, **addasāsum̄** kho bhikkhave nevāpiko ca nevāpikaparisā ca tatiyānam̄ migajātānam̄ āsayam̄, yattha te gāham̄ agamāmsu. Evam̄ hi te bhikkhave tatiyāpi migajātā **na parimuccim̄su** nevāpikassa iddhānubhāvā.

6. Tatra bhikkhave **catutthā migajātā** evam̄ samacintesum̄: ‘Yo kho te **paṭhamā** migajātā amum̄ nivāpaṁ nivuttam̄ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjirīmsu; te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̄ āpajjiṁsu; mattā samānā pamādām̄ āpajjiṁsu; pamattā samānā yathākāmakaraṇīyā ahesum̄ nevāpikassa amusmīm̄ nivāpe. Evam̄ hi te paṭhamā migajātā na parimuccim̄su nevāpikassa iddhānubhāvā. Yannūna mayam̄ sabbaso nivāpabhojanā paṭivirameyyāma; bhayabhogā paṭiviratā araññāyatānāni ajjhogahetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā paṭiviramiṁsu, bhayabhogā paṭiviratā araññāyatānāni ajjhogahetvā vihariṁsu; tesam̄ gimbhānam̄ pacchime māse tiṇodakasañkhaye adhimattakasimānam̄ patetā kāyo hoti. Tesam̄ adhimattakasimānam̄ pattakāyānam̄ balaviriyam̄ parihāyi; balaviriyē parihīne tameva nivāpaṁ nivuttam̄ nevāpikassa paccāgamīmsu; te tattha anupakhajja mucchitā bhojanāni bhuñjirīmsu; te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̄ āpajjiṁsu, mattā samānā pamādām̄ āpajjiṁsu; pamattā samānā yathākāmakaraṇīyā ahesum̄ nevāpikassa amusmīm̄ nivāpe. Evam̄ hi te dutiyāpi migajātā **na parimuccim̄su** nevāpikassa iddhānubhāvā.

Yepi te **tatiyā** migajātā evam̄ samacintesum̄: ‘Ye kho te paṭhamā migajātā amum̄ nivāpaṁ nivuttam̄ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjirīmsu; te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̄ āpajjiṁsu; mattā samānā pamādām̄ āpajjiṁsu; pamattāsamānā yathākāmakaraṇīyā ahesum̄ nevāpikassa amusmīm̄ nivāpe. Evam̄ hi te paṭhamā migajātā na parimuccim̄su. Nevāpikassa iddhānubhāvā ye pi te dutiyā migajātā evam̄ samacintesum̄: ‘Ye kho te paṭhamā migajātā amum̄ nivāpaṁ nivuttam̄ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjirīmsu; te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̄ āpajjiṁsu; mattā samānā pamādām̄ āpajjiṁsu; pamattāsamānā yathākāmakaraṇīyā ahesum̄ nevāpikassa amusmīm̄ nivāpe. Evam̄ hi te paṭhamā migajātā na parimuccim̄su nevāpikassa iddhānubhāvā. Yannūna mayam̄ sabbaso nivāpabhojanā paṭivirameyyāma; bhayabhogā paṭiviratā araññāyatānāni ajjhogahetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā paṭiviramiṁsu; bhayabhogā paṭiviratā araññāyatānāni ajjhogahetvā vihariṁsu. Tesam̄ gimbhānam̄ pacchime māse tiṇodakasañkhaye adhimattakasimānam̄ patto kāyo hoti. Tesam̄ adhimattakasimānam̄

¹ Very deceitful, false all through; crafty. 靈巧的；能幹的。

² mant. adj. Possessing psychic powers; Wizards. 巫術的。

³ Para: adj. + jana: A stranger, enemy, demon; sorcerers. 巫師。

⁴ Mahant: pl.3. A wide area. 更大的。

⁵ Dañḍa: + vākara: A net on a stick, as a snare; with wicker hurdles. 用竹籬笆。

⁶ adj. In all places, all round over. 所有的地區。

⁷ pre. To surround, stand by, attend on. 全部圍繞。

⁸ Seizing, seizure, grip; hide. 躲藏。

pattakāyānarūṇi balaviriyām parihāyi, balaviriye parihīne tameva nivāpaṁ nivuttam nevāpikassa paccāgamiṁsu; te tattha anupakhajja mucchitā bhojanāni bhuñjiṁsu; te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṁsu; mattā samānā pamādām āpajjiṁsu; pamattā samānā yathākāmakaraṇīyā ahesurūn nevāpikassa amusmiṁ nivāpe. Evarū hi te dutiyāpi migajātā na parimuccīṁsu nevāpikassa iddhānubhāvā. ‘Yannūna mayām amum nivāpaṁ nivuttam nevāpikassa upanissāya āsayam kappeyyāma. Tatrāsayām kappetvā amurūn nivāpaṁ nivuttam nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma; ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma; amattā samānā nappamādām āpajjissāma appamattā samānā; na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṁ nivāpe’ti. Te amurūn nivāpaṁ nivuttam nevāpikassa upanissāya āsayam kappayim̄su; tatrāsayām kappetvā amurūn nivāpaṁ nivuttam nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjiṁsu; amattā samānā nappamādām āpajjiṁsu; appamattā samānā na yathākāmakaraṇīyā ahesurūn nevāpikassa amusmiṁ nivāpe. Tatra nevāpikassa ca nevāpikaparisāya ca etadahosi: ‘Saṭhassu nāmīme tatiyā migajātā ketubhino; iddhimantassu nāmīme tatiyā migajātā parajanā; imañca nāma nivāpaṁ nivuttam paribhuñjanti; na ca nesam jānāma āgatim vā gatim vā; yannūna mayām imam nivāpaṁ nivuttam mahatīhi dañḍavākarāhi samantā sappadesam anuparivāreyyāma, appevanāma tatiyānam migajātānam āsayam passeyyāma; yattha te gāham gaccheyyun’ti. Te amurūn nivāpaṁ nivuttam mahatīhi dañḍavākarāhi samantā sappadesam anuparivāresum. Addasāsum kho nevāpiko ca nevāpikaparisā ca tatiyānam migajātānam āsayam yattha te gāham agamaṁsu. Evarū hi te tatiyāpi migajātā **na** parimuccīṁsu nevāpikassa iddhānubhāvā.

Yannūna mayām yattha **agati**¹ nevāpikassa ca nevāpikaparisāya ca, tatrāsayām kappeyyāma, tatrāsayām kappetvā amurūn nivāpaṁ nivuttam nevāpikassa **ananupakhajja** **amucchitā** bhojanāni bhuñjissāma; ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma; amattā samānā nappamādām āpajjissāma; appamattā samānā na yathākāmakaraṇīyā bhavissāma, nevāpikassa amurūn nivāpe’ti. Te yattha **agati** nevāpikassa ca nevāpikaparisāya ca tatrāyām kappayim̄su. Tatrāsayām kappetvā amurūn nivāpaṁ nivuttam nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjiṁsu; te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam ājjim̄su; amattā samānā nappamādām āpajjiṁsu appamattā samānā na yathākāmakaraṇīyā ahesurūn nevāpikassa amusmiṁ nivāpe.

Tatra bhikkhave nevāpikassa ca nevāpikaparisāya ca **etadahosi**: ‘Saṭhassu nāmīme **catutthā migajātā** ketubhino. Iddhimantassu nāmīme catutthā migajātā parajanā, imañca nāma nivāpaṁ nivuttam paribhuñjanti; na ca nesam jānāma āgatim vā gatim vā. Yannūna mayām imam nivāpaṁ nivuttam mahatīhi dañḍavākarāhi samantā sappadesam anuparivāreyyāma, appevanāma catutthānam migajātānam āsayam passeyyāma; yattha te gāham gaccheyyun’ti. Te amurūn nivāpaṁ nivuttam mahatīhi dañḍavākarāhi samantā sappadesam anuparivāresum. **Neva** kho bhikkhave **addasāsum** nevāpiko ca nevāpikaparisā ca catutthānam migajātānam āsayam, yattha te gāham gaccheyyūm. Tatra bhikkhave nevāpikassa ca nevāpikaparisāya ca **etadahosi**: ‘Sace kho mayām catutthe migajāte **ghat̄tessāma**,² te **ghat̄titā**³ **aññe**⁴ **ghat̄tessanti**, tepi **ghat̄titā** **aññe** **ghat̄tessanti**. Evarū imam nivāpaṁ nivuttam **sabbaso** migajātā **parimuñcissanti**. Yannūna mayām catutthe migajāte **ajjhupekkheyāmā**⁵’ti,

¹ A + gati: f. Not going.

² fut. To strike, beat, knock against, touch. 攻擊；冒犯。

³ pp. To offend, mock, object to; scared. 被驚嚇或恐懼。

⁴ Others. 其他。

⁵ opt. To look on indifferently to be indifferent, to neglect. 不關心；疏忽。

ajjhupekkhiṁsu kho bhikkhave nevāpiko ca nevāpikaparisā ca **catutthe migajāte**. Evarṁ hi te bhikkhave catutthā migajātā **parimuccim̄su** nevāpikassa iddhānubhāvā.

7. Upamā kho **me ayaṁ** bhikkhave katā atthassa **viññāpanāya**.¹ Ayañcettha attho:

‘Nivāpo’ti kho bhikkhave **pañcannetam kāmaguṇānam** adhivacanam.

‘Nevāpiko’ti kho bhikkhave **mārassetam** pāpimato adhivacanam.

‘Nevāpikaparisā’ti kho bhikkhave māraparisāyetam adhivacanam.

‘Migajātā’ti kho bhikkhave samañabrahmañānetam adhivacanam.

8. Tatra bhikkhave **pañhamā samañabrahmañā** amūm nivāpam nivuttam mārassa, **amūni** ca **lokāmisāni**² anupakhajja, mucchitā bhojanāni bhuñjiṁsu; te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṁsu; mattā samānā pamādam āpajjiṁsu; pamattā samānā yathākāmakaraṇīyā ahesum mārassa amusmiṁ nivāpe amusmiñca lokāmise. Evarṁ hi te bhikkhave pañhamā samañabrahmañā na parimuccim̄su mārassa iddhānubhāvā.

Seyyathāpi te bhikkhave pañhamā migajātā, tathāpame aham ime pañhame samañabrahmañē **vadāmi**.

9. Tatra bhikkhave **dutiyā samañabrahmañā**. Evarṁ samacintesum: ‘Ye kho te pañhamā samañabrahmañā amūm nivāpam nivuttam mārassa, amūni ca lokāmisāni anupakhajja, mucchitā bhojanāni bhuñjiṁsu; te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṁsu; mattā samānā pamādam āpajjiṁsu; pamattā samānā yathā kāmakaraṇīyā ahesum mārassa amusmiṁ nivāpe amusmiñca lokāmise. Evarṁ hi te pañhamā samañabrahmañā na parimuccim̄su mārassa iddhānubhāvā.

Yannūna mayam sabbaso nivāpabhojanā lokāmisā pañvirameyyāma, bhayabhogā pañviratā araññāyatanāni ajjhogahetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā pañviramim̄su; bhayabhogā pañviratā araññāyatanāni ajjhogahetvā vihariṁsu. Te tattha **sākabhakkhāpi**³ ahesum, sāmākabhakkhāpi⁴ ahesum, nīvarabhakkhāpi⁵ ahesum, daddulabhakkhāpi⁶ ahesum, haṭabhakkhāpi⁷ ahesum, kaṇabhakkhāpi⁸ ahesum, ācāmabhakkhāpi⁹ ahesum, piññākabhakkhāpi¹⁰ ahesum, tiṇabhakkhāpi ahesum, gomayabhakkhāpi¹¹ ahesum; vanamūlaphalāhārā **yāpesum**, **pavattaphalabhojī**.¹² **Tesaṁ** gimhānaṁ pacchime māse, tiṇodakasañkhaye adhimattakasimānaṁ patto kāyo hoti. **Tesaṁ** adhimattakasimānaṁ pattakāyānaṁ balaviriyā **parihāyi**; balaviriye parihīne **cetovimutti parihāyi**; **cetovimuttiyā parihīnāya**, **tameva** nivāpam nivuttam **mārassa** paccāgamim̄su tāni ca lokāmisāni. Te tattha anupakhajja mucchitā bhojanāni bhuñjiṁsu; te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṁsu; mattā samānā pamādam āpajjiṁsu; pamattā samānā yathākāmakaraṇīyā ahesum mārassa amusmiṁ nivāpe amusmiñca lokāmise. Evarṁ hi te bhikkhave

¹ f. Instructive, making clear (of speech); to convey. 傳播；傳達。

² Loka: āmisa: Worldly gain, bait of the flesh; the material things of the world. 世間的利益或世間的財富。

³ Sāka: nt. Vegetable. + bhakkha: adj. Eating, feeding on. / They were eaters of greens. 他們吃綠色的蔬菜。

⁴ Sāmāka: A kind of millet. 玉蜀黍類。

⁵ Nīvāra: Raw rice, paddy; wild rice. 野生的米。

⁶ Daddula: Kind of rice; hide-parings. 削下來的樹皮。

⁷ Haṭa: A kind of water-plant; moss. 苦蘚。

⁸ Kaṇa: The fine red powder between the husk and the grain of rice; rice-bran. 米糠。

⁹ ācāma: The scum or foam of boiling rice. 煮過的飯。

¹⁰ Piññāka: nt. Ground sesamum, flour of oil-seeds. 芝麻粉。

¹¹ Tiṇa: Grass. / Go + maya: m./ nt. Cowdung. 牛糞。

¹² Pavatta: adj. Happening, going on, procedure. + Phala: Ready or natural, wild fruit (gained without exertion of picking). + bhojin: adj. Feeding on, enjoying. / They fed on fallen fruits. 吃樹下掉的水果。

dutiyāpi samañabrāhmaṇā [na parimuccīṁsu](#) mārassa iddhānubhāvā.

[Seyyathāpi](#) te bhikkhave dutiyā migajātā tathūpame aham ime dutiye samañabrāhmaṇe vadāmi.

10. Tatra bhikkhave [tatiyā samañabrāhmaṇā](#). Evarṁ samacintesurṁ: ‘Ye kho te paṭhamā samañabrāhmaṇā, amum nivāpam nivuttam mārassa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjīṁsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjīṁsu; mattā samānā pamādaṁ āpajjīṁsu; pamattā samānā yathākāmakaraṇīyā ahesum mārassa amusmīm nivāpe amusmīca lokāmise. Evarṁ hi te paṭhamā samañabrāhmaṇā na parimuccīṁsu mārassa iddhānubhāvā. Yepi te dutiyā samañabrāhmaṇā evarṁ samacintesurṁ: ‘Ye kho te paṭhamā samañabrāhmaṇā, amum nivāpam nivuttam mārassa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjīṁsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjīṁsu; mattā samānā pamādaṁ āpajjīṁsu; pamattā samānā yathākāmakaraṇīyā ahesum mārassa amusmīm nivāpe amusmīca lokāmise. Evarṁ hi te paṭhamā samañabrāhmaṇā na parimuccīṁsu mārassa iddhānubhāvā. Yannūna yaṁ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatānāni ajjhogahetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṁsu. Te tattha sākabhakkhāpi ahesum, sāmākabhakkhāpi ahesum, nīvārabhakkhāpi ahesum, daddulabhakkhāpi ahesum, haṭabhakkhāpi ahesum, kaṇabhakkhāpi ahesum, ācāmabhakkhāpi ahesum, piññākabhakkhāpi ahesum, tiṇabhakkhāpi ahesum, gomayabhakkhāpi ahesum, vanamūlaphalāhārā yāpesum, pavattaphalabhojī. Tesam gimhānam pacchime māse tiṇodakasaṅkhaye adhimattakasimānam patto kāyo hoti. Tesam adhimattakasimānam pattakāyānam balaviriyam parihāyi, balaviriye parihīne cetovimutti parihāyi, cetovimuttiyā parihīnāya, tameva nivāpam nivuttam mārassa paccāgamiṁsu tāni ca lokāmisāni. Te tattha anupakhajja mucchitā bhojanāni bhuñjīṁsu; mattā samānā pamādaṁ āpajjīṁsu; pamattā samānā yathākāmakaraṇīyā ahesum mārassa amusmīm nivāpe amusmīca lokāmise. Evarṁ hi te dutiyāpi samañabrāhmaṇā na parimuccīṁsu mārassa iddhānubhāvā.

Yannūna mayam amum nivāpam nivuttam mārassa, amūni ca lokāmisāni upanissāya āsayam kappayyāma, tatrāsayam kappetvā amum nivāpam nivuttam mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā nappamādaṁ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma mārassa amusmīm nivāpe amusmīca lokāmise’ti. Te amum nivāpam nivuttam mārassa, amūni ca lokāmisāni upanissāya āsayam kappayiṁsu. Tatrāsayam kappetvā amum nivāpam nivuttam mārassa, amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjīṁsu; te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjīṁsu; amattā samānā nappamādaṁ āpajjīṁsu; appamattā samānā na yathākāmakaraṇīyā ahesum mārassa amusmīm nivāpe amusmīca lokāmise. Api ca kho evam diṭṭhikā ahesum:

‘Sassato loko’¹ itipi, ‘assassato loko’ itipi;

‘antavā loko’² itipi, ‘anantavā loko’ itipi;

‘tam jīvam tam sarīram’³ itipi, ‘aññam jīvam aññam sarīra’⁴ itipi;

‘hoti Tathāgato parammaraṇa’⁵ itipi, ‘na hoti Tathāgato parammaraṇa’⁶ itipi;

‘hoti ca na ca hoti Tathāgato paraṁ maraṇa’⁷ itipi,

¹ The world is eternal. 世界是永久的和不永久的。

² The world is finite. 世界是有邊的和無邊的。

³ The soul and the body are the same. 靈魂和身體是同一的。

⁴ The soul is one thing and the body another. 靈魂是一個和身體又是令一個東西。

⁵ After death a Tathāgata exists. 如來死後是存在的。

⁶ After death a Tathāgata both exists and does not exist. 如來死後是不存在。

⁷ After death a Tathāgata neither exists nor does not exist. 如來死後是存在和不存在。

‘neva hoti na na hoti Tathāgato parammaraṇā’¹ itipi.

Evaṁ hi te bhikkhave tatiyāpi samaṇabrāhmaṇā na parimuccīṁsu mārassa iddhānubhāvā.

Seyyathāpi te bhikkhave tatiyā migajātā tathūpame aham ime tatiye samaṇabrāhmaṇe vadāmi.

11. Tatra bhikkhave **catutthā samaṇabrāhmaṇā**. Evaṁ samacintesum: ‘Ye kho te **paṭhamā** samaṇabrāhmaṇā amūṁ nivāpam nivuttam mārassa, amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjīṁsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṁsu; mattā samānā pamādaṁ āpajjiṁsu; pamattā samānā yathā kāmakaraṇīyā ahesum mārassa amusmiṁ nivāpe amusmiñca lokāmise. Evarī hi te paṭhamā samaṇabrāhmaṇā **na parimuccīṁsu** mārassa iddhānubhāvā. Yepi te **dutiyā samaṇabrāhmaṇā** evaṁ samacintesum: ‘Ye kho te paṭhamā samaṇabrāhmaṇā amūṁ nivāpam nivuttam mārassa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjīṁsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṁsu; mattā samānā pamādaṁ āpajjiṁsu; pamattā samānā yathā kāmakaraṇīyā ahesum mārassa amusmiṁ nivāpe amusmiñca lokāmise. Evaṁ hi te paṭhamā samaṇabrāhmaṇā na parimuccīṁsu mārassa iddhānubhāvā. ‘Yannūna mayaṁ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma; bhayabhogā paṭiviratā araññāyatanāni ajjhogahetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṁsu; bhayabhogā paṭiviratā araññāyatanāni ajjhogahetvā vihariṁsu. Te tattha sākabhakkhāpi ahesum, sāmāka bhakkhāpi ahesum, nīvarabhakkhāpi ahesum, daddulabhakkhāpi ahesum, haṭabhakkhāpi ahesum, kaṇabhakkhāpi ahesum, ācāmabhakkhāpi ahesum, vanamūlaphalāhārā yāpesum pavattaphalabhojī. Tesam gimhānam pacchime māse tiṇodakasañkhaye adhimattakasimānam patto kāyo hoti; tesam adhimattakasimānam pattakāyānam balaviriyam parihāyi; balaviriye parihīne cetovimutti parihāyi; cetovimuttiyā parihīnāya tameva nivāpam nivuttam mārassa paccāgamiṁsu tāni ca lokāmisāni. Te tattha anupakhajja mucchitā bhojanāni bhuñjīṁsu; te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṁsu; mattā samānā pamādaṁ āpajjiṁsu; pamattā samānā yathā kāmakaraṇīyā ahesum mārassa amusmiṁ nivāpe amusmiñca lokāmise. Evarī hi te dutiyāpi samaṇabrāhmaṇā **na parimuccīṁsu** mārassa iddhānubhāvā. Yepi te **tatiyā samaṇabrāhmaṇā** evaṁ samacintesum: ‘Ye kho te paṭhamā samaṇabrāhmaṇā amūṁ nivāpam nivuttam mārassa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjīṁsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṁsu; mattā samānā pamādaṁ āpajjiṁsu; pamattā samānā yathā kāmakaraṇīyā ahesum mārassa amusmiṁ nivāpe amusmiñca lokāmise. Evarī hi te paṭhamā samaṇabrāhmaṇā na parimuccīṁsu mārassa iddhānubhāvā. Yepi te dutiyā samaṇabrāhmaṇā evaṁ samacintesum: ‘Ye kho te paṭhamā samaṇabrāhmaṇā amūṁ nivāpam nivuttam mārassa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjīṁsu. Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṁsu; mattā samānā pamādaṁ āpajjiṁsu; pamattā samānā yathā kāmakaraṇīyā ahesum mārassa amusmiṁ nivāpe amusmiñca lokāmise. Evarī hi te paṭhamā samaṇabrāhmaṇā na parimuccīṁsu mārassa iddhānubhāvā. ‘Yannūna mayaṁ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogahetvā vihareyyāmā’ti. Te sabbaso nivāpabhojanā lokāmisā paṭiviramiṁsu; bhayabhogā paṭiviratā araññāyatanāni ajjhogahetvā vihariṁsu. Te tattha sākabhakkhāpi ahesum sāmāka bhakkhāpi ahesum, nīvarabhakkhāpi ahesum, daddulabhakkhāpi ahesum, haṭabhakkhāpi ahesum, kaṇabhakkhāpi ahesum, ācāmabhakkhāpi ahesum, piññākabhakkhāpi ahesum, tiṇabhakkhāpi ahesum, gomayabhakkhāpi ahesum, vanamūlaphalāhārā yāpesum pavattaphalabhojī. Tesam gimhānam pacchime māse tiṇodakasañkhaye adhimattakasimānam patto kāyo hoti. Tesam adhimattakasimānam pattakāyānam balaviriyam parihāyi; balaviriye parihīne cetovimutti parihāyi; cetovimuttiyā parihīnāya, tameva nivāpam nivuttam mārassa paccāgamiṁsu tāni ca lokāmisāni. Te tattha anupakhajja mucchitā bhojanāni bhuñjīṁsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjiṁsu; mattā samānā pamādaṁ āpajjiṁsu, pamattā samānā yathā kāmakaraṇīyā ahesum mārassa amusmiṁ nivāpe amusmiñca lokāmise. Evaṁ hi te dutiyāpi

¹ 如來死後是不存在或不是不存在嗎。

samaṇabrahmaṇā na parimuccīṁsu mārassa iddhānubhāvā. ‘Yannūna mayaṁ amuṁ nivāpaṁ nivuttaṁ mārassa amūni ca lokāmisāni upanissāya āsayam kappeyyāma, tatrāsayam kappetvā amuṁ nivāpaṁ nivuttaṁ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā, samānā nappamādaṁ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma mārassa amusmīm nivāpe amusmīca lokāmise’ti. Te amuṁ nivāpaṁ nivuttaṁ mārassa amūni ca lokāmisāni upanissāya āsayam kappayīṁsu. Tatrāsayam kappetvā amuṁ nivāpaṁ nivuttaṁ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjīṁsu. Te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjīṁsu; amattā samānā nappamādaṁ āpajjīṁsu, appamattā samānā na yathākāmakaraṇīyā ahesum mārassa amusmīm nivāpe amusmīca lokāmise. Api ca kho evam diṭṭhikā ahesusm: ‘Sassato loko itipi assassato loko itipi, antavā loko itipi, anantavā loko itipi, tam jīvam tam sarīram itipi, aññam jīvam aññam sarīram itipi, hoti Tathāgato parammaraṇā itipi, na hoti Tathāgato parammaraṇā itipi, neva hoti na na hoti Tathāgato parammaraṇā itipi. Evam hi te tatiyāpi samaṇabrahmaṇā **na parimuccīṁsu** mārassa iddhānubhāvā.

Yannūna mayaṁ yattha **agati** mārassa ca māraparisāyā ca tatrāsayam kappeyyāma, tatrāsayam kappetvā amuṁ nivāpaṁ nivuttaṁ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā nappamādaṁ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma mārassa amusmīm nivāpe amusmīca lokāmise’ti. Te yattha agati mārassa ca māraparisāya ca tatrāsayam kappayīṁsu. Tatrāsayam kappetvā amuṁ nivāpaṁ nivuttaṁ mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjīṁsu; te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjīṁsu; amattā samānā nappamādaṁ āpajjīṁsu; appamattā samānā na yathākāmakaraṇīyā ahesum mārassa amusmīm nivāpe amusmīca lokāmise. Evam hi te bhikkhave **catutthā samaṇabrahmanā** pamuccīṁsu mārassa iddhānubhāvā. **Seyyathāpi** te bhikkhave catutthā migajātā tathūpame aham ime catutthe samaṇabrahmaṇe vadāmi.

12. **Kathañca** bhikkhave **agati** mārassa ca māraparisāya ca?

Idha bhikkhave **bhikkhu** vivicceva kāmehi vivicca akusalehi dhammehī savitakkam savicāram vivekajarī pītisukharī **paṭhamarī jhānarī** upasampajja viharati. Ayam **vuccati** bhikkhave bhikkhu **andhamakāsi**¹ māram, apadaṁ **vadhitvā**,² māracakkhum adassanam³ gato pāpimato.

13. Puna ca param bhikkhave bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham **dutiyam jhānam** upasampajja viharati. Ayam vuccati bhikkhave bhikkhu andhamakāsi māram, apadaṁ vadhitvā māracakkhum adassanam gato pāpimato.

14. Puna ca param bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisamvedeti. Yantam ariyā ācikkhanti: ‘Upekkhako satimā sukhavihārī’ti tatiyam **jhānam upasampajja** viharati.

Ayam vuccati bhikkhave bhikkhu andhamakāsi māram, apadaṁ vaditvā māracakkhum adassanam gato pāpimato.

¹ Andha: adj. Blind. + karoti: aor. To have blindfolded. 遮眼或遮著眼的。

² ger. To strike, punish; kill, slaughter, slay; by depriving. 使剝奪或使喪失。

³ To have become invisible. 使看不見了。

15. Puna ca param bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthagamā adukkham asukham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharati.
Ayarū vuccati bhikkhave bhikkhu andhamakāsi māram, apadaṁ vadhitā māracakkhum adassanam gato pāpimato.
16. Puna ca param bhikkhave bhikkhu sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthagamā nānattasaññānam amanasikārā ‘**ananto ākāso**’ti ākāsānañcāyatanaṁ upasampajja viharati.
Ayarū vuccati bhikkhave bhikkhu andhamakāsi māram, apadaṁ vadhitvā māracakkhum adassanam gato pāpimato.
17. Puna ca param bhikkhave bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma ‘**anantam viññānan**’ti viññānañcāyatanaṁ upasampajja viharati.
Ayarū vuccati bhikkhave bhikkhu andhamakāsi māram, apadaṁ vadhitvā māracakkhum adassanam gato pāpimato.
18. Puna ca param bhikkhave bhikkhu sabbaso viññānañcāyatanaṁ samatikkamma ‘**natthi kiñcī**’ti ākiñcaññāyatanaṁ upasampajja viharati.
Ayarū vuccati bhikkhave bhikkhu andhamakāsi māram, apadaṁ vadhitvā māracakkhum adassanam gato pāpimato.

19. Puna ca param bhikkhave bhikkhu sabbaso ākiñcaññāyatanaṁ samatikkamma **nevasaññānaññāyatanaṁ** upasampajja viharati.
Ayarū vuccati bhikkhave bhikkhu andhamakāsi māram, apadaṁ vadhitvā māracakkhum adassanam gato pāpimato.
20. Puna ca param bhikkhave bhikkhu sabbaso nevasaññānaññāyatanaṁ samatikkamma **saññāvedayitanirodham**¹ upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti.
Ayarū vuccati bhikkhave bhikkhu andhamakāsi māram, apadaṁ vadhitvā māracakkhum adassanam gato pāpimato; **tiṇo² loke visattikan**”ti.³

“Idamavoca **Bhagavā**. Attamanā te **bhikkhū** Bhagavato bhāsitaṁ **abhinandun**”ti.

~ Nivāpasuttam pañcamam. ~

(M.26.) Ariyapariyesanasuttam

1. Evarū me sutam. Ekaṁ samayaṁ **Bhagavā** Sāvatthiyāṁ viharati Jetavane Anāthapiṇḍikassa ārāme.
2. Atha kho Bhagavā pubbanhasamayaṁ nivāsetvā pattacīvaraṁ ādāya Sāvatthim piṇḍāya pāvisi. Atha kho **sambahulā bhikkhū** yenāyasmā **Ānando** tenupasaṅkamirūsu, upasaṅkamityā āyasmantaṁ Ānandaṁ etadavocum: “Cirassutā⁴ no¹ āvuso Ānanda Bhagavato **sammukhā²** dhammī kathā. Sādhu

¹ The cessation of perception and feeling. 想和受都停止。

² pp. Crossed beyond. 渡過；越過。

³ f. Clinging to, adhering, attachment, sinful bent, lust, desire. 依戀；愛慕。

⁴ Cira: adj. Lasting long. 長久的。/ + suta: pp. Heard. 聽。/ = 長久的聽。

mayaṁ āvuso Ānanda labheyyāma Bhagavato sammukhā dhammīm kathāṁ savanāyā”ti.³
“Tena ’hāyasmanto yena Ramakassa brāhmaṇassa assamo⁴ tenupasaṅkamatha. App’ eva nāma
labheyyātha Bhagavato sammukhā dhammīm kathāṁ savanāyā”ti. “Evam āvuso”ti kho te bhikkhū⁵
āyasmato Ānandassa paccassosum.

3. Atha kho Bhagavā Sāvatthiyām piṇḍāya caritvā pacchābhattām piṇḍapātapaṭikkanto⁶ āyasmantam
Ānandam āmantesi: “Āyām’ Ānanda yena Pubbārāmo Migāramātupāsādo⁷ tenupasaṅkamissāma
divāvihārāya”ti.⁸ “Evam bhante”ti kho āyasmā Ānando Bhagavato paccassosi. Atha kho Bhagavā
āyasmatā Ānandena saddhiṁ yena Pubbārāmo Migāramātu pāsādo tenupasaṅkami divāvihārāya. Atha
kho Bhagavā sāyanhasamayam paṭisallāṇā⁹ vuṭṭhito¹⁰ āyasmantam Ānandam āmantesi: “Āyām’
Ānanda yena Pubbakoṭṭhako tenupasaṅkamissāma gattāni¹¹ parisiñcitu”ti.¹² “Evam bhante”ti kho
āyasmā Ānando Bhagavato paccassosi. Atha kho Bhagavā āyasmatā Ānandena saddhiṁ yena
Pubbakoṭṭhako tenupasaṅkami gattāni parisiñcituṁ. Pubbakoṭṭhake gattāni parisiñcivā paccuttaritvā¹³
ekacīvara atṭhāsi gattāni pubbāpayamāno.¹⁴ Atha kho āyasmā Ānando Bhagavantam etadavoca:

“Ayām
bhante Ramakassa brāhmaṇassa assamo avidūre.¹⁵ Ramaṇīyo bhante Ramakassa brāhmaṇassa
assamo¹⁶ pāsādiko,¹⁷ bhante Ramakassa brāhmaṇassa assamo. Sādhu bhante Bhagavā yena Ramakassa
brāhmaṇassa assamo tenupasaṅkamatu, anukampam upādāyā”ti. Adhivāsesi Bhagavā tuṇhībhāvena.

4. Atha kho Bhagavā yena Ramakassa brāhmaṇassa assamo tenupasaṅkami. Tena kho pana samayena
sambahulā bhikkhū Ramakassa brāhmaṇassa assame dhammiyā kathāya sannisinnā¹⁸ honti. Atha kho
Bhagavā bahidvārakoṭṭhake¹⁹ atṭhāsi kathāpariyosānam²⁰ āgamayamāno.²¹ Atha kho Bhagavā
kathāpariyosānam viditvā ukkāsitvā²² aggalām²³ ākotesi.²⁴ Vavarimṣu²⁵ kho te bhikkhū Bhagavato
dvāram. Atha kho Bhagavā Ramakassa brāhmaṇassa assamam pavisitvā paññattena āsane nisīdi.

¹ By us or for us. 被我們或給我們。

² adj.5. Face to face, before from before. 面對面，在…前面。

³ nt. Hearing; the ear. 聽覺；傾聽。

⁴ Hermitage. 隱士居處或僻靜的住處。

⁵ Pacchābhattam: adv. After meal. 在膳食之後。/=

Returning from the alms-round after dinner or returned from his alms-round. 從它托鉢的方向返回。

⁶ A lofty platform, a building on high foundations, a terrace, palace; castle. 宅邸；宮殿；城堡。

⁷ For the day’s abiding. 爲了一天的生活。

⁸ nt. Solitude, seclusion. 單獨，隔離。（從靜坐）

⁹ pp. Rise. 起立。

¹⁰ nt. The body. 身體。

¹¹ infi. To sprinkle all over, to bathe. 洗澡。

¹² ger. Came out. 出來。

¹³ Pubbāpeti: ppr. Drying again. 把…弄幹。

¹⁴ adv. Nearby. 在附近。

¹⁵ adj. Agreeable. 令人愉快的。

¹⁶ adj. Pleasing, pleasant, lovely, amiable; delightful, comfortable. 可愛的。

¹⁷ pp. To sitting. 坐著的。

¹⁸ Bahi: adv. Outside. / + Dvāra + koṭṭhake: Outside the gate or door. 門外。

¹⁹ Kathā: f. Talk, talking, conversation. / + Pariyosāna: nt. End, finish, conclusion; discussion to end. 討論結束。

²⁰ ppr. To wait for. 等待。

²¹ ger. To ahem, to cough, to clear one’s throat. 咳出，明確的噪音。

²² f. A bolt, a cross-bar. 門閂，門。

²³ aor. To knock. 敲擊。

²⁴ aor. To open. 打開。

Nisajja¹ kho Bhagavā bhikkhū āmantesi: “Kāya nu ’ttha bhikkhave etarahi² kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?³ “Bhagavantameva kho no bhante ārabba⁴ dhammī kathā vippakatā, atha Bhagavā anuppatto”ti.⁵ “Sādhu bhikkhave etam kho bhikkhave tumhākām patirūpam⁶ kulaputtānam saddhā⁷ agārasmā anagāriyam pabbajitānam, yam tumhe dhammiyā kathāya sannisīdeyyātha. Sannipatitānam⁸ vo bhikkhave dvayam karaṇiyam: ‘Dhammī vā kathā, ariyo vā tuṇhībhāvo.’ ”

5. Dvemā bhikkhave pariyesanā:⁹ Ariyā ca pariyesanā anariyā ca pariyesanā. Katamā ca bhikkhave anariyā pariyesanā? Idha bhikkhave ekacco attanā¹⁰ jātidhammo samāno¹¹ jātidhammaññeva pariyesati; attanā jarādhammo samāno jarādhammaññeva pariyesati; attanā byādhidhammo samāno byādhidhammaññeva pariyesati; attanā maraṇadhammo samāno maraṇadhammaññeva pariyesati; attanā sokadhammo samāno sokadhammaññeva pariyesati; attanā saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesati.¹²

6. Kiñca bhikkhave jātidhammadām vadetha?¹³ Puttabhariyam¹⁴ bhikkhave jātidhammadām, dāsidāsam¹⁵ jātidhammadām, ajelakām¹⁶ jātidhammadām, kukkuṭasūkaram¹⁷ jātidhammadām, hathigavāssavalavām¹⁸ jātidhammadām, jātarūparajataṁ¹⁹ jātidhammadām. Jātidhammā h’ ete bhikkhave upadhayo.²⁰ Etthāyam gathito²¹ mucchito²² ajjhopanno²³ attanā jātidhammo samāno jātidhammaññeva pariyesati.

7. Kiñca bhikkhave jarādhammadām vadetha? Puttabhariyam bhikkhave jarādhammadām, dāsidāsam jarādhammadām, ajeḷakām jarādhammadām, kukkuṭasūkaram jarādhammadām, hathigavāssavalavām jarādhammadām, jātarūparajataṁ jarādhammadām. Jarādhammā h’ ete bhikkhave upadhayo. Etthāyam gathito mucchito ajjhūpanno attanā jarādhammo samāno jarādhammaññeva pariyesati.

8. Kiñca bhikkhave byādhidhammadām vadetha? Puttabhariyam bhikkhave byādhidhammadām, dāsidāsam byādhidhammadām, ajeḷakām byādhidhammadām, kukkuṭasūkaram byādhidhammadām,

¹ ger. Having sat down. 坐之後。

² adv. Now, at present. 現在，出席。

³ pp. Left unfinished. 未完成就暫停。

⁴ ger. Beginning with; referring to ; about. 開始；引用；關於。

⁵ pp. Arrival. 抵達。

⁶ adv. Fit, proper, befitting, suitable. 適宜，完全地，適當的，相配的。

⁷ f.5. Faith; devotion. 信心；熱愛。

⁸ pp. To assemble; to come together. 集合；一起。

⁹ f. Search; quest. 搜尋；尋找。

¹⁰ By himself or from himself. 被或從他自己。

¹¹ ppr. Being, existing. 助動詞。

¹² pre. To seek for, look, search, desire.

¹³ opt. May be said. 說。

¹⁴ Putta: A son. / + Bhariyā: f. A wife. / Wife and children. 妻子和孩子。

¹⁵ Dāsa: A slave. / + Dāśī: f. A female servant.

¹⁶ Aja: A hegoat, a ram. / + Elaka: Sheep. / Goats and sheep. 山羊和羊。

¹⁷ Kukkuṭa: A cock. / + Sūkarā: A hog, pig. / Fowls and pigs. 家禽和豬。

¹⁸ Hatthin: An elephants. / + Gava: A bull, cow. / + Assa: A horse. / + Valavā: f. A mare, a common horse. 母驢。

¹⁹ Jāta + rūpa: Silver and gold. 銀和黃金。

²⁰ Upadhi: pl. Clinging to rebirth (as impeding spiritual progress), attachment. 再生的基礎，愛慕。（依戀或留戀）

²¹ pp. Tied , bound, fettered; enslaved, bound to, greedy for, intoxicated with. 被束縛，加腳鐐，縛牢。

²² pp. Distraught, infatuated. 被入迷。

²³ Attached to, cling to, utterly committed. 使附屬，依附，絕對委託。

hatthigavāssavaļavām byādhidhammām. Byādhidhammā h' ete bhikkhave upadhayo. Etthāyām gathito mucchito ajjhūpanno attanā byādhidhammo samāno byādhidhammaññeva pariyesati.

9. **Kiňca** bhikkhave **maraṇadhammām** vadetha? Puttabhariyām bhikkhave maraṇadhammām, dāsidāsam maraṇadhammām, ajeļakam maraṇadhammām, kukkuṭasūkaram maraṇadhammām, hatthigavāssavaļavām maraṇadhammām. Maraṇadhammā h' ete bhikkhave upadhayo. Etthāyām gathito mucchito ajjhūpanno attanā maraṇadhammo samāno maraṇadhammaññeva pariyesati.

10. **Kiňca** bhikkhave **sokadhammām**¹ vadetha? Puttabhariyām bhikkhave sokadhammām, dāsidāsam sokadhammām, ajeļakam sokadhammām, kukkuṭasūkaram sokadhammām, hatthigavāssavaļavām sokadhammām. Sokadhammā h' ete bhikkhave upadhayo. Etthāyām gathito mucchito ajjhūpanno attanā sokadhammo samāno sokadhammaññeva pariyesati.

11. **Kiňca** bhikkhave **saṅkilesadhammām**² vadetha? Puttabhariyām bhikkhave saṅkilesadhammām, dāsidāsam saṅkilesadhammām, ajeļakam saṅkilesadhammām, kukkuṭasūkaram saṅkilesadhammām, hatthigavāssavaļavām saṅkilesadhammām, jātarūparajataṁ saṅkilesadhammām. Saṅkilesadhammā h' ete bhikkhave upadhayo. Etthāyām gathito mucchito ajjhūpanno attanā saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesati. Ayaṁ bhikkhave anariyā³ pariyesanā.

12. **Katamā ca** bhikkhave **ariyā pariyesanā**? Idha bhikkhave **ekacco attanā jātidhammo samāno jātidhamme ādīnavām**⁴ viditvā **ajātam** anuttaram yogakkhemām⁵ **nibbānam pariyesati**; attanā jarādhammo samāno jarādhamme ādīnavām viditvā ajarām anuttaram yogakkhemām nibbānam pariyesati; attanā byādhidhammo samāno byādhidhamme ādīnavām viditvā abyādhiṁ anuttaram yogakkhemām nibbānam pariyesati; attanā maraṇadhammo samāno maraṇadhamme ādīnavām viditvā amataṁ anuttaram yogakkhemām nibbānam pariyesati; attanā sokadhammo samāno sokadhamme ādīnavām viditvā asokaṁ anuttaram yogakkhemām nibbānam pariyesati; attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavām **viditvā** asaṅkiliṭhaṁ anuttaram yogakkhemām nibbānam pariyesati. Ayam bhikkhave ariyā⁶ pariyesanā.

13. **Ahampi sudaṁ**⁷ bhikkhave **pubbeva** sambodhā anabhisambuddho **bodhisattova**⁸ samāno attanā jātidhammo samāno **jātidhammaññeva pariyesāmi**; attanā jarādhammo samāno jarādhammaññeva pariyesāmi; attanā byādhidhammo samāno byādhidhammaññeva pariyesāmi; attanā maraṇadhammo samāno maraṇadhammaññeva pariyesāmi; attanā sokadhammo samāno sokadhammaññeva pariyesāmi; attanā saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesāmi. **Tassa mayhaṁ** bhikkhave **etadahosi:**⁹ “**Kinnu kho aham** attanā jātidhammo samāno jātidhammaññeva pariyesāmi; attanā jarādhammo samāno jarādhammaññeva pariyesāmi; attanā byādhidhammo samāno byādhidhammaññeva pariyesāmi; attanā maraṇadhammo samāno maraṇadhammaññeva pariyesāmi; attanā sokadhammo samāno sokadhammaññeva pariyesāmi; attanā saṅkilesadhammo samāno

¹ m. Grief; sorrow. 傷心；悲傷。

² m. Passion; lust; depravity; impurity; defilement. 激情；貪欲；墮落；雜質；汙穢。

³ The ignoble. 卑賤或低賤。

⁴ m. Disadvantage; danger. 缺點；危險。

⁵ Supreme security from bondage. 從束縛中解脫達到最安全。

⁶ The noble. 貴族或聖人。

⁷ indecl. Even just. 實際上。（實行）

⁸ Bodhi: f. Knowledge, enlightenment, the knowledge possessed by a Buddha. / + satta: A bodhi-being; bodhisattva. 菩薩。

⁹ aor. He sought. 他探索。

saṅkilesadhammaññeva pariyesāmi.

Yannūnāham¹ attanā jātidhammo samāno jātidhamme ādīnavām viditvā ajātarām anuttaram yogakkhemam nibbānam pariyeseyyām; attanā jarādhammo samāno jarādhamme ādīnavām viditvā ajarām anuttaram yogakkhemam nibbānam pariyeseyyām; attanā byādhidhammo samāno byādhidhamme ādīnavām viditvā abyādhiṁ anuttaram yogakkhemam nibbānam pariyeseyyām; attanā maraṇadhammo samāno maraṇadhamme ādīnavām viditvā amatām anuttaram yogakkhemam nibbānam pariyeseyyām; attanā sokadhammo samāno sokadhamme ādīnavām viditvā asokām anuttaram yogakkhemam nibbānam pariyeseyyām; attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavām viditvā asaṅkiliṭṭharām anuttaram yogakkhemam nibbānam pariyeseyyan”ti?

14. So kho ahaṁ bhikkhave aparena samayena,² daharova³ samāno susukālakeso⁴ bhadrena⁵ yobbanena⁶ samannāgato⁷ paṭhamena vayasā;⁸ akāmakānaṁ⁹ mātāpitunnaṁ assumukhānam¹⁰ rudantānam,¹¹ kesamassum¹² ohāretvā¹³ kāsāyāni¹⁴ vatthāni acchādetvā¹⁵ agārasmā anagāriyām¹⁶ pabbajim.¹⁷

15. So evam pabbajito samāno: “Kim kusalagavesī¹⁸ anuttaram santivarapadām¹⁹ pariyesamāno yena Ālāro Kālāmo ten’ upasaṅkamirā, upasaṅkamitvā Ālāram Kālāmām etadavocām: ‘Icchāmahaṁ āvuso Kālāma imasmīm dhammadvinaye brahmacariyām caritun’”ti.

Evarām vutte, bhikkhave Ālāro Kālāmo marām etadavoca: “Viharat” āyasmā. Tādiso²⁰ ayaṁ dhammo yattha viññū puriso nacirasseva sakam²¹ ācariyakaṁ sayam²² abhiññā sacchikatvā upasampajja vihareyyā”ti.

So kho aham bhikkhave nacirasseva khippameva tam dhammañ pariyāpuṇim.²³ So kho aham bhikkhave tāvatakenēva²⁴ oṭṭhapahatamattena¹ lapitalāpanamattena² nāṇavādañca vadāmi

¹ Yam + nū + na + ahaṁ: Now then let me (do this or that); then I considered thus. 那時我如此地細想。

² In future time. 在未來時。（過了不久）

³ adj. A young boy, youth, lad. 男孩。

⁴ Susu: A boy, youngster. / + kāla: Very black; black-haired. 黑色的頭髮。

⁵ Bhadda & bhadra: adj. Auspicious, lucky, high, lofty, august, of good omen. 威嚴的；吉兆的；幸運的；好的。

⁶ nt. Youth. 青春時代。

⁷ pp. Endowed with. 天生具有。

⁸ Paṭhama: adj. The first. / nt. Age, especially young age, prime, youth. 年齡。（最狀年齡）

⁹ A + kāmaka: adj. Unwilling; undesirous. 不願意的；勉強的。

¹⁰ Assu: nt. A tear. / + mukha: adj. With tearful face.

¹¹ Rudati & rodati: ppr. To cry, lament, weep, wail. / Wept with tearful faces. 由於哭泣眼淚流滿臉。

¹² Kesa: The hair of the head. / + massu: Hair and beard. 頭髮和鬍鬚。

¹³ Ohāreti: caus, ger. To cut down, shaved off. 剃。

¹⁴ Kāsāya & kāsāva: adj. The yellow robes of the Buddhist mendicant. / + Vattha: adj. With yellow robes. 黃色。

¹⁵ ger. To cover, to clothe, to put on. 把...放上去。= 穿上黃色袈裟。

¹⁶ Agāra: nt. House or hut. / + Anagāra: Homelessness or the state of a homeless wanderer(mendicant).

¹⁷ aor. To make go forth (into the homeless state); to become a monk; to leave household. 成為僧侶；離家；出家。/ = To shave off hair & beard, put on the yellow robes, and wander forth out of the home into the homeless state.

¹⁸ in, adj. Seeking, looking for, striving after. 探索，尋找。

¹⁹ Santi: f. Tranquillity, peace. / + vara: adj. Excellent, splendid, best, noble. / + pada: The place of tranquility. 寧靜的處境。

²⁰ adj. Such; of such quality. 如此的；這樣的品質。

²¹ adj. All be your own; one’s own. 自己的。

²² adv. Self, by oneself. 被自己。

²³ aor. To learn (by heart), to gain mastership over, to learn thoroughly. 徹底的學習，精通。

²⁴ adj. Just so much, just so long. 到什麼程度。

theravādañca.³ “Jānāmi passāmī”ti ca patijānāmi ahañceva aññe⁴ ca.

Tassa mayham bhikkhave etadahosi: ‘Na kho Ālāro Kālāmo imam dhammarūp kevalam⁵ saddhāmattakena: ‘Sayam abhiññā sacchikatvā upasampajja viharāmī’ti pavedeti. Addhā⁶ Ālāro Kālāmo imam dhammarūp jānam passam viharati’ti.

Atha khvāham bhikkhave yena Ālāro Kālāmo tenupasañkamim, upasañkamitvā Ālāram Kālāmam etadavoca: “Kittāvatā⁷ no āvuso Kālāma imam dhammarūp sayam abhiññā sacchikatvā upasampajja pavedesi”ti.

“Evam vutte, bhikkhave Ālāro Kālāmo ākiñcaññāyatanaṁ⁸ pavedesi.”

Tassa mayham bhikkhave etadahosi: ‘Na⁹ kho Ālārass’ eva Kālāmassa atthi saddhā, mayham p’ atthi saddhā, na kho Ālārass’ eva Kālāmassa atthi viriyam, mayham p’ atthi viriyam, na kho Ālārass’

eva Kālāmassa atthi sati, mayham p’ atthi sati, na kho Ālārass’ eva Kālāmassa atthi samādhi, mayham p’ atthi samādhi, na kho Ālārass’ eva Kālāmassa atthi paññā, mayham p’ atthi paññā.

Yannūnāham yam dhammarūp, Ālāro Kālāmo: ‘Sayam abhiññā sacchikatvā upasampajja viharāmī’ti pavedeti; tassa dhammassa sacchikiriyāya¹⁰ padaheyyan”ti.¹¹ So kho aham bhikkhave nacirasseva khippameva tam dhammarūp sayam abhiññā sacchikatvā upasampajja vihāsim.

Atha khvāham bhikkhave yena Ālāro Kālāmo tenupasañkamim, upasañkamitvā Ālāram Kālāmam etadavocam: “Ettāvatā no āvuso Kālāma imam dhammarūp sayam abhiññā sacchikatvā upasampajja pavedesi”ti. “Ettāvatā kho aham āvuso imam dhammarūp sayam abhiññā sacchikatvā upasampajja viharāmī”ti. “Lābhā no āvuso, suladdham no āvuso, ye mayam āyasmantam tādisam sabrahmacāriṁ passāma.” Iti yāham dhammarūp sayam abhiññā sacchikatvā upasampajja pavedemi, tam tvam dhammarūp sayam abhiññā sacchikatvā upasampajja viharasi; yam tvam dhammarūp sayam abhiññā sacchikatvā upasampajja pavedemi. Iti yāham dhammarūp jānāmi, tam tvam dhammarūp jānāsi; yam tvam dhammarūp jānāsi, tamaham dhammarūp jānāmi. Iti yādiso aham tādiso tvam, yādiso tvam tādiso aham.

Ehi dāni āvuso ubho va santā imam gaṇam¹² parihaarāmā”ti.¹³

Iti kho bhikkhave Ālāro Kālāmo ācariyo me samāno antevāsim¹⁴ maiṁ samānam¹⁵ attano samasamam thapesi, ulārāya¹⁶ ca marū pūjāya pūjesi.

¹ Ottā: The lip. / + Pahata: pp. Killed, overcome. / + matta: adj. Like, just as, what is called. / The lip-reciting. 口頭上的背誦。

² Lapita: pp. Talked, uttered, muttered. / + Lāpana: nt. Muttering, utterance, speech. 說，講話，小孩般說話。

³ Thera: adj. Senior; solid, hard, firm, strenuous, powerful. / + vāda: The doctrine of the Theras.

堅硬的，硬的，嚴格的，艱苦的，有力的。/=長老的話。

⁴ pron. Others. 別人們。

⁵ adv. Only; alone. 獨自地。

⁶ adv. Certainly. 確定地。

⁷ adv. How far, in what respect. 到什麼程度。

⁸ The base of nothingness. 無所有處。

⁹ ind. Not only. 不只是。

¹⁰ f. Realization, experiencing. 領悟。

¹¹ opt. To strive, exert. 努力。

¹² A crowd, a multitude, a great many; gang. 群；群衆。

¹³ pre. To take care of, to attend to, shelter, protect, keep up, preserve, look after. 看管，照顧。

¹⁴ Ante: pref. Near, inside, within. / + Vāsika: Lodges or lives with his master or teacher; one who lives with his master; an attendant; a pupil. 內人；隨從；學生。

¹⁵ adj. Same, equal, similar. 相同的，平等的，類似的。

¹⁶ adj. Lofty; noble; eminent. 崇高的；高貴的；顯赫的。

Tassa mayham bhikkhave etadahosi: “**Nāyam dhammo nibbidāya** na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati; yāvadeva ākiñcaññāyatānūpapattiya”ti.

So kho aham bhikkhave tam dhammam analam kariyā¹ tasmā dhammā nibbijja² apakkamim.

16. So kho aham bhikkhave: **Kim** kusalagavesī anuttaram santivarapadaṁ pariyesamāno yena **Uddako Rāmaputto** tenupasaṅkamim, upasaṅkamitvā Uddakam Rāmaputtam etadavocam: “Icchām” aham āvuso imasmin dhammadvinaye brahmacariyam caritun”ti.

Evarū vutte, bhikkhave Uddako Rāmaputto marū etadavoca: “Viharat’ āyasmā tādiso ayaṁ dhammo yattha viññū puriso nacirasseva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyyā”ti.

So kho aham bhikkhave nacirasseva khippameva tam dhammam pariyāpuṇim. So kho aham bhikkhave tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca. “Jānāmi passāmī”ti ca paṭijānāmi ahañceva aññe ca.

Tassa mayham bhikkhave etadahosi: “Na kho Rāmo imam dhammam kevalam saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmī”ti pavedesi. Addhā Rāmo imam dhammam jānam passaṁ vihāsi”ti.

Atha khvāham bhikkhave yena Uddako Rāmaputto tenupasaṅkamim, upasaṅkamitvā Uddakam Rāmaputtam etadavocam: “**Kittāvatā** no āvuso Rāmo imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesi”ti?

Evarū vutte, bhikkhave Uddako Rāmaputto **nevasaññānāsaññāyatanaṁ** pavedesi.

Tassa mayham bhikkhave etadahosi: “**Na** kho Rāmass’ eva ahosi **saddhā**, mayham p’ atthi saddhā, na kho Rāmass’ eva ahosi **viriyam**, mayham p’ atthi viriyam, na kho Rāmass’ eva ahosi **sati**, mayha p’ atthi sati, na kho Rāmass’ eva ahosi **samādhi**, mayham p’ atthi samādhi, na kho Rāmass’ eva ahosi **paññā**, mayham p’ atthi paññā.

Yan nūnāham yam dhammam Rāmo: ““Sayam abhiññā sacchikatvā upasampajja viharāmī”ti pavedesi, tassa dhammassa sacchikiriyāya padaheyyan”ti.

So kho aham bhikkhave nacirasseva khippameva tam dhammam sayam abhiññā sacchikatvā upasampajja vihāsin.

Atha khvāham bhikkhave yena Uddako Rāmaputto tenupasaṅkamim, upasaṅkamitvā Uddakam Rāmaputtam etadavocam: “Ettāvatā no āvuso Rāmo imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesi”ti?

“Ettāvatā kho āvuso Rāmo imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesi”ti.

“Ahampi kho āvuso ettāvatā imam dhammam sayam abhiññā sacchikatvā upasampajja viharāmī”ti.

“Lābhā no āvuso, suladdham no āvuso, ye mayam āyasmantam tādisam sabrahmacāriṁ passāma. Iti yam dhammam Rāmo sayam abhiññā sacchikatvā upasampajja pavedesi, tam tvam dhammam sayam abhiññā sacchikatvā upasampajja viharasi. Yam tvam dhammam sayam abhiññā sacchikatvā upasampajja viharasi, tam dhammam Rāmo sayam abhiññā sacchikatvā upasampajja pavedesi. Iti yam dhammam Rāmo aññāsi, tam tvam dhammam jānāsi. Yam tvam dhammam jānāsi, tam dhammam Rāmo aññāsi. Iti yādiso Rāmo ahosi, tādiso tvam. Yādiso tvam, tādiso Rāmo ahosi. Ehi ’dāni āvuso, **tvam imam gaṇam pariħara**”ti.

Iti kho bhikkhave Uddako Rāmaputto sabrahmacārī me samāno ācariyatāhane va **marū ṭhapesi**, uḷārāya ca **marū pūjāya pūjesi**.

Tassa mayham bhikkhave etadahosi: “**Nāyam dhammo nibbidāya** na virāgāya na nirodhāya na nibbānāya saṁvattati, yāvadeva nevasaññānāsaññāyatānūpapattiya”ti.

¹ ger. Dissatisfied. 使感覺不滿。

² ger. To pierce, transfix; to be disheartened or disgusted. 使...氣餒或厭惡。

So kho aham bhikkhave tam dhammarūpa analaṅkaritvā tasmā dhammā nibbija apakkamī.

17. So kho aham bhikkhave: Kim kusalagavesī anuttaram santivarapadaṁ pariyesamāno Magadhesu anupubbena cārikam caramāno yena Uruvelā Senānigamo tadavasarim. Tatth' addasariṁ ramaṇīyam¹ bhūmibhāgam² pāsādikañ³ ca vanasañḍam⁴ nadiñ ca sandantiṁ⁵ setakam⁶ supatiththam⁷ ramaṇīyam, samantā⁸ ca gocaragāmam.⁹

Tassa mayham bhikkhave etadahosi: “Ramaṇīyo vata bhūmibhāgo pāsādiko ca vanasañdo nadī ca sandati setakā supatiththā ramaṇīyā, samantā ca gocaragāmo. Alām¹⁰ vat' idam kulaputtassa padhānatthikassa¹¹ padhānāyā”ti.

“So kho aham bhikkhave tattheva niśidim, alam idam padhānāyā”ti.

18. So kho aham bhikkhave attanā jātidhammo samāno jātidhamme ādīnavam viditvā ajātam anuttaram yogakkhemam nibbānam, pariyesamāno ajātam anuttaram yogakkhemam nibbānam ajjhagamam; attanā jarādhammo samāno jarādhamme ādīnavam viditvā ajaram anuttaram yogakkhemam nibbānam, pariyesamāno ajaram anuttaram yogakkhemam nibbānam ajjhagamam; attanā byādhidhammo samāno byādhidhamme ādīnavam viditvā abyādhiṁ anuttaram yogakkhemam nibbānam, pariyesamāno abyādhiṁ anuttaram yogakkhemam nibbānam ajjhagamam; attanā marañadhammo samāno marañadhamme ādīnavam viditvā amataṁ anuttaram yogakkhemam nibbānam, pariyesamāno amataṁ anuttaram yogakkhemam nibbānam ajjhagamam; attanā sokadhammo samāno sokadhamme ādīnavam viditvā asokaṁ anuttaram yogakkhemam nibbānam, pariyesamāno asokaṁ anuttaram yogakkhemam nibbānam ajjhagamam; attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavam viditvā asaṅkiliṭṭhaṁ anuttaram yogakkhemam nibbānam, pariyesamāno asaṅkiliṭṭhaṁ anuttaram yogakkhemam nibbānam ajjhagamam. ¥āṇañ ca pana me dassanam udapādi: “Akuppā me vimutti, ayam antimā jāti; natth' idāni punabbhavo”ti.

19. Tassa mayham bhikkhave etadahosi: “Adhigato¹² kho myāyam¹³ dhammo gambhīro¹⁴ duddaso¹⁵ duranubodho¹⁶ santo paññito¹⁷ atakkāvacaro¹⁸ nipoṇo¹⁹ panditavedanīyo. Ālayarāmā²⁰ kho pan' āyam

¹ adj. Delightful, pleasing, charming, pleasant, beautiful. 可愛的；迷人的。

² Bhūmi: f. + bhāga: Division of the earth, district.

³ adj. Pleasing, pleasant, lovely, amiable; comfortable.

⁴ Vana: nt. + sañ-dā: Jungle-thicket, dense jungle; a grove. 小樹林。

⁵ ppr. To flow. 川流不息。

⁶ adj. White; pure. 純潔的；純淨的。

⁷ Su + patittha: adj. With beautiful ford or bank. 美麗的淺灘。

⁸ adj. 5. All, entire; everywhere.

⁹ m. A village where a monk obtains his food. 適合修行人托鉢。

¹⁰ ind. Enough! have done with. 足夠！

¹¹ Padhāna: nt. Exertion, energetic effort, striving, concentration of mind. 努力；成就；奮鬥。 + atthika: adj. Desirous of; seeking for. 想要的；探求者。

¹² pp. To attain; to obtain. 達到；獲得。

¹³ Me + ayam: pron. With me, this. 被我，這。

¹⁴ adj. Deep; profound. 深的；淵博的。

¹⁵ Du + ddasa: Difficult to seen or understand. 困難的理解或瞭解。

¹⁶ Dur + anubodha: adj. Hard to understand, difficult to know.

¹⁷ Santa: pp. Calmed, tranquil, peaceful, pure. / Paññita: adj. Excellent; delicious. 傑出的；美味的。

¹⁸ MA: atakkāvacaro ti: Takkena avacaritabbo ogāhitabbo na hoti, ñāṇeva avacaritabbo.

¹⁹ adj. Clever; skilful, accomplished. 精明的；巧妙的；完成的。（不是用推理的）

²⁰ ālaya: m./ nt. Hanging on; attachment, desire, clinging, lust. / + rāma: Devoted to the things to which it clings.

投入的事物，那一個它就粘緊。（執取愛慕）

pajā¹ ālayaratā² ālayasammuditā³. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya, duddasam idam, thānam yadidam, idappaccayatā paṭiccasamuppādo. Idampi kho thānam duddasam yadidam sabbasañkhārasamatho⁴ sabbūpadhipaṭinissaggo⁵ tañhakkhayo virāgo nirodho nibbānam. Ahañ c’ eva kho pana dhammarām deseyyam, pare ca me na ājāneyyam;⁶ so mam’ assa kilamatho, sā mam’ assa vihesā’ti.⁷ Apissu⁸ mama bhikkhave imā anacchariyā⁹ gāthā paṭibhamāsu¹⁰ pubbe assutapubbā:

‘Kiccena¹¹ me adhigatam h’ alan ’dāni pakāsitum,¹²
Rāgadosaparetehi¹³ n’ āyam dhammo susambudho.
Paṭisota¹⁴-gāmin nipunam gambhīram duddasam aṇum,¹⁵
Rāgarattā na dakkhanti¹⁶ tamokkhandhena āvaṭa¹⁷ ti.¹⁸

Itiha me bhikkhave paṭisañcikkhato¹⁸ apposukkhatāya¹⁹ cittam namati,²⁰ no dhammadesanāya.

20. Atha kho bhikkhave Brahmuno Sahampatissa mama cetasā cetoparivitakkamaññāya²¹ etadahosi: “Nassati²² vata bho²³ loko, vinassati²⁴ vata bho loko, yatra hi nāma Tathāgatassa Arahato Sammāsambuddhassa apposukkhatāya cittam namati, no dhammadesanāyā”ti.
Atha kho bhikkhave Brahmā Sahampati seyyathāpi: nāma balavā puriso sammiñjitam vā bāham pasāreyya,²⁵ pasāritam vā bāham sammiñjeyya, evamevaṁ brahma-loke antarahito mama purato pātura-hosi. Atha kho bhikkhave Brahmā Sahampati ekamśam uttarāsaṅgam karitvā²⁶ yenāham ten’ añjaliṁ pañāmetvā¹ mama etadavoca:

¹ f. Progeny, offspring, generation, beings, men, world (of men), mankind.

² pp. Delighting in, intent on, devoted to. 使高興；深愛的。

³ pp. Delighting in, delighted. 感到高興（或愉快、快樂）。

⁴ m. Calm; quietude of heart; settlement of legal questions. 平靜；停止。

⁵ Upadhi: m. Substratum of rebirth; attachment. 愛慕。 / + paṭinissagga: m. Giving up; rejection; forsaking. 拋棄；放棄。

⁶ opt. To know; to understand. 知道；領會。

⁷ f. Vexation, annoyance, injury. 煩惱，打擾，傷害。

⁸ indecl. So much so. 甚至於。

⁹ An + acchariya: adj. Not wonderful; non-marvellous. 不極好的；無令人驚異的。

¹⁰ aor. To come into one’s mind, to be evident, to occur to one. 顯然，發生。

¹¹ adj. That which ought be done, that which is to be performed. / nt.

Duty, obligation, service, attention; ceremony, performance. 應做的。（很辛苦）

¹² infi. To be visible; to become known. 看得見；說法。

¹³ pp. Afflicted with, overcome by; gone on to. 使苦惱，使戰勝，使離去。

¹⁴ Paṭisotagāmin: Going against the stream, toiling, doing hard work. 逆流而上。

¹⁵ m. A very small particle. 極小量。

¹⁶ pre. To see; discern. 看見；辨別。

¹⁷ pp. Covered, veiled. 覆蓋，遮蔽。

¹⁸ pp. To think over, to discriminate, reflect, consider. 仔細考慮，深思，思考。

¹⁹ f. Inaction, reluctance, carelessness, indifference. 不活動，不情願。

²⁰ pre. To bend; to bow down. 使彎曲；彎下。

²¹ Parivitakka: Reflection, meditation, thought, consideration, reasoning. 反射比，推論。 +

ājānāti: ger. To understand, learn about, know. 理解，獲悉，知道。

²² pre. Overcoming death, to perish, to be lost or destroyed, to disappear, come to an end. 毀滅。

²³ indecl. Oh!, I say! (表示驚訝、恐怖、讚歎) 哦！

²⁴ pre. To be lost, perish, to be destroyed. 使失去，頽喪，破壞。

²⁵ opt. To stretch out. 伸展出。

²⁶ ger. To arrange the upper robe over one shoulder (the left). 偏袒右邊。

“Desetu bhante Bhagavā dhammarām. Desetu Sugato dhammarām. Santi sattā apparajakkhajātikā,²
assavanatā³ dhammassa parihāyanti.⁴ Bhavissanti dhammassa aññātāro”ti.⁵
Idam avoca bhikkhave Brahmā Sahampati. Idam vatvā athāparam etadavoca:

‘Pāturahosi Magadhesu pubbe,
Dhammo asuddho⁶ sa-malehi⁷ cintito.⁸
Avāpur⁹, etam amatassa dvāram,
Suṇantu dhammarām vimalen¹⁰-ānubuddharām.

Sele¹¹ yathā pabbatamuddhani¹²-ṭṭhito,
Yathāpi passe janatām samantato,¹³
Tathūpamaṇā dhammamayaṇā Sumedha,
Pāsādām āruyha¹⁴ Samantacakkhu,
Sokāvatinṇām¹⁵ janatam apeta¹⁶-soko,
Avekkhassu¹⁷ jāti-jarā-bhibhūtam.¹⁸

Uṭṭhehi,¹⁹ Vīra, Vijitasaṅgāma,²⁰
Satthavāha,²¹ Anāṇa,²² vicara²³ loke,
Desassu Bhagavā dhammarām,
aññātāro bhavissantī’ ti.¹⁸

21. Atha khvāhaṁ bhikkhave Brahmuno ca ajjhesanām²⁴ viditvā sattesu ca kāruññataṁ²⁵ paṭicca
Buddhacakkhanā lokām volokesim.²⁶ Addasām kho aham bhikkhave Buddhacakkhanā lokām

¹ ger. To cause to bend, to hold out towards, offer respectfully. 使屈服，對於伸出，奉獻表示尊敬。

² Appa + rajakka: Having little or no obtuseness; little dust. 少塵垢。

³ As + savanata: ppr. Not hearing. 沒聽。

⁴ pre. To dwindle; to waste away. 衰落；損耗。

⁵ There will be those who know or understand the Dhamma. 明白法的人。

⁶ adj. Unclean. 不潔淨的。

⁷ Saha: With. 和。+ malla: nt. Anything impurity; stain; rust; dirt; dung. 雜質；污染；衰退；糞。= 擁有污垢

⁸ pp. Thought out, invented, devised. 慎重考慮後產生的，發明，設計。

⁹ opt. To open. 打開。

¹⁰ adj. Clean; spotless; unstained. 乾淨的；無髒汙的；無汙點的。

¹¹ m. A rock; stone. 岩石；石頭。

¹² f. On a mountain peak. 山頂。

¹³ adv. All around; everywhere. 全部在周圍；到處。

¹⁴ ger. To ascend; to mount; to climb. 攀登；爬上；爬升。

¹⁵ pp. Effected by, fallen into. 被引起，墮落。

¹⁶ adj. Gone away, freed of, rid off, deprived of; without. 摆脫，沒有。

¹⁷ imper. To look at, to consider, to see; to look down upon. 看，看下。

¹⁸ pp. Overpowered by. 被擊敗。

¹⁹ imper. To stand up; to arise. 豎立；站立。

²⁰ Vijita: pp. + saṅgāma: By whom the battle has been won, victorious; conqueror in the battle. 戰鬥的勝利者。

²¹ Sattha: + vāha: A caravan leader, a merchant.

²² adj. Free of debt, debtless. 使自由的罪過，沒債。

²³ imper. To go or move about in, to walk, to wander. 傳開；遊蕩。

²⁴ f. Request, entreaty; invitation. 請求，邀請。

²⁵ f. Compassionateness.

²⁶ aor. To examine, study, scrutinize.

volokento satte apparajakkhe¹ mahārajakkhe, tikkhindriye² mudindriye,³ svākāre⁴ dvākāre,⁵ suviññāpaye⁶ duviññāpaye, appekacce⁷ paralokavajjabhayadassāvine⁸ viharante, (appekacce na paralokavajjabhayadassāvine viharante).

Seyyathāpi nāma uppaliniyam⁹ vā paduminiyam¹⁰ vā puṇḍarīkiniyam¹¹ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake sarīvaddhāni¹² udakā' nuggatāni¹³ antonimuggaposīni.¹⁴ Appekaccāni uppalāni vā padumāni vā puṇḍrīkāni vā udake jātāni udake sarīvaddhāni samodakam¹⁵ ṭhitāni. Appekaccāni uppalāni vā padumāni vā puṇḍrīkāni vā udake jātāni udake sarīvaddhāni udakā accuggamma¹⁶ tiṭṭhanti anupalittāni¹⁷ udakena.

Evam eva kho aham bhikkhave Buddhacakkhanā lokam volokento, addasam satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre (dvākāre), suviññāpaye (duviññāpaye), appekacce paralokavajjabhayadassāvine viharante, (appekacce na paralokavajjabhayadassāvine viharante). Atha khvāham bhikkhave Brahmānam Sahampatiṁ gāthāya paccabhbāsim:

‘Apārutā tesam amatassa dvārā,
Ye sotavanto pamuñcantu¹⁸ saddham;¹⁹
Vihirñsasaññī²⁰ paguñam²¹ na bhāsiṁ,
Dhammam pañitam²² manujesu²³ rahme’ti.¹⁹

Atha kho bhikkhave Brahmā Sahampati: “Katāvakāso²⁴ kho ’mhi Bhagavatā dhammadesanāyā”ti; mām abhivādetvā padakkhiṇam katvā tatth’ ev’antaradhāyi.

22. Tassa mayham bhikkhave etadahosi: “Kassa nu kho aham pañhamam dhammam deseyyam, ko imam dhammam khippameva ājānissatī”ti? Tassa mayham bhikkhave etadahosi: “Ayam kho Ālāro

¹ Having dust or defilement. 少塵埃或汙穢。

² Tikkha: adj. Sharp, clever, acute, quick (only fig. of the mind). 敏銳的，尖銳的。

³ Mudu: adj. Weak, slow minded, of dull senses. 遲鈍的，虛弱的。

⁴ Being of good quality or disposition. 優良的品質。

⁵ Du + ākāra: Bad quality. 壞的品質。

⁶ Su + viññāpaya: Accessible to instruction; docile. / Du+ Indocile. 易教導的。

⁷ Api + ekacca; adj. pl. Some, a few.

⁸ Vajja: nt. That which should be avoided, a fault. / Dassāvina: One who see; only in cpds. 觀看；唯一的看到恐俱。

⁹ f. A lotus pond. 蓮花池塘。

¹⁰ f. The (blue or red) lotus plant. 蓮花。

¹¹ nt. The white lotuses. 池或池塘白色的蓮花。

¹² pp. Grown up; brought up. 生長；培養。

¹³ An + uggata: pp. Not come out, not risen. 不露出，沒升起。

¹⁴ Anto: indecl. + nimugga: Altogether immersed. 完全地沈浸。+ Posin: adj. Thriving on, nourished by. 被滋養。

¹⁵ adv. At the water’s edge. 在水邊緣。

¹⁶ Acc > ati: + uggacchati: ger. To rise, get up out of. 浮上水面。

¹⁷ An + upalitta: pp. Free from taint, undefiled. 不被弄髒；不汙損；不污染。

¹⁸ imper. To let loose, give out, emit. 讓釋放，發出，散發。

¹⁹ adj. Beliving, faithful; to show faith, to give forth faith. 顯示信任，給往前信任。

²⁰ Vihirñsa + saññī: Thinking that it would be troublesome, thinking of useless fatigue, thinking that it would be tiring. 思考那引起疲勞的或惱害想。

²¹ adj. Learned, full of knowledge, clever, well-acquainted, familiar; fine, subtle, abstruse. 精細，敏銳的，深奧的。

²² adj. Brought out or forth, (made) high, raised, exalted, lofty, excellent; heaped up, plentiful, abundant.

²³ Human being, man.

²⁴ Kata: pp. Done, worked, made. + avakāsa & okāsa: Appearance. / Put into appearance. 製造或創造的機會。

Kālāmo pañđito byatto¹ medhāvī,² dīgharattam apparajakkhajātiko. Yan nūnāham Ālārassa Kālāmassa pañhamam dhammam deseyyam; so imam dhammam khippameva ājānissatīti. Atha kho marū bhikkhave **devatā** upasañkamitvā etadavoca: “**Sattāhakālakato**³ bhante, Ālāro Kālāmo”ti. ¥ānañ ca pana me dassanam udapādi: “Sattāhakālakato Ālāro Kālāmo”ti. Tassa mayham bhikkhave etadahosi: “**Mahājāniyo**⁴ kho Ālāro Kālāmo. Sace hi so imam dhammam suñeyya khippameva ājāneyyā”ti.

23. Tassa mayham bhikkhave etadahosi: “Kassa nu kho aham pañhamam dhammam deseyyam, ko imam dhammam khippameva ājānissatīti? Tassa mayham bhikkhave etadahosi: “Ayam kho **Uddako Rāmaputto** pañđito byatto medhāvī, dīgharattam apparajakkhajātiko. Yan nūnāham Uddakassa Rāmaputtassa pañhamam dhammam deseyyam, so imam dhammam khippameva ājānissatīti. Atha kho marū bhikkhave **devatā** upasañkamitvā etadavoca: “**Abhidosakālakato**⁵ bhante Uddako Rāmaputto”ti. ¥ānañ ca pana me dassanam udapādi: “Abhidosakālakato Uddako Rāmaputto”ti. Tassa mayham bhikkhave etadahosi: “**Mahājāniyo** kho Uddako Rāmaputto. Sace hi so imam dhammam suñeyya khippameva ājāneyyā”ti.

24. Tassa mayham bhikkhave etadahosi: “Kassa nu kho aham pañhamam dhammam deseyyam, ko imam dhammam khippameva ājānissatīti? Tassa mayham bhikkhave etadahosi: “**Bahukārā** kho me pañcavaggiyā bhikkhū ye marū padhānapahitattam⁶ upaṭṭhahimṣu.⁷ Yan nūnāham pañcavaggiyānam bhikkhūnam pañhamam dhammam deseyyan”ti. Tassa mayham bhikkhave etadahosi: “Kahan nu kho etarahi pañcavaggiyā bhikkhū viharanti”ti? Addasam kho aham bhikkhave **dibbena cakkhunā** visuddhena atikkantamānusakena pañcavaggiye bhikkhū **Bārāṇasiyām viharante Isipatane Migadāye**.

25. Atha khvāham bhikkhave **Uruvelāyām yathābhiringtam** viharitvā yena Bārāṇasi tena cārikam pakkamīm. **Addasā** kho marū bhikkhave **Upako ājīvako** antarā ca Gayam antarā ca bodhiṁ addhānamaggapatiñpannam. Disvāna marū etadavoca:
“**Vippasannāni**⁸ kho te āvuso indriyāni, parisuddho chavivāñço⁹ pariyođāto.¹⁰ Kam ’si tvām āvuso uddissa¹¹ pabbajito, ko vā te satthā, kassa vā tvām dhammam rocesi”¹² ti?
Evam vutte, aham bhikkhave Upakam ājīvakam gāthāhi ajjhabhāsim:

“Sabbābhībhū¹³ sabbavidū¹⁴, ham asmī
Sabbesu dhammesu anūpalitto,¹⁵
Sabbañjaho¹ tañhakkhaye vimutto

¹ adj. Experienced, learned. 富有經驗的，有學問的。

² adj. Intelligent, wise. 聰明的，博學的。

³ Satta: num. + āha: nt. Seven days, a week of 7 days. + pp. Dided seven days ago. 七天前死了。

⁴ Mahā + jāni: f. A great loss. 大的損失。

⁵ Abhido: + pp. The evening before, last night. 昨晚。

⁶ Pahitatta: pp. Of resolute well, intent, energetic. 剎毅的，專心的，積極的。

⁷ aor. To stand near or at hand, to wait on, attend on, serve, minister, to care for, look after. 服侍或照顧。

⁸ adj. (quite) purified, clear; happy, pure; bright, sinless. 非常清晰；純淨的；明亮的。

⁹ Chavi: f. + vañña: Colour of the skin; the complexion. 皮膚的外貌；膚色。

¹⁰ adj. Very clear; puret, cleansed. 非常清晰；純淨的。

¹¹ indecl. Pointing to, tending towards, towards; with reference to ; on account of; under whom. 參照；解釋；從屬的誰。

¹² caus, pre. To give one’s consent; to find pleasing, to find delightin, to be attached to, to approve of. 授予；願意；聲稱。

¹³ Sabba + abhibhū: Conquering all; transcended all. 超越全部。

¹⁴ + vidū: All wise; a knower all. 知道全部。

¹⁵ An + upalitta: pp. Free from taint, Unsmear; undefile; non-taint. 未弄髒；未汙損；不污染。

Sayaṁ abhiññāya, kam uddiseyyaṁ?

Na me ācariyo atthi, sadiso² me na vijjati,³
Sadevakasmīm lokasmīm n'atthi me paṭipuggalo.⁴

Aham hi arahā loke, aham satthā anuttaro,
Eko 'mhi sammāsambuddho, sītibhūto⁵ 'smi nibbuto.⁶

Dhammadakkam pavattetum⁷ gacchāmi Kāsinām puram,⁸
Andha-bhūtasmin⁹ lokasmīm āhañc' ham¹⁰ amatadundubhin"ti.¹¹
"Yathā kho tvam āvuso patijānāsi arahasi ananta¹²-jino'ti?¹³
Mādisā¹⁴ ve¹⁵ jinā honti ye pattā āsavakkhayam,
Jitā¹⁶ me pāpākā dhammā tasmāham, Upakā jino'ti.²⁰

Evam vutte, bhikkhave Upako ājīvako Huveyyapāvuso'ti;¹⁷ vatvā sīsam okampetvā¹⁸ ummaggam¹⁹ gahetvā pakkāmi.

26. Atha khvāham bhikkhave anupubbena cārikam caramāno yena Bārāṇasī Isipatanam Migadāyo yena pañcavaggiyā bhikkhū tenupasañkamīm. Addasāsum kho marū bhikkhave pañcavaggiyā bhikkhū dūrato va āgacchantam. Disvāna aññamaññām sañthapesum:²⁰
"Ayan²¹ kho āvuso samaño Gotamo āgacchatī bāhuliko²¹ padhānavibbhanto²² āvatto²³ bāhullāya.²⁴ So neva abhivādetabbo,²⁵ na paccuṭṭhabbo,²⁶ nāssa pattacīvaraṁ paṭigahettabbarū.¹ Api ca kho

¹ + ñjaha: Abandoning everything.

² adj. Similar, like, equal. 相似的。

³ Vindati: pre. To know, to find; to exist. 存在；創立。

⁴ A preson equal to another, compeer; match, rival. 對手；地位相等的人；與...競爭。

⁵ Sīta: adj. + bhūta: Tranquilized; quenched. 熄滅。

⁶ adj. To resolve, roll, move; extinguished. 使消亡。

⁷ infi. To send forth; to inaugurate the reign of righteousness.

⁸ nt. The city. 城市。

⁹ Andha: adj. + bhūta: Mentally blind; not knowing, ignorant. 心理上蒙蔽；無知識的。

¹⁰ āhanati: fut. To beat, strike, press against, touch. 我將打擊。

¹¹ Amata + dundubhi: m./f. A kettle-drum, the noise of a drum, a heavy thud, thunder. / The drum of Nibbāna. 鼓。

¹² An + anta: adj. no end, endless; limitless; infinite. 無盡的；無限的；無窮的。

¹³ m. The conqueror; the victor. 征服者；勝利者。

¹⁴ adj. One like me. 相似的我。

¹⁵ indecl. Truly. 真實地。

¹⁶ nt. Victory. 勝利。

¹⁷ Bhavati:opt. May it be so.

¹⁸ ger. Shaking. 搖動。

¹⁹ A side track, a wrong way, devious way. 小徑。

²⁰ aor. To settle; to adjust; to establish. 使討論；使調整；使制定。

²¹ adj. Living in abundance, swaggering, luxurious, spendthrift. 生活在豐富，時髦的，奢侈的，揮霍無度的。

²² + Vibbhanta: pp. Roaming, straying; strayed, confused (padhāna° giving up exertion).

漫遊，彷徨；困惑的。(給予努力)=放棄修行。

²³ adj. Gone away to, fallen back to. 墮落的。

²⁴ nt. Luxurious living, swaggering, puffed up frame of mind. 豪華的生活，大搖大擺。

²⁵ fpp. To cause some one to salute, to make welcome.

²⁶ fpp. To rise, reappear, to rise from one's seat as a token of respect. 不用從坐位站起來迎接。

āsanam̄ thapetabbariṁ sace ākañkhissati nisīdissati”ti.

Yathā yathā kho aham bhikkhave upasañkamāmi, tathā tathā pañcavaggiyā bhikkhū nāsakkhiṁsu sakāya katikāya² sañthātum̄. App’ ekace marī paccuggantvā, pattacīvaram̄ paṭiggaheśur̄. App’ ekace āsanam̄ paññāpesum̄. App’ ekaca pādodakam̄³ upaṭṭhapesum̄. Api ca kho marī nāmena ca āvusovādena ca samudācaranti.⁴

27. Evam̄ vutte, aham bhikkhave pañcavaggiye bhikkhū etadavocam: “Mā bhikkhave Tathāgataṁ nāmena ca āvusovādena ca samudācarittha. Arahaṁ bhikkhave Tathāgato Sammāsambuddho. Odahatha⁵ bhikkhave sotam: ‘amatam adhigataṁ, aham anusāsāmi,⁶ aham dhammar̄ desemi. Yathānusiṭṭham⁷ tathā paṭipajjamānā⁸ nacirass’ eva yass’ atthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti, tad’ anuttaram brahmacariyapariyosānam̄ diṭṭh’ eva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā”ti.

Evam̄ vutte, bhikkhave pañcavaggiyā bhikkhū marī etadavocum: “Tāya ’pi kho tvam̄ āvuso Gotama iriyāya⁹ tāya paṭipadāya tāya dukkarakārikāya¹⁰ nājjhagamā uttarimanussadhammā alamariyañāṇadassanavisesam.¹¹ Kim pana tvam̄ etarahi bāhuliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyañāṇadassanavisesan”ti?

Evam̄ vutte, aham bhikkhave pañcavaggiye bhikkhū etadavocam: “Na bhikkhave Tathāgato bāhuliko, na padhānavibbhanto, na āvatto bāhullāya. Arahaṁ bhikkhave Tathāgato Sammāsambuddho. Odahatha bhikkhave sotam, amatamadhigataṁ aham anusāsāmi, aham dhammar̄ desemi. Yathānusiṭṭham tathā paṭijānamānā na cirass’ eva yass’ atthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti, tad’ anuttaram brahmacariyapariyosānam̄ diṭṭh’ eva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā”ti.

Dutiyam pi kho bhikkhave pañcavaggiyā bhikkhū marī etadavocum: “Tāya pi kho tvam̄ āvuso Gotama iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyañāṇadassanavisesam. Kim pana tvam̄ etarahi bāhuliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyañāṇadassanavisesan”ti?

Dutiyam pi kho aham bhikkhave pañcavaggiye bhikkhū etadavocam: “Na bhikkhave Tathāgato bāhuliko, na padhānavibbhanto, na āvatto bāhullāya. Arahaṁ bhikkhave Tathāgato Sammāsambuddho. Odahatha bhikkhave sotam, amatamadhigataṁ aham anusāsāmi, aham dhammar̄ desemi. Yathānusiṭṭham tathā paṭipajjamānā na cirass’ eva yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti, tad’ anuttaram brahmacariyapariyosānam̄ diṭṭh’ eva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā”ti.

Tatiyam pi kho bhikkhave pañcavaggiyā bhikkhū marī etadavocum: “Tāya pi kho tvam̄ āvuso Gotama iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyañāṇadassanavisesam. Kim pana tvam̄ etarahi bāhuliko padhānavibbhanto āvatto bāhullāya

¹ fpp. To receive, accept, take (up).

² f. Agreement, contract, pact. 協定，契約。

³ Water for washing the feet. 洗腳的水。

⁴ pre. To address. 稱呼。

⁵ imper. + sotam: To apply; to listen.

⁶ pre. To advise, admonish, instruct in or give advice upon.

⁷ pp. Instructed, admonish, advise; ordered, commanded. 嘆告，訓誡。

⁸ ppr. To enter upon (a path), to go along, follow out (a way or plan), to go by. 進入正道。

⁹ f. Movement, posture, deportment. 動作，姿勢，行爲。

¹⁰ f. A commentary. 注釋或執行。

¹¹ -Specific idea (in meditation), attainment. 達到。

adhigamissasi uttarimanussadhammā alamariyañāṇadassanavisesan”ti?

28. Evaṁ vutte, **aham** bhikkhave pañcavaggiye bhikkhū etadavocam:

“**Abhijānātha**¹ me no tumhe, bhikkhave ito pubbe evarūpariṁ **vabbhāvitam**² etan”ti.

“**No h’ etam bhante.**”

“Na bhikkhave Tathāgato bāhuliko, na padhānavibbhanto, na āvatto bāhullāya. Arahaṁ bhikkhave Tathāgato Sammāsambuddho. Odahatha bhikkhave sotam, amatam adhigataṁ, aham anusāsāmi, aham dhammarām desemi. Yathānusitītharām tathā paṭipajjamānā na cirass’ eva yass’ atthāya kulaputtā sammadeva agārasmā anagāriyarām pabbajanti, tad’ anuttaram brahmacariyapariyosānaṁ diṭṭh’ eva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā”ti.

29. **Asakkhim**³ kho ahaṁ bhikkhave pañcavaggiye bhikkhū **saññāpetum**.⁴ Dve pi sudam⁵ bhikkhave ovadāmi,⁶ tayo bhikkhū piṇḍāya caranti. Yaṁ tayo bhikkhū piṇḍāya **caritvā** āharanti, tena **chabbaggā yāpema**. Tayo pi sudam bhikkhave bhikkhū ovadāmi, dve bhikkhū piṇḍāya caranti. Yaṁ dve bhikkhū piṇḍāya caritvā āharanti, tena chabbaggā yāpema.

30. Atha kho bhikkhave **pañcavaggiyā bhikkhū** mayā evaṁ ovadiyamānā⁷ evaṁ **anusāsiyamānā**⁸ attanā **jāti**dhammā samānā jātidhamme ādīnavām viditvā ajātarām anuttaram yogakkhemāṁ nibbānam pariyesamānā ajātarām anuttaram yogakkhemāṁ nibbānam ajjhagamarānsu; attanā **jarā**dhammā samānā jarādhamme ādīnavām viditvā ajaram anuttaram yogakkhemāṁ nibbānam pariyesamānā ajaram anuttaram yogakkhemāṁ nibbānam ajjhagamarānsu; attanā **byādhī**dhammā samānā byādhidhamme ādīnavām viditvā abyādhīm anuttaram yogakkhemāṁ nibbānam pariyesamānā abyādhīm anuttaram yogakkhemāṁ nibbānam ajjhagamarānsu; attanā **maraṇa**dhammā samānā maraṇadhamme ādīnavām viditvā amataṁ anuttaram yogakkhemāṁ nibbānam pariyesamānā amataṁ anuttaram yogakkhemāṁ nibbānam ajjhagamarānsu; attanā sokadhammā samānā **soka**dhamme ādīnavām viditvā asokam anuttaram yogakkhemāṁ nibbānam pariyesamānā asokam anuttaram yogakkhemāṁ nibbānam ajjhagamarānsu; attanā saṅkilesadhammā samānā **saṅkilesa**dhamme ādīnavām viditvā asaṅkiliṭṭham anuttaram yogakkhemāṁ nibbānam pariyesamānā asaṅkiliṭṭham anuttaram yogakkhemāṁ nibbānam ajjhagamarānsu. **¥āṇañ ca pana nesariṁ dassanariṁ udapādi**: “**Akuppā no vimutti, ayam antimā jāti, natthidāni punabbhavo**”ti.

Kāmaguṇā⁹

31. **Pañc’ ime** bhikkhave kāmaguṇā. Katame pañca?

Cakkhu viññeyyā **rūpā** iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañyā;¹⁰ **sotaviññeyyā** **saddā** kantā manāpā piyarūpā kāmūpasamhitā rajañyā; **ghānaviññañeyyā** **gandhā** iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañyā; **jivhā** viññeyyā **rasā** iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañyā; **kāyaviññeyyā** **photthabbā** iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajañyā.

Ime kho bhikkhave pañca kāmaguṇā.

¹ pre.2p. pl. To know. 知道。

² **Vabbhācitarām**: Thus speken. 說。

³ Sakkoti: aor. I was able. 我能夠。

⁴ infi. To remonstrate with, gain over, convince. 說服。

⁵ indecl. Even just. 實際上。

⁶ pre. To give advice, to admonish, exhort, instruct.

⁷ ppr. Taught. 教導。

⁸ ppr. Instructed. 教育。

⁹ The five strands of sensual pleasures. 肉欲的快樂。五欲

¹⁰ adj. Leading to lust, apt to rouse excitement, enticing, lustful. 領導向貪欲，有傾向刺激的，引誘的，動淫念。

32. Ye hi keci bhikkhave samañā vā brāhmaṇā vā ime pañca kāmaguṇe gathitā¹ mucchitā² ajjhāpannā³ anādīnavadassāvino anissaraṇapaññā⁴ paribhuñjanti, te evam assu veditabbā: anayam⁵-āpannā⁶ byasanamāpannā yathākāmakaraṇīyā⁷ pāpimato.

Seyyathāpi bhikkhave āraññako migo baddho⁸ pāsarāsim⁹ adhisayeyya,¹⁰ so evam assa veditabbo: “Anayamāpanno byasanamāpanno yathākāmakaraṇīyo luddassa,¹¹ āgacchante ca pana ludde na yena kāmaṁ pakkamissatī”ti.

Evam eva kho bhikkhave ye hi keci samañā vā brāhmaṇā vā ime pañca kāmaguṇe, gathitā mucchitā ajjhāpannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evam assu veditabbā: anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato.

33. Ye ca kho keci bhikkhave samañā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhāpannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evam assu veditabbā: “Na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato.”

Seyyathāpi bhikkhave āraññako migo abaddho pāsarāsim adhisayeyya, so evam assa veditabbo: “Na anayamāpanno na byasanamāpanno na yathākāmakaraṇīyo luddassa, āgacchante ca pana ludde yena kāmaṁ pakkamissatī”ti.

Evam eva kho bhikkhave ye keci samañā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhāpannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evam assu veditabbā: “na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato.”

34. Seyyathāpi: bhikkhave āraññako migo araññe pavane¹² vissattho¹³ gacchatī, vissattho tiṭṭhatī, vissattho nisīdatī, vissattho seyyam kappeti. Tam kissa hetu? Anāpāthagato¹⁴ bhikkhave luddassa. Evam eva kho bhikkhave bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Ayam vuccati bhikkhave bhikkhu: ‘Andhamakāsi¹⁵ Māram apadaṁ¹⁶ vadhitvā¹⁷ Māracakkhum adassanam gato pāpimato.’

35. Puna ca param bhikkhave bhikkhu vitakkavicārānam vūpasamā ajjhattām sampaśādanām cetaso ekodibhāvarām avitakkaṁ avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati.

¹ pp. Tied, bound, fettered; enslaved, bound to, greedy for, intoxicated with. 被結合，被束縛，加腳鐐；使受控制。

² pp. To become unconscious or infatuated; in a faint. 無知覺的或使迷戀；模糊的。

³ pp. Become guilty of offence. 心虛的違反；有過失的，無知的。

⁴ A + nissāraṇa: nt. Not Going or driving out, non-expulsion. 不離去，違背，遺忘。

⁵ Misfortune, distress. 不幸，苦惱。

⁶ pp. Entered upon, fallen into, possessed of, having done. 遭受；構成，產生，展現。

⁷ Yathā: adv. + kāmaṁ: According to wish, at random. + °karaṇiya: fpp. To be done or dealt.

根據想要而定，隨意；應被作。=根據想要而作五種欲望。

⁸ pp. Bound, in bondage; snared, trapped. 篩圍，被束縛；以陷阱捕獲，誘捕。

⁹ Pāsa: A sling, snare, tie, fetter. + rāsi: Group, aggregate, category, congerie. 吊索，圈套，領結，腳鐐。

¹⁰ Adhiseti: opt. To lie on, sit on, live in, to follow. 壓迫，坐下，住進，跟隨。

¹¹ m. Huntsman. 獵人。

¹² nt. Side of a mountain, declivity; a big forest. 大的森林。

¹³ pp. Trusting or trusted; confident. 自由的；相信的。

¹⁴ adj. Not fallen into the way of (the hunter), escaped him. 沒跌進獵人的陷阱。

¹⁵ adj. Blind. 瞎的。

¹⁶ adj. Footless. 無足的。

¹⁷ ger. To strike, punish; kill, slaughter, slay. 打掉，懲罰；破壞，殘殺，殺害。

Ayarṁ vuccati bhikkhave bhikkhu: ‘andham akāsi Māraṁ apadaṁ vadhitvā Māracakkhum adassanam gato pāpimato.’

36. Puna ca param bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañ ca kāyena paṭisaṁvedeti yan tam ariyā ācikkanti: ‘Upekkhako satimā sukhavihārī’ ti; **tatiyam jhānam upasampajja** viharati. Ayarṁ vuccati bhikkhave bhikkhu: ‘andham akāsi Māraṁ apadaṁ vadhitvā Māracakkhum adassanam gato pāpimato.’

37. Puna ca param bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassa-domanassānam atthagamā adukkham asukham upekkhā-sati-pārisuddhim **catuttham jhānam upasampajja** viharati. Ayarṁ vuccati bhikkhave bhikkhu: ‘andham akāsi Māraṁ apadaṁ vadhitvā Māracakkhum adassanam gato pāpimato.’

38. Puna ca param bhikkhave bhikkhu **sabbaso rūpa-saññānam** samatikkamā, patighasaññānam atthagamā, nānatta-saññānam amanasikārā, ‘**Ananto ākāso**’ti; **ākāsañcāyatanaṁ** upasampajja viharati. Ayarṁ vuccati bhikkhave bhikkhu: ‘andham akāsi Māraṁ apadaṁ vadhitvā Māracakkhum adassanam gato pāpimato.’¹

39. Puna ca param bhikkhave bhikkhu sabbaso ākāsañcāyatanaṁ samatikkamma, ‘**Anantam viññānan**’ ti; **viññānañcāyatanaṁ** upasampajja viharati. Ayarṁ vuccati bhikkhave bhikkhu: ‘andham akāsi Māraṁ apadaṁ vadhitvā Māracakkhum adassanam gato pāpimato.’

40. Puna ca param bhikkhave bhikkhu sabbaso viññānañcāyatanaṁ samatikkamma, ‘**Natthi kiñci**’ ti; **ākiñcaññāyatanaṁ** upasampajja viharati. Ayarṁ vuccati bhikkhave bhikkhu: ‘andham akāsi Māraṁ apadaṁ vadhitvā Māracakkhum adassanam gato pāpimato.’

41. Puna ca param bhikkhave bhikkhu sabbaso ākiñcaññāyatanaṁ samatikkamma, ‘**Anantam viññānan**’ti; **nevasaññānāsaññāyatanaṁ** upasampajja viharati. Ayarṁ vuccati bhikkhave bhikkhu: ‘andham akāsi Māraṁ apadaṁ vadhitvā Māracakkhum adassanam gato pāpimato.’

42. Puna ca param bhikkhave bhikkhu nevasaññānāsaññāyatanaṁ samatikkamma, **saññāvedayitanirodham** upasampajja viharati. Paññāya c’assa disvā āsavā parikkhīṇā honti. Ayarṁ vuccati bhikkhave bhikkhu: ‘andham akāsi Māraṁ apadaṁ, vadhitvā Māracakkhum adassanam gato pāpimato, **tiṇṇo loke visattikam.**² So vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyam kappeti. Tam kissa hetu? ‘**Anāpāthagato** bhikkhave **pāpimato**’ti.

‘Idam avoca Bhagavā. Attamanā te **bhikkhū** Bhagavato bhāsitam **abhinandun**’ti.

~ Ariyapariyesanasuttam niṭṭhitam ~

(M.27.) Cūlāhatthipadopamasuttam

1. Evam me sutam: Ekam samayam **Bhagavā** Sāvatthiyam viharati Jetavane **Anāthapiṇḍikassa** ārāme.

¹ Sensory reaction. 知覺的反應。

² f. Hanging on (fig.), sticking or clinging to, entangled in (loc.), attachment. 懸掛，粘的或執著的，使糾纏在。

2. Tena kho pana samayena Jāṇussoṇi brāhmaṇo sabbasetena¹ valabhīrathena² Sāvatthiyā niyyāti³ divādivassa.⁴ Addasā kho Jāṇussoṇi brāhmaṇo Pilotikam paribbājakam dūratova āgacchantaṁ, disvāna Pilotikam paribbājakam etadavoca:

“Handa⁵ kuto nu bhavam Vacchāyano āgacchatī divādivassā”ti?

“Itō hi kho aham bho āgacchāmī samañassa Gotamassa santikā”ti.⁶

“Tām kiṁ maññati bhavam Vacchāyano samañassa Gotamassa paññāveyyattiyam⁷ paṇḍito maññe”ti?⁸

“Ko cāhaṁ bho, ko ca samañassa Gotamassa paññāveyyattiyam jānissāmi,⁹ sopi nūnassa tādisova¹⁰ yo samañassa Gotamassa paññāveyyattiyam jāneyyā”ti?

“Uḷārāya¹¹ khalu¹² bhavam Vacchāyano samañam Gotamam pasāṁsāya pasāṁsatī”ti.¹³

“Ko vāhaṁ bho, ko ca samañam Gotamam pasāṁsissāmi, pasatthapasatthova¹⁴ so bhavam Gotamo, sethō¹⁵ devamanussānan”ti?

“Kampana bhavam Vacchāyano atthavasam¹⁶ sampassamāno, samañe Gotame evam abhippasanno”ti?¹⁷

3. Seyyathāpi bho kusalo nāgavaniko nāgavanaṁ¹⁸ paviseyyā,¹⁹ so passeyya nāgavane mahantaṁ hatthipadam²⁰ dīghato ca āyatam²¹ tiriyañca²² vitthatam.²³ So niṭṭham gaccheyya:²⁴ “Mahā vata bho nāgo”ti. Evameva kho aham bho yato addasam²⁵ samañe Gotame cattāri padāni, athāhaṁ niṭṭhamagamaṁ: “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasaṅgho”ti.

Katamāni cattāri?

¹ Seta: adj. An all-white. 純白色的。

² Valabhī: f. A roof. + ratha: A large covered van or chariot. 用白色思馬的車。

³ pre. To go out, get out; was driving. 駕駛。

⁴ Divā: adv. By day. + divassa: adv. Early in the day, at sunrise, at an early hour; in the middle of the day. 在中午時。

⁵ indecl. Well then, now, come along, alas! 現在。

⁶ nt. 5. From the presence of, from. 在前面。

⁷ Paññā: f. Intelligence. + veyyattiya: nt. Distinction, lucidity; accomplishment. (in wisdom) 卓越的智慧。

⁸ Maññati: pre. 1p. Methinks, for certain, surely, indeed, I guess, presumably. 我猜他是智者呢？

⁹ fut. What am know? 什麼是我不知道呢？

¹⁰ adj. Such like, of such quality or character, in such a condition.

¹¹ adj. Great, eminent, excellent, superb, lofty, noble, rich; with high. 用崇高的。

¹² indecl. Indeed, surely, truly. 確實。

¹³ pre. To speak out, praise, commend, agree; praises. 表揚。

¹⁴ Pasattha & pasaṭṭha: pp. Praised, extolled, commended; praised by the praised. 被稱讚的人稱讚。

¹⁵ As best, excellent. 最高的。

¹⁶ Attha + vasa: Dependence on the sense, reasonableness, reason, consequence, cause. 理由；動機。

¹⁷ adj. Trusting in, having faith in, believing in; such confidence. 信任；信賴。

¹⁸ An elephant woods. 象林。

¹⁹ opt. To enter. 進入。

²⁰ Hatthin: + pada: An elephant's foot; a big elephant's footprint 象的足跡。

²¹ adj. Outstretched, extended, long, in length. 廣度，長度。

²² adv. Transversely, obliquely, horizontally. 橫著。

²³ pp. Extended, spread out, wide; broad. 寬的；闊的。

²⁴ Niṭṭhā: f. End, conclusion. + gacchati: opt. To come to an end; to reach perfection, be completed in, the faith. 來到最後或結論；結局。

4. Idhāhaṁ bho passāmi ekacce **khattiyapandite** nipiṇe¹ kataparappavāde² vālavedhirūpe,³ vo bhindantā⁴ ‘maññe’ caranti paññāgatena **dīṭṭhigatāni**.⁵ Te suṇanti: “Samaṇo khalu bho Gotamo amukam nāma gāmam vā nigamam vā osarissatī”ti.⁶ Te pañhaṁ abhisāñkharonti:⁷ “Imam mayam pañhaṁ samaṇam Gotamam upasañkamitvā pucchissāma. Evañce no puṭṭho evam vyākarissati; evamassa mayam vādaṁ āropessāma,⁸ evañcepi no puṭṭho evam vyākarissati, evampissa mayam vādaṁ⁹ āropessāmā”ti.

Te suṇanti: “Samaṇo khalu bho Gotamo amukam nāma gāmam vā nigamam vā osaṭo”ti.¹⁰ Te yena samaṇo Gotamo tenupasañkamanti, te samaṇo Gotamo dhammiyā kathāya **sandasseti samādapeti samuttejeti sampahāṁseti**. Te samaṇena Gotamena dhammiyā kathāya sandassitā samādapitā samuttejītā sampahāṁsitā, na ceva samaṇam Gotamam pañhaṁ pucchanti, **kutassa** vādaṁ āropessanti? Aññadatthu¹¹ samaṇasseva Gotamassa sāvakā **sampajjanti**. Yadāhaṁ bho samaṇe Gotame **imaṁ paṭhamam** padam addasam, athāhaṁ niṭṭhamagamam: “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasaṅgho”ti. (paṭhamam nāṇapadam)

5. Puna ca parāhaṁ bho passāmi idhekacce **brāhmaṇapāṇḍite** nipiṇe kataparappavāde vālavedhirūpe, vo bhindantā maññe caranti paññāgatena dīṭṭhigatāni. Te suṇanni: “Samaṇo khalu bho Gotamo amukam nāma gāmam vā nigamam vā osarissatī”ti. Te pañhaṁ abhisāñkharonti: “Imam mayam pañhaṁ samaṇam Gotamam upasañkamitvā pucchissāma, evañce no puṭṭho evam vyākarissati, evamassa mayam vādaṁ āropessāma, evañcepi no puṭṭho evam vyākarissati. Evampissa mayam vādaṁ āropessāmā”ti.

Te suṇanti: “Samaṇo khalu bho Gotamo amukam nāma gāmam vā nigamam vā osaṭo”ti. Te yena samaṇo Gotamo tenupasañkamanti, te samaṇo Gotamo dhammiyā kathāya sandasseti samādapetī samuttejeti sampahāṁseti. Te samaṇena Gotamena dhammiyā kathāya sandassitā samādapitā samuttejītā sampahāṁsitā, na ceva samaṇam Gotamam pañhaṁ pucchanti, kutassa vādaṁ āropessanti? Aññadatthu samaṇasseva Gotamassa sāvakā sampajjanti. Yadāhaṁ bho samaṇe Gotame **imaṁ dutiyam** padam addasam, athāhaṁ niṭṭhamagamam: “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasaṅgho”ti. (Dutiyam nāṇapadam)

6. Puna ca parāhaṁ bho passāmi idhekacce **gahapatipāṇḍite** nipiṇe kataparappavāde vālavedhirūpe, vo bhindantā maññe caranti paññāgatena dīṭṭhigatāni. Te suṇanti: “Samaṇo khalu bho Gotamo amukam nāma gāmam vā nigamam vā osarissatī”ti. Te pañhaṁ abhisāñkharonti: “Imam mayam pañhaṁ samaṇam Gotamam upasañkamitvā pucchissāma. Evañce no puṭṭho evam vyākarissati, evamassa mayam vādaṁ āropessāma, evañcepi no puṭṭho evam vyākarissati, evampissa mayam vādaṁ āropessāmā”ti.

¹ adj. Clever, skilful, accomplished; fine, subtle, abstruse. 聰明。

² Kata + parappavāda: Practised in disputing with others; knowledgeable about the doctrines of others. 知道別人的教義。

³ Vāla: The hair of the tail, horse-hair, tail. + vedhin: (an archer) who can hit a hair; as sharp as hairsplitting marksmen. 非常銳利的神射手。

⁴ ppr. To break, split, sever, destroy, ruin. 打破；劈開。

⁵ Dīṭṭhi + gata: Restorting to views; theory, groundless opinion, false doctrine.

⁶ fut. To flow, to go away, to recede to; will visit. 訪問。

⁷ pre. To prepare, do, perform, work, get up; they formulate. 系統地闡述。

⁸ Fut. To exhibit, tell, show, give; we will refute. 駁倒，反駁。

⁹ Doctrine. 教義；學說。

¹⁰ pp. Having withdraw to, gone to or into, undergone, visited.

¹¹ adv. Surely, all-round, absolutely; in actual fact. 在這實際上。

Te suṇanti: “Samaṇo khalu bho Gotamo amukam nāma gāmarū vā nigamarū vā osaṭo”ti. Te yena samaṇo Gotamo tenupasaṅkamanti, te samaṇo Gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahāṁseti. Te samaṇena Gotamena dhammiyā kathāya sandassitā samādapitā samuttejītā sampahāṁsitā, na ceva samaṇam Gotamarū pañham pucchanti, kutassa vādāṁ āropessanti? Aññadatthu samaṇasева Gotamassa sāvakā sampajjanti. Yadāham bho samaṇe Gotame **imām tatiyām** padam addasam, athāham niṭhamagamam: “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasaṅgo”ti. (Tatiyām ñāṇapadam.)

7. Puna ca parāham bho passāmi idhekacce **samanapāṇḍite** nipuṇe kataparappavāde vālavedhirūpe, vo bhindantā maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti: “Samaṇo khalu bhe Gotamo amukam nāma gāmarū vā nigamarū vā osarissati”ti. Te pañham abhisamkharonti: “Imām mayam pañham samaṇam Gotamarū upasaṅkamitvā pucchissāma, evañcepi no puṭho evam vyākarissati. Evampissa mayam vādāṁ āropessāmā”ti.

Te suṇanti: “Samaṇo khalu bho Gotamo amukam nāma gāmarū vā nigamarū vā osaṭo”ti. Te yena samaṇo Gotamo tenupasaṅkamanti, te samaṇo Gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahāṁseti. Te samaṇena Gotamena dhammiyā kathāya sandassitā samādapitā samuttejītā sampahāṁsitā, na ceva samaṇam Gotamarū pañham pucchanti, kutassa vādāṁ āropessanti? Aññadatthu samaṇañneva Gotamarū okāsam¹ yācanti agārasmā anagāriyam pabbajjaya. Te samaṇo Gotamo pabbājeti² upasampādeti.³ Te tattha pabbajitā samānā eko vūpakaṭṭhā⁴ appamattā ātāpino pahitattā⁵ viharantā nacirasseva, yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti, tadanuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti. Te evamāhamsu: “Manam vata bho anassāma,⁶ manam vata bho panassāma,⁷ mayam hi pubbe **assamaṇāva** samānā samaṇamhāti paṭijānimha;⁸ abrahmaṇāva samānā brāhmaṇamhāti paṭijānimha; **anarahantova** samānā arahantamhāti paṭijānimha. Idāni khomha samaṇā, idāni khomha brāhmaṇā, idāni khomha arahanto”ti. Yadāham bho samaṇe Gotame **imām catutthām** padam addasam, athāham niṭhamagamam: “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasaṅgo”ti. (Catutthām ñāṇapadam)

Yato kho ahaṁ bho samaṇe Gotame imāni cattāri padāni addasam, athāham niṭhamagamam: “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭinno Bhagavato sāvakasaṅgo”ti.

8. **Evaṁ vutte**, Jāṇussoṇi brāhmaṇo sabbasetā valabhīrathā **orohitvā**⁹ ekam̄saṁ uttarāsaṅgam **karitvā** yena Bhagavā tenañjalim **panāmetvā tikkhattum**¹⁰ udānam¹¹ udānesi: “Namo tassa Bhagavato Arahato Sammāsambuddhassa! Namo tassa Bhagavato Arahato Sammāsambuddhassa! Namo tassa Bhagavato Arahato Sammāsambuddhassa! Appevanāma **mayaṁ kadāci karahaci** tena bhotā Gotamena **saddhim samāgaccheyyāma**, appevanāma siyā kocideva **kathāsallāpo**’ti.

¹ To ask permission; allow. 允許，准許。

² caus, pre. To make go forth (into the homeless state), to make somebody take up the life of an ascetic or a bhikkhu.

³ pre. To admit to bhikkhuship, to ordain.

⁴ Alienated, withdrawn, drawn away (from), Secluded. 隔離。

⁵ pp. Of resolute will. 堅決；果敢的。

⁶ aor. To perish, to be lost or destroyed, to disappear, come to an end; we were very nearly lost. 我們幾乎損失。

⁷ aor. To be lost, to disappear, to go to ruin, to cease to be; nearly perished. 幾乎消滅或死去。

⁸ aor. To acknowledge, agree to, approve, promise, consent; we claimed. 主張或聲稱。

⁹ ger. To descend, climb down; got down from. 趕下去。

¹⁰ adv. Three times. 三次。

¹¹ Udānam: nt. + aor. Breathed forth this solemn utterance; uttered. 發出或說出。

9. Atha kho Jāṇussoṇi brāhmaṇo yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhiṁ sammodi, sammodanīyam katham sārāṇīyam vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisino kho Jāṇussoṇi brāhmaṇo yāvatako¹ ahosi Pilotikāya paribbājakena saddhiṁ kathāsallāpo,² tam sabbam Bhagavato ārocesi.

Evam vutte, Bhagavā Jāṇussoṇim brāhmaṇam etadavoca: “Na kho brāhmaṇa ettāvatā³ hatthipadopamo vitthārena⁴ paripūro hoti. Api ca brāhmaṇa yathā hatthipadopamo vitthārena paripūro hoti, tam suṇāhi, sādhukam manasi karohi, bhāsissāmī”ti.

“Evam bho”ti kho Jāṇussoṇi brāhmaṇo Bhagavato paccassosi. Bhagavā etadavoca:

10. Seyyathāpi brāhmaṇa nāgavaniko nāgavanam paviseyya, so passeyya nāgavane mahantam hatthipadam dīghato ca āyatam tiriyañca vitthataṁ. Yo hoti kusalo nāgavaniko neva tāva niṭṭham gacchati: “Mahā vata bho nāgo”ti. “Tam kissa hetu? Santi hi brāhmaṇa nāgavane vāmanikā⁵ nāma hatthiniyo mahāpadā, tāsampetam padam assā”ti.

So tamanugacchati⁶ tamanugacchanto passati nāgavane mahantam hatthipadam dīghato ca āyatam tiriyañca vitthataṁ uccā⁷ ca nisevitam.⁸ yo hoti kusalo nāgavaniko neva tāva niṭṭham gacchati: “Mahā vata bho nāgo”ti. “Tam kissa hetu? Santi hi brāhmaṇa nāgavane uccā kālārikā⁹ nāma hatthiniyo mahāpadā, tāsampetam padam assā”ti.

So tamanugacchati tamanugacchanto passati nāgavane mahantam hatthipadam dīghato ca āyatam tiriyañca vitthataṁ uccā ca nisevitam uccā ca dantehi¹⁰ ārañjitāni.¹¹ Yo hoti kusalo nāgavaniko neva tāva niṭṭham gacchati: “Mahā vata bho nāgo”ti. “Tam kissa hetu? Santi hi brāhmaṇa nāgavane uccā kañerukā¹² nāma hatthiniyo mahāpadā, tāsampetam padam assā”ti.

So tamanugacchati tamanugacchanto passati nāgavane mahantam hatthipadam dīghato ca āyatam, tiriyañca vitthataṁ uccā ca nisevitam, uccā ca dantehi ārañjitāni, uccā ca sākhābhāngam.¹³ Tañca nāgarām passati rukkhamūlagatam vā abbhokāsagatam vā gacchantam vā ṭhitam vā nisinnam vā nipannam vā. So niṭṭham gacchati: “Ayameva so mahānāgo”ti.

11. Evameva kho brāhmaṇa idha Tathāgato loke upapajjati: “Arahām Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro Purisadammāsārathī Satthā devamanussānam Buddho Bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrahmaṇīm pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammarām deseti: ‘Ādikalyāṇam majjhekalyāṇam pariyoṣānakalyāṇam sāttham¹⁴ sabyañjanam¹⁵ kevalaparipuṇṇam parisuddham, brahmacariyam pakāseti.

¹ adj. As much as, as many as, as far as, whatever. 如此同様的。

² Kathā: f. Talk, talking, conversation. + sallāpa: Conversation, talk. 交談。

³ adv. Na: Not yet been. 沒有完。

⁴ Expansion, breadth; in breadth. 寬度。

⁵ f. She-elephants. 矮小的母象。

⁶ pre. To go after, to follow, to go or fall into.

⁷ adv. High up. 高大。

⁸ pp. Frequented, practiced, enjoyed, indulged in. 追趕；從事。（時常去）

⁹ Kālārikā: f. A kind of large (female) elephant.

¹⁰ By tusks. 長牙。

¹¹ An elephant-track bearing the marks of tusks. 標明；痕跡。

¹² f. She-elephants. 母象。

¹³ Sākhā: A branch. + bhaṅga: Faggots; broken-off branches. 折斷樹枝。

¹⁴ The right meaning. 正確的意義。

¹⁵ Sa + vyāñjana: Letter (of a word) as opposed to attha (meaning, sense, spirit); and phrasing. 和句法。

12. “Tām dhammaṁ sunāti gahapati vā gahapatiputto vā aññatarasmim¹ vā kule paccājāto.² So tam dhammaṁ sutvā Tathāgate saddham̄ paṭilabhati.³ So tena saddhā paṭilābhena samannāgato iti patisañcikkhati:⁴ ‘Sambādho⁵ gharāvāso⁶ rajāpatho;⁷ abbhokāso⁸ pabbajjā. Nayidaṁ sukarām,⁹ agārām¹⁰ ajjhāvasatā,¹¹ ekanta¹²-paripuṇṇam̄ ekantaparisuddhaṁ saṅkhalikhitaṁ¹³ brahmacariyam̄ caritum. Yannūnāhaṁ kesamassum¹⁴ ohāretvā¹⁵ kāsāyāni¹⁶ vatthāni acchādetvā¹⁷ agārasmā anagāriyam̄ pabbajeyyan’ti. So aparena samayena appam̄ vā bhogakkhandhaṁ¹⁸ pahāya,¹⁹ mahantam̄ vā bhogakkhandhaṁ pahāya; appam̄ vā ñātiparivat̄tam̄²⁰ pahāya, mahantam̄ cā ñātiparivat̄tam̄ pahāya; kesamassum̄ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam̄ pabbajati.

13. So evam̄ pabbajito samāno bhikkhūnam̄ sikkhāsājīvasamāpanno.²¹ Pāññātipātām pahāya pāññātipātā paṭivirato hoti; nihitadāndo nihitasattho²² lajji²³ dayāpanno²⁴ sabbapāññabhūtahitānukampī²⁵ viharati. Adinnādānaṁ pahāya adinnādānā paṭivirato hoti; dinnādāyī²⁶ dinnapāññikañkhī²⁷ athenena²⁸ sucibhūtena²⁹ attanā viharati.

Abrahmacariyam̄ pahāya brahmācārī hoti; ārācārī³⁰ virato methunā³¹ gāmadhammā.³²

¹ adj. One of a certain number, a certain, somebody, some. 某人。

² pp. Gone back, withdrawn; one born. 誕生。

³ pre. To obtain, receive, get; acquires. 獲得，學到。

⁴ pre. He considers. 考慮；細想。

⁵ Crowding, pressure, inconvenience from crowding, obstruction. 催逼；擁擠。

⁶ Ghara: nt. A house. + āvāsa: The household life.

⁷ Rajo & raja: nt. + patha: Dusty place, dustiness, dust-hole. 多灰塵的；乾燥無味的。

⁸ The open air, an open & unsheltered space; wide open. 廣闊的；寬闊的。

⁹ Su + kara: Feasible, easy. / It is not easy. 這是不容易的。

¹⁰ nt. House or hut.

¹¹ ar. One who inhabits. 居住於。

¹² Ekanta: adv. Absolutely, extremely, extraordinary, quite. 絶對地，完全地。

¹³ Sakha: A shell, conch. + likhita: Polished like mother-of-pearl; bright, perfect. 擦亮殼的。

¹⁴ Kesa: The hair of the head. + massu: The beard.

¹⁵ caus, ger. To take off, to cut or shave off. 剃掉。

¹⁶ adj. Yellow. + vattha: nt. The yellow robes of the Buddhist mendicant.

¹⁷ ger. To cover, to clothe, to put on. 穿上。

¹⁸ Bhoga: Possession, wealth. + kkhandha: A mass of wealth. + appa: Little or no possession.

¹⁹ ger. Abandoning. 放棄。

²⁰ Yāti: A relation, relative. + parivatta: The circle of relatives. 圍繞的親戚。

²¹ Sikkhā: f. Study, training, discipline. + sājīva: n.t Rule of like, precept governing the monastic life of the Buddhist bhikkhus. / = System of trainga. 規律的學習。

²² Nihita: pp. Laid down, treasured up. 放下，儲藏。+ danda: Stick. + Sattha: Knife. 棍，刀。

= Laying aside the stick and sword, clement, merciful. 把武器收藏起來，是溫和，仁慈。

²³ adj. Feeling shame, modest, afraid, shy, conscientious. 謙虛的。

²⁴ adj. Compassionate. 慈悲。

²⁵ + Hita: nt. Benefit, blessing, goo. 祝福 + anukampin: Friendly & compassionate. = 對全部有生命的衆生深有同情心。

²⁶ Dinnā: pp. Given, granted, presented. + ādāyin: Taking (only) what is given.

²⁷ + Pāññikañkhī: adj. Hoping for, one who expects or desires.

²⁸ A + thena: Not stealing, not stealthily, openly.

²⁹ Suci: adj. Pure, clean, white. + Bhūta: Grown, become.

³⁰ ārā: indecl. Far from, remote (from). + cārin: Living far from life remote (from evil); living apart. 單獨地生活或有道德。

³¹ nt. Sexual intercourse.

³² Gāma: A collection of house, a hamlet. + dhamma: Doings with women-folk, vile conduct; from the vulgar practise. 粗俗的行為。

Musāvādaṁ pahāya musāvādā paṭirato hoti; saccavādī saccasandho¹ theto² paccayiko³ avisarṇvādako⁴ lokassa.

Pisunām vācam pahāya pisunā vācā paṭivirato hoti; ito⁵ sutvā⁶ na amutra⁷ akkhātā,⁸ imesam⁹ bhedāya;¹⁰ amutra vā sutvā na imesam akkhātā, amūsam bhedāya. Iti bhinnānam¹¹ vā sandhātā¹² sahitānam¹³ vā anuppadatā,¹⁴ samaggārāmo samaggarato samaggakaraṇim¹⁵ vācam bhāsitā hoti.
Pharusām vācam pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā¹⁶ kaṇṇasukhā¹⁷ pemanīyā¹⁸ hadayaṅgamā¹⁹ porī²⁰ bahujanakantā²¹ bahujanamanāpā, tathārūpiṁ vācam bhāsitā hoti.
Samphappalāparām pahāya samphappalāpā paṭivirato hoti; kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatim²² vācam bhāsitā, kālena sāpadesam²³ pariyantavatim²⁴ atthasarṇhitam.

So bījagāmabhūtagāmasamārambhā²⁵ paṭivirato hoti. **Ekabhattiko**²⁶ hoti rattūparato²⁷ virato vikālabhojanā.²⁸ Naccagītavāditavisūkadassanā²⁹ paṭivirato hoti.

Mālāgandhavilepanadhāraṇamāṇḍana-vibhūsanaṭṭhānā³⁰ paṭivirato hoti. **Uccāsayanamahāsayanā**³¹

¹ **Sacca:** adj. Real, true. + vādin: Truthful, speaking the truth. / + sandha: Truthful, reliable. 遵守實話。

² adj. Firm, reliable, trustworthy.

³ adj. Trustworthy; reliable. 可信賴的。

⁴ A + visarṇvāda: Non-deceiving; no deceiver of the world. 不詐欺者。

⁵ pron. From here. 從這裏。

⁶ ger. To hear. 聽了。= 從這裏聽了。

⁷ adv. Elsewhere. 在別處。

⁸ pp. Repeats. 重複的說。= 就在別處重複的說。

⁹ pron. Those. 對於他們。

¹⁰ Breaking, rending, breach, disunion, dissension, divides. 使糾紛，使對立，使分裂。

¹¹ pp. Split, fallen into dissension, not agreeing. 撕裂。

¹² ar. One who joins or reconciles, a conciliator. 使團結或使一致。

¹³ pp. Consistent, sensible, to the point. 使和解。

¹⁴ One who gives, or one who sets forth, effects, designs.

¹⁵ Samagga: adj. Being in unity, harmonious. + rāma: Pleasure, sport, amusement. + rata: pp. Delighting in. + karaṇa: State, condition. 使和睦在一起。

¹⁶ Neḷa & nela: adj. Not hurting, humane, gentle, merciful, innocuous. 溫和。

¹⁷ Kaṇṇa: The ear. + sukha: adj. Pleasant to the ear, agreeable. 聽起來舒適的。

¹⁸ adj. Affectionate, kind, loving, amiable, agreeable. 親切的。

¹⁹ Hadaya: The heart. + ḷāgama: Heart-stirring, pleasant, agreeable. 和藹可親的。

²⁰ adj. Citizenlike, urbane, polite. 客氣的，文雅。

²¹ Bahu: adj. + jana: A mass of people, a great multitude, a crowd, a great many people. + kanta: adj.

Pleasant, lovely, enjoyable. + manāpa: adj. Pleasing, pleasant, charming. 衆人的可愛。衆人的快樂。

²² vant. adj. Forming or having a receptacle, worth treasuring or saving. 有價值。

²³ adj. With reasons.

²⁴ vant. f. Having a limit, having a set or well-defined purpose; discriminating speech. 有界限的話。

²⁵ Bīja: nt. Seed, germ, semen, spawn. + gāmabhūta: + gāma + samārambha: Injuring, killing, slaughter. 傷害種子和植物。

²⁶ Eka + bhattika: Having one meal a day; eating only in one part of the day. 一天吃一次。

²⁷ Ratta: nt. (rarely) night. + uparata: Abstaining from food at night; from eating at night. 晚上不吃。

²⁸ Vikāla: Wrong time. + bhojana: Taking a meal at the wrong time; in the afternoon. 非時。

²⁹ Nacca: nt. (pantomimic)Dancing. + Gīta: nt. Singing, a song. + Vādita: nt. (instrumental) music. + Visūka: nt. Show. + Dassana: nt. Visiting shows (as fairs). 離開跳舞，唱歌，音樂，和觀賞戲據。

³⁰ Mālā: f. Garland, wreath, chaplet; collectively = flowers. + Gandha: Odour, smell. + Vilepana: nt. Ointment, cosmetic, toilet perfume. + Dhāraṇa: nt. Wearing. + Maṇḍana: nt. Ornament, adornment, finery. + Vibhūsana: nt. Adornment. + Ṭṭhāna: nt. Place, region, locality, abode, part. 離開穿戴花環和裝飾。

³¹ Uccā: adv. High. + sayana: A high bed. + Mahā + sayana: nt. Bed, couch; large couches. 離開高廣大床。

paṭivirato hoti. *Jātarūparajatapaṭiggahañā*¹ paṭivirato hoti. *Āmakadhaññapatiggahañā*² paṭivirato hoti. *Āmakamamsapatiggahañā* paṭivirato hoti. *Ithikumārikapatiggahañā*³ paṭivirato hoti. *Dāsidāsapatiggahañā*⁴ paṭivirato hoti. *Ajelakapatiggahañā*⁵ paṭivirato hoti. *Kukkuṭasūkarapaṭiggahañā*⁶ paṭivirato hoti. *Hatthagavāssavaļavāpaṭiggahañā*⁷ paṭivirato hoti. *Khettavatthupaṭiggahañā*⁸ paṭivirato hoti. *Dūteyyapahiṇagamanānuyogā*⁹ paṭivirato hoti. *Kayavikkayā*¹⁰ paṭivirato hoti. *Tulākūṭakarīṣakūṭa*¹¹ mānakūṭa paṭivirato hoti. *Ukkotanavañcananikatisāciyogā*¹² paṭivirato hoti. *Chedanavadhabandhanaviparāmosaālopasahasākārā*¹³ paṭivirato hoti.

14. So santuṭho¹⁴ hoti kāyaparihārikena¹⁵ cīvarena, kucchiparihārikena¹⁶ piṇḍapātena. So yena yeneva¹⁷ pakkamati, ¹⁸ samādāyeva¹⁹ pakkamati. Seyyathāpi nāma pakkhī²⁰ sakuṇo yena yeneva deti²¹ sapattabhārova²² deti. Evameva kho bhikkhu santuṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattaram anavajjasukham²³ paṭisāmvedeti.²⁴
15. So cakkhunā rūpam disvā na nimittaggāhī²⁵ hoti nānubyañjanaggāhī.¹ Yatvādhikaraṇamenam² cakkhundriyam³ asaṁvutam³ viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum;⁴

¹ Jāta: pp. rūpa: Sterling; gold. 不接受金和銀。

² āmaka: adj. Raw, uncooked. + dhañña: raw grain. 不接受生的穀類。/ + Marīṣa: Raw meat.

³ Ithi & itthī: f. Woman, female. + Kumārī: f. A young girl. 不接受婦女和女孩。

⁴ Dāsa: A slave. + dāsī: f. Woman slave. 不接受男女工人。

⁵ Aja: A goat, a ram. + elaka: Sheep. 不接受山羊和綿羊。

⁶ Kukkuṭa: A cock. + sūkarā: Pigs. 不接受家禽和豬。

⁷ Hatthin: An elephant. + gava: A bull, cow. + assa: A horse. + valavā: f. A mare, a common horse.

不接受象，牛，馬和母馬。/ + Patiggahañā: nt. Acceptance, receiving, taking.

⁸ Khetta: nt. A field, a plot of land, arable land, a site. + vatthu: Site, ground, field, plot. 不接受田和地。

⁹ Dūteyya: nt. Errand, commission, messages. + pahiṇagamana: Sending & going on messages.

+ anuyoga: Execution, practice of. 放棄傳達資訊。

¹⁰ Kaya: Purchase, buying. + vikkaya: Selling. 放棄買和賣。

¹¹ Tulā: f. A weighing pole or stick, scales, balance. + kūṭa: False weighing, false weight. + karīṣakūṭa: False coinage. 放棄欺騙的重量，金屬，尺寸。

¹² Ukkotana: nt. Crookedness, perverting justice, taking bribes to get people into unlawful possessions. + vañcana: nt. Deception, delusion, cheating, fraud, illusion. + nikati: f. Fraud, deceit, cheating. + sāciyoga: Crooked ways, insincerity. 放棄詐取，行騙，詐欺，奸計。

¹³ Chedana: nt. Cutting, severing, destroying. + vadha: Flogging. + bandhana: Binding (imprisoning). + Viparāmosa: Highway robbery. + ālopa: A piece (cut off), a bit (of food) morsel. + saha: adj. Submitting to, enduring. + sākāra: adj. With its characteristics. 放棄傷害，殺人，捆綁，搶劫，盜竊和施暴。

¹⁴ f. Satisfaction, contentment with. 滿足於。

¹⁵ Kāya + parihiārika: Tending or protecting the body; to protect his body. 保護身體。

¹⁶ Kucchi: f. A cavity; the belly, the womb. + parihiārika: Sustaining, feeding the belly; to maintain his stomach. 維持它的肚子。

¹⁷ Ya: pron. where, wherever.

¹⁸ pre. To step forward, set out, go on, go away, go forth.

¹⁹ Samādiyati: ger. To take with oneself, to take upon oneself, to undertake; having taken up; taking only. 受持。

²⁰ adj. Winged, the winged one, a bird. 鳥。/ Sakuṇa: A bird.

²¹ pre. To fly. 飛。

²² With the weight of the wings, carrying one's wings with oneself. 用它的翅膀。

²³ An + avajja: adj. Blameless, faultless; a bliss that is blameless. 至喜和無可責難的。

²⁴ pre. To feel, experience, undergo, perceive. 經驗。

²⁵ Nimitta: nt. Sign, omen, portent, prognostication. + gāhī: Taking sings. 握緊；抓牢。

tassa saṁvarāya⁵ patipajjati,⁶ rakkhati cakkhundriyam, cakkhundriye saṁvaraṁ āpajjati.⁷
Sotena saddam sutvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam sotindriyam asaṁvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati sotindriyam, sotindriye saṁvaraṁ āpajjati.
Ghānena gandham ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam ghānindriyam asaṁvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati ghānindriyam, ghānindriye saṁvaraṁ āpajjati.
Jivhāya rasam sāyitvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam jivhindriyam asaṁvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati jivhindriyam, jivhindriye saṁvaraṁ āpajjati.
Kāyena photṭhabbam phusitvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam kāyindriyam asaṁvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati kāyindriyam, kāyindriye saṁvaraṁ āpajjati.
Manasā dhammarām viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam manindriyam asaṁvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati manindriyam, manindriye saṁvaraṁ āpajjati.
So iminā ariyena **indriyasamvarena** samannāgato ajjhattam abyāsekasukham⁸ paṭisarṇvedeti.

16. So abhikkante paṭikkante **sampajānakārī**⁹ hoti; ālokite vilokite sampajānakārī hoti; sammiñjite pasārite sampajānakārī hoti; saṅghātipattacīvaraḍhāraṇe sampajānakārī hoti; asite pīte khāyite sāyite sampajānakārī hoti; uccārapassāvakamme sampajānakārī hoti; gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.
17. So iminā ca ariyena **sīlakkhandha** samannāgato, iminā ca ariyena **indriyasamvarena** samannāgato, iminā ca ariyena **satisampajaññena** samannāgato; vivittam¹⁰ senāsanam bhajati:¹¹ araññam rukkhamūlam pabbataṁ kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam.
18. So pacchābhettam **piṇḍapātapaṭikkanto** nisīdati, pallaṅkam ābhujitvā ujuṁ kāyam pañidhāya parimukham¹² **satīm upaṭṭhapetvā**. So **abhijjhām** loke pahāya vigatābhijjhena cetasā viharati; abhijjhāya cittam parisodheti. **Byāpādapadosam** pahāya abyāpannacitto viharati; sabbapāṇabhūtahitānukampī byāpādapadosā cittam parisodheti. **Thīnamiddham** pahāya vigatathīnamiddho viharati; ālokasaññī sato sampajāno thīnamiddhā cittam parisodheti. **Uddhaccakukkuccanī** pahāya anuddhato viharati; ajjhattam vūpasantacitto uddhaccakukkuccā cittam parisodheti. **Vicikicchaṁ** pahāya tiṇavīcikiccho viharati; akathaṅkathī kusalesu dhammesu vicikicchāya cittam parisodheti.

¹ Anuvyañjana & anubyañjana: nt. Attribute, minor or inferior characteristic, supplementary or additional sign or mark. + gāhin: Taking up or occupying oneself with details, taken up with lesser or inferior marks.

² Yato + adhikaraṇam + enam: adv. By reason of what, since, because. 此後；從那時到現在或結果。

³ pp. Unguarded. 無防備的。

⁴ opt. To stream into, to attack, befall; might invade him. 侵入，侵襲。

⁵ Restraint. 抑制；禁止。

⁶ pre. To take a line of action, to follow a method, to be inten on, to regulate one's life; practises. 訓練。

⁷ pre. Undertakes. 試圖；從事。

⁸ Avyāseka: adj. Untouched, unimpained; a bliss that is unsullied. 至喜和無汙點的。

⁹ In full awareness. 完全地察覺；明覺。

¹⁰ adj. Separated, secluded, aloof, solitary, alone; a secluded. 偏僻的。

¹¹ pre. To associate with, keep companionship with, follow, resort to. 經常去。

19. So ime pañca nīvarane¹ pahāya cetaso upakkilese paññāya dubbalīkarane,² vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham pāthamāñ jhānam upasampajja viharati. Idampi vuccati brāhmaṇa Tathāgatapadam itipi, Tathāgatanisevitam itipi, Tathāgatārañjitañ itipi. Na tveva tāva ariyasāvako niñtham gacchati: “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasañgho”ti.
20. Puna ca param brāhmaṇa bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Idampi vuccati brāhmaṇa Tathāgatapadam itipi, Tathāgatanisevitam itipi, Tathāgatārañjitañ itipi. Na tveva tāva ariyasāvako niñtham gacchati: “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasañgho”ti.
21. Puna ca param brāhmaṇa bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena pañsamvedeti. Yañ tam ariyā ācikkhanti: ‘Upekkhako satimā sukhavihārī’ti tatiyam jhānam upasampajja viharati. Idampi vuccati brāhmaṇa Tathāgatapadam itipi, Tathāgatanisevitam itipi, Tathāgatārañjitañ itipi. Na tveva tāva ariyasāvako niñtham gacchati: “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno Bhagavato savakasañgho”ti.
22. Puna ca param brāhmaṇa bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthañgamā adukkham asukham upekkhāsatipārisuddhiñ catuttham jhānam upasampajja viharati. Idampi vuccati brāhmaṇa Tathāgatapadam itipi, Tathāgatanisevitam itipi, Tathāgatārañjitañ itipi. Na tveva tāva ariyasāvako niñtham gacchati: “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasañgho”ti.
23. So evam samāhite citte parisuddhe pariyodāte anañgañe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte pubbenivāsānussatiññāya cittam abhininnāmeti. So anekavihitam pubbenivāsam anussarati: seyyathīdam ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tiṁsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi; anekepi saṁvātta kappe anekepi vivat̄takappe anekepi saṁvātta vivaṭṭakappe: amutrāsim evarñ nāmo evarñ gotto evarñvāñno evamāhāro evarñ sukhadukkhapañsamvedī evamāyupariyanto, so tato cuto amutra upapādim, tatrāpāsim evamnāmo evamgotto evam vāñno evamāhāro evarñ sukhadukkhapañsamvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarati. Idampi vuccati brāhmaṇa Tathāgatapadam itipi, Tathāgatanisevitam itipi, Tathāgatārañjitañ itipi. Na tveva tāva ariyasāvako niñtham gacchati: “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno Bhagavato sāvakasañgho”ti.
24. So evam samāhite citte parisuddhe pariyodāte anañgañe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte sattānam cutūpapātaññāya cittam abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paññe suvaññe dubbaññe sugate duggate yathākammūpage satte pajānāti: ‘Ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduuccaritena samannāgatā ariyānam upavādakā micchādiñthikā micchādiñthikammasamādānā, te kāyassa bhedā parammarañā apāyam duggatim vinipātam nirayam upapannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādiñthikā sammādiñthikammasamādānā, te kāyassa bhedā parammarañā sugatim saggam lokam upapannā’ti. Iti dibbena cakkhunā visuddhena

¹ Hindrances. 妨害；阻礙物。

² Weaken. 使智慧變弱。

atikkantamānusakena satte passati cavamāne upapajjamāne hīne paññe suvañne dubbanne sugate duggate, yathākammūpage satte pajānāti. Idampi vuccati brāhmaṇa Tathāgatapadām itipi, Tathāgatanisevitām itipi, Tathāgatārañjitām itipi. Na tēva tāva ariyasāvako niñthām gacchati: “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supañipasanno Bhagavato sāvakasañgho”ti

25. So evam samāhite **citte** parisuddhe pariyođāte anañgaṇe vigatūpakkilese mudubhūte kammaniye thīte āneñjappatte **āsavānaṁ khayañānāya** cittām abhininnāmeti. So ‘idam dukkhan’ti yathābhūtarām pajānāti, ‘ayam dukkhasamudayo’ti yathābhūtarām pajānāti, ‘ayam dukkhanirodho’ti yathābhūtarām pajānāti, ‘ayam dukkhanirodhagāminī pañipadā’ti yathābhūtarām pajānāti; ‘ime āsavā’ti yathābhūtarām pajānāti, ‘ayam āsavasamudayo’ti yathābhūtarām pajānāti, ‘ayam āsavanirodho’ti yathābhūtarām pajānāti, ‘ayam āsavanirodhagāminī pañipadā’ti yathābhūtarām pajānāti. Idampi vuccati brāhmaṇa Tathāgatapadām itipi, Tathāgatanisevitām itipi, Tathāgatārañjitām itipi. Na tēva tāva ariyasāvako niñthām gato hoti. **Api** ca kho **niñthām gacchati**: “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supañipanno Bhagavato sāvakasañgho”ti.

26. Tassa evam jānato evam passato **kāmasāvāpi cittaṁ vimuccati**, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittām vimuccati, vimuttasmiṁ vimuttamiti nāñam hoti: “Khīñā jāti, vusitām brahmacariyām, kataṁ karañiyām, nāparam itthattāyā”ti pajānāti. Idampi vuccati brāhmaṇa Tathāgatapadām itipi, Tathāgatanisevitām itipi, Tathāgatārañjitām itipi. **Ettāvatā** kho brāhmaṇa ariyasāvako niñthām gato hoti: “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supañipanno Bhagavato sāvakasañgho”ti. **Ettāvatā** brahmaṇa **hatthipadopamo** vitthārena paripūro hoti”ti.

27. **Evaṁ vutte**, Jāñussoṇi brāhmaṇo Bhagavantām etadavoca: “**Abhikkantaṁ** bho Gotama, abhikkantām bho Gotama, seyyathāpi bho Gotama, nikkujjitām vā ukkujjeyya, pañicchannām vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotām dhāreyya: “cakkhumanto rūpāni dakkhīntī”ti. Evamevam bhotā Gotamena anekapariyāyena dhammo pakāsito, esāhaṁ bhavantām Gotamām **saranām** gacchāmi, dhammañca bhikkhusañghañca. **Upāsakām** marām bhavaṁ Gotamo dhāretu ajjatagge pāñupetām sarañām **gataṁ**”ti.

~ Cūlāhatthipadopamasuttām sattamām. ~

(M.28.) Mahāhatthipadopamasuttam

1. Evaṁ me sutām: Ekam samayām **Bhagavā** Sāvatthiyām viharati Jetavane **Anāthapiñḍikassa** ārāme. Tatra kho āyasmā **Sāriputto bhikkhū** āmantesi: “Āvuso bhikkhavo”ti. “Āvuso”ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etadavoca:

2. Seyyathāpi āvuso yāni **kānici jañgalānam**¹ pāñānam padajātāni,² **sabbāni** tāni **hatthipade samodhānam**³ **gacchanti**, hatthipadām tesam **aggam akkhāyati**⁴ yadidaṁ mahantanena.

¹ nt. A rough, sandy & waterless placed, jungle. 在陸地和在水上的。

² Pada: nt. + jāta: nt. Pedal character; the footprint. 足跡；腳印。

³ nt. Collocation; combination. 容納；結合。/ + gacchati: To come together, to combine, to be contained.

⁴ pre. To announce; to declare. 宣佈；聲明。

Evameva kho āvuso ye **keci kusalā** dhammā, sabbe te **catusu ariyasaccesu saṅgahaṁ²** gacchanti.
Katamesu catusu?
Dukkhe ariyasacce, dukkha**samudaye** ariyasacce, dukkha**nirodhe** ariyasacce, dukkhanirodhagāminiyā **paṭipadāya** ariyasacce.

3. Katamañcāvuso **dukkhaṁ** ariyaccam?

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkham, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampiccham na labhati tampi dukkham, **saṅkhittena pañcupādānakkhandho** dukkhā.

4. Katame cāvuso **pañcupādānakkhandho**?

Seyyathīdam **rūpūpādānakkhandho** **vedanūpādānakkhandho** **saññūpādānakkhandho** **sañkhārūpādānakkhandho** **viññāṇūpādānakkhandho**.

5. Katamo cāvuso **rūpūpādānakkhandho**?

Cattārī ca mahābhūtāni catunnañca mahābhūtānam upādāya rūpam.

Katame cāvuso **cattāro** mahābhūtā?

Paṭhavīdhātu āpodhātu **tejodhātu** **vāyodhātu**.

6. Katamā cāvuso **paṭhavīdhātu?**³

Paṭhavīdhātu siyā **ajjhattikā⁴** siyā **bāhirā**.

Katamā cāvuso **ajjhattikā** **paṭhavīdhātu**?

Yam⁵ ajjhattam paccattam⁶ kakkhalam⁷ kharigataṁ⁸ upādinnam:⁹ Seyyathīdam kesā lomā nakhā dantā taco maṁsam nahāru aṭṭhi aṭṭhimiñjam vakkam hadayam yakanam kilomakam pihakam papphāsam antam antaguṇam udariyam karisam, Yam vā panaññampi¹⁰ kiñci ajjhattam paccattam kakkhalam kharigataṁ upādinnam. Ayam vuccatāvuso **ajjhattikā** **paṭhavīdhātu**. Yā ceva kho pana **ajjhattikā** **paṭhavīdhātu**, yā **ca bāhirā** **paṭhavīdhātu** **paṭhavīdhāturevesā**.¹¹ Tam: ‘Netam mama, nesohamasmi, na meso attā’ti, evametam yathābhūtam sammappaññaya datṭhabbaṁ. Evametam yathābhūtam sammappaññaya **disvā** **paṭhavīdhātuyā** **nibbindati**,¹² **paṭhavīdhātuyā** **cittam virājeti**.¹³

7. **Hoti** kho so āvuso samayo Yam **bāhirā** āpodhātu **pakuppati**,¹⁴ **antarahitā¹⁵** tasmim samaye bāhirā **paṭhavīdhātu** hoti. Tassā hi nāma āvuso bāhirāya **paṭhavīdhātuyā**, tāva **mahallikāya¹⁶** **aniccatā¹**

¹ nt. Greatness; great size. 最大的特徵。

² Comprising, collection, inclusion, classification. 包括；算入。

³ Pathavī: f. The earth. / + dhātu: The earth element. 地元素；地大。

⁴ adj. Internal. 内部的；内在的。/ Bāhira: adj. External, outside. 外面；外部的。

⁵ pron. Whatever. 任何。。。的事物。

⁶ adv. Belonging to oneself. 屬於自己的。

⁷ Rough, hard, harsh; solid. 固體的；堅固的。

⁸ Khara: adj. Rough, hard, sharp. / + gata: Of rough constitution; solidified. 使凝固。

⁹ Upādiṇṇa: Grasped at, laid hold of; clung to. 黏住。

¹⁰ adv. Else. 其他；另外。

¹¹ Simply earth element. 簡單地或自然地的地大。

¹² pre. One becomes disenchanted. 使醒悟；使厭離。

¹³ caus, pre. To put away, to estrange from, to cleanse (oneself) of passion, to purify, to discard; the mind dispassionate toward. 把心朝向冷靜（離欲）。

¹⁴ pre. To be angry, disturbed. （指天氣或風浪）險惡或狂暴；動亂。

¹⁵ adj. Disappeared, gone, left; vanishes. 消逝。

¹⁶ f. Old, of great age; great as. 巨大的；老梗的

paññāyissati, khayadhammatā² paññāyissati, vaya³dhammatā³ paññāyissati, viparināma⁴dhammatā⁴ paññāyissati.⁵

Kim panimassa mattatṭhakassa⁶ kāyassa taṇahūpādinnassa?⁷

“Ahan”ti vā “maman”ti vā “asmī”ti vā. Atha khvassa no cevettha⁸ hoti.

8. Tañce āvuso bhikkhum pare akkosanti⁹ paribhāsanti¹⁰ rosenti¹¹ vihesenti,¹² so evam pajānāti: “Uppannā kho me ayam sotasamphassajā dukkhā vedanā. Sā ca kho paṭicca,¹³ no appaṭicca.

Kim paṭicca?

Phassam paṭicca.

So: “Phasso anicco”ti passati, “vedanā aniccā”ti passati, “saññā aniccā”ti passati, “saṅkhārā aniccā”ti passati, “viññānam aniccan”ti passati. Tassa dhātārammaṇameva¹⁴ cittam pakkhandati¹⁵ pasidati¹⁶ santiṭṭhati¹⁷ adhimuccati.¹⁸

9. Tañce āvuso bhikkhum pare aniṭṭhehi¹⁹ akantehi²⁰ amanāpehi²¹ samudācaranti,²² pāṇisamphassenapi²³ ledḍusamphassenapi²⁴ daṇḍasamphassenapi satthasamphassenapi; so evam pajānāti: “Tathābhūto²⁵ kho ayam kāyo yathābhūtasmiṁ kāye pāṇisamphassāpi kamanti,²⁶ ledḍusamphassāpi kamanti, daṇḍasamphassāpi kamanti, satthasamphassāpi kamanti.

Vuttam kho panetam Bhagavatā: “Kakacūpamovāde,²⁷ ubhatodaṇḍakena²⁸ cepi bhikkhave kakacena²⁹

¹ A + nicca: adj. Unstable, impermanent, inconstant.

² Khaya: Waste, destruction, consumption, decay, ruin, loss. / = Subject to destruction. 東西會毀滅。

³ Vaya: Decay; disappearance. 消滅；失蹤。

⁴ Change (for the worse), reverse, vicissitude. 改變。

⁵ pass, fut. To be (well) known, to be clear or evident, to be perceived, seen or taken for, to appear.

⁶ Matta: f. Measure, quantity, right measure, moderation. / + atṭhika: Desirous of moderation, moderate. 緩和想得到。

⁷ Taṇhā: f. Drought, thirst. / + Upādiṇa: Grasped at, laid hold of; the issue of grasping; clung to by craving. 由渴望所執取的身體。

⁸ There can be no considering that as I or mine or I am. 不能考慮到或以。。。看起來或又算什麼呢？

⁹ pre. To scold, swear at, abuse, revile. 辱罵。

¹⁰ pre. To abuse, scold, revile, censure, defame. 謾謗。

¹¹ pre. To make angry, to annoy, to irritate. 費惱。

¹² pre. To harass, vex, annoy, insult. 攻擊。

¹³ Pacceti: ger. Grounded on, on account of, concerning, because; dependent. 依賴的。

¹⁴ + ārammaṇa: nt. Sense-object, object of thought of consciousness, the outward constituent in the relation of subject & object, object in general; an element its objective support. 界支撐的物件。

¹⁵ pre. To spring forward, to jump on to, to take to; having made; enters into. 製造；進入。

¹⁶ pre. To be clear & calm, to become of peaceful heart; acquires confidence. 獲得自信。

¹⁷ pre. To stick to, to be fixed or settled, to be composed; steadiness. 穩健。

¹⁸ pre. To become settled, to make up one's mind as to, to become clear about; decision. 信解。

¹⁹ A + niṭṭha: adj. Dependent on, resting on, intent upon. / Unwished for. 非所希望的。

²⁰ Undesired. 不希望得到的。

²¹ Disagreeable. 不愉快的事；討厭的。

²² pre. To occur to, to befall, beset, assail; attack. 襲擊；責難。

²³ By contact with fists. 用拳頭。

²⁴ Clods. 用土塊；泥塊。

²⁵ Tathā: adv. + bhūta: pp. Grown, become; born, produced; nature as the result of becoming. 本質；元素。

²⁶ pre. To go or get to, to enter; assail. 攻擊；責罵；困擾。

²⁷ Advice on the simile of the saw. 在鋸子譬喻的勸告。

²⁸ With a two-handled. 用兩個把柄。

²⁹ Saw. 鋸子。

corā ocarakā¹ aṅgamaṅgāni² okanteyyūm;³ tatrāpi yo mano padūseyya,⁴ na me so tena sāsanakaro”ti.⁵ Āraddham⁶ kho pana me viriyam⁷ bhavissati asallīnam,⁷ upaṭṭhitā⁸ sati apammuṭṭhā.⁹ Passaddho¹⁰ kāyo asāraddho,¹¹ samāhitam¹² cittam ekaggam.¹³ Kāmarū dāni imasmīm kāye pāṇisamphassāpi kamantu, leḍḍusamphassāpi kamantu, daṇḍasamphassāpi kamantu, satthasamphassāpi kamantu; karīyatī¹⁴ hidam Buddhānam sāsanā”ti.

10. Tassa ce āvuso bhikkhuno evam Buddhaṁ anussarato, evam dhammaṁ anussarato, evam saṅgham anussarato;¹⁵ upekkhā kusalanissitā¹⁶ na sañṭhāti,¹⁷ so tena saṁvijjati,¹⁸ saṁvegam¹⁹ āpajjati: “Alābhā vata me, na vata me lābhā; dulladdham vata me, na vata me suladdham. Yassa me evam Buddhaṁ anussarato, evam dhammaṁ anussarato, evam saṅgham anussarato; upekkhā kusalanissitā na sañṭhāti”ti.

Seyyathāpi āvuso sunisā²⁰ sasuram²¹ disvā saṁvijjati, saṁvegam āpajjati.

Evameva kho āvuso tassa ce bhikkhuno evam Buddhaṁ anussarato, evam dhammaṁ anussarato, evam saṅgham anussarato, upekkhā kusalanissitā na sañṭhāti, so tena saṁvijjati, saṁvegam āpajjati: “Alābhā vata me, na vata me lābhā; dulladdham vata me, na vata me suladdham. Yassa me evam Buddhaṁ anussarato, evam dhammaṁ anussarato, evam saṅgham anussarato; upekkhā kusalanissitā na sañṭhāti”ti. Tassa ce āvuso bhikkhuno evam Buddhaṁ anussarato, evam dhammaṁ anussarato, evam saṅgham anussarato; upekkhā kusalanissitā sañṭhāti. So tena attamano hoti, ettāvatāpi²² kho āvuso bhikkhuno bahukataṁ²³ hoti.

11. Katamā cāvuso āpodhātu?

Āpodhātu siyā²⁴ ajjhattikā siyā bāhirā.
Katamā cāvuso ajjhattikā āpodhātu?

¹ Savagely. 野蠻地；殘忍地。

² Limb by limb. 肢體。

³ opt. To sever. 肢解；鋸。

⁴ opt. To defile; to pollute. 使弄髒；使損汙；使敗壞。

⁵ Would not be carrying out my teaching. 這不是實現我的教法。

⁶ adj. Tireless. 不屈不撓。

⁷ Aroused in me. 使奮發；使激起。

⁸ pp. Established. 被設立；被制定。

⁹ pp. Unremitting. 不斷的；堅忍的。

¹⁰ adj. Tranquil. 安靜；平穩的。

¹¹ adj. Untroubled. 無煩累的；沒有憂慮的。

¹² pp. My mind concentrated. 集中；鎮定的。

¹³ adj. Unified. 使統一；使一致。

¹⁴ ppp. Practised. 被學習。

¹⁵ pp. Thus recollects. 憶念，記憶。

¹⁶ Nissita: adj. Hanging on, dependent on, inhabiting; supported by wholesome. 支撐善。

¹⁷ Santiṭṭhati: pre. To be established, to be put into order. / + na: Does not become established in him. 不被設立或制定。

¹⁸ pre. To be agitated or moved, to be stirred; arouses. 使奮發；使激起。

¹⁹ Agitation, fear, anxiety; thrill, urgency. 催促；厭離。

²⁰ f. A daughter-in-law. 媳婦。

²¹ m. Father-in-law. 岳父，家翁。

²² adv. At that point. 這個指示。

²³ Bahu + kata: adj. Paying much attention to; much has been done. 應這樣做。

²⁴ opt. Or. 或。

Yam ajjhattam paccattam āpo āpogatam¹ upādinnam;² seyyathīdarām: pittam semharām pubbo lohitam sedo medo assu vasā kheļo simghānikā lasikā muttam. Yam vā panaññampi kiñci ajjhattam paccattam āpo āpogatam upādinnam, ayam vuccatāvuso ajjhattikā āpodhātu. Yā ceva kho pana ajjhattikā āpodhātu, yā ca bāhirā āpodhātu āpodhāturevesā.³ Tam: “Netam mama, nesohamasmi, na meso attā”ti evametam yathābhūtaṁ sammappaññāya daṭṭhabbam. Evametam yathābhūtaṁ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittam virājeti.

12. Hoti kho so āvuso samayo yam bāhirā āpodhātu pakuppati.⁴ Sā gāmampi vahati, nigamampi vahati, nagarampi vahati, janapadampi vahati, janapadapadesampi vahati.

Hoti kho so āvuso samayo yam mahāsamudde⁵ yojanasatikānipi⁶ udakāni ogacchanti,⁷ dvijoyanasatikānipi udakāni ogacchanti, tiyojanasatikānipi udakāni ogacchanti, catuyojanasatikānipi udakāni ogacchanti, pañcayojanasatikānipi udakāni ogacchanti, chayojanasatikānipi udakāni ogacchanti, sattayojanasatikānipi udakāni ogacchanti.

Hoti kho so āvuso samayo yam mahāsamudde sattatālampi⁸ udakām sañthāti,⁹ chatālampi udakām sañthāti, pañcatālampi udakām sañthāti, catutālampi udakām sañthāti, titālampi udakām sañthāti, dvitālampi udakām sañthāti, tālampi udakām sañthāti.

Hoti kho so āvuso samayo yam mahāsamudde sattaporisampi¹⁰ udakām sañthāti, chaporisampi udakām sañthāti, pañcaporisampi udakām sañthāti, catuporisampi udakām sañthāti, tiporisampi udakām sañthāti, dviporisampi udakām sañthāti, porisampi udakām sañthāti.

Hoti kho so āvuso samayo yam mahāsamudde addhaporisampi¹¹ udakām sañthāti, kaṭimattampi¹² udakām sañthāti, jaṇnumattampi¹³ udakām sañthāti, goppakamattampi¹⁴ udakām sañthāti.

Hoti kho so āvuso samayo yam mahāsamudde aṅgulipabbatemanamattampi¹⁵ udakām na hoti.

Tassā hi nāma āvuso bāhirāya āpodhātuyā tāva mahallikāya aniccatā paññāyissati, khayaḍhammatā paññāyissati, vayadhammatā paññāyissati, viparināmaḍhammatā paññāyissati.

Kim¹⁶ panimassa mattaṭṭhakassa kāyassa taṇahūpādinnassa?¹⁷

“Ahan”ti vā “maman”ti vā “asmī”ti vā. Atha khvassa no cevettha hoti.¹⁸

¹ Watery. 水的，潮溼。

² Upādiṇṇa: Grasped at, laid hold of; clung to. 黏住。

³ Are simply water element. 自然地水界。

⁴ pre. Disturbed. 妨礙；搞亂。

⁵ + Samudda: The sea, the ocean; in the great ocean. 在大海洋裏。

⁶ Yojana: nt. The yoke of a carriage. / + satika: adj. Consisting of a hundred, belonging to a hundred; a hundred leagues. 一百由旬。

⁷ pre. To go down, sink down, recede. 使下沈；使陷入。

⁸ Satta: num. Seven. / + tāla: The palmyra tree (fan palm); seven palms deep. 七棵棕櫚樹的深度。

⁹ Santiṭṭhati: pre. To stand, stand still, remain.

¹⁰ + porisa: adj. Human. / Seven fathoms deep. 七個人的深度。

¹¹ Addha: num. One half, half. / Half a fathom deep. 半個人的深度。

¹² Kaṭi: Hip, waist. / Only waist deep. 腰部的深度。

¹³ Jannu: The knee. / Only knee deep. 膝蓋的深度。

¹⁴ Gopphaka: The ankle. / Only ankle deep. 足踝的深度。

¹⁵ Aṅgulī & aṅguli: A finger. / + pabba: nt. A knot (of a stalk), joint, section. / temana: nt. Wetting, moistening. / Are not enough to wet even the joint of a finger. 不足夠弄濕腳指。

¹⁶ interr. What of this body. 什麼是這身體。

¹⁷ Which is clung to by craving and lasts but a while? 什麼是被欲望所執取到最後時刻？

¹⁸ There can be no considering that as ‘I’ or ‘mine’ or ‘I am.’

13-15. Tassa ce āvuso bhikkhuno evam̄ **Buddham̄** anussarato, evam̄ **dhammaṁ** anussarato, evam̄ **saṅgham̄** anussarato; upekkhā kusalanissitā sañthāti. **So** tena attamano hoti, **ettāvatāpi** kho āvuso bhikkhuno **bahukataṁ** hoti.

16. Katamā cāvuso **tejodhātu?**

Tejodhātu siyā ajjhattikā siyā bāhirā.

Katamā cāvuso **ajjhattikā** tejodhātu?

Yam̄ ajjhattam̄ paccattam̄ tejo **tejogataṁ**¹ upādinnam̄; **seyyathīdam̄**: yena ca santappati,² yena ca jarīyati,³ yena ca pariḍayhati,⁴ yena ca asitapītakhāyitasāyitam̄⁵ **sammā pariṇāmaṁ**⁶ **gacchati**. Yam̄ vā panaññampi kiñci ajjhattam̄ paccattam̄ tejo tejogataṁ upādinnam̄, ayam vuccatāvuso ajjhattikā **tejodhātu.**⁷ Yā ceva kho pana ajjhattikā tejodhātu yā **ca bāhirā** tejodhātu **tejodhāturevesā**. Tam̄: “Netam mama, nesohamasmi, na meso attā”ti evametam̄ **yathābhūtam̄** sammappaññāya daṭṭhabbarā. **Evametam̄** yathābhūtam̄ sammappaññāya **disvā** tejodhātuyā nibbindati, tejo dhātuyā **cittam̄ virājeti**.

17. **Hoti** kho so āvuso samayo yam̄ bāhirā tejodhātu **pakuppatti**. **Sā** gāmampi ḍahati, nigamampi ḍahati, nagarampi ḍahati, janapadampi ḍahati, janapadapadesampi **ḍahati**.⁸ **Sā** haritantam̄⁹ vā panthantam̄¹⁰ vā selantam̄¹¹ vā udukantam̄ vā ramañīyam̄¹² vā bhūmibhāgarā¹³ **āgamma anāhārā**¹⁴ **nibbāyati**.¹⁵ Hoti kho so āvuso samayo **yam̄** kukkuṭapattenapi¹⁶ nahārudaddulenapi¹⁷ aggim gavesanti.¹⁸ Tassā hi nāma āvuso bāhirāya tejodhātuyā tāva mallikāya **aniccatā** paññāyissati, **khaya** dhammatā paññāyissati, **vaya** dhammatā paññāyissati, **viparināma** dhammatā paññāyissati. **Kimpanimassa** mattaṭṭha**kassa** kāyassa **taṇahūpādinnassa**? ‘Ahan’ti vā ‘maman’ti vā ‘asmī’ti vā. Atha khvassa **no** cevettha hoti.

18-20. Tassa ce āvuso bhikkhuno evam̄ **Buddham̄** anussarato, evam̄ **dhammaṁ** anussarato, evam̄ **saṅgham̄** anussarato; upekkhā kusalanissitā sañthāti. **So** tena attamano hoti, **ettāvatāpi** kho āvuso bhikkhuno **bahukataṁ** hoti.

21. Katamā cāvuso **vāyodhātu?**

Vāyodhātu siyā ajjhattikā siyā bāhirā.

Katamā cāvuso **ajjhattikā** vāyodhātu?

¹ Fiery. 燃燒的。

² pre. to be heated or chafed; warmed. 使暖和；溫暖。

³ Jarati: ppp, caus, pre. To destroy, to bring, to ruin; ages. 使變熟。

⁴ Pariḍahati: ppp, pre. To be burnt or scorched; consumed. 使消耗；使燒毀。

⁵ Asita: pp. Having eaten. / + pīta: pp. Having drunk. / + khāyita: pp. Eaten. / + sāyita: pp. Having tasted.

吃，喝，消耗，味的。

⁶ Alteration of food, digestion. / Completely digested. 完全地被消化。

⁷ Are simply fire element. 是普通火的元素。

⁸ pre. To burn consume, torment; Burn up. 燒毀。

⁹ Harita: adj. Green, pale (-green), yellowish; to green grass. 綠草。

¹⁰ A road, roadway, path. 道路。

¹¹ m. A rock, stone, crystal. 岩石。

¹² adj. Delightful, pleasing, charming, pleasant, beautiful.

¹³ Bhūmi: f. Ground, soil, earth. / + bhāga: Division, of the earth, district. 空地。

¹⁴ An + āhāra: Lack of fuel. 缺少燃料。

¹⁵ pre. To becomes cool. 使冷卻。

¹⁶ Kukkuṭa: A hen. / + patta: The wing of a cock; with cocks' feathers. 用雞的羽毛。

¹⁷ Nahāru & nhāru: Sinew, tendon, muscle. / + daddula: nt. Perhaps a muscle. 肌肉。

¹⁸ pre. They seek to make. 他們尋找；探求。

Yam ajjhattarā paccattarā vāyo vāyogatarā upādinnarā seyyathīdarā: **uddhaṅgamā**¹ vātā, **adhogamā** vātā, **kucchisayā**² vātā, **koṭhasayā** vātā, **aṅgamaṅgānusārino**³ vātā, **assāso**⁴ **passāso** iti vā. Yam vā panaññampi **kiñci** ajjhattarā paccattarā vāyo vāyogatarā upādinnarā: Ayam vuccatāvuso ajjhattikā vāyodhātu. Yā ceva kho pana ajjhattikā vāyodhātu, yā ca bāhirā vāyodhātu **vāyodhāturevesā**.⁵ Tam: “**Netam mama, nesohamasmi, na meso attā**”ti evametam yathābhūtarā sammappaññāya datthabbam. Evametam yathābhūtarā sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittarā virājeti.

22. **Hoti** kho so āvuso **samayo** Yam bāhirā vāyodhātu **pakuppati**, sā **gāmampi** vahati,⁶ nigamampi vahati, nagarampi vahati, janapadampi vahati, janapadapadesampi **vahati**.

Hoti kho so āvuso samayo Yam **gimhānam**⁷ pacchime māse **tālavanṭenapi**⁸ **vidhūpanenapi**⁹ vātam pariyesanti,¹⁰ **ossāvanepi**¹¹ **tiṇāni** na **iñjanti**.¹² Tassā hi nāma āvuso bāhirāya vāyodhātuyā, tāva mahallikāya **aniccatā** paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati.

Kimpanimassa mattaṭṭhakassa, kāyassa tanahūpādinnassa?

“Ahan”ti vā “maman”ti vā “asmī”ti vā. Atha khvassa no cevettha hoti.

23. Tañce āvuso bhikkhūm **pare** akkosanti paribhāsanti rosenti vihesenti, so evam pajānāti: Uppannā kho me ayam sotasamphassajā dukkhā vedanā, sā ca kho paṭicca, no appaṭicca.

Kim paṭicca?

Phassam paṭicca.

So “phasso anicco”ti passati, “vedanā aniccā”ti passati, “saññā aniccā”ti passati, “saṅkhārā aniccā”ti passati, “viññānaṁ aniccan”ti passati. Tassa dhātārammaṇameva cittarā pakkhandati pasidati santiṭṭhati **adhimuccati**.

24. Tañce āvuso bhikkhūm pare aniṭṭhehi akantehi amanāpehi samudācaranti: pāṇisamphassenapi leḍaṭusamphassenapi daṇḍasamphassenapi satthasamphassenapi, so evam pajānāti: tathābhūto kho ayam kāyo yathābhūtasmiṁ kāye pāṇisamphassāpi kamanti, leḍaṭusamphassāpi kamanti, daṇḍasamphassāpi kamanti, satthasamphassāpi kamanti.

Vuttam kho panetarā Bhagavatā kakacūpamovāde: “Ubhatodaṇḍakena cepi bhikkhave kakacena corā ocarakā aṅgamaṅgāni okanteyyurā, tatrāpi yo mano padoseyya, na me so tena sāsanakaro”ti.

Āraddham kho pana me viriyam bhavissati, asallīnam upaṭṭhitā sati apammuṭṭhā, passaddho kāyo asāraddho, samāhitarā cittarā ekaggarā. Kāmarā dāni imasmīm kāye pāṇisamphassāpi kamantu, leḍaṭusamphassāpi kamantu, daṇḍasamphassāpi kamantu, satthasamphassāpi kamantu, karīyati hidam Buddhānam **sāsanān**”ti.

¹ Uddha: indecl. High up, on top, above. / + adho: adv. Below. / gama: adj. Going, able to go.

² Kucchi: f. The belly or the womb. / koṭha: m./ nt. The stomach or abdomen. / + saka: adj. Own. 在肚裏和腸裏的風。

³ Aṅga: nt. A constituent part of the body, a limb, member. / + aṅga: Limb by limb, with all limbs. /

+ anusārin: adj. Following, striving after, acting in accordance with. 肢體動作的風。

⁴ Breathing out. / + passāsa: Breathing in. 呼出的風和吸進的風。

⁵ Are simply air element. 普通的風。

⁶ pre. To carry, bear, transport; sweeps away. 席捲；刮起。

⁷ Hot season. 夏天。

⁸ Tāla + vanṭa: A fan; by means of a fan. 用棕櫚樹葉做的扇。

⁹ nt. Fanning, a fan; bellows. 風箱。

¹⁰ pre. They seek. 尋找。

¹¹ nt. Outflow, running water; in the drip-fringe. 屋圓或穗滴下。

¹² pre. To shake, move, turn about, stir. 攪動；移動。

25. Tassa ce āvuso bhikkhuno evam Buddhaṁ anussarato, evam dhammarṁ anussarato, evam saṅgharṁ anussarato upekkhā kusalanissitā na sañthāti, so tena samvijjati, samvegam āpajjati: “alābhā vata me na vata me lābhā, dulladdhaṁ vata me na vata me suladdhaṁ, yassa me evam Buddhaṁ anussarato, evam dhammarṁ anussarato, evam saṅgharṁ anussarato upekkhā kusalanissitā na sañthāti”ti.

Seyyathāpi āvuso suṇisā sasuram disvā samvijjati, samvegam āpajjati.

Evameva kho āvuso tassa ce bhikkhuno evam Buddhaṁ anussarato evam dhammarṁ anussarato evam saṅgharṁ anussarato upekkhā kusalanissitā na sañthāti, so tena samvijjati samvegam āpajjati: “alābhā vata me na vata me lābhā, dulladdhaṁ vata me na vata me suladdhaṁ, yassa me evam Buddhaṁ anussarato evam dhammarṁ anussarato evam saṅgharṁ anussarato upekkhā kusalanissitā na sañthāti”ti. Tassa ce āvuso bhikkhuno evam Buddhaṁ anussarato evam dhammarṁ anussarato evam saṅgharṁ anussarato upekkhā kusalanissitā sañthāti, so tena attamano hoti. Ettāvatāpi kho āvuso bhikkhuno bahukataṁ hoti.

26. Seyyathāpi āvuso katthañca¹ paṭicca, valliñca² paṭicca, tiṇañca paṭicca, mattikañca³ paṭicca, ākāso parivārito⁴ ‘agārañ’teva⁵ saṅkhām⁶ gacchati; evameva kho āvuso aṭhiñca paṭicca, nahāruñca paṭicca, māmsañca paṭicca, cammañca⁷ paṭicca ākāso parivārito ‘rūpan’teva saṅkhām gacchati.

27. Ajjhattikañ ce āvuso cakkhum aparibhinnam⁸ hoti, bāhirā ca rūpā na āpātham⁹ āgacchanti, no ca tajjo¹⁰ samannāhāro¹¹ hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo¹² hoti. Ajjhattikañ ce āvuso cakkhum aparibhinnam hoti, bāhirā ca rūpā āpātham āgacchanti, no ca tajjo samannāhāro hoti, nevatāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho āvuso ajjhattikañ ce cakkhum aparibhinnam hoti, bāhirā ca rūpā āpātham āgacchanti, tajjo ca samannāhāro hoti, evam tajjassa viññāṇabhāgassa pātubhāvo hoti.

28. Yam tathābhūtassa rūpaṁ, tam rūpūpādānakkhandhe saṅgahaṁ gacchati. Yā tathābhūtassa vedanā, sā vedanūpādānakkhandhe saṅgahaṁ gacchati. Ya tathābhūtassa saññā, sā saññūpādānakkhandhe saṅgahaṁ gacchati. Ye tathābhūtassa saṅkhārā, te saṅkhārūpādānakkhandhe saṅgahaṁ gacchanti. Yam tathābhūtassa viññāṇaṁ, tam viññāṇūpādānakkhandhe saṅgahaṁ gacchati. So evam pajānāti: ‘Evam kira’¹³ mesam pañcannaṁ upādānakkhandhānam saṅgaho sannipāto¹⁴ samavāyo¹⁵ hoti. Vuttam kho panetari Bhagavatā: “Yo paṭiccasamuppādaṁ passati, so dhammarṁ passati; yo dhammarṁ passati, so paṭiccasamuppādaṁ passati”ti.

Paṭiccasamuppannā kho panime yadi idam pañcupādānakkhandhā. Yo imesu pañcasupādānakkhandhesu

¹ nt. A piece of wood; timber. 木材。

² f. A climbing plant, creepers. 蔓草。 / + Tiṇa: nt. Grass, herb.

³ f. Clay. 泥土。

⁴ pp.1. To cover, encompass, surround; enclosed. 圈住；關閉；蓋住。

⁵ nt. ‘House.’ 家。

⁶ Saṅkhā & saṅkhyā: Enumeration, calculation, estimating. / + gacchati: To be styled, called or defined. 稱爲。

⁷ nt. Skin, hide, leather. 皮。

⁸ A + paribhinna: pp. Not broken, non- intact. 沒完整；不損壞。

⁹ A + patha: Where there is no way or wroad, wrong way; non-range. 不在範圍（涉及）。

¹⁰ On the ground of this (or these), appropriate, suitable; no corresponding. 不適當。

¹¹ Concentration, bringing together; to collect. 使收集。

¹² Pātur + bhāva: Appearance, coming into manifestation; no manifestation. 不顯示。

¹³ adv. Indeed. 真正地；確實。

¹⁴ Union of the humours of the body; gathering. 聚集；累積。

¹⁵ m. Coming together, combination; amassing. 堆積；

chando¹ ālayo² anunayo³ ajjhosānam⁴, so dukkhasamudayo.

Yo imesu pañcasupādānakkhandhesu chandarāgavinayo chandarāgapappahānam, so dukkhanirodho”ti.
Ettāvatāpi kho āvuso bhikkhuno bahukataṁ hoti.

29. Ajjhattikañ ce āvuso sotam aparibhinnam hoti, bāhirā ca saddā na āpātham āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattikañ ce āvuso sotam aparibhinnam hoti, bāhirā ca saddā āpātham āgacchanti, no ca tajjo samannāhāro hoti, nevatāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho āvuso ajjhattikañ ce sotam aparibhinnam hoti. Bāhirā ca saddā āpātham āgacchanti, tajjo ca samannāhāro hoti, evam tajjassa viññāṇabhāgassa pātubhāvo hoti. Yam tathābhūtassa rūpaṁ, tam rūpūpādānakkhandhe saṅgaham gacchati. Yā tathābhūtassa vedanā, sā vedanūpādānakkhandhe saṅgaham gacchati. Yam tathābhūtassa saṅkhārā, te saṅkhārūpādānakkhandhe saṅgaham gacchanti. Yam tathābhūtassa viññānam, tam viññāṇūpādānakkhandhe saṅgaham gacchati. So evam pajānāti: “Evam kiramesam pañcannam upādānakkhandhānam saṅgaho sannipāto samavāyo hoti.

Vuttam kho panetam Bhagavatā: “Yo paṭiccasamuppādam passati, so dhammam passati; yo dhammam passati, so paṭiccasamuppādam passatī”ti.

Paṭiccasamuppannā kho panime yadidam pañcupādānakkhandhā. Yo imesu pañcasupādānakkhandhesu chando ālayo anunayo ajjhosānam, so dukkhasamudayo.

Yo imesu pañcasupādānakkhandhesu chandarāgavinayo chandarāgapappahānam, so dukkhanirodho”ti.
Ettāvatāpi kho āvuso bhikkhuno bahukataṁ hoti.

30. Ajjhattikañ ce āvuso ghānam aparibhinnam hoti, bāhirā ca gandhā na āpātham āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattikañ ce āvuso ghānam aparibhinnam hoti, bāhirā ca gandhā āpātham āgacchanti, no ca tajjo samannāhāro hoti, nevatāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho āvuso ajjhattikañ ce ghānam aparibhinnam hoti. Bāhirā ca gandhā āpātham āgacchanti, tajjo ca samannāhāro hoti, evam tajjassa viññāṇabhāgassa pātubhāvo hoti. Yam tathābhūtassa rūpaṁ, tam rūpūpādānakkhandhe saṅgaham gacchati. Yā tathābhūtassa vedanā, sā vedanūpādānakkhandhe saṅgaham gacchati. Ya tathābhūtassa saññā, sā saññūpādānakkhandhe saṅgaham gacchati. Ye tathābhūtassa saṅkhārā, te saṅkhārūpādānakkhandhe saṅgaham gacchanti. Yam tathābhūtassa viññānam, tam viññāṇūpādānakkhandhe saṅgaham gacchati. So evam pajānāti: “Evam kiramesam pañcannam upādānakkhandhānam saṅgaho sannipāto samavāyo hoti.

Vuttam kho panetam Bhagavatā: “Yo paṭiccasamuppādam passati, so dhammam passati; yo dhammam passati, so paṭiccasamuppādam passatī”ti.

Paṭiccasamuppannā kho panime yadidam pañcupādānakkhandhā. Yo imesu pañcasupādānakkhandhesu chando ālayo anunayo ajjhosānam, so dukkhasamudayo.

Yo imesu pañcasupādānakkhandhesu chandarāgavinayo chandarāgapappahānam, so dukkhanirodho”ti.
Ettāvatāpi kho āvuso bhikkhuno bahukataṁ hoti.

31. Ajjhattikā ce āvuso jivhā aparibhinnā hoti, bāhirā ca rasā na āpātham āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattikā ce āvuso jivhā aparibhinnā hoti, bāhirā ca rasā āpātham āgacchanti, no ca tajjo samannāhāro hoti, nevatāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho āvuso ajjhattikā ce jivhā aparibhinnā hoti. Bāhirā ca rūpā

¹ Impulse, excitement; intention, resolution, will; desire for, wish for, delight in.

² m./ nt. Hanging on; attachment, desire, clinging, lust; indulgence. 任情；執著。

³ Leading along; friendliness, courtesy, falling in with, fawning; inclination. 傾向；隨眠。

⁴ nt. Cleaving to (earthly joys), attachment; holding based. 愛慕，穿向地球的歡樂。

āpātham āgacchanti, tajjo ca samannāhāro hoti, evam tajjassa viññāṇabhāgassa pātubhāvo hoti. Yam tathābhūtassa **rūpaṁ**, tam rūpūpādānakkhandhe saṅgaham gacchati. Yā tathābhūtassa vedanā, sā vedanūpādānakkhandhe saṅgaham gacchati. Ya tathābhūtassa saññā, sā saññūpādānakkhandhe saṅgaham gacchati. Ye tathābhūtassa saṅkhārā, te saṅkhārūpādānakkhandhe saṅgaham gacchanti. Yam tathābhūtassa viññāṇam, tam viññāṇūpādānakkhandhe saṅgaham gacchati. So evam pajānāti: “Evaṁ kiramesam pañcannam upādānakkhandhānam saṅgaho sannipāto samavāyo hoti.

Vuttam kho panetam Bhagavatā: “Yo paṭiccasamuppādam passati, so dhammam passati; yo dhammam passati, so paṭiccasamuppādam passati”ti.

Paṭiccasamuppannā kho panime yadidam pañcupādānakkhandhā. Yo imesu pañcasupādānakkhandhesu chando ālayo anunayo ajjhosānam, so dukkhasamudayo.

Yo imesu pañcasupādānakkhandhesu chandarāgavinayo chandarāgappahānam, so dukkhanirodho”ti. Ettāvatāpi kho āvuso bhikkhuno bahukataṁ **hoti**.

32. Ajjhattiko ce āvuso **kāyo** aparibhino hoti, bāhirā ca **poṭṭhabbā** na āpātham āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattiko ce āvuso kāyo aparibhino hoti, bāhirā ca poṭṭhabbā āpātham āgacchanti, no ca tajjo samannāhāro hoti, nevatāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho āvuso ajjhattiko ce kāyo aparibhino hoti, bāhirā ca poṭṭhabbā āpātham āgacchanti, tajjo ca samannāhāro hoti, evam tajjassa viññāṇabhāgassa pātubhāvo hoti. Yam tathābhūtassa **rūpaṁ** tam rūpūpādānakkhandhe saṅgaham gacchati. Yā tathābhūtassa vedanā sā vedanūpādānakkhandhe saṅgaham gacchati. Yā tathābhūtassa saññā sā saññūpādānakkhandhe saṅgaham gacchati. Ye tathābhūtassa saṅkhārā te saṅkhārūpādānakkhandhe saṅgaham gacchanti. Yam tathābhūtassa viññāṇam tam viññāṇūpādānakkhandhe saṅgaham gacchati. So evam pajānāti: “Evaṁ kiramesam pañcannam upādānakkhandhānam saṅgaho sannipāto samavāyo hoti.

Vuttam kho panetam Bhagavatā: “Yo paṭiccasamuppādam passati, so dhammam passati; yo dhammam passati, so paṭiccasamuppādam passati”ti.

Paṭiccasamuppannā kho panime yadidam pañcupādānakkhandhā. Yo imesu pañcasupādānakkhandhesu chando ālayo anunayo ajjhosānam, so dukkhasamudayo.

Yo imesu pañcasupādānakkhandhesu chandarāgavinayo chandarāgappahānam, so dukkhanirodho”ti. Ettāvatāpi kho āvuso bhikkhuno bahukataṁ **hoti**.

33. Ajjhattiko ce āvuso **mano** aparibhino hoti. Bāhirā ca **dhammā** na āpātham āgacchanti, no ca tajjo samannāhāro hoti, nevatāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Ajjhattiko ce āvuso mano aparibhino hoti, bāhirā ca dhammā āpātham āgacchanti, no ca tajjo samannāhāro hoti, nevatāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho āvuso ajjhattiko ce mano aparibhino hoti, bāhirā ca dhammā āpātham āgacchanti, tajjo ca samannāhāro hoti, evam tajjassa viññāṇabhāgassa pātubhāvo hoti. Yam tathābhūtassa **rūpaṁ**, tam rūpūpādānakkhandhe saṅgaham gacchati. Yā tathābhūtassa vedanā, sā vedanūpādānakkhandhe saṅgaham gacchati. Ya tathābhūtassa saññā, sā saññūpādānakkhandhe saṅgaham gacchati. Ye tathābhūtassa saṅkhārā, te saṅkhārūpādānakkhandhe saṅgaham gacchanti. Yam tathābhūtassa viññāṇam, tam viññāṇūpādānakkhandhe saṅgaham gacchati. So evam pajānāti: “Evaṁ kiramesam pañcannam upādānakkhandhānam saṅgaho sannipāto samavāyo hoti.

Vuttam kho panetam Bhagavatā: “Yo paṭiccasamuppādam passati, so dhammam passati; yo dhammam passati, so paṭiccasamuppādam passati”ti.

Paṭiccasamuppannā kho panime yadidam pañcupādānakkhandhā. Yo imesu pañcasupādānakkhandhesu chando ālayo anunayo ajjhosānam, so dukkhasamudayo.

Yo imesu pañcasupādānakkhandhesu chandarāgavinayo chandarāgappahānam, so dukkhanirodho”ti. Ettāvatāpi kho āvuso bhikkhuno bahukataṁ **hoti**.

“Idamavocāyasmā Sāriputto. Attamanā te bhikkhu āyasmato Sāriputtassa bhāsitaṁ abhinandun”ti.

~ Mahāhatthipadopamasuttam aṭṭhamam. ~

(M.29.) Mahāsāropamasuttam

1. Evarī me sutam: Ekaṁ samayaṁ Bhagavā Rājagahe viharati Gijjhakūte pabbate; acirapakkante¹ Devadatte.² Tatra kho Bhagavā Devadattam ārabba³ bhikkhū āmantesi.
2. “Idha bhikkhave ekacco kulaputto saddhā āgārasmā anagāriyarī pabbajito hoti: “Otinnomhi⁴ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; dukkhotiṇo dukkhapareto.⁵ Appeva nāma⁶ imassa kevalassa dukkhakkhandhassa antakiriya⁷ paññāyethā”ti. So evam pabbajito samāno, lābhāsakkārasilokam⁸ abhinibbatteti,⁹ so tena lābhāsakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhāsakkārasilokena attānukkāmseti,¹⁰ param vamheti:¹¹ “Ahamasmi lābhāsakkārasilokavā, ime panaññe bhikkhū appaññatā¹² appesakkhā”ti.¹³ So tena lābhāsakkārasilokena majjati,¹⁴ pamajjati,¹⁵ pamādaṁ¹⁶ āpajjati, pamatto¹⁷ samāno dukkham viharati.

Seyyathāpi bhikkhave puriso sāratthiko¹⁸ sāragavesī sārapariyesanā caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, atikkamma pheggum,¹⁹ atikkamma tacam,²⁰ atikkamma papaṭikam,²¹ sākhāpalāsam²² chetvā ādāya pakkameyya, ‘sāran’ti maññamāno. Tamenām cakkhumā puriso disvā evam vadeyya: ‘Na vatāyam bhavaṁ puriso aññāsi sāram, na aññāsi pheggum, na aññāsi tacam, na aññāsi papaṭikam, na aññāsi sākhāpalāsam. Tathā hayam bhavaṁ puriso sāratthiko

¹ A + cira: adj. Not long (ago) lately, newly. / + Pakkanta: pp. Gone, gone away, departed.

² It was soon after he had left. 當它離開不久。

³ ārabhati: ger. Be ginning with, taking (into consideration), referring to, concerning, with reference to, about.. 論及；談到；提及。

⁴ Otiṇṇa: pp. Affected with, a victim of, approached by; I am a victim. 犠牲者；受害者。

⁵ + Paretā: pp. Gone on to, affected with, overcome by; a prey. 犠牲者。

⁶ Api: indecl. Close by, towards, to, on to, on. / + App + eva + nāma: Surely, indeed, yes. 的確地；踏實地。

⁷ Anta: End, finish, goal. / + kiriyā: Putting an end to, ending, relief, extirpation. 結局；結尾。

⁸ Lābha: Receiving, getting, acquisition, gain, possession. / + Sakkāra: Honour. / + Siloka: Fame. 名譽；聲望。

⁹ caus. To produce, cause, cause to become; reproduce. 繁殖；使重現。

¹⁰ Ukkarīnsati & ukkarīnseti: caus. to exalt, praise; he lauds himself. 他讚美自己。

¹¹ Vambheti & vamheti: caus. To treat with contempt, despise, revile, scold; he disparages others. 輕視；譏諷。

¹² Ap + paññāta: pp. Unknown, defamed. 未知的事物。

¹³ adj. Having little association or friendship; of little power, weak, impotent; of no account. 不把它視為。

¹⁴ pre. To be intoxicated; to be exultant, to be immensely enjoyed or elated. 使陶醉。

¹⁵ pre. To become intoxicated; grows negligent. 使增加疏忽。

¹⁶ Carelessness, negligence, indolence, remissness. 粗心；不檢點。

¹⁷ pp. Slothful, indolent, indifferent, careless, negligent. 怠惰的。

¹⁸ Sāra: m. The innermost, hardest part of anything, the heart or pith of a tree. / + tthika: ??Needing heartwood. 需要木心。

¹⁹ Accessory wood, wood surrounding the pith of a tree. 軟木材。

²⁰ Taca & taco: nt. Bark; skin. 樹皮。

²¹ f. The outer dry bark or crust of a tree, falling off in shreds. 樹的外皮。

²² Sākhā: A branch. / + palāsa: nt. A leaf. / Twigs and leaves. 嫩枝和樹葉。

sāragavesī sārapariyeyanāṁ caramāno, mahato rukkhassa tiṭṭhato sāravato, abhikkammeva sāraṁ, atikkamma pheggūṁ, atikkamma tacāṁ, atikkamma papaṭikāṁ, sākhāpalāsaṁ chetvā, ādāya pakkhanto, ‘sāran’ti maññamāno. Yañcassa sārena sārakaraṇīyam, tañcassa atthāṁ nānubhavissatī”ti.¹

Evameva kho bhikkhave idhekacco **kulaputto** saddhā agārasmā anagāriyam **pabbajito** hoti: “Otiṇṇomhi jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi; dukkhotiṇo dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā”ti. So evam pabbajito samāno lābhasakkārasilokāṁ abhinibbatteti, so tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attānukkāmseti, **param** vamheti: “Ahamasmi lābhāsakkārasilokavā, ime panaññe bhikkhū appaññātā appesakkhā”ti. So tena lābhasakkārasilokena majjati pamajjati pamādaṁ āpajjati, pamatto samāno dukkham viharati. Ayaṁ vuccati bhikkhave bhikkhu **sākhāpalāsaṁ** aggahesi² brahmacariyassa, tena ca **vosānam**³ āpādi.

3. Idha pana bhikkhave ekacco **kulaputto** saddhā agārasmā anagāriyam **pabbajito** hoti: “Otiṇṇomhi jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi; dukkhotiṇo dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā”ti. So evam pabbajito samāno lābhasakkārasilokāṁ abhinibbatteti, so tena lābhasakkārasilokena **na** attamano hoti **na** paripuṇṇasaṅkappo. So tena lābhasakkārasilokena **na** attānukkāmseti, **na** param vamheti, so tena lābhasakkārasilokena **na** majjati **nappamajjati** **nappamādaṁ** āpajjati. Appamatto samāno **sīlasampadāṁ ārādheti**.⁴ So tāya sīlayampadāya attamano hoti paripuṇṇasaṅkappo, so tāya sīlasampadāya attānukkāmseti, **param** **vambheti**: “Ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū **dussīlā pāpadhammā**”ti. So tāya sīlasampadāya majjati pamajjati pamādaṁ āpajjati, pamatto samāno dukkham viharati.

Seyyathāpi bhikkhave **puriso sāratthiko** sāragavesī sārapariyesanāṁ caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāraṁ, atikkamma pheggūṁ, atikkamma tacāṁ, **papaṭikāṁ** chetvā ādāya pakkameyya, ‘sāran’ti maññamāno. Tamenāṁ cakkhumā puriso disvā evam vadeyya: “Na vatāyaṁ bhavaṁ puriso aññāsi sāraṁ, na aññāsi pheggūṁ, na aññāsi tacāṁ, na aññāsi papaṭikāṁ, na aññāsi sākhāpalāsaṁ. Tathā hayaṁ bhavaṁ puriso sāratthiko sāragavesī sārapariyesanāṁ caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāraṁ, atikkamma pheggūṁ, atikkamma tacāṁ, **papaṭikāṁ** chetvā ādāya pakkanto, ‘sāran’ti maññamāno. Yañcassa sārena sārakaraṇīyam, tañcassa atthāṁ nānubhavissatī”ti.

Evameva kho bhikkhave idhekacco **kulaputto** saddhā agārasmā anagāriyam **pabbajito** hoti: “Otiṇṇomhi jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi; dukkhotiṇo dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā”ti. So evam pabbajito samāno lābhasakkārasilokāṁ abhinibbatteti. So tena lābhasakkārasilokena **na** attamano hoti **na** paripuṇṇasaṅkappo. So tena lābhasakkārasilokena **na** attānukkāmseti **na** param vamheti, so tena lābhasakkārasilokena **na** majjati **nappamajjati** **nappamādaṁ** āpajjati. Appamatto samāno **sīlasampadāṁ ārādheti**. So tāya sīlasampadāya attamano hoti paripuṇṇasaṅkappo. So tāya sīlasampadāya attānukkāmseti, **param** **vambheti**: “Ahamasmi **sīlavā kalyāṇadhammo**, ime panaññe bhikkhū **dussīlā pāpadhammā**”ti. So tāya sīlasampadāya majjati pamajjati pamādaṁ āpajjati,

¹ Anubhavati & anubhoti: fut. To come to or by, to undergo, suffer (feel), get, undertake, partake in, experience; his purpose will not be served. 它的目的將不會實現。

² caus, aor. To value, to appraise, to have a price put on; has taken. 拿；抓住。

³ nt. Stopping, ceasing. 停止；終止。

⁴ caus, pre. To attain, accomplish, fulfill; he achieves. 完成；達到。

pamatto samāno dukkham viharati.

Ayam vuccati bhikkhave bhikkhu **papaṭikam** aggahesi brahmacariyassa, tena ca vosānam āpādi.

4. Idha pana bhikkhave ekacco **kulaputto** saddhā agārasmā anagāriyam **pabbajito** hoti: “Otīṇomhi jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; dukkhotiṇo dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā”ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena **na** attamano hoti **na** paripuṇṇasaṅkappo. So tena lābhasakkārasilokena **na** attānukkamseti **na** param vamheti. So tena lābhasakkārasilokena **na** majjati nappamajjati nappamādaṁ āpajjati. Appamatto samāno **sīlasampadāṁ** ārādheti. So tāya sīlasampadāya attamano hoti **no** ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya **na** attānukkamseti **na** param vamheti. So tāya sīlasampadāya **na** majjati nappamajjati nappamādaṁ āpajjati.

Appamatto samāno **samādhisampadāṁ** ārādheti. So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo. So tāya samādhisampadāya attānukkamseti **param vamheti**: “Ahamasmi **samāhito ekaggacitto**, ime panaññe bhikkhū **asamāhitā vibbhantacittā**”ti. So tāya samādhisampadāya majjati pamajjati pamādaṁ āpajjati, pamatto samāno dukkham viharati.

Seyyathāpi bhikkhave puriso **sāratthiko** sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, atikkamma pheggum, **tacam** chetvā ādāya pakkameyya, ‘sāran’ti maññamāno. Tamenam cakkhumā puriso disvā evam vadeyya: “Na vatāyam bhavaṁ puriso aññāsi sāram, na aññāsi pheggum, na aññāsi tacam, na aññāsi papaṭikam, na aññāsi sākhāpalāsam. Tathā hayam bhavaṁ puriso sāratthiko sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, atikkamma pheggum, **tacam** chetvā ādāya pakkanto, ‘sāran’ti maññamāno. Yañcassa sārena sārakaraṇyam, tañcassa attham **nānubhavissatī**”ti.

Evameva kho bhikkhave idhekacco **kulaputto** saddhā agārasmā anagāriyam **pabbajito** hoti: “Otīṇomhi jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; dukkhotiṇo dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā”ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti na param vamheti. So tena lābhasakkārasilokena na majjati nappamajjati nappamādaṁ āpajjati. Appamatto samāno **sīlasampadāṁ** ārādheti. So tāya sīlasampadāya attamano hoti **no** ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti na param vamheti. So tāya sīlasampadāya na majjati nappamajjati nappamādaṁ āpajjati.

Appamatto samāno **samādhisampadāṁ** ārādheti. So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo. So tāya samādhisampadāya attānukkamseti, param vambheti: “Ahamasmi **samāhito ekaggacitto**, ime panaññe bhikkhū **asamāhitā vibbhantacittā**”ti. So tāya samādhisampadāya majjati pamajjati pamādaṁ āpajjati, pamatto samāno dukkham viharati.

Ayam vuccati bhikkhave bhikkhu **tacam** aggahesi brahmacariyassa, tena ca vosānam āpādi.

5. Idha pana bhikkhave ekacco **kulaputto** saddhā āgārasmā anagāriyam **pabbajito** hoti: “Otīṇomhi jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; dukkhotiṇo dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā”ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti na param vamheti. So tena lābhasakkārasilokena na majjati nappamajjati nappamādaṁ āpajjati. Appamatto samāno **sīlasampadāṁ** ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti na param vamheti. So tāya sīlasampadāya na majjati nappamajjati nappamādaṁ

āpajjati. Appamatto samāno samādhisampadām ārādheti. So tāya samādhisampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti na param vamheti. So tāya samādhisampadāya na majjati nappamajjati nappamādaṁ āpajjati. Appamatto samāno **ñāṇadassanām** ārādheti. **So** tena ñāṇadassanena attamano hoti paripuṇṇasaṅkappo. So tena **ñāṇadassanena** attānukkamseti **param vamheti**: “Ahamasmi jānam passam viharāmi, ime panaññe bhikkhū ajānam apassam viharant”ti. So tena ñāṇadassanena majjati pamajjati pamādaṁ āpajjati, pamatto samāno **dukkhaṁ** viharati.

Seyyathāpi bhikkhave puriso **sāratthiko** sāragavesī sārapariyesanām caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, **pheggum** chetvā ādāya pakkameyya, ‘sāran’ti maññamāno. Tamenām cakkhumā puriso disvā evam vadeyya: “Na vatāyam bhavarām puriso aññāsi sāram, na aññāsi pheggum, na aññāsi tacām, na aññāsi papaṭikām, na aññāsi sākhāpalāsaṁ. Tathā hayarām bhavarām puriso sāratthiko sāragavesī sārapariyesanām caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, **pheggum** chetvā ādāya pakkanto, ‘sāran’ti maññamāno. Yañcassa sārena sārakaraṇyam, tañcassa attham **nānubhavissat**”ti.

Evameva kho bhikkhave idhekacco **kulaputto** saddhā agārasmā anagāriyam **pabbajito** hoti: “Otīṇomhi jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi; dukkhotiṇo dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā”ti. So evam pabbajito samāno lābhasakkārasilokaṁ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na puripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti na param vamheti. So tena lābhasakkārasilokena na majjati nappamajjati nappamādaṁ āpajjati. Appamatto samāno sīlasampadām ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti na param vambheti. So tāya sīlasampadāya na majjati nappamajjati nappamādaṁ āpajjati. Appamatto samāno samādhisampadām ārādheti. So tāya samādhisampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti na param vamheti. So tāya samādhisampadāya na majjati nappamajjati nappamādaṁ āpajjati. Appamatto samāno ñāṇadassanām ārādheti. So tena ñāṇadassanena attamano hoti paripuṇṇasaṅkappo. **So** tena **ñāṇadassanena** attānukkamseti, **param vamheti**: “Ahamasmi jānarām passam viharāmi, ime panaññe bhikkhū ajānam apassam viharant”ti. So tena **ñāṇadassanena** majjati pamajjati pamādaṁ āpajjati, pamatto samāno **dukkhaṁ** viharati. Ayam vuccati bhikkhave bhikkhu **pheggum** aggahesi brahmacariyassa, tena ca vosānam āpādi.

6. Idha pana bhikkhave ekacco **kulaputto** saddhā āgārasmā anagāriyam **pabbajito** hoti: “Otīṇomhi jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi; dukkhotiṇo dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā”ti. So evam pabbajito samāno lābhasakkārasilokaṁ abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti no ca kho paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na majjati nappamajjati nappamādaṁ āpajjati. Appamatto samāno sīlasampadām ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti na param vamheti. So tāya sīlasampadāya na majjati nappamajjati nappamādaṁ āpajjati. Appamatto samāno samādhisampadām ārādheti. So tāya samādhisampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na majjati nappamajjati nappamādaṁ āpajjati. Appamatto samāno ñāṇadassanām ārādheti. So tena ñāṇadassanena attamano hoti **no** ca kho paripuṇṇasaṅkappo. So tena ñāṇadassanena **na** attānukkamseti **na** param vamheti. So tena ñāṇadassanena majjati nappamajjati nappamādaṁ āpajjati.

Appamatto samāno **asamayavimokkham**¹ ārādheti. **Aṭṭhānametam**² bhikkhave **anavakāso**,³ yam so bhikkhu tāya **asamayavimuttiyā pariḥāyetha.**⁴

Seyyathāpi bhikkhave puriso sāratthiko **sāragavesī** sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, **sāraññeva** chetvā ādāya pakkameyya, ‘sāran’ti jānamāno. Tamenam cakkhumā puriso disvā evam vadeyya: “Aññāsi vatāyam bhavaṇi puriso sāram aññāsi pheggum, aññāsi tacam, aññāsi papaṭikam, aññāsi sākhāpalāsam. Tathā hayam bhavaṇi puriso sāratthiko **sāragavesī** sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, **sāraññeva** chetvā ādāya pakkanto, ‘sāran’ti jānamāno. Yañcassa sārena sārakaraṇiyam, tañcassa atthaṇi **anubhavissatī**ti.

Evameva kho bhikkhave idhekacco **kulaputto** saddhā agāriyam pabbajito hoti: “Otiññomhi jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi; dukkhotiñño dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā”ti. So evam pabbajito samāno lābhasakkārasilokaṇi abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na puripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti na param vamheti. So tena lābhasakkārasilokena na majjati nappamajjati nappamādaṇi āpajjati. Appamatto samāno sīlasampadām ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkamseti na param vambheti. So tāya sīlasampadāya na majjati nappamajjati nappamādaṇi āpajjati. Appamatto samāno samādhisampadām ārādheti. So tāya samādhisampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkamseti na param vamheti. So tāya samādhisampadāya na majjati nappamajjati nappamādaṇi āpajjati, appamatto samāno nāñadassanam ārādheti. So tena nāñadassanena attamano hoti no ca kho paripuṇṇasaṅkappo. So tena nāñadassanena na attānukkamseti na param vamheti. So tena nāñadassanena na majjati nappamajjati nappamādaṇi āpajjati.

Appamatto samāno **asamayavimokkham** ārādheti. **Aṭṭhānametam** bhikkhave **anavakāso**, yam so bhikkhu tāya **asamayavimuttiyā pariḥāyetha.**

7. “Iti kho bhikkhave **nayidaṇi brahmacariyam lābhasakkārasilokaṇisaṁsaṁ**,⁵ na **silasampadā nisaṁsaṁ**, na **saṁādhisampadānisaṁsaṁ**, na **nāñadassanānisaṁsaṁ**. Yā ca kho **ayaṇi** bhikkhave **akuppā**⁶ **cetovimutti**, **etadatthamidam**⁷ bhikkhave **brahmacariyam**. Etaṇi **sāraṇi**, etaṇi **pariyosāṇi**”ti.⁸

“Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṇi abhinandun”ti.

~ Mahāsāropamasuttam navamam. ~

¹ A + samaya: Inopportune, unseasonable. / + Vomokha & vimokha: Deliverance, release, emancipation, dissociation from the things of the world. / Perpetual liberation. 永久的解脱。

² Aṭṭhāna: nt. Stand, post. / + etaṇi: pron. This.

³ An + avakāsa & okāsa: Not having a chance or opportunity (to happen), impossible. 不可能。

⁴ caus, opt. To decrease, fall away from, lack. 消失。

⁵ ânisānsa: Praise; that which is commendable, profit, merit, advantage, good result, blessing in or from; benefit. 利益；好處；優勢。

⁶ adj. Unshakeable. 不可動搖；堅定不移的。

⁷ Etad: pron. This. / + atthaṇi + idam: The goal of this holy life. 終點；目的。

⁸ nt. The end, finish, conclusion. 盡頭；結局。

(M.30.) Cūlasāropamasuttaṁ

1. Evam me sutam: Ekam samasam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme.

2. Atha kho Piṅgalakoccho brāhmaṇo yena Bhagavā tenupasaṅkami. Upasaṅkamitvā Bhagavatā saddhiṁ sammodi. Sammādanīyam katham sārāṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisino kho Piṅgalakoccho brāhmaṇo Bhagavantam etadavoca:

“Yeme bho Gotama samañabrahmaṇā saṅghino¹ ganino² gaṇācariyā³ nītā⁴ yasassino⁵ titthakarā⁶ sādhusammata⁷ bahujanassa⁸ seyyathīdaṁ: Pūraṇo Kassapo, Makkhalī Gosālo, Ajito Kesakambalo, Pakudho Kaccāyano, Sañjayo Belaṭhiputto, Nigaṇṭho Nātaputto. Sabbe te sakāya⁹ paṭiññāya¹⁰ abbhaññāṁsu,¹¹ sabbeva nābbhaññāṁsu, udāhu ekacce abbhaññāṁsu, ekacce nābbhaññāṁsū”ti?

Alam¹² brāhmaṇa tiṭṭhatetam:¹³ “Sabbe te sakāya paṭiññāya abbhaññāṁsu, sabbeva nābbhaññāṁsu, udāhu ekacce abbhaññāṁsu, ekacce nābbhaññāṁsū”ti?

“Dhammarām te brāhmaṇa desissāmi. Tam suṇāhi, sādhukam manasikarohi, bhāsissāmī”ti.

“Evam bho”ti kho Piṅgalakoccho brāhmaṇo Bhagavato paccassosi. Bhagavā etadavoca:

3. Seyyathāpi brāhmaṇa puriso sāratthiko sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, atikkamma pheggum, atikkamma tacam, atikkamma papaṭikam, sākhāpalāsam chetvā ādāya pakkameyya, ‘sāran’ti maññamāno. Tamenam cakkhumā puriso disvā evam vadeyya: “Na vatāyam bhavam puriso aññāsi sāram, na aññāsi pheggum, na aññāsi tacam, na aññāsi papaṭikam, na aññāsi sākhāpalāsam. Tathā hayam bhavam puriso sāratthiko sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, atikkamma pheggum, atikkamma papaṭikam, sākhāpalāsam chetvā ādāya pakkanto, ‘sāran’ti maññamāno. Yañcassa sārena sārakaraṇīyam tañcassa atthaṁ nānubhavissatī”ti.

4. Seyyathāpi vā pana brāhmaṇa puriso sāratthiko sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, atikkamma pheggum, atikkamma tacam, papaṭikam chetvā ādāya pakkameyya, ‘sāran’ti maññamāno. Tamenam cakkhumā puriso disvā evam vadeyya: “Na vatāyam bhavam puriso aññāsi sāram, na aññāsi pheggum, na aññāsi tacam, na aññāsi papaṭikam,

¹ in. adj. The head of an order. 教團的首領。

² in. adj. Of a teacher who has a large attendance of disciples; the head of a group. 群衆的首領。

³ Gaṇa + ācariya: A teacher of a crowd; the teacher of a group. 群衆的老師。

⁴ pp. Known, well-known. 被公認的。

⁵ in. adj. Glorious, famous, renowned, having all endowments or comforts of life. 著名的。

⁶ Tittha: nt. A sect. / + kara: A ‘ford-maker,’ founder of a sect. 創立者。

⁷ Sādhu: adj. Good, virtuous, pious. / + sammata: Highly honoured; a sect regarded. 被尊重的派別。

⁸ Bahu: adj. + jana: A mass of people, a great multitude, a crowd, a great many people. 有很多教徒。

⁹ adj. One’s own. 自己。

¹⁰ f. Acknowledgment, agreement, promise, vow, consent, permission. 允諾；聲稱。

¹¹ Abhijānāti: aor. To know by experience, to know fully or thoroughly, to recognize, know of, to be conscious or aware; they direct knowledge. 體證；證悟。

¹² adv. Enough, Brahmin! 足夠地。

¹³ imper. Let this be! 讓吧。

na aññāsi sākhāpalāsaṁ. Tathā hayam bhavam puriso sāratthiko sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, atikkamma pheggum, atikkamma tacam, papaṭikam chetvā ādāya pakkanto, ‘sāran’ti maññamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham nānubhavissatī”ti.

5. Seyyathāpi vā pana brāhmaṇa puriso **sāratthiko** sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, atikkamma pheggum, **tacam** chetvā ādāya pakkameyya, ‘sāran’ti **maññamāno**. Tamenam cakkhumā puriso disvā evam vadeyya: “Na vatāyam bhavam puriso aññāsi sāraṁ, na aññāsi pheggum, na aññāsi tacam, na aññāsi papaṭikam, na aññāsi sākhāpalāsaṁ. Tathā hayam bhavam puriso sāratthiko sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, atikkamma pheggum, tacam chetvā ādāya pakkanto, ‘sāran’ti maññamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham nānubhavissatī”ti.

6. Seyyathāpi vā pana brāhmaṇa puriso **sāratthiko** sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, **pheggum** chetvā ādāya pakkameyya, ‘sāran’ti **maññamāno**. Tamenam cakkhumā puriso disvā evam vadeyya: “Na vatāyam bhavam puriso aññāsi sāraṁ, na aññāsi pheggum, na aññāsi tacam, na aññāsi papaṭikam, na aññāsi sākhāpalāsaṁ. Tathā hayam bhavam puriso sāratthiko sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, pheggum chetvā ādāya pakkanto, ‘sāran’ti maññamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham nānubhavissatī”ti.

7. Seyyathāpi vā pana brāhmaṇa puriso **sāratthiko** sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, **sāraññeva** chetvā ādāya pakkameyya, ‘sāran’ti **jānamāno**. Tamenam cakkhumā puriso disvā evam vadeyya: “Aññāsi vatāyam bhavam puriso sāraṁ, aññāsi pheggum, aññāsi tacam, aññāsi papaṭikam, aññāsi sākhāpalāsaṁ. Tathā hayam bhavam puriso sāratthiko sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, sāraññeva chetvā ādāya pakkanto, ‘sāran’ti jānamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham **anubhavissatī**”ti.

8. Evameva kho brāhmaṇa idhekacco **puggalo** saddhā agārasmā anagāriyam **pabbajito** hoti: “**Otinñomhi** jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; dukkhotiṇo dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa **antakiriyā** paññāyethā”ti. So evam pabbajito samāno **lābhasakkārasilokam abhiniibbatteti**. So tena lābhasakkārasilokena **attamano** hoti **paripuṇṇasaṅkappo**. So tena lābhasakkārasilokena attānukkāmseti **param** vamheti: “Ahamasmi lābhī-sakkārasilokavā, ime panaññe bhiikkhū **appaññātā appesakkhā**”ti. Lābhasakkārasilokena ca ye **aññe** dhammā **uttaritarā**¹ ca **panītarā**² ca, tesam dhammānam **sacchikiriyāya**; ³ na chandam janeti,⁴ na vāyamati;⁵ **olīnavuttiko**⁶ ca hoti **sāthaliko**.⁷

Seyyathāpi so brāhmaṇa puriso **sāratthiko** sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, atikkamma pheggum, atikkamma tacam, atikkamma papaṭikam,

¹ Uttari & uttarim: adv. Out, over, beyond; additional, moreover, further, besides. / + tara: More higher. 很高的。

² Pañīta: adj. Brought out or forth, (made) high, raised, exalted, loft, excellent. / + More sublime. 更崇高的。

³ f. Realization, experiencing; fit to be realized. 適當的領悟。

⁴ pre. + chandam: To put forth exertion.

⁵ pre. To struggle, struggle, strive, Endeavour; to exert oneself.

⁶ Olīna: pp. Adhering, or clinging to (worldliness), infatuated. /

+ vuttika: adj. Living, behaving, acting; hangs back. 偷懶的行爲。

⁷ adj. Lethargic, lax; slackens. 鬱弛；放蕩。

sākhāpalāsaṁ chetvā ādāya pakkanto, ‘sāran’ti maññamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham nānubhavissati.’ Tathūpamāham brāhmaṇa imam puggalam vadāmi.

9. Idha pana brāhmaṇa ekacco **puggalo** saddhā agārasmā anagāriyam **pabbajito** hoti: “**Otiṇnomhi** jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; dukkhotiṇo dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa **antakiriyā** paññāyethā”ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti, na param vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañitatarā ca, tesam dhammānam sacchikiriyā; chandam janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadām ārādheta. So tāya sīlasampadāya attamano hoti paripuṇṇasaṅkappo. So tāya sīlasampadāya attānukkamseti, param vamheti: ‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū **dussilā pāpadhammā**’ti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañitatarā ca, tesam dhammānam sacchikiriyā; na chandam janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko.

Seyyathāpi so brāhmaṇa puriso **sāratthiko** sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, atikkamma pheggum, atikkamma tacam, **papaṭikam** chetvā ādāya pakkanto, ‘sāran’ti maññamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham nānubhavissati. Tathūpamāham brāhmaṇa imam puggalam vadāmi.

10. Idha pana brāhmaṇa ekacco **puggalo** saddhā agārasmā anagāriyam **pabbajito** hoti: “**Otiṇnomhi** jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; dukkhotiṇo dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa **antakiriyā** paññāyethā”ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti na param vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañitatarā ca, tesam dhammānam sacchikiriyā; chandam janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadām ārādheta. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya attānukkamseti na param vamheti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañitatarā ca, tesam dhammānam sacchikiriyā; chandam janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So **samādhisampadām ārādheta**. So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo. So tāya samādhisampadāya attānukkamseti **param** vamheti: ‘ahamasmi **samāhito ekaggacitto**, ime panaññe bhikkhū **asamāhitā vibhantacittā**’ti. Samādhisampadāya ca ye aññe dhammā uttaritarā ca pañitatarā ca, tesam dhammānam sacchikiriyā; na chandam janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko.

Seyyathāpi so brāhmaṇa puriso **sāratthiko** sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāram, atikkamma pheggum, **tacam** chetvā ādāya pakkanto, ‘sāran’ti maññamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham nānubhavissati. Tathūpamāham brāhmaṇa imam puggalam vadāmi.

11. Idha pana brāhmaṇa ekacco **puggalo** saddhā agārasmā anagāriyam **pabbajito** hoti: “**Otiṇnomhi** jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; dukkhotiṇo dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa **antakiriyā** paññāyethā”ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkamseti na param vamheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañitatarā ca, tesam dhammānam sacchikiriyā; chandam janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadām ārādheta. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na

attānukkarīseti na param vambheti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañītatarā ca, tesam dhammānam sacchikiriyāya; chandaṁ janeti, vāyamati, [anolīnavuttiko](#) ca hoti [asāthaliko](#). So [ñāṇadassanām ārādheti](#). So tena ñāṇadassanena attamano hoti paripuṇṇasaṅkappo. So tena ñāṇadassanena attānukkarīseti, [param](#) vamheti: “Ahamasmi [jānaṁ passaṁ](#) viharāmi, ime panaññe bhikkhū [ajānaṁ apassaṁ](#) viharantī”ti. ¥āṇadassanena ca ye aññe dhammā uttaritarā ca pañītatarā ca, tesam dhammānam sacchikiriyāya; na chandaṁ janeti, na vāyamati, [olīnavuttiko](#) ca hoti [sāthaliko](#).

Seyyathāpi so brāhmaṇa puriso [sāratthiko](#) sāragavesī sārapariyesanām caramāno, mahato rukkhassa tiṭṭhato sāravato, atikkammeva sāraṁ, [pheggum](#) chetvā ādāya pakkanto, ‘sāraṇ’ti maññamāno. Yañcassa sārena sārakaraṇīyam tañcassa attham [nānubhavissati](#). Tathāpamāham brāhmaṇa imam puggalām vadāmi.

12. Idha pana brāhmaṇa ekacco [puggalo](#) saddhā agārasmā anagāriyam [pabbajito](#) hoti: “[Otiṇnomhi](#) jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; dukkhotiṇṇo dukkhapareto. Appovanāma imassa kevalassa dukkhakkhandhassa [antakiriyā](#) paññāyethā”ti. So evam pabbajito samāno lābhasakkārasilokam abhinibbatteti. So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo. So tena lābhasakkārasilokena na attānukkarīseti na param vambheti. Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañītatarā ca, tesam dhammānam sacchikiriyāya; chandaṁ janeti, vāyamati, [anolīnavuttiko](#) ca hoti [asāthaliko](#). So sīlasampadām ārādheti. So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya sīlasampadāya na attānukkarīseti, na param vambheti. Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañītatarā ca, tesam dhammānam sacchikiriyāya; chandaṁ janeti, vāyamati, [anolīnavuttiko](#) ca hoti [asāthaliko](#). So samādhisampadām ārādheti. So tāya samādhisampadāya attamano hoti no ca kho paripuṇṇasaṅkappo. So tāya samādhisampadāya na attānukkarīseti, na param vamheti. Samādhisampadāya ca ye aññe dhammā uttaritarā ca pañītatarā ca, tesam dhammānam sacchikiriyāya; chandaṁ janeti, vāyamati, [anolīnavuttiko](#) ca hoti [asāthaliko](#). So [ñāṇadassanām ārādheti](#). So tena ñāṇadassanena attamano hoti no ca kho paripuṇṇasaṅkappo. So tena ñāṇadassanena [na](#) attānukkarīseti, [na](#) [param](#) vamheti. ¥āṇadassanena ca ye [aññe dhammā](#) uttaritarā ca pañītatarā ca, tesam dhammānam sacchikiriyāya; chandaṁ janeti, vāyamati, [anolīnavuttiko](#) ca hoti [asāthaliko](#).

Katame ca brāhmaṇa dhammā [ñāṇadassanena](#) uttaritarā ca pañītatarā ca?

13. Idha brāhmaṇa bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham [paṭhamām jhānam](#) upasampajja viharati. Ayampi kho brāhmaṇa dhammo ñāṇadassanena uttaritaro ca pañītatarā ca.

14. Puna ca param brāhmaṇa bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvarām avitakkaṁ avicāram samādhijam pītisukham [dutiyām jhānam](#) upasampajja viharati. Ayampi kho brāhmaṇa dhammo ñāṇadassanena uttaritaro ca pañītataro ca.

15. Puna ca param brāhmaṇa bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno. Sukhañca kāyena paṭisamvedeti. Yantam ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti [tatiyām jhānam](#) upasampajja viharati. Ayampi kho brāhmaṇa dhammo ñāṇadassanena uttaritaro ca pañītataro ca.

16. Puna ca param brāhmaṇa bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthagamā adukkham asukham upekkhāsatipārisuddhim [catutthām jhānam](#) upasampajja viharati. Ayampi kho brāhmaṇa dhammo ñāṇadassanena uttaritaro ca pañītataro ca.

17. Puna ca param brāhmaṇa bhikkhu sabbaso **rūpasaññānam** samatikkamā paṭighasaññānam atthagamā nānattasaññānam amanasikārā: ‘**ananto ākāso**’ti ākāsānañcāyatanaṁ upasampajja viharati. Ayampi kho brāhmaṇa dhammo nāñadassanena uttaritaro ca pañītataro ca.
18. Puna ca param brāhmaṇa bhikkhu sabbaso **ākāsānañcāyatanaṁ** samatikkamma: ‘**anantam viññāṇan**’ti viññāṇañcāyatanaṁ upasampajja viharati. Ayampi kho brāhmaṇa dhammo nāñadassanena uttaritaro ca pañītataro ca.
19. Puna ca param brāhmaṇa bhikkhu sabbaso **viññāṇañcāyatanaṁ** samatikkamma: ‘**natthi kiñcī**’ti ākiñcaññāyatanaṁ upasampajja viharati. Ayampi kho brāhmaṇa dhammo nāñadassanena uttaritaro ca pañītataro ca.
20. Puna ca param brāhmaṇa bhikkhu sabbaso **ākiñcaññāyatanaṁ** samatikkamma **nevasaññāsaññāyatanaṁ** upasampajja viharati. Ayampi kho brāhmaṇa dhammo nāñadassanena uttaritaro ca pañītataro ca.
21. Puna ca param brāhmaṇa bhikkhu sabbaso **nevasaññāsaññāyatanaṁ** samatikkamma **saññāvedayitanirodhā¹** upasampajja viharati. Paññāya cassa disvā **āsavā parikkhīṇā** honti. Ayampi kho brāhmaṇa dhammo nāñadassanena **uttaritaro** ca **pañītataro** ca. **Ime** kho brāhmaṇa **dhammā nāñadassanena uttaritarā** ca **pañītatarā** ca.
22. Seyyathāpi so brāhmaṇa puriso **sāratthiko** sāragavesī sārapariyesanam caramāno, mahato rukkhassa tiṭṭhato sārvavato, **sāraññeva** chetvā ādāya pakkanto, ‘sāran’ti **jānamāno**. Yañcassa sārena sārakaraṇīyam tañcassa atthamā **anubhavissati**. Tathūpamāham brāhmaṇa imam puggalam vadāmi.
23. Iti kho brāhmaṇa **nayidam** brahmacariyam **lābhassakkārasilokānisamsam**, **na silasampadānisamsam**, **na samādhisampadānisamsam**, **na nāñadassanānisamsam**. Yā ca kho **ayaṁ** brāhmaṇa **akuppā cetovimutti**. **Etadatthamidam** brāhmaṇa brahmacariyam, etam **sāram**, etam **paryosānan**”ti.
24. “Evam vutte, **Piṅgalakoccho** brāhmaṇo Bhagavantam etadavoca: “**Abhikkantaṁ** bho Gotama, abhikkantam bho Gotama seyyathāpi bho Gotama nikkujjitam vā ukkujjeyya; paṭicchannam vā vivareyya; mūlhassa vā magga ācikkheyya; andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhīnti’”ti. Evamevaṁ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantam Gotamam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. **Upāsakanam** mam bhavam Gotamo dhāretu ajjatagge pāñupetaṁ **saraṇam gatan**”ti.

~ Cūlaśāropamasuttam dasamam. ~

Opammavaggo tatiyo.

Tassa vaggassa uddānam:

Moliyaphaggunariṭṭha ca nāmo andhavane kathi puṇṇanivāpā

Rāsi kañeru mahāgajanāmā sārupamo puna piṅgalakoccho,

¹ The cessation of perception and feeling. 想和受都停止。

Esa varo ṭhapito asamoyam cārutarō tatiyo varavaggoti.

(M.31.) Cūlagosīṅgasuttam

1. Evarī me sutam: Ekarī samayam Bhagavā Nādike viharati Giñjakāvasathe.¹
2. Tena kho pana samayena āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo Gosiṅgasālavanadāye² viharanti.
3. Atha kho Bhagavā sāyanhasamayam patisallāṇā vuṭṭhito yena Gosiṅgasālavanadāyo tenupasaṅkami. Addasā kho Dāyapālo³ Bhagavantam dūratova āgacchantam, disvāna Bhagavantam etadavoca: “Mā samaṇa etam dāyam pāvisi, santettha tayo kulaputtā attakāmarūpā⁴ viharanti, mā tesam aphāsumakāśī”ti.⁵
4. Assosi kho āyasmā Anuruddho Dāyapālassa Bhagavatā saddhim mantayamānassa,⁶ sutvāna Dāyapālam etadavoca: “Mā āvuso Dāyapāla Bhagavantam vāresi,⁷ Satthā no Bhagavā anuppatto”ti. Atha kho āyasmā Anuruddho yenāyasmā ca Nandiyo āyasmā ca Kimbilo tenupasaṅkami, upasaṅkamitvā āyasmantañca Nandiyam āyasmantañca Kimbilarūpā etadavoca: “Abhikkamathāyasmanto,⁸ abhikkamathāyasmanto, Satthā no Bhagavā anuppatto”ti.
5. Atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo Bhagavantam paccuggantvā.⁹ Eko Bhagavato pattacīvaraṁ paṭiggahesi,¹⁰ eko āsanam paññāpesi,¹¹ eko pādodakam upaṭṭhapesi.¹² Nisīdi Bhagavā paññatte āsane, nisajja kho Bhagavā pāde pakkhālesi.¹³ Tepi kho āyasmanto Bhagavantam abhivādetvā ekamantam nisīdiṁsu. Ekamantam nisinnam kho āyasmantam Anuruddham Bhagavā etadavoca: “Kacci¹⁴ vo Anuruddhā khamanīyam,¹⁵ kacci yāpanīyam,¹⁶ kacci piṇḍakena na kilamathā”ti?¹ “Khamanīyam Bhagavā, yāpanīyam Bhagavā, na ca mayam bhante piṇḍakena kilamāmā”ti.

¹ Giñjakā: f. A brick. / + āvasatha: In the brick House. 住在磚屋。

² The Park of the Gosinga Sāla-tree Wood.

³ Dāya: Wood; jungle, forest; a grove. / + pāla: The park keeper; a grove keeper. 園林的看守員。

⁴ Attan + kāma + rūpa: Their own good. 自己好的欲求。

⁵ A + phāsu: adj. To cause discomfort to. / + karoti: aor. / + mā: Do not disturb them. 不要妨礙他們。

⁶ Manteti: ppr. To announce, advise; pronounce; speaking of. 說到。

⁷ aor. To prevent, obstruct, hinder. / + mā: Do not prevent. 不要阻止。

⁸ Abhikkamati: imper. To go forward, to proceed, approach; you come out. 你們出來。

⁹ Paccuggacchatī: ger. To go out, set out, go out to meet; they went to meet. 他們出來見了。

¹⁰ caus, aor. To receive, accept, take (up); one took. 拿了。

¹¹ caus, aor. To lay down, fold out, spread; one prepared. 准備。

¹² Upaṭṭhahati & upaṭṭhāti: caus, aor. To stand near or at hand, to wait on, attend on, serve, minister, to care for, look after, nurse (in sickness); one set out water for washing the feet. 使放置洗腳的水。

¹³ caus, aor. To wash, cleanse; washed. 洗了。

¹⁴ Kacci & kaccid: indecl. Then perhaps; I doubt whether, I hope, I am not sure.

¹⁵ Khamati: fpp. To be allayed, becoming better (of a disease). 使平靜；使緩和。

¹⁶ Yāpeti: fpp. Fit to sufficient for supporting one's life.

6. “**Kacci** pana vo Anuruddhā **samaggā**² **sammodamānā**³ avivadamānā⁴ khīrodakībhūtā⁵ aññamaññām piyacakkhūhi⁶ sampassantā⁷ viharathā”ti?

“Taggha⁸ mayam bhante samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññām piyacakkhūhi sampassantā viharāmā”ti.

“**Yathā kathaṁ** pana⁹ tumhe Anuruddhā samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññām piyacakkhūhi sampassantā viharathā”ti?

7. “Idha mayham bhante evam hoti: ‘**Lābhā**¹⁰ vata me, **suladdham** vata me; yoham evarūpehi **sabrahmacārīhi saddhiṁ** viharāmī’ti.

Tassa mayham bhante imesu āyasmantesu mettam kāyakammam paccupaṭṭhitam¹¹ āvī¹² ceva raho¹³ ca. Mettam vacīkammam paccupaṭṭhitam āvī ceva raho ca. Mettam manokammam paccupaṭṭhitam āvī ceva raho ca.

Tassa mayham bhante evam hoti: ‘Yannūnāham sakam cittam **nikkhipitvā**,¹⁴ imesamyeva āyasmantānam **cittassa vasena**¹⁵ vatteyyan’ti?¹⁶

So kho aham bhante sakam cittam nikkhipitvā, imesamyeva āyasmantānam cittassa vasena vattāmi, nānā¹⁷ hi kho no bhante **kāyā**, **ekañca** pana maññe **cittan**”ti.

Āyasmāpi kho **Nandijo** Bhagavantam etavoca: “Mayhampi kho bhante evam hoti: ‘Lābhā vata me, suladdham vata me; yoham evarūpehi sabrahmacārīhi saddhiṁ viharāmī’ti. Tassa mayham bhante imesu āyasmantesu mettam kāyakammam paccupaṭṭhitam āvī ceva raho ca. Mettam vacīkammam paccupaṭṭhitam āvī ceva raho ca. Mettam manokammam paccupaṭṭhitam āvī ceva raho ca. Tassa mayham bhante evam hoti: ‘Yannūnāham sakam cittam nikkhipitvā, imesamyeva āyasmantānam cittassa vasena vatteyyan’ti. So kho aham bhante sakam cittam nikkhipitvā, imesamyeva āyasmantānam cittassa vasena vattāmi, nānā hi kho no bhante **kāyā**, **ekañca** pana maññe **cittan**”ti.

Āyasmāpi kho **Kimbilo** Bhagavantam etavoca: “Mayhampi kho bhante evam hoti: ‘Lābhā vata me, suladdham vata me; yoham evarūpehi sabrahmacārīhi saddhiṁ viharāmī’ti. Tassa mayham bhante imesu āyasmantesu mettam kāyakammam paccupaṭṭhitam āvī ceva raho ca. Mettam vacīkammam paccupaṭṭhitam āvī ceva raho ca. Mettam manokammam paccupaṭṭhitam āvī ceva raho ca. Tassa

¹ Na piñdakena kilamati: pre. Not go short of food; not having any trouble getting alms-food.

我希往你們全部都很好，生活很安穩和托鉢不會疲倦。

² adj. Being in unity, harmonious; in concord. 一致。

³ ppr. In agreement, on friendly terms; with mutual appreciation. 互相地賞。

⁴ Vivadati: ppr. To dispute, quarrel. / A +: Without disputing. 沒有爭論。

⁵ Khīra: nt. Milk, milky, fluid, milky juice. / + udaka: nt. Milk-water or milk & water lit. / + bhūta: Blending like milk and water. 水乳融合。

⁶ Piya: adj. + cakkhu: A loving eye; with kindly eyes. 用親切的眼神。

⁷ ppr. To see, behold; to look to, to consider; viewing. 觀看。

⁸ adv. Truly, surely, there now. 的確地。

⁹ adv. How so then, how is it then that; how do you live thus? 你們是怎樣的生活？

¹⁰ Receiving, getting, acquisition, gain, possession

¹¹ pp. (re) Presented, offered, at one’s disposal, imminent, ready, present; maintain. 維持，呈現。

¹² adv. Clear, manifest, evident; openly, before one’s eye, in full view; openly. 不隱瞞地或公開。

¹³ Rahas & raho: nt./ adv. Secretly, lonely, in secret; privately. 私下地。

¹⁴ ger. To lay aside, to put away; set aside. 留出或放下。

¹⁵ m./ nt. Power, authority, control, influence. / adv. On account of, because. 支配，控制。

¹⁶ caus, opt. To make go on, to keep up, practice, pursue; keeps on; to make go no. 繼續下去。

¹⁷ adv. Variously, differently. 不同的。

mayhaṁ bhante evam hoti: ‘Yannūnāharṁ sakam cittaṁ nikhipitvā, imesaṁyeva āyasmantānam cittassa vasena vatteyyan’ti. So kho aham bhante sakam cittaṁ nikhipitvā, imesaṁyeva āyasmantānam cittassa vasena vattāmi, nānā hi kho no bhante kāyā, ekañca pana maññe citta’ti. ‘Evam kho mayam bhante samaggā sammodamānā avivadamānā khīrodakībhūtā, aññamaññam piyacakkhūhi sampassantā viharāmā’ti.

8. “Sādhu sādhu Anuruddhā! Kacci pana vo Anuruddhā appamattā¹ ātāpino² pahitattā³ viharathā”ti?
“Taggha mayam bhante appamattā ātāpino pahitattā viharāmā”ti.
“Yathā katham pana tumhe Anuruddhā appamattā ātāpino pahitattā viharathā”ti?

9. “Idha pana bhante amhākam yo paṭhamam gāmato piṇḍāya paṭikkamati,⁴ so āsanāni paññāpeti, pānīyam⁵ paribhojanīyam⁶ upaṭṭhapeti, avakkārapātim⁷ upaṭṭhapeti. Yo pacchā⁸ gāmato piṇḍāya paṭikkamati. Sace hoti bhuttāvaseso,⁹ sace ākañkhati bhuñjati, no ce ākañkhati; appaharite¹⁰ vā chaḍdeti,¹¹ appānake¹² vā udake opilāpeti.¹³ So āsanāni paṭisāmeti,¹⁴ pānīyam paribhojanīyam paṭisāmeti, avakkārapātim paṭisāmeti, bhattaggaṁ¹⁵ sammajjati.¹⁶ Yo¹⁷ passati pānīyaghaṭam vā paribhojanīyaghaṭam vā vaccaghaṭam¹⁸ vā rittam¹⁹ tuccharam²⁰ so upaṭṭhapeti. Sacassa hoti avisayham,²¹ hatthavikārena²² dutiyam āmantetvā²³ hatthavilaṅghakena²⁴ upaṭṭhapema. Natveva mayam bhante tappaccaya²⁵ vācam bhindāma.²⁶ Pañcāhikam²⁷ kho pana mayam bhante sabbarattikam dhammiyā kathāya²⁸ sannisīdāma.²⁹ Evam kho mayam bhante appamattā ātāpino pahitattā viharāmā”ti.

¹ adj. Not negligent, diligent, careful, heedful, vigilant, alert, zealous. 勸勉的，用功的。

² adj. Ardent, zealous, strenuous, active. 热心的。

³ pp. Of resolute will. 堅決的。

⁴ pre. To step backwards, to return. 返回。

⁵ nt. Drink, be enrage, usually water for drinking. 喝的水。

⁶ nt That which is used for cleaning, for washing water. 清洗用的水。

⁷ Avakkāra: Throwing away, refuse, sweepings. / + pātī: A bowl for refuse, slop basin, ash-bin. 垃圾桶。

⁸ adv. Behind, aft, after, afterwards, back. 最後一個。

⁹ Butta: pp. Eaten, being eaten. / + avasesa: The remainder of a meal. 剩下，余留。

¹⁰ Appa + harita: 7. Having little or no grass. 沒有草。

¹¹ pre. To spit out, to vomit, throw away. 吐。

¹² adj. Inanimate, lifeless, not containing life. 沒有蟲的。

¹³ caus, pre. To immerse, to dip in or down, to drop into. 使滴下。

¹⁴ caus, pre. To make ready; to set in order, arrange, get ready; puts away. 收拾好。

¹⁵ Bhatta: nt. + agga: A refectory. 食堂。

¹⁶ pre. To sweeps. 打掃。

¹⁷ pron. Whoever. 無論誰。

¹⁸ Vacca: nt. Excrement, faces. / + ghaṭa: A pot for excrements, chamber utensil, commode.

¹⁹ pp. Devoid, empty, free, rid (of).

²⁰ adj. Empty, vain, deserted. 空的。

²¹ A + visayha: adj. Impossible. 辨不到的。

²² Hattha: + vikāra: Motion of the hand; by a signal of the hand. 用手指示。

²³ ger. To called, address, speak to, invite, consult. 呼喚。

²⁴ Hattha + vilaṅghaka: Jerking of the hand, beckoning (as a mode of making signs); by joining hands. 用連接交換。

²⁵ Tad + paccaya: Reason, cause, ground, motive, means, condition; to satiate. 不足因為這個原因。

²⁶ pre. To split, break, sever, destroy, ruin. / + na: Break out. 爆發出。

²⁷ Pañca + āhika: adj. Every five days. 每五天。

²⁸ f. Speech, sermon, discourse, lecture. 討論。

²⁹ pre. To sink down, to settle; to subside, to become quiet.

10. “Sādhu sādhu Anuruddhā! Atthi pana vo Anuruddhā evam appamattānam ātāpīnam pahitattānam viharantānam, uttarimanussadhammā alamariyaññadassanaviseso¹ adhigato phāsuvihāro”ti?²

Kim hi no siyā³ bhante?

Idha mayam bhante yāvadeva ākañkhāma: “Vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham pañhamam jhānam upasampajja viharāma. Ayam kho no bhante amhākam appamattānam ātāpīnam pahitattānam viharataññ uttarimanussadhammā alamariyaññadassanaviseso adhigato phāsuvihāro”ti.

11. “Sādhu sādhu Anuruddhā! Etassa pana vo Anuruddhā vihārassa samatikkamāya⁴ etassa vihārassa patīppassaddhiyā⁵ atthañño uttarimanussadhammā alamariyaññadassanaviseso adhigato phāsuvihāro”ti?

Kim hi no siyā bhante?

Idha mayam bhante yāvadeva ākañkhāma: “Vitakkavicārānam vūpasamā ajjhattām sampasādanām cetaso ekodibhāvarām avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharāma. Etassa bhante vihārassa samatikkamāya etassa vihārassa pañippassaddhiyā ayamañño uttarimanussadhammā alamariyaññadassanaviseso adhigato phāsuvihāro”ti.

12. “Sādhu sādhu Anuruddhā! Etassa pana vo Anuruddhā vihārassa samatikkamāya etassa vihārassa patīppassaddhiyā atthañño uttarimanussadhammā alamariyaññadassanaviseso adhigato phāsuvihāro”ti? Kim hi no siyā bhante?

Idha mayam bhante yāvadeva ākañkhāma: “Pītiyā ca virāgā upekkhakā ca viharāma satā ca sampajānā, sukhañca kāyena pañsarñvedema. Yantarā ariyā ācikkhanti: ‘Upekkhako satimā sukhavihāri’ti tatiyan jhānam upasampajja viharāma. Etassa bhante vihārassa samatikkamāya etassa vihārassa patīppassaddhiyā ayamañño uttarimanussadhammā alamariyaññadassanaviseso adhigato phāsuvihāro”ti.

13. “Sādhu sādhu Anuruddhā! Etassa pana vo Anuruddhā vihārassa samatikkamāya etassa vihārassa patīppassaddhiyā atthañño uttarimanussadhammā alamariyaññadassanaviseso adhigato phāsuvihāro”ti? Kim hi no siyā bhante?

Idha mayam bhante yāvadeva ākañkhāma: “Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthagamā adukkham asukham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharāma. Etassa bhante vihārassa samatikkamāya etassa vihārassa patīppassaddhiyā ayamañño uttarimanussadhammā alamariyaññadassanaviseso adhigato phāsuvihāro”ti.

14. “Sādhu sādhu Anuruddhā! Etassa pana vo Anuruddhā vihārassa samatikkamāya etassa vihārassa patīppassaddhiyā atthañño uttarimanussadhammā alamariyaññadassanaviseso adhigato phāsuvihāro”ti? Kim hi no siyā bhante?

Idha mayam bhante yāvadeva ākañkhāma: “Sabbaso rūpasaññānam samatikkamā pañighasaññānam atthagamā nānattasaññānam amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanañ upasampajja viharāma. Etassa bhante vihārassa samatikkamāya etassa vihārassa patīppassaddhiyā ayamañño uttarimanussadhammā alamariyaññadassanaviseso adhigato phāsuvihāro”ti.

¹ Visesa: Distinction, characteristic, discrimination 特質，卓越。

² 1. A comfortable abiding. 舒服的生活。

³ Why not? 當然或為什麼呢？

⁴ adj. Passing beyond, overcoming.

⁵ f. Subsidence, calming, allaying, quieting down, repose, complete ease. 沈澱，平息。

15. “Sādhu sādhu Anuruddhā! Etassa pana vo Anuruddhā vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? Kim hi no siyā bhante?

Idha mayam bhante yāvadeva ākañkhāma: “Sabbaso ākāsānañcāyatanaṁ samatikkamma ‘**anantaṁ viññāṇan**’ti viññāṇañcāyatanaṁ upasampajja viharāma. Etassa bhante vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

16. “Sādhu sādhu Anuruddhā! Etassa pana vo Anuruddhā vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? Kim hi no siyā bhante?

Idha mayam bhante yāvadeva ākañkhāma: “Sabbaso viññāṇañcāyatanaṁ samatikkamma ‘**natthi kiñci**’ti ākiñcaññāyatanaṁ upasampajja viharāma. Etassa bhante vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

17. “Sādhu sādhu Anuruddhā! Etassa pana vo Anuruddhā vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? Kim hi no siyā bhante?

Idha mayam bhante yāvadeva ākañkhāma: “Sabbaso ākiñcaññāyatanaṁ samatikkamma **nevasaññānāsaññāyatanaṁ** upasampajja viharāma. Etassa bhante vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

18. “Sādhu sādhu Anuruddhā! Etassa pana vo Anuruddhā vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā atthañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti? Kim hi no siyā bhante?

Idha mayam bhante yāvadeva ākañkhāma: “Sabbaso nevasaññānāsaññāyatanaṁ samatikkamma **saññāvedayitanirodhāṁ** upasampajja viharāma. Paññāya ca no disvā **āsavā parikkhīnā**. Etassa bhante vihārassa samatikakamāya etassa vihārassa paṭippassaddhiyā ayamañño uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro.

Imasmā ca mayam bhante phāsuvihārā **aññāṁ** phāsuvihāram uttaritaram vā pañītataram¹ vā na samanupassāmā”ti.

“Sādhu sādhu Anuruddhā! Etasmā Anuruddhā phāsuvihārā añño phāsuvihāro uttaritaro vā pañītataro vā **natthī**”ti.

19. Atha kho **Bhagavā** āyasmantañca Anuruddham āyasmantañca Nandiyam āyasmantañca Kimbilam dhammiyā kathāya **sandassetvā²** **samādapetvā³** **samattejetvā⁴** **sampahāmsetvā⁵** utthāyāsanā pakkāmi.

20. Atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo Bhagavantam **anusamāsāvetvam⁶** tato **paṭinivattitvā¹** āyasmā ca Nandiyo āyasmā ca Kimbilo āyasmantam

¹ Pañīta: adj. + tara: More sublime. 更崇高。

² Sandissati: caus, ger. To teach, instruct; had instructed. 吩咐。

³ ger. To cause to take, to incite, rouse; urged. 激勵。

⁴ ger. To excite, gladden, to fill with enthusiasm. 弄醒。

⁵ caus, ger. To gladden, delight; encouraged. 鼓勵。

⁶ Anusamāyāti: ger. To traverse; to go up to, surround, visit; accompanied. 陪同；伴隨。

Anuruddham etadavocum:

“Kinnu mayam āyasmato Anuruddhassa evam ārocimha:² ‘Imāsañca imāsañca vihārasamāpattīnam³ mayam lābhino’ti, yam no āyasmā Anuruddho Bhagavato sammukhā yāva āsavānam khaya pakāsesi”ti⁴”ti.

“Na kho me āyasmanto evamārocesum: ‘Imāsañca imāsañca vihārasamāpattīnam mayam lābhino’ti. Api ca me āyasmantānam cetasā ceto paricca vidito: ‘Imāsañca imāsañca vihārasamāpattīnam ime āyasmanto lābhino’ti. Devatāpi me etamattham ārocesum: ‘Imāsañca imāsañca vihārasamāpattīnam āyasmanto lābhino’ti. Tam me Bhagavatā pañhābhiputthena⁵ byākatan”ti.

21. Atha kho Dīgho Parajano yakkho⁶ yena Bhagavā tenupasañkami, upasañkamitvā Bhagavantam abhivādetvā ekamantam atthāsi. Ekamantam thito kho Dīgho Parajano yakkho Bhagavantam etadavoca: “Lābhā bhante Vajjīnam, suladdhalābhā Vajjipajāya, yatha Tathāgato viharati Araham Sammāsambuddho, ime ca tayo kulaputtā āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo”ti.

Dīghassa Parajanassa yakkhassa saddam sutvā bhummā devā saddamanussāvesum: “Lābhā vata bho Vajjīnam, suladdhalābhā Vajjipajāya, yatha Tathāgato viharati Araham Sammāsambuddho, ime ca tayo kulaputtā āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo”ti.

Bhummānam devānam saddam sutvā cātummahārājikā devā saddamanussāvesum: “Lābhā vata bho Vajjīnam, suladdhalābhā Vajjipajāya, yatha Tathāgato viharati Araham Sammāsambuddho, ime ca tayo kulaputtā āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo”ti.

Cātummahārājikānam devā saddam sutvā tāvatiṁsā devā saddamanussāvesum: “Lābhā vata bho Vajjīnam, suladdhalābhā Vajjipajāya, yatha Tathāgato viharati Araham Sammāsambuddho, ime ca tayo kulaputtā āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo”ti.

Tāvatiṁsānam devānam saddam sutvā yāmā devā saddamanussāvesum: “Lābhā vata bho Vajjīnam, suladdhalābhā Vajjipajāya, yatha Tathāgato viharati Araham Sammāsambuddho, ime ca tayo kulaputtā āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo”ti.

Yāmānam devānam saddam sutvā tusitā devā saddamanussāvesum: “Lābhā vata bho Vajjīnam, suladdhalābhā Vajjipajāya, yatha Tathāgato viharati Araham Sammāsambuddho, ime ca tayo kulaputtā āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo”ti.

Tusitānam devānam saddam sutvā nimmānaratī devā saddamanussāvesum: “Lābhā vata bho Vajjīnam, suladdhalābhā Vajjipajāya, yatha Tathāgato viharati Araham Sammāsambuddho, ime ca tayo kulaputtā āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo”ti.

Nimmānaratīnam devānam saddam sutvā paranimmitavasavattino devā saddamanussāvesum: “Lābhā vata bho Vajjīnam, suladdhalābhā Vajjipajāya, yatha Tathāgato viharati Araham Sammāsambuddho, ime ca tayo kulaputtā āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo”ti.

Paranimmitavasavattīnam devānam saddam sutvā brahmakāyikā devā saddamanussāvesum: “Lābhā vata bho Vajjīnam, suladdhalābhā Vajjipajāya, yatha Tathāgato viharati Araham Sammāsambuddho, ime ca tayo kulaputtā āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo”ti.

Itiha te āyasmanto tena khanēna⁷ tena muhuttena¹ yāva brahmalokā vidiṭā ahesum.

¹ ger. To turn back again. 返回。

² aor. To relate, to tell, announce, speak to, address; ever reported. 報告；描述。

³ f. Attainment; those abiding and attainments. 持久的和成就。

⁴ caus, pre. To show up, illustrate, explain, make known, give information about; ascribed. 把。。。歸於。

⁵ Pañha: Mode of asking, inquiry, investigation, question. / + abhipucchati: To ask. / = Directly questioned. 被直接地問。

⁶ Ghost; the spirit. 靈魂。

⁷ adv. That instant. 頃刻。

22. Evametam Dīgha, evametam Dīgha yasmāpi Dīgha! Kulā ete tayo kulaputtā agārasmā anagāriyam pabbajitā, tañcepi kulaṁ ete tayo kulaputte **pasannacittam**² anussareyya, tassapassa kulassa dīgharattam hitāya sukhāya.

Dīgha yasmāpi **kulaparivatā**³ ete tayo kulaputtā agārasmā anagāriyam pabbajitā, so cepi kulaparivatā ete tayo kulaputte pasannacitto anussareyya, tassapassa kulaparivatātassa dīgharattam hitāya sukhāya. Yasmā pi Dīgha **gāmā** ete tayo kulaputtā agārasmā anagāriyam pabbajitā, so cepi gāmo ete tayo kulaputte pasannacitto anussareyya, tassapassa gāmassa dīgharattam hitāya sukhāya.

Yasmā pi Dīgha **nigamā** ete tayo kulaputtā agārasmā anagāriyam pabbajitā, so cepi nigamo ete tayo kulaputte pasannacitto anussareyya, tassapassa nigamassa dīgharattam hitāya sukhāya.

Yasmā pi Dīgha **nagarā** ete tayo kulaputtā agārasmā anagāriyam pabbajitā, tañcepi nagaram ete tayo kulaputte pasannacitto anussareyya, tassapassa nagarassa dīgharattam hitāya sukhāya.

Yasmā pi Dīgha **janapadā** ete tayo kulaputtā agārasmā anagāriyam pabbajitā, so cepi janapado ete tayo kulaputte pasannacitto anussareyya, tassapassa janapadassa dīgharattam hitāya sukhāya.

Sabbe cepi Dīgha **Khattiyā** ete tayo kulaputte pasannacittā anussareyyum, sabbe sānampassa Khattiyānam dīgharattam hitāya sukhāya.

Sabbe cepi Dīgha **Brāhmaṇā** ete tayo kulaputte pasannacittā anussareyyum, sabbe sānampassa Brāhmaṇānam dīgharattam hitāya sukhāya.

Sabbe cepi Dīgha **vessā** ete tayo kulaputte pasannacittā anussareyyum, sabbe sānampassa vessānam dīgharattam hitāya sukhāya.

Sabbe cepi Dīgha **Suddā** ete tayo kulaputte pasannacittā anussareyyum, sabbe sānampassa suddānam dīgharattam hitāya sukhāya.

Sadevako cepi Dīgha **loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā** ete tayo kulaputte pasannacittā anussareyya, sadevakassa passa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇīyā pajāya sadevamanussāya dīgharattam hitāya sukhāya.

Passa Dīgha yāvañce te tayo kulaputtā bahujanahitāya paṭipannā⁴ bahujanasukhāya lokānukampakāya athāya hitāya sukhāya devamanussānan”ti.

“Idamavoca Bhagavā. Attamano Dīgho **Parajano yakkho** Bhagavato bhāsitam abhinandī”ti.

~ Cūlagosiṅgasuttam paṭhamam. ~

(M.32.)Mahāgosiṅgasuttam

1. Evarī me sutam: Ekaṁ samayam **Bhagavā** Gosiṅgasālavanadāye viharati sambahulehi⁵ abhiññātehi⁶ abhiññātehi therehi sāvakehi saddhiṁ: Āyasmatā ca **Sāriputta** āyasmatā ca **Mahāmoggallānena** āyasmatā ca **Anuruddhena** āyasmatā ca **Revatena** āyasmatā ca **Ānandena** aññehi ca **abhiññātehi** abhiññātehi therehi sāvakehi saddhiṁ.

¹ adv. At moment. 一剎那。

² Pasanna: adj. Pleased in one’s conscience, reconciled, believing, trusting in, pious, good, virtuous. / + citta: Devotion in one’s heart; confident heart. 自信心的。

³ Kula: nt. Clan, a high social grade, ‘good family.’ / + parivaṭta: Round, circle, succession. / = Retinue. 旁邊的人。

⁴ pp. Practicing. 實行。(Phāsu Vihāra in B. M. January 14, 2005.)

⁵ adj. Many. 很多的。

⁶ pp. Very well-known, distinguished. 出名的或衆所周知的。

2. Atha kho āyasmā Mahāmoggallāno sāyanhasamayaṁ paṭisallāṇā vuṭṭhito yenāyasmā Mahākassapo tenupasaṅkami, upasaṅkamitvā āyasmantam Mahākassapam etadavoca:

“Āyāmāvuso Kassapa yenāyasmā Sāriputto tenupasaṅkamissāma dhammasavaṇāyā”ti.¹

“Evamāvuso”ti kho āyasmā Mahākassapo āyasmato Mahāmoggallānassa paccassosi. Atha kho āyasmā ca Mahāmoggallāno āyasmā ca Mahākassapo āyasmā ca Anuruddho yenāyasmā Sāriputto tenupasaṅkamim̄su dhammasavaṇāya.

3. Addasā kho āyasmā Ānando āyasmantañca Mahāmoggallānam āyasmantañca Mahākassapam āyasmantañca Anuruddham yenāyasmā Sāriputto tenupasaṅkamante dhammasavaṇāya; disvāna yenāyasmā Revato tenupasaṅkami, upasaṅkamitvā āyasmantam Revatam etadavoca:

“Upasaṅkamantā kho amū āvuso Revata sappurisā² yenāyasmā Sāriputto tena dhammasavaṇāya.

Āyāmāvuso Revata yenāyasmā Sāriputto tenusaṅkamissāma dhammasavaṇāyā”ti.

“Evamāvuso”ti kho āyasmā Revato āyasmato Ānandassa paccassosi. Atha kho āyasmā ca Revato āyasmā ca Ānando yenāyasmā Sāriputto tenupasaṅkamim̄su dhammasavaṇāya.

4. Addasā kho āyasmā Sāriputto āyasmantañca Revatam āyasmantañca Ānandam dūratova āgacchante, disvāna āyasmantañ Ānandaṁ etadavoca:

“Etu³ kho āyasmā Ānando, svāgatam⁴ āyasmato Ānandassa Bhagavato upaṭṭhākassa⁵ Bhagavato santikāvacarassa.⁶ Ramanīyam⁷ āvuso Ānanda Gosiṅgasālavanam dosinā ratti,⁸ sabbaphālipullā sālā,⁹ dibbā¹⁰ maññe¹¹ gandhā¹² sampavanti.¹³ Katham rūpena āvuso Ānanda bhikkhunā Gosiṅgasālavanam sobheyyā”ti?¹⁴

“Idhāvuso Sāriputta bhikkhu bahussuto¹⁵ hoti sutadharo¹⁶ sutasannicayo.¹⁷ Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyośānakalyāṇā sātthā sabyañjanā, kevalaparipuṇṇam parisuddham brahmacariyam abhivadanti;¹⁸ tathārūpāssa dhammā bahussutā honti dhatā¹⁹ vacasā²⁰ paricitā²¹ manusānupekkhitā,¹

¹ Dhamma + savaṇa: Hearing the preaching of the Dhamma, ‘going to church;’ to listen to the Dhamma. 聽法。

² Sat > sant + purisa: A good, worthy man; those true men. 那些好人。

³ imper. To go, go to, reach; to come back, return; let come. 請進。

⁴ Su + āgata: Welcome; learnt by heart. 歡迎。

⁵ A servitor, personal attendant, servant, ‘famulus,’ ānanda was the last of Gotama Buddha.. 陪伴的或服侍的。

⁶ Santika: nt. Vicinity, presence. / + āvacara: Keeping or being near; always in the Blessed One’s presence.

總是在世尊的近前。

⁷ adj. Delightful, pleasing, charming, pleasant, beautiful. 可愛的。

⁸ Dosinā: f. A clear night, moonlight. / Ramanīyā vata bho dosinā ratti: Lovely is the moonlight night. 月光照耀。

⁹ Sabba + phālipulla: In full blossom. 全部花朵。 / + sālā: The sālā trees are all in blossoms. 全部樹的花開了。

¹⁰ adj. Of the next world, divine, heavenly, celestial, superb, magnificent. 莊嚴的。

¹¹ adv. Methinks, for certain, surely, indeed, I guess, presumably; seem. 似乎。

¹² Odour, smell, scent in gen.

¹³ pre. To blow, to be fragrant; to be floating in the air. 在天空漂浮。

¹⁴ opt. To shine, to be splendid, look beautiful; could illuminate. 照亮。

¹⁵ Bahu + ssuta: Having great knowledge, very learned, well-taught;

one who has much learning, famous for inspired knowledge.

¹⁶ Suta: pp. Heard; in special sense ‘received through inspiration or revelation;’ learned; taught./ + dhara: Remembering what has been hard (or aught in the scriptures); remembers what he has learned. 記住什麼是他要學習的。

¹⁷ + snnicaya: Accumulation, hoarding; consolidates what he has learned. 鞏固或強化什麼是他要學習的。

¹⁸ pre. To speak out, declare, promise; affirm. 申明或證實。

¹⁹ Kept in mind, understood, known by heart.

²⁰ Vaco & vaca: nt. 3. Speech, words, saying.

²¹ pp. Known, scrutinized, accustomed, acquainted or familiar with, constantly practiced; acquainted with. 通曉的。

diṭṭhiyā suppaṭividdhā.² So catassannam parisānam³ dhammam deseti parimaṇḍalehi⁴ padabyañjanehi⁵ appabaddhehi⁶ anusayasamugghatāya.⁷ Evarūpena kho āvuso Sāriputta bhikkhunā Gosiṅgasālavanam sobheyyā”ti.

5. Evam vutte, āyasmā Sāriputto āyasmantam Revataṁ etadavoca: “Byākataṁ⁸ kho āvuso Revata āyasmatā Ānandena yathā sakam paṭibhānam.⁹ Tatthadāni mayam āyasmantam Revataṁ pucchāma: ‘Ramaṇīyam āvuso Revata Gosiṅgasālavanam, dosinā ratti, sabbapālipullā sālā, dibbā maññe gandhā sampavanti. Kathamrūpena āvuso Revata bhikkhunā Gosiṅgasālavanam sobheyyā’’ti?

“Idhāvuso Sāriputta bhikkhu patisallāñārāmo¹⁰ hoti paṭisallāñarato, ajhattam cetosamathamanuyutto,¹¹ anirākatajjhāno,¹² vipassanāya¹³ samannāgato,¹⁴ brūhetā¹⁵ suññāgārānam.¹⁶ Evarūpena kho āvuso Sāriputta bhikkhunā Gosiṅgasālavanam sobheyyā”ti.

6. Evam vutte, āyasmā Sāriputto āyasmantam Anuruddham etadavoca: “Byākataṁ kho āvuso Anuruddha āyasmatā Revatena yathā sakam paṭibhānam. Tatthadāni mayam āyasmantam Anuruddham pucchāma: ‘Ramaṇīyam āvuso Anuruddha Gosiṅgasālavanam, dosinā ratti, sabbapālipullā sālā, dibbā maññe gandhā sampavanti. Katham rūpena āvuso Anuruddha bhikkhunā Gosiṅgasālavanam sobheyyā’’ti?

“Idhāvuso Sāriputta bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahassam¹⁷ lokānam oloketi.¹⁸ Seyyathāpi āvuso Sāriputta cakkhumā puriso uparipāśādavaragato¹⁹ sahassam nemimāṇḍalānam²⁰ olokeyya. Evameva kho āvuso Sāriputta bhikkhu dibbena cakkhunā visuddhena

¹ Manas + anupekkhati: pp. To concentrate oneself on, to look carefully. / = Investigated with the mind. 用心研究。

² Sup + paṭividdha: pp. Being or having penetrated or pierced; having acquired, mastering, knowing. / = Penetrated well by view. 看透或見解上很清楚。

³ f. Surrounding people, group, collection, company, assembly, association, multitude. / The four assemblies. 四種人。

⁴ adj. Round, circular; with well-rounded. 用很豐滿的。

⁵ Pada + byañjana: nt. The letter; coherent statements. 用連貫或有條理的說明。

⁶ Appa + baddha: pp. Made firm, settled, fastened, bound (to a cert. place); phrases for the eradication. 用片語。

⁷ Anusaya: Bent, bias, proclivity. / + samugghāta: Uprooting, abolishing, removal. / = For the eradication of the underlying tendencies. 為了潛在的癖性連根撥除。

⁸ pp. Answered, explained, declared, decided; has spoken. 解說。

⁹ nt. Understanding, illumination, intelligence; inspiration. 靈感或啓示。

¹⁰ Paṭisallāna: nt. Retirement for the purpose of meditation, solitude, privacy, seclusion. / + ārāma: Fond (ness) of solitude or seclusion; delights in solitary meditation. 獨坐的快樂。

¹¹ Ceto + samatha: Calm, quietude of heart. / + anuyutta: pp. Applying oneself to, dealing with, practicing, given to, intent upon.

¹² Nirankaroti & nirākaroti: pp. To think little of, despise, neglect, disregard, repudiate. / + a: Does not neglect meditation. 不疏忽禪修。

¹³ f. Inward vision, insight, intuition, introspection. 洞察力。

¹⁴ adj. Followed by, possessed of, endowed with.

¹⁵ pp. To promote, develop, practice, to put or devote oneself to. 培養。

¹⁶ Suñña: adj. + āgāra: An empty place, uninhabited spot, solitude.

¹⁷ A thousand. 一千個世界。

¹⁸ pre. To look at, to look down or over to, to examine, contemplate, inspect, consider; surveys. 俯視或測量。

¹⁹ Upari: indecl. + pāśāda: The upper story of a palace. / + vara: adj. + gata: Gone on to the best of, walking on the royal (palace); the upper palace chamber. 上面的宮殿。

²⁰ Nemi: f. The circumference of a wheel, circumference, rim, edge. / + manḍala: Circle. / = A thousand wheel-rims. 一千個輪轄。

atikkantamānusakena sahassam̄ lokānam̄ oloketi. Evarūpena kho āvuso Sāriputta bhikkhunā Gosiṅgasālavanam̄ sobheyyā”ti.

7. Evar̄m̄ vutte, āyasmā Sāriputto āyasmantam̄ **Mahākassapam̄ etadavoca**: “Byākataṁ kho āvuso Kassapa āyasmatā Anuruddhena yathā sakam̄ paṭibhānam̄. Tatthadāni mayam̄ āyasmantam̄ Mahākassapam̄ pucchāma: ‘Ramaṇīyam̄ āvuso Kassapa Gosiṅgasālavanam̄, dosinā ratti, sabbapālipullā sālā, dibbā maññe gandhā sampavanti. Katham̄rūpena āvuso Kassapa bhikkhunā Gosiṅgasālavanam̄ sobheyyā””ti?

“Idhāvuso Sāriputta **bhikkhu attanā** ca **āraññako** hoti āraññakattassa ca **vaṇṇavādī**; ¹ attanā ca **piṇḍapātiko** hoti piṇḍapātikattassa ca **vaṇṇavādī**; attanā ca **paṁsukūliko** ² hoti paṁsukūlikattassa ca **vaṇṇavādī**; attanā ca **tecīvariko** hoti tecīvarikattassa ca **vaṇṇavādī**; attanā ca **appiccho** hoti appicchatāya ca **vaṇṇavādī**; attanā ca **santuṭṭho** ³ hoti santuṭṭhiyā ca **vaṇṇavādī**; attanā ca **pavivitto** ⁴ hoti pavivekassa ca **vaṇṇavādī**; attanā ca **asam̄saṭṭho** ⁵ hoti asam̄saggassa ca **vaṇṇavādī**; attanā ca **āraddhaviriyo** hoti viriyārambhassa ca **vaṇṇavādī**; attanā ca **sīlasampanno** hoti sīlasampadāya ca **vaṇṇavādī**; attanā ca **samādhisampanno** hoti samādhisampadāya ca **vaṇṇavādī**; attanā ca **paññāsampanno** hoti paññāsampadāya ca **vaṇṇavādī**; attanā ca **vimuttisampanno** hoti vimuttisampadāya ca **vaṇṇavādī**; attanā ca **vimuttiñāṇadassanasampanno** hoti vimuttiñāṇadassanasampadāya ca **vaṇṇavādī**. Evarūpena kho āvuso Sāriputta bhikkhunā Gosiṅgasālavanam̄ sobheyyā””ti.

8. Evam̄ vutte, āyasmā Sāriputto āyasmantam̄ **Mahāmoggallānam̄ etadavoca**: “Byākataṁ kho āvuso Moggallāna āyasmatā Mahākassapena yathā sakam̄ paṭibhānam̄. Tatthadāni mayam̄ āyasmantam̄ Mahāmoggallānam̄ pucchāma: ‘Ramaṇīyam̄ āvuso Moggallāna Gosiṅgasālavanam̄, dosinā ratti, sabbapālipullā sālā, dibbā maññe gandhā sampavanti. Katham̄rūpena āvuso moggallāna bhikkhunā Gosiṅgasālavanam̄ sobheyyā””ti?

“Idhāvuso Sāriputta **dve bhikkhū abhidhammakatham̄** ⁶ **kathenti**, ⁷ **te** aññamaññam̄ pañhaṁ pucchanti, aññamaññassa pañhaṁ puṭṭhā **vissajjenti**, ⁸ **no ca** **saṁsādenti**, ⁹ **dhammī** ca nesam̄ **kathā pavattanī** ¹⁰ hoti. Evarūpena kho āvuso Sāriputta bhikkhunā Gosiṅgasālavanam̄ sobheyyā””ti.

9. Atha kho āyasmā Mahāmoggallāno āyasmantam̄ **Sāriputtam̄ etadavoca**: “Byākataṁ kho āvuso Sāriputta amhehi sabbeheva yathā sakam̄ paṭibhānam̄. Tatthadāni mayam̄ āyasmantam̄ Sāriputtam̄ pucchāma: ‘Ramaṇīyam̄ āvuso Sāriputta Gosiṅgasālavanam̄, dosinā ratti, sabbapālipullā sālā, dibbā maññe gandhā sampavanti. Katham̄rūpena āvuso Sāriputta bhikkhunā Gosiṅgasālavanam̄ sobheyyā””ti?

¹ Vaṇṇa + vādin: Saying praise, praising; speaks in praise. 說讚美的話。

² Paṁsu: Dust, dirt, soil. / + kūlika: One who wears clothes made of rags taken from a dust heap; a refuse-rag wearer. 穿著糞掃衣。

³ pp. Pleased, happy; content. 滿足。

⁴ pp. Separated, detached, secluded, singled. 閑靜。

⁵ A + saṁsaṭṭha: pp. Not given to society; aloof from society. 遠離群棲。

⁶ Abhidhamma + kathā: Discourse on philosophical or psychological matters; in a talk on the higher Dhamma. 談高尚的法。

⁷ pre. To converse with; to report, to inform; to recite; to expound, explain, preach; engage. 互相或從事。

⁸ pre. To be answered, answerable.

⁹ Saṁsādati: caus, pre. To get tired, give out. / + ma: Without foundering. 沒有失敗。

¹⁰ f. Moving forward, doing good, beneficial, useful; roll. 使轉動。

“Idhāvuso Moggallāna bhikkhu cittam̄ vasam̄ vatteti,¹ no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyaā² ākañkhati pubbanhasamayaṁ viharitum, tāya vihārasamāpattiyaā pubbanhasamayaṁ viharati; yāya vihārasamāpattiyaā ākañkhati majjhantikam̄ samayaṁ viharitum, tāya vihārasamāpattiyaā majjhantikam̄ samayaṁ viharati; yāya vihārasamāpattiyaā ākañkhati sāyanhasamayaṁ viharitum, tāya vihārasamāpattiyaā sāyanhasamayaṁ viharati.

Seyyathāpi āvuso Moggallāna rañño vā rājamahāmattassa³ vā nānārattānam̄⁴ dussānam̄⁵ dussakarañdako⁶ pūro⁷ assa. So yaññadeva dussayugam̄ ākañkheyya pubbanhasamayaṁ pārupitum, tam tadeva dussayugam̄ pubbanhasamayaṁ pārupeyya; yaññadeva dussayugam̄ ākañkheyya majjhantikam̄ samayaṁ pārupitum, tam tadeva dussayugam̄ majjhantikam̄ samayaṁ pārupeyya; yaññadeva dussayugam̄ ākañkheyya sāyanhasamayaṁ pārupitum, tam tadeva dussayugam̄ sāyanhasamayaṁ pārupeyya.

Evameva kho āvuso Moggallāna bhikkhu cittam̄ vasam̄ vatteti, no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyaā ākañkhati pubbanhasamayaṁ viharitum, tāya vihārasamāpattiyaā pubbanhasamayaṁ viharati; yāya vihārasamāpattiyaā ākañkhati majjhantikam̄ samayaṁ viharitum, tāya vihārasamāpattiyaā majjhantikam̄ samayaṁ viharati; yāya vihārasamāpattiyaā ākañkhati sāyanhasamayaṁ viharitum, tāya vihārasamāpattiyaā sāyanhasamayaṁ viharati. Evarūpena kho āvuso Moggallāna bhikkhunā Gosiñgasālavanam̄ sobheyā”ti.

10. Atha kho āyasmā Sāriputto te āyasmante etadavoca: “Byākataṁ kho āvuso amhehi sabbeheva yathā sakam̄ patibhānam̄. Āyāmāvuso yena Bhagavā tenupasañkamitvā etamatthām Bhagavato ārocessāma.⁸ Yathā no Bhagavā byākarissati, tathā naṁ dhāressāmā”ti.

“Evamāvuso”ti kho te āyasmanto āyasmato Sāriputtassa paccassosum. Atha kho te āyasmanto yena Bhagavā tenupasañkamim̄su, upasañkamitvā Bhagavantam̄ abhivādetvā ekamantam̄ nisidiṁsu. Ekamantam̄ nisinno kho āyasmā Sāriputto Bhagavantam̄ etadavoca:

11. “Idha bhante āyasmā ca Revato āyasmā ca Ānando yenāham̄ tenupasañkamim̄su dhammasavañāya. Addasam̄ kho aham̄ bhante āyasmantañca Revataṁ āyasmantañca Ānandam̄ dūratova āgacchante. Disvāna āyasmantam̄ Ānandam̄ etadavocarī: ‘Etu kho āyasmā Ānando, svāgataṁ āyasmato Ānandassa Bhagavato upaṭṭhākassa Bhagavato santikāvacarassa. Ramaṇīyam̄ āvuso Ānanda Gosiñgasālavanam̄, dosinā ratti, sabbapālipullā sālā, dibbā maññe gandhā sampavanti. Katharūpena āvuso Ānanda bhikkhunā Gosiñgasālavanam̄ sobheyā’”ti?

Evaṁ vutte, bhante āyasmā Ānando mām̄ etadavoca: “Idhāvuso Sāriputta bhikkhū bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāñā majjhēkalyāñā pariyośānakalyāñā sātthā sabyañjanā, kevalaparipuṇṇam̄ parisuddham brahmaçariyam̄ abhivadanti, tathārūpāssa dhammā bahussutā honti dhatā vacasā paricitā manasānupekkhitā, diṭṭhiyā suppaṭividdhā. So catassannam̄

¹ caus. To make go on, to keep up, practice, pursue. / + vasam̄: To exercise power. 使用或行使。

² f. Attainment he wants to abide. 成就或達成。（進入那種境界）

³ Rāja + mahāmatta: King’s prime minister. 國王的大臣。

⁴ Nānā + ratta: Variously coloured. 各色各樣的顏色。

⁵ nt. Woven material cloth, turban cloth; garments. 衣服或服裝。

⁶ + karañdaka: A clothes-chest. 箱子。

⁷ adj. Full. 滿的。

⁸ caus, ful. To relate, to tell, announce, speak to, address; report. 描述。

parisānam dhammam deseti parimāṇdalehi padabyañjanehi appabaddhehi anusayasamugghatāya. Evarūpena kho āvuso Sāriputta bhikkhunā Gosiṅgasālavanam̄ sobheyyā”ti.

“Sādhu sādhu Sāriputta, yathā tam Ānandova sammā byākaramāno byākareyya. Ānando hi Sāriputta bahussuto sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyośānakalyāṇā sātthā sabyañjanā, kevalaparipuṇṇam̄ parisuddham̄ brahmaçariyam̄ abhivadanti, tathārūpāssa dhammā bahussutā honti dhatā vacasā paricitā manasānupekkhitā, diṭṭhiyā suppatīviddhā. So catassannam̄ parisānam dhammam̄ deseti parimāṇdalehi padabyañjanehi appabaddhehi anusayasamugghatāya”ti.

12. Evaṁ vutte, aham bhante āyasmantam̄ Revatam̄ etadavocam̄: “Byākataṁ kho āvuso Revata āyasmatā Ānandena yathā sakam̄ paṭibhānam̄. Tatthadāni mayam̄ āyasmantam̄ Revatam̄ pucchāma: ‘Ramaṇīyarām̄ āvuso Revata Gosiṅgasālavanam̄, dosinā ratti, sabbapālipullā sālā, dibbā maññe gandhā sampavanti. Kathamrūpena āvuso Revata bhikkhunā Gosiṅgasālavanam̄ sobheyyā’”ti?

Evaṁ vutte, bhante āyasmā Revato mām̄ etadavoca: “Idhāvuso Sāriputta bhikkhu paṭisallāṇārāmo hoti paṭisallāṇarato, ajjhattam̄ cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato brūhetā suññāgārānam̄. Evarūpena kho āvuso Sāriputta bhikkhunā Gosiṅgasālavanam̄ sobheyyā”ti.

“Sādhu sādhu Sāriputta, yathā tam Revatova sammā byākaramāno byākareyya. Revato hi Sāriputta paṭisallāṇārāmo paṭisallāṇarato, ajjhattam̄ cetosamathamanuyutto anirākatajjhāno, vipassanāya samannāgato brūhetā suññāgārānan”ti.

13. Evaṁ vutte, aham bhante āyasmantam̄ Anuruddham̄ etadavocam̄: “Byākataṁ kho āvuso Anuruddha āyasmatā Revatena yathā sakam̄ paṭibhānam̄. Tatthadāni mayam̄ āyasmantam̄ Anuruddham̄ pucchāma: ‘Ramaṇīyarām̄ āvuso Anuruddha Gosiṅgasālavanam̄, dosinā ratti, sabbapālipullā sālā, dibbā maññe gandhā sampavanti. Kathamrūpena āvuso anuruddha bhikkhunā Gosiṅgasālavanam̄ sobheyyā’”ti?

Evaṁ vutte, bhante āyasmā Anuruddho mām̄ etadavoca: “Idhāvuso Sāriputta bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahassam̄ lokānam̄ oloketi. Seyyathāpi āvuso Sāriputta cakkhumā puriso uparipāsādavaragato sahassam̄ nemimaṇḍalānam̄ olokeyya. Evameva kho āvuso Sāriputta bhikkhu visuddhena atikkantamānusakena sahassam̄ lokānam̄ oloketi. Evarūpena kho āvuso Sāriputta bhikkhunā Gosiṅgasālavanam̄ sobheyyā”ti.

“Sādhu sādhu Sāriputta, yathā tam Anuruddhova sammā byākaramāno byākareyya. Anuruddho hi Sāriputta dibbena cakkhunā visuddhena atikkantamānusakena sahassam̄ lokānam̄ oloketi”ti.

14. Evaṁ vutte, aham bhante āyasmantam̄ Mahākassapam̄ etadavocam̄: “Byākataṁ kho āvuso Kassapa āyasmatā Anuruddhena yathā sakam̄ paṭibhānam̄. Tatthadāni mayam̄ āyasmantam̄ Mahākassapam̄ pucchāma: ‘Ramaṇīyarām̄ āvuso Kassapa Gosiṅgasālavanam̄, dosinā ratti, sabbapālipullā sālā, dibbā maññe gandhā sampavanti. Kathamrūpena āvuso Kassapa bhikkhunā Gosiṅgasālavanam̄ sobheyyā’”ti?

Evaṁ vutte, bhante āyasmā Mahākassapo mām̄ etadavoca: “Idhāvuso Sāriputta bhikkhu attanā ca āraññako hoti āraññakattassa ca vanṇavādī; attanā ca piṇḍapātiko hoti piṇḍapātikattassa ca vanṇavādī; attanā ca paṁsukūliko hoti paṁsukūlikattassa ca vanṇavādī; attanā ca tecīvariko hoti tecīvarikattassa ca vanṇavādī; attanā ca appiccho hoti appicchatāya ca vanṇavādī; attanā ca santuṭṭho hoti santuṭṭhiyā ca vanṇavādī; attanā ca pavivitto hoti pavivekassa ca vanṇavādī; attanā ca asaṁsaṭho hoti asaṁsaggassa ca vanṇavādī; attanā ca āraddhaviriyo hoti viriyārambhassa ca vanṇavādī; attanā ca

sīlasampanno hoti sīlasampadāya ca vaṇṇavādī; attanā ca samādhisampanno hoti samādhisampadāya ca vaṇṇavādī; attanā ca paññāsampanno hoti paññāsampanadāya ca vaṇṇavādī; attanā ca vimuttisampanno hoti vimuttisampadāya ca vaṇṇavādī; attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadāya ca vaṇṇavādī. Evarūpena kho āvuso Sāriputta bhikkhunā Gosiṅgasālavanam̄ sobheyyā”ti.

“Sādhu sādhu Sāriputta, yathā tam Kassapova sammā byākaramāno byākareyya. Kassapo hi Sāriputta attanā ca āraññako āraññakattassa ca vaṇṇavādī; attanā ca piñḍapātiko piñḍapātikattassa ca vaṇṇavādī; attanā ca paṁsukūliko paṁsukūlikattassa ca vaṇṇavādī; attanā ca tecīvariko tecīvarikattassa ca vaṇṇavādī; attanā ca appiccho appicchatāya ca vaṇṇavādī; attanā ca santuṭṭho santuṭṭhiyā ca vaṇṇavādī; attanā ca pavivitto pavivekassa ca vaṇṇavādī; attanā ca asaṁsaṭṭho asaṁsaggassa ca vaṇṇavādī; attanā ca āraddhaviriyō viriyārambhassa ca vaṇṇavādī; attanā ca sīlasampanno sīlasampadāya ca vaṇṇavādī; attanā ca samādhisampanno samādhisampadāya ca vaṇṇavādī; attanā ca paññāsampanno paññāsampanadāya ca vaṇṇavādī; attanā ca vimuttisampanno vimuttisampadāya ca vaṇṇavādī; attanā ca vimuttiñāṇadassanasampanno vimuttiñāṇadassanasampadāya ca vaṇṇavādī”ti.

15. Evaṁ vutte, aham bhante āyasmantam̄ **Mahāmoggallānam̄** etadavocam̄: “Byākataram̄ kho āvuso Moggallāna āyasmatā Mahākassapena yathā sakam̄ paṭibhānam̄. Tatthadāni mayam̄ āyasmantam̄ Mahāmoggallānam̄ pucchāma: ‘Ramaṇīyam̄ āvuso Moggallāna Gosiṅgasālavanam̄, dosinā ratti, sabbapālipullā sālā, dibbā maññe gandhā sampavanti. Katham̄rūpena āvuso Moggallāna bhikkhunā Gosiṅgasālavanam̄ sobheyyā’”ti?

Evaṁ vutte, bhante āyasmā Mahāmoggallāno maraṁ etadavoca: “Idhāvuso Sāriputta dve bhikkhū abhidhammadhikathāni kathenti, te aññamaññam̄ pañham̄ pucchanti, aññamaññassa pañham̄ puṭṭhā vissajjenti, no ca saṁsādenti. Dhammī ca nesam̄ kathā pavattanī hoti. Evarūpena kho āvuso Sāriputta bhikkhunā Gosiṅgasālavanam̄ sobheyyā”ti.

“Sādhu sādhu Sāriputta, yathā tam Moggallānova sammā byākaramāno byākareyya. Moggallāno hi Sāriputta dhammadhikathiko”ti.

16. Evaṁ vutte, āyasmā Mahāmoggallāno Bhagavantam̄ etadavoca: “Atha khvāham̄ bhante āyasmantam̄ **Sāriputtam̄** etadavocam̄: ‘Byākataram̄ kho āvuso Sāriputta amhehi sabbaheva yathā sakam̄ paṭibhānam̄. Tatthadāni mayam̄ āyasmantam̄ Sāriputtam̄ pucchāma: ‘Ramaṇīyam̄ āvuso Sāriputta Gosiṅgasālavanam̄, dosinā ratti, sabbapālipullā sālā, dibbā maññe gandhā sampavanti. Katham̄rūpena āvuso Sāriputta bhikkhunā Gosiṅgasālavanam̄ sobheyyā’’ti?

Evaṁ vutte, bhante āyasmā Sāriputto maraṁ etadavoca: “Idhāvuso Moggallāna bhikkhu cittam̄ vasam̄ vatteti, no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbanhasamayam̄ viharitum, tāya vihārasamāpattiyā pubbanhasamayam̄ viharati; yāya vihārasamāpattiyā ākaṅkhati majjhantikam̄ samayam̄ viharitum, tāya vihārasamāpattiyā majjhantikam̄ samayam̄ viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayam̄ viharitum, tāya vihārasamāpattiyā sāyanhasamayam̄ viharati. Seyyathāpi āvuso Moggallāna rañño vā rājamahāmattassa vā nānārattanam̄ dussānam̄ dussakaraṇḍako pūro assa. So yaññadeva dussayugam̄ ākaṅkheyya pubbanhasamayam̄ pārupitum, tam̄ tadeva dussayugam̄ pubbanhasamayam̄ pārupeyya; yaññadeva dussayugam̄ ākaṅkheyya majjhantikam̄ samayam̄ pārupitum, tam̄ tadeva dussayugam̄ majjhantikam̄ samayam̄ pārupeyya; yaññadeva dussayugam̄ ākaṅkheyya sāyanhasamayam̄ pārupitum, tam̄ tadeva dussayugam̄ sāyanhasamayam̄ pārupeyya. Evameva kho āvuso Moggallāna bhikkhu cittam̄ vasam̄ vatteti, no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbanhasamayam̄ viharitum, tāya

vihārasamāpattiyā pubbanhasamayaṁ viharati; yāya vihārasamāpattiyā ākaṅkhati majjhantikam samayaṁ viharitum, tāya vihārasamāpattiyā majjhantikam samayaṁ viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayaṁ viharitum, tāya vihārasamāpattiyā sāyanhasamayaṁ viharati. Evarūpena kho āvuso Moggallāna bhikkhunā Gosiṅgasālavanāṁ sobheyyā”ti.

“Sādhu sādhu Moggallāna, yathā tam Sāriputtova sammā byākaramāno byākareyya. Sāriputto hi Moggallāna cittam̄ vasam̄ vatteti, no ca Sāriputto cittassa vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbanhasamayaṁ viharitum, tāya vihārasamāpattiyā pubbanhasamayaṁ viharati; yāya vihārasamāpattiyā ākaṅkhati majjhantikam samayaṁ viharitum, tāya vihārasamāpattiyā majjhantikam samayaṁ viharati; yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayaṁ viharitum, tāya vihārasamāpattiyā sāyanhasamayaṁ viharati”ti.

17. Evaṁ vutte āyasmā Sāriputto Bhagavantam̄ etadavoca: “Kassa nu kho bhante subhāsitan”ti?¹

“Sabbesam̄ vo Sāriputta subhāsitaṁ pariyyānena.

Api ca mamapi suṇātha, yathārūpena bhikkhunā Gosiṅgasālavanāṁ sobheyya. Idha Sāriputta bhikkhu pacchābhuttam̄ piṇḍapātapaṭikkanto nisīdati, pallaṅkam̄ ābhujitvā ujum kāyam paṇidhāya parimukham satiṁ upaṭṭhapetvā: ‘Na tāvāham imam pallaṅkam bhindissāmi,² yāva me nānupādāya āsavehi cittam vimuccissatī’ti. Evarūpena kho Sāriputta bhikkhunā Gosiṅgasālavanāṁ sobheyyā”ti.

“Idamavoca Bhagavā. Attamanā te āyasmanto Bhagavato bhāsitaṁ abhinandun”ti.

~ Mahāgosiṅgasuttam̄ dutiyam. ~

(M.33.) Mahāgopālakasuttam̄

1. Evaṁ me sutam: Ekam̄ samayaṁ Bhagavā Sāvatthiyam̄ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti.

“Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. Ekādasahi³ bhikkhave aṅgehi⁴ samannāgato gopālako,⁵ abhabbo⁶ gogaṇam̄ pariharitum⁷ phātikattum.⁸

Katamehi ekādasahi?

Idha bhikkhave gopālako na rūpaññū⁹ hoti, na lakkhaṇakusalo¹ hoti, na āsāṭikam̄² sāṭetā³ hoti, na

¹ Su + bhāsita: pp. Well spoken, good speech. 善說。

² ful. To split, break, sever, destroy, ruin. / + na: I shall not break. 我不中斷或暫停。

³ num. Eleven. 十一個。

⁴ nt. A constituent part as characteristic, prominent or distinguishing, a mark, attribute, sign, quality; factors. 因素或部份。

⁵ Go: m. Cow. / + pālaka: A guardian, herdsman. / = A cowherd. 牧牛者。/

Go + gaṇa: A multitude, mass; flock, herd. 牛的種類。

⁶ adj. Impossible, not likely, unable; incapable. 不能勝任或無能的。/ Bhabba: adj. Able, capable.

⁷ infi. To take care of, to attend to, shelter, protect, keep up, preserve, look after. 看守。

⁸ Phāti: f. + karoti: infi. To make fat, to increase, to use to advantage; rearing a herd of cattle. 飼養或撫養。

⁹ Rūpa: nt. + ññu: Knowing bodily forms. / + na: No knowledge of form. 不知道牛種。

vanam⁴ paticchādetā⁵ hoti, na dhūmam⁶ kattā⁷ hoti, na tittham⁸ jānāti, na pītam⁹ jānāti, na vīthim¹⁰ jānāti, na gocarakusalo¹¹ hoti, anavasesadohī¹² ca hoti, ye te usabhā¹³ gopitaro gopariñāyakā¹⁴ te na atirekapūjāya¹⁵ pūjetā hoti.

Imehi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇam parihaṇitum phātikattum.

3. Evameva ko bhikkhave ekādasahi dhammehi samannāgato bhikkhu, abhabbo imasmiṁ dhammavinaye vuddhim virūlhim vepullam āpajjituṁ.

Katamehi ekādasahi?

Idha bhikkhave bhikkhu na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikam sāṭetā hoti, na vanam paticchādetā hoti, na dhūmam kattā hoti, na tittham jānāti, na pītam jānāti, na vīthim jānāti, na gocarakusalo hoti, anavasesadohī ca hoti, ye te bhikkhū rattāññū¹⁶ cirapabbajitā¹⁷ saṅghapitaro¹⁸ saṅghapariñāyakā, te na atirekapūjāya pūjetā hoti.

4. Kathañca bhikkhave bhikkhu na rūpaññū hoti?

Idha bhikkhave bhikkhu: “Yam kiñci rūpaññū sabbam rūpam cattāri mahābhūtāni catunnañca mahābhūtānam upādāya rūpan”ti¹⁹ yathābhūtam nappajānāti.

Evaṁ kho bhikkhave bhikkhu na rūpaññū hoti. (1)

5. Kathañca bhikkhave bhikkhu na lakkhaṇakusalo hoti?

Idha bhikkhave bhikkhu: “Kammalakkhaṇo²⁰ bālo, kammalakkhaṇo paññito”ti yathābhūtam nappajānāti.

Evaṁ kho bhikkhave bhikkhu na lakkhaṇakusalo hoti. (2)

¹ Lakkhaṇa: nt. Sign, characteristic, mark. / + kusala: Clever at interpreting bodily marks or at fortune-telling from signs. / + na: Unskilled in characteristics. 不熟練牛的特徵。

² f. Fly's egg. 蒼蠅的蛋。

³ pp. To cut open, to destroy; pick out. 挑選出或辨認出。

⁴ nt./ m. A wound, sore. 傷口。

⁵ pp. To dress (surgically), to treat (a wound). 敷藥或包紮。

⁶ Smoke, fumes; the shed. 煙霧。

⁷ ar. One who makes or creates, a maker, doer; smoke out. 查出或擺脫。〔不會製造煙霧〕

⁸ nt. A fording place, landing place. / + jānāti: To know a ‘fording place.’ 涉水的地方。

⁹ pp. Having drunk, being drunk (as liquid). 要喝水。〔飲水的感受〕

¹⁰ f. Street, way, road, path, track. 路。

¹¹ Go + cara: adj. The act of going about, walking. / + na: Unskilled in pastures. 不熟練牧草地。

¹² An + avasesa: adj. Without any remainder; fully, completely. /

Dohin: adj. One who milks, milking; milks dry. 不會擠牛的奶的人或擠不出牛的奶的人。

¹³ A bull. 公牛。

¹⁴ Go + parināyaka: Leader of the cows. 領導者或指揮者。

¹⁵ Atireka: adj. Exceeding, excessive, in a high degree; extra. / + pūjā: f. Honour, worship, devotional attention. / + na: No extra veneration. 不懂得特別尊敬。

¹⁶ Ratta: nt. + ññu: Of long standing, recognized. 年齡較大的或有經驗。

¹⁷ Cira: adj. pabbajita: Having long since become a wanderer.

¹⁸ Saṅgha; A larger assemblage, a community. / = Long gone forth. 長老。

¹⁹ 任何的色，所有的色，都是四大；和由四大而組成的東西也是色。

²⁰ Kamma + lakkhaṇa: Having Kamma as distinctive characteristic; character by his actions. 行為的品質或特性。

6. **Kathañca bhikkhave bhikkhu na āsātikam sātetā hoti?**

Idha bhikkhave bhikkhu: **uppannam kāmavitakkaṁ adhivāseti**,¹ **nappajahati**,² **na vinodeti**,³ **na byantīkaroti**,⁴ **na anabhāvam gameti**.⁵

Uppannam **byāpādavitakkaṁ adhivāseti**, nappajahati, na vinodeti, na byantīkaroti, na anabhāvam gameti.

Uppannam **vihiṁsāvitakkaṁ adhivāseti**, nappajahati, na vinodeti, na byantīkaroti, na anabhāvam gameti.

Uppannuppanne **pāpake akusale dhamme adhivāseti**, nappajahati, na vinodeti, na byantīkaroti, na anabhāvam gameti.

Evam kho bhikkhave bhikkhu na āsātikam sātetā hoti. (3)

7. **Kathañca bhikkhave bhikkhu na vaṇam paṭicchādetā hoti?**

Idha bhikkhave bhikkhu: **cakkhunā rūpam** disvā nimittaggāhī⁶ hoti anubyañjanaggāhī.⁷

Yatvādhikaraṇamenam⁸ cakkhundriyam asaṁvutam viharantam, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum;⁹ tassa saṁvarāya na paṭipajjati, na rakkhati cakkhundriyam, cakkhundriye na saṁvaram āpajjati.

Sotena saddaṁ sutvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenam sotindriyam asaṁvutam viharantam, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum; tassa saṁvarāya na paṭipajjati, na rakkhati sotindriyam, sotindriye na saṁvaram āpajjati.

Ghānena gandham ghāyitvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenam ghānindriyam asaṁvutam viharantam, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum; tassa saṁvarāya na paṭipajjati, na rakkhati ghānindriyam, ghānindriye na saṁvaram āpajjati.

Jivhāya rasam sāyitvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenam jivhindriyam asaṁvutam viharantam, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum; tassa saṁvarāya na paṭipajjati, na rakkhati jivhindriyam, jivhindriye na saṁvaram āpajjati.

Kāyena phoṭṭhabbam phusitvā nimittaggāhī hoti anubyañjanaggāhī. Yatvādhikaraṇamenam kāyindriyam asaṁvutam viharantam, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum; tassa saṁvarāya na paṭipajjati, na rakkhati kāyindriyam, kāyindriye na saṁvaram āpajjati.

Manasā dhammarām viññāya **nimittaggāhī** hoti **anubyañjanaggāhī**. Yatvādhikaraṇamenam manindriyam asaṁvutam viharantam, abhijjhādomanassā pāpakā akusalā dhammā **anvāssaveyyum**; tassa saṁvarāya na paṭipajjati, na rakkhati manindriyam, manindriye na saṁvaram āpajjati.

Evaṁ kho bhikkhave bhikkhu na vaṇam paṭicchādetā hoti. (4)

8. **Kathañca bhikkhave bhikkhu na dhūmarām kattā hoti?**

Idha bhikkhave bhikkhu: **yathāsutaṁ yathāpariyattam**¹⁰ dhammaṁ **na** **vitthārena**¹ **paresarām desetā**² hoti. Evam kho bhikkhave bhikkhu na dhūmarām kattā hoti. (5)

¹ caus, pre. To consent, agree, give in; tolerates. 允許或容許。

² Pajahati: pre. To give up, renounce, forsake, abandon, eliminate, let go, get rid of.

³ caus, pre. To drive out, dispel, remove, put away.

⁴ Vyanti + karoti: pre. To abolish, remove, get rid of, destroy. / + na: Do away with it. 廢除或去掉。

⁵ caus, pre. To make go, to send, to set into motion, to cause to go. / na: Annihilate it. 絶滅或廢止。

⁶ Nimitta: nt. Sign, omen, portent, prognostication. / + ggāhin: Taking sings; grasps at its sign. 抓牢相貌。

⁷ Anuvyañjana: Accompanying (i. e. secondary) attribute, minor or inferior characteristic, supplementary or additional sign or mark. / + ggāhin: Taking up or occupying oneself with details, taken up with lesser or inferior marks. 特徵或面貌。

⁸ Yato: pron. + adhikaraṇam: adv. In consequence of, for the sake of, because of, from; even though. 然而或雖然。

⁹ opt. To stream into, to attack, befall; might invade. 侵入或侵犯。

¹⁰ adj. Capable of, mastered, kept in mind, learned by heart. 精通的或熟練的。

9. **Kathañca bhikkhave bhikkhu na tittham jānāti?**

Idha bhikkhave bhikkhu: ye te bhikkhū bahussutā āgatāgamā³ dhammadharā⁴ vinayadharā⁵ mātikādhara⁶, te kālena kālam⁷ upasaṅkamitvā na paripucchatī,⁸ na paripañhatī:⁹ ‘Idam bhante katham,¹⁰ imassa ko attho’ti?¹¹

Tassa te āyasmanto avivaṭañceva¹² na vivaranti,¹³ anuttānīkatañca¹⁴ na uttānīkaronti, anekavihitesu¹⁵ ca kañkhāthānīyesu¹⁶ dhammesu kañkham¹⁷ na paṭivinodenti.

Evaṁ kho bhikkhave bhikkhu na tittham jānāti. (6)

10. **Kathañca bhikkhave bhikkhu na pītam jānāti?**

Idha bhikkhave bhikkhu: Tathāgatappavedite¹⁸ dhammadvinaye desiyamāne, na labhati atthavedam,¹⁹ na labhati dhammavedam, na labhati dhammūpasamhitam²⁰ pāmojjam.²¹

Evaṁ kho bhikkhave bhikkhu na pītam jānāti. (7)

11. **Kathañca bhikkhave bhikkhu na vīthim jānāti?**

Idha bhikkhave bhikkhu: ariyam aṭhañgikam maggam yathābhūtam nappajānāti.

Evaṁ kho bhikkhave bhikkhu na vīthim jānāti. (8)

12. **Kathañca bhikkhave bhikkhu na gocarakusalo hoti?**

Idha bhikkhave bhikkhu: cattāro satipatṭhāne²² yathābhūtam nappajānāti.

Evaṁ kho bhikkhave bhikkhu na gocarakusalo hoti. (9)

13. **Kathañca bhikkhave bhikkhu anavasesadohī hoti?**

Idha bhikkhave bhikkhum saddhā gahapatikā abhihaṭṭhum²³ pavārenti¹

¹ 3. In breadth. 寬度。

² ar. One who instructs or points out; a guide, instructor, teacher. / + na: Does not teach. 不教導。

³ āgata: pp. Come, arrived. / + agama: Rule, practice, discipline, obedience. / =

Handed in the Canon; well versed in the tradition. 在這些聖傳方面有造詣或精通。

⁴ Dhamma + dhara: adj. One who knows the Dhamma.

⁵ Vinaya + dhara: One who knows or masters the Vinaya.

⁶ Mātikā: f. Tabulation, register, tabulated, summary, condensed contents. / +

dhara: Here equivalent to Abhidhamma; well versed in Codes. 在這些教養或論母方面有造詣或精通。

⁷ adv. From time to time. 有時或時常。

⁸ pre. To ask a question, to interrogate, inquire.

⁹ pre. To question.

¹⁰ adv. How is this?

¹¹ adv. What is the meaning of this?

¹² Vivaṭa: pp. Uncovered, open, laid bare, unveiled. / + a: What has not been revealed. 不顯露出或不揭示。

¹³ Vivarati: pre. To open, make clear, reveal. / + na: Do not reveal. 不展現或不啓示。

¹⁴ Uttānī: Open, manifest. / + karoti: To make clear or open, to declare, show up, confess (a sin). / +

an: What is not clear. 不清楚的或不透明的。

¹⁵ Aneka: adj. Not one, many, various. / + vihita: Various, manifold. 五花八門。

¹⁶ Kañkhā: f. Doubt, uncertainty. / + tṭhāniya: Found on doubtful, doubtful dhamma. 判決在有疑問的。

¹⁷ pre. To remove, dispel, drive out, get rid of. / + na: Not clear. 不清除。

¹⁸ + Pavedita: pp. Made known, declared, taught. 被教導。

¹⁹ Attha + veda: Knowledge, insight, revelation, wisdom; inspiration in the meaning. 啓示意義。

²⁰ adj. Accompanied by, furnished or connected with. 有關聯的。

²¹ Pāmuṭja: nt. Delight, joy, happiness; gladness. 高興。

²² Sati: f. + paṭṭhāna: Intent contemplation and mindfulness, earnest thought, application of mindfulness. /

The four foundations of mindfulness. 四念處。

²³ ger. To offer having fetched up. 拿。

cīvarapinḍapātasenāsanagilānapaccayabhesajjaparikkhārehi, tatra bhikkhu **na mattam²** jānāti patiggahañāya.³

Evaṁ kho bhikkhave bhikkhu anavasesadohī hoti. (10)

14. **Kathañca** bhikkhave bhikkhu: ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te na atirekapūjāya pūjetā hoti?

Idha bhikkhave bhikkhu: ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, tesu **na mettam kāyakammari** paccupaṭṭhāpeti āvī⁴ ceva **raho**⁵ ca; na mettam **vacīkammam** paccupaṭṭhāpeti āvī ceva raho ca; na mettam **manokammari** paccupaṭṭhāpeti āvī ceva raho ca.

Evaṁ kho bhikkhave bhikkhu: ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te na atirekapūjāya pūjetā hoti. (11)

Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu, abhabbo imasmim dhammadvinaye vuddhim virūlhim vepullam āpajjituṁ.

15. **Ekādasahi** bhikkhave aṅgehi samannāgato gopālako bhabbo gogaṇam pariharitum phātikattum. Katamehi ekādasahi?

Idha bhikkhave gopālako rūpaññū hoti, lakkhaṇakusalo hoti, āsātikam sātetā hoti, vaṇam paṭicchādetā hoti, dhūmarūpam kattā hoti, tittham jānāti, pītam jānāti, vīthim jānāti, gocarakusalo hoti, sāvassesadohī ca hoti, ye te usabhā gopitaro gopariṇāyakā, te atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako bhabbo gogaṇam pariharitum phātikattum.

16. Evameva kho bhikkhave **ekādasahi dhammehi** samannāgato **bhikkhu bhabbo** imasmim dhammadvinaye vuddhim virūlhim vepullam āpajjituṁ.

Katamehi ekādasahi?

Idha bhikkhave bhikkhu: rūpaññū hoti, lakkhaṇakusalo hoti, āsātikam sātetā hoti, vaṇam paṭicchādetā hoti, dhūmarūpam kattā hoti, tittham jānāti, pītam jānāti, vīthim jānāti, gocarakusalo hoti, sāvassesadohī ca hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te atirekapūjāya pūjetā hoti.

17. **Kathañca** bhikkhave bhikkhu **rūpaññū** hoti?

Idha bhikkhave bhikkhu: “Yam kiñci rūpaṁ sabbaṁ rūpaṁ cattāri mahābhūtāni catunnañca mahābhūtānam upādāya rūpan”ti yathābhūtam pajānāti.

Evaṁ kho bhikkhave bhikkhu rūpaññū hoti. (1)

18. **Kathañca** bhikkhave bhikkhu **lakkhaṇakusalo** hoti?

Idha bhikkhave bhikkhu: “Kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito”ti yathābhūtam pajānāti. Evaṁ kho bhikkhave bhikkhu lakkhaṇakusalo hoti. (2)

19. **Kathañca** bhikkhave bhikkhu **āsātikam sātetā** hoti?

Idha bhikkhave bhikkhu: uppannaṁ kāmavitakkam nādhivāseti pajahati vinodeti byantikaroti, anabhāvam gameti.

¹ caus, pre. To invite, offer, present, satisfy. 招待。

² adj. Moderation. 節制。

³ nt. 4/ 7. Acceptance, receiving, taking; in accepting. 接受。

⁴ adj. Openly. 公開。

⁵ adj. Privately. 私下地。

Uppannarṁ byāpādavitakkarṁ nādhivāseti pajahati vinodeti byantīkaroti, anabhāvam̄ gameti.
Uppannam̄ vihiṁsāvitakkam̄ nādhivāseti pajahati vinodeti byantīkaroti, anabhāvam̄ gameti.
Uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti, anabhāvam̄ gameti.

Evaṁ kho bhikkhave bhikkhu āsātikam̄ sāṭetā hoti. (3)

20. Kathañca bhikkhave bhikkhu **vaṇam̄ paṭicchādetā** hoti?

Idha bhikkhave bhikkhu: cakkhunā rūpam̄ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam̄ cakkhundriyam̄ asaṁvutam̄ viharantam̄, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum̄, tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyam̄, cakkhundriye saṁvaraṁ āpajjati. Sotena saddam̄ sutvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam̄ sotindriyam̄ asaṁvutam̄ viharantam̄, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum̄, tassa saṁvarāya paṭipajjati, rakkhati sotindriyam̄, sotindriye saṁvaraṁ āpajjati. Ghānena gandham̄ ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam̄ ghānindriyam̄ asaṁvutam̄ viharantam̄, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum̄, tassa saṁvarāya paṭipajjati, rakkhati ghānindriyam̄, ghānindriye saṁvaraṁ āpajjati.

Jivhāya rasam̄ sāyitvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam̄ jivhindriyam̄ asaṁvutam̄ viharantam̄, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum̄, tassa saṁvarāya paṭipajjati, rakkhati jivhindriyam̄, jivhindriye saṁvaraṁ āpajjati.

Kāyena phoṭṭhabbam̄ phusitvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam̄ kāyindriyam̄ asaṁvutam̄ viharantam̄, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum̄, tassa saṁvarāya paṭipajjati, rakkhati kāyindriyam̄, kāyindriye saṁvaraṁ āpajjati.

Manasā dhammarṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam̄ manindriyam̄ asaṁvutam̄ viharantam̄, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum̄, tassa saṁvarāya paṭipajjati, rakkhati manindriyam̄, manindriye saṁvaraṁ āpajjati.

Evaṁ kho bhikkhave bhikkhu vaṇam̄ paṭicchādetā hoti. (4)

21. Kathañca bhikkhave bhikkhu **dhūmarṁ kattā** hoti?

Idha bhikkhave bhikkhu: yathāsutaṁ yathāpariyattam̄ dhammarṁ vitthārena paresam̄ desetā hoti. Evaṁ kho bhikkhave bhikkhu dhūmam̄ kattā hoti. (5)

22. Kathañca bhikkhave bhikkhu **tittham̄ jānāti**?

Idha bhikkhave bhikkhu: ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā, te kālena kālaṁ upasaṅkamitvā paripucchatī paripaññati: ‘Idam̄ bhante katham̄, imassa ko attho’ti? Tassa te āyasmanto avivaṭañceva vivaranti, anuttānīkatañca uttānīkaronti, anekavihitesu ca kaṅkhāṭhānīyesu dhammesu kaṅkharī patīvinodenti.

Evaṁ kho bhikkhave bhikkhu tittham̄ jānāti. (6)

23. Kathañca bhikkhave bhikkhu **pītam̄ jānāti**?

Idha bhikkhave bhikkhu: Tathāgatappavedite dhammavinaye desiyamāne labhati athavedam̄, labhati dhammavedam̄, labhati dhammūpasam̄hitam̄ pāmojjam̄. Evaṁ kho bhikkhave bhikkhū pītam̄ jānāti. (7)

24. Kathañca bhikkhave bhikkhu **vīthim̄ jānāti**?

Idha bhikkhave bhikkhu: ariyam̄ aṭaṅgikam̄ maggam̄ yathābhūtam̄ pajānāti. Evaṁ kho bhikkhave bhikkhu vīthim̄ jānāti. (8)

25. Kathañca bhikkhave bhikkhu **gocarakusalo** hoti?

Idha bhikkhave bhikkhu: cattāro satipatthāne yathābhūtam pajānāti.

Evaṁ kho bhikkhave bhikkhu gocarakusalo hoti. (9)

26. Kathañca bhikkhave bhikkhu **sāvasesadōhī** hoti?

Idha bhikkhave bhikkhum saddhā gahapatikā abhihaṭṭhum pavārenti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārehi, tatra bhikkhu mattam jānāti patīggahaṇāya.

Evaṁ kho bhikkhave bhikkhu sāvasesadōhī hoti. (10)

27. Kathañca bhikkhave bhikkhu ye te **bhikkhū** therā rattaññū cirapabbajitā saṅghapitaro

saṅghapariṇāyakā, te atīrekapūjāya **pūjetā** hoti?

Idha bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, tesu mettarī kāyakammam paccupaṭṭhāpeti āvī ceva raho ca; mettarī vacīkammam paccupaṭṭhāpeti āvī ceva raho ca; mettarī manokammam paccupaṭṭhāpeti āvī ceva raho ca.

Evaṁ kho bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te atirekapūjāya pūjetā hoti. (11)

“Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo **imasmiṁ dhammavinaye vuddhim virūlhiṁ vepullam āpajjituṁ**”ti.

“Idamavoca **Bhagavā**. Attamanā te bhikkhū Bhagavato bhāsitaṁ **abhinandun**”ti.

~ Mahāgopālakasuttaṁ tatiyam. ~

(M.34.) Cūḍagopālakasuttaṁ

1. Evaṁ me sutam: Ekaṁ samayaṁ **Bhagavā** Vajjīsu viharati Ukkacelāyam Gaṅgāya nadiyā tīre.¹ Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti.

“Bhadante”ti **te bhikkhū** Bhagavato paccassosum. Bhagavā etadavoca:

2. Bhūtapubbaṁ bhikkhave Māgadhako **gopālako**² **duppaññajātiko**³ vassānam⁴ pacchime māse saradasamaye,⁵ **asamavekkhitvā**⁶ Gaṅgāya nadiyā **orimam**⁷ tīram, asamavekkhitvā **pārimam**⁸ tīram, **atitheneva**⁹ **gāvo patāresi**¹⁰ uttaram tīram Suvidehānam. Atha kho bhikkhave **gāvo** majhe Gangāya nadiyā **sote**¹¹ āmaṇḍaliyam¹ karitvā tattheva **anayabyasanam**² āpajjimsu.

¹ nt. A shore, bank.

² Go: m. Cow. / + pālaka: A guardian, herdsman. / = A cowherd. 牧牛者。

³ Dup + pañña: adj. A foolish. 答的。 / + jātika: adj. Being, like, being of, having.

⁴ m./ nt. Rain, shower. / = The rainy season. 雨季。

⁵ Sarada: f. Autumn. / + samaya: The autumn season; in the autumn. 在秋季。

⁶ ger. To consider, examine. / + a: Without examining. 沒有檢查。

⁷ Orima + tīra: The shore on this side, the near shore. 此岸。

⁸ The far side; the further shore. 對岸。

⁹ Atittha + eva: nt. 3. That which is not a fording-place; not the right way, manner or time; as wrongly in the wrong way. 不可涉水而過之處。

¹⁰ caus, aor. To make go forth, to bring over or through; across. 橫越。

¹¹ m./ nt. Stream, flood, torrent. / In mid-stream. 在河中央或中流。

Tam kissa hetu?

Tathā hi so bhikkhave Māgadhako gopālako duppaññajātiko vassānam pacchime māse saradasamaye, asamavekkhitvā Gaṅgāya nadiyā orimam tīram, asamavekkhitvā pārimam tīram, tittheneva gāvo patāresi uttaram tīram Suvidehānam.

3. Evameva kho bhikkhave **ye** keci **samaṇā** vā **brāhmaṇā** vā **akusalā**³ imassa lokassa, akusalā parassa lokassa; akusalā **māradheyyassa**,⁴ akusalā **amāradheyyassa**; akusalā **maccudheyyassa**,⁵ akusalā **amaccudheyyassa**; tesam **ye sotabbaṁ**⁶ **saddahātabbaṁ**⁷ **maññissanti**, tesam **tam** bhavissati dīgharattam ahitāya dukkhāya.

4. Bhūtapubbam bhikkhave Māgadhako **gopālako sappaññajātiko**⁸ vassānam pacchime māse saradasamaye, **samavekkhitvā** Gaṅgāya nadiyā orimam tīram, samavekkhitvā **pārimam** tīram, tittheneva gāvo patāresi uttaram tīram Suvidehānam. So paṭhamam patāresi, ye **te usabhā**⁹ **gopitaro** **gopariñāyakā**,¹⁰ te tiriyaṁ Gaṅgāya **sotam chetvā**¹¹ **sotthinā pāram agamaṁsu**.¹² Athāpare patāresi **balavagāvo** **damma-gāvo**,¹³ tepi tiriyaṁ Gaṅgāya sotam chetvā **sotthinā pāram agamaṁsu**. Athāpare patāresi **vacchatare** **vacchatarayo**,¹⁴ tepi tiriyaṁ Gaṅgāya sotam chetvā **sotthinā pāram agamaṁsu**. Athāpare patāresi **vacchake**¹⁵ **kisabalake**,¹⁶ tepi tiriyaṁ Gaṅgāya sotam chetvā **sotthinā pāram agamaṁsu**.

Bhūtapubbam bhikkhave **vacchako** **taruṇako**¹⁷ tāvadeva **jātako**¹⁸ **mātugoravakena**¹⁹ **vuyhamāno**,²⁰ sopi tiriyaṁ Gaṅgāya sotam chetvā **sotthinā pāram agamaṁsi**.

Tam kissa hetu?

Tathā hi so bhikkhave Māgadhako **sappaññajātiko** vassānam pacchime māse saradasamaye, samavekkhitvā gaṅgāya nadiyā orimam tīram, samavakkhitvā pārimam tīram, tittheneva gāvo patāresi uttaram tīram Suvidehānam.

5. Evameva kho bhikkhave **ye** keci **samaṇā** vā **brāhmaṇā** vā **kusalā** imassa lokassa, kusalā parassa lokassa; kusalā **māradheyyassa**, kusalā **amāradheyyassa**; kusalā **maccudheyyassa**, kusalā

¹ A formation, resembling a circle. / + karoti: To stand closely together; bunched together. 使形成一群。

² Anaya: Misfortune, distress. / + vyasana: nt. Misfortune, misery, ruin, destruction, loss. / = Calamity and disaster. 災難和不幸。

³ A + kusala: adj. Improper, wrong, bad. / nt. Demerit, evil deed; unskilled. 不熟練的。

⁴ Dheyya: In the realm of, under the sway or power of; Māra's realm. 魔王的領域。

⁵ Maccun: The realm of Māra, the sphere of Death. / adj. Belong to death or subject to death. 死亡的領域。

⁶ Sunāti: fpp. To hear.

⁷ Saddahati: fpp. To believe, to have faith.

⁸ adj. A wise. 聰明的。

⁹ The bull. 公牛。

¹⁰ Pariñāyakā: f. A leader, guide, adviser; leaders of the herd. 首領。

¹¹ Chedati: ger. To cut off, to destroy, to remove, both lit; breasted. 抵抗。

¹² aor. Across. 穿過了。

¹³ adj. The young steers. 被馴服的。

¹⁴ Vaccha: One year old, a yearling. 小牤牛。 / vacchatara: A weaned calf, bullock.

¹⁵ The calves. 小牛。

¹⁶ Kisa: adj. Lean, haggard, emaciated. / + balaka: adj. Of meager strength, weakly; the feeble cattle. 虛弱的牛。

¹⁷ adj. To a young calf; a tender. 幼弱的。

¹⁸ adj. Just born. 剛出生的。

¹⁹ + ravaka: The bellowing of a cow; by its mother's lowing. 被母牛鳴叫。

²⁰ Vuyhati: ppr. Being drawn; of a calf following its mother's voice. 被驅策。

amaccudheyyassa; tesam̄ ye sotabbaṁ saddahātabbam̄ maññissanti, tesam̄ tam̄ bhavissati dīgharattam̄ hitāya sukhāya.

6. Seyyathāpi bhikkhave ye te usabhā gopitaro gopariṇāyakā, tiriyaṁ Gaṅgāya sotam̄ chetvā sotthinā pāram̄ agamaṁsu. Evameva kho bhikkhave ye te bhikkhū arahanto khīṇāsavā vusitavanto¹ katakaraṇīyā ohitabhārā² anuppattasadatthā³ parikkhīṇabhasamyojanā⁴ sammadaññā vimuttā, te tiriyaṁ mārassa sotam̄ chetvā sotthinā pāram̄ gatā.

7. Seyyathāpi te bhikkhave balavagāvo dammagāvo, tiriyaṁ Gaṅgāya sotam̄ chetvā sotthinā pāram̄ agamaṁsu. Evameva kho bhikkhave ye te bhikkhū pañcannam̄ orambhāgiyānam̄ samyojanānam̄ parikkhayā opapātikā, tattha parinibbāyino anāvattidhammā tasmā lokā, tepi tiriyaṁ mārassa sotam̄ chetvā sotthinā pāram̄ gamissanti.

8. Seyyathāpi te bhikkhave vacchatarā vacchatariyo, tiriyaṁ Gaṅgāya sotam̄ chetvā sotthinā pāram̄ agamaṁsu. Evameva kho bhikkhave ye te bhikkhū tiṇam̄ samyojanānam̄ parikkhayā rāgadosamohānam̄ tanuttā sakadāgāmino sakideva imam̄ lokam̄ āgantvā dukkhassantaṁ karissanti, tepi tiriyaṁ mārassa sotam̄ chetvā sotthinā pāram̄ gamissanti.

9. Seyyathāpi te bhikkhave vacchakā kisabalakā, tiriyaṁ Gaṅgāya sotam̄ chetvā sotthinā pāram̄ agamaṁsu. Evameva kho bhikkhave ye te bhikkhū tiṇam̄ samyojanānam̄ parikkhayā sotāpannā avinipātadhammā sambodhiparāyanā, tepi tiriyaṁ mārassa sotam̄ chetvā sotthinā pāram̄ gamissanti.

10. Seyyathāpi so bhikkhave vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno, tiriyaṁ Gaṅgāya sotam̄ chetvā sotthinā pāram̄ agamāsi. Evameva kho bhikkhave ye te bhikkhū dhammānusārino saddhānusārino, tepi tiriyaṁ mārassa sotam̄ chetvā sotthinā pāram̄ gamissanti.

11. Ahām̄ kho pana bhikkhave kusalo imassa lokassa, kusalo parassa lokassa; kusalo māradheyyassa, kusalo amāradheyyassa; kusalo maccudheyyassa, kusalo amaccudheyyassa; tassa mayham̄ bhikkhave ye sotabbaṁ saddahātabbam̄ maññissanti, tesam̄ tam̄ bhavissati dīgharattam̄ hitāya sukhāya”ti.

12. Idamavoca Bhagavā, idam̄ vatvā Sugato; athāparam̄ etadavoca Satthā:

“Ayaṁ loko paro loko, jānatā⁵ suppakāsito;⁶
Yañca mārena samappattam̄,⁷ appattam̄⁸ yañca maccunā.

Sabbam̄ lokam̄ abhiññāya,⁹ sambuddhena pajānatā;¹⁰
Vivaṭam̄¹¹ amatadvāraṁ, khemam̄ nibbānapattiya.

¹ vat. Who have lived the holy life. 梵行已立。

² Laid down the burden. 放下重擔。

³ Reached the true goal. 抵達真理的終點。

⁴ Destroyed the fetters of being. 消滅有的束縛。

⁵ pp. Known.

⁶ Sup + pakāsita: pp. Explained, manifested, made known; are well described. 很好的描述。

⁷ Samap + patta: pp. Reach. 範圍。

⁸ Ap + patta: pp. Not obtained; out of reach. 不在範圍。

⁹ ger. Knowing directly. 正好地知道。

¹⁰ pp. Understands.

¹¹ pp. Uncovered, opened.

Chinnam pāpimato sotam, viddhastam¹ vinalīkataṁ; ²
Pāmujjabahulā³ hotha, khemam patthetha⁴ bhikkhavo”ti. ⁵

~ Cūlagopālakasuttam catuttham. ~

(M.35.) Cūlasaccakasuttam

1. Evam me sutam: Ekam samayam Bhagavā Vesāliyam viharati Mahāvane Kuṭāgārasālāya.⁶
2. Tena kho pana samayena Saccako Niganṭhaputto Vesāliyam pativasati,⁷ bhassappavādiko⁸ paṇḍitavādo⁹ sādhusammato¹⁰ bahujanassa.¹¹ So Vesāliyam parisati¹² evam vācam bhāsatī:
“Nāham tām passāmi samañam vā brāhmañam vā saṅghim¹³ gaṇim¹⁴ gaṇācariyam,¹⁵ api Arahantam
Sammāsambuddham paṭijānamānam;¹⁶ yo mayā vādena vādaṁ samāraddho¹⁷ na saṅkampeyya¹⁸ na
sampakampeyya¹⁹ na sampavedheyya,²⁰ yassa na kacchehi²¹ seda²² mucceyyum.²³ Thūṇañ²⁴ cepāham

¹ pp. Fallen to pieces, broken, destroyed; block. 阻塞。

² adj. Having the reed or stem removed; reeds removed. 蘆葦被移掉。

³ Pāmujja: nt. Delight, joy, happiness. / + bahula: adj. Much, abundant.

⁴ pre.3p. To wish for, desire, pray for, request, long for; set. 放。

⁵ “Both this world and the world beyond Are well described by the one who knows,
And what is still in Māra’s reach And what is out of reach of Death.

Knowing directly all the world, The Enlightened One who understands
Opened the door to the deathless state By which Nibbāna may be safely reached;
For Māra’s stream is breasted now, Its current blocked, its reeds removed;
Rejoice then, bhikkhus, mightily And set your hearts where safety lies.”

⁶ Kuṭi + āgāra + sālā: In the Great Wood in the Hall with the Peaked Roof. 在山峰。

⁷ pre. To live, dwell (at); stays. 住。

⁸ Bhassa: nt. Speech, conversation, way of taking, disputation. / + ppavādaka: One who proposes disputation, one who is fond of debate & discussions. 討論者。

⁹ Paṇḍita: adj. + vāda: A clever speaker. 有知識的辯論家。

¹⁰ Sādhu: adj. + sammata: Highly honoured; regarded by. 被尊敬的。

¹¹ Bahu: adj. + jana: A mass of people, a great multitude, a crowd, a great many people.

¹² Parisā: f. 7. Surrounding people, group, collection, company, assembly, association, multitude. 在集合中。

¹³ The order, the priesthood, the clergy, the Buddhist church; the head of an order. 教團的領袖。

¹⁴ adj. Of a teacher who has a large attendance of disciples; the head of a group. 群衆的領袖。

¹⁵ Gana + ācariya: A teacher of a crowd; the teacher of a group. 群衆的老師。

¹⁶ ppr. To acknowledge, agree to, approve, promise, consent. 完全地知道。

¹⁷ pp. Undertaken; begun. 開始。

¹⁸ caus, opt. To tremble, shake. / + na: Would not shake. 沒搖動。

¹⁹ caus, opt. To shake. / + na: Not shiver. 沒發抖。

²⁰ opt. To be shaken violently, to be highly affected. / + na: Not tremble. 沒震顫。

²¹ Kacchā & kaccha: m./ nt. The armpit. 腋下。

²² Sweat. 汗水。

²³ Muñcati: opt. To release, deliver, set free. 流出。

²⁴ f. A pillar, prop, support; sacrificial post. 具有犧牲性的或主題。

acetanarī¹ vādena vādarī samārabheyyam.² Sāpi mayā vādena vādarī samāraddhā saṅkampeyya sampakampeyya sampavedheyya, ko pana vādo manussabhūtassā”ti?³

3. Atha kho āyasmā Assaji pubbanhasamayaṁ nivāsetvā pattacīvaraṁ ādāya Vesālim piṇḍāya pāvisi. Addasā kho Saccako Nigaṇṭhaputto Vesāliyam jaṅghāvihāram⁴ anucāṅkamamāno anuvicaramāno āyasmantam Assajim dūratova āgacchantam, disvāna yenāyasmā Assaji tenupasaṅkami, upasaṅkamitvā āyasmatā Assajinā saddhiṁ sammodiṁ. Sammodanīyam katham sārāṇīyam vītisāretvā ekamantam atthāsi. Ekamantam thito kho Saccako Nigaṇṭhaputto āyasmantam Assajim etadavoca:

4. “Katham pana bho Assaji samaṇo Gotamo sāvake vineti,⁵ kathambhāgā ca pana samaṇassa Gotamassa sāvakesu anusāsanī⁶ bahulā pavattati”ti?

“Evaṁ kho Aggivessana Bhagavā sāvake vineti, evambhāgā ca pana Bhagavato sāvakesu anusāsanī bahulā pavattati: ‘Rūpaṁ bhikkhave aniccaṁ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇam aniccaṁ. Rūpaṁ bhikkhave anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇam anattā. Sabbe saṅkhārā aniccā, sabbe dhammā anattā’ti. Evaṁ kho Aggivessana Bhagavā sāvake vineti, evambhāgā ca pana Bhagavato sāvakesu anusāsanī bahulā pavattati”ti.

“Dussutari⁷ vata bho Assaji assumha, ye mayam⁸ evarī vādiṁ samaṇarī Gotamarī assumha. Appevanāma⁹ mayam kadāci karahaci tena bhotā Gotamena saddhiṁ samāgaccheyyāma,¹⁰ appevanāma siyā kocideva kathāsallāpo,¹¹ appevanāma tasmā pāpakā diṭṭhigatā viveceyyāmā”ti.¹²

5. Tena kho pana samayeta pañcamattāni¹³ Licchavisatāni santhāgare¹⁴ sannipatitāni¹⁵ honti kenacideva¹⁶ karaṇīyena.¹⁷ Atha kho Saccako Nigaṇṭhaputto yena te Licchavī tenupasaṅkami, upasaṅkamitvā te Licchavī etadavoca:

“Abhikkamantu¹⁸ bhonto licchavī! Abhikkamantu bhonto licchavī! Ajja me samaṇena Gotamena saddhiṁ kathāsallāpo bhavissati. Sace me samaṇo Gotamo tathā patiṭṭhissati,¹⁹ yathāssa me nātāññatarena²⁰ sāvakena Assajinā nāma bhikkhunā patiṭṭhitam.

Seyyathāpi nāma balavā puriso dīghalomikām²¹ elakam²² lomesu gahetvā ākadḍheyya¹

¹ A + cetanā: f. State of ceto in action, thinking as, active thought, intention, purpose, will. / = Senseless; inorganic. 無意義的。

² opt. To begin, undertake; engage in. 忙於或從事。

³ Manussa: A human being, man. 衆生。/ + bhūta: As a human, in human form.

⁴ Jaṅghā: f. The leg, usually the lower leg (from knee to ankle). / + vihāra: The state of walking about (like a wanderer).

⁵ pre. To lead, guide, instruct, train, educate; discipline. 訓練或訓導。

⁶ f. Instruction, teaching, commandment, order. 教授。

⁷ Dus + suta: pp. Disagreeable. 討厭的或厭煩。

⁸ Api: indecl + eva + nāma: Surely, indeed, yes, I reckon, I presume, it is likely that.

⁹ opt. To meet together, to assemble; we might meet.

¹⁰ Kathā: f. + sallāpa: Talk, conversation.

¹¹ caus, opt. To cause separation, to separate, to keep back, dissuade; we might detach. 分開或拆卸。

¹² num. Five hundred.

¹³ A council hall, a mote hall; in an assembly. 在集合中。

¹⁴ pp. Come together; met together.

¹⁵ Ka + ci + d + eva: adv. Whoever, some.

¹⁶ adj. That ought to be, must or should be done, to be done, to be made; done, in the sense of undoing; overcome, undone.

¹⁷ imper. To go forward, to proceed, approach; come forth. 向前走。

¹⁸ Patiṭṭhahati & patiṭṭhāti: fut. To stand fast or firmly, to find a support in, to be established, to fix oneself, to be set up, to stay; maintains. 主張。

¹⁹ Yāta: pp. Known, well-known. / + aññatara: adj. One of a certain number, a certain, somebody, some; famous.

²⁰ Dīgha: adj. lomikā: f. Long-haired.

²¹ A ram, a wild goat. 公羊。

parikaḍḍheyya² samparikaḍḍheyya.³ Evamevāhaṁ samañam Gotamarṁ vādena vādarṁ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi.

Seyyathāpi nāma balavā sonḍikākammakaro⁴ mahantam sonḍikākilañjam⁵ gambhīre udakarahade⁶ pakkipitvā⁷ kaṇṇe⁸ gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya. Evamevāhaṁ samañam Gotamam vādena vādarṁ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi.

Seyyathāpi nāma balavā sonḍikādutto⁹ vālam¹⁰ kaṇṇe gahetvā odhuneyya¹¹ niddhuneyya¹² nicchodeyya.¹³ Evamevāhaṁ samañam Gotamam vādena vādarṁ odhunissāmi niddhunissāmi nicchodessāmi.

Seyyathāpi nāma Kuñjaro saṭṭhihāyano¹⁴ gambhīram pokkharaṇīm ogahetvā saṇadhovikam¹⁵ nāma kīlitajātam¹⁶ kīlati.¹⁷ Evamevāhaṁ samañam Gotamam saṇadhovikam maññe kīlitajātam kīlissāmi. Abhikkamantu bhonto Licchavī! Abhikkamantu bhonto Licchavī! Ajja me samañena Gotamena saddhiṁ kathāsallāpo bhavissatī”ti.

6. Tatrekacce¹⁸ Licchavī evamāhaṁsu: “Kim samaño Gotamo Saccakassa Niganṭhaputtassa vādarṁ āropessati,¹⁹ atha kho Saccako Niganṭhaputto samañassa Gotamassa vādarṁ āropessatī”ti? Ekacce Licchavī evamāhaṁsu: “Kim so bhavamāno Saccako Niganṭhaputto Bhagavato vādarṁ āropessati, atha kho Bhagavā Saccakassa Niganṭhaputtassa vādarṁ āropessatī”ti? Atha kho Saccako Niganṭhaputto pañcamattehi Licchavisatehi parivuto²⁰ yena mahāvanam Kūṭagārasālā tenupasaṅkami.

7. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho Saccako Niganṭhaputto yena te bhikkhū tenupasaṅkami, upasaṅkamityā te bhikkhū etadavoca: “Kahām nu kho bho etarahi so bhavam Gotamo viharati, dassanakāmā²¹ hi mayām tam bhavantam Gotaman”ti?

“Esa Aggivessana Bhagavā mahāvanam ajjhogahetvā aññatarasmiṁ rukkhamūle divāvihāram nisinno”ti.

¹ opt. To pull along, pull to (oneself), drag or draw out, pull up. 拉或拖。

² opt. To draw over or towards oneself, to win over, seduce. 拖著走。

³ opt. To pull about, drag along.

⁴ Sonḍika: A distiller and seller of spirituous liquors. / + kammakara: Brewer’s workman. 啤酒製造人。

⁵ Sonḍikā: f. A tank. / + kilañjā: f. A mat of fibre or rushes, matting; brewer’s sieve. 篩子。

⁶ Uda + rahada: A lake; water tank.

⁷ ger. To throw into, hurl into; might throw.

⁸ A corner, an angle; by the corners. 角邊。

⁹ Dhutta: m. A rogue, cheat, evil-minded person, scoundrel, rascal; brewer’s mixer. 流氓，混合者。

¹⁰ A hair-sieve; strainer. 篩子，篩檢程式。

¹¹ opt. To shake off.

¹² opt. To shake drown.

¹³ opt. To shake or throw about; thump it about. 捶擊。

¹⁴ Saṭṭhi + hāyana: num. A sixty-year-old (of elephant).

¹⁵ Saṇa: nt. A kind of hemp. / + dhovika: Name of a particular kind of gambol of elephants in water; the game of hemp-washing. 洗大麻。

¹⁶ pp. Played or having played, playing, sporting; celebrated (of a festival).

¹⁷ pre. To play, sport, enjoy or amuse oneself.

¹⁸ adv. Thereupon. 因此。

¹⁹ fut. To refute a person, to get the better of. 駁倒。

²⁰ pp. Surrounded by. 被圍繞。

²¹ Dassana: nt. + kāma: adj. Desirous of seeing; we want to see.

8. Atha kho Saccako Niganṭhaputto mahatiyā Licchaviparisāya saddhiṁ mahāvanam ajjhogahetvā yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhiṁ sammodi. Sammodanīyam katham sārāṇīyam vītisāretvā ekamantam nisidi. Tepi kho Licchavī appekacce Bhagavantam abhivādetvā ekamantam nisidim̄su. Appekacce Bhagavatā saddhiṁ sammodiṁsu, sammodanīyam katham sārāṇīyam vītisāretvā ekamantam nisidim̄su. Appekacce yena Bhagavā tenañjaliṁ panāmetvā ekamantam nisidim̄su. Appekacce Bhagavato santike nāma Gottam sāvetvā ekamantam nisidim̄su. Appekacce tuṇhībhūtā ekamantam nisidim̄su.

9. Ekamantam nisinno kho Saccako Niganṭhaputto Bhagavantam etadavoca:

“Puccheyyāham bhavantam Gotamam kañcideva desam,¹ sace me bhavam Gotamo okāsam karoti² pañhassa veyyākaraṇāyā”ti.

“Pucchaggivessana yadākañkhasi”ti.³

“Katham pana bhavam Gotamo sāvake vineti, kathambhāgā ca pana bhotō Gotamassa sāvakesu anusāsanī bahulā pavattati”ti?

“Evam kho aham Aggivessana sāvake vinemi, evambhāgā ca pana me sāvakesu anusāsanī bahulā pavattati: ‘Rūpaṁ bhikkhave aniccam, vedanā aniccā, saññā aniccā, sañkhārā aniccā, viññānam aniccam. Rūpaṁ bhikkhave anattā, vedanā anattā, saññā anattā, sañkhārā anattā, viññānam anattam. Sabbe sañkhārā aniccā, sabbe dhammā anattā’ti. Evam kho aham Aggivessana sāvake vinemi, evambhāgā ca pana me sāvakesu anusāsanī bahulā pavattati”ti.

10. “Upamā marū bho Gotama pañibhātī”ti.⁴

“Pañibhātu tarū Aggivessanā”ti⁵ Bhagavā avoca:

“Seyyathāpi bho Gotama ye kecime bijagāmabhūtagāmā⁶ vuddhim virūlhim vepullam āpajjanti, sabbe te pañhavim nissāya pañhaviyam patiñthāya, evam ete bijagāmabhūtagāmā vuddhim virūlhim vepullam āpajjanti.

Seyyathāpi vā pana bho Gotama ye kecime balakaraṇīyā kammantā karīyanti, sabbe te pañhavim nissāya pañhaviyam patiñthāya, evam ete balakaraṇīyā kammantā karīyanti.

Evameva kho bho Gotama rūpattāyam⁷ purisapuggalo rūpe patiñthāya puññam vā apuññam vā pasavati.⁸

Vedanattāyam purisapuggalo vedanāyam patiñthāya puññam vā apuññam vā pasavati.

Saññattāyam purisapuggalo saññāyam patiñthāya puññam vā apuññam vā pasavati.

Saṅkhārattāyam purisapuggalo saṅkhāresu patiñthāya puññam vā apuññam vā pasavati.

Viññānattāyam purisapuggalo viññāne patiñthāya puññam vā apuññam vā pasavati”ti.

11. Nanu tvam Aggivessana evam vadesi: “Rūpaṁ me attā, vedanā me attā, saññā me attā, sañkhārā me attā, viññānam me attā”ti?

“Aham hi bho Gotama evam vadāmi: ‘Rūpaṁ me attā, vedanā me attā, saññā me attā, sañkhārā me attā, viññānam me attā’ti. Ayañca mahatī⁹ janatā”ti.¹

¹ Point, part, place, region, spot, country. / Kañcid + eva desam pucchat: To ask a little point. 那一點。

² Okāsam: To give permission, to admit, allow; to give a chance or opportunity; grant me. 紿我機會。

³ Ask what you like.

⁴ pre. To appear, to be evident, to come into one's mind, to occurs to me, to be clear. 被想到或浮現。

⁵ Explain how it occurs to you.

⁶ Bija: nt. + gāma: Seed-group, seed-kingdom, seed-creation. / + bhūta + gāma: Vegetation, as trees, plants, grass. 種子和植物。

⁷ nt. Form-hood; shaping (being), shape.

⁸ pre. To bring forth, give birth to, beget, produces. 生產或創作。

⁹ f. Great, extensive, big.

“**Kim** hi te Aggivessana mahatā janatā karissati, iṅgha² **tvaṁ** Aggivessana sakameyeva vādam nibbeṭheḥī”ti?³

“**Aham** hi bho Gotama evam vadāmi: ‘Rūparām me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇam me attā’”ti.

12. Tena hi Aggivessana tam yevettha⁴ paṭipucchissāmi, yathā te khameyya,⁵ tathā nam byākareyyāsi. Tam kim maññasi Aggivessana?

“**Vatteyya**⁶ Rañño Khattiyassa muddhāvasittassa,⁷ sakasmīm vijite,⁸ vaso⁹ ghātētāyām¹⁰ vā ghātētum,¹¹ jāpetāyām¹² vā jāpetum, pabbājetāyām¹³ vā pabbājetum. Seyyathāpi Rañño Pasenadissa Kosalassa, seyyathāpi vā pana Rañño Māgadhassa Ajātasattussa Vedehiputtassā”ti?

“**Vatteyya** bho Gotama Rañño Khattiyassa muddhāvasittassa, sakasmīm vijite, vaso ghātētāyām vā ghātētum, jāpetāyām vā jāpetum, pabbājetāyām vā pabbājetum. Seyyathāpi Rañño Pasenadissa Kosalassa, seyyathāpi vā pana Rañño Māgadhassa Ajātasattussa Vedehiputtassa.

Imesampi hi bho Gotama saṅghānam gaṇānam, seyyathidān Vajjīnam Mallānam vattati sakasmīm vijite, vaso ghātētāyām vā ghātētum, jāpetāyām vā jāpetum, pabbājetāyām vā pabbājetum. **Kim** pana Rañño Khattiyassa muddhāvasittassa, seyyathāpi Rañño Pasenadissa Kosalassa, seyyathāpi vā pana Rañño Māgadhassa Ajātasattussa vedehiputtassa. Vatteyya bho Gotama, vattituñca marahati¹⁴”ti.

13. “Tam kim maññasi Aggivessana?

Yam **tvaṁ** evam vadesi: ‘Rūparām me attā’ti, vattati te tasmiṁ rape, **vaso** evam me rūparām mā ahosi”ti?

Evaṁ vutte, Saccako Nigaṇṭhaputto tuṇhī ahosi.

“Dutiyampi kho Bhagavā Saccakam Nigaṇṭhaputtam etadavoca: ‘Tam kim maññasi Aggivessana? Yam tvarām evam vadesi: ‘Rūparām me attā’ti, vattati te tasmiṁ rūpe vaso evam me rūparām mā ahosi”ti? Dutiyampi kho Saccako Nigaṇṭhaputto tuṇhī ahosi.

Atha kho Bhagavā Saccakam Nigaṇṭhaputtam etadavoca: “**Byākaroh’idāni** Aggivessana nadāni te tuṇhībhāvassa **kālo**. Yo koci Aggivessana **Tathāgatena** yāvatatiyām sahadhammikam puttho na byākaroti, ethevassa **sattadhā**¹⁵ **muddhā**¹⁶ phalatī”ti.¹⁷

¹ f. A collection of people (man-kind), congregation, gathering; multitude. 一大群人。

² indecl. Get a move on, come on, go on, look here; sure.

³ imper. To explain, make clear; to give an evasive answer. 表達。

⁴ adv. Here, in this place; in that case, in this matter.

⁵ Yathā te + opt. As may seem good to you; if you please. 允許；認為。

⁶ caus, opt. To make go on, to keep up, practice, pursue; to exercise. 操練或運用。

⁷ Muddha & muddhā + āvasitta: ‘Head-anointed,’ a properly anointed or crowned king; a head-anointed noble king – for example. 剎帝利灌頂王。

⁸ nt. Conquered land, realm, territory, kingdom; in his own realm. 在它的領土裏。

⁹ m./ nt. The power, authority, control, influence.

¹⁰ Ghāta: Killing, murdering. 執行處死。

¹¹ infi. To kill, slay, slaughter; to destroy. 殺死或消滅。

¹² Jayati: pp. To pillage, rob, to overpower, to defeat; to fine. 處罰。

¹³ pp. To make go out or away, drive out, banish, exile. 流放或放逐。

¹⁴ M + arahati: To be worthy of, to deserve, to merit. 傑出人物。

¹⁵ adv. In seven pieces. 七塊。

¹⁶ His head.

¹⁷ pre. To split, burst open. 劈開或撕裂。

14. Tena kho pana samaye Vajirapāṇī¹ yakkho āyasam² vajiram ādāya, ādittam³ sampajjalitam⁴ sajotibhūtam,⁵ Saccakassa Nigaṇṭhaputtassa uparivehāsam⁶ thito hoti: “Sacāyam Saccako Nigaṇṭhaputto Bhagavatā yāvatatiyam sahadhammikam pañham puṭho na byākarissati, etthevassa sattadhā muddharā phālessāmī”ti. Tam kho pana Vajirapāṇīm yakkham Bhagavā ceva passati Saccako ca Nigaṇṭhaputto. Atha kho Saccako Nigaṇṭhaputto bhīto⁷ saṁviggo⁸ lomahaṭṭajāto,⁹ Bhagavantamyeva tāṇam¹⁰ gavesī, Bhagavantam lenam¹¹ gavesī, Bhagavantam saraṇam gavesī,¹² Bhagavantam etadavoca: “Pucchatu mām bhavaṁ Gotamo byākarissāmī”ti.

15. Tam kiṁ maññasi Aggivessana?

Yam tvam evam vadesi: ‘Rūpam me attā’ti vattati te tasmim rūpe vaso: ‘Evam me rūpam hotu, evam me rūpam mā ahosi’ti?

“No hidam bho Gotama.”

16. Manasikarohi Aggivessana manasikaritvā kho Aggivessana byākarohi! Na kho te sandhīyatī¹³ purimena¹⁴ vā pacchimam,¹⁵ pacchimena vā purimam.

Tam kiṁ maññasi Aggivessana? Yam tvam evam vadesi: ‘Vedanā me attā’ti, vattati te tāyam vedanāyam vaso: ‘Evarūpam me vedanā hotu, evam me vedanā mā ahosi’ti. ‘No hidam bho Gotama.’

17. Manasikarohi Aggivessana manasikaritvā kho Aggivessana byākarohi! Na kho te sandhīyatī purimena vā pacchimam, pacchimena vā purimam.

Tam kiṁ maññasi Aggivessana? Yam tvam evam vadesi: ‘Saññā me attā’ti, vattati te tāyam saññāyam vaso: ‘Evarūpam me saññā hotu, evam me saññā mā ahosi’ti. ‘No hidam bho Gotama.’

18. Manasikarohi Aggivessana manasikaritvā kho Aggivessana byākarohi! Na kho te sandhīyatī purimena vā pacchimam, pacchimena vā purimam.

Tam kiṁ maññasi Aggivessana? Yam tvam evam vadesi: ‘Saṅkhārā me attā’ti, vattati te tāsu saṅkhāresu vaso: ‘Evarūpam me saṅkhārā hontu, evam me saṅkhārā mā ahesi’ti. ‘No hidam bho Gotama.’

19. Manasikarohi Aggivessana manasikaritvā kho Aggivessana byākarohi? Na kho te sandhīyatī purimena vā pacchimam, pacchimena vā purimam.

Tam kiṁ maññasi Aggivessana? Yam tvam evam vadesi: ‘Viññāṇam¹⁶ me attā’ti, vattati te tasmim viññāṇe vaso: ‘Evarūpam me viññāṇam hotu, evam me viññāṇam mā ahosi’ti. ‘No hidam bho Gotama.’

¹ Vajira: A thunderbolt. / + pāṇin: A thunderbolt-wielding spirit. 雷電神。

² adj. Made of iron. 鐵鎚。

³ Set on fire, blazing, burning. 燃燒。

⁴ adj. In flames, ablaze; blazed. 發出火焰。

⁵ adj. Flaming, ablaze, aglow. 發出熱光。

⁶ Upari + vehāsa: In the air above.

⁷ pp. Frightened, terrified, afraid. 受驚的。

⁸ pp. Agitated, moved by fear or awe, excited, stirred. 驚慌。

⁹ Loma: nt. + haṭṭha: Having the hair standing on end, horrified, thunderstruck, astounded. 使恐怖。

¹⁰ nt. Shelter, protection, refuge. 掩蔽。

¹¹ nt. Refuge, shelter; asylum. 避難所。

¹² adj. Seeking, looking for, striving after. 尋求。

¹³ Sandahati: ppp, pre. To put together, to connect, to fit, to arrange. / + na: Does not agree.

¹⁴ adj. With before.

¹⁵ adj. Afterwards. 之後。

20. Manasikarohi Aggivessana manasikaritvā kho Aggivessana byākarohi! Na kho te sandhīyati purimena vā pacchimam, pacchimena vā purimam.

Tam kiṁ maññasi Aggivessana? ‘Rūparūniccam vā aniccam vā’ti. ‘Aniccam bho Gotama.’ ‘Yam panāniccam dukkham vā tam sukham vā’ti. ‘Dukkham bho Gotama.’ Yam panāniccam dukkham vipariṇāmadhammam kallannu tam samanupassitum: ‘etam mama, esohamasmi, eso me attā’ti. ‘No hidam bho Gotama.’

Tam kiṁ maññasi Aggivessana? ‘Vedanā niccā vā aniccā vā’ti. ‘Aniccā bho Gotama.’ ‘Yam panāniccam dukkham vā tam sukham vā’ti. ‘Dukkham bho Gotama.’ Yam panāniccam dukkham vipariṇāmadhammam kallannu tam samanupassitum: ‘etam mama, esohamasmi, eso me attā’ti. ‘No hidam bho Gotama.’

Tam kiṁ maññasi Aggivessana? ‘Saññā niccā vā aniccā vā’ti. ‘Aniccā bho Gotama.’ ‘Yam panāniccam dukkham vā tam sukham vā’ti. ‘Dukkham bho Gotama.’ Yam panāniccam dukkham vipariṇāmadhammam kallannu tam samanupassitum: ‘etam mama, esohamasmi, eso me attā’ti. ‘No hidam bho Gotama.’

Tam kiṁ maññasi Aggivessana? ‘Saṅkhārā niccā vā aniccā vā’ti. ‘Aniccā bho Gotama.’ ‘Yam panāniccam dukkham vā tam sukham vā’ti. ‘Dukkham bho Gotama.’ Yam panāniccam dukkham vipariṇāmadhammam kallannu tam samanupassitum: ‘etam mama, esohamasmi, eso me attā’ti. ‘No hidam bho Gotama.’

Tam kiṁ maññasi Aggivessana? ‘Viññānam niccam vā aniccam vā’ti. ‘Aniccam bho Gotama.’ ‘Yam panāniccam dukkham vā tam sukham vā’ti. ‘Dukkham bho Gotama.’ Yam panāniccam dukkham vipariṇāmadhammam kallannu tam samanupassitum: ‘etam mama, esohamasmi, eso me attā’ti. ‘No hidam bho Gotama.’

21. Tam kiṁ maññasi Aggivessana?

“**Yo** nu kho dukkham allīno,¹ dukkham upagato,² dukkham ajjhositō;³ dukkham: ‘etam mama, eso hamasmi, eso me attā’ti samanupassati.

Api nu kho so sāmaṁ vā dukkham parijāneyya,⁴ dukkham vā parikkhepetvā⁵ vihareyyā”ti?

“**Kim** hi siyā bho Gotama?⁶ No hidam bho Gotamā”ti.

Tam kiṁ maññasi Aggivessana?

“Na nu tvam evam sante dukkham allīno, dukkham upagato, dukkham ajjhositō; dukkham: ‘etam mama, esohamasmi, eso me attā’ti samanupassasi”ti?

“Kim hi no siyā bho Gotama? Evamidam bho Gotamā”ti.

22. **Seyyathāpi** Aggivessana puriso sāratthiko sāragavesī sārapariyesanam caramāno tīṇham⁷ kuṭhārim⁸ ādāya vanam paviseyya, so tattha passeyya mahantam kadalikkhandham⁹ ujurū navam¹⁰ akukkukajātam.¹¹ Tamenam mūle chindeyya, mūle chetvā agge¹ chindeyya, agge chetvā pattavaṭṭim²

¹ pp. Sticking to, adhering or adhered to, clinging. 黏附或依附。

² pp. Gone to, come, approached; resorts. 光顧。

³ pp. Hanging on, cleaving to, being bent on; holds. 握著。

⁴ opt. To know accurately or for certain, to comprehend, to recognize, find out; understand.

⁵ Parikkhipati: caus, ger. To throw round, encircle, surround; utterly destroyed. 完全毀壞。

⁶ 那怎麼可以嗎？

⁷ A sharp.

⁸ f. An axe, a hatchet. 斧頭。

⁹ Kadalī: f. The plantain, Musa sapientium. / + khandha: The trunk of the plantain tree, often in similes as symbol of worthlessness; a large plantain trunk. 大的芭蕉樹幹。

¹⁰ adj. New, fresh; young.

¹¹ Of enormous height (of a tree); with no fruit-bud core. 沒有果實的芯材。

vinibbhujeyya;³ so tattha pattavaṭṭim vinibbhujanto, pheggumpi⁴ nādhigaccheyya, kuto sāram? Evameva kho tvam Aggivessana mayā sakasmim vāde samanuyuñjiyamāno⁵ samanugāhiyamāno⁶ samanubhāsiyamāno,⁷ ritto⁸ tuccho⁹ aparaddho.¹⁰ Bhāsitā¹¹ kho pana te esā Aggivessana Vesāliyam parisatim vācā: “Nāhantaram passāmi samañaram vā brāhmañaram vā sañghim gañim gañācariyam, api Arahantam Sammāsambuddham paṭijānamānam, ye mayā vādena vādam samāraddho na sañkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyum. Thūnaram cepaham acetanaram vādena vādam samārabheyyam, sāpi mayā vādena vādam samāraddhā sañkampeyya sampakampeyya sampavedheyya, ko pana vādo manussabhūtassā”ti?

“Tuyharām kho pana Aggivessana appekaccāni sedaphusitāni¹² nalātā¹³ muttāni¹⁴ uttarāsañgam vinibhindityā¹⁵ bhūmiyam patiṭhitāni.¹⁶ Mayham¹⁷ kho pana Aggivessana natthi etarahi kāyasmim sedo”ti. Iti Bhagavā tasmin parisatim suvañṇavañṇam kāyam vivari.¹⁷

Evaṁ vutte, Saccako Nigañṭhaputto tuñhībhūto mañkubhūto¹⁸ pattakkhandho¹⁹ adhomukho²⁰ pajjhāyanto²¹ appaṭibhāno²² niśidi.

23. Atha kho Dummukho Licchaviputto Saccakām Nigañṭhaputtam tuñhībhūtam mañkubhūtam pattakkhandham adhomukham pajjhāyantam appaṭibhānam viditvā, Bhagavantam etadavoca: “Upamā marām Bhagavā paṭibhātī”ti. “Paṭibhātu tam Dummukhā”ti Bhagavā avoca: “Seyyathāpi bhante gāmassa vā nigamassa vā avidūre pokkharanī, tatrassa kakkaṭako.²³ Atha kho bhante sambahulā kumārakā vā kumārikā vā tamhā gāmā vā nigamā vā nikkhāmitvā yena sā pokkharanī tenupasañkameyyum, upasañkamitvā tam pokkharanīm ogahetvā,²⁴ tam kakkaṭakam udakā uddharitvā,²⁵ thale²⁶ patiṭṭhāpeyyum.²⁷ Yaññadeva²⁸ hi so bhante kakkaṭako alam¹ abhininnāmeyya,²

¹ nt. Top, point, the top or tip; cut off the crown. 王冠或頂端。

² Patta + vaṭṭi: The brim of a bowl; the leaf-sheaths. 葉鞘。

³ opt. To turn inside out; unroll. 展開。

⁴ Accessory wood, wood surrounding the pith of a tree; sapwood. 白木質。

⁵ ppp, ppr. To cross-question; pressed. 催促。

⁶ ppp, ppr. To ask for reason, to question closely; questioned. 詢問。

⁷ ppp, ppr. To converse or study together; cross-questioned. 越過爭端。

⁸ pp. Devoid, empty, free, rid (of).

⁹ adj. Empty, vain, deserted; vacant. 空虛的。

¹⁰ pp. Missed, gone wrong, failed, sinned; mistaken. 錯誤的。

¹¹ pp. Spoken, said, uttered; statement. 說明。

¹² Seda: Sweat. / + phusita: nt. Rain-drop; drops of sweat. 汗水。

¹³ nt. On your forehead. 前額。

¹⁴ nt. The urine. 尿。

¹⁵ ger. To break (right) through; soaked. 使濕透。

¹⁶ pp. Established in, settled, fixed, arrayed, stayed, standing, supported, founded in; fallen to the ground.

¹⁷ aor. To uncover, to open. 展示。

¹⁸ Mañku: adj. + bhūta: Discontented, troubled, confused; dismayed. 使氣餒。

¹⁹ Downcast, dejected, disappointed; with shoulders drooping. 肩膀垂下。

²⁰ Adho: adv. + mukha: Head forward, face downward, bent over, upturned.

²¹ ppr. Downcast, in formula; glum. 垂頭喪氣的。

²² Ap + paṭibhāna: adj. Bewildered, not confident, cowed down; without response. 沒有反應。

²³ A crab. 蟹。

²⁴ ger. To plunge or enter into, to be absorbed in; went into.

²⁵ ger. To put out, draw out. 從水中拿出。

²⁶ nt. Dry ground, land.

²⁷ opt. To establish, set up, fix, put into, install. 拉或拖。

²⁸ adv. Whenever. 無論什麼時候。

tantadeva te kumārakā vā kumārikā vā kaṭṭhena³ vā kaṭṭhalena⁴ vā saṁchindeyyuṁ⁵ sambhañjeyyūm⁶ sampalibhañjeyyūm.⁷ Evaṁ hi so bhante kakkaṭako sabbehi aṭehi saṁchinnehi sambhaggehi sampalibhaggehi abhabbo⁸ tam pokkharaṇīm puna otaritum⁹ seyyathāpi pubbe. Evameva kho bhante yāni Saccakassa Nigañṭhaputtassa visūkāyitāni¹⁰ visevitāni¹¹ vipphanditāni¹² kānici kānici, tāni Bhagavatā saṁchinnāni sambhaggāni sampalibhaggāni. **Abhabbo** ca dāni bhante Saccako Nigañṭhaputto puna Bhagavantam upasaṅkamitum yadidam vādādhippāyo”ti.¹³

24. Evaṁ vutte, Saccako Nigañṭhaputto Dummukhaṁ Licchaviputtaṁ etadavoca: “Āgamehi¹⁴ tvam Dummukha, āgamehi tvam Dummukha! Na mayaṁ tayā saddhiṁ mantema,¹⁵ idha mayaṁ bhotā Gotamena saddhiṁ mantema.” “Tīṭhatesā bho Gotama amhākañceva,¹⁶ aññesañca puthu¹⁷-samañabrahmañnam vācā, vilāpaṁ¹⁸ vilapitaṁ ‘maññe.’ Kittāvatā nu kho bphoto Gotamassa sāvako sāsanakaro hoti ovādapaṭikaro¹⁹ tiṇṇavacikiccho²⁰ vigatakathānkatho²¹ vesārajjappatto²² aparappaccayo²³ Satthusāsane viharati”ti? “Idha Aggivessana mama sāvako yaṁ kiñci rūpaṁ atītānāgata paccuppannaṁ ajjhattam vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā pañītaṁ vā yaṁ dūre santike vā; sabbam rūpaṁ: ‘netam mama, neso hamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya passati. Yā kāci **vedanā** atītānāgata paccuppannā ajjhattam vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā pañītaṁ vā yā dūre santike vā; sabbā vedanā: ‘netam mama, neso hamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya passati. Ye keci **sāṅkhārā** atītānāgata paccuppannā ajjhattam vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā pañītaṁ vā ye dūre santike vā; sabbe sāṅkhārā: ‘netam mama, neso hamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya passati.

¹ The claw of a crab.

² opt. To bend towards, to turn or direct to; extended. 伸展。

³ nt. With stick.

⁴ Gravel, pebble, potsherd; with stone.

⁵ opt. To cut, destroy.

⁶ opt. To split, broke it.

⁷ opt. To break, to crack; smash. 打碎。

⁸ adj. Unable.

⁹ infi. To descend, to go down to, to be-take oneself to; get back. 恢復。

¹⁰ nt. Restlessness, impatience; contortions. 謂計。

¹¹ nt. Restlessness, trick, capers; writhings. 花招。

¹² nt. Writhing, twitching, struggle; vacillations. 扭動。

¹³ Vāda + adhippāya: Intention, wish desire; the purpose of debate. 辨論的目的。

¹⁴ imper. To wait, to stay. 你慢著！

¹⁵ pre. To announce, advise; pronounce. / + na: We are not speaking with you.

¹⁶ Let that talk of ours be. 讓我們先把它放在一邊。（轉移話頭）

¹⁷ adj. Separated, individual. 個別的。

¹⁸ Idle talk; mere prattle. 只不過是無聊話。

¹⁹ Ovāda: Advice, instruction, admonition, exhortation. / + paṭikara: Giving advice or providing for; who responds to his advice. 對於勸告的作答。

²⁰ Tiṇṇa: pp. One who has reached the other shore (always fig.) gone through, overcome, one who has attained Nibbāna. / + vicikicchā: f. Doubt, perplexity.

²¹ Vigata: pp. Gone away, disappeared, ceased. / kathā: adv. + katha: The arrow of doubt.

²² Vesārajjā: nt. (the Buddha's or an Arahant's) perfect selfconfidence; gained intrepidity. 獲得剛勇。

²³ Apara: adj. Another. / = Independent of others. 別人的自由。

Yam kiñci viññāṇam atītānāgata paccuppannam ajjhattam vā bahiddhā vā oḷārikam vā sukhumam vā hīnam vā pañitam vā Yam dūre santike vā; sabbam viññāṇam: ‘netam mama, neso hamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya passati.

Ettāvatā kho Aggivessana mama sāvako sāsanakaro hoti ovādapati karoti tiṇavacikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane viharati”ti.

25. “Kittāvatā pana bho Gotama bhikkhu Arahām hoti khīṇasavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhadavasaññojano sammadaññā vimutto”ti?

“Idha Aggivessana bhikkhu Yam kiñci rūpaññā atītānāgata paccuppannam ajjhattam vā bahiddhā vā oḷārikam vā subumam vā hīnam vā pañitam vā Yam dūre sannike vā; sabbam rūpam: ‘netam mama, neso hamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya disvā anupādā vimutto hoti. Yā kāci vedanā atītānāgata paccuppannā ajjhattam vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā pañitā vā yā dūre sannike vā; sabbā vedanā: ‘netam mama, neso hamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya disvā anupādā vimutto hoti.

Yā kāci saññā atītānāgata paccuppannā ajjhattam vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā pañitā vā yā dūre sannike vā; sabbā saññā: ‘netam mama, neso hamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya disvā anupādā vimutto hoti.

Ye keci saṅkhārā atītānāgata paccuppannā ajjhattam vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā pañitā vā ye dūre sannike vā; sabbe saṅkhārā: ‘netam mama, neso hamasmi, nameso attā’ti evametam yathābhūtam sammappaññāya disvā anupādā vimutto hoti.

Yam kiñci viññāṇam atītānāgata paccuppannam ajjhattam vā bahiddhā vā oḷārikam vā sukhumam vā hīnam vā pañitam vā Yam dūre vā santike vā; sabbam viññāṇam: ‘netam mama, neso hamasmi, na meso attā’ti evametam yathābhūtam sammappaññāya disvā anupādā vimutto hoti.

Ettāvatā kho Aggivessana bhikkhu Arahām hoti khīṇasavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhadavasaññojano sammadaññā vimutto.

26. Evañ vimuttacitto kho Aggivessana bhikkhu tīhi anuttariyehi¹ samannāgato hoti:

dassanānuttariyena paṭipadānuttariyena vimuttānuttariyena. Evañ vimuttacitto kho Aggivessana bhikkhu Tathāgataññeva sakkaroti garukaroti māneti pūjeti: “Buddho so Bhagavā bodhāya dhammaññā deseti, danto² so Bhagavā damathāya³ dhammaññā deseti, santo so Bhagavā samathāya dhammaññā deseti, tiṇo so Bhagavā taraññāya dhammaññā deseti, parinibbuto so Bhagavā parinibbānāya dhammaññā desetī”ti.

27. Evañ vutte, Saccako Nigaṇṭhaputto Bhagavantam etadavoca: “Mayameva bho Gotama dhamśī,⁴ mayam pagabbhā,⁵ ye mayam bhavantam Gotamam vādena vādarām āsādetabbam⁶ amāññimha.

Siyā hi bho Gotama hatthippabhinnam⁷ āsajja⁸ purisassa sotthibhāvo, na tveva bhavantam Gotamam āsajja siyā purisassa sotthibhāvo.

Siyā hi bho Gotama pajjalitam⁹ aggikkhandham¹⁰ āsajja purisassa sotthibhāvo, na tveva bhavantam

¹ nt. Preeminence, superioriy, excellency; highest ideal, greatest good. 傑出，卓越。

² pp. Tamed, controlled, restrained. 驯服的。

³ Taming, subduing, mastery, restraint, control. 制服。

⁴ adj. Obtrusive, bold, offensive. 放肆的。

⁵ adj. Bold, daring, forward, reckless; impudent. 冒失的。

⁶ caus, fpp. To offend, assail, insult; attack. 抨擊。

⁷ Hatthin + ppabhinna: A furious elephant; a mad elephant. 發狂的象。

⁸ ger. Put on to, hitting, striking; attack. 襲擊。

⁹ pp. In flames, burning, blazing. 爆烈的。

¹⁰ Aggi + khandha: A great mass of fire, a huge fire, fire-brand. 火團。

Gotamarñ āsajja siyā purisassa sotthibhāvo.

Siyā hi bho Gotama āsīvisam¹ ghoravisam² āsajja purisassa sotthibhāvo, na tveva bhavantam Gotamarñ āsajja siyā purisassa sotthibhāvo.

Mayameva bho Gotama dhamśī, mayam pagabbhā, ye mayam bhavantam Gotamarñ vādena vādam āsādettabam amanñimha.

“Adhvāsetu me bhavam Gotamo svātanāya bhattam saddhim bhikkhusaṅghenā”ti. Adhvāsesi Bhagavā tuṇhībhāvena.

28. Atha kho Saccako Niganṭhaputto Bhagavato adhvāsanam viditvā te Licchavī āmantesi: “Suṇantu me bhonto Licchavī! Samaṇo me Gotamo nimannito³ svātanāya bhattena saddhim bhikkhusaṅghena. Tena me abhihareyyātha⁴ yamassa⁵ paṭirūpaṁ⁶ maññeeyyāthā”ti.

29. Atha kho te Licchavī tassā rattiya accayena Saccakassa Niganṭhaputtassa pañcamattāni thālipākasatāni⁷ bhattābhīhāram⁸ abhihariṁsu. Atha kho Saccako Niganṭhaputto sake ārāme pañitam khādanīyam bhojanīyam paṭiyādāpetvā, Bhagavato kālam ārocāpesi: “Kālo bho Gotama niṭhitam bhattan”ti.

30. Atha kho Bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya yena Saccakassa Niganṭhaputtassa ārāmo tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi saddhim bhikkhusaṅghena. Atha kho Saccako Niganṭhaputto Buddhapamukham bhikkhusaṅgham pañtena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho Saccako Niganṭhaputto Bhagavantam bhuttāviṁ onītapattapāṇīm, aññatararñ nīcarñ⁹ āsanam gahetvā ekamantarñ nisīdi, ekamantarñ nisinno kho Saccako Niganṭhaputto Bhagavantam etadavoca: “Yamidam bho Gotama dāne¹⁰ puññam puññamahī¹¹ ca, tam dāyakānam¹² sukhāya hotū”ti. Yam kho Aggivessana tādisam dakkhiṇeyyam¹³ āgamma¹⁴ avītarāgam avītadosam avītamoharñ, tam dāyakānam bhavissati. Yam kho Aggivessana mādisam dakkhiṇeyyam āgamma vītarāgam vītadosam vītamoham, tam tuyham bhavisasatī”ti.

~ Cūlasaccakasuttam pañcamam. ~

¹ A snake.

² Ghora: adj. Terrible, frightful, awful. / + visa: nt. Poison, virus, venom. / = A terrible poisonous. 嘘人的毒物。

³ pp. Invited; to send a message, to call, summon, coax.

⁴ imper. To bring (to), to offer, fetch; you may bring.

⁵ m./ nt. A pair, a twin; whatever. 任何的事物。

⁶ adj. Fit, proper, suitable, befitting, seeming. 適當的。

⁷ Thālaka: nt. A small bowl, beaker. / Five hundred ceremonial dishes. 五百盤的。

⁸ Bhatta: nt. ābhīhāra: Gift of food; of milk rice as gifts of food. 禮品。

⁹ adj. A low, inferior, humble.

¹⁰ nt. Giving.

¹¹ Puñña: nt. + mahin: The great meritorious fruits. 大功德。

¹² adj. Giving, bestowing, distributing, providing.

¹³ adj. One worthy of a dakkīnā.

¹⁴ āgacchatī: ger. To come to or towards, approach, go back, arrive.

(M.36.) Mahāsaccakasuttam

1. Evamme sutam: Ekam samayam **Bhagavā** Vesāliyam viharati Mahāvane Kūṭagārasālayam.
2. Tena kho pana samayena Bhagavā pubbanhasamayam nivāsetvā pattacīvaraṁ ādāya Vesālim piñdāya pavisitukāmo¹ hoti.
3. Atha kho **Saccako Niganṭhaputto** jaṅghāvihāram anucaṅkamamāno anuvicaramāno yena Mahāvanaṁ Kūṭagārasālā tenupasaṅkami. Addasā kho āyasmā **Ānando** Saccakam Niganṭhaputtam dūratova ḡacchantam, disvāna Bhagavantam etadavoca:
“Ayam bhante Saccako Niganṭhaputto ḡacchati bhassappavādiko² paṇḍitavādo³ sādhusammato⁴ bahujanassa.⁵ Eso kho bhante **avannakāmo**⁶ Buddhassa, avañṇakāmo dhammassa, avañṇakāmo saṅghassa. Sādhu bhante Bhagavā **muhuttam**⁷ nisīdatu **anukampam upādāyā**”ti.
Nisīdi Bhagavā paññatte āsane. Atha kho Saccako Niganṭaputto yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi, sammodanīyam kathaṁ sārāṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinno kho Saccako Niganṭhaputto Bhagavantam etadavoca:
4. Santi bho Gotama **eke samanabrahmaṇā kāyabhāvanānuyogamanuyuttā**⁸ viharanti, **no cittabhāvanām**.⁹ Phusanti¹⁰ hi te bho Gotama sārīrikam¹¹ dukkham vedanam. Bhūtapubbam¹² bho Gotama sārīrikāya dukkhāya vedanāya puṭṭhassa sato, ūrukkhambhopi¹³ nāma bhavissati, hadayampi¹⁴ nāma phāliissati,¹⁵ unhampi¹⁶ lohitam mukhato uggamissati,¹⁷ ummādampi¹⁸ pāpuṇissati¹⁹ cittakkhepam.²⁰ Tassa kho etam bho Gotama **kāyanvayaṁ**²¹ **cittam** hoti, kāyassa **vasena** vattati.²²

¹ Pavisati: infi. To go in, to enter. / + = Desiring to go into. 想要。

² Bhassa: nt. Speech, conversation, way of taking, disputation. / + ppavādaka: One who proposes disputation, one who is fond of debate & discussions. 討論者。

³ Pandita: adj. + vāda: A clever speaker. 有知識的辯論家。

⁴ Sādhu: adj. + sammata: Highly honoured; regarded by. 被尊敬的。

⁵ Bahu: adj. + jana: A mass of people, a great multitude, a crowd, a great many people.

⁶ Avañṇa: Blame, reproach. / + = He wants discredit. 不信用或疑惑。

⁷ adv. A moment, even a second; while. 一會兒。

⁸ Kāya + bhāvanā: Meditation or training with regard to action. / + anuyoga + anuyutta: Practising. / = Pursuing development of body. 從事培養身體的寂靜。

⁹ Citta + bhāvanā: Cultivation of the heart. / + na: But not development of mind. 沒有培養心。

¹⁰ pre. To touch; they are touched by. 接觸。

¹¹ adj. Connected with the body, bodily.

¹² adv. In the past.

¹³ Ūru: The thigh. 大腿。 / + kkhabha: Stiffening or rigidity of the thigh, paralysis of the leg (as symptom of fright). 大腿變硬。

¹⁴ One's heart.

¹⁵ fut. To split, break, chop; would burst. 將破裂。

¹⁶ adj. Hot.

¹⁷ Uggacchati: fut. To rise, get up out of; would gush from. 將從嘴裏噴出。

¹⁸ adj. Madness, distraction, mental aberration. 瘋狂的。

¹⁹ fut. To reach, attain, arrive at, obtain, get to learn.

²⁰ Citta + kkhepa: Derangement of the mind, madness; go out of one's mind. 心亂。

²¹ + vaya: Loss, want, expense. / = The mind was subservient to the body. 心是奉承著身體。

²² Vasena: adv. On account of, because. 解釋，理由。/ pre. To move, go on, proceed. /

The body wielded mastery over it. 身體被行使所支配著。

Tarī kissa hetu?

Abhāvitattā¹ cittassa.

Santi pana bho Gotama eke samañabrahmañā **cittabhāvanānuyogamanuyuttā** viharanti, no kāyabhāvanām. Phusanti hi te bho Gotama cetasikām dukkham vedanām. Bhūtapubbañ bho Gotama cetasikāya dukkhāya vedanāya phuṭṭhassa sato, ūrukkhambhopi nāma bhavissati, hadayampi nāma phālissati, uṇhampi lohitam mukhato uggamissati, ummādampi pāpuṇissati cittakkhepam. Tassa kho eso bho Gotama cittanvayo kāyo hoti, cittassa vasena vattati.

Tarī kissa hetu?

Abhāvitattā kāyassa.

Tassa mayham bho Gotama evam hoti: “Addhā² bphoto Gotamassa sāvakā cittabhāvanānuyogamanuyuttā viharanti, no kāyabhāvananti.

5. “ ‘Kin’ti pana te Aggivessana kāyabhāvanā sutā”ti?³

Seyyathīdam:⁴ “Nando Vaccho, Kiso Saṅkicco, Makkhali Gosālo. Ete hi bho Gotama acelakā muttācārā hatthāpalekhanā, na ehi bhadantikā, na tiṭṭha bhadantikā, na abhihaṭam na uddissakaṭam na nimantaṇam sādiyanti, te na kumbhimukhā patigaṇhanti, na kalopimukhā patigaṇhanti, na elakamantaram, na daṇḍamantaram, na musalamantaram, na dvinnam bhuñjamānānam, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittisu, na yattha sā upaṭṭhito hoti, na yattha makkhikā sanḍacārinī, na macchañam, na māṁsam, na suram na merayañam na thusodakan pivanti. Te ekāgārikā vā honti ekālopikā, dvāgārikā vā honti dvālopikā, ... sattāgārikā vā honti sattālopikā. Ekissāpi dattiyā yāpenti, dvīhipi dattīhi yāpenti, ... sattahipī dantīhi yāpenti. Ekāhikampī āhāram āhārenti, dvīhikampī āhāram āhārenti, ... sattāhikampī āhāram āhārenti. Iti evarūparam addhamāsikampī pariyāyabhattabhojanānu yogamanuyuttā viharanti”ti.

6. “Kim pana te Aggivessana tāvatakeneva yāpentī”ti?⁵

“No hidam bho Gotama. Appekadā⁶ bho Gotama ulārāni⁷ ulārāni khādanīyāni khādanti,⁸ ulārāni ulārāni bhojanīyāni bhuñjanti, ulārāni ulārāni sāyaniyāni sāyanti,⁹ ulārāni ulārāni pānāni pivanti. Te imam kāyam gāhenti¹⁰ nāma, brūhenti¹¹ nāma, medenti¹² nāmā”ti.

“Yarī kho te Aggivessana purimari¹³ pahāya, pacchā¹⁴ upacīnānti,¹⁵ evam imassa kāyassa ācayāpacayo¹⁶ hoti.

¹ A + bhāvitatta: nt. The fact of not developing or cultivating; the mind was not developed. 心是沒被培養。/ Bhāvitatta: adj. One whose attan (ātman) is bhāvita; well trained or composed.

² adv. Certainly, for sure, really, truly. 的確地。

³ But, Aggivessana, what have you learned about development of body?

⁴ adv. For example.

⁵ But do they subsist on so little, Aggivessana? 維持生活。

⁶ adv. Sometimes.

⁷ adj. Great, eminent, excellent, superb, lofty, noble, rich. 優等的。

⁸ pre. To chew, bite, eat, devour; they consume. 消耗。

⁹ pre. To taste, eat. 嚐。

¹⁰ caus, pre. To immerse, to penetrate, to plunge into; regain. 取回。

¹¹ pre. To cause to grow, increase; fortify. 增強。

¹² pre. To become fat.

¹³ adv. What they earlier abandoned. 早些放棄。

¹⁴ adv. Later.

¹⁵ pre. To collect, heap up, accumulate; gather together again. 召集。

¹⁶ ācaya + apacaya: Increase and decrease. 增強和減少。

“Kinni pana te Aggivessana cittabhāvanā sutā”ti?¹

Cittabhāvanāya kho Saccako Niganṭhaputto Bhagavatā puṭṭho samāno, na sampāyāsi.²

7. Atha kho Bhagavā Saccakam Niganṭhaputtam etadavoca:

“Yāpi kho te esā Aggivessana purimā kāyabhāvanā bhāsitā,³ sāpi ariyassa vinaye no dhammikā kāyabhāvanā. Kāyabhāvanām hi kho tvam Aggivessana na aññāsi,⁴ kuto pana tvam cittabhāvanām jānissasi? Api ca Aggivessana yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca bhāvitacitto ca, tam suṇāhi, sādhukam manasikarohi, bhāsissāmī”ti.

“Evaṁ bho”ti kho Saccako Niganṭhaputto Bhagavato paccassosi. Bhagavā etadavoca:

8. “Kathañca Aggivessana abhāvitakāyo ca hoti abhāvitacitto ca?

Idha Aggivessana assutavato puthujjanassa uppajjati⁵ sukhā vedanā. So sukhāya vedanāya phuṭṭho samāno sukhasārāgī⁶ ca hoti, sukhasārāgitañca āpajjati.⁷ Tassa sā sukhā vedanā nirujjhati.⁸ Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā. So dukkhāya vedanāya phuṭṭho samāno, socati kilamati paridevati urattālim kandati, sammoham āpajjati. Tassa kho esā Aggivessana uppannāpi sukhā vedanā, cittam pariyyādāya⁹ tiṭṭhati¹⁰ abhāvitattā kāyassa. Uppannāpi dukkhā vedanā, cittam pariyyādāya tiṭṭhati abhāvitattā cittassa. Yassa cassaci Aggivessana evam ubhatopakkham,¹¹ uppannāpi sukhā vedanā cittam pariyyādāya tiṭṭhati abhāvitattā kāyassa; uppannāpi dukkhā vedanā cittam na pariyyādāya tiṭṭhati abhāvitattā cittassa. Evaṁ kho Aggivessana abhāvitakāyo ca hoti abhāvitacitto ca.

9. Kathañca Aggivessana bhāvitakāyo ca hoti bhāvitacitto ca? Idha Aggivessana sutavato ariyasāvakassa uppajjati sukhā vedanā. So sukhāya vedanāya phuṭṭho samāno na sukhasārāgī ca hoti, na sukhasārāgitañca āpajjati. Tassa sā sukhā vedanā nirujjhati, sukhāya vedanāya nirodhā uppajjati dukkhā vedanā. So dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattālim kandati, na sammoham āpajjati. Tassa kho esā Aggivessana uppannāpi sukhā vedanā cittam na pariyyādāya tiṭṭhati bhāvitattā kāyassa. Uppannāpi dukkhā vedanā cittam na pariyyādāya tiṭṭhati bhāvitattā cittassa. Yassa cassaci Aggivessana evam ubhatopakkham¹² uppannāpi sukhā vedanā cittam na pariyyādāya tiṭṭhati bhāvitattā kāyassa; uppannāpi dukkhā vedanā cittam na pariyyādāya tiṭṭhati bhāvitattā cittassa. Evaṁ kho Aggivessana bhāvitakāyo ca hoti bhāvitacitto cā”ti.

10. “Evaṁ pasanno¹² aham bhoto Gotamassa: ‘Bhavaṁ hi Gotamo bhāvitakāyo ca bhāvitacitto cā’ti. Addhā kho te ayaṁ Aggivessana āsajja¹³ upanīya¹⁴ vācā bhāsitā, api ca te aham byākarissāmi. ‘Yato kho aham Aggivessana kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā

¹ But what have you learned about development of mind?

² aor. To be able to explain. / na: He was unable to answer.

³ pp. Spoken.

⁴ pre. You do not know.

⁵ pre. Arises. 升起。

⁶ Sukha + sārāgī: Attached to. / = Ibid; impassioned. 性欲或強烈的欲望的人。

⁷ pre. To get into, to meet with; to undergo; to make, produce, exhibit.

⁸ pre. To be broken up, to be dissolved, to be destroyed, to cease, die. 停止。

⁹ ger. Exhausting, overpowering, enticing, taking hold of; invade. 侵入。/ + cittam: Taking hold of the mind.

¹⁰ pre. Remain. 繼續存在。

¹¹ Ubhato: adv. Both, twofold, in both (or two) ways, on both sides. / + pakkha: Side, party, faction. / In this double manner. 兩者的舉止。

¹² adj. Pleased in one's conscience, reconciled, believing, trusting in, pious, good, virtuous. 自信。

¹³ ger. Put on to, hitting, striking; attack. 襲擊。

¹⁴ ger. Bringing up (for trial), charging, accusing; discourteous. 失禮的。

anagāriyam pabbajito, tam vata me uppannā vā sukhā vedanā cittam pariyādāya thassati, uppannā vā dukkhā vedanā cittam pariyādāya thassatīti netam kho thānam vijatīti.

11. Nahanūna bhoto Gotamassa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittam pariyādāya tiṭheyya? Nahanūna bhoto Gotamassa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittam pariyādāya tiṭheyā”ti?

12. Kim hi no¹ siyā Aggivessana?

Idha me Aggivessana pubbeva sambodhā anabhisambuddhassa Bodhisattasseva sato etadahosi: “Sambādho gharāvāso rajāpatho, abbhokāso pabbajā. Nayidam sukaram, agāram ajjhāvasatā ekantaparipuṇḍam ekantaparisuddham samkhalikhitarā brahmacariyam caritum. Yannūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan”ti.

13. So kho aham Aggivessana aparena samayena daharova samāno susukālakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānam mātāpitunnam assumukhānam rudantānam kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajim.

14. So evam pabbajito samāno kimkusala�vesī anuttaram santivarapadam pariyesamāno yena Ālāro kālāmo tenupasaṅkamim. Upasaṅkamitvā Ālāram kālāmam etadavocam: “icchāmaham āvuso Kālāma imasmiṁ dhammadvinaye brahmacariyam caritum”ti. Evam vutte Aggivessana Ālāro Kālāmo marā etadavoca: “viharatāyasmā tādiso ayam dhammo yattha viññū puriso nacirasseva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyyā”ti. So kho aham Aggivessana nacirasse va khippameva tam dhammadmā pariyāpuṇim. So kho aham Aggivessana tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena nāṇavādañca vadāmi theravādañca. ‘Jānāmi passāmi’ti ca patijānāmi ahañceva aññe ca. Tassa mayham Aggivessana etadahosi: “na kho Ālāro Kālāmo imam dhammadmā kevalam saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti. Addhā Ālāro Kālāmo imam dhammadmā jānam passam viharatīti. Ati khvāham Aggivessana yena Ālāro Kālāmo tenupasaṅkamim. Upasaṅkamitvā Ālāram Kālāmam etadavocam: “kittāvatā no āvuso Kālāma imam dhammadmā sayam abhiññā sacchikatvā upasampajja pavedesi”ti? Evam vutte Aggivessana Ālāro Kālāmo ākiñcaññāyatanaṁ pavedesi. Tassa mayham Aggivessana etadahosi: “na kho Ālārasse va Kālāmassa atthi saddhā, mayhampatti saddhā, na kho Ālārasseva Kālāmassa atthi viriyam, mayhampatti viriyam, na kho Ālārasseva Kālāmassa atthi sati, mayhampatti sati, na kho Ālārasseva Kālāmassa atthi samādhi, mayhampatti samādhi, na kho Ālārasseva Kālāmassa atthi paññā, mayhampatti paññā. Yannūnāham yam dhammadmā Ālāro Kālāmo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti. Tassa dhammadmā sacchikiriyāya padaheyyanti: “so kho aham Aggivessana na cirasseva khippameva tam dhammadmā sayam abhiññā sacchikatvā upasampajja vihāsim. Atha khvāham Aggivessana yena Ālāro Kālāmo tenupasaṅkamim. Upasaṅkamitvā Ālāram Kālāmam etadavocam: “ettāvatā no āvuso Kālāma imam dhammadmā sayam abhiññā sacchikatvā upasampajja pavedesi”ti. “Ettāvatā kho aham āvuso imam dhammadmā sayam abhiññā sacchikatvā upasampajja pavedemī”ti. “Ahampi kho āvuso ettāvatā imam dhammadmā sayam abhiññā sacchikatvā upasampajja viharāmīti. Lābhā no āvuso, suladdham no āvuso, ye mayam āyasmantam tādisam sabrahmacārim passāma: “iti yāham dhammadmā sayam abhiññā sacchikatvā upasampajja pavedemi, tam tvam dhammadmā sayam abhiññā sacchikatvā upasampajja viharasi. Yam tvam dhammadmā sayam abhiññā sacchikatvā upasampajja pavedemi. Iti yāham dhammadmā jānāmi, tam tvam dhammadmā jānāsi. Yam tvam dhammadmā jānāsi, tamaham dhammadmā jānāmi. Iti yādiso aham, tādiso tvam. Yādiso tvam, tādiso aham. Ehidāni āvuso,

¹ adv. Why not?

ubhova santā imam gaṇam parihaṇamā”ti. Iti kho Aggivessana Ālāro Kālāmo ācariyo me samāno antevāsim mām samānam attano samasamām thapesi. Uṭārāya ca mām pūjāya pūjesi. Tassa mayham Aggivessana etadahosi: “nāyam dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati, yāvadeva ākiñcaññāyatānuppattiyyā”ti. So kho aham Aggivessana tam dhammam analaṅkaritvā tasmā dhammā nibbijja apakkamim.

15. So kho aham Aggivessana kiṁkusala�avesī anuttaram santivarapadam pariyesamāno yena Uddako Rāmaputto tenupasaṅkamim. Upasaṅkamitvā Uddakam Rāmaputtaṁ etadavocam: “icchāmaham āvuso imasmiṁ dhammadvinaye brahmacariyam caritun”ti. Evarī vutte Aggivessana Uddako Rāmaputto marū etadavoca: “viharatāyasmā tādiso ayam dhammo yattha viññū puriso na cirasseva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyyā”ti. So kho aham Aggivessana na cirasseva khippameva tam dhammarū pariyāpuṇim. So kho aham Aggivessana tāvatakena oṭṭhapahatamattena lapitalāpanamattena nāṇavādañca vadāmi theravādañca. ‘Jānāmi passāmī’ti ca patijānāmi, ahañceva aññe ca. Tassa mayham Aggivessana etadahosi: “na kho Rāmo imam dhammarū kevalam saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmī”ti pavedesi. “Addhā Rāmo imam dhammarū jānam passam vihāsi”ti. Atha khvāham Aggivessana yena Uddako Rāmaputto tenupasaṅkamim. Upasaṅkamitvā Uddakam Rāmaputtaṁ etadavocam: “kittāvatā no āvuso Rāmo imam dhammam sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi”ti. Evaṁ vutte Aggivessana Uddako Rāmaputto nevasaññānāsaññāyatanaṁ pavedesi. Tassa mayham Aggivessana etadahosi: “na kho Rāmasseva ahosi saddhā, mayhampatti saddhā, na kho Rāmasseva ahosi viriyam, mayhampatti viriyam, na kho Rāmasseva ahosi sati, mayhampatti sati, na kho Rāmasseva ahosi samādhi, mayhampatti samādhi, na kho Rāmasseva ahosi paññā, mayhampatti paññā. Yannūnāham yam dhammam Rāmo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi. Tassa dhammassa sacchikiriyāya padaheyyan”ti. So kho aham Aggivessana na cirasseva khippameva tam dhammarū sayam abhiññā sacchikatvā upasampajja vihāsim. Atha khvāham Aggivessana yena Uddako Rāmaputto tenupasaṅkamim. Upasaṅkamitvā Uddakam Rāmaputtaṁ etadavocam: “ettāvatā no āvuso Rāmo imam dhammarū sayam abhiññā sacchikatvā upasampajja pavedesi”ti. “Ettāvatā kho āvuso Rāmo imam dhammam sayam abhiññā sacchikatvā upasampajja pavedesi”ti. “Ahampi kho āvuso ettāvatā imam dhammarū sayam abhiññā sacchikatvā upasampajja viharāmī”ti. Lābhā no āvuso, suladdham no āvuso, ye mayam āyasmantam tādisam sabrahmacāriṁ passāma. Iti yam dhammarū Rāmo sayam abhiññā sacchikatvā upasampajja pavedesi, tam tvam dhammarū sayam abhiññā sacchikatvā upasampajja viharasi. Yam tvam dhammarū sayam abhiññā sacchikatvā upasampajja viharasi, tam dhammarū Rāmo sayam abhiññā sacchikatvā upasampajja pavedesi. Iti yam dhammarū Rāmo aññāsi, tam tvam dhammarū jānāsi. Yam tvam dhammarū jānāsi, tam dhammarū Rāmo aññāsi. Iti yādiso Rāmo ahosi, tādiso tvam. Yādiso tvam, tādiso Rāmo ahosi. Ehidāni āvuso tvam imam gaṇam parihaṇā”ti. Iti kho Aggivessana Uddako Rāmaputto sabrahmacārī me samāno ācariyatāhane ca mām thapesi, uṭārāya ca mām pūjāya pūjesi. Tassa mayham Aggivessana etadahosi: “nāyam dhammā nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati, yāvadeva nevasaññānāsaññāyatānūpapattiyyā”ti. So kho aham Aggivessana tam dhammam analaṅkaritvā tasmā dhammā nibbijja apakkamim.

16. So kho aham Aggivessana kiṁkusala�avesī anuttaram santivarapadam pariyesamāno Magadhesu anupubbena cārikam caramāno yena uruvelā senā-nigamo tadavasariṁ. Tatthaddasam ramaṇīyam bhūmibhāgam pāsādikañca vanasaṇḍam, nadiñca sandantiṁ setakam supatittham ramaṇīyam, samantā ca gocaragāmam. Tassa mayham Aggivessana etadahosi: “ramaṇīyā vata bhūmibhāgo pāsādiko ca vanasaṇḍo. Nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaragāmo. Alam vatidam kulaputtassa padhānatthikassa padhānāyā”ti. So kho aham Aggivessana tattheva nisīdim alamidam padhānāyā”ti.

17. Apissu maṁ Aggivessana **tisso upamā**¹ patibham̄su² anacchariyā³ pubbe assutapubbā. Seyyathāpi Aggivessana **allam**⁴ kaṭham̄ sasneham̄ **udeake nikkhittam̄**.⁷ Atha puriso āgaccheyya uttarāraṇim̄⁸ ādāya: “**Aggiṁ abhinibbattessāmi**,⁹ tejo pātukarissāmī”ti.¹⁰

Tam̄ kiṁ maññasi Aggivessana?

Api nu so puriso amum̄ allam̄ kaṭham̄ sasneham̄ udate nikkhittam̄ uttarāraṇim̄ ādāya, abhimanthento¹¹ aggim̄ abhinibbatteyya, tejo pātukareyyā”ti?

“**No hidam bho Gotama.**”

“Tam̄ kissa hetu?

Adur̄ hi bho Gotama allam̄ kaṭham̄ sasneham̄, tañca pana **udeake nikkhittam̄**. Yāvadeva¹² ca pana so puriso **kilamathassa**¹³ vighātassa¹⁴ bhāgīassā”ti.¹⁵

Evameva kho Aggivessana **ye hi keci samañā vā brāhmaṇā vā kāyena** ceva **kāmehi avūpakaṭṭhā**¹⁶ viharanti, **yo ca nesam̄ kāmesu kāmacchando**¹⁷ kāmasneho kāmamucchā kāmapipāsā kāmapariłāho, so ca ajjhattam̄ **na suppahīno** hoti **na suppaṭippassaddho**¹⁸ **opakkamikā**.¹⁹ Cepi te bhonto samañabrahmaṇā dukkhā tippā kaṭukā vedanā vediyanti, abhabbāva te nānāya dassanāya anuttarāya **sambodhāya**; no cepi te bhonto samañabrahmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti, abhabbāva te nānāya dassanāya anuttarāya sambodhāya. Ayam kho mar̄ Aggivessana paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

18. Aparāpi kho mar̄ Aggivessana **dutiyā** upamam̄ paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi Aggivessana **allam** kaṭham̄ sasneham̄ ārakā²⁰ **udakā thale**²¹ nikkhittam̄. Atha puriso āgaccheyya uttarāraṇim̄ ādāya: “**Aggiṁ abhinibbattessāmi**, tejo pātukarissāmī”ti.

“Tam̄ kiṁ maññasi Aggivessana?

Api nu so puriso **amum̄ allam̄** kaṭham̄ sasneham̄ ārakā udakā thale nikkhittam̄ uttarāraṇim̄ ādāya, abhimanthento aggim̄ abhinibbatteyya, tejo pātukareyyā”ti?

“**No hidam bho Gotama.**”

¹ Three similes. 三個譬喻。

² aor. To appear, to be evident, to come into one's mind, to occur to one, to be clear.

³ An + acchariya: adj. How wonderful! What a marvel! Spontaneously. 自然地。

⁴ adj. Moist, wet. 濕的。

⁵ nt. A piece of wood.

⁶ Sa + sineha & sneha: Viscous liquid, unctuous moisture, sap. 黏有液體。

⁷ adj. Laid down, lying; put down into, set in, arranged.

⁸ Uttara: adj. Higher, high, superior, upper. / + arañi & arañī: f. Wood for kind-ling fire by attrition. / = An upper fire-stick. 上面的木柴取火。

⁹ caus, fut. To produce, cause, cause oto become; I shall light a fire.

¹⁰ Pātur: indecl. Visible, open, manifest. / + karoti: fut. To make appear; I shall produce heat. 我將製造火。

¹¹ ppr. To rub, to produce by friction; light.

¹² adv. Eventually. 最後或結果。

¹³ Tiredness, fatigue, exhaustion; weariness. 疲倦。

¹⁴ Distress, annoyance, upset of mind, trouble, vexation; disappointment. 失望。

¹⁵ Bhāgīn: adj. + opt. Sharing in, partaking of, endowed with; getting receiving; reap only. 遭到。

¹⁶ A + vūpakaṭṭha: Alienated, withdrawn, drawn away (from), secluded. 沒有撤離。

¹⁷ Kāma + cchanda: Excitement of sensual pleasure. 刺激。/ + sineha: Love of pleasures. 愛慕。/ + mucchā: Sensual stupor or languor. 恍惚。/ + pipāsā: Thirst for sensuality. 渴望。/ + pariłāha: The flame or the fever of passion. 狂熱。

¹⁸ Su + paṭippassaddha: pp. Allayed, calmed, quieted, subsided; suppressed internally. 內部的抑制。

¹⁹ adj. Characterising a sensation of pain; attacking suddenly, spasmodic, acute; caused by some contrivance. 從努力而來的或很極端。

²⁰ adv. Far off, far from, away from.

²¹ nt. Dry ground; a land.

“Tām kissa hetu?

Adūm hi bho Gotama allam kaṭham sasneham kiñcāpi ārakā **udakā thale** nikkhittam. Yāvadeva ca pana **so** puriso **kilamathassa** vighātassa bhāgīassā”ti.

Evameva kho Aggivessana ye hi keci samañā vā brāhmañā vā kāyena kho kāmehi **vūpakaṭhā**¹ viharanti, **yo ca nesam** kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariñāho, **so** ca ajjhattam **na** suppahīno hoti **na** suppatippassaddho opakkamikā. Cepi te bhonto samañabrahmañā **dukkhā** tippā kaṭukā vedanā vediyanti. **Abhabbāva** te ñāñāya dassanāya anuttarāya **sambodhāya**; no cepi te bhonto samañabrahmañā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti, abhabbāva te ñāñāya dassanāya anuttarāya sambodhāya.

Ayam kho mām Aggivessana dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

19. Aparāpi kho mām Aggivessana **tatiyā** upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Seyyathāpi Aggivessana **sukkham**² kaṭham kolāpañā **ārakā udakā thale** nikkhittam. Atha puriso āgaccheyya uttarārañim ādāya: “Aggiṁ abhinibbattessāmi, **tejo pātukarissāmī**”ti.

“Tām kiṁ maññasi Aggivessana?

Api nu so puriso amum sukkham kaṭham kolāpañā ārakā udakā thale nikkhittam, uttarārañim ādāya, abhimanthento aggim abhinibbatteyya, tejo pātukareyyā”ti?

“**Evam** bho Gotama.”

“Tām kissa hetu?

Adūm hi bho Gotama sukkham kaṭham kolāpañā, tañca pana ārakā udakā thale nikkhittan”ti.

Evameva kho Aggivessana ye hi keci samañā vā brāhmañā vā kāyena ceva kāmehi **vūpakaṭhā** viharanti, **yo ca nesam** kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariñāho, so ca ajjhattam **suppahīno** hoti **suppatippassaddho** opakkamikā. Cepi **te** bhonto samañabrahmañā **dukkhā** tippā kaṭukā vedanā vediyanti. **Bhabbāva** te ñāñāya dassanāya anuttarāya **sambodhāya**; no cepi te bhonto samañabrahmañā opakkamikā dukkhā tippā kaṭukā vedanā **vediyanti**, bhabbāva te ñāñāya dassanāya anuttarāya **sambodhāya**.

Ayam kho mām Aggivessana tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Imā kho mām Aggivessana tisso upamā paṭibhāmsu anacchariyā pubbe assutapubbā.

20. Tassa **mayham** Aggivessana etadahosi: “Yannūnāhaṁ dantebhi dantamādhāya⁴ jivhāya tālum⁵ āhacca,⁶ cetā cittaṁ abhiniggaṇheyam⁷ abhinippileyyam⁸ abhisantāpeyyan”ti.⁹ So kho aham Aggivessana dantebhi dantamādhāya jivhāya tālum āhacca, cetā cittaṁ abhiniggaṇhāmi abhinippilemi abhisantāpemi. Tassa mayham Aggivessana dantebhi dantamādhāya jivhāya tālum āhacca, cetā cittaṁ abhiniggaṇhayato abhinippileyato abhisantāpayato kacchehi¹⁰ sedā¹¹ muccanti. **Seyyathāpi** Aggivessana balavā puriso dubbalataram purisam sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippileyya abhisantāpeyya.

Evameva kho me Aggivessana dantebhi dantamādhāya jivhāya tālum āhacca, cetā cittaṁ

¹ Vūpakaṭha: Alienated, withdrawn, drawn away (from), secluded. 撤離。

² adj. Dry, dried up.

³ adj. Dry, sapless. 枯萎的。

⁴ Danta: A tooth, a tusk, fang. / + adha > adho: adv. Below. / 上面的牙齒咬著下面的牙齒。

⁵ The palate. 上顎。

⁶ āhanati: ger. To beat, strike, press against, touch. 按住。/ 舌頭頂上顎。

⁷ opt. To holr back, restrain, prevent, prohibit; beat down. 壓低。

⁸ opt. To squeeze, crush, subdue; constrain. 強迫。

⁹ caus, opt. To burn out, scorch, destroy; crush. 壓服。

¹⁰ f. The armpit; from my armpits. 腋下。

¹¹ Sweat. 汗水。

abhiniggañhayato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.

Āraddham¹ kho pana me Aggivessana viriyam hoti asallīnam, upaṭhitā sati asammuṭṭhā, sāraddho² ca pana me kāyo hoti appaṭippassaddho³ teneva dukkhappadphānena⁴ padhānābhītunnassa⁵ sato. Evarūpāpi kho me Aggivessana uppannā dukkhā vedanā cittaṁ na paridāya⁶ tiṭṭhati.

21 Tassa mayham Aggivessana etadahosi: “Yannūnāham appāṇakaṁ⁷ jhānam jhāyeyyan”ti. So kho aham Aggivessana mukhato ca nāsato⁸ ca assāsapassāse⁹ uparundhim.¹⁰ Tassa mayham Aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu, kaṇṭasotehi¹¹ vātānam nikhamantānam¹² adhimatto¹³ saddo hoti.

Seyyathāpi nāma kammāragaggariyā¹⁴ dhamamānaya¹⁵ adhimatto saddo hoti.

Evameva kho me Aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu, kaṇṭasotehi vātānam nikhamantānam adhimatto saddo hoti.

Āraddham kho pana me Aggivessana viriyam hoti asallīnam, upaṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho tena ca dukkhappadphānena padhānābhītunnassa sato. Evarūpāpi kho me Aggivessana uppannā dukkhā vedanā cittaṁ na pariyādāya tiṭṭhati.

22. Tassa mayham Aggivessana etadahosi: “Yannūnāham appāṇakaññeva jhānam jhāyeyyan”ti. So kho aham Aggivessana mukhato ca nāsato ca kaṇṭato¹⁶ ca assāsapassāse uparundhim. Tassa mayham Aggivessana mukhato ca nāsato ca kaṇṭato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhāni¹⁶ ūhananti.¹⁷

Seyyathāpi Aggivessana balavā puriso tiṇhena¹⁸ sikharena¹⁹ muddhāni abhimantheyya.²⁰

Evameva kho me Aggivessana mukhato ca nāsato ca kaṇṭato ca assāsapassāsesu uparuddhesu, adhimattā vātā muddhāni ūhananti.

Āraddham kho pana me Aggivessana viriyam hoti asallīnam, upaṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho tene ca dukkhappadphānena padhānābhītunnassa sato. Evarūpāpi kho me Aggivessana uppannā dukkhā vedanā cittaṁ na pariyādāya tiṭṭhati.

23. Tassa mayham Aggivessana etadahosi: “Yannūnāham appāṇakaññeva jhānam jhāyeyyan”ti. So kho aham Aggivessana mukhato ca nāsato ca kaṇṭato ca assāsapassāse uparundhim. Tassa mayham

¹ adj. Begun, started, bent on, undertaking, holding on to, resolved, firm.

² Violent, angry; un-calm. 不能鎮靜的。

³ Ap + patipassaddha: pp. Allayed, calmed, quieted, subsided. / = Overwrought. 過於緊張的。

⁴ + Padhāna: nt. Exertion, energetic effort, striving, concentration of mind. 被苦所困。

⁵ + abhitunna: Overwhelmed, overcome, overpowered; I was exhausted. 精疲力盡。

⁶ Paridameti: ger. To control, tame, keep under; invade. 侵入。

⁷ Ap + pāṇaka: adj. Without living beings, lifeless; the breathless. 屏息的。

⁸ f. 5. My nose.

⁹ The in-breaths and out-breaths, sign of life, process of breathing, breath.

¹⁰ aor. To break up, hinder, stop, keep in check; I stopped.

¹¹ Kaṇṭa: The ear. / + sota: 5. The auditory passage; from my earholes. 耳朵洞。

¹² ppr. To go forth from, to come out of, to get out, issue forth, depart; coming out.

¹³ adj. Extreme, exceeding, extraordinary; a loud.

¹⁴ + ārā: f. An awl. 錐子。/ + gaggara: Roaring; a blacksmith's bellows; when a smith's bellows. 鐵匠吹。

¹⁵ ppr. To blow, to sound (a drum). 吹。

¹⁶ My head.

¹⁷ pre. To cut off, discharge, emit, defecate.

¹⁸ adj. Sharp. 鋒利的。

¹⁹ A peak. 尖端。

²⁰ opt. To cleave cut; to crush, destroy; were splitting open. 裂開。

Aggivessana mukhato ca nāsato ca kaṇṭato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā¹ honti.

Seyyathāpi Aggivessana balavā puriso daļhena² varattakabandhanena³ sīse sīsaveṭham⁴ dadeyya.⁵

Evameva kho me Aggivessana mukhato ca nāsato ca kaṇṭato ca assāsapassāsesu uparuddhesu, adhimattā sīse sīsavedanā honti.

Āraddhaṁ kho pana me Aggivessana viriyam hoti asallīnam, upaṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho tene ca dukkhappadhbāna padhbānābhitunnassa sato.

Evarūpāpi kho me Aggivessana uppannā dukkhā vedanā cittam na pariyādāya tiṭṭhati.

24. Tassa mayham Aggivessana etadahosi: “Yannūnāham appāṇakaññeva jhānam jhāyeyyan”ti. So kho aham Aggivessana mukhato ca nāsato ca kaṇṭato ca assāsapassāsesu uparundhiṁ. Tassa mayham Aggivessana mukhato ca nāsato ca kaṇṭato ca assāsapassāsesu uparuddhesu, adhimattā vātā kucchim⁶ parikantanti.⁷

Seyyathāpi Aggivessana dakkho goghātako⁸ vā goghātakantevāsī vā tiṇhena⁹ govikantanena¹⁰ kucchim parikanteyya.

Evameva kho me Aggivessana mukhato ca nāsato ca kaṇṭato ca assāsapassāsesu uparuddhesu, adhimattā vātā kucchim parikantanti.

Āraddhaṁ kho pana me Aggivessana viriyam hoti asallīnam, upaṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhbāna padhbānābhitunnassa sato.

Evarūpāpi kho me Aggivessana uppannā dukkhā vedanā cittam na pariyādāya tiṭṭhati.

25. Tassa mayham Aggivessana etadahosi: “Yannūnāham appāṇakaññeva jhānam jhāyeyyan”ti. So kho aham Aggivessana mukhato ca nāsato ca kaṇṭato ca assāsapassāsesu uparundhiṁ. Tassa mayham Aggivessana mukhato ca nāsato ca kaṇṭato ca assāsapassāsesu uparuddhesu, adhimatto kāyasmīm dāho¹¹ hoti.

Seyyathāpi Aggivessana dve balavanto purisā dubbalataram purisam nānābāhāsu¹² gahetvā aṅgārakāsuyā¹³ santāpeyyum¹⁴ samparitāpeyyum.¹⁵

Evameva kho me Aggivessana mukhato ca nāsato ca kaṇṭato ca assāsapassāsesu uparuddhesu, adhimatto kāyasmīm dāho hoti.

Āraddhaṁ kho pana me Aggivessana viriyam hoti asallīnam, upaṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhbāna padhbānābhitunnassa sato.

Evarūpāpi kho me Aggivessana uppannā dukkhā vedanā cittam na pariyādāya tiṭṭhati.

¹ Sīsa + vedanā: f. Painful sensation, suffering, pain. / = 頭痛。

² adj. Firm, strong, solid; tough. 堅韌的。

³ Varatta & varattā: nt./ f. A strap, thong, strip of leather. 皮帶。/ + ka + bandhana: nt. Binding, tying, band, ligature; tie. / = 用皮帶捆。

⁴ Sīsa + vetha: Head wrap; around a headband. 卷頭巾。

⁵ opt. Tightening. 勒緊。

⁶ f. My belly. 我的肚子。

⁷ pre. To cut (round), cut through, pierce; carved up. 切開。

⁸ Go + ghātaka: A butcher. 屠夫。

⁹ adj. Sharp.

¹⁰ Go + vikantana: A butcher's knife. 用屠夫刀。

¹¹ Burning, glow, heat.

¹² Nānā + bāhā: f. By both arms.

¹³ Aṅgāra: m./ nt. + kāsu: A charcoal pit; a pit of hot coals. 煤坑。

¹⁴ opt. To be heated or chafed; roast. 烤。

¹⁵ opt. To make warm, heat, scourge; scorch. 把燒焦。

26. Apissu marū Aggivessana devatā disvā evamāhamśu: “Kālakato samaṇo Gotamo”ti.¹
Ekaccā devatā evamāhamśu: “Na kālakato samaṇo Gotamo, api ca kālaṁ karoti”ti.²
Ekaccā devatā evamāhamśu: “Na kālakato samano Gotamo, napi kālaṁ karoti; Arahaṁ samano Gotamo, vihārotveve so Arahato evarūpo hoti”ti.³

27. Tassa mayham Aggivessana etadahosi: “Yannūnāham sabbaso āhārūpacchedāya⁴ paṭipajjeyyan”ti.⁵
Atha kho marū Aggivessana devatā upasaṅkamitvā etadavocum: “Mā kho tvaṁ mārisa⁶ sabbaso āhārūpacchedāya paṭipajji. Sace kho tvaṁ mārisa sabbaso āhārūpacchedāya paṭipajjissasi, tassa te mayam dibbaṁ ojaṁ⁷ lomakūpehi⁸ ajjhohāressāma,⁹ tāva tvaṁ yāpessasi”ti.
Tassa mayham Aggivessana etadahosi: “Ahañceva kho pana sabbaso ajaddhukā¹⁰ paṭijāneyyam, imā ca me devatā dibbaṁ ojam lomakūpehi ajjhohāreyyam, tāya cāham yāpeyyam, tam mama assa musā”ti.¹¹ So kho aham Aggivessana tā devatā paccācikkhāmi,¹² ‘halan’ti¹³ vadāmi.

28. Tassa mayham Aggivessana etadahosi: “Yannūnāham thokam thokam¹⁴ āhāram āhāreyyam pasatam¹⁵ pasatam,¹⁶ yadi vā muggayūsam¹⁷ yadi vā kulathayūsam¹⁸ yadi vā kaṭayayūsam¹⁹ yadi vā hareṇukayūsan”ti.²⁰ So kho aham Aggivessana thokam thokam āhāram āhāresim pasatam pasatam, yadi vā muggayūsam yadi vā kulathayūsam yadi vā kaṭayayūsam yadi vā hareṇukayūsam. Tassa mayham Aggivessana thokam thokam āhārayato pasatam pasatam, yadi vā muggayūsam yadi vā kulathayūsam yadi vā kaṭayayūsam yadi vā hareṇukayūsam, adhimattakasimānam²⁰ patto kāyo hoti. Seyyathāpināma āśītikapabbāni vā kālapabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya.
Seyyathāpi nāma oṭṭhapadaṁ, evamevassu me ānisadām hoti tāyevappāhāratāya.
Seyyathāpi nāma vaṭṭanāvalī, evamevassu me piṭṭhikanṭako unnatāvanato hoti tāyevappāhāratāya.
Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsuliyo oluggaviluggā bhavanti tāyevappāhāratāya.
Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya.
Seyyathāpi nāma tittakālāpu āmakacchino vātātapena sampūṭito hoti sammilāto.
Evamevassu me sīsačchavi sampūṭitā hoti sammilātā tāyevappāhāratāya; so kho aham Aggivessana

¹ The recluse Gotama is dead.

² The recluse Gotama is not dead, he is dying. 臨終。

³ The recluse Gotama is not dead nor dying; he is an arahant, for such is the way arahants abide.

⁴ āhāra + upaccheda: Breaking or cutting off, destruction, stoppage, interruption. / = Entirely cutting off food.

⁵ opt. To take a line of action, to follow a method, to be intent on, to regulate one's life; I practice.

⁶ adj. Good sir.

⁷ f. Strength, but only in meaning of strength-giving, nutritive essence. 有力量的食物。

⁸ Loma + kūpa: pl.5. Into the pores of your skin. 從毛孔。

⁹ fut. To swallow, eat, take as food; we shall infuse. 灌入。

¹⁰ Jaddhu: Eating food,

¹¹ Then I shall be lying. 對我來說：這是說謊。

¹² pre. To reject, repudiate, disallow; I dismissed. 讓他們離開。

¹³ Hi + alām: There is no need.

¹⁴ adj, adv. A little each time, gradually, little by little.

¹⁵ nt. A small measure of capacity, a handful (seems to be applied to water only); by handfuls; a handful each time. 少數。

¹⁶ Mugga: A kind of kidney-bean. 綠豆。

¹⁷ Kulattha: A kind of vetch. 豆。

¹⁸ Kalāya: A kind of pea, the chick-pea. 豌豆。

¹⁹ Hareṇukā: f. A pea. 豌豆。/ + yūsa: Soup, broth. / = Pea soup.

²⁰ Adhimatta: adj. Extreme, exceeding, extraordinary. 極度的。/ + kasima > kisa: adj. Lean, haggard, emaciated. 瘦的。

udaracchavim parāmasissāmī’ti piṭṭhikanṭakarīnyeva **parigaṇhāmi**. Piṭṭhikanṭakarī parāmasissāmī’ti udaracchaviññeva parigaṇhāmi . Yāvassu me Aggivessana udaracchavi piṭṭhikanṭakarī allīnā hoti tāyevappāhāratāya. **So** kho aham Aggivessana **vaccam** vā **muttam** vā karissāmī’ti tattheva **avakujjo papatāmī** tāyevappāhāratāya. **So** kho aham Aggivessana imameva kāyam assāsento **pāṇinā** gattāni anumajjāmi. Tassa mayham Aggivessana pāṇinā gattāni anumajjato pūtimūlāni **lomāni** kāyasmā **papatan’ti** tāyevappāhāratāya.

29. Apissu mām Aggivessana **manussā** disvā evamāhaṁsu: “**Kālo** samaṇo Gotamo”ti.¹
Ekacce manussā evamāhaṁsu: “**Na** kālo samaṇo Gotamo, sāmo² samaṇo Gotamo”ti.³
Ekacce manussā evamāhaṁsu: “Na kālo samaṇo Gotamo napi sāmo, **maṅguracchavī**⁴ samaṇo Gotamo”ti.⁵ Yāvassu me Aggivessana tāva parisuddho **chavivāṇo**⁶ pariyoḍāto **upahato**⁷ hoti tāyevappāhāratāya.

30. Tassa mayham Aggivessana etadahosi: “**Ye** kho **keci atītamaddhānaṁ** samaṇā vā brāhmaṇā vā **opakkamikā** dukkhā tippā kaṭukā vedanā vediyoṁsu, etāvaparamaṁ nayito bhiyyo.⁸

Yepi hi keci **anāgatamaddhānaṁ** samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vediyoṁsanti, etāvaparamaṁ nayito bhiyyo.

Yepi hi keci **etarahi** samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vediyoṁsanti, etāvaparamaṁ nayito bhiyyo. **Na** kho panāhaṁ imāya kaṭukāya dukkarakārikāya **adhigacchāmi** uttarimanussadhammā alamariyaññādassana visesam. **Siyā** nu kho **añño maggo bodhāyā**”ti?⁹

31. Tassa mayham Aggivessana etadahosi: “**Abhijānāmi**¹⁰ kho paññāhaṁ **pitu-sakkassa** kammante,¹¹ sītāya **jambucchāyā**¹² nisanno, vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukhaṁ **paṭhamarī** jhānarī **upasampajja** viharitā. Siyā **nu** **kho** eso maggo **bodhāyā**”ti?¹³
Tassa mayham Aggivessana **satānusāriviññāṇam** ahosi: “Esova maggo bodhāyā”ti.¹⁴

32. Tassa mayham Aggivessana etadahosi: “**Kinnu** **kho** aham tassa **sukhassa bhāyāmi**, yantaṁ sukham, aññatreva **kāmehi**, aññatra **akusalehi** dhammehi”ti?¹⁵

Tassa mayham Aggivessana etadahosi: “**Na** **kho** aham tassa sukhassa bhāyāmi, yantaṁ sukham aññatreva kāmehi aññatra akusalehi dhammehi”ti.¹⁶

¹ The recluse Gotama is black.

² Black, dark (something like deep brown). 皮膚黝黑。

³ The recluse Gotama is not black, he is brown.

⁴ Maṅgura: adj. Golden. / + cchavi: Of golden colour; golden-skinned.

⁵ The recluse Gotama is neither black nor brown, he is golden-skinned.

⁶ Chavi: f. The skin, tegument. / + vaṇṇa: The colour of the skin, the complexion; bright colour. 明亮。

⁷ pp. Injured, spoilt, destroyed; deteriorated. 惡化。

⁸ There is none beyond this. 不可能比這個更苦行。

⁹ Could there be another path to enlightenment? 會不會還有其他開悟的道路嗎？

¹⁰ pre. To know by experience, to know fully or thoroughly, to recognize, know of, to be conscious or aware of; I recall. 我回憶。

¹¹ Doing, acting, working; was occupied. 使忙碌。

¹² Jambu: f. The rose-apple tree. / + cchāyā: f. Shade, shadow. 樹蔭下。

¹³ Could that be the path to enlightenment?

¹⁴ That is the path to enlightenment?

¹⁵ Why am I afraid of that pleasure that has nothing to do with sensual pleasures and unwholesome states?

我為什麼害怕快樂呢？這快樂是離開欲望和不善法。

¹⁶ I am not afraid of that pleasure since it has nothing to do with sensual pleasures and unwholesome states.

33. Tassa mayhaṁ Aggivessana etadahosi: “Na tam sukaṁ¹ sukaṁ adhigantuṁ evam adhimattakasimānaṁ pakkāyena. Yannūnāhaṁ olārikam² āhāram āhāreyya odanakummāsan”ti.³ So kho ahaṁ Aggivessana olārikam āhāram āhāresim odanakummāsam.

Tena kho pana maraṁ Aggivessana samayena pañca bhikkhū paccupaṭhitā⁴ honti: “Yam kho samaṇo Gotamo dhammam adhigamissati tam no ārocessat⁵”ti.

Yato kho ahaṁ Aggivessana olārikam āhāram āhāresim odanakummāsaṁ, atha kho te pañca bhikkhū nibbijja pakkamīsu: “Bāhuliko samaṇo Gotamo padhānavibbhanto āvatto⁵ bāhullāyā”ti.

34. So kho ahaṁ Aggivessana olārikam āhāram āhārito balam gahetvā, vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja vihāsim. Evarūpāpi kho me Aggivessana uppannā sukhā vedanā cittam na pariyādāya tiṭṭhati.

35. Vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam¹ jhānam upasampajja vihāsim. Evarūpāpi kho me Aggivessana uppannā sukhā vedanā cittam na pariyādāya tiṭṭhati.

36. Pītiyā ca virāgā upekkhako ca vihāsim sato ca sampajāno. Sukhañca kāyena paṭisarīvedesiṁ. Yam tam ariyā ācikkhanti: “Upekkhako satimā sukhavihāri”ti tatiyam¹ jhānam upasampajja vihāsim. Evarūpāpi kho me Aggivessana uppannā sukhā vedanā cittam na pariyādāya tiṭṭhati.

37. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthagamā adukkham asukham upekkhāsatipārisuddhiṁ catuttham¹ jhānam upasampajja vihāsim. Evarūpāpi kho me Aggivessana uppannā sukhā vedanā cittam na pariyādāya tiṭṭhati.

38. So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte pubbe nivānussatiñāṇaya cittam abhininnāmesim. So anekavihitam pubbenivāsam anussarāmi seyyathidam: “Ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tiṁsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṁvāṭṭakappe anekepi vivaṭṭakappe anekepi saṁvāṭṭavivaṭṭakappe, ‘amutrāsiṁ evamnāmo evamvāṇo evamāhāro evamāsukhadukkhapaṭisarīvedī evamāyupariyanto. So tato cuto amutra uppādim. Tatrāpāsim evam nāmo evam gotto evam vāṇo evamāhāro evam sukhadukkhapaṭisarīvedī evamāyupariyanto. So tato cuto idhūpapanno’ti iti sākāram sauddesam anekavihitam pubbenivāsam anussarāmi.

39. Ayam kho pana me Aggivessana rattiyā pathame yāme paṭhamā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato. Evarūpāpi kho me Aggivessana uppannā sukhā vedanā cittam na pariyādāya tiṭṭhati.

40. So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte sattānam cutūpapātañāṇaya cittam abhininnāmesim. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi: “cavamāne uppajjamāne hīne pañṭe suvanṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi: ‘ime vata bhonto sattā kāyaduccaritena

¹ Su + kara: Feasible, easy. / + na: Not easy.

² adj. Gross, coarse, material, ample; solid food. 硬的，固體的。

³ Odana: m./ nt. Boiled (milk-rice), gruel. 稀粥。 / + kummāsa: Boiled rice. 烹過的飯。

⁴ pp. (re) presented, offered, at one’s disposal, imminent, ready, present; waiting upon.

⁵ pp. Gone away to, fallen back to; reverted. 回到或退步。

samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyam duggatim vinipātarām nirayām uppannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatim saggam lokam upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne uppajjamāne. Hīne pañīte suvaṇṇe dubbaṇe sugate duggate yathākammūpage satte pajānāmi.

41. Ayaṁ kho pana me Aggivessana rattiya majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato. Evarūpāpi kho me Aggivessana uppannā sukhā vedanā cittam na pariyādāya tiṭṭhati.

42. So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatē āsavānam khayaññāya cittam abhininnāmesim. So ‘idam dukkhan’ti yathābhūtam abbhaññāsim, ‘ayaṁ dukkhasamudayo’ti yathābhūtam abbhaññāsim, ‘ayaṁ dukkhanirodho’ti yathābhūtam abbhaññāsim, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtam abbhaññāsim. ‘Ime āsavā’ti yathābhūtam abbhaññāsim, ‘ayaṁ āsavasamudayo’ti yathābhūtam abbhaññāsim, ‘ayaṁ āsavanirodho’ti yathābhūtam abbhaññāsim, ‘ayaṁ āsavanirodhagāminī paṭipadā’ti yathābhūtam abbhaññāsim.

43. Tassa me evam jānato evam passato kāmāsavāpi cittam vimuccittha. Bhavāsavāpi cittam vimuccittha. Avijjāsavāpi cittam vimuccittha. Vimuttasmim vimuttamiti nāñam ahosi: “khīñā jāti, vusitam brahmaçariyam , katam karañiyam nāparam itthattāyā”ti abbhaññāsim.

44. Ayaṁ kho pana me Aggivessana rattiya pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā tam appamattassa ātāpino pahitattassa viharato. Evarūpāpi kho me Aggivessana uppannā sukhā vedanā cittam na pariyādāya tiṭṭhati.

45. Abhijānāmi kho panāham Aggivessana anekasatāya¹ parisāya dhammaṁ desetā. Apissu mām ekameko evam maññati: “Mameva ārabbha² samaṇo Gotamo dhammarām deseti”ti. Na kho panetarām Aggivessana evam datṭhabbam; yāvadeva viññāpanatthāya³ Tathāgato paresam dhammarām deseti. So kho aham Aggivessana tassāyeva kathāya pariyoṣāne⁴ tasmiṁyeva purimasmim⁵ samādhinimitte⁶ ajjhattameva cittam sanṭhapemi⁷ sannisidhāpemi,⁸ ekodim karomi samādahāmi, yena sudam⁹ niccakappam¹⁰ viharāmī”ti.

¹ Aneka + sata: Many hundreds.

² indecl, ger. Beginning with, taking (into consideration), referring to, concerning, with refence to, about; especially. 就像特別針對我。

³ Viññāpana: adj. Instructing, informing. 教授。 / + attha: To give them knowledge.

⁴ nt. 7. End, finish, conclusion. 結束。

⁵ adj. Preceding, former, earlier, before.

⁶ Samādhi + nimitta: Same sign of concentration. 定相。

⁷ pre. To settle, to establish; steady. 使穩定。

⁸ caus, pre. To make quiet, to calm; to cause to halt. 使安靜。

⁹ indecl. Even, just; a pleonastic particle. 質詞。

¹⁰ Nicca: adj. Constant, continuous, permanent. / + kappa: adj, adv. For a long time. 不變地禪相。

“Okappaniyametā¹ bho Gotamassa yathātarā Arahato sammā Sambuddhassa. Abhijānāti pana bhavaṁ Gotamo divā supitā”ti?²

46. “Abhijānāmahā Aggivessana gimhānaṁ pacchime māse, pacchābhattarā piṇḍapātapaṭikkanto catugguṇam saṅghāṭīm paññāpetvā, dakkhiṇena passena sato sampajāno niddam okkamitā”ti.

“Etām kho bho Gotama eke samaṇabrahmaṇā sammohavihārasmiṁ³ vadantī”ti.

“Na kho Aggivessana ettāvatā sammūlho⁴ vā hoti asammūlho vā. Api ca Aggivessana yathā ca sammūlho hoti asammūlho ca, tam suṇāhi sādhukarā manasikarohi, bhāsissāmī”ti.

“Evaṁ bho Gotamā”ti kho Saccako Nigaṇṭhaputto Bhagavato paccassosi. Bhagavā etadavoca:

47. “Yassa kassaci Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā⁵ dukkhavipākā īyatim jātijarāmarañyā appahīnā, tamahaṁ sammūlho”ti vadāmi; āsavānaṁ hi Aggivessana appahānā sammūlho hoti.

“Yassa kassaci Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā īyatim jātijarāmarañyā pahīnā, tamahaṁ asammūlho”ti vadāmi; āsavānaṁ hi Aggivessana pahānā asammūlho hoti.

Tathāgatassa kho Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā īyatim jātijarāmarañyā pahīnā, ucchinnaṁūlā tālavatthukatā anabhāvakatā īyati anuppādadhammā.

Seyyathāpi Aggivessana tālo matthakacchinno abhabbo puna virūlhiyā.

Evameva kho Aggivessana Tathāgatassa ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā īyatim jātijarāmarañyā pahīnā, ucchinnaṁūlā tālavatthukatā anabhāvakatā īyati anuppādadhammā”ti.

48. Evaṁ vutte, Saccako Nigaṇṭhaputto Bhagavantaṁ etadavoca: “Acchariyāṁ bho Gotama, abbhutāṁ bho Gotama, yāvañcidāṁ bho Gotamassa evaṁ āsajja⁶ āsajja⁷ vuccamānassa upanītehi⁸ vacanapathehi⁹ samudācariyamānassa¹⁰ chavivaṇṇo ceva pariyodāyati,¹¹ mukhavaṇṇo ca vippasīdati,¹² yathā taṁ Arahato sammā Sambuddhassa.

Abhijānāmahā bho Gotama Pūraṇāṁ Kassapam vādena vādaṁ samārabhitā.¹³ Sopi mayā vādena vādaṁ samāraddho aññena aññām paṭicari,¹⁴ bahiddhā kathaṁ¹⁵ apanāmesi,¹⁶ kopañca dosañca appaccayañca pātvākāsi.¹⁷ Bhoto kho pana Gotamassa evaṁ āsajja āsajja vuccamānassa upanītehi vacanapathehi samudācariyamānassa chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vippasīdati, yathā

¹ Okappanā: f. 7. Fixing one's mind (on), settling in, putting (trust) in, confidence. / = This can be believed. 信任。

² nt. Sleep. / Sleeping during the day. 白天睡覺。

³ Sammoha: Bewilderment, infatuation, delusion. 迷惑。/+ vihāra: Abiding in delusion. 生活迷惑。

⁴ Infatuated, bewildered; delude. 迷惑。

⁵ adj. Fearful, unhappy; trouble. 嘘人的。

⁶ ger. Put on to, hitting, striking; attack. 襲擊。

⁷ adv. Again and again.

⁸ pp. Offered, presented; bringing up (for trial), charging. 提議。

⁹ Vacana: nt. + patha: Way of saying, speech.

¹⁰ ppr. To behave towards, to converse with, to address; discourteous courses of speech. 失禮的話。

¹¹ ppp, pre. To cleanse, purify; brightens. 使明亮。

¹² pre. To become bright; to be reconciled or pleased, to be satisfied or happy.

¹³ Samāraddha: pp. To begin, undertake; debate. 辯論。

¹⁴ aor. To go about or evade (a question), to obscure a matter of discussion. 躲避。/ +

aññena aññām: To be saved by another in another way, or to from one (thing) to another.

¹⁵ + bahiddhā: Carry outside.

¹⁶ aor. To take away, remove; led. 誘使。

¹⁷ Pātur + karoti: aor. To make appear; showed. (Phāsu Vihāra in B. M. 26 January 2005.)

taṁ Arahato Sammāsambuddhassa.

Abhijānāmahāṁ bho Gotama **Makkhalim** Gosālam vādena vādaṁ samārabhitā. Sopi mayā vādena vādaṁ samāraddho aññena aññāṁ paṭicari, bahiddhā kathāṁ apanāmesi, kopañca dosañca appaccayañca pātvākāsi. Bhoto kho pana Gotamassa evaṁ āsajja āsajja vuccamānassa upanītehi upanītehi vacanapathehi samudācariyamānassa chavivaṇo ceva pariyodāyati, mukhavaṇo ca vippasīdati, yathā taṁ Arahato Sammāsambuddhassa.

Abhijānāmahāṁ bho Gotama **Ajitaṁ** Kesakambalaṁ vādena vādaṁ samārabhitā. Sopi mayā vādena vādaṁ samāraddho aññena aññāṁ paṭicari, bahiddhā kathāṁ apanāmesi, kopañca dosañca appaccayañca pātvākāsi. Bhoto kho pana Gotamassa evaṁ āsajja āsajja vuccamānassa upanītehi upanītehi vacanapathehi samudācariyamānassa chavivaṇo ceva pariyodāyati, mukhavaṇo ca vippasīdati, yathā taṁ Arahato Sammāsambuddhassa.

Abhijānāmahāṁ bho Gotama **Pakudhaṁ** Kaccāyanāṁ vādena vādaṁ samārabhitā. Sopi mayā vādena vādaṁ samāraddho aññena aññāṁ paṭicari, bahiddhā kathāṁ apanāmesi, kopañca dosañca appaccayañca pātvākāsi. Bhoto kho pana Gotamassa evaṁ āsajja āsajja vuccamānassa upanītehi vacanapathehi samudācariyamānassa chavivaṇo ceva pariyodāyati, mukhavaṇo ca vippasīdati, yathā taṁ Arahato Sammāsambuddhassa.

Abhijānāmahāṁ bho Gotama **Sañjayaṁ** Belatthiputtaṁ vādena vādaṁ samārabhitā. Sopi mayā vādena vādaṁ samāraddho aññena aññāṁ paṭicari, bahiddhā kathāṁ apanāmesi, kopañca dosañca appaccayañca pātvākāsi. Bhoto kho pana Gotamassa evaṁ āsajja āsajja vuccamānassa upanītehi upanītehi vacanapathehi samudācariyamānassa chavivaṇo ceva pariyodāyati, mukhavaṇo ca vippasīdati, yathā taṁ Arahato Sammāsambuddhassa.

Abhijānāmahāṁ bho Gotama **Niganṭhaṁ** Nātapputtaṁ vādena vādaṁ samārabhitā. Sopi mayā vādena vādaṁ samāraddho aññena aññāṁ paṭicari, bahiddhā kathāṁ apanāmesi, kopañca dosañca appaccayañca pātvākāsi. Bhoto kho pana Gotamassa evaṁ āsajja āsajja vuccamānassa upanītehi vacanapathehi samudācariyamānassa chavivaṇo ceva pariyodāyati, mukhavaṇo ca vippasīdati, yathā taṁ Arahato Sammāsambuddhassa.”

“**Handa** ca dāni **mayaṁ** bho Gotama gacchāma, **bahukiccā** mayaṁ bahukaraṇīyā”ti.

“Yassadāni tvam Aggivessana **kālām maññasi**”ti.

Atha kho Saccako Niganṭhaputto Bhagavato bhāsitaṁ **abhinanditvā** anumoditvā **utthāyāsanā pakkāmī**”ti.

~ Mahāsaccakasuttam chaṭṭham. ~

(M.37.) Cūlataṇhāsaṅkhayasuttam

1. Evamme sutam: Ekam samayaṁ **Bhagavā** Sāvatthiyāṁ viharati Pubbārāme Migāramātupāsāde.

2. Atha kho **Sakko** devānamindo¹ yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantarā atṭhāsi. Ekamantarā thito kho Sakko devānamindo Bhagavantam etadavoca: “**Kittāvatā** nu kho bhante bhikkhu saṅkhittenā² **taṇhāsaṅkhayavimutto** hoti accantaniṭho³ accantayogakkhemī accantabrahmacārī accantapariyosāno¹ seṭhō² devamanussānan”ti?

¹ Deva: A god, a divine. / + inda: Lord, chief, king. / = Ruler of gods. 統治者。

² pp. In short, concisely; brief. 簡報或概要。

³ Accanta: adj. Final, absolute, complete. 最後的。/ +

3. Idha Devānaminda bhikkhuno **sutam** hoti: “Sabbe dhammā nālam³ abhinivesāyā”ti.⁴ Evañca tam Devānaminda bhikkhuno sutam hoti: “Sabbe dhammā nālam abhinivesāyā”ti, so sabbam dhammam abhijānāti;⁵ sabbam dhammam abhiññāya, sabbam dhammam pariññāti;⁶ sabbam dhammam pariññāya. Yam kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham vā, so tāsu vedanāsu aniccānupassī⁷ viharati, virāgānupassī⁸ viharati, nirodhānupassī viharati, pañinissaggānupassī⁹ viharati. So tāsu **vedanāsu** aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, pañinissaggānupassī viharanto, na ca kiñci loke upādiyatī,¹⁰ anupādiyatī na paritassati.¹¹ Aparitassam paccatāññeva¹² parinibbāyati:¹³ “Khīnā jāti, vusitam brahmacariyam, karam karañiyam, nāparam itthattāyā”ti pajānāti.

Ettāvatā kho Devānaminda bhikkhu sañkhittena tañhāsañkhayavimutto hoti accantaniñtho accantayogakkhemī accantabrahmacārī accantapariyosāno sethō devamanussānan”ti.

4. Atha kho Sakko Devānamindo Bhagavato **bhāsitam** abhinanditvā **anumoditvā** Bhagavantam abhivādetvā padakkhiṇam katvā tatthevantaradhāyi.

5. Tena kho pana samayena āyasmā **Mahāmoggallāno** Bhagavato avidūre nisinno hoti. Atha kho āyasmato Mahāmoggallānassa etadahosi: “Kinnu kho so Yakkho Bhagavato bhāsitarū abhisamecca¹⁴ anumodi, udāhu **no**? Yannūnāham tam Yakkham jāneyyam yadi vā so Yakkho Bhagavato bhāsitarū abhisamecca anumodi, yadivā no”ti?

6. Atha kho āyasmā **Mahāmoggallāno** seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasāreyya, pasāritam vā bāham sammiñjeyya, evamevarū Pubbārāme Migāramātupāsāde antarahito devesu Tāvatiṁsesu pātūrahosi.

7. Tena kho pana samayena **Sakko** Devānamindo ekapuñdarīke¹⁵ uyyāne,¹⁶ dibbehi pañcahi¹⁷ turiyasatehi¹⁸ samappito¹⁹ samañgībhūto¹ paricāreti.² Addasā kho Sakko Devānamindo āyasmantam

niñthā: f. End, conclusion; perfection, height, summit; object, aim. 盡頭。

¹ nt. End; perfection, ideal; the ultimate goal. 最後的目標。

² Best, excellent. 最好的。

³ adv. Not enough, insufficient; nothing. 不足的，無能力的。

⁴ adj. Liking, loving, being given or inclined to; worth adhering. 黏附或緊黏。

⁵ pre. To know by experience, to know fully or thoroughly, to recognize, know of, to be conscious or aware of. 直接地知道。

⁶ pre. To know accurately or for certain, to comprehend, to recognize, find out.

⁷ A + nicca: adj. Unstable, impermanent, inconstant. 易變的。/+ anupassin: adj. Viewing, observing, realizing. / = Contemplating impermanence. 思忖無常。

⁸ Virāga: Absence of raga, dispassionateness; indifference towards disgust, absence of desire, destruction of passions; waning, fading away, cleansing, purifying; emancipation. 消退。

⁹ Giving up, forsaking; rejection, renunciation; relinquishment. 作罷。

¹⁰ pre. To take hold of, to grasp, cling to, show attachment (to the world). / + na: He does not cling.

¹¹ pre. To be excited, to be tormented, to show a longing after, to be worried. / + na: He is not agitated. 不激動或焦慮。

¹² adv. Separately, individually, singly, by himself, in his own heart; he personally attains. 親自地。

¹³ pre. To die without being reborn, to reach complete extinction of existence.

¹⁴ Abhisameti: ger. To come by, to attain, to realize, grasp, understand; penetrate. 看透或瞭解後。

¹⁵ Eka + puñdarīka: nt. The white single lotus.

¹⁶ nt. A park, pleasure grove, a (royal) garden.

¹⁷ With the five kinds of heavenly music. 用五種天上的音樂。

¹⁸ Turiya: nt. Musical instruments in general. / + sata: num. Hundred. / = A hundredfold music. 整百倍的音樂。

¹⁹ pp. Made over, consigned; furnished. 紿房間配置。

Mahāmoggallānam dūratova āgacchantarā, disvāna tāni dibbāni pañca turiyasatāni paṭippanāmetvā,³ yenāyasmā Mahāmoggallāno tenupasaṅkami, upasaṅkamitvā āyasmantam Mahāmoggallānam etadavoca:

“Ehi kho mārisa Moggallāna sāgataṁ⁴ mārisa Moggallāna! Cirassam⁵ kho mārisa Moggallāna, imam pariyyāyamakāsi,⁶ yadidam idhāgamanāya.⁷ Nisīda mārisa Moggallāna, idamāsanam paññattan”ti.⁸ Nisīdi kho āyasmā Mahāmoggallāno paññatte āsane. Sakkopi kho Devānamindo aññatarām nīcam⁹ āsanam gahetvā ekamantam nisīdi. Ekamantam nisinnam kho Sakkam Devānamindam āyasmā Mahāmoggallāno etadavoca:

8. “Yathākatham pana te Kosiya Bhagavā saṅkhittena taṇhāsaṅkhayavimuttim abhāsi? Sādu mayampi etissā kathāya⁹ bhāgino¹⁰ assāma savanāyā”ti.¹¹

“Mayam kho mārisa Moggallāna bahukiccā, mayam bahukaraṇīyā, appeva sakena karaṇīyena, api ca devānamyeva Tāvatiṁsānam karaṇīyena. Api ca mārisa Moggallāna sussutamyeva¹² hoti suggahitam¹³ sumanasikatam¹⁴ sūpadhāritam¹⁵, yan no khippameva¹⁶ antaradhāyati.

Bhūtapubbaṁ mārisa Moggallāna devāsurasaṅgāmo¹⁷ samupabbūlho¹⁸ ahosi.

Tasmiṁ kho pana mārisa Moggallāna saṅgāme devā vijiniṁsu,¹⁹ Asurā parājiniṁsu.²⁰ So kho aharā mārisa Moggallāna tam saṅgāmam abhivijinitvā²¹ vijitasaṅgāmo tato paṭinivattitvā,²² Vejayantam nāma pāśādām māpesim.²³ Vejayantassa kho pana mārisa Moggallāna pāśādassa ekasatam niyyūham.²⁴ Ekamekasmīm niyyuhe satta satta kūṭāgarasatāni.²⁵ Ekamekasmīm kūṭāgāre satta satta accharāyo.²⁶ Ekamekissā accharāya satta satta paricārikāyo.²⁷ Iccheyyāsi no tvam mārisa Moggallāna

¹ adj. Possessed of, provided with; endowed. 資助。

² caus, pre. To amuse oneself, gratify one’s senses, to have recreation, find pleasure. 使消遣。

³ caus, ger. To make turn back, to send back, ward off, chase away; dismissed. 關閉。

⁴ indecl. Greeting of welcome; hail!

⁵ adv. At last; it is long.

⁶ Pariyāya + karoti: aor. Make occasion; for come; you found an opportunity. 你給與機會。

⁷ Idha: indecl. Here, in this place, in this connection, now. / + amana: nt. Oncoming, arrival, approach. 來臨。

⁸ adj. Low, inferior, humble.

⁹ f. Speech, sermon, discourse, lecture; statement. 陳述。

¹⁰ adj. Sharing in, partaking of, endowed with; getting, receiving. 分享。

¹¹ nt. Hearing.

¹² Su + ssuta: pp. Well heard.

¹³ Su + ggahita: adj. Easy to get; well learned.

¹⁴ Su + manasi + karoti: pp. To fix the mind intently, to bear in mind, take to heart, ponder, think upon, consider, recognize; well attended to. 照料。

¹⁵ Su + padhārita: Born in mind; considered, understood; well remembered.

¹⁶ adv. Quickly. / + na: A sudden. 突然的或不會很快的忘記。

¹⁷ + saṅgāma: A fight, battle. / = That war broke out between the gods. 天人和阿修羅打仗。

¹⁸ Set up; heaped, massed, in full swing (of a battle), crowded. 頂端。

¹⁹ aor. To conquer, master, triumph over; won. 勝利。

²⁰ aor. Defeat. 失敗。

²¹ ger. To overpower, to conquer.

²² ger. To turn back again; returned from.

²³ aor. To build, construct.

²⁴ A pinnacle, turret, gate. / = A hundred towers. 一百個高塔。

²⁵ Kūta: m./ nt. + āgāra: A building with a peaked roof or pinnacles, possibly gabled; or with an upper storey. / = Has seven hundred upper chambers. 每一座塔有七層高。

²⁶ f. A celestial nymph. / = Has seven nymphs. 每一層有七個天女。

²⁷ f. A maid-servant, handmaiden, nurse. / = Has seven maids. 每一個天女有七個女傭人。

Vejayantassa pāsādassa rāmaṇeyyakām daṭṭhun”ti? Adhvāsesi kho āyasmā Mahāmoggallāno tuṇhī bhāvena.

9. Atha kho Sakko ca devānamindo Vessavaṇo ca mahārājā āyasmantaṁ Mahāmoggallānam purakkhatvā¹ yena Vejayanto pāsādo tenupasaṅkamīṁsu. Addasāṁsu kho Sakkassa devānamindassa paricārikāyo āyasmantaṁ Mahāmoggallānam dūratova āgacchantaṁ, disvāna ottappamānā² hirīyamānā³ sakasakām⁴ ovarakām⁵ pavisimūsu.

Seyyathāpi nāma suṇisā⁶ sasurām⁷ disvā ottapati hirīyatī.

Evamevarīn Sakkassa devānamindassa paricārikāyo āyasmantaṁ Mahāmoggallānam disvā ottappamānā hirīyamānā Sakasakām ovarakām pavisimūsu.

10. Atha kho Sakko ca devānamindo Vessavaṇo ca mahārājā āyasmantaṁ Mahāmoggallānam Vejayante pāsāde anucaṅkamāpenti⁸ anuvicarāpenti:⁹ “Idampi mārisa Moggallāna passa Vejayantassa pāsādassa rāmaṇeyyakām, idampi mārisa Moggallāna passa Vejayantassa pāsādassa rāmaṇeyyakan”ti.

“Sobhati¹⁰ idam āyasmato Kosiyassa, yathā tam pubbe katapuññassa; manussāpi kiñcidēva rāmaṇeyyakām diṭṭhā evamāharīnsu: ‘Sobhati vata bho devānam Tāvatiṁsānan’ti. Tayidaṁ āyasmato Kosiyassa sobhati yathātam pubbe katapuññassā”ti.

11. Atha kho āyasmato Mahāmoggallānassa etadahosi: “Atibālham¹¹ kho ayam Yakkho pamatto¹² viharati. Yannūnāhaṁ imam Yakkham samvejeyyan”ti?¹³ Atha kho āyasmā Mahāmoggallāno tathārūparī iddhābhisaṅkhāraṁ abhisarāṅkhāsi,¹⁴ yathā Vejayantām pāsādām pādaṅguṭṭhakena¹⁵ saṅkampesi¹⁶ sampakampesi¹⁷ sampavedhesi.¹⁸ Atha kho Sakko ca devānamindo Vessavaṇo ca maharaja devā ca Tāvatiṁsā acchariyabbhutacittā¹⁹ ahesum: “Acchariyarām vata bho, abbhutarām vata bho, samaṇassa mahiddhikatā mahānubhāvatā, yatra hi nāma dibbam bhavanām pādaṅguṭṭhakena saṅkampessati sampakampessati sampavedhessatī”ti!

¹ ger. To put in front, to revere, follow, honour; precedence. 優先。

² ppr. Embarrassed. 使不好意思。

³ ppr. To blush, to be shy. 羞愧。

⁴ adj. Each into their own.

⁵ nt. An inner room.

⁶ f. A daughter-in-law.

⁷ Father-in-law.

⁸ caus, pre. To follow (along) after, to go after; walk all over.

⁹ caus, pre. To think over (to make one's mind wander over), to meditate, ponder. 衡量。

¹⁰ pre. To shine, to be splendid, look beautiful; credit. 榮譽。

¹¹ adv. Much too.

¹² pp. Slothful, indolent, indifferent, careless, negligent. 慢怠的。

¹³ caus, opt. To be agitated or moved, to be stirred; I stirred up. 喚醒或激起。

¹⁴ aor. To prepare, do, perform, work, get up. 履行。

¹⁵ Pāda + aṅguṭṭha: A toe; with his toe. 用腳趾。

¹⁶ caus, aor. To tremble, shake.

¹⁷ caus, aor. To shake; quake. 搖動。

¹⁸ caus, pre. To shake violently; tremble. 搖晃。

¹⁹ Acchariya + abbhuta + citta: With their hearts full of wonder and surprise; filled with wonder and amazement. 充滿著驚奇和驚呀。

12. Atha kho āyasmā Mahāmoggallāno Sakkam devānamindam saṁviggam¹ lomahaṭṭhajātam² viditvā Sakkam devānamindam etadavoca: “Yathākathaṁ pana te Kosiya Bhagavā saṅkhittena taṇhāsaṅkhayavimuttim abhāsi? Sādu mayampi etissā kathāya bhāgino assāma savanñāyā”ti.

“Idhāham mārisa Moggallāna yena Bhagavā tenupasaṅkamim, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam aṭṭhāsim. Ekamantam ṭhito kho aham mārisa Moggallāna Bhagavantam etadavocam: ‘Kittāvatā nu kho bhante bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭho devamanussānan’ti.

Evaṁ vutte mārisa Moggallāna Bhagavā marū etadavoca: ‘Idha Devānaminda bhikkhuno sutam hoti: “sabbe dhammā nālam abhinivesāyā”ti. Evañcetam Devānaminda bhikkhuno sutam hoti: “sabbe dhammā nālam abhinivesāyā”ti. So sabbam dhammam abhijānāti, sabbam dhammam abhiññāya, sabbam dhammam pariññāya. Yam kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham vā; so tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati. So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto, na ca kiñci loke upādiyati. Anupādiyam na paritassati, aparitassam paccattāññeva parinibbāyati: ‘Khīṇā jāti, vusitam brahmacariyam, kataṁ karaṇīyam nāparam itthattāyā’ti pajānāti.

Ettāvatā kho Devānaminda bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭho devamanussānan”ti.

Evaṁ kho me mārisa Moggallāna Bhagavā saṅkhittena taṇhāsaṅkhayavimuttim abhāsi”ti.

13. Atha kho āyasmā Mahāmoggallāno Sakkassa devānamindassa bhāsitam abhinanditvā anumoditvā. Seyyathāpi nāma balavā puriso sammiñjitaṁ vā bāham pasāreyya pasāritaṁ vā bāham sammiñjeyya, evameva devesu Tāvatimsesu antarahito Pubbārāme Migāramātupāsāde pāturahosī.

14. Atha kho Sakkassa devānamindassa **paricārikāyo** acirapakkante āyasmante Mahāmoggallāne Sakkam devānamindam etadavocum: “**Eso nu kho te mārisa so Bhagavā Satthā**”ti?³

“Na kho me mārisā so Bhagavā Satthā, **sabrahmacārī me** eso āyasmā Mahāmoggallāno”ti.

“Lābhā te mārisa, yassa te sabrahmacārī evam mahiddhiko mahānubhāvo. Aho nūna te so Bhagavā Satthā”ti.

15. Atha kho āyasmā Mahāmoggallāno **yena** Bhagavā **tenupasaṅkami**, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisidi. Ekamantam nisino kho āyasmā Mahāmoggallāno Bhagavantam etadavoca: “**Abhijānāti no**⁴ bhante Bhagavā ahu ñātaññatarassa mahesakkhassa Yakkhassa saṅkhittena taṇhāsaṅkhayavimuttim bhāsīta?”

“**Abhijānāmahām** Moggallāna: “Idha Sakko devānamindo yenāham tenupasaṅkami, upasaṅkamitvā mam abhivādetvā ekamantam aṭṭhāsi. Ekamantam ṭhito kho Moggallāna Sakko devānamindo mam etadavoca: “Kittāvatā nu kho bhante bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭho devamanussānan”ti.

Evaṁ vutte aham Moggallāna Sakkam devānamindam etadavocam: “Idha Devānaminda bhikkhuno sutam hoti: ‘sabbe dhammā nālam abhinivesāyā’ti. Evañcetam Devānaminda bhikkhuno sutam hoti: ‘sabbe dhammā nālam abhinivesāyā’ti. So sabbam dhammam abhijānāti; sabba dhammam abhiññāya, sabbam dhammam pariññāti, sabbam dhammam pariññāya. Yam kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham vā. So tāsu vedanāsu aniccānupassī viharati, virāgānupassī viharati,

¹ pp. Agitated, moved by fear or awe, excited, stirred. 嘘醒。

² Loma + haṭṭha: Having the hair standing on end, horrified, thunderstruck, astounded; a sense of urgency with his hair standing on end. 毛發堅立。

³ Was that your teacher, the Blessed One?

⁴ indecl. 是否。

nirodhānupassī viharati, paṭinissaggānupassī viharati. So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto, na ca kiñci loke upādiyati, anupādiyam na paritassati, aparitassam paccattaññeva parinibbāyati: “Khīnā jāti, vusitam brahmacariyam, katarām karaṇiyam, nāparam itthattāya”ti pajānāti.

Ettāvatā kho Devānaminda bhikkhu samkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānan”ti.

Evaṁ kho aham Moggallāna abhijānāmi Sakkassa devānamindassa samkhittena taṇhāsaṅkhayavimuttiṁ bhāsitā”ti.

“Idamavoca Bhagavā. Attamano āyasmā Mahāmoggallāno Bhagavato bhāsitaṁ abhinandī”ti.

~ Cūlataṇhāsaṅkhayasuttaṁ sattamaṁ. ~

(M.38.) Mahātaṇhāsaṅkhayasuttaṁ

1. Evamme sutam: Ekaṁ samayam **Bhagavā** Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme.
2. Tena kho pana samayena **Sātissa** nāma bhikkhuno kevaṭṭaputtassa¹ evarūpaṁ pāpakam diṭṭhigatam uppannam hoti: “Tathāhaṁ Bhagavatā dhammarām desitam ājānāmi, yathā tadevidam viññānam sandhāvati² saṁsarati,³ anaññan”ti.⁴
3. Assosuṁ kho **sambahulā bhikkhū** Sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṁ pāpakam diṭṭhigatam uppannam: “Tathāhaṁ Bhagavatā dhammarām desitam ājānāmi, yathā tadevidam viññānam sandhāvati saṁsarati, anaññan”ti.
Atha kho te bhikkhū yena Sāti bhikkhu kevaṭṭaputto tenupasaṅkamitvā Sātīm bhikkhum kevaṭṭaputtam etadavocum: “Saccam kira te āvuso Sāti evarūpaṁ pāpakam diṭṭhigatam uppannam: ‘Tathāhaṁ Bhagavatā dhammarām desitam ājānāmi, yathā tadevidam viññānam sandhāvati saṁsarati, anaññan’”ti?
“Evam byā kho aham āvuso Bhagavatā dhammarām desitam ajānāmi, yathā tadevidam viññānam sandhāvati saṁsarati, anaññan”ti.
Atha kho te bhikkhū Sātīm bhikkhu kevaṭṭaputtam, etasmā pāpakā diṭṭhigatā vivecetukāmā⁵ samanuyuñjanti⁶ samanugāhanti⁷ samanubhāsanti:⁸ “Mā evam āvuso Sāti avaca,⁹ mā Bhagavantam abbhācikkhi,¹⁰ nahi sādhu Bhagavato abbhakkhānam, nahi Bhagavā evam vadeyya. Anekapariyāyena āvuso Sāti patīccasamuppannam¹¹ viññānam vuttam Bhagavatā, aññatra¹² paccaya, natthi viññānassa

¹ Kevaṭṭa: Fisherman. / = Son of a fisherman.

² pre. To run through, to transmigrate. 轉生。

³ pre. To go through one life after the other, to transmigrate; the round of rebirths. 輪回。

⁴ An + aññā: Not another, alone, by oneself, oneself only. 除了這個識在輪迴沒有其他東西。

⁵ Viveceti: caus, imper. To cause separation, to separate, to keep back, dissuade; desiring to detach. 從拆卸的欲望。

⁶ pre. To cross-question; press. 迫使它接受。

⁷ pre. To ask for reasons, to question closely. 詢問。

⁸ pre. To converse or study together.

⁹ aor. + ma: Do not say so.

¹⁰ imper. To accuse, slander, calumniate. / + ma: Do not misrepresent. 不要誤傳。

¹¹ Evolved by reason of the lay of causation; to be dependently arisen. 憑什麼狀況而升起或緣起。

¹² adv. Since without. 除了這個緣起以外。

sambhavo”ti.¹

Evampi kho Sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno, tadeva pāpakam diṭṭhigatam thāmasā² parāmassa³ abhinivissa⁴ voharati:⁵ “Evaṁ byā kho aham āvuso Bhagavatā dhammam desitam ājānāmi, yathā tadevidam viññānam sandhāvati saṁsarati, anaññan”ti.

4. Yato kho te bhikkhū nāsakkhim̄su⁶ Sātim bhikkhum kevaṭṭaputtam etasmā pāpakā diṭṭhigatā vivecetum. Atha yena Bhagavā tenupasaṅkamim̄su, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṁ nisīdiṁsu, ekamantaṁ nisinnā kho te bhikkhū Bhagavantam etadavocum: “Sātissa nāma bhante bhikkhuno kevaṭṭaputtassa evarūpam pāpakam diṭṭhigatam uppannam: ‘Tathāham Bhagavatā dhammam desitam ājānāmi, yathā tadevidam viññānam sandhāvati saṁsarati, anaññan’ti. Assumha kho mayam bhante: ‘Sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpam pāpakam diṭṭhigatam uppannam: ‘Tathāham Bhagavatā dhammam desitam ājānāmi, yathā tadevidam viññānam sandhāvati saṁsarati, anaññan’ti. Atha kho mayam bhante yena Sāti bhikkhu kevaṭṭaputto tenupasaṅkamimha, upasaṅkamitvā Sātim bhikkhum kevaṭṭaputtam etadavocumha: ‘Saccam kira te āvuso Sāti evarūpam pāpakam diṭṭhigatam uppannam: ‘Tathāham Bhagavatā dhammam desitam ājānāmi, tadevidam viññānam sandhāvati saṁsarati, anaññan’ti. Evaṁ vutte bhante Sāti bhikkhu kevaṭṭaputto amhe etadavoca: “Evaṁ byā kho aham āvuso Bhagavatā dhammam desitam ājānāmi, yathā tadevidam viññānam sandhāvati saṁsarati, anaññan”ti. Atha kho mayam bhante Sātim bhikkhum kevaṭṭaputtam etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimha: “Mā evam āvuso Sāti avaca, mā Bhagavantam abbhācikkhi; na hi sādu Bhagavato abbhakkhānām. Na hi Bhagavā evam vadeyya. Anekapariyāyena āvuso Sāti paṭiccasamuppannaṁ viññānam vuttaṁ Bhagavatā, aññatra paccayā natthi viññānassa sambhavo”ti. Evampi kho bhante Sāti bhikkhu kevaṭṭaputto amhehi samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno, tadeva pāpakam diṭṭhigatam thāmasā parāmassa abhinivissa voharati: ‘Evaṁ byā kho aham āvuso Bhagavatā dhammam desitam ājānāmi, yathā tadevidam viññānam sandhāvati saṁsarati, anaññan’ti. Yato kho mayam bhante nāsakkhimha Sātim bhikkhum kevaṭṭaputtam, etasmā pāpakā diṭṭhigatā vivecetum, atha mayam etamattham Bhagavato ārocemā”ti.

5. Atha kho Bhagavā aññataram bhikkhum āmantesi: “Ehi tvaṁ bhikkhu mama vacanena Sātim bhikkhum kevaṭṭaputtam āmantesi: ‘Satthā tam āvuso Sāti āmanteti’”ti.

“Evaṁ bhante”ti kho so bhikkhu Bhagavato paṭissutvā, yena Sāti bhikkhu kevaṭṭaputto tenupasaṅkami, upasaṅkamitvā Sātim bhikkhum kevaṭṭaputtam etadavoca: “Satthā tam āvuso Sāti āmanteti”ti.

“Evaṁvuso”ti kho Sāti bhikkhu kevaṭṭaputto tassa bhikkhuno paṭissutvā, yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṁ nisīdi, ekamantaṁ nisinnam kho Sātim bhikkhum kevaṭṭaputtam Bhagavā etadavoca: “Saccam kira te Sāti evarūpam pāpakam diṭṭhigatam uppannam: ‘Tathāham Bhagavatā dhammam desitam ajānāmi, yathā tadevidam viññānam sandhāvati saṁsarati, anaññan’”ti?

“Evaṁ byā kho aham bhante Bhagavatā dhammam desitam ājānāmi, yathā tadevidam viññānam sandhāvati saṁsarati, anaññan”ti.

“Katamaṁ tam Sāti viññānan”ti?⁷

¹ Origination, birth, production. 沒有一個起源。

² adv. Obstinate, perseveringly. 固執地。

³ Parāmasati: ger. Touching, seizing, taking hold of. 關於或仍舊。

⁴ Abhinivisati: ger. To cling to, adhere to, be attached to. 堅持。

⁵ pre. To decide, govern over (a kingdom), give justice, administrate; to insist upon. 堅決主張。

⁶ aor. + na: Unable.

⁷ What is that consciousness, Sāti?

“Yvāyam bhante **vado**¹ **vedeyyo**,² tatra tatra³ **kalyāṇapāpakānam** kammānam **vipākam** **paṭisārvedeti**⁴”ti.

“Kassa nu kho nāma **tvaṁ** moghapurisa **mayā** evam dhammam desitam ājānāsi? **Nanu** mayā moghapurisa anekapariyāyena paṭiccasamuppannam viññānam **vuttam**, **aññatra paccayā natthi viññānassa sambhavo**”ti?

Atha ca pana **tvaṁ** moghapurisa attanā **duggahītena**⁵ amhe ceva abbhācikkhasi, attānañca khaṇasi,⁶ bahuñca apuññam pasavasi;⁷ tam hi te moghapurisa bhavissati, dīgharattam ahitāya dukkhāyā”ti.

6. Atha kho Bhagavā **bhikkhū** āmantesi: “Tam kiṁ **maññatha** bhikkhave? Api **nayaṁ** Sāti bhikkhu kevaṭṭaputto **usmīkatopi**⁸ **imasmim dhammadvinaye**”ti.

“**Kiṁ** hi **siyā** bhante? No hetam bhante”ti.

Evaṁ vutte, Sāti bhikkhu kevaṭṭaputto tuṇhībhūto mañkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi. Atha kho Bhagavā Sātim bhikkhum kevaṭṭaputtam tuṇhībhūtam mañkubhūtam pattakkhandham adhomukham pajjhāyantam appaṭibhānam **viditvā**, Sātim bhikkhum kevaṭṭaputtam etadavoca: “**Paññāyissasi**⁹ kho **tvaṁ** moghapurisa etena sakena pāpakena diṭṭhigatena.

Idhāhaṁ bhikkhū **paṭipucchissāmi**”ti.

7. Atha kho Bhagavā bhikkhū āmantesi: “**Tumhepi** me bhikkhave evam dhammam desitam ājānātha, yathāyam Sāti bhikkhu kevaṭṭaputtā attanā duggahītena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññam pasavati”ti?

“**No hetam** bhante. Anekapariyāyena hi no bhante paṭiccasamuppannam viññānam vuttam Bhagavatā, **aññatra paccayā natthi viññānassa sambhavo**”ti.

“**Sādhu** bhikkhave. Sādhu kho me tumhe bhikkhave evam dhammam desitam ājānātha.

Anekapariyāyena hi **vo** bhikkhave paṭiccasamuppannam viññānam vuttam mayā, aññatra paccayā natthi viññānassa sambhavo”ti. Atha ca panāyam Sāti bhikkhu kevaṭṭaputto attanā duggahītena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññam pasavati. Tam hi tassa moghapurisassa bhavissati dīgharattam ahitāya dukkhāya. (Sātikāṇḍam)

8. Yaññadeva bhikkhave **paccayam paṭicca** uppajjati **viññānam**, tena teneva **saṅkham**¹⁰ gacchati. Cakkhuñca paticca **rūpe** ca uppajjati **viññānam**, **cakkhuvīññānanteva saṅkham** gacchati; sotañca paticca **sadde** ca uppajjati **viññānam**, sotaviññānanteva saṅkham gacchati; ghānañca paticca **gandhe** ca uppajjati **viññānam**, ghānaviññānanteva saṅkham gacchati; jivhañca paticca **rase** ca uppajjati **viññānam**, jivhāviññānanteva saṅkham gacchati; kāyañca paticca **phoṭṭhabbe** ca uppajjati **viññānam**, kāyaviññānanteva saṅkham gacchati; manañca paticca **dhamme** ca uppajjati **viññānam**, manoviññānanteva saṅkham gacchati. Seyyathāpi bhikkhave yaññadevā paccayam paticca **aggi jalati**,¹¹ tena teneva saṅkham gacchati.

¹ adj. Speaking.

² Vedeti: To know, to feel, to experience.

³ adv. Here and there.

⁴ pre.3p. sg. Experiences. 經驗。

⁵ Wrong grasp. 錯誤的理解。

⁶ pre. To destroy, to injure. 傷害。

⁷ pre. To bring forth, give birth to, beget, produce; stored up. 儲存。

⁸ Usmā: f. Heat. / + kata: Kindled even a spark. 激發起來或加熱。

⁹ fut. You will be well known or recognition. 你這樣的認知。

¹⁰ f. Enumeration, calculation, estimating; reckon. 稱為或總計。/ +

gacchati: To be styled, called or defined; to be put into words.

¹¹ pre. To burn, to shine. 燃燒。

Katthañca¹ paṭicca aggi jalati, katthaggiteva saṅkham gacchati.

Sakalikañca² paṭicca aggi jalati, sakalikaggiteva saṅkham gacchati.

Tiṇañca paṭicca aggi jalati, tiṇaggiteva saṅkham gacchati.

Gomayañca³ paṭicca aggi jalati, gomayaggiteva saṅkham gacchati.

Thusañca⁴ paṭicca aggi jalati, thusaggiteva saṅkham gacchati.

Saṅkārañca⁵ paṭicca aggi jalati, saṅkāraggitteva saṅkham gacchati.

Evameva kho bhikkhave yaññadeva paccayam paṭicca uppajjati viññānam, tena teneva saṅkham gacchati. Cakkhuñca paṭicca rūpe ca uppajjati viññānam, cakkhuvīññānanteva saṅkham gacchati; sotañca paṭicca sadde ca uppajjati viññānam, sotaviññānanteva saṅkham gacchati; ghānañca paṭicca gandhe ca uppajjati viññānam, ghānaviññānanteva saṅkham gacchati; jivhañca paṭicca rase ca uppajjati viññānam, jivhāviññānanteva saṅkham gacchati; kāyañca paṭicca phoṭṭhabbe ca uppajjati viññānam, kāyaviññānanteva saṅkham gacchati; manañca paṭicca dhamme ca uppajjati viññānam, manoviññānanteva saṅkham gacchati.

9. ““Bhūtamidan’ti⁶ bhikkhave passathā”ti?⁷ “Evambante.”

““Tadāhārasambhavan’ti⁸ bhikkhave passathā”ti? “Evambante.”

““Tadāhāranirodhā yam bhūtam tam nirodhadhamman’ti bhikkhave passathā”ti? “Evambante.”

10. ““Bhūtamidam nossū’ti⁹ bhikkhave kañkhāto¹⁰ uppajjati vicikicchā”ti?¹¹ “Evambante.”

““Tadāhārasambhavam nossū’ti bhikkhave kañkhāto uppajjati vicikicchā”ti? “Evambante.”

““Tadāhāranirodhā yam bhūtam tam nirodhadhammam nossū’ti bhikkhave kañkhāto uppajjati vicikicchā”ti? “Evambante.”

11. ““Bhūtamidan’ti bhikkhave yathābhūtam sammappaññāya passato yā vicikicchā sā pahīyatī”ti? “Evambante.”

““Tadāhārasambhavan’ti bhikkhave yathābhūtam sammappaññāya passato yā vicikicchā sā pahīyatī”ti? “Evambante.”

““Tadāhāranirodhā yam bhūtam tam nirodhadhamman’ti bhikkhave yathābhūtam sammappaññāya passato yā vicikicchā sā pahīyatī”ti? “Evambante.”

12. ““Bhūtamidan’ti bhikkhave itipi vo ettha nibbicikicchā”ti?¹² “Evambante.”

““Tadāhārasambhavan’ti bhikkhave itipi vo ettha nibbicikicchā”ti? “Evambante.”

““Tadāhāranirodhā yam bhūtam tam nirodhadhamman’ti bhikkhave itipi vo ettha nibbicikicchā”ti? “Evambante.”

¹ nt. A stick used as fuel, chips, firewood; on log. 木料。

² f. A potsherd; a splinter. 陶器的破片。

³ m./ nt. On cow-dung. 牛糞。

⁴ nt. Husk of grain, chaff; on chaff. 穀殼。

⁵ Rubbish. 垃圾。

⁶ Bhūta: pp. Grown, become, born, produced; nature as the result of becoming. / = This has come to be. 形成或原料。

⁷ pre. Do you see.

⁸ Its origination occurs with that as nutrient? 這個原料的起源。

⁹ Has this come to be or not?

¹⁰ f. 5. Doubt, uncertainty; uncertain. 不安的。

¹¹ f. Doubt, perplexity, uncertainty (one of the nīvaranas). 懷疑。

¹² f. Surety, reliance, trust. / Are you free from doubt here.

13. ““**Bhūtam**idan’ti bhikkhave yathābhūtarām sammappaññāya **sudiṭṭhan**”ti? ¹ “Evambhante.”
 “Tadāhārasambhavan’ti bhikkhave yathābhūtarām sammappaññāya **sudiṭṭhan**”ti? “Evambhante.”
 “Tadāhāranirodhā yam bhūtarām tam nirodhadhamman’ti bhikkhave yathābhūtarām sammappaññāya **sudiṭṭhan**”ti? “Evambhante.”
14. “Imañce tumhe bhikkhave **diṭṭhim** evam parisuddhaṁ evam pariyoḍatām, **allīyetha** ² **keḷayetha** ³ **dhanāyetha** ⁴ **mamāyetha**. ⁵ Api nu tumhe bhikkhave **kullūpamaṁ** dhammarām desitām ājāneyyātha, nittharaṇatthāya ⁶ **no** **gahaṇatthāya**”ti? ⁷ “No hetambhante.”
 “Imañce tumhe bhikkhave **diṭṭhim** evam parisuddhaṁ evam pariyoḍatām, **na** **allīyetha** **na** **keḷayetha** **na** **dhanāyetha** **na** **mamāyetha**. Api nu tumhe bhikkhave **kullūpamaṁ** dhammarām desitām ājāneyyātha, nittharaṇatthāya **no** **gahaṇatthāya**”ti? “Evambhante.”
15. **Cattārome** bhikkhave **āhārā** **bhūtānam** vā **sattānam** **ṭhitiyā** ⁸ **sambhavesīnam** ⁹ vā **anuggahāya**. ¹⁰
Katame cattāro?
Kabaliṅkārō ¹¹ **āhāro** **oḷāriko** ¹² vā **sukhumo** ¹³ vā; **phasso** ¹⁴ dutiyo; **manosañcetanā** ¹⁵ tatiyā; **viññāṇam** catutthām.
16. **Ime** ca bhikkhave **cattāro** **āhārā**, **kinnidānā** kiṁ **samudayā** kiñjātikā kimpabhavā? ¹⁶
 Ime cattāro **āhārā** **taṇhānidānā** taṇhāsamudayā taṇhājātikā taṇhāpabhavā.
Taṇhā **cāyam** bhikkhave kinnidānā kiṁsamudayā kiñjātikā kimpabhavā?
Taṇhā **vedanānidānā** vedanāsamudayā vedanājātikā vedanāpabhavā.
Vedanā **cāyam** bhikkhave kinnidānā kiṁsamudayā kiñjātikā kimpabhavā?
Vedanā **phassanidānā** phassasamudayā phassajātikā phassapabhavā.
Phasso **cāyam** bhikkhave kinnidānā kiṁsamudayo kiñjātiko kimpabhavo?
Phasso **saṭāyatanañcidānā** saṭasāyatanañsamudayo saṭasāyatanañjātiko saṭāyatanañappabhavo.
Salāyatanañcidānā bhikkhave kinnidānā kiṁsamudayām kiñjātikām kimpabhavaṁ?
Salāyatanañ **nāmarūpanidānām** nāmarūpasamudayām nāmarūpjātikām nāmarūpappabhavaṁ.
Nāmarūpañcidānā bhikkhave kiṁ nidānām kiṁ samudayām kiṁ jātikām kiṁ pabhavaṁ?
Nāmarūpañ **viññāṇanidānām** viññāṇasamudayām viññāṇajātikām viññāṇappabhavaṁ.
Viññāṇañcidānā bhikkhave kinnidānām kiṁsamudayaṁ kiñjātikām kimpabhavaṁ?

¹ Seen well.

² imper. To cling to, stick to, adhere to (in both senses, good or bad); to covet; if you adhere to it. 垂涎，黏附。

³ imper. To adorn oneself with, to fondle, treasure, take pride in; cherish it. 愛撫，抱有。

⁴ imper. To desire (like money), to wish for, strive after; treasure it. 珍愛。

⁵ imper. To be attached to, to be fond of, to cherish, tend, foster, love; treat it as a possession. 把看作擁有。

⁶ Nittharaṇa: nt. Getting across, ferrying over, traversing, over-coming. / =

Being for the purpose of crossing over. 爲了橫渡的目的。

⁷ Gahaṇa: nt. Seizure, grasp, hold, acquisition. / + atthāya: In order to get. / +

na: Not for the purpose of grasping. 而不是抓住不放。

⁸ f. State (as opposed to becoming), stability, steadfastness; duration, continuance, immobility; for the maintenance. 維持。

⁹ Sambhava: Origin, birth, production. / + esin: Seeking birth. / = Those about to come to be. 即將誕生。

¹⁰ Taking up; compassion, love for, kindness, assistance, help, favour, benefit; for the support.

¹¹ adj. Eatable, material food; physical food. 物質的食物。/ + āhāra: Food; made into a ball.

¹² adj. Gross, coarse, material, ample. 粗略的。

¹³ adj. Subtle, minute. 繖細的。

¹⁴ adj. To be felt. 觸碰。

¹⁵ Mano + sañcetana: Nutriment of representative cogitation; mental volition. 心的認事。

¹⁶ What as their source, what as their origin, from what are they born and produced? 什麼是食物的根源？

Viññānam saṅkhāranidānam saṅkhārasamudayam saṅkhārajātikarām saṅkhārappabhavarām.
Saṅkhārā cime bhikkhave kinnidānā kiṁsamudayā kiñjātikā kimpabhavā?
Saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.

17. Iti kho bhikkhave **avijjāpaccayā saṅkhārā**; saṅkhārapaccayā **viññānam**; viññānapaccayā **nāmarūpaṁ**; nāmarūpapaccayā **saṭyatanām**; saṭyatanapaccayā **phasso**; phassapaccayā **vedanā**; vedanāpaccayā **taṇhā**; taṇhāpaccayā **upādānam**; upādānapaccayā **bhavo**; bhavapaccayā **jāti**; jātipaccayā **jarāmaraṇam** sokaparidevadukkhadomanassupāyāsā sambhavanti.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

18. “**Jātipaccayā jarāmaraṇam**”ti iti kho panetām vuttam. Jātipaccayā nu kho bhikkhave jarāmaraṇam no¹ vā, kathaṁ vo ettha hotī”ti?²

“Jātipaccayā bhante jarāmaraṇam. Evam no ettha hoti:³ ‘jātipaccayā jarāmaraṇam’”ti.

“**Bhavapaccayā jāti**”ti iti kho panetām vuttam. Bhavapaccayā nu kho bhikkhave jāti no vā, kathaṁ vo ettha hotī”ti?

“Bhavapaccayā bhante jāti. Evam no ettha hoti: ‘bhavapaccayā jāti’”ti.

“**Upādānapaccayā bhavo**”ti iti kho panetām vuttam. Upādānapaccayā nu kho bhikkhave bhavo no vā, kathaṁ vo ettha hotī”ti?

“Upādānapaccayā bhante bhavo. Evam no ettha hoti: ‘upādānapaccayā bhavo’”ti.

“**Taṇhāpaccayā upādānan**”ti iti kho panetām vuttam. Taṇhāpaccayā nu kho bhikkhave upādānam no vā, kathaṁ vo ettha hotī”ti?

“Taṇhāpaccayā bhante upādānam. Evam no ettha hoti: ‘taṇhāpaccayā upādānan’”ti.

“**Vedanāpaccayā taṇhā**”ti iti kho panetām vuttam. Vedanāpaccayā nu kho bhikkhave taṇhā no vā, kathaṁ vo ettha hotī”ti?

“Vedanāpaccayā bhante taṇhā. Evam no ettha hoti: ‘vedanāpaccayā taṇhā’”ti.

“**Phassapaccayā vedanā**”ti iti kho panetām vuttam. Phassapaccayā nu kho bhikkhave vedanā no vā, kathaṁ vo ettha hotī”ti?

“Phassapaccayā bhante vedanā. Evam no ettha hoti: ‘phassapaccayā vedanā’”ti.

“**Saṭyatanapaccayā phasso**”ti iti kho panetām vuttam. Saṭyatanapaccayā nu kho bhikkhave phasso no vā, kathaṁ vo ettha hotī”ti?

“Saṭyatanapaccayā bhante phasso. Evam no ettha hoti: ‘saṭyatanapaccayā phasso’”ti.

“**Nāmarūpapaccayā saṭyatanan**”ti iti kho panetām vuttam. Nāmarūpapaccayā nu kho bhikkhave saṭyatananam no vā, kathaṁ vo ettha hotī”ti?

“Nāmarūpapaccayā bhante saṭyatanam. Evam no ettha hoti: ‘nāmarūpapaccayā saṭyatanan’”ti.

“**Viññānapaccayā nāmarūpan**”ti iti kho panetām vuttam. Viññānapaccayā nu kho bhikkhave nāmarūpaṁ no vā, kathaṁ vo ettha hotī”ti?

“Viññānapaccayā bhante nāmarūpaṁ. Evam no ettha hoti: ‘viññānapaccayā nāmarūpan’”ti.

“**Saṅkhārapaccayā viññānan**”ti iti kho panetām vuttam. Saṅkhārapaccayā nu kho bhikkhave viññānam no vā, kathaṁ vo ettha hotī”ti?

“Saṅkhārapaccayā bhante viññānam, evam no ettha hoti: ‘saṅkhārapaccayā viññānan’”ti.

“**Avijjāpaccayā saṅkhārā**”ti iti kho panetām vuttam. Avijjāpaccayā nu kho bhikkhave saṅkhārā no vā, kathaṁ vo ettha hotī”ti?

“Avijjāpaccayā bhante saṅkhārā. Evam no ettha hoti: ‘avijjāpaccayā saṅkhārā’”ti.

¹ adv. Or not.

² How do you take it in this case?

³ Thus we take it in this case.

19. **Sādu bhikkhave!** Iti kho bhikkhave tumhepi evam vadetha,¹ ahampi evam vadāmi:² “Imasmim sati,³ idam hoti;⁴ imassuppādā,⁵ idam uppajjati.”⁶

Yadidam avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññāṇam; viññāṇapaccayā nāmarūpaṁ; nāmarūpapaccayā salāyatanaṁ; salāyatanaapaccayā phasso; phassapaccayā vedanā; vedanāpaccayā tanhā; tanhāpaccayā upādānam; upādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇam; sokaparidevadukkhadomanassupāyāsā sambhavanti.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

20. **Avijjāya** tveva **asesavirāganirodhā** saṅkhāranirodhō; saṅkhāranirodhā viññāṇanirodhō; viññāṇanirodhā nāmarūpanirodhō; nāmarūpanirodhā salāyatanaṁ; salāyatanaanirodhā phassanirodhō; phassanirodhā vedanānirodhō; vedanānirodhā tanhānirodhō; tanhānirodhā upādānanirodhō; upādānanirodhā bhavanirodhō; bhavanirodhā jātinirodho; jātinirodhā jarāmaraṇam; sokaparidevadukkhadomanassupāyāsā nirujjhanti.

Evametassa **kevalassa** dukkhakkhandhassa **nirodhō** hoti.

21. “**Jātinirodhā jarāmaraṇanirodhō**”ti iti kho panetam vuttam. Jātinirodhā nu kho bhikkhave jarāmaraṇanirodhō no vā, katham vo ettha hotī”ti?

“Jātinirodhā bhante jarāmaraṇanirodhō. Evam no ettha hoti: ‘jātinirodhā jarāmaraṇanirodhō’”ti.

“**Bhavanirodhā jātinirodhō**”ti iti kho panetam vuttam. Bhavanirodhā nu kho bhikkhave jātinirodhō no vā, katham vo ettha hotī”ti?

“Bhavanirodhā bhante jātinirodhō. Evam no ettha hoti: ‘Bhavanirodhā jātinirodhō’”ti.

“**Upādānanirodhā bhavanirodhō**”ti iti kho panetam vuttam. Upādānanirodhā nu kho bhikkhave bhavanirodhō no vā, katham vo ettha hotī”ti?

“Upādānanirodhā bhante bhavanirodhō. Evam no ettha hoti: ‘upādānanirodhā bhavanirodhō’”ti.

“**Tanhānirodhā upādānanirodhō**”ti iti kho panetam vuttam. Tanhānirodhā nu kho bhikkhave upādānanirodhō no vā, katham vo ettha hotī”ti?

“Tanhānirodhā bhante upādānanirodhō. Evam no ettha hoti: ‘tanhānirodhā upādānanirodhō’”ti.

“**Vedanānirodhā tanhānirodhō**”ti iti kho panetam vuttam vedanānirodhā nu kho bhikkhave tanhānirodhō no vā, katham vo ettha hotī”ti?

“Vedanānirodhā bhante tanhānirodhō. Evam no ettha hoti: ‘vedanānirodhā tanhānirodhō’”ti.

“**Phassanirodhā vedanānirodhō**”ti iti kho panetam vuttam Phassanirodhā nu kho bhikkhave vedanānirodhō no vā, katham vo ettha hotī”ti?

“Phassanirodhā bhante vedanānirodhō. Evam no ettha hoti: ‘phassanirodhā vedanānirodhō’”ti.

“**Salāyatanaanirodhā phassanirodhō**”ti iti kho panetam vuttam. Salāyatanaanirodhā nu kho bhikkhave phassanirodhō no vā, katham vo ettha hotī”ti?

“Salāyatanaanirodhā bhante phassanirodhō. Evam no ettha hoti: ‘salāyatanaanirodhā phassanirodhō’”ti.

“**Nāmarūpanirodhā salāyatanaanirodhō**”ti iti kho panetam vuttam. Nāmarūpanirodhā nu kho bhikkhave salāyatanaanirodhō no vā, katham vo ettha hotī”ti?

“Nāmarūpanirodhā bhante salāyatanaanirodhō. Evam no ettha hoti: ‘nāmarūpanirodhā salāyatanaanirodhō’”ti.

“**Viññāṇanirodhā nāmarūpanirodhō**”ti iti kho panetam vuttam. Viññāṇanirodhā nu kho bhikkhave nāmarūpanirodhō no vā, katham vo ettha hotī”ti?

¹ pre. So you say thus.

² pre. I also say thus.

³ When this exists.

⁴ That comes to be.

⁵ With the arising of this. 形成或出現。

⁶ That arises.

“Viññāṇanirodhā bhante nāmarūpanirodho. Evaṁ no ettha hoti: ‘viññāṇanirodhā nāmarūpanirodho’”ti.
“Saṅkhāranirodhā viññāṇanirodho”ti iti kho panetāṁ vuttam. Saṅkhāranirodhā nu kho bhikkhave viññāṇanirodho no vā, kathaṁ vo ettha hotī”ti?

“Saṅkhāraṇirodhā bhante viññānaṇirodho. Evaṁ no ettha hoti: ‘saṅkhāraṇirodhā viññānaṇirodhō’”ti.

“‘Avijjānirodhā sañkhāranirodho’ti iti kho panetam vuttam. Avijjānirodhā nu kho bhikkhave sañkhāranirodho no vā, kathaṁ vo ettha hotī”ti?

“Avijjānirodhā bhante saṅkhāranirodho. Evaṁ no ettha hoti: ‘avijjānirodhā saṅkhāranirodhō’”ti.

22. **Sādhu** bhikkhave. Iti kho bhikkhave tumhepi evam vadetha, ahampi evam vadāmi: “Imasmim asati, idam na hoti; imassa **nirodhā**, idam **nirujjhati**.”

Yadidam̄ avijjānirodhā saṅkhāranirodho; saṅkhāranirodhā viññāṇanirodho; viññāṇanirodha nāmarūpanirodho; nāmarūpanirodha salāyatanañanirodho; salāyatanañanirodha phassanirodho; phassanirodha vedanānirodho; vedanānirodha tañhānirodho; tañhā nirodha upādānanirodho; upādānanirodha bhavanirodho; bhavanirodha jātinirodho; jātinirodha jarāmarañam̄; sokaparidevadukkhadomanassupāvāsā nirujjhanti.

Evaṁetassa kevalassa dukkhakkhandhassa nirodho hoti.

^{23.} *Api nu* tumhe bhikkhave evam jānantā evam passantā pubbantaṁ¹ vā patidhāveyyātha;²

“Ahosimha nu kho mayam atitamaddhānam? ³ Na nukho ahosimha atitamaddhānam? ⁴ Kinnu kho ahosimha atitamaddhānam? ⁵ Kathannu kho ahosimha atitamaddhānam? ⁶ Kim hutvā, ⁷ kim ahosimha nu kho mayam atitamaddhānan”ti? ⁸

“No hetam bhante.”

Api nu tumhe bhikkhave evam jānantā evam passantā **aparantam**⁹ vā patidhāveyyātha:

“**Bhavissāma** nu kho mayaṁ **anāgatamaddhānaṁ**? Na nu kho bhavissāma anāgatamaddhānaṁ? Kinnu kho bhavissāma anāgatamaddhānaṁ? Kathannu kho bhavissāma anāgatamaddhānaṁ? Kim ṭutvā, kim bhavissāma nu kho mayaṁ anāgatamaddhānan”ti?

“No hetam bhante.”

Api nu tumhe bhikkhave evam jānantā evam passantā etarahi vā **paccuppannamaddhānam**¹⁰ ajjhattam kathaṅkathi¹¹ assatha: “Ahannukhosmi? No nu khosmi? Kinnu khosmi? Kathannu khosmi? Ayannu kho satto kuto āgato? So kuhiṅgāmī bhavissatī”ti?¹²

“No hetam bhante.”

24. Api nu tumhe bhikkhave evam jānantā evam passantā evam vadeyyātha:

“Satthā no garu.¹³ Satthugāravena ca mayam evam vademā”ti?

“No hetam bhante.”

Api nu tumhe bhikkhave evam jānantā evam passantā evam vadeyyātha:

¹ adj. The past.

² opt. To run back to; would you run back.

³ Were we in the past?

⁴ Were we not in the past?

5 What were we in the past?

⑥ How were we in the past?

7 Having been what?

⁸ What did we become in the past?

⁹ adj. Future state, consequence.

¹⁰ Paccuppanna: pp. What has arisen (just now), existing, present. / + addhāna: nt. Time.

¹¹ Katham + kathin: Having doubts, unsettled, uncertain; perplexed. 使混亂的。

¹² Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go? Kathann + Kathini. Having doubts, unsettled, uncertain, perplexed. 使迷惑亂了。

13 The Teacher is respected by us. We speak as we do out of respect for the teacher? 為因尊敬老師你才這麼說。

“Samaṇo no evamāha, samanavacanena ca mayam evam vademā”ti?¹

“No hetam bhante.”

“Api nu tumhe bhikkhave evam jānantā evam passantā aññam satthāram uddiseyyāthā”ti?²

“No hetam bhante.”

“Api nu tumhe bhikkhave evam jānantā evam passantā yāni tāni puthusamaṇabrahmaṇānam vatakotūhalamaṅgalāni,³ tāni sārato⁴ paccāgaccheyyāthā”ti?⁵

“No hetam bhante.”

“Nanu bhikkhave yadeva tumhākarān sāmarān ḥātām, sāmarān diṭṭhām, sāmarān viditām, tadeva tumhe vadethā”ti?

“Evambhante.”

25. Sādhu bhikkhave. Upanītā⁶ kho me tumhe bhikkhave iminā sandiṭṭhikena dhammena, akālikena ehipassikena opanayikena paccattam veditabbena viññūhi: “Sandiṭṭhiko ayaṁ bhikkhave dhammo akāliko ehipassiko opanayiko paccattam veditabbo viññūhi”ti.

Iti yantaṁ vuttam, idametam paṭicca vuttam.

26. Tiṇṇam kho pana bhikkhave sannipatā⁷ gabbhassāvakkanti⁸ hoti:

Idha mātāpitaro sannipatitā honti, mātā ca na utunī⁹ hoti, gandhabbo¹⁰ ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti.

Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti.

Yato ca kho bhikkhave mātāpitaro sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti.

Evaṁ tiṇṇam sannipatā gabbhassāvakkanti hoti.

27. Tamenam bhikkhave mātā nava vā dasa vā māse gabbham kucchinā¹¹ pariharati¹² mahatā¹³ saṁsayena¹⁴ garumbhāram.¹⁵ Tamenam bhikkhave mātā navannam vā dasannaṁ cā māsānam accayena vijāyati¹⁶ mahatā saṁsayena garumbhāram. Tamenam jātam samānam sakena lohitena¹ poseti.² Lohitaṁ hetam bhikkhave ariyassa vinaye, yadidam mātuthaññam.³

¹ The Recluse says this, and so do [other] recluse, but we do not speak thus?

² Would you acknowledge another teacher? 承認或尋找。

³ Vata: m./ nt. A religious duty, observance, rite, practice, custom. / + kotūhalā: nt. Excitement, tumult, festival, fair. / + maṅgalaṁ: He visits the fair or show of. / = The observances and auspicious. 儀式和幸運的。

⁴ 5. Substance, essence, choicest part; tumultuous debates. 本質或精華。

⁵ Would you return to the observances, tumultuous debates, and auspicious signs of ordinary recluses and Brahmins, taking them as the core [of the holy life]?

⁶ pp. Brought to conclusion, brought to end (of life). 結論。

⁷ Union, coincidence; assemblage, assembly, congregation; union of the humours of the body; collocation. 結合。

⁸ Gabbha: The swelling of the (pregnant) womb, the womb. 子宮。 / + avakkanti: Conception. / = The conception of an embryo in a womb takes place through. 進入子宮的新生命或胚胎或懷孕。

⁹ f. A menstruating woman. 有月經。 / + na: But it is not the mother's season. 不是懷孕的季節。

¹⁰ m. A being ready to take a new existence. 新生命

¹¹ f. A cavity; the belly or the womb; her womb. 子宮。

¹² pre. To take of, to attend to, shelter, protect, keep up, preserve, look after.

¹³ Mahant: adj. + ta: Great, extensive, big; as a heavy burden. 加重。

¹⁴ With much anxiety. 緊張或焦慮。??

¹⁵ Garu: adj. Heavy. / + bhāra: Anything to carry, a load. / = A heavy load, carrying a heavy load. 擔子。

¹⁶ pre. To bring forth, to bear, to give birth to. 分娩。

28. Sa kho so bhikkhave **kumāro** vuddhimanvāya⁴ indriyānam paripākamanvāya,⁵ yāni tāni kumārakānam⁶ kīlāpanakāni⁷ tehi kīlati. Seyyathīdam vañkakam⁸ ghaṭikam⁹ mokkhacikam¹⁰ ciñgulakam¹¹ pattālhakam¹² rathakam¹³ dhanukam.¹⁴
29. Sa kho so bhikkhave **kumāro** vuddhimanvāya indriyānam paripākamanvāya, **pañcahi kāmaguṇehi samappito**¹⁵ **samañgibhūto**¹⁶ **parivāreti.**¹⁷ cakkhuviññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajañyehi; sotaviññeyyehi saddehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajañyehi; ghānaviññeyyehi gandhehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajañyehi; jivhāviññeyyehi rasehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajañyehi; kāyaviññeyyehi phothabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajañyehi.
30. So cakkhunā rūpam **disvā** piyarūpe¹⁸ rūpe **sārajjati;**¹⁹ **appiyarūpe** rūpe **byāpajjati.**²⁰ Anupaṭṭhitakāyasati²¹ ca viharati **parittacetaso;**²² tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtarṁ nappajānāti, yathassa te pāpakā akusalā dhammā **aparisesā**²³ nirujjhanti. So evam anurodhavirodham²⁴ samāpanno,²⁵ yam kiñci vedanām **vedeti** sukham vā dukkham vā adukkhamasukham vā. So tam vedanām **abhinandati**²⁶ abhivadati²⁷ **ajjhosāya**²⁸ tiṭṭhati. Tassa tam vedanām abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. **Yā vedanāsu nandī tadupadānam.** Tassupādāna paccayā bhavo;

¹ nt. With own blood.

² pre. To nourish, support, look after, bring up, take care of, feed, keep. 養育。

³ Mātur + thañña: nt. Mother's milk; the mother's breast-milk. 母奶。

⁴ Vuḍḍhi & vuddhi: f. Increase, growth, furtherance, prosperity. / + anvāya: ger. Undergoing, experiencing, attaining. / = Growing up.

⁵ Paripāka: Ripeness, maturity, development, perfection. / = His faculties mature. 發育了。

⁶ m. A young boy, a youngster.

⁷ nt. A plaything, toy; toy ploughs. 玩遊戲。/ Kīlati: pre. To play, sport, enjoy or amuse oneself.

⁸ nt. A sort of toy. 幾種玩具。

⁹ f. A small stick, a piece of a branch, a twig. 細枝。

¹⁰ m. Tumbling, turning somersaults, an acrobatic feat; toy windmills. 番斤斗。

¹¹ m./ nt. A toy windmill, made of palm-leaves. 玩具風車。

¹² Patta + ālhalka: A toy measure made of palm-leaves. 拍打玩具。

¹³ nt. A little carriage, a toy cart. 四輪馬車。

¹⁴ nt. A small bow. 弓。

¹⁵ pp. Endowed with, affected with, possessed of; provided. 任命。

¹⁶ Samañgin + bhūta: Possessed of, provided with. 天生具有。

¹⁷ pre. To cover, encompass, surround; to serve, attend upon. 圍繞。

¹⁸ Piya: adj. Pleasant, agreeable, liked. / + rūpa: Pleasant form, an enticing object of sight. / + Ap: Unpleasant.

¹⁹ pre. To be pleased with, to be attached; he lusts after. 貪求或喜愛。

²⁰ pre. To go wrong, to fail, disagree; to be troubled; to do harm, to injure; he dislikes.

²¹ An + upaṭṭhita: pp. Furnished provided, served, got ready, honoured with. / =

With mindfulness of the body unestablished. 未建立的身念處。

²² Paritta: adj. Small, little, inferior, insignificant, limited, of no account, trifling. / =

With a limited mind. 狹窄的心；有限制的心。

²³ A + parisesa: adj. Without remainder, complete, entire. 沒剩下的。

²⁴ Anurodha + vorodha: In favouring and opposing. 偏愛和反抗；喜歡和不喜歡。

²⁵ pp. Having attained, got to, entered, reached; engaged. 獲得或從事。

²⁶ pre. To rejoice at, find pleasure in, approve of, be pleased or delighted with. 樂趣。

²⁷ pre. To speak (kindly)to, to welcome, salute, greet.

²⁸ ger. Being tied to, hanging on, attached to; holding to it.

²⁹ f. Joy, enjoyment, pleasure, delight in.

bhavapaccayā jāti; jātipaccayā jarāmaraṇam; sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa **kevalassa dukkhakkhandhassa samudayo** hoti.

Sotena saddam sutvā piyarūpe sadde sārajjati, appiyarūpe sadde byāpajjati. Anupaṭhitakāyasati ca viharati parittacetaso, tañca cetovimuttim paññāvimuttim yathābhūtam nappajānāti, yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evam anurodhavirodham samāpanno yaṁ kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham vā. So tam vedanam abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa tam vedanam abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupadānam. Tassupādāna paccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇam; sokaparidevadukkhadomanassupāyāsā sambhavanti.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Ghānena gandham ghāyitvā piyarūpe gandhe sārajjati, appiyarūpe gandhe byāpajjati.

Anupaṭhitakāyasati ca viharati parittacetaso, tañca cetovimuttim paññāvimuttim yathābhūtam nappajānāti, yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evam anurodhavirodham samāpanno, yaṁ kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham vā. So tam vedanam abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa tam vedanam abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupadānam. Tassupādāna paccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇam; sokaparidevadukkhadomanassupāyāsā sambhavanti.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Jivhāya rasam sāyitvā piyarūpe rase sārajjati, appiyarūpe rase byāpajjati. Anupaṭhitakāyasati ca viharati parittacetaso, tañca cetovimuttim paññāvimuttim yathābhūtam nappajānāti, yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evam anurodhavirodham samāpanno, yaṁ kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham vā. So tam vedanam abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa tam vedanam abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupadānam. Tassupādāna paccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇam; sokaparidevadukkhadomanassupāyāsā sambhavanti.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Kāyena phoṭhabbam phusitvā piyarūpe phoṭhabbe sārajjati, appiyarūpe phoṭhabbe byāpajjati.

Anupaṭhitakāyasati ca viharati parittacetaso, tañca cetovimuttim paññāvimuttim yathābhūtam nappajānāti, yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evam anurodhavirodham samāpanno, yaṁ kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham vā. So tam vedanam abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa tam vedanam abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupadānam. Tassupādāna paccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇam; sokaparidevadukkhadomanassupāyāsā sambhavanti.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Manasā dhammarām viññāya piyarūpe dhamme sārajjati, appiyarūpe dhamme byāpajjati.

Anupaṭhitakāyasati ca viharati parittacetaso, tañca cetovimuttim paññāvimuttim yathābhūtam nappajānāti, yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evam anurodhavirodham samāpanno, yaṁ kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham vā. So tam vedanam abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa tam vedanam abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupadānam. Tassupādāna paccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇam; sokaparidevadukkhadomanassupāyāsā sambhavanti.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

31. Idha bhikkhave **Tathāgato** loke uppajjati Araham Sammāsambuddho vijjācaranāsampanno Sugato Lokavidū anuttaro purisadammasārathī Satthā devamanussānam Buddho Bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrahmaṇim pajam sadevamanussam, sayam abhiññā sacchikatvā pavedeti. So dhammarām deseti ādikalyānam majjhekalyānam pariyoṣanakalyānam, sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Tam dhammarām suṇāti

gahapati vā gahapatiputto vā aññatarasmiṁ vā kule paccājato. So taṁ dhammarṁ sutvā Tathāgate saddham̄ paṭilabhati. So tena saddhāpaṭilābhena samannāgato itipaṭisañcikkhati: “Sambādho gharāvāso rajāpatho, abbhokāso pabbajjā, nayidam̄ sukaram̄ agāram̄ ajjhāvasatā ekantaparipuṇṇam̄ ekantaparisuddham̄ saṅkhalikhitaṁ brahmacariyam̄ caritum̄. Yannūnāham̄ kesamassum̄ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam̄ pabbajeyyan”ti. So aparena samayena appam̄ vā bhogakkhandham̄ pahāya, mahantam̄ vā bhogakkhandham̄ pahāya, appam̄ vā ñātiparivaṭṭam̄ pahāya, mahantam̄ vā ñātiparivaṭṭam̄ pahāya, kesamassum̄ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam̄ pabbajati.

32. So evam̄ **pabbajito** samāno bhikkhūnam̄ sikkhāsājīvasamāpanno, pāṇātipātam̄ pahāya pāṇātipātā paṭivirato hoti. Nihitadan̄o nihitatasutto lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānam̄ pahāya adinnādānā paṭivirato hoti. Dinnādāyī dinnapāṭīkaṅkhī athenena sucibhūtena attanā viharati. Abrahmacariyam̄ pahāya brahmācārī hoti. Ārācārī virato methunā gāmadhammā. Musāvādāni pahāya musāvādā paṭivirato hoti. Saccavādī saccasandho theto paccayiko avisamvādako lokassa. Pisuṇam̄ vācam̄ pahāya pisuṇāya vācāya paṭivirato hoti: ito sutvā na amutra akkhātā imesam̄ bhedāya, amutra sutvā na imesam̄ akkhātā amūsam̄ bhedāya. Iti bhinnānam̄ vā sandhātā sahitānam̄ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaranīm̄ vācam̄ bhāsitā hoti. Pharusaṁ vācam̄ pahāya pharusaṁ vācāya paṭivirato hoti: yā sā vācā nelā kaṇṭasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṁ vācam̄ bhāsitā hoti. Samphappalāparāni pahāya samphappalāpā paṭivirato hoti: kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatim̄ vācam̄ bhāsitā kālena sāpadesam̄ pariyantavatim̄ atthasam̄hitam̄.

33. So **bījagāmbhūtagāmasamārambhā** paṭivirato hoti. Ekabhattiko hoti rattuparato virato vikālabhojanā. Naccagītavādītavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamañḍanavibhūsanātthānā paṭivirato hoti. Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhaññapaṭiggahaṇā paṭivirato hoti. Āmakamarīnsapaṭiggahaṇā paṭivirato hoti. Itthikumārikapaṭiggahaṇā paṭivirato hoti. Dāsidāsapaṭiggahaṇā paṭivirato hoti. Ajelakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthigavāssavalavāpaṭiggahaṇā paṭivirato hoti. Khettavatthupaṭiggahaṇā paṭivirato hoti. Dūteyyapahiṇagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭa-kaiñsakūṭa-mānakūṭā paṭivirato hoti. Ukkotana-vañcana-nikati-sāciyogā paṭivirato hoti. Chedana-vadha-bandhana-viparāmosa-ālopa-sahasākārā paṭivirato hoti.

34. So **santuṭṭho** hoti kāyaparihāriyena cīvarena kucchiparihāriyena piṇḍapātena yena yeneva pakkamati, samādāyeva pakkamati. Seyyathāpi nāma pakkhisakuṇo yena yeneva ḥeti, sapattabhārova ḥeti, evameva bhikkhu santuṭṭho hoti kāyaparihāriyena cīvarena kucchiparihāriyena piṇḍapātena. Yena yeneva pakkamati, samādāyeva pakkamati. So iminā ariyena silakkhandhena samannāgato ajjhattam̄ anavajjasukham̄ paṭisañvedeti.

35. So **cakkhunā** rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenāni cakkhundriyam̄ asaṁvutam̄ viharantam̄ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum̄, tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyam̄, cakkhundriye saṁvaraṁ āpajjati. Sotena saddam̄ sutvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenāni sotindriyam̄ asaṁvutam̄ viharantam̄ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum̄, tassa saṁvarāya paṭipajjati, rakkhati sotindriyam̄, sotindriye saṁvaraṁ āpajjati. Ghānena gandham̄ ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenāni ghānindriyam̄ asaṁvutam̄ viharantam̄ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum̄, tassa saṁvarāya paṭipajjati, rakkhati ghānindriyam̄, ghānindriye saṁvaraṁ āpajjati. Jivhāya rasam̄ sāyitvā na nimittaggāhī hoti nānubyañjanaggāhī.

Yatvādhikaraṇamenam jivhindriyam asaṁvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati jivhindriyam, jivhindriye saṁvaraṁ āpajjati. Kāyena phoṭṭhabbam phusitvā na nimittaggāhī hoti nānubyañjanaggāhī.

Yatvādhikaraṇamenam kāyindriyam asaṁvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati kāyindriyam, kāyindriye saṁvaraṁ āpajjati. Manasā dhammarām viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenam manindriyam asaṁvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati manindriyam, manindriye saṁvaraṁ āpajjati. So iminā ariyena indriyasamavarena samannāgato ajjhattam abyāsekasukham paṭisaṁvedeti.

36. So **abhikkante patikkante** sampajānakārī hoti. Ālokite vilokite sampajānakārī hoti. Sammiñjite pasārite sampajānakārī hoti. Saṅghātipattacīvaradhāraṇe sampajānakārī hoti. Asitena pite khāyite sāyite sampajānakārī hoti. Uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

37. So iminā ca **ariyena sīlakkhandhena** samannāgato, iminā ca ariyena indriyasamavarena samannāgato, iminā ca satisampajaññena samannāgato vivittam senāsanam bhajati: araññam rukkhamūlam pabbataṁ kandaram giriguham susānam vanapattham abbhokāsam palālupuñjam. So pacchābhuttam piṇḍapātapaṭikkanto nisidati pallaṅkam ābhujitvā, ujum kāyam pañidhāya, parimukham satim upaṭṭhapetvā.

38. So **abhijjhām loke pahāya** vigatābhijjhena cetasā viharati, abhijjhāya cittam parisodheti byāpādapadosam pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī. Byāpādapadosā cittam parisodheti. Thīnamiddham pahāya vigatathīnamiddho viharati ālokasaññī sato sampajāno. Thīnamiddhā cittam parisodheti. Uddhaccakukkuccam pahāya anuddhato viharati ajjhattam vūpasantacitto. Uddhaccakukkuccā cittam parisodheti. Vicikicchām pahāya tiṇḍavicikiccho viharati akathaṅkathī kusalesu dhammesu. Vicikicchāya cittam parisodheti.

39. So ime **pañcanīvaraṇe pahāya** cetaso upakkilese paññāya dubbalikaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Puna ca param bhikkhave bhikkhu vitakkavīcāram vūpasamā ajjhattam sampaśādanam cetaso ekodibhāvarā vitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṁvedeti. Yam tam ariyā ācikkhanti: “upekkhako satimā sukhavihārī”ti tam tatiyam jhānam upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassa domanassānam atthagamā adukkham asukham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharati.

40. So cakkunā **rūpam disvā** piyarūpe rūpe na sārajjati. Appiyarūpe rūpe na byāpajjati. Upaṭṭhitakāyasati ca viharati appamāṇacetaso. Tañca cetovimuttim paññāvimuttim yathā bhūtam pajānāti, yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evam anurodhavirodhavippahīno, yam kiñci vedanam vedeti sukham vā dukkham vā adukkhamasukham vā, so tam vedanam nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa tam vedanam anabhinandato anabhvadato anajjhosāya tiṭṭhato, yā vedanāsu nandī sā nirujjhati. Tassa nandinirodhā upādānanirodhō; upādānanirodhā bhavanirodhō; bhavanirodhā jātinirodhō; jātinirodhā jarāmaraṇam; sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Sotena saddam sutvā piyarūpe sadde na sārajjati. Appiyarūpe sadde na byāpajjati. Upaṭṭhitakāyasati ca viharati appamāṇacetaso. Tañca cetovimuttim paññāvimuttim yathābhūtam pajānāti, yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evam

anurodhavirodhavippahīno, yam kiñci vedanām vedeti sukham vā dukkham vā adukkhamasukham vā, so tam vedanām nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa tam vedanām anabhinandato anabhvadato anajjhosāya tiṭṭhato, yā vedanāsu nandī sā nirujjhati. Tassa nandinirodhā upādānanirodho; upādānanirodhā bhavanirodho; bhavanirodhā jātinirodho; jātinirodhā jarāmarañam; sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Ghānena gandham ghāyitvā piyarūpe gandhe na sārajjati. Appiyarūpe gandhe na byāpajjati. Upaṭṭhitakāyasati ca viharati appamāṇacetaso. Tañca cetovimuttim paññāvimuttim yathābhūtam pajānāti, yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evam anurodhavirodhavippahīno, yam kiñci vedanām vedeti sukham vā dukkham vā adukkhamasukham vā, so tam vedanām nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa tam vedanām anabhinandato anabhvadato anajjhosāya tiṭṭhato, yā vedanāsu nandī sā nirujjhati. Tassa nandinirodhā upādānanirodho; upādānanirodhā bhavanirodho; bhavanirodhā jātinirodho; jātinirodhā jarāmarañam; sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Kāyena phoṭṭhabbarū phusitvā piyarūpe phoṭṭhabbe na sārajjati. Appiyarūpe phoṭṭhabbe na byāpajjati. Upaṭṭhitakāyasati ca viharati appamāṇacetaso. Tañca cetovimuttim paññāvimuttim yathābhūtam pajānāti, yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evam anurodhavirodhavippahīno, yam kiñci vedanām vedeti sukham vā dukkham vā adukkhamasukham vā, so tam vedanām nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa tam vedanām anabhinandato anabhvadato anajjhosāya tiṭṭhato, yā vedanāsu nandī sā nirujjhati. Tassa nandinirodhā upādānanirodho; upādānanirodhā bhavanirodho; bhavanirodhā jātinirodho; jātinirodhā jarāmarañam; sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti. Manasā dhammaṁ viññāya piyarūpe dhamme na sārajjati. Appiyarūpe dhamme na byāpajjati. Upaṭṭhitakāyasati ca viharati appamāṇacetaso. Tañca cetovimuttim paññāvimuttim yathābhūtam pajānāti, yathassa te pāpakā akusalā dhammā aparisesā nirujjhanti. So evam anurodhavirodhavippahīno, yam kiñci vedanām vedeti sukham vā dukkham vā adukkhamasukham vā, so tam vedanām nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa tam vedanām anabhinandato anabhvadato anajjhosāya tiṭṭhato, yā vedanāsu nandī sā nirujjhati. Tassa nandinirodhā upādānanirodho; upādānanirodhā bhavanirodho; bhavanirodhā jātinirodho; jātinirodhā jarāmarañam; sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

41. “Imam kho **me tumhe** bhikkhave saṅkhittena **taṇhāsaṅkhayavimuttim** dhāretha. **Sātim** pana bhikkhurūn kevaṭaputtarān **mahātaṇhājālataṇhāsaṅghāṭapāṭimukkan**”ti.¹

“Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam abhinandun”ti.

~ Mahātaṇhāsaṅkhayasuttam aṭṭhamam. ~

¹ + tanhā + jāla: The snareof. 圈套◦ / + saṅghāta: Binding together; junction, union; collection, aggregate. / + paṭimukka: adj. Fastened on, tied to, wound round, clothed in. / = Is caught up in a vast net of craving, in the trammel of craving.

(M.39.) Mahāassapurasuttam

1. Evam me sutam: Ekam samayam Bhagavā Añgesu viharati Assapuram nāma Añgānam nigamo. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. “Samañā samañā”ti vo bhikkhave janō sañjānātī.¹

Tumhe ca pana: “Ke tumhe”ti?²

Puṭṭhā samānā: “Samañamhā”ti paṭijānātha.³

Tesam vo bhikkhave evam samaññānam⁴ satam, evampaṭiññānam⁵ satam: “Ye dhammā samañakaraṇā ca brāhmaṇakaraṇā ca, te dhamme samādāya⁶ vattissāma;⁷ evam no amhākarān samaññā ca ayaṁ saccā bhavissati paṭiññā ca bhūtā.⁸ Yesañca mayam cīvarapiṇḍapātasenāsanagilānapaccayabhesajja-parikkhāram paribhuñjāma,⁹ tesam te kārā amhesu mahapphalā¹⁰ bhavissanti mahānisamsā.¹¹ Amhākañcevāyam pabbajjā avañjhā¹² bhavissati saphalā¹³ sa-udrayā”ti.¹⁴ Evaṁ hi vo bhikkhave sikkhitabbam.

3. Katame ca bhikkhave dhammā samañakaraṇā ca brāhmaṇakaraṇā ca?

“Hirottappa¹⁵ samannāgatā bhavissāmā”ti evam hi vo bhikkhave sikkhitabbam. Siyā kho pana bhikkhave tumhākām evamassa: “Hirottappenamhā samannāgata, alamettāvatā¹⁶ katamettāvatā. Anupatto no sāmaññattho,¹⁷ natthi no kiñci uttarim karaṇīyan”ti, tāvatakeneva¹⁸ tuṭṭhim¹⁹ āpajjeyyātha.²⁰

Ārocayāmi²¹ vo bhikkhave paṭivedayāmi²² vo bhikkhave: Mā vo sāmaññatthikānam¹ satam, sāmaññattho pariñhi², sati uttarim karaṇīye.

¹ pre. To recognize, perceive, know, to be aware of; to call, name, nickname. 稱爲。

² What are you?

³ pre. To acknowledge, agree to, approve, promise, consent. / You claim. 你們聲稱。

⁴ Samaññā: f. Designation, name. 指出。

⁵ adj. Acknowledged; making belief; claim to be. 聲稱。

⁶ Samādiyatī: ger. Having taken up; having taken upon himself, conforming to.

⁷ Vatti: fut. 1p. To speak, say, call. / We will undertake. 試圖或承擔。

⁸ pp. Grown, become; born, produced; genuine. 名副其實的。

⁹ pre. To enjoy, to use, to enjoy the use of; we use.

¹⁰ Maha + pphala: Much fruit; great fruit.

¹¹ Mahā + ānisamsā: Deserving great praise; great benefit. 大利益。

¹² A + vañjha: adj. Barren, sterile. 荒蕪的。/ = Shall not be in vain. 不炫耀或沒白費。

¹³ adj. Bearing fruit, having its reward. 肥沃的或有果位。

¹⁴ Sa + udraya & uddaya: Coming forth, result, consequence. 富饒的或有利益。

¹⁵ Hiri& hirī: f. Sense of shame, bashfulness, shyness. 羞愧。/ + ottapa: Shame & fear of sin. 羞恥和罪惡的恐懼。/ Shrinking back from doing wrong. 畏怯犯錯。

¹⁶ Alam: indesl. For sure, very much (so), indeed, truly. / + ettāvatā: adv. So far, to that extend, even by this much. / That much is enough. / Kata: pp. Done, worked, made. / That much has been done.

¹⁷ Sāmaññā: nt. + attha: The aim of Samañā-ship. / The goal of recluse-ship. 圓滿沙門果。

¹⁸ Tāva + taka + eva: adv. Just so much; just so long.

¹⁹ f. Pleasure, joy, enjoyment. 愉快。

²⁰ opt. To get into, to meet with; to undergo; to make, produce, exhibit.

²¹ caus, pre. To relate, to tell, announce, speak to, address; I inform you. 告知。

²² caus, pre. To make known, declare, announce; I declare to you. 宣佈或聲明。

4. Kiñca bhikkhave **uttariṁ** karaṇīyam?

“Parisuddho³ no kāyasamācāro⁴ bhavissati uttāno⁵ vivaṭo,⁶ na ca chiddavā⁷ saṁvuto⁸ ca, tāya ca pana parisuddhakāyasamācāratāya nevattānukkāmsissāma,⁹ na param vambhissāmā”ti¹⁰ evam hi vo bhikkhave sikkhitabbam.

Siyā kho pana bhikkhave tumhākam evamassa: “Hirottappenamhā samannāgatā parisuddho no kāyasamācāro. Alamettāvatā, katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīyan”ti, tāvatakeneva tuṭṭhiṁ āpajjeyyātha.

Ārocayāmi vo bhikkhave paṭivedayāmi vo bhikkhave: Mā vo sāmaññatthikānam satam, sāmaññattho parihāyi, sati uttarim karaṇīye.

5. Kiñca bhikkhave **uttariṁ** karaṇīyam?

“Parisuddho no vacīsamācāro bhavissati uttāno vivaṭo, na ca chiddavā saṁvuto ca, tāya ca pana parisuddhavacīsamācāratāya nevattānukkāmsissāma, na param vambhissāmā”ti evam hi vo bhikkhave sikkhitabbam.

Siyā kho pana bhikkhave tumhākam evamassa: “Hirottappenamhā samannāgatā parisuddho no kāyasamācāro, parisuddho vacīsamācāro. Alamettāvatā, katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīyan”ti, tāvatakeneva tuṭṭhiṁ āpajjeyyātha.

Ārocayāmi vo bhikkhave paṭivedayāmi vo bhikkhave: Mā vo sāmaññatthikānam satam, sāmaññattho parihāyi, sati uttarim karaṇīye.

6. Kiñca bhikkhave **uttariṁ** karaṇīyam?

“Parisuddho no manosamācāro bhavissati uttāno vivaṭo, na ca chiddavā saṁvuto ca, tāya ca pana parisuddhamanosamācāratāya nevattānukkāmsissāma, na param vambhissāmā”ti evam hi vo bhikkhave sikkhitabbam.

Siyā kho pana bhikkhave tumhākam evamassa: “Hirottappenamhā samannāgatā parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro. Alamettāvatā, katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīyan”ti, tāvatakeneva tuṭṭhiṁ āpajjeyyātha. Ārocayāmi vo bhikkhave paṭivedayāmi vo bhikkhave: Mā vo sāmaññatthikānam satam sāmaññattho parihāyi, sati uttarim karaṇīye.

7. Kiñca bhikkhave **uttariṁ** karaṇīyam?

“Parisuddho no ājīvo¹¹ bhavissati uttāno vivaṭo, na ca chiddavā saṁvuto ca, tāya ca pana parisuddhājīvatāya nevattānukkāmsissāma, na param vambhissāmā”ti evam hi vo bhikkhave sikkhitabbam.

Siyā kho pana bhikkhave tumhākam evamassa: “Hirottappenamhā samannāgatā parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo. Alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīyan”ti, tāvatakeneva tuṭṭhiṁ

¹ Sāmañña + atthika: adj. Desirous of, wanting, seeking for, in need of. / The recluse’s status. 想要沙門利益。

² aor. To decrease, fall away from, lack. / + mā: Do not fall short. 不要丢失沙門利益。

³ adj. Clean, clear, pure, perfect.

⁴ + samācāra: Conduct, behaviour. / = Our bodily conduct. 身體的行爲。

⁵ adj. Clear, manifest, open, evident.

⁶ Uncovered, open.

⁷ vat. Having faults, full of defects. / + na: Flawless. 無瑕疵的。

⁸ pp. Restrained, governed, (self-) controlled, guarded. 抑制。

⁹ Na + av + attan + an + ukkāmsati: fut. To exalt, praise. / + na: We will not laud ourselves. 不讚美自己。

¹⁰ caus, fut. To treat with contempt, despise, revile, scold. / + na: Not disparage. 不輕視或譏謗。

¹¹ Livelihood, mode of living, living, subsistence. / Our livelihood. 生活或生計。

āpajjeyyātha.

Ārocayāmi vo bhikkhave paṭivedayāmi vo bhikkhave: Mā vo sāmaññatthikānam satam, sāmaññattho parihāyi, sati uttarim karaṇīye.

8. Kiñca bhikkhave **uttarim** karaṇīyam?

“**Indriyesu guttadvārā** bhavissāma. **Cakkhunā** rūpam disvā na nimittaggāhī, nānubyañjanaggāhī. Yatvādhikaraṇamenam cakkhundriyam asaṁvutam viharantam, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjissāma, rakkhissāma cakkhundriyam, cakkhundriye saṁvaraṁ āpajjissāma.

Sotena saddam sutvā na nimittaggāhī, nānubyañjanaggāhī. Yatvādhikaraṇamenam sotindriyam asaṁvutam viharantam, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjissāma, rakkhissāma sotindriyam, sotindriye saṁvaraṁ āpajjissāma.

Ghānena gandham ghāyitvā na nimittaggāhī, nānubyañjanaggāhī. Yatvādhikaraṇamenam ghānindriyam asaṁvutam viharantam, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjissāma, rakkhissāma ghānindriyam, ghānindriye saṁvaraṁ āpajjissāma.

Jivhāya rasam sāyitvā na nimittaggāhī, nānubyañjanaggāhī. Yatvādhikaraṇamenam jivhindriyam asaṁvutam viharantam, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjissāma, rakkhissāma jivhindriyam, jivhindriye saṁvaraṁ āpajjissāma.

Kāyena phoṭhabbam phusitvā na nimittaggāhī, nānubyañjanaggāhī. Yatvādhikaraṇamenam kāyindriyam asaṁvutam viharantam, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjissāma, rakkhissāma kāyindriyam, kāyindriye saṁvaraṁ āpajjissāma.

Manasā dhammarām viññāya na nimittaggāhī, nānubyañjanaggāhī. Yatvādhikaraṇamenam manindriyam asaṁvutam viharantam, abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjissāma, rakkhissāma manindriyam, manindriye saṁvaraṁ āpajjissāmā”ti evam hi vo bhikkhave sikkhitabbaṁ.

Siyā kho pana bhikkhave tumhākam evamassa: “Hirottappenamhā samannāgatā parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo. Alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīyan”ti tāvatakena tuṭṭhim āpajjeyyātha.

Ārocayāmi vo bhikkhave paṭivedayāmi vo bhikkhave: Mā vo sāmaññatthikānam satam, sāmaññattho parihāyi, sati uttarim karaṇīye.

9. Kiñca bhikkhave **uttarim** karaṇīyam?

“**Bhojane mattaññuno**¹ bhavissāma. Paṭisaṅkhā yoniso **āhāram** āharissāma, neva davāya na madāya na mañḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṛhitiyā yāpanāya vihiṁsūparatiyā brahmaçariyānuggahāya. Iti purāṇa ca vedanam paṭihaṅkhāmi navaṇca vedanam na uppādēssāmi. Yātrā ca me bhavissati anavajjatā ca phāsuvihārocā”ti, evam hi vo bhikkhave sikkhitabbarā.

Siyā kho pana bhikkhave tumhākam evamassa: “Hirottappenamhā samannāgatā parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumhā guttadvārā, bhojane mattaññuno. Alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarim karaṇīyan”ti, tāvatakena tuṭṭhim āpajjeyyātha.

Ārocayāmi vo bhikkhave paṭivedayāmi vo bhikkhave: Mā vo sāmaññatthikānam satam, sāmaññattho parihāyi, sati uttarim karaṇīye.

¹ Mattā: f. Measure, quantity, right measure, moderation. 酣量，權衡。/ + ḥññū: Knowing the right measure, moderate, temperate (bhojane or bhojanamhi in eating). / Moderate in eating. 在食物上節制或飲食知量。

10. Kiñca bhikkhave **uttariṁ karaṇīyam**?

“**Jāgariyam**¹ **anuyuttā** bhavissāma. Divasam² caṅkamena³ nisajjāya,⁴ āvaraṇīyehi⁵ dhammehi cittam parisodhessāma.⁶

Rattiyā paṭhamam yāmam,⁷ caṅkamena nisajjāya, āvaraṇīyehi dhammehi cittam parisodhessāma.

Rattiyā majjhimam yāmam, dakkhiṇena⁸ passena⁹ sīhaseyyam¹⁰ kappessāma,¹¹ pāde pādam accādhāya¹² satā sampajānā uṭṭhānasāññam¹³ manasikaritvā.

Rattiyā pacchimam yāmam paccuṭṭhāya,¹⁴ caṅkamena nisajjāya, āvaraṇīyehi dhammehi cittam parisodhessāmā”ti. Evarī hi vo bhikkhave sikkhitabbarī.

Siyā kho pana bhikkhave tumhākarī evamassa: “Hirottappenamhā samannāgatā parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumhā guttadvārā, bhojane mattaññuno, jāgariyam anuyuttā. Alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarīm karaṇīyan”ti tāvatakena tuṭṭhim āpajjeyyātha.

Ārocayāmi vo bhikkhave paṭivedayāmi vo bhikkhave: Mā vo sāmaññatthikānam sataṁ, sāmaññattho parihāyi, sati uttarīm karaṇīye.

11. Kiñca bhikkhave **uttariṁ karaṇīyam**?

“**Satisampajaññena samannāgatā** bhavissāma. Abhikkante paṭikkante sampajānakārī,¹⁵ ālokite vilokite sampajānakārī, sammiñjite pasārite sampajānakārī, saṅghātipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakamme sampajānakārī, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇḍibhāve sampajānakārī”ti evaṁ hi vo bhikkhave sikkhitabbarī.

Siyā kho pana bhikkhave tumhākarī evamassa: “Hirottappenamhā samannāgatā parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumhā guttadvārā, bhojane mattaññuno, jāgariyam anuyuttā, satisampajaññena samannāgatā. Alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi no kiñci uttarīm karaṇīyan”ti tāvatakena tuṭṭhim āpajjeyyātha.

Ārocayāmi vo bhikkhave paṭivedayāmi vo bhikkhave: Mā vo sāmaññatthikānam sataṁ, sāmaññattho parihāyi, sati uttarīm karaṇīye.

12. Kiñca bhikkhave **uttariṁ karaṇīyam**?

“**Idha** bhikkhave **bhikkhu** vivittāṁ **senāsanāṁ bhajati**:¹⁶ araññāṁ rukkhamūlam pabbataṁ kandaraṁ giriguham susānam vanapattham abbhokāsam palālapuñjam.

¹ f. Keeping awake, wakefulness, vigilance. 不眠或睡眠警悟。

² adv. During one day, for one day, one day long.

³ Walking back and forth; the place where one is walking.

⁴ f. Sitting down, opportunity for sitting seat.

⁵ adj. To be obstructed, impossible to obstruct; of obstructive states. 妨礙的法。

⁶ caus. fut. To cleanse, clean, purity.

⁷ Yāma: A watch of the night. / In the first watch of the night. / + paṭhama: First. / + mijjhima: Middle. / + pacchima: Last.

⁸ adj. Right.

⁹ m./ nt. . Side, flank.

¹⁰ Sīha: A lion. / + seyyā: Lying like a lion, on the right side. / The lion’s pose. 獅子姿勢。

¹¹ fut. We lie down on, to make one’s bed.

¹² Acchādeti: ger. To cover, to clothe, to put on; overlapping. 疊起。

¹³ Uṭṭhāna: nt. Rising, rise, getting up, standing. / + sañña: Rising mind. 提起想。

¹⁴ Paccuṭṭhāti: ger. To rise, reappear, to rise from one’s seat as a token of respect; after rising.

¹⁵ in. Full awareness. 正念和正知。

¹⁶ pre. To associate with, keep companionship with, follow, resorts to. 經常去獨處。

13. So pacchābhattarī piñḍapātapaṭikkanto nisīdati, pallaṅkarī ābhujitvā, ujuṁ kāyam pañidhāya, parimukham satīm upaṭṭhapetvā.

So abhijjhāri loke pahāya vigatābhijjhena cetasā viharati. Abhijjhāya cittam parisodheti.

Byāpādapadosam pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī. Byāpādapadosā cittam parisodheti.

Thīnamiddham pahāya vigatathīnamiddho viharati ālokasaññī sato sampajāno. Thīnamiddhā cittam parisodheti.

Uddhaccakukkuccam pahāya anuddhato viharati ajjhattarī vūpasantacitto. Uddhaccakukkuccā cittam parisodheti.

Vicikicchām pahāya tiṇṇavivicikiccho viharati akathaṅkathī kusalesu dhammesu. Vicikicchāya cittam parisodheti.

14. Seyyathāpi bhikkhave puriso iñam¹ ādāya kammante² payojeyya,³ tassa te kammantā samijjhayyam,⁴ so yāni ca porāñāni⁵ iñamūlāni tāni ca byantīkareyya,⁶ siyā cassa uttarīm⁷ avasiṭṭham⁸ dārābharaṇāya.⁹ Tassa evamassa: “Aham kho pubbe iñam ādāya kammante payojesiṁ, tassa me kammantā samijjhīṁsu. So aham yāni ca porāñāni iñamūlāni, tāni ca byantīkāsiṁ. Atthi ca me uttarīm avasiṭṭham dārābhāraṇāyā”ti. So tatonidānam labhetha pāmuṭṭjam, adhigaccheyya somanassam.¹⁰

Seyyathāpi bhikkhave puriso ābādhiko¹¹ assa dukkhito bālhagilāno¹² bhattañcassa nacchādeyya,¹³ na cassa kāye balamattā,¹⁴ so aparena samayena, tamhā ābādhā¹⁵ mucceyya,¹⁶ bhattañcassa chādeyya, siyā cassa kāye balamattā. Tassa evamassa: “Aham kho pubbe ābādhiko ahosiṁ dukkhito bālhagilāno bhattañca me nacchādesi, na ca me āsi kāye balamattā. Somhi etarahi tamhā ābādhā mutto, bhattañca me chādeti, atthi ca me kāye balamattā”ti. So tatonidānam labhetha pāmuṭṭjam, adhigaccheyya somanassam.

Seyyathāpi bhikkhave puriso bandhanāgāre¹⁷ baddho¹⁸ assa, so aparena samayena, tamhā bandhanā mucceyya sotthinā¹⁹ abyayena,²⁰ na cassa koci bhogānam vayo.¹ Tassa evamassa: “Aham kho pubbe

¹ nt. A loan; debt. 貸款。

² Work, business, occupation, profession.

³ opt. To undertake, engage in, begin. 從事。

⁴ opt. To succeed, prosper, take effect. 成功。

⁵ adj. Old, ancient, former. / = All the money of the old loan. 以往貸款的。

⁶ Vyanti + karoti: opt. To abolish, remove, get rid of, destroy; repay. 債還。

⁷ Uttari & uttarīm: adv. To do more than anything, to do best, to esteem especially; enough extra.

⁸ pp. Left, remaining, over; remain. 剩下。

⁹ Dāra & dārā: f. A young woman; married woman, wife. / + bharāna: nt. bearing, supporting, maintenance. / = To maintain a wife. 扶養妻子。

¹⁰ nt. Mental ease, happiness, joy. 歡樂。

¹¹ adj. Affected with illness, a sick person; afflicted. 病苦。

¹² Bālha: adj. Strong. / + gilāna: Very ill, grievously sick; gravely ill. 嚴重的病。

¹³ Na + chādeti: caus, opt. To be pleased with, to delight in, to approve of. / + na: Not appreciate the meal.

¹⁴ Bala: nt. Strength, power, force. / + matta: By measure. 狀態。/ + na: No have strength. 沒力量。

¹⁵ 5. Affliction, illness, disease. / From The affliction. 從苦惱。

¹⁶ opt. Would recover. 恢復。

¹⁷ Bandhana: nt. Binding, bond, fetter. / + āgāra: Fetter-house, prison. / = In a prison house. 監獄。

¹⁸ pp. Bound, in bondage; imprisoned. 監禁。

¹⁹ f. Safely, prosperously.

²⁰ Safely; secure. 無憂慮。

bandhanāgāre baddho ahosirī. Somhi etarahi tamhā bandhanā mutto sotthinā abyayena, natthi ca me koci **bhogānam vayo**²ti. So tatonidānam labhetha pāmujjam, adhigaccheyya somanassam.

Seyyathāpi bhikkhave **puriso dāso**² assa anattādhīno³ parādhīno,⁴ na yena kāmaṅgamo,⁵ so aparena samayena, tamhā dāsavyā mucceyya, attādhīno aparādhīno bhujisso⁶ yena kāmaṅgamo. Tassa evamassa: “Aham kho pubbe dāso āhosirī anattādhīno parādhīno, na yena kāmaṅgamo, somhi etarahi tamhā dāsavyā mutto attādhīno aparādhīno bhujisso **yena kāmaṅgamo**⁷ti. So tatonidānam labhetha pāmujjam, adhigaccheyya somanassam.

Seyyathāpi bhikkhave **puriso sadhano**⁷ sabhogo⁸ kantāraddhānamaggam⁹ paṭipajjeyya,¹⁰ so aparena samayena, tamhā kantārā nitthareyya sotthinā abyayena, na cassa kiñci bhogānam vayo. Tassa evamassa: “Aham kho pubbe sadhano sabhogo kantāraddhānamaggam paṭipajjiṁ, somhi etarahi tamhā kantārā nitthiṇo sotthinā abyayena, natthi ca me kiñci bhogānam vayo”ti so tatonidānam labhetha pāmujjam, adhigaccheyya somanassam.

Evameva kho bhikkhave **bhikkhu**: yathā **iṇam**, yathā **rogam**, yathā **bandhanāgāram**, yathā **dāsavyam**, yathā **kantāraddhānamaggam**; ime **pañcanīvaraṇe appahīne** attani **samanupassati** seyyathāpi bhikkhave: yathā ānaṇayaṁ, yathā ārogyam, yathā bandhanā mokkham, yathā bhujissam, yathā khemantabhūmim; evameva **bhikkhu** ime pañcanīvaraṇe **pahīne** attani samanupassati.

15. So ime pañcanīvaraṇe pahāya cetaso upakkilese **paññāya dubbalīkaraṇe**,¹¹ vivicceva kāmehi vivicca akusalehi dhammehi, savitakkam savicāram vivekajam pītisukham **pathamaṁ jhānam** upasampajja viharati. So imameva **kāyam** vivekajena pītisukhena **abhisandeti**¹² **parisandeti**¹³ **paripūreti**¹⁴ **parippharati**.¹⁵ Nāssa **kiñci** sabbāvato kāyassa vivekajena pītisukhena **apphuṭam**¹⁶ hoti. Seyyathāpi bhikkhave **dakkho nahāpako**¹⁷ vā nahāpakantevāsī vā karīsathāle¹⁸ nahānīyacūṇḍāni¹⁹ akirityā²⁰ udakena paripphosakam²¹ paripphosakam sanneyya, ²² sāyam¹ nahānīyapiṇḍi² snehānugatā³

¹ Loss, want, expense. / na: Not loss.

² adj. Slave. 奴隸。

³ An + attan + adhīna: Independent. / = Not self-dependent. 不屬於自己。

⁴ Para + adhīna: Dependent on others; but dependent on others.

⁵ Unable to go where he wants.

⁶ m./ nt. A freed slave, freeman.

⁷ adj. Wealthy, rich.

⁸ adj. Wealthy; property.

⁹ Kantāra: adj. Difficult to pass. / + addhāna: A road in the wilderness, a dangerous path. / =

A road across a desert. 沙漠的路程或危險的路程。

¹⁰ opt. To enter upon (a path), to go along, follow out (a way or plan), to go by.

¹¹ Dub + bala: Weakness. / + karaṇa: Making weak. 使智慧變弱。

¹² caus, pre. To make overflow, to make full, full, pervade; drench. 使濕透。

¹³ caus, pre. To make flow round, to make overflow, to fill; steep. 使浸泡。

¹⁴ caus, pre. To Fulfil. 使充滿。

¹⁵ pre. To pervade. 使普及。

¹⁶ Ap + phuṭa: Pervaded, permeated, thrilled. / = Un-pervaded. 沒未普及。

¹⁷ A barber, bath attendant; a bath man.

¹⁸ Karīsa + thāla: Metal dish, as distinguished from earthenware; in a metal basin. 金屬的臉盆。

¹⁹ Nahāniya: adj. + cuṇḍa: Bath powder. 浴缸的粉末。

²⁰ ger. To strew over, scatter, sprinkle, disperse, fill, heaped. 堆積。

²¹ adv. Sprinkled all round. 灑或噴霧。

²² opt. To mix, knead. 捏制。

snehapareta⁴ santarabāhirā⁵ phuṭā⁶ snehena⁷ na ca paggharaṇī.⁸

Evameva kho bhikkhave bhikkhu imameva kāyam vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati. Nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭam hoti.

16. **Puna** ca param bhikkhave bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. So imameva kāyam samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati. Nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭam hoti.

Seyyathāpi bhikkhave **udakarahado**⁹ **ubbhidodako**,¹⁰ tassa nevassa puratthimāya disāya udakassa āyamukham,¹¹ na pacchimāya disāya udakassa āyamukham, na uttarāya disāya udakassa āyamukham, na dakkhiṇāya disāya udakassa āyamukham; devo¹² ca kālena kālām sammādhāram¹³ nānuppaveccheyya.¹⁴ Atha kho tamhāva udakarahadā sītā vāridhārā¹⁵ ubbhijjivā¹⁶ tameva udakarahadām sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭam assa.

Evameva kho bhikkhave bhikkhu imameva kāyam samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati. Nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭam hoti.

17. **Puna** ca **param** bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisāmvedeti. Yantam ariyā ācikkhanti: “Upekkhako satimā sukhavihārī”ti **tatiyam jhānam** upasampajja viharati. So imameva kāyam nippītikena¹⁷ sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭam hoti.

Seyyathāpi bhikkhave **uppaliniyam**¹⁸ vā paduminiyam¹⁹ vā puṇḍarīkiniyam²⁰ vā, appekaccāni²¹ uppalāni vā padumāni vā puṇḍarīkāni vā, udake jātāni, udake samvāḍḍhāni²² udakānuggatāni²³ antonimuggaposīni,²⁴ tāni yāva caggā²⁵ yāva ca mūlā, sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni. Na nesam kiñci sabbāvataṁ uppalānam vā padumānam vā puṇḍarīkānam vā sītena

¹ adv. At night.

² + piṇḍi: The ball bath.

³ Sa + sineha & sneha: Viscous liquid, unctuous moisture, sap. 黏有液體。/ + gata: Anything moist or oily. 弄濕。

⁴ + parea: pp. Gone on to, affected with, overcome by. / = Soaks. 使濕透。

⁵ Santara + bāhira: Within & without; inside and out.

⁶ Pervaded, permeated, thrilled. 擴散。

⁷ Fat; Oil. 油脂。

⁸ adj. Trickling, oozing, dripping. / + na: Does not ooze. 不會洩漏。（水泡）

⁹ Udaka + rahada: A lake of waters.

¹⁰ Ubbhida + odaka: Whose waters well up or spring water; well up from below. 井水或泉水。

¹¹ āya: Coming in, entrance. / + mukha: Entrance, inflow, going in. / + na: No inflow. 不斷地流入。

¹² The sky; rain.

¹³ Sammā + dhārā: A heavy shower. 陣雨。

¹⁴ opt. To give, give over to, offer up, present, supply. / + na: Would not be replenished. 不斷地灌滿。

¹⁵ Vāri: nt. Water. / + dhārā: f. Torrent, stream, flow, shower. 奔流的水。

¹⁶ ger. To burst upwards, to spring up out of the ground, to well up; to sprout; welling up. 涌現。（湖裏的水）

¹⁷ adj. Free from (feelings of) enjoyment; divested of rapture. 使喜的剝奪或放棄了喜。

¹⁸ f. A lotus-pond.

¹⁹ A lotus pond of lotuses; red lotuses.

²⁰ f. A pool or pond of white lotuses; white lotuses.

²¹ Appa + ekacca: adj. One, certain, definite; some lotuses.

²² pp. Grown up, brought up; grow in the water.

²³ Udaka + an + uggata: Come out, risen; high, lofty, exalted. 沒有長出水面。

²⁴ Anto + nimugga: Altogether immersed. / + posin: adj. Thriving (on), nourished by. / Immersed in the water. 浸入水中。

²⁵ nt. Top, point. (泡在水裏增長)

vārinā apphuṭam assa.

Evameva kho bhikkhave bhikkhu imameva kāyam nippītikena sukhena abhisandeti parisandeti paripūreti parippharati. Nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭam hoti.

18. **Puna ca param** bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhamasukham upekkhāsatipārisuddhiṁ **catuttham jhānam** upasampajja viharati. So imameva kāyam parisuddhena cetasā pariyoḍātena pharitvā nisinno hoti. Nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyoḍātena apphuṭam hoti.

Seyyathāpi bhikkhave **puriso** odātena¹ vatthena sasīsam pārupitvā² nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vattena apphuṭam assa.

Evameva kho bhikkhave bhikkhu imameva kāyam parisuddhena cetasā pariyoḍātena pharitvā nisinno hoti. Nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyoḍātena apphuṭam hoti.

19. **So** evam samāhite **citte** parisuddhe pariyoḍāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte, **pubbenivāsānussatiñāñāya cittam abhininnāmeti**. So anekavihitam pubbenivāsam anussarati. Seyyathīdām: “Ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tīrṣampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṁvāṭṭakappe anekepi vivaṭṭakappe anekepi saṁvāṭṭavivaṭṭakappe ‘amutrāsim evannāmo evaṅgutto evamāhāro evam sukhadukkhapaṭisamvedī evamāyupariyanto. So tato cuto amutra upapādim. Tatrāpāsim evannāmo evam gotto evam vaṇṇo evamāhāro evam sukhadukkhapaṭisamvedī evamāyupariyanto. So tato cuto idhūpapanno”ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarati. Seyyathāpi bhikkhave puriso sakamhā gāmā aññam gāmām gaccheyya, tamhāpi gāmā aññam gāmām gaccheyya, so tamhā gāmā sakamyeva gāmām paccāgaccheyya, tassa evamassa: “Aham kho sakamhā gāmā amurū gāmām agañchim. Tatra evam aṭṭhāsim, evam nisidim, evam abhāsim, evam tuṇhī ahosim, tamhāpi gāmā amūm gāmām agañchim. Tatrāpi evam aṭṭhāsim, evam nisidim, evam abhāsim, evam tuṇhī ahosim. Somhi tamhā gāmā sakamyeva gāmām paccāgato”ti. Evameva kho bhikkhave bhikkhu anekavihitam pubbenivāsam anussarati. Seyyathīdām: “Ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tīrṣampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṁvāṭṭakappe anekepi vivaṭṭakappe anekepi saṁvāṭṭavivaṭṭakappe ‘amutrāsim evannāmo evaṅgutto evamāvāṇo evamāhāro evam sukhadukkhapaṭisamvedī evamāyupariyanto. So tato cuto amutra upapādim. Tatrāpāsim evannāmo evam gotto evam vaṇṇo evamāhāro evam sukhadukkhapaṭisamvedī evamāyupariyanto. So tato cuto idhūpapanno”ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarati.

20. **So** evam samāhite **citte** parisuddhe pariyoḍāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte, **sattānam** cutūpapātañāñāya **cittam abhininnāmeti**. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati: “Cavamāne uppajjamāne hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate. Yathākammūpage satte pajānāti. Ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā parammaraṇā apāyam duggatim vinipātam nirayam upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manusucaritena samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā parammaraṇā sugatim saggam lokam upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne uppajjamāne hīne pañīte suvaṇṇe dubbaṇṇe sugate

¹ adj. Clean, white. / + vattha: A white dress.

² ger. To cover, dress, hide, veil. 掩護。 (一塊白布)

duggate yathākammūpage satte pajānāti. Seyyathāpassu bhikkhave dve agārā sadvārā, tattha cakkhumā puriso majjhe ṭhito passeyya manusse geham̄ pavisantepi nikhamantepi anucañkamantepi anuvicarantepi, evameva kho bhikkhave bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne uppajjamāne hīne pañīte suvañṇe dubbañṇe sugate duggate. Yathākammūpage satte pajānāti. Ime vata bhonto sattā kāyaduccaritenā samannāgatā vacīduccaritenā samannāgatā manoduccaritenā samannāgatā ariyānam̄ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā parammaraṇā apāyam̄ duggatim̄ vinipātam̄ nirayam̄ upapannā. Ime vā pana bhonto sattā kāyasucaritenā samannāgatā vacīsucaritenā samannāgatā manosucaritenā samannāgatā ariyānam̄ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā parammaraṇā sugatim̄ saggam lokam̄ upapannā”ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne uppajjamāne hīne pañīte suvañṇe dubbañṇe sugate duggate yathākammūpage satte pajānāti.

21. So evam̄ samāhite **citte** parisuddhe pariyođāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappat, **āsavānaṁ khayañānāya** cittam̄ abhininnāmeti: “So idam̄ dukkhan”ti yathābhūtam̄ pajānāti, “ayaṁ dukkhasamudayo”ti yathābhūtam̄ pajānāti, “ayaṁ dukkhanirodho”ti yathābhūtam̄ pajānāti, “ayaṁ dukkhanirodhagāminīpaṭipadā”ti yathābhūtam̄ pajānāti. “Ime āsavā”ti yathābhūtam̄ pajānāti, “ayaṁ āsavasamudayo”ti yathābhūtam̄ pajānāti, “ayaṁ āsavanirodho”ti yathābhūtam̄ pajānāti, “ayaṁ āsavanirodhagāminī paṭipadā”ti yathābhūtam̄ pajānāti. Tassa evam̄ jānato evam̄ passato kāmāsāvāpi cittam̄ vimuccati, bhavāsavāpi cittam̄ vimuccati, avijjāsavāpi cittam̄ vimuccati. Vimuttasmim̄ ‘**vimuttami**’ti nāñam̄ hoti. “Khīnā jāti, vusitam̄ brahmacariyam̄, kataṁ karaṇīyam̄, nāparam̄ itthattāyā”ti pajānāti.

Seyyathāpi bhikkhave **pabbatasañkhepe**¹ **udakarahado**² accho³ vippasanno⁴ anāvilo,⁵ tattha cakkhumā **puriso** tīre ṭhito passeyya sippisambukampi⁶ sakkarakaṭhalampi⁷ macchagumbampi⁸ carantampi⁹ tiṭṭhantampi,¹⁰ tassa evamassa: “Ayaṁ kho udakarahado accho vippasanno anāvilo, tatrime sippisambukāpi sakkarakaṭhalāpi macchagumbāpi carantipi tiṭṭhantipī”ti.

Evameva kho bhikkhave **bhikkhu** “idam̄ dukkhan”ti yathābhūtam̄ pajānāti, “ayaṁ dukkhasamudayo”ti yathābhūtam̄ pajānāti, “ayaṁ dukkhanirodho”ti yathābhūtam̄ pajānāti, “ayaṁ dukkhanirodhagāminīpaṭipadā”ti yathābhūtam̄ pajānāti. “Ime āsavā”ti yathābhūtam̄ pajānāti, “ayaṁ āsavasamudayo”ti yathābhūtam̄ pajānāti, “ayaṁ āsavanirodho”ti yathābhūtam̄ pajānāti, “ayaṁ āsavanirodhagāminīpaṭipadā”ti yathābhūtam̄ pajānāti. Tassa evam̄ **jānato** evam̄ **passato** kāmāsāvāpi cittam̄ vimuccati bhavāsavāpi cittam̄ vimuccati. Avijjāsavāpi cittam̄ vimuccati. Vimuttasmim̄ ‘**vimuttami**’ti nāñam̄ hoti. “Khīnā jāti, vusitam̄ brahmacariyam̄, kataṁ karaṇīyam̄, nāparam̄ itthattāyā”ti **pajānāti**.

22. **Ayaṁ vuccati** bhikkhave **bhikkhu**: **samaṇo** itipi, **brāhmaṇo** itipi, **nahātako**¹¹ itipi, **vedagū**¹ itipi, **sottiyo**² itipi, **ariyo** itipi, **araham̄** itipi.

¹ Pabbata: A mountain (-range), hill, rock. / + sañkhepa: Top of a mountain. 在山上的隱蔽處或山群。

² Uda + rahada: A lake of waters.

³ adj. Clear, transparent.

⁴ adj. (quite) purified, clear; happy, bright, pure, sinless; limpid. 清澄的。

⁵ adj. Un-disturbed, unstained, clean, pure. 平靜的或未受污染的。

⁶ Sippī: f. A pearl oyster. 珍珠形的蠣。/ + sambuka: A Shell. 貝殼。

⁷ Sakkarā: f. Gravel, grit. 砂礫。/ + kaṭhala: Gravel, pebble, potsherd. 小卵石。

⁸ Maccha: Fish. / + gumba: A troop, a heap, cluster, swarm. 成群的魚。

⁹ ppr. To move about; to live and move, to behave, to be; swimming.

¹⁰ ppr. To stop, stay, abide; to last, endure, be at rest; resting. 靜止的。

¹¹ One who has bathed, a Brahmin who has finished the studies.

23. **Kathañca bhikkhave bhikkhu samāṇo hoti?**

Samitāssa³ honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā⁴ dukkhavipākā, āyatim jātijarāmarañyā. Evaṁ kho bhikkhave bhikkhu samāṇo hoti.

24. **Kathañca bhikkhave bhikkhu brāhmaṇo hoti?**

Bāhitāssa⁵ honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā, āyatim jātijarāmarañyā. Evaṁ kho bhikkhave bhikkhu brāhmaṇo hoti.

25. **Kathañca bhikkhave bhikkhu nahātako hoti?**

Nahātāssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā, āyatim jātijarāmarañyā. Evaṁ kho bhikkhave bhikkhu nahātako hoti.

26. **Kathañca bhikkhave bhikkhu vedagū hoti?**

Viditāssa⁶ honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā, āyatim jātijarāmarañyā. Evaṁ kho bhikkhave bhikkhu vedagū hoti.

27. **Kathañca bhikkhave bhikkhu sottijo hoti?**

Nissutāssa⁷ honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā, āyatim jātijarāmarañyā. Evaṁ kho bhikkhave bhikkhu sottijo hoti.

28. **Kathañca bhikkhave bhikkhu ariyo hoti?**

Ārakāssa⁸ honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarañyā. Evaṁ kho bhikkhave bhikkhu ariyo hoti.

29. **Kathañca bhikkhave bhikkhu araham hoti?**

Ārakāssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarañyā. Evaṁ kho bhikkhave bhikkhu araham hoti.

“Idamavoca **Bhagavā**. Attamanā te **bhikkhū** Bhagavato bhāsitaṁ abhinandun”ti.

~ Mahāassapurasuttam navamaṁ. ~

(M.40.) Cūlaassapurasuttam

1. Evaṁ me sutam: Ekam samayam **Bhagavā** Aṅgesu viharati Assapuram nāma Aṅgānam nigamo. Tatra kho Bhagavā **bhikkhū** āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

¹ One who has attained to knowledge.

² Well versed in sacred learning, a learned man; a holy scholar. 聖潔的學者。

³ Saitāvin: One who ha quieted himself, calm; he has quieted down. 平靜下來。

⁴ adj. Fearful, unhappy; troublesome. 煩惱。

⁵ Brāhmaṇa: nt. State of a true Brahman, holiness supreme; he has expelled. 驅逐。

⁶ pp. Known, found (out); he has know.

⁷ adj. Flown out or away, vanished, disappeared; ebb. 退潮或流掉。

⁸ adj. Keeping away from, removed, far. 遠離。

2. “Samañā samañā”ti vo bhikkhave janō sañjānāti.¹

Tumhe ca pana: “Ke tumhe”ti?²

Puṭṭhā samānā: “Samañamhā”ti paṭijānātha.³

Tesam vo bhikkhave evam samaññānam⁴ satam, evampatiññānam⁵ satam:

“Yā samañasāmīcīpaṭipadā⁶ tam paṭipajjissāma,⁷ evam no amhākam samaññā ca ayam saccā bhavissati paṭiññā ca bhūtā.⁸ Yesañca mayam cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāram paribhuñjāma,⁹ tesam te kārā amhesu mahapphalā¹⁰ bhavissanti mahānisamsā.¹¹ Amhākañcevāyam pabbajjā avañjhā¹² bhavissati saphalā¹³ sa-udrayā”ti.¹⁴ Evam hi vo bhikkhave sikkhitabbam.

3. Kathañca bhikkhave bhikkhu na samañasāmīcīpaṭipadam paṭipanno hoti?

Yassa kassaci bhikkhave bhikkhuno abhijjhālussa abhijjhā appahīnā hoti, byāpannacittassa byāpādo appahīno hoti, kodhanassa kodho appahīno hoti, upanāhissa upanāho¹⁵ appahīno hoti, makkhissa makkho¹⁶ appahīno hoti, paṭāsissa paṭāso¹⁷ appahīno hoti, issukissa issā¹⁸ appahīnā hoti, maccharissa macchariyā¹⁹ appahīnam hoti, saṭhassa sāṭheyyaṁ²⁰ appahīnam hoti, māyāvissa māyā²¹ appahīnā hoti, pāpicchassa pāpikā icchā appahīnā hoti, micchādiṭṭhissa micchādiṭṭhi appahīnā hoti. Imesam kho aham bhikkhave samañamalānam²² samañadosānam²³ samañakasaṭānam²⁴ āpāyikānam thānānam duggativedanīyānam appahīnā: ‘Na samañasāmīcīpaṭipadam paṭipanno’ti vadāmi.

4. Seyyathāpi bhikkhave Matajarām nāma āvudhajātam²⁵ ubhato dhāram²⁶ pītanisitam,¹ tadassa saṅghātiyā² sampārutam³ sampaliveṭhitam.⁴ Tathāpamāham bhikkhave imassa bhikkhuno pabbajjam vadāmi.

¹ pre. To recognize, perceive, know, to be aware of; to call, name, nickname. 稱爲。

² What are you?

³ pre. To acknowledge, agree to, approve, promise, consent. / You claim. 你們聲稱。

⁴ Samaññā: f. Designation, name. 指出。

⁵ adj. Acknowledged; making belief; claim to be. 聲稱。

⁶ Samañā: A wanderer, recluse, religieux. / + sāmīcī & sāmīci: f. Right, proper course. / + paṭipadā: Correct in life. / = The way proper to the recluse. 循規蹈矩的或實行正確的沙門法。

⁷ fut. To take a line of action, to follow a method, to be intent on, to regulate one’s life.

⁸ pp. Grown, become; born, produced; genuine. 名副其實的。

⁹ pre. To enjoy, to use, to enjoy the use of; we use.

¹⁰ Maha + phala: Much fruit; great fruit.

¹¹ Mahā + ānisarīsa: Deserving great praise; great benefit. 大利益。

¹² A + vañjha: adj. Barren, sterile. 荒蕪的。/ = Shall not be in vain. 不炫耀或沒白費。

¹³ adj. Bearing fruit, having its reward. 肥沃的或有果位。

¹⁴ Sa + udraya & uddaya: Coming forth, result, consequence. 富饒的或有利益。

¹⁵ Ill-will, grudge, enmity; revenge. 仇恨。

¹⁶ Hypocrisy; contempt. 輕視。

¹⁷ Unmercifulness, malice, spite; domineering attitude. 擅權的。

¹⁸ f. Jealousy, anger, envy, ill-will. 嫉忌。

¹⁹ & macchera: nt. Avarice, stinginess, envy. 貪婪。

²⁰ nt. Craft, treachery; fraud. 欺騙。

²¹ f. Deceptive appearance, fraud, deceit, hypocrisy. 欺詐。

²² + mala: nt. Anything impure, stain, dirt. / These stains for the recluse. 汗跡。

²³ + dosa: Corruption, blemish, fault, bad condition, defect. / = These faults for the recluse. 缺陷。

²⁴ + kasaṭa: m. Fault, vice, defect. / = These dregs for the recluse. 渣滓。

²⁵ āvudha: nt. An instrument to fight with, a weapon, stick. 武器。

²⁶ adj. Bearing, holding, having.

5. Nāham bhikkhave saṅghātikassa⁵ saṅghāṭidhāraṇamattena⁶ sāmaññam⁷ vadāmi.

Nāham bhikkhave acelakassa⁸ acelakamattena sāmaññam vadāmi.

Nāham bhikkhave rajojallikassa⁹ rajojallikamattena sāmaññam vadāmi.

Nāham bhikkhave udakorohakassa¹⁰ udakorohakamattena sāmaññam vadāmi.

Nāham bhikkhave rukkhamūlikassa¹¹ rukkhamūlikamattena sāmaññam vadāmi.

Nāham bhikkhave abbhokāsikassa¹² abbhokāsikamattena sāmaññam vadāmi.

Nāham bhikkhave ubbhaṭṭhakassa¹³ ubbhaṭṭhakamattena sāmaññam vadāmi.

Nāham bhikkhave pariyāyabhāttikassa¹⁴ pariyāyabhāttikamattena sāmaññam vadāmi.

Nāham bhikkhave mantajjhāyakassa¹⁵ mantajjhāyakamattena sāmaññam vadāmi.

Nāham bhikkhave jaṭilakassa¹⁶ jaṭādhāraṇamattena sāmaññam vadāmi.

6. Saṅghātikassa ce bhikkhave saṅghāṭidhāraṇamattena abhijjhālussa abhijjhā pahīyetha,¹⁷ byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, paṭasissa paṭaso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyam pahīyetha, saṭhassa sāṭheyam pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha; tamenam mittāmacca nātisālohitā jātameva nam saṅghātikam kareyyum, saṅghātikattameva samādapeyyum:¹⁸ “Ehi tvām bhadramukha¹⁹ saṅghāṭiko hohi, saṅghātikassa te sato saṅghāṭidhāraṇamattena abhijjhālussa abhijjhā pahīyissati; byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, paṭasissa paṭaso pahīyissati, issukissa issā pahīyissati, maccharissa macchariyam pahīyissati, saṭhassa sāṭheyam pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādiṭṭhikassa micchādiṭṭhi pahīyissatīti. Yasmā ca kho aham bhikkhave saṅghātikampi idhekaccam passāmi: abhijjhālum byāpannacittam kodhanam upanāhim makkhim paṭasim issukim maccharim satham māyāvim pāpiccham micchādiṭṭhim, tasmā na saṅghātikassa saṅghāṭidhāraṇamattena sāmaññam vadāmi.

¹ Pīta: adj. Yellow, golden-coloured. / + nisita: adj. Sharp. 磨得發亮。

² f. One of the three robes of a Buddhist. 被布圍住。

³ (quite) covered; encased. 圍繞。

⁴ adj. Wrapped up, enveloped. 包住。

⁵ adj. Wearing a saṅghāṭī; patchwork-cloak. 糜掃衣。

⁶ + dhāraṇa: nt. Wearing. / + matta: adj. By measure. / = Wearer through. 穿著糜掃衣的人。

⁷ nt. The aim of Samāṇa-ship; the goal of recluse-ship. 圓滿沙門果。

⁸ adj. One who is not clothed; a nakedness. 裸體。

⁹ Rajo & raja: nt. + jallika: Living in dirty mud, designation of a class of ascetics. / = Dust and dirt. 灰塵和汙物。

¹⁰ Udaka + orohaka: Descending into water, bathing; washing in water.

¹¹ Rukkha + mūlika: One who lives at the foot of a tree, an open air recluse. / = Dwelling at the root of a tree.

¹² adj. Belonging to the open air, one who lives in the open, the practice of certain ascetics; dwelling in the open air.

¹³ adj. Standing erect or upright; continuous standing.

¹⁴ Pariyāya: Going round. / + bhāttika: adj. Being in constant supply of food, being a regular attendant (servant) or adviser. / = Taking of food at stated intervals.

¹⁵ Manta + ajjhāyaka: One who studies the Mantras or Holy Scriptures (of the Brahmins). / = Recitation of incantations. 背誦咒語。

¹⁶ Braid of hair, or who has his hair matted, an ascetic; a matted-hair. 纏結頭髮。

¹⁷ opt. Was abandoned. 放棄。

¹⁸ caus, opt. To take with oneself, to take upon oneself, to undertake. 接受或繼承。

¹⁹ Bhadda & bhadra: adj. Auspicious, lucky, high, lofty, august, of good omen, reverend (in address to people of esteem), good, happy, fortunate. / + mukha: My noble & friend. / = My dear.

Acelakassa ce bhikkhave acelakamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, palāsissa palāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyam pahīyetha, saṭhassa sāṭheyym pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha; tamenam mittāmaccā nātisālohitā jātameva nam acelakam kareyyum, acelakamattameva samādapeyyum: “Ehi tvām bhadramukha acelako hohi, acelakassa te sato acelakamattena abhijjhālussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, palāsissa palāso pahīyissatī, issukissa issā pahīyissati, maccharissa macchariyam pahīyissati, saṭhassa sāṭheyym pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādiṭṭhikassa micchā diṭṭhi pahīyissatī”ti. Yasmā ca kho aham bhikkhave acelakampi idhekaccam passāmi abhijjhālum byāpannacittam kodhanam upanāhim makkhim palāsim issukim maccharim saṭham māyāvim pāpiccharam micchādiṭṭhim, tasmā na acelakassa acelakamattena sāmaññam vadāmi.

Rajojallikassa ce bhikkhave rajojallikamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, palāsissa palāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyam pahīyetha, saṭhassa sāṭheyym pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha; tamenam mittāmaccā nātisālohitā jātameva nam rajojallikam kareyyum, rajojallikattameva samādapeyyum: “Ehi tvām bhadramukha rajojalliko hohi, rajojallikassa te sato rajojallikamattena abhijjhālussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, palāsissa palāso pahīyissatī, issukissa issā pahīyissati, maccharissa macchariyam pahīyissati, saṭhassa sāṭheyym pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādiṭṭhikassa micchā diṭṭhi pahīyissatī”ti. Yasmā ca kho aham bhikkhave rajojallikampi idhekaccam passāmi abhijjhālum byāpannacittam kodhanam upanāhim makkhim palāsim issukim maccharim saṭham māyāvim pāpiccharam micchādiṭṭhim, tasmā na rajojallikassa rajojallikamattena sāmaññam vadāmi.

Udakorohakassa ce bhikkhave udakorohakamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, palāsissa palāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyam pahīyetha, saṭhassa sāṭheyym pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha, tamenam mittāmaccā nātisālohitā jātameva nam udakorohakam kareyyum, udakorohakamattameva samādapeyyum: “Ehi tvām bhadramukha udakorohako hohi, udakorohakassa te sato udakorohakamattena abhijjhālussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, palāsissa palāso pahīyissatī, issukissa issā pahīyissati, maccharissa macchariyam pahīyissati, saṭhassa sāṭheyym pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādiṭṭhikassa micchā diṭṭhi pahīyissatī”ti. Yasmā ca kho aham bhikkhave udakorohakampi idhekaccam passāmi abhijjhālum byāpannacittam kodhanam upanāhim makkhim palāsim issukim maccharim saṭham māyāvim pāpiccharam micchādiṭṭhim, tasmā na udakorohakassa udakorohakamattena sāmaññam vadāmi.

Rukkhamūlikassa ce bhikkhave rukkhamūlikamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, palāsissa palāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyam pahīyetha, saṭhassa sāṭheyym pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā

icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha; tamenāṁ mittāmaccā nātisālohitā jātameva nam rukkhamūlikam kareyyum, rukkhamūlikattameva samādapeyyum: “Ehi tvāṁ bhadramukha rukkhamūliko hohi, rukkhamūlikassa te sato rukkhamūlikamattena abhijjhālussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, palāsissa palāso pahīyissatī, issukissa issā pahīyissati, maccharissa macchariyam pahīyetha, saṭhassa sāṭheyym pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha; tamenāṁ mittāmaccā nātisālohitā jātameva nam abbhokāsikam kareyyum, abbhokāsikattameva samādapeyyum: “Ehi tvāṁ bhadramukha abbhokāsiko hohi, abbhokāsikassa te sato abbhokāsikamattena abhijjhālussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, palāsissa palāso pahīyissatī, issukissa issā pahīyissati, maccharissa macchariyam pahīyissati, saṭhassa sāṭheyym pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādiṭṭhikassa micchā diṭṭhi pahīyissatī”ti. Yasmā ca kho aham bhikkhave abbhokāsikampi idhekaccam passāmi abhijjhālum byāpannacittam kodhanām upanāhim makkhim palāsim issukim maccharim saṭham māyāvīm pāpiccham micchādiṭṭhim, tasmā na abbhokāsikassa abbhokāsikamattena sāmaññām vadāmi.

Abbhokāsikassa ce bhikkhave abbhokāsikamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, palāsissa palāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyam pahīyetha, saṭhassa sāṭheyym pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha; tamenāṁ mittāmaccā nātisālohitā jātameva nam abbhokāsikam kareyyum, abbhokāsikattameva samādapeyyum: “Ehi tvāṁ bhadramukha abbhokāsiko hohi, abbhokāsikassa te sato abbhokāsikamattena abhijjhālussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, palāsissa palāso pahīyissatī, issukissa issā pahīyissati, maccharissa macchariyam pahīyissati, saṭhassa sāṭheyym pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādiṭṭhikassa micchā diṭṭhi pahīyissatī”ti. Yasmā ca kho aham bhikkhave abbhokāsikampi idhekaccam passāmi abhijjhālum byāpannacittam kodhanām upanāhim makkhim palāsim issukim maccharim saṭham māyāvīm pāpiccham micchādiṭṭhim, tasmā na abbhokāsikassa abbhokāsikamattena sāmaññām vadāmi.

Ubbhaṭṭhakassa ce bhikkhave ubbhaṭṭhakamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, palāsissa palāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyam pahīyetha, saṭhassa sāṭheyym pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha; tamenāṁ mittāmaccā nātisālohitā jātameva nam ubbhaṭṭhakam kareyyum, ubbhaṭṭhakattameva samādapeyyum: “Ehi tvāṁ bhadramukha ubbhaṭṭhako hohi, ubbhaṭṭhakassa te sato ubbhaṭṭhakamattena abhijjhālussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, palāsissa palāso pahīyissatī, issukissa issā pahīyissati, maccharissa macchariyam pahīyissati, saṭhassa sāṭheyym pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādiṭṭhikassa micchā diṭṭhi pahīyissatī”ti. Yasmā ca kho aham bhikkhave ubbhaṭṭhakampi idhekaccam passāmi abhijjhālum byāpannacittam kodhanām upanāhim makkhim palāsim issukim maccharim saṭham māyāvīm pāpiccham micchādiṭṭhim, tasmā na ubbhaṭṭhakassa ubbhaṭṭhakamattena sāmaññām vadāmi.

Pariyāyabhāttikassa ce bhikkhave pariyāyabhāttikamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, palāsissa palāso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyam pahīyetha, saṭhassa sāṭheyym pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha; tamenāṁ mittāmaccā nātisālohitā jātameva nam pariyāyabhāttikam kareyyum, pariyāyabhāttakattameva samādapeyyum: “Ehi tvāṁ bhadramukha pariyāyabhāttiko hohi, pariyāyabhāttikassa te sato pariyāyabhāttikamattena abhijjhālussa abhijjhā

pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, paṭasissa paṭaso pahīyissatī, issukissa issā pahīyissati, maccharissa macchariyam pahīyissati, saṭhassa sāṭheyyam pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādiṭṭhikassa micchā diṭṭhi pahīyissatī”ti. Yasmā ca kho aham bhikkhave pariyāyabhattikampi idhekaccam passāmi abhijjhālum byāpannacittam kodhanam upanāhim makkhim paṭasim issukim maccharim saṭham māyāvim pāpiccham micchā diṭṭhim, tasmā na pariyāyabhattikassa pariyāyabhattikamattena sāmaññam vadāmi.

Mantajjhāyakassa ce bhikkhave mantajjhāyakamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, paṭasissa paṭaso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyam pahīyetha, saṭhassa sāṭheyyam pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchā diṭṭhi pahīyetha; tamenam mittāmaccā nātisālohitā jātameva nam mantajjhāyakam kareyyūm, mantajjhāyakattameva samādapeyyūm: “Ehi tvam bhadramukha mantajjhāyako hohi, mantajjhāyakassa te sato mantajjhāyakamattena abhijjhālussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, paṭasissa paṭaso pahīyissatī, issukissa issā pahīyissati, maccharissa macchariyam pahīyissati, saṭhassa sāṭheyyam pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādiṭṭhikassa micchā diṭṭhi pahīyissatī”ti. Yasmā ca kho aham bhikkhave mantajjhāyakampi idhekaccam passāmi abhijjhālum byāpannacittam kodhanam upanāhim makkhim paṭasim issukim maccharim saṭham māyāvim pāpiccham micchā diṭṭhim, tasmā na mantajjhāyakassa mantajjhāyakamattena sāmaññam vadāmi.

Jatilakassa ce bhikkhave jaṭādhāraṇamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, paṭasissa paṭaso pahīyetha, issukissa issā pahīyetha, maccharissa macchariyam pahīyetha, saṭhassa sāṭheyyam pahīyetha, māyāvissa māyā pahīyetha, pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa micchādiṭṭhi pahīyetha; tamenam mittāmaccā nātisālohitā jātameva nam jaṭilakam kareyyūm, jaṭilakattameva samādapeyyūm: “Ehi tvam bhadramukha jaṭilako hohi, jaṭilakassa te sato jaṭādhāraṇamattena abhijjhālussa abhijjhā pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa makkho pahīyissati, paṭasissa paṭaso pahīyissatī, issukissa issā pahīyissati, maccharissa macchariyam pahīyissati, saṭhassa sāṭheyyam pahīyissati, māyāvissa māyā pahīyissati, pāpicchassa pāpikā icchā pahīyissati, micchādiṭṭhikassa micchā diṭṭhi pahīyissatī”ti. Yasmā ca kho aham bhikkhave jaṭilakampi idhekaccam passāmi abhijjhālum byāpannacittam kodhanam upanāhim makkhim paṭasim issukim maccharim saṭham māyāvim pāpiccham micchā diṭṭhim, tasmā na jaṭilakassa jaṭādhāraṇamattena sāmaññam vadāmi.

7. Kathañca bhikkhave **bhikkhu** samaṇasāmīcipaṭipadam **paṭipanno** hoti?

“Yassa **kassaci** bhikkhave **bhikkhuno** abhijjhālussa **abhijjhā pahīnā** hoti, byāpannacittassa byāpādo pahīno hoti, kodhanassa kodho pahīno hoti, upanāhissa upanāho pahīno hoti, makkhissa makkho pahīno hoti, paṭasissa paṭaso pahīno hoti, issukissa issā pahīnā hoti, maccharissa macchariyam pahīnam hoti, saṭhassa sāṭheyyam pahīnam hoti, māyāvissa māyā pahīnā hoti, pāpicchassa pāpikā icchā pahīnā hoti, micchādiṭṭhissa micchādiṭṭhi pahīnā hoti.

Imesaṁ kho **ahaṁ** bhikkhave samaṇamalānam samaṇadosānam samaṇakasatānam āpāyikānam ṭhānānam **duggative danīyānam pahānā** samaṇasāmīcipaṭipadam **paṭipanno**”ti **vadāmi**.

8. So sabbehi imehi pāpakehi akusalehi dhammehi visuddhamattānam samanupassati, tassa sabbehi imehi pāpakehi akusalehi dhammehi visuddhamattānam samanupassato pāmuṭjam¹ jāyati, pamuditassa pīti² jāyati, pītimanassa kāyo passambhati,³ passaddhakāyo sukhām vedeti, sukhino cittām samādhiyati.

9. So mettāsaṅghatena cetasā ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catutthim; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam mettāsaṅghatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.

10. Karuṇāsaṅghatena cetasā ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catutthim; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam karuṇāsaṅghatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.

11. Muditāsaṅghatena cetasā ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catutthim; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam muditāsaṅghatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.

12. Upekkhāsaṅghatena cetasā ekan disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catutthim; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsaṅghatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.

13. Seyyathāpi bhikkhave pokkharanī⁴ accchodikā⁵ sātodikā⁶ sītodiṭṭi setakā⁷ supatitthā⁸ ramaṇīyā.⁹ Puratthimāya cepi disāya puriso āgaccheyya ghammābhittatto¹⁰ ghammapareto kilanto tasito pipāsito.¹¹ So tam pokkharanīm āgamma vineyya¹² udakapipāsam,¹³ vineyya ghammapariṭṭāham.¹⁴ Pacchimāya cepi disāya puriso āgaccheyya ghammābhittatto ghammapareto kilanto tasito pipāsito. So tam pokkharanīm āgamma vineyya udakapipāsam, vineyya ghammapariṭṭāham. Uttarāya cepi disāya puriso āgaccheyya ghammābhittatto ghammapareto kilanto tasito pipāsito. So tam pokkharanīm āgamma vineyya udakapipāsam, vineyya ghammapariṭṭāham. Dakkhināya cepi disāya puriso āgaccheyya ghammābhittatto ghammapareto kilanto tasito pipāsito. So tam pokkharanīm āgamma vineyya udakapipāsam, vineyya ghammapariṭṭāham. Yato kuto cepi naṁ puriso āgaccheyya ghammābhittatto ghammapareto kilanto tasito pipāsito. So tam pokkharanīm āgamma vineyya udakapipāsam, vineyya ghammapariṭṭāham.

“Evameva kho bhikkhave Khattiyakulā cepi agārasmā anagāriyam pabbajito hoti, so ca Tathāgatappaveditam dhammavinayam āgamma, evam mettam karuṇam muditam upekkham bhāvetvā

¹ nt. Delight, joy, happiness; gladness. 高興。

² f. Emotion of joy, delight, zest, exuberance; rapture. 喜。

³ pre. To calm down, to be quiet. / = The body is tranquil. 平靜的。

⁴ f. A lotus-pond, an artificial pool or small lake for water-plants.

⁵ adj. Clear, transparent. / + odikā: f. Having clear water, with clear water (of lotus ponds).

⁶ Sāta: adj. Pleasant, agreeable. / + odika: With pleasant water. / Sīta: adj. Cold, cool.

⁷ adj. White, transparent.

⁸ Su + patittha: adj. With beautiful banks.

⁹ adj. Delightful, pleasing, charming, pleasant, beautiful.

¹⁰ Ghamma: Heat; hot season, summer. / + abhitatta: Overpowered by heat. 燥熱。 / + pareta: pp. Gone on to, affected with, overcome by. 筋疲力盡。

¹¹ Kilanta: pp. Tired, exhausted, weary. / Tasito: pp. Dried up, parched, thirsty. 使焦慮。 / Pipāsita: adj. Thirsty.

¹² ger. To come to or towards, approach, go back, arrive.

¹³ ger. To remove, put away, give up; would quench. 解渴。

¹⁴ + pariṭṭāha: Buring, fever; fever of passion, consumption, distress, pain; hot-weather fever. 使狂熱。

labhati ajjhattam vūpasamām,¹ ajjhattam vūpasamā samaṇasāmīcipatipadam paṭipanno”ti vadāmi. “Brāhmaṇakulā cepi agārasmā anagāriyam pabbajito hoti, so ca Tathāgatappaveditam dhammadvinayam āgamma, evam mettam karuṇam muditam upekkham bhāvetvā labhati ajjhattam vūpasamām, ajjhattam vūpasamām samaṇasāmīcipatipadam paṭipanno”ti vadāmi. “Vessakulā cepi agārasmā anagāriyam pabbajito hoti, so ca Tathāgatappaveditam dhammadvinayam āgamma, evam mettam karuṇam muditam upekkham bhāvetvā labhati ajjhattam vūpasamām, ajjhattam vūpasamām samaṇasāmīcipatipadam paṭipanno”ti vadāmi. “Suddakulā cepi kulā agārasmā anagāriyam pabbajito hoti, so ca Tathāgatappaveditam dhammadvinayam āgamma, evam mettam karuṇam muditam upekkham bhāvetvā labhati ajjhattam vūpasamām, ajjhattam vūpasamām samaṇasāmīcipatipadam paṭipanno”ti vadāmi.

14. **Khattiyakulā** cepi agārasmā anagāriyam **pabbajito** hoti, so ca **āsavānam** khayā anāsavam cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati, āsavānam khayā **samaṇo** hoti.

Brāhmaṇakulā cepi agārasmā anagāriyam pabbajito hoti, so ca āsavānam khayā anāsavam cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati, āsavānam khayā samaṇo hoti.

Vessakulā cepi agārasmā anagāriyam pabbajito hoti, so ca āsavānam khayā anāsavam cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati, āsavānam khayā samaṇo hoti.

Suddakulā cepi agārasmā anagāriyam pabbajito hoti, so ca āsavānam khayā anāsavam cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati, āsavānam khayā samaṇo hoti.

Yasmā kasmā cepi kulā agārasmā anagāriyam **pabbajito** hoti, so ca **āsavānam khayā** anāsavam cetovimuttim paññāvimuttim diṭṭheva **dhamme** sayam abhiññā sacchikatvā upasampajja viharati, āsavānam khayā samaṇo hoti.

“Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṁ **abhinandun**”ti.

~ Cūlaassapurasuttam dasamam. ~

Mahāyamakavaggo catuttho.

(M.41.) Sāleyyakasuttam

1. Evarū me sutam: Ekaṁ samayaṁ Bhagavā Kosalesu cārikām caramāno mahatā bhikkhusaṅghena saddhiṁ yena **Sālā** nāma **Kosalānam** brāhmaṇagāmo tadavasari.²

2. Assosum³ kho **Sāleyyakā brāhmaṇagahapatikā**: “Samaṇo khalu⁴ bho Gotamo Sakyaputto Sakyakulā pabbajito, Kosalesu cārikām caramāno mahatā bhikkhusaṅghena saddhiṁ Sālam anuppatto. Tam kho pana bhavantam Gotamam evam **kalyāṇo**⁵ **kittisaddo**⁶ **abbhuggato**¹: ‘Itipi so

¹ Allaying, relief, suppression, mastery, cessation, calmness; internal peace. 平靜。

² Tad: adv. Eventually. 最後，終於。/ + vasati: aor. To live, dwell, stay, abide; arrived. 到達。

³ aor. Heard. 聽到了。

⁴ indecl. Indeed, surely, truly. 的確，真正地。

⁵ adj. Beautiful, charming; auspicious, helpful, morally, good. 好的。

⁶ Kittī & kittī: f. Fame, renown, glory, honor. / + sadda: The sound of fame, praise, renown. 名聲，名譽，聲望。

Bhagavā Arahaṁ Sammā-Sambuddho Vijačaranasampanno Sugato Lokavidū Anuttaro Purisadammasārathī Satthā devamanussānam Buddha Bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrahmaṇīm pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti.² So dhammarām deseti ādikalyāṇam majjhelyāṇam pariyośānakalyāṇam sāttham³ sabyañjanam⁴ kevalaparipuṇṇam⁵ parisuddham brahmacariyam pakāseti.⁶ Sādhū kho pana tathārūpānam⁷ Arahataṁ dassanam⁸ hotī”ti.

3. Atha⁹ kho Sāleyyakā brāhmaṇagahapatikā yena Bhagavā tenupasaṅkamim̄su, upasaṅkamitvā appekacce¹⁰ Bhagavantam abhivādetvā ekamantam nisīdiṁsu; appekacce Bhagavatā saddhiṁ sammodim̄su, sammodanīyam katham sārāṇīyam vītisāretvā ekamantam nisīdiṁsu; appekacce yena Bhagavā tenañjalim panāmetvā ekamantam nisīdiṁsu; appekacce Bhagavato sañtike nāmagottam sāvetvā ekamantam nisīdiṁsu; appekacce tuṇhībhūtā ekamantam nisīdiṁsu.
4. Ekamantam nisinnā kho Sāleyyakā brāhmaṇagahapatikā Bhagavannam etadavocum: “Ko¹¹ nu kho bho Gotama hetu,¹² ko paccayo¹³ yena midhekacce sattā kāyassa bhedā param marañā, apāyam¹⁴ duggatim¹⁵ vinipātarām¹⁶ nirayam¹⁷ upapajjanti? Ko pana bho Gotama hetu, ko paccayo yena midhekacce sattā kāyassa bhedā, param marañā, sugatim¹⁸ saggam¹⁹ lokam upapajjantī”ti?
5. “Adhammacariyā²⁰ visamacariyā²¹ hetu kho gahapatayo evamidhekacce sattā kāyassa bhedā param marañā, apāyam duggatim vinipātarām nirayam upapajjanti. Dhammacariyā²² samacariyā²³ hetu kho gahapatayo evamidhekacce sattā kāyassa bhedā param marañā, sugatim saggam lokam upapajjantī”ti.

¹ pp. Having approached, gone to meet, ascended, report. 即將達到，集合，登高，上升，傳說。

² caus, pre. To make known, to declare, communicate, relate. 宣佈，聲明，表示。

³ With the meaning, in spirit; with the right meaning. 用正確的譯釋。（有文）

⁴ Sa + vyājana: nt. Letter (of a word) as opposed to attha (meaning: sense, spirit); phrasing. 說法，措辭。（有義）

⁵ Kevala: adj. + paripuṇṇa: Fulfilled in its entirety. 全部的，完全的，全體，十足的。

⁶ caus, pre. To show up, illustrate, explain, make known, give information about. 說明，揭露。

⁷ Tathā: adv. So, this, in this way, likewise. / + rūpa: Such a, like this or that. 這樣的人，上述的事物。

⁸ nt. Seeing, looking; sight of, appearance. 視覺，看見。

⁹ adv. Then. 然後，接著。

¹⁰ Appa: adj. Small, little, insignificant. / + ekacca: adj. One, certain, definite. / = Some paid. 一些人。

¹¹ interr. What. 什麼？

¹² Cause, reason, condition. 原因，目標。

¹³ Reason, cause, ground, motive, means, condition. 情況，條件。

¹⁴ A transient state of loss and woe after death; in states of deprivation. 在剝奪的狀態。

¹⁵ Du + ggata: pp. In an unhappy destination. 在不愉快的情況。

¹⁶ Ruin, destruction; a place of suffering, state of punishment. 在惡報上。

¹⁷ Purgatory, hell, a place of punishment & torture. 甚至在地獄裏。

¹⁸ f. Happiness, bliss, a happy fate; in a happy destination. 在愉快的情況。

¹⁹ Heaven, the next world, popularly conceived as a place of happiness and long life.

²⁰ A + dharma: m./ nt. + carayā: Evil way of living; unrighteous conduct. 邪惡的生活，不正直的行爲。

²¹ Visama: adj. Uneven, unequal, disharmonious, contrary; (morally) discrepant, lawless, wrong./

不平坦的，不規則的。/ = Misconduct, vice. 行為不端，惡行。（不依法而生活的人）

²² Cariya & cariyā: nt./ f. Conduct, behavior, state of, life of./ = A good walk of like, proper conduct, chastity; walking in righteousness, righteous living, observance of the Dhamma. 嚴謹的生活，虔誠的行爲。（依法而生活的人）

²³ f. Living in spiritual calm, quietism; living tranquilly. 寧靜的生活。

6. “Na kho mayam imassa bphoto Gotamassa sañkhittena bhāsitassa vitthārena attham avibhattassa vitthārena attham ājānāma. Sādhu no bhavam Gotamo tathā dhammam desetu, yathā mayam imassa bphoto Gotamassa sañkhittena bhāsitassa vitthārena attham avibhattassa vitthārena attham ājāneyyāmā”ti.

“Tena hi gahapatayo suñātha, sādhukam manasikarotha, bhāsissāmī”ti.

“Evam bho”ti kho Sāleyyakā brāhmaṇagahapatikā Bhagavato paccassosum. Bhagavā etadavoca:

7. Tividham¹ kho gahapatayo kāye² adhammadacariyā visamacariyā hoti. Catubbidham³ vācāya⁴ adhammadacariyā visamacariyā hoti. Tividham manasā⁵ adhammadacariyā visamacariyā hoti.

8. Kathañca⁶ gahapatayo tividham kāyena adhammadacariyā visamacariyā hoti?

Idha⁷ gahapatayo ekacco⁸ pāñatipātī⁹ hoti: luddo¹⁰ lohitapāñī¹¹ hatapahate¹² niviñño,¹³ adayāpanno¹⁴ pāñabhūtesu.¹⁵

Adinnādāyī¹⁶ kho pana hoti: Yam tam parassa¹⁷ paravittūpakaraṇam¹⁸ gāmagatam¹⁹ vā araññagatam vā, tam adinnam theyyasañkhātam²⁰ ādātā²¹ hoti.

Kāmesu²² micchācāri²³ kho pana hoti: Yā tā māturakkhitā¹ piturakkhitā² mātāpiturakkhitā

¹ Ti: num. Three. / + vidha: adv. Of a kind, consisting of, -fold. / = Three kinds. 三種。

² In the body. 在身體當中。

³ Catur + vidha: adv. Four folds. 四種。

⁴ f. Verbal. 言辭上的。

⁵ as. Mental. 心理的。

⁶ interr. How? 如何，怎樣？

⁷ indecl. Here. 這。

⁸ adj. One, certain, definite. 某人。

⁹ Pāñā: Living being, life, creature. 活著的衆生（有生命的）。 / + atipātin: adj. One who attacks or destroys. / = Destruction of life, slaying, killing, murder. 被殺害，生命的毀滅。

¹⁰ Huntsman, sportsman; murderous. 獵人，殺人。

¹¹ Lohita: nt. Blood. / + pāñī: The hand. 手。 / = Bloody-handed. 手沾滿血的人。（屠夫）

¹² Hata: pp. Struck, killed. / + pahata: pp. 7. Killed, overcome. 殺死，打擊，傷害。 / = Killing and striking. 殺害和打擊或親手殺。

¹³ adj. Settled, established (in); confirmed, sure; fixed on, bent on, devoted to. 專心致力於（工作）。 / = In the habit of striking and slaying, given to blows and violence.

在它的習慣是打擊和殺害，專心致力於殺害。（販賣武器或從事殺生職業）

¹⁴ A + dayā: f. Sympathy, compassion, kindness. / = Non-compassionate. 不慈悲。 / + panna: Showing kindness.

¹⁵ Pāñā + bhūta: Living being, life, creature. 在活的衆生當中。 / = Merciless to living beings. 對衆生做出不慈悲。

¹⁶ Adinna: pp. That which is not given. / + ādāyin: He who takes what is not given, a thief; stealing, thieving. 不給而拿，賊或偷。

¹⁷ adj. Another, other. 其他，別人。

¹⁸ + Vitta: pp. Property, wealth, possessions, luxuries. 別人的財產。 / +

upakaraṇa: Possessions & means; wealth; by way. 佔有和手段，方法。 / = 佔有別人的財產。

¹⁹ Gāma: A collection of houses, a hamlet; the village. 村莊。 / Arañña: nt. Forest. / + gata. pp. Gone. 去了。 / = 去到村落；去到森林。

²⁰ Theyya: nt. Theft. 賊。 / + sañkhāta: adv. By means of theft, stealthily. 被稱為賊。

²¹ pp. To take up, accept, appropriate, grasp, seize. 拿或取。（對財物）

²² m. Desire, desired object, in sensual desires or pleasures. 渴望，渴望的物件，在感官上的欲望或樂趣。

²³ Micchā: adv. Wrongly; in a wrong way, wrong, false. / + cārin: Wrong behavior. / = Acting or living wrongly, misconduct. 行為或生活上的錯誤，通姦。 / = Acting wrongly in the matter of the desires, a fornicator or adulterer. 在欲望上錯誤行爲的事情，私通者，姦夫。（邪淫）

bhātūrakkhitā³ bhaginirakkhitā⁴ nātirakkhitā⁵ gottarakkhitā⁶ dhammarakkhitā⁷ sassāmikā⁸ saparidañdā⁹ antamaso¹⁰ mālāguṇaparikkhittāpi;¹¹ tathārūpāsu¹² cārittam¹³ āpajjitat hoti. Evam kho gahapatayo tividham kāyena adhammacariyā visamacariyā hoti.

9. **Kathañca** gahapatayo **catubbidham vācāya** adhammacariyā visamacariyā hoti?

Idha gahapatayo ekacco **musāvādī**¹⁴ hoti: Sabhāgato¹⁵ vā parisagato¹⁶ vā nātimajjhagato¹⁷ vā pūgamajjhagato¹⁸ vā rājakulamajjhagato¹⁹ vā abhinīto²⁰ sakkhipuṭtho:²¹ ‘Ehambho²² purisa²³ yam jānāsi, tam vadehī’ti. So ajānāmī vā āha: ²⁴ ‘Jānāmī’ti, jānāmī vā āha: ‘Na jānāmī’ti; apassāmī vā āha: ‘Passāmī’ti, passāmī vā āha: ‘Na passāmī’ti. Iti attahetu²⁵ vā parahetu²⁶ vā āmisakiñcikkhahetu²⁷ vā sampajānamusā²⁸ bhāsitā hoti.

Pisunāvāco²⁹ kho pana hoti: Ito³⁰ sutvā³¹ amutra³² akkhātā,³³ imesam³⁴ bhedāya; ¹ amutra vā

¹ Mātar: f. By their mother. 被她的母親。/ + rakkhita. pp. Protected, guarded, saved. 保護，看守。

² m. By father. 被父親。

³ m. By brother. 被兄弟。

⁴ f. By sister. 被姐妹。

⁵ By relative. 被親戚。

⁶ nt. By ancestry, lineage. 被家族。

⁷ m./ nt. By law. 被法。

⁸ adj. Having a husband, married; By husband. 被丈夫。

⁹ f. By class of women; the se of whom renders a person liable to punishment. 被婦女階級。

¹⁰ adv. Even. (加強語氣) 甚至，乃至，連。

¹¹ Mālā: f. + guṇa: Garland-string; garlands, a cluster of garlands. 花環。/ + parikkhitta: pp. Thrown round, overspread, overlaid, enclosed, fenced in, encircling, surrounded. 圍繞。/ = A marriageable woman. 准新娘，訂婚。(載上花環)

¹² Tathā: adv. So, this, in this way, likewise. / + rūpa: Such a, like this or that. 此種的描述，上述的事物。

¹³ nt. Practice, proceeding, manner of acting, conduct. 舉動。/ +

āpajjati: To mix with, to call on, to have intercourse with. 性交，交媾。

¹⁴ Musā: adv. Falsely, wrongly. / + vādin: Speaking falsely, lying. 不真實地的話，(說謊或妄語)。

¹⁵ Sabhaggata: adj. Gone to the hall of assembly.

¹⁶ Parisā: f. + gata: Having entered a company or assembly. 進入集會或協會。

¹⁷ Yāti + majjhagata: adj. In the midst of one’s relations. 來到親戚前面。

¹⁸ Pūga: m. Corporation, guild. 團體。/ + majjhagata: Gone into a guild.

¹⁹ The royal family’s presence. 出現在皇族的面前。

²⁰ pp. Led to, brought to, obliged by. 通到：導致：帶來，引導，實施。

²¹ Sakkhi: An eyewitness. 目擊者：見證人。/ + puṭṭha: Asked as a witness. 被問的證人。

²² indecl. My dear, friend. 親愛的，朋友。

²³ Good man. 好人。

²⁴ aor. Said. 說了。

²⁵ Attan + hetu: For one’s own sake, out of self-consideration. 為了自己的理由。

²⁶ Para + hetu: On account of others, through others. 為了別人的理由。

²⁷ āmisa: nt. + kiñcikha + hetu: For the sake of some (little) gain. 為了要獲得某些利潤。

²⁸ Sampajāna: adj. Thoughtful, mindful, attentive, deliberate. / + musāvāda: Deliberate lie.

知道而故意說謊，在完全地知道而說謊。

²⁹ Pisunā: adj. Backbiting, calumnious, malicious. / + vācā: Malicious speech, slander. 懷惡意的話。(兩舌)

³⁰ indecl. From here, from now. 從這裏。

³¹ ger. Heard. 聽了。/ = 從這裏聽了。

³² adv. In that place, there; elsewhere. 在別處。

³³ adj. Announced, proclaimed, told, shown; repeats. 重複的說。/ = 就在別處重複的說。

³⁴ pron. Those. 對於他們。

sutvā imesam akkhātā, amūsaṁ bhedāya. Iti² samaggānam³ vā bhettā,⁴ bhinnānam⁵ vā anuppadātā,⁶ vaggārāmo vaggarato⁷ vagganandī,⁸ vaggakaraṇīm⁹ vācam bhāsitā hoti.

Pharusāvāco¹⁰ kho pana hoti: Yā sā vācā aṇḍakā¹¹ kakkasā¹² parakaṭukā¹³ parābhisaṭjanī¹⁴ kodhasāmantā¹⁵ asamādhisamvattanikā,¹⁶ tathārūpim vācam bhāsitā hoti.

Samphappalāpi¹⁷ kho pana hoti: Akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī anidhānavatīm¹⁸ vācam bhāsitā hoti; akālena anapadesam¹⁹ apariyantavatīm²⁰ anatthasāmhitam. Evaṁ kho gahapatayo catubbidham vācāya adhammacariyā visamacariyā hoti.

10. **Kathañca** gahapatayo **tividhāni manasā** adhammacariyā visamacariyā hoti?
Idha gahapatayo ekacco **abhijjhālu**²¹ hoti yaṁ tam parassa paravittūpakaraṇam²² tam abhijjhitā hoti: ‘Aho vata yaṁ parassa tam mama assā’ti.²³

Byāpannacitto²⁴ kho pana hoti paduṭṭhamanasāṅkappo:²⁵ ‘Ime sattā haññantu²⁶ vā vajjhantu²⁷ vā ucchijjantu²⁸ vā vinassantu¹ vā, mā vā ahesum² iti vā’ti.

¹ Breaking, rending, breach, disunion, dissension; divides. 使糾紛，使對立，使分裂。

² indecl. Thus, in this way. 因此。

³ adj. Being in unity, harmonious. 對於團結一致。

⁴ ar. A breaker, divider. 使破壞。

⁵ pp. Broken, broken up; split, fallen into dissension, not agreeing. 使分離。

⁶ ar. One who gives, or one who sets forth, effects, designs. 慾惠，刺激。/= 慾惠他們分離。

⁷ Vagga: adj./ nt. Dissociated, separated; incomplete; at difference, dissentious. 分離。/+ ārāma, rata: Fond of dissociation or causing separation. 使喜愛的脫離關係或使到分離的原因。

⁸ + nandi & nandī: f. Joy, enjoyment, pleasure, delight in. 好事。

⁹ + karaṇī: f. Doing, making, causing, production. 結果，作法。/= 引起不和或爭吵。

¹⁰ Pharusa: adj. Harsh, unkind, rough (of speech). / + vācā: Rough speech. 粗糙，刺耳。（惡口）

¹¹ adj. Harsh, rough, insolent. 粗糙的。

¹² adj. Rough, hard, harsh. 冷酷無情。

¹³ + kaṭuka: adj. Sharp, bitter, acid, severe. 苛刻的。/= Hurtful to others. 造成別人的傷害。

¹⁴ + Abhisajjanī: f. Scolding, abusing, cursing. 責罵。/= Offensive to others. 攻擊別人。

¹⁵ Kodha: Anger. / + sāmanta: 5. In the neighborhood of; vicinity no anger. 使到附近的人生氣。

¹⁶ + samvattanika: adj. Conducive to, involving. 有益於的。/= Un-conducive to concentration. 使到不能集中精神。

¹⁷ Sampha: adj./ nt. Frivolous; foolishness. 輕薄。/+

palāpa: Frivolous talk; a gossip speak. 閑話，閒聊。（綺語）

¹⁸ A + nidhānavant: adj. Not hidden treasure or worthless. 沒有價值。

¹⁹ An + apadesa: Unreason. 沒有道理。

²⁰ A + pariyantavat: adj. Having a limit, having a set or well-defined purpose. / = Boundless or immoderate. 無界限的話，無節制的。

²¹ adj. Covetous. 亂要的，貪婪的。

²² + Vitta: pp. Property, wealth, possessions, luxuries. 別人的財產。/+

upakaraṇa: Possessions & means; wealth; by way. 佔有和手段，方法。/= 佔有別人的財產。

²³ Oh! May what belongs to another be mine! ! 希望別人的財富都屬於我的。

²⁴ Byāpanna: Malevolent. / + citta: A mind of ill will. 惡意，壞心腸。

²⁵ Padussati: ppr. To do wrong, offend against, make bad, corrupt. / + saṅkappa: Thought, intention, purpose, plan. / = A mind of corrupt or wicked; intention of hate. 腐敗的心或壞的，缺德。仇恨的意圖。

²⁶ Hanati: imper. To kill. 被殺死。

²⁷ imper. To destroy, kill, slaughter. 屠殺。

²⁸ Ucchindati: ppp, imper. To be destroyed or annihilated, to cease, to exist; to cut off. 使死亡。

Micchādiṭṭhi³ kho pana hoti viparītadassano: ⁴ ‘Natthi dinnam,⁵ natthi yiṭham,⁶ natthi hutam,⁷ natthi sukaṭadukkaṭānam kammānam phalarām vipāko; natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā,⁸ natthi loke samaṇabrahmaṇā sammaggatā⁹ sammāpaṭipannā,¹⁰ ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedentī’ti. Evam kho gahapatayo tividham manasā adhammacariyā visamacariyā hoti.

Evam adhammacariyā visamacariyā hetu kho gahapatayo evamidhekacce sattā kāyassa bhedā parammaraṇā, apāyam duggatiṁ vinipātam nirayaṁ upapajjanti.

11. **Tividham** kho gahapatayo **kāyena** dhammacariyā samacariyā hoti. **Catubbidham vācāya** dhammacariyā samacariyā hoti. **Tividham manasā** dhammacariyā samacariyā hoti.

12. Kathañca gahapatayo **tividham kāyena** dhammacariyā samacariyā hoti? Idha gahapatayo ekacco **pāṇātipātam pahāya** pāṇātipātā paṭivirato¹¹ hoti: Nihitadanḍo nihitasattho¹² lajī¹³ dayāpanno sabbapāṇabhūtahitānukampī viharati.

Adinnādānam pahāya adinnādānā paṭivirato hoti: Yam tam parassa paravittūpakaraṇam gāmagatam vā araññagatam vā tam nādinnam¹⁴ theyyasaṅkhātam ādātā hoti.

Kāmesu micchācārām pahāya kāmesu micchācārā paṭivirato hoti: Yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturrakkhitā bhaginirakkhitā nātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāguṇaparikkhittāpi, tathārūpāsu **na** cārittām āpajjitatā hoti. Evam kho gahapatayo tividham kāyena dhammacariyā samacariyā hoti.

13. Kathañca gahapatayo **catubbidham vācāya** dhammacariyā samacariyā hoti? Idha gahapatayo ekacco **musāvādaṁ pahāya** musāvādā paṭivirato hoti: Sabhāgato vā parisagato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho: ‘Ehambo purisa yam jānāsi, tam vadehī’ti. So ajānam vā āha: ‘Na jānāmī’ti, jānam vā āha: ‘Jānāmī’ti; apassam vā āha: ‘Na passāmī’ti, passam vā āha: ‘Passāmī’ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā **na** sampajānamusā bhāsitā hoti.

Pisunām vācam pahāya pisunāya vācāya paṭivirato hoti: Ito sutvā na amutra akkhātā, imesam

¹ imper. To be lost; to perish, to be destroyed. 使毀壞。

² Hoti: aor. To been. 是。/=不讓他們生存。

³ Micchā: adv. + diṭṭhi: Wrong views. 邪見。

⁴ Viparīta: adj. Wrong, upset. / + dassana: Distorted vision. 歪曲的見解。

⁵ pp. Given, granted, presented. / = Nothing given. 沒有給予。

⁶ pp. Sacrificed. 牺禮。/= Nothing offered. 沒有供給或牲禮。

⁷ pp. Sacrificed, worshipped, offered; oblation. / = Nothing oblation. 沒有奉獻物。

⁸ adj. Arisen or reborn without visible cause (without parents), spontaneous rebirth; born spontaneously. 化生。

⁹ Samma: indecl. + ggata: Who has come to the right path. 去到正確的道路。

¹⁰ + patipanna: Rightly disposed, having the right view. 使傾向於正確的實行。

¹¹ pp. Abstaining from, shrinking from. 放棄，戒絕；離開。

¹² Nihita: adj. Laid down, given up, renounced; treasured up. 放下，儲藏。/ + danḍa: Stick. / sattha: Knife. /

= Laying aside the stick and sword, clement, merciful. 把武器收藏起來。

¹³ adj. Feeling shame, modest, afraid, shy, conscientious. 謙虛的。

¹⁴ Does not take. 不拿。

bhedāya; amutra vā sutvā na imesam akkhātā, amūsam bhedāya. Iti bhinnānam vā sandhātā¹ sahitānam² vā anuppadātā, samaggārāmo samaggarato samaggakaraṇīm³ vācam bhāsitā hoti.

Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti: Yā sā vācā nelā⁴ kaṇṇasukhā⁵ pemanīyā⁶ hadayaṅgamā⁷ porī⁸ bahujanakantā⁹ bahujanamanāpā,¹⁰ tathārūpiṁ vācam bhāsitā hoti.

Samphappalāparīn pahāya samphappalāpā paṭivirato hoti: Kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatīm vācam bhāsitā kālena sāpadesam paryantavatīm atthasamhitām. Evam kho gahapatayo catubbidham vācāya dhammadariyā samacariyā hoti.

14. Kathañca gahapatayo **tividham manasā** dhammadariyā samacariyā hoti? Idha gahapatayo ekacco anabhijjhālu hoti: Yam tam parassa paravittūpakaraṇam tam nābhijjhīta hoti: ‘Aho vata yaṁ parassa tam mama assā’ti.

Abyāpannacitto kho pana hoti appaduṭṭhamanasāñkappo: ‘Ime sattā averā¹¹ abyāpajjhā¹² anīghā¹³ sukhi¹⁴ attānam¹⁵ pariharantū’ti.¹⁶

Sammādiṭṭhi kho pana hoti aviparītadassano: ‘Atthi dinnaṁ, atthi yiṭṭhaṁ, atthi hutam, atthi sukaṭadukkaṭānam kammānam phalam vipāko; atthi ayaṁ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrahmaṇā sammaggatā sammā paṭipannā, ye imañca lokam, parañca lokam sayam abhiññā sacchikatvā pavedentī’ti.

Evam kho gahapatayo tividham manasā dhammadariyā samacariyā hoti.

Evam dhammadariyā samacariyā hetu kho gahapatayo evamidhekacce **sattā** kāyassa bhedā parammaraṇā sugatīm saggam lokaṁ upapajjanti.

15. “Ākaṅkheyya¹⁷ ce¹⁸ gahapatayo **dhammadārī¹⁹ samacārī**: ‘Aho²⁰ vatāham kāyassa bhedā

¹ One who puts together, a conciliator; one who joins or reconciles. 使團結或使一致。

² pp. Consistent, sensible, to the point. 使和解。

³ Samagga: adj. Being in unity, harmonious. 團結。/+ karaṇi: Delighting in concord. 使和睦在一起。

⁴ Neḷa & nela: adj. Not hurting, humane, gentle, merciful, innocuous. 溫和。

⁵ Kaṇṇa: The ear. / + sukha: adj. Pleasant to the ear, agreeable; pleasant speech. 聽起來舒適的。

⁶ adj. Affectionate, kind, loving, amiable, agreeable. 親切的。

⁷ Hadaya: The heart. / + ṇigama: Heart-stirring, pleasant, agreeable. 和藹可親的。

⁸ in. Citizen-like, urbane, polite. 客氣的，文雅。

⁹ Bahu + jana: A mass of people. / + kanta: adj. Pleasant, lovely, enjoyable. / = Mass of people lovely. 衆人的可愛。

¹⁰ + manāpā: adj. Pleasing, pleasant, charming. / = Mass of people charming. 衆人的快樂。

¹¹ adj. Peaceable, mild, friendly. 友善的。

¹² adj. Not hurting, peaceful, friendly; not affliction; kindness of heart. 沒有苦惱。

¹³ A + nigha: adj. Not trembling, undisturbed, calm; free from trouble. 從煩惱中解脫

¹⁴ adj. Happy. 快樂。

¹⁵ m. For oneself. 紿自己。

¹⁶ imper. To move round, go round, circle, revolve. 環繞。

¹⁷ opt. Should wish. 假如它想要或希望的話。

¹⁸ indecl, opt. If. 假如。

¹⁹ in. Who observes conduct in accordance with the Dhamma. 依法而生活行。

²⁰ emp. Oh. 哦，啊。（語氣強調詞）

parammaraṇā, khattiyamahāsālānam¹ vā sahavyatām² upapajjeyyan’ti!³ Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, khattiyamahāsālānam vā sahavyatām upapajjeyya. Tam kissa hetu?⁴

Tathā hi so dhammacārī samacārī.

16. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, brāhmaṇamahāsālānam⁵ vā sahavyatām upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, brāhmaṇamahāsālānam vā sahavyatām upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammacārī samacārī.

17. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, gahapatimahāsālānam⁶ vā sahavyatām upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, gahapatimahāsālānam vā sahavyatām upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammacārī samacārī.

18. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, cātummahārājikānam⁷ devānam sahavyatām upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, cātummahārājikānam devānam sahavyatām upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammacārī samacārī.

19. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, tāvatimśānam⁸ devānam sahavyatām upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, tāvatimśānam devānam sahavyatām upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammacārī samacārī.

20. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, yāmānam⁹ devānam sahavyatām upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, yāmānam devānam sahavyatām upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammacārī samacārī.

21. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, tusitānam¹⁰ devānam sahavyatām upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, tusitānam devānam sahavyatām upapajjeyya.

¹ Well-to-do nobles. 高尚的，高貴的。（大富翁）

² nt. Companionship. 同伴，朋友。

³ opt. To get to, be reborn in; reappear. 再出生。

⁴ Why is that? 什麼原因呢？

⁵ Brahmins. 婆羅們。

⁶ Householders. 一家之主。（大富翁）

⁷ The gods of the heaven of the Four Great Kings. 四大天王。

⁸ The Thirty-three. 三十三層天。

⁹ The Yama gods. 夜摩天。

¹⁰ The Tusita heaven. 兜率天。

Tarīm kissa hetu?

Tathā hi so dhammacārī samacārī.

22. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, nimmānaratīnam¹ devānam sahavyatam upapajjeyyan’ti! Thānam kho panetam vijjati; yam so kāyassa bhedā parammaraṇā, nimmānaratīnam devānam sahavyatam upapajjeyya.

Tarīm kissa hetu?

Tathā hi so dhammacārī samacārī.

23. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, paranimmitavasavattīnam² devānam sahavyatam upapajjeyyan’ti! Thānam kho panetam vijjati; yam so kāyassa bhedā parammaraṇā, paranimmitavasavattīnam devānam sahavyatam upapajjeyya.

Tarīm kissa hetu?

Tathā hi so dhammacārī samacārī.

24. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, brahmakāyikānam³ devānam sahavyatam upapajjeyyan’ti! Thānam kho panetam vijjati; yam so kāyassa bhedā parammaraṇā, brahmakāyikānam devānam sahavyatam upapajjeyya.

Tarīm kissa hetu?

Tathā hi so dhammacārī samacārī.

25. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, ābhānam⁴ devānam sahavyatam upapajjeyyan’ti! Thānam kho panetam vijjati; yam so kāyassa bhedā parammaraṇā, ābhānam devānam sahavyatam upapajjeyya.

Tarīm kissa hetu?

Tathā hi so dhammacārī samacārī.

26. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, parittābhānam⁵ devānam sahavyatam upapajjeyyan’ti! Thānam kho panetam vijjati; yam so kāyassa bhedā parammaraṇā, parittābhānam devānam sahavyatam upapajjeyya.

Tarīm kissa hetu?

Tathā hi so dhammacārī samacārī.

27. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, appamāṇābhānam⁶ devānam sahavyatam upapajjeyyan’ti! Thānam kho panetam vijjati; yam so kāyassa bhedā parammaraṇā, appamāṇābhānam devānam sahavyatam upapajjeyya.

Tarīm kissa hetu?

Tathā hi so dhammacārī samacārī.

28. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, ābhassarānam¹ devānam sahavyatam upapajjeyyan’ti! Thānam kho panetam vijjati; yam so kāyassa

¹ Who delight in creating. 化樂天。

² Who wield power over others’ creations. 他化自在天。

³ The Brahma’s retinue. 梵衆天。

⁴ Radiance. 光音天。

⁵ Limited Radiance. 少光天。

⁶ Immeasurable Radiance. 無量光天。

bhedā parammaraṇā, ābhassarānaṁ devānaṁ sahavyataṁ upapajjeyya.
Taṁ kissa hetu?
Tathā hi so dhammadcārī samacārī.

29. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, subhānaṁ² devānaṁ sahavyataṁ upapajjeyyan’ti! Thānaṁ kho panetaṁ vijjati; yaṁ so kāyassa bhedā parammaraṇā, subhānaṁ devānaṁ sahavyataṁ upapajjeyya.
Taṁ kissa hetu?
Tathā hi so dhammadcārī samacārī.

30. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, parittasubhānaṁ³ devānaṁ sahavyataṁ upapajjeyyan’ti! Thānaṁ kho panetaṁ vijjati; yaṁ so kāyassa bhedā parammaraṇā, parittasubhānaṁ devānaṁ sahavyataṁ upapajjeyya.
Taṁ kissa hetu?

Tathā hi so dhammadcārī samacārī.

31. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, appamāṇasubhānaṁ⁴ devānaṁ sahavyataṁ upapajjeyyan’ti! Thānaṁ kho panetaṁ vijjati; yaṁ so kāyassa bhedā parammaraṇā, appamāṇasubhānaṁ devānaṁ sahavyataṁ upapajjeyya.
Taṁ kissa hetu?

Tathā hi so dhammadcārī samacārī.

32. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, subhakiṇṇakānaṁ⁵ devānaṁ sahavyatam upapajjeyyan’ti! Thānaṁ kho panetaṁ vijjati; yaṁ so kāyassa bhedā parammaraṇā, subhakiṇṇakānaṁ devānaṁ sahavyatam upapajjeyya.
Taṁ kissa hetu?

Tathā hi so dhammadcārī samacārī.

33. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, vehapphalānaṁ⁶ devānaṁ sahavyataṁ upapajjeyyan’ti! Thānaṁ kho panetaṁ vijjati; yaṁ so kāyassa bhedā parammaraṇā, vehapphalānaṁ devānaṁ sahavyataṁ upapajjeyya.
Taṁ kissa hetu?

Tathā hi so dhammadcārī samacārī.

34. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, avihānaṁ⁷ devānaṁ sahavyataṁ upapajjeyyan’ti! Thānaṁ kho panetaṁ vijjati; yaṁ so kāyassa bhedā parammaraṇā, avihānaṁ devānaṁ sahavyatam upapajjeyya.
Taṁ kissa hetu?

Tathā hi so dhammadcārī samacārī.

35. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā,

¹ Streaming Radiance. 極光天。

² The gods of Glory. 清淨天。

³ Limited Glory. 少淨天。

⁴ Immeasurable Glory. 無量清淨天。

⁵ Refulgent Glory. 遍淨天。

⁶ Great Fruit. 廣果天。

⁷ The Aviha gods. 無煩天。

atappānam¹ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetām vijjati; yaṁ so kāyassa bhedā parammaraṇā, atappānam devānam sahavyataṁ upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadārī samacārī.

36. Ākaṅkheyya ce gahapatayo dhammadārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, sudassānam² devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetām vijjati; yaṁ so kāyassa bhedā parammaraṇā, sudassānam devānam sahavyataṁ upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadārī samacārī.

37. Ākaṅkheyya ce gahapatayo dhammadārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, sudassīnam³ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetām vijjati; yaṁ so kāyassa bhedā parammaraṇā, sudassīnam devānam sahavyataṁ upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadārī samacārī.

38. Ākaṅkheyya ce gahapatayo dhammadārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, akaniṭṭhakānam⁴ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetām vijjati; yaṁ so kāyassa bhedā parammaraṇā, akaniṭṭhakānam devānam sahavyataṁ upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadārī samacārī.

39. Ākaṅkheyya ce gahapatayo dhammadārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, ākāsānañcāyatanūpagānam⁵ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetām vijjati; yaṁ so kāyassa bhedā parammaraṇā, ākāsānañcāyatanūpagānam devānam sahavyataṁ upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadārī samacārī.

40. Ākaṅkheyya ce gahapatayo dhammadārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, viññānañcāyatanūpagānam⁶ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetām vijjati; yaṁ so kāyassa bhedā parammaraṇā, viññānañcāyatanūpagānam devānam sahavyataṁ upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadārī samacārī.

41. Ākaṅkheyya ce gahapatayo dhammadārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, ākiñcaññāyatanūpagānam⁷ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetām vijjati; yaṁ so kāyassa bhedā parammaraṇā, ākiñcaññāyatanūpagānam devānam sahavyataṁ upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadārī samacārī.

¹ The Atappa gods. 無熱天。

² The Sudassa gods. 善見天

³ The Sudassi gods. 善見天。

⁴ The Akanittha gods. 色究竟天。

⁵ The base of infinite space. 空無邊處。

⁶ The base of infinite consciousness. 識無邊處。

⁷ The base of nothingness. 無所有處。

42. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, nevasaññānāsaññāyatanūpagānam¹ devānam sahavyatām upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, nevasaññānāsaññāyatanūpagānam devānam sahavyatām upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammacārī samacārī.

43. Ākaṅkheyya ce gahapatayo dhammacārī samacāri: ‘Aho vatāham āsavānam khayā anāsavām cetovimuttim² paññāvimuttim³ diṭṭheva dhamme⁴ sayam abhiññā sacchikatvā upasampajja vihareyyan’ti. Thānam kho panetām vijjati; yam so āsavānam khayā anāsavām cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyya.

Tam kissa hetu?

Tathā hi so dhammacārī samacārī”ti.

44. Evam vutte, **Sāleyyakā** brāhmaṇagahapatikā Bhagavantām etadavocum: ‘**Abhikkantaṁ** bho Gotama, abhikkantaṁ bho Gotama. Seyyathāpi bho Gotama **nikkujjitaṁ** vā ukkujjeyya. **Paṭicchannam** vā vivareyya, **mūlhassa** vā maggam ācikkheyya, **andhakāre** vā telapajjotām dhāreyya, “**cakkhumanto** rūpāni dakkhīnti”ti. Evamevaṁ bhotā Gotamena anekapariyāyena **dhammo** pakāsito. Ete **mayaṁ** bhavantām **Gotamā** saraṇām gacchāma **dhammañca bhikkhusaṅghañca**. **Upāsake** no bhavaṁ Gotamo dhāretu ajjatagge pāṇupete saraṇām **gate**”ti.

~ Sāleyyakasuttām paṭhamām. ~

(M.42.) Veranjakāsuttām

1. Evarī me sutām: Ekaṁ samayām **Bhagavā** Sāvatthiyām viharati Jetavane Anāthapiṇḍikassa ārāme.

2. Tena kho pana samayena **Verañjakā brāhmaṇagahapatikā** Sāvatthiyām paṭivasanti⁵ kenacideva karaṇīyena.

3. Assosurī⁶ kho Verañjakā brāhmaṇagahapatikā: “Samaṇo khalu⁷ bho Gotamo Sakyaputto Sakyakulā pabbajito Sāvatthiyām viharati Jetavane Anāthapiṇḍikassa ārāme. Tam kho pana bhavantām Gotamām evam **kalyāṇo**⁸ **kittisaddo**⁹ **abbhuggato**:¹⁰ ‘Itipi so Bhagavā Araham Sammā-Sambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro Purisadammasārathī Satthā devamanussānam Buddho Bhagavā. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrahmaṇim pajam sadevamanussām sayam abhiññā sacchikatvā pavedeti.¹ So dhammarām deseti ādikalyāṇām

¹ The base of neither-perception-nor-non-perception. 非想不想處。

² f. Emancipation of heart. 心的解放。

³ f. Emancipation through insight. 慧的解放。

⁴ One who has realized the final truth. 實現最後的事實。

⁵ pre. To visit.

⁶ aor. Heard. 聽到了。

⁷ indecl. Indeed, surely, truly. 的確，真正地。

⁸ adj. Beautiful, charming; auspicious, helpful, morally, good. 好的。

⁹ Kittī & kittī: f. Fame, renown, glory, honour. / + sadda: The sound of fame, praise, renown. 名聲，名譽，聲望。

¹⁰ pp. Having approached, gone to meet, ascended, report. 即將達到，集合，登高，上升，傳說。

majjhekalayāñārām pariyośānakalyāñārām sātthañām² sabyañjanārām³ kevalaparipuṇñārām⁴ parisuddharām brahmaçariyām pakāseti.⁵ Sādhu kho pana tathārūpānām⁶ Arahatārām dassanām⁷ hotī”ti.

4. Atha⁸ kho Verañjakā brāhmañagahapatikā yena Bhagavā tenupasañkamitvā appekacce⁹ Bhagavantam abhivādetvā ekamantam nisīdim̄su; appekacce Bhagavatā saddhim̄ sammodim̄su, sammodanīyam katham sārāñiyam vītisāretvā ekamantam nisīdim̄su; appekacce yena Bhagavā tenañjalim panāmetvā ekamantam nisīdim̄su; appekacce Bhagavato sannike nāmagottam sāvetvā ekamantam nisīdim̄su; appekacce tuñhībhūtā ekamantam nisīdim̄su.

5. Ekamantam nisinnā kho Verañjakā brāhmañagahapatikā Bhagavannām etadavocum:
“Ko¹⁰ nu kho bho Gotama hetu,¹¹ ko paccayo¹² yena midhekacce sattā kāyassa bhedā parañ marañā, apāyām¹³ duggatim¹⁴ vinipātam¹⁵ nirayām¹⁶ upapajjanti?
Ko pana bho Gotama hetu, ko paccayo yena midhekacce sattā kāyassa bhedā, parañ marañā, sugatim¹⁷ saggam¹⁸ lokarām upapajjantī”ti?

6. “Adhammacariyā¹⁹ visamacariyā²⁰ hetu kho gahapatayo evamidhekacce sattā kāyassa bhedā param marañā, apāyām duggatim vinipātam nirayām upapajjanti. Dhammacariyā²¹ samacariyā²² hetu kho gahapatayo evamidhekacce sattā kāyassa bhedā param marañā, sugatim saggam lokam upapajjantī”ti.

7. “Na kho mayarām imassa bhotō Gotamassa sañkhittena bhāsitassa vitthārena atthām avibhattassa vitthārena atthām ājānāma. Sādhu no bhavañ Gotamo tathā dhammarām desetu, yathā mayarām imassa bhotō Gotamassa sañkhittena bhāsitassa vitthārena atthām avibhattassa vitthārena atthām ājāneyyāmā”ti.

“Tena hi gahapatayo suñātha, sādhukarām manasikarotha, bhāsissāmī”ti.

¹ caus, pre. sg. Declares. 宣佈，聲明，表示。

² With the meaning, in spirit; with the right meaning. 用正確的譯釋。

³ Sa + vyāñjana: nt. Letter (of a word) as opposed to attha (meaning: sense, spirit); phrasing. 說法，措辭。

⁴ Kevala: adj. + paripuṇña: Fulfilled in its entirety. 全部的，完全的，全體，十足的。

⁵ caus, pre. To show up, illustrate, explain, make known, give information about. 說明，揭露。

⁶ Tathā: adv. So, this, in this way, likewise. / + rūpa: Such a, like this or that. 這樣的人，上述的事物。

⁷ nt. Seeing, looking; sight of, appearance. 視覺，看見。

⁸ adv. Then. 然後，接著。

⁹ Appa: adj. Small, little, insignificant. / + ekacca: adj. One, certain, definite. / = Some paid. 一些人。

¹⁰ interr. What. 什麼？

¹¹ Cause, reason, condition. 原因，目標。

¹² Reason, cause, ground, motive, means, condition. 情況，條件。

¹³ A transient state of loss and woe after death; in states of deprivation. 在剝奪的狀態。

¹⁴ Du + ggata: pp. In an unhappy destination. 在不愉快的情況。

¹⁵ Ruin, destruction; a place of suffering, state of punishment. 在惡報上。

¹⁶ Purgatory, hell, a place of punishment & torture. 甚至在地獄裏。

¹⁷ f. Happiness, bliss, a happy fate; in a happy destination. 在愉快的情況。

¹⁸ Heaven, the next world, popularly conceived as a place of happiness and long life.

¹⁹ A + dharma: m./ nt. + carayā: Evil way of living; unrighteous conduct. 邪惡的生活，不正直的行爲。

²⁰ Visama: adj. Uneven, unequal, disharmonious, contrary; (morally) discrepant, lawless, wrong./

不平坦的，不規則的。/ = Misconduct, vice. 行為不端，惡行。

²¹ Cariya & cariyā: nt./ f. Conduct, behaviour, state of, life of./ = A good walk of like, proper conduct, chastity; walking in righteousness, righteous living, observance of the Dhamma. 嚴謹的生活，虔誠的行爲。（依法而生活的人）

²² f. Living in spiritual calm, quietism; living tranquilly. 寧靜的生活。

“Evaṁ bho”ti kho Verañjakā brāhmaṇagahapatikā Bhagavato paccassosurī. Bhagavā etadavoca:

8. Tividham¹ kho gahapatayo kāye² adhammadacariyā visamacariyā hoti. Catubbidham³ vācāya⁴ adhammadacariyā visamacariyā hoti. Tividham⁵ manasā⁵ adhammadacariyā visamacariyā hoti.

9. “Kathañca⁶ gahapatayo tividham kāyena adhammadacariyā visamacariyā hoti? Idha⁷ gahapatayo ekacco⁸ pāñatipātī⁹ hoti: luddo¹⁰ lohitapāñī,¹¹ hatapahate¹² niviṭṭho,¹³ adayāpanno¹⁴ pāñabhūtesu.¹⁵ Adinnādāyi¹⁶ kho pana hoti. Yaṁ tam parassa¹⁷ paravittūpakaraṇam¹⁸ gāmagataṁ¹⁹ vā araññagataṁ vā, tam adinnam theyyasāñkhātam²⁰ ādātā²¹ hoti.

Kāmesu²² micchācāri²³ kho pana hoti. Yā tā māturakkhitā²⁴ piturakkhitā²⁵ mātāpiturakkhitā bhāturakkhitā²⁶ bhaginirakkhitā²⁷ nātirakkhitā²⁸ gottarakkhitā¹ dhammarakkhitā² sassāmikā³

¹ Ti: nm. Three. / + vidha: adv. Of a kind, consisting of, -fold. / = Three kinds. 三種。

² In the body. 在身體當中。

³ Catur + vidha: adv. Four folds. 四種。

⁴ f. Verbal. 言辭上的。

⁵ as. Mental. 心理的。

⁶ interr. How? 如何, 怎樣?

⁷ indecl. Here. 這。

⁸ adj.1. One, certain, definite. 某人。

⁹ Pāṇa: Living being, life, creature. 活著的衆生(有生命的)。/ + atipātin: adj. One who attacks or destroys. / = Destruction of life, slaying, killing, murder. 被殺害, 生命的毀滅。

¹⁰ Huntsman, sportsman; murderous. 獵人, 殺人。

¹¹ Lohita: nt. Blood. / + pāñi: The hand. 手。/ = Bloody-handed. 手沾滿血的人。(屠夫)

¹² Hata: pp. Struck, killed. / + pahata: pp. 7. Killed, overcome. 殺死, 打擊, 傷害。/ = Killing and striking. 殺害和打擊或親手殺。

¹³ adj. Settled, established (in); confirmed, sure; fixed on, bent on, devoted to. 專心致力於(工作)。/ = In the habit of striking and slaying, given to blows and violence.

在它的習慣是打擊和殺害, 專心致力於殺害。(販賣武器或從事殺生職業)

¹⁴ A + dayā: f. Sympathy, compassion, kindness. / = Non-compassionate. 不慈悲。/ + panna: Showing kindness.

¹⁵ Pāṇa + bhūta: Living being, life, creature. 在活的衆生當中。/ = Merciless to living beings. 對衆生做出不慈悲。

¹⁶ Adinna: pp. That which is not given. / + ādāyin: He who takes what is not given, a thief; stealing, thieving. 不給而拿, 賊或偷。

¹⁷ adj. Another, other. 其他, 別人。

¹⁸ + Vitta: pp. Property, wealth, possessions, luxuries. 別人的財產。/ +

upakaraṇa: Possessions & means; wealth; by way. 佔有和手段, 方法。/ = 佔有別人的財產。

¹⁹ Gāma: A collection of houses, a hamlet; the village. 村莊。/ Arañña: nt. Forest. / + gata. pp. Gone. 去了。/ = 去到村落; 去到森林。

²⁰ Theyya: nt. Theft. 賊。/ + sañkhāta: adv. By means of theft, stealthily. 被稱為賊。

²¹ pp. To take up, accept, appropriate, grasp, seize. 拿或取。(對財物)

²² m. Desire, desired object, in sensual desires or pleasures. 渴望, 渴望的物件, 在感官上的欲望或樂趣。

²³ Micchā: adv. Wrongly; in a wrong way, wrong, false. / + cārin: Wrong behaviour. / = Acting or living wrongly, misconduct. 行爲或生活上的錯誤, 通姦。/ = Acting wrongly in the matter of the desires, a fornicator or adulterer. 在欲望上錯誤行爲的事情, 私通者, 婦夫。(邪淫)

²⁴ Mātar: f. By their mother. 被她的母親。/ + rakkhita. pp. Protected, guarded, saved. 保護, 看守。

²⁵ m. By father. 被父親。

²⁶ m. By brother. 被兄弟。

²⁷ f. By sister. 被姐妹。

²⁸ By relative. 被親戚。

saparidañdā⁴ antamaso⁵ mālāguṇaparikkhittāpi;⁶ tathārūpāsu⁷ cārittam⁸ āpajjitatā hoti. Evam kho gahapatayo tividham kāyena adhammadcariyā visamacariyā hoti.”

10. “**Kathañca** gahapatayo **catubbidham vācāya** adhammadcariyā visamacariyā hoti? Idha gahapatayo ekacco **musāvādī**⁹ hoti: sabhāgato¹⁰ vā parisagato¹¹ vā nātimajjhagato¹² vā pūgamajjhagato¹³ vā rājakulamajjhagato¹⁴ vā abhinīto¹⁵ sakkhiputtho:¹⁶ ‘Ehambho¹⁷ purisa¹⁸ yam jānāsi tam vadehī’ti. So ajānam vā āha: ¹⁹ ‘jānāmī’ti, jānam vā āha: ‘na jānāmī’ti; apassam vā āha: ‘passāmī’ti, passam vā āha: ‘na passāmī’ti. Iti attahetu²⁰ vā parahetu²¹ vā āmisakiñcikkhahetu²² vā sampajānamusā²³ bhāsitā hoti.

Pisunāvāco²⁴ kho pana hoti: ito²⁵ sutvā²⁶ amutra²⁷ akkhātā,²⁸ imesam²⁹ bhedāya;³⁰ amutra vā sutvā imesam akkhātā, amūsam bhedāya. Iti³¹ samaggānam³² vā bhettā,³³ bhinnānam³⁴ vā

¹ nt. By ancestry, lineage. 被家族。

² m./ nt. By law. 被法。

³ adj. Having a husband, married; By husband. 被丈夫。

⁴ f. By class of women; the se of whom renders a person liable to punishment. 被婦女階級。

⁵ adv. Even. (加強語氣) 甚至，乃至，連。

⁶ Mālā: f. + guṇa: Garland-string; garlands, a cluster of garlands. 花環。/ + parikkhitta: pp. Thrown round, overspread, overlaid, enclosed, fenced in, encircling, surrounded. 圍繞。/ = A marriageable woman. 准新娘，訂婚。（載上花環）

⁷ Tathā: adv. So, this, in this way, likewise. / + rūpa: Such a, like this or that. 此種的描述，上述的事物。

⁸ nt. Practice, proceeding, manner of acting, conduct. 舉動。/ +

āpajjati: To mix with, to call on, to have intercourse with. 性交，交媾。

⁹ Musā: adv. Falsely, wrongly. / + vādin: Speaking falsely, lying. 不真實地的話，（說謊或妄語）。

¹⁰ Sabhaggata: adj. Gone to the hall of assembly.

¹¹ Parisā: f. + gata: Having entered a company or assembly. 進入集會或協會。

¹² Yāti + majjhagata: adj. In the midst of one’s relations. 來到親戚前面。

¹³ Pūga: m. Corporation, guild. 團體。/ + majjhagata: Gone into a guild.

¹⁴ The royal family’s presence. 出現在皇族的面前。

¹⁵ pp. Led to, brought to, obliged by. 通到：導致：帶來，引導，實施。

¹⁶ Sakkhi: An eyewitness. 目擊者：見證人。/ + puṭṭha: Asked as a witness. 被問的證人。

¹⁷ indecl. My dear, friend. 親愛的，朋友。

¹⁸ Good man. 好人。

¹⁹ aor. Said. 說了。

²⁰ Attan + hetu: For one’s own sake, out of self-consideration. 為了自己的理由。

²¹ Para + hetu: On account of others, through others. 為了別人的理由。

²² āmisa: nt. + kiñcikkha + hetu: For the sake of some (little) gain. 為了要獲得某些利潤。

²³ Sampajāna: adj. Thoughtful, mindful, attentive, deliberate. / + musāvāda: Deliberate lie.

知道而故意說謊，在完全地知道而說謊。

²⁴ Pisunā: adj. Backbiting, calumnious, malicious. / + vācā: Malicious speech, slander. 懷惡意的話。（兩舌）

²⁵ indecl. From here, from now. 從這裏。

²⁶ ger. Heard. 聽了。/ = 從這裏聽了。

²⁷ adv. In that place, there; elsewhere. 在別處。

²⁸ adj. Announced, proclaimed, told, shown; repeats. 重複的說。/ = 就在別處重複的說。

²⁹ pron. Those. 對於他們。

³⁰ Breaking, rending, breach, disunion, dissension; divides. 使糾紛，使對立，使分裂。

³¹ indecl. Thus, in this way. 因此。

³² adj. Being in unity, harmonious. 對於團結一致。

³³ ar. A breaker, divider. 使破壞。

³⁴ pp. Broken, broken up; split, fallen into dissension, not agreeing. 使分離。

anuppadātā,¹ vaggārāmo vaggarato² vagganandī,³ vaggakaraṇīm⁴ vācam bhāsitā hoti.

Pharusāvāco⁵ kho pana hoti; yā sā vācā aṇḍakā⁶ kakkasā⁷ parakaṭukā⁸ parābhisaJJanī⁹ kodhasāmantā¹⁰ asamādhisaṁvattanikā,¹¹ tathārūpiṁ vācam bhāsitā hoti.

Samphappalāpi¹² kho pana hoti, akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī, anidhānavatīm¹³ vācam bhāsitā hoti; akālena anapadesam¹⁴ apariyantavatīm¹⁵ anatthasaṁhitam. Evam kho gahapatayo catubbidham vācāya adhammacariyā visamacariyā hoti.”

11. “Kathañca gahapatayo tividham manasā adhammacariyā visamacariyā hoti? Idha gahapatayo ekacco abhijjhālu¹⁶ hoti yam tam parassa paravittūpakaraṇam¹⁷ tam abhijjhitā hoti: ‘Aho vata yam parassa tam mama assā’ti.¹⁸

Byāpannacitto¹⁹ kho pana hoti paduṭṭhamanasāṅkappo:²⁰ ‘ime sattā haññantu²¹ vā vajjhantu²² vā ucchijjantu²³ vā vinassantu²⁴ vā, mā vā ahesum²⁵ iti vā’ti.

Micchādiṭṭhi²⁶ kho pana hoti viparītadassano:²⁷ ‘natthi dinnam,¹ natthi yiṭṭham,² natthi hutam,³

¹ ar. One who gives, or one who sets forth, effects, designs. 慈惠，刺激。/ = 慈惠他們分離。

² Vagga: adj./ nt. Dissociated, separated; incomplete; at difference, dissentious. 分離。/ +

ārāma, rata: Fond of dissociation or causing separation. 使喜愛的脫離關係或使到分離的原因。

³ + nandi & nandī: f. Joy, enjoyment, pleasure, delight in. 好事。

⁴ + karaṇī: f. Doing, making, causing, production. 結果，作法。/ = 引起不和或爭吵。

⁵ Pharusa: adj. Harsh, unkind, rough (of speech). / + vācā: Rough speech. 粗糙，刺耳。（惡口）

⁶ adj. Harsh, rough, insolent. 粗糙的。

⁷ adj. Rough, hard, harsh. 冷酷無情。

⁸ + kaṭuka: adj. Sharp, bitter, acid, severe. 苛刻的。/ = Hurtful to others. 造成別人的傷害。

⁹ + Abhisajjanī: f. Scolding, abusing, cursing. 賣罵。/ = Offensive to others. 攻擊別人。

¹⁰ Kodha: Anger. / + sāmantā: 5. In the neighbourhood of; vicinity no anger. 使到附近的人生氣。

¹¹ + saṁvattanika: adj. Conducive to, involving. 有益於的。/ = Un-conducive to concentration. 使到不能集中精神。

¹² Sampha: adj./ nt. Frivolous; frivolity, foolishness. 輕薄。/ +

palāpa: Frivolous talk; a gossip speak. 閑話，閒聊。（綺語）

¹³ A + nidhānavant: adj. Not hidden treasure or worthless. 沒有價值。

¹⁴ An + apadesa: Unreason. 沒有道理。

¹⁵ A + pariyantavant: adj. Having a limit, having a set or well-defined purpose. / =

Boundless or immoderate. 無界限的話，無節制的。

¹⁶ adj. Covetous. 亂要的，貪婪的。

¹⁷ + Vitta: pp. Property, wealth, possessions, luxuries. 別人的財產。/ +

upakaraṇa: Possessions & means; wealth; by way. 佔有和手段，方法。/ = 佔有別人的財產。

¹⁸ Oh! May what belongs to another be mine! ! 希望別人的財富都屬於我的。

¹⁹ Byāpanna: Malevolent. / + citta: A mind of ill will. 惡意，壞心腸。

²⁰ Padussati: ppr. To do wrong, offend against, make bad, corrupt. / + saṅkappa: Thought, intention, purpose, plan. / = A mind of corrupt or wicked; intention of hate. 腐敗的心或壞的，缺德。仇恨的意圖。

²¹ Hanati: imper. To kill. 被殺死。

²² imper. To destroy, kill, slaughter. 屠殺。

²³ Ucchindati: ppp, imper. To be destroyed or annihilated, to cease, to exist; to cut off. 使死亡。

²⁴ imper. To be lost; to perish, to be destroyed. 使毀壞。

²⁵ Hoti: aor. To been. 是。= 不讓他們生存。

²⁶ Micchā: adv. + diṭṭhi: Wrong views. 邪見。

²⁷ Viparīta: adj. Wrong, upset. / + dassana: Distorted vision. 歪曲的見解。

natthi sukaṭadukkaṭānam kammānam phalaṁ vipāko; natthi ayaṁ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā,⁴ natthi loke samaṇabrahmaṇā sammaggatā⁵ sammāpaṭipannā,⁶ ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedentīti. Evam̄ kho gahapatayo tividham̄ manasā adhammadcariyā visamacariyā hoti.”

Evam̄ adhammadcariyā visamacariyā hetu kho gahapatayo evamidhekacce sattā kāyassa bhedā parammaraṇā, apayaṁ duggatiṁ vinipātam̄ nirayaṁ upapajjanti.

12. **Tividham̄** kho gahapatayo **kāyena** dhammadcariyā samacariyā hoti. **Catubbidham̄ vācāya** dhammadcariyā samacariyā hoti. **Tividham̄ manasā** dhammadcariyā samacariyā hoti.

13. “Kathañca gahapatayo **tividham̄ kāyena** dhammadcariyā samacariyā hoti?

Idha gahapatayo ekacco **pāṇātipātam̄ pahāya** pāṇātipātā paṭivirato⁷ hoti nihitadaṇḍo nihitasattho⁸ laji⁹ dayāpanno sabbapāṇabhūtahitānukampī viharati.

Adinnādānam pahāya adinnādānā paṭivirato hoti; yam tam parassa paravittūpakaraṇam gāmagataṁ vā araññagataṁ vā tam nādinnam¹⁰ theyyasairkhātam̄ ādātā hoti.

Kāmesu micchācāram pahāya kāmesu micchācārā paṭivirato hoti; yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāguṇaparikkhittāpi, tathārūpāsu **na** cārittām āpajjitatā hoti. Evam̄ kho gahapatayo tividham̄ kāyena dhammadcariyā samacariyā hoti.”

14. “Kathañca gahapatayo **catubbidham̄ vācāya** dhammadcariyā samacariyā hoti?

Idha gahapatayo ekacco **musāvādaṁ pahāya** musāvādā paṭivirato hoti; sabhāgato vā parisagato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakhipuṭho: ‘Ehambo purisa yam jānāsi tam vadēhi’ti. So ajānām vā āha: ‘na jānāmī’ti, jānām vā āha: ‘jānāmī’ti; apassām vā āha: ‘na passāmī’ti, passām vā āha: ‘passāmī’ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā **na** sampajānamusā bhāsitā hoti.

Pisunām vācam pahāya pisunāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā, imesam bhedāya; amutra vā sutvā na imesam akkhātā, amūsam bhedāya. Iti bhinnānam vā sandhātā¹¹ sahitānam¹² vā anuppadātā, samaggārāmo samaggarato samaggakaraniṁ¹³ vācam bhāsitā hoti.

Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā¹ kaṇṭasukhā² pemanīyā³

¹ pp. Given, granted, presented. / = Nothing given. 沒有給予。

² pp. Sacrificed. 牝禮。/ = Nothing offered. 沒有供給或牲禮。

³ pp. Sacrificed, worshipped, offered; oblation. / = Nothing oblation. 沒有奉獻物。

⁴ adj. Arisen or reborn without visible cause (without parents), spontaneous rebirth; born spontaneously. 化生。

⁵ Samma: indecl. + ggata: Who has come to the right path. 去到正確的道路。

⁶ + paṭipanna: Rightly disposed, having the right view. 使傾向於正確的實行。

⁷ pp. Abstaining from, shrinking from. 放棄，戒絕；離開。

⁸ Nihita: adj. Laid down, given up, renounced; treasured up. 放下，儲藏。/ + daṇḍa: Stick. / sattha: Knife.

= Laying aside the stick and sword, clement, merciful. 把武器收藏起來。

⁹ adj. Feeling shame, modest, afraid, shy, conscientious. 謙虛的。

¹⁰ Does not take. 不拿。

¹¹ One who puts together, a conciliator; one who joins or reconciles. 使團結或使一致。

¹² pp. Consistent, sensible, to the point. 使和解。

¹³ Samagga: adj. Being in unity, harmonious. 團結。/ + karaṇi: Delighting in concord. 使和睦在一起。

hadayaṅgamā⁴ porī⁵ bahujanakantā⁶ bahujanamanāpā,⁷ tathārūpiṁ vācaṁ bhāsitā hoti.

Samphappalāparī pahāya samphappalāpā paṭivirato hoti; kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatīm vācaṁ bhāsitā kālena sāpadesam pariyanvatīm atthasamāhitam.
Evam̄ kho gahapatayo catubbidham̄ vācāya dhammadariyā samacariyā hoti.”

15. “Kathañca gahapatayo **tividhaṁ manasā** dhammadariyā samacariyā hoti?

Idha gahapatayo ekacco anabijjhālu hoti: yam̄ tam̄ parassa paravittūpakaraṇam tam̄ nābhijjhitā hoti:
‘Aho vata yam̄ parassa tam̄ mama assā’ti.

Abyāpannacitto kho pana hoti; appadutthamanasaṅkappo: ‘ime sattā averā⁸ abyāpajjhā⁹ anīghā¹⁰ sukhi¹¹ attānam¹² pariharantū’ti.¹³

Sammādiṭṭhi kho pana hoti aviparītadassano: ‘Atthi dinnaṁ, atthi yiṭṭhaṁ, atthi hutam̄, atthi sukaṭadukkaṭānam kammānam phalam vipāko; atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrahmaṇā sammaggatā sammā paṭipannā, ye imañca lokam̄, parañca lokam̄ sayam abhiññā sacchikatvā pavedenti’ti.

Evam̄ kho gahapatayo tividhaṁ manasā dhammadariyā samacariyā hoti.”

Evam̄ **dhammadariyā samacariyā hetu** **kho** gahapatayo evamidhekacce **sattā** kāyassa bhedā parammaraṇā sugatim saggam̄ lokam̄ upapajjanti.

16. “Ākaṅkheyya¹⁴ ce¹⁵ gahapatayo **dhammadārī**¹⁶ **samacārī**: ‘Aho¹⁷ vatāharī kāyassa bhedā parammaraṇā, khattiymahāsālānam¹⁸ vā sahavyatam¹⁹ upapajjeyyan’ti!²⁰ Thānam̄ kho panetam vijjati; yam̄ so kāyassa bhedā parammaraṇā, khattiymahāsālānam vā sahavyatam upapajjeyya. Tam̄ kissa hetu?²¹

Tathā hi **so dhammadārī samacārī**.

¹ Neļa & nela: adj. Not hurting, humane, gentle, merciful, innocuous. 溫和。

² Kaṇṇa: The ear. / + sukha: adj. Pleasant to the ear, agreeable; pleasant speech. 聽起來舒適的。

³ adj. Affectionate, kind, loving, amiable, agreeable. 親切的。

⁴ Hadaya: The heart. / + ḷāgama: Heart-stirring, pleasant, agreeable. 和藹可親的。

⁵ in. Citizen-like, urbane, polite. 客氣的，文雅。

⁶ Bahu + jana: A mass of people. / + kanta: adj. Pleasant, lovely, enjoyable. / = Mass of people lovely. 衆人的可愛。

⁷ + manāpa: adj. Pleasing, pleasant, charming. / = Mass of people charming. 衆人的快樂。

⁸ adj. Peaceable, mild, friendly. 友善的。

⁹ adj. Not hurting, peaceful, friendly; not affliction; kindness of heart. 沒有苦惱。

¹⁰ A + nigha: adj. Not trembling, undisturbed, calm; free from trouble. 從煩惱中解脫

¹¹ adj. Happy. 快樂。

¹² m. For oneself. 紿自己。

¹³ imper. To move round, go round, circle, revolve. 環繞。

¹⁴ opt. Should wish. 假如它想要或希望的話。

¹⁵ indecl, opt. If. 假如。

¹⁶ in. Who observes conduct in accordance with the Dhamma. 依法而生活行。

¹⁷ emp. Oh. 哦，啊。（語氣強調詞）

¹⁸ Well-to-do nobles. 高尚的，高貴的。（大富翁）

¹⁹ nt. Companionship. 同伴，朋友。

²⁰ opt. To get to, be reborn in; reappear. 再出生。

²¹ Why is that? 什麼原因呢？

17. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāharī kāyassa bhedā parammaraṇā, brāhmaṇamahāsālānam¹ vā sahavyataṁ upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, brāhmaṇamahāsālānam vā sahavyataṁ upapajjeyya.
Tām kissa hetu?

Tathā hi so dhammacārī samacārī.

18. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāharī kāyassa bhedā parammaraṇā, gahapatimahāsālānam² vā sahavyataṁ upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, gahapatimahāsālānam vā sahavyataṁ upapajjeyya.
Tām kissa hetu?

Tathā hi so dhammacārī samacārī.

19. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāharī kāyassa bhedā parammaraṇā, cātummahārājikānam³ devānarī sahavyataṁ upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, cātummahārājikānam devānam sahavyataṁ upapajjeyya.
Tām kissa hetu?

Tathā hi so dhammacārī samacārī.

20. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāharī kāyassa bhedā parammaraṇā, tāvatiṁsānam⁴ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, tāvatiṁsānam devānam sahavyataṁ upapajjeyya.
Tām kissa hetu?

Tathā hi so dhammacārī samacārī.

21. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāharī kāyassa bhedā parammaraṇā, yāmānam⁵ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, yāmānam devānam sahavyataṁ upapajjeyya.
Tām kissa hetu?

Tathā hi so dhammacārī samacārī.

22. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāharī kāyassa bhedā parammaraṇā, tusitānam⁶ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, tusitānam devānam sahavyataṁ upapajjeyya.
Tām kissa hetu?

Tathā hi so dhammacārī samacārī.

23. Ākaṅkheyya ce gahapatayo dhammacārī samacārī: ‘Aho vatāharī kāyassa bhedā parammaraṇā, nimmānaratīnam⁷ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, nimmānaratīnam devānam sahavyataṁ upapajjeyya.
Tām kissa hetu?

¹ Brahmins. 婆羅們。

² Householders. 一家之主。（大富翁）

³ The gods of the heaven of the Four Great Kings. 四大天王。

⁴ The Thirty-three. 三十三層天。

⁵ The Yama gods. 夜摩天。

⁶ The Tusita heaven. 兜率天。

⁷ Who delight in creating. 化樂天。

Tathā hi so dhammadārī samadārī.

24. Ākañkheyya ce gahapatayo dhammadārī samadārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, paranimmitavasavattīnam¹ devānam sahavyatām upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, paranimmitavasavattīnam devānam sahavyatām upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadārī samadārī.

25. Ākañkheyya ce gahapatayo dhammadārī samadārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, brahmakāyikānam² devānam sahavyatām upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, brahmakāyikānam devānam sahavyatām upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadārī samadārī.

26. Ākañkheyya ce gahapatayo dhammadārī samadārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, ābhānam³ devānam sahavyatām upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, ābhānam devānam sahavyatām upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadārī samadārī.

27. Ākañkheyya ce gahapatayo dhammadārī samadārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, parittābhānam⁴ devānam sahavyatām upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, parittābhānam devānam sahavyatām upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadārī samadārī.

28. Ākañkheyya ce gahapatayo dhammadārī samadārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, appamāṇābhānam⁵ devānam sahavyatām upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, appamāṇābhānam devānam sahavyatām upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadārī samadārī.

29. Ākañkheyya ce gahapatayo dhammadārī samadārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, ābhassarānam⁶ devānam sahavyatām upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa bhedā parammaraṇā, ābhassarānam devānam sahavyatām upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadārī samadārī.

30. Ākañkheyya ce gahapatayo dhammadārī samadārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, subhānam⁷ devānam sahavyatām upapajjeyyan’ti! Thānam kho panetām vijjati; yam so kāyassa

¹ Who wield power over others’ creations. 他化自在天。

² The Brahma’s retinue. 梵衆天。

³ Radiance. 光音天。

⁴ Limited Radiance. 少光天。

⁵ Immeasurable Radiance. 無量光天。

⁶ Streaming Radiance. 極光天。

⁷ The gods of Glory. 清淨天。

bhedā parammaraṇā, subhānaṁ devānaṁ sahavyataṁ upapajjeyya.
Taṁ kissa hetu?
Tathā hi so dhammadcārī samacārī.

31. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, parittasubhānaṁ¹ devānaṁ sahavyataṁ upapajjeyyan’ti! Thānaṁ kho panetāṁ vijjati; yaṁ so kāyassa bhedā parammaraṇā, parittasubhānaṁ devānaṁ sahavyataṁ upapajjeyya.
Taṁ kissa hetu?
Tathā hi so dhammadcārī samacārī.

32. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, appamāṇasubhānaṁ² devānaṁ sahavyataṁ upapajjeyyan’ti! Thānaṁ kho panetāṁ vijjati; yaṁ so kāyassa bhedā parammaraṇā, appamāṇasubhānaṁ devānaṁ sahavyataṁ upapajjeyya.
Taṁ kissa hetu?
Tathā hi so dhammadcārī samacārī.

33. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, subhakiṇṇakānaṁ³ devānaṁ sahavyataṁ upapajjeyyan’ti! Thānaṁ kho panetāṁ vijjati; yaṁ so kāyassa bhedā parammaraṇā, subhakiṇṇakānaṁ devānaṁ sahavyataṁ upapajjeyya.
Taṁ kissa hetu?
Tathā hi so dhammadcārī samacārī.

34. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, vehapphalānaṁ⁴ devānaṁ sahavyataṁ upapajjeyyan’ti! Thānaṁ kho panetāṁ vijjati; yaṁ so kāyassa bhedā parammaraṇā, vehapphalānaṁ devānaṁ sahavyataṁ upapajjeyya.
Taṁ kissa hetu?
Tathā hi so dhammadcārī samacārī.

35. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, avihānaṁ⁵ devānaṁ sahavyataṁ upapajjeyyan’ti! Thānaṁ kho panetāṁ vijjati; yaṁ so kāyassa bhedā parammaraṇā, avihānaṁ devānaṁ sahavyataṁ upapajjeyya.
Taṁ kissa hetu?
Tathā hi so dhammadcārī samacārī.

36. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, atappānaṁ⁶ devānaṁ sahavyataṁ upapajjeyyan’ti! Thānaṁ kho panetāṁ vijjati; yaṁ so kāyassa bhedā parammaraṇā, atappānaṁ devānaṁ sahavyataṁ upapajjeyya.
Taṁ kissa hetu?
Tathā hi so dhammadcārī samacārī.

37. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā,

¹ Limited Glory. 少淨天。

² Immeasurable Glory. 無量清淨天。

³ Refulgent Glory. 遍淨天。

⁴ Great Fruit. 廣果天。

⁵ The Aviha gods. 無煩天。

⁶ The Atappa gods. 無熱天。

sudassānam¹ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetam vijjati; yam so kāyassa bhedā parammaraṇā, sudassānam devānam sahavyataṁ upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadcārī samacārī.

38. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, sudassīnam² devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetam vijjati; yam so kāyassa bhedā parammaraṇā, sudassīnam devānam sahavyataṁ upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadcārī samacārī.

39. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, akaniṭṭhakānam³ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetam vijjati; yam so kāyassa bhedā parammaraṇā, akaniṭṭhakānam devānam sahavyataṁ upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadcārī samacārī.

40. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, ākāsānañcāyatānūpagānam⁴ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetam vijjati; yam so kāyassa bhedā parammaraṇā, ākāsānañcāyatānūpagānam devānam sahavyataṁ upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadcārī samacārī.

41. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, viññānañcāyatānūpagānam⁵ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetam vijjati; yam so kāyassa bhedā parammaraṇā, viññānañcāyatānūpagānam devānam sahavyataṁ upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadcārī samacārī.

42. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, ākiñcaññāyatānūpagānam⁶ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetam vijjati; yam so kāyassa bhedā parammaraṇā, ākiñcaññāyatānūpagānam devānam sahavyataṁ upapajjeyya.

Tam kissa hetu?

Tathā hi so dhammadcārī samacārī.

43. Ākaṅkheyya ce gahapatayo dhammadcārī samacārī: ‘Aho vatāham kāyassa bhedā parammaraṇā, nevasaññānāsaññāyatānūpagānam⁷ devānam sahavyataṁ upapajjeyyan’ti! Thānam kho panetam vijjati; yam so kāyassa bhedā parammaraṇā, nevasaññānāsaññāyatānūpagānam devānam sahavyataṁ upapajjeyya.

Tam kissa hetu?

¹ The Sudassa gods. 善現天

² The Sudassi gods. 善見天。

³ The Akanittha gods. 色究竟天。

⁴ The base of infinite space. 空無邊處。

⁵ The base of infinite consciousness. 識無邊處。

⁶ The base of nothingness. 無所有處。

⁷ The base of neither-perception-nor-non-perception. 非想不想處。

Tathā hi so dhammadārī samadārī.

44. Ākañkheyya ce gahapatayo dhammadārī samadārī: ‘Aho vatāham āsavānam khayā anāsavam cetovimuttim¹ paññāvimuttim² diṭṭheva dhamme³ sayam abhiññā sacchikatvā upasampajja vihareyya’ti. Thānam kho panetam vijjati; yam so āsavānam khayā anāsavam cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyya.

Tarī kissa hetu?

Tathā hi so dhammadārī samadārī”ti.

45. Evam vutte, Verañjakā brāhmaṇagahapatikā Bhagavantam etadavocum: ‘abhikkantam bho Gotama, abhikkantam bho Gotama. Seyyathāpi bho Gotama nikujjitatām vā ukkujjeyya. Paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya, “cakkhumanto rūpāni dakkhīnti”ti, evamevam bhotā Gotamena anekapariyāyena dhammo pakāsito. Ete mayam bhavantam Gotamarī saraṇam gacchāma dhammañca bhikkhusaṅghañca. Upāsake no bhavam Gotamo dhāretu ajjatagge pāṇupete saraṇam gate”ti.

~ Veramjakāsuttaṁ niṭṭhitam dutiyam ~

(M.43.) Mahāvedallasuttam

1. Evam me sutam: Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Mahākoṭhito sāyanhasamayam patissallānā vutthito yenāyasmā Sāriputto tenupasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhim sammodi, sammodanīyam katham sārāṇīyam vītisāretvā ekamantam nisidi. Ekamantam nisinno kho āyasmā Mahākoṭhito āyasmantam Sāriputtam etadavoca:

2. “Duppañño duppañño”ti⁴ āvuso vuccati. Kittāvatā nu kho āvuso ‘duppañño’ti vuccatī”ti?
“Nappajānāti nappajānāti”ti kho āvuso; tasmā ‘duppañño”ti vuccati. Kiñca nappajānāti?⁵
“Idam dukkhan”ti nappajānāti; ‘ayam dukkhasamudayo’ti nappajānāti; ‘ayam dukkhanirodho’ti nappajānāti; ‘ayam dukkhanirodhagāminī paṭipadāti nappajānāti”ti.
“Nappajānāti”ti kho āvuso; tasmā ‘duppañño”ti vuccati.
“Sādhāvuso”ti kho āyasmā Mahākoṭhito āyasmato Sāriputtassa bhāsitam abhinanditvā anumoditvā āyasmantam Sāriputtam uttarim pañham āpucchi:

3. “Paññavā paññavā”ti⁶ āvuso vuccati. Kittāvatā nu kho āvuso ‘paññavā’ti vuccatī”ti?
“Pajānāti pajānāti”ti kho āvuso; tasmā ‘paññavā”ti vuccati. Kiñca pajānāti?
“Idam dukkhan”ti pajānāti; ‘ayam dukkhasamudayo’ti pajānāti; ‘ayam dukkhanirodho’ti pajānāti; ‘ayam dukkhanirodhagāminī paṭipadā”ti pajānāti.
“Pajānāti pajānāti”ti kho āvuso; tasmā ‘paññavā”ti vuccati.

¹ f. Emancipation of heart. 心的解放。

² f. Emancipation through insight. 慧的解放。

³ One who has realized the final truth. 實現最後的事實。

⁴ Du + ppaññā: f. Intelligence. / = One who is unwise.

⁵ Pajānāti: pre. To know, find out, come to know, understand, distinguish. / = What doesn't one wisely understand?

⁶ Paññavant: adj. Possessed of insight, wise, intelligent, sensible. / = One who is wise.

4. “**Viññānam viññāṇam**¹”ti āvuso vuccati. Kittāvatā nu kho āvuso ‘viññāṇam’ti vuccatī”ti?
 “**Vijānāti vijānātī**²”ti kho āvuso; tasmā ‘viññāṇam’”ti vuccati. **Kiñca vijānātī?**
 “**Sukhan**³”tipi vijānātī; ‘**dukkhan**⁴”tipi vijānātī; ‘**adukkhamasukhan**⁵”tipi vijānātī.
 “Vijānātī vijānātī”ti kho āvuso; tasmā ‘viññāṇam’ti vuccatī”ti.
5. “**Yā cāvuso paññā yañca viññāṇam**, ime dhammā **samsaṭṭhā**⁶ udāhu⁷ **visamsaṭṭhā**?
Labbhā⁸ ca panime dhammānaṁ **vinibbhujitvā**⁹ vinibbhujitvā **nānākaraṇam**¹⁰ **paññāpetun**”ti?¹¹
 “**Yā cāvuso paññā yañca viññāṇam**, **ime dhammā** samsaṭṭhā, **no visamsaṭṭhā**. **Na** ca labbhā imesam
 dhammānaṁ vinibbhujitvā vinibbhujitvā nānākaraṇam **paññāpetum**.¹² **Yañcāvuso pajānātī, tam vijānātī.**
Yam vijānātī, tam pajānātī. Tasmā **ime dhammā samsaṭṭhā, no visamsaṭṭhā**. **Na** ca labbhā imesam
 dhammānaṁ vinibbhujitvā vinibbhujitvā nānākaraṇam **paññāpetun**”ti.
6. “**Yā cāvuso paññā yañca viññāṇam**, imesam dhammānaṁ samsaṭṭhānaṁ, **kim nānākaraṇan**”ti?
 “**Yā cāvuso paññā yañca viññāṇam**, imesam dhammānaṁ samsaṭṭhānaṁ, **no visamsaṭṭhānaṁ**; **paññā bhāvetabbā**,¹³ **viññāṇam pariññeyyam**.¹⁴ Idam nesam nānākaraṇan”ti.
7. “**Vedanā vedanā**¹⁵”ti āvuso vuccati. Kittāvatā nu kho āvuso ‘vedanā’ti vuccatī”ti?
 “**Vedeti vedetī**¹⁶”ti kho āvuso; tasmā ‘vedanā’”ti vuccati. **Kiñca vedeti?**
 “**Sukhampi** vedeti, **dukkhampi** vedeti, **adukkhamasukhampi** vedeti.
 ‘**Vedeti vedetī**”ti kho āvuso; tasmā ‘vedanā’ti vuccatī”ti.
8. “**Saññā saññā**¹⁷”ti āvuso vuccati. Kittāvatā nu kho āvuso ‘saññā’ti vuccatī”ti?
 “**Sañjānāti sañjānātī**¹⁸”ti kho āvuso; tasmā ‘saññā’”ti vuccati. **Kiñca sañjānātī?**
 “**Nīlakampi**¹⁹ sañjānātī, **pītakampi**²⁰ sañjānātī, **lohitakampi**²¹ sañjānātī, **odātampi**²² sañjānātī.
 ‘**Sañjānātī sañjānātī**”ti kho āvuso; tasmā ‘saññā’”ti vuccati.

¹ nt. Consciousness. 意識。

² pre. To have discriminative (dis = vi°) knowledge, to recognize, apprehend, ascertain, to become aware of, to understand, notice, perceive, distinguish, learn, know. / = It cognizes. 意識認知；有辨別力的知識。

³ pp. Mixed with, associating with, joined; conjoined. 結合。/ Vi + samsaṭṭha: Disjoined. 分開。

⁴ indecl. Or.

⁵ indecl. Allowable, possible. 可以容許的；可能的。

⁶ Vinibbhujati: ger. To separate, cut off, remove. 使分離。

⁷ Nānā: adv. Variously, differently. / + karaṇa: Difference, diversity. 種種差別。

⁸ caus, infi. To make known, declare, point out, appoint, assign, recognize, define; describe. 說明和顯示。/ = (對於這些法分開之後可以顯示說明種種的差別嗎？)

⁹ = (由於這些法不可能分開之後來顯示說明種種的差別。)

¹⁰ caus, fpp. To beget, produce, increase, cultivate, develop (by means of thought & meditation). 使發展。

¹¹ Parijānātī: fpp, adj. Knowable, perceivable, to be known (accurately); to be full understood.

¹² f. Feeling, sensation.

¹³ caus, pre. To sense; to know; to experience. 感覺到；意識到。

¹⁴ f. Sense, consciousness, perception. 感覺，意識；觀念。

¹⁵ pre. To recognize, perceive, know, to be aware of; to thin, to suppose; to call, name, nickname. 認出，識別；認識。

¹⁶ Nīla: adj. Dark-blue, blue-black, blue-green.

¹⁷ adj. Yellow, golden-coloured.

¹⁸ adj. Red.

¹⁹ adj. Clean, white.

9. “Yā cāvuso **vedanā** yā ca **saññā** yañca **viññānam**, ime dhammā **sam̄saṭṭhā** udāhu **visaṁsaṭṭhā**? **Labbhā** ca panimesamā dhammānam vinibbhujitvā vinibbhujitvā nānākaraṇam **paññāpetun**”ti?

“Yā cāvuso vedanā yā ca saññā yañca **viññānam**, **ime dhammā** sam̄saṭṭhā **no** visaṁsaṭṭhā. Na ca labbhā imesamā dhammānam **vinibbhujitvā** vinibbhujitvā **nānākaraṇam paññāpetum**. Yañcāvuso **vedeti**, tam **sañjānāti**, **yam sañjānāti**, **tam vijānāti**; tasmā **ime dhammā sasam̄tthā no** visaṁsaṭṭhā. Na ca labbhā imesamā dhammānam vinibbhujitvā vinibbhujitvā nānākaraṇam **paññāpetun**”ti.

10. “**Nissaṭṭhena**¹ hāvuso **pañcahi indriyehi** parisuddhena manoviññāñena **kim neyyan**”ti?²

“**Nissaṭṭhena** hāvuso **pañcahi indriyehi** parisuddhena manoviññāñena:

“**Ananto ākāso**”ti ākāsānañcāyatanañ neyyam.

“**Anantam viññānan**”ti viññānañcāyatanañ neyyam.

“**Natthi kiñci**”ti ākiñcaññāyatanañ **neyyan**”ti.

11. “**Neyyam** panāvuso **dhammañ kena pajānātī**”ti?³

“Neyyam kho āvuso dhammañ **paññācakkhunā** pajānātī”ti.

12. “**Paññā** panāvuso **kimatthiyā**”ti?⁴

“**Paññā** kho āvuso **abhiññatthā**⁵ **pariññatthā**⁶ **pahānatthā**”ti.⁷

13. “**Kati**⁸ panāvuso **paccayā sammādiṭṭhiyā uppādāyā**”ti?

“**Dve** kho āvuso **paccayā sammādiṭṭhiyā uppādāya: Parato ca ghoso,**⁹ **yoniso ca manasikāro**.

Ime kho āvuso dve paccayā sammādiṭṭhiyā uppādāyā”ti.

14. “**Katīhi** panāvuso **añgehi**¹⁰ **anuggahītā**¹¹ **sammādiṭṭhi cetovimuttiphalā** ca hoti

cetovimuttiphalānisamsā ca, **paññāvimuttiphalā** ca hoti **paññāvimuttiphalānisamsā cā**”ti?

“**Pañcahi** kho āvuso **añgehi anuggahītā** **sammādiṭṭhi cetovimuttiphalā** ca hoti **cetovimuttiphalānisamsā** ca, **paññāvimuttiphalā** ca hoti **paññāvimuttiphalānisamsā** ca.

Idhāvuso sammādiṭṭhi: **sīlānuggahītā** ca hoti, **sutānuggahītā**¹² ca hoti, **sākacchānuggahītā**¹³ ca hoti, **samatānuggahītā** ca hoti, **vipassanānuggahītā** ca hoti.

Imehi kho āvuso pañcahi añgehi anuggahītā sammādiṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalānisamsā ca, **paññāvimuttiphalā** ca hoti **paññāvimuttiphalānisamsā cā**”ti.

¹ pp. Dismissed, given up, left, granted, handed over, given. 讓。。。離開，把。。。打發走。

² Neti: fpp. To lead, guide, conduct; to take, carry away. 誘使。

³ Friend, with what does one understand a state that can be known?

⁴ What is the purpose of wisdom? 目的；意圖。

⁵ Abhiñña: adj. Knowing, possessed of knowledge, higher or supernormal knowledge, intelligent. / = The purpose is direct knowledge. 為了要直接地知道。

⁶ Pariñña: Knowing, recognizing, understanding. / = The purpose is full understanding. 為了要完整地知道。

⁷ Pahāna: nt. Giving up, leaving, abandoning, rejection. / + attha: m. nt. Interest, advantage, gain. 利益。/ = The purpose is abandoning. 為了要丟棄。

⁸ indecl. How many?

⁹ Shout, sound, utterance. / = The voice of another. 別人的指導。

¹⁰ nt. Part, member. / = By how many factors. 因素，要素。

¹¹ pp. Commiserated, made happy, satisfied; assisted. 幫助；攝受。

¹² nt. Sacred lore, inspired tradition, revelation; learning, religious knowledge.

¹³ f. Conversation, talking over, discussing. 討論。

15. “**Kati** panāvuso **bhavā**”ti?¹

“Tayo me āvuso **bhavā**: **Kāma** bhavo,² **rūpa**bhavo,³ **arūpa**bhavo”ti.⁴

16. “**Kathaṁ** panāvuso āyatim⁵ punabbhavābhinibbatti⁶ hotī”ti?

“Avijjānīvaraṇānam⁷ kho āvuso sattānam taṇhāsamyojanānam tatra tatrābhinandanā. E�am āyatim punabbhavābhinibbatti hotī”ti.

17. “**Kathaṁ** panāvuso āyatim punabbhavābhinibbatti na hotī”ti?

“Avijjāvirāgā kho āvuso vijuppādā taṇhānirodhā. Eवam āyatim punabbhavābhinibbatti na hotī”ti.

18. “**Katamaṁ** panāvuso paṭhamam jhānan”ti?

“Idhāvuso bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi, savitakkam savicāram vivekajam pītisukham, paṭhamam jhānam upasampajja viharati.

Idam vuccatāvuso paṭhamam jhānan”ti.

19. “**Paṭhamam** panāvuso jhānam katañgikan”ti?⁸

“Paṭhamam kho āvuso jhānam pañcañgikam.

Idhāvuso paṭhamam jhānam samāpannassa⁹ bhikkhuno vitakko¹⁰ ca vattati,¹¹ vicāro¹² ca pīti ca sukhañca cittekaggatā¹³ ca.

Paṭhamam kho āvuso jhānam evam pañcañgikan”ti.

20. “Paṭhamam panāvuso jhānam katañgavippahīnam,¹⁴ katañgasamannāgatan”ti?¹⁵

“Paṭhamam kho āvuso jhānam pañcañgavippahīnam pañcañgasamannāgataṁ.

Idhāvuso paṭhamam jhānam samāpannassa bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thīnamiddham pahīnam hoti, uddhaccakukkuccam pahīnam hoti, vicikicchā pahīnā hoti.

Vitakko ca vattati, vicāro ca pīti ca sukhañca cittekaggatā ca.

Paṭhamam kho āvuso jhānam evam pañcañgavippahīnam pañcañgasamannāgatan”ti.

21. “**Pañcimāni** āvuso indriyāni nānāvisayāni¹⁶ nānāgocarāni,¹⁷ na aññamaññassa¹⁸ gocaravisayaṁ paccanubhonti¹ seyyathīdaṁ: cakkhundriyam sotindriyam ghānindriyam jivhindriyam kāyindriyam.

¹ How many kinds of being are there?

² Sense-sphere being.

³ Fine-material being.

⁴ Immaterial being.

⁵ f. Stretching forth; extension, length (of time), future.

⁶ Puna: indecl. + bbhava: Renewed existence, new birth. / + ābhinibbatti: Birth in a new existence. / = How is renewal of being in the future generated? 再生和生殖。

⁷ Avijjā: f. + nīvaraṇāni: Hindered by ignorance. 無明的妨礙。

⁸ How many factors does the first jhāna have? 有多少個因素。

⁹ pp. Having attained, got to, entered, reached.

¹⁰ Reflection, thought, thinking.

¹¹ pre. To happen, take place, to be; to go on.

¹² Investigation, examination, consideration, deliberation; sustained thought. 研究；持續的思考。

¹³ Citta + ekaggaṭā: One-pointedness of mind, concentration nett; unification of mind. 心的統一。

¹⁴ + vippahīna: pp. Given up, abandoned. / = How many factors are abandoned?

¹⁵ + samannāgata: adj. Followed by, possessed of, endowed with.

¹⁶ Nānā + visaya: Reach, sphere (of the senses), range, scope; object. characteristic, attribute. / =

Each have a separate field. 種種的（活動）範疇。

¹⁷ + go + cara: A separate domain. 個別的領域。

¹⁸ Añña: pron. + mañña: Each other's.

Imesaṁ kho āvuso pañcannam̄ indriyānam̄ nānāvisayānam̄ nānāgocarānam̄, na aññamaññassa gocaravisayaṁ paccanubhontānam̄.

Kim paṭisaraṇam̄,² ko ca nesam̄ gocaravisayaṁ paccanubhotī”ti?

“Pañcimāni āvuso indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṁ paccanubhonti seyyathīdam: cakkhundriyam̄ sotindriyam̄ ghānindriyam̄ jivhindriyam̄ kāyindriyam̄.

Imesaṁ kho āvuso pañcannam̄ indriyānam̄ nānāvisayānam̄ nānāgocarānam̄, na aññamaññassa gocaravisayaṁ paccanubhontānam̄ mano paṭisaraṇam̄, mano ca nesam̄ gocaravisayaṁ paccanubhotī”ti.

22. “Pañcimāni āvuso indriyāni seyyathīdam: cakkhundriyam̄ sotindriyam̄ ghānindriyam̄ jivhindriyam̄ kāyindriyam̄. Imāni kho āvuso pañcindriyāni, kim paṭicca tiṭṭhatī”ti?

“Pañcimāni āvuso indriyāni seyyathīdam: cakkhundriyam̄ sotindriyam̄ ghānindriyam̄ jivhindriyam̄ kāyindriyam̄. Imāni kho āvuso pañcindriyāni āyum̄³ paṭicca tiṭṭhatī”ti.

“Āyu panāvuso kim paṭicca tiṭṭhatī”ti?

“Āyu usmām̄⁴ paṭicca tiṭṭhatī”ti

“Usmā panāvuso kim paṭicca tiṭṭhatī”ti?

“Usmā āyum̄ paṭicca tiṭṭhatī”ti.

“Idāneva kho mayam̄ āvuso āyasmato Sāriputtassa bhāsitam̄ evam̄ ājānāma: ‘āyu usmām̄ paṭicca tiṭṭhatī’ti.

Idāneva kho mayam̄ āvuso āyasmato Sāriputtassa bhāsitam̄ evam̄ ājānāma: ‘usmā āyum̄ paṭicca tiṭṭhatī’ti. Yathākataṁ panāvuso imassa bhāsitassa attho daṭṭhabbo”ti?⁵

“Tena hāvuso upamāni te karissāmi, upamāyapidhekacce viññū purisā bhāsitassa attham̄ ājānanti.

Seyyathāpi āvuso telappadīpassa⁶ jhāyato⁷ accim̄⁸ paṭicca ābhā⁹ paññāyati, ābharā paṭicca acci paññāyati.

Evameva kho āvuso āyu usmām̄ paṭicca tiṭṭhati, usmā ca āyum̄ paṭicca tiṭṭhatī”ti.

23. “Teva nu kho āvuso āyusaṅkhārā teva vedanīyā dhammā udāhu aññe¹⁰ āyusaṅkhārā, aññe vedanīyā dhammā”ti?

“Na kho āvuso teva āyusaṅkhārā teva vedanīyā dhammā. Teva kho āvuso āyusaṅkhārā abhavimśu, teva vedanīyā dhammā; nayidaṁ saññāvedayitanirodham̄ samāpannassa bhikkhuno vuṭṭhānam̄¹¹ paññāyetha.¹² Yasmā ca kho āvuso aññe āyusaṅkhārā, aññe vedanīyā dhammā, tasmā saññāvedayitanirodham̄ samāpannassa bhikkhuno vuṭṭhānam̄ paññāyati”ti.

24. “Yadā nu kho āvuso imam̄ kāyam̄, kati dhammā jahanti;¹³ athāyam̄ kāyo ujjhito¹⁴ avakkhitto¹ seti,² yathā kaṭṭham̄³ acetanañ”ti?

¹ pre. To experience, undergo, realize. / + na: Do not experience.

² nt. Refuge in, shelter, help, protection. 倚靠；依靠。 / = What is their resort. 根源；經常去。

³ nt. Life, vitality, duration of life, longevity. 生命力；活力。

⁴ f. On heat. 溫度。

⁵ How should the meaning of these statements be regarded? 把它認為？

⁶ Tela: nt. padīpa: An oil-lamp.

⁷ ppr. To burn, to be on fire.

⁸ f. A ray of light, a beam, flame; on its flame. 火焰。

⁹ f. Shine, splendor, luster, light; radiance. 光輝。

¹⁰ pron. Other one. 另外一個。

¹¹ nt. Rise, origin; to emerge from. 浮現；出定，（從困境等中）擺脫或露頭。

¹² opt. + na: Would not be seen.

¹³ To leave, abandon, lose; give up, renounce, forsake. / = This body is bereft of how many? 使喪失。

¹⁴ pp. Destitute, forsaken; thrown out, cast away; discard. 拋棄。

“**Yadā** kho āvuso imam̄ kāyam̄ **tayo dhammā** jahanti: **āyu usmā** ca **viññānam̄**, athāyam̄ kāyo ujjhito avakkhitto seti, yathā kaṭṭhaṁ acetanan”ti.

25. “**Yvāyam̄** āvuso mato⁵ kālakato,⁶ yo cāyam̄ bhikkhu saññāvedayitanirodham̄ samāpanno, imesam̄ kim̄ nānākaraṇan”ti?⁷

“**Yvāyam̄** āvuso mato kālakato, tassa **kāya**sañkhārā niruddhā⁸ paṭippassaddhā,⁹ **vacī**sañkhārā niruddhā paṭippassaddhā, **cittasañkhārā** niruddhā paṭippassaddhā; **āyu** parikkhīṇo,¹⁰ **usmā** vūpasantā,¹¹ **indriyāni** paribhinnāni.¹² Yo cāyam̄ bhikkhu saññāvedayitanirodham̄ samāpanno, tassapi kāyasañkhārā niruddhā paṭippassaddhā, vacīsañkhārā niruddhā paṭippassaddhā, cittasañkhārā niruddhā paṭippassaddhā; **āyu** aparikkhīṇo, **usmā** avūpasantā, **indriyāni** vippasannāni. Yvāyam̄ āvuso mato kālakato, yo cāyam̄ bhikkhu saññāvedayitanirodham̄ samāpanno. Idam̄ tesam̄ **nānākaraṇan**”ti.

26. “**Kati** panāvuso paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā”ti?¹³

“**Cattāro** kho āvuso paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā.

Idhāvuso bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam̄ atthaṅgamā, adukkharīṇ asukham̄ **upekkhāsatipārisuddhiṁ** catuttharīṇ jhānam̄ upasampajja viharati. Ime kho āvuso cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā”ti.

27. “**Kati** panāvuso paccayā animittāya¹⁴ cetovimuttiyā samāpattiyā”ti?

“**Dve** kho āvuso paccayā animittāya cetovimuttiyā samāpattiyā. **Sabbanimittānañca amanasikāro, animittāya** ca **dhātuyā**¹⁵ manasikāro.

Ime kho āvuso dve paccayā animittāya cetovimuttiyā samāpattiyā”ti.

28. “**Kati** panāvuso paccayā animittāya cetovimuttiyā **ṭhitiyā**”ti?

“**Tayo** kho āvuso paccayā animittāya cetovimuttiyā **ṭhitiyā**. **Sabbanimittānañca amanasikāro, animittāya** ca **dhātuyā** manasikāro, pubbeva abhisañkhāro.¹⁶

Ime kho āvuso tayo paccayā animittāya cetovimuttiyā **ṭhitiyā**”ti.

29. “**Kati** panāvuso paccayā animittāya cetovimuttiyā **vuṭṭhānāyā**”ti?

“**Dve** kho āvuso paccayā animittāya cetovimuttiyā **vuṭṭhānāya**. **Sabbanimittānañca manasikāro, animittāya** ca **dhātuyā** amanasikāro.

Ime kho āvuso dve paccayā animittāya cetovimuttiyā **vuṭṭhānāyā**”ti.

¹ pp. Thrown down, flung down, cast down, dropped; forsaken. 丟棄。

² Seti & sayati: pre. To lie down, to sleep; left lying.

³ nt. A piece of wood; like a log. 木頭。

⁴ A + cetanā: f. Senseless. 無感覺的。

⁵ pp. Dead.

⁶ Kāla + kata: As death. / = Who is dead.

⁷ What is the difference between?

⁸ pp. Expelled, destroyed; vanished, ceased. 停息。

⁹ pp. Allayed, calmed, quieted, subsided. 沈澀；平息。

¹⁰ pp. Exhausted, wasted, decayed, extinct. 抽完，汲幹。

¹¹ pp. Appeased, allayed, calmed; dissipate. 使消散。

¹² pp. Broken, broken up.

¹³ f. Attainment. 成就；達成。

¹⁴ A + nimitta: nt. Sign-less. 無相。

¹⁵ f. Element. / = The sign-less element.

¹⁶ Abhisañkhāroti: ppr. To prepare, do, perform, work, get up; determination. (of its duration) 堅定；決心。

30. “Yā cāyam āvuso appamāṇā¹ cetovimutti, yā ca ākiñcaññā² cetovimutti, yā ca suññatā³ cetovimutti, yā ca animittā cetovimutti, ime dhammā nānaṭṭhā⁴ ceva nānābyañjanā⁵ ca udāhu ekaṭṭhā⁶ byañjanameva nānan”ti?⁷

“Yā cāyam āvuso appamāṇā cetovimutti, yā ca ākiñcaññā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti. Atthi kho āvuso pariyāyo,⁸ yām pariyāyam āgamma ime dhammā nānaṭṭhā ceva nānābyañjanā ca. Atthi ca kho āvuso pariyāyo, yām pariyāyam āgamma ime dhammā ekaṭṭhā byañjanameva nānam.”

31. “Katamo cāvuso pariyāyo, yām pariyāyam āgamma ime dhammā nānaṭṭhā ceva nānābyañjanā ca”? “Idhāvuso bhikkhu mettāsahagatena cetasā, ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catutthim. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya, sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.

Karuṇāsahagatena cetasā, ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catutthim. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya, sabbāvantam lokam karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.

Muditāsahagatena cetasā, ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catutthim. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya, sabbāvantam lokam muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.

Upekkhāsahagatena cetasā, ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catutthim. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya, sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati.

Ayam vuccatāvuso appamāṇā cetovimutti.”

32. “Katamā cāvuso ākiñcaññā cetovimutti”?

“Idhāvuso bhikkhu sabbaso viññānañcāyatanaṁ samatikkamma: ‘Natthi kiñci’ti ākiñcaññāyatanaṁ upasampajja viharati.

Ayam vuccatāvuso ākiñcaññā cetovimutti.”

33. “Katamā cāvuso suññatācetovimutti”?

“Idhāvuso bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:⁹ ‘suññamidam attena vā attaniyena¹⁰ vā’ti.

Ayam vuccatāvuso suññatā cetovimutti.”

34. “Katamā cāvuso animittā cetovimutti”?

“Idhāvuso bhikkhu sabbanimittānam amanasikārā, animittam cetosamādhīm upasampajja viharati.

Ayam vuccatāvuso animittā cetovimutti.

Ayam kho āvuso pariyāyo, yām pariyāyam āgamma ime dhammā nānāṭṭhā ceva nānābyañjanā ca.”

¹ adj. Without measure, immeasurable, endless, boundless, unlimited, unrestricted, all-permeating. 廣大無邊的。

² nt. State of having nothing, absence of (any) possessions; nothingness; through nothingness.

³ adj. Void, empty, devoid of lusts, evil dispositions; through void-ness. 空的。

⁴ Nānā + aṭṭha > attha: Different in meaning.

⁵ + vyañjana: nt. Different in name.

⁶ Eka + attha: One in meaning.

⁷ Different only in name. 各種特徵。

⁸ A way.

⁹ pre. To think over, to discriminate, consider, reflects thus. 思考；深思。

¹⁰ adj. Belonging to the soul, having a soul, of the nature of soul, soul-like; anything of the nature of soul; what belongs to a self. 擁有精神上的。

35. “**Katamo cāvuso pariyāyo**, yam pariyyayam āgamma ime dhammā ekaṭṭhā **byañjanameva nānam**?” “**Rāgo** kho āvuso pamāṇakaraṇo,¹ **doso** pamāṇakaraṇo, **moho** pamāṇakaraṇo. Te khīṇāsavassa bhikkhuno pahīnā, ucchinnamūlā tālāvatthukatā anabhāvakatā, āyatim anuppādadhammā. **Yāvatā** kho āvuso **appamāṇā** cetovimuttiyo, akuppā tāsam cetovimutti **aggamakkhāyati**. Sā kho panākuppā cetovimutti, suññā rāgena, suññā dosena, **suññā mohena**.

36. “**Rāgo** kho āvuso **kiñcano**,² **doso** kiñcano, **moho** kiñcano. Te khīṇāsavassa bhikkhuno pahīnā, ucchinnamūlā tālāvatthukatā anabhāvakatā, āyatim anuppādadhammā. **Yāvatā** kho āvuso **ākiñcaññā** cetovimuttiyo, akuppā tāsam cetovimutti **aggamakkhāyati**. Sā kho panākuppā cetovimutti, suññā rāgena, suññā dosena, **suññā mohena**.”

37. “Rāgo kho āvuso **nimittakaraṇo**, doso nimittakaraṇo, moho nimittakaraṇo. Te khīṇāsavassa bhikkhuno pahīnā, ucchinnamūlā tālāvatthukatā anabhāvakatā, āyatim anuppādadhammā. **Yāvatā** kho āvuso animittā cetovimuttiyo, akuppā tāsam cetovimutti **aggamakkhāyati**. Sā kho panākuppā cetovimutti, suññā rāgena, suññā dosena **suññā mohena**.

Ayam kho āvuso **pariyāyo**, yam pariyyayam āgamma **ime dhammā ekaṭṭhā byañjanameva nānan**”ti.

“Idamavocāyasmā **Sāriputto**. Attamano āyasmā **Mahākoṭṭhito** āyasmato Sāriputtassa bhāsitam abhinandī”ti.

~ Mahāvedallasuttam tatiyam.~

(M.44.) Cūlavedallasuttam

1. Evaṁ me sutam: Ekam samayam **Bhagavā** Rājagahe viharati Veluvane Kalandakanivāpe. Atha kho **Visākho upāsako** yena **Dhammadinnā** bhikkhunī tenupasaṅkami, upasaṅkamitvā Dhammadinnam bhikkhunīm abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho Visākho Upāsako Dhammadinnam bhikkhunīm etadavoca:

2. “**Sakkāyo** sakkāyo”ti³ ayye⁴ vuccati. **Katamo** nu kho ayye sakkāyo vutto Bhagavatā”ti? “**Pañca** kho ime āvuso Visākha **upādānakkhandhā sakkāyo** vutto Bhagavatā seyyathīdaṁ: **rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho sañkhārūpādānakkhandho viññānūpādānakkhandho**.

Ime kho āvuso Visākha pañcupādānakkhandhā sakkāyo **vutto Bhagavatā**”ti.

“**Sādhu** ayye”ti kho Visākho upāsako Dhammadinnāya bhikkhuniyā bhāsitam abhinanditvā anumoditvā Dhammadinnam bhikkhunīm uttarim pañham āpucchi:

3. “**Sakkāyasamudayo** sakkāyasamudayo”ti ayye vuccati. **Katamo** nu kho ayye sakkāyasamudayo vutto Bhagavatā”ti?

“**Yāyam** āvuso Visākha **tañhā** ponobhavikā nandirāgasahagatā tatra tatrābhinandinī seyyathīdaṁ:

¹ Pamāṇa: nt. Measure, size, amount. 有限度。 / + karana: Lust is a maker of measurement. 有限量的作者。

² adj. Something, anything. / = Lust is a something. 有東西。

³ The body in being, the existing body or group; personality. 五取蘊。

⁴ f. Lady, mistress.

kāmatan̄hā bhavatan̄hā vibhavataṇhā.

Ayam kho āvuso Visākha sakkāyasamudayo vutto Bhagavatā”ti.

4. “Sakkāyanirodho sakkāyanirodho”ti ayye vuccati. Katamo nu kho ayye sakkāyanirodho vutto Bhagavatā”ti?

“Yo kho āvuso Visākha tassāyeva tanhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. Ayam kho āvuso Visākha sakkāyanirodho vutto Bhagavatā”ti.

5. “Sakkāyanirodhagāminīpaṭipadā sakkāyanirodhagāminīpaṭipadā”ti ayye vuccati. Katamā nu kho ayye sakkāyanirodhagāminīpaṭipadā vuttā Bhagavatā”ti?

“Ayameva kho āvuso Visākha ariyo atthaṅgiko maggo sakkāyanirodhagāminīpaṭipadā vuttā Bhagavatā seyyathīdaṁ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi”ti.

6. “Taññeva nu kho ayye upādānam, te ca pañcupādānakkhandhā udāhu aññam nu kho pañcahupādānakkhandhehi upādānan”ti?

“Na kho āvuso Visākha taññeva upādānam, teva pañcupādānakkhandhā, napi aññatra pañcahupādānakkhandhehi upādānam. Yo kho āvuso Visākha pañcupādānakkhandhesu chandarāgo, tarī tattha upādānan”ti.

7. “Katham panayye sakkāyadiṭṭhi hotī”ti?¹

“Idhāvuso Visākha assutavā puthujjano ariyānam adassāvī, ariyadhammassa akovido, ariyadhamme avinīto; sappurisānam adassāvī, sappurisadhammassa akovido, sappurisadhamme avinīto: rūpaṁ attato samanupassati,² rūpavantam vā attānam, attani vā rūpaṁ, rūpasmim vā attānam. Vedanām attato samanupassati, vedanāvantam vā attānam, attani vā vedanām, vedanāya vā attānam. Saññām attato samanupassati, saññā vantam vā attānam, attani vā saññām, saññāya vā attānam. Saṅkhāre attato samanupassati, saṅkhāravantam vā attānam, attani vā saṅkhāre, saṅkhāresu vā attānam. Viññāṇam attato samanupassati, viññāṇavantam vā attānam, attani vā viññāṇam, viññāṇasmim vā attānam. Evam kho āvuso Visākha sakkāyadiṭṭhi hotī”ti.

8. “Katham panayye sakkāyadiṭṭhi na hotī”ti?

“Idhāvuso Visākha sutavā ariyasāvako ariyānam dassāvī, ariyadhammassa kovido, ariyadhamme suvinīto; sappurisānam dassāvī, sappurisadhammassa kovido, sappurisadhamme suvinīto: na rūpaṁ attato samanupassati, na rūpavantam vā attānam, na attani vā rūpaṁ, na rūpasmim vā attānam. Na vedanām attato samanupassati, na vedanāvantam vā attānam, na attani vā vedanām, vedanāya vā attānam. Na saññām attato samanupassati, na saññā vantam vā attānam, na attani vā saññām, na saññāya vā attānam. Na saṅkhāre attato samanupassati, na saṅkhāravantam vā attānam, na attani vā saṅkhāre, na saṅkhāresu vā attānam. Na viññāṇam attato samanupassati, na viññāṇavantam vā attānam, na attani vā viññāṇam, na viññāṇasmim vā attānam.

Evam kho āvuso Visākha sakkāyadiṭṭhi na hotī”ti.

9. “Katamo panayye ariyo atthaṅgiko maggo”ti?

“Ayameva kho āvuso Visākha ariyo atthaṅgiko maggo seyyathīdaṁ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā jīvo sammāvāyāmo sammāsati sammāsamādhī”ti.

¹ Sakkāya + diṭṭhi: Theory of soul, heresy of individuality, speculation as to the eternity or otherwise of one's own individuality. 靈魂的學說。/ = How does personality view come to be?

² pre. To see, perceive, regard. / = He regards material form as self. 把它看作色就是我。

10. “Ariyo panayye aṭṭhaṅgiko maggo saṅkhato¹ udāhu asaṅkhato”ti?
“Ariyo kho āvuso Visākha aṭṭhaṅgiko maggo saṅkhato”ti.

11. “Ariyena nu kho ayye aṭṭhaṅgikena maggena tayo kandhā saṅgahītā² udāhu tīhi kandhehi ariyo aṭṭhaṅgiko maggo saṅgahīto”ti?

“Na kho āvuso Visākha ariyena aṭṭhaṅgikena maggena tayo kandhā saṅgahītā, tīhi ca kho āvuso Visākha kandhehi ariyo aṭṭhaṅgiko maggo saṅgahīto.

Yā cāvuso Visākha sammāvācā, yo ca sammākammanto, yo ca sammāājīvo ime dhammā sīlakkhandhe saṅgahītā.

Yo ca sammāvāyāmo, yā ca sammāsati, yo ca sammāsamādhi ime dhammā samādhikkhandhe saṅgahītā.

Yā ca sammādiṭṭhi, yo ca sammāsaṅkappo ime dhammā paññākkhandhe saṅgahītā”ti.

12. “Katamo panayye samādhi, katamo samādhinimittā,³ katamo samādhiparikkhārā,⁴ katamā samādhibhāvanā”ti?

“Yā kho āvuso Visākha cittassa ekaggatā ayam samādhi; cattāro satipaṭṭhānā samādhinimittā; cattāro sammappadhānā⁶ samādhiparikkhārā; yā tesariyeva dhammānaṁ āsevanā⁷ bhāvanā bahulīkammaṁ,⁸ ayam tattha samādhibhāvanā”ti.

13. “Kati panayye saṅkhārā”ti?

“Tayome āvuso Visākha saṅkhārā: kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro”ti.

14. “Katamo panayye kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāro”ti?

“Assāsapassāsā kho āvuso Visākha kāyasaṅkhāro; vitakkavicārā vacīsaṅkhāro; saññā ca vedanā ca cittasaṅkhāro”ti.

15. “Kasmā panayye assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro”ti?

“Assāsapassāsā kho āvuso Visākha kāyikā⁹ ete dhammā kāyapaṭibaddhā,¹⁰ tasmā assāsapassāsā kāyasaṅkhāro. Pubbe kho āvuso Visākha vitakketvā vicāretvā pacchā¹¹ vācarū bhindati,¹² tasmā

¹ pp. Put together, compound; conditioned, produced by a combination of causes, ‘created,’ brought about as effect of actions in former births. / A + : Not put together, not proceeding from a cause. 有爲法或是無爲法。

² pp. Comprised, included. 被包括的。

³ Samādhi: Concentration. / + nimitta: nt. Outward appearance, mark, characteristic, attribute, phenomenon. 外在的顯露。/ = What is the basis of concentration? 什麼是定的基礎或特徵。

⁴ + parikkhāra: Requisite to the attainment to samādhi; the equipment. 要素；因緣。

⁵ + bhāvanā: Cultivation, attainment of samādhi; the development. 培養。

⁶ Samma + ppadhāna: Right exertion. / = The four right kinds of striving. 努力；奮鬥（四正勤）。

⁷ nt. Practice, pursuit, indulgence in; succession, repetition. 追蹤；連續。

⁸ Bahulī: To make much. / + kamma: Continuous practice, an act often repeated. 耕種或多作。

⁹ adj. Belonging to the body. 身體的。

¹⁰ + paṭibaddha: adj. Bound to, in fetters or bonds, attracted to or by, dependent on. / =

Bind up with the body. 被包紮；使接連。

¹¹ adv. Behind, aft, after, afterwards, back; subsequently. 後來。

¹² pre. To split, break, sever, destroy, ruin; breaks out.

vitakkavicārā vacīsaṅkhāro. **Saññā** ca vedanā ca cetasikā¹ ete dhammā **cittapaṭibaddhā**, tasmā saññā ca vedanā ca cittasaṅkhāro”ti.

16. “**Katham** ca panayye **saññāvedayitanirodhasamāpatti** hotī”ti?

“Na kho āvuso Visākha saññāvedayitanirodham **samāpajjantassa**² bhikkhuno evam hoti: ‘aham saññāvedayitanirodham **samāpajjissan**’ti vā, ‘aham saññāvedayitanirodham **samāpajjāmī**’ti vā, ‘aham saññāvedayitanirodham **samāpanno**’ti vā. Atha khvāssa pubbeva tathā **cittam bhāvitam** hoti, yantam tathattāya³ **upanetī**”ti.⁴

17. “Saññāvedayitanirodham samāpajjantassa panayye bhikkhuno, **katame** dhammā **paṭhamam nirujjhanti**: yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadivā cittasaṅkhāro”ti?

“Saññāvedayitanirodham samāpajjantassa kho āvuso Visākha bhikkhuno paṭhamam nirujjhati: **vacīsaṅkhāro**, tato **kāyasaṅkhāro**, tato **cittasaṅkhāro**”ti.

18. “**Katham** panayye saññāvedayitanirodhasamāpattiyā **vuṭṭhānam**⁵ hoti?

“Na kho āvuso Visākha saññāvedayitanirodhasamāpattiyā **vuṭṭhahantassa** bhikkhuno evam hoti: ‘aham saññāvedayitanirodhasamāpattiyā **vuṭṭhahissan**’ti vā, ‘aham saññāvedayitanirodhasamāpattiyā **vuṭṭhahāmī**’ti vā, ‘aham saññāvedayitanirodhasamāpattiyā **vuṭṭhito**’ti vā.

Atha khvāssa **pubbeva** tathā **cittam bhāvitam** hoti, yantam tathattāya upanetī”ti.

19. “Saññāvedayitanirodhasamāpattiyā **vuṭṭhahantassa** panayye bhikkhuno, **katame** dhammā **paṭhamam uppajjanti**, yadi vā kāyasaṅkhāro, yadivā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?

“Saññāvedayitanirodhasamāpattiyā **vuṭṭhahantassa** kho āvuso Visākha bhikkhuno paṭhamam uppajjati: **cittasaṅkhāro**, tato **kāyasaṅkhāro**, tato **vacīsaṅkhāro**”ti.

20. “Saññāvedayitanirodhasamāpattiyā **vuṭṭhitam** panayye bhikkhum, **kati phassā phusanti**”ti?

“Saññāvedayitanirodhasamāpattiyā **vuṭṭhitam** kho āvuso Visākha bhikkhum **tayo phassā phusanti**: **suññato** phasso, **animitto** phasso, **appañihito**⁶ phasso”ti.

21. “Saññāvedayitanirodhasamāpattiyā **vuṭṭhitassa** panayye bhikkhuno, **kinninnam**⁷ **cittam** hoti **kimpoṇam**⁸ **kimabbhāraṇ**”ti?⁹

“Saññāvedayitanirodhasamāpattiyā **vuṭṭhitassa** kho āvuso Visākha bhikkhuno: **vivekaninnam** **cittam** hoti vivekapoṇam vivekapabbhāraṇ”ti.

22. “**Kati** panayye **vedanā**”ti?

“**Tisso** kho imā āvuso Visākha vedanā: **sukhā** vedanā, **dukkhā** vedanā, **adukkhamasukhā** vedanā”ti.

¹ adj. Mental. 心理的。

² ppr. To come into, enter upon, attain. / + na hoti: Does not occur to him. 發生；出現；被想到。

³ nt. The state of being so; the truth.

⁴ pre. To be carried along or away; leads.

⁵ nt. Rise, origin; rousing, rising out, emerging, emergence. / = How does emergence. 出現或出定。

⁶ Ap + pañihita: pp. Applied, directed, intent, bent on, well directed, controlled. / =

Free from all longings; desire-less. 沒有渴望或無願。

⁷ Ninna: adj. Bent down, low-lying, deep, low. / = What does his mind incline. 傾斜。

⁸ adj. Sloping down, prone. 傾斜的。

⁹ adj. Bending, inclining, sloping; tending or leading to. 趨向。

23. “**Katamā** panayye sukhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukhā **vedanā**”ti? “**Yam** kho āvuso Visākha **kāyikam** vā **cetasikam** vā sukham sātarā¹ **vedayitam**, ayam sukhā vedanā. Yam kho āvuso Visākha kāyikam vā cetasikam vā **dukkham** asātarā vedayitam, ayam dukkhā vedanā. Yam kho āvuso Visākha kāyikam vā cetasikam vā **neva** sātarā **nāsātarā** vedayitam, ayam adukkhamasukhā vedanā”ti.
24. “Sukhā panayye vedanā, **kiṁsukhā** **kiṁdukkhā**? Dukkhā vedanā, kiṁdukkhā **kiṁsukhā**? Adukkhamasukhā vedanā, kiṁsukhā kiṁdukkhā”ti? “**Sukhā** kho āvuso Visākha vedanā **thitisukhā**² **vipariñāmadukkhā**³. Dukkhā vedanā **thitidukkhā** **vipariñāmasukhā**. Adukkhamasukhā vedanā **ñāṇasukhā** **aññāñadukkhā**”ti.⁴
25. “Sukhāya panayye vedanāya **kim** **anusayo**⁵ **anuseti**?⁶ Dukkhāya vedanāya kim anusayo anuseti? Adukkhamasukhāya vedanāya kim anusayo anuseti”ti? “Sukhāya kho āvuso Visākha vedanāya **rāgānusayo** anuseti. Dukkhāya vedanāya **paṭighānusayo** anuseti. Adukkhamasukhāya vedanāya **avijjānusayo** anuseti”ti.
26. “Sabbāya nu kho ayye sukhāya vedanāya **rāgānusayo** anuseti? Sabbāya dukkhāya vedanāya **paṭighānusayo** anuseti? Sabbāya adukkhamasukhāya vedanāya **avijjānusayo** anuseti”ti? “**Na** kho āvuso Visākha sabbāya sukhāya vedanāya **rāgānusayo** anuseti. **Na** sabbāya dukkhāya vedanāya **paṭighānusayo** anuseti. **Na** sabbāya adukkhamasukhāya vedanāya **avijjānusayo** anuseti”ti.
27. “Sukhāya panayye vedanāya **kim** **pahātabbam**? Dukkhāya vedanāya kim pahātabbam? Adukkhamasukhāya vedanāya kim pahātabban”ti? “Sukhāya kho āvuso Visākha vedanāya **rāgānusayo** pahātabbo. Dukkhāya vedanāya **paṭighānusayo** pahātabbo. Adukkhamasukhāya vedanāya **avijjānusayo** pahātabbo”ti.
28. “**Sabbāya** **nu** **kho** ayye sukhāya vedanāya **rāgānusayo** pahātabbo? Sabbāya dukkhāya vedanāya **paṭighānusayo** pahātabbo? Sabbāya adukkhamasukhāya vedanāya **avijjānusayo** **pahātabbo**”ti? “**Na** kho āvuso Visākha sabbāya sukhāya vedanāya **rāgānusayo** **pahātabbo**. **Na** sabbāya dukkhāya vedanāya **paṭighānusayo** pahātabbo. **Na** sabbāya adukkhamasukhāya vedanāya **avijjānusayo** **pahātabbo**. Idhāvuso Visākha **bhikkhu** vivicceva kāmehi vivicca akusalehi dhammehi, savitakkam savicāram vivekajam pītisukham, **pathamaṁ** **jhānaṁ** upasampajja virahati. Rāgarām **tena** pajahati, **na** tattha **rāgānusayo** **anuseti**. Idhāvuso Visākha bhikkhu iti **paṭisañcikkhati**: ‘Kudassu⁷ nāmāham⁸ tadāyatanaṁ⁸ upasampajja viharissāmi, yadariyā etarahi **āyatanaṁ** **upasampajja** viharanti’ti? Iti **anuttaresu** **vimokkhesu** piham⁹ upaṭṭhapayato¹⁰ uppajjati **pihappaccayā** domanassam. Paṭigham **tena** pajahati, **na** tattha paṭighānusayo **anuseti**.

¹ adj. Pleasant, agreeable. 令人愉快的。 / A + : Disagreeable, unpleasant; hurting. 使疼痛。

² f. Duration, continuance, immobility; persistence, keeping up; persist. 存留。

³ Vipariñāma: Change (for the worse), reverse, vicissitude.

⁴ Añ + ñāṇa: No Knowledge. 知道和不知道。

⁵ Bent, bias, proclivity. / What underlying. 潜在的。

⁶ pre. (of the idea) to obsess, to fill the mind persistently, to lie dormant & be continually cropping up; tendency. 倾向。

⁷ Kud + assu: interj. To be sure, surely.

⁸ Tad + āyatana: nt. Sphere, locus, place; in that base. 範圍，領域。

⁹ f. Envy, desire; a longing. 热望；憧憬。

¹⁰ Upaṭṭhapeti: pp. To cause to be present; generate. 發生。 / +

payata: pp. Restrained, composed, purified, pure. 使建立；使抑制。

Idhāvuso Visākha **bhikkhu** sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassa domanassānam atthagamā, adukkhami asukhami upekkhāsatipārisuddhiṁ **catuttham** jhānam upasampajja viharati. Avijjam tena pajahati, na tattha avijjānusayo **anuseti**"ti.

29. "Sukhāya panayye vedanāya **kim** paṭibhāgo"ti?¹

"Sukhāya kho āvuso Visākha vedanāya, **dukkhā** vedanā paṭibhāgo"ti.

"Dukkhāya panayye vedanāya **kim** paṭibhāgo"ti?

"Dukkhāya kho āvuso Visākha vedanāya, **sukhā** vedanā paṭibhāgo"ti.

"Adukkhamasukhāya panayye vedanāya **kim** paṭibhāgo"ti?

"Adukkhamasukhāya kho āvuso Visākha vedanāya, **avijjā** paṭibhāgo"ti.

"Avijjāya panayye **kim** paṭibhāgo"ti?

"Avijjāya kho āvuso Visākha **vijjā** paṭibhāgo"ti.

"Vijjāya panayye **kim** paṭibhāgo"ti?

"Vijjāya kho āvuso Visākha **vimutti** paṭibhāgo"ti.

"Vimuttiyā panayye **kim** paṭibhāgo"ti?

"Vimuttiyā kho āvuso Visākha **nibbānam** paṭibhāgo"ti.

"Nibbānassa panayye **kim** paṭibhāgo"ti?

"Accasarāvuso² Visākha **pañham**; **nāsakkhi**³ pañhānam pariyantam⁴ **gahetum**.⁵ Nibbānogadham⁶ hi āvuso Visākha brahmacariyam nibbānaparāyanam⁷ nibbānapariyosānam.⁸ Ākañkhamāno ca tvaṁ āvuso Visākha **Bhagavantam** upasañkamitvā etamattham **puccheyyāsi**, yathā ca te Bhagavā **byākaroti**, tathā nam dhāreyyāsi"ti.

30. Atha kho Visākho upāsako Dhammadinnāya bhikkhuniyā bhāsitam abhinanditvā anumoditvā utthāyāsanā Dhammadinnam bhikkhunim abhivādetvā **padakkhiṇam** **katvā**, yena Bhagavā tenupasañkami, upasañkamitvā Bhagavantam abhivādetvā ekamantaram nisīdi. Ekamantaram nisinno kho Visākho upāsako yāvatako ahosi, Dhammadinnāya bhikkhuniyā saddhim kathāsallāpo, tam sabbam **Bhagavato ārocesi**. Evarūm vutte, Bhagavā Visākham upāsakam etadavoca:

31. "**Pañḍitā** Visākha Dhammadinnā bhikkhunī, **mahāpaññā** Visākha Dhammadinnā bhikkhunī.

Mamañcepi tvaṁ Visākha **etamattham** **puccheyyāsi**, ahampi tarī evamevarūm **byākareyyam**, yathā tam Dhammadinnāya bhikkhuniyā **byākataṁ**. Eso cevetassa attho, evametam **dhārehī**"ti.

"Idamavoca Bhagavā. Attamano Visākho upāsako Bhagavato bhāsitam abhinandī"ti.

~ Cūlavedallasuttam catuttham. ~

¹ Counterpart, likeness, resemblance. / = What is counterpart? 極相似的；令一面。

² Atisarati: aor. To go too far, to go beyond the limit, to overstep, transgress. 催促。

³ Na + sakkoti: aor. You were not able.

⁴ Limit, end, climax, border. 範圍。

⁵ Gañhati & gañhāti: infi. To grasp, seize. 握緊；理解。

⁶ Nibbāna: nt. + ogadha: Merging into Nibbāna. 被吞沒；包括。

⁷ + parāyana & parāyana: nt. Final end; culminates. 到絕頂。

⁸ + pariyośāna: Ending in Nibbāna, having its final goal in Nibbāna.

(M.45.) Cūḍadhammasamādānasuttam

1. Evam me sutam: Ekam samayam **Bhagavā** Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā **bhikkhū** āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. “**Cattārimāni** bhikkhave dhammasamādānāni.¹ Katamāni cattāri?”

“**Atthi** bhikkhave dhammasamādānam paccuppannasukham,² āyatim dukhavipākam.

Atthi bhikkhave dhammasamādānam paccuppannadukkhañceva, āyatīñca dukhavipākam.

Atthi bhikkhave dhammasamādānam paccuppannadukkhañ, āyatim sukhavipākam.

Atthi bhikkhave dhammasamādānam paccuppannasukhañceva, āyatīñca sukhavipākam.”

3. “**Katamañca** bhikkhave dhammasamādānam paccuppannasukham,³ āyatim dukhavipākam?”

Santi bhikkhave eke samañabrahmañā evam **vādino** evam **dīṭhino**: ‘**Natthi kāmesu doso**’ti. Te kāmesu pātavyatam⁴ āpajjanti, te kho **molibaddhāhi**⁴ **paribbājikāhi**⁵ paricārenti.⁶ Te evamāharīsu: ‘**Kiṁsu nāma** te bhonto samañabrahmañā kāmesu **anāgatabhayam**⁷ sampassamānā, kāmānam pahānamāhamāsu, kāmānam pariññam paññāpenti?⁸ **Sukho** imissā **paribbājikāya** taruñāya⁹ mudukāya¹⁰ lomasāya¹¹ bāhāya¹² **samphasso**’ti. Te kāmesu pātavyatam āpajjanti, te kāmesu pātavyatam āpajjitvā, kāyassa bhedā parammarañā apāyam duggatim vinipātam **nirayam upapajjanti**. Te tattha **dukkhā** tippā¹³ kharā¹⁴ kaṭukā¹⁵ **vedanā** **vediyanti**. Te evamāharīsu: ‘**Idam** kho te bhonto samañabrahmañā kāmesu **anāgatabhayam** sampassamānā, kāmānam pahānamāhamāsu, kāmānam pariññam paññāpenti. Imehi mayam **kāmahetu kāmanidānam** dukkhā tippā kaṭukā vedanā vediyāmā’ti.

4. **Seyyathāpi** bhikkhave gimhānam pacchime māse **māluvāsipātikā**¹⁶ phaleyya,¹⁷ atha kho tam bhikkhave māluvābījam aññatarasmin sālamūle nipateyya.¹⁸ Atha kho bhikkhave yā tasmim sāle adhivatthā¹⁹ **devatā**, sā bhītā²⁰ saṁviggā¹ santāsam² āpajjeyya; atha kho bhikkhave tasmim sāle

¹ Samādāna: Taking upon oneself, undertaking, acquiring. / = There are four ways of undertaking. 事業；受持。

² Paccuppanna: pp. What has arisen (just now), existing, present (as opposed to past & future).

³ f. Downfall, bringing to fall, felling; to gulp down. 抑制，忍住。

⁴ Moli: m./ f. A chignon; crest, turban. / + badha: One who has his hair tied into a top-knot. / = Wear their hair bound in a topknot. 結髮綁髻。

⁵ f. With women wanderers. 女出家人。

⁶ pre. To amuse oneself, gratify one’s senses, to have recreation, find pleasure; divert. 使歡樂或交往。

⁷ Anāgata: adj. Not come yet; future. / + bhaya: nt. Fear, fright, dread. / = Future fear.

⁸ Pariññā: f. Accurate or exact knowledge, comprehension, full understanding./ caus, pre.

To make known, declare, point out, appoint, assign, recognize, define; describe. 把它說成。

⁹ adj. Tender, of tender age, young. 嫩的。

¹⁰ adj. Soft, mild, gentle, kindly, tender-hearted. 溫柔的。

¹¹ adj. Hairy, covered with hair, downy, soft; downy. 絨毛的。

¹² f. The arm.

¹³ adj. Piercing, sharp, acute, fierce. 劇烈的。

¹⁴ adj. Rough, hard, sharp; painful.

¹⁵ adj. Sharp, bitter, acid, severe.

¹⁶ Māluvā: f. A (long) creeper. 蔓草。/ + sipātikā: f. Pericarp; pod. 爬藤的種子。

¹⁷ opt. To split, break open; burst open. 裂開。

¹⁸ opt. To fall down, fly down, descend, go out; fell at.

¹⁹ adj. Inhabiting, living in.

²⁰ pp. Frightened, terrified, afraid; perturbed. 使心慌。

adhibatthāya devatāya **mittāmaccā** nātisālohitā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanaspatīsu³ **adhibatthā** devatā saṅgamma⁴ samāgamma⁵ evam⁶ samassāseyyūm: ⁶ ‘Mā bhavaṁ bhāyi, mā bhavaṁ bhāyi. Appeva⁷ nāmetarā māluvā bījām moro⁸ vā gileyya,⁹ mago¹⁰ vā khādeyya, davaḍāho¹¹ vā ḍaheyya,¹² vanakammikā¹³ vā uddhareyyūm,¹⁴ upacikā¹⁵ vā udrabheyyūm,¹⁶ abījam vā panassā¹⁷’ti. Atha kho tam bhikkhave māluvābījam neva moro gileyya, na mago khādeyya, na davaḍāho ḍaheyya, na vanakammikā uddhareyyūm, na upacikā udrabheyyūm, bījam¹⁷va panassa.¹⁷ Tam pāvussakena¹⁸ **meghena**¹⁹ abhippavuṭṭham²⁰ sammadeva virūlhеyya.²¹ Sāssa māluvālatā taruṇā mudukā lomasā vilambinī,²² sā tam sālām upaniseveyya.²³

Atha kho bhikkhave tasmīm sāle adhibatthāya devatāya evamassa: ‘**Kim**su nāma te bhonto mittāmaccā nātisālohitā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanaspatīsu adhibatthā, **devatā** māluvābīje anāgatabhayaṁ sampassamānā, saṅgamma samāgamma evam⁶ samassāsesūm: “Mā bhavaṁ bhāyi, mā bhavaṁ bhāyi. Appeva nāmetarā māluvābījam moro vā gileyya, mago vā khādeyya, davaḍāho vā ḍaheyya, vanakammikā vā uddhareyyūm, upacikā vā udrabheyyūm, abījam vā panassā”ti. **Sukho** imissā māluvālatāya taruṇāya mudukāya lomasāya vilambiniyā **samphasso**’ti. Sā tam sālām anuparihareyya,²⁴ sā tam sālām anupariharitvā, upari²⁵ viṭabhim²⁶ kareyya, upari viṭabhim karitvā,²⁷ oghanam²⁸ janeyya,²⁸ oghanam janetvā, ye tassa sālassa mahantā²⁹ mahantā khandhā te padāleyya.³⁰ Atha kho bhikkhave tasmīm sāle adhibatthāya devatāya evamassa: ‘Idam³¹ kho te bhonto mittāmaccā nātisālohitā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanaspatīsu adhibatthā, devatā māluvābīje anāgatabhayaṁ sampassamānā, saṅgamma samāgamma evam⁶ samassāsesūm: “Mā bhavaṁ

¹ pp. Agitated, moved by fear or awe, excited, stirred; frightened. 受驚的。

² Trembling, fear, shock; fearful. 可怕的。

³ Osadhī: f. Medicinal plant. 藥樹。 / + tiṇa: Grass. / + vana + ppati: Forest-monarch. 森林藥樹的王。

⁴ Saṅgacchati: ger. To come together, to meet with; gathered. 召集。

⁵ Samāgacchatī: ger. To meet together, to assemble; together.

⁶ opt. Refreshed, relieved; reassured. 使安心。

⁷ adv. Perhaps.

⁸ A peacock. 孔雀。

⁹ opt. To swallow, to devour. 吞下。

¹⁰ Animal for hunting, deer, antelope; a wild animal.

¹¹ Dava: Fire, heat. / + ḍāha: Conflagration of a forest, a jungle-fire; A forest fire.

¹² opt. To burn consume, torment.

¹³ Vana + kammika: One who works in the woods; woodsmen.

¹⁴ opt. To pull out, draw out; carry.

¹⁵ f. The termite or white ants.

¹⁶ opt. To eat; devour. 吃光。

¹⁷ It was in fact fertile. 切實是種子。

¹⁸ adj. Raining, shedding rain; being moistened. 被弄濕。

¹⁹ A cloud. 雲。

²⁰ pp. Having rained, poured, fallen; a rain-bearing. 降雨。

²¹ opt. To grow, sprout.

²² adj. Hanging down, drooping.

²³ opt. To pursue, follow, go up after, cling to; sprouted. 使發芽。

²⁴ opt. To surround, enfold, embrace. 抱住。

²⁵ indecl. Over, above; on top.

²⁶ f. The fork of a tree; a canopy. 遮蓬。

²⁷ nt. Watering, flooding. 澆水。

²⁸ opt. To bring forth, produce, cause; to give birth. 長出或使產生壓力。

²⁹ adj. Great.

³⁰ caus, opt. To break, break down, tear down, burst open; spilt. 裂開或樹幹被折斷。/ +

khandham: To destroy the great mass of ...

bhāyi, mā bhavaṁ bhāyi. Appeva nāmetarṁ māluvābījāṁ moro vā gileyya, mago vā khādeyya, davaḍāho vā ḍaheyya, vanakammikā vā uddhareyyum, upacikā vā udrabheyyum, abījāṁ vā panassā”ti. Yañcāham māluvābījahetu dukkhā tippā kaṭukā vedanā **vediyāmī**’ti.

“**Evameva** kho bhikkhave santi eke samaṇabrāhmaṇā evam vādino evam diṭṭhino: ‘Natthi kāmesu doso’ti te kāmesu pātavyatarṁ āpajjanti; te molibaddhāhi paribbājikāhi paricārenti. Te evamāhaṁsu: ‘Kirī sum nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṁ sampassamānā, kāmānaṁ pahānamāhaṁsu, kāmānaṁ pariññānaṁ paññāpenti? Sukho imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso”ti. Te kāmesu pātavyatarṁ āpajjanti, te kāmesu pātavyatarṁ āpajjītvā kāyassa bhedā parammaraṇā apāyam duggatīm vinipātarṁ nirayam upapajjanti. Te tattha dukkhā tippā kaṭukā vedanā vediyanti.

Te evamāhaṁsu: ‘Idam kho bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṁ sampassamānā, kāmānaṁ pahānamāhaṁsu, kāmānaṁ pariññānaṁ paññāpenti. Ime hi mayam **kāmahetu kāmanidānā** dukkhā tippā kaṭukā vedanā vediyāmā”ti.

Idam vuccati bhikkhave dhammasamādānaṁ paccuppannasukham āyatiṁ dukkhavipākam.

5. Katamañca bhikkhave dhammasamādānaṁ paccuppanna**dukkha**ñceva āyatiñca **dukkha**vipākam?

Idha bhikkhave **ekacco acelako**¹ hoti muttācāro,² hatthāvalekhano, na ehibhadantiko, na tiṭṭhabhadantiko, na abhihaṭaṁ, na uddissakaṭaṁ, na nimantaṇaṁ sādiyati; so na kumbhimukhā patigāñhāti, na khalopimukhā patigāñhāti, na elakamantaram, na daṇḍamantaram, na musalamantaram, na dvinnam bhuñjamānānaṁ, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu; na yattha sā upaṭṭhito hoti, na yattha makkhikā sanḍasanḍacārinī, na maccharī na marīsaṁ; na suraṁ, na merayam, na thusodakam pibati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko, sattāgāriko vā hoti sattālopiko. Ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti, sattahipi dattīhi yāpeti. Ekāhikampi āhāraṁ āhāreti, dvāhikampi āhāraṁ āhāreti, sattāhikampi āhāraṁ āhāreti. Iti evarūpaṁ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati. So sākabhakkho vā hoti, sāmākabhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇṭabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti, vanamūlaphalāhāro vā yāpeti pavattaphalabhojī. So sāñānipi dhāreti, masāñānipi dhāreti, chavadussānipi dhāreti, paṇsukūlānipi dhāreti, tirīṭānipi dhāreti, ajinānipi dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, vālakambalampi dhāreti, ulūkapakkhampi dhāreti, kesamassulocakopi hoti kesamassulocanānuyogamanuyutto, ubbhāṭṭhakopi hoti āsanapaṭikkhitto, ukkuṭikopi hoti ukkuṭikappadhbānānuyogamanuyutto, kaṇṭakāpassayikopi hoti, kaṇṭakāpassaye seyyam kappeti, sāyatatiyakampi udakorohaṇānuyogamanuyutto viharati. Iti evarūpaṁ anekavihitarṁ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati, so kāyassa bhedā parammaraṇā apāyam duggatīm vinipātarṁ nirayam upapajjati.

Idam vuccati bhikkhave dhammasamādānaṁ paccuppannadukkhañceva āyatiñca dukkhavipākam.

6. Katamañca bhikkhave dhammasamādānaṁ paccuppanna**dukkha**ṁ āyatiṁ **sukha**vipākam?

Idha bhikkhave ekacco **pakatiyā**³ **tibbarāgajātiko**⁴ hoti, so **abhikkhaṇām**⁵ **rāgajam**⁶ **dukkham**

¹ adj. Naked. 裸體的。

² adj. Of loose habits. 習慣的行爲。

³ f. Original or natural form, natural state or condition. 自然界或本性上。

⁴ Tibba: adj. Sharp, keen, eager. / + rāga: Excitement, passion. / +

jātika: adj. Descended from, being of rank, belonging to the class of. / = Has strong lust.

⁵ adv. Constantly, repeated, often. 不變地；時常地。

⁶ Rāga + ja: Born of lust.

domanassam paṭisamvedeti.¹ Pakatiyā tibba dosajātiko hoti, so abhikkhaṇam dosajam dukkham domanassam paṭisamvedeti. Pakatiyā tibba mohajātiko hoti, so abhikkhaṇam mohajam dukkham domanassam paṭisamvedeti. So sahāpi dukkhena sahāpi domanassena assumukho² rudamāno³ paripuṇṇam parisuddham brahmacariyam carati. So kāyassa bhedā parammaraṇā sugatim saggam lokam upapajjati.

Idam vuccati bhikkhave dhammasamādānam paccuppannadukkhā āyatim sukhavipākam.

7. Katamañca bhikkhave dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākam? Idha bhikkhave ekacco pakatiyā na tibbarāga jātiko hoti, so na abhikkhaṇam rāgajam dukkham domanassam paṭisamvedeti. Pakatiyā na tibba dosajātiko hoti, so na abhikkhaṇam dosajam dukkham domanassam paṭisamvedeti. Pakatiyā na tibba mohajātiko hoti, so na abhikkhaṇam mohajam dukkham domanassam paṭisamvedeti. So vivicceva kāmehi vivicca akusalehi dhammehi, savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Vitakkavicārānam vūpasamā, ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Pītiyā ca virāgā upekhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisamvedeti, yam tam ariyam ācikkhanti: “Upekkhako satimā sukhavihāri”ti tatiyam jhānam upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassa domanassānam atthaṅgamā, adukkham asukham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharati. So kāyassa bhedā parammaraṇā sugatim saggam lokam upapajjati.

Idam vuccati bhikkhave dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākam. Imāni kho bhikkhave cattāri dhammasamādānān”ti.

“Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam abhinandun”ti.

~ Cūḍadhammasamādānasuttaṁ pañcamam. ~

(M.46.) Mahādhammasamādānasutta

1. Evaṁ me sutam. Ekaṁ samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. Yebhuyyena⁴ bhikkhave sattā evam kāmā evam chandā evam adhippāyā:⁵

“Aho vata aniṭṭhā⁶ akantā⁷ amanāpā⁸ dhammā parihāyeeyum,⁹ itṭhā kantā manāpā dhammā

¹ caus, pre. To feel, experience, undergo, perceive. 經歷到。

² Assu: nt. A tear. / + mukha: adj. With tearful face; tearful face. 臉含著淚水。

³ ppr. To cry, lament, wail; weeping with. 流著。

⁴ adj./ adv. Yad + bhūya: What is more or most. / As according to most, almost all, altogether, practically. 實際地：更多的人們。

⁵ Intention, wish desire; longing. 热望；憧憬。

⁶ An + itṭha: Unpleasant, disagreeable; Unwished for. 非所希望的。/ Itṭha: adj. Pleasing, welcome, agreeable, pleasant.

⁷ A + kanta: adj. Undesired, disagreeable, unpleasant. 不希望得到的。/ Kanta: adj. Pleasant, lovely, enjoyable.

⁸ A + manāpa: adj. Disagreeable. 不愉快的事。/ Manāpa: adj. Pleasing, pleasant, charming. 迷人的。

⁹ opt. To be inferior, deteriorate; would diminish. 削弱。

abhibaddheyyun”ti.¹

Tesam bhikkhave sattānam evam kāmānam evam chandānam evam adhippāyānam, aniṭhā akantā amanāpā dhammā abhibaddhanti, iṭhā kantā manāpā dhammā parihāyanti.

Tatra tumhe bhikkhave kam hetum paccethā”ti?²

“Bhagavam mūlakā³ no bhante dhammā Bhagavam nettikā⁴ Bhagavam paṭisaraṇā.⁵ Sādu vata bhante Bhagavantamyeva paṭibhātu, etassa bhāsitassa attho Bhagavato sutvā bhikkhū dhāressantī”ti.

“Tena hi bhikkhave suṇātha, sādhukam manasikarotha, bhāsissāmī”ti.

“Evam bhante”ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

3. Idha bhikkhave assutavā puthujano ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānam adassāvī sappurisadhammassa akovido sappurisadhamme avinīto; sevitabbe⁶ dhamme na jānāti, asevitabbe dhamme na jānāti; bhajitabbe⁷ dhamme na jānāti, abhajitabbe dhamme na jānāti. So sevitabbe dhamme ajānanto, asevitabbe dhamme ajānanto; bhajitabbe dhamme ajānanto, abhajitabbe dhamme ajānanto; asevitabbe dhamme sevati, sevitabbe dhamme na sevati; abhajitabbe dhamme bhajati, bhajitabbe dhamme na bhajati. Tassa asevitabbe dhamme sevato sevitabbe dhamme asevato, abhajitabbe dhamme bhajato bhajitabbe dhamme abhajato, aniṭhā akantā amanāpā dhammā abhibaddhanti; iṭhā kantā manāpā dhammā parihāyanti.

Tam kissa hetu?

Evam hetam bhikkhave hoti yathā tam viddasuno.⁸

4. Sutavā ca kho bhikkhave ariyasāvako ariyānam dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānam dassāvī sappurisadhammassa kovido sapapurisadhamme suvinīto; sevitabbe dhamme pajānāti, asevitabbe dhamme pajānāti; bhajitabbe dhamme pajānāti, abhajitabbe dhamme pajānāti. So sevitabbe dhamme pajānanto, asevitabbe dhamme pajānanto; bhajitabbe dhamme pajānanto, abhajitabbe dhamme pajānanto; asevitabbe dhamme na sevati, sevitabbe dhamme sevati; abhajitabbe dhamme na bhajati, bhajitabbe dhamme bhajati. Tassa asevitabbe dhamme asevato, sevitabbe dhamme sevato; abhajitabbe dhamme abhajato, bhajitabbe dhamme bhajato; aniṭhā akantā amanāpā dhammā parihāyanti, iṭhā kantā manāpā dhammā abhibaddhanti.

Tam kissa hetu?

Evam hetam bhikkhave hoti yathā tam viddasuno.

5. Cattārimāni bhikkhave dhammasamādānāni.⁹

Katamāni cattāri?

Atthi bhikkhave dhammasamādānam paccuppannadukkhañceva āyatīñca dukkhavipākam.

Atthi bhikkhave dhammasamādānam paccuppannasukham āyatīñ dukkhavipākam.

¹ opt. Would increase; to grow over or beyond, to outgrow. 增加。

² What do you think is the reason for that?

³ adj./ nt. Being caused by, having its reason through or from, conditioned by, originating in.

⁴ adj. Having as guided by the Blessed One or forerunner.

⁵ nt. Refuge in, shelter, help, protection; resort. 憑據。

⁶ Sevati: fpp. To serve, associate with, resort to; what things should be cultivated. 被培養或追隨。

⁷ Bhajati: fpp. To associate with, keep companionship with, follow, resort to; to be attached to, to love; what things should be followed. 結交；交往。

⁸ A + viddasu: in. Foolish. 白癡。/ Viddasu: adj. Skilled, wise.

⁹ Samādāna: Taking upon oneself, undertaking, acquiring. / There are four ways of undertaking things. 四種受持法的方法。/

(1) 現前痛苦，未來也痛苦。(2) 現前快樂，未來也痛苦。(3) 現前痛苦，未來快樂。(4) 現前快樂，未來也快樂。

Atthi bhikkhave dhammasamādānam paccuppannadukkhaṁ āyatim sukhavipākaṁ.

Atthi bhikkhave dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākaṁ.

6. Tatra bhikkhave yadidam dhammasamādānam paccuppannadukkhañceva āyatiñca dukkhavipākaṁ: Tam avidvā¹ avijjāgato² yathābhūtam nappajānāti: “Idam kho dhammasamādānam paccuppannadukkhañceva āyatiñca dukkhavipākan”ti.

Tam avidvā avijjāgato yathābhūtam appajānanto tam sevati, tam na parivajjeti.³ Tassa tam sevato tam aparivajjayato, aniñthā akantā amanāpā dhammā abhivaḍḍhanti; itthā kantā manāpā dhammā parihāyanti. (1)

Tam kissa hetu?

Evaṁ hetam bhikkhave hoti yathā tam aviddasuno.

7. Tatra bhikkhave yadidam dhammasamādānam paccuppannasukhaṁ āyatim dukkhavipākaṁ: Tam avidvā avijjāgato yathābhūtam nappajānāti: “Idam kho dhammasamādānam paccuppannasukhaṁ āyatim dukkhavipākan”ti.

Tam avidvā avijjāgato yathābhūtam appajānanto tam sevati, tam na parivajjeti. Tassa tam sevato tam aparivajjayato, aniñthā akantā amanāpā dhammā abhivaḍḍhanti; itthā kantā manāpā dhammā parihāyanti. (2)

Tam kissa hetu?

Evaṁ hetam bhikkhave hoti yathā tam aviddasuno.

8. Tatra bhikkhave yadidam dhammasamādānam paccuppannadukkhaṁ āyatim sukhavipākaṁ: Tam avidvā avijjāgato yathābhūtam nappajānāti: “Idam kho dhammasamādānam paccuppannadukkhaṁ āyatim sukhavipākan”ti.

Tam avidvā avijjāgato yathābhūtam appajānanto tam na sevati, tam parivajjeti. Tassa tam asevato tam parivajjayato, aniñthā akantā amanāpā dhammā abhivaḍḍhanti; itthā kantā manāpā dhammā parihāyanti. (3)

Tam kissa hetu?

Evaṁ hetam bhikkhave hoti yathā tam aviddasuno.

9. Tatra bhikkhave yadidam dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākaṁ:

Tam avidvā avijjāgato yathābhūtam nappajānāti: “Idam kho dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākan”ti.

Tam avidvā avijjāgato yathābhūtam appajānanto tam na sevati, tam parivajjeti. Tassa tam asevato tam parivajjayato, aniñthā akantā amanāpā dhammā abhivaḍḍhanti; itthā kantā manāpā dhammā parihāyanti. (4)

Tam kissa hetu?

Evaṁ hetam bhikkhave hoti yathā tam aviddasuno.

10. Tatra bhikkhave yadidam dhammasamādānam paccuppannadukkhañceva āyatiñca dukkhavipākaṁ:

Tam vidvā vijjāgato yathābhūtam pajānāti: “Idam kho dhammasamādānam paccuppannadukkhañceva āyatiñca dukkhavipākan”ti.

Tam vidvā vijjāgato yathābhūtam pajānanto tam na sevati, tam parivajjeti. Tassa tam asevato tam parivajjayato, aniñthā akantā amanāpā dhammā parihāyanti; itthā kantā manāpā dhammā abhivaḍḍhanti.

¹ Vindati > vidvā: Wise. / A + vidvā: Ignorant. 無知的。

² Avijjā: f. Ignorance. / Vijjā: f. Knowledge. / + Bodhi. + gato: Having attained wisdom.

³ caus, pre. To shun, avoid, keep away from.

(1)

Tam kissa hetu?

Evaṁ hetāṁ bhikkhave hoti yathā tam [viddasuno](#).

11. Tatra bhikkhave yadidaṁ dhammasamādānaṁ [paccuppannasukhaṁ āyatīṁ dukkhavipākam](#): Tam [vidvā vijjāgato](#) yathābhūtam [pajānāti](#): “Idam kho dhammasamādānaṁ paccuppannasukhaṁ āyatīṁ dukkhavipākan”ti.

Tam vidvā vijjāgato yathābhūtam pajānanto tam na sevati, tam parivajjeti. Tassa tam asevato tam parivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti; iṭṭhā kantā manāpā dhammā abhivaḍḍhanti.

(2)

Tam kissa hetu?

Evaṁ hetāṁ bhikkhave hoti yathā tam [viddasuno](#).

12. Tatra bhikkhave yadidaṁ dhammasamādānaṁ [paccuppannadukkhaṁ āyatīṁ sukhavipākam](#): Tam [vidvā vijjāgato](#) yathābhūtam [pajānāti](#): “Idam kho dhammasamādānaṁ paccuppannadukkhaṁ āyatīṁ sukhavipākan”ti.

Tam vidvā vijjāgato yathābhūtam pajānanto tam sevati, tam na parivajjeti. Tassa tam sevato tam aparivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti; iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. (3)

Tam kissa hetu?

Evaṁ hetāṁ bhikkhave hoti yathā tam [viddasuno](#).

13. Tatra bhikkhave yadidaṁ dhammasamādānaṁ [paccuppannasukhañceva āyatīñca sukhavipākam](#): Tam [vidvā vijjāgato](#) yathābhūtam [pajānāti](#): “Idam kho dhammasamādānaṁ paccuppannasukhañceva āyatīñca sukhavipākan”ti.

Tam vidvā vijjāgato yathābhūtam pajānanto tam sevati, tam na parivajjeti. Tassa tam sevato tam aparivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti. (4)

Tam kissa hetu?

Evaṁ hetāṁ bhikkhave hoti yathā tam [viddasuno](#).

14. [Katamañca](#) bhikkhave dhamma^{samādānaṁ} paccuppanna^{dukkhañ}ceva [āyatīñca dukkhavipākam](#)? Idha bhikkhave [ekacco](#) sahāpi [dukkhena](#) sahāpi [domanassena](#)¹ pāṇātipātī hoti, pāṇātipātāpaccayā ca dukkham domanassam paṭisamñvedeti.²

Sahāpi dukkhenā sahāpi domanassena [adinnādāyī](#) hoti, adinnādānapaccayā ca dukkham domanassam paṭisamñvedeti.

Sahāpi dukkhenā sahāpi domanassena [kāmesu micchācārī](#) hoti, kāmesu micchācārapaccayā ca dukkham domanassam paṭisamñvedeti.

Sahāpi dukkhenā sahāpi domanassena [musāvādī](#) hoti, musāvādapaccayā ca dukkham domanassam paṭisamñvedeti.

Sahāpi dukkhenā sahāpi domanassena [pisunāvāco](#) hoti, pisunāvācapaccayā ca dukkham domanassam paṭisamñvedeti.

Sahāpi dukkhenā sahāpi domanassena [pharusāvāvo](#) hoti, pharusāvācapaccayā ca dukkham domanassam paṭisamñvedeti.

Sahāpi dukkhenā sahāpi domanassena [samphappalāpī](#) hoti, samphappalāpapaccayā ca dukkham

¹ nt. Distress, dejectedness, melancholy, grief.

² caus, pre. To feel, experience, undergo, perceive. 經驗。

domanassam paṭisamvdedeti.

Sahāpi dukkhena sahāpi domanassena abhijjhālu hoti, abhijjhāpaccayā ca dukkham domanassam paṭisamvdedeti.

Sahāpi dukkhena sahāpi domanassena byāpannacitto hoti, byāpādapaccayā ca dukkham domanassam paṭisamvdedeti.

Sahāpi dukkhena sahāpi domanassena micchādiṭṭhi hoti, micchādiṭṭhipaccayā ca dukkham domanassam paṭisamvdedeti.

So kāyassa bhedā parammaraṇā apāyam duggatim vinipātam **nirayam upapajjati**. (1)

Idam vuccati bhikkhave dhammasamādānam paccuppannadukkhañceva āyatīnca dukkhavipākam.

15. **Katamañca** bhikkhave dhammasamādānam paccuppannasukham āyatim **dukkhavipākam?**

Idha bhikkhave ekacco sahāpi sukhena sahāpi somanassena¹ pāṇātipātī hoti, pāṇātipātapaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena adinnādāyī hoti, adinnādānapaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena kāmesu micchācārī hoti, kāmesu micchācārapaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena musāvādī hoti, musāvādapaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena pisunāvāco hoti, pisunāvācapaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena pharusāvāco hoti, pharusāvācapaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena samphappalāpī hoti, samphappalāpapaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena abhijjhālu hoti, abhijjhāpaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena byāpannacitto hoti, byāpādapaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena micchādiṭṭhi hoti, micchādiṭṭhipaccayā ca sukham somanassam paṭisamvdedeti.

So kāyassa bhedā parammaraṇā apāyam duggatim vinipātam **nirayam upapajjati**. (2)

Idam vuccati bhikkhave dhammasamādānam paccuppannasukham āyatim dukkhavipākam.

16. **Katamañca** bhikkhave dhammasamādānam paccuppanna**dukkham** āyatim **sukhavipākam?**

Idha bhikkhave ekacco sahāpi **dukkhena** sahāpi **domanassena** pāṇātipātā **paṭivirato** hoti, pāṇātipātā veramaṇīpaccayā ca dukkham domanassam paṭisamvdedeti.

Sahāpi dukkhena sahāpi domanassena adinnādānā paṭivirato hoti, adinnādānā veramaṇīpaccayā ca dukkham domanassam paṭisamvdedeti.

Sahāpi dukkhena sahāpi domanassena kāmesu micchācārā paṭivirato hoti, kāmesu micchācārā veramaṇīpaccayā ca dukkham domanassam paṭisamvdedeti.

Sahāpi dukkhena sahāpi domanassena musāvādā paṭivirato hoti, musāvādā veramaṇīpaccayā ca dukkham domanassam paṭisamvdedeti.

Sahāpi dukkhena sahāpi domanassena pisunāya vācāya paṭivirato hoti, pisunāya vācāya veramaṇīpaccayā ca dukkham domanassam paṭisamvdedeti.

Sahāpi dukkhena sahāpi domanassena pharusāya vācāya paṭivirato hoti, pharusāya vācāya

¹ nt. Mental ease, happiness, joy.

veramañīpaccayā ca dukkham domanassam paṭisamvdedeti.

Sahāpi dukkhena sahāpi domanassena samphappalāpā paṭivirato hoti, samphappalāpā veramañīpaccayā ca dukkham domanassam paṭisamvdedeti.

Sahāpi dukkhena sahāpi domanassena anabhijjhālu hoti, anabhijjhāpaccayā ca dukkham domanassam paṭisamvdedeti.

Sahāpi dukkhena sahāpi domanassena abyāpannacitto hoti, abyāpādapaccayā ca dukkham domanassam paṭisamvdedeti.

Sahāpi dukkhena sahāpi domanassena sammādiṭhi hoti, sammādiṭhipaccayā ca dukkham domanassam paṭisamvdedeti.

So kāyassa bhedā parammaraṇā sugatiṁ **saggam lokam upapajjati.** (3)

Idam vuccati bhikkhave dhammasamādānam paccuppannadukkham āyatiṁ sukhavipākam.

17. **Katamañca** bhikkhave dhammasamādānam paccuppannasukhañceva āyatiñca **sukhavipākam?**

Idha bhikkhave **ekacco** sahāpi **sukhena** sahāpi **somanassena** pāñātipātā paṭivirato hoti, pāñātipātā veramañīpaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena **adinnādānā** paṭivirato hoti, adinnādānā veramañīpaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena **kāmesu micchācārā** paṭivirato hoti, kāmesu micchācārā veramañīpaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena **musāvādā** paṭivirato hoti, musāvādā veramañīpaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena **pisunāya vācāya** paṭivirato hoti, pisunāya vācāya veramañīpaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena **pharusāya vācāya** paṭivirato hoti, pharusāya vācāya veramañīpaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena **samphappalāpā** paṭivirato hoti, samphalāpā veramañīpaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena **anabhijjhālu** hoti, anabhijjhāpaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena abyāpannacitto hoti, abyāpādapaccayā ca sukham somanassam paṭisamvdedeti.

Sahāpi sukhena sahāpi somanassena **sammādiṭhi** hoti, sammādiṭhipaccayā ca sukham somanassam paṭisamvdedeti.

So kāyassa bhedā parammaraṇā sugatiṁ **saggam lokam upapajjati.** (4)

Idam vuccati bhikkhave dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākam.

Imāni kho bhikkhave cattāri dhammasamādānāni.

18. **Seyyathāpi** bhikkhave **tittakālāpu¹** visena² saṁsaṭṭho.³ Atha puriso āgaccheyya **jīvitukāmo⁴** amaritukāmo⁵ **sukhakāmo dukkhapaṭikkūlo.**⁶ Tamenām evam vadeyyum: “Ambho purisa⁷ ayam tittakālāpuvisena saṁsaṭṭho. Sace **ākarākhasi⁸** piva, tassa te pivato ceva **nacchādessati¹** vanṇenepi

¹ Tittaka: adj. Sharp, bitter (of taste). / + Alābu: A long white gourd. / = A bitter gourd. 葫蘆；瓢。

² nt. With poison, virus, venom. 毒藥。

³ pp. Mixed with, associating with, joined. 配。

⁴ Jīvita: nt. Life, lifetime, span of life. / + kāma: Wanted to live.

⁵ Amara + ita: adj. Not mortal, not subject to death, not to die.

⁶ + paṭikkūla: adj. Averse, objectionable, contrary, disagreeable; recoiled from pain. 畏怯苦。

⁷ Good man.

⁸ pre. 2p. To wish for, think of, desire.

gandhenapi rasenapi, pivitvā ca pana maraṇam vā **nigacchasi**² maraṇamattam vā dukkhan”ti.
So tam apatiṣaṅkhāya³ piveyya, na paṭinissajjeyya.⁴ Tassa tam pivato ceva nacchādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā nigaccheyya maraṇamattam vā dukkham. Tathūpamāham bhikkhave imam dhammasamādānam vadāmi yamidam dhammasamādānam paccuppannadukkhañceva āyatiñca dukkhavipākam. (1)

19. **Seyyathāpi** bhikkhave āpānīyakamso⁵ vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṁsaṭṭho. Atha **puriso** āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikkūlo. Tamenam evam vadeyyum: “Ambho purisa ayam āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena samsaṭṭho. Sace ākaṅkhasi piva, tassa te pivato hi kho chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā **nigacchasi maraṇamattam vā dukkhan**”ti. So tam apatiṣaṅkhāya piveyya, na paṭinissajjeyya, tassa tam pivato hi kho chādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā nigaccheyya maraṇamattam vā dukkham. Tathūpamāham bhikkhave imam dhammasamādānam vadāmi yamidam dhammasamādānam paccuppannasukham āyatim dukkhavipākam. (2)

20. **Seyyathāpi** bhikkhave pūtimuttaṁ⁶ nānābheshajehi⁷ saṁsaṭṭham. Atha **puriso** āgaccheyya panḍurogi⁸. Tamenam evam vadeyyum: “Ambho purisa idam pūtimuttam nānābheshajehi saṁsaṭṭham. Sace ākaṅkhasi piva, tassa te pivato hi kho **nacchādessati** vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana **sukhī bhavissasi**”ti.
So tam patiṣaṅkhāya piveyya na paṭinissajjeyya, tassa tam pivato hi kho nacchādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana **sukhī assa**.
Tathūpamāham bhikkhave imam dhammasamādānam vadāmi yamidam dhammasamādānam paccuppannadukkham āyatim sukhavipākam. (3)

21. **Seyyathāpi** bhikkhave dadhi⁹ ca madhu¹⁰ ca sappi¹¹ ca phāṇitañca¹² ekajjhām¹³ saṁsaṭṭham. Atha **puriso** āgaccheyya lohitapakkhandiko.¹⁴ Tamenam evam vadeyyum: “Ambho purisa imam dadhi ca madhu ca sappi ca phāṇitañca ekajjhām saṁsaṭṭham. Sace ākaṅkhasi piva, tassa te pivato ceva chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana **sukhī bhavissasi**”ti.
So tam patiṣaṅkhāya piveyya, na paṭinissajjeyya, tassa tam pivato ceva chādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana **sukhī assa**.

¹ Chādeti: fut. To seem good, to please, to give pleasure. / + na: Will not agree with you. 不合口味。

² pre. To go down to, to undergo, incur, enter, come to.

³ A + patiṣaṅkhāti: ger. Without reflecting; without a thought. 没有沈思。

⁴ opt. To give up, renounce, forsake. / + na: Did not relinquish. 没有撒回。

⁵ āpānīya: adj. Drinkable, fit for drinking or drinking with. / + karṇsa: Drinking-bowl, goblet; a bronze cup of beverage. 裝有飲料的青銅杯或高腳杯。

⁶ Pūti: adj. Putrid, stinking, rotten, fetid. / + mutta: Strong-smelling urine, usually urine of cattle used as medicine by the bhikkhu; fermented urine. 發酵的尿。

⁷ Nānā: adv. Variously, differently. / + Bhesajja: nt. A remedy, medicament, medicine; with various medicines. 用各種的藥材。

⁸ Panḍu: adj. Pale-red or yellow, reddish, light yellow, grey. / + Roga: Jaundice; sick with jaundice. 黃疸病。

⁹ nt. Sour milk, curds, junket. 凝乳。

¹⁰ Honey.

¹¹ nt. Clarified butter, ghee. 奶油。

¹² nt. Juice of the sugar cane, raw sugar, molasses. 糖漿。

¹³ adv. In the same place, in conjunction, together. 一團。

¹⁴ Lohita: nt. Blood. / + Pakkhaṇḍika: Bloody diarrhea, dysentery; with dysentery. 有痢疾或腹瀉。

Tathūpamāham bhikkhave imarñ dhammasamādānam vadāmi yamidam dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākam. (4)

22. Seyyathāpi bhikkhave vassānam pacchime māse saradasamaye,¹ viddhe² vigatavalāhake³ deve,⁴ ādicco⁵ nabham⁶ abbhussukkamāno,⁷ sabbam ākāsagatam⁸ tamagatam⁹ abhivihacca¹⁰ bhāsatī¹¹ ca tapati¹² ca virocatī¹³ ca.

Evameva kho bhikkhave yamidam dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākam, tadaññe puthusamañabrahmañaparappavāde¹⁴ abhivihacca bhāsatī ca tapati ca virocatī cā”ti.

“Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam abhinandun”ti.

~ Mahādhammasamādānasutta chattham. ~

(M.47.) Vīmañsakasuttam

1. Evañ me sutam: Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiñdikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. “Vīmañsakena¹⁵ bhikkhave bhikkhunā parassa cetopariyāyam¹⁶ ajānantena,¹⁷ Tathāgate samannesanā¹⁸ kātabbā: ‘Sammāsambuddho vā no vā’ iti viññāñāyā”ti.

3. “Bhagavañmūlakā no bhante dhammā Bhagavañnettikā Bhagavañpatisarañā. Sādhu vata bhante Bhagavantam yeva pañibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī”ti. “Tena hi bhikkhave suñatha, sādhukam manasikarotha, bhāsissāmī”ti.

“Evañ bhante”ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

¹ Sarada: Autumn, the season following on the rains. / + Samaya: The autumn season. 在秋天。

² adj. Clear. / + Vigata + valāhaka deva: A clear sky without a cloud.

³ Vigata + valāhaka: A cloud, dark cloud, thundercloud. 無雲層。

⁴ The sky.

⁵ The sun.

⁶ nt. Mist, vapor, clouds, sky.

⁷ Abbhussakati: ppr. To go out over, rise above, ascend. 上升。

⁸ ākāsa: Air, sky, atmosphere; space. 空間。

⁹ Tama & tamo: nt. Darkness.

¹⁰ Abhi + vihanati: ger. To strike, kill, put an end to, remove; dispelling. 驅除了。

¹¹ pre. To Shine, shine forth, fill with splendor. 照亮。

¹² pre. To shine, to be bright; beaming. 照耀。

¹³ pre. To shine (forth), to be brilliant; radiance. 照輝。

¹⁴ Para: adv. Beyond. / + ppavāda: Disputation with another, challenge, opposition in teaching. 異議。

¹⁵ Vīmañsā: f. Consideration, examination, test, investigation; an inquirer. 探究者，分析能力。

¹⁶ Para ceto pariyyāya ksalo: An expert in the ways of others' hearts.

¹⁷ Jānāti: ppr. To know./ A + : Not knowing.

¹⁸ f. Search, examination; an investigation. 研究，調查。

4. **Vīmarśakena** bhikkhave bhikkhunā **parassa cetopariyāyam** ajānantena, **dvīsu dhammesu**¹ Tathāgato samannesitabbo **cakkhusotaviññeyyesu**² dhammesu: “**Ye saṅkiliṭhā**³ cakkhusotaviññeyyā dhammā **saṁvijjanti**⁴ vā te **Tathāgatassa no** vā”ti. Tamenam samannesamāno evam jānāti: “**Ye saṅkiliṭhā** cakkhusotaviññeyyā dhammā, **na**⁵ te Tathāgatassa **saṁvijjantī**”ti.
5. Yato nam samannesamāno **evam jānāti**: “**Ye saṅkiliṭhā** cakkhusotaviññeyyā dhammā na te Tathāgatassa **saṁvijjantī**”ti. Tato nam uttarim samannesati:⁶ “**Ye vītimissā**⁷ cakkhusotaviññeyyā dhammā **saṁvijjanti** vā te Tathāgatassa no vā”ti. Tamenam samannesamāno evam jānāti: Ye vītimissā cakkhusotaviññeyyā dhammā, **na** te Tathāgatassa **saṁvijjantī**”ti.
6. Yato nam samannesamāno evam jānāti: “**Ye vītimissā** cakkhusotaviññeyyā dhammā na te Tathāgatassa **saṁvijjantī**”ti. Tato nam uttarim samannesati: “**Ye vodātā**⁸ cakkhusotaviññeyyā dhammā **saṁvijjanti** vā te Tathāgatassa no vā”ti. Tamenam samannesamāno evam jānāti: Ye vodātā cakkhusotaviññeyyā dhammā, **saṁvijjanti** te Tathāgatassā”ti.
7. Yato nam samannesamāno evam jānāti: “**Ye vodātā** cakkhusotaviññeyyā dhammā **saṁvijjanti** te Tathāgatassā”ti. Tato nam uttarim samannesati: “**Dīgharattam**⁹ samāpanno ayamāyasmā **imam kusalam dhammarūpam** udāhu **ittarasamāpanno**”ti.¹⁰ Tamenam samannesamāno evam jānāti: “**Dīgharattam** samāpanno ayamāyasmā imam kusalam dhammarūpam, **nāyamāyasmā** ittarasamāpanno”ti.
8. Yato nam samannesamāno evam jānāti: “**Dīgharattam** samāpanno ayamāyasmā imam kusalam dhammarūpam, **nāyamāyasmā** ittarasamāpanno”ti. Tato nam uttarim samannesati: “**ñattajjhāpanno**¹¹ ayamāyasmā bhikkhu **yasampatto**,¹² **saṁvijjantassa idhekarce ādīnavā**”ti. **Na** tāva bhikkhave bhikkhuno idhekarce ādīnavā **saṁvijjanti**, yāva **na** ñattajjhāpanno hoti yasampatto. Yato ca kho bhikkhave bhikkhu ñattajjhāpanno hoti yasampatto, athassa idhekarce ādīnavā **saṁvijjanti**. Tamenam samannesamāno evam jānāti: **Yattajjhāpanno** ayamāyasmā bhikkhu yasampatto, **nāssa idhekarce ādīnavā** **saṁvijjantī**”ti.
9. Yato nam samannesamāno evam jānāti: “**ñattajjhāpanno** ayamāyasmā bhikkhu yasampatto, **nāssa idhekarce ādīnavā** **saṁvijjantī**”ti. Tato nam uttarim samantesati: “**Abhayūparato**¹³ ayamāyasmā **nāyamāyasmā** **bhayūparato**, **vītarāgattā kāme na sevati khayā rāgassā**”ti. Tamenam samannesamāno evam jānāti: “**Abhayūparato** ayamāyasmā, **nāyamāyasmā** **bhayūparato**, **vītarāgattā kāme na sevati khayā rāgassā**”ti.

¹ Two kinds of states.

² Cakkhu: nt. The eye. / + Sota: nt. Ear. / + Viññeyya: adj. To be recognized or apperceived. / = States cognizable through the eye and through the ear thus.

³ pp. Stained, tarnished, impure, corrupt, foul; defile. 弄髒，污染。

⁴ pass, pre. To be fond, to exist, to be; find. 建立；找到。

⁵ ind. Na: No defiled. 沒有弄髒或沒找到。

⁶ pre. To seek, to look for, to examine.

⁷ Vīti + missa: Mingled, mixed. 頭腦混亂的或摻雜惡和善。

⁸ adj. Clean, pure; cleansed. 使純潔。

⁹ Dīgha + rattam: adv. A long time.

¹⁰ Ittara: Passing, changeable, short, temporary, brief, unstable; recently. 最近。

¹¹ Yatta: nt. + ajjhāpanna: One acquired renown. 已獲得名聲。

¹² Yaso & yasa: nt. Glory, fame, repute, success, high position. / + Patta: Attained fame. 聲譽。

¹³ A + bhaya: nt. Absence of fear, safety; without fear. / + uparata: Restraining oneself. 抑制。

10. Tañce bhikkhave **bhikkhuñ** pare evam **puccheyyurñ**: “**Ko** panāyasmato **ākārā**,¹ ke **anvayā**² yenāyasmā evam vadeti: ‘Abhayūparato ayamāyasmā nāyamāyasmā bhayūparato, vītarāgattā kāme na sevati khaya rāgassā’”ti? **Sammā byākaramāno** bhikkhave bhikkhu evam byākareyya: “**Tathā** hi pana ayamāyasmā **saṅghe** vā viharanto **eko**³ vā viharanto, **ye** ca tattha **sugatā** ye ca tattha **duggatā**,⁴ **ye** ca tattha **gaṇamanusāsanti**,⁵ **ye** ca idhekacce **āmisesu**⁶ sandissanti,⁷ **ye** ca **idhekacce** **āmisena** **anupalittā**,⁸ **nāyamāyasmā** tam tena **avajānāti**.⁹ **Sammukhā** kho pana me tam **Bhagavato** sutam sammukhā **paṭiggahītam**:¹⁰ “**Abhayūparathomasmi**, nāhamasmi bhayūparato, vītarāgattā kāme **na sevāmi** khayā rāgassā”ti.

11. Tatra bhikkhave **Tathāgatova** uttarim paṭipucchitabbo: “**Ye** **saṅkiliṭhā** cakkhusotaviññeyyā dharmā samvijjanti vā te Tathāgatassa no vā”ti. Byākaramāno bhikkhave Tathāgato evam byākareyya: “**Ye** saṅkiliṭhā cakkhusotaviññeyyā dharmā, na te Tathāgatassa samvijjantī”ti.

12. “**Ye** **vītimissā** cakkhusotaviññeyyā **dhammā** samvijjanti vā te Tathāgatassa no vā”ti. Byākaramāno bhikkhave Tathāgato evam byākareyya: “**Ye** vītimissā cakkhusotaviññeyyā dhammā, na te Tathāgatassa samvijjantī”ti.

13. “**Ye** **vodātā** cakkhusotaviññeyyā dharmā samvijjanti vā te Tathāgatassa no vā”ti. Byākaramāno bhikkhave Tathāgato evam byākareyya: “**Ye** vodātā cakkhusotaviññeyyā dharmā samvijjanti te Tathāgatassa **etapathohamasmi**,¹¹ **etagocaro**,¹² no ca tena **tammayo**”ti.¹³

14. **Evañ vādiñ** kho bhikkhave **Satthāram Arahati**, **sāvako** upasaṅkamitum **dhammasavañāya**.¹⁴ Tassa **Satthā** dhammañ **deseti** **uttaruttarim** **paññatapaññitam**¹⁵ **kañhasukkasappaṭibhāgam**.¹⁶ **Yathā yathā** kho bhikkhave bhikkhuno Satthā dhammañ deseti uttaruttarim paññatapaññitam kañhasukkasappaṭibhāgam, **tathā tathā** so **tasmiñ dhamme abhiññāya idhekaccāñ dhammañ dhammesu niṭham** gacchatī, **Satthari pasīdati**:¹⁷ “Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgo”ti.

¹ Reason, ground, account.

² adj. Following, having the same course, behaving according to, consequential, in conformity with; evidence. 證據。

³ In the Sangha or alone.

⁴ While some there are well-behaved and some are ill-behaved.

⁵ Guṇa: To comprise, hold, or come together. / + Ansāsati: pre. To rule, govern, administer to. / = Teach a group.

⁶ nt. Gain, reward, money, douceur, gratuity; material things. 物質的。

⁷ pre. To be seen together with, to be engaged in, or to tally, agree with, to live conformably to; seen concerned. 看到掛慮的。

⁸ adj. Un-smeared, unstained, free from taint; unsullied. 無汙點的。

⁹ pre. To deny; (later) to despise. 鄙視。/ + Na: Does not despise. 鄙視；看不起。

¹⁰ ar. One who receives, recipient; learned. 受領者。

¹¹ Etad + patha + ahañ + asmi: pre. My pathway.

¹² Etad + go + cara: My domain. 領域或本份。(Rūpakāya, Dhammakāya, Sambhogakāya)

¹³ Ta + maya: Yet I do not identify with them. 製造。(在法當中找不到一個我)

¹⁴ Dhamma + savanna: nt. Hearing. / = Hearing the preaching of the Dhamma.

¹⁵ adj. Brought out or forth, (made) high, raised, exalted, lofty, excellent. / =

More sublime levels. 更崇高和更美妙的程度。

¹⁶ Kañha: adj. Dark, black. / + Sukka: adj. White, bright. / + Sappaṭibhāga: adj. Having as (equal) counterparts, evenly mixed with. / = With its ark an bright counterparts.暗和亮的部分。

¹⁷ pre. To be purified, reconciled or pleased; to be clear & calm, to become of peaceful heart; to find one's satisfaction in, to have faith.

15. Tañca bhikkhave bhikkhuṁ pare evam puccheyyurūn: “Ke panāyasmato ākārā, ke anvayā yenāyasmā evam vadeti: ‘Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgo’ti? Sammā byākaramāno bhikkhave bhikkhu evam byākareyya: ‘Idhāharūn āvuso yena Bhagavā tenupasaṅkamī dhammasavaṇāya, tassa me Bhagavā dhammarūm deseti uttaruttarīm paññitapaññitam kañhasukkasappaṭibhāgam. Yathā yathā me āvuso Bhagavā dhammarūm deseti uttaruttarīm paññitapaññitam kañhasukkasappaṭibhāgam, tathā tathāham tasmiṁ dhamme abhiññāya idhekaccām dhammarūm dhammesu niṭṭhamagamaṁ, Satthari pasīdiṁ: ‘Sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭipanno saṅgo’”ti.

16. “Yassa kassaci bhikkhave imehi ākārehi imehi padehi¹ imehi byañjanehi,² Tathāgate saddhā niviṭṭhā³ hoti mūlajātā patiṭṭhitā.⁴ Ayam vuccati bhikkhave ākāravatī⁵ saddhā dassanamūlikā dalhā,⁶ asaṁhāriyā⁷ samañena vā brāhmañena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ. Evaṁ kho bhikkhave Tathāgate dhammasamannesanā hoti. Evañca pana Tathāgato dhammatāsusamanniṭṭho⁸ hotī”ti.

“Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitām abhinandun”ti.

~ Vīmañsakasuttām sattamām. ~

(M.48.) Kosambiyanuttām

1. Evaṁ me sutam: Ekam samayam Bhagavā Kosambiyam viharati Ghositārāme.

2. Tena kho samayena Kosambiyam bhikkhū bhanḍanajātā⁹ kalahajātā¹⁰ vivādāpannā,¹¹ aññamaññām mukhasattīhi¹² vitudantā¹³ viharanti. Te na ceva aññamaññām saññapenti,¹⁴ na ca saññattim upenti, na ca aññamaññām nijjhāpenti,¹⁵ na ca nijjhattiṁ upenti.¹⁶

3. Atha kho aññataro bhikkhu yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantām abhivādetvā ekamantām nisīdi. Ekamantām nisinno kho so bhikkhu Bhagavantām etadavoca:

¹ nt. Case, lot, principle, part, constituent, characteristic, ingredient, item, thing, element; terms. 期限。

² nt. Sing, mark; phrases. 片語。

³ adj. Settled, established; confirmed, sure; fixed on, bent on, devoted to; planted. 栽種的。

⁴ pp. Established in, settled, fixed, arrayed, stayed, standing, supported, founded in. 被制定的。

⁵ vat. Having a reason, reasonable, founded; to be supported by reasons. 支撐理由的話。

⁶ adj. Firm, strong, solid. 穩固的。

⁷ adj, ger. Not to be destroyed or shattered; invincible. 無敵的。

⁸ Ta + sama: adj. Accordance. 一致；依法而研究了。

⁹ Bhanḍ-ana: nt. Quarrel, quarrelling, strife; taken to quarreling. 爭吵的本性。

¹⁰ Kalaha: Quarrel, dispute, fight. / + jāta: To whom a quarrel has arisen. 吵架。

¹¹ Vivāda: Dispute, quarrel, contention. / + āpanna: pp. Entered upon, fallen into, possessed of, having done. 很深的爭執。

¹² Mukha: nt. The mouth. / + Satti: f. Knife, dagger, sword. / = Piercing words. 銳利的言辭。

¹³ ppr. To strike, prick, nudge, knock, push, attack; stabbing. 攻擊的；尖刻的。

¹⁴ pre. To appease, conciliate. / Saññatti: f. Appeasing, pacification. / + Na: They could neither convince. 不能說服。

¹⁵ caus, pre. To make favorably disposed, to win somebody's affection, or favor, to gain over. 使勸服。

¹⁶ pre. To go to, come to, approach, undergo, attain. 近乎；商量。/ + Na: Does not meet the question.

“Idha bhante Kosambiyam bhikkhū bhañdanajātā kalahajātā vivādāpannā, aññamaññām mukhasattīhi vitudantā viharanti. Te na ceva aññamaññām saññāpenti, na ca saññattim upenti, na ca aññamaññām nijjhāpenti, na ca nijjhattim upentī”ti.

4. Atha kho Bhagavā aññataram bhikkhum āmantesi:

“Ehi tvañ bhikkhu mama vacanena te bhikkhū āmantehi Satthāyasmante āmantetī”ti.

“Evambante”ti.

Kho so bhikkhu Bhagavato pañissutvā¹ yena te bhikkhū tenupasañkami, upasañkamitvā te bhikkhū etadavoca:

“Satthā āyasmante āmantetī”ti.

“Evamāvuso”ti.

Kho te bhikkhū tassa bhikkhuno pañissutvā yena Bhagavā tenupasañkamim̄su, upasañkamitvā Bhagavantam abhivādetvā ekamantam nisidim̄su. Ekamantam nisinne kho te bhikkhū Bhagavā etadavoca:

“Saccam kira tumhe bhikkhave bhañdanajātā kalahajātā vivādāpannā, aññamaññām mukhasattīhi vitudantā viharatha. Te na ceva aññamaññām saññāpetha, na ca saññattim upetha, te naceva aññamaññām nijjhāpetha, na ca nijjhattim upethā”ti.

“Evambante.”

5. Tam kiṁ maññatha bhikkhave?

Yasmiṁ tumhe samaye bhañdanajātā kalahajātā vivādāpannā, aññamaññām mukhasattīhi vitudantā viharatha; api nu tumhākam tasmiṁ samaye mettarām kāyakammaṁ paccupaṭṭhitam̄² hoti sabrahmacārīsu āvī³ ceva raho ca. Mettam̄ vacīkammaṁ paccupaṭṭhitam̄ hoti sabrahmacārīsu āvī ceva raho ca. Mettam̄ manokammaṁ paccupaṭṭhitam̄ hoti sabrahmacārīsu āvī ceva raho cā”ti.

“No hetambhante.”

“Iti kira bhikkhave yasmiṁ tumhe bhañdanajātā kalahajātā vivādāpannā, aññamaññām mukhasattīhi vitudantā viharatha. Neva tumhākam tasmiṁ samaye mettarām kāyakammaṁ paccupaṭṭhitam̄ hoti sabrahmacārīsu āvī ceva raho ca. Na mettarām vacīkammaṁ paccupaṭṭhitam̄ hoti sabrahmacārīsu āvī ceva raho ca. Na mettarām manokammaṁ paccupaṭṭhitam̄ hoti sabrahmacārīsu āvī ceva raho ca. Atha kiṁ carahi⁴ tumhe moghapurisā kiṁ jānatā,⁵ kiṁ passantā bhañdanajātā kalahajātā vivādāpannā, aññamaññām mukhasattīhi vitudantā viharatha?

Te na ceva aññamaññām saññāpetha, na ca saññattim upetha, na ca aññamaññām nijjhāpetha, na ca nijjhattim upetha. Tam hi tumhākam moghapurisā bhavissati dīgharattam̄ ahitāya dukkhāyā”ti.

6. Atha kho Bhagavā bhikkhū āmantesi: “Chayime bhikkhave dhammā, sārāṇīyā⁶ piyakaraṇā,⁷ garukaraṇā⁸ saṅgahāyā⁹ avivādāyā¹⁰ sāmāggiyā¹¹ ekībhāvāya¹ saṁvattan”ti.

¹ Patissuṇāti: ger. To assent, promise, agree.

² pp. (re) presented, offered, at one’s disposal, imminent, ready, present; maintain acts. 維持；呈獻。

³ āvī: adv. Openly; in public. / Rahas & raho: nt. Secret; Private. 私下的。

⁴ adv. Then, therefore, now. / + Ko carahi jānatā: Who then knows?

⁵ What can you possibly know? 或許；大概；爲了什麼或利益。

⁶ f. Reminding, remonstrating with; memorable. 忘不了的。

⁷ Piya: adj. Pleasant, agreeable, liked; create love. 創作愛或帶給歡喜。

⁸ Garu: Esteemed by, honoured, venerated. / + karaṇa: To esteem, respect, honour. 敬重。

⁹ Kind disposition, kindness, sympathy, friendliness, help, assistance, protection, favour. 有貢獻的幫助或友善的。

¹⁰ Absence of contesting or disputing, agreement, harmony; Non-dispute. 不爭論。

¹¹ f. Meeting, communion; to concord. 一致；調和。

Katame cha? (六和敬)

“Idha bhikkhave bhikkhuno mettarā **kāya** kammarā paccupaṭṭhitarā hoti sabrahmacārīsu āvī ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (1 身)

Puna ca param bhikkhave bhikkhuno mettarā **vacī** kammarā paccupaṭṭhitarā hoti sabrahmacārīsu āvī ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (2 □)

Puna ca param bhikkhave bhikkhuno mettarā **mano** kammarā paccupaṭṭhitarā hoti sabrahmacārīsu āvī ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (3 意)

Puna ca param bhikkhave bhikkhu ye te **lābhā**² dhammadikā dhammaladdhā antamaso³ pattapariyāpannamattampi,⁴ tathārūpehi lābhehi appaṭivibhattabhogī⁵ hoti sīlavantehi sabrahmacārīhi sādhāraṇabhogī.⁶ Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (4 利養)

Puna ca param bhikkhave bhikkhu yāni tāni **sīlāni** akhanḍāni⁷ acchiddāni⁸ asabalāni⁹ akammāsāni¹⁰ bhujissāni¹¹ viññuppasatthāni¹² aparāmaṭṭhāni¹³ samādhisamāvattanikāni.¹⁴ Tathārūpesu **sīlesu** sīlasāmaññagato¹⁵ viharati **sabrahmacārīhi** āvī ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (5 戒)

Puna ca param bhikkhave bhikkhu yāyām **diṭṭhi ariyā niyyānikā**¹⁶ **niyyāti**¹⁷ takkarassa **sammādukkhakkhayāya**. Tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvī ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattati. (6 見)

Ime kho bhikkhave **cha dhammā sārāṇīyā piyakaraṇā garukaraṇā** saṅgahāya avivādāya sāmaggiyā ekībhāvāya saṁvattanti.”

7. Imesām kho bhikkhave **channām** sārāṇīyānam dhammānam, **etaṁ aggam**¹⁸ etam **saṅgāhikam**¹ etam **saṅghātanikam**,² yadidam yāyām **diṭṭhi ariyā niyyātikā** niyyāti takkarassa sammādukkhakkhayāya.

¹ Being alone, loneliness, solitude; to unity. 團結；和諧。

² Receiving, getting, acquisition, gain, possession.

³ ad. Even.

⁴ Patta: m./ nt A bowl. / + Pariyāpanna: Gone completely into, included in, belonging to, got into. / = That which has been put into the bowl. / + Matta: By measure. 鉢所能夠容量的。

⁵ Appaṭivibhatta + bhogin: adj. (not eating) Without sharing with others (with omission of another negative). 沒有差別的享用。

⁶ Sādhāraṇa: adj. General, common, joint. / + Bhogin: Enjoying, owning, abounding in, partaking in or devoted to. 一起的享用。

⁷ A + khaṇḍa: Unbroken, entire, whole.

⁸ A + chidda: adj. un-rents or fissures, non perforated; un-torn. 未撕裂的。

⁹ A + sabala: Un-spotted, non variegated; un-blotched. 未被汙點。

¹⁰ A + kammāsa: Not spotted; unblemished, pure, said of moral conduct; Un-mottled. 未被染色的。

¹¹ adj. Freeing slavery, productive of freedom; liberating. 使脫離；解除。

¹² un-attacked, not deficient, unmolested, undisturbed.

¹³ A + parāmaṭṭha: pp. untarnished, incorrupt; not misapprehended. 未被誤解。

¹⁴ + Saṁvattanika: adj. Conducive to, involving. / = Conducive to concentration. 助長於禪定。

¹⁵ Sāmañña: nt. unity, company. / + gata: united; possessing in common. 擁有一致的。

¹⁶ adj. Leading out (of saṁsāra), leading to salvation, salutary, sanctifying, saving, profitable.

¹⁷ pre. To go out, out (of saṁsāra); emancipate. 解放；使脫離。

¹⁸ adj. The highest, topmost.

Seyyathāpi bhikkhave kūtāgārassa³ etam aggam etam saṅgāhakarā etam saṅghātanikarā yadidam kūṭam.

Evameva kho bhikkhave imesam channam sārāṇīyānam dhammānam, etam aggam etam saṅgāhikam etam saṅghātanikam, yadidam yāyām diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya.

8. Kathañca bhikkhave yāyām diṭṭhi ariyā niyyānikā niyyāti takkarassa sammādukkhakkhayāya?
(七覺支)

“Idha bhikkhave bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:⁴

‘Atthi nu kho me tam pariyoṭṭhānam⁵ ajjhattam appahīnam, yenāham pariyoṭṭhānenā pariyoṭṭhitacitto⁶ yathābhūtam na jāneyyam na passeyyam’”ti?

“Sace bhikkhave bhikkhu kāmarāgapariyoṭṭhito⁷ hoti, pariyoṭṭhitacittova hoti.

Sace bhikkhave bhikkhu byāpādapariyoṭṭhito⁸ hoti, pariyoṭṭhitacittova hoti.

Sace bhikkhave bhikkhu thīnamiddhapariyoṭṭhito⁹ hoti, pariyoṭṭhitacittova hoti.

Sace bhikkhave bhikkhu uddhaccakukkucca¹⁰ pariyoṭṭhito¹⁰ hoti, pariyoṭṭhitacittova hoti.

Sace bhikkhave bhikkhu vicikicchā¹¹ pariyoṭṭhito¹¹ hoti, pariyoṭṭhitacittova hoti.

Sace bhikkhave bhikkhu idhalokacintāya¹² pasuto¹³ hoti, pariyoṭṭhitacittova hoti.

Sace bhikkhave bhikkhu paralokacintāya¹⁴ pasuto hoti, pariyoṭṭhitacittova hoti.

Sace bhikkhave bhikkhu bhaṇḍanajāto kalahajāto vivādāpanno aññamaññam mukhasattīhi vitudanto viharati, pariyoṭṭhitacittova hoti.”

“So evam pajānāti: ‘Natthi kho me tam pariyoṭṭhānam ajjhattam appahīnam, yenāham pariyoṭṭhānenā pariyoṭṭhitacitto yathābhūtam na jāneyyam, na passeyyam. Suppañihitam¹⁵ me mānasam saccānam bodhāyā’”ti.

Idamassa paṭhamam ñānam adhigatam hoti ariyam lokuttaram asādhāraṇam¹⁶ puthujjanehi. (1)

9. Puna ca param bhikkhave ariyasāvako iti paṭisañcikkhati: “Imam nu kho aham diṭṭhim āsevanto¹⁷ bhāvento¹⁸ bahulīkaronto¹ labhāmi paccattam samathām,² labhāmi paccattam nibbutin”ti.³ So evam

¹ adj. Most comprehensive, concise. 最高的包容。

² adj. Holding or binding together; most conclusive. 最高的接合。

³ Kūṭa: m./ nt. The top of a house, roof, pinnacle. 頂端。/+ āgāra: nt. A building with a peaked roof or pinnacles, possibly gable; part of a pinnacled building. 高峰的建築物或屋頂。

⁴ pre. To think over, to discriminate, considers, reflect. 考慮；細想。

⁵ nt. State of being possessed (or hindered) by, prepossession, bias, outburst. 繫縛，妄想，固執。

⁶ Pariyoṭṭhita + citta: Whose heart is possessed by.

⁷ Kāma + rāga: Sensual passion, lust. / = Obsessed by sensual lust.

⁸ Byāpāda: Ill-will, malevolence, one of the 5 ‘obstructions. / = Obsessed by ill will.

⁹ Thīna: nt. Stiffness, obduracy, stolidity, indifference. / + middha: Sloth & drowsiness, stolidity & torpor. / = Obsessed by sloth and torpor. 很笨重或提不起精神。

¹⁰ Uddhacca: nt. Over-balancing, agitation, excitement, distraction, flurry. / + kukkucca: Flurry or worry. / = Obsessed by restlessness and remorse. 上上下下的心情。

¹¹ Vicikicchā: f. Doubt, perplexity, uncertainty. / = Obsessed by doubt.

¹² Idha: indecl. In this world or present existence. / + loka: This world, the world of men. / = Speculation about this world. 這個今界的沈思或推測或世俗的想法。

¹³ Attached to, intent upon, pursuing, doing; absorbed in. 全神貫注於或執著。

¹⁴ Para + loka: The other world, the world beyond. 來世的想法。

¹⁵ Sup + pañihita: Applied, directed, intent, bent on, well directed, controlled; well disposed. 很好的傾向於或願求。

¹⁶ adj. Not general, not shared, n-common, unique. 不是和凡夫的一樣。

¹⁷ ppr. To practice, pursue, indulge, enjoy. 追蹤；從事。

¹⁸ caus, ppr. To beget, produce, increase, cultivate, develop. 開發。

pajānāti: “Imam̄ kho aham̄ diṭṭhim̄ āsevanto bhāvento bahulīkaronto labhāmi paccattam̄ samatham̄, labhāmi paccattam̄ nibbutin”ti.

Idamassa dutiyam̄ nāñām̄ adhigatam̄ hoti ariyam̄ lokuttaram̄ asādhāraṇam̄ puthujjanehi. (2)

10. Puna ca param bhikkhave ariyasāvako iti paṭisañcikkhati: “Yathā rūpāyāham̄ diṭṭhiyā samannāgato, atthi nu kho ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato”ti. So evam pajānāti: “Yathārūpāyāham̄ diṭṭhiyā samannāgato, natthi ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato”ti.

Idamassa tatiyam̄ nāñām̄ adhigatam̄ hoti ariyam̄ lokuttaram̄ asādhāraṇam̄ puthujjanehi. (3)

11. Puna ca param bhikkhave ariyasāvako iti paṭisañcikkhati: “Yathārūpāya dhammatāya⁴ diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato”ti?

“Kathaṁ rūpāya ca bhikkhave dhammatāya diṭṭhisampanno puggalo samannāgato?

Dhammatā esā bhikkhave diṭṭhisampanna puggalassa: ‘Kiñcāpi tathārūpim̄ āpattim̄⁵ āpajjati,⁶ yathārūpāya āpattiyā uṭṭhānam̄⁷ paññāyatī, atha kho khippameva Satthari vā viññūsu vā sabrahmacārīsu deseti⁸ vivarati⁹ uttānī¹⁰ karoti. Desetvā vivaritvā uttānī karitvā āyatim̄ sañvaram̄ āpajjati.

Seyyathāpi bhikkhave daharo kumāro mando¹¹ uttānaseyyako¹² hatthena vā pādena vā aṅgāram̄¹³ akkamitvā¹⁴ khippameva paṭisam̄harati.¹⁵

Evameva kho bhikkhave dhammatā esā diṭṭhisampanna puggalassa: “Kiñcāpi tathārūpim̄ āpattim̄ āpajjati, yathārūpāya āpattiyā uṭṭhānam̄ paññāyatī, atha kho nam̄ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānī karoti. Desetvā vivaritvā uttānī karitvā āyatim̄ sañvaram̄ āpajjati.” So evam pajānāti: Yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato”ti.

Idamassa catuttham̄ nāñām̄ adhigatam̄ hoti ariyam̄ lokuttaram̄ asādhāraṇam̄ puthujjanehi. (4)

12. Puna ca param bhikkhave ariyasāvako iti paṭisañcikkhati: “Yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato”ti.

“Kathaṁ rūpāya ca bhikkhave dhammatāya diṭṭhisampanno puggalo samannāgato?

Dhammatā esā bhikkhave diṭṭhisampanna puggalassa: ‘Kiñcāpi yāni tāni sabrahmacārīnām̄ uccāvacāni¹⁶ kiñkaraṇīyāni,¹ tattha ussukkam̄² āpanno³ hoti. Atha khvāssa tibbāpekkhā⁴ hoti

¹ Bahulī + karoti: ppr. To take up seriously, to practice, devote oneself to. 培養。

² Calm, quietude of heart; serenity. 寧靜；定。

³ f. Allayment, refreshment, cooling, peace, happiness; quenching. 撲滅或安祥。

⁴ Dhammatā: f. A general rule, higher law, cosmic law, general practice, regular phenomenon, usual habit; character. 品質或自然法則。

⁵ f. An ecclesiastical offence. 犯罪。

⁶ pre. To get into, to meet with; he may commit some kind of. 違反。

⁷ nt. Rising, rise, getting up, standing.

⁸ pre. Set forth, preach, teach, confess. 承認；懺悔。

⁹ pre. To open, make clear, reveal. 展現；揭露。

¹⁰ Open, manifest. / + karoti: To make clear or open, to declare, show up, confess. 使顯露。

¹¹ adj. Slow, tender. 柔軟的。

¹² Uttāna: adj. + seyyaka: Lying on one's back, an infant; infant lying prone at. 嬰兒向上臥。

¹³ m./ nt. Charcoal, burning, coal. 煤。

¹⁴ ger. To tread upon, to approach, attack. 踩，踏。

¹⁵ pre. To draw back, withdraw, remove, take away, give up. 退縮；收回。

¹⁶ Ucca: adj. High. / + āvaca: High and low, various, manifold. 事務。

adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya.

Seyyathāpi bhikkhave gāvī taruṇavacchā⁵ thambañca⁶ ālumpati,⁷ vacchakañca apavīṇati.⁸

Evameva kho bhikkhave dhammatā esā diṭṭhisampannassa puggalassa: “Kiñcāpi yāni tāni sabrahmacārīnam uccāvacāni kiñkaraṇīyāni tattha ussukkam āpanno hoti, atha khvāssa tibbāpekkhā hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya.” So evam pajānāti: “Yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato”ti. Idamassa pañcamam nāñam adhigatam hoti ariyam lokuttaram asādhāraṇam puthujjanehi. (5)

13. Puna ca param bhikkhave ariyasāvako iti paṭisañcikkhati: “Yathārūpāya balatāya⁹ diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato”ti.

“Kathām rūpāya ca bhikkhave balatāya diṭṭhisampanno puggalo samannāgato?

Balatā esā bhikkhave diṭṭhisampanna puggalassa: “Yaṁ Tathāgataappavedite¹⁰ dhammadvinaye desiyamāne¹¹ aṭṭhikatvā¹² manasikatvā, sabbacetaso samannāharitvā,¹³ ohitasoto¹⁴ dhammam suṇāti.” So evam pajānāti: “Yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato”ti.

Idamassa chattham nāñam adhigatam hoti ariyam lokuttaram asādhāraṇam puthujjanehi. (6)

14. Puna ca param bhikkhave ariyasāvako iti paṭisañcikkhati: “Yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato”ti.

Kathām rūpāya ca bhikkhave balatāya diṭṭhisampanno puggalo samannāgato?

Balatā esā bhikkhave diṭṭhisampanna puggalassa: “Yaṁ Tathāgataappavedite dhammadvinaye desiyamāne labhati atthavedam,¹⁵ labhati dhammadvedam, labhati dhammūpasamhitam¹⁶ pāmujjam.” So evam pajānāti: “Yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato”ti.

Idamassa sattamaṁ nāñam adhigatam hoti ariyam lokuttaram asādhāraṇam puthujjanehi. (7)

15. “Evam sattaṅgasamannāgatassa¹⁷ kho bhikkhave ariyasāvakassa dhammatā susamanniṭṭhā¹ hoti sotāpattiphalasacchikiriyāya.² Evam sattaṅgasamannāgato kho bhikkhave ariyasāvako sotāpattiphalasamannāgato hoti”ti.

¹ Kim: What? / + karaṇāya: Business, occupation; matters.

² nt. Zeal, energy, endeavor, hard work, eagerness. 热诚。

³ pp. Entered upon, fallen into, possessed of, having done.

⁴ Tibba: adj. Sharp, keen, eager. / + Pekkhā: f. Consideration, view; to see, to look. 追求。

⁵ Taruṇa: adj. Tender, of tender age, young. / + vaccha: With new calf. 小牛。

⁶ Thambha: A clump of grass. 重踏著草。

⁷ pre. To pull out, break off; clump. 重踏土壤或吃草。

⁸ pre. To take care of, to pay attention to; watches.

⁹ f. Strength. 力量。

¹⁰ + Pavedita: pp. Made known, declared, taught; proclaim. 宣告；聲明。

¹¹ Deseti: caus, ppr. To point out, indicate, show; set forth, preach, teach; confess.

¹² ger. To find out the essence or profitableness or value of anything, to recognize the nature of, to realize, understand, know; heed. 留心；注意。

¹³ ger. To concentrate the mind on, to consider, reflect.

¹⁴ Ohita: pp. Put down to, applied to. / + sota: Listening, attentive, intent upon; with eager ears. 用急切的聽。

¹⁵ Attha + veda: (joyful) feeling, religious feeling, enthusiasm, awe, emotion, excitement. / =

Inspiration in the meaning. 法義；法的精神；法喜。

¹⁶ + upasaṁhita: adj. Accompanied by, furnished or connected with. 陪同，伴随。

¹⁷ Thus possessed of seven factors. 擁有七個因素；七覺支。

“Idamavoca **Bhagavā**. Attamanā te **bhikkhū** Bhagavato bhāsitaṁ **abhinandun**”ti.

~ Kosambiyasuttam aṭṭhamam. ~

(M.49.) Brahmanimantanikasuttam

1. Evarṁ me sutam: Ekaṁ samayam **Bhagavā** Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā **bhikkhū** āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. Ekamidāham bhikkhave samayam Ukkatthāyam viharāmi Subhagavane Sālarājamūle. Tena kho pana bhikkhave samayena **Bakassa Brahmuno** evarūpaṁ **pāpakam diṭṭigataṁ** uppannam hoti: “Idam **niccām**³ idam **dhuvām**⁴ idam **sassataṁ**⁵ idam **kevalām**⁶ idam **acavanadhammaṁ**; ⁷ idam hi na jāyati,⁸ na jīyati,⁹ na mīyati,¹⁰ na cavati,¹¹ na uppajjati,¹² ito ca panañnam uttarām nissaraṇām¹³ **natthī**”ti.¹⁴

3. Atha khvāham bhikkhave bakassa brahmuno **cetasā cetoparivitakkamaññāya**.¹⁵ **Seyyathāpi** nāma balavā puriso sammiñjitam vā bāharā pasāreyya, pasāritaṁ vā bāharā sammiñjeyya, evamevaṁ Ukkatthāyam Subhagavane Sālarājamūle antarahito tasmīm **Brahmaloke** pāturahosiṁ. Addasā kho mām bhikkhave Bako Brahmā dūratova āgacchantam, disvāna mām etadavoca: “Ehi kho mārisa! Svāgataṁ mārisa! Cirassām kho mārisa imam pariyyāyamakāsi, yadidam idhāgamanāya. Idam hi mārisa niccām idam dhuvām idam sassataṁ idam kevalām idam acavanadhammaṁ; idam hi na jāyati, na jīyati, na mīyati, na cavati, na uppajjati, ito ca panañnam uttarām nissaraṇām natthī”ti.

4. Evarṁ vutte, aham bhikkhave Bakam Brahmānam etadavocam: “**Avijjāgato**¹⁶ vata bho Bako Brahmā, avijjāgato vata bho Bako Brahmā; yatra hi nāma **aniccarāyeva** samānām ‘**nicca**’ti vakkhati,¹⁷

¹ Su + sama + niṭṭhā: f. Basis, foundation, familiarity with. / = Well sought. 很好的探索或基礎。

² Sota: m./ nt. Stream, flood, torrent. / + āpatti: Entering upon the stream; the noble eightfold path. / + Phala: nt. Fruit. / + Sacchikiriyā: f. Realization, experiencing. / = The fruit of stream-entry. 體證初果；逆流而上。

³ adj. Constant, continuous, permanent.

⁴ adj. Stable, constant, permanent; this is everlasting. 無窮的。

⁵ adj. Eternal, perpetual. 永恆的。

⁶ adj. Only, alone; whole, complete; this is total. 絶對的或完整地。

⁷ A + cavaṇa: nt. Shifting, moving, passing away. / + dhamma: Doomed to fall, destined to decease. / = This is not subject to pass away.

⁸ pre. To be born, to be produced, to arise, to be reborn.

⁹ pre. To become old. / + Na: Nor ages. 沒變老。

¹⁰ Miyyati & mīyati: pre. To die. / + Na: Nor dies.

¹¹ pre. To pass from one state of existence into another. / + Na: Nor passes away.

¹² pre. To come out, to arise, to be produced, to be born or reborn, to come into existence.

¹³ nt. Going out, departure; issue, outcome, result; giving up, leaving behind, being freed, escape (saṁsāra), salvation.

¹⁴ Beyond this there is no escape. 沒有令一個更高尚的依靠處。

¹⁵ + Parivitakka: Reflection, meditation, thought, consideration. / + Maññati: ger. To think, to be of opinion, to imagine, to deem. / = I knew with my mind thought in the mind.

¹⁶ Avijjā: f. Ignorance. / + gato: Lapsed into ignorance. 陷入。

¹⁷ fut. He will say.

addhuvarṇyeva samānam ‘**dhuvan**’ti vakkhati, **asassatam**yeva samānam ‘**sassata**n’ti vakkhati, **akevalam**yeva samānam ‘**kevalan**’ti vakkhati, **cavāna**dhammam yeva samānam ‘**acavanadhamman**’ti vakkhati; yattha ca pana jāyati, ca jīyati, ca mīyati, ca cavati, ca uppajjati ca, **tarñ tathā** vakkhati: ‘Idam hi na jāyati, na jīyati, na mīyati, na cavati, na uppajjati’ti; **santañca panaññam uttarim nissaranam**, ‘natthaññam uttarim nissaran’ti vakkhati’ti.

5. Atha kho bhikkhave **Māro pāpimā**¹ aññataram **brahmapārisajjam**² anvāvisitvā³ marū etadavoca: “Bhikkhu, bhikkhu! **metamāsado**,⁴ metamāsado! Eso hi bhikkhu **Brahmā** mahābrahmā abhibhū⁵ anabhibhūto⁶ aññadatthudaso⁷ vasavattī⁸ issaro⁹ kattā¹⁰ nimmātā¹¹ settho¹² sajjitā¹³ vasī¹⁴ pitā¹⁵ bhūtabhavyānam.¹⁶ Ahesum kho bhikkhu **tayā pubbe samañabrāhmañā** lokasmīm pañhavigarahakā¹⁷ pañhavijigucchakā, āpagarahakā āpajigucchakā, **tejagarahakā** tejajigucchakā, **vāyagarahakā** vāyajigucchakā, **bhūtagarahakā** bhūtajigucchakā, **devagarahakā** devajigucchakā, **pajāpatigarahakā** pajāpatijigucchakā, **brahmagarahakā** brahmajigucchakā; te kāyassa bhedā pāñupacchedā¹⁸ **hīne** kāye patiñhitā.¹⁹ Ahesum pana bhikkhu **tayā pubbe samañabrāhmañā** lokasmīm pañhavippasāmsakā²⁰ pañhavābhīnandino, āpappasāmsakā āpābhīnandino, tejappasāmsakā tejābhīnandino, vāyappasāmsakā vāyābhīnandino, bhūtappasāmsakā bhūtābhīnandino, devappasāmsakā devābhīnandino, pajāpatippasāmsakā pajāpatābhīnandino, brahmappasāmsakā brahmābhīnandino; te kāyassa bhedā pāñupacchedā **pañite**²¹ kāye patiñhitā.

Tantāham bhikkhu evam vadāmi: “Ingha²² tvām mārisa yadeva te Brahmā āha; tadeva tvām karohi, mā tvām brahmuno vacanam upātivattittho.²³ Sace kho tvām bhikkhu brahmuno vacanam upātivattissasi.

¹ ant. The Evil One, the wicked one.

² + Pārisajja: Belonging to an assembly. / = A member of the Brahmā’s Assembly. 其中一組的梵天衆。

³ ger. To go into, to take possession of, to visit; hook possession. 擁有；佔有。

⁴ Ma + etam + āsada: Do not meddle with this, be not this any affair; do not disbelieve. 不要懷疑，不要頂嘴。

⁵ n./ adj. A Lord, Master; overlord. 巨頭。

⁶ An + abhibhūta: pp. Un-conquered; un-transcended. 不能超越。

⁷ Aññadatthu: adv. Surely, all-round, absolutely only. / + dasa: Sure-seeing, seeing, everything, all pervading. / = Of infallible Vision. 絶對正確的洞察力；無所不知的。

⁸ Vasa: m./ nt. Power, authority, control, influence. / + vattin: Having highest power, domineering, autocrat, (all) mighty. 行使自在。

⁹ Lord, ruler, master, chief. 主人。

¹⁰ ar. One who does makes or creates, a maker, doer.

¹¹ ar. Maker, builder, creator. 創造者。

¹² Best, excellent.

¹³ pp. Offered, prepared. 提供。

¹⁴ Vasa: m./ nt. Power, authority, control, influence.

¹⁵ ar. Father.

¹⁶ Bhūta: pp. + bhavya: Past and future. 始終存在或現在和將來。

¹⁷ Pañhavī: f. The earth. / + Garahaka: adj. Finding fault with, rebuking; condemned. 被譴責。/ +

Jigucchaka: adj. One who dislikes or disapproves of; disgust. 厥惡。

¹⁸ Pāñā: Living being, life, creature. / + upaccheda: Breaking or cutting off, destruction, stoppage, interruption. / = Their life was cut off. 使死亡。

¹⁹ pp. Established in, settled, fixed, arrayed, stayed, standing, supported, founded in. 被設立。

²⁰ + Pasāmsā + ka: f. Praise, applause; lauded. 讚美。/ + Abhinandin: adj. Rejoicing at, finding pleasure in, enjoying. 以。。。為樂。

²¹ Hīna: pp. Inferior, low. / Pañita: adj. Brought out or forth, (made) high, raised, exalted, lofty, excellent. 在較高的。

²² indecl. Get a move on, come on, go on, look here.

²³ Upātivatta: pp. Gone beyond, escaped from, free from. / + attha: m./ nt. Sense, meaning, import (of a word), denotation, signification. / + Mā: Overstep the word. 違犯；超出。

Seyyathāpi nāma puriso sirim¹ āgacchantim² dañdena pañippañāmeyya.³ Seyyathāpi vā pana bhikkhu puriso narakkappapāte⁴ papatanto⁵ hatthehi ca pādehi ca pañhavim virādheyya.⁶ Evañ sampadamidam⁷ bhikkhu tuyham⁸ bhavissati.

Evañ

Ingha tvam mārisa yadeva te brahmā āha, tadeva tvam karohi, mā tvam brahmuno vacanam upātivattittho. Nanu tvam bhikkhu passasi brahmam parisañ sannisinnan”ti.⁹ Iti kho mām bhikkhave Māro Pāpimā brahmam parisañ upanesi.¹⁰

6. Evañ vutte, aham¹¹ bhikkhave Māram Pāpimantam etadavocam: “Jānāmi kho tāham pāpima. Mā tvarī maññittho:¹² ‘Na mām jānātī’ti. Māro tvamasi pāpima. Yo ceva Pāpima brahmā yā ca brahmaparisā, ye ca brahmaparisajjā sabbeva tava hatthagatā,¹³ sabbeva tava vasamgatā.¹⁴ Tuyham hi pāpima evam hoti: ‘Esopi me assa hatthagato, esopi me assa vasamgato’ti. Aham kho pana pāpima neva tava hatthagato, neva tava vasamgato”ti.

7. Evañ vutte, bhikkhave Bako Brahmā marī etadavoca: “Aham hi mārisa niccariyeva samānam ‘niccan’ti vadāmi, dhuvamyeva samānam ‘dhuvan’ti vadāmi, sassatamyeva samānam ‘sassatan’ti vadāmi, kevalamyeva samānam ‘kevalan’ti vadāmi, acavanadhammamyeva samānam ‘acavanadhamman’ti vadāmi. Yattha ca pana na jāyati, na jīyati, na mīyati, na cavati, na uppajjati, tadevāham vadāmi: “Idam hi na jāyati, na jīyati, na mīyati, na cavati, na uppajjati. Asantañca panaññam uttarīm nissarañam, natthaññam uttarīm nissarañan”ti vadāmi.

Ahesum kho bhikkhu tayā pubbe samañabrahmañā lokasmim, yāvatakarī tuyham kasiñam¹⁵ āyu, tāvatakarī tesam tapokammameva¹⁶ ahosi. Te kho evam jāneyyūm: “Santam vā aññam uttarīm nissarañam; atthaññam uttarīm nissarañan”ti, “asantarī vā aññam uttarīm nissarañam, natthaññam uttarīm nissarañan”ti. Tam tāham bhikkhu evam vadāmi: “Na ceva aññam uttarīm nissarañam dakkhissasi,¹⁷ yāvadeva¹⁸ ca pana kilamathassa¹⁹ vighātassa²⁰ bhāgī²¹ bhavissasī.

Sace kho tvam bhikkhu pañhavim ajhosissasi,²² opasāyiko²³ me bhavissasi vatthusāyiko,²⁴

¹ f. Luck, glory, majesty, prosperity. 運氣。

² ppr. To come to or towards, approach, go back, arrive. 即將達到。

³ opt. To bend (back), stretch out; deflect. 打歪；偏斜。

⁴ Naraka: A pit. / + Papāta: A cliff, precipice, steep rock. 深懸崖。

⁵ ppr. To fall forward, to fall down, off or from, to fall into. 掉入。

⁶ opt. To miss, omit, fail, transgress; slips into. 滑跤或抓住。

⁷ Sampadā: f. Attainment, success, accomplishment. / + ida: indecl. In this, here. 成就；達成。

⁸ fut. Will befall. 降臨。

⁹ pp. Sitting down together; (having become) settled, established. 安頓。

¹⁰ aor. To be carried along or away; witness. 目擊者；帶領。

¹¹ You do not think.

¹² Hattha: Hand. / + gata: Received, come into the possession; fallen into your hands.

¹³ Vasa + gata: Being in someone’s power.

¹⁴ adj. Entire, whole. 全部的。

¹⁵ Tapa & tapo: Torment, punishment, penance. / + kamma: Ascetic practice; asceticism. 苦行生活。

¹⁶ Dassati: fut. To see, to perceive; find. 碰上。

¹⁷ adv. Eventually. 最後。

¹⁸ Tiredness, fatigue, exhaustion; weariness. 疲倦；無聊。

¹⁹ Distress, annoyance, upset of mind, trouble, vexation; disappointment. 失望。

²⁰ adj. Sharing in, partaking of, endowed with; getting receiving; will reap only. 收穫；報應。

²¹ fut. To be bound to, to be attached, bent on; you will hold.

²² adj. Being near at hand or at one’s bidding; close of tastes. 味道的關閉或靠近。

²³ Vatthu: nt.. Occasion for, reason, ground. / + Sāyika: adj. Lying, sleeping, resting in; within my domain.

在我領土的範圍。

yathākāmakaraṇīyo¹ bāhiteyyo.²

Sace kho tvam bhikkhu āpaṁ ajjhosissasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

Sace kho tvam bhikkhu tejam ajjhosissasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

Sace kho tvam bhikkhu vāyam ajjhosissasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

Sace kho tvam bhikkhu bhūte ajjhosissasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

Sace kho tvam bhikkhu pajāpatim ajjhosissasi, opasāyiko me bhavissasi vatthusāyiko yathākāmakaraṇīyo bāhiteyyo.

Sace kho tvam bhikkhu brahmam ajjhosissasi, opasāyiko me bhavissasi vatthusāyiko yathākāmakaraṇīyo bāhiteyyo”ti.

8. Ahampi kho etaṁ Bramhe jānāmi: “Sace pathavirñ ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

Sace āpaṁ ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

Sace tejam ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

Sace vāyam ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

Sace bhūte ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

Sace deve ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

Sace pajāpatim ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

Sace brahmam ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

Api ca te aham brahme gatiñca³ pajānāmi, jutiñca⁴ pajānāmi: “Evam mahiddhiko Bako Brahmā, evam mahānubhāvo Bako Brahmā, evam mahesakkho⁵ Bako Brahmā”ti.

“Yathākathām pana me tvam mārisa gatiñca pajānāsi, jutiñca pajānāsi: ‘Evam mahiddhiko Bako Brahmā, evam mahānubhāvo Bako brahmā, evam mahesakkho Bako brahmā’”ti?

9. ⁶ “Yāvatā candimasuriyā parihaaranti,⁷ disā⁸ bhanti⁹ virocanā,¹⁰
Tāva sahassadhā¹¹ loko, ettha te vattatī¹² vaso.

¹ Yathā + kāmarī: According to wish, at random. / + karaṇīya: To be done or dealt with.

² Bāheti: ger. To be kept out; to keep away, to keep outside, to ward off; punish. 處罰。

³ f. Behavior, state or condition of life, sphere of existence, element, especially characterized as sugati & duggati, a happy or an unhappy existence. 你的能力或趣。

⁴ f. Splendor, brightness, effulgence, light. 統治或界線。

⁵ Mahi + esakkha: Possessing great power or authority; much influence. 勢力。

⁶ As far as moon and sun revolve Shining and lighting up the quarters, Over a thousand fold such world Does your sovereignty extend. And there you keno the high and low, And those with lust and free from lust, The state that is thus and otherwise, The coming and going of beings.

⁷ pre. To move round, go round, circle, revolve. 旋轉。

⁸ f. Point of the compass, region, quarter, direction, bearings. 地域；方位。

⁹ f. Wages, fee, pay. / or Bhāti: To shine (forth), to appear. ??

¹⁰ Virocati: Cp. To shine (forth), to be brilliant; lighting.

¹¹ adv. In a thousand ways; over thousand-fold. 千倍的。

¹² opt. To move, go on, proceed; extend. 延長；伸展。

¹³ m./ nt. Power, authority, control, influence; your sovereignty. 主權。

Parovarañca¹ jānāsi, atho ragavirāginam,
Itthabhāvaññathābhāvam² sattānam³ āgatim gatin”ti.³

Evaṁ kho te aham Brahme gatiñca pajānāmi, jutiñca pajānāmi: “Evaṁ mahiddhiko Bako Brahmā, evam mahānubhāvo Bako Brahmā, evam mahesakkho Bako Brahmā”ti.

10. Atthi kho Brahme aññe tayo kāyā,⁴ tam tvam na jānāsi napassasi, tyāham jānāmi passāmi. Atthi kho Brahme Ābhassarā nāma kāyo yato tvam cuto idhūpapanno.⁶ Tassa te aticiraniyāsena⁷ sā sati⁸ pamuṭṭhā,⁹ tena tam tvam na jānāsi na passasi, tamaham jānāmi passāmi. Evampi kho aham Brahme neva te samasamo¹⁰ abhiññāya, ¹¹ kuto nīceyyam?¹² Atha kho ahameva tayā bhiyyo.¹³

Atthi kho Brahme Subhakiṇñā nāma kāyo yato tvam cuto idhūpapanno. Tassa te aticiraniyāsena sā sati pamuṭṭhā, tena tam tvam na jānāsi na passasi, tamaham jānāmi passāmi. Evampi kho aham Brahme neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo.

Atthi kho Brahme Vehapphalā nāma kāyo yato tvam cuto idhūpapanno. Tassa te aticiraniyāsena sā sati pamuṭṭhā, tena tam tvam na jānāsi na passasi, tamaham jānāmi passāmi. Evampi kho aham Brahme neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo.

11. Paṭhaviṁ¹⁴ kho aham Brahme paṭhavito abhiññāya,¹⁴ yāvatā paṭhaviyā paṭhavittra ananubhūtaṁ¹⁵ tadabhiññāya paṭhaviṁ nāhosim,¹⁶ paṭhaviyā nāhosim, paṭhavito nāhosim, paṭhaviṁ ‘me’ti nāhosim, paṭhaviṁ nābhivadim.¹⁷ Evampi kho aham brahme neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo.

12. Āpaṁ¹⁸ kho aham Brahme āpato abhiññāya, yāvatā āpassa āpattena ananubhūtarām tadabhiññāya āpam nāhosim. Āpasmin nāhosim, āpato nāhosim, āpam ‘me’ti nāhosim, āpam nābhivadim. Evampi kho aham Brahme neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo.

¹ adj./ nt. High and low, far & near.

² Ittha: indecl. Here, in this world (or ‘thus, in such a way’). / + bhāv’ aññathā bhāva: Such an (i. e. earthly) existence and one of another kind, or existence here (in this life) and in another form. 存在這和存在令一個。

³ The coming and going of beings.

⁴ There are three other bodies. 三組。

⁵ pp. Shifted, disappeared, deceased, passed from one existence to another; from which you passed away.

⁶ Idha + upapanna: pp. Possessed of, having attained, being furnished with; reappeared here. 再出現。

⁷ Ati: indecl. On and further, then up to and beyond. / + cira: adj. Long (of time). / + nivāsa: Stopping, dwelling, resting-place, abode.

⁸ f. Memory, recognition, consciousness.

⁹ pp. Being or having forgotten; has lapsed. 消逝；忘記。

¹⁰ Sama + sama: adj. Exactly the same.

¹¹ Jānāti: ger. In regard to direct knowledge I do not stand merely at the same level as you. 我和你不一樣的地位及智慧。

¹² adj. Lower, inferior, rather low. / = How then could I know less. 較少。

¹³ I know more than you.

¹⁴ ger. Having directly known. 直接地智慧。

¹⁵ An + anubhūta: pp. (Having or being) experienced, suffered, enjoyed. / = Is not partaken. 沒有分擔或不可以被表達的。

¹⁶ Na + atthi: aor. I did not claim to be earth. 沒有要求。

¹⁷ Na + bhavati: aor. I did not affirm earth. 不能斷言；申明。

13. **Tejam** kho aham Brahme tejato abhiññāya, yāvatā tejassa tejattena ananubhūtam tadabhiññāya tejam nāhosim. Tejasmiṁ nāhosim, tejato nāhosim, tejam ‘me’ti nāhosim, tejam nābhivadim. Evampi kho aham Brahme neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo.
14. **Vāyam** kho aham brahme vāyato abhiññāya, yāvatā vāyassa vāyattena ananubhūtam tadabhiññāya vāyam nāhosim. Vāyasmim nāhosim, vāyato nāhosim, vāyam ‘me’ti nāhosim, vāyam nābhivadim. Evampi kho aham Brahme neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo.
15. **Bhūte** kho aham Brahme bhūtato abhiññāya, yāvatā bhūtānam bhūtattena ananubhūtam tadabhiññāya bhūtam nāhosim. Bhūtesu nāhosim, bhūtato nāhosim, bhūtam ‘me’ti nāhosim, bhūtam nābhivadim. Evampi kho aham Brahme neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo.
16. **Deve** kho aham Brahme devato abhiññāya, yāvatā devatānam devattena ananubhūtam tadabhiññāya deve nāhosim. Devesu nāhosim, devato nāhosim, deve ‘me’ti nāhosim, deve nābhivadim. Evampi kho aham Brahme neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo.
17. **Pajāpatim** kho aham Brahme pajāpatito abhiññāya, yāvatā pajāpatissa pajāpatittha ananubhūtam tadabhiññāya pajāpatim nāhosim. Pajāpatismim nāhosim, pajāpatito nāhosim, pajāpatim ‘me’ti nāhosim, pajāpatim nābhivadim. Evampi kho aham Brahme neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo.
18. **Brahmam** kho aham Brahme brahmato abhiññāya, yāvatā brahmassa brahmattena ananubhūtam tadabhiññāya brahmam nāhosim. Brahmaśmim nāhosim, brahmato nāhosim, brahmam ‘me’ti nāhosim, brahmam nābhivadim. Evampi kho aham Brahme neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo.
19. **Ābhassare** kho aham Brahme ābhassarato abhiññāya, yāvatā ābhassarānām ābhassarattena ananubhūtam tadabhiññāya ābhassaram nāhosim. Ābhassarasmim nāhosim, ābhassarato nāhosim, ābhassaram ‘me’ti nāhosim, ābhassaram nābhivadim. Evampi kho aham Brahme neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo.
20. **Subhakinne** kho aham brahme subhakinṇato abhiññāya, yāvatā subhakinṇanānam subhakinṇattena ananubhūtam tadabhiññāya subhakinne nāhosim. Subhakinṇesu nāhosim, subhakinṇato nāhosim, subhakinne ‘me’ti nāhosim, subhakinne nābhivadim. Evampi kho aham Brahme neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo.
21. **Vehapphale** kho aham Brahme vehapphalato abhiññāya, yāvatā vehapphalānam vehapphalattena ananubhūtarām tadabhiññāya vehapphale nāhosim. Vehapphalesu nāhosim, vehapphalato nāhosim, vehapphale ‘me’ti nāhosim, vehapphale nābhivadim. Evampi kho aham Brahme neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo.
22. **Abhibhum** kho aham Brahme abhibhuto abhiññāya, yāvatā abhibhussa abhibhuttena ananubhūtam tadabhiññāya abhibhum nāhosim. Abhibhusmirā nāhosim, abhibhuto nāhosim, abhibhum ‘me’ti nāhosim, abhibhum nābhivadim. Evampi kho aham brahme neva te samasamo abhiññāya, kuto nīceyyam? Atha kho ahameva tayā bhiyyo.

23. **Sabbam** kho aham Brahme sabbato abhiññaya, yāvatā sabbassa sabbattena ananubhūtam
tadabhiññaya sabbam nāhosim. Sabbasmīm nāhosim, sabbato nāhosim, sabbam ‘me’ti nāhosim,
sabbam nābhivadim. Evampi kho aham brahme neva te samasamo abhiññaya, kuto nīceyyam? Atha
kho ahameva tayā bhiyyo.

24. Sace kho mārisa sabbassa sabbattena **ananubhūtam**, tad**abhiññaya** mā heva te **rittakameva**¹ ahosi,
tucchakameva² ahosi.

25. **Viññānam** anidassanam³ anantarām⁴ sabbato pabham. ⁵ Tam **paṭhaviyā** paṭhavittena ananubhūtam,
āpassa āpattena ananubhūtam, **tejassa** tejattena ananubhūtam, **vāyassa** vāyattena ananubhūtam,
bhūtānam bhūtattena ananubhūtam, **devānam** devattena ananubhūtam, **pajāpatissa** pajāpatittena
ananubhūtarām, **brahmassa** brahmattena ananubhūtarām, **ābhassarānam** ābhassarattena ananubhūtarām,
subhakiṇṇānam subhakiṇṇattena ananubhūtarām, **vehapphalānam** vehapphalattena ananubhūtarām,
abhibhussa abhibhuttena ananubhūtarām, **sabbassa** sabbattena ananubhūtarām.

26. “Handa ca hi **te** mārisa **antaradhāyāmi**”ti.⁶

“Handa ca hi **me** tvām Brahme antaradhāyassu, sace **visahasi**”ti.⁷

“**Atha** kho bhikkhave Bako Brahmā: ‘Antaradhāyissāmi samaṇassa **Gotamassa**, antaradhāyissāmi
samaṇassa Gotamassā’ti **nevassu me sakkoti**⁸ antaradhāyitum.

Evaṁ vutte, aham bhikkhave Bakam Brahmānam **etadavocam**:

“Handa ca hi **te** Brahme **antaradhāyāmi**”ti.

“Handa ca hi **me** tvām mārisa antaradhāyassu sace visahasi”ti.

Atha khvāham bhikkhave tathārūpam iddhābhisaṅkhāram abhisāṅkhāsim:⁹ “**Ettāvatā** bramhā ca
brahmaparisā ca brahmapārisajjā ca **saddañca** me **sossanti**,¹⁰ **na** ca marā **dakkhinti**”ti.¹¹ Antarahito
imaṁ gāthām abhāsi:

27. ¹² “**Bhavevāham**¹³ bhayam disvā, bhavañca vibhavesinam,¹⁴
Bhavam nābhivadim¹⁵ kiñci, nandiñca¹⁶ **na** upādiyin”ti.¹⁷

¹ adj. Empty, void, without reality; vain. 無益的；炫耀的。

² adj. Empty, vain, deserted.

³ A + nidassana: nt. Pointing at; evidence, example, comparison, apposition, attribute, characteristic. / = No showing.

⁴ An + anta: adj. Endless, infinite, boundless. 無窮的。

⁵ f. Light, radiance, shine. / = Respect to all. 關於；光亮。

⁶ I shall vanish from you. 消逝。

⁷ Visahati: pre. To be able, to dare, to venture. / = Vanish from me if you can, Brahma.

⁸ pre. Unable to vanish.

⁹ Iddha + abhisāṅkhāra: Working of supernormal powers. / Abhisāṅkhāro: aor. Prepared, fixed, made up, arranged, done. / = I performed. 履行；執行。

¹⁰ Suñāti: fut. Could hear my voice.

¹¹ Dassati: pre. + Na: Could not see me.

¹² Having seen far in every mode of being And in being seeking for non-being, I did not affirm any mode of being, Nor did I cling to any delight (in being).

¹³ Bhava: Becoming, (from of) rebirth, (state of) existence, a ‘life’. / = In every mode of being. 存在。

¹⁴ Vibhava: Non-existence, non-being, cessation of life, annihilation. 不追求。/ + Esin: adj. Seeking, wishing, desiring.

¹⁵ aor. To speak out, declare, promise. / + Na: I did not affirm. 斷言；堅稱。

¹⁶ Nandi & nandī: f. Joy, enjoyment, pleasure, delight in.

¹⁷ aor. To take hold of, to grasp, cling to, show attachment (to the world). / + Na: Nor did I cling.

28. Atha kho bhikkhave Brahmā ca Brahmaparisā ca Brahmapārisajjā ca acchariyabbhutacittājātā¹ ahesūm: “Acchariyam vata bho, abbhutaṁ vata bho, samaṇassa Gotamassa mahiddhikatā mahānubhāvatā! Na vata no ito pubbe diṭṭho vā suto vā añño samaṇo vā brāhmaṇo vā evam̄ mahiddhiko evam̄ mahānubhāvo, yathāyam̄ samaṇo Gotamo sakyaputto sakyakulā pabbajito. Bhavarāmāya vata bho pajāya bhavaratāya² bhavasammuditāya, samūlam̄³ bhavam̄ udabbahi”ti.⁴
29. Atha kho bhikkhave Māro pāpimā aññataram̄ brahmapārisajjam̄ anvāvisitvā⁵ mar̄ etadavoca: “Sace⁶ kho tvam̄ mārisa evam̄ jānāsi, sace tvam̄ evamanubuddho,⁷ mā sāvake upanesi,⁸ mā pabbajite; mā sāvakānam̄ dhammar̄ desesi, mā pabbajitānam̄; mā sāvakesu gedhimakāsi⁹ mā pabbajitesu. Ahesūm̄ kho bhikkhu tayā pubbe samaṇabrahmaṇā lokasmīm Arahanto Sammāsambuddhā patijānamānā,¹⁰ te sāvake upanesum̄ pabbajite, sāvakānam̄ dhammar̄ desesum̄ pabbajitānam̄, sāvakesu gedhimakar̄msu pabbajitesu. Te sāvake upanetvā pabbajite, sāvakānam̄ dhammar̄ desetvā pabbajitānam̄, sāvakesu gedhikatacittā pabbajitesu; kāyassa bhedā pāṇupacchedā hīne kāye patiṭṭhitā. Ahesūm̄ pana bhikkhu tayā pubbe samaṇabrahmaṇā lokasmīm Arahanto Sammāsambuddhā patijānamānā, te na sāvake upanesum̄ na pabbajite, na sāvakānam̄ dhammar̄ desesum̄ na pabbajitānam̄, na sāvakesu gedhimakar̄msu na pabbajitesu. Te na sāvake upanetvā na pabbajite, na sāvakānam̄ dhammar̄ desetvā na pabbajitānam̄, na sāvakesu gedhikatacittā na pabbajitesu; kāyassa bhedā pāṇupacchedā pañīte kāye patiṭṭhitā. Tantāham̄ bhikkhu evam̄ vadāmi: “Ingha tvam̄ mārisa appossukko¹¹ diṭṭhadhammasukhavihāramanuyutto viharassu; anakkhātam̄¹² kusalaṁ hi mārisa, mā param̄ ovadāhī”ti.¹³
30. Evaṁ vutte, aham̄ bhikkhave Māram̄ pāpimantaṁ etadavocam̄: “Jānāmi¹⁴ kho tāham̄ pāpima, mā tvam̄ maññittho: ‘Na mām̄ jānāti’ti. Māro tvamasi pāpima. Na mām̄ tvam̄ pāpima hitānukampī evam̄ vadesi, ahitānukampī mar̄ tvam̄ pāpima evam̄ vadesi. Tuyham̄ hi pāpima evam̄ hoti: ‘Yesam̄ samaṇo Gotamo dhammar̄ desissati, te me visayar̄¹⁵ upātivattissantī’ti.¹⁶ Asammāsambuddhā ca pana te pāpima samaṇabrahmaṇā samānā: ‘Sammāsambuddhamhā’ti patijāniṁsu. Aham̄ kho pana pāpima Sammāsambuddhova samāno: ‘Sammāsambuddhomhī’ti patijānāmi. Desentopi hi pāpima Tathāgato sāvakānam̄ dhammar̄ tādisova, adesentopi hi pāpima Tathāgato sāvakānam̄ dhammar̄ tādisova. Upanentopi hi pāpima Tathāgato sāvake tādisova, anupanentopi hi pāpima Tathāgato sāvake tādisova. Tam̄ kise hetu? Tathāgatassa pāpima ye āsavā saṅkilesikā ponobhavikā sadarā¹⁷ dukkhavipākā āyatim̄ jātijarāmaranīyā; te pahīnā ucchinnamūlā tālavatthukatā anabhāvkatā āyatim̄ anuppādadhammā.
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- ¹ Acchariya: adj./ nt. + abbhuta + citta + jātā: With their hearts full of wonder and surprise; were struck with wonder and amazement. 使突然想起驚奇和不可思議的。
- ² + Rata: pp. Delighting in, intent on, devoted to. 欣喜。 / Sammudita: pp. Delighted, delighting in.
- ³ Sa + mūla: nt. Root. / = With its root.
- ⁴ Ubbahati: aor. To draw out, tear out, remove. / He has extirpated. 使根絕；驅除。
- ⁵ ger. To go into, to take possession of, to visit; hook possession. 擁有；佔有。
- ⁶ pp. Awakened, recognized, conceived, seen, known. / Have discovered. 發覺；找到。
- ⁷ pre. To bring up to, conduce, adduce; to present, give. / + Ma: Do not guide.
- ⁸ Gedhi: Greed, desire, jealousy, envy. / + karoti: pre. To be desirous after; create no yearning. 弓起思慕。 / + citta: adj. Jealous, envious, ibid.
- ⁹ ppr. To acknowledge, agree to, approve, promise, consent; claiming. 要求；自稱。
- ¹⁰ adj. unconcerned, living at ease, careless, ‘not bothering’, keeping still, inactive. 不活動的；怠惰的。
- ¹¹ An + akkhāta: adj. Announced, proclaimed, told, shown. / = Undeclared. 未正式宣佈的。
- ¹² Ovadati: To give advice, to admonish, exhort, instruct; inform no one else. 通知；告發。
- ¹³ Reach, sphere (of the senses), range, scope. 範圍；領域。
- ¹⁴ fut. To go beyond, overstep; escape. 逃避；逃脫。
- ¹⁵ adj. Fearful, unhappy, trouble.

Seyyathāpi pāpima tālo matthakacchinno¹ abhabbo² puna virūlhiyā.³

Evameva kho Pāpima Tathāgatassa ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarañyā; te pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā”ti.

31. “Iti hidam mārassa ca anālapanatāya,⁴ brahmuno ca abhinimantanatāya⁵ tasmā imassa veyyākaraṇassa⁶ brahmanimantanikanteva⁷ adhivacanan”ti.⁸

~ Brahmanimantanikasuttam navamaṁ. ~

(M.50.) Mūlapanñāsakam

1. Evam me sutam: Ekam samayam āyasmā Mahāmoggallāno Bhaggesu viharati Sumsumāragire⁹ Bhesakalāvane migadāye.¹⁰

2. Tena kho pana samayena āyasmā Mahāmoggallāno abbhokāse¹¹ caṅkamati. Tena kho pana samayena Māro pāpimā āyasmato Mahāmoggallānassa kucchigato¹² hoti koṭṭhamanupaviṭṭho.¹³ Atha kho āyasmato Mahāmoggallānassa etadahosi: “Kinnu kho me kucchi garugaru?¹⁴ Viya māsācitam¹⁵ maññe”ti. Atha kho āyasmā Mahāmoggallāno caṅkamā orohitvā¹⁶ vihāram pavisitvā paññatte āsane nisidi.

3. Nisajja kho āyasmā Mahāmoggallāno paccattam yoniso manasākāsi, addasā kho āyasmā Mahāmoggallāno Māram pāpimantam kucchigatam koṭṭhamanupaviṭṭham. Disvāna Māram pāpimantam etadavoca: “Nikkhama pāpima, nikkhama pāpima!¹⁷ Mā Tathāgatam vihesesi,¹⁸ mā Tathāgatasāvakam; mā te ahosi dīgharattam ahitāya dukkhāyā”ti.

4. Atha kho Mārassa pāpimato etadahosi: “Ajānameva kho marū ayarū samaṇo, apassarū evamāham: ‘Nikkhama pāpima, nikkhama pāpima! Mā Tathāgatam vihesesi, mā Tathāgatasāvakam; mā te ahosi

¹ Matthaka: The head, top, summit. / + chinna: pp. Cut off, destroyed.

² adj. Impossible, not likely, unable.

³ f. Growth. 增長。

⁴ An + ālapanatā: f. Speaking to, conversing with, conversation. / = Was unable to reply.

⁵ f. Speaking to, addressing, invitation. 邀請。

⁶ nt. Answer, explanation, exposition. 講述。

⁷ Brahma & brahmā: + nimantanika: Addressing an invitation to a brahma-god; on the invitation of a Brahma.

⁸ nt. Designation, term, attribute, metaphor, metaphorical expression; entitled. 紿與題名。

⁹ Suñsumāra: A crocodile. / + Giri: A mountain.

¹⁰ Miga: A deer, antelope, gazelle. / + dāya: Deer park.

¹¹ The open air, an open & unsheltered space.

¹² Kucchi: f. A cavity, the belly or the womb. / + gato: Went into belly. 腹部；肚子。

¹³ Koṭṭha: m./ nt. The stomach or abdomen. / + anupaviṭṭha: pp. Entered, gone or got into, fallen into. / = Entered his bowels. 進入腸或內臟。

¹⁴ Garu: adj. Heavy. Why is my belly so heavy?

¹⁵ Māsācita: Heavy; wet bean. 豆。/ = One would think it full of beans.

¹⁶ Orohati: ger. To descend, climb down; left.

¹⁷ Nikkhāmati: imper. 3p. To go forth from, to come out of, to get out, issue forth, depart. / = Come out, Evil One!

¹⁸ opt. To harass, vex, annoy, insult. / + mā: Do not harass. 困擾。

dīgharattam ahitāya dukkhāyā’ti. Yopissa so Satthā, sopi marū neva khippam jāneyya, kuto pana marū ayam sāvako jānissatī’ti?¹

5. Atha kho āyasmā Mahāmoggallāno Māram pāpimantam etadavoca: “Evampi kho tāham pāpima jānāmi, mā tvam maññittho: ‘Na marū jānāti’ti. Māro tvamasi pāpima. Tuyham hi pāpima evam hoti: ‘Ajānameva kho marū ayam samaṇo, apassam evamāha: “Nikkhama pāpima, nikkhama pāpima! Mā Tathāgataṁ vihesesi, mā Tathāgatasāvakam; mā te ahosi dīgharattam ahitāya dukkhāyā’ti. Yopissa so Satthā, sopi marū neva khippam jāneyya, kuto pana marū ayam sāvako jānissatī’ti?

6. Atha kho Mārassa pāpimato etadahosi: “Jānameva kho marū ayam samaṇo, passam evamāha: ‘Nikkhama pāpima, nikkhama pāpima! Mā Tathāgataṁ vihesesi, mā Tathāgatasāvakam; mā te ahosi dīgharattam ahitāya dukkhāyā’ti.

Atha kho Māro pāpimā āyasmato Mahāmoggallānassa mukhato uggantvā² paccaggale³ atṭhāsi.

7. Addasā kho āyasmā Mahāmoggallāno Māram pāpimantam paccaggale ṛhitam. Disvāna Māram pāpimantam etadavoca: “Etthapi⁴ kho tāham pāpima passāmi. Mā tvam maññattho: ‘Na marū passatī’”ti. Eso tvam pāpima paccaggale ṛhito.

8. Bhūtapubbāham⁵ pāpima, Dūsī nāma Māro ahosim,⁶ tassa me Kālī nāma bhaginī.⁷ Tassā tvam putto, so me tvam bhāgineyyo hosi.⁸

9. Tena kho pana Pāpima samayena Kakusandho Bhagavā Araham Sammāsambuddho loke uppanno hoti. Kakusandhassa kho pana pāpima Bhagavato Arahato Sammāsambuddhassa Vidhura-Sañjīva nāma sāvakayugam ahosi aggam bhaddayugam.⁹ Yāvatā kho pana Pāpima Kakusandhassa Bhagavato Arahato Sammāsambuddhassa sāvakā, nāssudha koci¹⁰ āyasmata Vidhurena samasamo¹¹ hoti yadidam dhammadesanāya. Iminā kho etam Pāpima pariyāyena āyasmato Vidhurassa Vidhurotveva samaññā¹² udapādi.¹³

Āyasmā pana Pāpima Sañjīvo araññagatopi rukkhamūlagatopi suññāgāragatopi appakasireneva¹⁴ saññāvedayitanirodham samāpajjati.¹⁵

¹ Even his teacher would not know me so soon, so how can this disciple know me?

² Uggāñhāti: ger. To take up, acquire, learn; came up.

³ Paccaggala: adj. + Atṭhāsi: aor. Stuck in his throat or stood the door bar. 靠著門。

⁴ adv. There too.

⁵ Bhūta: pp. + pubba: adj. Having formerly been so & so; it happened once. 以前發生於。

⁶ aor.1p. I was a Māra named Dūsī.

⁷ I had a sister named Kālī.

⁸ You were her son, so you were my nephew.

⁹ Bhadda & bhadra: adj. Auspicious, lucky, high, lofty, august, of good omen, reverend (in address to people of esteem), good, happy. / + yuga: A noble pair. / = An auspicious pair of chief disciples named Vidhura and Sañjīva. 最幸運和最好的一對弟子。

¹⁰ adv. None equal. 沒有任何人勝任的。

¹¹ Sama: adj. Even, level. / + sama: Exactly the same.

¹² f. Designation, name. 指出或任命。

¹³ aor. To arise, originate, become; came to.

¹⁴ Appa: adj. + kasirena: With little or no difficulty; without difficulty upon.

¹⁵ pre. To come into, enter upon, attain.

10. Bhūtapubbarām Pāpima āyasmā Sañjīvo aññatarasmīm rukkhamūle saññāvedayitanirodham samāpanno nisinno hoti. Addasam̄su kho Pāpima gopālakā pasupālakā¹ kassakā² pathāvino,³ āyasmantam Sañjīvarām aññatarasmīm rukkhamūle saññāvedayitanirodham samāpajjivā nisinnam. Disvāna nesam̄ etadahosi: “Acchariyam vata bho, abbhutam vata bho! Ayam samaṇo nisinnakova kālakato.⁴ Handa nam̄ dahāmāti.⁵ Atha kho te Pāpima gopālakā pasupālakā kassakā pathāvino, tiṇañca katthañca gomayañca sañkaḍḍhitvā,⁶ āyasmato Sañjīvassa kāye upacinityā⁷ aggim datvā⁸ pakkamīṁsu.⁹

11. Atha kho Pāpima āyasmā Sañjīvo tassā rattiyā accayena, tāya samāpattiyā vuṭṭhahitvā cīvarāni papphoṭetvā,¹⁰ pubbanhasamayam nivāsetvā pattacīvaram ādāya gāmam piṇḍāya pāvisi. Addasam̄su kho te Pāpima gopālakā pasupālakā kassakā pathāvino, āyasmantam Sañjīvarām piṇḍāya carantam, disvāna nesam̄ etadahosi: “Acchariyam vata bho, abbhutam vata bho! Ayam samaṇo nisinnakova kālakato, svāyam patisañjīvito”ti.¹¹ Iminā kho etam Pāpima pariyāyena āyasmato Sañjīvassa Sañjīvotveva samaññā udapādi.

12. Atha kho Pāpima Dūsissa mārassa etadahosi: “Imesam̄ kho aham bhikkhūnam sīlavantānam kalyāṇadhammānam neva jānāmi āgatirām vā gatirām vā. Yannūnāharā¹² brāhmaṇagahapatike anvāviseyyam;¹³ etha tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha¹⁴ paribhāsatha¹⁵ rosetha¹⁶ vihesetha;¹⁷ appevanāma¹⁸ tumhehi akkosiyamānānam paribhāsiyamānānam rosiyamānānam vihesiyamānānam, siyā cittassa aññathattam,¹⁹ yathā tam Dūsī Māro labhetha otāran”ti.²⁰

13. Atha kho te pāpima Dūsī Māro brāhmaṇagahapatike anvāvisi: “Etha tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha; appevanāma tumhehi akkosiyamānānam paribhāsiyamānānam rosiyamānānam vihesiyamānānam, siyā cittassa aññathattam, yathā tam Dūsī Māro labhetha otāran”ti. Atha kho te pāpima brāhmaṇagahapatikā anvāviṭṭhā, Dūsinā Mārena bhikkhū sīlavante kalyāṇadhamme akkosanti paribhāsanti rosentī vihesenti: “Ime pana muṇḍakā²¹ samaṇakā,²²

¹ Go: m./ f. A cow. / Pasu: Cattle; shepherd. 牧羊人。 / + pālaka: A guardian, herdsman.

² A husbandman, cultivator, peasant, farmer, ploughman. 農夫。

³ f. Pedestrian. 樵夫。

⁴ Kāla + kata: adj. Dead.

⁵ pre. To burn consume, torment; let us cremate him. 火葬。

⁶ ger. To collected.

⁷ ger. To concentrate, pay attention; having piled. 堆積了。

⁸ Dadāti: ger. Set fire.

⁹ aor. To step forward, set out, go on, go away, go forth.

¹⁰ Pappoṭheti & pappoṭeti: ger. To strike, knock, beat, flap (of wings); he shook his robe. 擺脫。

¹¹ pp. Revived, resurrected; has come back to life.

¹² Yaṁ + nūn’ āharā: ‘Now then let me’ (do this or that); let me now.

¹³ opt. To go into, to take possession of, to visit. 進入；去拜訪。

¹⁴ opt. To scold, swear at, abuse, revile. 謾謗。

¹⁵ opt. To abuse, scold, revile, censure, defame. 辱罵。

¹⁶ caus, opt. To make angry, to annoy, to irritate. 費罵。

¹⁷ opt. To harass, vex, annoy, insult. 攻擊。

¹⁸ Appa + eva + nāma: adv. Perhaps. 大概；或許。

¹⁹ nt. Fickleness, change of mind, doubt, wavering. / = Some change will come about in their minds.

會改變一些或令一種狀態。

²⁰ Chance, opportunity. + Māra + labhati: Gets his chance. / = May find an opportunity. 魔就會有機會。

²¹ adj. Bald, shaven. 禿頭。

²² A contemptible (little) ascetic. 卑鄙的。

ibbhā¹ kiṇhā² bandhupādāpaccā:³ ‘Jhāyinosmā jhāyinosmā’ti! pattakkhandhā⁴ adhomukhā⁵
 madhurakajātā⁶ jhāyanti⁷ pajjhāyanti⁸ nijjhāyanti⁹ apajjhāyanti.¹⁰
 Seyyathāpi nāma ulūko¹¹ rukkhasākhāya¹² mūsikam¹³ magayamāno,¹⁴ jhāyati pajjhāyati nijjhāyati
 apajjhāyati. Evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā: ‘Jhāyinosmā
 jhāyinosmā’ti! pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.
 Seyyathāpi nāma kotthu¹⁵ nadītīre¹⁶ macche¹⁷ magayamāno, jhāyati pajjhāyati nijjhāyati apajjhāyati.
 Evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā: ‘Jhāyinosmā jhāyinosmā’ti!
 pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.
 Seyyathāpi nāma biḷāro¹⁸ sandhisamalasañkaṭre¹⁹ mūsikam magayamāno, jhāyati pajjhāyati nijjhāyati
 apajjhāyati. Evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā: ‘Jhāyinosmā
 jhāyinosmā’ti! pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.
 Seyyathāpi nāma gadrabho²⁰ vahacchinno²¹ sandhisamalasañkaṭre, jhāyati pajjhāyati nijjhāyati
 apajjhāyati. Evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā: ‘Jhāyinosmā
 jhāyinosmā’ti! pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti
 apajjhāyantī’ti.
 Ye kho pana Pāpima tena samayena manussā kālam karonti, yebhuyyena²² kāyassa bhedā
 parammaranā apāyam duggatim vinipataṁ nirayaṁ upapajjanti.

14. Atha kho Pāpima Kakusandho Bhagavā Araham Sammāsambuddho bhikkhū āmantesi:
 “Anvāviṭṭhā kho bhikkhave brāhmaṇagahapatikā Dūsinā mārena: ‘Etha tumhe bhikkhū sīlavante
 kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha; appevanāma tumhehi akkosiyamānānam
 paribhāsiyamānānam rosiyamānānam vihesiyamānānam, siyā cittassa aññathattarām, yathā tam Dūsī
 Māro labhetha otāran’ti.
 Etha tumhe bhikkhave mettāsaḥagatena cetasā ekam disam pharitvā viharatha, tathā dutiyam, tathā
 tatiyam, tathā catutthim; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantarām lokam
 mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharatha.

¹ adj. Menial; a retainer. 奴僕。

² adj. Black; swarthy. 黑黝黝的。

³ Bandhu: Of Brahmā. / + pāda: The foot of Brahma. / + pacca: Offering from the foot of our kinsman; offspring of the Kinsman’s feet. 原人脚下出生的。

⁴ With shoulders drooping, with shoulders falling. 肩膀下垂。

⁵ Adho: adv. + mukha: Head forward, face downward, bent over, upturned.

⁶ Madhuraka: adj. Full of sweet drink, intoxicated. / + jāta: All limp. 全部都軟綿綿的或桃醉。

⁷ pre. They meditate, contemplate, think upon, brood over.

⁸ pre. To be in flames, to waste, decay, dry up; premeditate. 預謀。

⁹ pre. To meditate, reflect, think; out-meditate.

¹⁰ pre. To muse, meditate, ponder, consider; mis-meditate.

¹¹ An owl.

¹² Rukkha: A tree. / + sākhā: A branch.

¹³ Mūsika & mūsikā: m./ f. A mouse.

¹⁴ Maggati & mageti: ppr. To track, hunt for, trace out, follow, seek; waiting.

¹⁵ A jackal. 狼。

¹⁶ Nadī: f. A river. / + tīra: nt. A shore, bank; on a rive-bank.

¹⁷ Fish.

¹⁸ A cat.

¹⁹ Sandhi: m./ f. Breach, break, hole, chasm. / + samala: f. Dustbin. / + sañkaṭīra: nt. A dust heap./ =
 By a door-post or a dust-bin or a drain. 門柱，垃圾堆，水渠。

²⁰ . An ass, a donkey. 驢。

²¹ Vahati: imper. To carry, bear, transport. / + chinna: pp. Without; unlade. 從船上卸下貨物等。

²² adv. As according to most; most of those human beings. 更多的衆生。

Karuṇāsaṅghatena cetasā ekaṁ disam pharitvā viharatha, tathā dutiyam, tathā tatiyam, tathā catutthim; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam karuṇāsaṅghatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharatha.

Muditāsaṅghatena cetasā ekaṁ disam pharitvā viharatha, tathā dutiyam, tathā tatiyam, tathā catutthim; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam muditāsaṅghatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharatha.

Upekkhāsaṅghatena cetasā ekaṁ disam pharitvā viharatha, tathā dutiyam, tathā tatiyam, tathā catutthim; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsaṅghatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharathā”ti.

15. Atha kho te Pāpima bhikkhū Kakusandhena Bhagavatā Arahatā Sammāsambuddhena evam ovadiyamānā¹ evam anusāsiyamānā,² araññagatāpi rukkhamūlagatāpi suññāgāragatāpi mettāsaṅghatena cetasā ekaṁ disam pharitvā vihariṁsu, tathā dutiyam, tathā tatiyam, tathā catutthim; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam mettāsaṅghatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihariṁsu.

Karuṇāsaṅghatena cetasā ekaṁ disam pharitvā vihariṁsu, tathā dutiyam, tathā tatiyam, tathā catutthim; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam karuṇāsaṅghatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihariṁsu.

Muditāsaṅghatena cetasā ekaṁ disam pharitvā vihariṁsu, tathā dutiyam, tathā tatiyam, tathā catutthim; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam muditāsaṅghatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihariṁsu.

Upekkhāsaṅghatena cetasā ekaṁ disam pharitvā vihariṁsu, tathā dutiyam, tathā tatiyam, tathā catutthim; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsaṅghatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihariṁsu.

16. Atha kho pāpima Dūsissa mārassa etadahosi: “Evampi kho aham karonto, imesam bhikkhūnam sīlavantānam kalyāṇadhammānam neva jānāmi, āgatim vā gatim vā. Yannūnāham brāhmaṇagahapatike anvāviseyyam: ‘Etha tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha; appevanāma tumhehi sakkarīyamānānam garukarīyamānānam māniyamānānam pūjiyamānānam, siyā cittassa aññattam, yathā tam Dūsī māro labhetha otāran’ti.

17. Atha kho te pāpima Dūsimāro brāhmaṇagahapatike anvāvisi: “Etha tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha; appevanāma tumhehi sakkarīyamānānam garukarīyamānānam māniyamānānam pūjiyamānānam, siyā cittassa aññathattam, yathā tam Dūsī māro labhetha otāran’ti. Atha kho te Pāpima brāhmaṇagahapatikā anvāviṭṭhā Dūsinā mārena bhikkhū sīlavante kalyāṇadhamme sakkaronti garukaronti mānenti pūjenti. Ye kho pana Pāpima tena samayena manussā kālām karonti, yebhuyyena kāyassa bhedā parammaraṇā sugatim saggam lokam upapajjanti.”

18. Atha kho Pāpima Kakusandho Bhagavā Araham Sammāsambuddho bhikkhū āmantesi: “Anvāviṭṭhā kho bhikkhave brāhmaṇagahapatikā Dūsinā mārena: ‘Etha tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha; appevanāma tumhehi sakkarīyamānānam garukarīyamānānam māniyamānānam pūjiyamānānam, siyā cittassa aññathattam, yathā tam Dūsī māro

¹ ppr. To give advice, to admonish, exhort, instruct. 延告；建議。

² ppr. To advise, admonish, instruct in or give advice upon, to exhort to. 指示，訓練。

labhetha otāran’ti. Etha tumhe bhikkhave asubhānupassī¹ kāye viharatha, āhāre paṭikkūlasaññino,² sabbaloke anabhiratasāññino,³ sabbasañkhāresu aniccānupassino”ti.⁴

19. Atha kho te Pāpima bhikkhū Kakusandhena Bhagavatā Arahatā Sammāsambuddhena evam ovadiyamānā evam anusāsiyamānā, araññagatāpi rukkhamūlagatāpi suññāgāragatāpi asubhānupassī kāye vihariṁsu, āhāre paṭikkūlasaññino, sabbaloke anabhiratasāññino, sabbasañkhāresu aniccānupassino.

20. Atha kho Pāpima Kakusandho Bhagavā Arahaṁ Sammāsambuddho pubbanhasamayam nivāsetvā pattacīvaram ādāya, āyasmatā Vidhurena pacchā samanena gāmam piṇḍaya pāvisi.

21. Atha kho Pāpima Dūsī māro aññataram kumāram anvāvisitvā sakkharam gahetvā⁵ āyasmato Vidhurassa sīse pahāramadāsi,⁶ sisam vobhindi.⁷ Atha kho Pāpima āyasmā Vidhuro bhinnena⁸ sīsenā lohitena galantena,⁹ Kakusandhamyeva Bhagavantam Arahantam Sammāsambuddham piṭhito piṭhito¹⁰ anubandhi.¹¹ Atha kho Pāpima Kakusandho Bhagavā Arahaṁ Sammāsambuddho nāgāpalokitam¹² apalokesi:¹³ “Na cāyari Dūsī māro mattamaññāsī”ti.¹⁴ Sahāpalokanāya¹⁵ ca pana Pāpima Dūsī māro tamhā ca ṭhānā cavi,¹⁶ mahānirayañca¹⁷ upapajjī.

22. Tassa kho pana Pāpima mahānirayassa tayo nāmadheyyā¹⁸ honti: “Chaphassāyataniko¹⁹ itipi, saṅkusamāhato²⁰ itipi, paccattavedaniyo²¹ itipi. Atha kho maraṁ Pāpima nirayapālā²² upasaṅkamitvā

¹ Asubha: adj. Impure, unpleasant, bad, ugly, nasty. / + ānupassin: Realizing or intuiting the corruptness (of the body); contemplating foulness in the body. 思忖或思惟汙穢或不淨觀。

² Patikkūla: adj. Averse, objectionable, contrary, disagreeable. / + saññā + āhāra: The consciousness of the impurity of material food; perceiving repulsiveness in nutriment. 意識到食物的厭惡。

³ adj. Not taking delight in. / + saññā: Perceiving disenchantment with all the world. 醒悟到或醒覺沒有快樂。

⁴ A + nicca: adj. Unstable, impermanent, inconstant. / + ānupassin: Contemplating impermanence in all formations. 意識到所有的造作都是無常。

⁵ Sakkarā: f. Gravel, grit. / Gañhati & gañhāti: ger. To take, take up. / Picking up a stone.

⁶ Pahāra: A blow, stroke, hit. / + dadāti: aor. To give. / He struck. 攻擊。

⁷ aor. To break, split (one’s head).

⁸ pp. Broken, broken up. 破裂。

⁹ Galati: ppr. To drip, flow, trickle; with blood running from.

¹⁰ f. 5. (from) behind, at the back of; followed close. / + piṭhito: Right on one’s heels, very closely.

¹¹ aor. To follow, run after, pursue; to follow closely.

¹² Nāga: An elephant. / + āpalokita: Elephant-look; (turning the whole body), a mark of the Buddha; turned around and with the elephant look.

¹³ aor. To look up to, to obtain permission from, to get leave, to give notice of. 轉過身體來看它。

¹⁴ This Māra Dūsī knows no bounds. 你沒有界線。

¹⁵ Saha: indecl. + āpalokana: nt. Permission, leave. / = With that look.

¹⁶ aor. To pass from one state of existence into another; fell from that place.

¹⁷ Mahā + niraya: In the Great Hell.

¹⁸ Nāma: nt. Name. / + dheyya: Putting on, assigning. / = There are three names for the Great Hell.

¹⁹ Cha + phassa: Contact, touch. / + āyatana + ika: Organ of contact (6referring to the several senses); The hell of the six bases for contact. (1)

²⁰ Saṅku: A stake, spike; javelin. / + samāhata: Set with iron spikes; of a purgatory; the hell of the impalement with stakes. 用棍來刺穿；刺刑。(2)

²¹ Paccatta: adj. Separate, individual. / + vedaniya: Of a purgatory; the hell to be felt for oneself. 讓自己來感受。(3)

²² Niraya + pāla: A guardian of, a devil; the wardens of hell. 獄長。

etadavocurūn: ‘Yadā kho te mārisa saṅkunā saṅku hadaye samāgaccheyya,¹ atha narū ājāneyyāsi: “vassasahassam² me niraye paccamānassā”ti.³

23. So kho aham Pāpima bahūni vassāni,⁴ bahūni vassasatāni,⁵ bahūni vassasahassāni,⁶ tasmim mahāniraye apaccim.⁷ Dasavassasahassāni⁸ tasveva mahānirayassa ussade⁹ apaccim, vuṭṭhānimam¹⁰ nāma vedanam vediyamāno. Tassa mayham Pāpima evarūpo kāyo hoti seyyathāpi manussassa,¹¹ evarūparū sīsaṁ hoti seyyathāpi macchassa.¹²

24.¹³ “Kīdiso¹⁴ nirayo āsi¹⁵ yattha Dūsī apaccatha,
Vidhuram sāvakamāsajja¹⁶ Kakusandhañca brāhmaṇam?
Satam¹⁷ āsi ayosañku¹⁸ sabbe paccattavedanā;
Īdiso¹⁹ nirayo āsi yattha Dūsī apaccatha,
Vidhuram sāvakamāsajja Kakusandhañca brāhmaṇam.

Yo etamabhijānāti²⁰ bhikkhu Buddhassa sāvako,
Tādisam²¹ bhikkhumāsajja kañha²² dukkharū nigacchasi.²³

25.²⁴ Majhe sarassa¹ tiṭṭhanti vimānā² kappaṭṭhāyino,³
Veluriyavaṇṇā⁴ rucirā⁵ accimanto⁶ pabhassarā,⁷
Accharā⁸ tattha naccanti⁹ puthu¹⁰ nānattavaṇṇiyo.¹¹

¹ opt. To meet together, to assemble. / = When stake meets stake in your heart.

² Vassa: nt. A year. / + sahassa: A thousand. / = For a thousand years.

³ pass, ppr. To be boiled. / = I have been roasting in hell. 非常熱；很燙或被煮。

⁴ For many a year.

⁵ For many a century. 幾世紀。

⁶ For many a millennium. 幾千年。

⁷ pass, aor. To be tormented or vexed, to suffer; roasted. 烤，炙，煮。

⁸ Dasa + vassa + sahassa: For ten millennia years.

⁹ adj. A crowd, full of; in the auxiliary. 補助或增盛。

¹⁰ Is an expression for a certain punishment (pain) in purgatory; of emergence. 出現；發生。

¹¹ My body had the same form as a human body.

¹² But my head had the form of a fish's head.

¹³ “What can hell be well compared to Wherein Dūsī roasted, assailant Of Vidhura the disciple And the Brahmin Kkusandha? Stakes of steel, even a hundred, Each one suffered separately; These can hell be well compared to Wherein Dūsī roasted, assailant Of Vidhura the disciple And the Brahmin Kakusandha. Dark One, you have much to suffer By assaulting such a bhikkhu, An Enlightened One's disciple Who directly knows this fact.

¹⁴ adj. Of what kind? What like? Which?

¹⁵ āsi & āsim > atthi: aor. 1p.

¹⁶ Sāvaka + āsajja: ger. Put on to (sitting or sticking on), hitting, striking.

¹⁷ num. Even a hundred.

¹⁸ Ayo & aya: nt. Iron. / + saṅku: An iron spike; stakes of steel. 鐵的棍子。

¹⁹ adj. Such like, such.

²⁰ Etaṁ + abhijānāti: pre. To know by experience, to know fully or thoroughly, to recognize, know of, to be conscious or aware.

²¹ adj. Such like, of such quality or character, in such a condition.

²² adj. Dark, black.

²³ aor. To go out or away, disappear; to proceed from; you have much. 經歷。

²⁴ “In the middle of the ocean There are mansions a eon-lasting, Sapphire-shining, fiery-gleaming With a clear translucent luster, Where iridescent sea-nymphs dance In complex, intricate rhythms. Dark One, you have much to suffer ... Who directly knows this fact.

Yo etamabhijānāti bhikkhu Buddhassa sāvako,
Tādisam bhikkhumāsajja kañha dukkham nigacchasi.

26.¹² Yo ve Buddhena cudito¹³ bhikkhusaṅghassa pekkhato,¹⁴
Migāramātupāsādam¹⁵ pādaṅguṭṭhena¹⁶ kampayī.¹⁷

Yo etamabhijānāti bhikkhu Buddhassa sāvako,
Tādisam bhikkhumāsajja kañha dukkham nigacchasi.

27.¹⁸ Yo Vejayantam pāsādam pādaṅguṭṭhena kampayī,
Iddhibalenupatthaddho¹⁹ samvejesi²⁰ ca devatā.

Yo etamabhijānāti bhikkhu Buddhassa sāvako,
Tādisam bhikkhumāsajja kañha dukkham nigacchasi.

28.²¹ Yo Vejayante pāsāde Sakkam so paripucchatī,²²
Api Vāvuso jānāsi taṇhakkhayavimuttiyo
Tassa Sakko viyākāsi, pañham puṭṭho yathātatham.²³

¹ m./ nt. A lake; of the ocean.

² nt. Palace-chariot; mansions. 大廈。

³ Kappa: adj. Anything made with a definite object in view, prepared, arranged; or that which is fit, suitable, proper. / + ṭhāyin: Lasting a whole, cycle, of a vimāna; a eon-lasting. 永世的迴圈或劫的維持。

⁴ Veluriya: nt. A precious stone, lapis lazuli. / + vanṇa: Translucent luster. 透明的光輝。

⁵ adj. Brilliant, beautiful, pleasant, agreeable; with a clear.

⁶ adj. Flaming, glowing, fiery; brilliant; sapphire-shining. 火焰。

⁷ adj. Shining, very bright, resplendent; fiery-gleaming. 輝煌。

⁸ f. A celestial nymph; sea-nymph. 女神。

⁹ pre. to dance, play.

¹⁰ adj. Numerous, various, several, more, many, most; in complex. 複雜的或各種。

¹¹ Nānatta: nt./ m. Diversity, variety, manifoldness, multifamily, distraction. / +

vanṇanīya: adj. To be described; intricate rhythms. 多樣化的顏色。

¹² “I am one who, when exhorted By the Enlightened One in person, Shook Migāra’s Mother’s Palace With his toe, the Order watching. Dark One, you have much to suffer ... Who directly knows this fact.

¹³ adj. Being urged, receiving blame, being reproved; exhorted. 告誡。

¹⁴ Pekkhati or pekkha: adj. 5. To behold, regard, observe, look at; watching.

¹⁵ + Pāsāda: A lofty platform, a building on high foundations, a terrace, palace.

¹⁶ Pāda + aṅguṭṭha: A toe; with his toe. 腳趾。

¹⁷ Kampati: aor. To shook, tremble, waver. 搖動。

¹⁸ “I am one who, wielding firmly Strength of supernormal powers, Shook all Vejayanta Palace With his toe to incite the gods. Dark One, you have much to suffer ... Who directly knows this fact.

¹⁹ Iddhi + bala: 3. The power of working wonders. / + upatthaddha: pp. Supported or held up by, resting on, founded on, relying on. 行使。

²⁰ Saṁvijjati: caus, aor. To be agitated or moved, to be stirred; incite. 刺激；鼓勵。

²¹ “I am one who, in the palace, Posed to Sakka this question: ‘Do you know then, friend, deliverance Due to craving’s full destruction?’ Whereupon Sakka then answered Truly to the question asked him: Dark One, you have much to suffer ... Who directly knows this fact.

²² pre. To ask a question, to interrogate, inquire. 提出問題。

²³ Yathā + tatham: adv. According to truth, true & real; truthfully. 深信不疑地。

Yo etamabhijānāti bhikkhu Buddhassa sāvako,
Tādisaṁ bhikkhumāsajja kaṇha dukkhaṁ nigacchasi.

29.¹ Yo brahmānam paripucchatī Sudhammāyaṁ abhito² sabhaṁ:³
‘Ajjāpi tyāvuso diṭṭhi yā te diṭṭhi pure ahū,
Passasi vītvattantam⁴ Brahma-loke pabhassaram.’

Tassa Brahmā viyākāsi anupubbam⁵ yathātatham:
‘Na me mārisa sā diṭṭhi yā me diṭṭhi pure ahu;
Passāmi vītvattantam Brahma-loke pabhassaram,
Soham ajja katham vajjam⁶ aham niccomhi sassato.’

Yo etamabhijānāti bhikkhu Buddhassa sāvako,
Tādisaṁ bhikkhumāsajja kaṇha dukkhaṁ nigacchasi.

30.⁷ Yo Mahāneruno kūṭam⁸ vimokhena aphassayi,⁹
Vanarā Pubbavidehānaṁ ye ca bhūmisayā¹⁰ narā.

Yo etamabhijānāti bhikkhu Buddhassa sāvako,
Tādisaṁ bhikkhumāsajja kaṇha dukkhaṁ nigacchasi.

31.¹¹ Na ve aggi veṭhayati¹² aham: ‘bālam ḍahāmī’ti,¹³
Bālova jalitam¹⁴ aggim āsajja sa ḍayhati.
Evameva tuvam Māra: āsajja nam Tathāgataṁ,
Sayam ḍahissasi attānam bālo aggimva samphusam,¹⁵

¹ “I am one who thought of posing Brahmā this question In Sudhamma Hall in heaven: ‘Is there still found in you, friend, The wrong view you once accepted? Do you see in the Brahma-world A radiance of surpassing luster?’ Brahmā then answered my question Truthfully and in due sequence: ‘There is found in me no longer, Sir, the wrong view that once I held; I see in the Brahma-world A radiance of surpassing luster I disclaim my prior claim That I am permanent, eternal:’ Dark One, you have much to suffer ... Who directly knows this fact.

² indecl. Round about, on both sides; near, in the presence of.

³ f. A hall, assembly-room.

⁴ Vīti + vatta + tarī: Having passed or overcome, gone through; passed, spent; surpassing. 勝過；卓越。

⁵ adj. Following in one’s turn, successive, gradual, by and by, regular; sequence. 連續。

⁶ nt. That which should be avoided, a fault; disclaim. 放棄；拒絕。

⁷ “I am one who, by liberation, Has touched the peak of Mount Sineru, Visited India and Pubbavideha And all the regions of the earth. Dark One, you have much to suffer By assaulting such a bhikkhu, An Enlightened One’s disciple Who directly knows this fact.

⁸ m./ nt. The top of a house, roof, pinnacle. / The peak of Mount Sineru. 山峰。

⁹ pass, aor. To touched, attain. 接觸；觸摸。

¹⁰ Bhūmi: f. Ground, soil, earth. / + saya: Lying or sleeping on the ground; the regions. 睡在地上。

¹¹ “There has never been found a fire Which intends, ‘Let me burn the fool,’ But a fool who assaults a fire Burns himself by his own doing. So it is with you, O Māra: By assaulting the Tathāgata, Like a fool who plays with fire You only burn yourself alone. By assaulting the Tathāgata, You generate much demerit. Evil One, do you imagine That your evil will not ripen? Doing thus, you store up evil Which will last long, O End-maker! Māra, shun the Enlightened One, Play no more your tricks on bhikkhus.” So the bhikkhu chastened Māra In the Bhesakalā thicket Whereupon the somber spirit Disappeared right then and there.

¹² Veṭheti: pass, pre. To twist round, envelope, wrap, surround. / + na: Never been found a fire.

¹³ pre. To burn, consume, torment. / Let me burn the fool.

¹⁴ adj. Set on fire, burning, shining, bright, splendid.

¹⁵ Samphusati: To touch, to come in contact with; plays.

Apuññam pasavī¹ Māro āsajja naṁ Tathāgataṁ.
Kinnu maññasi Pāpima na me pāpam vipaccati?²
Karoto cīyati³ pāpam cirarattāya⁴ antaka!⁵
Māra nibbinda Buddhamhā, āsaṁ mākāsi bhikkhusu.

Iti Māram atajjesi⁶ bhikkhu Bhesakalāvane
Tato so dummano⁷ yakkho tatthevantaradhāyathā”ti.⁸

Māratajjaniyasuttam niṭhitam dasamam.
Cūlayamakavaggo niṭhito pañcamo.

Tassa vaggassa uddānam:

Sāleyya verañjaduve ca tuṭṭhi, cūlamahādhammasamādanam ca,
Vimānsakā kosambi ca brahmā, dūsī ca māro dasamo ca vago.

~ Mūlapaṇṇasakam niṭhitam. ~

(M.51.) Kandaraka suttam

1. Evam me sutam. Ekam samayam Bhagavā Campāyam viharati Gaggarāya pokkharaṇiyā tare,⁹ mahatā bhikkhusaṅghena saddhim. Atha kho Pesso ca Hatthārohaputto¹⁰ Kandarako ca Paribbājako yena Bhagavā tenupasaṅkamīmu, upasaṅkamitvā Pesso Hatthārohaputto Bhagavantam abhivādetvā ekamantam nisidi. Kandarako pana Paribbājako Bhagavatā saddhim sammodi, sammodanīyam katham sārāniyam vītisāretvā ekamantam atṭhāsi. Ekamantam thito kho Kandarako Paribbājako tuṇhībhūtam tuṇhībhūtam bhikkhūsaṅgham anuviloketvā¹¹ Bhagavantam etadavoca:

2. “Acchariyam bho Gotama abbhutam¹² bho Gotama yāvañcidam bhotā Gotamena sammā bhikkhusaṅgho paṭipādito.¹³ Yeki te bho Gotama ahesum atītamaddhānam Arahanto

¹ Pasavati: To bring forth, give birth to, beget, produce; generate. 產生；造成。

² pre. To be cooked, to ripen. / + na: Not ripen. 不成熟。

³ pass, pre. To be gathered, to be heaped up; store.

⁴ Cira: adj. + rattāya: adv. For a long time; last long.

⁵ Being at the end, or making an end; O End-maker. 終結者。

⁶ caus, aor. To frighten, threaten; curse, rail against; chastened. 懲罰或取笑。

⁷ adj. Unhappy; sorrowful; the somber spirit. 隱沈的。

⁸ Tattha: Of place. / + eva: Right there, on the (very same) spot. / + antara: adj. Inside and in between. / + dhāreti: caus, pre. To carry, bear, wear, possess; to put on, to bring, give; disappeared. 消失；突然離開。

⁹ nt. Crossing, transit, passing over. / Lived in Champa on the bank of the pond Gaggaraa.

¹⁰ Hatthin: An elephant. / + āroha: Mounted on an elephant, an elephant-driver. / + puttā: The elephant rider's son. 騎象師的孩子。

¹¹ ger. To look round at, look over, survey, muster. 觀看，注意。

¹² adj. Wonderful indeed & surprising. 地切很美妙的，令人驚訝的。

¹³ Paṭipādeti: caus, pp. To import, bring into, give to, offer, present; training. 傳授，訓練。

Sammāsambuddhā, tepi Bhagavanto etaparamā¹ yeva¹ sammā bhikkhusaṅgham paṭipādesum. Seyyathāpi: Etarahi bhotā Gotamena sammā bhikkhusaṅgho paṭipādito. Yeki te bho Gotama bhavissanti anāgatamaddhānam Arahanto Sammāsambuddhā, tepi Bhagavanto etaparamāmyeva sammā bhikkhusaṅgham paṭipādessanti. Seyyathāpi: Etarahi bhotā Gotamena sammā bhikkhusaṅgho paṭipādito”ti.

3. “Evametam Kandaraka evametam Kandaraka. Yeki te Kandaraka ahesum atītamaddhānam Arahanto Sammāsambuddhā, tepi Bhagavanto etaparamāmyeva sammā bhikkhusaṅgham paṭipādesum. Seyyathāpi: Etarahi mayā sammā bhikkhusaṅgho paṭipādito. Yeki te Kandaraka bhavissanti anāgatamaddhānam Arahanto Sammāsambuddhā, tepi Bhagavanto etaparamāmyeva sammā bhikkhusaṅgham paṭipādessanti. Seyyathāpi: Etarahi mayā sammā bhikkhusaṅgho paṭipādito.” “Santi hi Kandaraka bhikkhū imasmiṁ bhikkhusaṅghe Arahanto khīṇāsavā vusitavato katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhadavasaṁyojanā sammadaññā vimuttā.” “Santi pana Kandaraka bhikkhū imasmiṁ bhikkhusaṅghe sekhā² santatasīlā³ santatavuttino nipakā⁴ nipakavuttino. Te catusu satipaṭṭhānesu sūpaṭṭhitacittā⁵ viharanti.” Katamesu catusu: Idha Kandaraka bhikkhū kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassan’ti.

4. Evarū vutte, Pesso Hatthārohaputto Bhagavantam etadavoca: “Acchariyam bhante, abbhutam bhante, yāva supaññattācime⁶ bhante Bhagavatā cattāro satipaṭṭhānā sattānam visuddhiyā sokaparidevānam samatikkamāya⁷ dukkhadomanassānam atthaṅgamāya⁸ nīyassa adhigamāya nibbānassa sacchikiriyāya. Mayampi hi bhante gihī⁹ odātavasanā¹⁰ kālena kālam¹¹ imesu catusu satipaṭṭhānesu sūpaṭṭhitacittā viharāma. Idha mayam bhante kāye kāyānupassino viharāma, ātāpino sampajānā satimanto vineyya loke abhijjhādomanassam, vedanāsu vedanānupassino viharāma ātāpino sampajānā satimanto vineyya loke abhijjhādomanassam, citte cittānupassino viharāma ātāpino sampajānā satimanto vineyya loke abhijjhādomanassam, dhammesu dhammānupassino viharāma ātāpino sampajānā satimanto vineyya loke abhijjhādomanassam.” “Acchariyam bhante, abbhutam bhante, yāvañcidam bhante Bhagavā evarū manussagahane¹² evarū manussakasaṭe evarū manussasāṭheyye vattamāne¹³ sattānam hitāhitam¹⁴ jānāti. Gahanam¹⁵ hetam bhante yadidam manussā, uttānakam¹⁶ hetam bhante

¹ Parama: adj. Highest, most, excellent, superior, best; would perfect. 最好的，最多的。

² Sekha & sekkha: Belonging to training, in want of training, imperfect; one who has still to learn. 還在學習當中。

³ Santataṁ: adv. Continually. / + sīlā: Steady in character. 頻密地，在穩定的品格。/ + vutti: Of consistent behaviour.

⁴ adj. Intelligent, clever, prudent, wise. 審慎，賢明。

⁵ The mind well established in the fourfold ways of establishing mindfulness. 心放在四種地方。

⁶ Su + paññattā: Pointed out, made known, ordered, designed, appointed, ordained; wisdom. 施設好，宣說。

⁷ ger. Passing beyond, overcoming. 戰勝，超過，克服。

⁸ Attha: nt. + aṅgama: ger. Annihilation, disappearance; dispelling. 驅散。

⁹ adj. A householder, one who leads a domestic life, a layman.

¹⁰ Odāta: adj. Clean, white. / +

vasana: Dressed in white (of householders or laymen as opposed to the yellow dress of the bhikkhu).

¹¹ From time to time. 偶而，有時。

¹² Manussa: A human being, man. / + gahaṇa: adj. Seizing, taking; acquiring; seizure, grasp, hold, acquisition. 抓緊。/ + Kasaṭa: adj. Bad, nasty; bitter, acrid; insipid, disgusting. / + Sāṭheyya: nt. Craft, treachery. 詭詐，背叛。

¹³ ppr, adj. Being in existence, going on, happening at the time; process, progress, in progress.

¹⁴ Hita: adj. Useful, suitable, beneficial, friendly. nt. Benefit, blessing, good. / + ahita: Damage, curse. 利益和害處。

¹⁵ nt. An impenetrable place, a thicket jungle, tangle. 頑固的。

¹⁶ adj. Lying on one’s back; clear, open. 海闊天空。

yadidam pasavo.¹ Aham hi bhante pahomi hatthidammam² sāretum³ yāvatakena antarena Campam gatāgatam⁴ karissati, sabbāni tāni sāt̄heyyāni kūt̄heyyāni⁵ vañkeyyāni jimheyyāni pātukarissati.⁶ Amhākam pana bhante ‘dāsā’ti⁷ vā ‘pessā’ti vā ‘kammakarā’ti vā aññathā⁸ va kāyena samudācaranti,⁹ aññathā va vācāya samudācaranti, aññathā va nesañ cittam hoti.

Accariyam bhante, abbhutam bhante, yāvañcidam bhante Bhagavā evam manussagahane evam manussakasaṭe evam manussasāt̄heyye vattamāne sattānam hitāhitam jānāti. Gahanam hetam bhante yadidam manussā, uttānakam hetam bhante yadidam pasavo”ti.

5. “Evametam Pessa, evametam Pessa! Gahanam hetam Pessa yadidam manussā, uttānakam hetam Pessa yadidam pasavo. Cattārome Pessa puggalā santo samvijjamānā¹⁰ lokasmim. Katame cattāro? Idha Pessa ekacco puggalo attantapo¹¹ hoti attaparitāpanānuyogamanuyutto. Idha pana Pessa ekacco puggalo parantapo¹² hoti paraparitāpanānuyogamanuyutto. Idha pana Pessa ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto, parantapo¹³ ca paraparitāpanānuyogamanuyutto. Idha pana Pessa ekacco puggalo nevattantapo¹⁴ hoti nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto¹⁵ nibbuto¹⁶ sītibhūto¹⁷ sukhapaṭisamvedī¹⁸ brahmabhūtena¹⁹ attanā viharati.

6. Imesam Pessa catunnam puggalānam katamo te puggalo cittam ārādheti²⁰? ‘Yvāyam bhante puggalo attantapo attaparitāpanānuyogamanuyutto, ayam me puggalo cittam nārādheti. Yopāyam bhante puggalo parantapo paraparitāpanānuyogamanuyutto, ayampi me puggalo cittam nārādheti. Yopāyam bhante puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto, ayampi me puggalo cittam nārādheti. Yo ca kho ayam puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītibhūto sukhapaṭisamvedi brahmabhūtena attanā viharati. Ayam me puggalo cittam ārādheti²¹. Kasmā pana te Pessa ime tayo puggalā cittam

¹ Bringing forth, offspring; as for the animals they live at ease. 動物是很憂在的生活。

² Hatthin + damma: An elephant in training. 騮服的。

³ Sarati: caus, infi. To go, flow, run, move along; to lead.

⁴ Gata + agata: pp. Go and come. 去和來。

⁵ Kūt̄eyya: nt. Fraud, deceit; false. 欺詐，不正的。/ + Vañkeyya: adj. Of a crooked kind, crooked-like; nt. twisting, crookedness, dishonesty. / + Jimheyya: nt. Crookedness, deceit, fraud.

⁶ Pāt̄ur + karoti: fut. To make appear. 出現，顯示。

⁷ Dāsa: A slave. / + kammakara: (porisa) a slave-servant, an unpaid labourer, a sert. / Pessa: A messenger, a servant. / + kammakāra: Service; a servant.

⁸ adv. In a different manner, otherwise, differently. 令一邊。

⁹ pre. To behave towards, to converse with, to address. 發表。

¹⁰ pass, ppr. To be found, to exist, to be; evident. 顯然出現。

¹¹ Attan + tapa: Self-mortifying, self-vexing; punishment himself. 虐待自己。(1)

¹² Punishment others. 虐待別人。(2)

¹³ Punishment himself and others. 虐待自己和虐待別人。(3)

¹⁴ Does not punishment himself and others. 不虐待自己和不虐待別人。(4)

¹⁵ Having no hunger, being without cravings, stilled, satisfied. 沒有欲望。

¹⁶ adj. To cover, cover up; to resolve, roll, move; happiness. 幸運。

¹⁷ Sīta: adj. Cold, cool. / + bhūta: Tranquilize. 使平靜。

¹⁸ Sukha: adj. + pat̄isamvinedin: Experiencing happiness; become pleasantness. 使高興。

¹⁹ Brahma & brahmā: + bhūta: Diving being, most excellent being, said of the Buddha. 像一個婆羅門。

²⁰ Who is more pleasing to you? 是誰吸引你的心呢?

nārādhentī’ti?

Yvāyam bhante puggalo attantapo attaparitāpanānuyogamanuyutto, so attānam sukhakāmām dukkhapaṭikkūlam¹ ātāpeti² paritāpeti.³ Iminā me ayam puggalo cittam nārādheti.

Yopāyam bhante puggalo parantapo paraparitāpanānuyogamanuyutto, so param sukhakāmām dukkhapaṭikkūlam ātāpeti paritāpeti. Iminā me ayam puggalo cittam nārādheti.

Yopāyam bhante puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto, so attānañca parañca sukhakāmām dukkhapaṭikkūlam ātāpeti paritāpeti. Iminā me ayam puggalo cittam nārādheti.

Yo ca kho ayam bhante puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo dittheva dhamme nicchāto nibbuto sitibhūto sukhaṭisamvedī brahmabhūtena attanā viharati. So attānañca parañca sukhakāmām dukkhapaṭikkūlam neva ātāpeti na paritāpeti. Iminā me ayam puggalo cittam ārādheti.

Handa ca dāni mayam bhante gacchāma bahukiccā mayam bahukaraṇīyā’ti.⁴

‘Yassa dāni tvam Pessa kālam maññasī’ti.

Atha kho Pesso hatthārohaputto

Bhagavato bhāsitañ abhinanditvā anumoditvā utthāyāsanā Bhagavantañ abhivādetvā padakkhiṇam katvā pakkāmi.

7. Atha kho Bhagavā acirapakkante⁵ Pesse hatthārohaputte bhikkhū āmantesi. Panđito bhikkhave Pesso hatthārohaputto mahā pañño bhikkhave Pesso hatthārohaputto. Sace bhikkhave Pesso hatthārohaputto muhuttañ nisideyya,⁶ yāvassāham ime cattāro puggale vitthārena vibhajāmi. Mahatā atthena samyutto agamissa.⁷ Api ca bhikkhave ettāvatāpi Pesso hatthārohaputto mahatā atthena samyutto’ti.

‘Etassa Bhagavā kālo, etassa Sugata kālo, yam Bhagavā ime cattāro puggale vitthārena vibhajeyya, Bhagavato sutvā bhikkhu dhāressantī’ti.

‘Tena hi bhikkhave

suñatha sādhukam manasikarotha bhāsissāmī’ti.

‘Evam bhante’ti kho te bhikkhu

Bhagavato paccassosurū. Bhagavā etadavoca:

8. Katamo ca bhikkhave puggalo attantapo attaparitāpanānuyogamanuyutto?

Idha

bhikkhave ekacco puggalo acelako hoti muttācāro, hatthāpalekhano, na ehibhadantiko, na tiṭṭhabhadantiko, nābhīhaṭam, na uddissa kaṭam, na nimantanam sādiyati. So na kumbhimukhā patigañhāti. Na khalopimukhā patigañhāti, na elakamantaram na dañḍamantaram na musalamantaram, na dvinnarū bhuñjamānānam, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭhitō hoti, na yattha makkhikā sandasañdacārinī, na maccham, na māmsam, na suram, na merayam, na thusodakam pibati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko sattāgāriko vā hoti sattālopiko. Ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti, sattahipī dattīhi yāpeti, ekāhikampī āhāram āhāreti, dvīhikampī āhāram āhāreti sattāhikampī āhāram āhāreti. Iti evarūparū addhamāsikampī pariyāyabhattabhojanānuyogamanuyutto viharati so sākabhakkho vā hoti, sāmākabhakkho vā hoti. Nīvārabhakkho vā hoti. Daddulabhakkho vā hoti. Haṭabhakkho vā hoti, kanābhakkho vā hoti. Ācāmabhakkho vā hoti. Piññākabhakkho vā hoti. Tiñabhakkho vā hoti. Gomayabhakkho vā hoti. Vanamūlaphalāhāro yāpeti pavattaphalabhoji. So sāñānipi dhāreti. Masāñānipi dhāreti. Chavadussānipi dhāreti. Pāmsukūlānipi dhāreti. Tīrītānipi dhāreti. Ajinānipi dhāreti. Ajinakkhipampi dhāreti. Kusacīrampi dhāreti. Vākacīrampi dhāreti. Phalakacīrampi dhāreti. Kesakambalampi dhāreti. Vālakambalampi dhāreti. Ulūkapakkhampi dhāreti. Kesamassulocakopi hoti

¹ Dukkha + paṭikkūla: Averse to pain, avoiding unpleasantness. 不願意。

² pre. To burn, scorch; to torment, inflict pain, torture. 使苦惱。

³ pre. To burn, scorch, molest, trouble, torture, torment. 使姑委。

⁴ We have a lot of work to do. 我們很多工作要做。

⁵ A + cira + pakkati: ppr. Soon after. 過不久。

⁶ opt. More time waited. 等一些時候。

⁷ Gacchatī: cond. Gone.

kesamassulocanānuyogamanuyutto. Ubbat̄akopi hoti āsanapatikkhitto. Ukkut̄ikopi hoti ukkuṭikappadhānamanuyutto. Kanṭakāpassayikopi hoti kanṭakāpassaye seyyam kappeti. Sāyatatiyakampi udakorohaṇānuyogamanuyutto viharati. Iti evarūparin anekavihitam kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. Ayam vuccati bhikkhave puggalo **attantapo** attaparitāpanānuyogamanuyutto.

9. Katamo ca bhikkhave puggalo **parantapo** paraparitāpanānuyogamanuyutto? Idha bhikkhave ekacco puggalo **orabbhiko**¹ hoti, **sūkariko**² **sākuntiko**³ māgaviko⁴ luddo⁵

macchaghātako⁶ coro coraghātako⁷ bandhanāgāriko,⁸ ye vā panaññepi **keci kurūrakammantā**,⁹ ayam vuccati bhikkhave puggalo **parantapo** paraparitāpanānuyogamanuyutto.

10. Katamo ca bhikkhave puggalo **attantapo** ca attaparitāpanānuyogamanuyutto **parantapo** ca paraparitāpanānuyogamanuyutto? Idha bhikkhave ekacco puggalo
rājā vā hoti **khattiyo** muddhābhisitto, **brāhmaṇo** vā **mahāsālo**, so puratthimena nagarassa navam
 santhāgāram¹⁰ kārāpetvā¹¹ kesamassum¹² ohāretvā¹³ kharājinam¹⁴ nivāsetvā¹⁵ sappitelena¹⁶ kāyam
 abbhañjitvā¹⁷ migavisāñena¹⁸ piṭṭhim¹⁹ kanḍūvamāno²⁰ santhāgāram pavisati saddhiṁ mahesiya²¹
 brāhmaṇena ca purohitena.²² So tattha anantarahitāya bhumiya²³ haritupattāya²⁴ seyyam²⁵ kappeti,²⁶
 ekissā gāviyā²⁷ sarūpavacchāya²⁸ yam ekasmiṁ thane²⁹ khīram³⁰ hoti, tena rājā yāpeti.¹ Yam

¹ One who kills sheep, a butcher of sheep.

² A pig-killer, butcher of pork.

³ A fowler, catcher of bird.

⁴ A deerstalker, huntsman.

⁵ A hunter, sportsman.

⁶ Maccha: Fish. / + ghātaka: adj. Murdering, destroying, slaughtering. 捕魚。

⁷ Cora +: An executioner or hangman; executioner of robbers. 死刑執行的人。

⁸ Bandhana: nt. Binding, tying, band, ligature; tie. / +

āgārika: Prison-keeper, head-jailer; executioner of fetter. 囚禁的執行的人。

⁹ Kurūra: adj. Bloody, raw, cruel. / +

kammanta: Following a cruel (bloody) occupation (as hunting, fishing, bird killing). 殘忍的，殘酷的。

¹⁰ A council hall, a mote hall.

¹¹ Karoti: caus, ger. To build.

¹² Kesa: The hair of the head. / + massu: The beard.

¹³ caus, ger. To cut down, shave off.

¹⁴ Khara: adj. Rough, hard, sharp; painful. / + ājina: A rough skin, as garment of an ascetic. 粗糙的皮。

¹⁵ caus, ger. To dress oneself, to put on (the undergarment).

¹⁶ Sappi: nt. Clarified butter, ghee. / + tela: nt. Oil in general.

¹⁷ ger. To anoint; to oil, to lubricate. 塗油於。

¹⁸ Miga + visāna: A deer's horn.

¹⁹ f. The back.

²⁰ ppr. To scratch, rub, scrape. 抓。

²¹ Mahe + esiyā: Chief queen, king's first wife, king's consort.

²² The king's headpriest, or domestic chaplain, acting at the same time as a sort of Prime Minister.

²³ Anantarahitāya bhūmiya: 7. On the bare soil (on the ground with nothing put in between it & the person lying down, i. e. on an uncovered or unobstructed ground).

²⁴ Harita: adj. Green, pale (-green), yellowish. / + upattā: Covered with green.

²⁵ adj. Better, excellent.

²⁶ caus, pre. To make, get up, carry on. / + seyyam: To lie down, to make one's bed.

²⁷ f. A cow.

²⁸ Sarūpa: adj. Having a body. / + vaccha: A calf.

²⁹ The udder of a cow. 牛的乳房。

³⁰ nt. Milk, milky, fluid, milky juice.

dutiyasmīm thane khīram hoti, tena mahesī yāpeti. Yam tatiyasmīm thane khīram hoti, tena brāhmaṇo purohito yāpeti. Yam catutthasmīm thane khīram hoti, tena aggim juhanti.² Avasesena³ vacchako yāpeti, so evamāha: ettakā⁴ usabhā⁵ haññantu⁶ yaññatthāya,⁷ ettakā vacchatarā haññantu yaññatthāya, ettikā vacchatariyo haññantu yaññatthāya, ettakā ajā⁸ haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, ettakā rukkhā chijjantu⁹ yūpatthāya,¹⁰ ettakā dabbā¹¹ lūyantu¹² barihisatthāyā”ti.¹³ “Yepassa te honti dāsāti vā pessāti vā kammakarā”ti vā, tepi dañdatajjitā¹⁴ bhayatajjitā assumukhā rudamānā¹⁵ parikammāni¹⁶ karonti. Ayaṁ vuccati bhikkhave puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

11. Katamo ca bhikkhave puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto? So anattantapo aparantapo diṭheva dhamme nicchāto nibbuto sitibhūto sukhaṭisamvedi brahmabhūtena attanā viharati.

12. Idha bhikkhave **Tathāgato** loke uppajjati Arahaṁ Sammāsambuddho Vijjācaranāsampanno Sugato Lokavidū Anuttaro Purisadammasārathi Satthā devamanussānam Buddho Bhagavā. So imāṁ lokāṁ sadevakāṁ samārakāṁ sabrahmakāṁ sassamaṇabrahmaṇīm pajāṁ sadevamanussām sayāṁ abhiññā sacchikatvā pavedeti. So **dhammarām** deseti: ādikalyāṇām majjhekalyāṇām pariyośānakalyāṇām sātthaṁ sabyañjanām kevalaparipuṇṇām parisuddhaṁ brahmacariyām pakāseti.

13. Taṁ dhammarām suṇāti **gahapati** vā **gahapatiputto** vā aññatarasmīm vā kule **paccājāto**. So taṁ dhammarām sutvā **Tathāgate saddhām** paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti **paṭisañcikkhati**: **sambādho gharāvāso rajāpatho, abbhokāso pabbajā, nayidām sukaram agāram ajjhāvasatā ekantaparipuṇṇām ekantaparisuddhaṁ saṅkhalikhitaṁ brahmacariyām caritum, yannūnāhaṁ** kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyām **pabbajeyyanti**. So aparena samayena appām vā bhogakkhandhaṁ pahāya mahantaṁ vā bhogakkhandhaṁ pahāya appām vā nātiparivatṭam pahāya mahantaṁ vā nātiparivatṭam pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyām pabbajati.

14. So evām **pabbajito** samāno bhikkhūnaṁ sikkhāsājīvasamāpanno pāṇātipātam pahāya pāṇātipātā paṭivirato hoti, nihitadañḍo nihitasatto lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānam pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭīkaṅkhī athenena sucibhūtena attanā viharati. Abrahmacariyām pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā.

¹ caus, pre. To keep going, to keep up, to keep oneself going or alive, to live by.

² pre. To pour (into the fire), to sacrifice, offer; to give, dedicate.

³ Remainder, remaining part. 剩下。

⁴ adj. So much, this much, according to context referring either to deficiency or abundance, thus developing.

⁵ A bull.

⁶ Hanati: imper. To strike, to thresh.

⁷ Yañña: Almsgiving, charity. 施捨。 / + attha: Interest, advantage, gain.

⁸ A hegoat, a ram.

⁹ Chindati: imper. To cut off, to destroy, to remove.

¹⁰ Yūpa: A sacrificial. 犲牲的。

¹¹ nt. Material, substance, property; something substantial, a worthy object.

¹² Lunāti: imper. To cut, cut off, mow, reap. / + dabba: Is to be corrected to.

¹³ Barihsa: nt. The sacrificial grass.

¹⁴ Dañḍa: A stick, staff, rod, to lean on, & as support in walking. / +

tajjita: pp. Threatened, frightened, scared; spurred or moved by. 威脅。

¹⁵ ppr. To cry, lament, weep, wail.

¹⁶ nt. Doing round, doing up. / + karoti: To make (the necessary) preparation, to set to work.

Musāvādām pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisarñvādako lokassa. Pisunām vācam pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesam bhedāya, amutra vā sutvā na imesam akkhātā amūsam bhedāya, iti bhinnānam vā sandhātā sahitānam vā anuppadatā, samaggārāmo samaggarato samagganandī samaggakaranīm vācam bhāsitā hoti.

Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṭasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpam vācam bhāsitā hoti. Samphappalāpam pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī attavādī dhammadvādī vinayavādī nidhānavatim vācam bhāsitā kālena sāpadesam paryantavatim atthasamhitam.

So bijagāmabhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato virato vikālabhojanā. Naccagītavādītavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭhānā paṭivirato hoti. Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajatapatīggahanā paṭivirato hoti āmakadhaññapaṭīggahanā paṭivirato hoti. Āmakamarīṣapaṭīggahanā paṭivirato hoti.

Itthikumārikapaṭīggahanā paṭivirato hoti. Dāsidāsapaṭīggahanā paṭivirato hoti. Ajelakapaṭīggahanā paṭivirato hoti. Kukkuṭasūkarapaṭīggahanā paṭivirato hoti. Hatthigavāssavalavāpatīggahanā paṭivirato hoti. Khettavatthupaṭīggahanā paṭivirato hoti. Dūteyyapahīnagamanānuyogā paṭivirato hoti.

Kayavikkayā paṭivirato hoti. Tulākūṭakarīsakuṭamānakūṭā paṭivirato hoti.

Ukkoṭanavañcananikatisāciyogā paṭivirato hoti. Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

15. **So** santuṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena, so yena yeneva pakkamati, samādāyeva pakkamati. Seyyathāpi nāma pakkhīsakuṇo yena yeneva ḍeti, sapattabhārova ḍeti. Evamevaṁ bhikkhu santuṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. Yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattam anavajjasukham paṭisamvēdeti.

16. **So cakkhunā** rūpam disvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam cakkhundriyam asamvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa samvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye samvaram āpajjati.

Sotena saddam sutvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam sotindriyam asamvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa samvarāya paṭipajjati. **Ghānena** gandham

ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam ghānindriyam asamvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa samvarāya paṭipajjati, rakkhati ghānindriyam ghānindriye samvaram āpajjati. **Jivhāya** rasam ghāyitvā sāyitvā na

nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam jivhindriyam asamvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa samvarāya paṭipajjati, rakkhati jivhindriyam, jivhindriye samvaram āpajjati. **Kāyena** phoṭhabbam phusitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇametam kāyindriyam asamvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa samvarāya paṭipajjati, rakkhati kāyindriyam, kāyindriye samvaram āpajjati. **Manasā** dhammaṁ viññāya na nimittaggāhī hoti

nānubyañjanaggāhī, yatvādhikaraṇametam manindriyam asamvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa samvarāya paṭipajjati, rakkhati manindriyam, manindriye samvaram āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhattam abyāsekasukham paṭisamvēdeti.

17. **So** abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, sammiñjite pasārite sampajānakārī hoti, saṅghātipattacīvaraḍhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite

sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

18. **So** iminā ca ariyena sīlakkhandhena samannāgato iminā ca ariyena indriyasaṁvarena samannāgato iminā ca ariyena satisampajaññena samannāgato vivittam senāsanam bhajati. Araññam rukkhamūlam pabbataṁ kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam.

19. **So** pacchābhettam piṇḍapātapaṭikkanto nisīdati pallaṅkam ābhujitvā ujum kāyam panidhāya, parimukham satim upaṭṭhapetvā. so abhijjhām loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittam parisodheti. Byāpādapadosam pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī. Byāpādapadosā cittam parisodheti, thīnamiddham pahāya vigatathīnamiddho viharati ālokasaññī sato sampajāno. Thīnamiddhā cittam parisodheti, uddhaccakukkuccam pahāya anuddhato viharati ajjhattam vūpasantacitto. Uddhaccakukkuccā cittam parisodheti. Vicikiccham pahāya tiṇavacicikiccho viharati akathaṅkathī kusalesu dhammesu. Vicikicchāya cittam parisodheti.

20. **So** ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham jhānam upasampajja viharati.

21. **Vitakkavicārānam** vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkaṁ avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati.

22. **Pītiyā** ca virāgā upekkhako ca viharati. Sato ca sampajāno sukhañca kāyena paṭisamvedeti. Yantam ariyā ācikkhanti:upekkhako satimā sukhavihārīti tam tatiyam jhānam upasampajja viharati.

23. **Sukhassa** ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā adukkham upekkhāsatī pārisuddhim catuttham jhānam upasampajja viharati.

24. **So** evam samāhite citte parisuddhe pariyođāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbe nivāsānussatiññāya cittam abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathīdaṁ: ekampi jātim dvepi jātiyo, tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tīrñsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi sañvāṭakappe anekepi vivāṭakappe anekepi sañvāṭavivāṭakappe amutrāsim evannāmo evaṅgutto evamāvanṇo evamāhāro evamsukhadukkhapaṭisamvedī evamāyupariyanto. So tato cuto amutra udapādīm tatrāpāsim evannāmo evaṅgutto evamāvanṇo evamāhāro evamāsukhadukkhapaṭisamvedī evamāyupariyanto. So tato cuto idhūpapanno'ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarati.

25. **So** evam samāhite citte parisuddhe pariyođāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānam cutūpāpātaññāya cittam abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hine pañṭite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Ime vata bhontे sattā kāyaduccaritenā samannāgatā vacīduccaritenā samannāgatā manoduccaritenā samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyam duggatim vinipātam nirayam upapannā, ime vā pana bhonto sattā kāyasucaritenā samannāgatā vacīsucaritenā samannāgatā manusucaritenā samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatim saggam lokam upapannā'ti. Iti dibbena cakkhunā visuddhena

atikkantamānusakena satte passati cavamāne upapajjamāne hīne pañīte suvañne dubbañne sugate duggate yathākammūpage satte pajānāti,

26. So evam samāhite citte parisuddhe pariyyodāte anañgañe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte āsavānam khayaññāya cittam abhininnāmeti. So idam dukkhanti yathābhūtam pajānāti. Ayam dukkhasamudayoti yathābhūtam pajānāti. Ayam dukkhanirodhoti yathābhūtam pajānāti. Ayam dukkhanirodhagāminīpañipadāti yathābhūtam pajānāti, ime āsavāti yathābhūtam pajānāti. Ayam āsavasamudayoti yathābhūtam pajānāti. Ayam āsavanirodhoti yathābhūtam pajānāti. Ayam āsavanirodhagāminīpañipadāti yathābhūtam pajānāti.

27. Tassa evam **jānato** evam **passato** kāmāsavā pi cittam vimuccati. Bhavāsavāpi cittam vimuccati. Avijjāsavā pi cittam vimuccati. Vimuttasmim vimuttamiti nāñam hoti. Khīñā jāti, vusitam brahmacariyam, kataññiyam, nāparam itthattāyāti pajānāti.

28. Ayam **vuccati** bhikkhave **puggalo nevattantapo** nāttaparitāpanānuyogamanuyutto, **na parantapo** na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diññheva dhamme nicchāto nibbuto sītibhuto sukhañsañvedi brahmabhūtena attanā viharatīti.

“Idamavoca Bhagavā. Attamanā te bhikkhu Bhagavato bhāsitam **abhinandun**”ti.

~ Kandaraka suttam pañhamam. ~

(M.52.) Aññhakanāgarasuttam

1. Evañ me sutam. Ekam samayam āyasmā **Ānando** Vesāliyam viharati Beluvagāmake.

2. Tena kho pana samayena **Dasamo gahapati** Aññhakanāgaro Pāñaliputtañ anuppatto hoti kenacideva¹ karaññyena.² Atha kho Dasamo gahapati Aññhakanāgaro yena Kukkuñārāmo yena aññataro bhikkhu tenupasañkami, upasañkamitvā tam bhikkhum abhivādetvā ekamantam nisidi. Ekamantam nisinno kho Dasamo gahapati Aññhakanāgaro tam bhikkhum etadavoca: “**Kahannu** kho bhante āyasmā Ānando etarahi viharati? **Dassanakāmā**³ hi mayam tam āyasmantam Ānandan”ti. “Eso gahapati āyasmā Ānando Vesāliyam viharati Beluvagāmake”ti.

3. Atha kho Dasamo gahapati Aññhakanāgaro Pāñaliputte tam karaññyam tīretvā⁴ yena Vesālī yena Beluvagāmako yenāyasmā Ānando tenupasañkami, upasañkamitvā āyasmantam Ānandam abhivādetvā ekamantam nisidi. Ekamantam nisinno kho Dasamo gahapati Aññhakanāgaro āyasmantam Ānandam etadavoca: “**Atthi** nu kho bhante Ānanda tena **Bhagavatā** jānatā passatā Arahatā Sammāsambuddhena **ekadhammo akkhāto**.⁵ Yattha bhikkhuno **appamattassa**⁶ **ātāpino**⁷

¹ Kena > ka: pro. Who? / + cid + eva:

² nt. (a) What ought to be done, duty, obligation; affairs, business. 為了要作生意或有一些事情要辦。

³ Dassana + kāma: adj. Desirous of seeing.

⁴ caus, ger. To bring through, to finish, to execute (business), to accomplish. / Having finished. 經商後。

⁵ adj. Announced, proclaimed, told, shown. 被說。

⁶ Appa + matta: Little, slight, mean, “contented with little.” 用一些力量。

⁷ adj. Ardent, zealous, strenuous, active; diligent. 勸勉的。

pahitattassa¹ viharato, avimuttaṁ vā cittam vimuccati, aparikkhīñā vā āsavā parikkhayam gacchanti, ananuppattam vā anuttaram yogakkhemam anupāpuṇātī”ti?² “Atthi kho gahapati tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto. Yattha bhikkhuno appamattassa ātāpino pahitattassa viharato, avimuttañceva cittam vimuccati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇātī”ti.
“Katamo pana bhante Ānanda tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto. Yattha bhikkhuno appamattassa ātāpino pahitattassa viharato, avimuttañceva cittam vimuccati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇātī”ti?

4. Idha gahapati bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. So iti paṭisañcikkhati:³ “Idampi kho paṭhamam jhānam abhisañkhataṁ⁴ abhisañcetayitam;⁵ yam kho pana kiñci abhisañkhataṁ abhisañcetayitam tadaniccam⁶ nirodhadhamman”ti⁷ pajānāti. So tattha ṭhito⁸ āsavānam khayam pāpuṇātī, no ce āsavānam khayam pāpuṇātī; teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam samyojanānam parikkhayā, opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
Ayampi kho gahapati tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato, avimuttañceva cittam vimuccati, aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇātī.

5. Puna ca param gahapati bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. So iti paṭisañcikkhati: “Idampi kho dutiyam jhānam abhisañkhataṁ abhisañcetayitam, yam kho pana kiñci abhisañkhataṁ abhisañcetayitam tadaniccam nirodhadhamman”ti pajānāti. So tattha ṭhito āsavānam khayam pāpuṇātī. No ce āsavānam khayam pāpuṇātī; teneva dhammarāgena tāya dhammanandiyā, pañcannam orambhāgiyānam samyojanānam parikkhayā, opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
Ayampi kho gahapati tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato, avimuttañceva cittam vimuccati. Aparikkhīñā ca āsavā parikkhayam gacchanti. Ananuppattañca anuttaram yogakkhemam anupāpuṇātī.

6. Puna ca param gahapati bhikkhu pītiyā ca virāgā upekkhako ca viharati. Sato ca sampajāno sukhañca kāyena paṭisamvedeti. Yantam ariyā ācikkhanti: “Upekkhako satimā sukhavihārī”ti tam tatiyam jhānam upasampajja viharati. So itipatisañcikkhati: “Idampi kho tatiyam jhānam abhisañkhataṁ abhisañcetayitam, yam kho pana kiñci abhisañkhataṁ abhisañcetayitam, tadaniccam nirodhadhamman”ti pajānāti. So tattha ṭhito āsavānam khayam pāpuṇātī. No ce āsavānam khayam pāpuṇātī, teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam samyojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
Ayampi kho gahapati tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto,

¹ pp. Of resolute will.

² pre. To reach, attain, get to, find.

³ pre. To think over, to discriminate, consider, reflect. 沈思或反省。

⁴ adj. Prepared, fixed, made up, arranged, done. 因緣所造的。

⁵ pp. Raised into consciousness, thought out, intended, planned; mentally developed. 心所造的。

⁶ Tad + a + nicca: adj. Unstable, impermanent, inconstant. / nt. Evanescence, inconstancy, impermanence. 暫時性。

⁷ Nirodha + dhamma: Subject to destruction, able to be destroyed, destructible.

⁸ pp. Standing; established. 建立，使立足於。

yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittam vimuccati. Aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuñāti.

7. Puna ca param gahapati bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam atthañgamā adukkham asukham upekkhāsatī pārisuddhiṁ **catuttham jhānam** upasampajja viharati. So itipañcañcikkhati: “Idampi kho catuttham jhānam abhisañkhataṁ abhisañcetayitam, yam kho pana kiñci abhisañkhataṁ abhisañcetayitam tadaniccam nirodhadhamman”ti pajānāti, so tattha ṭhito āsavānam khayaṁ pāpuñāti. No ce āsavānam khayaṁ pāpuñāti, teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam samyojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho gahapati tena bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittam vimuccati. Aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuñāti.

8. Puna ca param gahapati bhikkhu **mettāsahagatena** cetasā ekanā disam pharitvā viharati. Tathā dutiyam, tathā tatiyam, tathā catutthim iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāñena averena abyāpajjhena pharitvā viharati. So iti pañcañcikkhati: “Ayampi kho **mettācetovimutti** abhisañkhata abhisañcetayitā, yam kho pana kiñci abhisañkhataṁ abhisañcetayitam tadaniccam nirodhadhamman”ti pajānāti, so tattha ṭhito āsavānam khayaṁ pāpuñāti. No ce āsavānam khayaṁ pāpuñāti, teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam samyojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho gahapati tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittam vimuccati. Aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuñāti.

9. Puna ca param gahapati bhikkhu **karuṇāsahagatena** cetasā ekam disam pharitvā viharati. Tathā dutiyam, tathā tatiyam, tathā catutthim, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam karuṇāsahagatena cetasā vipulena mahaggatena appamāñena averena abyāpajjhena pharitvā viharati. So iti pañcañcikkhati: “Ayampi kho **karuṇācetovimutti** abhisañkhata abhisañcetayitā, yam kho pana kiñci abhisañkhataṁ abhisañcetayitam tadaniccam nirodhadhamman”ti pajānāti, so tattha ṭhito āsavānam khayaṁ pāpuñāti. No ce āsavānam khayaṁ pāpuñāti, teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam samyojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho gahapati tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittam vimuccati. Aparikkhīñā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuñāti.

10. Puna ca param gahapati bhikkhu **muditāsahagatena** cetasā ekam disam pharitvā viharati. Tathā dutiyam, tathā tatiyam, tathā catutthim iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam muditāsahagatena cetasā vipulena mahaggatena appamāñena averena abyāpajjhena pharitvā viharati. So iti pañcañcikkhati: “Ayampi kho **muditācetovimutti** abhisañkhata abhisañcetayitā, yam kho pana kiñci abhisañkhataṁ abhisañcetayitam tadaniccam nirodhadhamman”ti pajānāti, so tattha ṭhito āsavānam khayaṁ pāpuñāti. No ce āsavānam khayaṁ pāpuñāti, teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam samyojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho gahapati tena

Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittam vimuccati. Aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti.

11. Puna ca param gahapati bhikkhu **upekkhāsaṅgatena** cetasā ekam disam pharitvā viharati. Tathā dutiyam, tathā tatiyam, tathā catutthim iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokaṁ upekkhāsaṅgatena cetasā vipulena mahaggatena appamāñena averena abyāpajjhena pharitvā viharati. So iti paṭisañcikkhati: “Ayampi kho **upekkhācetovimutti** abhisāñkhatā abhisāñcetayitā, yam kho pana kiñci abhisāñkhatam abhisāñcetayitam tadaniccam nirodhadhamman”ti pajānāti, so tattha ṭhito āsavānam khayam pāpuṇāti. No ce āsavānam khayam pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam samyojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho gahapati tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittam vimuccati. Aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti.

12. Puna ca param gahapati bhikkhu sabbaso **rūpasaññānam** samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘**ananto ākāso**’ti ākāsānañcāyatanaṁ upasampajja viharati. So iti paṭisañcikkhati: “Ayampi kho pana **ākāsānañcāyatanaśamāpatti** abhisāñkhatā abhisāñcetayitā, yam kho pana kiñci abhisāñkhatam abhisāñcetayitam tadaniccam nirodhadhamman”ti pajānāti, so tattha ṭhito āsavānam khayam pāpuṇāti. No ce āsavānam khayam pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam samyojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho gahapati tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittam vimuccati. Aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti.

13. Puna ca param gahapati bhikkhu sabbaso **ākāsānañcāyatanaṁ** samatikkamma ‘**anantaṁ viññāṇan**’ti viññāṇañcāyatanaṁ upasampajja viharati. So iti paṭisañcikkhati: “Ayampi kho viññāṇañcāyatana samāpatti abhisāñkhatā abhisāñcetayitā, yam kho pana kiñci abhisāñkhatam abhisāñcetayitam tadaniccam nirodhadhamman”ti pajānāti. So tattha ṭhito āsavānam khayam pāpuṇāti. No ce āsavānam khayā pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam samyojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho gahapati tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato viharato avimuttañceva cittam vimuccati. Aparikkhīṇā ca āsavā parikkhayam gacchanti, ananuppattañca anuttaram yogakkhemam anupāpuṇāti.

14. Puna ca param gahapati bhikkhu sabbaso **viññāṇañcāyatanaṁ** samatikkamma ‘**natthi kiñcī**’ti ākiñcaññāyatanaṁ upasampajja viharati. So iti paṭisañcikkhati: “Ayampi kho ākiñcaññāyatanaśamāpatti abhisāñkhatā abhisāñcetayitā, yam kho pana kiñci abhisāñkhatam abhisāñcetayitam tadaniccam nirodhadhamman”ti pajānāti, so tattha ṭhito āsavānam khayam pāpuṇāti. No ce āsavānam khayam pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam samyojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho gahapati tena Bhagavatā jānatā passatā Arahatā Sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittam vimuccati. Aparikkhīṇā ca āsavā parikkhayam gacchanti. Ananuppattañca anuttaram yogakkhemam anupāpuṇāti.

15. **Evaṁ vutte**, Dasamo gahapati Aṭṭhakanāgaro āyasmantam Ānandam etadavoca: “**Seyyathāpi** bhante Ānanda puriso **ekam̄ nidhimukham̄**¹ gavesanto,² sakideva³ ekādasa⁴ nidhimukhāni adhigaccheyya.⁵ Evameva kho aham bhante **ekam̄ amatadvāram̄**⁶ gavesanto, sakideva ekādasa amatadvārāni alattham̄ savanāya.⁷ **Seyyathāpi** bhante purisassa **agāram̄**⁸ **ekādasadvāram̄**, so tasmiṁ agāre āditte,⁹ ekamekenapi¹⁰ dvārena sakkuṇeyya,¹¹ attānam̄ sotthim̄¹² kātum. Evameva kho aham bhante imesam̄ **ekādasannaṁ** **amatadvārānam̄** ekamekenapi amatadvārena sakkuṇissāmi, attānam̄ sotthim̄ kātum. Ime hi nāma bhante **aññatitthiyā** **ācariyassa** ācariyadhanam̄ **pariyesissanti.**¹³ **Kim** panāham̄ āyasmato **Ānandassa** pūjām na karissāmī”ti?

16. Atha kho Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputtañca Vesālikañca **bhikkhusaṅgham̄** **sannipātāpetvā**¹⁴ pañtena khādanāyena bhojanāyena sahatthā santappesi¹⁵ **sampavāresi.**¹⁶ Ekamekañca bhikkhuṁ **paccekadussayugena**¹⁷ acchādesi,¹⁸ āyasmantam Ānandam **ticivarena** acchādesi. Āyasmato ca Ānandassa **pañcasataṁ**¹⁹ vihāram̄ **kārāpesi**”ti.²⁰

~ Aṭṭhakanāgarasuttam dutiyam. ~

(M.53.) Sekhasuttam

1. Evaṁ me sutam. Ekam̄ samayam **Bhagavā** Sakkesu viharati Kapilavatthusmīm Nigrodhārāme.

2. Tena kho pana samayena **Kāpilavatthavānam** **Sakyānam** navam̄²¹ **santhāgāram̄**²² acirakāritam̄²³ hoti anajjhāvuttham̄²⁴ samañena vā brāhmañena vā kenaci vā manussabhūtena. Atha kho Kāpilavatthavā Sakyā yena Bhagavā tenupasaṅkamīm, upasaṅkamityā Bhagavantam̄ abhivādetvā

¹ Nidhi + mukha: An excellent treasure; a single treasure. 一件寶物的入口。

² ppr. To seek, to search for, to wish for, strive after. 搜尋。

³ Sakid + eva: Once only.

⁴ num. Eleven.

⁵ opt. To get to, to come into possession of, to acquire, find.

⁶ Amata + dvāra: The door to Nibbāna.

⁷ Suṇāti > savanīya: fpp. What should be heard, agreeable to the ear.

⁸ nt. House or hut.

⁹ Set on fire, blazing, burning. 大火。

¹⁰ adj. One by one, each.

¹¹ opt. To be able. 能，會。

¹² f. Well-being, blessing. / adv. In safety, safely. 安全。

¹³ fut. To seek for, look, search, desire; examine. 追尋。

¹⁴ ger. To assemble, come together. 召集。

¹⁵ aor. To satisfy, please. 很滿意。

¹⁶ aor. To cause to accept, to Offer, to regale, serve with. 供養。

¹⁷ Pacceka: adj. Each one, single, by oneself, separate, various, several. / + dussa + yuga: A suit of garments/ = A pair of robes. 一套袈裟。

¹⁸ caus, aor. To cover, to clothe, to put on. 使穿上。

¹⁹ Pañca + sata: Five hundred. 五百錢的價值。

²⁰ Karoti: Caus, aor. (caused to be) erected, constructed; built. 將建。

²¹ adj. New, fresh.

²² A council hall, a mote hall; assembly hall. 禮堂。

²³ Nacira: adj. Not of long duration, short. / + kārita: pp. Done.

²⁴ An + ajjhāvuttha: pp. Inhabited, occupied (of a house). / = Before anyone dwelt in it. 之前還沒有人住過。

ekamantariṁ nisīdiṁsu. Ekamantariṁ nisinnā kho Kāpilavatthavā Sakyā Bhagavantariṁ etadavocum: “Idha bhante Kāpilavatthavānām Sakyānām navāṁ santhāgāraṁ acirakāritāṁ anajjhāvuttham samanena vā brāhmaṇena vā kenaci vā manussabhūtena, tam bhante Bhagavā paṭhamariṁ paribhuñjatu,¹ Bhagavatā paṭhamariṁ paribhuttaṁ pacchā² Kāpilavatthavā Sakyā paribhuñjissanti. Tadassa Kāpilavatthavānām Sakyānām dīgharattam hitāya sukhāyā”ti.

3. Adhvāsesi Bhagavā tuṇhībhāvena. Atha kho Kāpilavatthavā Sakyā Bhagavato adhvāsanam viditvā utṭhāyāsanā Bhagavantariṁ abhvādetvā padakkhiṇariṁ katvā yena santhāgāraṁ tenupasaṅkamiṁsu, upasaṅkamitvā sabbasantharīm santhāgāraṁ santharitvā³ āsanāni paññāpetvā⁴ udakamaṇikam⁵ patiṭṭhāpetvā⁶ telappadīpam āropetvā⁷ yena Bhagavā tenupasaṅkamiṁsu, upasaṅkamitvā Bhagavantariṁ abhvādetvā ekamantariṁ atṭhariṁsu. Ekamantariṁ thitā kho Kāpilavatthavā Sakyā Bhagavantariṁ etadavocum: “Sabbasantharīm santhatariṁ bhante santhāgāraṁ āsanāni paññattāni, udakamaṇiko patiṭṭhāpito, telappadīpo āropito, yassadāni bhante Bhagavā kālam maññatī”ti.⁸

4. Atha kho Bhagavā nivāsetvā pattacīvaraṁ ādāya saddhim bhikkhusaṅghena yena santhāgāraṁ tenupasaṅkamī, upasaṅkamitvā pāde pakkhāletvā⁹ santhāgāraṁ pavisitvā majjhimaṁ thambhaṁ¹⁰ nissāya¹¹ puratthābhimukho¹² nisīdi, bhikkhu saṅgho pi kho pāde pakkhāletvā santhāgāraṁ pavisitvā pacchimaṁ bhittim¹³ nissāya puratthābhimukho nisīdi Bhagavantariṁ yeva purakkhatvā.¹⁴ Kāpilavatthavā pi kho Sakyā pāde pakkhāletvā santhāgāraṁ pavisitvā puratthimam bhittim nissāya pacchāmukhā nisīdiṁsu Bhagavantariṁ yeva purakkhatvā.

5. Atha kho Bhagavā Kāpilavatthave Sakyē bahudevarattim¹⁵ dhammiyā kathāya sandassetvā¹⁶ samādapetyā¹⁷ samuttejetvā¹⁸ sampahāsetvā¹⁹ āyasmantariṁ Ānandariṁ āmantesi: “Paṭibhātu²⁰ tam Ānanda Kāpilavatthavānām Sakyānām sekho pāṭipado²¹ piṭṭhim²² me āgilāyati.²³ Tamahaṁ āyamissāmī”ti.¹

¹ imper. To enjoy, to use, to enjoy the use of. 享用。

² adv. Behind, aft, after, afterwards, back; westward. 之後。

³ Sabba + santharīm: adv. So that all is spread, prepared. / Santharati: ger. To spread, strew. 覆蓋。

⁴ ger. To lay down, fold out, spread. 準備。

⁵ Uda + maṇika: A water-pot.

⁶ ger. To establish, set up, fix, put into, install. 放置。

⁷ ger. To put on, take up to; to lighted. 點燃。

⁸ pre. To think, to be of opinion, to imagine, to deem; is fitting. 適宜的。

⁹ ger. To wash, cleanse. 洗過。

¹⁰ A pillar, a post. 柱。

¹¹ ger. Near, near by, on, at. 對著。

¹² Purattha + abhimukha: adj. Turned to, going to, inclined towards.

¹³ f. A wall. 牆。

¹⁴ ger. To put in front, to revere, follow, honor. 放在前面。

¹⁵ Bahud + eva: adj. Much, many, large, abundant; plenty. / + ratti: f. Night. / = Deep into the night. 深夜。

¹⁶ caus, ger. To teach, instruct. 教。

¹⁷ ger. To cause to take, to incite, rouse. 激勵。

¹⁸ ger. To excite, gladden, to fill with enthusiasm. 使充滿熱情。

¹⁹ caus, ger. To gladden, delight. 使喜悅。

²⁰ imper. To appear, to be evident, to come into one's mind, to occur to one, to be clear.

²¹ adj. Following the (right) Path. / = The method of training. 有學位訓練的方法。

²² Piṭṭhi & piṭṭī: f. The back. 我的背部。

²³ pre. To be wearied, exhausted or tired, to ache, to become weak or faint. 疼痛。

“Evaṁ bhante”tikho āyasmā Ānando Bhagavato paccassosi.

Atha kho Bhagavā catuguṇam² saṅghāṭim paññāpetvā dakkhiṇena passena sīhaseyyam kappesi³ pāde pādam accādhāya,⁴ sato sampajāno uṭṭhānasaññam manasikaritvā.

6. Atha kho āyasmā Ānando mahānāmam Sakyam āmantesi:

“Idha mahānāma ariyasāvako sīlasampanno hoti. Indriyesu guttadvāro hoti. Bhojane mattaññū hoti. Jāgariyam anuyutto hoti. Sattahi saddhammehi samannāgato hoti. Catunnam jhānānam abhicetasikānam⁵ diṭṭhadhammasukhavihārānam nikāmalābhī⁶ hoti akicchalābhī⁷ akasiralābhī.⁸

7. Kathañ ca mahānāma ariyasāvako sīlasampanno hoti? “Idha mahānāma ariyasāvako sīlavā hoti. Pātimokkhasarīvarasāmavuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu; evaṁ kho mahānāma ariyasāvako sīlasampanno hoti.”

8. Kathañca mahānāma ariyasāvako indriyesu guttadvāro hoti? “Idha mahānāma ariyasāvako cakkhunā rūpam disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇametam cakkhundriyam asaṁvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum. Tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye saṁvaraṁ āpajjati.

Sotena saddam sutvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇametam sotindriyam asaṁvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati sotindriyam, sotindriye saṁvaraṁ āpajjati.

Ghānena gandham ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇametam ghānindriyam asaṁvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati ghānindriyam, ghānindriye saṁvaraṁ āpajjati.

Jivhāya rasam sāyitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇametam jivhindriyam asaṁvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati jivhindriyam, jivhindriye saṁvaraṁ āpajjati.

Kāyena phoṭṭhabbam phūsītvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇametam kāyindriyam asaṁvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati kāyindriyam, kāyindriye saṁvaraṁ āpajjati.

Manasā dhammam viññāya na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇametam manendriyam manindriyam asaṁvutam viharantam abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvaraṁ paṭipajjati, rakkhati manindriyam, manindriye saṁvaraṁ āpajjati. Evaṁ kho mahānāma ariyasāvako indriyesu guttadvāro hoti.

9. Kathañca mahānāma ariyasāvako bhojane mattaññū hoti? “Idha mahānāma ariyasāvako paṭisaṅkhāyoniso āhāram āhāreti, neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṛhitiyā yāpanāya, vihimsūparatiyā brahmacariyānuggahāya. Iti purāṇaṁca vedanāṁ paṭihaṅkhāmi. Navañca vedanāṁ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā”ti. Evaṁ kho mahānāma ariyasāvako bhojane mattaññū hoti.

¹ fut. To stretch, extend, stretch out, draw out. / = “My back feels weak, I will stretch it.” 舒展肢體。

² Catu + gguṇa: Four fold, quadruple. 四疊。

³ caus, aor. To cause to fit, to create, build, construct, arrange, prepare, order; to lie down. 使躺下。

⁴ ādahati: ger. To put down, put on, settle, fix.

⁵ adj. Dependent on the clearest consciousness. 依賴著清楚的意識。

⁶ Nikāma: Desire, pleasure, longing. / + lābhī: Gaining pleasure. 獲得快樂或隨願。

⁷ A + kiccha: Without difficulty, easily. / + lābhī: Taking or sharing willingly. 獲得沒問題。

⁸ A + kasira: Without pain, easy, comfortable. / lābhī: Obtaining without difficulty. 獲得不困難。

10. **Kathañca** mahānāma ariyasāvako **jāgariyam** anuyutto hoti? “Idha mahānāma ariyasāvako divasarī cañkamena nisajjāya āvaraṇīyehi dhammehi cittam parisodheti, rattiya pathamam yāmam cañkamena nisajjāya āvaraṇīyehi dhammehi cittam parisodheti, rattiya majjhimañ yāmam dakkhiñena passena sīhaseyyam kappeti pāde pādam accādhāya sato sampajāno uṭṭhānasaññam manasikaritvā. Rattiya pacchimam yāmam paccutthāya cañkamena nisajjāya āvaraṇīyehi dhammehi cittam parisodheti.” Evañ kho mahānāma ariyasāvako jāgariyam anuyutto hoti.

11. **Kathañca** mahānāma ariyasāvako **sattahi saddhammehi** samannāgato hoti? “Idha mahānāma ariyasāvako **saddho** hoti saddahati¹ **Tathāgatassa bodhim**: “Itipi so Bhagavā Arahā Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathi Satthā devamanussānam Buddha Bhagavā”ti.

12. **Hirimā** hoti hirīyati.² Kāyaduccaritena vacīduccaritena manoduccaritena. Hirīyati pāpakānam akusalānam dhammānam **samāpattiyā**.³

13. **Ottāpī** hoti ottappati.⁴ Kāyaduccaritena vacīduccaritena manoduccaritena. Ottappati pāpakānam akusalānam dhammānam samāpattiyā.

14. **Bahussuto** hoti sutadharo sutasannicayo.⁵ Ye te dhammā ādikalyāñā majjhēkalyāñā pariyosānakalyāñā sātthā sabyañjanā, kevalaparipuññam parisuddham brahmacariyam abhivadanti. Tathārūpāssa⁶ dhammā bahussutā honti dhatā⁷ vacasā paricitā⁸ manasānupekkhitā⁹ diṭṭhiyā suppaṭividdhā.¹⁰

15. **Āraddhaviriyo**¹¹ viharati akusalānam dhammānam pahānāya kusalānam dhammānam upasampadāya,¹² thāmavā¹³ dalhaparakkamo¹⁴ anikkhittadhuro¹⁵ kusalesu dhammesu.

16. **Satimā** hoti paramena satinepakkena¹⁶ samannāgato. Cirakatampi¹⁷ cirabhāsitampi saritā¹

¹ Saddha: adj. Believing faithful. / Saddahati: pre. To believe, to have faith. 使立足於信。

² Hirimant & hirīmant: adj. Blushful, modest, shy. / Hirīyati & hirīyati: pre. To blush, to be shy. 內在的羞愧。

³ f. Attainment. 達成或升起。

⁴ Ottappin & ottāpin: adj. Afraid of wrong, conscientious, scrupulous. /

Ottappati: pre. To feel a sense of guilt, to be conscious or afraid of evil. 外在的察覺惡的害怕。

⁵ Bahu + ssuta: Having great knowledge, very learned, well-taught. / Suta + dhara: Remembering what has been heard. / + sannicaya: Taught in the Scriptures. 累積，記住什麼是要聽的。

⁶ Tathā + rūpa: Such a, like this or that. 像這樣。

⁷ Kept in mind, understood, known by heart. 看守著心或記住。

⁸ pp. Known, scrutinized, accustomed, acquainted or familiar with, constantly practiced. 仔細檢查或背誦。

⁹ Manasa: adj. Having a mind, with such & such a mind. / +

anupekkhati: pp. To concentrate oneself on, to look carefully. 用心地看。

¹⁰ Sup + patīviddha: pp. Being or having penetrated or pierced; having acquired, mastering, knowing. 很好的洞悉。

¹¹ āraddha + viriya: adj. Strenuous, energetic, resolute; arouses effort. 堅持或激起努力。

¹² f. Taking, acquiring; obtaining, taking upon oneself, undertaking. 使堅固。

¹³ Thāmavant: adj. Strong, steadfast, powerful, persevering. 有力的。

¹⁴ Daļha + parakkama: Of strong effort, energetic. 有力的成就。

¹⁵ A + nikkhitta + dhura: Unyoked, freed of the yoke. / = Not freed of the yoke. 沒有放棄。

¹⁶ Satimant: adj. Mindful, thoughtful, contemplative, pensive. / +

nepakka: nt. Prudence, discrimination, carefulness. 精明。

¹⁷ Cira: adj. Long (of time). / + kata: pp. Done, worked, made. / +

anussaritā.

17. **Paññavā**² hoti udayatthagāminiyā,³ paññāya samannāgato ariyāya nibbedhikāya⁴ sammādukkhakkhayagāminiyā. Evam kho mahānāma ariyasāvako sattahi saddhammehi samannāgato hoti.

18. **Kathañca** mahānāma ariyasāvako **catunnaṁ jhānānam** ābhicetasikānam diṭṭhadhammasukhavihārānam nikāmalābhī hoti akicchalābhī akasiralābhī? “Idha mahānāma ariyasāvako vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Vitakkavicārānam vūpasamā ajjhattam sampaśādanam cetaso ekodibhāvarām avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati. Sato ca sampajāno sukhañca kāyena patīsarinvedeti. Yantam ariyā ācikkhanti: ‘Upekkhako satimā sukhavihārī’ti tam tatiyam jhānam upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā adukkham asukham upekkhāsatī pārisuddhim catuttham jhānam upasampajja viharati.” Evam kho mahānāma ariyasāvako catunnaṁ jhānānam ābhicetasikānam diṭṭhadhammasukhavihārānam nikāmalābhī hoti akicchalābhī akasiralābhī.

19. Yato kho mahānāma ariyasāvako evam **sīlasampanno** hoti. Evam **indriyesu guttadvāro** hoti. Evam bhojane mattaññū hoti. Evam jāgariyam anuyutto hoti. Evam sattahi saddhammehi samannāgato hoti. Evam **catunnaṁ jhānānam** ābhicetasikānam diṭṭhadhammasukhavihārānam nikāmalābhī hoti akicchalābhī akasiralābhī. Ayam vuccati mahānāma ariyasāvako **sekho pātipado apucchaṇḍatāya**⁵ samāpanno bhabbo⁶ **abhinibbhidāya**⁷ bhabbo **sambodhāya** bhabbo **anuttarassa yogakkhemassa** adhigamāya.

Seyyathāpi mahānāma **kukkuṭiyā**⁸ anḍāni aṭṭha vā dasa vā dvādasa⁹ vā, tānassu kukkuṭiyā sammā adhisayitāni¹⁰ sammā pariseditāni¹¹ sammā paribhāvitāni;¹² kiñcāpi tassā kukkuṭiyā na evam icchā uppajjeyya: ‘Aho vatime kukkuṭapotakā pādanakhasikhāya¹³ vā mukhatuṇḍakena¹⁴ vā anḍakosam padāletvā¹⁵ sothinā abhinibbjijjeyyun’ti.¹⁶ Atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā anḍakosam padāletvā sothinā abhinibbjijjituṁ. Evameva kho mahānāma yato ariyasāvako evam sīlasampanno hoti. Evam indriyesu guttadvāro hoti.

Bhāsati: pp. To shine, shine forth, fill with splendor. 長期作了的和說了的。

¹ Saritar: One who remembers. / Anussaritar: One who recollects or remembers. 記住。

² Paññavant: adj. Possessed of insight, wise, intelligent, sensible.

³ Udaya + attha: Rise and fall, birth & death. / + gamin: adj. Leading to, making for. 導致升起和息滅。

⁴ adj. Piercing, sharp, penetrating, discriminating. 敏銳。

⁵ Apuccha: adj. “Not a question,” not to be asked. / + anḍa: nt. An egg. / + kosa: Shell of eggs. / = Not being a rotten egg. 沒有腐爛的蛋。

⁶ adj. Able, capable, fit for. 能或會。

⁷ f. The successful breaking (like the chick through the shell of the egg), coming into (proper) life.

就像小雞從蛋破殼出來或平熄。

⁸ Kukkuṭa: A cock. / + potaka: A chicken. 母雞。

⁹ Aṭṭha: num. Eight. / Dasa: Num. Ten. / Dvādasa: num. Twelve.

¹⁰ Adhivāseti: caus, pp. To wait for. 準備好。

¹¹ pp. Heated, hatched, made ripe. 孵蛋。

¹² pp. Sat on (said of eggs), being hatched. 使進展。

¹³ Pāda: The foot. / + nakha: A nail of finger or toe, a claw. / + sikhā: f. Point, edge.

¹⁴ Mukha + tunḍa: A beak.

¹⁵ caus, ger. To break, break down, tear down, burst open.

¹⁶ opt. To break quite through (of the chick coming through the shell of the egg).

Evaṁ bhojane mattaññū hoti. Evaṁ jāgariyam anuyutto hoti. Evaṁ sattahi saddhammehi samannāgato hoti. Evaṁ catunnam jhānānam ābhicetasikānam diṭṭhadhammasukhavihārānam nikāmalābhī hoti akicchālābhī akasirālābhī. Ayam vuccati mahānāma ariyasāvako **sekho pātipado** apuccaṇḍatāya samāpanno bhabbo abhinibhidāya bhabbo sambodhāya bhabbo anuttarassa yogakkhemassa **adhigamāya**.

20. Sa kho so mahānāma ariyasāvako imamyeva **anuttaram upekkhāsatī pārisuddhiṁ** āgamma anekavihitam **pubbenivāsaṁ anussarati**. Seyyathīdaṁ: ‘ekampi jātīm dvepi jātiyo, tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tiṁsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi samvatṭakappe anekepi vivatṭakappe anekepi samvatṭavivatṭakappe amutrāsiṁ evannāmo evaṅgotto evamīvaṇo evamāhāro evamī sukhadukkhapañcasamvedī evamāyupariyanto. So tato cuto amutra udapādīm tatrāpāsiṁ evannāmo evaṅgotto evamīvaṇo evamāhāro evamīsuκhadukkhapañcasamvedī evamāyupariyanto. So tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitam pubbenivāsaṁ anussarati. Ayamassa **pathamābhinibhidā**¹ hoti kukkuṭacchāpakesseva² añḍakosamhā.

21. Sa kho so mahānāma ariyasāvako imariyeva anuttaram upekkhāsatī pārisuddhim āgamma dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hine pañīte suvanṇe dubbanṇe sugate duggate yathākammūpage satte pajānāti. Ayamassa dutiyābhinibhidā hoti kukkuṭacchāpakesseva andakosamhā.

22. Sa kho so mahānāma ariyasāvako imarūpyeva anuttaram upekkhā satipārisuddhim āgammā āsavānam khayā anāsavam cetovimuttim paññāvimuttim dittheva dhamme sayam abhiññā sacchikatvā upasampajja viharati ayamassa **tatiyā** bhinibhidā hoti kukkuṭacchāpakesseva andakosamhā.

23. Yampi kho mahānāma ariyasāvako sīlasampanno hoti, idampissa hoti **caraṇasmīm**.³ Yampi mahānāma ariyasāvako indriyesu guttadvāro hoti idampissa, hoti caraṇasmīm. Yampi mahānāma ariyasāvako bhojane mattaññū hoti, idampissa hoti caraṇasmīm. Yampi mahānāma ariyasāvako jāgariyam anuyutto hoti, idampissa hoti caraṇasmīm. Yampi mahānāma ariyasāvako sattahi saddhammehi samannāgato hoti, idampissa hoti caraṇasmīm. Yampi mahānāma ariyasāvako catunnam jhānānam ābhicetasikānam dīṭhadhammasukhavihārānam nikāmalābhī hoti akicchālābhī akasirālābhī, idampissa hoti caranasmīm.

24. Yampi kho mahānāma ariyasāvako anekavihitam pubbenivāsam anussarati. Seyyathidaṁ: ekampi jātiṁ, dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tiṁsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi samvāṭtakappe anekepi vivaṭtakappe anekepi samvāṭṭavivāṭtakappe amutrāsim evannāmo evaṅgotto evamīvaṇo evamāhāro evamī sukhadukkhapaṭisarīvedī evamāyupariyanto. So tato cuto amutra udapādīm tatrāpāsim evannāmo evaṅgotto evamīvaṇo evamāhāro evamīsukhadukkhapaṭisarīvedī evamāyupariyanto. So tato cuto idhūpapanno’ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarati. Idampissa hoti **vijjāya**. Yampi mahānāma ariyasāvako dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne pañtē suvanne dubbanne sugate duggate yathākammūpage satte pajānāti,

¹ Paṭhama: adj. “The first.” / + abhinibbidā: f. Disgust with the world.

² + Chāpaka: The young of an animal.

³ nt. Acting, behavior, good conduct. 好的行爲。

idampissa hoti vijjāya. Yampi mahānāma ariyasāvako āsavānam khayā anāsavam cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati, idampissa hoti vijjāya.

25. Ayam vuccati mahānāma ariyasāvako **vijjāsampanno** itipi, **caraṇasampanno** itipi, **vijjācaraṇasampanno** itipi, **brahmunā** kho panesā mahānāma **Sanañkumārena** gāthā bhāsitā:
“**Khattiyo** seṭṭho janetasmiṁ ye gottapaṭisārino,¹
Vijjācaraṇasampanno so seṭṭho **devamānuse**”ti.²
“Sā kho panesā mahānāma brahmunā Sanañkumārena gāthā **sugītā**³ na duggītā, **subhāsitā** na dubbhāsitā, **atthasamhitā** no anatthasamhitā **anumatā**⁴ Bhagavatā”ti.

26. Atha kho Bhagavā utṭhahitvā āyasmantam Ānandam āmantesi: “**Sādhu** sādhu Ānanda, sādhu kho tvam Ānanda Kāpilavatthavānam Sakyānam sekham pātipadam abhāsi”ti.
“Idamavocāyasmā Ānando, samanuñño⁵ Satthā ahosi. Attamanā Kāpilavatthavā Sakyā āyasmato Ānandassa bhāsitam abhinandun”ti.

~ Sekhasuttam tatiyam. ~

(M.54.)Potaliya suttam

1. Evam me sutam. Ekam samayaṁ Bhagavā Aṅguttarāpesu viharati Āpaṇam⁶ nāma Aṅguttarāpānam nigamo.

2. Atha kho Bhagavā pubbanhasamayaṁ nivāsetvā pattacīvaraṁ ādāya āpaṇam piṇḍāya pāvisi.

Āpaṇe piṇḍāya caritvā pacchābhattam piṇḍapātaṭikkanto yenaññataro Vanasaṇḍo tenupasaṅkami

divāvihārāya. Tam Vanasaṇḍam ajjhogahetvā aññatarasmim rukkhamūle divāvihāram nisidi.

3. Potaliyopi kho gahapati sampannanivāsanapāpuraṇo⁷ chattupāhanāhi⁸ jaṅghāvihāram⁹ anuvicaramāno anucaṅkamamāno¹⁰ yena so Vanasaṇḍo tenupasaṅkami, tam Vanasaṇḍam ajjhogahetvā yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi. Sammodanīyam katham sārāṇīyam vītisāretvā ekamantam atṭhāsi. Ekamantam ṭhitam kho Potaliyam gahapatiṁ Bhagavā etadavoca:

“**Saṁvijjante**¹ kho gahapati **āsañāni** sace ākaṅkhasi nisidā”ti. Evam vutte, Potaliyo gahapati:

¹ Gotta + patisārī: adj. Relying on lineage; born into clans. 誕生在刹帝利族。

² “The noble clan is held to be The best of people as to lineage; But best of gods and humans is one Perfect in true knowledge and conduct.”

³ Su + gīta: pp. Good words. 好的詞句。

⁴ pp. Approver of, given consent to, finding approval, given leave; accepted. 一般承認的。

⁵ adj. Approving. 贊成。

⁶ A bazaar, shop. 集市。

⁷ Sampanna: Endowed with, possessed of, abounding in. / + nivāsana: adj. Dressed, clothed; dressing, clothing, undergarment. / + pāpuraṇa: nt. Cover, dress, cloak. / = He is wearing a full dress.

⁸ Chatta: nt. A sunshade; a canopy, parasol. 陽傘。/ + upāhanā: f. A shoe, sandal.

⁹ Jaṅghā + vihāra: The state of walking about (like a wanderer). 像來回走動或運動。

¹⁰ Anuvicarati: ppr. To wander about, stroll roam through, explore. /

Anucaṅkamati: ppr. To follow (along) after, to go after.

“**Gahapativādena** mām samoṇo Gotamo **samudācaratī**”ti,² kupito anattamano tuṇhī ahosi.
Dutiyampi kho Bhagavā Potaliyām gahapatiṁ etadavoca: “**Samvijjante** kho gahapati āsanāni, sace ākañkhasi nisidā”ti. Evam vutte, Potaliyo gahapati: “**Gahapativādena** mām samoṇo Gotamo **samudācaratī**”ti, kupito anattamano tuṇhī ahosi.

Tatiyampi kho Bhagavā Potaliyām gahapatiṁ etadavoca: “**Samvijjante** kho gahapati āsanāni, sace ākañkhasi nisidā”ti. Evam vutte, Potaliyo gahapati: “**Gahapativādena** mām samoṇo Gotamo **samudācaratī**”ti, kupito anattamano Bhagavantam etadavoca: “**Tayidam bho Gotama nacchannam,**³ tayidam **nappatirūpaṁ**,⁴ yam mām tvam gahapati vādena samudācarasi”ti.

“Te hi te gahapati **ākārā**⁵ te **lingā**⁶ te **nimittā**⁷ yathā tam gahapatissā”ti.

“Tathāhi pana me bho Gotama sabbe **kammantā**⁸ **paṭikkhittā**,⁹ sabbe **vohārā**¹⁰ **samucchinnā**”ti.¹¹

“Yathā kathaṁ¹² pana **te** gahapati sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnā”ti?

“Idha me bho Gotama yam ahosi dhanam vā **dhaññam** vā rajatam vā jātarūpaṁ¹³ vā **sabbam** tam puttānam dāyajjam¹⁴ niyyātam,¹⁵ tatthāham anovādī¹⁶ anupavādī¹⁷ ghāsacchādanaparamo¹⁸ viharāmi. Evarī kho me bho Gotama sabbe kammantā paṭikkhittā sabbe vohārā samucchinnā”ti.

“**Aññathā**¹⁹ kho tvam gahapati vohārasamucchedaṁ²⁰ **vadesi**;²¹ aññathā ca pana **ariyassa vinaye** vohārasamucchedo hoti”ti.

“Yathā kathaṁ pana bhante ariyassa vinaye vohārasamucchedo hoti? Sādu me bhante Bhagavā tathā dhammarūpaṁ desetu, yathā ariyassa vinaye vohārasamucchedo hoti”ti.

“Tena hi gahapati suṇāhi sādhukam manasikarohi bhāsissāmī”ti.

“Evam bhante”ti kho Potaliyo gahapati Bhagavato paccassosi. Bhagavā etadavoca:

4. “**Aṭṭha**²² kho **ime** gahapati **dhammā** ariyassa vinaye vohārasamucchedāya **saṁvattan**”ti.²³

Katame **aṭṭha**?

“**Apāññatipātaṁ** nissāya pāññatipāto pahātabbo, **dinnādānaṁ** nissāya adinnādānaṁ pahātabbam,

¹ ppr. To be agitated or moved, to be stirred. 使喚起座位。

² pre. To behave towards, to converse with, to addresses. 稱呼。

³ Channa: pp. Fit, suitable, proper. / + na: Not suitable. 不適當。

⁴ Paṭirūpa: adj. Fit, proper, suitable, befitting, seeming. / + na: Non-semblance. 不偽裝。

⁵ Sing, appearance, form. 被你的嗖嗖聲。

⁶ nt. Characteristic, sign, attribute, mark, feature. 標誌。

⁷ nt. Outward appearance, mark, characteristic, attribute, phenomenon.

⁸ Doing, acting, working; work, business, occupation. 生意或作業。

⁹ pp. Refused, rejected. 停止, 拒絕, 抵制。

¹⁰ Trade, business. 商業或外緣。

¹¹ pp. Cut off, extirpated. 連根拔起或切斷。

¹² adv. How. 怎樣。

¹³ Dhana: nt. Wealth, usually wealth of money, riches, treasures. / Dhañña: adj. Happy, fortunate, lucky. /

Jāta + rūpa: “sterling,” pure metal.

¹⁴ adj. One who inherits (pituno of the father). 遺產。

¹⁵ Niyyādita: pp. Assigned, presented, given, dedicated. 贈予。

¹⁶ Ovāda: Advice, instruction, admonition, exhortation. / + an: Not advise. 沒有指導。

¹⁷ Upavāda: Insulting, railing; blaming, finding fault. / + an: Not blame. 沒有管理。

¹⁸ Ghāsa + chada: Food & clothing, tending, fostering, good care or being well looked after, well provided. / + parama: adj. Highest, most excellent, superior, best. / = I care only for my food and clothing. 我只能照顧我的食物和衣服。

¹⁹ adv. In a different manner, otherwise, differently. 你有不同的方式；我也有不同的方式。

²⁰ Ending of all actions and business. 全部作業和生意來到末端。

²¹ pre. To speak, say, tell. 你說。

²² num. Eight. 八。

²³ pre. To lead (to), to be useful (for). 引導。

saccam vācam nissāya musāvādo pahātabbo, apisunam vācam nissāya pisunā vācā pahātabbā, agiddhilobham nissāya giddhilobho¹ pahātabbo, anindārosam nissāya nindāroso² pahātabbo, akodhūpāyāsam nissāya kodhūpāyāso³ pahātabbo, anatimānam nissāya atimāno⁴ pahātabbo. Ime kho gahapati aṭṭhadhammā sañkhittena vuttā vitthārena avibhattā⁵ ariyassa vinaye vohārasamucchedāya saṁvattantī”ti.

5. “Ye me bhante Bhagavatā aṭṭha dhammā sañkhittena vuttā vitthārena avibhattā ariyassa vinaye vohārasamucchedāya saṁvattanī”ti.

“Sādu me bhante Bhagavā ime aṭṭha dhamme vitthārena vibhajatu⁶ anukampaṁ upādāyā”ti.

“Tena hi gahapati suṇāhi sādhukam manasikarohi, bhāsissāmī”ti.

“Evam bhante”ti kho Potaliyo gahapati Bhagavato paccassosi Bhagavā etadavoca:

6. “Apāṇatipātam nissāya pāṇatipāto pahātabbo”ti iti kho panetam vuttam, kiñcetam⁷ paṭicca⁸ vuttam. Idha gahapati ariyasāvako iti paṭisañcikkhati:⁹ Yesam¹⁰ kho aham samyojanānam¹¹ hetu¹² pāṇatipāti assam, tesāham samyojanānam pahānāya samucchedāya paṭipanno.¹³ Ahañceva kho pana pāṇatipāti assam, attāpi marū upavadeyya¹⁴ pāṇatipātapaccayā. Anuvicca¹⁵ viññū garaheyyum¹⁶ pāṇatipātapaccayā, kāyassa bhedā parammaraṇā duggati pāṭikañkhā pāṇatipātapaccayā. Etadeva kho pana samyojanānam etam nīvaraṇam¹⁷ yadidaṁ pāṇatipāto, ye ca pāṇatipātapaccayā uppajjeyyum āsavā vighātparilāhā,¹⁸ pāṇatipātā paṭiviratassa¹⁹ evam sa te āsavā vighātparilāhā na honti. ‘Apāṇatipātam nissāya pāṇatipāto pahātabbo’ti iti yam tam vuttam, idametam paṭicca vuttam.

7. ‘Dinnādānam nissāya adinnādānam pahātabban’ti iti kho panetam vuttam, kiñcetam paṭicca vuttam. Idha gahapati ariyasāvako iti paṭisañcikkhati: Yesam¹⁰ kho aham samyojanānam hetu adinnādāyī assam, tesāham samyojanānam pahānāya samucchedāya paṭipanno. Ahañceva kho pana adinnādāyī assam, attāpi marū upavadeyya adinnādānapaccayā. Anuvicca viññū garaheyyum adinnādānapaccayā. Kāyassa bhedā parammaraṇā duggati pāṭikañkhā adinnādānapaccayā. Etadeva

¹ Giddhi: f. Greed. / + lobha: Desire. 贪欲。

² Nindā: f. Blame, reproach, fault-finding, fault, disgrace. / + rosa: Anger, angry feeling; quarrel. 怒和仇。

³ Kodha: Anger. / + upāyāsa:

Companionship or association with anger, the state of being pervaded with anger. 怨怒。

⁴ High opinion (of oneself), pride, arrogance, conceit. 自滿。

⁵ Vibhatta: adj. Divided, distributed; parted, partitioned, having divisions, portioned off. / + a: Having divisions. 不同的方式。

⁶ imper. To distribute, divide; to distinguish, dissect, divideup, classify. 解剖，分折。

⁷ interr. Why was it? 為什麼？

⁸ adv. Grounded on, on account of, concerning, because. 理由或說明。

⁹ pre. To think over, to discriminate, consider, reflects. 反省，思考。

¹⁰ pron. Whatever. 無論什麼。

¹¹ nt. Bond, fetter. 結；束縛。

¹² Cause, reason, condition. / In the older use paccaya and hetu are almost identical as synonyms. 幾乎是同義詞。

¹³ pp. (having) Followed or following up, reaching, going along or by (practicing), entering on, obtaining. 修持。

¹⁴ opt. To tell (secretly) against, to tell tales; to insult, blame. 責備。

¹⁵ Anuvijjati: ger. Having known or found out, knowing well or thoroughly, testing, finding out. 知道了。

¹⁶ opt. To reproach, to blame, scold, censure, find fault with. 斥責。

¹⁷ nt. An obstacle, hindrance. 妨害物，業障。

¹⁸ Vighāta: Distress, annoyance, upset of mind, trouble, vexation. / + parilāha:

Burning, fever; fever of passion, consumption, distress, pain; displeasure. 煩惱和不愉快。

¹⁹ adj. Abstaining from, shrinking from. 戒絕或放棄。

etadeva kho pana samyojanam etam nīvaraṇam yadidam adinnādānam, ye ca adinnādānapaccayā uppajjeyyūm āsavā vighātparilāhā. Adinnādānā paṭiviratassa evam̄sa te āsavā vighātparilāhā na honti. ‘Dinnādānam nissāya adinnādānam pahātabban’ti iti yam tam vuttam, idametam paṭicca vuttam.

8. ‘**Saccam vācam** nissāya musāvādo pahātabbo’ti iti kho panetam vuttam kiñcetam paṭicca vuttam. Idha gahapati ariyasāvako iti paṭisañcikkhati: Yesam̄ kho aham̄ samyojanānam hetu musāvādī assam̄. Tesāham̄ samyojanānam pahānāya samucchedāya paṭipanno. Ahañceva kho pana musāvādī assam̄, attāpi maṁ upavādeyya musāvādapaccayā. Anuvicca viññū garaheyyūm musāvādapaccayā, kāyassa bhedā parammaraṇā duggati pāṭikaṅkhā musāvādapaccayā etadeva kho pana samyojanam etam nīvaraṇam yadidam musāvādo, ye ca musāvādapaccayā uppajjeyyūm āsavā vighātparilāhā. Musāvādā paṭiviratassa evam̄sa te āsavā vighātparilāhā na honti. ‘Saccam vācam nissāya musāvādo pahātabbo’ti iti yam tam, vuttam idametam paṭicca vuttam.

9. ‘**Apisunam vācam** nissāya pisunā vācā pahātabbā’ti iti kho panetam vuttam, kiñcetam paṭicca vuttam. Idha gahapati ariyasāvako iti paṭisañcikkhati: yesam̄ kho aham̄ samyojanānam hetu pisunāvāco assam̄, tesāham̄ samyojanānam pahānāya samucchedāya paṭipanno ahañceva kho pana pisunāvāco assam̄, attāpi maṁ upavādeyya pisunā vācapaccayā. Anuvicca viññū garaheyyūm pisunāvācapaccayā, kāyassa bhedā parammaraṇā duggati pāṭikaṅkhā pisunāvācapaccayā. Etadeva kho pana samyojanam etam nīvaraṇam yadidam suna pisunā vācā, ye ca pisunāvācapaccayā uppajjeyyūm āsavā vighātparilāhā pisunā vācā paṭiviratassa evam̄sa te āsavā vighātparilāhā na honti. ‘Apisunam vācam nissāya pisunā vācā pahātabbā’ti iti yam tam vuttam, idametam paṭicca vuttam.

10. ‘**Agiddhilobham nissāya** giddhilobho pahātabbo’ti iti kho panetam vuttam, kiñcetam paṭicca vuttam. Idha gahapati ariyasāvako iti paṭisañcikkhati: yesam̄ kho aham̄ samyojanānam hetu giddhilobhī assam̄, tesāham̄ samyojanānam pahānāya samucchedāya paṭipanno ahañceva kho pana giddhilobhī assam̄, attāpi maṁ upavadeyya giddhilobhapaccayā, anuvicca viññū garaheyyūm giddhilobhapaccayā, kāyassa bhedā parammaraṇā duggati pāṭikaṅkhā giddhilobhapaccayā. Etadeva etadeva kho pana samyojanam etam nīvaraṇam yadidam giddhilobho, ye ca giddhilobhapaccayā uppajjeyyūm āsavā vighātparilāhā. Agiddhilobhissa evam̄sa te āsavā vighātparilāhā na honti. ‘Agiddhilobham nissāya giddhilobho pahātabbo’ti iti yam tam vuttam, idametam paṭicca vuttam.

11. ‘**Anindārosam nissāya** nindāroso pahātabbo’ti iti kho panetam vuttam, kiñcetam paṭicca vuttam. Idha gahapati ariyasāvako iti paṭisañcikkhati: yesam̄ kho aham̄ samyojanānam hetu nindārosī assam̄, tesāham̄ samyojanānam pahānāya samucchedāya paṭipanno. Ahañceva kho pana nindārosī assam̄, attāpi maṁ upavadeyya nindārosapaccayā anuvicca viññū garaheyyūm nindārosapaccayā, kāyassa bhedā parammaraṇā duggati pāṭikaṅkhā nindārosapaccayā. Etadeva kho pana samyojanam etam nīvaraṇam yadidam nindāroso. Ye ca nindārosapaccayā uppajjeyyūm āsavā vighātparilāhā. Anindārosissa evam̄sa te āsavā vighātparilāhā na honti. ‘Anindārosam nissāya nindāroso pahātabbo’ti iti yam tam vuttam, idametam paṭicca vuttam.

12. ‘**Akodhūpāyāsam nissāya** kodhūpāyāso pahātabbo’ti iti kho panetam vuttam, kiñcetam paṭicca vuttam. Idha gahapati ariyasāvako iti paṭisañcikkhati: yesam̄ kho aham̄ samyojanānam hetu kodhūpāyāsī assam̄, tesāham̄ samyojanānam pahānāya samucchedāya paṭipanno. Ahañceva kho pana kodhūpāyāsī assam̄, attāpi maṁ upavadeyya kodhūpāyāsapaccayā, anuvicca viññū garaheyyūm kodhūpāyāsa paccayā, kāyassa hedā parammaraṇā duggati pāṭikaṅkhā kodhūpāyāsapaccayā. Etadeva kho pana samyojanam etam nīvaraṇam yadidam kodhūpāyāso, ye ca kodhūpāyāsapaccayā

uppajjeyum āsavā vighātparilāhā. Akodhūpāyāsissa evaṁsa te āsavā vighātparilāhā na honti. ‘Akodhūpāyāsam nissāya kodhūpāyāso pahātabbo’ti iti yaṁ tam vuttam, idametam paṭicca vuttam.

13. ‘**Anatimānam nissāya** atimāno pahātabbo’ti iti kho panetam vuttam, kiñcetam paṭicca vuttam. Idha gahapati ariyasāvako iti paṭisañcikkhati: yesam kho aham samyojanānam hetu atimānī assam, te sāham samyojanānam pahānāya samuccheda patipanno. Ahañceva kho pana atimānī assam, attāpi marū upavadeyya atimānapaccayā, anuvicca viññū garaheyyum atimānapaccayā, kāyassa bhedā parammaraṇā duggati pāṭikaṅkhā atimānapaccayā. Etadeva kho pana samyojanām etam nīvaraṇam yadidam atimāno, ye ca atimānapaccayā uppajjeyum āsavā vighātparilāhā, anatimānissa evaṁsa te āsavā vighātparilāhā na honti. ‘Anatimānam nissāya atimāno pahātabbo’ti iti yaṁ tam vuttam idametam paṭicca vuttam.

14. “Ime kho gahapati aṭṭha dhammā saṅkhittena vuttā vitthārena vibhattā ye ariyassa vinaye voḥārasamuccheda yā sāṁvattanti. Na teva tāva ariyassa vinaye sabbena sabbarū sabbathā¹ sabbarū voḥārasamucchedo hotī”ti.²

“Yathā katham pana bhante ariyassa vinaye sabbena sabbarū sabbarū voḥārasamucchedo hoti? Sādhu me bhante Bhagavā tathā dhammarū desetu yathā ariyassa vinaye sabbena sabbarū sabbathā sabbarū voḥārasamucchedo hotī”ti.

“Tena hi gahapati suṇāhi. Sādhukam manasikarohi, bhāsissāmī”ti. “Evaṁ bhante”ti kho Potaliyo gahapati Bhagavato paccassosi. Bhagavā etadavoca:

15. Seyyathāpi gahapati **kukkuro**³ jighacchādubbalyapareto⁴ **goghātakasūnaṁ**⁵ paccupaṭhitō⁶ assa. Tamenam dakkho goghātako vā goghātakantevāsi vā **aṭṭhikaṅkalam**⁷ sunikantanikantam⁸ nimmaṁsam⁹ lohitamakkhittam¹⁰ upacchubheyya.¹¹

“Tam kimmaññasi gahapati? Api nu so kukkuro amurū **aṭṭhikaṅkalam** sunikantanikantam nimmaṁsam lohitamakkhittam palikhādento¹² jighacchādubbalyam¹³ **paṭivineyyā**”ti.¹⁴

“**No** hetam bhante, tam kissa hetu? Adurū hi bhante aṭṭhikaṅkalam sunikantanikantam nimmaṁsam lohitamakkhittam, yāvadeva ca pana so kukkuro kilamathassa¹⁵ vighātassa¹⁶ bhāgī¹⁷ assā”ti.

“Evameva kho gahapati ariyasāvako iti paṭisañcikkhati: **aṭṭhikaṅkalūpamā kāmā** vuttā Bhagavatā bahudukkhā bahūpāyāsā,¹⁸ ādīnavo eththa¹⁹ bhiyyo”ti. Evametam yathābhūtam²⁰ **sammappaññāya**

¹ adv. In every way, thoroughly. 在每一個方法，十分地，徹底地。

² Not come to the end. 不是最後的。

³ A dog. 狗。

⁴ Jighacchā: f. Appetite, hungry. 饑餓。/ + dub + balya: nt. Weakness; feeble. 虛弱的。/ + pareta: pp. Gone on to, affected with, overcome by. 克服。

⁵ Go + ghātaka: One who kills cows, a butcher. 屠夫。/ + suṇa: A dog; slaughter house. 屠屋。

⁶ pp. (re) presented, offered, at one’s disposal, imminent, ready, present; waiting near. 等待或接近。

⁷ Aṭṭhi: nt. A bone. / + kaṅkala: A skeleton. 殘骸。/ Upamā: f. Likeness, simile, parable, example. 骨頭的譬喻。

⁸ Su + nikanta: adj. Cut, (ab-) razed (of a fleshless bone). 切好，完全地切下。

⁹ adj. A fleshless. 很少肉。

¹⁰ Lohita: nt. Blood. / + makkhita: pp. Smeared with, soiled; anointed; stained. 沾染著血。

¹¹ opt. To throw at. 抛下。

¹² ppr. To bite all round, to gnaw or peck off. 咬，啃，齧。

¹³ opt. To drive out, keep away, repress, subdue; to dispel, to get rid of. 使驅除，使擺脫。

¹⁴ Tiredness, Fatigue, exhaustion. 疲勞。

¹⁵ Distress, annoyance, upset of mind, trouble, vexation; weariness only. 疲倦而以。

¹⁶ in. Sharing in, partaking of, endowed with; getting, receiving; gain. 增加。

¹⁷ Bahu: adj. Much, many, large, abundant; plenty. / + dukkha: adj. Unpleasant, painful, causing misery. / + upāyāsa:

disvā yāyam upekkhā³ nānattā nānattasitā,⁴ tam abhinivajjetvā⁵ yāyam upekkhā ekattā⁶ ekattasitā, yattha sabbaso lokāmisūpādānā⁷ aparisēsā⁸ nirujjhanti.⁹ Tamev upekkham bhāveti.¹⁰

16. Seyyathāpi gahapati gjijho vā kañko vā kulalo¹¹ vā marīsapesim¹² ādāya uḍḍiyeyya,¹³ tamenam gjjhāpi kañkāpi kulalāpi anupatitvā¹⁴ anupatitvā vitaccheyyūm virājeyyūm.¹⁵ “Tam kimmaññasi gahapati? Sace so gjijho vā kañko vā kulalo vā tam marīsapesim na khippameva paṭinissajjeyya;¹⁶ so tato nidānam¹⁷ maraṇam vā nigaccheyya¹⁸ maraṇamattam vā dukkhan”ti. “Evarū bhante, evameva kho gahapati ariyasāvako iti paṭisañcikkhati: marīsapesūpamā kāmā vuttā Bhagavatā bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo”ti. Evametam yathābhūtam sammappaññāya disvā yāyam upekkhā nānattā nānattasitā, tam abhinivajjetvā yāyam upekkhā ekattā ekattasitā. Yattha sabbaso lokāmisūpādānā aparisēsā nirujjhanti. Tamev upekkham bhāveti.

17. Seyyathāpi gahapati puriso ādittam¹⁹ tiṇukkam²⁰ ādāya paṭivātam²¹ gaccheyya. “Tam kimmaññasi gahapati? Sace so puriso tam ādittam tiṇukkam na khippameva paṭinissajjeyya, tassa sā ādittā tiṇukkā hattham vā daheyya²² bāham vā daheyya; aññataram vā aṅgapaccāṅgam²³ daheyya. So tato nidānam maraṇam vā nigaccheyya maraṇamattam vā dukkhan”ti. “Evarū bhante, evameva kho gahapati ariyasāvako iti paṭisañcikkhati: tiṇukkūpamā kāmā vuttā Bhagavatā bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo”ti. Evametam yathābhūtam sammappaññāya disvā yāyam upekkhā nānattā nānattasitā, tam abhinivajjetvā yāyam upekkhā ekattā ekattasitā. Yattha sabbaso lokāmisūpādānā aparisēsā nirujjhanti. Tamev upekkham bhāveti.

18. Seyyathāpi gahapati aṅgārakāsu¹ sādhikaporisā² pūrāaṅgārānam³ vītaccikānam

(a kind of) trouble, turbulence, tribulation, unrest, disturbance, unsettled condition. 更多的苦難，憂愁。

¹ adv. Here, in this place; also temporal “now,” & modal “in this case, in this matter.” 這。

² Yathā + bhūtam: adv. “In truth,” “surely;” in reality, in its real essence. 真實地，逼真地，在它的實際上。

³ Upekkhā & upekhā: f. “Loking on,” hedonic neutrality or indifference, zero point between joy & sorrow.

⁴ Nānattā: f. Diversity (of states of mind). / Nānatta: m./ nt. Diversity, variety, manifoldness, multiformity, distraction; all sorts of. / + sita: nt. A smile. 各種的譬喻。

⁵ ger. To avoid, get rid of. 避開。

⁶ Ekatta: nt. Unity; single. 單一的。/ + sita: pp. Reclining, resting, depending on, attached, clinging to.

⁷ Loka + āmisa: Wordly gain, bait of the flesh. / + upādāna: adj. Finding one’s support by or in, clinging to, taking up, nourished by. / = Temptation of the world and attachment. 執取世間的誘惑和愛慕。

⁸ A + parisesa: adj. Without remainder, complete, entire. 沒有剩下。

⁹ pre. To be broken up, to be dissolved, to be destroyed, to cease, die. 終止，解散，消失，凋謝。

¹⁰ caus. To beget, produce, increase, cultivate, develop (by means of thought & meditation). 使培養。

¹¹ Gijjha: m. A vulture. 烙鷹。/ Kañka: A heron. 蒼鷺鳥。/ Kulala: A hawk. 老鷹。

¹² Marīsa + pesi: A piece of flesh or meat. 一片的肉。

¹³ ādāti: ger. To take up, accept, appropriate, grasp, seize. / Uḍḍeti: opt. To fly up; would snatch. 奪取。

¹⁴ ger. To fall upon, to befall, attack; pursue. 攻擊，追趕。

¹⁵ Vitaccheti: opt. Tear, pluck, pick to pieces. /

Virājeti: caus, opt. To put away, to estrange from, to cleanse (oneself) of passion, to purify, to discard. 搬開，調動。

¹⁶ opt. To give up, renounce, forsake. 放棄，戒絕。

¹⁷ Nidānam: adv. By means of, in consequence of, through. / + tato: Through this. 原因。

¹⁸ opt. To go down to, to “undergo,” incur, enter, come to; to suffer esp. 成爲。

¹⁹ pp. Set on fire, blazing, burning. 燃燒。

²⁰ Tiṇa + ukkā: f. A fire-brand of dry grass or hay; a torch made of grass. 火炬。

²¹ adv. Against the wind. 逆風。

²² opt. To burn. 燒。

²³ Aṅga + paccāṅga: One limb or the other, limbs great and small.

vītadhūmānar̄i.⁴ Atha puriso āgaccheyya jīvitukāmo amaritukāmo⁵ sukhakāmo dukkhaṭikkūlo.⁶ Tamenam dve balavanto purisā nānābhāśu⁷ gahetvā aṅgārakāsum upakaḍḍheyum.⁸ “Tāṁ kimmaññasi gahapati? Api nu so puriso iti c’iti c’eva kāyam sannāmeyyā”ti.⁹ “Evaṁ bhante, tāṁ kissa hetu? Veditāṁ hi bhante tassa purisassa imañceham aṅgārakāsum papatissāmi,¹¹ tato nidānam maraṇam vā nigacchāmi maraṇamattām vā dukkhan”ti. “Evameva kho gahapati ariyasāvako iti paṭisañcikkhati: aṅgārakāsūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo”ti. Evametaṁ yathābhūtar̄i sammappaññāya disvā yāyam upekkhā nānattā nānattasitā, tāṁ abhinivajjetvā yāyam upekkhā ekattā ekattasitā. Yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti. Tamevupekκham bhāveti.

19. Seyyathāpi gahapati puriso supinakam¹² passeyya ārāmarāmañeyyakam vanarāmañeyyakam bhūmirāmañeyyakam pokkharanīrāmañeyyakam,¹³ so paṭibuddho¹⁴ na kiñci passeyya. Evameva kho gahapati ariyasāvako iti paṭisañcikkhati: supinakūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo”ti. Evametaṁ yathābhūtar̄i sammappaññāya disvā yāyam upekkhā nānattā nānattasitā, tāṁ abhinivajjetvā yāyam upekkhā ekattā ekattasitā. Yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti. Tamevupekκham bhāveti.

20. Seyyathāpi gahapati puriso yācitakam¹⁵ bhogam¹⁶ yācītvā yānam¹⁷ vā poroseyyam¹⁸ pavaramaṇikundalam.¹⁹ So tehi yācitakehi bhogehi purakkhato²⁰ parivuto²¹ antarāpaṇam²² paṭipajjeyya.²³ Tamenam janō disvā evam vadeyya: “bhogī vata bho puriso, evam kira bhogino bhogāni bhuñjantī”ti. Tamenam sāmikā¹ yattha yattheva passeyyūm, tattha tattheva sāni

¹ Aṅgāra: m./ nt. Charcoal, burning coal, embers. / + kāsu: A charcoal pit. 很深的木炭坑。

² Sādhika + porisa: Exceeding a man’s height; a man’s height. 很高大的人。

³ Pūra: adj. Full. / = Full of glowing coals. 填滿煤塊。

⁴ Vīta: adj. Deprived of free from, (being) without. / + accika: Without a flame. / + dhūma: Without smoke. 沒有火焰或煙。

⁵ Jīvita: nt. (individual) life, lifetime, span of life; living livelihood. / = Wants to life. 想著生存。/ Marati: To die. / = Wants to immortal. 想永生，不死。

⁶ Sukha + kāma: Longing for happiness. / Dukkha + paṭikkūla: Averse to pain, avoiding unpleasantness. 討厭。

⁷ Nānā: adv. Variously, differently. / + bāhā: f. The arm. / = His hands and feet. 它的手和腳。

⁸ opt. To drag or pull on to, or down to. 拖，拉動。

⁹ opt. To writhe. 扭動，翻滾。

¹⁰ pp. Known, found (out). 知道。

¹¹ fut. To fall forward, to fall down, off or from, to fall into. 掉進。

¹² A dream. 夢的人。

¹³ ārāma: A pleasure-ground, park, garden. / Vana: nt. The forest. / Bhūmi: f. Ground, soil, earth. / Pokkharanī: f. A lotus-pond, an artificial pool or small lake for water-plants. / + rāmañeyyaka: adj. Pleasant, agreeable, lovely.

¹⁴ pp. Awakened, wake. 醒來。

¹⁵ adj. Asked, begged, borrowed. 借。

¹⁶ Possession, wealth. 財物。

¹⁷ nt. Means of motion, carriage, vehicle. 運載工具。

¹⁸ “Very fine, urbane, fashionable;” the height of a man. 很高大的人。

¹⁹ Pavara: adj. Most excellent, noble, distinguished. 最好。/ + manī: A gem, jewel. 寶石。/ + kunḍala: A ring; an earring. 耳環。

²⁰ pp. Honoured, esteemed, preferred; ornaments. 裝飾。

²¹ pp. Surrounded by; deck. 打扮。

²² Antarā: adv. “In between” (of space & time), midway, inside; during, meanwhile, between. / + pana: A shop; the bazaar. 穿插市場。

²³ opt. To enter upon (a path), to go along, follow out (a way or plan), to go by.

hareyyum.² “Taṁ kimmaññasi gahapati? Alannu kho tassa purisassa aññathattāyā”ti.³ Evam bhante, taṁ kissa hetu: “sāmino hi bhante sāni arahanti”ti. “Evameva kho gahapati ariyasāvako iti patīsañcikkhati: **yācitakūpamā** kāmā vuttā Bhagavatā bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo”ti. Evametam yathābhūtarām sammappaññāya disvā yāyām upekkhā nānattā nānattasitā, taṁ abhinivajjetvā yāyām upekkhā ekattā ekattasitā, yattha sabbaso lokāmisūpādānā aparisēsā nirujjhanti. Tamevupekkham bhāveti.

21. Seyyathāpi gahapati gāmassa vā nigamassa vā avidūre tibbo **vanasañdo**,⁴ tatrassa rukkho **sampannaphalo** ca **uppannaphalo**⁵ ca, na c’assu kānici phalāni bhūmiyām patitāni.⁶ “Atha **puriso** āgaccheyya phalaththiko phalagavesi phalapariyesanām⁷ caramāno; so taṁ vanasañḍam ajjhogahetvā taṁ rukkham passeyya sampannaphalañca upapanaphalañca, **natthi** ca kānici phalāni bhūmiyām patitāni, jānāmi kho panāham rukkham āruhitum.⁸ Yannūnāham⁹ imām rukkham āruhitvā yāvadatthañca¹⁰ khādeyyām ucchaṅgañca¹¹ pūreyyan”ti.¹² So taṁ rukkham āruhitvā yāvadatthañca khādeyya ucchaṅgañca pūreyya.

Atha **dutyo puriso** āgaccheyya phalaththiko phalagavesi phalapariyesanām caramāno tiñham¹³ kuṭhārim¹⁴ ādāya. So taṁ vanasañḍam ajjhogahetvā taṁ rukkham passeyya sampannaphalañca uppannaphalañca tassa evamassa: “Ayaṁ kho rukkho sampannapalo ca uppannaphalo ca, **natthi** ca kānici phalāni bhūmiyām patitāni; na kho panāham jānāmi rukkham āruhitum. Yannūnāham imām rukkham **mūlato chetvā**¹⁵ yāvadatthañca khādeyyām ucchaṅgañca pūreyyan”ti. So taṁ rukkham mūlato chindeyya. “Taṁ kimmaññasi gahapati? Asu yo so puriso pañhamām rukkham ārūlho,¹⁶ sace so na khippameva oroheyya¹⁷ tassa so rukkho papatanto hattham¹⁸ vā bhañjeyya.¹⁹ Aññatarām vā aṅgapaccaṅgam bhañjeyya, so tato nidānam marañam vā nigaccheyya marañamattarām vā dukkhan”ti. “Evam bhante, evameva kho gahapati ariyasāvako iti pañsañcikkhati: **rukkhaphalūpamā** kāmā vuttā Bhagavatā bahudukkhā bahūpāyāsā, ādīnavo ettha bhiyyo”ti. Evametam yathābhūtarām sammappaññāya disvā yāyām upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisēsā nirujjhanti. Tamevupekkham bhāveti.

22. Sa kho so gahapati ariyasāvako imāmyeva anuttaram upekkhā satipārisuddhim āgamma

¹ Owners. 物主，主人。

² opt. To carry; to take back. 拿回。

³ nt. Difference. 令外一種心情。

⁴ Vana + sañḍa: Jungle-thicket, dense forest. 密集的森林。

⁵ Sampanna: pp. Endowed with, possessed of, abounding. / Uppanna: pp. Born, reborn, arisen, produced. / + phala: nt. Fruit. / = A tree full of fruits. 結滿果實。

⁶ pp. Fallen. 掉落。

⁷ + Atthika: adj. Desirous of, wanting, seeking for, in need of. / Gavesin: adj. Seeking, looking for, striving after. / Pariyesanā: f. Search, quest, inquiry. 搜尋。

⁸ infi. To climb, ascend, go up or on to. 爬上。

⁹ Now then let me. (do this or that) 讓我寧可。

¹⁰ adv. As far as need be, as much as you like.

¹¹ The hip, the lap; with sling. 裝。

¹² pre. To fill. 填滿

¹³ adj. Sharp (of swords, axes, knives). 鋒利的。

¹⁴ f. An axe, a hatchet; dagger. 劍，斧。

¹⁵ ger. To cut off, to destroy, to remove, both lit. 砍下。

¹⁶ pp. Ascended, mounted, gone up, gone on to; climbed. 攀登上。

¹⁷ opt. To descend, climb down; come down. 下來。

¹⁸ Hand; his limbs. 它的肢體。

¹⁹ opt. To break. 打斷。

anekavihitam pubbenivāsam anussarati. Seyyathīdām: ekampi jātiṁ dvepi jātiyo, tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tīmsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvatṭakappe anekepi vivaṭṭakappe anekepi saṁvatṭavivaṭṭakappe amutrāsim evannāmo evaṅgotta evamīvaṇo evamāhāro evam sukhadukkhaṭisaṁvedī evamāyupariyanto. So tato cuto amutra udapādim tatrāpāsim evannāmo evaṅgotta evamīvaṇo evamāhāro evamāyupariyanto. So tato cuto idhūpapanno'ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarati.

23. Sa kho so gahapati ariyasāvako imamyeva anuttaram upekkhā satipārisuddhirī āgamma dibbena **cakkhunā** visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne: Hīne pañte suvaṇṇe dubbaṇne sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā parammaraṇā apāyam duggatīm vinipātam nirayam upapannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā parammaraṇā sugatīm saggam lokam upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati: cavamāne uppajjamāne hīne pañte suvaṇṇe dubbaṇne sugate duggate. Yathākammūpage satte pajānāti, yampi Sāriputta Tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati: cavamāne uppajjamāne hīne pañte suvaṇṇe dubbaṇne sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedā parammaraṇā apāyam duggatīm vinipātam nirayam upapannā. Ime vā bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedā parammaraṇā sugatīm saggam lokam upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati: cavamāne uppajjamāne hīne pañte suvaṇṇe dubbaṇne sugate duggate. Yathākammūpage satte pajānāti.

24. Sa kho so gahapati ariyasāvako imamyeva anuttaram upekkhā satipārisuddhirī āgamma **āsavānam** khayā anāsavam cetovimuttīm paññāvimuttīm diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati.

25. Ettāvatā kho gahapati ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hoti. “Tam kimmaññasi gahapati? Yathā ariyassa vinaye sabbena sabbam vohārasamucchedo hoti, api nu¹ tvām evarūparām vohārasamucchedām attani samanupassasīti. Ko² cāham bhante, ko ca ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo? Ārakā³ aham bhante ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo. Mayam hi bhante pubbe aññatitthiye paribbājake **anājānīyeva** samāne⁴ ājānīyatā⁵ amaññimha.⁶ Anājānīyeva samāne ājānīyabhojanam **bhojimha**.⁷ Anājānīyeva samāne ājānīyatā⁸ ṭhapimha.⁹ Bhikkhū pana

¹ emp. Evident. 明白嗎？

² What am I. 我是什麼？

³ adv. Far off, far from, away from, far off.

⁴ ppr. Being, existing. 狀態。

⁵ An + ājāniya: Of inferior birth. 下級。/ ājānīyatā: f. Good breed; thoroughbreds. 高尚的人。

⁶ aor. To think, to be of opinion, to imagine, to deem; thought. 認爲。

⁷ aor. To cause to eat, to feed, entertain, treat, regale. 飼養，用餐。

⁸ ājāniya & ājāniya: adj. Of good race or breed. / + aṭṭhāna: nt. Stand, post. / = Faith. 高尚的。

⁹ aor. To place, set up, fix, arrange, establish. 地點，位置。

mayaṁ bhante ājānīyeva samāne anājānīyāti amaññimha. Ājānīyeva samāne anājānīyabhojanam bhojimha. Ājānīyeva samāne anājānīyaṭṭhāne ṭhapimha.

Idāni pana **mayam** bhante aññatitthiye paribbājake **anājāniyeva** samāne anājānīyāti **jānissāma**.

Anājānīyeva samāne anājānīyabhojanam bhojessāma, anājānīyeva samāne anājānīyaṭṭhāne ṭhapessāma. Bhikkhū pana mayam bhante **ājānīyeva** samāne ājānīyāti jānissāma, ājānīyeva samāne ājānīyabhojanam bhojessāma, ājānīyeva samāne ājānīyaṭṭhāne ṭhapessāma. **Ajanesi** vata me bhante Bhagavā **samañesu samañapemam** samañesu **samañappasādam** samañesu **samañagāravam**.¹

26. Abhikkantaṁ bhante, abhikkantaṁ bhante, seyyathāpi bhante nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya, cakkhumanto rūpāni dakkhīntīti, evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito. Esāham bhante **Bhagavantaṁ** saraṇam **gacchāmi dhammañca bhikkhusaṅghañca**. **Upāsakam** maraṁ Bhagavā dhāretu ajjatagge pāṇupetam saraṇam gatanti.

~ Potaliya suttam catuttham. ~

(M.55.) Jīvakasuttam

1. Evam me sutam. Ekam samayam **Bhagavā** Rājagahe viharati **Jīvakassa Komārabhaccassa**² ambavane.³

2. Atha kho Jīvako Komārabhacco yena Bhagavā tenupasaṅkami upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho Jīvako Komārabhacco Bhagavantam etadavoca:

3. “Sutam metam bhante samañam Gotamam **uddissa**⁴ pāṇam ārabhanti;⁵ tam samaṇo Gotamo jānam uddissakaṭam **maṁsam**⁶ **paribhuñjati** paṭiccakamman”ti.⁷ Ye te bhante evamāhaṁsu:⁸ ‘Samañam Gotamam uddissa pāṇam ārabhanti; tam samaṇo Gotamo jānam⁹ uddissakaṭam maṁsam paribhuñjati paṭiccakamman’ti. ‘Kacci¹⁰ te bhante Bhagavato vuttavādino,¹¹ na ca Bhagavantam abhūtena¹² abbhācikkhanti,¹³ dhammassa cānudhammam byākaronti,¹⁴ na ca koci

¹ Samaṇa: A wanderer, recluse, religieux. / + Pema: nt. Love, affection. / + Pasāda: Joy, satisfaction, happy or good mind, virtue, faith. / + Gārava: m./ nt. Reverence, respect, esteem; respect for, reverence towards. 尊敬。

² Komāra: adj. Juvenile, belonging to a youth or maiden. 少年的。 / + bhacca: “Master of the Komāra;” the medical treatment of infants; brought up by a prince. 治療兒童的醫生，被王子養育的孩子。

³ f. A bunch of mangoes. 芒果園。

⁴ Uddisati: ger. To point out, to appoint, to allot; to specify, to recite. 指出，指定，分配，敍述。 / + kata: Allotted to, specified as, meant for. / = On behalf of, for, on account of, with reference to. 在利益上，爲了，解釋，涉及。

⁵ pre. To kill, destroy; to torture. 殺，折磨。

⁶ nt. Flesh, meat. 肉類。

⁷ Paribhuñjati: pre. To enjoy, to use, to enjoy the use of. / Pacceti: ger. Fall back on, realize, find one’s hold in; “take for granted; prepared for. 瞭解；爲了有準備的。 / = On account of, because of, concerning. 描述，原因，與有關。

⁸ Evaṁ + āha: aor. Said. 如此說了。

⁹ adj. Knowing or knowable, understandable.

¹⁰ indecl. Perhaps. 大概，也許。

¹¹ Vutta + vādin: One who speaks what is said (correctly), telling the truth.

¹² adj. Not real, false, not true; falsely. 不正確的，不真實的，謬誤的。

¹³ pre. To accuse, to slander, to calumniate. 控告，誹謗，中傷；誤傳。

¹⁴ Dhammassa cānudhammam byākaronti: To explain the truth of the Dhamma.

sahadhammiko¹ vādānuvādo² gārayharī³ thānam⁴ āgacchatī”ti?

4. Ye te Jīvaka evamāharīsu: “Samañārī Gotamārī uddissa pāñamārī ārabhanti; tamārī samañō Gotamo jānamārī uddissakaṭamārī marīsamārī paribhuñjati paṭiccaṭakamman”ti. Na me te vuttavādino abbhācikkhanti ca pana man te asatā⁵ abhūtena.

5. “Tīhi kho aham Jīvaka thānehi marīsamārī aparibhogan”ti⁶ vadāmi: “Ditṭham sutam parisaṅkitam,⁷ imehi kho aham Jīvaka tīhi thānehi marīsamārī aparibhogan”ti vadāmi. “Tīhi kho aham Jīvaka thānehi marīsamārī paribhogan”ti vadāmi: “Adiṭṭham asutam aparisaṅkitam, imehi kho aham Jīvaka tīhi thānehi marīsamārī paribhogan”ti vadāmi.

6. Idha Jīvaka bhikkhu aññataram⁸ gāmañārī vā nigamañārī vā upanissāya⁹ viharati; so mettāsaṅhagatena cetasā ekañārī disarī pharitvā viharati, tathā dutiyarī tathā tatiyārī tathā catutthim. Iti uddhamadho tiriyanārī sabbadhi sabbattatāya sabbāvantamārī lokamārī mettāsaṅhagatena cetasā vipulena mahaggatena appamāñena averena abyāpajjhena pharitvā viharati. Tamenārī gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya¹⁰ bhattena nimanteti.¹¹ Ākaṅkhamānova¹² Jīvaka bhikkhu adhivāseti.¹³ So tassā rattiyañā accayena pubbanhasamayārī nivāsetvā pattacīvaramādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanārī¹⁴ tenupasaṅkamati, upasaṅkamitvā paññatte āsane nisīdati. Tamenārī so gahapati vā gahapatiputto vā paññitena¹⁵ piñḍapātena¹⁶ parivisati.¹⁷ Tassa na evārī hoti:¹⁸ “Sādu vata mā’yañārī gahapati vā gahapatiputto vā paññitena piñḍapātena parivisati. Aho vata mā’yañārī gahapati vā gahapatiputto vā āyatimpi¹⁹ evarūpena paññitena piñḍapātena pariviseyyā”ti. Evampissa na hoti: “So tamārī piñḍapātamārī agathito²⁰ amucchito²¹ anajjhopanno²² ādīnavadassāvī²³ nissaraṇapañño²⁴ paribhuñjati. Tamārī kimmaññasi Jīvaka? Api nu so bhikkhu

¹ Saha + dhammadika: Having the same Dhamma, co-religionist.

² Vāda + ānuvāda: All kinds of sectarian doctrines or doctrinal.

³ ger. Contemptible, low; censure. 責難。

⁴ nt. Place, region, locality; a ground. 立場，觀點，範圍。

⁵ Asat (Asanto): Not being, not being good; bad, not genuine; from their untrue. 來自他們的不真實。

⁶ A + paribhoga: Material for enjoyment, food, feeding. 不享受，受用，吃。

⁷ Ditṭhi: f. View, belief, dogma, theory, speculation. / Suta: pp. Heard. /

Parisaṅkita: pp. Suspecting or suspected, having apprehensions, fearing. 被懷疑。/ = 見、聞、疑。

⁸ adj. One of a certain number, a certain, somebody, some; often used (like eka) as indef. 某個。

⁹ adv. Near, close by; depending on, by means of; dependence. 依賴，依存。

¹⁰ Relating to the morrow; for the next day’s. 為了明天。

¹¹ pre. To send a message, to call, summon, invite, coax. 邀請。

¹² ppr. To wish for, think of, desire; intend, plan, design; if likes. 假如願意的話。

¹³ pre. To consent, agree, give in; accept. 接受，同意。

¹⁴ nt. Entering, entrance, settling; settlement, abode, house.

¹⁵ adj. Brought out or forth, (made) high, raised, exalted, lofty, excellent. 優等的，好的。

¹⁶ Piñḍa: A lump of food, of alms, alms given as food. / +

pāta: Food received in the alms-bowl (of the bhikkhu), alms-gathering. 紿於食物。

¹⁷ pre. To serve, wait upon, present, offer. 服務。

¹⁸ He does not think. 它不去想。

¹⁹ adv. In future. 再未來。

²⁰ A + gathita: adj. Not fettered (by desire), without desire, free from the ties of craving; without being tied. 沒被捆住或沒拿住。

²¹ A + mucchita: pp. Without infatuated; without faintness. 不桃醉。

²² An + ajjhopanna: Without sinking; not committed. 沒犯錯。

²³ ādīnava + dassāvin: Realizing the danger or evil of S.

²⁴ Nissaraṇa + pañña: Wise in knowing results, prescient, able to find a way to salvation; understanding the escape from. 有智慧的決解。

tasmim samaye attavyābādhāya¹ vā ceteti,² paravyābādhāya vā ceteti, ubhayavyāvādhāya vā ceteti? No hetam bhante. Nanu so Jīvaka bhikkhu tasmim samaye anavajjamyeva³ āhāram āhāreti.

7. “Evaṁ bhante, sutam̄ metam̄ bhante brahmā mettāvihārī”ti. “Tam me idam bhante Bhagavā sakkhidiṭṭho,⁴ Bhagavā hi bhante mettāvihārī”ti. Yena kho Jīvaka rāgena yena dosena yena mohena byāpādavā assa, so rāgo so doso so moho Tathāgatassa pahīno ucchinnamūlo⁵ tālāvatthukato⁶ anabhāvakato⁷ āyatam̄ anuppādadhammo.⁸ “Sace kho te Jīvakam idam sandhāya⁹ bhāsitarām, anujānāmi te etan”ti. Etadeva¹⁰ kho pana me bhante sandhāya bhāsitarām?

8. Idha Jīvaka bhikkhu aññataram gāmarām vā nigamarām vā upanissāya viharati, so karuṇāsaṅghatena cetasā ekam̄ disam̄ pharitvā viharati. Tathā dutiyam̄ tathā tatiyam̄ tathā catutthim̄. Iti uddhamadho tiriym̄ sabbadhi sabbattatāya sabbāvantam̄ lokam̄ karuṇāsaṅghatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati. Tamenam̄ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhatteṇa nimanteti. Ākaṅkhamānova Jīvaka bhikkhu adhivāseti. So tassā rattiyā accayena pubbanhasamayam̄ nivāsetvā pattacīvaramādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanam̄ tenupasaṅkamati upasaṅkamitvā paññatte āsane nisīdati. Tamenam̄ so gahapati vā gahapatiputto vā paññtena piṇḍapātena parivisati. Tassa na evam̄ hoti: sādhu vata māyam̄ gahapati vā gahapatiputto vā paññtena piṇḍapātena parivisati. Aho vata māyam̄ gahapati vā gahapatiputto vā āyatimpi evarūpena paññtena piṇḍapātena pariviseyyāti. Evampissa na hoti. So tam piṇḍapātam̄ agathito amucchito anajjhopanno ādīnavadassāvī nissaraṇapañño paribhuñjati. Tam kimmaññasi Jīvaka, api nu so bhikkhu tasmim samaye attavyābādhāya vā ceteti, paravyābādhāya vā ceteti, ubhayavyāvādhāya vā ceteti? No hetam bhante. Nanu so Jīvaka bhikkhu tasmim samaye anavajjamyeva āhāram āhāreti. Evaṁ bhante. Sutam̄ me tam bhante, brahmā mettāvihārīti. Tamme idam bhante Bhagavā sakkhidiṭṭho, Bhagavā hi bhante karuṇāvihārīti. Yena kho Jīvaka rāgena yena dosena yena mohena byāpādavā assa, so rāgo so doso so moho Tathāgatassa pahīno ucchinnamūlo tālāvatthukato anabhāvakato āyatam̄ anuppādadhammo. Sace kho te Jīvakam idam sandhāya bhāsitarām, anujānāmi te etanti. Etadeva kho pana me bhante sandhāya bhāsitarām.

9. Idha Jīvaka bhikkhu aññataram gāmarām vā nigamarām vā upanissāya viharati, so muditāsaṅghatena cetasā ekam̄ disam̄ pharitvā viharati. Tathā dutiyam̄ tathā tatiyam̄ tathā catutthim̄. Iti uddhamadho tiriym̄ sabbadhi sabbattatāya sabbāvantam̄ lokam̄ muditāsaṅghatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā viharati. Tamenam̄ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhatteṇa nimanteti. Ākaṅkhamānova Jīvaka bhikkhu adhivāseti. So tassā rattiyā accayena pubbanhasamayam̄ nivāsetvā pattacīvaramādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanam̄ tenupasaṅkamati upasaṅkamitvā paññatte āsane nisīdati. Tamenam̄ so gahapati vā gahapatiputto vā paññtena piṇḍapātena parivisati. Tassa na evam̄ hoti: sādhu vata māyam̄ gahapati vā gahapatiputto vā paññtena piṇḍapātena parivisati. Aho vata māyam̄ gahapati vā

¹ Attan + vyābādha: Personal harm or distress self-suffering, one's own disaster; for his own affliction. 帶給自己苦惱。

² Cinteti & ceteti: caus, pre. To set one's heart on, to think upon, strive after, desire; choose. 選擇。

³ An + avajja: adj. Blameless, faultless. 無過失的。

⁴ Sakkhi: An eyewitness. / + diṭṭha: Seen face to face; visible witness. 顯而易見的，證據。

⁵ Ucchinna: pp. Broken up, destroyed. / + mūla: Cut off at the root. 連根拔起。

⁶ Tāla + avatthu + kata: Made like a palm stump. 砍斷棕櫚樹的頭。

⁷ An + abhāva + kata: Done away. 做完了。

⁸ An + uppāda + dhamm: No longer subject to future arising. 未來沒有物件升起。

⁹ Sandahati: ger. After putting on; with reference to, concerning; referred. 把歸因，提到這一點。

¹⁰ Etad + eva: pron. “This.”

gahapatiputto vā āyatimpi evarūpena paññitena piñḍapātena pariviseyyāti. Evampissa na hoti. So tam piñḍapātam agathito amucchito anajjhopanno¹ ādīnavadassāvī nissaraṇapañño paribhuñjati. Tam kimmaññasi Jīvaka, api nu so bhikkhu tasmīm samaye attavyābādhāya vā ceteti, paravyābādhāya vā ceteti, ubhayavyābādhāya vā ceteti? No hetam bhante. Nanu so Jīvaka bhikkhu tasmīm samaye anavajjamyeva āhāram āhāreti. Evam bhante. Sutam me tam bhante, brahmā muditāvhārīti. Tamme idam bhante Bhagavā sakkhidittho, Bhagavā hi bhante muditāvhārīti. Yena kho Jīvaka rāgena yena dosena yena mohena byāpādavā assa, so rāgo so doso so moho Tathāgatassa pahīno ucchinnamūlo tālāvatthukato anabhāvakato āyatīm anuppādadhammo. Sace kho te Jīvaka idam sandhāya bhāsitam, anujānāmi te etanti. Etadeva kho pana me bhante sandhāya bhāsitam.

10. Idha Jīvaka bhikkhu aññataram gāmarū vā upanissāya viharati, so **upekkhāsahagatena** cetasā ekaṁ disam pharitvā viharati. Tathā dutiyam tathā tatiyam tathā catutthim. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāñena averena abyāpajjhena pharitvā viharati. Tamenam gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti. Ākaṅkhamānova Jīvaka bhikkhu adhivāseti. So tassā rattiyā accayena pubbanhasamayaṁ nivāsetvā pattacīvaramādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanam tenupasaṅkamati upasaṅkamitvā paññatte āsane nisīdati. Tamenam so gahapati vā gahapatiputto vā paññitena piñḍapātena parivisati. Tassa na evam hoti: sādu vata māyam gahapati vā gahapatiputto vā paññitena piñḍapātena parivisati. Aho vata māyam gahapati vā gahapatiputto vā āyatimpi evarūpena paññitena piñḍapātena pariviseyyāti. Evampissa na hoti. So tam piñḍapātam agathito amucchito anajjhopanno ādīnavadassāvī nissaraṇapañño paribhuñjati. Tam kimmaññasi Jīvaka, api nu so bhikkhu tasmīm samaye attavyābādhāya vā ceteti, paravyābādhāya vā ceteti, ubhayavyābādhāya vā ceteti? No hetam bhante. Nanu so Jīvaka bhikkhu tasmīm samaye anavajjamyeva āhāram āhāreti.

11. Evam bhante. Sutam me tam bhante, brahmā upekkhāvhārīti. Tamme idam bhante Bhagavā sakkhidittho, Bhagavā hi bhante upekkhāvhārīti. Yena kho Jīvaka rāgena yena dosena yena mohena byāpādavā vihesā¹ vā assa, assa arati² vā assa, paṭighavā³ assa, so rāgo so doso so moho Tathāgatassa pahīno ucchinnamūlo tālāvatthukato anabhāvakato āyatīm anuppādadhammo. Sace kho te Jīvakaṁ idam sandhāya bhāsitam, anujānāmi te etanti. Etadeva kho pana me bhante sandhāya bhāsitam.

12. Yo kho Jīvaka Tathāgatasāvakam vā uddissa pāñam ārabhati, so **pañcahi**⁴ **ṭhānehi bahum apuññam**⁵ **pasavati**:⁶ Yampi so evamāha: “Gacchatha amukam⁷ nāma pāñam ānethā”ti.⁸ Iminā **pathamena** ṭhānena bahum apuññam pasavati. “Yampi so pāño galappavedhakena⁹ ānīyamāno¹⁰ dukkham domanassam paṭisamvedeti.”¹¹ Iminā **dutiyena** ṭhānena bahum apuññam pasavati. “Yampi so evamāha: ‘Gacchatha imam pāñam ārabhatā’ti.”¹ Iminā

¹ Vihesā: f. Vexation, annoyance, injury; worry. 煩人的事。

² f. Dislike, discontent, aversion; nonattachment. 不合意。

³ m. (ethically) Repulsion, repugnance, anger; collision.

⁴ num. Five. 五種。

⁵ A + puñña: nt. Demerit. 過失。

⁶ pre. To bring forth, give birth to, beget, produce; accumulate. 累積，積聚。

⁷ Such and such. 如此這般的話。

⁸ pre. To bring, to bring towards, to fetch, procure, convey, bring back. 拿，帶來。

⁹ Gala + ppavedhaka: nt. Pain in the throat; with a neck-halter. 用絞梆著脖子。

¹⁰ āneti: ppr. Led. 誘使。

¹¹ caus.pre. To feel, experience, undergo, perceives. 遭受。

tatiyena थानेना बहुम् अपुन्नाम् प्रवासति。“यम्पि सो पांगो अरभियमानो दुक्खाम् दोमासाम् पृथिवीम्” ति। इमिना **catutthena** थानेना बहुम् अपुन्नाम् प्रवासति。“यम्पि सो तथागताम् वा तथागतसावकाम् वा अकप्पियेना² असाधेति。³ इमिना **pañcamena** थानेना बहुम् अपुन्नाम् प्रवासति। यो क्षो जीवका तथागताम् वा तथागतसावकाम् वा उद्दिष्टा पांगाम् अरभति। सो इमेहि पांचाहि थानेहि बहुम् अपुन्नाम् प्रवासति” ति।

13. एवाम् वृत्ते, जीवको कोमारभाको भगवान्ताम् एतदावोऽसः अचारियाम्भान्ते, अभ्युताम्भान्ते। **Kappiyam्** वाता भान्ते भिक्खु अहाराम् अहारेति। **Anavajjam्** वाता भान्ते भिक्खु अहाराम् अहारेति। अभिक्षानाम् भान्ते अभिक्षानाम् भो गोतमा अभिक्षानाम् भो गोतमा, सेयाथापि भो गोतमा निकुज्जिताम् वा उक्कुज्जेय्या, पातिच्छानाम् वा विवरेय्या, मूल्हासा वा मग्गाम् असिक्केय्या; अन्धकारे वा तेलपाज्जोताम् धारेय्या, चक्खुमांसा रूपानि दक्खिन्ति” ति। एवाम् वृत्ते गोतमेन अनेकार्पण्यायेन धम्मो पाकासित। एसाहाराम् भावानाम् गोतमाम् सरानाम् गत्त्वामि धम्मान्ता भिक्खुसांघान्ता। उपासकाम् माम् भवाम् गोतमो धारेतु अजातग्गे पांगुपताम् सरानाम् गताम्” ति।

~ जीवकासुत्ताम् पांचामाम्. ~

(M.56.) Upālisuttam

1. एवाम् मे सुताम्: एकाम् समयाम् **Bhagavā** नालंदायाम् विहारति पावारिकाम्बवाने।
2. तेन क्षो पान समयेन **Niganṭho Nāṭaputto** नालंदायाम् पातिवासति⁴ महात्याग निगांठपरिसाया⁵ सद्धिम्। अथा क्षो **Dīghatapassī Niganṭho** नालंदायाम् पिण्डाया करित्वा, पाच्छाभत्ताम् पिण्डपातपातिक्कान्तो येन पावारिकाम्बवानाम्⁶ येन भगवान् तेनुपासान्कामि, उपासान्कामित्वा भगवान् सद्धिम् सम्मोदि, सम्मोदान्याम् कथाम् सारानीयाम् वित्सारेत्वा एकामानाम् अत्थासि। एकामानाम् थिताम् क्षो **Dīghatapassī Niganṭham्** भगवान् एतदावोऽसः “सम्विज्ञाना⁷ सम्विज्ञाना क्षो तपसि असानानि, साचे अकाङ्क्षानि निसिद्धा” ति。⁸
3. एवाम् वृत्ते, **Dīghatapassī Niganṭho** अन्नानाम् नीचाम् असानाम् गाहेत्वा⁹ एकामानाम् निसिद्धि। एकामानाम् निसिन्नाम् क्षो **Dīghatapassī Niganṭham्** भगवान् एतदावोऽसः “**Kati** पान तपसि निगांठो नाटपत्तो **kammāni paññāpeti**,¹⁰ पापासा कम्मासा **kiriyāya**,¹¹ पापासा कम्मासा **pavattiyā**” ति。¹² “न क्षो अवुसो गोतमा असिन्नाम्¹³ निगांठासा नाटपत्तासा ‘कम्माम् कम्मान्’ ति पान्नापेतु, ‘**daṇḍam्** दाण्डान्’ ति¹⁴ क्षो अवुसो गोतमा असिन्नाम् निगांठासा नाटपत्तासा पान्नापेतु” ति।

¹ pre. To kill, destroy; to torture. 殺, 折磨。

² A + kappiya: adj. According to rule, right, suitable, fitting, proper, appropriate. / = Not permissible. 不允許的。

³ pre. To offend, assail, insult; provides. 汚辱, 提供。

⁴ pre. To live, dwell (at).

⁵ Niganṭhas + parisā: f. Surrounding people, group, collection, company, assembly, association, multitude.

⁶ Pāvāra: The mango tree. / + ika + amba + vana: m. Grove or wood

⁷ pp. To be agitated or moved, to be stirred. 使焦慮。

⁸ “There are seats, Tappassī, sit down if you like.”

⁹ Nīca: adj. Low, inferior, humble. / Hap̄hati & gah̄hati: ger. To take, take up; take hold of; grasp, seize.

¹⁰ caus, pre. To make known, declare, point out, appoint, assign, recognize, define.

¹¹ Kiriya, kiriyā & kriyā: nt. Action, performance, deed; the doing fulfillment. 履行。

¹² f. Manifestation, wielding, execution, giving. 顯示：表示。

¹³ āśinna: Practiced, performed, (habitually) indulged in (kamma) as “chronic karma.” 習慣性的動作。

¹⁴ A stick, staff, rod, to lean on, & as support in walking; the walking-stick of a Wanderer. 棍或責磨。

“Kati pana Tapassi Nigaṇṭho Nātaputto **danḍāni paññāpeti**, pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā”ti?

“**Tīṇi** kho āvuso Gotama Nigaṇṭho Nātaputto **danḍāni paññāpeti**, pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā seyyathīdām: kāyadaṇḍam vacīdaṇḍam manodaṇḍan”ti.

“**Kimpana** Tapassi **aññadeva**¹ **kāyadaṇḍam** aññam **vacīdaṇḍam** aññam **manodaṇḍan**”ti?

“Aññadeva āvuso Gotama kāyadaṇḍam aññam vacīdaṇḍam aññam manodaṇḍan”ti.

“Imesam pana Tapassi **tiṇṇam danḍānam** evam **paṭivibhattānam**² evam **paṭivisitṭhānam**,³ katamam danḍam Nigaṇṭho Nātaputto **mahāsāvajjataram**⁴ **paññāpeti**, pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā, yadi vā kāyadaṇḍam yadi vā vacīdaṇḍam yadi vā manodaṇḍan”ti.

“Imesam kho āvuso Gotama **tiṇṇam danḍānam** evam **paṭivibhattānam** evam **paṭivisitṭhānam** **kāyadaṇḍam** Nigaṇṭho Nātaputto **mahāsāvajjataram** **paññāpeti**, pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā, **no** tathā vacīdaṇḍam, **no** tathā manodaṇḍan”ti.

“Kāyadaṇḍan”ti Tapassi vadesi?

“Kāyadaṇḍan”ti āvuso Gotama vadāmi.

“Kāyadaṇḍan”ti Tapassi vadesi.

“Kāyadaṇḍan”ti āvuso Gotama vadāmi.

“Kāyadaṇḍan”ti Tapassi vadesi.

“Kāyadaṇḍan”ti āvuso Gotama vadāmi”ti.

Itiha⁵ Bhagavā Dīghatapassīm Nigaṇṭham **imasmiṁ kathāvatthusmiṁ**⁶ **yāvatatiyakam**⁷ **patiṭṭhāpesi**.⁸

4. Evam vutte, Dīghatapassī Nigaṇṭho Bhagavantam etadavoca: “Tvam panāvuso Gotama! **Kati danḍāni paññāpesi**, pāpassa kammassa **kiriyāya**, pāpassa kammassa **pavattiyā**”ti?

“**Na** kho Tapassī **āciṇṇam** Tathāgatassa ‘daṇḍam daṇḍan’ti **paññāpetum**, ‘kammam kamman’ti kho Tapassi **āciṇṇam** Tathāgatassa **paññāpetun**”ti.

“Tvam panāvuso Gotama! **Kati** kammāni **paññāpesi**, pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā”ti?

“**Tīṇi** kho ahaṁ Tapassi kammāni **paññāpemi**, pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā, seyyathīdām: kāyakammam vacīkammam manokamman”ti.

“**Kiriṁ** panāvuso Gotama aññadeva kāyakammam aññam vacīkammam aññam manokamman”ti?

“Aññadeva Tapassi kāyakammam aññam vacīkammam aññam manokamman”ti.

“Imesam panāvuso Gotama **tiṇṇam kammānam** evam **paṭivibhattānam** evam **paṭivisitṭhānam**; katamam kammarūpam **mahāsāvajjataram** **paññāpesi**, pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā, yadi vā kāyakammam yadi vā vacīkammam yadi vā manokamman”ti?

“Imesam kho ahaṁ Tapassi **tiṇṇam kammānam** evam **paṭivibhattānam** evam **paṭivisitṭhānam** **manokammam** **mahāsāvajjataram** **paññāpemi**, pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, **no** tathā kāyakammam, **no** tathā vacīkammam”ti.

“Manokamman”ti āvuso Gotama vadesi?

“Manokamman”ti Tapassi vadāmi.

“Manokamman”ti āvuso Gotama vadesi.

¹ pron. Another.

² adj. (equally) Divided. 分解；分析。

³ Peculiar; thus distinguish. 區別；識別。

⁴ Mahā + sāvajja: adj. Blame able, faulty. / + tara: The most reprehensible. 應該指謫的。

⁵ Iti & ti: indecl. “Thus.” / + ha: Thus surely, indeed.

⁶ Kathā: f. Talk, talking, conversation. / + vatthu: Subject of a discourse or discussion, argument. 辨論。 /

+ Sallāpa: Talk, conversation.

⁷ Yāva + tatiyaka: “As much as 3 time;” statement up to the third time.

⁸ caus, aor. To establish, set up, fix, put into, install; maintain. 使繼續。

“Manokamman’ti Tapassi vadāmi.

“Manokamman’ti āvuso Gotama vadesi.

“Manokamman’ti Tapassi vadāmī”ti.

Iti Dīghatapassī Nigaṇṭho Bhagavantam imasmim kathāvatthusmim yāvatatiyakaṁ patiṭṭhapetvā utthāyāsanā yena Nigaṇṭho Nātaputto tenupasaṅkami.

5. Tena kho pana samayena Nigaṇṭho Nātaputto mahatiyā gihīparisāya¹ saddhiṁ nisinno hoti Bālakiniyā² Upāli pamukhāya.³ Addasā kho Nigaṇṭho Nātaputto Dīghatapassim Nigaṇṭham dūratova āgacchantam, disvāna Dīghatapassim Nigaṇṭham etadavoca: “Handa kuto nu tvaṁ Tapassi āgacchasi divā divassā”ti.⁴

“Ito hi kho ahambhante āgacchāmi samaṇassa Gotamassa santikā”ti.

“Ahu pana te Tapassi samaṇena Gotamena saddhiṁ kocidēva kathāsallāpo”ti?⁵

“Ahu kho me bhante samaṇena Gotamena saddhiṁ kocidēva kathāsallāpo”ti.

“Yathā katham pana te Tapassi ahu samaṇena Gotamena saddhiṁ kocidēva kathāsallāpo”ti?⁶

“Atha kho Dīghatapassī Nigaṇṭho yāvatako ahosi Bhagavatā saddhiṁ kathāsallāpo, taṁ sabbam Nigaṇṭhassa Nātaputtassa ārocesi.

6. Evam vutte, Nigaṇṭho Nātaputto Dīghatapassim Nigaṇṭham etadavoca: “Sādhu sādhu Tapassi! Yathā tam sutavatā⁷ sāvakena sammadeva Satthusāsanam⁸ ājānantena, evamevaṁ Dīghatapassinā Nigaṇṭhena samaṇassa Gotamassa byākataṁ. Kim hi sobhati⁹ chavo¹⁰ manodanḍo, imassa evam olārikassa¹¹ kāyadaṇḍassa upanidhāya?¹² Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodanḍo”ti.

7. Evam vutte, Upāli gahapati Nigaṇṭham Nātaputtam etadavoca: “Sādhu sādhu bhante Tapassī! Yathā tam sutavatā sāvakena sammadeva Satthusāsanam ājānantena, evamevaṁ bhadantena Tapassinā samaṇassa Gotamassa byākataṁ. Kim hi sobhati chavo manodanḍā, imassa evam olārikassa kāyadaṇḍassa upanidhāya? Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodanḍo. Handa¹³ cāham bhante gacchāmi, samaṇassa Gotamassa imasmim kathāvatthusmim vādaṁ āropessāmi.¹⁴ Sace me samaṇo Gotamo tathā patiṭṭhissati,¹⁵ yathā bhadantena Tapassinā patiṭṭhāpitarū.¹⁶ Seyyathāpi nāma balavā puriso dīghalomikam¹⁷ elakam¹ lomesu gahetvā ākaḍḍheyya² parikaḍḍheyya³

¹ Gihin: adj. A householder, one who leads a domestic life, a layman. / + parisā: A congregation of laymen.

² Laymen from Bālaka.

³ adj. “In front of the face,” fore-part, first, foremost, chief, prominent. 突出；卓越的。

⁴ “Now where are you coming from in the middle of the day, Tapassī?”

⁵ “Did you have some conversation with the recluse Gotama, Tapassī?”

⁶ “What was your conversation with him like, Tapassī?”

⁷ Sutavant: adj. One who is learned in religious knowledge. / Sāvaka: A hearer, disciple.

⁸ Satthar: Teacher, master. / + sāsana: nt. Order, message, teaching. / = His teacher’s dispensation. 老師的律法。

⁹ pre. To shine, to be splendid, look beautiful. 輝煌；傑出。

¹⁰ adj. Vile, low, miserable, wretched; trivial. 卑鄙的或不重要。

¹¹ adj. Gross, coarse, material, ample. / The gross bodily rod. 粗俗的。

¹² indecl./ ger. Comparing, in comparison; for in comparison. 比較；對照。

¹³ indecl. Well then, now, come along, alas!

¹⁴ fut. To refute a person, to get the better of. 駁倒。

¹⁵ Patiṭṭhahati & patiṭṭhāti: fut. To stand fast or firmly, to find a support in, to be established, to fix oneself, to be set up, to stay. 不讓步。

¹⁶ pp. Put down, set down, established. 放下。

¹⁷ Dīgha + loma: Long-haired.

samarikaḍḍeyya,⁴ evamevāhaṁ samaṇam Gotamam vādena vādaṁ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi.

Seyyathāpi nāma balavā ṣoṇḍikākammakaro⁵ mahantam ṣoṇḍikākilañjam⁶ gambhīre udakarahade⁷ pakkhipitvā⁸ kaṇṇe⁹ gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evamevāhaṁ samaṇam Gotamam vādena vādaṁ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi.

Seyyathāpi nāma balavā ṣoṇḍikādhutto¹⁰ vālam¹¹ kaṇṇe gahetvā odhuneyya¹² niddhuneyya¹³ nicchodeyya,¹⁴ evamevāhaṁ samaṇam Gotamam vādena vādaṁ odhunissāmi niddhunissāmi nicchodessāmi.

Seyyathāpi nāma Kuñjaro saṭṭhihāyano¹⁵ gambhīram pokkharaṇīm ogahetvā¹⁶ sanadhovikam¹⁷ nāma kīlitajātam¹⁸ kīlati,¹⁹ evamevāham samaṇam Gotamam saṇadhovikam maññe kīlitajātam kīlissāmi. Handa vāham cāham bhante gacchāmi, samaṇassa Gotamassa imasmiṁ kathāvatthusmiṁ vādaṁ āropessāmi”ti.

“Gaccha tvam gahapati samaṇassa Gotamassa imasmiṁ kathāvatthusmiṁ vādaṁ āropehi. Aham vā hi gahapati samaṇassa Gotamassa vādaṁ āropeyyam Dīghatapassī vā Niganṭho tvam vā”ti.

8. Evarū vutte, Dīghatapassī Niganṭho Niganṭham Nātaputtam etadavoca: “Na kho metam bhante ruccati,²⁰ yam Upāli gahapati samaṇassa Gotamassa vādaṁ āropeyya. Samaṇo hi bhante Gotamo māyāvī,²¹ āvaṭṭanīm²² māyam jānāti, yāya aññatitthiyānam²³ sāvake āvaṭṭeti”ti.

“Aṭṭhānam²⁴ kho etam Tapassi anavakāso²⁵ yam Upāli gahapati samaṇassa Gotamassa sāvakattam upagaccheyya.²⁶ Thānañca kho etam vijjati,²⁷ yam samaṇo Gotamo Upālissa gahapatissa sāvakattam

¹ A ram, a wild goat. 公羊。

² Hañhati & gañhati: ger. To take, take up; take hold of; grasp, seize. / opt. To pull along, pull to (oneself), drag or draw out, pull up. 拉或拖。

³ opt. To draw over or towards oneself, to win over, seduce. 拖著走。

⁴ opt. To pull about, drag along.

⁵ Ṣoṇḍika: A distiller and seller of spirituous liquors. / + kamma + kara: Brewer’s workman. 啤酒製造人。

⁶ ṣoṇḍikā: f. In a water tank. / + kilañjā: f. A mat of fibred or rushes, matting. / = Brewer’s sieve. 篩子。

⁷ Gambhīra: adj. Deep, profound, unfathomable, well founded, hard to perceive, difficult. / Uda + rahada: A lake (of water); water tank.

⁸ ger. To throw into, hurl into.

⁹ A corner, an angle. 角邊。

¹⁰ ṣoṇḍikā + dhuta & dhūta: Shaken, moved. / = Brewer’s mixer. 混合者。

¹¹ A hair-sieve; strainer. 篩檢程式。

¹² opt. To shake off.

¹³ opt. To Shake up.

¹⁴ opt. To shake or throw about; thump it about. 捶擊。

¹⁵ Saṭṭhi + hāyana: num. A sixty-year-old.

¹⁶ Ogāhati & ogāheti: ger. To plunge or enter into, to be absorbed in.

¹⁷ Saṇa + dhovika: Name of a particular kind of gambol of elephants in water; the game of hemp-washing. 洗大麻。

¹⁸ Kīlita: pp. Played or having played, playing, sporting; celebrated (of a festival). / + jāta: pp. Born, grown, arisen, produced.

¹⁹ pre. To play, sport, enjoy or amuse oneself.

²⁰ pre. To find delight or pleasure in, to please, to indulge in, set one’s mind on. / + na: Does not think.

²¹ f. Mystic formula, magic, trick. 魔術師。

²² adj. Turing (away or towards), changing, tempting, enticing. /

āvaṭṭeti: caus, pre. To turn round, entice, change, convert, bring or win over. 轉變；變換。

²³ Añña + titthiya: An adherent of another sect; of other sectarian. 其他宗派的。

²⁴ nt. Stand, post; can not happen.

²⁵ An + avakāsa & okāsa: Not having a chance or opportunity (to happen), impossible. 不可能的。

²⁶ opt. To undergo, go (in) to, to begin, undertake; should go over.

²⁷ Vindati: pre. “To know” & “to find;” can happen.

upagaccheyya. Gaccha tvarīm gahapati samañassa Gotamassa imasmīm kathāvatthusmīm vādaṁ āropehi. Aham vā hi gahapati samañassa Gotamassa vādaṁ āropeyyam, Dīghatapassī vā Niganṭho tvarīm vā”ti.

“**Dutiyampi** kho Dīghatapassī Niganṭho Niganṭham Nātaputtam etadavoca: “Na kho metām bhante ruccati, yam Upāli gahapati samañassa Gotamassa vādaṁ āropeyya. Samaṇo hi bhante Gotamo māyāvī, āvaṭṭanīm māyām jānāti, yāya aññatitthiyānam sāvake āvaṭṭetī”ti.

“**Aṭṭhānam** kho etam Tapassī anavakāso yam Upāli gahapati samañassa Gogamassa sāvakattam upagaccheyya. Thānañca kho etam vijjati, yam samaṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyya. Gaccha tvarīm gahapati samañassa Gotamassa imasmīm kathāvatthusmīm vādaṁ āropehi. Āham vā hi gahapati samañassa Gotamassa vādaṁ āropeyyam, Dīghatapassī vā Niganṭho tvarīm vā”ti.

“**Tatiyampi** kho Dīghatapassī Niganṭho Niganṭham Nātaputtam etadavoca: “Na kho metām bhante ruccati, yam Upāli gahapati samañassa Gotamassa vādaṁ āropeyya. Samaṇo hi bhante Gotamo māyāvī, āvaṭṭanīm māyā māyām jānāti, yāya aññatitthiyānam sāvake āvaṭṭetī”ti.

“**Aṭṭhānam** kho etam Tapassi anavakāso yam Upāli gahapati samañassa Gotamassa sāvakattam upagaccheyya. Thānañca kho etam vijjati, yam samaṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyya. Gaccha tvarīm gahapati samañassa Gotamassa imasmīm kathāvatthusmīm vādaṁ āropehi. Aham vā hi gahapati samañassa Gotamassa imasmīm kathāvatthusmīm vādaṁ āropehi. Aham vā hi gahapati samañassa Gotamassa vādaṁ āropeyyam, Dīghatapassī vā Niganṭho tvarīm vā”ti.

9. “Evaṁ bhante”ti kho Upāli gahapati Niganṭhassa Nātaputtassa **paṭissutvā**¹ utṭhāyāsanā Niganṭham Nātaputtam abhivādetvā padakkhiṇam **katvā**, yena Pāvārikambavanam yena Bhagavā tenupasaṅkami. Upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho Upāli gahapati Bhagavantam etadavoca: “Āgamā nu khvidha bhante Dīghatapassī Niganṭho”ti?

“Āgamā khvidha gahapati Dīghatapassī Niganṭho”ti.

“**Ahu** pana te bhante Dīghatapassinā Niganṭhena saddhim kocideva kathāsallāpo”ti?

“**Ahu** kho me gahapati Dīghatapassinā Niganṭhena saddhim kocideva kathāsallāpo”ti.

“**Yathā** kathaṁ pana te bhante ahu Dīghatapassinā Niganṭhena saddhim kocideva kathāsallāpo”ti? Atha kho Bhagavā yāvatako ahosi Dīghatapassinā Niganṭhena saddhim kathāsallāpo, tam sabbarū Upālissa gahapatissa ārocesi.

10. **Evaṁ vutte**, Upāli gahapati Bhagavantam etadavoca: “Sādhu sādhu bhante Tapassī! Yathā tam sutavatā sāvakena sammadeva Satthusāsanam ājānantena, evamevaṁ Dīghatapassinā Niganṭhena Bhagavato byākataṁ. Kim hi sobhati chavo manodaṇḍo imassa evam olārikassa kāyadaṇḍassa upanidhāya? Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti?

“**Sace** kho tvarīm gahapati **sacce patiṭṭhāya**² **manteyyāsi**,³ siyā no ettha **kathāsallāpo**”ti.

“Sacce aham bhante patiṭṭhāya mantessāmi, **hotu** no ettha kathāsallāpo”ti.

11. “Tam kimmaññasi gahapati? Idhassa **Niganṭho** ābādhiko⁴ dukkhito bālhagilāno⁵ sītodakapaṭikkhitto⁶ unahodakapaṭisevi. So sītodakam alabhamāno **kālam kareyya**. Imassa pana

¹ Patissuṇāti: ger. To assent, promise, agree; replies. 回答。

² f. Support, resting place, stay, ground, help, also (spiritual) helper, support for salvation; on the basis of truth.

³ opt. To pronounce in an important (because secret) manner (like a mantra); if you will debate. 辯論；討論。

⁴ adj. Affected with illness, a sick person. 使痛苦。

⁵ Dukkhita: adj. Afflicted, dejected, unhappy, grieved, disappointed; miserable, suffering, ailing. /

Bālha + gilāna: Very ill, grievously sick; gravely ill. 嚴重的病。

⁶ Sīta + udaka: With cool water. / + paṭikkhitta: pp. Refused, rejected. / = He might refuse cold water. 拒絕冷水。/

gahapati Niganṭho Nātaputto katthūpapattim¹ paññāpetī”ti?

“Atthi bhante Manosattā² nāma devā; tattha so upapajjati. Tam kissa hetu? Asu hi bhante manopatibaddho kālam karotī”ti.

“Gahapati gahapati, manasikaritvā kho gahapati byākarovi! Na kho te sandhiyati³ purimena vā pacchimam pacchimena vā purimam. Bhāsitā kho pana te gahapati esā vācā: ‘Sacce aham bhante patiṭṭhāya mantessāmi, hotu no ettha kathāsallāpo’”ti.

“Kiñcapi bhante Bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

12. “Tam kimmaññasi gahapati? Idhassa Niganṭho cātuyāmasaṁvarasaṁvuto⁴ sabbavārivārito sabbavāriyuto sabbavāridhuto sabbavāriphuṭo,⁵ so abhikkamanto paṭikkamanto⁶ bahū khuddake pāne⁷ saṅghātam⁸ āpādeti.⁹ Imassa pana gahapati Niganṭho Nātaputto kam vipākam paññāpetī”ti?

“Asañcetanikam¹⁰ bhante Niganṭho Nātaputto no mahāsāvajjam paññāpetī”ti.

“Sace pana gahapati ceteti”ti?

“Mahāsāvajjam bhante hotī”ti.

“Cetanam pana gahapati Niganṭho Nātaputto kismiṁ paññāpetī”ti?

“Manodaṇḍasmiṁ bhante”ti.

“Gahapati gahapati, manasikaritvā kho gahapati byākarohi! Na kho te sandhiyati purimena vā pacchimam pacchimena vā purimam. Bhāsitā kho pana te gahapati esā vācā, sacce aham bhante patiṭṭhāya mantessāmi, hotu no ettha kathā sallāpo”ti.

“Kiñcapi bhante Bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

13. “Tam kiṁ maññasi gahapati? Ayam Nālandā iddhā¹¹ ceva phītā¹² ca bahujanā¹³ ākiṇñamanussā”ti?

“Evam bhante, ayam Nālandā iddhā ceva phītā ca bahujanā ākiṇñamanussā”ti.

“Tam kimmaññasi gahapati? Idha puriso āgaccheyya ukhittāsiko,¹⁴ So evam vadeyya: ‘Ahām yāvatikā imissā Nālandāya pāṇā, te ekena khaṇena¹⁵ ekena muhuttena,¹⁶ ekamaṁsakhalaṁ ekamaṁsapuñjam karissāmī’”ti.¹⁷

Uṇha + udaka: Hot water. / + paṭisevitā: One who practices, pursues or indulges in.

¹ Kattha: adv. How; why, for what reason. / + upapatti: Birth, rebirth. 再生。

² Mano + satta: “With mind attached,” of certain gods, among whom are reborn those who died with minds absorbed in some attachment. / + Paṭibaddha: adj. Bound to, in fetters or bounds, attracted to or by, dependent on. 被綁的心。

³ Sandahati: pre. To put together, to connect, to fit, to arrange. / + na: Does not agree.

⁴ Cātu + yāma: Fourfold restraint; with four checks. 用四個標誌。

⁵ Vāri: nt. Water. / + vārīta: pp. Obstructed, hindered. / + Yuta: pp. Fastened to, attracted by, bent on, engaged in. / + Dhuta & dhūta: Shaken, moved. / Phuṭa: “Filled with, spread with.”

⁶ Abhikkamati: ppr. To go forward, to proceed, approach. / Paṭikkamati: ppr. To step backwards, to return.

⁷ Khudda: adj. Small, inferior, low. / Pāṇa: Living being, life, creature. / = Of many small living beings.

⁸ “Binding to gather;” junction, union; collection, aggregate.

⁹ pre. To produce, make out, bring, bring into. 帶來；使產生。

¹⁰ A + sañcetanika: adj. Intentional. / = Not willed. 沒有意志的。

¹¹ pp. Successful, satisfactory, sufficient. 成功的。

¹² pp. Opulent, prosperous, rich. 繁榮的。

¹³ Bahu + jana: A mass of people, a great multitude, a crowd, a great many people. /

ākiṇṇa: pp. Strewn over, beset with, crowded, full of, dense, rich in. / = Of a prosperous town. 擁擠的。

¹⁴ Ukkhitta + āsika: With drawn sword; brandishing a sword. 揮舞著劍。

¹⁵ m. Moment as coincidence of two events: “at the same moment.” / adv. In one moment.

¹⁶ m./ nt. In a short time, in a twinkling of an eye. / adv. In one instant. 一剎那。

¹⁷ Eka + marīṣa: nt. Flesh, meat. / + khala: Threshing, mash. / + Puñja: A heap of flesh. / + Karoti: “To reduce to one mash of flesh.” / = Into one mass of flesh. 一團肉團。/ Into one heap of flesh. 一堆肉團。

“Taṁ kimmaññasi gahapati? Pahoti nu kho so puriso yāvatikā imissā Nālandāya pāñā, te ekena khañena ekena muhuttena, ekamāṁsakhalam ekamāṁsapuñjam kātun”ti?

“Dasapi bhante purisā vīsampi purisā tiṁsampi purisā cattārisampi purisā paññāsampi¹ purisā nappahonti, yāvatikā imissā Nālandāya pāñā, te ekena khañena ekena muhutten ekamāṁsakhalam ekamāṁsapuñjam kātum. Kim hi sobhati eko chavo puriso”ti?

“Taṁ kimmaññasi gahapati? Idhāgaccheyya samaṇo vā brāhmaṇo vā iddhimā cetovasippatto,² so evam vadeyya: ‘Ahām imam Nālandām ekena manopadosena³ bhasmarūpa⁴ karissāmī’ti.

“Taṁ kimmaññasi gahapati? Pahoti nu kho so samaṇo vā brāhmaṇo vā iddhimā cetovasippatto imam Nālandām ekena manopadosena bhasmarūpa kātun”ti?

“Dasapi bhante Nālandā vīsatimpi Nālandā tiṁsampi Nālandā cattārisampi Nālandā paññāsampi Nālandā pahoti, so samaṇo vā brāhmaṇovā iddhimā cetovasippatto ekena manopadosena bhasmarūpa kātum. Kim hi sobhati ekā chavā Nālandā”ti?

“Gahapati gahapati manasikaritvā kho gahapati byākarohi! Na kho te sandhiyati purimena vā pacchimārūpa pacchimena vā purimārūpa. Bhāsitā kho pana te gahapati esā vācā: ‘Sacce aham bhante patiṭṭhāya mantessāmi, hotu no ettha kathāsallāpo’”ti.

“Kiñcāpi bhante Bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

14. “Taṁ kimmaññasi gahapati? Sutam te Daṇḍakāraññam Kālingāraññam Mejjhāraññam Mātaṅgāraññam araññam araññabhūtan”ti?⁵

“Evambhante.”

“Sutam me Daṇḍakāraññam Kālingāraññam Mejjhāraññam Mātaṅgāraññam araññam araññabhūtan”ti.

“Taṁ kimmaññasi gahapati? ‘Kin’ti te sutam: ‘Kena taṁ Daṇḍakāraññam Kālingāraññam Mejjhāraññam Mātaṅgāraññam araññam araññabhūtan”ti?

“Sutam metam bhante Isinam,⁶ manopadosena tam Daṇḍakāraññam Kālingāraññam Mejjhāraññam Mātaṅgāraññam araññam araññabhūtan”ti.

“Gahapati gahapati, manasikaritvā kho gahapati byākarohi! Na kho te sandhiyati purimena vā pacchimārūpa, pacchimena vā purimārūpa. Bhāsitā kho pana te gahapati esā vācā: ‘Sacce aham bhante patiṭṭhāya mantessāmi, hotu no ettha kathāsallāpo’”ti.

15. Purimenevāham⁷ bhante opammaṇa⁸ Bhagavato attamano abhiraddho.⁹ Api¹⁰ cāham imāni Bhagavato vicitrāni¹¹ pañhapatibhāṇāni¹² sotukāmo¹³ evā’ ham Bhagavantam paccanikātabbam¹⁴

¹ Dasa: num. Ten. / Vīsat & vīsaṁ: num. Twenty. / Timsa: num. Thirty. / Cattārisa: num. Forty. / Paññāsa: num. Fifty.

² Iddhimant: adj. Possessing psychic powers. /

Ceto + vasippatta: Mastery over one’s heart, attained to mastery of mind. 已獲得心熟練的。

³ Mano + padosa: Anger in mind, ill-will; with one mental act of hate. 用一個心裏憎恨的行爲。

⁴ nt. Ashes. 磬虛。

⁵ Forests became forests.

⁶ A holy man, one gifted with special powers of insight & inspiration, an anchorite; a seer. 預言者。

⁷ Purima: adj. Preceding, former, earlier, before; first.

⁸ nt. Likeness, simile, comparison, metaphor. 第一的直喻。

⁹ adj. Propitiated, satisfied

¹⁰ adv. Nevertheless. 仍然；不過。

¹¹ Vicitta & vicitra: adj. Various, variegated, colored, ornamented. 多采多姿的。

¹² Pañha + paṭibhāna: An answer to a question. 解答問題。

¹³ Wish or wishing to hear. / I desired to hear.

¹⁴ fpp. (in method) reverse, negative; would oppose. 反抗；逆向。

amaññissam̄.¹ “Abhikkantam̄ bhante, abhikkantam̄ bhante! Seyyathāpi bhante nikkujjitam̄ vā ukkujjeyya, paṭicchannam̄ vā vicareyya, mūlhassa vā maggam̄ ācikkheyya, andhakāre vā telapajjotam̄ dhāreyya: ‘Cakkhumanto rūpāni dakkhīnti’ti. Evamevam̄ Bhagavatā anekapariyāyena dhammo pakāsito, esāham̄ bhante Bhagavantaṁ saraṇam̄ gacchāmi dhammañca bhikkhūsaṅghañca. Upāsakam̄ mam̄ Bhagavā dhāretu ajjatagge pāñupetaṁ saraṇam̄ gatan”ti.

16. “Anuviccakāram̄² kho gahapati karohi, anuviccakāro tumhādisānam̄ ñātamanussānam̄³ sādhu hotī”ti.

“Iminā” paham̄ bhante Bhagavato bhiyyosomattāya⁴ attamano abhiraddho, yaṁ mar̄ Bhagavā evamāha: ‘Anuviccakāram̄ kho gahapati karohi, anuviccakāro tumhādisānam̄ ñātamanussānam̄ sādhu hotī’ti. Mar̄ hi bhante aññatitthiyā sāvakam̄ labhitvā, kevalakappam̄⁵ Nālandam̄ paṭākam̄⁶ parihareyyum̄:⁷ ‘Upāli amhākam̄ gahapati sāvakattupagato’ti.⁸ Atha ca pana mar̄ Bhagavā evamāha: ‘Anuviccakāram̄ kho gahapati karohi, anuviccakāro tumhādisānam̄ ñātamanussānam̄ sādhu hotī’ti. Esāhambhante dutiyampi Bhagavantaṁ saraṇam̄ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakam̄ mam̄ Bhagavā dhāretu ajjatagge pāñupetaṁ saraṇam̄ gatan”ti.

17. “Dīgharattam̄ kho te gahapati Nigañthānariṁ opānabhūtam̄ kulariṁ,⁹ yena nesam̄ upagatānam̄ piñḍakam̄¹⁰ dātabbam̄¹¹ maññeeyyāsi”ti.¹³

“Imināpaham̄ bhante Bhagavato bhiyyosomattāya attamano abhiraddho, yaṁ mar̄ Bhagavā evamāha: ‘Dīgharattam̄ kho te gahapati nigañthānām̄ opānabhūtam̄ kulaṁ, yena nesam̄ upagatānam̄ piñḍakam̄ dātabbam̄ maññeeyyāsi’ti. Sutaiṁ metam̄ bhante, samaṇo Gotamo evamāha: ‘Mayhameva dānam̄ dātabbam̄;¹⁴ na aññesam̄ dānam̄ dātabbam̄.¹⁵ Mayhameva sāvakānam̄ dānam̄ dātabbam̄;¹⁶ na aññesam̄ sāvakānam̄ dānam̄ dātabbam̄.¹⁷ Mayhameva dinnam̄ mahapphalam̄,¹⁸ na aññesam̄ dinnam̄ mahapphalam̄.¹⁹ Mayhameva sāvakānam̄ dinnam̄ mahapphalam̄,²⁰ na aññesam̄ sāvakānam̄ dinnam̄ mahapphalam̄’ti.²¹ Atha ca pana mar̄ Bhagavā Nigañthesupi dāne samādapeti.²² Api ca bhante

¹ aor. I thought.

² Anuvicca + kāra: ger. A thorough investigation, examination, test; investigate thoroughly. 徹底地研究或反省。

³ Yāta + manussa: Well-known people. 有名望的人。

⁴ Bhiyyoso: adv. Still more, more and more. / + mattāya: Exceedingly, abundantly.

⁵ Kevala: adj. Only, alone; whole, complete. / + kappa: A whole.

⁶ nt. A flag, a banner. 旗幟。

⁷ opt. To carry about.

⁸ Sāvaka + atta + upagata: pp. Gone to, come, approached. / = The householder Upāli has come to discipleship under us.

⁹ Opāna + bhūta: adj. A man who has become a welling spring as it were, for the satisfaction of all men’s wants. 支援。

¹⁰ nt. Clan, a high social grade, “good family.”

¹¹ (Alms)-food.

¹² fpp. To give; should be given.

¹³ opt. To think, to be of opinion, to imagine, to deem; you should consider. 考慮。

¹⁴ Gifts should be given only to me.

¹⁵ Gifts should not be given to others’ disciples.

¹⁶ Gifts should be given only to my disciples.

¹⁷ Gifts should not be given to others’ disciples.

¹⁸ What is given to me is very fruitful.

¹⁹ Not what is given to others.

²⁰ Only what is given to my disciples is very fruitful.

²¹ Not what is given to others’ disciples.

²² pre. To cause to take, to incite, rouse; encourage me. 鼓勵；促進。

mayamettha **kālam jānissāma**.¹ Esāhambhante tatiyampi Bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. Upāsakam mām Bhagavā dhāretu ajjatagge pāṇupetam saraṇam gatan”ti.

18. Atha kho Bhagavā Upālissa gahapatissa ānupubbīkatham² kathesi,³ seyyathīdaṁ: **dānakatham**, **sīlakatham**, **saggakatham**; **kāmānam** ādīnavam, **okāram**⁴ saṅkilesam, **nekhamme**⁵ ānisamsam pakāsesi.⁶ Yadā Bhagavā **aññāsi** Upāliṁ gahapatiṁ **kallacittam**⁷ **muducittam**⁸ **vinīvaraṇacittam**⁹ udaggacittam¹⁰ **pasannacittam**,¹¹ atha yā **Buddhānam** **sāmukkaṁsikā**¹² **dhammadesanā**, tam pakāsesi: “**Dukkhām** samudayam nirodhaṁ maggarū. Seyyathāpi nāma suddham¹³ vattham¹⁴ apagatakālakam¹⁵ sammadeva **rajanari**¹⁶ patiganheyya.¹⁷ Evamevaṁ Upālissa gahapatissa **tasmīmyeva** āsane virajam vītamalam¹⁸ **dhammacakkhum** udapādi: ‘**Yañkiñci** samudayadhammaṁ sabbantaṁ nirodhadhamman’ti. Atha kho Upāli gahapati **diṭṭhadhammo** **pattadhammo** **viditadhammo** **pariyogālhadhammo**¹⁹ **tiṇṇavicikiccho**²⁰ **vigatakathañkatho**²¹ **vesārajjappatto**²² **aparappaccayo**²³ **Satthusāsane**.²⁴ Bhagavantam etadavoca: ‘**Handa** ca’dāni mayam bhante **gacchāma**. Bahukicchā mayam bahukaraṇīyā’ti.²⁵ ‘Yassadāni **tvaṁ** gahapati kālam **maññasi**’’ti.²⁶

19. Atha kho Upāli gahapati Bhagavato bhāsitam abhinanditvā anumoditvā utthāyāsanā Bhagavantam abhivādetvā padakkhiṇam katvā yena sakam nivesanam tenupasaṅkami, upasaṅkamitvā dovārikam²⁷ āmantesi: “Ajjatagge samma **dovārika!** Āvarāmi²⁸ dvāram Nigaṇṭhānam Nigaṇṭhīnam, **anāvaṭam**²⁹ dvāram Bhagavato bhikkhunam bhikkhunīnam upāsakānam upāsikānam. Sace koci Nigaṇṭho āgacchat,

¹ fut. To know. / Anyway we shall know the time for that.

² Regulated exposition, graduated sermon; progressive instruction. 向上的教導或安步就班。

³ aor. To speak say, tell, relate.

⁴ Degradation. 墮落。/ = Etymologically it would be degradation.

⁵ nt. Giving up the world & leading a holy life, renunciation of, or emancipation from worldliness, freedom from lust, craving & desire, dispassionateness, self-abnegation, Nibbāna. 放棄。

⁶ caus, aor. To show up, illustrate, explain, make known, give information about.

⁷ Kalla & kalya: Ready, prepared. / + citta: Of ready, amenable mind, in form.

⁸ Mudu: adj. Soft, mild, weak, tender. / + citta: A tender heart. 善於接納的。

⁹ Vinīvaraṇa: adj. Unobstructed, unbiased, unprejudiced. / + citta: Of an unbiased mind. 沒有阻礙物。

¹⁰ Udagga: adj. Topmost, high, lofty. 使得意揚揚。

¹¹ Pasanna: adj. Pleased in one’s conscience, reconciled, believing, trusting in, pious, good, virtuous. / + citta: Devotion in one’s heart. 有信心的。

¹² adj. Exalting, praising (i. e. the 4 truths), as much as “standard.”

¹³ adj. Clean, pure.

¹⁴ nt. Cloth.

¹⁵ Apagata: pp. Gone, gone away from, removed; deceased, departed. / + kālaka: nt. Without a speck or stain (of a clean robe); with all marks removed.

¹⁶ nt. Coloring, dye. 染色。

¹⁷ opt. To receive, accept, take (up).

¹⁸ Viraja: adj. Free from defilement or passion, stainless, faultless. / Vīta + mala: Stainless. 無污垢的。

¹⁹ pp. Dived into, penetrated into, immersed in. / One who has penetrated into the Dhamma; fathomed the Dhamma. 看穿。

²⁰ Tiṇṇa: pp. Gone through, overcome, one who has attained Nibbāna. / + vicikicchā: f. Doubt, perplexity, uncertainty.

²¹ Vigata: pp. Gone away, disappeared, ceased. / + katham + kathā: Doubt, uncertainty, unsettled mind. 困惑。

²² Vesārajja: nt. Perfect self-confidence, self-satisfaction, subject of confidence. / = Gained intrepidity. 獲得剛勇或自信。

²³ adj. Not dependent or relying on others; became independent of others. 不會成為別人的弟子。

²⁴ Satthar: Teacher, master. / + sāsana: nt. Order, message, teaching. / = In the Teacher’s Dispensation. 在老師的律法。

²⁵ We are busy and have much to do.

²⁶ Now is the time, householder, to do as you think fit.

²⁷ Gatekeeper, janitor; doorkeeper.

²⁸ pre. To shut out from, hold back from, refuse, withhold, obstruct; close.

²⁹ Not shut; open.

tamenam tvam evam vadeyyasi: ‘Tiṭṭha¹ bhante, mā pāvisi.² Ajjatagge Upāli gahapati samanassa Gotamassa sāvakattam upagato. Āvaṭam dvāram Nigaṇṭhānam Nigaṇṭhīnam, anāvaṭam dvāram Bhagavato bhikkhunām bhikkhunīnam upāsakānam upāsikānam. Sace te bhante piṇḍakena attho etheva tiṭṭha etheva te āharissanti’ti.³ “Evaṁ bhante”ti kho dovāriko Upālissa gahapatissa paccassosi.

20. Assosi kho Dīghatapassī Nigaṇṭho: “Upāli kira gahapati samanassa Gotamassa sāvakattam upagato”ti. Atha kho Dīghatapassī Nigaṇṭho yena Nigaṇṭho Nātaputto tenupasaṅkami, upasaṅkamitvā Nigaṇṭham Nātaputtam etadavoca: “Sutam̄ metam̄ bhante Upāli kira gahapati samanassa Gotamassa sāvakattam upagato”ti.

Aṭṭhānam̄ kho etam̄ Tapassi anavakāso yam Upāli gahapati samanassa Gotamassa sāvakattam upagaccheyya; thānañca kho etam̄ vijjati yam samoṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyyā”ti.

Dutiyampi kho Dīghatapassī Nigaṇṭho Nigaṇṭham Nātaputtam etadavoca: “Sutam̄ metam̄ bhante Upāli kira gahapati samanassa Gotamassa sāvakattam upagato”ti.

“Aṭṭhānam̄ kho etam̄ Tapassī anavakāso yam Upāli gahapati samanassa Gotamassa sāvakattam upagaccheyya; thānañca kho etam̄ vijjati yam samoṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyyā”ti.

“Tatiyampi kho Dīghatapassī Nigaṇṭho Nigaṇṭham Nātaputtam etadavoca: ‘Sutam̄ metam̄ bhante Upāli kira gahapati samanassa Gotamassa sāvakattam upagato’”ti.

“Aṭṭhānam̄ kho etam̄ Tapassī anavakāso yam Upāli gahapati samanassa Gotamassa sāvakattam upagaccheyya; thānañca kho etam̄ vijjati yam samoṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyyā”ti.

“Handa cāham bhante gacchāmi, yāva jānāmi, yadi vā Upāli gahapati samanassa Gotamassa sāvakattam upagato yadi vā no”ti.

“Gaccha tvam̄ Tapassi jānāhi, yadi vā Upāli gahapati samanassa Gotamassa sāvakattam upagato yadi vā no”ti.

21. Atha kho Dīghatapassī Nigaṇṭho yena Upālissa gahapatissa nivesanam̄ tenupasaṅkami. Addasā kho dovāriko Dīghatapassirām Nigaṇṭham dūratova āgacchantam. Disvāna Dīghatapassirām Nigaṇṭham etadavoca: ‘Tiṭṭha bhante mā pāvisi, ajjatagge Upāli gahapati samanassa Gotamassa sāvakattam upagato, āvaṭam dvāram Nigaṇṭhānam Nigaṇṭhīnam, anāvaṭam dvāram Bhagavato bhikkhunām bhikkhunīnam upāsakānam upāsikānam. Sace te bhante piṇḍakena attho, etheva tiṭṭha, etheva te āharissanti’ti.

“Na me āvuso piṇḍakena attho’ti vatvā, tato paṭinivattitvā⁴ yena Nigaṇṭho Nātaputto tenupasaṅkami. Upasaṅkamitvā Nigaṇṭham Nātaputtam etadavoca: ‘Saccam̄yeva kho bhante yam Upāli gahapati samanassa Gotamassa sāvakattam upagato. Etam̄ kho te aham bhante nālattham:⁵ “Na kho metam bhante rucati,⁶ yam Upāli gahapati samanassa Gotamassa vādām āropeyya. Samoṇo hi bhante Gotamo māyāvī, āvatṭanīm māyam jānāti, yāya aññatitthiyānam sāvake āvatṭetī”ti. “Āvatṭo kho te bhante Upāli gahapati samanena Gotamena āvatṭaniyā māyāyā”ti!

“Aṭṭhānam̄ kho etam̄ Tapassi anavakāso yam Upāli gahapati samanassa Gotamassa sāvakattam upagaccheyya; thānañca kho etam̄ vijjati yam samoṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyyā”ti.

¹ aor. Wait.

² Pavisati: aor. To go in, to enter. / Do not enter.

³ If you need alms, wait here; they will bring it to you here.

⁴ ger. To turn back again.

⁵ Na + labhati: pre. 1p. To get, to receive, obtain, acquire. / I not get your consent. 不同意。

⁶ pre. To find delight or pleasure in, to please, to indulge in, set one’s mind on. / + na: I not think.

“**Dutiyampi** kho Dīghatapassī Niganṭho Niganṭham Nātaputtam etadavoca: ‘Saccam yeva kho bhante yam Upāli gahapati samaṇassa Gotamassa sāvakattam upagato. Etam kho te aham bhante nālattham: “Na kho metam bhante ruccati, yam Upāli gahapati samaṇassa Gotamassa vādām āropeyya. Samaṇo hi bhante Gotamo māyāvī, āvaṭṭanīm māyam jānāti, yāya aññatitthiyānam sāvake āvaṭṭeti”ti. Āvaṭṭo kho te bhante Upāli gahapati samaṇena Gotamena āvaṭṭaniyā māyāyā”ti.

“**Aṭṭhānam** kho etam Tapassi anavakāso yam Upāli gahapati samaṇassa Gotamassa sāvakattam upagaccheyya; thānañca kho etam vijjati yam samaṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyya.

“**Tatiyampi** kho Dīghatapassī Niganṭho Niganṭham Nātaputtam etadavoca: ‘Saccam yeva kho bhante yam Upāli gahapati samaṇassa Gotamassa sāvakattam upagato. Etam kho te aham bhante nālattham: “Na kho metam bhante ruccati, yam Upāli gahapati samaṇassa Gotamassa vādām āropeyya. Samaṇo hi bhante Gotamo māyāvī, āvaṭṭanīm māyam jānāti, yāya aññatitthiyānam sāvake āvaṭṭeti”ti. Āvaṭṭo kho te bhante Upāli gahapati samaṇena Gotamena āvaṭṭaniyā māyāyā”ti.

“**Aṭṭhānam** kho etam Tapassi anavakāso yam Upāli gahapati samaṇassa Gotamassa sāvakattam upagaccheyya; thānañca kho etam vijjati yam samaṇo Gotamo Upālissa gahapatissa sāvakattam upagaccheyya. Handa cāham Tapassi gacchāmi, yāya sāmam yeva jānāmi. Yadi vā Upāli gahapati samaṇassa Gotamassa sāvakattam upagato yadi vā no”ti.

22. Atha kho **Niganṭho** Nātaputto mahatiyā **Niganṭhaparisāya** saddhiṁ yena Upālissa gahapatissa nivesanām tenupasaṅkami. **Addasā** kho dovāriko Niganṭham Nātaputtam dūratova āgacchantam, disvāna Niganṭham Nātaputtam etadavoca: “Tiṭṭha bhante mā pāvisi, ajtagatge Upāli gahapati samaṇassa Gotamassa sāvakattam upagato, āvaṭṭam dvāram Niganṭhānam Niganṭhīnam, anāvaṭṭam dvāram Bhagavato bhikkhūnam bhikkhunīnam upāsakānam upāsikānam. Sace te bhante piṇḍakena attho ettheva tiṭṭha, ettheva te āharissantī”ti.

“**Tena** hi samma dovārika, yena Upāli gahapati tenupasaṅkama, upasaṅkamitvā Upālim gahapatim evam vadehi: ‘**Niganṭho** bhante Nātaputto mahatiyā Niganṭhaparisāya saddhiṁ **bahidvārakoṭṭhake**¹ thito, so te **dassanakāmo**’ti.

“**Evaṁ bhante**”ti kho dovāriko Niganṭhassa Nātaputtassa paṭissutvā yena Upāli gahapati tenupasaṅkami, upasaṅkamitvā Upālim gahapatim etadavoca: ‘Niganṭho bhante Nātaputto mahatiyā Niganṭhaparisāya saddhiṁ bahidvārakoṭṭhake thito, so te **dassanakāmo**’’ti.

“**Tena** hi samma dovārika, **majjhamaṇa** dvārasālāya āsanāni paññāpehī”ti.²

“**Evaṁ bhante**”ti kho dovāriko Upālissa gahapatissa paṭissutvā majjhamaṇa dvārasālāya āsanāni paññāpetvā yena Upāli gahapati tenupasaṅkami, upasaṅkamitvā Upālim gahapatim etadavoca: ‘**Paññattāni** kho te bhante majjhamaṇa dvārasālāya āsanāni, yassadāni kālam **maññasi**’’ti.

23. Atha kho **Upāli** gahapati yena majjhamaṇa dvārasālā tenupasaṅkami, upasaṅkamitvā yam tattha āsanāni aggañca³ setṭhañca⁴ uttamañca⁵ pañṭitañca⁶ tattha **nisīditvā** dovārikam āmantesi: “Tena hi sammadovārika yena Niganṭho Nātaputto tenupasaṅkama. Upasaṅkamitvā Niganṭham Nātaputtam evam vadehi: ‘Upāli bhante gahapati evamāha: “**Pavisa** kira bhante sace ākaṅkhasī”’ti.

“**Evaṁ bhante**”ti kho dovāriko Upālissa gahapatissa paṭissutvā yena Niganṭho Nātaputto tenupasaṅkami. Upasaṅkamitvā Niganṭham Nātaputtam etadavoca: ‘Upāli bhante gahapati evamāha: ‘**Pavisa** kira bhante sace ākaṅkhasī’’ti.

¹ Bahi: adv. Outside. / + dvāra-kotṭhake: Outside the gate.

² Make seats ready in the hall of the central door.

³ adj. The highest, topmost.

⁴ Best, excellent

⁵ adj. “Ut-most,” highest, greatest, best.

⁶ adj. Brought out or forth, (made) high, raised, exalted, lofty, excellent. 最優等的。

Atha kho Niganṭho Nātaputto mahatiyā nigaṇṭhaparisāya saddhim yena majjhamañā dvārasālā tenupasaṅkami.

24. Atha kho Upāli gahapati yaṁ sudam pubbeva yato passati Niganṭham Nātaputtam dūratova āgacchantam. *Disvāna* tato paccugantvā¹ yaṁ tattha āsanam aggañca setṭhañca uttamañca pañītañca, tam uttarāsaṅgena pamajjivtva² pariggahetvā³ niśidāpeti. So 'dāni yaṁ tattha āsanam aggañca setṭhañca uttamañca pañītañca tattha sāmañ niśiditvā Niganṭham Nātaputtam etadavoca: “*Samvijjante*⁴ kho bhante āsanāni, sace ākaṅkhasi niśidāti.”

25. *Evaṁ vutte*, Niganṭho Nātaputto Upālim gahapatim etadavoca: “*Ummattosi*⁵ tvam gahapati, dattosi⁶ tvam gahapati. *Gacchāmaham* bhante samañassa Gotamassa vādam āropessāmī”ti gantvā mahatāsi⁷ vādasāṅghātena⁸ paṭimukko⁹ āgato.¹⁰

Seyyathāpi gahapati puriso aṇḍahārako¹¹ gantvā ubbhatehi¹² aṇaḍehi āgaccheyya. Seyyathāpi vā pana gahapati puriso akkhikahārako¹³ gantvā ubbhatehi akkhīhi āgaccheyya. “Evameva kho tvam gahapati gacchāmaham bhante samañassa Gotamassa vādam āropessāmī”ti gantvā mahatāsi vādasāṅghātena paṭimukko āgato. *Āvatṭosi* kho tvam gahapati samañena Gotamena āvatṭaniyā māyāyā”ti.

26. *Bhaddikā*¹⁴ bhante āvatṭanī māyā, *kalyāṇī* bhante āvatṭanī māyā. *Piyā* me bhante *ñātisālohitā* imāya āvatṭaniyā āvatṭeyyūm, piyānampi me assa *ñātisālohitānam* dīgharattam hitāya sukhāya. Sabbe cepi bhante *Khattiyā* imāya āvatṭaniyā āvatṭeyyūm, sabbesānampissa Khattiyānam dīgharattam hitāya sukhāya. Sabbe cepi bhante *Brāhmaṇā* imāya āvatṭaniyā āvatṭeyyūm, sabbesānampissa Brāhmaṇānam dīgharattam hitāya sukhāya. Sabbe cepi bhante *Vessā* imāya āvatṭaniyā āvatṭeyyūm, sabbesānampissa Vessānam dīgharattam hitāya sukhāya. Sabbe chepi bhante *Suddā* imāya āvatṭaniyā āvatṭeyyūm, sabbesānampissa Suddānam dīgharattam hitāya sukhāya. *Sabbedevako* cepi bhante loko samārako sabrahmako sassamaṇabrahmaṇī pajā sadevamanussā imāya āvatṭaniyā *āvatṭeyya*, sadevakassapissa lokassa samārakassa sabrahmakassa sassamaṇabrahmaṇiyā pajāya sadevamanussāya dīgharattam hitāya sukhāya. Tena hi bhante upamante karissāmi, upamāyapidhekacce viññū purisā bhāsitassa attham ājānanti.

27. “Bhūtapubbarū bhante aññatarassa *brāhmaṇassa* jinṇassa¹⁵ vuddhassa¹⁶ mahallakassa,¹⁷ *daharā*¹ māṇavikā² pajāpatī³ ahosi gabbhīnī⁴ upavijaññā.⁵ Atha kho bhante sā māṇavikā tam brāhmaṇam

¹ ger. To go out against, to go to meet somebody. / He used to go out to meet him.

² Uttara + āsaṅga: An upper robe. / ger. To wipe off, rub off, scour.

³ ger. To embrace, seize, take possession of, hold, take up. 整理；安排。

⁴ opt. To be agitated or moved, to be stirred. 建立；使激動。

⁵ pre. Out of one's mind, mad. / You are mad.

⁶ pre. Stupid; imbecile. 低能者；虛弱的。

⁷ pre. Great, extensive, big. / A vast net. 廣闊的網。

⁸ Vāda + saṅghāta: Junction, union. / Doctrine. 教義；學說。

⁹ adj. Fastened on, tied to, wound round, clothed in; net.

¹⁰ You have come back all caught.

¹¹ Aṇḍa + hāraka: One who takes or extirpates the testicles; to castrate. 割去睪丸。

¹² pp. Drawn out, pulled out, brought out, thrown out or up, withdrawn.

¹³ Akkhika + hāraka: One who takes up a mesh; went to put someone's eyes. 沒眼睛的人。

¹⁴ Bhaddaka & bhadraka: Good, of good quality; auspicious. 幸運的。/

Kalyāṇa: adj. Beautiful, charming; auspicious, helpful, morally, good.

¹⁵ pp. Decayed, broken up, frail, decrepit, old.

¹⁶ Vuḍḍha & vuddha: pp. Old. 年老的。

¹⁷ adj. Old, venerable, of great age; an old man; burdened with years. 老陳的。

etadavoca: “Gaccha tvam brāhmaṇa, āpañā makkaṭacchāpakaṁ kiñitvā⁶ ānehi yo me kumārakassa kīlāpanako⁷ bhavissatī”ti. Evam vutte, bhante so brāhmaṇo tam māṇavikam etadavoca: “āgamehi⁸ tāva bhoti yāva vijāyasi.¹⁰ Sace tvam bhoti kumārakam vijāyissasi, tassa te aham āpañā makkaṭacchāpakaṁ kiñitvā ānessāmi,¹¹ yo te kumārakassa kīlāpanako bhavissati. Sace pana tvam bhoti kumārikam vijāyissasi, tassā te aham āpañā makkaṭacchāpikaṁ kiñitvā ānessāmi, yā te kumārikāya kīlāpanikā bhavissatī”ti.

Dutiyampi kho bhante sā māṇavikā tam brāhmaṇam etadavoca: “Gaccha tvam brāhmaṇa, āpañā makkaṭacchāpakaṁ kiñitvā ānehi yo me kumārakassa kīlāpanako bhavissatī”ti. Evam vutte, bhante so brāhmaṇo tam māṇavikam etadavoca: “āgamehi tāva hoti yāva vijāyasi. Sace tvam hoti kumārakam vijāyissasi, tassa te aham āpañā makkaṭacchāpakaṁ kiñitvā ānessāmi. Yo te kumārakassa kīlāpanako bhavissati. Sace pana tvam bhoti kumārikam vijāyissasi, tassā te aham āpañā makkaṭacchāpikaṁ kiñitvā ānessāmi. Yā te kumārikāya kīlāpanikā bhavissatī”ti.

Tatiyampi kho bhante sā māṇavikā tam brāhmaṇam etadavoca: “Gaccha tvam brāhmaṇa āpañā makkaṭacchāpakaṁ kiñitvā ānehi yo me kumārakassa kīlāpanako bhavissatī”ti. Atha kho bhante se brāhmaṇo tassā māṇavikāya sāratto¹² paṭibaddhacitto¹³ āpañā makkaṭacchāpakaṁ kiñitvā ānetvā tam māṇavikam etadavoca: ‘Ayam te bhoti āpañā makkaṭacchāpako kiñitvā ānīto yo te kumārakassa kīlāpanako bhavissatī’”ti. **Evarū** vutte, bhante sā māṇavikā tam brāhmaṇam etadavoca: “Gaccha tvam brāhmaṇa, imam makkaṭacchāpakaṁ adāya yena Rattapāṇī rajakaputto¹⁴ tenupasaṅkami, upasaṅkamitvā Rattapāṇīm rajakaputtam evam vadehi: “*Icchāmahām* samma Rattapāṇī, imam makkaṭacchāpakaṁ pītāvaledanām¹⁵ nāma raṅgajātam¹⁶ rañjitaṁ,¹⁷ ākoṭitapaccākoṭitaṁ¹⁸ ubhatobhāgavimāṭhan”ti.¹⁹ Atha kho bhante so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto tam makkaṭacchāpakaṁ adāya yena Rattapāṇī rajakaputto tenupasaṅkami, upasaṅkamitvā Rattapāṇīm rajakaputtam etadavoca: “*Icchāmahām Sammarattapāṇī*, imam makkaṭacchāpakaṁ pītāvaledanam nāma raṅgajātam rañjitaṁ, ākoṭitapaccākoṭitaṁ ubhatobhāgavimāṭhan”ti. Evarū vutte, bhante Rattapāṇī rajakaputto tam brāhmaṇam etadavoca: “**Ayam** kho te bhante makkaṭacchāpako raṅgakkhamo hi kho, no ākoṭanakkhamo no vimajjanakkhamo”ti.

Evameva kho bhante bālānam Nigaṇṭhānarū vādo raṅgakkhamo hi kho bālānam no pañditānam, no anuyogakkhamo, no vimajjanakkhamo.²⁰

¹ adj. Small, little, delicate, young; a young boy, youth, lad.

² A youth, young man.

³ f. “One who has offspring;” Brahmin girl.

⁴ f. Pregnant, enceinte. 懷孕。

⁵ f. About to bring forth a child, nearing childbirth. 將要分婉。

⁶ Makkaṭa + chāpaka: The young of a monkey. / ger. To buy. / Buy a young monkey.

⁷ nt. A plaything, toy. 玩伴。

⁸ pre. To wait, to stay.

⁹ Bhavant: f. Madam.

¹⁰ pre. To bring forth, to bear, to give birth to. / Till you have borne the child. 懷有男孩。

¹¹ fut. To bring, to bring towards, to fetch, procure, convey, bring back.

¹² adj. Impassioned, enamored, passionately devoted. 感激的；使迷戀。

¹³ Paṭibaddha + citta: Affected, enamored, one’s heart bound in love. 被縛住。

¹⁴ Rajaka + puta: The dyer’s son. 染房的孩子。

¹⁵ Pīta + āvalepana: “Golden-daubed;” yellow-unguent. 染上黃色。

¹⁶ Raṅga + jāta: Colour. / + Kkhama: adj. (a) Patient, forgiving. (b) Enduring, bearing, hardened to (frost & heat).

¹⁷ pp. Coloured, soiled; dyed. 把染上。

¹⁸ ākoṭita + paccā + koṭita: Flattened & pressed all round (of the clothes); pounded, and re-pounded. 湯得平平。

¹⁹ Ubhato + bhāgavimutta: One who is emancipated in two ways; smoothened out on both sides. 使平滑兩邊。

²⁰ Vimajjana: nt. Making smooth, polishing. / = Smoothened out. 使忍受考驗；變為平靜。

Atha kho bhante so brāhmaṇo aparena samayena navarīn dussayugam¹ ādāya yena Rattapāṇī Rajakutto tenupasaṅkami, upasaṅkamitvā Rattapāṇim Rajakaputtam etadavoca: “Icchāmaham Sammarattapāṇi imam navarīn dussayugam pītāvalepanam nāma raṅgajātam rañjitarī ākoṭitapaccākoṭitam ubhatobhāgavimāṭhan”ti. Evaṁ vutte, bhante Rattapāṇī Rajakutto tam Brāhmaṇam etadavoca: “Idam kho te bhante navam dussayugam raṅgakkhamāñceva ākoṭanakkhamāñca vimajjanakkhamāñcā”ti. Evameva kho bhante tassa Bhagavato vādo Arahato Sammāsambuddhassa raṅgakkhamo ceva pañditānam no bālānam, anuyogakkhamo ca vimajjanakkhamo cā”ti.

28. Sarājikā² kho tam gahapati parisā³ evam jānāti: “Upāli gahapati Niganṭhassa Nātaputtassa sāvako”ti. “Kassa tam gahapati sāvakam dhāremā”ti?⁴

Evaṁ vutte, Upāli gahapati utṭhāyāsanā ekaṁsaṁ uttarāsaṅgam karitvā yena Bhagavā tenañjalimpanāmetvā Niganṭham Nātaputtam etadavoca:

29. Tena hi bhante suṇāhi yassā’ ham sāvako:²¹

(1) “Dhīrassa⁵ vigatamohassa pabhinnakhīlassa⁶ vijitavijayassa;⁷
Anīghassa⁸ susamacittassa⁹ vuddhasīlassa¹⁰ sādhupaññassa,¹¹
Vessantarassa¹² vimalassa:¹³ Bhagavato tassa sāvako’hamasmi.

(2) Akathānkathissa¹⁴ tusitassa¹⁵ vantalo kāmisassa¹⁶ muditassa;¹⁷
Katasamañassa¹⁸ manujassa¹⁹ antimasarīrassa²⁰ narassa;
Anopamassa²¹ virajassa:²² Bhagavato tassa sāvako’hamasmi.

¹ Dussa + yuga: A suit of garments. / Took a pair of new garments. 拿了新的衣服。

² adj. Including the king. 跟皇族有關係的。

³ f. Surrounding people, group, collection, company, assembly, association, multitude.

⁴ imper. To carry, bear, wear, possess. / ‘The householder Upāli is a disciple of the Niganṭha Nāputta.’ Whose disciple should we consider you to be? 你到底屬於誰的徒弟。

⁵ adj. Wise, possessing the knowledge of Dhamma.

⁶ Pabhinna: pp. Developed, growing. / + khīla: A stake, post, bolt, peg. 放棄了心的荒野。

⁷ Vijita: pp. Conquered, subdued, gained, won. / + vijaya: Victor; conquering, mastering; triumph over.

⁸ A + nigha: m. No rage; non anguish. 沒有苦惱的。

⁹ Su + sama: Calmness, tranquility, mental quiet. / = Is perfectly even-minded. 完全地平的心情。

¹⁰ Vuḍḍhi & vuddhi: f. Increase, growth, furtherance, prosperity. / = Mature in virtue. 在道德上是穩重的。

¹¹ Sādhu: adj. Good, virtuous, pious. / = Of excellent wisdom. 出色的智慧。

¹² Vessa: A member of the third social grade, a man of the people. / + antara: adj. “Inside” and “in between.” / Beyond all temptations. 離開更遠的全部的誘惑。

¹³ adj. Without stains, spotless, unstained, clean, pure. 沒有汙穢。

¹⁴ A + kathaṁ + kathā: Free from perplexity. 沒有困惑。

¹⁵ Contented. 滿足的。

¹⁶ Vanta: pp. Given up, thrown up, left behind, renounced. / = Spurning worldly gains. 趕走世間的利益。

¹⁷ f. Soft-heartedness, kindness, sympathy.

¹⁸ Who has done the recluse’s duty.

¹⁹ Human being; man. / Nara: Man.

²⁰ Antima + sarīra: The last body; having ones last rebirth. / = Who bears his final body. 運送走最後身。

²¹ An + upama: adj. “Coming quite or nearly up to.” / = Is Utterly peerless. 完全地無比。

²² adj. Free from defilement or passion, stainless, faultless.

(3) **Asaṁsayassa**¹ kulassa venayikassa² sārathivarassa;³
Anuttarassa ruciradhammassa⁴ nikkañkhassa⁵ pabhāsakarassa;⁶
Mānacchidassa⁷ vīrassa:⁸ Bhagavato tassa sāvako 'hamasmi.

(4) **Nisabhassa**⁹ appameyyassa¹⁰ gambhīrassa¹¹ monapattassa;¹²
Khemañkarassa¹³ devassa dhammaṭṭhassa¹⁴ saṁvutattassa;¹⁵
Saṅgātigassa¹⁶ muttassa:¹⁷ Bhagavato tassa sāvako 'hamasmi.

(5) **Nāgassa** pantasenassa¹⁸ khīṇasamyojanassa muttassa;
Paṭimantakassa¹⁹ dhonassa²⁰ pannaddhajassa²¹ vītarāgassa;
Dantassa²² nippapañcassa:²³ Bhagavato tassa sāvako 'hamasmi.

(6) **Isisattamassa**²⁴ akuhassa²⁵ tevijjassa²⁶ brahmapattassa;
Nahātakassa²⁷ padakassa²⁸ passaddhassa²⁹ vidiṭavedassa,³⁰
Purindadassa³¹ sakkassa:³² Bhagavato tassa sāvako 'hamasmi.

¹ A + saṁsaya: Free from doubt. 沒有懷疑。

² Kula: nt. Clan, a high social grade, “good family.” / Venayika: adj. Versed in Vinaya. / = The discipliner. 訓練的人。

³ Sārathi: Charioteer, coachman. / + vara: adj. Excellent, splendid, best, noble. / = Excellent leader. 出色的指揮者。

⁴ Rucira: adj. Brilliant, beautiful, pleasant, agreeable. / = His resplendent qualities. 燦爛的法。

⁵ f. Fearlessness, state of confidence, trust. / = Without hesitation. 沒有躊躇。

⁶ Pabhāsa: Shining, splendor, beauty. / Is illuminator. 照明的人。

⁷ Māna: Pride, conceit, arrogance. / + chida: adj. Breaking, cutting, destroying. / = Having severed conceit. 切斷了自滿。

⁸ Manly, mighty, heroic; a hero.

⁹ “Bull among men,” prince, leader; “princes,” best of men.

¹⁰ adj. Immeasurable, infinite, boundless. / = Cannot be measured. 不可限量的。

¹¹ adj. Deep, profound, unfathomable, well founded, hard to perceive, difficult.

¹² Mona: nt. Wisdom, character, self-possession. / = Attained to the silence. 獲得寂靜。

¹³ Khema: adj. Full of peace, safe; tranquil, calm. / = Provider of safety. 安全的供養。

¹⁴ Stands in the Dhamma.

¹⁵ Saṁvuta + atta: Self-controlled; inwardly restrained. 在內都抑制。

¹⁶ Saṅga + ātiga: One who has overcome attachment, free from attachment, an Arahant. 戰勝了全部的束縛。

¹⁷ pp. Released, set free, freed; liberated. 解放了。

¹⁸ Panta + sena: adj. One who has his resting place far away from men; living in remoteness. 住在遠離的住所。

¹⁹ (1) An interlocutor. (2) An amiable person. / = Skilled in discussion. 熟練的討論。

²⁰ adj. Purified. / = Imbued with wisdom. 使滲透。

²¹ Panna + dhaja: One whose flag gone or is lost, whose fight is over. / = Banner lowered. 放下旗幟。

²² Tamed, controlled, restrained. / = Having tamed himself. 被馴服的。

²³ adj. Free from diffuseness. / = No more proliferates. 沒有擴散的念頭。

²⁴ Isi + sattama: The 7th of the great Sages(i. e. Gotama Buddha, as 7th in the sequence of Vipassīn, Sikkhīn, Vessabhu, Kakusandha, Konāgamana & Kassapa Buddhas). 最上的賢人或第七位聖人。

²⁵ A + kuha: adj. Honest, upright. / = With no deceptive schemes. 沒有迷惑的組合。

²⁶ Te + vijjā: f. Gained the triple knowledge. 獲得三種明。

²⁷ “One who has bathed,” a Brahmin who has finished the studies. / = His heart cleansed. 使純潔。

²⁸ adj. One who knows the padas (words or lines), versed in the padapāṭha of the Veda. / = A master of discourse. 聖句。

²⁹ pp. Calmed down, allayed, quieted, composed, at ease. / = Ever tranquil. 安靜的。

³⁰ Vidita: pp. Known, found out. / + veda: Knowledge, insight, revelation, wisdom. 智者的發現者。

³¹ “Town-breaker,” a name of Sakka (Indra).

³² adj. Able, possible; ever capable. 能幹的。

(7) **Ariyassa** bhāvitattassa¹ pattipattassa² veyyākaraṇassa;³
Satīmato vipassissa anabhinatassa⁴ no apanatassa;⁵
Anejassa⁶ vasippattassa:⁷ Bhagavato tassa sāvako 'hamasmi.

(8) **Sammaggettassa**⁸ jhāyissa⁹ ananugatantarassa¹⁰ suddhassa;¹¹
Asitassa¹² appahīnassa¹³ pavivittassa¹⁴ aggapattassa;¹⁵
Tinñassa tārayantassa:¹⁶ Bhagavato tassa sāvako 'hamasmi.

(9) **Santassa** bhūripaññassa¹⁷ mahāpaññassa vītalobhassa;¹⁸
Tathāgatassa Sugatassa appatipuggalassa¹⁹ asamassa,²⁰
Visāradassa²¹ nipiññassa:²² Bhagavato tassa sāvako 'hamasmi.

(10) **Taṇhacchidassa** Buddhassa vītadhūmassa²³ anupalittassa;²⁴
Āhuṇeyyassa²⁵ yakkhassa²⁶ uttamapuggalassa atulassa;²⁷
Mahato yasaggapattassa:²⁸ Bhagavato tassa sāvako 'hamasmī' ti.

30. “**Kadā saññūlhā**²⁹ pana te gahapati ime samaññassa **Gotamassa vanñā**”ti?
Seyyathāpi bhante nānāpupphānam³⁰ mahāpuppharāsī,³¹ tamenam dakkho mālākāro³² vā

¹ adj. Well trained or composed.

² Patti + patta: One who has obtained what can be obtained, or the highest gain. / = Has gained the goal. 獲得終點。

³ m./ nt. Answer, explanation, exposition.

⁴ An + abhinata: pp. Bent. / = Leans neither forwards. 不會趣向執取。

⁵ pp. “Bent away,” drawn aside. / = Nor back. 不顯出瞋恨。/ “Strained forth & strained aside.”

⁶ adj. Free from desires or lust. / = Free from perturbation. 沒有擾亂。

⁷ Vasi + ppatta: One who has attained power, mastering. / = Attained to master. 征服。

⁸ Sammā + ggata: Who has wandered rightly, perfect.

⁹ adj. Pondering over intent on: meditative, self-concentrated, engaged in jhāna-practice.

¹⁰ An + anugata + antara: adj. “Inside” and “in between.” / = Inwardly undefiled. 在內的潔淨。

¹¹ pp. Clean, pure; purified, pure of heart. / = In purity perfect. 純正的完美的。

¹² adj. Not clinging to, unattached, independent, free (from wrong desires). 自由的。

¹³ Ap + pahīna: pp. Given up, abandoned, left, eliminated.

¹⁴ pp. Separated, detached, secluded, singled. / = Living secluded. 獨居。

¹⁵ Agga + patta: Having attained perfection. / = Attained to the summit. 峰頂。

¹⁶ Tarati: pp. Crossing, “transit,” passing over. / + yati: ppr. Leader, guide. / = Leads us across. 橫越。

¹⁷ Bhūri + pañña: adj. Of extensive wisdom, very wise. / With extensive wisdom. 廣博的。

¹⁸ Vīta + lobha: Covetousness, greed. / = Devoid of all greed. 沒有全部的貪婪。

¹⁹ Ap + patipuggala: Without a rival, unrivalled, without compare. / = The person unrivaled. 無敵的人。

²⁰ adj. Unequal, incomparable. / = The one without equal. 沒有的相等的。

²¹ adj. Self-possessed, confident; knowing how to conduct oneself, skilled, wise. 無畏的。

²² adj. Clever, skilful, accomplished; fine, subtle, abstruse. / = Proficient in all. 精通全部。

²³ Vīta + dhūma: Smoke, fumes. / = Cleared of all clouds. 沒有陰雲。

²⁴ adj. Un-smeared, unstained, free from taint. / = Completely untainted. 完全地清白。

²⁵ adj. Sacrificial, worthy of offerings or sacrifice, venerable, adorable, worshipful.

²⁶ “Ghost.”

²⁷ adj. Incomparable, not to be measured, beyond compare or description. / Beyond estimation. 更遠的尊重。

²⁸ Yaso & yasa + agga: The highest (of) fame. / = Attained the peek of glory. 光輝的名譽。

²⁹ Sañña + uṭha: ?? / Concoct. 捏造，圖謀。

³⁰ Nānā + puppha: nt. A flower. / = A great heap of many kinds of flowers. 花堆。

³¹ Maha + puppha + rāsi: A heap of flower. / = A great heap. 堆。

³² Mālā + kāra: Garland-maker, florist, gardener. / = A clever garland-maker.

mālākārantevāsī vā vicittarām¹ mālarām² gantheyya.³ “Evameva kho bhante so Bhagavā anekavānno anekasatavaṇṇo, ko hi bhante vaṇṇārahassa⁴ vaṇṇam na karissati”ti?

31. “Atha kho Niganṭhassa Bhagavato sakkārām⁵ asahamānassa,⁶ tattheva uṇham⁷ lohitām mukhato uggañji”ti.⁸

~ Upālisuttam chaṭṭham. ~

(M.57.) Kukkuravatiya suttam

1. Evarām me sutam. Ekaṁ samayām Bhagavā Koliyesu viharati Haliddavasanām nāma Koliyānam nigamo.

2. Atha kho Puṇṇo ca Koliyaputto govatiko,⁹ acelo¹⁰ ca Seniyo kukkuravatiko¹¹ yena Bhagavā tenupasaṅkamimśu, upasaṅkamitvā Puṇṇo Koliyaputto govatiko Bhagavantām abhivādetvā ekamantām nisīdi. Acelo pana Seniyo kukkuravatiko Bhagavatā saddhirām sammodi, sammodanīyām kathaṁ sārāṇīyām vītisāretvā kukkuropa paṭikujjītvā¹² ekamantām nisīdi. Ekamantām nisinno kho Puṇṇo Koliyaputto govatiko Bhagavantām etadavoca: “Ayām bhante acelo Seniyo kukkuravatiko dukkarakārako,¹³ chamānikkhittām¹⁴ bhuñjati. Tassa tam kukkanavatām dīgharattām samattām¹⁵ samādinnām;¹⁶ tassa kā gati,¹⁷ ko abhisamparāyo”ti?¹⁸
“Alam Puṇṇa titthetetām,¹⁹ mā marā etām pucchi”ti.²⁰

Dutiyampi kho Puṇṇo koliyaputto govatiko Bhagavantām etadavoca: “Ayām bhante acelo Seniyo kukkuravatiko dukkarakārako, chamānikkhittām bhuñjati. Tassa tam kukkanavatām dīgharattām samattām samādinnām; tassa kā gati, ko abhisamparāyo”ti?

“Alam Puṇṇa titthetetām, mā marā etām pucchi”ti.

¹ adj. Various, variegated, colored, ornamented. / = Multicolored. 多色的。

² f. Garland, wreath, chaplet; collectively. 花環。

³ opt. To tie, knot, bind, fasten together. 捆紮。

⁴ Aneka: adj. Many, various. / + sata: num. Hundred. / + vanṇa: Appearance; praise. / + āroha: (large) Extent of beauty. 讚美的話。

⁵ Hospitality, honor, worship.

⁶ Asahana: adj. Not enduring, non-endurance, inability. / = Was unable to bear. 不可能支援。

⁷ adj. Hot. / Lohita: nt. Blood. / Mukha: nt. The mouth.

⁸ Uggacchati: aor. To rise, get up out of; gush. 嘴。

⁹ Go + vatika: One who lives after the mode of cows, of bovine practices; an ox-duty ascetic. 發願作牛的人。

¹⁰ adj. One who is not clothed; a naked. 裸體的。

¹¹ Kukkura + vatika: adj. Imitating a dog, cynic; dog-duty ascetic. 發願作狗的人。

¹² ger. To bend oneself over, to go crooked; curled up like a dog. 摺曲的。

¹³ Dukkara: Difficult to do, not easy, hard, arduous. / + kāraka: m. The doer. 很難修的人。

¹⁴ Chamā: adv. On the ground, to the ground. / + nikkhitta: adj. Laid down, lying; put down into, set in, arranged; having laid down, freed of rid of. 被丟在地上的食物。

¹⁵ Complete, entire, perfect. / adv. Completely; accomplished, full. 全部的。

¹⁶ pp. Take up, undertaken; to upon oneself.

¹⁷ What will be his destination? 趣向。

¹⁸ Abhisamparāya: Future lot, fate, state after death, future condition of rebirth. / = ‘What fate in the world-to-come?’

¹⁹ Alam: adv. Enough! Have done with! Fie! Stop! Alas! / = Let that be.

²⁰ Do not ask me that.

Tatiyampi kho Puṇṇo koliyaputto govatiko Bhagavantam etadavoca: “Ayaṁ bhante acelo Seniyo kukkuravatiko dukkarakārako, chamānikkhittam bhuñjati. Tassa tam kukkuravatam dīgharattam samattam samādinnam; tassa kā gati, ko abhisamparāyo”ti?

Addhā¹ kho te aham Puṇṇa na labhāmi;² alam Puṇṇa tiṭṭhatetam, mā mām etam pucchī”ti. Api ca kho tyāham byākarissāmi.

3. Idha Puṇṇa ekacco **kukkuravatam** bhāveti paripuṇṇam³ abbokiṇṇam⁴ **kukkurasīlam** bhāveti paripuṇṇam abbokiṇṇam, **kukkuracittam** bhāveti paripuṇṇam abbokiṇṇam, **kukkurākappam**⁵ bhāveti paripuṇṇam abbokiṇṇam. So kukkuravatam bhāvetvā paripuṇṇam abbokiṇṇam, kukkurasīlam bhāvetvā paripuṇṇam abbokiṇṇam, kukkuracittam bhāvetvā paripuṇṇam abbokiṇṇam, kukkurākappam bhāvetvā paripuṇṇam abbokiṇṇam; kāyassa bhedā **parammaraṇā** kukkurānam **sahavyatam**⁶ upapajjati. Sace kho panassa evam diṭṭhi hoti: “**Inimāham** sīlena vā vatena vā tapena vā brahmacariyena vā **devo** vā **bhavissāmi** devaññataro vā”ti, sāssa hoti **micchādiṭṭhi**. **Micchādiṭṭhikassa** kho aham Puṇṇa dvinnam⁷ kukkuravatam kukkurānam sahavyatam upaneti, **vipajjamānam**⁸ nirayan”ti.

4. **Evaṁ vutte**, acelo Seniyo kukkuravatiko **parodi**,¹⁰ **assūni**¹¹ **pavattesi**.¹² Atha kho Bhagavā Puṇṇam koliyaputtam govatikam etadavoca: “Etam kho te aham Puṇṇa nālattham: ‘Alam puṇṇa tiṭṭhatetam, mā mām etam pucchī’”ti.

“**Nāham** bhante etam **rodāmi**,¹³ yaṁ mām Bhagavā evamāha. Api ca **me** idam bhante **kukkuravatam** dīgharattam samattam samādinnam. Ayañca bhante Puṇṇo koliyaputto govatiko tassa tam govatam dīgharattam samattam samādinnam; tassa kā gati, ko abhisamparāyo”ti?

“**Alam** Seniya tiṭṭhatetam, mā mām etam pucchī”ti.

Dutiyampi kho acelo Seniyo kukkuravatiko Bhagavantam etadavoca: “Ayaṁ bhante Puṇṇo koliyaputto govatiko, tassa tam govatam dīgharattam samattam samādinnam; tassa kā gati, ko abhisamparāyo”ti? “**Alam** Seniya tiṭṭhatetam, mā mām etam pucchī”ti.

Tatiyampi kho acelo Seniyo kukkuravatiko Bhagavantam etadavoca: “Ayaṁ bhante Puṇṇo koliyaputto govatiko, tassa tam govatam dīgharattam samattam samādinnam; tassa kā gati, ko abhisamparāyo”ti?

Addhā kho te aham Seniya na labhāmi: “Alam Seniya tiṭṭhatetam, māmām etam pucchī”ti. Api ca kho tyāham byākarissāmi.

5. Idha Seniya ekacco **govatam** bhāveti paripuṇṇam abbokiṇṇam, **gosīlam** bhāveti paripuṇṇam abbokiṇṇam, **gocittam** bhāveti paripuṇṇam abbokiṇṇam, **gavākappa** bhāveti paripuṇṇam abbokiṇṇam. So govataṁ bhāvetvā paripuṇṇam abbokiṇṇam, gosīlam bhāvetvā paripuṇṇam abbokiṇṇam, gocittam

¹ adv. Certainly, for sure, really, truly. 的確地。

² I cannot persuade you. 勸服。

³ adj. (quite) Full, fulfilled, complete, finished, satisfied.

⁴ Uninterrupted, constant. 不間斷的。

⁵ Kukkura: A dog. / + sīla: nt. Nature, character, habit, behavior. / + citta: nt. The heart. / + akappa: Deportment. 行爲。

⁶ f. Companionship. / = In the company of dogs. 犬群。

⁷ ppr. To come to, to fall to; to succeed, prosper. 成功。

⁸ pre. To bring up to, conduce, adduce; to present, give.

⁹ ppr. To go wrong, to fail, to perish. 失敗。

¹⁰ aor. To cay out (for).

¹¹ nt. A tear. 眼淚。

¹² aor. To send forth, set going; burst into. 爆發出。

¹³ Rudati & rodati: pre. To cry, lament, weep, wail. / = I am not crying.

bhāvetvā paripuṇṇam abbokinṇam, gavākappam bhāvetvā paripuṇṇam abbokinṇam; kāyassa bhedā parammaraṇā **gunnam**¹ sahavyatam upapajjati. Sace kho panassa **evam ditthi** hoti: “Iminā’ ham sīlena vā vatena vā tapena vā **brahmacariyena** vā **devo** vā **bhavissāmi devaññataro** vā”ti, sāssa hoti micchādiṭṭhi. Micchādiṭṭhikassa kho aham Seniya **dvinnam** gatīnam aññataram gatim vadāmi: “**Nirayam** vā **tiracchānayonim** vā. Iti kho Seniya sampajjamānam govataṁ gunnam sahavyatam upaneti, vipajjamānam nirayan”ti.

6. **Evarū vutte, Puṇṇo** koliyaputto govatiko parodi, assūni **pavattesi**. Atha kho Bhagavā acelam Seniyam kukkaravatikarū etadavoca: “Etaṁ kho te aham Seniya nālattham: ‘Alam seniya tiṭṭhatetam, mā mam etam pucchī’”ti.

“**Nāharū** bhante etam rodāmi, yam mam Bhagavā evamāha. Api ca me idam bhante govatam dīgharattam samattam samādinnam. Evarū **pasanno**² aham bhante **Bhagavati**: “**Pahoti** Bhagavā tathā **dhammarū desetum**, yathā **ahañ c’ ev’ imam** govatam **pajaheyyam**.³ Ayañca acelo Seniyo kukkuravatiko tam **kukkuravataṁ pajaheyyā**”ti.

“**Tena** hi Puṇṇa suṇāhi, sādhukam manasikarohi, bhāsissāmī”ti.

“Evarū bhante”ti kho Puṇṇo Koliyaputto govatiko Bhagavato paccassosi. Bhagavā etadavoca:

7. **Cattārimāni** Puṇṇa **kammāni** mayā sayam abhiññā sacchikatvā **paveditāni**.⁴ Katamāni cattāri: “**Atthi** Puṇṇa kammaṁ **kaṇham**⁵ **kaṇhavipākam**; **atti** Puṇṇa kammaṁ **sukkam**⁶ **sukkavipākam**; **atti** Puṇṇa kammaṁ **kaṇhasukkam** **kaṇhasukkavipākam**; **atti** Puṇṇa kammaṁ **akaṇham** **asukkam** **akaṇhāsukkavipākam** kammaṁ **kammakkhayāya saṁvattati**.”

8. Katamañca Puṇṇa kammaṁ **kaṇham** kaṇhavipākam? Idha Puṇṇa ekacco **sabyāpajjhām**⁷ **kāyasaṅkhāram** abhisāṅkharoti,⁸ sabyāpajjhām **vacīsaṅkhāram** abhisāṅkharoti, sabyāpajjhām **manosaṅkhāram** **abhisāṅkharoti**. So sabyāpajjhām kāyasaṅkhāram abhisāṅkharitvā, sabyāpajjhām vacīsaṅkhāram abhisāṅkharitvā, sabyāpajjhām manosaṅkhāram abhisāṅkharitvā, **sabyāpajjhām lokam upapajjati**. Tam **enam** sabyāpajjhām lokam **upapannam** samānam sabyāpajjhā **phassā** phusanti. So sabyāpajjhēhi phassehi **phuṭṭho** samāno **sabyāpajjhām vedanām** vedeti **ekantadukkham**.⁹ Seyyathāpi **sattā nerayikā**.¹⁰ Iti kho Puṇṇa **bhūtā bhūtassa upapatti** hoti, yam karoti **tena** upapajjati, upapannam enam phassā phusanti. Evarū p’ **ahañ** Puṇṇa ‘**kammadāyādā**¹¹ **sattā**’ti vadāmi. Idam vuccati Puṇṇa kammaṁ kaṇham kaṇhavipākam.

9. Katamañca Puṇṇa kammaṁ **sukkam** sukkavipākam? Idha Puṇṇa ekacco **abyāpajjhām** **kāyasaṅkhāram** abhisāṅkharoti, **abyāpajjhām** **vacīsaṅkhāram** abhisāṅkharoti, **abyāpajjhām** **manosaṅkhāram** **abhisāṅkharoti**. So abyāpajjhām kāyasaṅkhāram abhisāṅkharitvā, abyāpajjhām vacīsaṅkhāram abhisāṅkharitvā, abyāpajjhām manosaṅkhāram abhisāṅkharitvā, abyāpajjhām lokam

¹ Go: m./ f. A cow, an ox, bull.

² adj. Pleased in one’s conscience, reconciled, believing, trusting in, pious, good, virtuous; confidence. 自信。

³ opt. To give up, renounce, forsake, abandon, eliminate, let go, get rid of.

⁴ pp. Make known, declared, taught. 宣佈。

⁵ Kaṇha: adj. Dark, black. / + vipāka: Black result.

⁶ adj. White, bright; pure, good.

⁷ Sa + byāpajjha: Trouble; malevolence; an afflictive. 苦惱的。

⁸ pre. To prepare, do, perform, work, get up; to restore. 使恢復。

⁹ Ekanta: adj. Extremely, very much. / + dukkha: adj. Unpleasant, painful, causing misery.

¹⁰ adj. Belonging to niraya or purgatory, hellish. / = Born in the hell.

¹¹ Kamma + dāyāda: The inheritor of action, inheriting the consequences of one’s own deeds; the heir.

業的繼承人或衆生由業力所形成。

upapajjati, tam enām abyāpajjhām lokām upapannam samānam abyāpajjhā phassā phusanti. So abyāpajjhēhi phassehi phuṭṭho samāno abyāpajjhām vedanam vedeti ekantasukham. Seyyathāpi devā subhakiṇñā.¹ Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti, yām karoti tena upapajjati, upapannam enām phassā phusanti. Evam p' aham Puṇṇa 'kammadāyādā sattā' ti vadāmi. Idam vuccati Puṇṇa kammaṁ sukkam sukkavipākam.

10. Katamañca Puṇṇa kammaṁ kañhasukkam kañhasukkavipākam? Idha Puṇṇa ekacco sabyāpajjhampi abyāpajjhampi kāyasaṅkhāram abhisāṅkharoti, sabyāpajjhampi abyāpajjhampi vacīsaṅkhāram abhisāṅkharoti, sabyāpajjhampi abyāpajjhampi mano saṅkhāram abhisāṅkharoti. So sabyāpajjhampi abyāpajjhampi kāyasaṅkhāram abhisāṅkharitvā, sabyāpajjhampi abyāpajjhampi vacīsaṅkhāram abhisāṅkharitvā, sabyāpajjhampi abyāpajjhampi mano saṅkhāram abhisāṅkharitvā, sabyāpajjhampi abyāpajjhampi lokām upapajjati. Tam enām sabyāpajjhampi abyāpajjhampi lokām upapannam samānam sabyāpajjhāpi abyāpajjhāpi phassā phusanti. So sabyāpajjhēhi abyāpajjhēhi phassehi phuṭṭho samāno sabyāpajjhampi abyāpajjhampi vedanam vedeti vokinnasukhadukkham.² Seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti. Yam karoti tena upapajjati. Upapannam enām phassā phusanti. Evampahām Puṇṇa 'kammadāyādā sattā' ti vadāmi. Idam vuccati Puṇṇa kammaṁ kañhasukkam kañhasukkavipākam.

11. Katamañca Puṇṇa kammaṁ akañham asukkam akañhasukkavipākam kammakkhayāya sañvattati? Tatra Puṇṇa yamidam kammam kañham kañhavipākam tassa pahānāya yā cetanā, yampidam kammaṁ sukkam sukkavipākam tassa pahānāya yā cetanā, yampidam kammaṁ kañhasukkam kañhasukkavipākam tassa pahānāya yā cetanā. Idam vuccati Puṇṇa kammaṁ akañham asukkam akañhāsukkavipākam kammakkhayāya sañvattati. Imāni kho Puṇṇa cattāri kammāni mayā sayam abhiññā sacchikatvā paveditānī"ti.

12. "Evam vutte, Puṇṇo koliyaputto govatiko Bhagavantam etadavoca: "Abhikkantam bhante, abhikkantam bhante. Seyyathāpi bhante nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya, cakkhumanto rūpāni dakkhīnti"ti. Evamevam Bhagavatā anekapariyāyena dhammo pakāsito. Esāham bhante Bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañ ca. Upasakaṁ maraṁ Bhagavā dhāretu ajjatagge pāṇupetam saraṇam gatan"ti.

13. "Acelo pana Seniyo kukkuravatiko Bhagavantam etadavoca: "Abhikkantam bhante, abhikkantam bhante. Seyyathāpi bhante nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya, cakkhumanto rūpāni dakkhīnti"ti. Evamevam Bhagavatā anekapariyāyena dhammo pakāsito. Esāham bhante Bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañ ca. Labheyāham bhante Bhagavato santike pabbajjam, labheyām upasampadan"ti.

14. Yo kho Seniya aññatitthiyapubbo imasmim dhammadvinaye ākañkhati³ pabbajjam, ākañkhati upasampadam: "So cattāro māse parivasati⁴ catunnam māsānam accayena āraddhacittā⁵ bhikkhū pabbājenti, upasampādenti⁶ bhikkhubhāvāya.¹ Api ca m' ettha puggalavemattatā veditā"ti.² "Sace

¹ Subha: adj. Shining, bright, beautiful. / + kiṇṇa: The lustrous devas, a class of devas. 天衆。

² Vokinna: adj. Covered with, drenched (with); mixed up, full of; mingle. 使混合。

³ pre. To wish for, think of, desire; intend, plan, design.

⁴ pre. To stay, dwell, to live under probation. 試驗期。

⁵ āraddha + citta: Concentrated of mind, decided, settled; having won the favor. 贊同或同意。

⁶ pre. To admit to bhikkhu-ship, to ordain.

bhante aññatitthiyapubbā imasmīm dhammadvinaye ākañkhantā pabbajjam, ākañkhantā upasampadām, cattāro māse parivasanti. Catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti, upasampādenti bhikkhubhāvāya. **Aham** cattāri **vassāni** parivasissāmi. Catunnam mām vassānam accayena āraddhacittā bhikkhū pabbājentu, upasampādenti **bhikkhubhāvāyā**”ti.

15. Alattha kho acelo **Seniyo kukkanavatiko** Bhagavato santike pabbajjam, alattha upasampadām. **Acirūpasampanno** kho panāyasmā Seniyo **eko vūpakaṭṭho**³ appamatto ātāpī pahitatto viharanto, na cirasseva yassatthāya kulaputtā sammadeva agārasmā anāgāriyam pabbajanti. **Tadanuttaram brahmacariyapariyosānam** dittheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi. **Khīnā** jāti, vusitam brahmacariyam katam karaṇīyam, **nāparam** itthattāyāti abbhaññāsi aññataro kho panāyasmā Seniyo **Arahataṁ** ahosī”ti.

~ Kukkanavatiya suttam sattamām. ~

(M.58.) Abhayarājakumārasuttam

1. Evam me sutam. Ekam samayam **Bhagavā** Rājagahe viharati Veluvane Kalandakanivāpe.
2. Atha kho **Abhayo** Rājakumāro⁴ yena **Niganṭho** nātaputto tenupasañkami, upasañkamitvā Niganṭham nātaputtam abhvādetvā ekamantam nisīdi. Ekamantam nisinnam kho Abhayam Rājakumāram Niganṭho nātaputto etadavoca:
3. Ehi tvam Rājakumāra samañassa Gotamassa vādam āropehi,⁵ evam te kalyāṇo kittisaddo⁶ abbhuggacchatī:⁷ “Abhayena Rājakumārena samañassa Gotamassa evam mahiddhikassa, evam mahānubhāvassa vādo āropito”ti.
“Yathā katham panā’ ham bhante samañassa Gotamassa evam mahiddhikassa, evam mānubhāvassa vādam āropessāmī”ti?
Ehi tvam Rājakumāra yena samaño Gotamo tenupasañkama, upasañkamitvā samañam Gotamam evam vadehi: “Bhāseyya⁸ nu kho bhante Tathāgato tam vācam, yā sā vācā paresam appiyā amanāpā”ti? Sace te samaño Gotamo evam puṭṭho evam byākaroti: “Bhāseyya rājakumāra Tathāgato tam vācam, yā sā vācā paresam appiyā amanāpā”ti. Tam enam tvam evam vadeyyāsi: “Atha kiñ carahi⁹ te bhante puthujjanena nānākaraṇam, puthujjano pi hi tam vācam bhāseyya, yā sā vācā paresam appiyā amanāpā”ti. Sace pana te samaño Gotamo evam puṭṭho evam byākaroti: “Na rājakumāra Tathāgato tam vācam bhāseyya, yā sā vācā paresam appiyā amanāpā”ti. Tam enam tvam evam vadeyyāsi: “Atha kiñ carahi te bhante Devadatto byākato: “āpāyiko Devadatto nerayiko Devadatto, kappaṭṭho Devadatto,

¹ Bhikkhu + bhāva: State of being a monk, monk-hood, bhikkhu-ship.

² Puggala + vemattatā: Difference between individuals. / = The fact of having known. 人有不同的種類。

³ adj. Alienated, withdrawn, drawn away (from), secluded. 隔離。

⁴ Rāja + kumāra: A (royal) prince. 王子。

⁵ Vādam āropeti: pre. To refute a person, to get the better of. 駁倒。

⁶ Kalyāṇa & kallāna: adj. Beautiful, charming; auspicious, helpful, morally good. / Kittī & kittī: f. Fame, renown, glory, honor. / + sadda: The sound of fame, praise, renown; reputation. 名譽。

⁷ pre. To go forth, go out, rise into.

⁸ opt. To speak, to say, to speak to, to call.

⁹ pre. To move about, to “live and move,” to behave, to be.

atekiccho¹ Devadatto”ti. Tāya ca pana te vācāya Devadatto kupo ahosi anattamano”ti. Imām kho te Rājakumāra samaṇo Gotamo ubhato koṭikam pañham² puṭho samāno neva sakkhit³ uggilitum,⁴ neva sakkhit ogilitum.⁵ Seyyathāpi nāma purisassa ayosīnghāṭakam⁶ kaṇṭhe⁷ vilaggam,⁸ so neva sakkuṇeyya uggilitum, neva sakuṇeyya ogilitum. Evam eva kho te Rājakumāra samaṇo Gotamo imām ubhato koṭikam pañham puṭho samāno neva sakkhit uggilitum, neva sakkhit ogilitun”ti.

4. “Evam bhante”ti kho Abhayo Rājakumāro Nigaṇṭhassa nātaputtassa paṭissutvā, utṭhāyāsanā nigaṇṭham nātaputtam abhvādetvā padakkhiṇam katvā yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam abhvādetvā ekamantam nisīdi. Ekamantam nisinnassa kho Abhayassa Rājakumārassa suriyam olketvā⁹ etadahosi: “Akālo kho ajja Bhagavato vādam āropetum, svedānāham¹⁰ sake nivesane¹¹ Bhagavato vādarū āropessāmī”ti. Bhagavantam etadavoca: “Adhvāsetu me bhante Bhagavā svātanāya attacatuttho¹² bhattan”ti. Adhvāsesi Bhagavā tuṇhībhāvena.

5. Atha kho Abhayo Rājakumāro Bhagavato adhvāsanam viditvā, utṭhāyāsanā Bhagavantam abhvādetvā padakkhiṇam katvā pakkāmi. Atha kho Bhagavā tassā ratti�ā accayena pubbanhasamayam nivāsetvā pattacīvaraṁ ādāya yena Abhayassa Rājakumārassa nivesanam tenupasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Atha kho Abhayo Rājakumāro Bhagavantaṁ paññtena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.¹³ Atha kho Abhayo Rājakumāro Bhagavantam bhuttāvīm onītapattapāniṁ, aññatarām nīcaṁ āsanam gahetvā ekamantam nisīdi. Ekamantam nisinno kho Abhayo Rājakumāro Bhagavantaṁ etadavoca:

6. “Bhāseyya nu kho bhante Tathāgato tam vācam, yā sā vācā paresam appiyā amanāpā”ti.

“Na kho’ttha Rājakumāra ekaṁsenā”ti.¹⁴

“Ettha bhante anassum¹⁵ Nigaṇṭhā”ti.

“Kimpana tvam Rājakumāra evam vadesi: ‘Ettha bhante anassum nigaṇṭhā’”ti.

Idāham bhante yena Nigaṇṭho nātaputto tenupasaṅkami, upasaṅkamitvā Nigaṇṭham nātaputtam abhvādetvā ekamantam nisīdirū. Ekamantam nisinnam kho maiṁ bhante Nigaṇṭho nātaputto etadavoca: “Ehi tvam Rājakumāra samaṇassa Gotamassa vādam āropehi, evam te kalyāṇo kittisaddo abbhuggacchat. Abhayena Rājakumārena samaṇassa Gotamassa evam mahiddhikassa, evam mahānubhāvassa vādo āropito”ti. Evarū vutte, aham bhante Nigaṇṭham nātaputtam etadavocam: “Yathā katham panāham bhante samaṇassa Gotamassa evam mahiddhikassa, evam mahānubhāvassa vādarū āropessāmī”ti. Ehi tvam Rājakumāra yena samaṇo Gotamo tenupasaṅkama, upasaṅkamitvā

¹ âpāyika: adj. One suffering in an apāya or state of misery after death. / Nerayika: adj. Belonging to niraya or purgatory, hellish; one to suffering in purgatory. / Kappa + tṭha: Staying there for a kappa. /

A + tekičcha: adj. Incurable, unpardonable; one who can be pardoned. 不可以原諒。

² Koṭika: adj. Having a point or a top, with ref. / Ubhato koṭikam pañham: Questions regarding past & future. 峰頂。

³ Sakkoti: fut. To be able.

⁴ infi. To vomit up (“swallow up”), to spit out. 嘔吐。

⁵ infi. To swallow down.

⁶ Ayo & aya: nt. Iron. / + siṅghāṭaka: m./ nt. A square, a place where four roads meet.

⁷ Throat; neck.

⁸ adj. Stuck. 刺。

⁹ ger. To Look at, to look down or over to, to examine, contemplate, inspect, consider. 看太陽下山了。

¹⁰ Sve: Tomorrow. / dāna: nt. Giving, dealing out, gift; alms-giving, liberality, munificence. 明天我供養。

¹¹ nt. Entering, entrance, settling; settlement, abode, house. 安頓。

¹² Atta + catuttha: Fourth. 第四個人。

¹³ Santappeti: aor. To satisfy, please. 使滿意。 / Sampavāreti: aor. To cause to accept, to offer, to regale, serve with.

¹⁴ Ekaṁsenā: adv. For certain, absolutely, definitely, inevitably. / + na: No one-sided. 不是決對的。

¹⁵ Nassati: aor. To perish, to be lost or destroyed, to disappear, come to an end. / = Lost in this.

samaṇarṁ Gotamarṁ evaṁ vadehi: “Bhāseyya nu kho bhante Tathāgato tam vācam, yā sā vācā paresarṁ appiyā amanāpā”ti. Sace te samaṇo Gotamo evam puṭho evam byākaroti: “Bhāseyya Rājakumāra Tathāgato tam vācam, yā sā vācā paresarṁ appiyā amanāpā”ti. Tam enaṁ tvam evaṁ vadeyyāsi: “Atha kiñ carahi te bhante puthujjanena nānākaraṇam, puthujjanopi hi tam vācam bhāseyya, yā sā vācā paresarṁ appiyā amanāpā”ti. Sace pana te samaṇo Gotamo evam puṭho evam byākaroti: “Na Rājakumāra Tathāgato tam vācam bhāseyya, yā sā vācā paresarṁ appiyā amanāpā”ti. Tam enaṁ tvam evaṁ vadeyyāsi: “Atha kiñ carahi te bhante Devadatto byākato: “āpāyiko Devadatto, nerayiko Devadatto, kappaṭho Devadatto, atekiccho Devadatto”ti. Tāya ca pana te vācāya Devadatto kupito ahosi anattamano”ti. Imarṁ kho te Rājakumāra samaṇo Gotamo ubhato koṭikam pañhaṁ puṭho samāno neva sakkhitī uggilitum, neva sakkhitī ogilitum. Seyyathāpi nāma purisassa ayosīnghātakam kanṭhe vilaggam, so neva sakkuṇeyya uggilitum, neva sakkuṇeyya ogilitum. Evam eva kho te Rājakumāra samaṇo Gotamo imarṁ ubhato koṭikam pañhaṁ puṭho samāno neva sakkhitī uggilitum, neva sakkhitī ogilitum”ti.

7. Tena kho pana samayena daharo kumāro mando¹ uttānaseyyako² Abhayassa Rājakumārassa aṅke³ nisinno hoti. Atha kho Bhagavā Abhayarṁ Rājakumāram etadavoca: “Tam kim maññasi Rājakumāra, saca’ yam kumāro tuyham vā pamādamanvāya⁴ dhātiyā⁵ vā pamādamanvāya kaṭṭham⁶ vā kaṭhalam⁷ vā mukhe āhareyya,⁸ kinti nam kareyyāsi”ti? “Āhareyyassāham bhante, sace aham bhante na sakkuṇeyyam⁹ ādikeneva¹⁰ āhattum¹¹ vāmena¹² hatthena sīsam paggahetvā,¹³ dakkhiṇena hatthena vaṅkaṅgulim¹⁴ karitvā, salohitampi¹⁵ āhareyyam. Tam kissa hetu? Atthi me bhante kumāre anukampā”ti.

8. “Evameva kho Rājakumāra yam Tathāgato vācam jānāti abhūtam ataccham¹⁶ anatthasamhitam, sā ca paresarṁ appiyā amanāpā, na tam Tathāgato vācam bhāsatī. Yampi Tathāgato vācam jānāti bhūtam taccharām anatthasamhitam, sā ca paresarṁ appiyā amanāpā, tampi Tathāgato vācam na bhāsatī. Yañca kho Tathāgato vācam jānāti bhūtarām taccharām anatthasamhitam, sā ca paresarṁ appiyā amanāpā, tatra kālaññū Tathāgato hoti tassā vācāya veyyākaraṇāya. Yam Tathāgato vācam jānāti abhūtam ataccham anatthasamhitam, sā ca paresarṁ piyā manāpā, na tam Tathāgato vācam bhāsatī. Yampi Tathāgato vācam jānāti bhūtarām taccharām anatthasamhitam, sā ca paresarṁ piyā manāpā, tampi Tathāgato vācam na bhāsatī. Yañca kho Tathāgato vācam jānāti bhūtarām taccharām anatthasamhitam, sā ca paresarṁ piyā manāpā, tatra kālaññū Tathāgato hoti tassā vācāya veyyākaraṇāya. Tam kissa hetu? Atthi Rājakumāra Sathāgatassa sattesu anukampā”ti.

¹ adj. Soft, tender. 嫩的。

² Uttāna + seyyaka: “Lying on one’s back,” an infant. 嬰兒。

³ The lap. 膝部。

⁴ Pamāda: Carelessness, negligence, indolence, remissness. 疏忽。 / + anveti: ger. To follow, approach, go with. 隨行。

⁵ f. Wet nurse, foster mother.

⁶ nt. A piece of wood, timber. 木材。

⁷ Gravel, pebble, potsherd. 陶器的破片。

⁸ opt. To bring on to, put into.

⁹ opt. To be able.

¹⁰ In the beginning, at once, at the same time; starting point.

¹¹ infi. To take, take up, take hold of, take out, take away.

¹² nt. On the left side.

¹³ ger. To stretch forth, hold out or up, take up.

¹⁴ Vaṅka + aṅgula: A crooked finger.

¹⁵ Sa + lohita: Drawing blood.

¹⁶ nt. Falsehood, untruth.

9. Yeme bhante Khattiyapanḍitāpi Brāhmaṇapāṇḍitāpi Gahapatipāṇḍitāpi Samāṇapāṇḍitāpi pañhaṁ abhisāñkharitvā¹ Tathāgatam upasañkamitvā pucchanti. Pubbeva nu kho etam bhante Bhagavato cetaso parivitakkitaṁ² hoti: “Ye mām upasañkamitvā evam pucchissanti, tesāham evam puṭṭho evam byākarissāmī”ti? Udāhu ṭhānaso³ etam Tathāgatam paṭibhātī”ti?⁴

10. Tena hi Rājakumāra tañ ñev’ ettha paṭipucchissāmi, yathā te khameyya.⁵ Tathā nam byākareyyāsi. Tam kiṁ maññasi Rājakumāra: “Kusalo tvaṁ rathassa aṅgapaccaṅgānan”ti?⁶ “Evam bhante, kusalo aham rathassa aṅgapaccaṅgānan”ti.

“Tam kimmaññasi Rājakumāra? Ye tam upasañkamitvā evam puccheyyūm: ‘Kiṁ nāmidam rathassa aṅgapaccaṅgan’ti? Pubbe nu kho te etam cetaso parivitakkitaṁ assa: ‘Ye mām upasañkamitvā evam pucchissanti, tesāham evam puṭṭho evam byākarissāmī’ti. Udāhu ṭhānaso v’ etam tam paṭibhāseyyā”ti. “Aham hi bhante rathiko saññato⁷ kusalo rathassa aṅgapaccaṅgānam, sabbāni me rathassa aṅgapaccaṅgāni suviditāni, ṭhānaso v’ etam mām paṭibhāseyyā”ti.

11. Evameva kho Rājakumāra ye te Khattiyapanḍitāpi Brāhmaṇapāṇḍitāpi Gahapatipāṇḍitāpi Samāṇapāṇḍitāpi pañhaṁ abhisāñkharitvā Tathāgatam upasañkamitvā pucchanti, ṭhānaso v’ etam Tathāgatam paṭibhātī. Tam kissa hetu? Sāhi Rājakumāra Tathāgatassa dhammadhātu suppaṭividdhā⁸ yassā dhammadhātuyā suppaṭividdhattā ṭhānaso v’ etam Tathāgatam paṭibhātī”ti.

12. Evaṁ vutte, Abhayo Rājakumāro Bhagavantam etadavoca: “Abhikkantaṁ bhante, abhikkantaṁ bhante, abhikkantaṁ bho Gotama, abhikkantaṁ bho Gotama! Seyyathāpi bho Gotama nikujjitatam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya, cakkhumanto rūpāni dakkhīntī”ti. Evamevaṁ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantam Gotamam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. Upāsakam mām bhavaṁ Gotamo dhāretu, ajjatagge pāñupetam saraṇam gatan”ti.

~ Abhayarājakumārasuttam atṭhamam. ~

(M.59.) Bahurvedaniya suttam

1. Evaṁ me sutam. Ekam samayam **Bhagavā** Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme.

2. Atha kho Pañcakaṅgo Thapati⁹ yenāyasmā **Udāyi** tenupasañkami, upasañkamitvā āyasmantam Udāyim abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho Pañcakaṅgo Thapati āyasmantam Udāyim etadavoca:

¹ ger. To prepare, do, perform, work, get up; formulate. 系統地闡述或製造問題。

² pp. Reflection, thinking over; consider. 反映或想法。

³ nt. Without an interval or a cause (of change), at once, immediately, spontaneously, impromptu. 當下。

⁴ pre. To appear, to be evident, to come into one’s mind, to occur to one, to be clear. 出現。

⁵ opt. To be patient, to endure, to forgive. 能忍受。

⁶ Aṅga + paccāṅga: One limb or the other, limbs great and small. / =

Are you skilled in the parts of a chariot? 車的每一個部分。

⁷ f. Well know.

⁸ Su + patividdha: pp. Being or having penetrated or pierced; thoroughly understood.

⁹ Pañcaka: adj. Fivefold, consisting of five. / + aṅga: nt. A constituent part of the body, a limb, member. /

3. “Kati nu kho bhante Udāyi vedanā vuttā Bhagavatā”ti?¹

“Tisso kho Thapati vedanā vuttā Bhagavatā: ‘Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Imā kho Thapati tisso vedanā vuttā Bhagavatā’ti.

Na kho bhante Udāyi tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā: ‘Sukhā vedanā, dukkhā vedanā, yāyam bhante adukkhamasukhā vedanā, santasmīm esā pañīte² sukhe vuttā Bhagavatā’ti.

Dutiyampi kho āyasmā Udāyi Pañcakaṅgam Thapatim etadavoca: “Na kho thapati dve vedanā vuttā Bhagavatā, tisso vedanā vuttā Bhagavatā: ‘Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Imā kho Thapati tisso vedanā vuttā Bhagavatā’ti.

Dutiyampi kho Pañcakaṅgo Thapati āyasmantam Udāyim etadavoca: ‘Na kho bhante Udāyi tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā: ‘Sukhā vedanā, dukkhā vedanā, yāyam bhante adukkhamasukhā vedanā, santasmīm esā pañīte sukhe vuttā Bhagavatā’ti.

Tatiyampi kho āyasmā Udāyi Pañcakaṅgam Thapatim etadavoca: “Na kho Thapati dve vedanā vuttā Bhagavatā, tisso vedanā vuttā Bhagavatā: ‘Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Imā kho Thapati tisso vedanā vuttā Bhagavatā’ti.

Tatiyampi kho Pañcakaṅgo Thapati āyasmantam Udāyim etadavoca: ‘Na kho bhante Udāyi tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā: ‘Sukhā vedanā, dukkhā vedanā, yāyam bhante adukkhamasukhā vedanā, santasmīm esā pañīte sukhe vuttā Bhagavatā’ti.

Neva kho asakkhi³ āyasmā Udāyi Pañcakaṅgam Thapatim saññāpetum.⁴ Na panāsakkhi Pañcakaṅgo Thapati āyasmantam Udāyim saññāpetum.

4. Assosi kho āyasmā Ānando āyasmato Udāyissa Pañcakaṅgena Thapatinā saddhirū imam kathā-sallāpam.⁵ Atha kho āyasmā Ānando yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisidi. Ekamantam nisinno kho āyasmā Ānando yāvatako ahosi. Āyasmato Udāyissa Pañcakaṅgena Thapatinā saddhirū kathāsallāpo, tam sabbam Bhagavato ārocesi. Evaṁ vutte, Bhagavā āyasmantam Ānandam etadavoca:

5. Santam yeva kho Ānanda pariyāyam Pañcakaṅgo Thapati Udāyissa nābbhanumodi, santam yeva ca pana pariyāyam Udāyi Pañcakaṅgassa Thapatissa nābbhanumodi. Dve p Ānanda vedanā vuttā mayā pariyāyena, tissopi vedanā vuttā mayā pariyāyena, pañcapi vedanā vuttā mayā pariyāyena, chapi vedanā vuttā mayā pariyāyena, aṭṭhārasapi vedanā vuttā mayā pariyāyena, chattiṁsāpi⁶ vedanā vuttā mayā pariyāyena, aṭṭhasatampi⁷ vedanā vuttā mayā pariyāyena; evam pariyāya desito kho Ānanda mayā dhammo. Evam pariyāya desite kho Ānanda mayā dhamme ye aññamaññassa subhāsitam sulapitam⁸ na samanujānissanti,⁹ na samanumaññissanti,¹⁰ na samanumodissanti,¹¹ tesametam pāṭikāṅkham:¹² “Bhaṇḍanajātā¹³ kalahajātā¹ vivādāpannā² aññamaññam mukhasattīhi³ vitudantā⁴

Thapati: A builder, master carpenter.

¹ “Venerable sir, how many kinds of feeling have been stated by the Blessed one?”

² adj. Brought out or forth, (made) high, raised, exalted, lofty, excellent; delicious. 美妙的。

³ opt. Could not.

⁴ caus, inf. To remonstrate with, gain over, convince. 使確信。

⁵ Kathā + sallāpa: Talk, conversation.

⁶ adj. Thirty-six.

⁷ adj. One hundred and eight.

⁸ Su + bhāsita: Well spoken, good speech. / + lapita: pp. Talked, uttered, muttered.

⁹ fut. To approve. / + na: Will not concede. 不勉強承認。

¹⁰ fut. Approval, allow.

¹¹ fut. To rejoice at, to approve; accept. 接受。

¹² adj, ger. To be desired or expected.

¹³ Bhaṇḍana: nt. Quarrel, quarreling, strife. 爭吵。

viharissanti. Evarṁ pariyyāya desito kho Ānanda mayā dhammo. Evarṁ pariyyāya desite kho Ānanda mayā dhamme ye aññamaññassa subhāsitam̄ sulapitam̄ samanujānissanti, samanumaññissanti, samanumodissanti, tesametam̄ pātīkañkham̄: ‘Samaggā⁵ sammodamānā⁶ avivadamānā khīrodakībhūtā⁷ aññamaññam̄ piyacakkhūhi⁸ sampaññatā⁹ viharissanti’’ti.

6. Pañca kho ime Ānanda kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajañiyā, sotaviññeyyā saddā itthā kantā manāpā piyarūpā kāmūpasamhitā rajañiyā, ghānaviññeyyā gandhā itthā kantā manāpā piyarūpā kāmūpasamhitā rajañiyā, jivhāviññeyyā rasā itthā kantā manāpā piyarūpā kāmūpasamhitā rajañiyā, kāyaviññeyyā phoṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajañiyā. Ime kho Ānanda pañca kāmaguṇā. Yam kho Ānanda ime pañcakāmaguṇe pañicca uppajjati sukham̄ somanassam̄ idam̄ vuccati kāmasukham̄.

7. Yo kho Ānanda evam̄ vadeyya: “Etaparamam̄ sattā sukham̄ somanassam̄¹⁰ pañisamvdedentī”ti. Idamassa nānujānāmi. Tam̄ kissa hetu: “Attha Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca¹¹ pañitatarañca.¹² Katamañca Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca pañitatarañca: “Idha Ānanda bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkarām̄ savicārām̄ vivekajām̄ pītisukham̄ pañhamām̄ jhānam̄ upasampajja viharati. Idam̄ kho Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca pañitatarañca.

8. Yo kho Ānanda evam̄ vadeyya: “Etaparamam̄ sattā sukham̄ somanassam̄ pañisamvdedentī”ti. Idamassa nānujānāmi. Tam̄ kissa hetu? Attha Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca pañitatarañca. Katamañca Ānanda etamhāsukhā aññam̄ sukham̄ abhikkantatarañca pañitatarañca: Idha Ānanda bhikkhu vitakkavicārām̄ vūpasamā aijhattam̄ sampaññādanam̄ cetaso ekodibhāvām̄ avitakkam̄ avicāram̄ samādhijām̄ pītisukham̄ dutiyām̄ jhānam̄ upasampajja viharati. Idam̄ kho Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca pañitatarañca.

9. Yo kho Ānanda evam̄ vadeyya: “Etaparamam̄ sattā sukham̄ somanassam̄ pañisamvdedentī”ti. Idamassa nānujānāmi. Tam̄ kissa hetu? Attha Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca pañitatarañca. Katamañca Ānanda etamhāsukhā aññam̄ sukham̄ abhikkantatarañca pañitatarañca: Idha Ānanda bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena pañisamvdedeti. Yantam̄ ariyā acikkhanti: ‘Upekkhako satimā sukhavihārī’ti. Tam̄ tatiyām̄ jhānam̄ upasampajja viharati. Idam̄ kho Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca pañitatarañca.

10. Yo kho Ānanda evam̄ vadeyya: “Etaparamam̄ sattā sukham̄ somanassam̄ pañisamvdedentī”ti, idamassa nānujānāmi. Tam̄ kissa hetu: Attha Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca

¹ Kalaha: Quarrels, fight, disputes. 吵架。

² Vivāda: Dispute, quarrel, contention. / + āpanna: pp. Entered upon, fallen into, possessed of, having done. 爭論。

³ Mukha + satti: f. Piercing words. 敵意或口爭。

⁴ ppr. To strike, prick, nudge, knock, push, attack. 引起注意或攻擊。

⁵ adj. Being in unity, harmonious.

⁶ ppr. In agreement, on friendly terms. 欣喜。

⁷ Khīra: nt. Milk, milky, fluid, milky juice. / + udaka: nt. Milk-water or milk & water lit. / + bhūta: Blending like milk and water. 水乳融合。

⁸ Piya + cakkhu: A loving eye; with kindly eyes. 用親切的眼神。

⁹ ppr. To see, behold; to look to, to consider; viewing. 觀看。

¹⁰ nt. Mental ease, happiness, joy.

¹¹ Abhikkanta: adj. Excellent, supreme; pleasing, superb, extremely wonderful. / tara: More.

¹² adj. More exalted; much delicious. 美妙的。

paññitatarañca. Katamañca Ānanda etamhāsukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca: idhĀnanda bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam̄ atthaṅgamā adukkham̄ asukham̄ upekkhāsatipārisuddhim̄ catuttham̄ jhānam̄ upasampajja viharati. Idam̄ kho Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca.

11. Yo kho Ānanda evam̄ vadeyya: “Etaparamam̄ sattā sukham̄ somanassam̄ paññisamvedentī”ti. Idamassa nānujānāmi. Tam̄ kissa hetu? Attha Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca. Katamañca Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca: Idha Ānanda bhikkhu sabbaso rūpasaññānar̄ samatikkamā paññighasaññānam̄ atthaṅgamā nānattasaññānam̄ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanam̄ upasampajja viharati. Idam̄ kho Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca.

12. Yo kho Ānanda evam̄ vadeyya: “Etaparamam̄ sattā sukham̄ somanassam̄ paññisamvedentī”ti. Idamassa nānujānāmi. Tam̄ kissa hetu? Attha Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca. Katamañca Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca: Idha Ānanda bhikkhu sabbaso ākāsānañcāyatanam̄ samatikkamma ‘anantam̄ viññāṇan’ti viññāṇañcāyatanam̄ upasampajja viharati. Idam̄ kho Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca.

13. Yo kho Ānanda evam̄ vadeyya: “Etaparamam̄ sattā sukham̄ somanassam̄ paññisamvedentī”ti. Idamassa nānujānāmi. Tam̄ kissa hetu? Attha Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca. Katamañca Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca: Idha Ānanda bhikkhu sabbaso viññāṇañcāyatanam̄ samatikkamma ‘naththi kiñci’ti ākiñcaññāyatanam̄ upasampajja viharati. Idam̄ kho Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca.

14. Yo kho Ānanda evam̄ vadeyya: “Etaparamam̄ sattā sukham̄ somanassam̄ paññisamvedentī”ti. Idamassa nānujānāmi. Tam̄ kissa hetu? Attha Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca. Katamañca Ānanda etamhāsukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca: Idha Ānanda bhikkhu sabbaso ākiñcaññāyatanam̄ samatikkamma nevasaññānāsaññāyatanam̄ upasampajja viharati. Idam̄ kho Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca.

15. Yo kho Ānanda evam̄ vadeyya: “Etaparamam̄ sattā sukham̄ somanassam̄ paññisamvedentī”ti. Idamassa nānujānāmi. Tam̄ kissa hetu? Attha Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca. Katamañca Ānanda etamhāsukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca: Idha Ānanda bhikkhu sabbaso nevasaññānāsaññāyatanam̄ samatikkamma saññāvedayitanirodham̄ upasampajja viharati. Idam̄ kho Ānanda etamhā sukhā aññam̄ sukham̄ abhikkantatarañca paññitatarañca.

16. Thānam̄ kho panetam̄ Ānanda vijjati yam̄ aññatitthiyā paribbājakā evam̄ vadeyyur̄: “Saññāvedayitanirodham̄ samaṇo Gotamo āha. Tañca sukhasmim̄ paññāpeti. Tayidam̄ kim̄su, tayidam̄ katham̄sū”ti? Evam̄ vādino Ānanda aññatitthiyā paribbājakā evamassu vacanīyā: “Na kho āvuso Bhagavā sukham̄yeva vedanañ sandhāya¹ sukhasmim̄ paññāpeti. Api cāvuso yattha² yattha sukham̄ upalabbhati,³ Yahiṁ yahim̄⁴ tam̄ tam̄ Tathāgato sukhasmim̄ paññāpeti”ti.

¹ ger. After putting on; having united. 有關於或建立在。

² adv. “Where,” at which spot; occasionally “at which time,” when. / + yattha: Wherever (he likes).

³ ppp, pre. To be found or got, to be known; to exist.

⁴ adv. Where, wherever. 無論在哪裡或什麼方法。

“Idamavoca Bhagavā. Attamano āyasmā Ānando Bhagavato bhāsitaṁ abhinandī”ti.

~ Bahuvedaniya suttam navamam. ~

(M.60.) Apanṇaka suttam

1. Evam me sutam. Ekam samayam Bhagavā Kosalesu cārikam caramāno mahatā bhikkhu saṅghena saddhim yena Sālā nāma Kosalānam Brāhmaṇagāmo tadavasari.
2. Assosum kho Sāleyyakā brāhmaṇa gahapatikā: “Samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Kosalesu cārikam caramāno mahatā bhikkhu saṅghena saddhim Sālam anuppatto. Tariṁ kho pana Bhagavantam Gotamam evam kalyāṇo kittisaddo abbhuggato: ‘Iti pi so Bhagavā Araham Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro Purisadammasārathī Satthā devamanussānam Buddha Bhagavā’ti. So imam lokam sadevakam samārakam sabrahmakam sassamaṇabrahmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhēkalyāṇam pariyoṣānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Sādu kho pana tathārūpānam Arahataṁ dassanam hotī”ti.
3. Atha kho Sāleyyakā brāhmaṇagahapatikā yena Bhagavā tenupasaṅkamim̄su upasaṅkamitvā appekacce Bhagavantam abhivādetvā ekamantam nisidim̄su, appekacce Bhagavatā saddhim sammodim̄su. Sammodanīyam katham sārāṇīyam vītisāretvā ekamantam nisidim̄su, appekacce yena Bhagavā tenañjalim panāmetvā ekamantam nisidim̄su, appekacce Bhagavato santike nāma Gottam sāvetvā ekamantam nisidim̄su, appekacce tuṇhībhūtā ekamantam nisidim̄su.
4. Ekamantam nisinne kho Sāleyyake brāhmaṇagahapatike Bhagavā etadavoca: “Atthi pana vo gahapatayo koci manāpo¹ Satthā yasmiṁ vo ākāravatī² saddhā paṭiladdhā”ti?³ “Natthi kho no bhante koci manāpo Satthā yasmiṁ no ākāravatī saddhā paṭiladdhā”ti. “Manāpam vo gahapatayo Satthāram alabhantehi ayam apaṇṇako⁴ dhammo samādāya⁵ vattitabbo⁶ apaṇṇako hi gahapatayo dhammo samatto⁷ samādinno⁸ so vo bhavissati dīgharattam hitāya sukhāya. Katamo ca gahapatayo apaṇṇako dhammo?
5. Santi gahapatayo eke samaṇabrahmaṇā evamvādino evamditthino: “Natthi dinnam⁹ natthi yiṭham¹⁰ natthi hutam,¹¹ natthi sukaṭadukkaṭānam kammānam phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrahmaṇā sammaggatā

¹ adj. Plesing, pleasant, charming.

² adj. Having a reason, reasonable, founded.

³ pp. Received, got, obtained; acquired. 獲得。

⁴ adj. Certain, true, absolute; faultless. 無瑕疵的。

⁵ ger. To take with oneself, to take upon oneself, to undertake; having accepted. 被公認的。

⁶ fpp. To be proceeded, or simply “to be;” to be practised, observed. 使繼續。

⁷ adj. Complete, entire, perfect. 全部的。

⁸ pp. Taken up, undertaken.

⁹ pp. Given, granted, presented. / = Nothing given. 沒有給予。

¹⁰ pp. Sacrificed. 牝禮。/ = Nothing offered. 沒有供給或牲禮。

¹¹ pp. Sacrificed, worshipped, offered; oblation. / = Nothing oblation. 沒有奉獻物。

sammāpaṭipannā, ye imañca lokam̄ parañca lokam̄ sayam̄ abhiññā sacchikatvā pavedentī”ti.
(A. 不存在論)

6. Tesamyeva kho gahapatayo samanabrahmañānam eke samanabrahmañā ujuvipaccanīkavādā,¹ te evamāharinsu: “Atthi dinnam̄ atthi yiṭham̄ atthi hutam̄, atthi sukaṭadukkaṭānam̄ kammānam̄ phalam̄ vipāko, atthi ayam̄ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samanabrahmañā sammaggatā sammāpaṭipannā, ye imañca lokam̄ parañca lokam̄ sayam̄ abhiññā sacchikatvā pavedentī”ti. “Tām̄ kim maññatha gahapatayo? Nanu’me samanabrahmañā aññamaññassa ujuvipaccanīkavādā”ti? “Evañ bhante.” (B. 存在論)

7. Tatra gahapatayo ye te samanabrahmañā evañvādino evam̄ diṭṭhino: “Natthi dinnam̄ natthi yiṭham̄ natthi hutam̄, natthi sukaṭadukkaṭānam̄ kammānam̄ phalam̄ vipāko, natthi ayam̄ loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samanabrahmañā sammaggatā sammāpaṭipannā, ye imañca lokam̄ parañca lokam̄ sayam̄ abhiññā sacchikatvā pavedentī”ti.

Tesametam̄ pāṭikañkham̄: “Yamidam̄ kāyasucaritam̄ vacīsucaritam̄ manosucaritam̄, ime tayo kusale dhamme abhinivajjetvā² yamidam̄ kāyaduccaritarū vacīduccaritarū manoduccaritarū, ime tayo akusale dhamme samādāya vattissanti. Tām̄ kissa hetu? Na hi te bhonto samanabrahmañā passanti akusalānam̄ dhammānam̄ ādīnavarū okāram̄³ sañkilesam̄; kusalānam̄ dhammānam̄ nekkhamme⁴ ānisamsam̄⁵ vodānapakkham̄.⁶ (A. i)

8. Santam̄ yeva kho pana param̄ lokam̄: “natthi paro loko”ti ’ssa diṭṭhi hoti, sā ’ssa hoti micchādiṭṭhi. Santam̄ yeva kho pana param̄ lokam̄: “natthi paro loko”ti sañkappeti, svāssa hoti micchāsañkappo. Santam̄ yeva kho pana param̄ lokam̄: “natthi paro loko”ti vācam̄ bhāsatī, sā ’ssa hoti micchāvācā. Santam̄ yeva kho pana param̄ lokam̄: “natthi paro loko”ti āha, ye te arahanto paralokaviduno⁷ tesamayam̄ paccanīkam̄ karoti. Santam̄ yeva kho pana param̄ lokam̄: “natthi paro loko”ti āha, ye te arahanto paralokaviduno tesamayam̄ paccanīkam̄ karoti. Santam̄ yeva kho pana param̄ lokam̄: “natthi paro loko”ti param̄ saññāpeti.⁹ Sā ’ssa hoti asaddhammasaññatti¹⁰ tāya ca pana asaddhammasaññattiyā attānukkamseti, param̄ vambheti. Iti pubbeva kho panassa susīlyam̄¹¹ pahīnam̄ hoti, dussīlyam̄ paccupaṭṭhitam̄.¹² Ayañca micchādiṭṭhi micchāsañkappo micchāvācā, ariyānam̄ paccanīkatā asaddhammasaññatti attukkam̄sanā paravambhanā. Evam̄sime aneke pāpakā akusalā dhammā sambhavanti¹³ micchādiṭṭhipaccayā. (A. ii)

¹ Uju & ujju: adj. Straight, direct; straightforward, honest, upright. / +
vipaccanīka: In direct opposition; whose doctrine is directly opposed. 教義是直接地對抗。

² ger. To avoid, get rid of; unwholesome. 避開；不健全的。

³ Etymologically it would be degradation. 墮落。

⁴ nt. Giving up the world & leading a holy life, renunciation of, or emancipation from worldliness, freedom from lust, craving & desires, dispassionateness, self-abnegation, Nibbāna. 放棄。

⁵ Praise i. e. that which is commendable, profit, merit, advantage, good result, blessing in or from.

⁶ Vodāna: nt. Purity (from stains of sin), purification, sanctification. / +

pakkha: Side, party, faction; associated with, a partisan, adherent. 嚴謹部分。

⁷ Vidū: adj. Clever, wise, knowing, skilled in.

⁸ Paccanīka & paccanīya: adj. Contrary, adverse, opposed. 反抗。

⁹ pre. Toremonstrate with, gain over, convince. 使確信。

¹⁰ A + saddhamma: Non the true dhamma. / + saññātti: Informing, convincing. 講和。

¹¹ Su + sīliya: nt. Conduct, behaviour, character. / = Good behaviour.

¹² pp. (re) presented, offered, at one’s disposal, imminent, ready, present; appearance. 顯露。

¹³ Sambhavati, sambhuñāti & sambhoti: pre. To be produced, to arise.

9. Tatra gahapatayo viññū puriso iti paṭisañcikkhati: “Sace kho natthi paro loko, evamayaṁ bhavaṁ purisapuggalo kāyassa bhedā sotthimattānam karissati; sace kho atthi paro loko, evamayaṁ bhavaṁ purisapuggalo kāyassa bhedā parammaraṇā apāyarā duggatī vinīpātarā nirayā upapajjissati. Kāmarām kho panamāhu: ‘Paro loko hotu nesām bhavataṁ samañabrahmaṇām saccām vacanām. Atha ca panā’ yām bhavaṁ purisapuggalo diṭṭheva dhamme viññūnaṁ gārayho:¹ “Dussilo purisapuggalo micchādiṭṭhi natthikavādo”ti.² Sace kho attheva paro loko, evam imassa bhotu purisapuggalassa ubhayattha kaliggaho:³ yañca diṭṭheva dhamme viññūnaṁ gārayho, yañca kāyassa bhedā parammaraṇā apāyarā duggatī vinīpātarā nirayā upapajjissati. Evamassā ’yām apanñako dhammo dussamatto samādinno ekaṁsaṁ⁴ pharitvā⁵ tiṭṭhati. Riñcati⁶ kusalām thānaṁ. (A. iii)

10. Tatra gahapatayo ye te samañabrahmaṇā evamvādino evam diṭṭhino: “Atthi dinnām atthi yiṭṭham atthi hutām, atthi sukaṭadukkaṭānam kammānam phalaṁ vipāko, atthi ayam loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samañabrahmaṇā sammaggatā sammāpaṭipannā, ye imañca lokām parañca lokām sayam abhiññā sacchikatvā pavedentī”ti. Tesametām pāṭikañkham: “Yamidam kāyaduccaritām vacīduccaritām manoduccaritām, ime tayo akusale dhamme abhinivajjetvā yamidam kāyasucaritām vacīsucaritām manosucaritām, ime tayo kusale dhamme samādāya vattissanti. Tam kissa hetu? Passanti hi te bhonto samañabrahmaṇā akusalānam dhammānam ādīnavām okāram saṅkilesam, kusalānam dhammānam nekkhamme ānisam̄saṁ vodānapakkham. (B. i)

11. Santām yeva kho pana param lokām: “atthi paro loko”ti ’ssa diṭṭhi hoti, sā ’ssa hoti sammādiṭṭhi. Santām yeva kho pana param lokām: “atthi paro loko”ti saṅkappeti, svāssa hoti sammāsaṅkappo. Santām yeva kho pana param lokām: “atthi paro loko”ti vācarā bhāsatī, sā ’ssa hoti sammāvācā. Santām yeva kho pana param lokām: “atthi paro loko”ti āha, ye te arahanto paralokaviduno tesamayam na paccanikām karoti. Santām yeva kho pana param lokām: “atthi paro loko”ti param saññāpeti, sā ’ssa hoti saddhammasaññatti. Tāya ca pana saddhammasaññattiyā nevattānukkāmseti, na param vambheti. Iti pubbeva kho panassa dussilyam pahīnam hoti, susilyam paccupaṭṭhitam. Ayañca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānam apaccanikatā saddhammasaññatti, anattukkāmisanā aparavambhanā. Evaṁsime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā. (B. ii)

12. Tatra gahapatayo viññū puriso iti paṭisañcikkhati: “Sace kho atthi paro loko evamayaṁ bhavaṁ purisapuggalo kāyassa bhedā parammaraṇā sugatī saggām lokām upapajjissati. Kāmarām kho panamāhu paro loko, hotu nesām bhavataṁ samañabrahmaṇām saccām vacanām. Atha ca panāyam bhavaṁ purisapuggalo diṭṭheva dhamme viññūnaṁ pāsañso:⁷ ‘sīlavā purisapuggalo sammādiṭṭhī atthikavādo’ti. Sace kho attheva paro loko, evam imassa bhotu purisapuggalassa ubhayattha kataggaho:⁸ yañca diṭṭheva dhamme viññūnaṁ pasarīso, yañca kāyassa bhedā parammaraṇā sugatī saggām lokām upapajjissati. Evamassāyam apanñako dhammo susamatto samādinno ubhayam̄sam pharitvā tiṭṭhati. Riñcati akusalām thānaṁ. (B. iii)

¹ adj. Contemptible, low. 卑鄙的。

² Na + atthika + vāda: Following, professing that doctrine; one who professes a nihilistic view. 公開宣稱虛無主義者。

³ Kali + ggaha: The unlucky throw at dice, the losing throw; symbolically bad luck, evil consequence in worldly & moral sense. 惡的結果。

⁴ adj. Belonging to one shoulder, on or with one shoulder; pertaining to one shoulder. 有關一邊。

⁵ ger. To pervade, permeate, fill, suffuse. 擴散。

⁶ pre. To leave, abandon, leave behind, give up, neglect. 忽視。

⁷ adj. To be praised, praiseworthy.

⁸ Kata + ggaha: “He who throws the lucky die,” one who is lucky, fortunate.

13. Santi gahapatayo eke samañabrahmañā evamvādino evam ditthino: “Karoto kārayato,¹ chindato chedāpayato,² pacato³ pācayato, socayato⁴ socāpayato, kilamato⁵ kilamāpayato, phandato⁶ phandāpayato, pāñamatipātayato,⁷ adinnam⁸ ādiyato, sandhim chindato,⁹ nilloparī¹⁰ harato,¹¹ ekāgārikam¹² karoto, paripanthe tiṭṭhato,¹³ paradāram gacchato,¹⁴ musā bhaṇato,¹⁵ karoto na karīyati pāpam.¹⁶ Khurapariyantena¹⁷ cepi cakkena¹⁸ yo imissā paṭhavyā pāṇe ekamāmsakhalam¹⁹ ekamāmsapuñjam²⁰ kareyya. Natthi tato nidānam²¹ pāpam, natthi pāpassa āgamo.²² Dakkhiṇañcepi²³ Gaṅgāya tīram gaccheyya, hananto²⁴ ghātentō²⁵ chindanto chedāpentō²⁶ pacanto pācento.²⁷ Natthi tato nidānam pāpam, natthi pāpassa āgamo, uttarañcepi²⁸ Gaṅgāya tīram gaccheyya, dadanto dāpentō²⁹ yajanto³⁰ yājento. Natthi tato nidānam puññam,³¹ natthi puññassa āgamo. Dānena damena³² saññamena³³ saccavajjena³⁴ natthi puññam, natthi puññassa āgamo”ti. (C沒有任何造作論)

14. Tesam yeva kho gahapatayo samañabrahmañānam eke samañabrahmañā ujuvipaccanīkavādā. Te evamāhamsu: “Karoto kārayato, chindato chedāpayato, pacato pācayato, socayato socāpayato,

¹ Kāreti: caus, pp. To do or make.

² Chindati: pp. To cut off, to destroy, to remove. / Cheda: Cutting, destruction, loss. / + apayāti: pp. To go away. 切斷手腳。

³ Pacati: pp. To cook, boil, roast. / Pāceti: ppr. To cause to boli, to cause to torment.

⁴ Socati: caus, pp. To cause to grieve. / Socāpayati: caus, pp. Inflicts sorrow. 加以悲痛。

⁵ pp. To weary, to be wearied, tired, fatigued; to be in trouble or in misery. 壓迫。

⁶ pp. To throb, palpitate; to twitch, tremble, move, stir. 威嚇。

⁷ Pāṇa: Living being, life, creature. / + mati: f. Mind, opinion, thought; thinking of, hankering after, love or wish for. / pāta: Fall; throwing, a throw. / = One kills living beings.

⁸ Adinna: pp. That which is not given. / ādiyati: pp. To take up; take to oneself, seize on, grasp, appropriate.

⁹ Sandhi: m./ f. Breach, break, hole, chasm. / + chindati: pp. To make a break, to break into a house.

¹⁰ Plundering, plunder. 掠奪。

¹¹ pp. To take away, by force, to plunder, steal.

¹² Eka + āgārika: A thief, robber; commits burglary. 夜盜。

¹³ Paripantha: “Way round,” edge, border. / = Ambushes highway. 埋伏大道旁。

¹⁴ Para + dāra: The wife of another. / = Aeduces another’s wife. 引誘別人妻子。

¹⁵ Bhaṇati: pp. To speak, tell, proclaim. / = Utters falsehood. 講妄語。

¹⁶ No evil is done by the doer. 無惡不作業。

¹⁷ Khura: A razor. 剃刀。 / + pariyanta: A disk as sharp as a razor, a butcher-knife.

¹⁸ nt. Wheel.

¹⁹ Eka + marīsa + khala: Threshing, mash. / = “To reduce to one mash of flesh;” one mass of flesh. 一團的肉。

²⁰ + puñja: A heap, pile, mass, multitude. / = One heap of flesh. 一堆的肉。

²¹ nt. Source, origin, cause. / + tato: Through this.

²² Coming, approach, result; outcome.

²³ adj. Southern.

²⁴ ppr. To Kill.

²⁵ ppr. To kill, slay; slaughtering. 宰殺。

²⁶ Cheda + apeti: ppr. To go away, to disappear. / = Making others mutilate. 切斷其他。

²⁷ Pacati: pp. To cook, boil, roast. / Pāceti: ppr. To cause to boli, to cause to torment.

²⁸ adj. Northern.

²⁹ Dadāti: ppr. To give, to present with. / Dāpeti: ppr. To induce somebody to give, to order to be given, to deal out, send, grant dedicate. / = Making others give gifts.

³⁰ Yajati: ppr. To sacrifice, to make an offering. /

Yājeti: caus, ppr. To cause to sacrifice, to make a priest given an offering (to the gods or otherwise).

³¹ nt. Merit, meritorious action, virtue.

³² Dāna: nt. Giving, dealing out, gift. / Dama: adj. Taming, subduing; self-control, self-command, moderation. 馴服自己。

³³ Sañyamati: caus, pp. To practice self-control. 抑制。

³⁴ Sacca + vaja: Truthfulness.

kilamato kilamāpayato, phandato phandāpayato, pānamatipātayato, adinnam ādiyato, sandhim chindato, nillopam harato, ekāgārikam karoto, paripanthe tiṭṭhato, paradāram gacchato, musā bhaṇato, karoto karīyati pāpam. Khurapariyantena cepi cakkena yo imissā paṭhaviyā pāne ekamarīnsakhalam ekamarīnsapuñjam kareyya, atthi tato nidānam pāpam, atthi pāpassa āgamō. Dakkhiṇañcepi Gaṅgāya tīram gaccheyya, hananto ghātentō chindanto chedāpentō pacanto pācento. Atthi tato nidānam pāpam atthi pāpassa āgamō. Uttarañcepi Gaṅgāya tīram gaccheyya, dadanto dāpento, yajanto yājento dānena damena saṃyamena saccavajjena. Atthi puññam, atthi puññassa āgamō”ti. “Tam kim maññatha gahapatayo? Nanume samaṇabrahmañā aññamaññassa ujuvipaccanīkavādā”ti. “Evaṁ bhante.”

(D 有任何造作論)

15. Tatra gahapatayo ye te samaṇabrahmañā evamvādino evam diṭṭhino: “Karoto kārayato, chindato chedāpayato, pacato pācayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pānamatipātayato, adinnam ādiyato, sandhim chindato, nillopam harato, ekāgārikam karoto, paripanthe tiṭṭhato, paradāram gacchato, musā bhaṇato, karoto na karīyati pāpam. Khurapariyantena cepi cakkena yo imissā paṭhaviyā pāne ekamarīnsakhalam ekamarīnsapuñjam kareyya, natthi tato nidānam pāpam, natthi pāpassa āgamō. Dakkhiṇañcepi Gaṅgāya tīram gaccheyya hananto ghātentō chindanto chedāpentō pacanto pācento, natthi tato nidānam pāpam, natthi pāpassa āgamō. Uttarañcepi Gaṅgāya tīram gaccheyya, dadanto dāpento yajanto yājento, natthi tato nidānam puññam, natthi puññassa āgamō. Dānena damena saṃyamena saccavajjena natthi puññam, natthi puññassa āgamō”ti. Tesametam pāṭīkañkham: yamidam kāyasucaritam vacīsucaritam manusucaritam, ime tayo kusale dhamme abhinivajjetvā yamidam kāyaduccaritam vacīduccaritam manoduccaritam. Ime tayo akusale dhamme samādāya vattissan”ti. Tam kissa hetu? Na hi te bhonto samaṇabrahmañā passanti akusalānam dhammānam ādīnavarām okāram saṅkilesam, kusalānam dhammānam nekkhamme ānisarīsam vodānapakkham. (C. i)

16. Santam yeva kho pana kiriyam: ‘natthi kiriyā’ti ’ssa diṭṭhi hoti, sā ’ssa hoti micchādiṭṭhi. Santam yeva kho pana kiriyam: ‘natthi kiriyā’ti saṅkappeti, svāssa hoti micchāsaṅkappo. Santam yeva kho pana kiriyam: ‘natthi kiriyā’ti vācam bhāsatī, sā ’ssa hoti micchāvācā. Santam yeva kho pana kiriyam: ‘natthi kiriyā’ti āha. Ye te arahanto kiriyavādā tesamayam paccanīkam karoti. Santam yeva kho pana kiriyam: ‘natthi kiriyā’ti param saññāpeti. Sā ’ssa hoti asaddhammasaññātī. Tāya ca pana asaddhammasaññātī attānukkāmseti, param vambheti. Iti pubbe kho panassa susīlyam pahīnam hoti, dussīlyam paccupaṭṭhitam. Ayañca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānam paccanīkata asaddhammasaññātī attukarīsanā paravambhanā, evamīsime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā. (C. ii)

17. Tatra gahapatayo viññū puriso iti paṭisañcikkhati: “Sace kho natthi kiriyā, evamayam bhavañ purisapuggalo kāyassa bhedā sothimattānam karissati. Sace so atthi kiriyā, evamayam bhavañ purisapuggalo kāyassa bhedā parammaraṇā apāyam duggatīm viñpātarām nirayañ upapajjissati. Kāmarām kho panamāhu kiriyā hotu nesam bhavatañ samaṇabrahmañānam saccam vacanam, atha ca panāyam bhavañ purisapuggalo diṭṭheva dhamme viññūnam gārayho, dussilo purisapuggalo micchādiṭṭhi akiriyavādo”ti. Sace kho attheva kiriyā, evam imassa photo purisapuggalassa ubhayattha kaliggaho, yañca diṭṭheva dhamme viññūnam gārayho, yañca kāyassa bhedā parammaraṇā apāyam duggatīm viñpātarām nirayañ upapajjissati. Evamassāyam apaṇṇako dhammo dussamatto samādinno ekaṁsam pharitvā titthati. Riñcati kusalam thānam. (C. iii)

18. Tatra gahapatayo ye te samaṇabrahmañā evam vādino evam diṭṭhino: “Karoto kārayato chindato chedāpayato, pacato pācayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pānamatipātayato, adinnam ādiyato, sandhim chindato, nillopam harato, ekāgārikam karoto, paripanthe

titthato, paradāram gacchato, musā bhañato, karoto karīyati pāparā. Khurapariyantena cepi cakkena yo imissā pañhaviyā pāne ekamāñsakhalam ekamāñsapuñjam kareyya. Atthi tato nidānam pāparā, atthi pāpassa āgamo. Dakkhiñañcepi Gañgāya tīram gaccheyya, hananto ghātentō chindanto chedāpentō pacanto pācento, atthi tato nidānam pāparā, atthi pāpassa āgamo. Uttarañcepi Gañgāya tīram gaccheyya dadanto dāpentō yajanto yājento, atthi tato nidānam puññam, atthi puññassa āgamo. Dānena damena sañyamena saccavajjena atthi puññam, atthi puññassa āgamo”ti. Tesametam pātiñkham: “Yamidam kāyaduccaritam vacīduccaritam manoduccaritam, ime tayo akusale dhamme abhinivajjetvā yamidam kāyasucaritam vacīsucaritam manosucaritam, ime tayo kusale dhamme samādāya vattissant. Tam kissa hetu? Passanti hi te bhonto samañabrahmañā akusalānam dhammānam ādīnavaram okāram sañkilesam, kusalānam dhammānam nekkhamme ānisamānam vodānapakkham. (D. i)

19. Santam yeva kho pana kiriyañ: ‘atthi kiriyañ’ti ’ssa diñhi hoti, sā ’ssa hoti sammādiñhi. Santam yeva kho pana kiriyañ: ‘atthi kiriyañ’ti sañkappeti, svāssa hoti sammāsañkappo. Santam yeva kho pana kiriyañ: ‘atthi kiriyañ’ti vācam bhāsatī, sā ’ssa hoti sammāvācā. Santam yeva kho pana: ‘atthi kiriyañ’ti āha. Ye te arahanto kiriyañvādā tesamayañ na paccanīkam karoti. Santam yeva kho pana kiriyañ: ‘atthi kiriyañ’ti param saññapeti. Sā ’ssa hoti saddhammasaññatti. Tāya ca pana saddhammasaññattiyā nevattānukkamseti, na param vambheti. Iti pubbeva kho panassa dussīlyam pahīnam hoti, susīlyam paccupaññitam. Ayañca sammādiñhi sammāsañkappo sammāvācā ariyānam apaccanīkatā saddhammasaññatti anattukkamisanā aparavambhanā. Evam̄sime aneke kusalā dhammā sambhavanti sammādiñhipaccayā. (D. ii)

20. Tatra gahapatayo viññū puriso iti pañisañcikkhati: “Sace kho atthi kiriyañ evamayañ bhavañ purisapuggalo kāyassa bhedā parammarañā sugatim saggam lokam upapajjissati. Kāmam kho panamāhu kiriyañ hotu nesam bhavatañ samañabrahmañānam saccam vacanam. Atha ca panā ’yam bhavañ purisapuggalo diñheva dhamme viññūnam pāsamso sīlavā purisapuggalo sammādiñhi kiriyañvādo”ti. Sace kho attheva kiriyañ evam imassa bhoto purisapuggalassa ubhayattha kañgagaho, yañca diñheva dhamme viññūnam pāsamso, yañca kāyassa bhedā parammarañā sugatim saggam lokam upapajjissati. Evamassāyam apaññako dhammo susamatto samādinno ubhayam̄sam pharitvā titthati. Riñcati akusalāñ ñānam. (D. iii)

21. Santi gahapatayo eke samañabrahmañā evam vādino evam diñhino: “Natthi hetu natthi paccayo sattānam sañkilesāya, aheto appaccayā sattā sañkilissanti, natthi hetu, natthi paccayo sattānam visuddhiyā, aheto appaccayā sattā visujjhanti.¹ Natthi balañ natthi viriyam̄ natthi purisathāmo² natthi purisaparakkamo. Sabbe sattā, sabbe pāñā, sabbe bhūtā, sabbe jīva,³ avasā⁴ abalā aviriyā niyati⁵ sañgatibhāvaparinatā⁶ chass ’evābhijjatisu⁷ sukhadukkharāñ pañisañvedentī”ti. (E無因論)

22. Tesam yeva kho gahapatayo samañabrahmañānam eke samañabrahmañā ujuvipaccanīkavādā, te evamāharinsu: “Atthi hetu atthi paccayo sattānam sañkilesāya, sahetu sappaccayā sattā sañkilissanti. Atthi paccayo sattānam visuddhiyā, sahetu sappaccayā sattā visujjhanti. Atthi balañ atthi viriyam̄ atthi purisathāmo atthi purisaparakkamo, na sabbe sattā sabbe pāñā sabbe bhūtā sabbe jīvā avasā abalā

¹ pre. To be cleaned, to be cleansed, to be pure.

² Purisa + thāma: Manly strength. 大力士。 / + Parakkama: Manly energy. 欲志力。

³ adj. The soul.

⁴ adj. Powerless; endurance. 不能自主權。

⁵ f. Necessity, fate, destiny. 命運。

⁶ Sañgati: f. Accidental occurrence. / + bhāva: Being, becoming, condition, nature. / + parinata: pp. Changed. 情況，自然界或環境。

⁷ Cha: num. Six. / Abhijjāti: f. Species. / = In the six classes.

aviriyā niyati saṅgatibhāvapariṇatā chass 'evābhijātisu sukhadukkham paṭisarīvedentī' ti. "Taṁ kiṁ maññatha gahapatayo? Nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā" ti. "Evam bhante." (F 有因論)

23. Tatra gahapatayo ye te samaṇabrāhmaṇā evam vādino evam diṭṭhino: "Natthi hetu natthi paccayo sattānam saṅkilesāya, ahetu appaccayā sattā saṅkilissanti, natthi hetu, natthi paccayo sattānam visuddhiyā, ahetu appaccayā sattā visujjhanti. Natthi balaṁ natthi viriyam natthi purisathāmo natthi purisaparakkamo. Sabbe sattā sabbe pāṇā sabbe bhūtā sabbe java, avasā abalā aviriyā niyati saṅgatibhāvapariṇatā chass 'evābhijātisu sukhadukkham paṭisarīvedentī' ti. Tesametam pāṭikaṅkham: yamidam kāyasucaritam vacīsucaritam manosucaritam, ime tayo kusale dhamme abhinivajjetvā yamidam kāyaduccaritam vacīduccaritam manoduccaritam. Ime tayo akusale dhamme samādāya vattissanti. Taṁ kissa hetu? Na hi te bhonto samaṇabrāhmaṇā passanti akusalānam dhammānam ādīnavām okāram saṅkilesam, kusalānam dhammānam nekkhamme ānisam̄sam vodānapakkham. (E. i)

24. Santam yeva kho pana hetu: 'natthi hetū' ti ssa diṭṭhi hoti, sā 'ssa hoti micchādiṭṭhi. Santam yeva kho pana hetu: 'natthi hetū' ti saṅkappeti, svāssa hoti micchāsaṅkappo. Santam yeva kho pana hetu: 'natthi hetū' ti vācam bhāsatī, sā 'ssa hoti micchāvācā. Santam yeva kho pana hetu: 'natthi hetū' ti āha. Ye te arahanto hetuvādā tesamayaṁ paccanīkam karoti. Santam yeva kho pana hetu: 'natthi hetū' ti param saññapeti, sā 'ssa hoti asaddhammasaññatti. Tāya ca pana asaddhammasaññattiyā attānukkarīseti, param vambheti. Iti pubbe va kho panassa susīlyam pahīnam hoti, dussīlyam paccupaṭhitam. Ayañca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānam paccanīkatā asaddhammasaññatti attukarīsanā paravambhanā. Evam̄sime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā. (E. ii)

25. Tatra gahapatayo viññū puriso iti paṭisañcikkhati: "Sace kho natthi hetu, evamayaṁ bhavaṁ purisapuggalo kāyassa bhedā sothimattānam karissati, sace kho atthi hetu, evamayaṁ bhavaṁ purisapuggalo kāyassa bhedā parammaraṇā apāyam duggatim vinīpātam nirayam upapajjissati. Kāmarām kho pana māhu hetu. Hotu nesarām bhavataṁ samaṇabrāhmaṇānam saccam vacanam. Atha ca panāyam bhavaṁ purisapuggalo diṭṭheva dhamme viññūnam gārayho, dussilo purisapuggalo: 'micchādiṭṭhi ahetuvādo' ti, sace kho attheva hetu. Evarām imassa bhotō purisapuggalassa ubhayattha kaliggaho: yañca diṭṭheva dhamme viññūnam gārayho, yañca kāyassa bhedā parammaraṇā apāyam duggatim vinīpātam nirayam upapajjissati. Evamassā 'yam apanñako dhammo dussamatto samādinno ekaṁsam pharitvā tiṭṭhati. Riñcati kusalām ṭhānam. (E. iii)

26. Tatra gahapatayo ye te samaṇabrāhmaṇā evamvādino evam diṭṭhino: "Atthi hetu atthi paccayo sattānam saṅkilesāya, sahetu sappaccayā sattā saṅkilissanti. Atthi paccayo sattānam visuddhiyā, sahetu sappaccayā sattā visujjhanti. Atthi balaṁ atthi viriyam atthi purisathāmo atthi purisaparakkamo, na sabbe sattā sabbe pāṇā sabbe bhūtā sabbe java, avasā abalā aviriyā niyati saṅgatibhāvapariṇatā chassevābhijātisu sukhadukkham paṭisarīvedentī' ti. Tesametam pāṭikaṅkham: yamidam kāyaduccaritam vacīduccaritam manoduccaritam, ime tayo akusale dhamme abhinivajjetvā. Yamidam kāyasucaritam vacīsucaritam manosucaritam, ime tayo kusale dhamme samādāya vattissanti. Taṁ kissa hetu? Passanti hi te bhonto samaṇabrāhmaṇā akusalānam dhammānam ādīnavām okāram saṅkilesam, kusalānam dhammānam nekkhamme ānisam̄sam vodānapakkham. (F. i)

27. Santam yeva kho pana hetu: 'atthi hetū' ti 'ssa diṭṭhi hoti, sā 'ssa hoti sammādiṭṭhi. Santam yeva kho pana hetu: 'atthi hetū' ti saṅkappeti, svāssa hoti sammāsaṅkappo. Santam yeva kho pana hetu: 'atthi hetū' ti vācam bhāsatī, sā 'ssa hoti sammāvācā. Santam yeva kho pana hetum: 'atthi hetū' ti āha. Ye te arahanto hetuvādā tesama yam na paccanīkam karoti. Santam yeva kho pana hetum: 'atthi hetū' ti

param saññapeti, sā 'ssa hoti saddhammasaññatti. Tāya ca pana saddhammasaññattiyā nevattānukkamseti, na param vambheti. Iti pubbeva kho panassa dussīlyam pahīnam hoti, susīlam paccupaṭhitam. Ayañca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānam apaccanīkatā saddhammasaññatti anattukkarīsanā aparavambhanā. Evam̄sime aneke kusalā dharmā sambhavanti sammādiṭṭhipaccayā. (F. ii)

28. Tatra gahapatayo viññū puriso iti paṭisañcikkhati: “Sace kho atthi hetu, evamayam bhavam purisapuggalo kāyassa bhedā parammaraṇā sugatim saggam lokam upapajjissati. Kāmam kho pana māhu hetu. Hotu nesām bhavataṁ samañabrahmaṇām saccam vacanām. Atha ca panāyam bhavam purisapuggalo diṭṭheva dhamme viññūnam pāsamso: ‘Sīlavā purisapuggalo sammādiṭṭhi hetuvādo’ti. Sace kho attheva hetu. Evam imassa bhotu purisapuggalassa ubhayattha kaṭaggaho: yañca diṭṭheva dhamme viññūnam pāsamso, yañca kāyassa bhedā parammaraṇā sugatim saggam lokam upapajjissati. Evamassāyam apanñako dhammo susamatto samādinno ubhayamsam pharitvā tiṭṭhati. Riñcati kusalam thānam. (F. iii)

29. Santi gahapatayo eke samañabrahmaṇā evam vādino evam diṭṭhino: “Natthi sabbaso āruppā”ti.¹ (G一切無形論)

30. Tesam yeva kho gahapatayo samañabrahmaṇānam eke samañabrahmaṇā ujuvipaccanīkavādā, te evam māhaṁsu: “Atthi sabbaso āruppā”ti. Tam kiṁ maññatha gahapatayo? Nanume samañabrahmaṇā aññamaññassa ujuvipaccanīkavādāti. “Evambhante.”

31. Tatra gahapatayo viññū puriso iti paṭisañcikkhati: “Ye kho te bhonto samañabrahmaṇā evam vādino evamdiṭṭhino: ‘natthi sabbaso āruppā’ti idamme adiṭṭham.² Yopi te bhonto samañabrahmaṇā evam vādino evam diṭṭhino: ‘atthi sabbaso āruppā’ti, idamme aviditam.³ Ahañceva kho pana ajānanto apassanto ekaṁsenā ādāya vohareyyam:⁴ ‘Idameva saccam moghamāññan’ti. Nametam assa patirūpam.⁵ Ye kho te bhonto samañabrahmaṇā evam vādino evam diṭṭhino: ‘natthi sabbaso āruppā’ti. Sace tesam bhavataṁ samañabrahmaṇānam saccam vacanām, thānametam vijjati. Ye te devā rūpino manomayā apanñakam me tatrūpapatti⁶ bhavissati. Ye pana te bhonto samañabrahmaṇā evam vādino evam diṭṭhino: ‘atthi sabbaso āruppā’ti. Sace tesam bhavataṁ samañabrahmaṇānam saccam vacanām, thānametam vijjati. Ye te devā arūpino saññāmayā, apanñakam me tatrūppatti bhavissati. Dissante⁷ kho pana rūpādhikaraṇam⁸ dañḍādānasatthādānakalahaviggahavivādatuvantuvapesuññamusāvādā,⁹ natthi kho panetam sabbaso arūpe”ti. So iti paṭisaṅkhāya rūpānam yeva nibbidāya virāgāya nirodhāya paṭipanno hoti. (一切有形論)

32. Santi gahapatayo eke samañabrahmaṇā evam vādino evam diṭṭhino: “Natthi sabbaso bhavanirodho”ti.

¹ adj. Formless, incorporeal. / nt. Formless existence.

² f. Not seeing, without seeing.

³ A + vidita: pp. Not known, non found (out).

⁴ opt. To express, define, decide. 宣佈。

⁵ adj. Fit, proper, suitable, befitting, seeming.

⁶ Tatra: There. / + upapatti: f. Birth, rebirth (attainment).

⁷ Dassati: ppr. To see, to perceive; appears. 顯露。

⁸ + Adhikarāna: nt. Relation, reference, reason, cause, consequence.

⁹ Danda: Sticks. / + sattha: nt. Knives. / + ādāna: nt. Taking up, getting, grasping, seizing. / + kalaha: Quarrels, fight, disputes. / + viggaha: Dispute, quarrel. / + vivāda: Dispute, quarrel, contention. / + tuvantuva: nt. Quarrel, strife. / + pesuñña: nt. Backbiting, calumny, slander. / + musāvāda: False speech.

33. Tesameva kho gahapatayo samañabrahmañānam eke samañabrahmañā ujuvipaccanīkavādā, te evamāhaṁsu: “Atthi sabbaso bhavanirodho”ti. “Tām kimmaññatha gahapatayo? Nanume samañabrahmañā aññamaññassa ujuvipaccanīkavādā”ti? “Evaṁ bhante.”

34. Tatra gahapatayo viññū puriso iti paṭisañcikkhati: “Ye kho te bhonto samañabrahmañā evam vādino evam diṭṭhino: ‘Natthi sabbaso bhavanirodho’ti idam me adiṭṭham. Yyepi te bhonto samañabrahmañā evam vādino evam diṭṭhino: ‘Atthi sabbaso bhavanirodho’ti idamme aviditam. Ahañ ceva kho pana ajānanto apassanto ekāṁsenā ādāya vohareyyam: ‘Idameva saccam moghamāññan’ti na metam assa patirūpaṁ. Ye kho te bhonto samañabrahmañā evarā vādino evarā diṭṭhino: ‘Natthi sabbaso bhava bhavanirodho’ti sace tesam bhavatam samañabrahmañānam saccam vacanam. Thānametam vijjati. Ye te devā arūpino saññāmayā apaṇṇakam me tatrappatti bhavissati. Ye pana te bhonto samañabrahmañā evam vādino evam diṭṭhino: ‘Atthi sabbaso bhavanirodho’ti. Sace tesam bhavatam samañabrahmañānam saccam vacanam. Thānametam vijjati. Yam diṭṭheva dhamme parinibbāyissāmi. Ye kho te bhonto samañabrahmañā evarā vādino evarā diṭṭhino: ‘Natthi sabbaso bhavanirodho’ti. Tesamayaṁ diṭṭhi sārāgāya¹ santike,² saṁyogāya³ santike, abhinandanāya⁴ santike, ajjhosānāya⁵ santike, upādānāya⁶ santike. Ye pana te bhonto samañabrahmañā evam vādino evam diṭṭhino: ‘Atthi sabbaso bhavanirodho’ti. Tesamayaṁ diṭṭhi asārāgāya santike, asaṁyogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santike”ti. So iti paṭisaṅkhāya bhavānamiyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

35. Cattārome gahapatayo puggalā santo samvijjamānā⁷ lokasmim. Katame cattāro? Idha gahapatayo ekacco puggalo attantapo hoti attaparitāpanānuyogam anuyutto. Idha gahapatayo ekacco puggalo parantapo hoti paraparitāpanānuyogam anuyutto. Idha gahapatayo ekacco puggalo attantapo ca hoti attaparitāpanānuyogam anuyutto, parantapo ca paraparitāpanānuyogam anuyutto. Idha gahapatayo ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogam anuyutto, na parantapo na paraparitāpanānuyogam anuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītibhūto sukhapañamvedī brahmabhūtena attanā viharati.

36. Katamo ca gahapatayo puggalo attantapo attaparitāpanānuyogamanuyutto: Idha gahapatayo ekacco puggalo acelako hoti muttācāro, hatthāpalekhanō, na ehibhadantiko, na tiṭṭhabhadantiko, nābhīhaṭam, na uddissa kaṭam, na nimantanam sādiyati. So na kumbhimukhā patigaṇhāti. Na khaṇopimukhā patigaṇhāti. Na elakamantaram na daṇḍamantaram na musalamantaram, na dvinnam bhuñjamānānam, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhitō hoti, na yattha makkhikā saṇḍasaṇḍacārīnī, na maccham, na maṁsam, na suram, na merayam, na thusodakam pibati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko. Sattāgāriko vā hoti sattālopiko. Ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti, sattahipi dattīhi yāpeti, ekāhikampi āhāram āhāreti, dvīhikampi āhāram āhāreti sattāhikampi āhāram āhāreti. Iti evarūpam addhamāsikampi pariyāyabhattachhojanānuyogamanuyutto viharati so sākabhakkho vā hoti, sāmākabhakkho vā hoti. Nīvārabhakkho vā hoti. Daddulabhakkho vā hoti. Haṭhabhakkho vā hoti, kaṇabhakkho vā hoti. Ācāmabhakkho vā hoti. Piññākabhakkho vā hoti. Tiṇabhakkho vā hoti. Gomayabhakkho vā hoti. Vanamūlaphalāhāro yāpeti pavattopalabhojī. So sāñānipi dhāreti. Masāñānipi dhāreti. Chavadussānipi

¹ Affection, infatuation.

² nt. Vicinity, presence; in the presence of, before; near.

³ Bond, fetter; union, association; connection (within the sentence), construction. 束縛。

⁴ nt. Pleasure, delight, enjoyment. 欣喜。

⁵ nt. Cleaving to (earthly joys), attachment.

⁶ nt. “drawing upon,” grasping, holding on, grip, attachment.

⁷ ppr. To be found, to exist, to be.

dhāreti. Paṁsukūlānīpi dhāreti. Tīrītānīpi dhāreti. Ajinānīpi dhāreti. Ajinakkhipampi dhāreti. Kusacīrampi dhāreti. Vākacīrampi dhāreti. Eḷakacīrampi dhāreti. Kesakambalampi dhāreti. Vālakambalampi dhāreti. Ulūkapakkhampi dhāreti. Kesamassulocakopi hoti kesamassulocanānuyogamanuyutto. Ubbaṭṭakopi hoti āsanapaṭikkhitto. Ukkuṭikopi hoti ukkuṭikappadhbhānamanuyutto. Kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyam kappeti. Sāyatatiyakampi udakorohaṇānuyogamanuyutto viharati. Iti evarūpaṁ anekavihitam kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. Ayam vuccati gahapatayo puggalo attantapo attaparitāpanānuyogamanuyutto. (1)

37. Katamo ca gahapatayo puggalo parantapo paraparitāpanānuyogamanuyutto: Idha gahapatayo ekacco puggalo orabbhiko hoti, sūkariko sākuntiko māgaviko luddo macchaghātako coro coraghātako bandhanāgāriko, ye vā panaññepi keci kurūrakammantā, ayam vuccati gahapatayo puggalo parantapo paraparitāpanānuyogamanuyutto. (2)

38. Katamo ca gahapatayo puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto: Idha gahapatayo ekacco puggalo rājā vā hoti khattiyo muddhāvasitto, brāhmaṇo vā mahāsālo, so puratthimena nagarassa navam santhāgāram kārāpetvā kesamassurū ohāretvā kharājinam nivāsetvā sappitelena kāyam abbhañjivtā migavisāñena piṭhim kāṇḍūvamāno santhāgāram pavisi saddhim mahesiya brāhmaṇena ca purohitena. So tattha anantarahitāya bhūmiyā haritupattāya seyyam kappeti, ekissā gāviyā sarūpavacchāya yam ekasmiṁ thane khīram hoti, tena rājā yāpeti. Yam dutiyasmim thane khīram hoti, tena mahesi yāpeti. Yam tatiyasmim thane khīram hoti tena brāhmaṇo purohito yāpeti. Yam catutthasmiṁ thane khīram hoti, tena aggim juhanti. Avasesena vacchako yāpeti, so evamāha: ettakā usabhā haññantu yaññatthāya, ettakā vacchatārā haññantu yaññatthāya, ettakā vacchatariyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, ettakā rukkhā chijjantu yūpatthāya, ettakā dabbā lūyantu barihisatthāyāti. Yepassa te honti dāsāti vā pessāti vā kammakarāti vā, tepi danḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti. Ayam vuccati gahapatayo puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto. (3)

39. Katamo ca gahapatayo puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto: So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sitabhūto sukhapatiśamīvedī brahmabhūtena attanā viharati. (4)

40~55. Idha gahapatayā Tathāgato loke uppajjati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānam buddho bhagavā, so imam lokaṁ sadevakam samārakam sabrahmakam sassamaṇabrahmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammad deseti: ādikalyāṇam majjhēkalyāṇam pariyoṣānakalyāṇam sāttham sabyañjanam kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Tam dhammad sunāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto. So tam dhammad sutvā tathāgate saddham paṭilabhati. So tena saddhāpaṭilābhena samannāgato itipaṭisañcikkhati: sambādho gharāvāso rajāpatho, abbhokāso pabbajjā, nayidam sukarām agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitaṁ brahmacariyam caritum, yannūnāham kesamassurū ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyanti. So aparena samayena apparām vā bhogakkhandham pahāya mahantam vā bhogakkhandham pahāya appam vā ñātiparivaṭtam pahāya mahantam vā ñātiparivaṭtam pahāya kesamassurū ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati.

So evam pabbajito samāno bhikkhūnam sikkhāsājīvasamāpanno pāññatipātarām pahāya pāññatipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāññabhūtahitānukampī viharati. Adinnādānam pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapātikaṅkhī athenena sucibhūtena attanā viharati. Abrahmacariyam pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā. Musāvādam pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisamvādako lokassa. Pisunam vācarām pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesam bhedāya, amutra vā sutvā na imesam akkhātā amūsam bhedāya, iti bhinnānam vā sandhātā sahitānam vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇīm vācam bhāsitā hoti. Pharusaṁ vācarām pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpam vācam bhāsitā hoti. Samphappalāpam pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī attavādī dhammadvādī vinayavādī nidhānavatīm vācam bhāsitā kālena sāpadesam pariyantavatīm atthasamhitam.

So bijagāmabhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭhānā paṭivirato hoti. Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajata paṭiggahanā paṭivirato hoti āmakadhaññapaṭiggahanā paṭivirato hoti. Āmakamarīṣapaṭiggahanā paṭivirato hoti. Itthikumārikapaṭiggahanā paṭivirato hoti. Dāsidāsapaṭiggahanā paṭivirato hoti. Ajelakapaṭiggahanā paṭivirato hoti. Kukkuṭasūkarapaṭiggahanā paṭivirato hoti. Hatthigavāssavalavāpaṭiggahanā paṭivirato hoti. Khettavatthupaṭiggahanā paṭivirato hoti. Dūteyyapahīnagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭakamānakūṭā paṭivirato hoti. Ukkotanavañcananikatisāciyogā paṭivirato hoti. Chedanavadvabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

So santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena, so yena yeneva pakkamati, samādāyeva pakkamati. Seyyathāpi nāma pakkhīsakuṇo yena yeneva ḍeti, sapattabhārova ḍeti. Evamevaṁ bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. Yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattarām anavajjasukharām paṭisarīvedeti.

So cakkhunā rūpam disvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam cakkhundriyam asaṁvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye saṁvaraṁ āpajjati.

Sotena saddam sutvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam sotindriyam asaṁvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati sotindriyam, sotindriye saṁvaraṁ āpajjati.

Ghānena gandham ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam ghānindriyam asaṁvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati ghānindriyam, ghānindriye saṁvaraṁ āpajjati.

Jivhāya rasaṁ sāyitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam jivhindriyam asaṁvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati jivhindriyam, jivhindriye saṁvaraṁ āpajjati.

Kāyena photṭhabbam phusitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenāṁ kāyindriyāṁ asaṁvutāṁ viharantāṁ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati kāyindriyāṁ, kāyindriye saṁvaraṁ āpajjati.

Manasā dhammadām viññāya na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenāṁ manindriyāṁ asaṁvutāṁ viharantāṁ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvaraṁ paṭipajjati, rakkhati manindriyāṁ, manindriye saṁvaraṁ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhattāṁ abyāsekasukham paṭisamvvedeti.

So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, sammiñjite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī hoti.

So iminā ca ariyena sīlakkhandhena samannāgato iminā ca ariyena indriyasamvarena samannāgato iminā ca ariyena satisampajaññena samannāgato vivittāṁ senāsanāṁ bhajati. Araññāṁ rukkhamūlam pabbataṁ kandaram giriguham susānam vanapatthaṁ abbhokāsaṁ palālapuñjam.

So pacchābhettāṁ piṇḍapātapaṭikkanto nisīdati pallaṅkām ābhujitvā ujuṁ kāyām panidhāya, parimukham satīm upaṭhapetvā. So abhijjhām loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittāṁ parisodheti. Byāpādapadosām pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī. Byāpādapadosā cittāṁ parisodheti, thīnamiddhām pahāya vigatathīnamiddho viharati ālokasaññī sato sampajāno. Thīnamiddhā cittāṁ parisodheti, uddhaccakukkuccām pahāya anuddhato viharati ajjhattāṁ vūpasantacitto. Uddhaccakukkuccā cittāṁ parisodheti. Vicikicchām pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu. Vicikicchāya cittāṁ parisodheti.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkām savicāram vivekajām pītisukham paṭhamāṁ jhānam upasampajja viharati. Vitakkavicārānam vūpasamā ajjhattāṁ sampaśādanām cetaso ekodibhāvām avitakkām avicāram samādhiyām pītisukham dutiyām jhānam upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati. Sato ca sampajāno sukhañca kāyena paṭisamvvedeti. Yantā ariyā ācikkhanti: upekkhako satīmā sukhavihārīti tam tatiyām jhānam upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā adukkham asukham upekkhāsatipārisuddhim catutthām jhānam upasampajja viharati.

So evām samāhite citte parisuddhe pariyoḍāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiññāya cittāṁ abhininnāmeti. So anekavihitām pubbenivāsām anussarati, seyyathīdaṁ: ekampi jātiṁ dvepi jātiyo, tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tīmsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvatṭakappe anekepi vivaṭṭakappe anekepi saṁvatṭavivaṭṭakappe amutrāsim evannāmo evaṅgotto evamāvāṇo evamāhāro evamāsukhadukkhaṭisaṁvedī evamāyupariyanto. So tato cuto amutra udapādiṁ tatrāpāsim evannāmo evaṅgotto evamāvāṇo evamāhāro evamāsukhadukkhaṭisaṁvedī evamāyupariyanto. So tato cuto idhūpapanno'ti. Iti sākāram sauddesām anekavihitām pubbenivāsām anussarati.

So evām samāhite citte parisuddhe pariyoḍāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānam cutūpapātaññāya cittāṁ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hine pañīte suvaṇṇe dubbaṇṇe sugate

duggate yathākammūpage satte pajānāti. Ime vata bhonte sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyam duggatiṁ vinipātam nirayam upapannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatiṁ saggam lokam upannā'ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne pañite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṛhite āneñjappatte āsavānam khayaññāya cittam abhininnāmeti. So idam dukkhanti yathābhūtam pajānāti. Ayam dukkhasamudayoti yathābhūtam pajānāti. Ayam dukkhanirodhoti yathābhūtam pajānāti. Ayam dukkhanirodhagāminīpaṭipadāti yathābhūtam pajānāti, ime āsavāti yathābhūtam pajānāti. Ayam āsavasamudayoti yathābhūtam pajānāti. Ayam āsavanirodhoti yathābhūtam pajānāti. Ayam āsavanirodhagāminīpaṭipadāti yathābhūtam pajānāti. Tassa evam jānato evam passato kāmāsavāpi pi cittam vimuccati. Bhavāsavāpi cittam vimuccati. Avijjāsavāpi cittam vimuccati. Vimuttasmin vimuttamiti nāñam hoti. Khīñā jāti, vusitaṁ brahmacariyam, kataṁ karañyam, nāparam itthattāyāti pajānāti.

56. Ayam vuccati gahapatayo puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītibhuto sukhaṭisañvedi brahmabhūtena attanā viharati”ti.

57. Evam vutte, Sāleyyakā brāhmaṇagahapatikā bhagavantam etadavocum: “Abhikkantam bho Gotama, abhikkantam bho Gotama! Seyyathāpi bho Gotama nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya. Cakkhumanto rūpāni dakkhinti”ti. Evamevam bhotā Gotamena anekapariyāyena dhammo pakāsito. Ete mayam bhavantam Gotamam saraṇam gacchāma dhammañca bhikkhusaṅghañca, upāsake no bhavam Gotamo dhāretu ajjatagge pāṇupetaṁ saraṇam gate”ti.

~ Apanṇaka suttam dasamam. ~

Gahapati vaggo paṭhamo

Tassa vaggassa uddānam

Kandaranāgarasekhavato ca potaliyo puna jīvakabhacco,

Upāli damatho kukkura abhayo bahuvedaniyāpañṇakato dasamo.

(M.61.) Ambalatṭhika Rāhulovāda suttam

1. Evarī me sutam. Ekarī samayam Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe.¹

¹ Kalandaka: A squirrel. / + nivāpa: A locality in Veļuvana, near Rājagaha, where oblations had been made to squirrels.

2. Tena kho pana samayena āyasmā Rāhulo Ambalaṭṭhikāyam¹ viharati. Atha kho Bhagavā sāyanhasamayam patisallānā vuṭṭhito yena Ambalaṭṭhikā yenāyasmā Rāhulo tenupasaṅkami. Addasā kho āyasmā Rāhulo Bhagavantam dūratova āgacchantam; disvāna āsanam paññāpesi udakañca pādānam, nisīdi Bhagavā paññatte āsane, nisajja pāde pakkhālesi. Āyasmāpi kho Rāhulo Bhagavantam abhivādetvā ekamantam nisīdi.

3. Atha kho Bhagavā parittam² udakāvasesam³ udakādhāne ṭhapetvā⁴ āyasmantam Rāhularūpām āmantesi: “Passasi no tvam Rāhula imam parittam udakāvasesam udakādhāne ṭhapanit”ti.
“Evambhante.”

Evaṁ parittam kho Rāhula tesam sāmaññam,⁵ yesam natthi sampajānamusāvāde⁶ lajjāti.⁷

4. Atha kho Bhagavā tam parittam udakāvasesam chaḍḍetvā⁸ āyasmantam Rāhularūpām āmantesi: “Passasi no tvam Rāhula tam parittam udakāvasesam chaḍḍitan”ti.
“Evambhante”ti.

Evaṁ chaḍḍitam kho Rāhula tesam sāmaññam, yesam natthi sampajānamusāvāde lajjāti.

5. Atha kho Bhagavā tam udakādhānam nikkujjitvā⁹ āyasmantam Rāhularūpām āmantesi: “Passasi no tvam Rāhula imam udakādhānam nikkujjitan”ti.
“Evambhante.”

Evaṁ nikkujjitam kho Rāhula tesam sāmaññam, yesam natthi sampajānamusāvāde lajjāti.

6. Atha kho Bhagavā tam udakādhānam ukkujjitvā¹⁰ āyasmantam Rāhularūpām āmantesi: “Passasi no tvam Rāhula imam udakādhānam rittam tucchan”ti.¹¹
“Evambhante.”

Evaṁ rittam tuccham kho Rāhula tesam sāmaññam, yesam natthi sampajānamusāvāde lajjāti.

7. Seyyathāpi Rāhula rañño¹² nāgo¹³ īśadanto¹⁴ ubbūlhavā¹⁵ abhijāto¹⁶ saṅgāmāvacaro.¹⁷ So saṅgāmagato purimehipi¹⁸ pādehi kammaññam karoti, pacchimehipi pādehi kammaññam karoti; purimenapi kāyena kammaññam karoti, pacchimenapi kāyena kammaññam karoti; sīsenapi kammaññam karoti, kaññehipī¹⁹

¹ Amba: The mango tree, *Mangifera India*. / + atṭhika: nt. The kernel or stone of the mango.

² adj. Small, little, inferior, insignificant, limited, of no account, trifling.

³ + Avasesa: Remainder, remaining part. 剩下的。/ + Dhāna: nt. A receptacle; vessel. 容器。

⁴ caus, ger. To place aside, save, put by, leave out.

⁵ nt./ adj. In accordance with true Samaṇa-ship, striving to be a samaṇa.

⁶ Sampajāna: adj. Thoughtful, mindful, attentive, deliberate. / + musāvāda: Deliberate lie. 故意妄語。

⁷ pre. To be ashamed or abashed, to be modest or bashful. 羞愧的。

⁸ ger. To spit out, to vomit, throw away.

⁹ ger. To turn upside down, to upset. 蓋下。

¹⁰ ger. To bend up, turn up, set upright. 朝上。

¹¹ Ritta: pp. Devoid, empty, free, rid (of). / Tuccha: adj. Empty, vain, deserted.

¹² Rājā & rājan: King, A ruling potentate; A royal.

¹³ An elephant.

¹⁴ īśa: f. The pole of a plough or of a carriage. / +

danta: Having teeth (tusks) as long a plough-pole (of an elephant). 長牙。

¹⁵ Urūlhava: adj. Large, bulky, immense; great, big, strong.

¹⁶ adj. Of noble birth, well-born.

¹⁷ Saṅgāma: A fight, battle. / + āvacara: Whose sphere is the battle, quite at home on the battlefield; Chariot poles. 戰地。

¹⁸ Purima: adj. Preceding, former, earlier, before. 在前的。/ Pacchima: adj. Hindmost, hind-, back-, last, latest. 最後面的。

¹⁹ The ear.

kammaṁ karoti, dantehipi¹ kammaṁ karoti, naṅguṭthenapi² kammaṁ karoti; rakkhateva³ sonḍam.⁴ Tattha hatthārohassa⁵ evam hoti: “Ayam kho rañño nāgo īsādanto ubbūlhavā abhijāto saṅgāmāvacaro saṅgāmagato, purimehipi pādehi kammaṁ karoti, pacchimehipi pādehi kammaṁ karoti; purimenapi kāyena kammaṁ karoti, pacchimenapi kāyena kammaṁ karoti; sīsenapi kammaṁ karoti, kañnehipi kammam karoti, dantehipi kammam karoti, naṅguṭthenapi kammam karoti; rakkhateva sonḍam, apariccattam⁶ kho rañño nāgassa jīvitam⁷”ti. Yato kho Rāhula rañño nāgo īsādanto ubbūlhavā abhijāto saṅgāmāvacaro. So saṅgāmagato purimehipi pādehi kammaṁ karoti, pacchimehipi pādehi kammaṁ karoti; purimenapi kāyena kammaṁ karoti, pacchimenapi kāyena kammaṁ karoti; sīsenapi kammaṁ karoti, kañnehipi kammaṁ karoti, dantehipi kammaṁ karoti, naṅguṭthenapi kammaṁ karoti; sonḍayapi kammaṁ karoti. Tattha hatthārohassa evam hoti: “Ayam kho rañño nāgo īsādanto ubbūlhavā abhijāto saṅgāmāvacaro saṅgāmagato, ayam kho rañño nāgo īsādanto ubbūlhavā abhijāto saṅgāmāvacaro saṅgāmagato, purimehipi pādehi kammaṁ karoti, pacchimehi pi pādehi kammaṁ karoti; purimenapi kāyena kammaṁ karoti, pacchimenapi kāyena kammaṁ karoti; sīsenapi kammaṁ karoti, kañnehipi kammaṁ karoti, dantehipi kammaṁ karoti, naṅguṭthenapi kammaṁ karoti; sonḍayapi kammaṁ karoti. Pariccattam kho rañño nāgassa jīvitam, natthidāni kiñci rañño nāgassa karaṇīyan”ti. Evameva kho Rāhula yassa cassaci sampajānamusāvāde natthi lajjā: “Nāham tassa kiñci pāparā akaraṇīyan”ti⁸ vadāmi. Tasmātiha Rāhula: “Hassāpi⁹ na musā bhaṇissāmī”ti¹⁰ evam hi te sikkhitabbam.

8. “Tāṁ kimmaññasi Rāhula? Kimatthiyo ādāso”ti?¹¹

“Paccavekkhanattho¹² bhante”ti.

Evameva kho Rāhula paccavekkhitvā paccavekkhitvā kāyena kammaṁ kātabbam, paccavekkhitvā paccavekkhitvā vācāya kammaṁ kātabbam, paccavekkhitvā paccavekkhitvā manasā kammaṁ kātabbam.

9. Yadeva tvam Rāhula **kāyena** kammam **kattukāmo**¹³ ahosi, tadeva te kāyakammam paccavekkhitabbam: “Yannu kho aham idam kāyena kammaṁ kattukāmo, idam me kāyakammam attavyābādhāyapi samvatteyya,¹⁴ paravyābādhāyapi samvatteyya, ubhayavyābādhāyapi samvatteyya? Akusalaṁ idam kāyakammam dukkhudrayam¹⁵ dukkhavipākan”ti?

Sace tvam Rāhula paccavekkhamāno evam jāneyyāsi: “Yam kho aham idam kāyena kammaṁ kattukāmo, idam me kāyakammam attavyābādhāyapi samvatteyya, paravyābādhāyapi samvatteyya, ubhayavyābādhāyapi samvatteyya; akusalaṁ idam kāyakammam dukkhudrayam dukkhavipākan”ti.

¹ A tooth, a tusk, fang.

² Naṅgula: nt. A tail.

³ pre. To protect, shelter, save, preserve.

⁴ f. An Elephant’s trunk.

⁵ Hatthin: An elephant. / + āroha: Mounted on an elephant, an elephant-driver. 登上，騎上。

⁶ A + pariccatta: pp. Given up, abandoned, thrown out, left behind. / = Not given up.

⁷ nt. Life, lifetime, span of life; living livelihood.

⁸ A + karaṇīya: adj. That one would not do. (我不說它沒有造任何惡的)

⁹ nt. Laughter, mirth; a joke. 玩笑。

¹⁰ fut. To speak, tell, proclaim.

¹¹ ādāsa: A mirror. 鏡子。 / What is the purpose of a mirror?

¹² Paccavekkhana: nt. Looking at, consideration, regard, attention, reflection, contemplation, reviewing; reflect. / + attha: Purpose. 為了照鏡。

¹³ Kattu > katturī of karoti: infi. + kāma: Desirous to do.

¹⁴ opt. To lead (to), to be useful (for).

¹⁵ Dukkha: adj./ nt. + udraya: Causing or yielding pain, resulting in ill, yielding distress. 產生，結果。

Evarūpam te Rāhula kāyena kammar̄m sasakkam̄¹ na karaṇīyam, sace pana tvaṁ Rāhula paccavekkhamāno evam jāneyyāsi: “Yam kho aham idam kāyena kammar̄m kattukāmo, idam me kāyakammam̄ nevattavyābādhāya saṁvatteyya, na paravyābādhāya saṁvatteyya, na ubhayavyābādhāya saṁvatteyya; kusalaṁ idam kāyakammam̄ sukhudrayam̄ sukhavipākan”ti. Evarūpam te Rāhula kāyena kammar̄m karaṇīyam.

10. **Karontenapi** te Rāhula **kāyena** kammar̄m, tadeva te kāyakammam̄ paccavekkhitabbam̄: “Yannu kho aham idam kāyena kammar̄m karomi, idam me kāyakammam̄ attavyābādhāyapi saṁvattati, paravyābādhāyapi saṁvattati, ubhayavyābādhāyapi saṁvattati; akusalaṁ idam kāyakammam̄ dukkhudrayam̄ dukkhavipākan”ti? Sace tvaṁ Rāhula paccavekkhamāno evam jāneyyāsi: “Yam kho aham idam kāyena kammar̄m karomi, idam me kāyakammam̄ attavyābādhāyapi saṁvattati, paravyābādhāyapi saṁvattati, ubhayavyābādhāyapi saṁvattati; akusalaṁ idam kāyakammam̄ dukkhudrayam̄ dukkhavipākan”ti. Paṭisāṁhareyyāsi² tvaṁ Rāhula evarūpam kāyakammam̄. Sace pana tvaṁ Rāhula paccavekkhamāno evam jāneyyāsi: “Yam kho aham idam kāyena kammar̄m karomi, idamme kāyakammam̄ nevattavyābādhāya saṁvattati, na paravyābādhāya saṁvattati, na ubhayavyābādhāya saṁvattati; kusalaṁ idam kāyakammam̄ sukhudrayam̄ sukhavipākan”ti. Anupadajjeyyāsi³ tvaṁ Rāhula evarūpam kāyakammam̄.

11. **Katvāpi** te Rāhula **kāyena** kammar̄m, tadeva te kāyakammam̄ paccavekkhitabbam̄: “Yannu kho aham idam kāyena kammar̄m akāsim, idamme kāyakammam̄ attavyābādhāyapi saṁvattati, paravyābādhāyapi saṁvattati, ubhayavyābādhāyapi saṁvattati; akusalaṁ idam kāyakammam̄ dukkhudrayam̄ dukkhavipākan”ti? Sace tvaṁ Rāhula paccavekkhamāno evam jāneyyāsi: “Yam kho aham idam kāyena kammar̄m akāsim, idamme kāyakammam̄ attavyābādhāyapi saṁvattati, paravyābādhāyapi saṁvattati, ubhayavyābādhāyapi saṁvattati; akusalaṁ idam kāyakammam̄ dukkhudrayam̄ dukkhavipākan”ti. Evarūpam te Rāhula kāyakammam̄ Satthari vā viññūsu vā sabrahmacārīsu desetabbam̄⁴ vivaritabbam̄⁵ uttānīkātabbam̄⁶ desetvā vīvaritvā uttānīkatvā āyatim saṁvaraṁ āpajjitabbam̄. Sace pana tvaṁ Rāhula paccavekkhamāno evam jāneyyāsi: “Yam kho aham idam kāyena kammar̄m akāsim, idam me kāyakammam̄ nevattavyābādhāya saṁvattati, na paravyābādhāya saṁvattati, na ubhayavyābādhāya saṁvattati; kusalaṁ idam kāyakammam̄ sukhudrayam̄ sukhavipākan”ti. Teneva tvaṁ Rāhula pītipāmojjena vihareyyāsi ahorattānusikkhī⁷ kusalesu dhammesu.

12. Yadeva tvaṁ Rāhula **vācāya** kammar̄m **kattukāmo** ahosi. Tadeva te vacīkammam̄ paccavekkhitabbam̄: “Yannu kho aham idam vācāya kammar̄m kattukāmo, idamme vacīkammam̄ attavyābādhāyapi saṁvatteyya, paravyābādhāyapi saṁvatteyya, ubhayavyābādhāyapi saṁvatteyya; akusalaṁ idam vacīkammam̄ dukkhudrayam̄ dukkhavipākan”ti? Sace tvaṁ Rāhula paccavekkhamāno evam jāneyyāsi: “Yam kho aham idam vācāya kammar̄m kattukāmo, idam me vacīkammam̄ attavyābādhāyapi saṁvatteyya, paravyābādhāyapi saṁvatteyya, ubhayavyābādhāyapi saṁvatteyya; akusalaṁ idam vacīkammam̄ dukkhudrayam̄ dukkhavipākan”ti. Evarūpam te Rāhula vācāya kammar̄m sasakkam̄ na karaṇīyam. Sace pana tvaṁ Rāhula paccavekkhamāno evam jāneyyāsi: “Yam kho aham idam vācāya kammar̄m kattukāmo, idam me vacīkammam̄ nevattavyābādhāya saṁvatteyya, na

¹ As much as one can.

² opt. To draw back, withdraw, remove, take away, give up; suspend. 退縮，收回。

³ Anupadeti: opt. To design, set forth, undertake; continue. 從事。

⁴ fpp. To point out, indicate, show; set forth, preach, teach; confess.

⁵ fpp. To open, make clear, reveal.

⁶ Uttānī: Open, manifest. / + karoti: fpp. To make clear or open, to declare, show up, confess (a sin).

⁷ Aha & aho: nt. A day. / + ratta: m. Night. / + anusikkhin: adj. Studying, learning.

paravyābādhāya saṁvatteyya, na ubhayavyābādhāya saṁvatteyya; kusalaṁ idam vacīkammaṁ sukhudrayaṁ sukhavipākan”ti. Evarūpaṁ te Rāhula vācāya kammaṁ karaṇīyam.

13. **Karontenapi** te Rāhula **vācāya** kammaṁ, tadeva te vacīkammaṁ paccavekkhitabbam: “Yannu kho aham idam vācāya kammaṁ karomi, idam me vacīkammaṁ attavyābādhāyapi saṁvattati, paravyābādhāyapi saṁvattati, ubhayavyābādhāyapi saṁvattati; akusalaṁ idam vacīkammaṁ dukkhudrayaṁ dukkhavipākan”ti? Sace tvaṁ Rāhula paccavekkhamāno evam jāneyyāsi: “Yam kho aham idam vācāya kammaṁ karomi, idamme vacīkammaṁ attavyābādhāyapi saṁvattati, paravyābādhāyapi saṁvattati, ubhayavyābādhāyapi saṁvattati; akusalaṁ idam vacīkammaṁ dukkhudrayaṁ dukkhavipākan”ti. Paṭisaṁhareyyāsi tvaṁ Rāhula evarūpaṁ vacīkammaṁ. Sace pana tvaṁ Rāhula paccavekkhamāno evam jāneyyāsi: “Yam kho aham idam vācāya kammaṁ karomi, idamme vacīkammaṁ nevattavyābādhāya saṁvattati, na paravyābādhāya saṁvattati, na ubhayavyābādhāya saṁvattati; kusalaṁ idam vacīkammaṁ sukhudrayaṁ sukhavipākan”ti. Anupadajjeyyāsi tvaṁ Rāhula evarūpaṁ vacīkammaṁ.

14. **Katvāpi** te Rāhula **vācāya** kammaṁ, tadeva te vacīkammaṁ paccavekkhitabbam: “Yannu kho aham idam vācāya kammaṁ akāsim, idamme vacīkammaṁ attavyābādhāyapi saṁvattati, paravyābādhāyapi saṁvattati, ubhayabyābādhāyapi saṁvattati; akusalaṁ idam vacīkammaṁ dukkhudrayaṁ dukkhavipākan”ti? Sace tvaṁ Rāhula paccavekkhamāno evam jāneyyāsi: “Yam kho aham idam vācāya kammaṁ akāsim, idamme vacīkammaṁ attavyābādhāyapi saṁvattati, paravyābādhāyapi saṁvattati, ubhayavyābādhāyapi saṁvattati; akusalaṁ idam vacīkammaṁ dukkhudrayaṁ dukkhavipākan”ti. Evarūpaṁ te Rāhula vacīkammaṁ satthari vā viññūsu vā sabrahmacārīsu desetabbam vivaritabbam uttānīkātabbam; desetvā vivaritvā uttānīkatvā āyatim saṁvaram āpajjitabbam. Sace pana tvaṁ Rāhula paccavekkhamāno evam jāneyyāsi: “Yam kho aham idam vācāya kammaṁ akāsim, idamme vacīkammaṁ nevattavyābādhāya saṁvattati, na paravyābādhāya saṁvattati, na ubhayavyābādhāya saṁvattati; kusalaṁ idam vacīkammaṁ sukhudrayaṁ sukhavipākan”ti. Teneva tvaṁ Rāhula pītipāmujjena vihareyyāsi aho rattānusikkhī kusalesu dhammesu.

15. Yadeva tvaṁ Rāhula **manasā** kammaṁ **kattukāmo** ahosi. Tadeva te manokammaṁ paccavekkhitabbam: “Yannu kho aham idam manasā kammaṁ kattukāmo, idamme manokammaṁ attavyābādhāyapi saṁvatteyya, paravyābādhāyapi saṁvatteyya, ubhayavyābādhāyapi saṁvatteyya; akusalaṁ idam manokammaṁ dukkhudrayaṁ dukkhavipākan”ti? Sace tvaṁ Rāhula paccavekkhamāno evam jāneyyāsi: “Yam kho aham idam manasā kammaṁ kattukāmo, idamme manokammaṁ attavyābādhāyapi saṁvatteyya, paravyābādhāyapi saṁvatteyya, ubhayavyābādhāyapi saṁvatteyya; akusalaṁ idam manokammaṁ dukkhudrayaṁ dukkhavipākan”ti. Evarūpaṁ te Rāhula manasā kammaṁ sasakkam na karaṇīyam. Sace pana tvaṁ Rāhula paccavekkhamāno evam jāneyyāsi: “Yam kho pana aham idam manasā kammaṁ kattukāmo, idam me manokammaṁ nevattavyābādhāya saṁvatteyya, na paravyābādhāya saṁvatteyya, na ubhayavyābādhāya saṁvatteyya; kusalaṁ idam manokammaṁ sukhudrayaṁ sukhavipākan”ti. Evarūpaṁ te Rāhula manasā kammaṁ karaṇīyam.

16. **Karontenapi** te Rāhula **manasā** kammaṁ, tadeva te manokammaṁ paccavekkhitabbam: “Yannu kho aham idam manasā kammaṁ karomi, idamme manokammaṁ attavyābādhāyapi saṁvattati, paravyābādhāyapi saṁvattati, ubhayavyābādhāyapi saṁvattati; akusalaṁ idam manokammaṁ dukkhudrayaṁ dukkhavipākan”ti? Sace tvaṁ Rāhula paccavekkhamāno evam jāneyyāsi: “Yam kho aham idam manasā kammaṁ karomi, idamme manokammaṁ attavyābādhāyapi saṁvattati, paravyābādhāyapi saṁvattati, ubhayavyābādhāyapi saṁvattati; akusalaṁ idam manokammaṁ dukkhudrayaṁ dukkhavipākan”ti. Paṭisaṁhareyyāsi tvaṁ Rāhula evarūpaṁ manokammaṁ.

Sace pana tvaṁ Rāhula paccavekkhamāno evaṁ jāneyyāsi: “Yāṁ kho aham idam manasā kammarī karomi, idamme manokammām nevattavyābādhāya saṁvattati, na paravyābādhāya saṁvattati, na ubhayavyābādhāya saṁvattati; kusalaṁ idam manokammām sukhudrayaṁ sukhavipākan”ti. Anupadajjeyyāsi tvaṁ Rāhula evarūpam manokammām.

17. Katvāpi te Rāhula **manasā** kammarī, tadeva te manokammām paccavekkhitabbaṁ: “Yannu kho aham idam manasā kammām akāsim, idamme manokammām attavyābādhāyapi saṁvattati, paravyābādhāyapi saṁvattati, ubhayavyābādhāyapi saṁvattati; akusalām idam manokammām dukkhudrayaṁ dukkhavipākan”ti? Sace tvaṁ Rāhula paccavekkhamāno evaṁ jāneyyāsi: “Yāṁ kho aham idam manasā kammām akāsim, idamme manokammām attavyābādhāyapi saṁvattati, paravyābādhāyapi saṁvattati, ubhayavyābādhāyapi saṁvattati; akusalām idam manokammām dukkhudrayaṁ dukkhavipākan”ti. Evarūpe te Rāhula manokamme atṭīyitabbaṁ,¹ harāyitabbaṁ,² jigucchitabbaṁ;³ atṭīyitvā harāyitvā jigucchitvā āyatim saṁvaram āpajitabbaṁ. Sace pana tvaṁ Rāhula paccavekkhamāno evaṁ jāneyyāsi: “Yāṁ kho aham idam manasā kammām akāsim, idamme manokammām nevattavyābādhāya saṁvattati, na paravyābādhāya saṁvattati, na ubhayavyābādhāya saṁvattati; kusalaṁ idam manokammām sukhudrayaṁ sukhavipākan”ti. Teneva tvaṁ Rāhula pītipāmujjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

18. “**Ye** hi keci Rāhula **atītamaddhānam** samañā vā brāhmañā vā kāyakammām **parisodhesum**,⁴ vacīkammām parisodhesum, manokammām parisodhesum, sabbe te evamevaṁ paccavekkhitvā paccavekkhitvā kāyakammām **parisodhesum**; paccavekkhitvā paccavekkhitvā vacīkammām **parisodhesum**, paccavekkhitvā paccavekkhitvā manokammām **parisodhesum**.

Ye hi keci Rāhula **anāgatamaddhānam** samañā vā brāhmañā vā kāyakammām parisodhessanti, vacīkammām parisodhessanti, manokammām parisodhessanti, sabbe te evamevaṁ paccavekkhitvā paccavekkhitvā kāyakammām parisodhessanti; paccavekkhitvā paccavekkhitvā vacīkammām parisodhessanti, paccavekkhitvā paccavekkhitvā manokammām parisodhessanti.

Yehipi keci Rāhula **etarahi** samañā vā brahmañā vā kāyakammām parisodhenti, vacīkammām parisodhenti, manokammām parisodhenti; sabbe te evamevaṁ paccavekkhitvā paccavekkhitvā kāyakammām parisodhenti; paccavekkhitvā paccavekkhitvā vacīkammām parisodhenti, paccavekkhitvā paccavekkhitvā manokammām parisodhenti.

Tasmātiha Rāhula paccavekkhitvā paccavekkhitvā kāyakammām parisodhessāma, paccavekkhitvā paccavekkhitvā vacīkammām parisodhessāma, paccavekkhitvā paccavekkhitvā manokammām parisodhessāmā”ti evaṁ hi vo Rāhula sikkhitabbannati.

“Idamavoca Bhagavā attamano āyasmā Rāhulo Bhagavato bhāsitām abhinandī”ti.

~ Ambalaṭṭhika Rāhulovāda suttam paṭhamam. ~

(M.62.) Mahārāhulovādasuttam

1. Evaṁ me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme.

¹ fpp. To be in trouble or anxiety, to be worried, to be incommodeed. 焦慮。

² fpp. To be ashamed; to be depressed or vexed, to be cross, to worry. 羞愧的；使憂鬱。

³ fpp. To shun, avoid, loathe, detest, to be disgusted with or horrified at. 躲開。

⁴ caus, opt. To cleanse, clean, purify.

2. Atha kho Bhagavā pubbanhasamayaṁ nivāsetvā pattacīvaraṁ ādāya Sāvatthiyāṁ pindāya pāvisi. Āyasmāpi kho Rāhulo pubbanhasamayaṁ nivāsetvā pattacīvaraṁ ādāya Bhagavantaṁ piṭṭhito¹ anubandhi.²
3. Atha kho Bhagavā apaloketvā³ āyasmantam Rāhulam āmantesi: “Yam kiñci Rāhula rūpam atītānāgatapaccuppannam ajjhattam vā bahiddhā vā oḷārikam vā sukhumam vā hīnam vā pañṭitam vā yam dūre santike vā sabbaṁ rūpam: ‘N ’etam mama, n’ eso ’ham asmi, na meso attā’ti, evametaṁ yathābhūtam sammappaññāya daṭṭhabban”ti.
- “Rūpameva nu kho Bhagavā, rūpameva nu kho Sugatā”ti?⁴
“Rūpampi Rāhula, vedanāpi Rāhula, saññāpi Rāhula, sañkhārāpi Rāhula, viññāṇampi Rāhulā”ti,
4. Atha kho āyasmā Rāhulo: “Ko n’ajja⁵ Bhagavatā sammukhā⁶ ovādena ovadito⁷ gāmaṁ⁸ piṇḍāya pavisissati”ti?⁹ Tato paṭinivattitvā¹⁰ aññatarasmiṁ rukkhamūle nisīdi pallaṅkam ābhujitvā ujuṁ kāyam pañidhāya parimukham satiṁ upaṭṭhapetvā.
5. Addasā kho āyasmā Sāriputto āyasmantam Rāhulam aññatarasmiṁ rukkhamūle nisinnam pallaṅkam ābhujitvā ujuṁ kāyam pañidhāya parimukham satiṁ upaṭṭhapetvā, disvāna āyasmantam Rāhulam āmantesi: “Ānāpānasatiṁ Rāhula bhāvanam bhāvehi. Ānāpānasati Rāhula bhāvitā bahulīkatā mahapphalā hoti mahānisamsā”ti.
6. Atha kho āyasmā Rāhulo sāyanhasamayaṁ patisallānā vuṭṭhito yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantaṁ abhivādetvā ekamantam nisīdi, ekamantam nisinno kho āyasmā Rāhulo Bhagavantaṁ etadavoca:
7. “Katham bhāvitā nu kho bhante ānāpānasati, katham bahulīkatā mahapphalā hoti mahānisamsā”ti?
8. Yam kiñci Rāhula ajjhattam paccattam **kakkhaṭam**¹¹ kharigatam upādinnam¹² seyyathīdam: “Kesā lomā nakhā dantā taco marṣam nahārū aṭṭhī aṭṭhimiñjā vakkam hadayam yakanam kilomakam pihakam papphāsam antam antaguṇam udariyam karīsam. Yam vā panaññampi kiñci ajjhattam paccattam kakkhalam kharigatam upādinnam, ayaṁ vuccati Rāhula ajjhattikā paṭhavīdhātu. Yā ceva kho pana ajjhattikā paṭhavīdhātu yā ca bāhirā paṭhavīdhātu paṭhavīdhāturevesā: ‘Taṁ n’etam mama, n’ eso ’ham asmi, na meso attā’ti, evametaṁ yathābhūtam sammappaññāya daṭṭhabbam. Evametaṁ yathābhūtam sammappaññāya disvā, paṭhavīdhātuyā nibbindati, paṭhavīdhātuyā cittaṁ virājeti.”¹³

¹ Piṭṭhi & piṭṭhī: f. The back. / Piṭṭhito piṭṭhito: Right on one’s heels, very closely.

² aor. To follow, run after, pursue.

³ caus, ger. To look ahead, to look before, to cautious, to look after; looked back. 往前看。

⁴ Faring well, happy, having a happy life after death; Sublime One. 崇高。 /

‘Only material form, Blessed One? Only material form, Sublime One?’

⁵ Ko + nu + ajja & ajjā: adv. Today, now.

⁶ adj. 5. Face to face, before, from before.

⁷ Ovāda: Advice, instruction, admonition, exhortation. / Ovadita: pp. To give advice, to admonish, exhort, instruct.

⁸ A collection of houses, a hamlet, a habitable place, a parish or village having boundaries & distinct from the surrounding country.

⁹ ‘Who would go into the town for alms today when personally admonished by the Blessed one?’

¹⁰ ger. To turn back again.

¹¹ Kakkhaṭa: Rough, hard, harsh. 粗糙的。 / Khara: adj. Rough, hard, sharp. / + gata: Of rough constitution.

¹² Upādiṇḍa: Grasped at, laid hold of.

¹³ caus, pre. To put away, to estrange from, to cleanse (oneself) of passion, to purify, to discard as rāga. 使疏遠。

9. Katamā ca Rāhula āpodhātu? Āpodhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā āpodhātu? Yam ajjhattam paccattam āpo āpogatam upādinnam seyyathīdam: “Pittam semham pubbo lohitam sedo medo assu vasā khelo singhānikā lasikā muttam. Yam vā panaññampi kiñci ajjhattam paccattam āpo āpogatam upādinnam, ayam vuccati Rāhula ajjhattikā āpodhātu. Yā ceva kho pana ajjhattikā āpodhātu, yā ca bāhirā āpodhātu āpodhāturevesā: ‘Tām n’ etam mama, n’ eso ’ham asmi, na meso attā’ti, evametam yathābhūtam sammappaññāya datṭhabbam. Evametam yathābhūtam sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṁ virājeti.’”

10. Katamā ca Rāhula tejodhātu? Tejodhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā tejodhātu? Yam ajjhattam paccattam tejo tejogatam upādinnam seyyathīdam: “Yena ca santappati, yena ca jīrīyati, yena ca pariçayati, yena ca asitapītakhāyitasāyitam sammā pariñāmati gacchati. Yam vā panaññampi kiñci ajjhattam paccattam tejo tejogatam upādinnam, ayam vuccati Rāhula ajjhattikā tejodhātu. Yā ceva kho pana ajjhattikā tejodhātu, yā ca bāhirā tejodhātu tejodhāturevesā: ‘Tām n’ etam mama, n’ eso ’ham asmi, na meso attā’ti, evametam yathābhūtam sammappaññāya datṭhabbam. Evametam yathābhūtam sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṁ virājeti.’”

11. Katamā ca Rāhula vāyodhātu? Vāyodhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā vāyodhātu? Yam ajjhattam paccattam vāyo vāyogatam upādinnam seyyathīdam: “Uddhaṅgamā vātā adhogamā vātā kucchisayā vātā koṭhasayā vātā aṅgamaṅgānusārino vātā assāso passāso iti. Yam vā panaññampi kiñci ajjhattam paccattam vāyo vāyogatam upādinnam, ayam vuccati Rāhula ajjhattikā vāyodhātu. Yā ceva kho pana ajjhattikā vāyodhātu, yā ca bāhirā vāyodhātu vāyodhāturevesā: ‘Tām n’ etam mama, n’ eso ’ham asmi, na meso attā’ti, evametam yathābhūtam sammappaññāya datṭhabbam. Evametam yathābhūtam sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṁ virājeti.’”

12. Katamā ca Rāhula ākāsadhdātu?¹ Ākāsadhdātu siyā ajjhattikā, siyā bāhirā. Katamā ca Rāhula ajjhattikā ākāsadhdātu? Yam ajjhattam paccattam ākāsam ākāsagatam upādinnam seyyathīdam: “Kaṇṇacchiddam² nāsacchiddam³ mukhadvāram,⁴ yena ca asitapītakhāyitasāyitam⁵ ajjhoharati⁶ yatha ca asitapītakhāyitasāyitam santiṭhati,⁷ yena ca asitapītakhāyitasāyitam adhobhāgā⁸ nikhamati.⁹ Yam vā pan’ aññampi kiñci ajjhattam paccattam ākāsam ākāsagatam upādinnam, ayam vuccati Rāhula ajjhattikā ākāsadhdātu. Yāceva kho pana ajjhattikā ākāsadhdātu yā ca bāhirā ākāsadhdātu ākāsadhdāturevesā: ‘Tām n’ etam mama, n’ eso ’ham asmi, na meso attā’ti, evametam yathābhūtam sammappaññāya datṭhabbam. Evametam yathābhūtam sammappaññāya disvā ākāsadhdātuyā nibbindati, ākāsadhdātuyā cittaṁ virājeti.’”

13. Pathavīsamam¹⁰ Rāhula bhāvanaṁ bhāveti, pathavīsamam hi te Rāhula bhāvanaṁ bhāvayato¹¹ uppannā manāpā’manāpā¹² phassā cittaṁ na pariyādāya¹ ṭhassanti.

¹ ākāsa: Air, sky, atmosphere; space. / + dhātu: The element of space.

² Kaṇṇa: The ear. / + chidda: nt. The orifice of the ear, the outer auditory passage. 耳孔。

³ Nāsā: f. The nose. 鼻孔。

⁴ Mukha: nt. + dvāra: Mouth opening.

⁵ Asita: pp. Having eaten, eating. / + pīta: pp. Having drunk or being drunk. / + khāyita > khādita: pp. Eaten, or having eaten, eaten up, consumed. / + sāyita: pp. Having tasted, tasting.

⁶ pre. To swallow, eat, take as food. 吞下。

⁷ pre. To stand, stand still, remain, continue.

⁸ Adho: adv. + bhāga: 5. The lower part (of the body).

⁹ pre. To go forth from, to come out of, to get out, issue forth, depart. 向前。

¹⁰ + Sama: adj. Like, equal, the same.

¹¹ Bhāva: Being, becoming, condition, nature. / + yato: adv. From where; whence, since, when, from which time.

¹² Manāpa: adj. Pleasing, pleasant, charming. / A + manāpa: Disagreeable.

Seyyathāpi Rāhula paṭhaviyā sucimpi² nikhipanti, ³ asucimpi nikhipanti, gūthagatampi⁴ nikhipanti, muttagatampi⁵ nikhipanti, kheṭagatampi⁶ nikhipanti, pubbagatampi⁷ nikhipanti, lohitagatampi⁸ nikhipanti; na ca tena paṭhavī atṭīyatī vā harāyati¹⁰ vā jigucchati¹¹ vā.

Evameva kho tvam Rāhula paṭhavīsamāṁ bhāvanāṁ bhāvehi, paṭhavīsamāṁ hi te Rāhula bhāvanāṁ bhāvayato uppannā manāpā' manāpā phassā cittāṁ na pariyoḍāya ṭhassanti.

14. **Āposamāṁ** Rāhula bhāvanāṁ bhāvehi, āposamāṁ hi te Rāhula bhāvanāṁ bhāvayato uppannā manāpā' manāpā phassā cittāṁ na pariyoḍāya ṭhassanti.

Seyyathāpi Rāhula āpasmiṁ sucimpi dhowanti, asucimpi dhowanti, gūthagatampi dhowanti, muttagatampi dhowanti, kheṭagatampi dhowanti, pubbagatampi dhowanti, lohitagatampi dhowanti; na ca tena āpo atṭīyatī vā harāyati vā jigucchati vā.

Evameva kho tvam Rāhula āposamāṁ bhāvanāṁ bhāvehi, āposamāṁ hi te Rāhula bhāvanāṁ bhāvayato uppannā manāpā' manāpā phassā cittāṁ na pariyoḍāya ṭhassanti.

15. **Tejosamāṁ** Rāhula bhāvanāṁ bhāvehi, tejosamāṁ hi te Rāhula bhāvanāṁ bhāvayato uppannā manāpā' manāpā phassā cittāṁ na pariyoḍāya ṭhassanti.

Seyyathāpi Rāhula tejo sucimpi ḍahati,¹² asucimpi ḍahati, gūthagatampi ḍahati, muttagatampi ḍahati, kheṭagatampi ḍahati, pubbagatampi ḍahati, lohitagatampi ḍahati; na ca tena tejo atṭīyatī vā harāyati vā jigucchati vā.

Evameva kho tvam Rāhula tejosamāṁ bhāvanāṁ bhāvehi, tejosamāṁ hi te Rāhula bhāvanāṁ bhāvayato uppannā manāpā' manāpā phassā cittāṁ na pariyoḍāya ṭhassanti.

16. **Vāyosamāṁ** Rāhula bhāvanāṁ bhāvehi, vāyosamāṁ hi te Rāhula bhāvanāṁ bhāvayato uppannā manāpā' manāpā phassā cittāṁ na pariyoḍāya ṭhassanti.

Seyyathāpi Rāhula vāyo sucimpi upavāyati,¹³ asucimpi upavāyati, gūthagatampi upavāyati, muttagatampi upavāyati, kheṭagatampi upavāyati, pubbagatampi upavāyati, lohitagatampi upavāyati; na ca tena vāyo atṭīyatī vā harāyati vā jigucchati vā.

Evameva kho tvam Rāhula vāyosamāṁ bhāvanāṁ bhāvehi, vāyosamāṁ hi te Rāhula bhāvanāṁ bhāvayato uppannā manāpā' manāpā phassā cittāṁ na pariyoḍāya ṭhassanti.

17. **Ākāsasamāṁ** Rāhula bhāvanāṁ bhāvehi ākāsasamāṁ hi te Rāhula bhāvanāṁ bhāvayato uppannā manāpā' manāpā phassā cittāṁ na pariyoḍāya ṭhassanti.

Seyyathāpi Rāhula ākāso na katthaci¹⁴ patiṭṭhito.¹⁵

¹ indecl./ ger. Exhausting, overpowering, enticing, taking hold of. 使耗盡的。 / + cittāṁ: Taking hold of the mind.

² adj. Pure, clean, white. / A + suci: Impure.

³ pre. To lay aside, to put away.

⁴ Gūtha: Excrements, faces, dung. / + gata: Having turned to dung. 使翻動糞便。

⁵ Mutta: nt. + gata: What has become urine.

⁶ Kheṭa: Phlegm, saliva, foam. 痰。

⁷ Pubba: Pus, matter, corruption. 脓。

⁸ Lohita: nt. Blood.

⁹ pre. To be in trouble or anxiety, to be worried, to be incommode. 焦慮。

¹⁰ pre. To be ashamed; to be depressed or vexed, to be cross, to worry. 羞愧的；使憂鬱。

¹¹ pre. To shun, avoid, loathe, detest, to be disgusted with or horrified at. 躲避。

¹² pre. To burn consume, torment.

¹³ pre. To blow on or towards somebody.

¹⁴ indef. Anywhere, at some place or other; wherever, in whatever place.

¹⁵ pp. Established in, settled, fixed, arrayed, stayed, standing, supported, founded in. 建立。

Evameva kho tvarṁ Rāhula ākāsasamarṁ bhāvanarṁ bhāvehi. Ākāsasamarṁ hi te Rāhula bhāvanarṁ bhāvayato uppannā manāpā' manāpā phassā cittam na pariyādāya thassanti.

18. **Mettam** Rāhula bhāvanarṁ bhāvehi, mettam hi te Rāhula bhāvanarṁ bhāvayato, yo vyāpādo¹ so pahīyissati.²

19. **Karuṇam** Rāhula bhāvanarṁ bhāvehi, karuṇam hi te Rāhula bhāvanarṁ bhāvayato, yā vihesā³ sā pahīyissati.

20. **Muditam** Rāhula bhāvanarṁ bhāvehi, muditam hi te Rāhula bhāvanarṁ bhāvayato, yā arati⁴ sā pahīyissati.

21. **Upekkham** Rāhula bhāvanarṁ bhāvehi, upekkham hi te Rāhula bhāvanarṁ bhāvayato, yo paṭigho⁵ so pahīyissati.

22. **Asubham** Rāhula bhāvanarṁ bhāvehi, asubham hi te Rāhula bhāvanarṁ bhāvayato, yo rāgo⁶ so pahīyissati.

23. **Aniccasaññam** Rāhula bhāvanarṁ bhāvehi, aniccasaññam hi te Rāhula bhāvanarṁ bhāvayato, yo asmimāno⁷ so pahīyissati.

24. **Ānāpānasatim** Rāhula bhāvanarṁ bhāvehi, ānāpānasati Rāhula bhāvitā bahulīkatā mahapphalā hoti mahānisamśā.

Katham bhāvitā ca Rāhula ānāpānasati, katham bahulīkatā mahapphalā hoti mahānisamśā?⁸

25. Idha Rāhula bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati, pallaṅkam abhujitvā ujum kāyam pañidhāya parimukham satim upaṭṭhapetvā. So satova assasati, sato passasati.

26. Dīgham vā assasanto: “Dīgham assasāmī”ti pajānāti, dīgham cā passasanto: “Dīgham passasāmī”ti pajānāti. Rassam vā assasanto: “Rassam assasāmī”ti pajānāti, rassam vā passasanto: “Rassam passasāmī”ti pajānāti. Sabbakāyapaṭisamvēdī: “Assassisāmī”ti sikkhati, sabbakāyapaṭisamvēdī: “Passassisāmī”ti sikkhati. Passambhayam⁹ kāyasaṅkhāram: “Assassisāmī”ti sikkhati, passambhayam kāyasaṅkhāram: “Passassisāmī”ti sikkhati.

27. Pītipaṭisamvēdī:¹⁰ “Assassisāmī”ti sikkhati, pītipaṭisamvēdī: “Passassisāmī”ti sikkhati.

Sukha paṭisamvēdī: “Assassisāmī”ti sikkhati, sukha paṭisamvēdī: “Passassisāmī”ti sikkhati.

Cittasaṅkhāra paṭisamvēdī: “Assassisāmī”ti sikkhati, cittasaṅkhāra paṭisamvēdī: “Passassisāmī”ti

¹ Desire to injure, malevolence, ill-will.

² ppp, fut. To be abandoned, to pass away, vanish.

³ f. Vexation, annoyance, injury; worry. 著急。

⁴ f. Dislike, discontent, aversion. 討厭。

⁵ m./ nt. (ethically) repulsion, repugnance, anger. 反駁。

⁶ Excitement, passion.

⁷ The pride that says ‘I am,’ pride of self, egotism. 自豪。

⁸ And how is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?

⁹ Passambheti: caus, ppr. To calm down, quiet, allay. 安靜下來。

¹⁰ + Paṭisamvēdin: adj. Experiencing, feeling, enjoying or suffering. 經驗，體驗。

sikkhati. **Passambhayam** cittasaṅkhāram: “Assasissāmī”ti sikkhati, passambhayam cittasaṅkhāram: “Passasissāmī”ti sikkhati.

28. Cittapaṭisaṁvedī: “Assasissāmī”ti sikkhati, cittapaṭisaṁvedī: “Passasissāmī”ti sikkhati. **Abhippamodayam**¹ cittam: “Assasissāmī”ti sikkhati, abhippamodayam cittam: “Passasissāmī”ti sikkhati. **Samādahaṁ**² cittam: “Assasissāmī”ti sikkhati, samādahaṁ cittam: “Passasissāmī”ti sikkhati. **Vimocayam**³ cittam: “Assasissāmī”ti sikkhati, vimocayam cittam: “Passasissāmī”ti sikkhati.

29. **Aniccānupassī**: “Assasissāmī”ti sikkhati, aniccānupassī: “Passasissāmī”ti sikkhati. **Virāgānupassī**: “Assasissāmī”ti sikkhati, virāgānupassī: “Passasissāmī”ti sikkhati. **Nirodhānupassī**: “Assasissāmī”ti sikkhati, nirodhānupassī: “Passasissāmī”ti sikkhati. **Paṭinissaggānupassī**:⁴ “Assasissāmī”ti sikkhati, paṭinissaggānupassī: “Passasissāmī”ti sikkhati.

30. “Evam bhāvitā kho Rāhula ānāpānasati, evam bahulīkatā mahapphalā hoti mahānisamsā; evam bhāvitāya kho Rāhula ānāpānasatiyā, evam bahulīkatāya yepi te carimakā⁵ assāsapassāsā⁶ tepi vidiṭāva⁷ nirujjhanti no aviditā”ti.

“Idamavoca Bhagavā. Attamano āyasmā Rāhulo Bhagavato bhāsitam abhinandī”ti.

~ Mahārāhulovādasuttam dutiyam. ~

(M.63.) Cūlamāluṇkyasuttam

1. Evarū me sutam. Ekam samayaṁ Bhagavā Sāvatthiyam viharati jetavane Anāthapiṇḍikassa ārāme.

2. Atha kho āyasmato Māluṇkyaputtassa rahogatassa⁸ paṭisallīnassa⁹ evam cetaso parivitakko¹⁰ udapādi: “Yān’māni diṭṭhigatāni Bhagavatā abyākatāni ṭhapitāni paṭikkhittāni:¹¹ ‘Sassato loko itipi, asassato loko itipi; antavā loko itipi, anantavā loko itipi; tam jīvam tam sarīram itipi, aññam jīvam aññam sarīram itipi; hoti Tathāgato parammaranā itipi, na hoti Tathāgato parammaranā itipi; hoti ca na ca hoti Tathāgato parammaranā itipi, n’ eva hoti na na hoti Tathāgato parammaranā itipi,’ tāni me Bhagavā na byākaroti, yāni me Bhagavā na byākaroti, tamme na ruccati,¹² tamme na khamati.¹³ So ’ham Bhagavantam upasaṅkamitvā etamatthaṁ pucchissāmi. Sace me Bhagavā byākarissati:

¹ Abhippamodati: ppr. To rejoice; to please, satisfy. 使欣喜。

² Samadahati: To put together; kindle a fire; to compose the mind, concentrate. 使心鎮靜下來。

³ Vimuccati: To be released, to be free (of passion), to be emancipated. 使解放。

⁴ Paṭinissagga: Giving up, forsaking; rejection, renunciation. 拋棄。/ + anupassin: adj. Viewing, observing, realizing.

⁵ adj. Last. 命終。

⁶ Assāsa + passāsa: Breathing (in & out).

⁷ pp. Known, found (out). / A + vidita: Does not known.

⁸ Rahas & raho: nt. Lonely place, solitude, loneliness; secrecy, privacy. / + gata: Being in private, being alone. 單獨的。

⁹ pp. Secluded, retired, gone into solitude, abstracted, plunged in meditation, separated. 隔離的。

¹⁰ Reflection, meditation, thought, consideration. 反應。/ + cetasā: Mental reflection. 內心的反應。

¹¹ A + vyākata: pp. Unexplained, undecided, not declared, indeterminate. 未經說明的。/

Thapita: pp. Suspended, left over, set aside. 懸掛。/ Paṭikkhitta: pp. Refused, rejected. 拒絕。

¹² pre. To find delight or pleasure in, to please, to indulge in, set one’s mind on. 放進心裏或不高興。

¹³ pre. To be patient, to endure, to forgive. 忍耐或不滿足。

‘Sassato loko’ti vā, ‘asassato loko’ti vā; ‘antavā loko’ti vā, ‘anantavā loko’ti vā; ‘tam jīvam tam sarīran’ti vā, ‘aññam jīvam aññam sarīran’ti vā; ‘hoti Tathāgato parammaraṇā’ti vā, ‘na hoti Tathāgato parammaraṇā’ti vā; ‘hoti ca na ca hoti Tathāgato parammaraṇā’ti vā, ‘n’ eva hoti na na hoti Tathāgato parammaraṇā’ti vā;’ evā ‘ham Bhagavati brahmacariyam carissāmi.¹ No ce me Bhagavā byākaroti: “Sassato loko’ti vā, ‘asassato loko’ti vā; ‘antavā loko’ti vā, ‘anantavā loko’ti vā; ‘tam jīvam tam sarīran’ti vā, ‘aññam jīvam aññam sarīran’ti vā; ‘hoti Tathāgato parammaraṇā’ti vā, ‘na hoti Tathāgato parammaraṇā’ti vā; ‘hoti ca na ca hoti Tathāgato parammaraṇā’ti vā, ‘n’ eva hoti na na hoti Tathāgato parammaraṇā’ti vā; evāham sikkham paccakkhāya² hīnāyāvattissāmī”³ti.

3. Atha kho āyasmā Māluñkyaputto sāyanhasamayam patisallānā vuṭṭhito yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisidi. Ekamantam nisino kho āyasmā Māluñkyaputto Bhagavantam etadavoca: “Idha mayham bhante rahogatassa patisallīnassa evam cetaso parivitakko udapādi: ‘Yānimāni diṭṭhigatāni Bhagavatā abyākatāni ṭhapitāni paṭikkhittāni: Sassato loko itipi, assassato loko itipi; antavā loko itipi, anantavā loko itipi; tam jīvam tam sarīram itipi, aññam jīvam aññam sarīram itipi; hoti Tathāgato parammaraṇā itipi, na hoti Tathāgato parammaraṇā itipi; hoti ca na ca hoti Tathāgato parammaraṇā itipi, n’ eva hoti na na hoti Tathāgato parammaraṇā itipi; tāni me Bhagavā na byākaroti. Yāni me Bhagavā na byākaroti, tamme na ruccati, tamme na khamati. So’ ham Bhagavantam upasaṅkamitvā etamattham pucchissāmi. Sace me Bhagavā byākarissati: ‘Sassato loko’ti vā, ‘asassato loko’ti vā; ‘antavā loko’ti vā, ‘anantavā loko’ti vā; ‘tam jīvam tam sarīran’ti vā, ‘aññam jīvam aññam sarīran’ti vā; ‘hoti Tathāgato parammaraṇā’ti vā, ‘na hoti Tathāgato parammaraṇā’ti vā; ‘hoti ca na ca hoti Tathāgato parammaraṇā’ti vā, ‘n’eva hoti na na hoti Tathāgato parammaraṇā’ti vā; evāham Bhagavati brahmacariyam carissāmi. No ce me Bhagavā byākarissati: ‘Sassato loko’ti vā, ‘asassato loko’ti vā; ‘antavā loko’ti vā, ‘anantavā loko’ti vā; ‘tam jīvam tam sarīran’ti vā, ‘aññam jīvam aññam sarīran’ti vā; ‘hoti Tathāgato parammaraṇā’ti vā, ‘na hoti Tathāgato parammaraṇā’ti vā; ‘hoti ca na ca hoti Tathāgato parammaraṇā’ti vā, ‘n’eva hoti na na hoti Tathāgato parammaraṇā’ti vā; evāham sikkham paccakkhāya hīnāyāvattissāmī”³ti. Sace Bhagavā jānāti: ‘Sassato loko’ti, ‘sassato loko’ti me Bhagavā byākarotu. Sace Bhagavā jānāti: ‘Asassato loko’ti, ‘asassato loko’ti me Bhagavā byākarotu. No ce Bhagavā jānāti: ‘Sassato loko’ti vā, ‘asassato loko’ti vā; ajānato kho pana apassato, etadeva ujukam⁴ hoti yadidam: ‘Na jānāmi, na passāmī”³ti. Sace Bhagavā jānāti: ‘Antavā loko’ti, ‘antavā loko’ti me Bhagavā byākarotu. Sace Bhagavā jānāti: ‘Anantavā loko’ti, ‘anantavā loko’ti me Bhagavā byākarotu. No ce Bhagavā jānāti: ‘Antavā loko’ti vā, ‘anantavā loko’ti vā; ajānato kho pana apassato, etadeva ujukam hoti yadidam: ‘Na jānāmi, na passāmī”³ti. Sace Bhagavā jānāti: ‘Tam jīvam tam sarīran’ti, ‘tam jīvam tam sarīran’ti me Bhagavā byākarotu. Sace Bhagavā jānāti: ‘Aññam jīvam aññam sarīran’ti, ‘aññam jīvam aññam sarīran’ti me Bhagavā byākarotu. No ce Bhagavā jānāti: ‘Tam jīvam tam sarīran’ti vā, ‘aññam jīvam aññam sarīran’ti vā; ajānato kho pana apassato, etadeva ujukam hoti yadidam: ‘Na jānāmi, na passāmī”³ti. Sace Bhagavā jānāti: ‘Hoti Tathāgato parammaraṇā’ti, ‘hoti Tathāgato parammaraṇā’ti me Bhagavā byākarotu. Sace Bhagavā jānāti: ‘Na hoti Tathāgato parammaraṇā’ti, ‘na hoti Tathāgato parammaraṇā’ti me Bhagavā byākarotu. No ce Bhagavā jānāti: ‘Hoti Tathāgato parammaraṇā’ti vā, ‘na hoti Tathāgato parammaraṇā’ti vā; ajānato kho pana apassato, etadeva ujukam hoti yadidam: ‘Na jānāmi, na passāmī”³ti. Sace Bhagavā jānāti: ‘Hoti ca na ca hoti Tathāgato parammaraṇā’ti, ‘hoti ca na ca hoti Tathāgato parammaraṇā’ti me Bhagavā byākarotu. Sace Bhagavā jānāti: ‘N’eva hoti na na hoti Tathāgato parammaraṇā’ti, ‘neva hoti na na hoti Tathāgato parammaraṇā’ti me Bhagavā bākarotu. No ce Bhagavā jānāti: ‘Hoti ca na ca hoti Tathāgato parammaraṇā’ti vā, ‘n’eva hoti na na hoti Tathāgato

¹ fut. To move about to, to ‘live and move,’ to behave, to be.

² Paccakkhāti: ger. To speak against; to reject, refuse, disavow, abandon, give up. 拒絕。

³ Hīnāya + āvattāti: pp, pre. To turn to the lower, to give up orders, return to secular life.

⁴ Ujuka & ujjuka: adj. Straight, direct, upright. 坦率的；直接地。

parammaraṇā’ti vā; ajānato kho pana apassato, etadeva ujukarī hoti yadidam: ‘Na jānāmi, na passāmī’”ti.

4. Kinnu tāham Māluñkyaputta evam̄ avacām: “Ehi tvam̄ Māluñkyaputta mayi brāhmaṇacariyām cara, ahan te byākarissāmi: ‘Sassato loko’ti vā, ‘asassato loko’ti vā; ‘antavā loko’ti vā, ‘anantavā loko’ti vā; ‘tam̄ jīvam̄ tam̄ sarīran’ti vā, ‘aññam̄ jīvam̄ aññam̄ sarīran’ti vā; ‘hoti Tathāgato parammaraṇā’ti vā, ‘na hoti Tathāgato parammaraṇā’ti vā; ‘hoti ca na ca hoti Tathāgato parammaraṇā’ti vā, ‘n’ eva hoti na na hoti Tathāgato parammaraṇā’ti vā”ti?

“No hetam̄ bhante.”

Tvam̄ vā pana mām̄ evam̄ avaca: “Aham̄ bhante Bhagavati brahmaṇacariyām carissāmi, Bhagavā me byākarissati: ‘Sassato loko’ti vā, ‘asassato loko’ti vā; ‘antavā loko’ti vā, ‘anantavā loko’ti vā; ‘tam̄ jīvam̄ tam̄ sarīran’ti vā, ‘aññam̄ jīvam̄ aññam̄ sarīran’ti vā; ‘hoti Tathāgato parammaraṇā’ti vā, ‘na hoti Tathāgato parammaraṇā’ti vā; ‘hoti ca na ca hoti Tathāgato parammaraṇā’ti vā, ‘n’ eva hoti na na hoti Tathāgato parammaraṇā’ti vā”ti.

“No hetam̄ bhante.”

Iti kira Māluñkyaputta n’ evāhantam̄ vadāmi: “Ehi tvam̄ Māluñkyaputta mayi brahmaṇacariyām cara, aham̄ te byākarissāmi: ‘Sassato loko’ti vā, ‘asassato loko’ti vā; ‘antavā loko’ti vā, ‘anantavā loko’ti vā; ‘tam̄ jīvam̄ tam̄ sarīran’ti vā, ‘aññam̄ jīvam̄ aññam̄ sarīran’ti vā; ‘hoti Tathāgato parammaraṇā’ti vā, ‘na hoti Tathāgato parammaraṇā’ti vā; ‘hoti ca na ca hoti Tathāgato parammaraṇā’ti vā, ‘n’ eva hoti na na hoti Tathāgato parammaraṇā’ti vā”ti.

Napi kira mām̄ tvam̄ vadesi: Aham̄ bhante Bhagavati brahmaṇacariyām carissāmi Bhagavā me byākarissati: ‘Sassato loko’ti vā, ‘asassato loko’ti vā; ‘antavā loko’ti vā, ‘anantavā loko’ti vā; ‘tam̄ jīvam̄ tam̄ sarīran’ti vā, ‘aññam̄ jīvam̄ aññam̄ sarīran’ti vā; ‘hoti Tathāgato parammaraṇā’ti vā, ‘na hoti Tathāgato parammaraṇā’ti vā; ‘hoti ca na ca hoti Tathāgato parammaraṇā’ti vā, ‘n’ eva hoti na na hoti Tathāgato parammaraṇā’ti vā”ti.

Evam̄ sante moghapurisa ko santo kam̄ paccācikkhasi.¹

5. Yo kho Māluñkyaputta evam̄ vadeyya: “Na tāvāham Bhagavati brahmaṇacariyām carissāmi, yāva me Bhagavā na byākarissati: ‘Sassato loko’ti vā, ‘asassato loko’ti vā; ‘antavā loko’ti vā, ‘anantavā loko’ti vā; ‘tam̄ jīvam̄ tam̄ sarīran’ti vā, ‘aññam̄ jīvam̄ aññam̄ sarīran’ti vā; ‘hoti Tathāgato parammaraṇā’ti vā, ‘na hoti Tathāgato parammaraṇā’ti vā; ‘hoti ca na ca hoti Tathāgato parammaraṇā’ti vā, ‘n’ eva hoti na na hoti Tathāgato parammaraṇā’ti vā”ti. Abyākatameva tam̄ Māluñkyaputta Tathāgatena assa.

Atha so *puggalo* kālam̄ kareyya seyyathāpi Māluñkyaputta puriso *sallena*² viddho³ assa *sayisena*⁴ gālhapalepanena.⁵ Tassa mittāmaccaññātisālohitā bhisakkam̄⁶ sallakattam̄ upatṭhapeyyum;⁷ so evam̄ vadeyya: “Na tāvāham imam̄ sallam̄ āharissāmi,⁸ yāva na tam̄ purisam̄ jānāmi, yenamhi viddho: Khattiyo vā Brāhmaṇo vā Vesso vā Suddovā”ti.⁹ So evam̄ vadeyya: “Na tāvāham imam̄ sallam̄ āharissāmi, yāva na tam̄ purisam̄ jānāmi, yenamhi viddho: Evamnāmo evam̄gotto¹⁰ iti vā”ti.

¹ aor. To reject, repudiate, disallow. 拒絕。

“That being so, misguided man, who are you and what are you abandoning?”

² nt. An arrow, dart. 箭。 / + katta: One who works on the (poisoned) arrow, a surgeon.

³ pp. Pierced, perforated; hit, struck, hurt. 刺穿。

⁴ Sa + visa: nt. Poison, virus, venom. 有毒藥。

⁵ Gālha: adj. Strong, tight, close; thick. / + palepana: nt. Smearing, anointing. / = Thickly smeared. 塗上厚厚的毒藥。

⁶ A physician. 醫師。

⁷ opt. To cause to be present.

⁸ fut. To take, take up, take hold of, take out, take away.

⁹ A noble, a Brahmin, a merchant. a worker.

¹⁰ nt. Ancestry, lineage. 祖先。

So evam vadeyya: “Na tāvāham imam sallam āharissāmi, yāva na tam purisam jānāmi, yenamhi viddho: dīgho vā rasso vā majjhimo vā”ti.¹ So evam vadeyya: “Na tāvāham imam sallam āharissāmi, yāva na tam purisam jānāmi, yenamhi viddho: kālo vā sāmo vā maṅguracchavi vā”ti.² So evam vadeyya: “Na tāvāham imam sallam āharissāmi, yāva na tam purisam jānāmi, yenamhi viddho: asukasmim³ gāme vā nigame vā nagare vā”ti. So evam vadeyya: “Na tāvāham imam sallam āharissāmi, yāva na tam dhanum⁴ jānāmi, yenamhi viddho: yadi vā cāpo⁵ yadivā kodaṇḍo”ti.⁶ So evam vadeyya: “Na tāvāham imam sallam āharissāmi, yāva na tam jiym⁷ jānāmi, yāyamhi viddho: yadi vā akkassa⁸ yadi vā sañthassa⁹ yadi vā nahārussa¹⁰ yadi vā maruvāya¹¹ yadi vā khīrapaṇṇino”ti.¹² So evam vadeyya: “Na tāvāham imam sallam āharissāmi, yāva na tam kaṇḍam¹³ jānāmi, yenamhi viddho: yadi vā kaccham¹⁴ yadi vā ropiman”ti.¹⁵ So evam vadeyya: “Na tāvāham imam sallam āharissāmi, yāva na tam kaṇḍam jānāmi, yenamhi viddho: yassa pattehi¹⁶ vājitarū¹⁷ yadi vā gjijhassa¹⁸ yadi vā kaṇkassa¹⁹ yadi vā kulalassa²⁰ yadi vā morassa²¹ yadi vā sithilahaṇuno”ti.²² So evam vadeyya: “Na tāvāham imam sallam āharissāmi, yāva na tam kaṇḍam jānāmi, yenamhi viddho: yassa nahārunā parikkhittam,²³ yadi vā gavassa²⁴ yadi vā mahisassa²⁵ yadi vā roruvassa,²⁶ yadi vā semhārassā”ti.²⁷ So evam vadeyya: “Na tāvāham imam sallam āharissāmi, yāva na tam sallam jānāmi, yenamhi viddho: yadi vā sallam yadi vā khurappam²⁸ yadi vā vekaṇḍam²⁹ yadi vā nārācam³⁰ yadi vā vacchadantam³¹ yadi vā karavīrapattan”ti.³² Aññātameva tam Māluñkyaputta tena purisena assa. Atha so puriso kālam kareyya.

Evameva kho Māluñkyaputta yo evam vadeyya: “Na tāvāham Bhagavati brahmacariyam carissāmi,

¹ Dīgha: adj. Long. / Rassa: adj. Short. / Majjhima: adj. Middle.

² Kāla: Dark. / Sāma: Black, dark (something like deep brown). / Maṅgura: adj. Golden. / + cchavi: Of golden color.

³ pron. Such a one, this or that, a certain. 某某。

⁴ nt. A bow.

⁵ m. / nt. A bow.

⁶ nt. A cross-bow.

⁷ f. A bow string.

⁸ Of a plant; swallow-wort.

⁹ A reed (used for bow-strings). 草葦。

¹⁰ Nahāru & nhāru: Sinew, tendon, muscle. 肌肉。

¹¹ f. A species of hemp. 大麻。

¹² Khīra: nt. Milk, milky fluid, milky juice. / + paṇṇin: m. Of a tree the leaves of which contain a milky sap.

¹³ m./ nt. The shaft of an arrow, an arrow in general.

¹⁴ nt. An arrow (made of reed).

¹⁵ nt. A kind of arrow.

¹⁶ nt. A leaf.

¹⁷ adj. Feathered (of an arrow).

¹⁸ m. A vulture. 烈鷹。

¹⁹ A heron. 蒼鶲。

²⁰ A vulture, hawk, falcon. 鷹。

²¹ A peacock. 孔雀。

²² Sithila + hanu: A kind of bird.

²³ pp. Thrown round, overspread, overlaid, enclosed, fenced n, encircling, surrounded by.

²⁴ A bull, cow.

²⁵ Mahisa, mahīsa, mahimṣa: A buffalo. 水牛。

²⁶ A sort of hart. 牡鹿。

²⁷ Some sort of animal (monkey?).

²⁸ Khura + appa: A kind of arrow.

²⁹ A kind of arrow.

³⁰ An iron weapon, an arrow or javelin. 鐵的武器。

³¹ Vaccha: A calf. / + danta: Calf-tooth, a kind of arrow or javelin.

³² Karavīra + patta: A kind of arrow.

yāva me Bhagavā na byākarissati: ‘Sassato loko’ti vā, ‘asassato loko’ti vā; ‘antavā loko’ti vā, ‘anantavā loko’ti vā; ‘tam jīvam tam sarīran’ti vā, ‘aññam jīvam aññam sarīran’ti vā; ‘hoti Tathāgato parammaraṇā’ti vā, ‘na hoti Tathāgato parammaraṇā’ti vā; ‘hoti ca na ca hoti Tathāgato parammaraṇā’ti vā, ‘n’eva hoti na na hoti Tathāgato parammaraṇā’ti vā’ti. Abyākatameva tam Māluñkyaputta Tathāgatena assa. Atha so puggalo kālam kareyya.

6. ‘**Sassato** loko’ti vā Māluñkyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti.

“Evaṁ no.”

‘**Asassato** loko’ti Māluñkyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti.

“Evampi no.”

‘**Sassato** loko’ti Māluñkyaputta diṭṭhiyā sati: ‘Asassato loko’ti vā diṭṭhiyā sati: attheva jāti, atthi jarā, atthi maraṇam, santi sokaparidevadukkhadomanassupāyāsā; yesā ’ham diṭṭheva dhamme nighātam¹ paññāpemi.

‘**Antavā** loko’ti Māluñkyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti.

“Evaṁ no.”

‘**Anantavā** loko’ti Māluñkyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti.

“Evampi no.”

‘**Antavā** loko’ti Māluñkyaputta diṭṭhiyā sati: ‘Anantavā loko’ti vā diṭṭhiyā sati: attheva jāti, atthi jarā, atthi maraṇam, santi sokaparidevadukkhadomanassupāyāsā; yesā’ham diṭṭheva dhamme nighātam paññāpemi.

‘**Tam jīvam** tam sarīran’ti Māluñkyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti.

“Evaṁ no.”

‘Aññam jīvam aññam **sarīran’ti** Māluñkyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti.

“Evampi no.”

‘**Tam jīvam** tam sarīran’ti Māluñkyaputta diṭṭhiyā sati: ‘Aññam jīvam aññam sarīran’ti vā diṭṭhiyā sati: attheva jāti, atthi jarā, atthi maraṇam, santi sokaparidevadukkhadomanassupāyāsā; yesā’ham diṭṭheva dhamme nighātam paññāpemi.

‘**Hoti** Tathāgato parammaraṇā’ti Māluñkyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti.

“Evaṁ no.”

‘**Na** hoti Tathāgato parammaraṇā’ti Māluñkyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti.

“Evampi no.”

‘**Hoti Tathāgato** parammaraṇā’ti Māluñkyaputta diṭṭhiyā sati: ‘Na hoti Tathāgato parammaraṇā’ti vā diṭṭhiyā sati: attheva jāti, atthi jarā, atthi maraṇam, santi sokaparidevadukkhadomanassupāyāsā; yesā’ham diṭṭheva dhamme nighātam paññāpemi.

‘**Hoti ca na** ca hoti Tathāgato parammaraṇā’ti Māluñkyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti.

“Evaṁ no.”

‘**Neva** hoti na na hoti Tathāgato parammaraṇā’ti Māluñkyaputta diṭṭhiyā sati brahmacariyavāso abhavissāti.

“Evampi no.”

‘**Hoti ca na ca** hoti Tathāgato parammaraṇā’ti Māluñkyaputta diṭṭhiyā sati: ‘Neva hoti na na hoti Tathāgato parammaraṇā’ti vā diṭṭhiyā sati: attheva jāti, atthi jarā, atthi maraṇam, santi sokaparidevadukkhadomanassupāsāyā; yesā’ham diṭṭheva dhamme nighātam paññāpemi.

7. Tasmātiha Māluñkyaputta **abyākatañca** me abyākatato dhāretha. Byākatañca me **byākato** dhāretha. Kiñca Māluñkyaputta **mayā** abyākatañ?

¹ Striking down, suppressing, destroying, killing. 撃倒。

‘Sassato loko’ti Māluñkyaputta mayā abyākataṁ. ‘Asassato loko’ti mayā abyākataṁ. ‘Antavā loko’ti mayā abyākataṁ. ‘Anantavā loko’ti mayā abyākataṁ. ‘Tam jīvam tam sarīran’ti mayā abyākataṁ. ‘Aññam jīvam aññam sarīran’ti mayā abyākataṁ. ‘Hoti Tathāgato parammaraṇā’ti mayā abyākataṁ. ‘Na hoti Tathāgato parammaraṇā’ti mayā abyākataṁ. ‘Hoti ca na ca hoti Tathāgato parammaraṇā’ti mayā abyākataṁ. ‘Neva hoti na na hoti Tathāgato parammaraṇā’ti mayā abyākataṁ.

8. Kasmā cetāṁ Māluñkyaputta mayā abyākataṁ?

“**Na** hetāṁ Māluñkyaputta athasamhitāṁ, nādibrahmacariyakaṁ, netāṁ nibbidāya, na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya, na nibbānāya saṁvattati. Tasmā tam mayā abyākataṁ.”

9. Kiñca Māluñkyaputta **mayā** byākataṁ?

‘Idam **dukkhan**’ti Māluñkyaputta mayā byākataṁ; ‘ayam dukkhasamudayo’ti mayā byākataṁ; ‘ayam dukkhanirodho’ti mayā byākataṁ; ‘ayam dukkhanirodhagāminīpaṭipadā’ti mayā byākataṁ.

10. Kasmā cetāṁ Māluñkyaputta mayā **byākataṁ**?

“Etañhi Māluñkyaputta atthasamhitāṁ, etāṁ ādibrahmacariyakaṁ, etāṁ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati. Tasmā tam mayā byākataṁ. Tasmātiha Māluñkyaputta abyākatañca me abyākatato dhāretha. Byākatañca me byākatato dhārethā”ti.

“Idamavoca Bhagavā. Attamano āyasmā Māluñkyaputto Bhagavato bhāsitāṁ abhinandī”ti.
Cūlamāluñkyasuttāṁ tatiyāṁ.

(M.64.) Mahāmāluñkyasuttāṁ

1. Evaṁ me sutāṁ. Ekāṁ samayāṁ Bhagavā Sāvatthiyāṁ viharati Jetavane Anāthapiṇḍikassa Ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. “Dhāretha no tumhe bhikkhave mayā desitāni **pañcorambhāgiyāni**¹ **samyojanānī**”ti?²

Evaṁ vutte, āyasmā Māluñkyaputto Bhagavantāṁ etadavoca: “Aham kho bhante dhāremi Bhagavatā desitāni pañcorambhāgiyāni samyojanānī”ti.

Yathā kathaṁ pana tvāṁ Māluñkyaputta dhāresi, mayā desitāni pañcorambhāgiyāni samyojanānī”ti?

“**Sakkāyadiṭṭhim** kho aham bhante Bhagavatā orambhāgiyām samyojanām desitām dhāremi.

Vicikicchām kho aham bhante Bhagavatā orambhāgiyām samyojanām desitām dhāremi.

Sīlabbataparāmāsaṁ kho aham bhante Bhagavatā orambhāgiyām samyojanām desitām dhāremi.

Kāmacchandām kho aham bhante Bhagavatā orambhāgiyām samyojanām desitām dhāremi.

Byāpadām kho aham bhante Bhagavatā orambhāgiyām samyojanām desitām dhāremi.

Evaṁ kho aham bhante dhāremi, Bhagavatā desitāni pañcorambhāgiyāni samyojanānī”ti.

3. **Kassa** kho nāma tvāṁ Māluñkyaputta mayā evam pañcorambhāgiyāni samyojanāni desitāni dhāresi? “**Nanu** Māluñkyaputta aññatitthiyā paribbājakā iminā taruṇūpamena³ upārambhena¹ upārambhissanti.

¹ Pañca: num. Five. / + orambhāgiya: adj. Being a share of the lower. 五下分結。

² nt. Bond, fetter.

³ Taruṇa: adj. Tender, of tender age, young. / + upamā: f. Likeness, simile, parable, example.

Daharassa² hi Māluñkyaputta kumārassa mandassa³ uttānaseyyakassa⁴ ‘sakkāyo’ti pi⁵ na hoti kuto panassa uppajjissati⁶ sakkāyadiṭṭhi; anusetitvevassa⁷ sakkāyadiṭṭhānusayo?⁸
Daharassa hi Māluñkyaputta kumārassa mandassa uttānaseyyakassa ‘dhammā’ti pi na hoti, kuto panassa uppajjissati dhammesu vicikicchā; anusetitvevassa vicikicchānusayo?
Daharassa hi Māluñkyaputta kumārassa mandassa uttānaseyyakassa ‘sīlā’ti pi na hoti, kuto panassa uppajjissati silesu sīlabbataparāmāso; anusetitvevassa sīlabbataparāmāsānusayo?
Daharassa hi Māluñkyaputta kumārassa mandassa uttānaseyyakassa ‘kāmā’ti pi na hoti, kuto panassa uppajjissati kāmesu kāmacchando; anusetitvevassa kāmarāgānusayo?
Daharassa hi Māluñkyaputta kumārassa mandassa uttānaseyyakassa ‘sattā’ti pi na hoti, kuto panassa uppajjissati sattesu byāpādo, anusetitvevassa byāpādānusayo?
Nanu Māluñkyaputta aññatithiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissantī’ti?

4. Evam vutte, āyasmā Ānando Bhagavantam etadavoca: “Etassa Bhagavā kālo, etassa Sugata kālo, yaṁ Bhagavā pañcorambhāgīyāni saṁyojanāni deseyya. Bhagavato sutvā bhikkhū dhāressanti”ti.
“Tena hānanda suṇāhi sādhukam manasi karohi bhāsissāmī”ti. “Evaṁ bhante”ti. Kho āyasmā Ānando Bhagavato paccassosi. Bhagavā etadavoca:

5. Idhānanda assutavā puthujjano ariyānam adassāvī ariyadhammassa akovido ariyadhamme avinīto; sappurisānam adassāvī sappurisadhammassa akovido sappurisadhamme avinīto.
Sakkāyadiṭṭhipariyuṭṭhitena⁹ cetasā viharati sakkāyadiṭṭhiparetena,¹⁰ uppānāya ca sakkāyadiṭṭhiyā nissaraṇam¹¹ yathābhūtam nappajānāti; tassa sā sakkāyadiṭṭhi thāmagatā¹² appaṭivinītā¹³ orambhāgiyām saṁyojanam.
Vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppānāya ca vicikicchāya nissaraṇam yathābhūtam nappajānāti; tassa sā vicikicchā thāmagatā appaṭivinītā orambhāgiyām saññojanam.
Sīlabbataparāmāsapariyuṭṭhitena cetasā viharati sīlabbataparāmāsaretena, uppānassa ca sīlabbataparāmāsassa nissaraṇam yathābhūtam nappajānāti; tassa so sīlabbataparāmāso thāmagato appaṭivinīto orambhāgiyām saṁyojanam.
Kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppānassa ca kāmarāgassa nissaraṇam yathābhūtam nappajānāti; tassa so kāmarāgo thāmagato appaṭivinīto orambhāgiyām saṁyojanam.
Byāpādapariyuṭṭhitena cetasā viharati byāpādāparetena, uppānassa ca byāpādassa nissaraṇam yathābhūtam nappajānāti; tassa so byāpādo thāmagato appaṭivinīto orambhāgiyām saṁyojanam.

¹ Upārambha: Reproof, reproach, censure. 叱責；申斥。 /

Upārambhati: fut. To blame, reprimand, reproach. 責備，指責。

² adj. Small, little, delicate, young; a young boy, youth, lad.

³ adj. Slow, lazy, indolent. 緩緩的。

⁴ Uttāna + seyyaka: Lying on one’s back; an infant. 嬰兒。

⁵ Sakkāya: The body in being, the existing body or group. / + diṭṭhi: Theory of soul, heresy of individuality, speculation as to the eternity or otherwise of one’s own individuality.

⁶ fut. To come out, to arise, to be produced, to be born or reborn, to come into existence.

⁷ Anuseti: pre. To ‘lie down with;’ to dwell on, harp on (an idea). (of the idea) To obsess, to fill the mind persistently, to lie dormant & be continually cropping up.

⁸ Anusaya: Bent, bias, proclivity, the persistence of a dormant or latent disposition, predisposition, tendency.

⁹ + Pariyuṭṭhita: Possessed by biased, taken up by, full of.

¹⁰ + Pareta: pp. Gone on to, affected with, overcome by.

¹¹ nt. Going out, departure; issue, outcome, result; giving up, leaving behind, being freed, escape, salvation.

¹² Thāma & thāmo: ‘Standing power,’ power of resistance, steadfastness, strength, firmness, vigor, instars. 體力；穩固。

¹³ Appaṭivinītā: f. Not being hindered, non-obstruction, free effort. 起阻礙作用。

6. **Sutavā** ca kho Ānanda ariyasāvako ariyānam dassāvī ariyadhammassa kovidō ariyadhamme suvinīto; sappurisānam dassāvī sappurisadhammassa kovidō sappurisadhamme suvinīto.

Na sakkāyadiṭṭhipariyuṭṭhitena cetasā viharati na sakkāyadiṭṭhiparetena, uppānnāya ca sakkāyadiṭṭhiyā nissaraṇam yathābhūtam pajānāti; tassa sā sakkāyadiṭṭhi sānusayā pahīyati.

Na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena, uppānnāya ca vicikicchāya nissaraṇam yathābhūtam pajānāti; tassa sā vicikicchā sānusayā pahīyati.

Na sīlabbataparāmāsapariyuṭṭhitena cetasā viharati na sīlabbataparāmāsaparetena, uppānnassa ca sīlabbataparāmāsassa nissaraṇam yathābhūtam pajānāti; tassa so sīlabbataparāmāso sānusayo pahīyati.

Na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppānnassa ca kāmarāgassa nissaraṇam yathābhūtam pajānāti; tassa so kāmarāgo sānusayo pahīyati.

Na byāpādapariyuṭṭhitena cetasā viharati na byāpādaretena, uppānnassa ca byāpādassa nissaraṇam yathābhūtam pajānāti; tassa so byāpādo sānusayo pahīyati.

7. “Yo Ānanda maggo yā paṭipadā pañcannam orambhāgiyānam saññojanānam pahānāya, tam maggam tam paṭipadaṁ **anāgamma**¹ pañcorambhāgiyāni saññojanāni ñassati² vā dakkhit³ vā pajahissati⁴ vā”ti; n’etam ṭhānam vijjati.

“**Seyyathāpi** Ānanda mahato rukkhassa tiṭṭhato sāravato tacām acchetvā pheggum acchetvā sāracchedo bhavissati⁵ti; n’etam ṭhānam vijjati.

“Evameva kho Ānanda yo maggo yā paṭipadā pañcannam orambhāgiyānam saññojanānam pahānāya, tam maggam tam paṭipadaṁ anāgamma pañcorambhāgiyāni saññojanāni ñassati vā dakkhit³ vā pajahissati vā”ti; n’etam ṭhānam vijjati. “Yo ca kho Ānanda maggo yā paṭipadā pañcannam orambhāgiyānam saññojanānam pahānāya, tam maggam tam paṭipadaṁ **āgamma** pañcorambhāgiyāni saññojanāni ñassati vā dakkhit³ vā pajahissati vā”ti; ṭhānametam vijjati.

“**Seyyathāpi** Ānanda mahato rukkhassa tiṭṭhato sāravato tacām chetvā pheggum chetvā sāracchedo bhavissati⁵ti; ṭhānametam vijjati.

“Evameva kho Ānanda yo maggo yā paṭipadā pañcannam orambhāgiyānam saññojanānam pahānāya, tam maggam tam paṭipadaṁ āgamma pañcorambhāgiyāni saññojanāni ñassati vā dakkhit³ vā pajahissati vā”ti; ṭhānametam vijjati.

8. **Seyyathāpi** Ānanda Gaṅgā nadī pūrā⁵ udakassa samatittikā⁶ kākapeyyo.⁷ Atha dubbalako puriso āgaccheyya: ‘Aham imissā Gaṅgāya nadiyā tiriyam bāhāya⁸ sotam⁹ chetvā¹⁰ sotthinā pāram gacchāmī’ti. So na sakkuneyya¹¹ Gaṅgāya nadiyā tiriyam bāhāya sotam chetvā sotthinā pāram gantum. Evameva kho Ānanda yassa kassaci sakkāya nirodhāya, dhamme desiyamāne cittam na pakkhandati,¹² nappasīdati¹³ na santiṭṭhati¹ na vimuccati. Seyyathāpi so dubbalako puriso evamete daṭṭhabbā.

¹ An + āgacchatī: ger, adv. With reference to, owing to, relating to; by means of, thanks to; without coming.

² Jānāti: fut. To know.

³ Dassati: fut. To see, perceive.

⁴ Pajahati: fut. To give up, renounce, forsake, abandon, eliminate, let go, get rid of.

⁵ adj. Full.

⁶ Samatitthika: adj. Even or level with the border or bank; quite full, brimful.

⁷ Kāka: The crow. 烏鴉。 / + peyya: '(so full) That a crow can easily drink of it,' full to the brim, overflowing, of a pond. / + samatittika: 'with even banks and drinkable for crows;' (with the water on a level with the land).

⁸ f. The arm.

⁹ m./ nt. Passage, aperture. 水路。

¹⁰ Chindati: ger. To cut off, to destroy, to remove, both lit.

¹¹ Sakkoti: fpp. To be able.

¹² pre. To spring forward, to jump on to; to be after someone in pursuit; to take to.

¹³ Pasīdati: pre. To become bright, to brighten up; to be purified, reconciled or pleased; to be clear & calm, to become of peaceful heart.

Seyyathāpi Ānanda Gaṅgā nadī pūrā udakassa samatittikā kākapeyyo. Atha balavā puriso āgaccheyya: ‘Aham imissā Gaṅgāya nadiyā tiriyan bāhāya sotam chetvā sothinā pāram gacchāmī’ti. So sakkuṇeyya Gaṅgāya nadiyā tiriyan bāhāya sotam chetvā sothinā pāram gantum. Evameva kho Ānanda yassa kassaci sakkāya nirodhāya, dhamme desiyamāne cittam pakkhandati, pasīdati santiṭṭhati vimuccati. Seyyathāpi so balavā puriso evamete daṭṭhabbā.

9. Katamo c’ Ānanda maggo katamā paṭipadā pañcannam orambhāgiyānam saññojanānam pahānāya? Idhānanda bhikkhu upadhivivekā² akusalānam dhammānam pahānā sabbaso kāyaduṭṭhullānam³ paṭipassaddhiyā⁴ vivicceva kāmehi vivicca akusalehi dhammehi, savitakkam savicāram vivekajam pītisukham, paṭhamam jhānam upasampajja viharati. So yadeva tattha hoti rūpagatam vedanāgatam saññāgatam saṅkhāragatam viññāṇagatam. Te dhamme aniccato dukkhato rogato⁵ gaṇḍato⁶ sallato⁷ aghato⁸ ābādhato⁹ parato¹⁰ palokato¹¹ suññato anattato samanupassati, so tehi dhammehi cittam paṭivāpeti.¹² So tehi dhammehi cittam paṭivāpetvā amatāya dhātuyā cittam upasamharati.¹³ Etam santam etam pañṭitam¹⁴ yadidam sabbasaṅkhārasamatho¹⁵ sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānanti. So tatthaṭhito āsavānam khayam pāpuṇāti, no ce āsavānam khayam pāpuṇāti. Teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam saññojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho Ānanda maggo ayam paṭipadā pañcannam orambhāgiyānam saññojanānam pahānāya.

10. Puna ca param Ānanda bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram, samādhijam pītisukham dutiya jjhānam upasampajja viharati. So yadeva tattha hoti rūpagatam vedanāgatam saññāgatam saṅkhāragatam viññāṇagatam, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati, so tehi dhammehi cittam paṭivāpeti. So tehi dhammehi cittam paṭivāpetvā amatāya dhātuyā cittam upasamharati. Etam santam etam pañṭitam yadidam sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānanti. So tatthaṭhito āsavānam khayam pāpuṇāti, no ce āsavānam khayam pāpuṇāti. Teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam saññojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho Ānanda maggo ayam paṭipadā pañcannam orambhāgiyānam saññojanānam pahānāya.

11. Puna ca param Ānanda bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram, samādhijam pītisukham tatiyajjhānam upasampajja viharati. So

¹ pre. To be established, to be put into order.

² Upadhi: Putting down or under, foundation, basis, ground, substratum (of rebirth); clinging to rebirth (as impeding spiritual progress), attachment.

³ Kāya + duṭṭhulla: Un-chastity. 淫蕩；不純潔。

⁴ Paṭi + passadhi: f. Calmness, tranquility, repose, serenity. 安靜。

⁵ Illness, disease.

⁶ A swelling; a disease, an abscess, a boil. 癰，瘡。

⁷ nt. An arrow, dart. 標槍。

⁸ nt. Evil, grief, pain, suffering, misfortune.

⁹ Affliction, illness, disease. 苦惱。

¹⁰ adv./ adj. 5. From another, as regards others.

¹¹ Breaking off or in two, dissolution, decay. 腐朽。

¹² caus, pre. To turn away from, to free from, cleanse.

¹³ pre. To dispose, arrange, concentrate, collect, focus. 使傾向於。

¹⁴ adj. Brought out or to, applied, executed.

¹⁵ + Samatha: Calm, quietude of heart. 鎮定。

yadeva tattha hoti rūpagataṁ vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ, te dhamme aniccato dukkhatō rogato gaṇḍato sallato aghato ābādhato parato palokato, suññato anattato samanupassati, so tehi dhammehi cittam paṭivāpeti. So tehi dhammehi cittam paṭivāpetvā amatāya dhātuyā cittam upasamharati. Etam santam etam pañītam yadidam sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānanti. So tatthaṭhitō āsavānam khayam pāpuṇāti. No ce āsavānam khayam pāpuṇāti. Teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam saññojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho Ānanda maggo ayam paṭipadā pañcannam orambhāgiyānam saññojanānam pahānāya.

12. Puna ca param Ānanda bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā, adukkham asukham upekhāsatipārisuddhim **catuttham jhānam** upasampajja viharati. So yadeva tattha hoti rūpagataṁ vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ, te dhamme aniccato dukkhatō rogato gaṇḍato sallato aghato ābādhato parato palokato, suññato anattato samanupassati, so tehi dhammehi cittam paṭivāpeti. So tehi dhammehi cittam paṭivāpetvā amatāya dhātuyā cittam upasamharati. Etam santam etam pañītam yadidam sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānanti. So tatthaṭhitō āsavānam khayam pāpuṇāti. No ce āsavānam khayam pāpuṇāti. Teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam saññojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho Ānanda maggo ayam paṭipadā pañcannam orambhāgiyānam saññojanānam pahānāya.

13. Punaca param Ānanda bhikkhu sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā: ‘**ananto ākāso**’ti ākāsānañcāyatanaṁ upasampajja viharati. So yadeva tattha hoti rūpagataṁ vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ, te dhamme aniccato dukkhatō rogato gaṇḍato sallato aghato ābādhato parato palokato, suññato anattato samanupassati, so tehi dhammehi cittam paṭivāpeti. So tehi dhammehi cittam paṭivāpetvā amatāya dhātuyā cittam upasamharati. Etam santam etam pañītam yadidam sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānanti. So tatthaṭhitō āsavānam khayam pāpuṇāti. No ce āsavānam khayam pāpuṇāti. Teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam saññojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho Ānanda maggo ayam paṭipadā pañcannam orambhāgiyānam saññojanānam pahānāya.

14. Punaca param Ānanda bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma: ‘anantam viññāṇan’ti **viññāṇañcāyatanaṁ** upasampajja viharati. So yadeva tattha hoti rūpagataṁ vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ, te dhamme aniccato dukkhatō rogato gaṇḍato sallato aghato ābādhato parato palokato, suññato anattato samanupassati, so tehi dhammehi cittam paṭivāpeti. So tehi dhammehi cittam paṭivāpetvā amatāya dhātuyā cittam upasamharati. Etam santam etam pañītam yadidam sabbasaṅkhārasamatho sabbūpadhi paṭinissaggo taṇhakkhayo virāgo nirodho nibbānanti. So tatthaṭhitō āsavānam khayam pāpuṇāti. No ce āsavānam khayam pāpuṇāti. Teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam saññojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho Ānanda maggo ayam paṭipadā pañcannam orambhāgiyānam saññojanānam pahānāya.

15. Puna ca param Ānanda bhikkhu sabbaso viññānañcāyatanaṁ samatikkamma: ‘natthi kiñcī’ti **ākiñcaññāyatanaṁ** upasampajja viharati. So yadeva tattha hoti vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ te dhamme aniccato dukkhatō rogato gaṇḍato sallato aghato ābādhato parato palokato, suññato anattato samanupassati, so tehi dhammehi cittam paṭivāpeti. So tehi

dhammehi cittam paṭivāpetvā amatāya dhātuyā cittam upasamharati. Etam santam etam pañitam yadidam sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānanti. So tathatthito āsavānam khayam pāpuṇāti. No ce āsavānam khayam pāpuṇāti. Teneva dhammarāgena tāya dhammanandiyā pañcannam orambhāgīyānam saññojanānam parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho Ānanda maggo ayam paṭipadā pañcannam orambhāgīyānam saññojanānam pahānāyā”ti.

16. “Eso ce bhante maggo esā paṭipadā pañcannam orambhāgīyānam saññojanānam pahānāya, atha kiñcarahi idhekacce bhikkhū **cetovimuttino**, ekacce bhikkhū **paññāvimuttino**’ti. Ettha kho tesāham Ānanda indriyavemattam vadāmī”ti.

“Idamavoca Bhagavā, attamano āyasmā Ānando Bhagavato bhāsitaṁ abhinandī”ti.

~ Mahāmāluṅkyasuttaṁ catuttham ~

(M65.) Bhaddāli suttam

1. Evaṁ me sutam ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

2. “Aham kho bhikkhave **ekāsanabhojanam**¹ bhuñjāmi. Ekāsanabhojanam kho aham bhikkhave bhuñjamāno appābādhatañca² sañjānāmi, appātañkatañca lahuṭhānañca³ balañca phāsuvihārañca. Etha tumhepi bhikkhave ekāsanabhojanam bhuñjatha. Ekāsanabhojanam kho bhikkhave tumhepi bhuñjamānā appābādhatañca sañjānissatha, appātañkatañca lahuṭhānañca balañca phāsuvihārañcā”ti.

3. Evaṁ vutte āyasmā **Bhaddāli** Bhagavantaṁ etadavoca: “Aham kho bhante na ussahāmi⁴ ekāsanabhojanam bhuñjitum. Ekāsanabhojanam hi me bhante bhuñjato, siyā kukkuccam⁵ siyā vippatisāro”ti.⁶

“Tena hi tvam Bhaddāli yattha nimantito⁷ assasi, tattha ekadesam⁸ bhuñjitvā ekadesam nīharitvāpi⁹ bhuñjeyyāsi. Evampi kho tvam Bhaddāli bhuñjamāno yāpessasi”ti.¹⁰

“Evampi kho aham bhante na ussahāmi bhuñjitum. Evampi hi me bhante bhuñjato, siyā kukkuccam siyā vippatisāro”ti.

¹ Eka + āsana: Sitting or living alone. / + bhojana: nt. Food, meal, nourishment in general.

² Appa + ābādha & ātañka: Little (or no) illness, freedom from illness, good health.

³ Lahu: adj. Light, quick. / + tthāna: Lightness of body, bodily vigor, good health. 身體輕安。

⁴ pre. To be able, to be fit for, to dare, venture.

⁵ Remorse, scruple, worry. 極為後悔。

⁶ Bad conscience, remorse, regret, repentance. 惡觀念。

⁷ pp. Invited.

⁸ Eka + desa: Point, part, place, region, spot, country. / = One part.

⁹ ger. To take out, to throw out, drive out.

¹⁰ fut. To maintain. 維持。

4. Atha kho āyasmā Bhaddāli Bhagavatā sikkhāpade paññāpiyamāne¹ bhikkhusaṅge sikkham samādiyamāne anussāham² pavedesi.³ Atha kho āyasmā Bhaddāli sabbantam temāsam⁴ na Bhagavato sammukhībhāvam⁵ adāsi,⁶ yathā tam Satthusāsane⁷ sikkhāya aparipūrakārī.⁸

5. Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvarakammam karonti: “Niṭhitacīvaro⁹ Bhagavā temāsaccayena¹⁰ cārikam pakkamissatī”ti.

6. Atha kho āyasmā Bhaddāli yena te bhikkhū tenupasaṅkami, upasaṅkamitvā tehi bhikkhūhī saddhim sammodi, sammodanīyam katharī sārāṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinnam kho āyasmantam Bhaddālim te bhikkhū etadavocum: “Idam kho āvuso Bhaddāli Bhagavato cīvarakammam karīyati, niṭhitacīvaro Bhagavā temāsaccayena cārikam pakkamissatī”ti. Inghāvuso¹¹ Bhaddāli etam desakam¹² sādhukarī manasikarohi, mā te pacchā¹³ dukkarataram¹⁴ ahosī”ti.

7. “Evamāvuso”ti kho āyasmā Bhaddāli tesam bhikkhūnam patissutvā yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam abhvādetvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā Bhaddāli Bhagavantam etadavoca: “Accayo¹⁵ marū bhante accagamā yathābālam yathāmūlham¹⁶ yathā akusalam, yohām Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅge sikkham samādiyamāne anussāham pavedesim. Tassa me bhante Bhagavā accayam accayato patigaṇhātu¹⁷ āyatim samīvarāyā”ti.¹⁸

8. Tagha¹⁹ tvam Bhaddāli accayo accagamā yathābālam yathāmūlham yathā akusalam, yam tvam mayā sikkhāpade paññāpiyamāne bhikkhusaṅge sikkham samādiyamāne anussāham pavedesi.

9. Samayopi²⁰ kho te Bhaddāli appaṭividdho²¹ ahosi: “Bhagavā kho Sāvatthiyam viharati, Bhagavā pi marū jānissati: ‘Bhaddāli nāma bhikkhu Satthusāsane sikkhāya aparipūrakārī’”ti. Ayampi kho te Bhaddāli samayo appaṭividdho ahosi. Samayopi kho te Bhaddāli appaṭividdho ahosi: “Sambahulā kho

¹ caus, ppr. To make known, declare, point out, appoint, assign, recognize, define.

² An + ussāha: Strength, power, energy; endeavour, good-will.

³ caus, aor. To make known, to declare, communicate, relate.

⁴ Ti + māsa: Three months.

⁵ Sammukhī: adj. Face to face with, in presence. / + bhāva: Presence, confrontation. 某人的近前。

⁶ aor. To give, to present with.

⁷ + Sāsana: nt. Order, message, teaching.

⁸ A + paripūra: adj. Full, complete, perfected, accomplished. / + kārin: Completing, fulfilling, making complete, doing to the full.

⁹ Niṭhita: pp. Brought or come to an end, finished, accomplished.

¹⁰ + Caya: One who heaps up, a collector, hoarder. 堆積。

¹¹ indecl. ‘Get a move on,’ come on, go on, look here.

¹² adj. Pointing out, teaching, advising.

¹³ adv. Behind, aft, after, afterwards, back.

¹⁴ Duk + kara + tara: More difficult.

¹⁵ Going beyond (the norm), transgression, offence. 違反。/ Accagāma: ger. A fault has overcome me; has been committed by me (in confession formula).

¹⁶ Bāla: adj. Ignorant, foolish. / Mūlha: Gone astray, erring, having lost one’s way.

¹⁷ Accayam accayato patigaṇhātu: imper. To accept (the confession of) the fault, to pardon the transgression, in confession-formula at.

¹⁸ Restraint. 抑制。

¹⁹ Truly, surely, there now!

²⁰ Congregation, time, condition; circumstance. 情況；事件；境況。

²¹ adj. ‘Not shot through,’ unhurt; recognition. 認知。

bhikkhū Sāvatthiyam vassarṁ upagatā,¹ tepi marī jānissanti: ‘Bhaddāli nāma bhikkhu Satthusāsane sikkhāya aparipūrakārī’’ti. Ayampi kho te Bhaddāli samayo appaṭividdho ahosi. Samayopi kho te Bhaddāli appaṭividdho ahosi: “Sambahulā kho bhikkhuniyo Sāvatthiyam vassarṁ upagatā, tāpi marī jānissanti: ‘Bhaddāli nāma bhikkhu Satthusāsane sikkhāya aparipūrakārī’”ti. Ayampi kho te Bhaddāli samayo appaṭividdho ahosi. Samayopi kho te Bhaddāli appaṭividdho ahosi: “Sambahulā kho upāsakā Sāvatthiyam paṭivasanti,² tepi marī jānissanti: ‘Bhaddāli nāma bhikkhu Satthusāsane sikkhāya aparipūrakārī’”ti. Ayampi kho te Bhaddāli samayo appaṭividdho ahosi. Samayo pi kho te Bhaddāli appaṭividdho ahosi: “Sambahulā kho upāsikā Sāvatthiyam paṭivasanti, tāpi marī jānissanti: ‘Bhaddāli nāma bhikkhu Satthusāsane sikkhāya aparipūrakārī’”ti. Ayampi kho te Bhaddāli samayo appaṭividdho ahosi. Samayopi kho te Bhaddāli appaṭividdho ahosi: “Sambahulā kho nānā titthiyā samanabrāhmaṇā Sāvatthiyam vassarṁ upagatā, tepi marī jānissanti: ‘Bhaddāli nāma bhikkhu samanassa Gotamassa sāvako theraññataro Satthusāsane sikkhāya aparipūrakārī’”ti. Ayampi kho te Bhaddāli samayo appaṭividdho ahosi”ti.

10. “Accayo marī bhante accagamā yathābālam yathāmūlham yathā akusalam, yo’ham Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkham samādiyamāne anussāham pavedesiṁ. Tassa me bhante Bhagavā accayam accayato patiganhātu, āyatirī samvarāyā”ti. Taggha tvam Bhaddāli accayo accagamā yathābālam yathāmūlham yathā akusalam, yaṁ tvam mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkham samādiyamāne anussāham pavedesi.

11. Tam kiṁ maññasi Bhaddāli? Idhassa bhikkhu ubhatobhāgavimutto,³ tamaham evam vadeyyam: “Ehi me tvam bhikkhu pañke⁴ saṅkamo⁵ hohi’ti. Apinu so saṅkameyya⁶ vā aññena vā kāyam sannāmeyya,⁷ no ti vā vadeyyā”ti?
“No hetam bhante.”

Tam kiṁ maññasi Bhaddāli? Idhassa bhikkhu paññāvimutto,⁸ tamaham evam vadeyyam: ““Ehi me tvam bhikkhu pañke saṅkamo hohi’ti. Apinu so saṅkameyya vā aññena vā kāyam sannāmeyya, no ti vā vadeyyā”ti?

“No hetam bhante.”
Tam kiṁ maññasi Bhaddāli? Idhassa bhikkhu kāyasakkhi,⁹ tamaham evam vadeyyam: “Ehi me tvam bhikkhu pañke saṅkamo hohi’ti. Apinu so saṅkameyya vā aññena vā kāyam sannāmeyya, no ti vā vadeyyā”ti?
“No hetam bhante.”

Tam kiṁ maññasi Bhaddāli? Idhassa bhikkhu dīṭhappatto,¹⁰ tamaham evam vadeyyam: “Ehi me tvam bhikkhu pañke saṅkamo hohi’ti. Apinu so saṅkameyya vā aññena vā kāyam sannāmeyya, no ti vā vadeyyā”ti?
“No hetam bhante.”
Tam kiṁ maññasi Bhaddāli? Idhassa bhikkhu saddhāvimutto,¹¹ tamaham evam vadeyyam: “Ehi me tvam bhikkhu pañke saṅkamo hohi’ti. Apinu so saṅkameyya vā aññena vā kāyam sannāmeyya, no ti vā

¹ pp. Gone to, come, approached; taken up.

² pre. To live, dwell at.

³ Ubhato: adv. Both, twofold, in both (or two) ways, on both sides. / + bhāgavimutta: One who is emancipated in two ways.

⁴ Mud, mire; defilement, impurity.

⁵ A passage, bridge; plank. 通行。

⁶ opt. To go on, to pass over to, to join.

⁷ caus, opt. To bend; to writhe. 扭動。

⁸ Paññā + vimutta: Freed by reason.

⁹ Kāya + sakkhi: He who has realized and gained the final truth concerning the body.

¹⁰ Dīṭha + ppatta: One who has obtained in this world Nett.

¹¹ Saddhā + vimutta: Emancipated through faith.

vadeyyā”ti?

“No hetam bhante.”

Tam kiṁ maññasi Bhaddāli? Idhassa bhikkhu **dhammānusārī**,¹ tamaham evam vadeyyam: “Ehi me tvam bhikkhu pañke saṅkamo hohī’ti. Apinu so saṅkameyya vā aññena vā kāyam sannāmeyya, no ti vā vadeyyā”ti?

“No hetam bhante.”

Tam kiṁ maññasi Bhaddāli? Idhassa bhikkhu **saddhānusārī**,² tamaham evam vadeyyam: “Ehi me tvam bhikkhu pañke saṅkamo hohī’ti. Apinu so saṅkameyya vā aññena vā kāyam sannāmeyya, no ti vā vadeyyā”ti?

“No hetam bhante.”

12. Tam kiṁ maññasi Bhaddāli? “Api nu tvam Bhaddāli **tasmiṁ samaye** ubhatobhāgavimutto vā hosi, paññāvimutto cā kāyasakkhī vā diṭṭhappatto vā saddhāvimutto vā dhammānusārī cā saddhānusārī vā”ti? “No hetam bhante.”

“Nanu tvam Bhaddāli tasmiṁ samaye ritto³ tuccho⁴ aparaddho”ti?⁵

13. “**Evaṁ bhante.** Accayo marañ bhante accagamā yathābalaṁ yathāmūlhaṁ yathā akusalam, yoham Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅge sikkham samādiyamāne anussāham pavedesi. Tassa me bhante Bhagava accayaṁ accayato patiganhātu āyatim samvarāyā”ti. Tagga tvam Bhaddāli accayo accagamā yathābalaṁ yathāmūlhaṁ yathā akusalam, yam tvam mayā sikkhāpade paññāpiyamāne bhikkhusaṅge sikkham samādiyamāne anussāham pavedesi. Yato ca kho tvam Bhaddāli accayaṁ accayato disvā yathādhammaṁ paṭikarosi.⁶ Tam te mayam patigaṇhāma. Vuddhi⁷ h’esā Bhaddāli ariyassa vinaye yo accayaṁ accayato disvā yathādhammaṁ paṭikaroti, āyatim samvaram āpajjati.

14. Idha Bhaddāli ekacco bhikkhu Satthusāsane sikkhāya **apariपुराकारी** hoti, tassa evam hoti: “Yannūnāham vivittam⁸ senāsanam bhajeyyan araññam rukkhamūlam pabbataram giriguham susānam vanapattham abbhokāsam paṭalapuñjam. App’eva nām’āham uttarimanussadhammā alamariyañāṇadassananavisesam sacchikareyyan”ti. So vivittam senāsanam bhajati araññam rukkhamūlarām pabbatarām kandaram giriguham susānam vanapattham abbhokāsam paṭalapuñjam. Tassa tathā vūpakaṭṭhassa⁹ viharato Satthāpi upavadati;¹⁰ anuvicca¹¹ pi viññū sabrahmacārī upavadanti, Devatāpi upavadanti, attāpi attānam upavadati. So Satthārāpi upavadito anuvicca viññūhi sabrahmacārīhi upavadito Devatāhipi upavadito attānāpi attānam upavadito, na uttarimanussadhammā alamariyañāṇadassananavisesam sacchikaroti. Tam kissa hetu? Evam hetam Bhaddāli hoti, yathā tam Satthusāsane sikkhāya apariपुराकारissa.

¹ Dhamma + ānusārin: Of righteous living.

² One liberated-in-both-ways; one liberated-by-wisdom; a body-witness; one attained-to-view; one liberated-by-faith; a Dhamma-follower; a faith-follower

³ pp. Devoid, empty, free, rid of.

⁴ adj. Empty, vain, deserted.

⁵ pp. Missed, gone wrong, failed, sinned.

⁶ pre. To redress, repair, make amends for a sin, expiate. 紹正。

⁷ f. Increase, growth, furtherance, prosperity. 增大。

⁸ adj. Separated, secluded, aloof, solitary, separate, alone. 個別的；單獨的。

⁹ Alienated, withdrawn, drawn away (from), secluded. 疏遠；使。。。離開。

¹⁰ pre. To tell (secretly) against, to tell tales; to insult, blame. 秘密地說。

¹¹ ger. Having known or found out, knowing well or thoroughly, testing, finding out.

15. Idha Bhaddāli ekacco bhikkhu Satthusāsane sikkhāya **paripūrakārī** hoti, tassa evam hoti: “Yannūnāham vivittam senāsanam bhajeyyam araññam rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam paññalapuñjam. App ’eva nām ’āham uttarimanussadhammā alamariyaññadassanavisesam sacchikareyyan”ti. So vivittam senāsanam bhajati araññam rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam paññalapuñjam. Tassa tathā vūpakaṭṭhassa viharato Satthāpi na upavadati; anuvicca pi viññū sabrahmacārī na upavadanti, na Devatāpi na upavadanti, attāpi attānam na upavadati. So Satthāpi anupavadito anuvicca viññūhi sabrahmacārīhi anupavadito Devatāhipi anupavadito attanāpi attānam anupavadito uttarimanussadhammā alamariyaññadassanavisesam sacchikaroti.
16. “So vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham pathamam **jhānam** upasampajja viharati. Tam kissa hetu? Evaṁ hetam Bhaddāli hoti yathātam Satthusāsane sikkhāya paripūrakārissa.
17. Puna ca param Bhaddāli bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham **dutiyam** jhānam upasampajja viharati. Tam kissa hetu? Evaṁ hetam Bhaddāli hoti yathā tam Satthusāsane sikkhāya paripūrakārissa. Puna ca param Bhaddāli bhikkhu pītiyā ca virāgā upekkhako ca viharati. Sato ca sampajāno sukhañca kāyena paṭisamvedeti. Yantam ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyanam jhānam upasampajja viharati. Tam kissa hetu? Evaṁ hetam Bhaddāli hoti yathātam Satthusāsane sikkhāya paripūrakārissa. Puna ca param Bhaddāli bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkham asukham upekkhā satipārisuddhiṁ catuttham jhānam upasampajja viharati. Tam kissa hetu? Evaṁ hetam Bhaddāli hoti yathātam Satthusāsane sikkhāya paripūrakārissa.
18. So evam samāhite **citte** parisuddhe pariyođāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte pubbenivāsānussatiññāya cittam abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathīdaṁ: ekampi jātim dvepi jātiyo, tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tiṁsampi jātiyo cattāriṁsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saññavatṭakappe anekepi vivaṭṭakappe anekepi saññavatṭavivaṭṭakappe amutrāsim evannāmo evaṅgutto evamvanṇo evamāhāro evamukhadukkhapaṭisamvedī evamāyupariyanto. So tato cuto amutra udapādīm trāpāsim evannāmo evaṅgutto evamvanṇo evamāhāro evamukhadukkhapaṭisamvedī evamāyupariyanto. So tato cuto idhūpapanno’ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarati. Tam kissa hetu? Evaṁ hetam Bhaddāli hoti yathā tam Satthusāsane sikkhāya paripūrakārissa.
19. So evam samāhite citte parisuddhe pariyođāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte **sattānam** cūtūpapātaññāya cittam abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hine paññe suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Ime vata bhonto sattā kāyaduccaritenam samannāgatā vacīduccaritenam samannāgatā manoduuccaritenam samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyam duggatim vinipātam nirayam upapannā, ime vā pana bhonto sattā kāyasucaritenam samannāgatā vacīsucaritenam samannāgatā manosucaritenam samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatim saggam lokam upannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paññe suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Tam kissa hetu? Evaṁ hetam Bhaddāli hoti yathā tam Satthusāsane sikkhāya paripūrakārissa.

20. So evam̄ samāhite citte parisuddhe pariyyodāte **anañgane** vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānam̄ khayaññāya cittam̄ abhininnāmeti. ‘So idam̄ dukkhan’ti yathābhūtam̄ pajānāti. ‘Ayam̄ dukkhasamudayo’ti yathābhūtam̄ pajānāti. ‘Ayam̄ dukkhanirodho’ti yathābhūtam̄ pajānāti. ‘Ayam̄ dukkhanirodhagāminīpaṭipadā’ti yathābhūtam̄ pajānāti. ‘Ime āsavā’ti yathābhūtam̄ pajānāti. ‘Ayam̄ āsavasamudayo’ti yathābhūtam̄ pajānāti. ‘Ayam̄ āsavanirodho’ti yathābhūtam̄ pajānāti. ‘Ayam̄ āsavanirodhagāminīpaṭipadā’ti yathābhūtam̄ pajānāti.

21. Tassa evam̄ jānato evam̄ passato **kāmāsavā** pi cittam̄ vimuccati. Bhavāsavāpi cittam̄ vimuccati. Avijjāsavā pi cittam̄ vimuccati. Vimuttasmiṁ vimuttamiti nāñam̄ hoti. Khīñā jāti, vusitam̄ brahmaçariyam̄, katam̄ karañiyam̄, nāparam itthattāyāti pajānāti. Tam̄ kissa hetu? Evam̄ hetam̄ Bhaddāli hoti yathā tam̄ Satthusāsane sikkhāya paripūrakārissā”ti.

22. Evaṁ vutte, āyasmā Bhaddāli Bhagavantam̄ etadavoca: “**Konu** kho bhante **hetu** ko **paccayo** yena m’idh’ekaccam̄ bhikkhum̄ pavayha **pavayha**¹ kāraṇam̄ karonti? Ko pana bhante hetu ko paccayo yena m’idh’ekaccam̄ bhikkhum̄ **no** tathā pavayha pavayha kāraṇam̄ karonti”ti?

23. Idha Bhaddāli ekacco bhikkhu **abhiñhāpattiko**² hoti āpattibahulo. So bhikkhūhi vuccamāno³ aññenaññam̄ paṭicarati.⁴ Bahiddhā katham̄ apanāmeti.⁵ Kopañca dosañca appaccayañca⁶ pātukaroti. Na sammā vattati, na lomam̄ pāteti,⁷ na netthāram̄ vattati.⁸ Yena sañgho attamano hoti tam̄ karomī”ti n’āha. Tatra Bhaddāli bhikkhūnam̄ evam̄ hoti: “Ayam̄ kho āvuso bhikkhu abhiñhāpattiko āpattibahulo, so bhikkhūhi vuccamāno aññenaññam̄ paṭicarati. Bahiddhā katham̄ apanāmeti. Kopañca dosañca appaccayañca pātukaroti. Na sammā vattati, na lomam̄ pāteti, na netthāram̄ vattati. Yena sañgho attamano hoti tam̄ karomī”ti n’āha. Sādu vatāyasmanto imassa bhikkhuno tathā tathā upaparikkhatha⁹ yathā’ss’idam adhikaraṇam̄¹⁰ na khippameva vūpasammeyyā”ti.¹¹ Tassa kho etam̄ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti yathā’ss’idam adhikaraṇam̄ na khippameva vūpasammati.

24. “Idha pana Bhaddāli ekacco bhikkhu abhiñhāpattiko hoti **āpattibahulo**. So bhikkhūhi vuccamāno nāññenaññam̄ paṭicarati. Na bahiddhā katham̄ apanāmeti, na kopañca dosañca appaccayañca pātukaroti. Sammā vattati, lomam̄ pāteti, netthāram̄ vattati. Yena sañgho attamano hoti tam̄ karomī”ti āha. Tatra Bhaddāli bhikkhūnam̄ evam̄ hoti: ‘Ayam̄ kho āvuso bhikkhu abhiñhāpattiko āpattibahulo, so bhikkhūhi vuccamāno nāññenaññam̄ paṭicarati. Na bahiddhā katham̄ apanāmeti, na kopañca dosañca appaccayañca pātukaroti. Sammā vattati, lomam̄ pāteti, netthāram̄ vattati. Yena sañgho attamano hoti tam̄ karomī”ti āha. Sādu vatāyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathāssidam adhikaraṇam̄ khippameva vūpasameyyā”ti. Tassa kho etam̄ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidam adhikaraṇam̄ khippameva vūpasammati.

¹ adv. Carrying on, pressing, urgently, constantly.

² Abhiñham: adv. Repeatedly, continuous. 重複地。 / + āpattika: adj. Guilty of an offence. 有犯罪的過錯。

³ ppp, ppr. To be called.

⁴ pre. To go about or evade (a question), to obscure a matter of discussion. / +

Aññena aññam: To be saved by another in another way; or to from one (thing) to another.

⁵ caus, pre. To take away, remove. / + Katham̄ bahiddhā: Carry outside.

⁶ nt. Discontent, dissatisfaction, dejection, sulkiness. 不滿。

⁷ caus, pre. To make fall, drop, throw off.

⁸ + Netthāram: To behave in such a way as to get rid of blame or fault.

⁹ pre. To investigate, ascertain, test, examine. 調査。

¹⁰ adv. In consequence of, for the sake of, because of, from. 結果。

¹¹ pre. To be assuaged or quieted. 和緩。

25. Idha Bhaddāli ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo. So bhikkhūhi **vuccamāno** aññenaññam paṭicarati. Bahiddhā katham apanāmeti, kopañca dosañca appaccayañca pātukaroti. Na sammā vattati, na lomam pāteti, na netthāram vattati. Yena saṅgo attamano hoti tam karomī”ti n’āha. Tatra Bhaddāli bhikkhūnam evam hoti: ‘Ayam kho āvuso bhikkhu adhiccāpattiko anāpattibahulo, so bhikkhūhi vuccamāno aññenaññam paṭicarati. Bahiddhā katham apanāmeti, kopañca dosañca appaccayañca pātukaroti. Na sammā vattati, na lomam pāteti, na netthāram vattati. Yena saṅgo attamano hoti tam karomī”ti n’āha. Sādhu vatāyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathāssidam adhikaraṇam na khippameva vūpasameyyā”ti. Tassa kho etam Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidam adhikaraṇam na khippameva vūpasammati.

26. Idha pana Bhaddāli ekacco bhikkhū adhiccāpattiko hoti anāpattibahulo. So bhikkhūhi vuccamāno nāññenaññam **paṭicarati**. Na bahiddhā katham apanāmeti, na kopañca dosañca appaccayañca pātukaroti. Sammā vattati, lomam pāteti, netthāram vattati. Yena saṅgo attamano hoti tam karomī”ti āha. Tatra Bhaddāli bhikkhūnam evam hoti: ‘Ayam kho āvuso bhikkhu adhiccāpattiko anāpattibahulo. So bhikkhūhi vuccamāno nāññenaññam paṭicarati. Na bahiddhā katham apanāmeti, na kopañca dosañca appaccayañca pātukaroti. Sammā vattati, lomam pāteti, netthāram vattati. Yena saṅgo attamano hoti tam karomī”ti āha. Sādhu vatāyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathāssidam adhikaraṇam khippameva vūpasameyyā”ti. Tassa kho etam Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidam adhikaraṇam khippameva vūpasammati.

27. Idha Bhaddāli ekacco bhikkhu **saddhāmattakena** vahati¹ **pemamattakena**. Tatra Bhaddāli bhikkhūnam evam hoti: “Ayam kho āvuso bhikkhu saddhāmattakena vahati pemamattakena. Sace mayam imam bhikkhum pavayha pavayha kāraṇam karissāma. Mā yampissa tam saddhāmattakam pemamattakaṁ tamhāpi parihāyī”ti.²

Seyyathāpi Bhaddāli purisassa ekam cakkhum tassa mittāmaccā nātisālohitā, tam ekam cakkhum rakkheyum:³ “Mā yampissa tam ekam cakkhum tamhāpi parihāyī”ti.

Evameva kho Bhaddāli idhekacco bhikkhu saddhāmattakena vahati pemamattakena. Tatra Bhaddāli bhikkhūnam evam hoti: “Ayam kho āvuso bhikkhu saddhāmattakena vahati pemamattakena. Sace maya imam bhikkhum pavayha pavayha kāraṇam karissāma. Mā yampissa tam saddhāmattakam pemamattakaṁ tamhāpi parihāyī”ti.

28. “Ayam kho Bhaddāli **hetu** ayam **paccayo** yenamidhekaccam bhikkhum pavayha pavayha kāraṇam karonti. Ayam pana Bhaddāli hetu ayam paccayo yenamidhekaccam bhikkhum no tathā pavayha pavayha kāraṇam karontī”ti.

29. Ko nu kho bhante hetu, ko paccayo, yena **pubbe** appatarāni ceva sikkhāpadāni ahesum, bahutarā ca bhikkhū aññaya santhahimsu?⁴ Ko pana bhante hetu ko paccayo yenetarahi bahutarāni ceva sikkhāpadāni honti. Appatarā ca bhikkhū aññaya santhahantī”ti?

30. Evam hetam Bhaddāli hoti **sattesu** hāyamānesu⁵ saddhamme antaradhāyamāne⁶ bahutarāni ceva sikkhāpadāni honti. Appatarā ca bhikkhū aññaya santhahanti. Na tāva Bhaddāli Satthā sāvakānam

¹ pre. To carry, bear, transport; to proceed, to do one’s work.

² aor. To decay, dwindle or waste away, come to ruin. 使腐朽。

³ opt. To protect, shelter, save, preserve.

⁴ Santiṭṭhati: opt. To be established, to be put into order. 建立；制定。

⁵ ppr. In sense of ‘to be left behind,’ as well as ‘to diminish, dwindle or waste away, disappear.’

⁶ ppr. To disappear. 消失。

sikkhāpadam paññāpeti. Yāva na idh'ekacce āsavatṭhānīyā¹ dhammā saṅghe pātubhavanti.² Yato ca kho Bhaddāli idhekacce āsavatṭhānīyā dhammā saṅghe pātubhavanti. Atha Satthā sāvakānam sikkhāpadam paññāpeti. Tesam yeva āsavatṭhānīyānam dhammānam paṭighātāya.³

31. Na tāva Bhaddāli idhekacce āsavatṭhānīyā dhammā saṅghe pātubhavanti, yāva na saṅgho mahattam patto hoti. Yato ca kho Bhaddāli saṅgho mahattam patto hoti. Atha idhekacce asavaṭṭhāniyā dhammā saṅghe pātubhavanti, atha Satthā sāvakānam sikkhāpadam paññāpeti, tesam yeva āsavatṭhānīyānam dhammānam paṭighātāya. Na tāva Bhaddāli idhekacce āsavatṭhānīyā dhammā saṅghe pātubhavanti, yāva na saṅgho lābhaggam⁴ patto hoti. Yato ca kho Bhaddāli saṅgho lābhaggam patto hoti. Atha idhekacce asavaṭṭhāniyā dhammā saṅghe pātubhavanti, atha Satthā sāvakānam sikkhāpadam paññāpeti tesam yeva āsavatṭhānīyānam dhammānam paṭighātāya. Na tāva Bhaddāli idhekacce āsavatṭhānīyā dhammā saṅghe pātubhavanti, yāva na saṅgho yasaggam⁵ patto hoti. Yato ca kho Bhaddāli saṅgho yasaggam patto hoti. Atha idhekacce asavaṭṭhāniyā dhammā saṅghe pātubhavanti, atha Satthā sāvakānam sikkhāpadam paññāpeti tesam yeva āsavatṭhānīyānam dhammānam paṭighātāya. Na tāva Bhaddāli idhekacce āsavatṭhānīyā dhammā saṅghe pātubhavanti, yāva na saṅgho bāhusaccam⁶ patto hoti. Yato ca kho Bhaddāli saṅgho bāhusaccam patto hoti. Atha idhekacce asavaṭṭhāniyā dhammā saṅghe pātubhavanti, atha Satthā sāvakānam sikkhāpadam paññāpeti tesam yeva āsavatṭhānīyānam dhammānam paṭighātāya. Na tāva Bhaddāli idhekacce āsavatṭhānīyā dhammā saṅghe pātubhavanti, yāva na saṅgho rattaññutam⁷ patto hoti. Yato ca kho Bhaddāli saṅgho rattaññutam patto hoti. Atha idhekacce asavaṭṭhāniyā dhammā saṅghe pātubhavanti, atha Satthā sāvakānam sikkhāpadam paññāpeti tesam yeva āsavatṭhānīyānam dhammānam paṭighātāya.

32. “Appakā⁸ kho tumhe Bhaddāli tena samayena ahuvattha yadā vo aham ājānīyasusūpamam⁹ dhammapariyāyam desesim, sarasi¹⁰ tvam Bhaddālī”ti?

“No hetam bhante.”

“Tatra Bhaddāli kam hetum paccesī”ti?¹¹

“So hi nūnāham bhante dīgharattam Satthusāsane sikkhāya aparipūrakārī ahosin”ti.

Na kho Bhaddāli es'eva hetu esa paccayo. Api ca me tvam Bhaddāli dīgharattam cetasā ceto paricca vidito: “Na cāyam moghapuriso mayā dhammaṁ desiyamāne atṭhikatvā¹² manasikatvā sabbacetaso samannāharitvā¹³ ohitasoto¹⁴ dhammarūpa suṇātī”ti. “Api ca te aham Bhaddāli ājānīyasusūpamam dhammapariyāyam desissāmi tam suṇāhi, sādhukam manasikarohi, bhāsissāmī”ti.

“Evarū bhante”ti kho āyasmā Bhaddāli Bhagavato paccassosi. Bhagavā etadavoca:

33. Seyyathāpi Bhaddāli dakkho assadamako¹⁵ bhadram¹ assājānīyam labhitvā paṭhameneva mukhādhāne² kāraṇam kāreti. Tassa mukhādhāne kāraṇam kāriyamānassa honti yeva visūkāyitāni³

¹ + Thānīya: adj. Standing, having a certain position, founded on or caused by.

² pre. Visible, open, manifest. 可看見的。

³ Warding off, staying, repulsion, beating off. 避開。

⁴ Lābha + agga: Highest gain.

⁵ Yaso & yasa: nt. Glory, fame, repute, success, high position. / + agga: The highest (of) fame.

⁶ Ratta + aññutā: Recognition; the acme of long-standing renown. 最高尚的名聲。

⁷ adj. Little, small, trifling; few.

⁸ ājāniya & ājānīya: adj./ nt. Of good race or bread. / + susu: The young of a noble horse, a noble foal.

⁹ Sarati: pre. To remember.

¹⁰ pre. To come on to, come back to; believe in.

¹¹ ger. To make something one's attha.

¹² ger. To concentrate the mind on, to consider, reflect.

¹³ Ohita: pp. Put down to, applied to. / + sota: Listening, attentive, intent upon.

¹⁴ Assa + damma + ka: A horse to be tamed, a fierce horse, a stallion.

visevitāni⁴ vippahanditāni⁵ kānici kānici, yathā tam akāritapubbam kāraṇam kāriyamānassa. So abhiñhakāraṇā⁶ anupubbakāraṇā⁷ tasmim thāne parinibbāyati.⁸ Yato kho Bhaddāli bhadro assājānīyo abhiñhakāraṇā anupubbakāraṇā tasmim thāne parinibbuto hoti. Tamenam assadamako uttarim kāraṇam kāreti yugādhāne.⁹ Tassa yugādhāne kāraṇam kāriyamānassa hontiyeva visūkāyitāni visevitāni vippahanditāni kānici kānici, yathā tam akāritapubbam kāraṇam kāriyamānassa. So abhiñhakāraṇā anupubbakāraṇā tasmim thāne parinibbāyati. Yato kho Bhaddāli bhadro assājānīyo abhiñhakāraṇā anupubbakāraṇā tasmim thāne parinibbuto hoti. Tamenam assadamako uttarim kāraṇam kāreti, anukkame¹⁰ maṇḍale¹¹ khurakāse¹² dhāve¹³ ravatthe¹⁴ rājaguṇe rājavamse¹⁵ uttame¹⁶ jave¹⁷ uttame haye¹⁸ uttame sākhalye.¹⁹ Tassa uttame jave uttame haye uttame sākhalye, kāraṇam kāriyamānassa honti yeva visūkāyitāni visevitāni vippahanditāti kānici kānici, yathā tam akāritapubbam kāraṇam kāriyamānassa. So abhiñhakāraṇā anupubbakāraṇā tasmim thāne parinibbāyati. Yato ca kho Bhaddāli bhadro assājānīyo abhiñhakāraṇā anupubbakāraṇā tasmim thāne parinibbuto hoti, tamenam assadamako uttarim vaṇṇiyañca²⁰ valiyañca²¹ anuppavecchati.²² Imehi kho Bhaddāli dasahaṅgehi²³ samannāgato bhadro assājānīyo rājāraho hoti rājabhoggo²⁴ rañño aṅgan”t eva saṅkham²⁵ gacchati.²⁶

34. Evameva kho Bhaddāli dasahi dhammehi samannāgato **bhikkhu āhuṇeyyo** hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhetram lokassa.

Katamehi dasahi? ‘Idha Bhaddāli bhikkhu asekkhāya²⁷ sammādiṭṭhiyā samannāgato hoti. Asekkhena sammāsaṅkappena samannāgato hoti. Asekkhāya sammāvācāya samannāgato hoti. Asekkhena sammākammantena samannāgato hoti. Asekkhena sammājivena samannāgato hoti. Asekkhena sammāvāyāmena samannāgato hoti. Asekkhāya sammāsatiyā samannāgato hoti. Asekkhena sammāsamādhinā samannāgato hoti. Asekkhena sammāññena samannāgato hoti. Asekkhāya

¹ adj./ adv. Something bringing luck, a good state, welfare.

² Mukha + ādhāna: The bit of a bridle. 馬勒。

³ nt. Disorder, twisting, distortion (of views). 驚亂。

⁴ nt. Restlessness, trick, capers. 調皮。

⁵ nt. Writhing, twitching, struggle. 扭動。

⁶ Abhiñhaṇī: adv. Repeatedly, continuous. 重複地。

⁷ Anupubba: adj. Following in one’s turn, successive, gradual, by and by, regular. / + kāraṇa: Gradual performance, graded practice. 逐漸的履行。

⁸ pre. To be completed, perfected, in any work or art; of a trained horse.

⁹ Yuga + ādhāna: Putting the yoke on, harnessing.

¹⁰ That which keeps an animal in (regular) step; bridle. 馬勒。

¹¹ A circus ring. 馬戲圈。

¹² Khura: The hoof of an animal. 馬蹄。 / + kāsa: A kind of reed. 一種蘆葦。

¹³ Running, racing.

¹⁴ Speed, exceeding swiftness, galloping. 速率。

¹⁵ Rāja + guna: Virtue of a king. / + varisā: Trick of a circus horse.

¹⁶ adj. ‘Ut-most,’ highest, greatest, best.

¹⁷ adj. Swifr, quick. 快速的。

¹⁸ Speed.

¹⁹ Sākhalya & sakhalā: nt. Friendship.

²⁰ nt. Colouring; having or giving colour, complexion.

²¹ Is not clear.

²² pre. To give, give over to, offer up, present, supply.

²³ Dasa + h + aṅga: Ten factors. 十個因素。

²⁴ Rāja + araha: adj. Worthy of, deserving, entitled to, worth. 值得。 / + bhogga: Royal, in the service of the king, in foll.

²⁵ f. + gacchati: To be styled, called or defined. 成爲風格。

²⁶ = Worthy of a king, imperial, he justifies the royal qualification, said of a thoroughbred.

²⁷ Asekha & asekha: adj./ nt. Not requiring to be trained, adept, perfect.

sammāvīmuttiyā samannāgato hoti. Imehi kho Bhaddāli dasahi dhammehi samannāgato bhikkhu āhuṇeyyo hoti, pāhuṇeyyo dakkhiṇeyyā añjalikaraṇīyo anuttaram puññakkhettam lokassā”ti.

“Idamavoca Bhagavā attamano āyasmā Bhaddāli Bhagavato bhāsitaṁ abhinandī”ti.

~ Bhaddāli suttam pañcamam. ~

(M.66.) Laṭukikopama suttam chattham.

1. Evarṁ me sutam ekaṁ samayaṁ Bhagavā Aṅguttarāpesu viharati Āpaṇam nāma Aṅguttarāpānam nigamo.
2. Atha kho Bhagavā pubbanhasamayaṁ nivāsetvā pattacīvaraṁ ādāya āpaṇam piṇḍāya pāvisi. Āpane piṇḍāya caritvā pacchābhettam piṇḍapātaṭikkanto yenaññataro vanasañdo tenupasaṅkami divāvihārāya, tam vanasañdaṁ ajjhogahetvā aññatarasmiṁ rukkhamūle divāvihāram nisīdi.
3. Āyasmāpi kho Udāyi pubbanhasamayaṁ nivāsetvā pattacīvaraṁ ādāya āpaṇam piṇḍāya pāvisi. Āpane piṇḍāya caritvā pacchābhettam piṇḍapātaṭikkanto yena so vanasañdo tenupasaṅkami divāvihārāya, tam vanasañdaṁ ajjhogahetvā aññatarasmiṁ rukkhamūle divāvihāram nisīdi.
4. Atha kho āyasmato Udāyissa rahogatassa patisallīnassa evam cetaso parivitakko udapādi: “Bahunnam¹ vata no Bhagavā dukkhadhammānam apahattā,² bahunnam vata no Bhagavā sukhadhammānam upahattā;³ bahunnam vata no Bhagavā akusalānam dhammānam apahattā, bahunnam vata no Bhagavā kusalānam dhammānam upahattā”ti.
5. Atha kho āyasmā Udāyi sāyanhasamayaṁ patisallānā vuṭṭhito yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā Udāyi Bhagavantam etadavoca:
6. “Idha mayham bhante rahogatassa patisallīnassa evam cetaso parivitakko udapādi: ‘Bahunnam vata no Bhagavā dukkhadhammānam apahattā, bahunnam vata no Bhagavā sukhadhammānam upahattā; bahunnam vata no Bhagavā akusalānam dhammānam apahattā, bahunnam vata no Bhagavā kusalānam dhammānam upahattā’”ti! Mayam hi bhante pubbe sāyañceva⁴ bhuñjāma pāto ca divā ca vikāle.⁵ Ahum kho so bhante samayo yaṁ Bhagavā bhikkhū āmantesi: “Ingha⁶ tumhe bhikkhave etaṁ divāvikālabhojanam pajahathā”ti. Tassa mayham bhante ahud eva aññathattam⁷ ahu domanassam: ‘Yampi no saddhā gahapatikā divā vikāle, pañītarām khādanīyām bhojanīyām denti, tassapi no Bhagavā

¹ adj. pl.4. Much, many, large, abundant.

² ar. One who takes away or removes, destroyer.

³ ar. A bringer (of). 造成，導致。

⁴ Sāya: adv. Evening; at night. / + pāto: In the morning, early. / Diva: nt. Day.

⁵ 7. At the wrong time, too late, very late (at night).

⁶ indecl. ‘Get a move on’, come on, go on, look here.

⁷ Aññathatta: nt. Fickleness, change of mind, doubt, wavering. 浮躁；變化無常。/ Domanassa: nt. Distress, dejectedness, melancholy, grief.

pahānamāha, tassapi no Sugato paṭinissaggamāhā”ti.¹ Te mayam bhante Bhagavati pemañca gāravañca² hiriñca³ ottappañca⁴ sampassamānā evam tam divāvikālabhojanam pajahimhā. “Te mayā bhante sāyañcava bhuñjāma pāto ca. Ahu kho so bhante samayo yam Bhagavā bhikkhū āmantesi: ‘Ingha tumhe bhikkhave etam rattim vikālabhojanam pajahathā’ti. Tassa mayham bhante ahud eva aññathattam ahu domanassam: ‘Yampi no imesam dvinnam bhattānam pañitasāñkhātaram tassapi no Bhagavā pahānamāha, tassapi no Sugato paṭinissaggamāhā’’ti.

Bhūtapubbaṁ bhante aññataro puriso divā sūpeyyam⁵ labhityā evamāha: “Handa ca imam nikhipatha,⁶ sāyam sabbeva samaggā⁷ bhuñjissamā”ti. Yā kāci bhante sañkhatiyo sabbā tā rattim, appā⁸ divā. Te mayam bhante Bhagavati pemañca gāravañca hiriñca ottappañca sampassamānā evam tam rattim vikālabhojanam pajahimhā.

Bhūtapubbaṁ bhante bhikkhū rattandhakāratimisāyam⁹ piṇḍāya carantā candanikampi¹⁰ pavisanti, oligallepi¹¹ papatanti,¹² kaṇṭakāvatṭampi¹³ ārohanti,¹⁴ suttampi¹⁵ gāvīm ārohantim māṇavehipi¹⁶ samāgacchanti katakammehipi akatakammehipi. Mātugāmopi¹⁷ te asaddhammena¹⁸ nimanteti.¹⁹

Bhūtapubbāhaṁ bhante rattandhakāratimisāyam piṇḍāya carāmi. Addasā kho marū bhante aññatarā itthī vijjantarikāya²⁰ bhājanam²¹ dhovantī,²² disvā marū bhītā²³ vissaramakāsi:²⁴ “Abbhūm²⁵ me pisāco²⁶ vata man”ti. Evarū vutte aham bhante tam itthim etadavocam: “Nāham Bhagini pisāco, bhikkhu piṇḍāya tñito”ti. Bhikkhussa ātumāri,²⁷ bhikkhussa mātumāri, varan-te²⁸ bhikkhu tñihena²⁹ govikantanena³⁰ kucchi³¹ parikanto³² natveva yam rattandhakāratimisāyam kucchihetu piṇḍāya carasī”ti. Tassa mayham bhante tadanussarato evam hoti: “Bahunnam vata no Bhagavā

¹ Paṭinissagga: Giving up, forsaking; rejection, renunciation. 作罷。

² m./ nt. Reverence, respect, esteem. 威望。

³ f. Sense of shame, bashfulness, shyness.

⁴ nt. Fear of exile, shrinking back from doing wrong, remorse. 害怕放逐。

⁵ nt. Belonging to soup, broth, soup; curry.

⁶ pre. To eliminate, get rid of, give up. 消除。

⁷ adj. Being in unity, harmonious. 一致。

⁸ adj. Small, little, insignificant.

⁹ Ratta & rattā: nt./ f. (rarely) night. / + andhakāra: The dark of night, nightly darkness. / + timisa: nt. Darkness.

¹⁰ f. A pool at the entrance of a village (usually, but not necessarily dirty).

¹¹ A dirty pool near a village.

¹² pre. To fall forward, to fall down, off or frim, to fall into.

¹³ Kaṇṭaka + vaṭṭa: A thorny brake or hedge. 有刺的籬笆。

¹⁴ pre. Climbing up, growth, increase, extent.

¹⁵ pp. Asleep.

¹⁶ A young, young man.

¹⁷ Mātar + gāma: ‘Genex feminarum,’ womanfolk, women.

¹⁸ Evil condition.

¹⁹ pre. To send a message, to call, summon, invite, coax.

²⁰ f. space in between two streets or midstreet.

²¹ nt. A bowl, vessel, dish, usually earthenware, but also of other metal.

²² nt. Washing.

²³ pp. Frightened, terrified, afraid. 受驚的。

²⁴ Vissara: Outcry, shout, cry of distress, scream.

²⁵ adv. Alas! Terrible, dreadful, awful.

²⁶ A demon, goblin, sprite. 魔鬼。

²⁷ âtu: Father. / + māri > marati: aor. To die. / Mātar: Mother.

²⁸ Vara: adj. Excellent, splendid, best, noble.

²⁹ Sharp (of swords, axes, knives).

³⁰ Go + vikantana: A butcher’s knife.

³¹ f. A cavity or the womb. 空穴。

³² Cut open.

dukkhadhammānam apahattā, bahunnam vata no Bhagavā sukhadhammānam upahattā; bahunnam vata no Bhagavā akusalānam dhammānam apahattā, bahunnam vata no Bhagavā kusalānam dhammānam upahattā”ti!

7. Evameva pan’ Udāyi idhekacce moghapurisā: ““Idam pajahathā”ti mayā vuccamānā te evamāhaṁsu: ‘Kimpanimassa appamattakassa¹ oramattakassa adhisallikhatevāyam² samaṇo””ti. Te tañceva nappajahanti. Mayi ca appaccayam³ upaṭṭhāpenti.⁴ Ye ca bhikkhū sikkhākāmā, tesam tam Udāyi hoti balavam bandhanam⁵ daļham⁶ bandhanam thiram⁷ bandhanam apūtikam⁸ bandhanam thulo⁹ kaliṅgaro.¹⁰

8. Seyyathāpi Udāyi laṭukikā¹¹ sakuṇikā¹² pūtilatāya¹³ bandhanena baddhā,¹⁴ tattheva vadham¹⁵ vā bandham vā maraṇam vā āgameti.¹⁶ Yo nu kho Udāyi evam vadeyya: ““Yena sā laṭukikā sakuṇikā pūtilatāya bandhanena baddhā, tattheva vadham vā bandham vā maraṇam vā āgameti, tam hi tassā abalam bandhanam dubbalam bandhanam pūtikam bandhanam asārakam¹⁷ bandhanan’ti. Sammā nu kho so Udāyi vadamāno vadeyyā””ti.

“No hetam bhante.”

“Yena sā bhante laṭukikā sakuṇikā pūtilatāya bandhanena baddhā, tattheva vadham vā bandha vā maraṇam vā āgameti. Tam hi tassā balavam bandhanam daļham bandhanam thiram bandhanam apūtikam bandhanam thulo kaliṅgaro””ti.

Evameva pan’ Udāyi idhekacce moghapurisā: ““Idam pajahathā”ti mayā vuccamānā te evamāhaṁsu: ‘Kim panimassa appamattakassa oramattakassa adhisallikhatevāyam samaṇo””ti. Te tañceva nappajahanti. Mayi ca appaccayam upaṭṭhāpenti. Ye ca bhikkhū sikkhākāmā, tesam tam Udāyi hoti balavam bandhanam daļham bandhanam thiram bandhanam apūtikam bandhanam thulo kaliṅgaro.

9. Idha panudāyi ekacce kulaṭuttā: ““Idam pajahathā”ti mayā vuccamānā te evamāhaṁsu: ‘Kimpanimassa appamattakassa oramattakassa pahātabbassa yassa no Bhagavā pahānamāha. Yassa no Sugato patinissaggamāhā””ti. Te tañceva pajahanti. Mayi ca na appaccayam upaṭṭhāpenti. Ye ca bhikkhū sikkhākāmā. Te tam pahāya apposukkā¹⁸ pannalomā¹⁹ paradavuttā²⁰ migabhūtena¹ cetasā

¹ Appa + mattaka: Small, insigni-ficant, trifling. /

Ora + mattaka: adj. Trifling, insignificant, little, evanescent. 微不足道的。

² Adhi + sallakkheti: pre. To observe, consider. 觀察。

³ nt. Discontent, dissatisfaction, dejection, sulkiness. 不滿足。

⁴ pre. To provide, procure, get ready, put forth, give.

⁵ nt. Binding, bond, fetter.

⁶ adj./ adv. Very much, hard, strongly.

⁷ adj. Solid, hard, firm. 堅固的。

⁸ adj. Not rotten, fresh.

⁹ Thūla: adj. Compact, massive. 紮實的。

¹⁰ m./ nt. A log, a piece of wood.

¹¹ f. The Indian quail. 鶴鶉。

¹² Sakuṇika > saṅkucita: pp. Shrunk, contracted, clenched. 皺縮。

¹³ Pūti: adj. Putrid, stinking, rotten, fetid. / + latā: Stinking creeper, a sort of creeper or shrub. 發臭的蠕蟲。

¹⁴ nt. A leather strap, a thong. 皮鞭。

¹⁵ m./ nt. A leather strap, thong.

¹⁶ caus, pre. To wait, to stay; to welcome.

¹⁷ adj. Unessential, worthless, sapless, rotten. 不重要的。

¹⁸ adj. Unconcerned, living at ease, careless, not bothering, keeping still, inactive. 漫不經心的。

¹⁹ Panna + loma: One whose hairs have fallen or are put down.

²⁰ Para + davutta > dāra: The wife of another, somebody else’s wife.

viharanti. Tesantam Udāyi hoti abalam bandhanam dubbalam bandhanam pūtikam bandhanam asārakam bandhanam.

10. **Seyyathāpi** Udāyi rañño ² nāgo ³ īsādanto ⁴ ubbulhavā ⁵ abhijāto ⁶ saṅgāmāvacaro ⁷ dalhehi varattehi ⁸ bandhanehi baddho īsakaññeva ⁹ kāyam sannāmetvā ¹⁰ tāni bandhanāni sañchinditvā ¹¹ sampadāletvā ¹² yena kāmam pakkamati. Yo nu kho Udāyi evam vadeyya: ““Yehi so rañño nāgo īsādanto ubbulhavābhijāto saṅgāmāvacaro dalhehi varattehi bandhanehi baddho īsakaññeva kāyam sannāmetvā tāni bandhanāni sañchinditvā sampadāletvā yena kāmam pakkamati. Tam hi tassa balavam bandhanam dalham bandhanam thiram bandhanam apūtikam bandhanam thullo kaliṅgaro’ti. Sammā nu kho so Udāyi vadamāno vadeyyā”ti.

“No hetam bhante.”

Yehi so bhante rañño nāgo īsādanto ubbulhavābhijāto saṅgāmāvacaro dalhehi varattehi bandhanehi baddho īsakaññeva kāyam sannāmetvā, tāni bandhanāni sañchinditvā sampadāletvā yena kāmam pakkamati. Tam hi tassa abalam bandhanam dubbalam bandhanam pūtikam bandhanam asārakam bandhananti.

Evameva kho Udāyi idhekacce kulaputtā: ““Idam pajahathā”ti mayā vuccamānā te evamāharīsu: ‘Kim panimassa appamattakassa oramattakassa pahātabbassa yassa no Bhagavā pahānamāha. Yassa no Sugato pañinissaggamāhā’”ti. Te tañceva pajahanti. Mayi ca na appaccayam upaṭṭhpenti. Ye ca bhikkhū sikkhākāmā te tam pahāya appossukkā pannalomā paradavuttā migabhūtena cetā viharanti. Tesam tam Udāyi hoti abalam bandhanam dubbalam bandhanam pūtikam bandhanam asārakam bandhanam.

11. **Seyyathāpi** Udāyi puriso daliddo ¹³ assako ¹⁴ anālhiyo ¹⁵ tassassa ekam agārakam ¹⁶ oluggaviluggam ¹⁷ kākātidāyim ¹⁸ na paramarūpam. ¹⁹ Ekā khaṭopikā ²⁰ oluggaviluggā na paramarūpā. Ekissā kumbhiyā ²¹ dhaññasamavāpakaṁ ²² na paramarūpam. Ekā jāyikā ²³ na paramarūpā. So ārāmagataṁ bhikkhum passeyya sudhotahatthapādam ²⁴ manuññam ¹ bhojanam bhuttāvīm ² sitāya

¹ Miga + bhūta: (Having become) like a wild animal.

² Rājā & rājan: King, A ruling potentate; A royal.

³ An elephant.

⁴ īsā: f. The pole of a plough or of a carriage. / +

danta: Having teeth (tusks) as long a plough-pole (of an elephant). 長牙。

⁵ > Urūlhava: adj. Large, bulky, immense; great, big, strong.

⁶ adj. Of noble birth, well-born.

⁷ Saṅgāma: A fight, battle. / + āvacara: Whose sphere is the battle, quite at home on the battlefield; Chariot poles. 戰地。

⁸ nt./ f. A strap, thong, strip of leather. 繩帶。

⁹ īsaka: A pole. 撑竿。

¹⁰ ger. To bend; to writhe.

¹¹ ger. To cut, destroy.

¹² ger. To tear, to cut.

¹³ adj./ nt. Vagrant, strolling, poor, needy, wretched. 漂泊的。

¹⁴ adj. Not having one’s own, poor, destitute.

¹⁵ adj. Not rich, poor, miserable, destitute.

¹⁶ nt. A small house, a cottage.

¹⁷ Olugga: pp. Breaking off, falling to pieces, rotting away. / + vilugga: adj. Broken. / = All broken up, tumbling to pieces.

¹⁸ Kāka: m. The crow. / + atidāya: Flown through by crows, open to the crows.

¹⁹ Parama: adj. Highest, most, excellent, superior, best. / -

²⁰ f. Couch, bedstead. 床架。

²¹ f. A large round pot.

²² Dhañña + samavāpaka: Grain for sowing, not more & not less than necessary to produce grain.

²³ f. Wife.

²⁴ Su + Dhota + hattha + pāda: His hand and feet well washed.

chāyāya nisinnam adhicitte³ yuttam. Tassa evamassa: “Sukham vata bho sāmaññam,⁴ ārogyam vata bho sāmaññam! So vatassam yoham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan”ti! So na sakkuṇeyya,⁵ ekam agārakam oluggaviluggam kākātidāyim na paramarūpam pahāya, ekam khaṭopikam oluggaviluggam na paramarūpam pahāya, ekissā kumbhiyā dhaññasamavāpakam na paramarūpam pahāya, ekam jāyikam na paramarūpam pahāya, kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum. Yo nu kho Udāyi evam vadeyya: “Yehi so puriso bandhanehi baddho na sakkoti, ekam agārakam oluggaviluggam kākātidāyim na paramarūpam. Ekam khaṭopikam oluggaviluggam na paramarūpā, ekissā kumbhiyā dhaññasamavāpakam na paramarūpam, ekam jāyikam na paramarūpam pahāya, kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum. Tam hi tassa abalam bandhanam dubbalam bandhanam pūtikam bandhanam asārakam bandhananti. Sammā nu kho so Udāyi vadāmāno vadeyyā”ti.

“No hetam bhante.”

Yehi so bhante puriso bandhanehi baddho na sakkoti, ekam agārakam oluggaviluggam kākātidāyim na paramarūpam pahāya, ekam khaṭopikam oluggaviluggam na paramarūpam pahāya, ekissā kumbhiyā dhaññasamavāpakam na paramarūpam pahāya, ekam jāyikam na paramarūpam pahāya, kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum. Tam hi tassa balavam bandhanam dalham bandhanam thiram bandhanam apūtikam bandhanam thullo kaliṅgaro”ti.

Ohāretvā kāsāyāni vatthāni acchādetvā agārasmā Evameva kho Udāyi idhekacce moghapurisā: ““Idam pajahathā”ti mayā vuccamānā te evamāharinsu: ‘Kim panimassa appamattakassa oramattakassa adhisallikkhatetvāyaṁ samaṇo’ti. Te tañceva nappajahanti. Mayi ca appaccayaṁ upaṭṭhāpentī, ye ca bhikkhū sikkhākāmā tesan tam Udāyi hoti balavam bandhanam dalham bandhanam thiram bandhanam apūtikam bandhanam thullo kaliṅgaro.

12. Seyyathāpi Udāyi gahapati vā **gahapatiputto** vā **adḍho**⁶ mahaddhano mahābhogo, nekānam⁷ nikkhagaṇānam⁸ cayo⁹ nekānam dhaññagaṇānam cayo nekānam khettagaṇānam cayo nekānam vatthugaṇānam¹⁰ cayo nekānam bhariyāgaṇānam cayo nekānam dāsagaṇānam cayo nekānam dāsigaṇānam cayo, so ārāmagatam bhikkhum passeyya sudhotahatthapādaṁ manuññam bhojanam bhuttāvīm sītāya chāyāya nisinnam adhicitte yuttam, tassa evamassa: “Sukham vata bho sāmaññam, ārogyam vata bho sāmaññam, so vatassam yoham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan”ti. So sakkuṇeyya nekāni nikkhagaṇāni pahāya, nekāni dhaññagaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyāgaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsi gaṇāni pahāya, kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum. Yo nu kho Udāyi evam vadeyya: “Yehi so gahapati vā gahapatiutto vā bandhanehi baddho sakkoti, nekāni nikkhagaṇāni pahāya, nekāni dhaññagaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyāgaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya, kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum. Tam hi tassa balavam bandhanam dalham bandhanam thiram bandhanam apūtikam bandhanam thullo kaliṅgaro”ti. Sammā nu kho so Udāyi vadāmāno vadeyyā”ti.

¹ adj./ adv. Pleasantly, delightfully.

² in./ adj. Having eaten, one who has had a meal.

³ nt. ‘Higher thought,’ meditation, contemplation.

⁴ nt. Samaṇa-ship.

⁵ Sakkoti: opt. To be able.

⁶ adj. Rich, opulent, wealthy, well-to-do. / Mahaddhana: Of great wealth. / Mahābhoga: Resources.

⁷ adj. Not one, several, many.

⁸ Nikkha: m./ nt. A golden ornament for neck or breast, a ring. / + gana: A collection of.

⁹ Piling, heaping; collection, mass.

¹⁰ Vathu: nt. Cloth.

“No hetam bhante.”

Yehi so bhante gahapati vā gahapatiputto vā bandhanehi baddho sakkoti, nekāni nikkhaganāni pahāya, nekāni dhaññaganāni pahāya, nekāni khettaganāni pahāya, nekāni vatthuganāni pahāya, nekāni bhariyāganāni pahāya, nekāni dāsaganāni pahāya, nekāni dāsiganāni pahāya, kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum. Tam hi tassa abalam bandhanam dubbalam bandhanam pūtikam bandhanam asārakam bandhanam”ti.

Evameva kho Udāyi idhekacce kulaputtā: ““Idam pajahathā”ti mayā vuccamānā te evamāharīsu: ‘Kim panimassa appamattakassa oramattakassa pahātabbassa, yassa no Bhagavā pahānamāha. Yassa no Sugato paṭinissaggamāhā”ti te tañceva pajahanti. Mayi ca na appaccayam upatthāpenti. Ye ca bhikkhū sikkhākāmā, te tam pahāya apposukkā pannalomā paradavuttā migabhūtena cetasā viharanti. Tesam tam Udāyi hoti abalam bandhanam dubbalam bandhanam pūtikam bandhanam asārakam bandhanam.

13. Cattāro me Udāyi puggalā santo samvijjamānā lokasmim. Katame cattāro?

14. Idh’ Udāyi ekacco puggalo upadhipahānāya¹ paṭipanno hoti upadhipaṭinissaggāya. Tamenam upadhipahānāya paṭipannam upadhipaṭinissaggāya upadhipaṭisamyuttā² sarasaṅkappā³ samudācaranti.⁴ So te adhvāseti,⁵ nappajahati, na vinodeti, na byantīkaroti,⁶ na anabhāvarī⁷ gameti. Imam kho aham Udāyi puggalam samyutto”ti vadāmi, no visamyutto. Tam kissa hetu? Indriyavemattatā⁸ hi me Udāyi imasmim puggale veditā. (1)

15. “Idha pan’ Udāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tamenam upadhipahānāya paṭipannam upadhipaṭinissaggāya, upadhipaṭisamyuttā sarasaṅkappā samudācaranti. So te nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvarī gameti. Imampi kho aham Udāyi puggalam samyutto”ti vadāmi no visamyutto. Tam kissa hetu? Indriyavemattatā hi me Udāyi imasmim puggale veditā. (2)

16. Idha pan’ Udāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tamenam upadhipahānāya paṭipannam upadhipaṭinissaggāya kadāci karahaci⁹ satisammosā¹⁰ upadhipaṭisamyuttā sarasaṅkappā samudācaranti. Dandho¹¹ Udāyi satuppādo.¹² Atha kho narī khippameva pajahati, vinodeti, byantīkaroti, anabhāvarī gameti. (3) Seyyathāpi Udāyi puriso divasasantatte¹³ ayokaṭāhe¹⁴ dve vā tīṇi vā udakaphusitāni¹⁵ nipāteyya.¹⁶ Dandho Udāyi udakaphusitānam nipāto. Atha kho narī khippameva parikkhayam¹⁷ pariyoḍānam¹

¹ Upadhi: Clinging to rebirth, attachment.

² Sañyutta: pp. Tied, bound, fettered.

³ Sara: adj. Remembering. / + saṅkappa: Mindfulness and aspiration.

⁴ pre. To practice.

⁵ caus, pre. To consent, agree, give. 同意。

⁶ pre. To abolish, remove, get rid of, destroy. 廢除。

⁷ The utter cessation of becoming. / + gameti: pre. To destroy.

⁸ + Vemattatā: f. Difference, distinction, discrepancy, disproportion (ateness). 相異。

⁹ Kadā: indecl. When? / + karahaci: At some time or other, at times.

¹⁰ Sati + sammosa: lass of mindfulness or memory, lack of concentration or attention.

¹¹ adj. Slow; slothful, indocile; silly, stupid. 緩慢的。

¹² Sati + uppāda: Arising, production of recollection.

¹³ Divasa: m./ nt. A day. / + santatta: Heated the livelong day.

¹⁴ Ayo & aya: nt. Iron. / + kaṭāha: m./ nt. A pot.

¹⁵ Uduka + phusita: A drop of water.

¹⁶ Nipatati: opt. To fall down, fly down, descend, go out. / Nipāta: Falling down; descending.

¹⁷ Exhaustion, waste, diminution, decay, loss, end. 耗盡。

gaccheyya.

Evameva kho Udāyi idhekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tamenām upadhipahānāya paṭipannam upadhipaṭinissaggāya, kadāci karahaci satisammossā upadhipaṭisaṁyuttā sarasaṅkappā samudācaranti. Dandho Udāyi satuppādo. Atha kho nam khippameva pajahati, vinodeti, byantīkaroti, anabhāvam gameti. Imampi kho aham Udāyi puggalam saṁyutto”ti vadāmi no visamyyutto. Tam kissa hetu? Indriyavemattatā hi me Udāyi imasmiṁ puggale veditā.

17. Idha pan’ Udāyi ekacco puggalo: “Upadhi dukkhassa mūlan”ti iti viditvā nirupadhi² hoti upadhisaṅkhaye vimutto, imam kho aham Udāyi puggalam visamyyutto”ti vadāmi no saṁyutto. Tam kissa hetu? Indriyavemattatā hi me Udāyi imasmiṁ puggale veditā. (4)

18. **Pañca** kho ime Udāyi **kāmaguṇā**. Katame pañca?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasam̄hitā rajañīyā.
Sotaviññeyyā saddā iṭṭhā kantā manāpā piyarūpā kāmūpasam̄hitā rajañīyā.
Ghānaviññeyyā gandhā iṭṭhā kantā manāpā piyarūpā kāmūpasam̄hitā rajañīyā.
Jivhāviññeyyā rasā iṭṭhā kantā manāpā piyarūpā kāmūpasam̄hitā rajañīyā.
Kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasam̄hitā rajañīyā.
Ime kho Udāyi pañca kāmaguṇā.

19. Yam kho Udāyi ime pañcakāmaguṇe paṭicca **uppajjati sukham** somanassam, idam vuccati kāmasukham **mīlhasukham**³ **puthujjanasukham** **anariyasukham** na sevitabbam, na bhāvetabbam, na bahulikātabbam, bhāyitabbam etassa sukhassā”ti vadāmi.

20. Idh’ Udāyi bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham **paṭhamam jhānam** upasampajja viharati. Vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṁvedeti. Yantaṁ arīyā ācikkhanti upekkhako satimā sukhavihārīti tam tatiyam jhānam upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassa domanassānam atthamgamā adukkham asukham sati pārisuddhim catuttham jhānam upasampajja viharati.

21. Idam vuccati **nekhammasukham pavivekasukham upasamasukham sambodhasukham** āsevitabbam bhāvetabbam bahulikātabbam, na bhāyitabbam etassa **sukhassā**”ti vadāmi.

22. Idh’ Udāyi bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham **paṭhamam jhānam** upasampajja viharati. Idam kho aham Udāyi iñjitasmiṁ⁴ vadāmi. Kiñca tattha iñjitasmiṁ: yadeva tattha vitakkavicārā aniruddhā⁵ honti, idam tattha iñjitasmiṁ.

23. Idh’ Udāyi bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham **dutiyam jhānam** upasampajja viharati. Idampi kho aham

¹ nt. Taking up completely.

² adj. Free from passions or attachment, desireless, controlled.

³ Mīlha: pp. Excrement. 排泄物。 / + sukham: Vile pleasure.

⁴ pp. Shaken, moved; shaking, turning about, movement, vacillation.

⁵ A + niruddha: pp. Expelled, destroyed; vanished, ceased. 驅逐。

Udāyi iñjitasmiṁ vadāmi. Kiñca tattha iñjitasmiṁ: yadeva tattha pītisukhaṁ aniruddhaṁ hoti, idam tattha iñjitasmiṁ.

24. Idh' Udāyi bhikkhu pītiyā ca virāgā upekkhako ca viharati. Sato ca sampajāno sukhañca kāyena paṭisamvedeti. Yantam ariyā ācikkhanti: "upekkhako satimā sukhavihārī"ti tam **tatiyam** jhānam upasampajja viharati. Idampi kho aham Udāyi iñjitasmiṁ vadāmi kiñca tattha iñjitasmiṁ: yadeva tattha upekkhāsukhaṁ aniruddhaṁ hoti, idam tattha iñjitasmiṁ.

25. Idh' Udāyi bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkhaṁ asukhaṁ upekkhāsatipārisuddhim **catuttham** jhānam upasampajja viharati. Idam kho aham Udāyi iñjitasmiṁ vadāmi.

26. Idh' Udāyi bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukhaṁ paṭhamarūpam jhānam upasampajja viharati. Idam kho aham Udāyi 'analā'ti¹ vadāmi, 'pajahathā'ti vadāmi, 'samatikkamathā'ti² vadāmi. Ko ca tassa **samatikkamo**?

27. Idh' Udāyi bhikkhu vitakkavicārānam vūpasamā ajjhattarūpam sampaśādanarūpam cetaso ekodibhāvarūpam avitakkam avicāram samādhijam pītisukhaṁ **dutiyam** jhānam upasampajja viharati. Ayam tassa samatikkamo. Idampi kho aham Udāyi 'analā'ti vadāmi, 'pajahathā'ti vadāmi, 'samatikkamathā'ti vadāmi. Ko ca tassa samatikkamo?

28. Idh' Udāyi bhikkhu pītiyā ca virāgā upekkhako ca viharati. Sato ca sampajāno sukhañca kāyena paṭisamvedeti. Yantam ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti tam **tatiyam** jhānam upasampajja viharati. Ayam tassa samatikkamo. Idampi kho aham Udāyi 'analā'ti vadāmi, 'pajahathā'ti vadāmi, 'samatikkamathā'ti vadāmi. Ko ca tassa samatikkamo?

29. Idh' Udāyi bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā adukkhaṁ asukhaṁ upekkhāsatipārisuddhim **catuttham** jhānam upasampajja viharati. Ayam tassa samatikkamo. Idampi kho aham Udāyi 'analā'ti vadāmi, 'pajahathā'ti vadāmi, 'samatikkamathā'ti vadāmi. Ko ca tassa samatikkamo?

30. Idh' Udāyi bhikkhu sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā 'ananto ākāso'ti ākāsānañcāyatanaṁ upasampajja viharati. Ayam tassa samatikkamo. Idampi kho aham Udāyi 'analā'ti vadāmi, 'pajahathā'ti vadāmi, 'samatikkamathā'ti vadāmi. Ko ca tassa samatikkamo?

31. Idh' Udāyi bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma 'anantaṁ viññāṇan'ti viññāṇañcāyatanaṁ upasampajja viharati, ayam tassa samatikkamo, idampi kho aham Udāyi 'analā'ti vadāmi, 'pajahathā'ti vadāmi, 'samatikkamathā'ti vadāmi. Ko ca tassa samatikkamo?

32. Idh' Udāyi bhikkhu sabbaso viññāṇañcāyatanaṁ samatikkamma 'natti kiñci'ti ākiñcaññāyatanaṁ upasampajja viharati. Ayam tassa samatikkamo. Idampi kho aham Udāyi 'analā'ti vadāmi, 'pajahathā'ti vadāmi, 'samatikkamathā'ti vadāmi. Ko ca tassa samatikkamo?

¹ adj./ adv. Dissatisfied, satiated. 不滿意的。

² pre. To cross over, to transcend.

33. Idh' Udāyi bhikkhu sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati. Ayam tassa samatikkamo, idampi kho aham Udāyi ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo?

34. Idh' Udāyi bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati. Ayam tassa samatikkamo. Iti kho aham Udāyi nevasaññānāsaññāyatanaṁ pahānaṁ vadāmi. Passasi no tvam Udāyi tam̄ **samyojanam** anum¹ vā thūlam² vā, yassāham no pahānaṁ vadāmī”ti.

“No hetam bhante”ti.

“Idamavoca Bhagavā attamano āyasmā Udāyi Bhagavato bhāsitam abhinandī”ti.

~ Laṭukikopama suttaṁ chaṭṭhaṁ. ~

(M.67.) Cātuma suttaṁ

1. Evam me sutam ekam samayam Bhagavā **Cātumāyaṁ** viharati āmalakīvane.³

2. Tena kho pana samayena Sāriputta-Moggallānapamukhāni⁴ pañcamattāni⁵ bhikkhusatāni Cātumām anuppattāni⁶ honti Bhagavantam dassanāya. Te ca āgantukā⁷ bhikkhū nevāsikehi⁸ bhikkhūhi saddhim paṭisammodamānā⁹ senāsanāni paññāpayamānā¹⁰ pattacīvarāni paṭisāmayamānā¹¹ **uccāsaddā mahāsaddā**¹² ahesum.

3. Atha kho Bhagavā āyasmantam Ānandaṁ āmantesi: “Ke panete Ānanda uccāsaddā mahāsaddā? Kevaṭṭā¹³ maññe macchavilope”ti.¹⁴

“Etāni bhante **Sāriputta-Moggallānapamukhāni** pañcamattāni bhikkhusatāni Cātumām anuppattāni Bhagavantam dassanāya. Te āgantukā bhikkhū nevāsikehi bhikkhūhi saddhim paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā”ti.

4. Tena h' Ānanda mama vacanena te bhikkhū āmantehi: “Satthāyasmante āmantetī”ti.
“Evam bhante”ti kho āyasmā Ānando Bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami, upasaṅkamitvā te bhikkhū etadavoca: “Satthāyasmante āmantetī”ti.

¹ pref. Along towards.

² Thūla & thulla: adj. Compact, massive; coarse, gross. 紮實的。

³ āmalaka & āmalakī: Embolic myrobalan. 櫻桃李樹園。

⁴ Pamukha: adj. “In front of the face,” fore-part, first, foremost, chief, prominent.

⁵ Pañca: num. Five. / + matta: adj. By measure. 程度。/ sata: num. Hundred.

⁶ pp. (having) attained, received, got to, reached.

⁷ adj. A newly arrived bhikkhu; a visitor.

⁸ adj. One who inhabits, an inmate; living in a place, local. 居住於。

⁹ caus, ppr. To greet friendly in return.

¹⁰ caus, ppr. To lay down, fold out, spread. 鋪。

¹¹ caus, ppr. To set in order, arrange, get ready.

¹² Uccā: adv. High, raised. / Mahā + sadda: A loud noise.

¹³ Fisherman.

¹⁴ Maccha: Fish. / + vilopa: Fish-haul, hawking fish. 用力拖拉。

“Evamāvuso”ti kho te bhikkhū āyasmato Ānandassa paṭissutvā yena Bhagavā tenupasaṅkamim̄su, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdiṁsu. Ekamantam nisinne kho te bhikkhū Bhagavā etadavoca: “**Kinnu** tumhe bhikkhave uccāsaddā mahāsaddā? Kevaṭṭā maññe macchavilope”ti. “Imāni bhante Sāriputta-Moggallānapamukhāni pañcamattāni bhikkhusatāni Cātumām anuppattāni Bhagavantam **dassanāya**. Teme āgantukā bhikkhū nevāsikehi bhikkhūhi saddhim paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā”ti.

5. “**Gacchatha** bhikkhave **pañāmemi**¹ vo, na vo mama santike vatthabban”ti.²

“Evarī bhante”ti kho te bhikkhū Bhagavato paṭissutvā uṭṭhāyāsanā Bhagavantam abhivādetvā padakkhiṇam katvā senāsanam samsāmetvā³ pattacīvaram ādāya pakkamim̄su.

6. Tena kho pana samayena **Cātumeyyakā Sakyā** santhāgāre⁴ sannipatitā⁵ honti kenacideva karaṇīyena. Addasam̄su kho Cātumeyyakā Sakyā te bhikkhū dūratova gacchante, disvāna yena te bhikkhū tenupasaṅkamim̄su, upasaṅkamitvā te bhikkhū etadavocum: “Handa kahām pana tumhe āyasmanto gacchathā”ti.⁶

“Bhagavatā kho āvuso bhikkhusaṅgho pañāmito”ti.

“Tena hāyasmanto muhuttaṁ⁷ nisīdatha, appeva nāma mayām sakkuṇeyyāma⁸ Bhagavantam pasādetun”ti.⁹

“Evamāvuso”ti kho te bhikkhū Cātumeyyakānam Sakyānam paccassosum.

7. Atha kho Cātumeyyakā Sakyā yena Bhagavā tenupasaṅkamim̄su, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdiṁsu. Ekamantam nisinnā kho Cātumeyyakā Sakyā Bhagavantam etadavocum:

“**Abhinandatu**¹⁰ bhante Bhagavā **bhikkhusaṅgham**; abhivadatu¹¹ bhante Bhagavā bhikkhusaṅgham. **Seyyathāpi** bhante Bhagavatā pubbe bhikkhusaṅgho **anuggahīto**,¹² evameva Bhagavā etarahi anugaṇhātu bhikkhusaṅgham. Santetha bhante bhikkhū **navā** acirapabbajitā **adhunāgatā**¹³ imam dhammavinayam. Tesaṁ Bhagavantam dassanāya alabhantānam siyā aññathattam¹⁴ siyā viparināmo. **Seyyathāpi** bhante **bijānam** taruṇānam udakām alabhantānam siyā aññathattam siyā viparināmo. Evameva kho bhante santetha bhikkhū navā acirapabbajitā adhunāgatā imam dhammavinayam. Tesaṁ Bhagavantam dassanāya alabhantānam siyā aññathattam siyā viparināmo. **Seyyathāpi** bhante **vacchassa** taruṇassa mātaram apassantassa siyā aññathattam siyā viparināmo. Evameva kho bhante santetha bhikkhū navā acirapabbajitā adhunāgatā imam dhammavinayam. Tesaṁ

¹ caus, pre. To make go away, to turn someone away, give leave, dismiss. 使退去。

² Vattati: fpp. To move, go on, proceed; to happen, take place, to be; to be in existence; to fare, to do. / = Go, bhikkhus, I dismiss you. You cannot live with me.

³ caus, ger. “to smooth,” to fold up (one’s sleeping mat), to leave (one’s bed).

⁴ A council hall, a mote hall. 會議廳。

⁵ pp. Come together; to assemble.

⁶ Where are you going, venerable sirs?

⁷ m./ nt. adv. A moment, even a second.

⁸ Sakkoti: fpp. Impossible.

⁹ caus, infi. To render calm, appease, make peaceful, reconcile, gladden, incline one’s heart towards; to restore. 紿於穩定。

¹⁰ imper. To rejoice at, find pleasure in, approve of, be pleased or delighted with. 對別人的事感到欣喜。

¹¹ imper. To speak out, declare, promise.

¹² pp. Commiserated, made happy, satisfied. 憐憫。

¹³ Adhunā: adv. Just now, quite recently. / + āgata: A new comer. 新來的。

¹⁴ nt. Change, alteration.

¹⁵ Change (for the worse), reverse, vicissitude.

Bhagavantam apassantānam siyā aññathattam siyā viparināmo. “Abhinandatu bhante Bhagavā bhikkhusaṅgham; abhivadatu bhante Bhagavā bhikkhusaṅgham.

Seyyathāpi bhante Bhagavatā pubbe bhikkhusaṅgho anuggahito, evameva Bhagavā etarahi anuganhātu bhikkhu saṅghan”ti.

8. Atha kho **Brahmā Sahampati** Bhagavato cetasā cetoparivitakkam¹ aññāya. **Seyyathāpi** nāma balavā puriso samiñjitam vā bāham pasāreyya, pasāritam vā bāham samiñjeyya evam evam Brahmaloke antarahito Bhagavato purato pāturaṁ hosi. Atha kho Brahmā Sahampati ekamsam uttarāsaṅgam karitvā yena Bhagavā ten’añjaliṁ pañāmetvā Bhagavantam etadavoca:

9. “**Abhinandatu** bhante Bhagavā bhikkhusaṅgham; abhivadatu bhante Bhagavā bhikkhusaṅgham. **Seyyathāpi** bhante Bhagavatā **pubbe** bhikkhusaṅgho anuggahīto, evameva Bhagavā **etarahi** anuganhātu bhikkhusaṅgham. Santettha bhante bhikkhū navā acirapabbajitā adhunāgatā imam dhammadvinayam. Tesam Bhagavantam dassanāya alabhartānam siyā aññathattam siyā viparināmo.

Seyyathāpi bhante bijānam taruṇānam udakam alabhartānam siyā aññathattam siyā viparināmo. Evameva kho bhante santettha bhikkhū navā acirapabbajitā adhunāgatā imam dhammadvinayam. Tesam Bhagavantam dassanāya alabhartānam siyā aññathattam siyā viparināmo.

Seyyathāpi bhante vacchassa taruṇassa mātaram apassantassa siyā aññathattam siyā viparināmo. Evameva kho bhante santettha bhikkhū navā acirapabbajitā adhunāgatā imam dhammadvinayam. Tesam Bhagavantam apassantānam siyā aññathattam siyā viparināmo. “Abhinandatu bhante Bhagavā bhikkhusaṅgham; abhivadatu bhante Bhagavā bhikkhusaṅgham.

Seyyathāpi bhante Bhagavatā pubbe bhikkhusaṅgho anuggahito, evameva Bhagavā etarahi anuganhātu bhikkhusaṅghan”ti

10. **Asakkhiṁsu**² kho Cātumeyyakā ca Sakyā Brahmā ca Sahampati Bhagavantam **pasādetum** bijūpamena ca taruṇūpamena ca.

11. Atha kho āyasmā **Mahāmoggallāno** bhikkhū āmantesi: “**Uṭṭhahathāvuso**³ gaṇhātha⁴ pattacīvaraṁ, pasādito Bhagavā Cātumeyyakehi ca Sakyehi Brahmaṇā ca Sahampatinā bijūpamena ca taruṇūpamena cā”ti.

12. “Evamāvuso”ti kho te bhikkhū āyasmato Mahāmoggallānassa paṭissutvā uṭṭhāyāsanā pattacīvaraṁ ādāya yena Bhagavā tenupasaṅkamim̄su, upasaṅkamitvā Bhagavantam abhvādetvā ekamantam nisidim̄su. Ekamantam nisinnam̄ kho āyasmantaṁ **Sāriputtam** Bhagavā etadavoca: “**Kinti** te Sāriputta ahosi mayā bhikkhusaṅghe pañāmite”ti?⁵ “Evam̄ kho me bhante ahosi Bhagavatā bhikkhusaṅghe pañāmite: ‘**Appossukko**⁶ ’dāni Bhagavā diṭṭhadhammasukhavihāram anuyutto viharissati; mayampidāni appossukkā diṭṭhadhammasukhavihāram anuyuttā viharissāmā”ti.

¹ Ceto + parivitakka: Reflecting, reasoning. 反映的。

² Sakkoti: aor. To be able.

³ pre. To rise, stand up, get up, to arise, to be produced, to rouse or exert oneself, to be active.

⁴ pre. To take, take up.

⁵ “What did you think, Sāriputta, when the Saṅgha of bhikkhus was dismissed by me?”

⁶ adj. Unconcerned, living at ease, careless, “not bothering,” keeping still, inactive. 漫不經心的。

“Āgamehi¹ tvām Sāriputta, āgamehi tvām Sāriputta! ‘Diṭṭhadhammasukhavihāran’ti na kho te Sāriputta punapi evarūpām cittaṁ uppādetabban”ti.²

13. Atha kho Bhagavā āyasmantaṁ Mahāmoggallānaṁ āmantesi: “Kinti te Moggallāna ahosi mayā bhikkhusaṅghe pañāmite”ti?

Evaṁ kho me bhante ahosi Bhagavatā bhikkhusaṅghe pañāmite: “Apposukko ’dāni Bhagavā diṭṭhadhammasukhavihāraṁ anuyutto viharissati. Ahañcadāni āyasmā ca Sāriputto bhikkhusaṅgham parihaarissāmā”ti.³

“Sādhu sādhu Moggallāna! Ahaṁ vā hi Moggallāna bhikkhusaṅgham parihareyyam Sāriputta-Moggallānā vā”ti.

14. Atha kho Bhagavā bhikkhū āmantesi: “Cattārimāni bhikkhave bhayāni udakorohante⁴ pāṭikaṅkhitabbāni.⁵ Katamāni cattāri? Ūmībhayaṁ⁶ kumbhīlabhayam⁷ āvaṭṭabhayaṁ⁸ susukābhayaṁ.⁹ Imāni kho bhikkhave cattāri bhayāni udakorohante pāṭikaṅkhitabbāni.

15. Evameva kho bhikkhave cattārimāni bhayāni idhekacce puggale imasmim dhammadvinaye agārasmā anagāriyam pabbajite pāṭikaṅkhitabbāni. Katamāni cattāri? Ūmībhayaṁ kumbhīlabhayam āvaṭṭabhayaṁ susukābhayaṁ.

16. Katamañca bhikkhave ūmībhayaṁ? Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti: “Otīṇomhi¹⁰ jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇo dukkhapareto.¹¹ Appeva nāma imassa kevalassa dukkhakkhandhassa paññāyethā”ti. Tamenām tathā pabbajitam samānam sabrahmacārī ovadanti¹² anusāsanti:¹³ “Evan te abhikkamitabbam;¹⁴ evan te paṭikkamitabbam;¹⁵ evan te ālokitabbam;¹⁶ evan te vilokitabbam;¹⁷ evan sammiñjitabbam;¹⁸ evan te pasāretabbam;¹⁹ evan te saṅghātipattacīvaraṁ dhāretabban”ti.²⁰ Tassa evam hoti: “Mayam kho pubbe agāriyabhūtā²¹ samānā aññe ovadāmapi anusāsāmapi, ime pan ‘amhākarān puttamatā maññe, nattamatā²² maññe, amhe ovaditabbam anusāsitabbam maññantī”ti. So

¹ caus, pre. To wait, to stay; to stop.

² fpp. To give a (temporary) thought to.

³ fut. To take care of, to attend to, shelter, protect, keep up, preserve, look after.

⁴ Udaka + orohati: ppr. To descend, climb down. 下水。 / = Descending into water, bathing; going down into the water.

⁵ Patikaṅkhati: fpp. To be desired or expected. 預計。

⁶ ūmī & ūmī: f. A wave. / + bhaya: Fear of waves.

⁷ Kumbhīla: A crocodile (of the Ganges). / +

bhaya: The fear of the crocodile, in enumeration of several objects causing fear; fear of crocodile.

⁸ āvaṭṭa: adj. An eddy, whirlpool, vortex. 漩渦。 / + bhaya: Fear of whirlpool.

⁹ Susukā: f. An alligator. / + bhaya: Fear of shark. 鯊魚。

¹⁰ Otīṇa: pp. Gone down, descended; beset by, affected with, a victim of, approached. 受害者。

¹¹ Dukkha + pareta: Afflicted by pain or misery; a prey to suffering.

¹² pre. To give advice, to admonish, exhort, instruct.

¹³ pre. To advise, admonish, instruct in or give advice upon, to exhort to.

¹⁴ fpp. To go forward, to proceed, approach.

¹⁵ fpp. To step backwards, to return.

¹⁶ fpp. To look before, look at, regard, see.

¹⁷ fpp. To examine, study, inspect, scrutinize, reflect on.

¹⁸ fpp. To bend back, to double up.

¹⁹ caus, fpp. To cause to move forwards, to let or make go, to give up.

²⁰ caus, fpp. To carry, bear, wear, possess.

²¹ Agāriya: A layman; the homeless state. / + bhūta: pp. Grown, become.

²² Putta: A son. / Nattar: Grandson. / + attan: Self.

sikkham paccakkhāya¹ hīnāyāvattati.² Ayaṁ vuccati bhikkhave ūmībhayassa bhīto³ sikkham paccakkhāya hīnāyāvatto. ‘Ūmībhayan’ti kho bhikkhave kodhūpāyāsassetam⁴ adhivacanam.

17. Katamañca bhikkhave **kumbhīlabhayam**? Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti: “Otiṇṇomhi jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇno dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā”ti. Tamenam tathā pabbajitam samānam sabrahmacārī ovadanti anusāsanti: “Idam te khāditabbarī⁵, idam te na khāditabbarī; idam te bhuñjitabbarī,⁶ idam te na bhuñjitabbarī; idam te sāyitabbarī,⁷ idam te na sāyitabbarī; idam te pātabbarī,⁸ idam te na pātabbarī. Kappiyam⁹ te khāditabbarī, akappiyam te na khāditabbarī; kappiyam te bhuñjitabbarī, akappiyam te na bhuñjitabbarī; kappiyam te sāyitabbarī, akappiyam te na sāyitabbarī; kappiyam te pātabbarī, akappiyam te na pātabbarī. Kāle te khāditabbarī, vikāle te na khāditabbarī; kāle te bhuñjitabbarī, vikāle te na bhuñjitabbarī; kāle te sāyitabbarī, vikāle te na sāyitabbarī; kāle te pātabbarī, vikāle te na pātabbarī”ti.

Tassa evam hoti: “Mayam kho pubbe agāriyahūtā samānā, yam icchāma tam khādāma, yam na icchāma na tam khādāma; yam icchāma tam bhuñjāma, yam na icchāma na tam bhuñjāma; yam icchāma tam sāyāma, yam na icchāma na tam sāyāma; yam icchāma tam pipāma, yam na icchāma na tam pipāma. Kappiyampi khādāma, akappiyampi khādāma; kappiyampi bhuñjāma, akappiyampi bhuñjāma; kappiyampi sāyāma, akappiyampi sāyāma; kappiyampi pivāma, akappiyampi pivāma. Kālepi khādāma, vikālepi khādāma; kālepi bhuñjāma, vikālepi bhuñjāma; kālepi sāyāma, vikālepi sāyāma; kālepi pivāma, vikālepi pivāma. Yampi no saddhā gahapatikā divā vikāle paññitam khādanīyan bhojanīyan denti, tatthapi me mukhāvaraṇam¹⁰ maññe karontī”ti. So sikkham paccakkhāya hīnāyāvattati. Ayaṁ vuccati bhikkhave kumbhīlabhayassa bhīto sikkham paccakkhāya hīnāyāvatto. ‘Kumbhīlabhayan’ti kho bhikkhave odarikattassetam¹¹ adhivacanam.

18. Katamañca bhikkhave **āvaṭṭabhayam**? Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti: “Otiṇṇomhi jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇno dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā”ti. So evam pabbajito samāno pubbanhasamayaṁ nivāsetvā pattacīvaraṁ ādāya gāmaṁ vā nigamaṁ vā piñḍāya pavisati. Arakkhiteneva¹² kāyena, arakkhitāya vācāya, anupaṭṭhitāya¹³ satiyā asamvutehi¹⁴ indriyehi. So tattha passati gahapatim vā gahapatiputtam pañcahi kāmaguṇehi samappitam¹⁵ samaṅgībhūtam¹⁶ paricārayamānam.¹⁷

¹ Paccakkhāti: ger. To speak against; to reject, refuse, disavow, abandon, give up. 違反。

² Hīna: pp. Inferior, low. / + āvatta: One who returns to the world.

³ pp. Frightened, terrified, afraid. 受驚的。

⁴ Kodha: Anger. / + upāyāsa: Companionship or association with anger, the state of being pervaded with anger.

⁵ fpp. To chew, bite, eat, devour; to destroy.

⁶ fpp. To eat (in general), to enjoy, make use of, take advantage of.

⁷ fpp. To taste, eat.

⁸ Pivati & pibati: fpp. To drink.

⁹ adj. According to rule, right, suitable, fitting, proper, appropriate. 按照規矩。

¹⁰ Mukha: nt. The mouth. / + āvaraṇa: adj. Shutting off, barring out, notwithstanding. 關上。

¹¹ Odarikatta: nt. Stomach-filling; a term for gluttony. 胃。

¹² A + rakkhita: pp. Unguarded, non-protected, not saved.

¹³ adj. Setting out after, following, attacking.

¹⁴ adj. Not restrained. 沒有嚴謹的。

¹⁵ pp. Made over, consigned; endowed with, affected with, possessed of.

¹⁶ Samaṅgin: adj. Endowed with, possessing. / + bhūta: Possessed of, provided with.

¹⁷ Paricāreti: caus, ppr. To serve, wait on, attend upon, honour, worship; ‘being delighted or entertained by.’

Tassa evarṁ hoti: “Mayaṁ kho pubbe agāriyabhūtā samānā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārimha. Saṁvijjante kho kule bhogā, sakkā bhoge ca bhuñjitum puññāni ca kātun”ti. So sikkham paccakkhāya hīnāyāvattati. Ayam vuccati bhikkhave āvaṭṭabhadayassa bhīto sikkham paccakkhāya hīnāyāvatto. ‘Āvaṭṭabhaday’ti kho bhikkhave pañcannetam kāmaguṇānam adhivacanam.

19. Katamañca bhikkhave **susukābhayaṁ**? Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyam pabbajito hoti: “Otiñomhi jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiñpo dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā”ti. So evarṁ pabbajito samāno pubbanhasamayaṁ nivāsetvā pattacīvaraṁ ādāya gāmam vā nigamam vā piñḍāya pavisati. Arakkhiteneva kāyena, arakkhitāya vācāya, anupatṭhitāya satiyā, asamvutehi indriyehi. So tattha passati **mātugāmar̄**¹ dunnivattham² vā duppārutan̄³ vā; tassa mātugāmar̄ disvā dunnivattham vā duppārutan̄ vā rāgo cittam anuddhamseti.⁴ anuddhamseti.⁴ so rāgānuddhastena cittena sikkham paccakkhāya hīnāyāvattati. Ayaṁ vuccati bhikkhave susukābhayaṁ bhīto sikkham paccakkhāya hīnāyāvatto. ‘Susukābhaya’ti kho bhikkhave mātugāmass’etam adhivacanam.

20. “Imāni kho bhikkhave cattāri bhayāni idhekacce puggale imasmiṁ dhammadvinaye agārasmā anagāriyam pabbajite pāṭikaṅkhitabbānī”ti.

“Idamavoca Bhagavā attamanā te bhikkhū Bhagavato bhāsitaṁ abhinandun”ti.

~ Cātuma suttaṁ sattamaṁ. ~

(M.68.) Naṭakapāna suttaṁ

1. Evarṁ me sutam̄ ekaṁ samayaṁ Bhagavā Kosalesu viharati Naṭakapāne Palāsavane.

2. Tena kho pana samayena sambahulā **abhiññātā**⁵ abhiññātā **kulaputtā** Bhagavantam uddissa⁶ saddhā agārasmā anagāriyam pabbajitā honti. Āyasmā ca **Anuruddho** āyasmā ca **Nandiyo** āyasmā ca **Kimbilo** āyasmā ca **Bhagu** āyasmā **Kuṇḍadhāno** āyasmā ca **Revato** āyasmā ca **Ānando**, aññe ca abhiññātā abhiññātā kulaputtā.

3. Tena kho pana samayena Bhagavā **bhikkhusaṅghaparivuto**⁷ abbhokāse⁸ nisinno hoti. Atha kho Bhagavā te kulaputte ārabbha⁹ bhikkhu āmantesi: “Ye te bhikkhave kulaputtā mamaṁ uddissa saddhā agārasmā anagāriyam pabbajitā, kacci te bhikkhave bhikkhū **abhirata**¹⁰ brahmacariye”ti?

¹ Mātūr + gāma: “Genex seminarum,” womanfolk, women.

² Dun + nivattha: Lightly clothed in or with, dressed, covered.

³ Dup + pāruta: pp. Covered, dressed; not properly dressed (without the upper robe).

⁴ pre. To spoil, corrupt, degrade. / + Rāgo cittam: Lust degrades the heart.

⁵ pp. (well) known, distinguished.

⁶ indecl. Pointing to, tending towards, towards.

⁷ + Parivuta: pp. Surrounded by. 圍繞著。

⁸ The open air, an open & unsheltered space.

⁹ ger. Beginning with, taking (into consideration), referring to, concerning, with reference to.

¹⁰ adj. Fond of, indulging in, finding delight in. 喜好。

Evaṁ vutte te bhikkhū tuṇhī ahesum.

Dutiyampi kho Bhagavā te kulaputte ārabbha bhikkhū āmantesi: “Ye te bhikkhave kulaputtā mamaṁ uddissa saddhā agārasmā anagāriyam pabbajitā, kacci te bhikkhave bhikkhū abhiratā brahmacariye”ti? Evaṁ vutte te bhikkhū tuṇhī ahesum.

Tatiyampi kho Bhagavā te kulaputte ārabbha bhikkhū āmantesi: “Ye te bhikkhave kulaputtā mamaṁ uddissa saddhā agārasmā anagāriyam pabbajitā, kacci te bhikkhū abhiratā brahmacariye”ti?
Tatiyampi kho te bhikkhū tuṇhī ahesum.

4. Atha kho Bhagavato etadahosi: “Yannūnāham teva **kulaputte** puccheyyan”ti?

Atha kho Bhagavā āyasmantam Anuruddham āmantesi: “Kacci tumhe Anuruddhā abhiratā brahmacariye”ti?

“**Taggha**¹ mayam bhante abhiratā brahmacariye”ti.

5. Sādhu sādhu Anuruddhā! Etam kho Anuruddhā tumhākaṁ patirūpaṁ² kulaputtānam saddhā agārasmā anagāriyam pabbajitānam, yaṁ tumhe **abhirameyyātha**³ brahmacariye. Yena tumhe Anuruddhā bhadrena yobbanena⁴ samannāgatā, paṭhamena vayasā⁵ susu⁶ kālakesā **kāme paribhuñjeyyātha**.⁷ Tena tumhe Anuruddhā bhadrena yobbanena samannāgatā, paṭhamena vayasā susu kālakesā agārasmā anagāriyam pabbajitā. Te kho pana tumhe Anuruddhā neva rājābhinītā⁸ agārasmā anagāriyam pabbajitā, na corābhinītā⁹ agārasmā anagāriyam pabbajitā, na iṇaṭṭā¹⁰ agārasmā pabbajitā, na bhayaṭṭā¹¹ agārasmā anagāriyam pabbajitā, na ājīvīkāpakaṭā¹² agārasmā anagāriyam pabbajitā. Api ca khomhi: “Otiṇo jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇo dukkhapareto. Appevanāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā”ti. “Nanu tumhe Anuruddhā evam saddhā agārasmā anagāriyam pabbajitā”ti.
“Evaṁ bhante.”

6. Evaṁ pabbajitena ca pana Anuruddhā kulaputtena kimassa **karaṇīyam**?¹³ **Vivekaṁ** Anuruddhā kāmehi vivekaṁ akusalehi dhammehi pītisukham nādhigacchatī aññam vā tato santataram. Tassa abhijjhāpi cittam **pariyādāya**¹⁴ tiṭṭhati, **byāpādopi** cittam pariyādāya tiṭṭhati, **thīnamiddhampi** cittam pariyādāya tiṭṭhati, **uddhaccakukkuccampi** cittam pariyādāya tiṭṭhati, **vicikicchāpi** cittam pariyādāya tiṭṭhati, **aratīpi**¹⁵ cittam pariyādāya tiṭṭhati, **tandīpi**¹⁶ cittam pariyādāya tiṭṭhati. Vivekaṁ Anuruddhā kāmehi vivekaṁ akusalehi dhammehi pītisukham nādhigacchatī aññam vā tato santataram.

Vivekaṁ Anuruddhā kāmehi vivekaṁ akusalehi dhammehi pītisukham adhigacchatī aññam vā tato santataram. Tassa abhijjhāpi cittam na pariyādāya tiṭṭhati, byāpādopi cittam na pariyādāya tiṭṭhati,

¹ adv. Truly, surely, there now.

² adj. Fit, proper, suitable, befitting, seeming.

³ opt. To sport, enjoy oneself, find pleasure in or with, to indulge in love.

⁴ nt. Youth.

⁵ nt. 3. Age, especially young age, prime, youth.

⁶ A boy, youngster, lad.

⁷ opt. To enjoy, to use, to enjoy the use of.

⁸ Rājan + abhinīta: Brought by a king.

⁹ Cora: A thief, a robber. / + abhinīta: pp. Led to, brought to, obliged by.

¹⁰ Iṇa: nt. Debt. / + aṭṭa: Oppressed by debt. 欠債。

¹¹ Bhaya: nt. Fear, fright, dread. / + aṭṭa: Distressed, tormented, afflicted; molested, plagued, hurt.

¹² ājīvika: nt. Sustenance of life, livelihood, living. / + apakata: Being deprived of a livelihood, without a living.

¹³ What should be done?

¹⁴ Pariyādāti: ger, indecl. Exhausting, overpowering, enticing, taking hold of. / + cittam: Taking hold of the mind.

¹⁵ f. Discontent, aversion. 厭惡。

¹⁶ f. Weariness, laziness. 疲倦。

thīnamiddhampi cittam na pariyādāya tiṭṭhati, uddhaccakukkuccampi cittam na pariyādāya tiṭṭhati, vicikicchāpi cittam na pariyādāya tiṭṭhati, aratīpi cittam na pariyādāya tiṭṭhati, tandīpi cittam na pariyādāya tiṭṭhati. Vivekam Anuruddhā kāmehi vivekam akusalehi dhammehi pītisukham adhigacchatī aññam vā tato santataram.

7. Kinti vo Anuruddhā mayi hoti:¹ “Ye āsavā saṅkilesikā ponobhavikā sadarā² dukkhavipākā āyatim jātijarāmarañyā, appahīnā te Tathāgatassa. Tasmā Tathāgato saṅkhāy’ ekaṁ³ paṭisevati,⁴ saṅkhāyekam adhvāseti,⁵ saṅkhāyekam parivajjeti,⁶ saṅkhāyekam vinodetī”ti?⁷

Na kho no bhante Bhagavati evam hoti: “Ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarañyā, appahīnā te Tathāgatassa. Tasmā Tathāgato saṅkhāy’ ekam paṭisevati, saṅkhāyekam adhvāseti, saṅkhāyekam parivajjeti, saṅkhāyekam vinodetī”ti.

Evaṁ kho no bhante Bhagavati hoti: “Ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarañyā, pahīnā te Tathāgatassa. Tasmā Tathāgato saṅkhāy’ ekam paṭisevati, saṅkhāyekam adhvāseti, saṅkhāyekam parivajjeti, saṅkhāyekam vinodetī”ti.

“Sādhu sādhu Anuruddhā! Tathāgatassa Anuruddhā ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarañyā, pahīnā te ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. Tasmā Tathāgato saṅkhāyekam paṭisevati, saṅkhāyekam adhvāseti, saṅkhāyekam parivajjeti, saṅkhāyekam vinodetī”ti.

Seyyathāpi Anuruddhā tālo matthakacchinno abhabbo punavirūlhiyā evameva kho Anuruddhā Tathāgatassa ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarañyā, pahīnā te ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. Tasmā Tathāgato saṅkhāyekam paṭisevati, saṅkhāyekam adhvāseti, saṅkhāyekam parivajjeti, saṅkhāyekam vinodetī”ti.

8. Tam kimmaññasi Anuruddhā? Kam atthavasam⁸ sampassamāno Tathāgato sāvake abbhatite⁹ kālakate¹⁰ upapattīsu¹¹ byākaroti: “Asu amutra upapano, asu amutra upapano”ti?¹² Bhagavammūlakā no bhante dhammā, Bhagavannettikā, Bhagavampaṭisaraṇā. Sādhu vata bhante Bhagavantaññeva paṭibhātu etassa bhāsitassa attho, Bhagavato sutvā bhikkhū dhāressanti”ti.

9. Na kho Anuruddhā Tathāgato janakuhanattham¹³ na janalapanattham na lābhaskārasilokānisamisattham:¹⁴ “Na iti mām janō jānatū”ti. Sāvake abbhatite kālakate upapattīsu byākaroti: “Asu amutra upapano, asu amutra upapano”ti. Santi ca kho Anuruddhā kulaputtā saddhā ulāravedā ulārapāmojjā¹⁵ te tam sutvā tathattāya¹ cittam upasamharanti.² Tesantam Anuruddhā hoti dīgharattam hitāya sukhāya.

¹ “How then, Anuruddha, do you all think of me in this way.

² adj. Fearful, unhappy.

³ Saṅkhāyati & saṅkhāti: ger. Having considered, discriminately, carefully. 被認為。 / + eka: num. One.

⁴ pre. To follow, pursue, indulge in, practice.

⁵ caus, pre. To consent, agree, give in. 同意。

⁶ caus, pre. To shun, avoid, keep away from.

⁷ caus, pre. To drive out, dispel, remove, put away.

⁸ Attha + vasa: “dependence on the sense,” reasonableness, reason, consequence, cause.

⁹ pp. Passed away, dead.

¹⁰ Kāla + kata: adj. Dead.

¹¹ Birth, rebirth; occasion, opportunity.

¹² So-and-so has reappeared in such-and-such a place?

¹³ Jana: A creature, living being. / + kuhanā: f. Deceit, fraud, hypocrisy. 欺人的。 / + lapana: Deceit and talking over.

¹⁴ Lābha + sakkāra: Gain and honour. / + loka + ānisamīsa: Commendable, profit, merit, advantage, good result. / + attha: Interest, advantage, gain.

¹⁵ Ulāra: adj. Great, eminent, excellent, superb, lofty, noble, rich. / + veda: Knowledge, insight, revelation, wisdom. / + pāmuṣja: nt. Delight, joy, happiness.

10. Idhānuruddhā **bhikkhu** suṇāti: “Itthannāmo bhikkhu kālakato so Bhagavatā byākato: ‘**Aññāya** sañṭhahī’”ti.³ So kho panassa āyasmā **sāmām diṭṭho** vā hoti anussavasuto⁴ vā: “Evam sīlo so āyasmā ahosi itipi, evam dhammo so āyasmā ahosi itipi, evam pañño so āyasmā ahosi itipi, evam vihārī so āyasmā ahosi itipi, evam vimutto so āyasmā ahosi itipī”ti. So tassa saddhañca sīlañca sutāñca cāgañca⁵ paññañca anussaranto tathattāya cittam upasamharati. Evampi kho Anuruddhā bhikkhuno phāsuvihāro hoti.

11. Idhānuruddhā **bhikkhu** suṇāti: “Itthannāmo bhikkhu kālakato, so Bhagavatā byākato: ‘**Pañcannam orambhāgiyānam** samyojanānam parikkhayā, opapātiko tattha parinibbāyī anāvattidhammo, tasmā lokā’”ti. So kho panassa āyasmā **sāmām diṭṭho** vā hoti anussavasuto vā: “Evam sīlo so āyasmā ahosi itipi, evam dhammo so āyasmā ahosi itipi, evam pañño so āyasmā ahosi itipi, evam vihārī so āyasmā ahosi itipi, evam vimutto so āyasmā ahosi itipī”ti. So tassa saddhañca sīlañca sutāñca cāgañca paññañca anussaranto tathattāya cittam upasamharati. Evampi kho Anuruddhā bhikkhuno phāsuvihāro hoti.

12. Idhānuruddhā **bhikkhu** suṇāti: “Itthannāmo bhikkhu kālakato, so Bhagavatā byākato: ‘**Tiṇṇam samyojanānam** parikkhayā, rāgadosamohānam tanuttā sakadāgāmī, sakideva imam lokam āgantvā dukkhassantam karissatī’”ti. So kho panassa āyasmā **sāmām diṭṭho** vā hoti anussavasuto vā: ‘Evam sīlo so āyasmā ahosi itipi, evam dhammo so āyasmā ahosi itipi, evam pañño so āyasmā ahosi itipi, evam vihārī so āyasmā ahosi itipi, evam vimutto so āyasmā ahosi itipī’’ti. So tassa saddhañca sīlañca sutāñca cāgañca paññañca anussaranto tathattāya cittam upasamharati. Evampi kho Anuruddhā bhikkhuno phāsuvihāro hoti.

13. Idhānuruddhā **bhikkhu** suṇāti: “Itthannāmo bhikkhu kālakato, so Bhagavatā byākato: ‘**Tiṇṇam samyojanānam** parikkhayā, sotāpanno avinipātadhammo niyato sambodhiparāyanō’’ti. So kho panassa āyasmā **sāmām diṭṭho** vā hoti anussavasuto vā: “Evam sīlo so āyasmā ahosi itipi, evam dhammo so āyasmā ahosi itipi, evam pañño so āyasmā ahosi itipi, evam vihārī so āyasmā ahosi itipi, evam vimutto so āyasmā ahosi itipī”ti. So tassa saddhañca sīlañca sutāñca cāgañca paññañca anussaranto tathattāya cittam upasamharati. Evampi kho Anuruddhā bhikkhuno phāsuvihāro hoti.

14. Idhānuruddhā **bhikkhunī** suṇāti: “Itthannāmā bhikkhunī kālakatā, sā Bhagavatā byākatā: ‘**Aññāya** sañṭhahī’”ti. Sā kho panassā bhaginī sāmarām diṭṭhā vā hoti anussavasutā vā: “Evam sīlā sā bhaginī ahosi itipi, evam dhammā sā ahosi itipi, evam paññā sā bhaginī ahosi itipi, evam vihārinī sā bhaginī ahosi itipi, evam vimuttā sā bhaginī ahosi itipī”ti. Sā tassā saddhañca sīlañca sutāñca cāgañca paññañca anussarantī tathattāya cittam upasamharati. Evampi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti.

15. Idhānuruddhā **bhikkhunī** suṇāti: “Itthannāmā bhikkhunī kālakatā, sā Bhagavatā byākatā: ‘**Pañcannañam** orambhāgiyānam samyojanānam parikkhayā, opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā’”ti. Sā kho panassā bhaginī sāmarām diṭṭhā vā hoti anussavasutā vā: “Evam sīlā sā bhaginī ahosi itipi, evam dhammā sā ahosi itipi, evam paññā sā bhaginī ahosi itipi, evam vihārinī sā bhaginī ahosi itipi, evam vimuttā sā bhaginī ahosi itipī”ti. Sā tassa saddhañca sīlañca sutāñca cāgañca paññañca anussarantī tathattāya cittam upasamharati. Evampi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti.

¹ nt. 5. In truth, really.

² pre. To dispose, arrange, concentrate, collect, focus. 使傾向。

³ Sañṭhapeti & ṭhāpeti: caus, imper. To settle, to establish. 使安置。

⁴ ppr. To remember, recollect, have memory of, bear in mind; be aware of.

⁵ Liberality. 慷慨。

16. Idhānuruddhā **bhikkhunī** suṇāti: “Itthannāmā bhikkhunī kālakatā, sā Bhagavatā byākatā: ‘**Tiṇṇam** saṁyojanānaṁ parikkhayā, rāgadosamohānaṁ tanuttā sakadāgāminī, sakideva imam lokam āgantvā dukkhassantam karissatī’”ti. Sā kho panassā bhaginī sāmam diṭṭhā vā hoti anussavasutā vā: “Evam sīlā sā bhaginī ahosi itipi, evam dhammā sā ahosi itipi, evam paññā sā bhaginī ahosi itipi, evam vihārinī sā bhaginī ahosi itipi, evam vimuttā sā bhaginī ahosi itipī”ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tathattāya cittam upasamharati. Evampi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti.
17. Idhānuruddhā **bhikkhunī** suṇāti: “Itthannāmā bhikkhunī kālakatā, sā Bhagavatā byākatā ‘**Tiṇṇam** saṁyojanānaṁ parikkhayā, sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā’”ti. Sā kho panassā bhaginī sāmam diṭṭhā vā hoti anussavasutā vā: “Evam sīlā sā bhaginī ahosi itipi, evam dhammā sā ahosi itipi, evam paññā sā bhaginī ahosi itipi, evam vihārinī sā bhaginī ahosi itipi, evam vimuttā sā bhaginī ahosi itipī”ti. Sā tassa saddhañca sīlañca sutañca cāgañca paññañca anussarantī tathattāya cittam upasamharati. Evampi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti.
18. Idhānuruddhā **upāsako** suṇāti: “Itthannāmo upāsako kālakato, so Bhagavatā byākato: ‘**Pañcannam** orambhāgiyānaṁ saṁyojanānaṁ parikkhayā, opapātiko tattha parinibbāyi anāvattidhammo tasmā loka’”ti. So kho panassa āyasmā sāmam diṭṭho vā hoti anussavasuto vā: “Evam sīlo so āyasmā ahosi itipi, evam dhammo so āyasmā ahosi itipi, evam pañño so āyasmā ahosi itipi, evam vihārī so āyasmā ahosi itipi, evam vimutto so āyasmā ahosi itipī”ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tathattāya cittam upasamharati. Evampi kho Anuruddhā upāsakassa phāsuvihāro hoti.
19. Idhānuruddhā **upāsako** suṇāti: “Itthannāmo upāsako kālakato, so Bhagavatā byākato: ‘**Tiṇṇam** saṁyojanānaṁ parikkhayā, rāgadosamohānaṁ tanuttā sakadāgāmī, sakideva imam lokam āgantvā dukkhassantam karissatī’”ti. So kho panassa āyasmā sāmam diṭṭho vā hoti anussavasuto vā: “Evam sīlo so āyasmā ahosi itipi, evam dhammo so āyasmā ahosi itipi, evam pañño so āyasmā ahosi itipi, evam vihārī so āyasmā ahosi itipi, evam vimutto so āyasmā ahosi itipī”ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tathattāya cittam upasamharati. Evampi kho Anuruddhā upāsakassa phāsuvihāro hoti.
20. Idhānuruddhā **upāsako** suṇāti: “Itthannāmo upāsako kālakato, so Bhagavatā byākato: ‘**Tiṇṇam** saṁyojanānaṁ parikkhayā, sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’”ti. So kho panassa āyasmā sāmam diṭṭho vā hoti anussavasuto vā: “Evam sīlo so āyasmā ahosi itipi, evam dhammo so āyasmā ahosi itipi, evam pañño so āyasmā ahosi itipi, evam vihārī so āyasmā ahosi itipi, evam vimutto so āyasmā ahosi itipī”ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tathattāya cittam upasamharati. Evampi kho Anuruddhā upāsakassa phāsuvihāro hoti.
21. Idhānuruddhā **upāsikā** suṇāti: “Itthannāmā upāsikā kālakatā, sā Bhagavatā byākatā: ‘**Pañcannam** orambhāgiyānaṁ saṁyojanānaṁ parikkhayā, opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā’”ti. Sā kho panassā bhaginī sāmam diṭṭhā vā hoti anussavasutā vā: “Evam sīlā sā bhaginī ahosi itipi, evam dhammā sā bhaginī ahosi itipi, evam paññā sā bhaginī ahosi itipi, evam vihārinī sā bhaginī ahosi itipi, evam vimuttā sā bhaginī ahosi itipī”ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tathattāya cittam upasamharati. Evampi kho Anuruddhā upāsikāya phāsuvihāro hoti.
22. Idhānuruddhā **upāsikā** suṇāti: “Itthannāmā upāsikā kālakatā, sā Bhagavatā byākatā: ‘**Tiṇṇam** saṁyojanānaṁ parikkhayā, rāgadosamohānaṁ tanuttā sakadāgāminī sakideva imam lokam āgantvā dukkhassantam karissatī’”ti. Sā kho panassā bhaginī sāmam diṭṭhā vā hoti anussavasutā vā: “Evam sīlā

sā bhaginī ahosi itipi, evam dhammā sā bhaginī ahosi itipi, evam paññā sā bhaginī ahosi itipi, evam vihārinī sā bhaginī ahosi itipi, evam vimuttā sā bhaginī ahosi itipī”ti. Sā tassa saddhañca sīlañca sutāñca cāgañca paññañca anussarantī tathattāya cittam upasamharati. Evampi kho Anuruddhā upāsikāya phāsuvihāro hoti.

23. Idhānuruddhā **upāsikā** sunāti: “Itthannāmā upāsikā kālakatā, sā bhagavatā byākatā: ‘**Tiṇṇam** saṁyojanānam parikkhayā, sotāpannā avinipātadhammā niyatā sambodhiparāyanā’”ti. Sā kho panassā bhaginī sāmañ diṭṭhā vā hoti anussavasutā vā: “Evam sīlā sā bhaginī ahosi itipi, evam dhammā sā bhaginī ahosi itipi, evam paññā sā bhaginī ahosi itipi, evam vihārinī sā bhaginī ahosi itipi, evam vimuttā sā bhaginī ahosi itipī”ti. Sā tassā saddhañca sīlañca sutāñca cāgañca paññañca anussarantī tathattāya cittam upasamharati. Evampi kho Anuruddhā upāsikāya phāsuvihāro hoti.

24. Iti kho Anuruddhā **Tathāgato** na janakuhanattham, na janalapanattham, na lābhaskārasilokānisattham: “Na iti marū jano jānatū”ti, sāvake abbhātīte kālakate upapattīsu byākaroti: “Asu amutra upapanno, asū amutra upapanno”ti. Santi ca kho Anuruddhā kulaputtā saddhā ulāravedā ulārapāmojjā, te tam sutvā tathattāya cittam upasamharanti. Tesam tam Anuruddhā hoti dīgharattam hitāya sukhāyā”ti.

“Idamavoca Bhagavā. Attamano āyasmā Anuruddho Bhagavato bhāsitarū abhinandī”ti.

~Naṭakapāna suttam atṭhamam. ~

(M.69.)Gulissāni suttam

1. Evam me sutam. Ekam samayam Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe.

2. Tena kho pana samayena Gulissāni nāma bhikkhu **āraññako**¹ padarasamācāro² saṅghamajjhē osaṭo³ hoti kenacideva karaṇīyena. Tatra kho āyasmā Sāriputto Gulissānim bhikkhum ārabbha bhikkhū āmantesi:

3. Āraññaken ’āvuso bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārīsu **sagāravena**⁴ bhavitabbañ sappatisseṇa. Sace ’āvuso āraññako bhikkhu saṅghagato saṅghe viharanto sabrahmacārīsu agāravo hoti appatisso,⁵ tassa bhavanti vattāro:⁶ “Kimpanimassa āyasmato āraññakassa ekassāraññe serivihārena,⁷ yo ayamāyasmā sabrahmacārīsu agāravo appatisso, tissa bhavanti vattāro?” Tasmā āraññakena bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārīsu sagāravena bhavitabbañ sappatisseṇa.

¹ adj. Belonging to solitude or the forest, sequestered; living in the forest, fond of seclusion, living as hermits.

² Padara: nt. A cleft, split, fissure, crevice. 缺口。 / + samācāra: Refractiousness, disobedience. 不服從。

³ pp. Having withdrawn to, gone to or into, undergone, visited.

⁴ adj. Respectful. 謙恭的。 / Sappaṭissa: adj. Reverential, deferential. 表示尊敬的。

⁵ A + gārava: m. / nt. Disrespect. 失禮。 / Appatissa & appaṭissa: adj. Not docile, rebellious. 不溫順的。

⁶ ar. One who speaks, a sayer, speaker.

⁷ adj. Lodging at one's own choice. 選擇。

4. Āraññaken ’āvuso bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena¹ bhavitabbam: “Iti there ca bhikkhū nānupakhajja² nisīdissāmi, nave ca bhikkhū na āsanena paṭibāhissāmī”ti.³ Sace āvuso āraññako bhikkhu saṅghagato saṅghe viharanto na āsanakusalo hoti, tassa bhavanti vattāro: “Kim panimassa āyasmato āraññakassa ekassāraññe serivihārena, yo ayamāyasmā abhisamācārikam⁴ pi dhammarām na jānāti?” Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbam.

5. Āraññakena ’āvuso bhikkhunā saṅghagatena saṅghe viharantena nātikālena⁵ gāmo pavisitabbo,⁶ na divā paṭikkamitabbam.⁷ Sace āvuso āraññako bhikkhu saṅghagato saṅghe viharanto atikālena gāmarām pavisati, atidivā paṭikkamati, tassa bhavanti vattāro: “Kimpanimassa āyasmato āraññakassa ekassāraññe serivihārena, yo ayamāyasmā atikālena gāmarām pavisati, atidivā paṭikkamati? Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā saṅghagatena saṅghe viharantena nātikālena gāmo pavisitabbo, nāti divā paṭikkamitabbam.

6. Āraññaken ’āvuso bhikkhunā saṅghagatena saṅghe viharantena na purebhattam pacchābhattam⁸ kulesu cārittam āpajjitabbam.⁹ Sace āvuso āraññako bhikkhu saṅghagato saṅghe viharanto purebhattam pacchābhattam kulesu cārittam āpajjati, tassa bhavanti vattāro: “Ayarā nūn’ imass’āyasmato āraññakassa ekassāraññe serivihārena, viharato vikālacariyā bahulīkatā,¹⁰ tamenām saṅghagatampi samudācarati?”¹¹ Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā saṅghagatena saṅghe na purebhattam pacchābhattam kulesu cārittam āpajjitabbam.

7. Āraññaken ’āvuso bhikkhunā saṅghagatena saṅghe viharantena anuddhatena¹² bhavitabbam acapalena.¹³ Sace āvuso āraññako bhikkhu saṅghagato saṅghe viharanto uddhato hoti, capalo tassa bhavanti vattāro: “Idan nūn’ imass’ āyasmato āraññakassa ekassāraññe serivihārena, viharato uddhaccam cāpalyam¹⁴ bahulīkataṁ, tamenām saṅghagatampi samudācarati?” Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbam acapalena.

8. Āraññaken’ āvuso bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbam avikīṇṇavācena. Sace āvuso āraññako bhikkhu saṅghagato saṅghe viharanto mukharo¹⁵ hoti vikiṇṇavāco,¹⁶ tassa bhavanti vattāro: “Kam pan’ imass’ āyasmato āraññakassa ekassāraññe

¹ âsana: nt. Sitting, sitting down; a seat, throne.

² Na + anupakkhandati: ger. Not pushing oneself in, intruding.

³ fut. To ward off, keep off, shut out, hold back, refuse, withhold, keep out, evade.

⁴ adj. Belonging to the practice of the lesser ethics; to be practiced; belonging to or what is the least to be expected of good conduct.

⁵ Na + atikāla: adv. Not too early; not in very good time very early.

⁶ fpp. To enter.

⁷ fpp. To step backwards, to return. / 太早和太遲。

⁸ Pure + bhatta: The early meal, morning meal, breakfast. /

Pacchā + bhatta: “after-meal,” after the midday meal, either as in the afternoon, after the main meal.

⁹ Cāritta: nt. Practice, proceeding, manner of acting, conduct. / + adv. To mix with, to call on, to have intercourse with.

¹⁰ Bahulī + kata: Practiced (frequently).

¹¹ pre. To behave towards, to converse with, to address.

¹² adj. Not puffed up, not proud, un-conceited calm, subdued. 沒有吹熄。/

Uddhata: pp. Unbalanced, disturbed, agitated, shaken. 不穩定的。

¹³ A + capala: adj. Steady. 不要慌。/ Capala: adj. Moving to & fro, wavering, trembling, unsteady, fickle.

¹⁴ Cāpalla: nt. Fickleness. 浮躁。

¹⁵ Mukhara: adj. Garrulous, noisy, scurrilous. 饒舌的。

¹⁶ pp. Scattered about, strewn all over, loose. / + vāca: adj. Of loose talk.

serivihārena, yo ayamāyasmā mukharo vikiṇṇavāco?” Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbam avikiṇṇavācena.

9. Āraññaken’ āvuso bhikkhunā saṅghagatena saṅghe viharantena **subbacena**¹ bhavitabbam **kalyāṇamittena**. Sace āvuso āraññako bhikkhu saṅghagato saṅghe viharanto dubbaco hoti pāpamitto, tassa bhavanti vattāro: “Kim pan’ imass’ āyasmato āraññakassa ekassāraññe serivihārena, yo ayam āyasmā dubbaco pāpamitto?” Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā saṅghagatena saṅghe viharantena subbacena bhavitabbam kalyāṇamittena.

10. Āraññaken’ āvuso bhikkhunā **indriyesu guttadvārena** bhavitabbam. Sace āvuso āraññako bhikkhu indriyesu aguttadvāro hoti, tassa bhavanti vattāro: “Kim pan’ imass’ āyasmato āraññakassa ekassāraññe serivihārena, yo ayamāyasmā indriyesu aguttadvāro?” Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā indriyesu guttadvārena bhavitabbam.

11. Āraññaken’ āvuso bhikkhunā **bhojane** mattaññunā² bhavitabbam. Sace āvuso āraññako bhikkhu bhojane amattaññū hoti, tassa bhavanti vattāro: “Kim pan’ imass’ āyasmato āraññakassa ekassāraññe serivihārena, yo ayam āyasmā bhojane amattaññū?” Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā bhojane mattaññunā bhavitabbam.

12. Āraññaken’ āvuso bhikkhunā **jāgariyām anuyuttena**³ bhavitabbam. Sace āvuso āraññako bhikkhu jāgariyām ananuyutto hoti, tassa bhavanti vattāro: “Kim pan’ imass’ āyasmato āraññakassa ekassāraññe serivihārena, yo ayam āyasmā jāgariyām ananuyutto?” Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā jāgariyām anuyuttena bhavitabbam.

13. Āraññaken’ āvuso bhikkhunā **āraddhviriyyena**⁴ bhavitabbam. Sace āvuso āraññako bhikkhu kusīto⁵ hoti, tassa bhavanti vattāro: “Kim pan’ imass’ āyasmato āraññakassa ekassāraññe serivihārena, yo ayamāyasmā kusīto?” Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā āraddhviriyyena bhavitabbam.

14. Āraññaken’ āvuso bhikkhunā **upatṭhitasatinā**⁶ bhavitabbam. Sace āvuso āraññako bhikkhu muṭṭhassati⁷ hoti, tassa bhavanti vattāro: “Kim pan’ imass’ āyasmato āraññakassa ekassāraññe serivihārena, yo ayamāyasmā muṭṭhassati?” Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā upatṭhitasatinā bhavitabbam.

15. Āraññaken’ āvuso bhikkhunā **samāhitena**⁸ bhavitabbam. Sace āvuso āraññako bhikkhu asamāhito hoti, tassa bhavanti vattāro: “Kim pan’ imass’ āyasmato āraññakassa ekassāraññe serivihārena, yo ayamāyasmā asamāhito?” Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā samāhitena bhavitabbam.

¹ adj. Compliant, meek. 順從的。

² Mattā + ññū: Knowing the right measure, moderate, temperate(in eating).

³ Jāgariyā: f. Keeping awake, watchfulness, vigilance. / + anuyoga: Application or practice of watchfulness.

⁴ āraddha + viriya: adj. Strenuous, energetic, resolute. 發奮的。

⁵ adj. Indolent, inert, inactive. 懶惰的。

⁶ Upatṭhita: pp. Standing up (ready), keeping in readiness. / +

sati: With ready attention, one whose attention is fixed, concentrated.

⁷ Muṭṭha: pp. Having forgotten, one who forgets. / + sati: adj. “forgetful in mindfulness,” forgetful, careless, bewildered.

⁸ pp. Put down, fitted; collected (of mind), settled, composed, firm, attentive; having attained.

16. Āraññaken’ āvuso bhikkhunā paññavatā bhavitabbaṁ. Sace āvuso āraññako bhikkhu duppañño hoti, tassa bhavanti vattāro: “Kim pan’ imass’ āyasmato āraññakassa ekassāraññe serivihārena, yo ayamāyasmā duppañño?” Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā paññavatā bhavitabbaṁ.

17. Āraññaken’ āvuso bhikkhunā abhidhamme¹ abhivinaye² yogo karaṇīyo.³ Sant’ āvuso āraññakam bhikkhūṁ abhidhamme abhivinaye pañhaṁ pucchitāro. Sace āvuso āraññako bhikkhu abhidhamme abhivinaye pañhaṁ puṭho na sampāyati,⁴ tassa bhavanti vattāro: “Kim pan’ imass’ āyasmato āraññakassa ekassāraññe serivihārena, yo ayam āyasmā abhidhamme abhivinaye pañhaṁ puṭho na sampāyati?” Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā abhidhamme abhivinaye yogo karaṇīyo

18. Āraññaken’ āvuso bhikkhunā ye te santā vimokkhā atikkamma⁵ rūpe ārappā, tattha yogo karaṇīyo. Sant’ āvuso āraññakam bhikkhūṁ ye, te santā vimokkhā atikkamma rūpe ārappā, tattha pañhaṁ pucchitāro. Sace āvuso āraññako bhikkhu ye, te santā vimokkhā atikkamma rūpe ārappā, tattha pañhaṁ puṭho na sampāyati, tassa bhavanti vattāro: “Kim pan’ imass’ āyasmato āraññakassa ekassāraññe serivihārena, yo ayam āyasmā ye te santā vimokkhā atikkamma rūpe ārappā, tattha pañhaṁ puṭho na sampāyati?” Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā ye, te santā vimokkhā atikkamma rūpe ārappā, tattha yogo karaṇīyo.

19. Āraññaken’ āvuso bhikkhunā uttarimanussadhamme yogo karaṇīyo. Sant’ āvuso āraññakam bhikkhūṁ uttarimanussadhamme pañhaṁ pucchitāro. Sace āvuso āraññako bhikkhu uttarimanussadhamme pañhaṁ puṭho na sampāyati, tassa bhavanti vattāro: “Kim pan’ imass’ āyasmato āraññakassa ekassāraññe serivihārena, yo ayam āyasmā yassa p’ thāya pabbajito tam p’ attham na jānāti?” Tissa bhavanti vattāro, tasmā āraññakena bhikkhunā uttarimanussadhamme yogo karaṇīyo”ti.

20. Evam vutte, āyasmā Mahāmoggallāno āyasmantaṁ Sāriputtam etadavoca: “Āraññakeneva nu kho āvuso Sāriputta bhikkhunā ime dhammā samādāya⁶ vattitabbā udāhu gāmantavihārināpī”ti?⁷ Āraññakenāpi kho āvuso Moggallāna bhikkhunā ime dhammā samādāya vattitabbā, pag’eva⁸ gāmantavihārinā”ti.

~ Gulissāni suttaṁ navamarī. ~

¹ The “special Dhamma.”

² Higher discipline, the refinements of discipline or Vinaya.

³ Yoga + karoti: To make an effort, to strive after.

⁴ pre. To be able to explain, to agree, to come to terms, succeed.

⁵ ger. To overcome, to conquer, to surpass, to be superior to.

⁶ ger. Having taken up; having taken upon himself, conforming to.

⁷ Gāma + anta: The neighborhood of a village, its border, the village itself. / + vihārin: adj. Dwelling, living; being in such & such a state or condition. 村落和城市。

⁸ adv. (how) Much more or much less, a fortiori, “light at the earliest;” as well.

(M.70.) Kītāgirisuttam

1. Evam me sutam. Ekam samayam Bhagavā Kāsīsu cārikam carati mahatā bhikkhusaṅghena saddhim. Tatra kho Bhagavā bhikkhū āmantesi:

2. “Aham kho bhikkhave aññatr’ eva rattibhojanā¹ bhuñjāmi, aññatra² kho panāharā bhikkhave rattibhojanā bhuñjamāno appābādhatañca³ sañjānāmi⁴ appātañkatañca lahuṭhānañca⁵ balañca phāsuvihārañca. Etha tumhepi bhikkhave aññatr’ eva rattibhojanā bhuñjatha, aññatra kho pana bhikkhave tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātañkatañca lahuṭhānañca balañca pāsuvihārañcā”ti.

“Evambhante”ti kho te bhikkhū Bhagavato paccassosum.

3. Atha kho Bhagavā Kāsīsu anupubbena cārikam caramāno yena Kītāgiri nāma Kāsīnam nigamo tadavasari. Tatra sudam Bhagavā Kītāgirismim viharati Kāsīnam nigame.

4. Tena kho pana samayena Assaji Punabbasukā nāma bhikkhū Kītāgirismim āvāsikā⁶ honti. Atha kho sambahulā bhikkhū yena Assaji Punabbasukā bhikkhū tenupasañkamitvā, upasañkamitvā Assaji Punabbasuke bhikkhū etadavocum: “Bhagavā kho āvuso aññatr’ eva rattibhojanā bhuñjati bhikkhu sañgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātañkatañca lahuṭhānañca balañca phāsuvihārañca. Etha tumhepi āvuso aññatr’ eva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātañkatañca lahuṭhānañca balañca phāsuvihārañcā”ti. Evam vutte, Assaji Punabbasukā bhikkhū te bhikkhū etadavocum: “Mayam kho āvuso sāyañceva⁷ bhuñjāma pāto ca divā ca vikāle,⁸ te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle; appābādhatañca sañjānāma appātañkatañca lahuṭhānañca balañca phāsuvihārañca. Te mayam kīm sandiṭṭhikam⁹ hitvā kālikarā¹⁰ anudhāvissāma,¹¹ sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle”ti?

5. Yato kho te bhikkhu nāsakkhiṁsu Assaji Punabbasuke bhikkhū saññāpetum.¹² Atha yena Bhagavā tenupasañkamitvā, upasañkamitvā Bhagavantam abhivādetvā ekamantam nisidim̄su, ekamantam nisinnā kho te bhikkhū Bhagavantam etadavocum: “Idha mayam bhante yena Assaji Punabbasukā bhikkhū tenupasañkamimha, upasañkamitvā Assaji Punabbasuke bhikkhū etadavocumha: “Bhagavā kho āvuso aññatr’ eva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātañkatañca lahuṭhānañca balañca phāsuvihārañca. Etha tumhepi āvuso aññatr’ eva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātañkatañca lahuṭhānañca balañca phāsuvihārañcā”ti. Evam vutte, bhante Assaji Punabbasukā bhikkhū amhe etadavocum: “Mayam kho āvuso sāyañceva

¹ Ratti + bhojana: Eating at night.

² adv. 5. Elsewhere, somewhere else; but, besides, except.

³ Appa + ābādhata: Good health. / + ātañka: Little (or no) illness, freedom from illness, good health.

⁴ pre. To recognize, perceive, know, to be aware of.

⁵ Lahu: adj. Light, quick. / + tṭhāna: Lightness of body, bodily vigor, good health.

⁶ adj. Living in, residing at home, being in (constant of fixed) residence.

⁷ adv. at night./ + pāto: In the morning, early. / Diva:Day.

⁸ Divā: adv. By day. / Vikāla: adv. At the wrong time; too late; very late (at night).

⁹ Visible; belonging to, of advantage to, this life, actual. 明顯的。

¹⁰ adj. Belonging to time, in time; gradual, slowly, delayed. 漸進的。

¹¹ fut. To run after, to chase, follow, persecute, pursue.

¹² caus, infi. To remonstrate with, gain over, convince. 規勸。

bhuñjāma pāto ca divā ca vikāle, te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle, appabādhatañca sañjānāma appātañkatañca lahuñthānañca balañca phāsuvihārañca. Te mayam kiñ sandiñthikam hitvā kālikam anudhāvissāma, sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle”ti? Yato kho mayam bhante nāsakkhimha Assaji Punabbasuke bhikkhū saññapetum. Atha mayam etamattham Bhagavato ārocemā”ti.

6. Atha kho Bhagavā aññataram bhikkhum āmantesi: “**Ehi** tvam bhikkhu mama vacanena Assaji Punabbasuke bhikkhū āmantehi, **Satthāyasmante** āmanteti”ti.

“Evambhante”ti kho so bhikkhu Bhagavato paññissutvā yena Assaji Punabbasukā bhikkhū tenupasañkami, upasañkamitvā Assaji Punabbasuke bhikkhū etadavoca: “Satthāyasmante āmanteti”ti. “Evamāvuso”ti kho Assaji Punabbasukā bhikkhū tassa bhikkhuno paññissutvā yena Bhagavā tenupasañkamim̄su, upasañkamitvā Bhagavantam abhivādetvā ekamantam nisidiñm̄su. Ekamantam nisinne kho Assaji Punabbasuke bhikkhū Bhagavā etadavoca: “Saccam kira bhakkhave sambahulā bhikkhū tumhe upasañkamityā etadavocum: “Bhagavā kho āvuso aññatr’ eva rattibhojanā bhuñjati bhikkhusañgho ca, aññatra kho panāvuso rattibhojanā bhuñjamānā appabādhatañca sañjānanti appātañkatañca lahuñthānañca balañca phāsuvihārañca. Etha tumhepi āvuso aññatr’ eva rattibhojanā bhuñjatha, aññatra kho panāvuso tumhepi rattibhojanā bhuñjamānā appabādhatañca sañjānissatha appātañkatañca lahuñthānañca balañca phāsuvihārañcā”ti. Evam vutte, kira bhakkhave tumhe te bhikkhū evam avacutta: “Mayam kho āvuso sāyañceva bhuñjāma pāto ca divā ca vikāle, te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle; appabādhatañca sañjānāma appatañkatañca lahuñthānañca balañca phāsuvihārañca. Te mayam kiñ sandiñthikam hitvā kālikam anudhāvissāma, sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle”ti?

“Evambhante.”

“**Kinnu** me tumhe bhikkhave evam dhammarām desitarām ājānātha: ‘Yam kiñcāyam purisapuggalo paññarñvedeti¹ **sukham** vā **dukkham** vā **adukkhamasukham** vā, tassa akusalā dhammā **parihāyanti**, kusalā dhammā **abhivadḍhanti**’”ti.²

“No ‘hetarām bhante.’

7. **Nanu** me tumhe bhikkhave evam dhammarām desitarām ājānātha: “Idh’ ekaccassa evarūparām **sukharī** vedanārām vediyato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti. Idha pan’ ekaccassa evarūparām **dukkharī** vedanārām vediyato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti. Idhapan’ ekaccassa evarūparām dukkharī vedanārām vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivadḍhanti. Idh’ ekaccassa evarūparām **adukkhamasukham** vedanārām vediyato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti. Idha pan’ ekaccassa evarūparām adukkhamasukham vedanārām vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivadḍhanti”ti.

“Evambhante.”

8. Sādhu bhikkhave. **Mayā** c’etam bhikkhave aññātām **abhavissa** adiñthām aviditām asacchikatañcaphassitām paññāya: “Idh’ ekaccassa evarūparām **sukharī** vedanārām vediyato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyantī”ti. Evamaham ajānanto: ‘Evarūparām sukharī vedanārām pajahathā’ti vadeyyam, api nu me etam bhikkhave patirūparām abhavissa”ti.

“No hetarām bhante.”

“Yasmā ca kho etam bhikkhave mayā ñātām diñthām viditām sacchikatañcaphassitām³ paññāya. ‘Idh’ ekaccassa evarūparām sukharī vedanārām vediyato akusalā dhammā abhivadḍhanti, kusalā dhammā

¹ caus, pre. To feel, experience, undergo, perceive.

² pre. To grow over or beyond, to outgrow.

³ adj. Made to touch, brought into contact.

parihāyantī’ti. Tasmāham: ‘Evarūpaṁ sukhaṁ vedanāṁ pajahathā’ti vadāmi.

Mayā c’ etam bhikkhave aññātam abhavissa adiṭham aviditam asacchikatam aphassitam paññāya: ‘Idh’ ekaccassa evarūpaṁ sukhaṁ vedanāṁ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti. Evamaham ajānanto: ‘Evarūpaṁ sukhaṁ vedanāṁ upasampajja¹ viharathā’ti vadeyyam, api nu me etam bhikkhave patirūpaṁ abhavissā”ti?

“No hetam bhante.”

“Yasmā ca kho etam bhikkhave mayā ñātam diṭṭham viditam sacchikatam phassitam paññāya: ‘Idh’ ekaccassa evarūpaṁ sukhaṁ vedanāṁ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti. Tasmāham evarūpaṁ sukhaṁ vedanāṁ upasampajja viharathā”ti vadāmi.

9. Mayā c’ etam bhikkhave aññātam abhavissa adiṭham aviditam asacchikatam aphassitam paññāya: “‘Idh’ ekaccassa evarūpaṁ dukkham vedanāṁ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāntī’ti. Evamaham ajānanto: ‘Evarūpaṁ dukkham vedanāṁ pajahathā’ti vadeyyam, api nu me etam bhikkhave patirūpaṁ abhavissā”ti.

“No hetam bhante.”

“Yasmā ca kho etam bhikkhave mayā ñātam diṭṭham viditam sacchikatam phassitam paññāya: ‘Idh’ ekaccassa evarūpaṁ dukkham vedanāṁ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti. Tasmāham evarūpaṁ dukkham vedanāṁ pajahathā”ti vadāmi.

Mayā c’ etam bhikkhave aññātam abhavissa adiṭham aviditam asacchikatam aphassitam paññāya: “Idhekaccassa evarūpaṁ dukkham vedanāṁ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti. Evamaham ajānanto: ‘Evarūpaṁ dukkham vedanāṁ upasampajja viharathā’ti.

Vadeyyam, api nu me etam bhikkhave patirūpaṁ abhavissā”ti.

“No hetambhante.”

“Yasmā ca kho etam bhikkhave mayā ñātam diṭṭham viditam sacchikatam phassitam paññāya: ‘Idh’ ekaccassa evarūpaṁ dukkham vedanāṁ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti. Tasmāham evarūpaṁ dukkham vedanāṁ upasampajja viharathā”ti vadāmi.

10. Mayā c’ etam bhikkhave aññātam abhavissa adiṭham aviditam asacchikatam aphassitam paññāya: “‘Idh’ ekaccassa evarūpaṁ adukkhamasukham vedanāṁ vediyato akusalā dhammā abhivaḍḍhayanti, kusalā dhammā parihāyantī’ti. Evamaham ajānanto: ‘Evarūpaṁ adukkhamasukham vedanāṁ pajahathā’ti vadeyyam, api nu me etam bhikkhave patirūpaṁ abhavissā”ti.

“No hetambhante.”

“Yasmā ca kho etam bhikkhave mayā ñātam diṭṭham viditam sacchikatam phassitam paññāya: ‘Idh’ ekaccassa evarūpaṁ adukkhamasukham vedanāṁ vediyato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyantī’ti. Tasmāham evarūpaṁ adukkhamasukham vedanāṁ pajahathā”ti vadāmi.

Mayā c’ etam bhikkhave aññātam abhavissa adiṭham aviditam asacchikatam aphassitam paññāya: “‘Idhekaccassa evarūpaṁ adukkhamasukham vedanāṁ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhayantī’ti. Evamaham ajānanto: ‘Evarūpaṁ adukkhamasukham vedanāṁ upasampajja viharathā’ti vadeyyam, api nu me etam bhikkhave patirūpaṁ abhavissā”ti.

“No hetam bhante.”

“Yasmā ca kho etam bhikkhave mayā ñātam diṭṭham viditam sacchikatam phassitam paññāya: ‘Idh’ ekaccassa evarūpaṁ adukkhamasukham vedanāṁ vediyato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti. Tasmāham evarūpaṁ adukkhamasukham vedanāṁ upasampajja viharathā”ti vadāmi.

¹ ger. To attain, enter on, acquire, take upon oneself.

11. “‘N’ āham bhikkhave sabbesam yeva bhikkhūnam **appamādena**¹ karaṇīyan’ti vadāmi; ‘Naṁ panāham bhikkhave sabbesam yeva bhikkhūnam nāppamādena karaṇīyan”ti vadāmi.

12. “Ye te bhikkhave bhikkhū **arahanto** khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā² parikkhīṇabhadavasañnojanā sammadaññā vimuttā, tathārūpānāham bhikkhave bhikkhūnam nāppamādena karaṇīyan”ti vadāmi.

Tam kissa hetu? Karam tesam appamādena abhabbā³ te pamajjituṁ.⁴

13. “Ye ca kho te bhikkhave bhikkhū **sekkhā** appattamānasā⁵ anuttaram yogakkhemam patthayamāna⁶ viharanti, tathārūpānāham bhikkhave bhikkhūnam appamādena karaṇīyan”ti vadāmi.

Tam kissa hetu? “App’ eva nām’ ime āyasmanto anulomikāni⁷ senāsanāni paṭisevamāna kalyāṇamitte bhajamāna indriyāni samannānayamāna⁸ yass’ athāya kulaputtā sammad’ eva agārasmā anagāriyam pabbajanti, tadanuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyun”ti. “Imam kho aham bhikkhave imesam bhikkhūnam **appamādaphalaṁ** sampassamāno appamādena karaṇīyan”ti vadāmi.

14. **Sattime** bhikkhave **puggalā** santo saṁvijjamāna lokasmiṁ. Katame satta? Ubhatobhāgavimutto paññāvimutto kāyasakkhī⁹ diṭṭhappatto¹⁰ saddhāvimutto dhammānusārī saddhānusārī.

15. Katamo ca bhikkhave puggalo **ubhatobhāgavimutto?**¹¹ “Idha bhikkhave ekacco puggalo ye, te vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayam vuccati bhikkhave puggalo ubhatobhāgavimutto. Imassa kho aham bhikkhave bhikkhuno na appamādena karaṇīyan”ti vadāmi.

Tam kissa hetu? Karam tassa appamādena abhabbo so pamajjituṁ.

16. Katamo ca bhikkhave puggalo **paññāvimutto?**¹² “Idha bhikkhave ekacco puggalo ye, te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayam vuccati bhikkhave puggalo paññāvimutto. Imassa pi kho aham bhikkhave bhikkhuno na appamādena karaṇīyan”ti vadāmi.

Tam kissa hetu? Karam tassa appamādena abhabbo so pamajjituṁ.

17. Katamo ca bhikkhave puggalo **kāyasakkhi?**¹³ “Idha bhikkhave ekacco puggalo ye, te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. Ayam vuccati bhikkhave puggalo kāyasakkhi. Imassa kho aham bhikkhave bhikkhuno appamādena karaṇīyan”ti vadāmi.

Tam kissa hetu? “Appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte

¹ Thoughtfulness, carefulness, conscientiousness, watchfulness, vigilance, earnestness, zeal.

² Anupatta: pp. (having) attained, received, got to, reached. / + sadattha: The highest good.

³ adj. Impossible, not likely, unable.

⁴ infi. To be careless, slothful, negligent. 疏忽的。

⁵ A+ patta: pp. Not obtained. / + mānasa: nt. Intention, purpose, mind (as active force), mental action.

⁶ ppr. To wish for, desire, pray for, request, long for.

⁷ adj. Suitable, fit, agreeable, in proper order, adapted to.

⁸ Samannāneti: ppr. To lead, conduct properly, control.

⁹ Kāya + sakkhi: He who has realized and gained the final truth concerning the body; a body-witness.

¹⁰ Diṭṭha + ppatta: One who has obtained (Nibbāna) in this world Nett.

¹¹ What kind of person is one liberated-in-both-ways?

¹² What kind of person is one liberated-by-wisdom?

¹³ What kind of person is a body-witness?

bhajamāno indriyāni samannānayamāno yass' atthāya kulaputtā sammad' eva agārasmā anagāriyām pabbajanti, tadanuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyā”ti. “Imam kho aham bhikkhave imassa bhikkhuno appamādaphalam sampassamāno appamādena karaṇīyan”ti vadāmi.

18. Katamo ca bhikkhave puggalo **diṭṭhappatto**?¹ “Idha bhikkhave ekacco puggalo ye, te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. Tathāgatappaveditā² cassa dhammā paññāya vodiṭṭhā³ honti vocaritā.⁴ Ayam vuccati bhikkhave puggalo diṭṭhappatto. Imassa pi kho aham bhikkhave bhikkhuno appamādaphalam sampassamāno appamādena karaṇīyan”ti vadāmi.

Tam kissa hetu? “Appevanāma ayam āyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno yass' atthāya kulaputtā sammad' eva agārasmā anagāriyām pabbajanti, tadanuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyā”ti. Imam kho aham bhikkhave imassa bhikkhuno appamādaphalam sampassamāno appamādena karaṇīyan”ti vadāmi.

19. Katamo ca bhikkhave puggalo **saddhāvimutto**?⁵ “Idha bhikkhave ekacco puggalo ye, te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. Tathāgate cassa saddhā niviṭṭhā⁶ hoti mūlajātā patiṭṭhitā.⁷ Ayam vuccati bhikkhave puggalo saddhāvimutto. Imassa pi kho aham bhikkhave bhikkhuno appamādenna karaṇīyan”ti vadāmi. Tam kissa hetu? “Appevanāma ayamāsasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno yass' atthāya kulaputtā sammad' eva agārasmā anagāriyām pabbajanti, tadanuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyā”ti. Imam kho aham bhikkhave imassa bhikkhuno appamādaphalam sampassamāno appamādena karaṇīyan”ti vadāmi.

20. Katamo ca bhikkhave puggalo **dhammānusārī**?⁸ “Idha bhikkhave ekacco puggalo ye, te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya cassa disvā āsavā aparikkhīṇā honti, Tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṁ khamanti,⁹ api cassa ime dhammā honti, seyyathidaṁ: **saddhindriyām viriyindriyām satindriyām samādhindriyām paññindriyām**. Ayam vuccati bhikkhave puggalo dhammānusārī. Imassa pi kho aham bhikkhave bhikkhuno appamādenna karaṇīyan”ti vadāmi.

Tam kissa hetu? “Appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno yass' atthāya kulaputtā sammad' eva agārasmā anagāriyām pabbajanti, tadanuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyā”ti. Imam kho aham bhikkhave imassa bhikkhuno appamādaphalam sampassamāno appamādena karaṇīyan”ti vadāmi.

¹ What kind of person is one attained-to-view?

² + Pavedita: pp. Made known, declared, taught.

³ pp. Defined, fully understood, recognized.

⁴ pp. Penetrated (into consciousness), investigated, apperceived. 洞察。

⁵ What kind of person is one liberated-by-faith?

⁶ adj. Settled, established (in); confirmed, sure; fixed on, bent on, devoted to.

⁷ pp. Established in, settled, fixed, arrayed, stayed, standing, supported.

⁸ What kind of person is a Dhamm-follower?

⁹ Nijjhāna: nt. Understanding, insight, perception, comprehension. / + khamati: pre. To be pleased with, to find pleasure in.

21. Katamo ca bhikkhave puggalo **saddhānusārī**¹ “Idha bhikkhave ekacco puggalo ye, te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya cassa disvā āsavā aparikkhīṇā honti. Tathāgate cassa saddhāmattam hoti pemamattam², api cassa ime dharmā honti. Seyyathīdaṁ: saddhindriyam viriyindriyam satindriyam samādhindriyam paññindriyam. Ayam vuccati bhikkhave puggalo saddhānusārī. Imassa pi kho aham bhikkhave bhikkhuno na appamādena karaṇīyan”ti vadāmi. Tam kissa hetu? “Appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno yass’ attāya kulaputtā sammad’ eva agārasmā anagāriyam pabbajanti, tadanuttaram brahmacariyapariyosanām diṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyā’ti. Imaṁ kho aham bhikkhave imassa bhikkhuno appamādaphalaṁ sampassamāno appamādena karaṇīyan”ti vadāmi.

22. N’ āham bhikkhave ādiken’ eva³ **aññārādhanam**⁴ vadāmi. Api ca bhikkhave anupubbāsikkhā⁵ anupubbakiriyā anupubbapaṭipadā aññārādhanā hoti.

23. Kathañca bhikkhave anupubbāsikkhā anupubbakiriyā anupubbapaṭipadā **aññārādhanā** hoti? “Idha bhikkhave **saddhājato** upasaṅkamati, upasaṅkamanto **payirupāsatī**,⁶ payirupāsanto sotam odahati,⁷ ohitasoto⁸ dhammarūpa suñāti, sutvā dhammarūpa dhāreti, dhatānam⁹ dhammānām attham upaparikkhati,¹⁰ attham upaparikkhato dhammā **nijjhānam khamanti**,¹¹ dhammanijjhānakkhantiyā sati **chando** jāyati,¹² chandajāto **ussahati**,¹³ ussahitvā **tuleti**,¹⁴ tulayitvā **padahati**,¹⁵ pahitatto¹⁶ samāno kāyena ceva paramam saccam **sacchikaroti**, paññāya ca nām paṭivijjha¹⁷ passati.

24. Sāpi nāma bhikkhave **saddhā nāhosi**, tampi nāma bhikkhave upasaṅkamanam nāhosi, sāpi nāma bhikkhave payirupāsanā nāhosi, tampi nāma bhikkhave sotāvadhānam nāhosi, tampi nāma bhikkhave dhammasavanam nāhosi, sāpi nāma bhikkhave dhammadhāraṇā nāhosi, sāpi nāma bhikkhave atthupaparikkhā nāhosi, sāpi nāma bhikkhave dhammanijjhānakkhanti nāhosi, sopi nāma bhikkhave chando nāhosi, so pi nāma bhikkhave ussāho nāhosi, sāpi nāma bhikkhave tulanā nāhosi, tampi nāma bhikkhave padhānam nāhosi. **Vippaṭipannā**¹⁸ ‘ttha bhikkhave; **micchāpaṭipannā** ’ttha bhikkhave. Kīvadūrev¹⁹ ‘ime bhikkhave **moghapurisā** apakkantā²⁰ imasmā dhammavinayā!

¹ What kind of person is a faith-follower?

² Pema: nt. Love, affection.

³ adj. From the beginning, initial; in the beginning, at once, at the same time.

⁴ Aññā + ārādhana: The attainment of full insight.

⁵ Anupubba: adj. Following in one’s turn, successive, gradual, by and by, regular. / + sikkhā: Regular instruction or study (dhammavinaye). / + Kiriya: Action, performance, deed; the doing. / + Paṭipadā: f. Means of reaching a goal or destination, path, way, means, method, mode of progress, course, practice.

⁶ pre. To sit close round; to attend on, to honor, pay homage, worship.

⁷ pre. To listen.

⁸ Ohita + sota: Listening, attentive, intent upon.

⁹ pp. Kept in mind, understood, known by heart.

¹⁰ pre. To investigate, ascertain, test, examine.

¹¹ Nijjhāna: nt. Understanding, insight, perception, comprehension. / + khamati: pre. To be pleased with, to find pleasure in.

¹² pre. To be born, to be produced, to arise, to be reborn.

¹³ pre. To be able, to be fit for, to dare, venture.

¹⁴ pre. To weigh, examine, compare; match, equal.

¹⁵ pre. To strive, exert; to confront, take up, fight against, stand.

¹⁶ pp. Of resolute will.

¹⁷ ger. To pierce through, penetrate, intuit, to acquire, master, comprehend. 贯穿。

¹⁸ pp. “on the wrong track,” going or gone astray, committing sin.

¹⁹ Kīvant & kīva: interr. How great? How much? How many? And in later language how? / + dūre: How far?

²⁰ A + pakkanta: pp. Gone, gone away, departed.

25. “**Atthi** bhikkhave catuppadaṁ **veyyākaranam** yass’ uddiṭṭhassa¹ viññū puriso na cirass’ eva paññāy” attham ājāneyya. Uddisissāmi² vo bhikkhave, ājānissatha me ‘tan”ti.
“Ke ca mayam bhante, ke ca dhammadassa aññatāro”ti?³

26. Yopi so bhikkhave Satthā **āmisagaru āmisadāyādo**⁴ āmisehi samsaṭho⁵ viharati, tassa p’ ayam evarūpī paṇopanaviyā⁶ na upeti:⁷ “Evañca no assa, atha nam kareyyāma, na ca no evamassa, na nam kareyyāmā”ti. Kimpana bhikkhave yam Tathāgato sabbaso āmisehi **visamaṭho** viharati?

27. Saddhassa bhikkhave sāvakassa Satthusāsane pariyoḍāya⁸ vattato **ayam anudhammo** hoti: “Satthā Bhagavā sāvako ‘hamasmi; jānāti Bhagavā, nāham jānāmī”ti. Saddhassa bhikkhave sāvakassa Satthusāsane pariyoḍāya vattato rumhaniyam⁹ satthusāsanam hoti ojavantam.¹⁰ Saddhassa bhikkhave sāvakassa Satthusāsane pariyoḍāya vattato ayam anudhammo hoti: “Kāmarūpa ca nahāru ca aṭṭhi ca avasissatu¹¹ sarīre upasussatu¹² maṁsalohitam, yam tam purisathāmena purisaviriyena purisaparakkamena¹³ patabbam, na tam apāpuṇitvā viriyassa Satthānam bhavissati”ti. Saddhassa bhikkhave sāvakassa Satthusāsane pariyoḍāya vattato **dvinnam phalānam** aññataram phalam pāṭikaṅkham: “Diṭṭheva dhamme aññā, sati vā upādisese¹⁴ **anāgāmita**”ti.

“Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitam abhinandun”ti.

~ Kīṭāgirisuttaṁ dasamaṁ. ~

Bhikkhuvaggo dutiyo

Tassa vaggassa uddānam

Kuñjara rāhula sassata lokā māluñkyaputto ca bhaddāli nāmo

Khuddadijātha sahampati yācarūpa nālaka raññikīṭāgirināmo.

(M.71.) Tevijjavacchagotta suttam

1. Evam me sutam. Ekam samayam Bhagavā Vesāliyam viharati Mahāvane Kūṭārasālāyam.

¹ pp. Pointed out, appointed, set out, put forth, proposed, put down, codified; appointed, dedicated.

² fut. To propose, point out, appoint, allot; to specify.

³ Venerable sir, who are we that we should understand the Dhamma?

⁴ āmisa: nt. “fleshy, of the flesh” (as opposed to mind or spirit), hence material, physical. / + garu: adj. Important, to be esteemed, valued or valuable. / + Dāyāda: Heir. 繼承人。

⁵ pp. Mixed with, associating with, joined. / Visamaṭha: adj. Separated, unconnected with.

⁶ Paṇa: a shop. / + panava: A small drum or cymbal. ??

⁷ pre. To go to, come to, approach, undergo, attain.

⁸ Pariyogāhati & pariyoḍāheti: ger. To penetrate, fathom, scrutinize. 滲入。

⁹ “Furthering growth, making or being prosperous, bringing luck.”

¹⁰ vant. adj. Possessing strengthening qualities, giving strength. 紿於體力。

¹¹ imper. To be left over, to remain.

¹² imper. To dry up.

¹³ Purisa + tthāma: Manly strength. 強壯。/ + parakkama: Manly energy. 幹勁。/ + viriya: Manly vigor. 精力。

¹⁴ Upādi + sesa: adj. Having some fuel of life left, still dependent (on existence), not free.

2. Tena kho pana samayena Vacchagotto paribbājako¹ Ekapuṇḍarīke² paribbājakārāme paṭivasati.
3. Atha kho Bhagavā pubbanhasamayaṁ nivāsetvā pattacīvaraṁ ādāya Vesāliyam piṇḍāya pāvisi. Atha kho Bhagavato etadahosi: “Atippago kho tāva Vesāliyam piṇḍāya caritum, yannūnāhaṁ yena Ekapuṇḍarīko paribbājakārāmo yena Vacchagotto paribbājako tenupasaṅkameyyan”ti.
4. Atha kho Bhagavā yena Ekapuṇḍarīko paribbājakārāmo yena Vacchagotto paribbājako tenupasaṅkami. Addasā kho Vacchagotto paribbājako Bhagavantam dūrato va āgacchantaṁ, disvāna Bhagavantam etadavoca: “Etu kho bhante Bhagavā, svāgataṁ bhante Bhagavato, cirassam̄ kho bhante Bhagavā imam̄ pariyāyamakāsi³ yadidam̄ idhāgamanāya,⁴ nisīdatu bhante Bhagavā idam̄ āsanam̄ paññattan”ti. Nisīdi Bhagavā paññatte āsane. Vacchagottiphi paribbājako aññatarām̄ nīcām̄ āsanam̄ gahetvā ekamantam̄ nisīdi. Ekamantam̄ nisino kho Vacchagotto paribbājako Bhagavantam etadavoca:
5. Sutām̄ metaṁ bhante. Samaṇo Gotamo sabbaññū sabbadassāvī aparisesam̄ nīnadassanām̄ paṭijānāti: “Carato ca me tiṭṭhato ca suttassa ca jāgarassa⁵ ca satataṁ samitam̄⁶ nīnadassanām̄ paccupaṭṭhitān”ti. Ye te bhante evamāhaṁsu: “Samaṇo Gotamo sabbaññū sabbadassāvī aparisesam̄ nīnadassanām̄ paṭijānāti: “Carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṁ samitam̄ nīnadassanām̄ paccupaṭṭhitān”ti. Kacci te bhante Bhagavato vuttavādino⁷ na ca Bhagavantam abhūtena⁸ abbhācikkhanti.⁹ Dhammassa cānudhammarā byākaronti,¹⁰ na ca koci sahadhammiko¹¹ vādānuvādo¹² gārayham¹³ ṭhānam̄ āgacchati”ti. Ye te Vaccha evamāhaṁsu: “Samaṇo Gotamo sabbaññū sabbadassāvī aparisesam̄ nīnadassanām̄ paṭijānāti: ‘Carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṁ samitam̄ nīnadassanām̄ paccupaṭṭhitān’ti. Na me te vuttavādino abbhācikkhanti ca pana marā te asatā¹⁴ abhūtenā”ti.
6. “Kathām̄ byākaramānā pana mayām̄ bhante vuttavādino ceva Bhagavato assāma, na ca Bhagavantam abhūtena abbhācikkheyāma? Dhammassa cānudhammarā byākareyyāma, na ca koci sahadhammiko vādānuvādo gārayham¹⁵ ṭhānam̄ āgaccheyyā”ti?
- “Tevijjo¹⁵ samaṇo Gotamo”ti kho Vaccha byākaramāno vuttavādī ceva me assa, na ca mām̄ abhūtena abbhācikkheyya. Dhammassa cānudhammarā byākareyya, na ca koci sahadhammiko vādānuvādo gārayham¹⁵ ṭhānam̄ āgaccheyyā.

¹ Paribbājaka: A wandering man, a Wanderer, wandering religious mendicant, not necessarily Buddhist. / + ārāma: A pleasure-ground, park, garden.

² Eka + piṇḍarīka: nt. The white lotus. / = Single White-lotus.

³ Pariyāya: “Going round.” / + karoti: aor. “Make occasion.”

⁴ Idha: indecl. Here, in this place, in this connection, now. / + āgamana: nt. Oncoming, arrival, approach.

⁵ Cara: nt./ adj. The act of going about, walking. / Tiṭṭhati: pp. To stand, stand up, to be standing. / Sutta: pp. Asleep. / Jāgara: adj. Waking, watchful, careful, vigilant. /

⁶ Satata: adj. Continual, chronic. / adv. Continually. / Samita: pp. Gathered, assemble. / adv. Continuously.

⁷ Vutta + vādin: One who speaks what is said (correctly), telling the truth.

⁸ Abhūta: adj. Not real, false, not true. / 3. Falsely.

⁹ pre. To accuse, slander, calumniate. 指控。

¹⁰ Anudhamma: Conformity or accordance with the Law, lawfulness, relation, essence, consistency, truth. / = To explain the truth of the Dhamma.

¹¹ Saha + dhammika: Having the same Dhamma, co-religionist. 信奉同一宗教的人。

¹² Vāda + ānuvāda: All kinds of sectarian doctrines or doctrinal theses. 所有宗教的教義和教理。

¹³ adj. Contemptible, low. 卑鄙的，無價值的。

¹⁴ Asat (asanto): Not being, not being good; bad, not genuine.

¹⁵ Ti + vijja: f. Knowledge. / = Threefold true knowledge.

7. Aham hi Vaccha yāvadeva ākañkhāmi: anekavihitam pubbenivāsam anussarāmi. Seyyathīdaṁ: “Ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tiṁsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṁvatṭakappe anekepi vivaṭṭakappe anekepi saṁvatṭavivaṭṭakappe, amutrāsim evannāmo evaṅgutto evamīvanṇo evamāhāro evamīsukhadukkhapaṭisamvēdī evamāyupariyanto. So tato cuto amutra udapādiṁ tatrāpāsim evannāmo evaṅgutto evamīvanṇo evamāhāro evamīsukhadukkhapaṭisamvēdī evamāyupariyanto. So tato cuto idhūpapano”ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarāmi.

8. Aham hi Vaccha yāvadeva ākañkhāmi: “Dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne, hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi. Ime vata bhonto sattā kāyaduccaritenā samannāgatā vacīduccaritenā samannāgatā manoduccaritenā samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyam duggatiṁ vinipātam nirayam upapannā, ime vā pana bhonto sattā kāyasucaritenā samannāgatā vacīsucaritenā samannāgatā manusucaritenā samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatim saggam lokarūp upannā”ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi.

9. Aham hi Vaccha āsavānam khayā anāsavam cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharāmi.

10. ““Tevijo samaño Gotamo’ti kho Vaccha byākaramāno vuttavādī ceva me assa na ca marū abhūtena abbhācikkheyā. Dhammassa cānudhammarūp byākareyya, na ca koci sahadhammiko vādānuvādo gārayham tħānam āgaccheyyā”ti.

11. Evaṁ vutte, Vacchagotto paribbājako Bhagavantaṁ etadavoca: “Atthi nu kho bho Gotama koci gihī gihīsaññōjanam¹ appahāya kāyassa bhedā dukkhassantakaro”ti? “Natthi² kho Vaccha koci gihī gihīsaññōjanam appahāya kāyassa bhedā dukkhassantakaro”ti.

12. “Atthi pana bho Gotama koci gihī gihīsaññōjanam appahāya kāyassa bhedā saggūpago”ti?³ “Na kho Vaccha ekaññeva sataṁ⁴ na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye gihīsaññōjanam appahāya kāyassa bhedā saggūpagā”ti.

13. “Atthi nu kho bho Gotama koci Ājīvako kāyassa bhedā dukkhassantakaro”ti? “Natthi kho Vaccha koci Ājīvako kāyassa bhedā dukkhassantakaro”ti.

14. “Atthi pana bho Gotama koci Ājīvako kāyassa bhedā saggūpago”ti? Ito kho so Vaccha ekanavuto kappa⁵ yamahām anussarāmi, nābhijānāmi¹ kañci Ājīvakam saggūpagam aññatra ekena, sopāsi kammavādī kiriyavādī”ti.²

¹ Gihin: adj. /nt. A householder, one who leads a domestic life, a layman. / + samyojana: The impediments of a householder.

² Na + atthi: pre. There is no.

³ Sagga: Heaven, the next world, popularly conceived as a place of happiness and long life. / + upaga: Going to, getting to, reaching.

⁴ Na + eka + añña + sata: Not only one hundred.

⁵ Navuti: num. Ninety. / Eka + navuti + kappa: Ninety-one aeons. 九十一卻。

15. “Evaṁ sante bho Gotama suññam adum³ titthāyatanaṁ⁴ antamaso saggūpagenāpī”ti. “Evaṁ sante Vaccha suññam adum titthāyatanaṁ antamaso saggūpagenāpī”ti.
“Idamavoca Bhagavā, attamano Vacchagotto paribbājako Bhagavato bhāsitam abhinandī”ti.

~ Tevijjavacchagotta suttam paṭhamam. ~

(M.72.) Aggivacchagotta suttam

1. Evaṁ me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme.
2. Atha kho **Vacchagotto** paribbājako yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhiṁ sammodi. Sammodanīyam katham sārāṇīyam vītisāretvā ekamantam nisīdi, ekamantam nisinno kho Vacchagotto paribbājako Bhagavantam etadavoca:
3. Kinnu kho bho Gotama: “**Sassato** loko idameva saccam moghamāññan’ti⁵ evam diṭṭhī bhavaṁ Gotamo”ti?⁶ Na kho aham Vaccha evam diṭṭhī: “Sassato loko idameva saccam moghamāññan”ti.⁷
4. Kimpana bho Gotama: “**Asassato** loko idameva saccam moghamāññan’ti evam diṭṭhī bhavaṁ Gotamo”ti? Na kho aham Vaccha evam diṭṭhī: “Asassato loko idameva saccam moghamāññan”ti.
5. Kinnu kho Gotama: “**Antavā** loko idameva saccam moghamāññan’ti evam diṭṭhī bhavaṁ Gotamo”ti? Na kho aham Vaccha evam diṭṭhī: “Antavā loko idameva saccam moghamāññan”ti.
6. Kimpana bho Gotama: “**Anantavā** loko idameva saccam moghamāññan’ti evam diṭṭhī bhavaṁ Gotamo”ti? Na kho aham Vaccha evam diṭṭhī: “Anantavā loko idameva saccam moghamāññan”ti.
7. Kinnu kho bho Gotama: “**Tam jīvam tam sarīram** idameva saccam moghamāññan’ti evam diṭṭhī bhavaṁ Gotamo”ti? Na kho aham Vaccha evam diṭṭhī: “Tam jīvam tam sarīram idameva saccam moghamāññan”ti.
8. Kimpana bho Gotama: “**Aññam** jīvam aññam sarīram idameva saccam moghamāññan’ti evam diṭṭhī bhavaṁ Gotamo”ti? Na kho aham Vaccha evam diṭṭhī: “Aññam jīvam aññam sarīram idameva saccam moghamāññan”ti.
9. Kinnu kho bho Gotama: “**Hoti Tathāgato** parammaraṇā idameva saccam moghamāññan’ti evam diṭṭhī bhavaṁ Gotamo”ti? Na kho aham Vaccha evam diṭṭhī: “Hoti Tathāgato parammaraṇā idameva saccam moghamāññan”ti.

¹ pre. To know by experience, to know fully or thoroughly, to recognize, know of, to be conscious or aware.

² Kamma + vādin: Believing in action. / Kiriya + vādin: Believing in merit.

³ Adu or ādu: indecl. Even, yea, nay.

⁴ Tittha + āyatana: The sphere or fold of a sect; this fold of other sectarians. 其他的宗派。

⁵ Mogha: adj. Empty, vain, useless, stupid, foolish. / + añña: pron. Another. /

⁶ “How is it, Master Gotama, does Master Gotama hold view:

‘The world is eternal: only this is true, anything else is wrong?’”

⁷ “Vaccha, I do not hold the view: ‘The world is eternal: only this is true, anything else is wrong.’”

10. Kimpana bho Gotama: ““Na hoti Tathāgato parammaraṇā idameva saccāṁ moghamāññan’ti evam diṭṭhī bhavāṁ Gotamo”ti? Na kho aham Vaccha evam diṭṭhī: “Na hoti Tathāgato parammaraṇā idameva saccāṁ moghamāññan”ti.
11. Kinnu kho bho Gotama: ““Hoti ca na ca hoti Tathāgato parammaraṇā idameva saccāṁ moghamāññan’ti evam diṭṭhī bhavāṁ Gotamo”ti? Na kho aham Vaccha evam diṭṭhī: “Hoti ca na ca hoti Tathāgato parammaraṇā idameva saccāṁ moghamāññan”ti.
12. Kimpana bho Gotama: ““Neva hoti na na hoti Tathāgato parammaraṇā idameva saccāṁ moghamāññan’ti evam diṭṭhī bhavāṁ Gotamo”ti? Na kho aham Vaccha evam diṭṭhī: “Neva hoti na na hoti Tathāgato parammaraṇā idameva saccāṁ moghamāññan”ti.
13. Kinnu kho bho Gotama: ““Sassato loko idameva saccāṁ moghamāññan’ti evam diṭṭhī bhavāṁ Gotamo”ti? Iti puṭṭho samāno na kho aham Vaccha evam diṭṭhī: “Sassato loko idameva saccāṁ moghamāññantī’ti vadesi. Kimpana bho Gotama: “Asassato loko idameva saccāṁ moghamāññan”ti evam diṭṭhī bhavāṁ Gotamo”ti. Iti puṭṭho samāno: “Na kho aham Vaccha evam diṭṭhī: ‘Sassato loko idameva saccāṁ moghamāññantī’ti vadesi. Kinnu kho bho Gotama: “Antavā loko idameva saccāṁ moghamāññan’ti evam diṭṭhī bhavāṁ Gotamo”ti. Iti puṭṭho samāno na kho aham Vaccha evam diṭṭhī: “Antavā loko idameva saccāṁ moghamāññantī’ti vadesi. Kimpana bho Gotama: “Anantavā loko idameva saccāṁ moghamāññan’ti evam diṭṭhī bhavāṁ Gotamo”ti. Iti puṭṭho samāno na kho aham Vaccha evam diṭṭhī: “Anantavā loko idameva saccāṁ moghamāññantī’ti vadesi. Kinnu kho bho Gotama: “Tam jīvāṁ tam sarīrāṁ idameva saccāṁ moghamāññan’ti evam diṭṭhī bhavāṁ Gotamo”ti. Iti puṭṭho samāno na kho aham Vaccha evam diṭṭhī: “Tam jīvāṁ tam sarīrāṁ idameva saccāṁ moghamāññantī’ti vadesi. Kimpana bho Gotama: “Aññāṁ jīvāṁ aññāṁ sarīrāṁ idameva saccāṁ moghamāññan’ti evam diṭṭhī bhavāṁ Gotamo”ti. Iti puṭṭho samāno na kho aham Vaccha evam diṭṭhī: “Aññāṁ jīvāṁ aññāṁ sarīrāṁ idameva saccāṁ moghamāññantī’ti vadesi. Kinnu kho bho Gotama: “Hoti Tathāgato parammaraṇā idameva saccāṁ moghamāññan’ti evam diṭṭhī bhavāṁ Gotamo”ti. Iti puṭṭho samāno na kho aham Vaccha evam diṭṭhī: “Hoti Tathāgato parammaraṇā idameva saccāṁ moghamāññantī’ti vadesi. Kimpana bho Gotama: “Na hoti Tathāgato parammaraṇā idameva saccāṁ moghamāñña’ti evam diṭṭhī bhavāṁ Gotamo”ti. Iti puṭṭho samāno na kho aham Vaccha evam diṭṭhī: “Na hoti Tathāgato parammaraṇā idameva saccāṁ moghamāññantī’ti vadesi. Kinnu kho bho Gotama: “Hoti ca na ca hoti Tathāgato parammaraṇā idameva saccāṁ moghamāññan’ti evam diṭṭhī bhavāṁ Gotamo”ti. Iti puṭṭho samāno na kho aham Vaccha evam diṭṭhī: “Hoti ca na ca hoti Tathāgato parammaraṇā idameva saccāṁ moghamāññantī’ti vadesi. Kimpana bho gotama: ““Neva hoti na na hoti Tathāgato parammaraṇā idameva saccāṁ moghamāññan’ti evam diṭṭhī bhavāṁ Gotamo”ti. Iti puṭṭho samāno na kho aham Vaccha evam diṭṭhī: “Neva hoti na na hoti Tathāgato parammaraṇā idameva saccāṁ moghamāññantī’ti vadesi. Kimpana bhavāṁ Gotamo: “Ādīnavāṁ sampassamāno evam imāni sabbaso diṭṭhigatāni anupagato”ti.¹

14. ““Sassato loko’ti kho Vaccha diṭṭhigatametāṁ diṭṭhigahanaṁ diṭṭhikantāram diṭṭhi visūkaṁ diṭṭhi vippahanditam diṭṭhisamyojanam,² sadukkham savighātāṁ saupāyāsaṁ saparijāhaṁ. Na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati. ““Asassato loko’ti kho Vaccha diṭṭhigatametāṁ diṭṭhigahanaṁ diṭṭhikantāram diṭṭhivisūkaṁ diṭṭhivippahanditam diṭṭhisamyojanam, sadukkham savighātāṁ saupāyāsaṁ saparijāhaṁ. Na nibbidāya

¹ pp. To go or return into.

² Diṭṭhi: f. View, belief, dogma, theory, speculation. / + gata: nt. “Resorting to views.” / + gahana: nt. “The jungle of wrong views or heresy. / + kantāra: adj. “The wilderness of views. / + visūka: nt. Scuffling or wriggling of opinion, wrong views, heresy. / + vippahita: nt. “Scuffling of opinion,” skeptical agitation, worry & writhing. / + saññojana: nt. Bond, fetter.

na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.

“Antavā loko’ti kho Vaccha diṭṭhigatametam diṭṭhigahanam diṭṭhikantāram diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam, sadukkham savighātarām saupāyāsaṁ sapariļāham. Na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.

“Anantavā loko’ti kho Vaccha diṭṭhigatametam diṭṭhigahanam diṭṭhikantāram diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam, sadukkham savighātarām saupāyāsaṁ sapariļāham. Na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati. “Tam jīvarām tarām sarīran’ti kho Vaccha diṭṭhigatametam diṭṭhigahanam diṭṭhikantāram diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam, sadukkham savighātarām saupāyāsaṁ sapariļāham. Na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.

“Aññām jīvarām aññām sarīran’ti kho Vaccha diṭṭhigatametam diṭṭhigahanam diṭṭhikantāram diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam, sadukkham savighātarām saupāyāsaṁ sapariļāham. Na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati. “Hoti Tathāgato parammaraṇā’ti kho Vaccha diṭṭhigatametam diṭṭhigahanam diṭṭhikantāram diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam, sadukkham savighātarām saupāyāsaṁ sapariļāham. Na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati. “Na hoti Tathāgato parammaraṇā’ti kho Vaccha diṭṭhigatametam diṭṭhikantāram diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam, sadukkham savighātarām saupāyāsaṁ sapariļāham. Na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati. “Hoti ca na ca hoti Tathāgato parammaraṇā’ti kho Vaccha diṭṭhigatametam diṭṭhikantāram diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam, sadukkham savighātarām saupāyāsaṁ sapariļāham. Na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati. “Neva hoti na na hoti Tathāgato parammaraṇā’ti kho Vaccha diṭṭhigatametam diṭṭhigahanam diṭṭhikantāram diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam, sadukkham savighātarām saupāyāsaṁ sapariļāham. Na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati. Imaṁ kho ahaṁ Vaccha ādīnavarām sampassamāno evaṁ imāni sabbaso diṭṭhigatāni anupagato”ti.

15. “Atthi pana bhoto Gotamassa **kiñci diṭṭhigatan**’ti? ‘Diṭṭhigatan’ti kho Vaccha **apanītametam¹** **Tathāgatassa**. Diṭṭham hetam Vaccha Tathāgatena: ‘Iti **rūpam**, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti **vedanā**, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti **saññā**, iti saññāya samudayo, iti saññāya atthaṅgamo; iti **saṅkhārā**, iti saṅkhārānaṁ samudayo, iti saṅkhārānaṁ atthaṅgamo; iti **viññāṇam**, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti. Tasmā Tathāgato **sabbamaññitānam** **sabbamathitānam** **sabbaahiṅkāramamīkāramāñānusayānam²** khayā virāgā nirodhā cāgā paṭinissaggā anupādā vimuttoti **vadāmī**”ti.

16. “Evam **vimuttacitto** pana bho Gotama **bhikkhu** kuhim³ **upapajjatī**’ti? ‘Upapajjatī’ti kho Vaccha **na upeti**.⁴ ‘Tena hi bho Gotama na upapajjatī’ti? ‘Na upapajjatī’ti kho Vaccha na upeti. ‘Tena hi bho Gotama upapajjatī’ti ca na ca upapajjatī’ti? ‘Upapajjati ca na ca upapajjatī’ti kho Vaccha na upeti. ‘Tena hi bho Gotama neva upapajjati na nūpapajjatī’ti? ‘Neva upapajjati na nūpapajjatī’ti kho Vaccha na upeti’ti.

¹ pp. Taken away or off, removed, dispelled.

² Sabba: adj. Whole, entire; all, every. / + maññita: nt. Illusion, imagination. 錯誤的觀念。 / + mathita: pp. Upset, mentally unbalanced state, disturbance of mind through passion. / + ahaṁ + kāra: Selfishness, egotism, arrogance. 任性。 / + mama + kāra: Mane-making. / + māna + ānusaya: The predisposition or bad tendency of pride. 傾向壞的驕傲。

³ Ku: pron. Where? Whither?

⁴ pre. To go to, come to, approach, undergo, attain.

17. “Evaṁ vimuttacitto pana bho Gotama bhikkhu kuhim upapajjatīti. Iti puṭṭho samāno ‘upapajjatīti kho Vaccha na upetīti vadesi. ‘Tena hi bho Gotama na upapajjatīti. Iti puṭṭho samāno ‘na upapajjatīti kho Vaccha na upetīti vadesi. ‘Tena hi bho Gotama upapajjati ca na ca upapajjatīti. Iti puṭṭho samāno upapajjati ca na ca upapajjatīti kho Vaccha na upetīti vadesi. ‘Tena hi bho Gotama neva upapajjati na nūpapajjatīti. Iti puṭṭho samāno neva upapajjati, na nūpapajjatīti kho Vaccha na upetīti vadesi. Etthāham bho Gotama aññāṇamāpādīm, ettha sammohamāpādīm.¹ Yāpi me esā bhoto Gotamassa purimena² kathāsallāpena ahu pasādamattā,³ sāpi me etarahi antarahitā”ti.⁴

18. Alām hi te Vaccha aññāṇāya, alām sammohāya. Gambhīro⁵ h’ āyam Vaccha dhammo duddaso duranubodho⁶ santo pañṭito atakkāvacaro⁷ nipuṇo⁸ pañḍitavedanīyo.⁹ So tayā dujjāno¹⁰ aññadīṭṭhikena aññakhantikena aññarucikena aññatrayogena aññatthācariyakena.¹¹ Tena hi Vaccha tañ yev ettha paṭipucchissāmi, yathā te khameyya¹² tathā nam byākareyyāsi.

19. “Taṁ kiṁ maññasi Vaccha, sace te purato¹³ aggi jaleyya,¹⁴ jāneyyāsi tvam ayam me purato aggi jalatīti? ‘Sace me bho Gotama purato aggi jaleyya, jāneyyāham ayam me purato aggi jalatīti. ‘Sace pana tam Vaccha evam puccheyya, yo te ayam purato aggi jalati, ayam aggi kiṁ paṭicca jalatīti. ‘Evaṁ puṭṭho tvam Vaccha kinti byākareyyāsi’ti? ‘Sace marām bho Gotama evam puccheyya yo te ayam purato aggi jalati, ayam aggi kiṁ paṭicca jalatīti. ‘Evaṁ puṭṭho aham bho Gotama evam byākareyyam, yo me ayam purato aggi jalati, ayam aggi tiṇakaṭṭhūpādānām¹⁵ paṭicca jalatīti. ‘Sace te Vaccha purato so aggi nibbāyeyya, jāneyyāsi tvam ayam me purato aggi nibbuto’ti? ‘Sace me bho Gotama purato so aggi nibbāyeyya, jāneyyāham ayam me purato aggi nibbuto’ti. ‘Sace pana tam Vaccha evam puccheyya yo te ayam purato aggi nibbuto, so aggi ito katamarām disam gato, purathimaram vā pacchimam vā uttaram vā dakkhiṇam vā’ti. ‘Evaṁ puṭṭho tvam Vaccha kinti byākareyyāsi’ti? ‘Na upeti bho Gotama. Yam hi so Gotama aggi tiṇakaṭṭhūpādānām paṭicca ajali, tassa ca pariyādānā¹⁶ aññassa ca anupahārā anāhāro¹⁷ nibbuto teva saṅkhām gacchatī”ti.¹⁸

¹ Aññāṇa: nt. Ignorance. 無知。 / + Sammoha: Bewilderment, infatuation, delusion. 迷惑。 / + apajjati: aor. To make, produce, exhibit.

² adj. Preceding, former, earlier, before. 在前的。

³ Pasāda: Clearness, brightness, purity; referring to the colors (“visibility”) of the eye. 澄清。 / + matta: adj. “By measure.”

⁴ adj. Disappeared, gone, left. 消失。

⁵ adj. Deep, profound, unfathomable, well founded, hard to perceive, difficult.

⁶ Dud + dasa: Difficult to be seen or understood. / Dur + anubodha: adj. Hard to understand, difficult to know.

⁷ A + takka: Doubt; a doubtful view, hair-splitting reasoning, sophistry. / + āvacara: nt./ adj. Living in or with, moving in.

⁸ adj. Clever, skilful, accomplished; fine, subtle, abstruse.

⁹ Pañḍita + vedanīya: Comprehensible only by the wise.

¹⁰ Du + jjāna: adj. Difficult to understand.

¹¹ Añña + diṭṭhika: Having different views. / + khantika: Acquiescing in. 默認。 / + rucika: adj. Being dependent on someone else’s will or under another’s influence. / + aññatra + yoga: adj. Following another discipline. / + aññattha + ācariyaka: Following a different teaching.

¹² opt. To be fit, to seem good. / Yathā te khameyya: “As may seem good to you; if you please.”

¹³ Pura: adv. 5. “Before,” in front of.

¹⁴ Aggi: Fire, flames, sparks. / Jalati: opt. To burn, to shine.

¹⁵ Tiṇa: nt. Grass, herb; weed; straw; thatch; hay. / + kaṭṭha: nt. A piece of wood. / + upādāna: nt. Fuel, supply, provision.

¹⁶ nt. “Taking up completely,” using up, consummation, consumption, finishing, end.

¹⁷ An + upahāra: Not bringing; non-supply. / An + āhāra: m. Taking no food; without support; without fuel.

¹⁸ Saṅkhā & saṅkyā: f. Denomination, definition, word, name. 命名。 / +

gacchati: pre. To be styled, called or defined; to be put into words. 下定義。

20. “Evameva kho Vaccha yena **rūpena** Tathāgataṁ paññāpayamāno paññāpeyya, tam rūpariṁ **Tathāgatassa** pahīnam ucchinnamūlam tālāvatthukatam anabhāvakatam āyatim anuppādadhammaṁ. Rūpasāṅkhāvimitto kho Vaccha Tathāgato gambhīro **appameyyo**¹ **duppariyogāho**² seyyathāpi **mahāsamuddo**³ ‘upapajjatī’ti na upeti, ‘na upapajjatī’ti na upeti, ‘upapajjati ca na ca upapajjatī’ti na upeti, ‘neva upapajjati na nūpapajjatī’ti na upeti. Yāya vedanāya Tathāgatam paññāpayamāno paññāpeyya, sā vedanā Tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāva katā āyatim anuppādadhammā. Vedanā saṅkhāvimitto kho Vaccha Tathāgato gambhīro appameyyo duppariyogāho seyyathāpi mahāsamuddo ‘upapajjatī’ti na upeti, ‘na upapajjatī’ti na upeti, ‘upapajjati ca na ca upapajjatī’ti na upeti, ‘neva upapajjati nūpapajjatī’ti na upeti. Yāya saññāya Tathāgatam paññāpayamāno paññāpeyya, sā saññā Tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. Saññāsaṅkhāvimitto kho Vaccha Tathāgato gambhīro appameyyo duppariyogāho seyyathāpi mahāsamuddo ‘upapajjatī’ti na upeti, ‘na upapajjatī’ti na upeti, ‘upapajjati ca na ca upapajjatī’ti na upeti, ‘neva upapajjati na nūpapajjatī’ti na upeti. Yehi saṅkhārehi Tathāgatam paññāpayamāno paññāpeyya, te saṅkhārā Tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. Saṅkhārasaṅkhāvimitto kho Vaccha Tathāgato gambhīro appameyyo duppariyogāho seyyathāpi mahāsamuddo ‘upapajjatī’ti na upeti, ‘na upapajjatī’ti na upeti, ‘upapajjati ca na ca upapajjatī’ti na upeti, ‘neva upapajjati na nūpapajjatī’ti na upeti. Yena viññāṇena Tathāgatam paññāpayamāno paññāpeyya, tam viññāṇam Tathāgatassa pahīnam ucchinnamūlam tālāvatthukatam anabhāvakatam āyatim anuppādadhammaṁ. Viññāṇasaṅkhāvimitto kho Vaccha Tathāgato gambhīro appameyyo duppariyogāho seyyathāpi mahāsamuddo ‘upapajjatī’ti na upeti, ‘na upapajjatī’ti na upeti, ‘upapajjati ca na ca upapajjatī’ti na upeti, ‘neva upapajjati na nūpapajjatī’ti na upeti”ti.

21. Evam **vutte** Vacchagotto paribbājako Bhagavantam etadavoca: “**Seyyathāpi** bho Gotama gāmassa vā nigamassa vā avidūre **mahāsāluukkho**, tassa **aniccatā**⁴ sākhāpalāsām⁵ palujjeyya⁶ tacapapaṭikam⁷ palujjeyya pheggū⁸ palujjeyya. So aparena samayena **apagatasākhāpalāso** apagatatacapapaṭiko apagataphegguko **suddho**⁹ assa sāre¹⁰ **patiṭṭhito**,¹¹ evamevidam bhotā Gotamassa pāvacanam¹² apagatasākhāpalāsām apagatatacapapaṭikam apagatapheggukam suddham sāre patiṭṭhitam.

22. **Abhikkantaṁ** bho Gotama, abhikkantaṁ bho Gotama, seyyathāpi bho Gotama nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya: ‘Andhakāre vā telapajjotam dhāreyya, cakkhumanto rūpāni dakkhīntī’ti, evameva bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantam Gotamam **saraṇam gacchāmi** dhammañca bhikkhusaṅghañca, upāsakanam marām bhavaṁ Gotamo dhāretu ajjatagge pāṇupetam saraṇam gatan”ti.

~ Aggivacchagotta suttam dutiyam. ~

¹ adj. Immeasurable, infinite, boundless. 廣大無邊的。

² Dup + pariyyogāha: Hard to penetrate, unfathomable. 很難看透。

³ Mahā + samudda: The sea, the ocean.

⁴ A + niccatā: f. Changeableness, impermanence. 善變的。

⁵ Sākhā: A branch. / + palāsa: m./ nt. A leaf. / Apagata: pp. Without, having lost, removed from; free from.

⁶ opt. To break, to fall down, crumble, to be dissolved.

⁷ Taca & taco: nt. Bark; skin. / + papaṭikā: f. The outer dry bark or crust of a tree, falling off in shreds.

⁸ Accessory wood, wood surrounding the pith of a tree.

⁹ pp. Clean, pure.

¹⁰ m. The innermost, hardest part of anything, the heart or pith of a tree.

¹¹ pp. Established in, settled, fixed, arrayed, stayed, standing, supported, founded in.

¹² nt. A word, the word of the Buddha.

(M.73.) Mahāvacchagottasuttam

1. Evarṁ me sutam. Ekaṁ samayaṁ Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe.
2. Atha kho Vacchagotto paribbājako yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhiṁ sammodi, sammodanīyam katham sārāṇīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinno kho Vacchagotto paribbājako Bhagavantam etadavoca:
3. “Dīgharattāham bhotā Gotamena saṅkhitena kusalākusalam desetū’ti. ‘Saṅkhittenapi kho te aham Vaccha kusalākusalam deseyyam, vitthārenapi² kho te aham Vaccha kusalākusalam deseyyam. Api ca te aham Vaccha saṅkhitena kusalākusalam desissāmi. Tam sunāhi, sādhukam manasikarohi bhāsissāmī’ti. ‘Evam bho’ti kho Vacchagotto paribbājako Bhagavato paccassosi. Bhagavā etadavoca:
4. ‘Lobho kho Vaccha akusalam, alobho kusalam. Doso kho Vaccha akusalam, adoso kusalam. Moho kho Vaccha akusalam, amoho kusalam. Iti kho Vaccha ime tayo dhammā akusalā, tayo dhammā kusalā.
5. Pāṇātipāto kho Vaccha akusalam, pāṇātipātā veramañī kusalam. Adinnādānam kho Vaccha akusalam, adinnādānā veramañī kusalam. Kāmesumicchācāro kho Vaccha akusalam, kāmesumicchācārā veramañī kusalam. Musāvādo kho Vaccha akusalam, musāvādā veramañī kusalam. Pisunā vācā kho Vaccha akusalam, pisunā vācā veramañī kusalam. Pharusā vācā kho Vaccha akusalam, pharusā vācā veramañī kusalam. Samphappalāpā kho Vaccha akusalam, samphappalāpā veramañī kusalam. Abhijjhā kho Vaccha akusalam, anabhijjhā kusalam. Byāpādo kho Vaccha akusalam, abyāpādo kusalam. Micchādiṭṭhi kho Vaccha akusalam, sammādiṭṭhi kusalam. Iti kho Vaccha ime dasa dhammā akusalā, dasa dhammā kusalā.
6. Yatho kho Vaccha bhikkhuno tanhā pahīnā hoti ucchinnaṁūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā. So hoti bhikkhu araham khīṇāsavo vusitavā katakaranīyo ohitabhāro anuppattasadattho parikkhīṇabhadavasaññojano sammadaññāvimutto’ti.
7. ‘Tiṭṭhatu³ bhavaṁ Gotamo. Atthi pana bphoto Gotamassa ekabhikkhūpi sāvako āsavānam khayā anāsavām cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati’ti. ‘Na kho Vaccha ekamyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye bhikkhū mama sāvakā āsavānam khayā anāsavām cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti’ti.
8. ‘Tiṭṭhatu bhavaṁ Gotamo, tiṭṭhantu bhikkhū. Atthi pana bphoto Gotamassa ekabhikkhūnīpi sāvikā āsavānam khayā anāsavām cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati’ti. ‘Na kho Vaccha ekamyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā bhikkhuniyo mama sāvikā āsavānam khayā anāsavām cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharanti’ti.

¹ Saha + kathin: Conversing with. 交談。

² Saṅkhitta: pp. Concise, brier; in short, concisely. 簡明。 / Vitthāra: Expansion, breadth. 寬度。

³ imper. Leave it alone, let it be so, all right; apart from.

9. ‘Tiṭṭhatu bhavarī Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo. Atthi pana photo Gotamassa ekūpāsakopi sāvako gihī odātavasano¹ brahmacārī pañcannam orambhāgīyānam saññojanānam parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā’ti. ‘Na kho Vaccha ekamyeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye upāsakā mama sāvakā gihī odātavasanā brahmacārino pañcannam orambhāgīyānam saññojanānam parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā’ti.

10. ‘Tiṭṭhatu bhavarī Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino. Atthi pana photo Gotamassa ekūpāsakopi gihī odātavasano kāmabhogī² sāsanakaro³ ovādapatikaro⁴ tiṇṇavacicicchō vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane viharatī’ti. ‘Na kho Vaccha ekamyeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye upāsakā mama sāvakā gihī odātavasanā kāmabhogino sasanakarā ovādapatikarā tiṇṇavacicicchā vigatakathaṅkathā vesārajjappattā satthusāsane viharantī’ti.

11. ‘Tiṭṭhatu bhavarī Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino, tiṭṭhantu upāsakā gihī odātavasanā kāmabhogino. Atthi pana photo Gotamassa ekūpāsikāpi sāvikā gihinī odātavasanā brahmacāriṇī pañcannam orambhāgīyānam saññojanānam parikkhayā opapātikā tattha parinibbāyini anāvattidhammā tasmā lokā’ti. ‘Na kho Vaccha ekam yeva satam na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā upāsikā mama sāvikā gihinīyo odātavasanā brahmacāriṇī pañcannam orambhāgīyānam saññojanānam parikkhayā opapātikā tattha parinibbāyini anāvattidhammā tasmā lokā’ti.

12. ‘Tiṭṭhatu bhavarī Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino, tiṭṭhantu upāsakā gihī odātavasanā kāmabhogino, tiṭṭhantu upāsikā gihinīyo odātavasanā brahmacāriṇīyo. Atthi pana photo Gotamassa ekūpāsikāpi sāvikā gihinī odātavasanā kāmabhoginī sāsanakarā ovādapatikarā tiṇṇavacicicchā vigatakathaṅkathā vesārajjappattā aparappaccayā satthusāsane viharatī’ti. ‘Na kho Vaccha ekam yeva satam na dve satāni na tīni satāni na cattāri satāni na pañcasatāni, atha kho bhiyyova yā upāsikā mama sāvikā gihinīyo odātavasanā kāmabhoginī sāsanakarā ovādapatikarā tiṇṇavacicicchā vigatakathaṅkathā vesārajjappattā aparappaccayā satthusāsane viharantī’ti.

13. Sace hi bho Gotama imam dhammaṁ bhavarī eva Gotamo ārādhako⁵ abhavissa, no ca kho bhikkhū ārādhakā abhavim̄su. Evamidam brahmacariyam apariṇūram⁶ abhavissa ten’ aṅgena, yasmā ca kho bho Gotama imam dhammaṁ bhavañ ceva Gotamo ārādhako bhikkhū ca ārādhakā. Evamidam brahmacariyam paripūram ten aṅgena. Sace hi bho Gotama imam dhammaṁ bhavañ ceva Gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavim̄su, no ca kho bhikkhuniyo ārādhikā abhavim̄su, evamidam brahmacariyam apariṇūram abhavissa tenaṅgena, yasmā ca kho bho Gotama imam dhammaṁ bhavañ ceva Gotamo ārādhako bhikkhū ca ārādhakā, bhikkhūnīyoca ārādhikā, evamidam brahmacariyam paripūram tenaṅgena. Sace hi bho Gotama imam dhammaṁ bhavañ ceva Gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavim̄su, bhikkhūnīyoca ārādhikā abhavim̄su, no ca kho upāsakā gihī odātavasanā brahmacārino ārādhakā abhavim̄su, evamidam brahmacariyam apariṇūram

¹ Gihin: adj./ nt. A householder, one who leads a domestic life, a layman. / Odāta + vasana: Dressed in white (of householders or laymen as opposed to the yellow dress of the bhikkhus).

² Kāma + bhogin: Enjoying the pleasures of the senses.

³ Sāsana + kara: Complying with one’s order and teaching. 遵守。

⁴ Ovāda + paṭikara: Responding to advice, following instructions. 對。。。有反應。

⁵ āraddha: adj. Begun, started, bent on, undertaking, holding on to, resolved, firm. 開始，創建。

⁶ A + paripūra: adj. Not completed, imperfect, incomplete.

abhavissa tenañgena, yasmā ca kho bho Gotama imarṁ dhammarṁ bhavañ ceva Gotamo ārādhako, bhikkhu ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, evamidam brahmacariyam̄ paripūram̄ tenañgena. Sace hi bho Gotama imarṁ dhammarṁ bhavañ ceva Gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhaviṁsu, bhikkhuniyo ca ārādhikā abhaviṁsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhaviṁsu, no ca kho upāsakā gihī odātavasanā kāmabhogino ārādhakā abhaviṁsu, evamidam brahmacariyam̄ aparipūram̄ abhavissa tenañgena, yasmā ca kho bho Gotama imarṁ dhammarṁ bhavañceva Gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā upāsakā ca gihī odātavasanā kāmabhogino ārādhakā, evamidam brahmacariyam̄ paripūram̄ tenañgena. Sace hi bho Gotama imarṁ dhammarṁ bhavañ ceva Gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhaviṁsu, bhikkhuniyo ca ārādhikā abhaviṁsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhaviṁsu, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhaviṁsu, no ca kho upāsikā gihiniyo odātavasanā brahmacāriṇyo ārādhikā abhaviṁsu, evamidam brahmacariyam̄ aparipūram̄ abhavissa tenañgena, yasmā ca kho bho Gotama imarṁ dhammarṁ bhavañ ceva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihī odātavasanā brahmacārino ārādhakā upāsakā ca gihī odātavasanā kāmabhogino ārādhakā upāsikā ca gihiniyo odātavasanā brahmacāriṇyo ārādhikā, evamidam brahmacariyam̄ paripūram̄ tenañgena. Sace hi bho Gotama imarṁ dhammarṁ bhavañceva Gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhaviṁsu, bhikkhuniyo ca ārādhikā abhaviṁsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhaviṁsu, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhaviṁsu, upāsikā ca gihiniyo odātavasanā brahmacāriṇyo ārādhikā abhaviṁsu, no ca kho upāsikā gihiniyo odātavasanā kāmabhoginiyo ārādhikā abhaviṁsu, evamidam brahmacariyam̄ aparipūram̄ abhavissa tenañgena, yasmā ca kho bho Gotama imarṁ dhammarṁ bhavañ ceva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihī odātavasanā brahmacārino ārādhakā upāsikā ca gihiniyo odātavasanā brahmacāriṇyo ārādhikā upāsikā ca gihiniyo odātavasanā kāmabhoginiyo ārādhikā. Evamidam brahmacariyam̄ paripūram̄ tenañgena.

14. **Seyyathāpi** bho Gotama **Gaṅgānadī** samuddaninnā samuddapoṇā samuddapabhārā samuddam̄¹ āhacca² tiṭṭhati. Evamevāyarī bhoto Gotamassa parisā sagahaṭṭhapabbajitā³ nibbānaninnā nibbānapoṇā nibbānapabbhārā nibbānam̄ āhacca tiṭṭhati.

15. **Abhikkantaṁ** bho **Gotama** abhikkantaṁ bho Gotama, seyyathāpi bho Gotama nikujjitaṁ vā ukkujjeyya, paṭicchannam̄ vā vivareyya, mūlhassa vā maggaṁ ācikkheyya: “andhakāre vā telapajjotam̄ dhāreyya, cakkhumanto rūpāni dakkhīntī”ti. Evameva bhotā Gotamena anekapariyāyena dhammo pakāsito, esāharā bhavantam̄ Gotamarā saraṇam̄ gacchāmi dhammañca bhikkhusaṅghañca. **Labheyāham** bhoto Gotamassa santike pabbajjam̄ labheyām̄ upasampadanti.

16. **Yo** kho Vaccha aññatitthiyapubbo imasmiṁ **dhammavinaye** ākañkhati **pabbajjam̄**, ākañkhati upasampadam: “So cattāro māse parivasati,⁴ catunnam̄ māsānam̄ accayena āraddhacittā⁵ bhikkhū

¹ Samudda: A (large) quantity of water, the Gaṅges; the sea, the ocean. / + ninna: adj./ nt. Bent on, inclining to, leading to, aiming at, flowing into. 源於。 / + poṇa: adj. Sloping towards, going to, converging or leading to Nibbāna. / + pabha: adj. Radiating, lucid. 散發。 / + ārā: indecl. 5. Far from, remote (from).

² ger. To be removed, removable.

³ Sagaha: adj. Full of crocodiles. / + ṭṭha: adj. Standing. / + pabbajita: pp. One who has gone out from home, one who has given up worldly life & undertaken the life of a bhikkhu recluse or ascetic.

⁴ pre. To stay, dwell, to live under probation. 試驗期。

⁵ āraddha + citta: Concentrated of mind, decided, settled; having won the favor. 贊同或同意。

pabbājenti, upasampādenti¹ bhikkhubhāvāya.² Api ca m ettha puggalavemattatā viditā”ti.³ “Sace bhante aññatitthiyapubbā imasmim dhammadvinaye ākañkhantā pabbajjam ākañkhantā upasampadām cattāro māse parivasanti, catunnām māsānam accayena āraddhacittā bhikkhū pabbājenti, upasampādenti bhikkhubhāvāya. Aham cattāri vassāni parivasissāmi, catunnām marū vassānam accayena āraddhacittā bhikkhū pabbājantu, upasampādantu bhikkhubhāvāyā”ti.

17. **Alattha** kho Vacchagotto **paribbājako** Bhagavato santike pabbajjam, alattha upasampadām. Acirūpasampanno kho panāyasmā Vacchagotto **addhamāsūpasampanno**⁴ yena Bhagavā tenupasañkami, upasañkamitvā Bhagavantañ abhivādetvā ekamantañ nisīdi. Ekamantañ nisinno kho āyasmā Vacchagotto Bhagavantam etadavoca: “**Yāvatakām** bhante sekhena **ñāñena** sekhāya **vijjāya** pattabbam, anuppattarūtā mayā uttarūtā me Bhagavā **dhammāñ desetū**”ti.

18. Tena hi **tvañ** Vaccha, **dve dhamme** uttarūtā bhāvehi **samathañca** **vipassanañca**. Ime kho te Vaccha dve dhammā uttarūtā bhāvitā samatho ca vipassanāca, anekadhātupaṭivedhāya⁵ sañvattissanti.

19. So **tvañ** Vaccha yāvadeva **ākañkhissasi**: “Anekavihitām **iddhividhām** paccanubhaveyyām, ekopi hutvā bahudhā assām, bahudhāpi hutvā eko assām, āvībhāvām tirobhāvām tirokuḍḍām tiropākāram tiropabbatām asajjamāno gaccheyyām seyyathāpi ākāse, paṭhavyiyāpi ummujjanimujjam kareyyām seyyathāpi udake, udakepi abhejjamāne gaccheyyām seyyathāpi paṭhavyiyām, ākāsepi pallañkena kameyyām seyyathāpi pakkhī sakuño, imepi candimasuriye evām mahiddhike evām mahānubhāve pāṇinā parimaseyyām, parimajjeyyām, yāva brahmalokāpi kāyena vasām vatteyyan”ti. Tatra tatreva sakhibhabbatañ pāpuñissasi sati sati āyatane.

20. So **tvañ** Vaccha yāvadeva **ākañkhissasi**: “Dibbāya **sotadhātuyā** visuddhāya atikkantamānusikāya ubho sadde suñeyyām, dibbe ca mānuse ca, ye dūre santike cā”ti. Tatra tatreva sakhibhabbatañ pāpuñissasi sati sati āyatane.

21. So **tvañ** Vaccha yāvadeva **ākañkhissasi**: “Parasattānam parapuggalānam **cetasā** ceto paricca pajāneyyām. Sarāgam vā cittām sarāgam cittanti pajāneyyām, vītarāgam vā cittām vītarāgam cittanti pajāneyyām; sadosām vā cittām sadosām cittanti pajāneyyām, vītadosām vā cittām vītadosām cittanti pajāneyyām; samohām vā cittām samohām cittanti pajāneyyām, vītamohām vā cittām vītamohām cittanti pajāneyyām; sañkhittām vā cittām sañkhittām cittanti pajāneyyām, vīkkhittām vā cittām vīkkhittām cittanti pajāneyyām; mahaggatañ vā cittām mahaggatañ cittanti pajāneyyām, amahaggatañ vā cittām amahaggatañ cittanti pajāneyyām; sa uttaram vā cittām sauttaram cittanti pajāneyyām, anuttaram vā cittām anuttaram cittanti pajāneyyām; samāhitām vā cittām samāhitām cittanti pajāneyyām, asamāhitām vā cittām asamāhitām cittanti pajāneyyām; vimuttām vā cittām vimuttām cittanti pajāneyyām, avimuttām vā cittām avimuttām cittanti pajāneyyan”ti. Tatra tatreva sakhibhabbatañ pāpuñissasi sati sati āyatane.

22. So **tvañ** Vaccha yāvadeva **ākañkhissasi**: “Anekavihitām pubbenivāsam **anussareyyām**, seyyathīdām: ‘ekampi jātim dvepi jātiyo, tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo

¹ pre. To admit to bhikkhu-ship, to ordain.

² Bhikkhu + bhāva: State of being a monk, monk-hood, bhikkhu-ship.

³ Puggala + vemattatā: Difference between individuals. / = The fact of having known. 人有不同的種類。

⁴ Addha + māsa: Half-month. / + upasampanna: pp. Obtained, got, received; in special sense of having attained the recognition of bhikkhuship, ordained.

⁵ Aneka: adj. Not one, many, various. / + dhātu: f. Element. / +

paṭivedha: Penetration, comprehension, attainment, insight, knowledge. 洞察力。

vīsatimpi jātiyo tiṁsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvāṭakappe anekepi vivaṭṭakappe anekepi saṁvāṭavivaṭṭakappe amutrāsim evannāmo evaṅgotto evaṁvaṇṇo evamāhāro evar̄sukhadukkhapaṭisaṁvedī evamāyupariyanto. So tato cuto amutra upapādīm tatrāpāsim evannāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhapaṭisaṁvedī evamāyupariyanto. So tato cuto idhūpapanno’ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussareyyan”ti. Tatra tatreva sakkhibabbataṁ pāpuṇissasi sati sati āyatane.

23. So tvāṁ Vaccha yāvadeva ākaṅkhissasi: “Dibbena **cakkhunā** visuddhena atikkantamānusakena satte passeyyaṁ cavamāne upapajjamāne, hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyam, ime vata bhonte sattā kāyaduccaritenā samannāgatā vacīduccaritenā samannāgatā manoduccaritenā samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyam duggatiṁ vinipātam nirayam upapannā, ime vā pana bhonto sattā kāyasucaritenā samannāgatā vacīsucaritenā samannāgatā manusucaritenā samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatiṁ saggam lokam upannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṁ cavamāne upapajjamāne hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyan”ti. Tatra tatreva sakkhibabbataṁ pāpuṇissasi sati sati āyatane.

24. So tvāṁ Vaccha yāvadeva ākaṅkhissasi: “Āsavānam khayā anāsavaṁ cetovimuttim paññāvimuttim diṭṭhevadhamme sayam abhiññā sacchikatvā upasampajja vihareyyan”ti. Tatra tatreva sakkhibabbataṁ pāpuṇissasi sati sati āyatanieti.

25. Atha kho āyasmā Vacchagotto Bhagavato bhāsitam **abhinanditvā** anumoditvā uṭṭhāyāsanā Bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

26. Atha kho āyasmā Vacchagotto **eko vūpakaṭho** appamatto ātāpī pahitatto viharanto na cirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti, tadanuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi: “Khīṇā jāti, vusitam brahmacariyam, kataṁ karaṇīyam, nāparam itthattāyā”ti abbhaññāsi. Aññataro ca kho panāyasmā Vacchagotto arahataṁ ahosi.

27. Tena kho pana samayena **sambahulā bhikkhū** Bhagavantam dassanāya gacchanti. Addasā kho āyasmā Vacchagotto te bhikkhū dūratova gacchante, disvāna yena te bhikkhū tenupasaṅkami, upasaṅkamitvā te bhikkhū etadavoca: “**Handa** kaham pana tumhe āyasmanto gacchathā’ti? ‘**Bhagavantam** kho mayam āvuso **dassanāya** gacchāmā’ti. Tena ’hāyasmanto mama **vacanena** Bhagavato **pāde sirasā**¹ vandatha, evam ca vadetha: ‘Vacchagotto bhante bhikkhu Bhagavato pāde sirasā vandati, evañca vadeti, **pariciṇṇo**² me **Bhagavā** pariciṇṇo me **Sugato**’ti. ‘Evamāvuso’ti kho te bhikkhū āyasmato Vacchagottassa paccassosum. Atha kho te bhikkhū yena Bhagavā tenupasaṅkamim̄su, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdiṁsu. Ekamantam nisinnā kho te bhikkhū Bhagavantam etadavocum: ‘Āyasmā bhante Vacchagotto Bhagavato pāde sirasā vandati, evañca vadeti: ‘Pariciṇṇo me bhagavā, pariciṇṇo me sugato’’ti.

¹ m./ nt. 3. Head.

² pp. Surrounded, attended; worshipped; practiced, performed. 圃繞，敬仰。

28. **Pubbeva** me bhikkhave Vacchagotto bhikkhu cetasā ceto **paricca vidito:**¹ “**Tevijjo**² Vacchagotto bhikkhu **mahiddhiko mahānubhāvo**’ti. Devatāpi me etam atthaṁ ārocesum: “Tevijjo bhante Vacchagotto bhikkhu mahiddhiko mahānubhāvo””ti.

‘Idamavoca Bhagavā attamanā te bhikkhū Bhagavato bhāsitam abhinandun””ti.

~ Mahāvacchagottasuttam tatiyam. ~

(M.74.) Dīghanakhasuttam

1. Evam me sutam. Ekam samayam Bhagavā Rājagahe viharati Gijjhakūte pabbate Sūkarakhatāyam.
2. Atha kho **Dīghanakha** paribbājako yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhiṁ sammodi, sammodanīyam katham sārāṇīyam vītisāretvā ekamantam aṭṭhāsi. Ekamantam tħito kho Dīghanakha paribbājako Bhagavantam etadavoca: “Aham hi bho Gotama evam vādī evam dīṭhi: ‘sabbam me na khamatī’”ti?³ “Yāpi kho te esā Aggivessana dīṭhi: ‘sabbam me na khamatī’ti, esā pi te dīṭhi na khamatī’ti? “Esā ce me bho Gotama dīṭhi khameyya tam p’ assa tādisam⁴ eva, tam p’ assa tādisam evā”ti.
3. Ato kho te **Aggivessana** bahūhi bahutarā lokasmīm ye evamāhaṁsu: “Tam p’ assa tādisam eva, tam p’ assa tādisam evā”ti. Te tañceva dīṭhim **nappajahanti**, aññañca dīṭhim **upādiyanti**. Ato kho te Aggivessana tanūhi tanutā⁵ lokasmīm ye evamāhaṁsu: “Tam p’ assa tādisam eva, tam p’ assa tādisam evā”ti. Te tañceva dīṭhim pajahanti, aññañca dīṭhim na upādiyanti.
4. **Santaggivessana** eke samañabrāhmaṇā evam vādino evamdiṭhino: ““Sabbam me khamatī’ti. Santaggivessana eke samañabrāhmaṇā evam vādino evamdiṭhino: ‘Sabbam me na khamatī’ti. Santaggivessana eke samañabrāhmaṇā evamvādino evamdiṭhino: ‘**Ekaccam**⁶ me khamati, ekaccam me na khamatī’ti. Tatraggivessana ye te samañabrāhmaṇā evam vādino evamdiṭhino: ‘Sabbam me khamatī’ti, tesamayam dīṭhi sārāgāya santike saṃyogāya santike abhinandanāya santike ajjhosānāya santike **upādānāya** santike. Tatraggivessana ye te samañabrāhmaṇā evam vādino evamdiṭhino: ‘Sabbam me na khamatī’ti, tesamayam dīṭhi asārāgāya santike asaṃyogāya santike anabhinandanāya santike anajjhosānāya santike anupādānāya santike”ti.
5. **Evan vutte** Dīghanakho paribbājako Bhagavantam etadavoca: “**Ukkamisati** me Bhavaṁ Gotamo diṭhigataṁ **samukkamisati**⁷ me bhavaṁ Gotamo diṭhigatan”ti. Tatraggivessana ye te samañabrāhmaṇā evamvādino evamdiṭhino: “Ekaccam me khamati, ekaccam me na khamatī”ti. Yā hi kho nesaṁ khamati sāyam dīṭhi sārāgāya santike saṃyogāya santike abhinandanāya santike ajjhosānāya santike

¹ “Bhikkhus, having encompassed his mind with my own mind, I already knew of the bhikkhu Vacchagatta:

² Ti + vijja: The threefold knowledge.

³ pre. To be fit, to seem good. / “Nothing is acceptable to me.”

⁴ adj. Such like, of such quality or character, in such a condition; like you.

⁵ Tanu: adj. Thin, tender, small, slender. / Tanutara: The waist.

⁶ adj. One, certain, definite, a few; something.

⁷ Ukkamisati: pre. To exalt, praise. 頌揚。 / Samukkamisati: pre. To extol, to praise. 激賞。

upādānāya santike; yāhi kho tesam na khamati sāyam diṭṭhi asārāgāya santike asaṁyogāya santike anabhinandanāya santike anajjhosānāya santike anupādānāya santike.

6. **Tatraggivessana** ye te samaṇabrāhmaṇā evamvādino evamdiṭṭhino: “Sabbam me khamatī”ti. Tattha viññū puriso iti paṭisañcikkhati: “Yā kho me ayam diṭṭhi sabbam me khamatī”ti, imañce aham diṭṭhim thāmasā parāmassa¹ abhinivissa² vohareyyam:³ “Idameva saccam, moghamāññan”ti, dvīhi me assa viggaho. Yo cāyam samaṇo vā brāhmaṇo vā evamvādī evamdiṭṭhī: “Sabbam me khamatī”ti. Yo cāyam samaṇo vā brāhmaṇo vā evamvādī evamdiṭṭhī: “Ekaccam me khamati, ekaccam me na khamatī”ti. Imehi me assa dvīhi viggaho, iti vigahe sati vivādo, vivāde sati vighāto, vighāte sati vihesā.⁴ Iti so viggahañca vivādañca vighātañca vihesañca attani sampassamāno tañceva diṭṭhim pajahati. Aññañca diṭṭhim na upādiyatī, evametāsam diṭṭhīnam pahānam hoti, evametāsam diṭṭhīnam paṭinissaggo hoti.

7. Tatraggivessana ye te samaṇabrāhmaṇā evamvādino evamdiṭṭhino: “Sabbam me na khamatī”ti. Tattha viññū puriso iti paṭisañcikkhati: “Yā kho me ayam diṭṭhi sabbam me na khamatī”ti. Imañce aham diṭṭhim thāmasā parāmassa abhinivissa vohareyyam: “Idameva saccam, moghamāññan”ti, dvīhi me assa viggaho. Yo cāyam samaṇo vā brāhmaṇo vā evamvādī evamdiṭṭhī: “Sabbam me khamatī”ti. Yo cāyam samaṇo vā brāhmaṇo vā evamvādī evamdiṭṭhī: “Ekaccam me khamati, ekaccam me na khamatī”ti. Imehi me assa dvīhi viggaho, iti vigahe sati vivādo, vivāde sati vighāto, vighāte sati vihesā. Iti so viggahañca vivādañca vighātañca vihesañca attani sampassamāno tañceva diṭṭhim pajahati. Aññañca diṭṭhim na upādiyatī, evametāsam diṭṭhīnam pahānam hoti, evametāsam diṭṭhīnam paṭinissaggo hoti.

8. Tatraggivessana ye te samaṇabrāhmaṇā evamvādino evamdiṭṭhino: “Ekaccam me khamati, ekaccam me na khamatī”ti. Tattha viññū puriso iti paṭisañcikkhati: “Yā kho me ayam diṭṭhi, ekaccam me khamati, ekaccam me na khamatī”ti. Imañce aham diṭṭhim thāmasā parāmassa abhinivissa vohareyyam: “Idameva saccam, moghamāññan”ti, dvīhi me assa viggaho. Yo cāyam samaṇo vā brāhmaṇo vā evamvādī evamdiṭṭhī: “Sabbam me khamatī”ti. Yo cāyam samaṇo vā brāhmaṇo vā evamvādī evamdiṭṭhī: “Sabbam me na khamatī”ti, imehi me assa dvīhi viggaho, iti vigahe sati vivādo, vivāde sati vighāto, vighāte sati vihesā. Iti so viggahañca vivādañca vighātañca vihesañca attani sampassamāno tañceva diṭṭhim pajahati. Aññañca diṭṭhim na upādiyatī, evametāsam diṭṭhīnam pahānam hoti, evametāsam diṭṭhīnam paṭinissaggo hoti.

9. **Ayam** kho panaggivessana kāyo rūpī cātummahābhūtiko⁵ mātāpettikasambhavo⁶ odanakummāsūpacayo⁷ aniccucchādanaparimaddanabhedenaviddhaṁsanadhammo⁸ aniccato dukkhato

¹ Thāmasā: adv. Obstinate, perseveringly. 頑固地。 / Parama: adj. Highest, most excellent, superior, best.

² Abhinivisati: caus. To cling to, adhere to, be attached to. 黏附。

³ opt. To express, define, decide. 解釋。

⁴ Viggaha: Dispute, quarrel; clash. 爭端。 / Vivāda: Dispute, quarrel, contention. 爭論。 /

Vighāta: Opposition. 對抗。 / Vihesā: f. Vexation, annoyance, injury; worry. 者急。

⁵ Cātūr +mmahābhūtika: Consisting of the 4 great elements (of kāya). / =

Material form, consisting of the four great elements. 由四大種所組成。

⁶ Mātā + pettika: adj. Maternal & paternal. / + sambhava: Origin, birth, production. / =

Procreated by a mother and father. 由父母所生。

⁷ Odana: m./ nt. / + kummāsa + upacaya: A heap of boiled rice and sour milk, of he body; built up out of boiled rice and porridge. 由飯和粥所累集。

⁸ A + nicca: adj. Unstable. 動搖的。 / + ucchādana: nt. Anointing the body with perfumes shampooing. / + parimaddana: nt. Rubbing, kneading, shampooing. 摩擦。 / + bhedana: nt. Breaking (open). / +

rogato gañdato sallato aghato ābādhato parato palokato¹ suññato anattato samanupassitabbo.²
Tassimāñ kāyam aniccato dukkhato rogato gañdato sallato aghato ābādhato parato palokato suññato
anattato samanupassato, yo kāyasmīñ kāyacchando kāyasneho kāyanvayatā³ sā pahīyati.

10. **Tisso** kho imā Aggivessana **vedanā**: “Sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā. Yasmiñ Aggivessana samaye sukharīñ vedanāñ vedeti, neva tasmīñ samaye dukkharīñ vedanāñ vedeti, na adukkhamasukharīñ vedanāñ vedeti; sukharīñeva tasmīñ samaye vedanāñ vedeti. Yasmiñ Aggivessana samaye dukkharīñ vedanāñ vedeti, neva tasmīñ samaye sukharīñ vedanāñ vedeti, na adukkhamasukharīñ vedanāñ vedeti; dukkharīñeva tasmīñ samaye vedanāñ vedeti. Yasmiñ Aggivessana samaye adukkhamasukharīñ vedanāñ vedeti, neva tasmīñ samaye sukharīñ vedanāñ vedeti, na dukkharīñ vedanāñ vedeti; aukkhamasukharīñeva tasmīñ samaye vedanāñ vedeti.

11. **Sukhāpi** kho Aggivessana vedanā **aniccā** sañkhata⁴ paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā, dukkhāpi kho Aggivessana vedanā aniccā sañkhata paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā, adukkhamasukhāpi kho Aggivessana vedanā aniccā sañkhata paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.

12. Evam passam Aggivessana sutavā ariyasāvako **sukhāyapi** vedanāya **nibbindati**, dukkhāyapi vedanāya nibbindati, adukkhamasukhāyapi vedanāya nibbindati. Nibbindam virajjati, virāgā vimuccati, vimuttasmīñ vimuttamiti ñāṇam hoti: “Khīṇā jāti, vusitam brahmacariyam, katañ karaṇīyam nāparam itthattāyā”ti pajānāti.

13. Evam vimuttacitto kho Aggivessana bhikkhu **na kenaci samvadati**,⁵ na kenaci vivadati,⁶ yañca loke vuttam teneva voharati aparāmasan”ti.⁷

14. Tena kho pana samayena āyasmā **Sāriputto** Bhagavato piṭṭhito ṭhito hoti Bhagavantam **vijayamāno**.⁸ Atha kho āyasmato Sāriputtassa etadahosi: “Tesam tesam kira no Bhagavā dhammānam abhiññā pahāṇamāha, tesam tesam kira no Sugato dhammānam abhiññā paṭinissaggamāhā”ti. Iti ’hidam āyasmato Sāriputtassa paṭisañcikkhato⁹ anupādāya¹⁰ āsavehi cittam vimucci.

viddharmānsa: adj. Destroying. / = Subject to impermanence, to being worn and rubbed away, to dissolution and disintegration. 是無常，毀壞，磨損，分散，毀滅的特性。

¹ Roga: Illness, disease. / Gañḍa: A swelling, as a disease, an abscess, a boil. 膨脹。 / Salla: nt. An arrow, dart. / Agha: nt. Evil, grief, pain, suffering, misfortune. / ābādha: Affliction, illness, disease. 苦惱。 /

Parato: adv. From another, as regards others. / Paloka: Breaking off or in two, dissolution, decay.

² fpp. To see, perceive, regard. 察覺。

³ kāya + cchanda: Desire for, wish for, delight in. / + Sineha & sneha: Affection, love, desire, lust. 愛慕。 / Anvayatā: f. Conformity, accordance; giving in to the body. 適合。

⁴ pp. Put together, compound; conditioned, produced by a combination of causes, “created,” brought about as effect of actions in former births.

⁵ pre. To agree.

⁶ pre. To dispute, quarrel.

⁷ A + parāmasa: Not leading astray, not enticing.

⁸ ppr. To fan; getting fanned.

⁹ pp. To think over, to discriminate, consider, reflect.

¹⁰ An + upādā: adv. “Not taking up any more (fuel, so as to keep the fire of rebirth alive),” not clinging to love of the world, or the kilesas.

15. Dīghanakhassa pana paribbājakassa virajam vītamalaṁ dhammacakkhuṁ udapādi: “Yam kiñci samudaya dhammaṁ, sabbatam nirodhadhamman”ti. Atha kho Dīghanakha paribbājako diṭṭhadhammo pattadhammo viditadhammo pariyogālhadhammo¹ tiṇavacikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo Satthusāsane Bhagavantam etadavoca:

16. *Abhikkantaṁ* bho Gotama abhikkantaṁ bho Gotama, seyyathāpi bho Gotama nikujjitaṁ vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya andhakāre vā telapajjotam dhāreyya, cakkhumanto rūpāni dakkhīnti”ti, evamevaṁ bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṁ bhavantam Gotamam saraṇam gacchāmi dhammañca bhikkhusaṅghañca, upāsakaṁ mam bhavam Gotamo dhāretu ajjatagge pāṇupetam saraṇam gatan”ti.

~ Dīghanakhasuttaṁ catuttham. ~

(M.75.) Māgandiyasuttam

1. Evarṁ me sutam. Ekaṁ samayam Bhagavā Kurūsu viharati Kammāssadhammam nāma Kurūnam nigamo Bhāradvājagottassa brāhmaṇassa agyāgāre² tiṇasantharake.³

2. Atha kho Bhagavā pubbanhasamayam nivāsetvā pattacīvaraṁ ādāya Kammāssadhammam piṇḍāya pāvisi, Kammāssadhamme piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto yenaññataro vanasañdo tenupasaṅkami divāvihārāya, tam vanasañdaṁ ajjhogahetvā aññatarasmīm rukkhamūle divāvihāram nisīdi.

3. Atha kho Māgandyo paribbājako jaṅghāvihāram anucaṅkamamāno anuvicaramāno yena Bhāradvājagottassa brāhmaṇassa agyāgāram tenupasaṅkami. Addasā kho Māgandyo paribbājako Bhāradvājagottassa brāhmaṇassa agyāgāre tiṇasantharakam paññattam, disvāna Bhāradvājagottam brāhmaṇam etadavoca: “Kassa nv’ ayam bhotu Bhāradvājassa agyāgāre tiṇasantharako paññatto? Samaṇaseyyārūpam maññe”ti.⁴

4. Atthi bho Māgandiya samaṇo Gotamo Sakyaputto Sakyakulā pabbajito. Tam kho pana bhavantam Gotamam evam kalyāṇo kittisaddo abhuggato: “Itipi so Bhagavā Araham Sammāsambuddho Vijjācaraṇasampanno Sugato Lokavidū Anuttaro purisadammasārathī Satthā devamanussānam Buddha Bhagavā’ti. Tasse sā bhotu Gotamassa seyyā⁵ paññatta”ti.

5. “Duddiṭṭham” vata bho Bhāradvāja addasāma ye mayam tassa bhotu Gotamassa bhūnahuno⁶ seyyam addasāmā”ti. “Rakkhassetam Māgandiya vācam, rakkhassetam Māgandiya vācam, bahū hi tassa bhotu Gotamassa khattiyanapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipāṇḍitāpi samaṇapaṇḍitāpi abhippasannā⁷ vinītā⁸ ariye ñāye dhamme kusale”ti. Sammukhā¹ ce pi mayam bho Bhāradvāja tam bhavantam

¹ Pariyogālha: pp. Dived into, penetrated into, immersed in. 探究。 / + dhamma: One who has penetrated into the Dhamma.

² m. A hut for the (ritual) fire.

³ Tiṇa + saṅthāraka: A mat of grass.

⁴ “For whom has this spread of grass been prepared in Master Bhāradvāja’s fire chamber? It seems like a recluse’s bed.”

⁵ f. A bed, couch.

⁶ A destroyer of beings.

⁷ adj. Finding one’s peace in, trusting in, having faith in, believing in, devoted to.

⁸ pp. Led, trained, educated. 訓練。

Gotamaṁ passeyyāma sammukhā pi naṁ vadeyyāma: “Bhūnahu samaṇo Gotamo”ti. Tam kissa hetu: “Evam hi no sutte² ocaratī”ti.³ “Sace tam bhoto Māgandiyassa agaru⁴ āroceyyam etam samanassa Gotamassa”ti. “Apposukko⁵ bhavaṁ Bhāradvājo vuttova nam vadeyyā”ti.

6. Assosi kho Bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusakāya Bhāradvājagottassa brāhmaṇassa Māgandiyena paribbājakena saddhiṁ imam kathāsallāpaṁ. Atha kho Bhagavā sāyanhasamayaṁ patisallānā vuṭṭhito yena Bhāradvājagottassa brāhmaṇassa agyāgāram tenupasaṅkami, upasaṅkamitvā nisīdi paññatte tiṇasantharake. Atha kho Bhāradvājagotto brāhmaṇo yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhiṁ sammodi, sammodanīyam kathaṁ sārānīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinnam kho Bhāradvājagottam brāhmaṇam Bhagavā etadavoca: “Ahu pana te Bhāradvāja Māgandiyena paribbājakena saddhiṁ imam yeva tiṇasantharakam ārabba kocidēva kathāsallāpo”ti. Evarū vutte Bhāradvājagotto brāhmaṇo saṁvigo⁶ lomahaṭṭajāto⁷ Bhagavantam etadavoca: “Etadeva kho pana mayam bhoto Gotamassa ārocetukāmā, atha ca pana bhavaṁ Gotamo anakkhātam yeva akkhāsi”ti.⁸

7. Ayañca hidam Bhagavato Bhāradvājagottena brāhmaṇena saddhiṁ antarākathā vippakatā hoti. Atha Māgandiyo paribbājako jaṅghāvihāraṁ anucāṅkamamāno anuvicaramāno yena Bhāradvājagottassa brāhmaṇassa agyāgāram yena Bhagavā tenupasaṅkami, upasaṅkamitvā Bhagavatā saddhiṁ sammodi, sammodanīyam kathaṁ sārānīyam vītisāretvā ekamantam nisīdi. Ekamantam nisinnam kho Māgandiyam paribbājakam Bhagavā etadavoca:

8. Cakkhūm kho Māgandiya rūpārāmaṁ rūparataṁ rūpasammuditam,⁹ tam Tathāgatassa dantaṁ guttaṁ rakkhitam saṁvutam,¹⁰ tassa ca saṁvarāya dhammaṁ deseti. Idam nu te etam Māgandiya sandhāya¹¹ bhāsitam: “Bhūnahu samaṇo Gotamo”ti. Etadeva kho pana me bho Gotama sandhāya bhāsitam: “Bhūnahu samaṇo Gotamo”ti. Tam kissa hetu: “Evam hi no sutte ocaratī”ti. Sotaṁ kho Māgandiya saddārāmaṁ saddarataṁ saddasammuditam, tam Tathāgatassa dantaṁ guttaṁ rakkhitam saṁvutam, tassa ca saṁvarāya dhammaṁ deseti. Idam nu te etam Māgandiya sandhāya bhāsitam: “Bhūnahu samaṇo Gotamo”ti. Etadeva kho pana me bho Gotama sandhāya bhāsitam: “Bhūnahu samaṇo Gotamo”ti. Tam kissa hetu: “Evam hi no sutte ocaratī”ti. Ghānariṁ kho Māgandiya gandhārāmaṁ gandharataṁ gandhasammuditam, tam Tathāgatassa dantaṁ guttaṁ rakkhitam saṁvutam, tassa ca saṁvarāya dhammaṁ deseti. Idam nu te etam Māgandiya sandhāya bhāsitam: “Bhūnahu samaṇo Gotamo”ti. Etadeva kho pana me bho Gotama sandhāya bhāsitam: “Bhūnahu samaṇo Gotamo”ti. Tam kissa hetu: “Evam hi no sutte ocaratī”ti. Jivhā kho Māgandiya rasārāma rasārattā rasasammuditā, sā Tathāgatassa dantā guttā rakkhitā saṁvutā, tassā ca saṁvarāya dhammaṁ deseti. Idam nu te etam Māgandiya sandhāya bhāsitam: “Bhūnahu samaṇo Gotamo”ti. Etadeva kho

¹ adj. 5. Face to face, before from before.

² nt. One of the divisions of the Scriptures. 聖經。

³ pre. To be after something, to go into, to search, reconnoiter, investigate; recorded in. 研究；記錄。

⁴ adj. (a) Not heavy, not troublesome.

⁵ adj. Unconcerned, living at ease, careless, “not bothering,” keeping still, inactive. 不會打攬。

⁶ pp. Agitated, moved by fear or awe, excited, stirred. 懼動，使吃一驚。

⁷ Loma + haṭṭha: Having the hair standing on end, horrified, thunderstruck, astounded. 毛孔速立。

⁸ An + akkhāta: adj. Announced, proclaimed, told, shown. 宣佈。 / Akkhāti: aor. To declare, announce, tell. 聲明。

⁹ Rūpa: nt. Form, figure, appearance, principle of form. / + ārāma: Delighting in, enjoying, finding pleasure in.

以什麼爲樂。 / + rata: pp. Delighting in, intent on, devoted to. 热衷於。 / + sammudita: pp. Delighted, delighting in.

¹⁰ Danta: Tamed, controlled, restrained. 經馴服的。 / Gutta: Guarded, protected. 防範。 / Rakkhita: pp. Guarded, protected, saved. / Saṁvuta: pp. Restrained, governed, (self) controlled, guarded. 抑制。

¹¹ Sandahati: ger. After putting on; with reference. 提及，涉及。

pana me bho Gotama sandhāya bhāsitām: “Bhūnahu samaṇo Gotamo”ti. Tam kissa hetu: “Evaṁ hi no sutte ocaratī”ti. **Kāyo** kho Māgandiya **phoṭṭhabbārāmo** phoṭṭhabbarato phoṭṭabbammudito, so Tathāgatassa danto gutto rakkhito saṁvuto, tassa ca saṁvarāya dhammarām deseti. Idam nu te etam Māgandiya sandhāya bhāsitām: “Bhūnahu samaṇo Gotamo”ti. Etadeva kho pana me bho Gotama sandhāya bhāsitām: “Bhūnahu samaṇo Gotamo”ti. Tam kissa hetu: “Evaṁ hi no sutte ocaratī”ti. **Mano** kho Māgandiya **dhammārāmo** dhammarato dhammasammudito, so Tathāgatassa danto gutto rakkhito saṁvuto, tassa ca saṁvarāya dhammarām deseti. Idam nu te etam Māgandiya sandhāya bhāsitām: “Bhūnahu samaṇo Gotamo”ti. Etadeva kho pana me bho Gotama sandhāya bhāsitām: “Bhūnahu samaṇo Gotamo”ti. Tam kissa hetu: “Evaṁ hi no sutte ocaratī”ti.

9. Tam kiṁ maññasi Māgandiya **idhekacco cakkhuviññeyyehi rūpehi paricāritapubbo**¹ assa, itthehi kantehi manāpehi piyarūpehi kāmūpasamīhitehi rajañīyehi. So aparena samayena **rūpānamyeva samudayañca** atthaṅgamañca² assādañca³ ādīnavañca nissaraṇañca **yathābhūtam** veditvā **rūpatañham** pahāya **rūpapariḷāham**⁴ paṭivinodetvā⁵ **vigatapipāso**⁶ ajjhattam **vūpasantacitto**⁷ vihareyya. Imassa pana te Māgandiya **kimassa** vacanīyanti: “Na kiñci bho Gotama.” Tam kiṁ maññasi Māgandiya idhekacco **sotaviññeyyehi** saddehi paricāritapubbo assa, itthehi kantehi manāpehi piyarūpehi kāmūpasamīhitehi rajañīyehi. So aparena samayena saddānamyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtam veditvā saddatañham pahāya saddapariḷāham paṭivinodetvā vigatapipāso ajjhattam vūpasantacitto vihareyya. Imassa pana te Māgandiya kimassa vacanīyanti: “Na kiñci bho Gotama.” Tam kiṁ maññasi Māgandiya idhekacco **ghānaviññeyyehi** gandhehi paricāritapubbo assa, itthehi kantehi manāpehi piyarūpehi kāmūpasamīhitehi rajañīyehi. So aparena samayena gandhanāmyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtam veditvā gandhatañham pahāya gandhapariḷāham paṭivinodetvā vigatapipāso ajjhattam vūpasantacitto vihareyya. Imassa pana te Māgandiya kimassa vacanīyanti: “Na kiñci bho Gotama.” Tam kiṁ maññasi Māgandiya idhekacco **jivhāviññeyyehi** rasehi paricāritapubbo assa, itthehi kantehi manāpehi piyarūpehi kāmūpasamīhitehi rajañīyehi. So aparena samayena rasānamyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtam veditvā rasatañham pahāya rasapariḷāham paṭivinodetvā vigatapipāso ajjhattam vūpasantacitto vihareyya. Imassa pana te Māgandiya kimassa vacanīyanti: “Na kiñci bho Gotama.” Tam kiṁ maññasi Māgandiya idhekacco **kāyaviññeyyehi** phoṭṭhabbehi paricāritapubbo assa, itthehi kantehi manāpehi piyarūpehi kāmūpasamīhitehi rajañīyehi. So aparena samayena potṭhabbānamyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtam veditvā phoṭṭabbatañham pahāya phoṭṭhabpariḷāham paṭivinodetvā vigatapipāso ajjhattam vūpasantacitto vihareyya. Imassa pana te Māgandiya kimassa vacanīyanti: “Na kiñci bho Gotama.”

10. **Aham** kho pana Māgandiya pubbe **agāriyahūto**⁸ samāno **pañcahi kāmaguṇehi samappito samaṅgībhūto**⁹ **paricāresim**, cakkhuviññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamīhitehi rajañīyehi. Sotaviññeyyehi saddehi itthehi kantehi manāpehi piyarūpehi

¹ Paricārita: pp. Served by, delighted by, indulging in. 供應。 / + pubba: adj. Previous, former, before. 以前的。

² Attha + ḫīgamā: Annihilation, disappearance. 絶滅。

³ Taste, sweetness, enjoyment, satisfaction.

⁴ + Pariḷāha: Burning, fever; fever of passion, consumption, distress, pain.

⁵ ger. To remove, dispel, drive out, get rid of.

⁶ Vigata: pp. Gone away, disappeared, ceased. / + pipāsā: f. Thirst; longing (for food), hunger; desire, craving, longing.

⁷ Vūpasanta: pp. Appeased, allayed, calmed. 緩和。 / + citta: With a mind inwardly at peace.

⁸ Agārika + bhūta: (while) Being a householder, leading a householder's life.

⁹ Samappita: pp. Endowed with, affected with, possessed of. / Samaṅgin: adj. Endowed with, possessing. / + bhūta: Possessed of, provided with.

kāmūpasamīhitehi rajañyehi. Ghānaviññeyyehi gandhehi itthehi kantehi manāpehi piyarūpehi kāmūpasamīhitehi rajañyehi. Jivhāviññeyyehi rasehi itthehi kantehi manāpehi piyarūpehi kāmūpasamīhitehi rajañyehi. Kāyaviññeyyehi phoṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamīhitehi rajañyehi. Tassa mayham Māgandiya **tayo pāsādā**¹ ahesum: eko **vassiko** eko **hemantiko** eko **gimhiko**.² So kho aham Māgandiya vassike pāsāde vassike **cattāro māse** nippurisehi turiyehi paricārayamāno³ na heṭṭhāpāsādam orohāmi.⁴ So aparena samayena kāmānarāyeva samudayañca attharīgamañca assādañca ādīnavañca nissaraṇañca yathābhūtarā **vidityā** kāmatañham pahāya kāmapariłāham paṭivinodetvā vigatapipāso ajjhattarā vūpasantacitto **viharāmi**. So **aññe satte** passāmi kāmesu avītarāge kāmatañhāhi khajjamāne⁵ kāmapariłāhena pariñayhamāne⁶ kāme **paṭisevante**.⁷ So tesam na **pihemī**,⁸ na tattha **abhiramāmi**.⁹ Tam kissa hetu: yā hayam Māgandiya ratī¹⁰ aññatreva kāmehi aññatra akusalehi dhammehi api **dibbañ sukhāñ** samadhidigayha¹¹ tiṭṭhati, tāya ratiyā ramamāno hīnassa na pihemī, na tattha abhiramāmi.

11. Seyyathāpi Māgandiya gahapati vā gahapatiputto vā **adḍho** mahaddhano mahābhogo¹² pañcahi kāmaguñehi samappito samañgībhūto **paricāreyya**, cakkhuviññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamīhitehi rajañyehi; sotaviñañeyyehi saddehi itthehi kantehi manāpehi piyarūpehi kāmūpasamīhitehi rajañyehi ghānaviññeyyehi gandhehi itthehi kantehi manāpehi piyarūpehi kāmūpasamīhitehi rajañyehi; jivhāviññeyyehi rasehi itthehi kantehi manāpehi piyarūpehi kāmūpasamīhitehi rajañyehi; kāyaviññeyyehi phoṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamīhitehi rajañyehi. So kāyena **sucaritañ** caritvā vācāya sucaritañ caritvā manasā sucaritam caritvā kāyassa bhedā parammarañā **sugatīñ saggarāñ** lokam **upapajjeyya** devānam **Tāvatiṁśānam** sahavyatarām.¹³ So tattha Nandane vane accharāsaṅghaparivuto¹⁴ dibbehi pañcahi kāmaguñehi samappito samañgīto paricāreyya. So **passeyya** gahapatim vā gahapatiputtam vā pañcahi kāmaguñehi samappitarām samañgībhūtarām paricārayamānam. Tam kiñ maññasi Māgandiya: “Api nu so devaputto Nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmaguñehi samappito samañgībhūto paricārayamāno amussa gahapatissa vā gahapatiputtassa vā **piheyya** mānusakānam vā pañcannam kāmaguñānarā, mānusakehi vā kāmehi āvatteyyā”ti.¹⁵ No hidarā bho Gotama. Tam kissa hetu: “Mānusakehi bho Gotama kāmehi dibbā kāmā abhikkantatarā¹⁶ pañītatarā cā”ti.

¹ Heṭṭhā: indecl. Down, below, underneath. / Pāsāda: A lofty platform, a building on high foundations, a terrace, palace.

² Vassika: adj. For the rainy season (palace). / Hemantika: adj. Destined for the winter, wintry, icy cold. /

Gimhika: adj. Summerly, relating to the summer, for the summer.

³ Nippurisa: adj. Without men; without men, executed by females (female devas). / Turiya: nt. Musical instruments in general. / Paricāreti: caus, ppr. In this sense it may also be taken as “Being delighted or entertained by.” 樂於。/ = “Surrounded by (or entertained by) heavenly music.”

⁴ pre. To descend, climb down. 沿向下。

⁵ ppr. To be devoured, to be consumed, to be a victim of. 吞沒。

⁶ ppp, ppr. To burn; to be brunt or scorched.

⁷ ppr. To follow, pursue, indulge in, practice.

⁸ Pihayati & piheti: pre. To envy, covet. 羡慕。

⁹ pre. To sport, enjoy oneself, find pleasure in or with, to indulge in love. 消遣。

¹⁰ Rati: f. Love, attachment, pleasure, liking for, fondness of. /

Ramati: ppr. To enjoy oneself, to delight in; to sport, find amusement in.

¹¹ Samadhiganhāti: ger. To reach, to get, obtain.

¹² Adḍha: adj. Rich, opulent, wealthy, well-to-do. / Maha + dhana: (Having) great wealth. / + Bhoga: Great wealth; wealthy.

¹³ f. Companionship. 同伴。

¹⁴ Accharā + saṅghāta: The snapping of the fingers as signifying a short duration of time, a moment. 瞬間。/ + parivuta: pp. Surrounded by. 圍繞。

¹⁵ opt. To turn round, come to, go back, go away to, turn to.

¹⁶ Abhikkanta: adj. Excellent, supreme. 傑出的。/ + tara: Most.

12. Evameva kho aham Māgandiya pubbe **agāriyabhūto** samāno pañcahi kāmagunehi samappito samaṅgbhūto paricāresim, cakkhuviññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi; sotaviñañeyyehi saddehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi; ghānaviññeyyehi gandhehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi; jivhāviññeyyehi rasehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi; kāyaviññeyyehi phoṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. So aparena samayena kāmānamyeva samudayañca atthañgamañca assādañca ādīnavañca nissaraṇañca yathābhūtam viditvā kāmatanharūpahāya kāmapariñāharūpahāya vigatapipāso aijhattam vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avītarāge kāmatanharūpahāya khajjamāne kāmapariñāharūpahāya pariñdayhamāne kāme pañisevante. So tesam na pihemi, na tattha abhiramāmi. Tam kissa hetu: “Yā ha’ yaṁ Māgandiya rati aññatreva kāmehi aññatra akusalehi dhammehi api dibbaṁ sukharūpahāya samadigayha tiññhati, tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.

13. Seyyathāpi Māgandiya **kuṭṭhī** puriso arugatto pakkagatto¹ kimīhi² khajjamāno nakhehi³ vanamukhāni vippatacchamāno⁴ aṅgārakāsuyā⁵ **kāyām paritāpeyya**,⁶ tassa mittāmaccaññatīlohitā bhisakkaṁ sallakattam⁷ upaṭṭhāpeyyuṁ,⁸ tassa so bhisakko sallakatto bhesajjam⁹ kareyya, so tam bhesajjam āgamma¹⁰ kuṭṭhehi parimucceyya arogo **assa** sukhī serī sayamvasī¹¹ yena kāmañgamo. So aññam kuṭṭhim **purisām passeyya** arugattam pakkagattam kimīhi khajjamānam nakhehi vanamukhāni vippatacchamānam aṅgārakāsuyā kāyām paritāpentaṁ. Tam kim maññasi Māgandiya: “Api nu so puriso amussa kuṭṭhissa purisassa **piheyya** aṅgārakāsuyā vā bhesajjapatisevanāya vā”ti. “No hidam bho Gotama.” Tam kissa hetu: “Roge hi bho Gotama sati bhesajjena karañiyām hoti, roge asati bhesajjena karañiyām na hotī”ti.

14. Evameva kho **aham** Māgandiya **pubbe agāriyabhūto** samāno pañcahi kāmagunehi samappito samaṅgbhūto paricāresim: cakkhuviññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi; sotaviñañeyyehi saddehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi; ghānaviññeyyehi gandhehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi; jivhāviññeyyehi rasehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi; kāyaviññeyyehi phoṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi. So **aparena samayena** kāmānamyeva **samudayañca atthañgamañca** assādañca ādīnavañca nissaraṇañca **yathābhūtam** viditvā kāmatanharūpahāya kāmapariñāharūpahāya pañivenodetvā vigatapipāso aijhattam vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avītarāge kāmatanharūpahāya khajjamāne kāmapariñāharūpahāya pariñdayhamāne kāme pañisevante. So tesam **na** pihemi, na tattha abhiramāmi. Tam kissa hetu: Yā ha’ yaṁ Māgandiya rati aññatreva kāmehi aññatra akusalehi

¹ Kuṭṭhin: A leper. 麻瘋病患者。 / Aru: nt. A wound, a sore. 創傷。 / Pakka: adj. Ripe for destruction, overripe, decaying. 過熟。 / + gatta: Having a decaying body, with putrid body. 放出惡臭的。

² m. A worm, vermin. 害蟲。

³ A nail of finger or toe, a claw. 抓。

⁴ Vippataccheti: ppr. To scratch open or apart. 散開地。

⁵ adj. Like charcoal, of red color. 木炭。

⁶ opt. To burn, scorch, molest, trouble, torture, torment.

⁷ Bhisaka: A physician. 治療師。 / Salla + katta: “One who works on the (poisoned) arrow; a surgeon. 外科醫師。

⁸ caus, opt. To stand out or forth, to appear, to arise, occur, to be present.

⁹ nt. A remedy, medicament, medicine. 藥物。

¹⁰ adv. With reference to, owing to, relating to; by means of, thanks to. 由於。

¹¹ Serin: adj. Self-willed, independent, according to one's liking. 自己有意志的。 /

Sayam + vasin: Self-controlled, independent. 自由的。

dhammehi api dibbarū sukhārū samadigayha tiṭṭhati, tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.

15. Seyyathāpi Māgandiya kuṭṭhī **puriso** arugatto pakkagatto kimīhi khajjamāno **nakhehi** vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyām paritāpeyya, tassa mittāmaccā nātisālohitā bhisakkam sallakattam upaṭṭhāpeyyum, tassa so bhisacco sallakatto bhesajjam kareyya. So tam bhesajjam āgamma kūṭṭhehi parimucceyya arogo assa sukhī serī sayamvasī yena kāmaṅgamo. Tamenam **dve balavanto purisā** nānābāhāsu gahetvā aṅgārakāsum upakaḍḍheyum. Tam kim maññasi Māgandiya: “Api nu so puriso iti c’ īti ceva kāyaṁ sannāmeyyā”ti.¹ Evarū bho Gotama. Tam kissa hetu: “Asu hi bho Gotama aggi dukkhasamphasso c’ eva mahābhītāpo ca mahāparilāhōcā”ti.² Tam kim maññasi Māgandiya: “Idāneva nu kho so **aggi** dukkhasamphasso ceva mahābhītāpo ca mahāparilāhō ca udāhu pubbepi so aggi dukkhasamphasso ceva mahābhītāpo ca mahāparilāhō cā”ti. Idāni ceva bho Gotama so aggi dukkhasamphasso ceva mahābhītāpo ca mahāparilāhō ca. Pubbepi so aggi dukkhasamphasso ceva mahābhītāpo ca mahāparilāhō ca. Asu hi ca bho Gotama kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno upahatindriyo dukkhasamphasseyyeva aggismim sukham iti viparītasaññām³ paccalatthā”ti.⁴

16. Evameva kho Māgandiya **atītampi** addhānam kāmā dukkhasamphassā ceva mahābhītāpā ca mahāparilāhā ca, **anāgatampi** addhānam kāmā dukkhasamphassā ceva mahābhītāpā ca mahāparilāhā ca, **etarahipī** paccuppannam addhānam kāmā dukkhasamphassā ceva mahābhītāpā ca mahāparilāhā ca. Ime ca Māgandiya sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmapariłāhena pariḍayhamānā upahatindriyā⁵ dukkhasamphasses eva kāmesu sukham iti viparītasaññām paccalatthum.

17. Seyyathāpi Māgandiya kuṭṭhī **puriso** arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyām paritāpeti. Yathā yathā kho Māgandiya asu kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyām paritāpeti, tathā tathāssa tāni vaṇamukhāni asucitarāni c eva honti **duggandhatarāni** ca **pūtikatarāni**⁶ ca. Hoti ceva kāci **sātamattā assādamattā**⁷ yadidaṁ vaṇamukhānam **kaṇḍūvanahetu**.⁸ Evameva kho Māgandiya sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmapariłāhena pariḍayhamānā kāme paṭisevanti, yathā yathā kho Māgandiya sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmapariłāhena pariḍayhamānā kāme paṭisevanti, tathā tathā tesam sattānam kāmataṇhā ceva **pavaḍḍhati**⁹ kāmapariłāhena ca **paridayhan**”ti. Hoti ceva kāci sātamattā assādamattā yadidaṁ pañca kāmaguṇe paṭicca.

18. Tam kim maññasi Māgandiya: “Api nu te **diṭṭho** vā **suto** vā **rājā** vā **rājamahāmatto** vā pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno kāmataṇham appahāya kāmapariłāham appaṭivinodetvā vigatapipāso ajjhattam vūpasantacitto vihāsi vā, viharati vā, viharissati vā”ti. “No

¹ opt. To bend; to writhe. 扭動。

² Mahā + abhitāpa: Extreme heat, glow; very hot. 灼熱。/+

Pariłāha: Burning, fever; fever of passion, consumption, distress, pain. 使發燒。

³ Viparīta: adj. Reversed, changed; equivocal; wrong, upset. 翻轉。/+ saññā: f. Sense, consciousness, perception. 感知。

⁴ Patilabhati: pre. To obtain, receive, get.

⁵ Upahata: pp. Harmed, injured, impaired; upset, spoiled; made impure or ill-disposed. /

⁶ Asuci: adj. Not clean, impure, unclean. / Dug + gandha: A disagreeable smell. 討厭的嗅味。/

Pūtika: adj. Putrid, stinking, rotten, fetid. 腐敗的。/+ tara: Most.

⁷ Sāta: adj. Pleasant, agreeable. / Assāda: Taste, sweetness, enjoyment, satisfaction. / + matta: adj. “By measure.”

⁸ Kaṇḍuvana: nt. Itching, itchy feeling; scratching, scraping. 皮癬。

⁹ pre. To grow up, to increase. 增加。

hidam bho Gotama.” Sādhu Māgandiya mayāpi kho etam Māgandiya neva diṭṭham na sutam rājā vā rājamahāmatto vā pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno kāmataṇham appahāya kāmapariṇāharā appatīvinodetvā vigatapipāso ajjhattam vūpasantacitto vihāsi vā, viharati vā, viharissati vā. Atha kho Māgandiya ye hi **keci samaṇā** vā **brāhmaṇā** vā vigatapipāsā ajjhattam vūpasantacittā vihamsu vā, viharanti vā, viharissanti vā. Sabbe te kāmānaṁyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtarām viditvā kāmataṇham pahāya kāmapariṇāharā paṭīvinodetvā vigatapipāsā ajjhattam vūpasantacittā vihamsu vā, viharanti vā, viharissanti vā”ti.

19. Atha kho Bhagavā tāyam velāyam¹ imam udānam udānesi:²

“Ārogyaparamā lābhā nibbānam paramam sukhan, Atthaṅgiko ca maggānam khemam amatagāminan”ti.³

Eam vutte Māgandijo paribbājako Bhagavantam etadavoca : “Acchariyam bho Gotama, abbhutam bho Gotama, yāva subhāsitañcidam bhotā Gotamena:

“Ārogyaparamā lābhā nibbānam paramam sukhan”ti.⁴

Mayāpi kho etam bho Gotama sutam pubbakānam paribbājakānam ācariyapācariyānam bhāsamānānam:

“Ārogyaparamā lābhā nibbānam paramam sukhan”ti.

“Tayidam bho Gotama sameti”ti.⁵ Yampana te etam Māgandiya sutam pubbakānam paribbājakānam ācariyapācariyānam bhāsamānānam:

“Ārogyaparamā lābhā nibbānam paramam sukhan”ti?

“Katamantam ārogyam, katamantam nibbānan”ti?

Eam vutte, Māgandijo paribbājako sakāneva sudam **gattāni pāṇinā** anomajjati:⁶ “Idantam bho Gotama ārogyam, idantaṁ nibbānam, aham hi bho Gotama **etarahi** arogo sukhī, na mām kiñci ābādhayati”ti.

20. Seyyathāpi Māgandiya **jaccandho**⁷ puriso, so **na passeyya** kañhasukkāni **rūpāni**, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjeṭṭhakāni⁸ rūpāni, na passeyya **samavisamarā**,⁹ na passeyya tārakarūpāni, na passeyya candimasuriye.¹⁰ So **suṇeyya**¹¹ cakkhumato bhāsamānassa: “**Chekaṁ** vata bho odātarām¹² **vattham** abhirūpam nimmalam **sucin**”ti.¹³ So odātapariyesanam careyya, tamenam aññataro puriso

¹ f. Time, point of time.

² Udāna: nt. “Breathing out,” exulting cry; an utterance. 發言。 / + Udāneti: aor. Breathed forth this solemn utterance.

³ “The greatest of all gains is health, Nibbāna is the greatest bliss, The eightfold path is the best of paths For it leads safely to the Deathless.”

⁴ “The greatest of all gains is health, Nibbāna is the greatest bliss.”

⁵ pre. To correspond to, to agree. 一致。

⁶ Sudam: indecl. “Even, just.” / Gatta: nt. The body; the limbs. / Pāṇi: The hand. /

Anomajjati: pre. To rub along over, to stroke. 模。 / = To rub over one’s limbs with the hand.

⁷ Jacca: nt. Of birth, by birth. / + andha: adj. Blind from birth.

⁸ Kañha: adj. Dark, black. / + sukka: adj. White, bright; pure, good. / Nīla: adj. Dark-blue, blue-black,blue-green. /

Pītaka: adj. Yellow. / Lohitaka: adj. Red. / Mañjeṭṭaka: adj. Crimson, bright red.

⁹ Sama: adj. Even, level. / + visama: adj. Uneven, unequal, disharmonious, contrary. 平坦和不平坦。

¹⁰ Tārakā: f. A star, a planet. / Candimā: m./ f. The moon. / + suriya: The sun.

¹¹ opt. To hear.

¹² Cheka: adj. Clever, skilful, shrewd; skilled in. 熟練的。 / Odāta: adj. Clean, white, prominently applied to the dress as a sign of distinction (white), or special purity at festivities, ablution & sacrificial functions.

¹³ Vattha: nt. Cloth ; clothing, garment, raiment. / Abhirūpa: adj. Of perfect form, (very) handsome, beautiful, lovely. / Nimmala: adj. Free from impurity, stainless, clean, pure. / Suci: adj. Pure, clean, white.

telamasikatena sāhuļacīvarena¹ vañceyya:² “Idante amho purisa odātam vattham abhirūpam nimmalaṁ sucin”ti. So tam paṭigānheyya, paṭiggahetvā pārupeyya,³ pārupitvā attamano attamanavācam nicchāreyya:⁴ “Chekam vata bho odātam vattham abhirūpam nimmalaṁ sucin”ti. Tam kim maññasi Māgandiya: Api nu so jaccandho puriso jānanto passanto amum telamasikataṁ sāhuļacīvaraṁ paṭigānheyya, paṭiggahetvā pārupeyya, pārupitvā attamano attamanavācam nicchāreyya: “Chekam vata bho odātam vattham abhirūpam nimmalaṁ sucin”ti udāhu cakkhumato saddhāyā”ti. Ajānanto hi bho Gotama apassanto so jaccandho puriso amum telamasikataṁ sāhuļacīvaraṁ paṭigānheyya, paṭiggahetvā pārupeyya, pārupitvā attamano attamanavācam nicchāreyya: “Chekam vata bho odātam vattham abhirūpam nimmalaṁ sucin”ti, cakkhumate saddhāyā”ti.

21. Evameva kho Māgandiya aññatitthiyā paribbājakā andhā acakkhukā, ajānantā ārogyam, apassantā nibbānam, atha ca pani’ marū gātham bhāsanti:

“Ārogya paramā lābhā nibbānam paramam sukham”ti.

Pubbakehe’ sā Māgandiya arahantehi sammāsambuddhehī gāthā bhāsitā:

“Ārogyaparamā lābhā nibbānam paramam sukham,

Aṭṭhaṅgiko ca maggānam khemam amatagāminan”ti.

Sā etarahi anupubbenā puthujjanagatā. Ayaṁ kho pana Māgandiya kāyo rogabhūto gaṇḍabhūto sallabhūto aghabhūto ābādhabhūto. So tvam imam kāyam rogabhūtam gaṇḍabhūtam sallabhūtam aghabhūtam ābādhabhūtam: “Idam tam bho Gotama ārogyam idam tam nibbānan”ti vadesi. Tam hi te Māgandiya ariyam cakkhum natthi yena tvaṁ ariyena cakkhunā ārogyam jāneyyāsi, nibbānam passeyyāsi”ti.

22. “Evaṁ pasanno aham bho Gotamassa, pahoti me bhavam Gotamo tathā dhammam desetum, yathāham ārogyam jāneyyam, nibbānam passeyyan”ti. Seyyathāpi Māgandiya jaccandho puriso, so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjeṭhakāni rūpāni, na passeyya samavisamam, na passeyya tārakarūpāni, na passeyya candimasuriye; tassa mittāmaccā nātisālohitā bhisakkam sallakattam upaṭṭhāpeyyum. Tassa so bhisacco sallakatto bhesajjam kareyya. So tam bhesajjam āgamma na cakkhūni uppādeyya, na cakkhūni visodheyya. Tam kiri maññasi Māgandiya: “Nanu so vejjo⁵ yāvadeva kilamathassa vighātassa⁶ bhāgī⁷ assā”ti? Evaṁ bho Gotama. “Evameva kho Māgandiya ahañceva te dhammam deseyyam idantam ārogyam, idantam nibbānan”ti. “So tvam ārogyam na jāneyyāsi, nibbānam na passeyyāsi, so mamassa kilamatho, sā mamassa vihesā”ti.

23. “Evaṁ pasanno aham bho Gotamassa, pahoti me bhavam Gotamo tathā dhammam desetum, yathāham ārogya jāneyyam nibbānam passeyyan”ti. Seyyathāpi Māgandiya jaccandho puriso so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjeṭhakāni rūpāni, na passeyya samavisamam, na passeyya tārakarūpāni, na passeyya candimasuriye. So suṇeyya cakkhumato bhāsamānassa: “Chekam vata bho odātam vattham abhirūpam nimmalaṁ sucin”ti. “So odātapariyesanam careyya, tamenaññataro puriso telamasikatena sāhuļacīvarena vañceyya, idante ambho purisa odātam vattham abhirūpam nimmalaṁ

¹ Tela: nt. Sesamum-oil (prepared from tila seeds), oil in general. / + masa + karoti: pp. To reduce to to powder (by fire), to burn to ashes, turn to dust. / Sāhuļacīvara: nt. A coarse cloth. 粗糙的。

² opt. To walk about.

³ opt. To cover, dress, hide, veil.

⁴ opt. To go out or forth from, to rise, sound forth, come out.

⁵ A physician, doctor, medical man, surgeon. 外科醫生。

⁶ Distress, annoyance, upset of mind, trouble, vexation. 褒傷。

⁷ adj. Sharing in, partaking of, endowed with; getting, receiving. 分享。

sucin”ti. So tam patiganheyya, patiggahetvā pārupeyya. Tassa mittāmaccā nātisālohitā bhisakkam sallakattam upaṭṭhāpeyyum, tassa so bhisakko sallakatto bhesajjam kareyya: “Uddhavirecanam adhovirecanam¹ añjanam paccañjanam² natthukammari,³ so tam bhesajjam āgamma cakkhūni uppādeyya, cakkhūni visodheyya. Tassa saha cakkhuppādā yo amusmir telamasikate sāhuļacīvare chandarāgo, so pahīyetha. Tañca nam purisam amittato⁴ pi daheyya, paccatthikatopi daheyya.⁵ Api ca jīvitā voropetabbam⁶ maññeyya: “Dīgharattam vata bho aham iminā purisena telamasikatena sāhuļacīvarena nikato vañcito paluddho:⁷ “idante ambho purisa odātam vatthaṁ chekarūpam nimmalam sucin”ti.

24. Evameva kho Māgandiya ahañceva te dhammam deseyyam: “Idantam ārogyam, idantam nibbānam”ti. So tvam ārogyam jāneyyāsi, nibbānam passeyyāsi, tassa te saha cakkhuppādā yo pañcasupādānakkhandhesu chandarāgo, so pahīyetha. Api ca te evamassa dīgharattam vata bho aham iminā cittena nikato vañcito paluddho: “Aham hi rūpañyeva upādiyamāno upādiyim, vedanāñyeva upādiyamāno upādiyim, saññāñyeva upādiyamāno upādiyim, sañkhāreyeva upādiyamāno upādiyim, viññāñāñyeva upādiyamāno upādiyim. Tassa me upādānapaccayā bhavo, bhava paccayā jāti, jātipaccayā jarāmarañam sokaparidevadukkhadomanassupāyāsā sambhavan”ti. Evametassa kevalassa dukkhakkhandhassa samudayo hotīti.

25. “Evam pasanno aham bhoti Gotamassa, pahoti me bhavam Gotamo tathā dhammarūpi desetum, yathāham imamhā āsanā anandho⁸ vutthaheyyan”ti. Tena hi tvam Māgandiya sappurise bhajeyyāsi, yato kho tvam Māgandiya sappurise bhajissasi. Tato tvam Māgandiya saddhammarūpi sossasi,⁹ yato kho tvam Māgandiya saddhammarūpi sossasi. Tato tvam Māgandiya dhammānudhammarūpi paṭipajjissasi,¹⁰ yato kho tvam Māgandiya dhammānudhammam paṭipajjissasi. Tato tvam Māgandiya sāmāni yeva ñassasi, sāmāni dakkhisi: “Ime rogā gandā sallā, idha rogā gandā sallā aparisesā nirujjhanti, tassa me upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmarañam sokaparidevadukkhadomanassupāyāsā nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

26. Evam vutte, Māgandiyo paribbājako Bhagavantam etadavoca: “Abhikkantaṁ bho Gotama, abhikkantaṁ bho Gotama, seyyathāpi bho Gotama nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya, cakkhumanto rūpāni dakkhinti”ti. “Evamevarūpi bhotā Gotamena anekapariyāyena dhammo pakāsito, esāham bhavantam Gotamam sarañam gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāham bhoti Gotamassa santike pabbajam, labheyyam upasampadan”ti.

¹ Uddhaṁ & uddha: indecl. High up, on top, above. / Adho: adv. Below. / + virecana: Action of a purgative. 淨化的。

² Añjana: nt. A collyrium for the eyes, made of antimony; anointed, smeary; glossy, black. 塗油於眼。/ Paccañjana: nt. Anointing, ointment, unction. 藥膏。

³ Natthu + kamma: Medical treatment through the nose. 治療。

⁴ Amitta: One who is not friend, an enemy. / Paccatthika: adj. An opponent, adversary, enemy. 對手。

⁵ opt. To burn.

⁶ fpp. To deprive of, to take away. 剝奪。/ + Jīvitā: To deprive of live, to kill.

⁷ Nikata: adj. Deceived, cheated. 蒙蔽。/ Vañcita: pp. Deceived, cheated. 欺騙。/ Paluddha: pp. Seduced, enticed. 懇懃。

⁸ âsana: nt. Sitting, sitting down; a seat, throne. / An + andha: adj. Blindness. 不盲目。

⁹ Suñāti: fut. To hear.

¹⁰ fut. To enter upon (a path), to go along, follow out (a way or plan), to go by.

27. “**Yo** kho Māgandiya aññatitthiyapubbo imasmim dhammadinaya ākañkhati pabbajjam, ākañkhati upasampadam, so **cattāro māse** parivasati, catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti, upasampādenti bhikkhubhāvāya. Api ca mettha puggalacemattatā veditāti. Sapaca bhante aññatitthiyapubbā imasmim dhammadinaya ākañkhantā pabbajjam ākañkhantā upasampadam, cattāro māse parivasanti, catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti, upasampādenti bhikkhubhāvāya. Aham cattāri vassāni parivasissāmi catunnam mām vassānam accayena āraddhacittā bhikkhū pabbājentu, upasampādantu bhikkhubhāvāyā”ti.

28. **Alattha** kho Māgandiyo paribbājako **Bhagavato santike** pabbajjam, alattha upasampadam. Acirūpasampanno kho panāyasmā Māgandiyo eko vūpakañho appamatto ātāpī pahitatto viharanto na cirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti, tadanuttaram brahmaçariyapariyosānam dittheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi: “**Khīnā jāti**, vusitam brahmaçariyam, katham karaṇīyam, nāparam itthattāyāti abbhaññāsi, aññataro ca kho panāyasmā Māgandiyo **arahataṁ** ahosi”ti.

~ Māgandiyasuttaṁ pañcamam. ~

(M.76.) Sandakasuttam

1. Evam me sutam. Ekam samayam Bhagavā Kosambiyam viharati Ghositārāme.
2. Tena kho pana samayena **Sandako** paribbājako Pilakkha guhāyam¹ pañivasati mahatiyā paribbājakaparisāya saddhim pañcamattehi paribbājakasatehi.
3. Atha kho āyasmā **Ānando** sāyanhasamayam patisallānā vuṭṭhito bhikkhū āmantesi: “Āyāmāvuso yena Devakaṭasobbho tenupasaṅkamissāma guhādassanāya”ti. “Evamāvuso”ti kho te bhikkhū āyasmato Ānandassa paccassosum. Atha kho āyasmā Ānando sambahulehi bhikkhūhi saddhim yena Devakaṭasobbho tenupasaṅkami.
4. Tena kho pana samayena Sandako paribbājako mahatiyā paribbājakaparisāya saddhim nisinno hoti unnādiniyā uccāsaddamahāsaddāya² anekavihitam tiracchānakatham³ kathentiyā.⁴ Seyyathidam: “Rājakatham corakatham mahāmattakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham (yānakatham) sayanakatham mālākatham gandhakatham⁶ nātikatham gāmakatham nigamakatham nagarakatham janapadakatham⁷ itthikatham (purisakatham) sūrakatham visikhākatham kumbhaṭṭhanakatham pubbapetakatham nānattakatham⁸ lokakkhāyikam¹

¹ Guhā: f. A hiding place, a cave, cavern. / Sobbha: A hole, (deep) pit.

² Unnādin: adj. Shouting out; resounding, noisy, loud, tumultuous. / Uccā & ucca: adj. High. / + sadda: A lound noise.

³ Tiracchāna + kathā: “Animal talk;” wrong or childish talk in general.

⁴ ppp, pre. To speak, say, tell, relate; to converse with.

⁵ Rājā & rājan: King, a ruling potentate. / Cora: A thief, a robber. / Mahā + matta: A king’s chief minister, alias Prime Minister. / Senā: An army. / Bhaya: nt. Fear, fright, dread. / Yuddha: nt. War, battle, fight. /

⁶ Anna: nt. “Eating,” food. / Pāna: Drink. / Vattha: nt. Cloth; clothing, garment, raiment. / Yāna: nt. Going, proceeding; A cart. 車論。 / Sayana: nt. Bed, couch. / Mālā: f. Garland, wreath, chaplet. / Gandha: Odour, smell, scent in gen. /

⁷ Yāti: A relation, relative. / Gāma: A collection of houses, a hamlet, a habitable place, a parish or village having boundaries & distinct from the surrounding country. / Nigama: A small town, market down. / Nagara: nt. A stronghold, citadel, fortress; a (fortified) town, city. / Janapada: Inhabited country, the country, the continent.

⁸ Itthi & ithī: f. Woman, female. / Purisa: Man. / Sūra: m. A hero, a valiant man. / Visikhā: f. A street, road. /

samuddakkhāyikam² itibhavābhavakatham³ iti vā. Addasā kho Sandako paribbājako āyasmantam Ānandaṁ dūratova āgacchantaṁ, disvāna sakam parisam sañthapesi:⁴ appasaddā⁵ bhonto hontu, mā bhonto saddam akattha, ayam samaṇassa Gotamassa sāvakō āgacchati samaṇo Ānando. Yāvatā kho pana samaṇassa Gotamassa sāvakā Kosambiyam paṭivasanti, ayam tesam aññataro samaṇo Ānando. Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino,⁶ app eva nāma appasaddam parisam viditvā upasaṅkamitabbam maññeyyā”ti. Atha kho te paribbājakā **tuṇhī** ahesum.

5. Atha kho āyasmā Ānando yena Sandako paribbājako tenupasaṅkami. Atha kho Sandako paribbājako āyasmantam Ānandaṁ etadavoca: “**Etu** kho bhavaṁ Ānando, **svāgataṁ** bhotō Ānandassa! **Cirassam** kho bhavaṁ Ānando, imam parityāyamakāsi yadidam idhāgamanāya. Nisīdatu bhavaṁ Ānando, idamāsanam paññattan”ti. Nisīdi kho āyasmā Ānando paññatte āsane, Sandako pi kho paribbājako aññataram nīcam āsanam gahetvā ekamantam nisīdi. Ekamantam nisinnam kho Sandakaṁ paribbājakam āyasmā Ānando etadavoca: “**Kāya** nu’ ttha Sandaka **etarahi** kathāya sannisinnā? **Kā** ca pana vo antarākathā **vippakatā**”ti? “**Tiṭṭhatesā** bho Ānanda kathā, yāya mayam etarahi kathāya sannisinnā, nesā bhotō Ānandassa **kathādullabhā**⁷ bhavissati **pacchāpi savanāya**. Sādu vata bhavantamyeva Ānandaṁ paṭibhātu⁸ sake **ācariyake dhammīkathā**”ti. “Tena hi Sandaka **suṇāhi**, sādhukam manasi karohi, **bhāsissāmi**”ti. “Evaṁ bho”ti kho Sandako paribbājako āyasmato Ānandassa paccassosi. Āyasmā Ānando etadavoca:

6. “**Cattārome** Sandaka tena **Bhagavatā** jānatā passatā arahatā sammāsambuddhena abrahmacariyavāsā **akkhātā**,⁹ cattāri ca **anassāsikāni**¹⁰ brahmacariyāni akkhātāni, yattha **viññū puriso sasakkam**¹¹ brahmacariyām na **vaseyya**¹² vasanto vā na **ārādheyya**¹³ nāyam dhammarūpam kusalan”ti. “**Katame** pana te bho Ānanda tena Bhagavatā jānatā passatā arahatā sammāsambuddhena **cattāro** abrahmacariyavāsā akkhātā, yattha viññū puriso sasakkam brahmacariyām na vaseyya vasanto vā na ārādheyya nāyam dhammarūpam kusalan”ti?

7. “Idha Sandaka **ekacco satthā** evamvādī hoti evamdiṭṭhī: “**Natthi** dinnam natthi yiṭṭham natthi hutam natthi sukaṭadukkataṇam kammānam phalam vipāko, natthi ayam loko natthi paro loko natthi mātā natthi pita, natthi sattā opapātikā, natthi loke samaṇabrahmaṇā sammaggatā sammāpaṭipannā, ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā **pavedenti**. **Cātummahābhūtiko** ayam puriso yadā **kālam** karoti paṭhavī **paṭhavīkāyam anupeti**¹⁴ **anupagacchati**,¹⁵ āpo āpokāyam anupeti anupagacchati, **tejo** tejokāyam anupeti anupagacchati, **vāyo** vāyokāyam anupeti anupagacchati, ākāsam

Kumbha + ṭhāna: The well. / Pubba + peta: A deceased spirit, a ghost. / Nānatta + katha: Desultory talk, gossip. 古怪的。

¹ Loka + akkhāyikā: Talk or speculation about the world, popular philosophy. / = The origin of the world.

² Samudda + akkhāyikā: f. Tales about the origin of the sea, cosmogony. / = The origin of the sea.

³ Iti + bhava + abhava: Becoming so & so and not becoming. / = Whether things are so or are not so.

⁴ caus, pre. To stick to, to be fixed or settled, to be composed. 使安靜。

⁵ Appa + sadda: Free from noise, quite. / Karoti: aor. 2p. Make. / Vinīta: pp. Led, trained, educated. 致使，誘使。

⁶ Vanṇa + vādin: Saying praise, praising. 讚美的話。

⁷ Dul + labha: adj. Hard to get.

⁸ imper. To appear, to be evident, to come into one’s mind, to occur to one, to be clear.

⁹ adj. Announced, proclaimed, told, shown. 宣佈。

¹⁰ Assāsika: Encouraging, inspiring confidence; reliable. / + an: Discouraging, comfortless; unreliable. 不可信任的。

¹¹ Sa + sakka: adj. As much as possible, as much as one is able to.

¹² opt. To live, dwell, stay, abide.

¹³ opt. To please, win favour, propitiate, convince.

¹⁴ pre. To go into.

¹⁵ pre. To go or return into.

indriyāni saṅkamanti,¹ āsandipañcamā² purisā mataṁ³ ādāya gacchanti, yāva ālāhanā⁴ padāni paññāyanti,⁵ kāpotakāni aṭṭhīni⁶ bhavanti, bhassantāhutiyo⁷ dattupaññattam⁸ yadidam dānam tesam tucchaṁ⁹ musā vilāpo,¹⁰ ye keci athikavādaṁ¹¹ vadanti, bāle ca paṇḍite ca kāyassa bhedā ucchijjanti¹² vinassanti¹³ na honti parammaraṇā”ti.

8. Tatra Sandaka viññū puriso iti paṭisañcikkhati: “Ayam kho bhavaṁ satthā evaṁvādī evaṁdiṭṭhī: ‘Natthi dinnam natthi yittham natthi hutam natthi sukaṭadukkaṭanam kammānam phalam vipāko, natthi ayam loko natthi paro loko, natthi mātā natthi pitā natthi sattā opapātikā, natthi loke samañabrahmañā sammaggatā sammāpaṭipannā, ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedenti. Cātummahābhūtiko ayam puriso, yadā kālam karoti paṭhavī paṭhavīkāyam anupeti anupagacchati, āpo āpokāyam anupeti anupagacchati, tejo tejokāyam anupeti anupagacchati, vāyo vāyokāyam anupeti anupagacchati, ākāsam indriyāni saṅkamanti, āsandipañcamā purisā mataṁ ādāya gacchanti, yāva ālāhanā padāni paññāyanti, kāpotakāni aṭṭhīni bhavanti, bhassantāhutiyo, dattupaññattam yadidam dānam, tesam tucchaṁ musā vilāpo, ye keci athikavādaṁ vadanti, bāle ca paṇḍite ca kāyassa bhedā ucchijjanti, vinassanti, na honti parammaraṇā”ti. Sace imassa bhoto satthuno saccam vacanam,
akatena¹⁴ me ettha katarā, avusitena me ettha vusitam,¹⁵ ubhopi mayam ettha samasamā sāmaññam¹⁶ pattā,¹⁷ yo cāham na vadāmi: “Ubho kāyassa bhedā ucchijjissāma vinassissāma, na bhavissāma parammaraṇā”ti. Atirekam¹⁸ kho panimassa bhoto satthuno naggiyam mundiyam¹⁹ ukkuṭikappadhānam kesamassulocanam,²⁰ yoham puttasambādhasayanam²¹ ajjhāvasanto²² kāsikacandanam²³ paccanubhonto²⁴ mālāgandhavilepanam dhārento jātarūparajataṁ sādiyanto,²⁵ iminā

¹ âkāsa: Air, sky, atmosphere; space. / Saṅkamati: pre. To go on, to pass over to, to join. / + indriyāni + saṅkamanti: The sense-faculties pass into space. 身體官能。

² âsandi: f. An extra long chair, a deck-chair. / + pañcama: adj. The fifth.

³ pp. Dead.

⁴ nt. A place of cremation, cemetery. 焚化場。

⁵ pre. To be (well) known, to be clear or evident, to be perceived, seen or taken for, to appear.

⁶ Kāpotaka: adj. Pigeon-coloured, grey, of a dull white, said of the bones of a skeleton. 灰色。 / Aṭṭhi: nt. A bone.

⁷ Bhassa: nt. Speech, conversation, way of talking, disputation. / + anta: End, finish, goal. / + āhuti: f. Oblation, sacrifice. 獻祭。

⁸ Dattu + paññatta: adj. A doctrine of fools. 蠢人的教義。

⁹ adj. Empty, vain, deserted.

¹⁰ Idle talk. 閒話。

¹¹ Athika: adj. Profitable, good, proper. 有益的。 / + vāda: Speaking, speech, talk.

¹² Ucchindati: pre. To break up, destroy, annihilate. 罷止。

¹³ pre. To be lost; to perish, to be destroyed.

¹⁴ adj. Not made, not artificial, natural. 不是人工的。

¹⁵ Vusita: Fulfilled, accomplished. 實現。 / A + vusitavā: “Ill-bred” and “rude,” hardly just. 粗野地。

¹⁶ nt. Generality; equality, conformity; unity, compsnly. 概論；相等。

¹⁷ pp. Obtained, attained, got reached. 獲得。

¹⁸ adj. Surplus, too much; exceeding, excessive, in a high degree; extra. 過剩。

¹⁹ Naggiya: nt. Naked state, nudity. 裸體的。 / Muṇḍiya: Baldness, shaven condition (of ascetics & bhikkhus). 禿頭。

²⁰ Ukkutika + padhāna: Exertion when squatting (an ascetic habit). 蹲上蹲下。 / Kesa + massu: Hair and beard. / + locana: nt. Pulling, tearing out. 撕破。

²¹ Putta: A son. / + sambādha + sayana: A bed encumbered with child and wife.

²² ppr. To inhabit (a house; to be settled or live the settled life of a householder). 琦息於。

²³ Kāsika: adj. Belonging to the Kāsī country, or to Benares. / +

candana: m./ nt. Sandal (tree, wood or unguent, also perfume). 拖鞋。

²⁴ ppr. To experience, undergo, realize. 經歷。

²⁵ ppr. To enjoy for oneself, to agree to, permit, let take place.

bhotā satthārā samasamagatiko¹ bhavissāmi abhisamparāyam.² “Soham kim jānanto kim passanto imasmim satthari brahmacariyam carissāmi, so abrahmacariyam vāso ayan”ti? Iti viditvā tasmā brahmacariyā nibbijja³ pakkamati.

9. Ayam kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo abrahmacariyavāso akkhāto, yattha viññū puriso sasakkam brahmacariyam na vaseyya, vasanto vā nārādheyya ñāyam dhammadā kusalam.

10. Puna ca param Sandaka idhekacco satthā evamvādī hoti evamdiṭṭhi: “Karato kārayato,⁴ chindato chedāpayato, pacato pācayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇam-atimāpayato, adinnam ādiyato, sandhim chindato, nillopam harato, ekāgārikam karoto, paripanthe tiṭṭhato, paradāram gacchato, musābhaṇato; karato na karīyati pāparam. Khurapariyantena cepi cakkena yo imissā paṭhaviyā pāne ekamāmsakhalam ekamāmsapuñjam kareyya, natthi tato nidānam pāparam, natthi pāpassa āgamo. Dakkhinañcepi Gaṅgāya tīram gaccheyya hananto ghātentō chindanto chedāpentō pacanto pācento natthi tato nidānam pāparam, natthi pāpassa āgamo. Uttarañcepi Gaṅgāya tīram gaccheyya dadanto dāpentō yajento natthi tato nidānam puññam, natthi puññassa āgamo, dānena damena saṁyamena saccavajjena natthi puññam, natthi puññassa āgamo”ti.

11. Tatra Sandaka viññū puriso iti paṭisañcikkhati: “Ayam kho bhavam satthā evamvādī evamdiṭṭhi: ‘Karato kārayato, chindato chedāpayato, pacato pācayato, socayato socāpayato, kilamato kilamayato, phandato phandāpayato, pāṇam-atimāpayato, adinnam ādiyato, sandhim chindato, nillopam harato, ekāgārikam karoto, paripanthe tiṭṭhato, paradāram gacchato, musābhaṇato; karato na karīyati pāparam. Khurapariyantena cepi cakkena yo imissā paṭhaviyā pāne ekamāmsakhalam ekamāmsapuñjam kareyya, natthi tato nidānam pāparam, natthi pāpassa āgamo. Dakkhinañcepi gaṅgāya tīram gaccheyya hananto ghātentō chindanto chedāpentō pacanto pācento natthi tato nidānam pāparam, natthi pāpassa āgamo. Uttarañcepi gaṅgāya tīram gaccheyya dadanto dāpentō yajento yājento natthi tato nidānam puññam, natthi puññassa āgamo’’ti. Sace imassa bphoto satthuno saccam vacanam, akatena me etha kataṁ, avusitenā me etha vusitam. Ubhopi mayam ettha samasamā sāmaññam pattā, yo cāham na vadāmi: “Ubhinnam kurutam⁶ na karīyati pāpan”ti. Atirekam kho panimassa bphoto satthuno naggiyam muṇḍiyam ukkuṭikappadhānam kesamassulocanam, yoham puttasambādhasayanam ajjhāvasanto kāsikacandanam paccanubhonto mālāgandhavilepanam dhārento jātarūparajataṁ sādiyanto, iminā bhotā satthārā samasamagatiko bhavissāmi abhisamparāyam. ‘Soham kim jānanto kim passanto imasmim satthari brahmacariyam carissāmi, so abrahmacariyavāso ayan’ti? Iti viditvā tasmā brahmacariyā nibbijja pakkamati.

12. Ayam kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo abrahmacariyavāso akkhāto, yattha viññū puriso sasakkam brahmacariyam na vaseyya, vasanto vā na ārādheyya ñāyam dhammadā kusalam.

13. Puna ca param Sandaka idhekacco satthā evamvādī hoti evamdiṭṭhi: “Natthi hetu natthi paccayo sattānam saṅkilesāya, ahetu appaccaya sattā saṅkilissan”ti. “Natthi hetu natthi paccayo sattānam

¹ Sama + sama: Exactly the same. 完全一樣。 / + gatika: adj. Going to, staying with.

² Future lot, fate, state after death, future condition of rebirth. 命運。

³ Nibbindati: ger. To get wearied of; to have enough of, be satited, turn away from, to be disgusted with.

⁴ When one acts or makes others act.

⁵ Phandati: pp. To twitch, tremble, move, stir. 使抽動。 / + Apayāti: pp. To go away.

⁶ Karoti: imper. Doing.

visuddhiyā, ahetu appaccayā sattā visujjhān”ti. Natthi balaṁ natthi viriyam, natthi purisatthāmo natthi purisaparakkamo;¹ sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā aviriyā niyatasaṅgatibhāvapariṇatā² chassevābhijātisu³ sukhadukkham paṭisamvvedentī”ti.

14. Tatra Sandaka viññū **puriso** iti paṭisañcikkhati: “Ayam kho bhavam satthā evamvādī evamdiṭṭhī: ‘Natthi hetu natthi paccayo sattānam saṅkilesāya, ahetu appaccayā sattā saṅkilissan’ti. ‘Natthi hetu natthi paccayo sattānam visuddhiyā, ahetu appaccayā sattā visujjhān’ti. ‘Natthi balaṁ natthi viriyam natthi purisatthāmo natthi purisaparakkamo; sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā aviriyā, niyatasaṅgatibhāvapariṇatā chassevābhijātisu sukhadukkham paṭisamvvedentī’ti. **Sace** imassa bphoto satthuno saccam vacanam, akatena me ettha katam, avusitena me ettha vusitam. Ubhopi mayam ettha samasamā sāmaññam pattā, yocāham na vadāmi, ubho ahetu appaccayā visujjhissāmā”ti. Atirekam kho panimassa bphoto satthuno naggiyam munḍiyam ukkuṭikappadhānam kesamassulocanam. Yoham puttasambādhasayanam ajjhāvasanto kāsikacandanam paccanubhonto mālāgandhavilepanam dhārente jātarūparajatam sādiyanto iminā bhotā satthārā samasamatiko bhavissāmi abhisamparāyam. ‘Soham kiṁjānanto kiṁpassanto imasmim satthari brahmaçariyam carissāmi? So abrahmaçariyavāso ayan’ti. Iti viditvā tasmā brahmaçariyā nibbijja pakkamati.

15. Ayam kho Sandaka tena **Bhagavatā** jānatā passatā arahatā sammāsambuddhena **tatiyo** abrahmaçariyavāso akkhāto, yattha viññū puriso sasakkam brahmaçariyam na vaseyya, vasanto vā nārādhayya ḥāyam dhammam kusalam.

16. Puna ca param Sandaka idhekacco satthā evamvādī hoti evamdiṭṭhī: “**Satt**⁴,⁵ ime **kāyā** akaṭā akaṭavidhā, animmitā animmātā,⁶ vañjhā kūṭaṭhā esikaṭhāyiṭhitā,⁷ te na iñjanti,⁸ na vipariṇamanti,⁹ nāññamaññam vyābādhenti,¹⁰ nālam aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. **Katame satta?** **Paṭhavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve** satt’ime. Ime satta kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭhā esikaṭhāyiṭhitā, te na iñjanti, na viparinamanti, nāññamaññam vyābādenti, nālam aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. **Tattha** natthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā¹¹ vā. Yepi tiñhena satthena¹² sīsam chindati, na koci kañci jīvitā voropeti.¹³ **Sattannam** tveva kāyānam-antarena sattham vivaramanupatati.¹⁴ **Cuddasa**¹ kho pan’ imāni yonipamukhasatasahassāni² **saṭṭhiñca** satāni cha ca

¹ Purisa + tthāma: Manly strength. 力量。 / + Parakkama: Manly energy. 活力。

² Niyati: f. Necessity, fate, destiny. / + saṅgati: f. Meeting, intercourse; union, combination. / + bhāva: Being, becoming, condition, nature. / + pariṇata: pp. Bent down, crooked; changed; ripened, matured, hatched, ripe. 命運形成的改變。

³ Cha: num. Six. / + eva + abhijāti: f Species; rebirth, descent. 繼承。

⁴ Satta: num. Seven.

⁵ + Vidha: Form, kind.

⁶ Nimmata: adj. Measured out, planned, laid out. 創造者。 / A + nimmātar: Maker, builder, creator. 不創造者。

⁷ Vañjha: adj. Barren, sterile. 無用的。 / Kūṭa + ṭha: Standing erect, straight, immovable. 使豎立。 / Esika & esikā: nt./ f. A pillar, post. 柱。 / + ṭhāyin: As stable as a pillar. / ṭhitā: pp. Standing, either upright, or immovable, or being, behaving in general.

⁸ pre. To shake, turn about, stir. 攪動。

⁹ pre. To change, alter. 修改。

¹⁰ caus, pre. To do harm, hurt, injure.

¹¹ Hantar: A striker, one who kills. 攻擊。 / Ghāteti: pp. To kill, slay, slaughter. 殺害。 / Sotar: A hearer. / Sāvetar: One who makes others hear, who tells. / Viññātar: A perceiver, one who apperceives or takes to heart, a learner. 理解。 / Viññāpetar: An instructor, teacher. 教師。

¹² Tiñha: Sharp. / Sattha: nt. A weapon, sword, knife. 武器。

¹³ pre. To deprive of, to take away. 剝奪。 / + Jīvitā: To deprive of life, to kill. 使剝奪。

¹⁴ Vivara: nt. Opening (dis-covering), pore, cleft, leak, fissure. 裂縫。 / +

satāni;³ pañca ca kammuno satāni pañca ca kammāni,⁴ tīni ca kammāni kamme ca addhakamme⁵ ca, dvatthi patipadā, dvatthantararakappā,⁶ chaṭṭabhijātiyo,⁷ attha purisabhūmiyo,⁸ ekūnapaññāsa⁹ ajīvasate,¹⁰ ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgāvāsasate,¹¹ vīse¹² indriyasate, timse nirayasate,¹³ chattiṁsa¹⁴ rajodhātuyo, satta saññigabbhā,¹⁶ satta asaññīgabbhā, satta niganṭīgabbhā,¹⁷ satta devā, satta mānusā, satta pesācā,¹⁸ satta sarā,¹⁹ satta pavuṭā,²⁰ satta papātā,²¹ satta papātasatāni, satta supinā,²² sattasupinasatāni, cullāsītimahākappuno²³ satasahassāni yāni bāle ca pañdite ca sandhāvitvā sāṁsaritvā²⁴ dukkhassantāṁ karissanti. Tattha natthi: “Imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkam²⁵ vā kammam paripācessāmi,²⁶ paripakkam vā kammarām phussa phussa byantīkarissāmī”ti.²⁷ Hevarā²⁸ natthi doṇamite²⁹ sukhadukkhe, paryantakate³⁰ sāṁsāre, natthi hāyanavaḍḍhane,³¹ natthi ukkamīsāvakamse.¹ Seyyathāpi nāma suttaguļe khitte²

anupatati: pre. To follow, go after; to fall upon, to befall, attack.

¹ num. Fourteen.

² Yoni: f. Origin, way of birth, place of birth, realm of existence; nature, matrix. 起源。 / + pamukha: adj. “In front of the face,” fore-part, first, foremost, chief, prominent. / + sata + sahassa: One hundred thousand. / = There are these fourteen hundred thousand principal kinds of generation.

³ Saṭṭha: num. Sixty. / = Sixty hundred kinds, and six hundred kinds.

⁴ There are five hundred kinds of action, and five kinds of action.

⁵ Aḍḍha & addha: One half, half. / = Three kinds of action, and action and half-action.

⁶ Dvā + saṭṭhi: num. Sixty-two. / + antara: adj. “Inside” and “in between.” / +

kappa: adj. Fitting, suitable, proper. 適當的。 / l + abhijāti: f. Species; rebirth, descent. 下降。

⁷ There are sixty-two ways, sixty-two subaeons, six classes.

⁸ Attha: num. Eight. / Purisa + bhūmi: Man’s stage, as “eight stages of a prophet’s existence.” / = Eight planes of man.

⁹ Eka + ūna: One less, minus one. / + paññāsa: num. Fifty. / = Forty-nine hundred kinds of livelihood.

¹⁰ ajīva: Livelihood, mode of living, living, subsistence. / + sata: num. Hundred.

¹¹ Nāga: A serpent or Nāga demon, playing a prominent part in Buddha. 蛇。 / +

āvāsa: Sojourn, stay, dwelling, living; dwelling-place, residence. 逗留。 / =

Forty-nine hundred kinds of wanderers, forty-nine hundred abodes of serpents.

¹² Vīsatī & vīsamī: indecl. Twenty. / = Twenty hundred faculties. 身體機能。

¹³ Thirty hundred hells.

¹⁴ Cha + ttīrīsa: Thirty-six.

¹⁵ Rajo & raja: nt. Dust, dirt. / + dhātu: “Dust-element.” / = Thirty-six elements of dust. 灰塵。

¹⁶ Saññīn + gabbha: Animate production. / = Seven percipient breeds, seven non-percipient breeds. 知覺的種類。

¹⁷ Niganṭha: A member of the Jain order. 耆那教徒。 / + gabbha: The swelling of the (pregnant) womb, the womb. / = Seven sheathless breeds.

¹⁸ Pisāca: A demon, goblin, sprite. 鬼神。 / = Seven kinds of gods, seven kinds of men, seven kinds of demons.

¹⁹ m./ nt. A lake. / = Seven lakes. /

There are seven great lakes: Anotatta, Sīhapapāta, Rathakāra, Kaṇṇamuṇḍa, Kuṇāla, Chaddanta, Mandākini)

²⁰ Knot. / = Seven knots. 結。

²¹ A cliff, precipice, steep rock. 懸崖。 / = Seven kinds of chasms, seven hundred kinds of chasms. 懸隔。

²² m./ nt. A dream, vision. / = Seven kinds of dreams, seven hundred kinds of dreams.

²³ Cull & cūla: adj. Small, minor. / + asīti: num. Eighty. / + mahā + kappa: Great aeons wherein. /

²⁴ Sandhāvati: ger. To run through, to transmigrate. 轉生。 / Sāṁsarati: ger. To go through one life after the other, to transmigrate. / = There are eighty-four hundred thousand great aeons wherein.

²⁵ A + paripakka: adj. (quite) ripe, ripened, matured, developed.

²⁶ caus, fut. To bring to maturity, to cause to ripen, to develop, prepare. 成熟。

²⁷ Vyanta + karoti: fut. To abolish, remove, get rid of, destroy. 瘪除。

²⁸ Hi + evamī: indecl. For, because; indeed, surely.

²⁹ Doṇa + mita: Measure full. 程度。

³⁰ Pariyanta + kata: Restricted, limited, bounded. 限制。

³¹ Hāyana: nt. Diminution, decay, decrease. 縮小，腐朽。 / +

vaḍḍhana: nt./ adj. Increasing, augmenting, fostering; increase, enlargement, prolongation. 增大。

nibbēhiyamānam³ eva paleti,⁴ evamevaṁ bāle vā pañdite vā sandhāvitvā saṁsaritvā dukkhassantam karissanti”ti.

17. Tatra Sandaka viññū puriso iti paṭisañcikkhati: “Ayaṁ kho bhavaṁ satthā evaṁvādī evandiṭṭhi: ‘Satt’ ime kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā, te na iñjanti, na viparinamanti, nāññamaññam vyābādhenti, nālām aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta? Paṭhavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve satt’ ime. Ime satta kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā, te na iñjanti, na viparinamanti, nāññamaññam vyābādhenti, nālām aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha natthi hantā vā ghātētā vā sotā vā sāvetā vā viññātā vā viññāpetā vā yopi tīnhenā satthena sīsam chindati, na koci kañci jīvitā voropeti, sattannam yeva kāyānamantarena satthām vivaramanupatati. Cuddasa kho panimāni yonipamukhasatasahassāni saṭṭhi ca satāni, cha ca satāni, pañca ca kammuno, satāni pañca ca kammāni, tūṇi ca kammāni kamme ca aḍḍhakamme ca, dvaṭṭhipaṭipadā dvaṭṭhantarākappā, chaṭṭabhiṭṭatiyo, atṭṭhapurisabhūmiyo, ekūnapaññāsa ājīvasate ekūnapaññāsa paribbājakasate ekūnapaññāsa nāgāvāsasate, vīse indirayasate, tiṁse nirayasate, chattimṣa rajodhātuyo, satta saññīgabbhā satta asaññīgabbhā, satta nigaṇṭhīgabbhā, sattadevā sattamānusā sattapesācā satta sarā satta pavuṭā satta papātā satta papātasatāni, satta supinā supinasatāni, cullāsītimahākappuno satasahassāni. Yāni bāle ca Pañdite ca sandhāvitvā saṁsaritvā dukkhassantam karissanti. Tattha natthi imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṁ vā kammaṁ paripācessāmi, paripakkaṁ vā phussa phussa vyantīkarissāmī”ti. Hevaṁ natthi doṇamite sukhadukkhe, pariyantakaṭe saṁsāre, natthi hāyanavaḍḍhane natthi ukkaṁsāvakamse. Seyyathāpi nāma suttaguṇe khitte nibbēhiyamānameva paleti. Evamevaṁ bāle ca pañdite ca sandhāvitvā saṁsaritvā dukkhassannam karissanti”ti.

Sace imassa bhoto satthuno **sacchaṁ** vacanam, akatena me ettha katarū avusitenā me ettha vusitam. Ubhopi mayam ettha samasamā sāmaññam pattā, yo cāhaṁ na vadāmi: “Ubho sandhāvitvā saṁsaritvā dukkhassantam karissāmā”ti. Atirekaṁ kho panimassa bhoto satthuno naggiyam muṇḍiyam ukkuṭikappadhānam kesamassulocanam, yoham puttasambādhasayanam ajjhāvasanto kāsikacandanam paccanubhonto mālāgandhavilepanam dhārento jātarūparajataṁ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi abhisamparāyam. “Soham kimjānanto kiṁpassanto imasmīm satthari brahmacariyam carissāmi, so abrahmacariyavāso ayan”ti? Iti viditvā tasmā brahmacariyā nibbijja pakkamati.

18. Ayaṁ kho Sandaka tena **Bhagavatā** jānatā passatā arahatā sammāsambuddhena **catuttho** abrahmacariyavāso akkhāto yattha viññū puriso sasakkam brahmacariyam na vaseyya, vasanto vā nārādheyya nāyam dhammaṁ kusalam.

19. “Ime kho te Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena **cattāro** abrahmacariyavāsā akkhātā yattha viññū puriso sasakkam brahmacariyam na vaseyya, vasanto vā nārādheyya nāyam dhammaṁ kusalan”ti.

¹ Ukkarīsa: Exaltation, excellence, superiority. 提高。 / + avakarīsa: Dragging down, detraction, abasement. 拖下。 / = Lifting up & pulling down, raising and lowering, rise & fall.

² Sutta: nt. A thread, string. 線。 / + guṇa: A ball. / = a ball of string. / Khitta: pp. Thrown; cast, overthrown.

³ ppr. To unravel, untwist, unwind; to explain, make clear. 解開。

⁴ Palāyati: caus. pre. To run (away); to guard. 防護物。

20. “**Acchariyam** bho Ānanda, abbhutarūp bho Ānanda, yāvañcidarūp tena Bhagavatā jānatā passatā arahatā sammāsambuddhena **cattāro** brahmacariyavāsā vasamānā brahmacariyavāsāti akkhātā, yattha viññū puriso sasakkām brahmacariyam na vaseyya, vasanto vā nārādheyya ñāyam dhammam kusalān”ti. Katamāni pana tāni bho Ānanda tena Bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni, yattha viññū puriso sasakkām brahmacariyam na vaseyya, vasanto vā nārādheyya ñāyam dhammam kusalān”ti?

21. Idha Sandaka **ekacco** satthā sabbaññū sabbadassāvī aparisesam ñāṇadassanām paṭijānāti: “**Carato** ca me tiṭṭhato ca puttassa ca jāgarassa ca satataṁ samitām ñāṇadassanām paccupatṭhitān”ti. So suññampi agāram pavisati, piṇḍampi **na** labhati, **kukkuro** pi ḍasati,¹ caṇḍenapi² **hatthinā** samāgacchati, caṇḍenapi **assena** samāgacchati, caṇḍenapi **gonena** samāgacchati,³ **itthiyāpi** purisassapi nāmampi gottampi pucchatī, gāmassapi nigamassapi nāmampi maggampi **pucchatī**. So: “Kim idan”ti? Puṭṭho samāno suññām me **agāram** pavisitabbām ahosi, tena pāvisim. Piṇḍam me aladdhabbām ahosi, tena **nālatthām**. Kukkurena ḍasitabbām ahosi, tenamhi daṭṭho. Caṇḍena hatthinā samāgantabbām ahosi, tena samāgamām. Caṇḍena assena samāgantabbām ahosi, tena samāgamām. Caṇḍena gonena samāgantabbām ahosi, tena samāgamām. Itthiyā pi purisassa pi nāmam pi gottam pi pucchitabbām ahosi, tena pucchiṁ. Gāmassapi nigamassapi nāmampi maggampi pucchitabbām ahosi, tenāpucchin”ti.

22. Tatra Sandaka viññū **puriso** iti paṭisañcikkhati: “Ayaṁ kho bhavaṁ satthā sabbaññū sabbadassāvī aparisesam ñāṇadassanām paṭijānāti: ‘Carato ca me tiṭṭhato ca puttassa ca jāgarassa ca satataṁ samitām ñāṇadassanām paccupatṭhitanti. So suññampi agāram pavisati, piṇḍampi na labhati, kukkuropi ḍasati, caṇḍenapi hatthinā samāgacchati, caṇḍenapi assena samāgacchati, caṇḍenapi gonena samāgacchati, itthiyā pi purisassa pi nāmam pi gottam pi pucchati, gāmassa pi nigamassa pi nāmam pi maggām pi pucchati. So: ‘Kim idan’ti? Puṭṭho samāno suññām me agāram pavisitabbām ahosi, tena pāvisim. Piṇḍam me aladdhabbām ahosi, tena nālatthām. Kukkurena ḍasitabbām ahosi, tenamhi daṭṭho. Caṇḍena hatthinā samāgantabbām ahosi, tena samāgamām. Caṇḍena assena samāgantabbām ahosi, tena samāgamām. Caṇḍena gonena samāgantabbām ahosi, tena samāgamām. Itthiyā pi purisassa pi nāmam pi gottampi pucchitabbām ahosi, tena pucchiṁ. Gāmassa pi nigamassa pi nāmam pi maggām pi pucchitabbām ahosi, tenāpucchinti. So anassāsikām idam brahmacariyanti, iti viditvā tasmā brahmacariyā nibbijja pakkamati.

23. Idam kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena **pathamaṁ** anassāsikām brahmacariyam akkhātam, yattha viññū puriso sasakkām brahmacariyam na vaseyya, vasanto vā nārādheyya ñāyam dhammam kusalam.

24. Puna ca param Sandaka idhekacco **satthā anussaviko**⁴ hoti **anussavasacco**; so anussavena itihitiha⁵ paramparāya⁶ piṭakasampadāya⁷ **dhammām** deseti. Anussavikassa kho pana Sandaka satthuno anussavasaccassa **sussutampi** hoti, **dussutampi** hoti, tathāpi hoti, aññathā⁸ pi hoti.

¹ Kukkura: A dog. / ḍasati: pre. To bit.

² adj. Fierce, violent; quick-tempered, uncontrolled, passionate. 殘酷的。

³ pre. To meet together, to assemble.

⁴ Anussavika: adj. “Belonging to hearsay,” traditional; one who is familiar with tradition or who learns from hearsay. 風聞。/ Anussava: Hearsay, report, tradition; from hearsay, by report. 描述。

⁵ Iti + hītiha: “So & so,” talk, gossip, oral tradition, belief by hearsay. 開話。

⁶ Parām + parā: f. “After the other.”

⁷ Piṭaka + sampadāya: According to the P. tradition or on the ground of the authority of the P. 依照。

⁸ adv. In a different manner, otherwise, differently.

25. Yatra Sandaka viññū puriso iti paṭisañcikkhati: “Ayaṁ kho bhavaṁ satthā anussaviko anussavasacco; so anussavena itihitiha paramparāya piṭakasampadāya dhammaṁ deseti. Anussavikassa kho pana satthuno anussavasaccassa sussutampi hoti, dussutampi hoti, tathāpi hoti, aññathāpi hoti. So anassāsikam idam brahmacariyanti iti viditvā tasmā brahmacariyā nibbija pakkamati.

26. Idam kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyam anassāsikam brahmacariyam akkhātam, yattha viññū puriso sasakkam brahmacariyam na vaseyya, vasanto vā nārādheyya nāyam dhammarām kusalam.

27. Puna ca param Sandaka idhekacco satthā takkī hoti vīmaṁsī; so takkapariyāhatarā¹ vīmaṁsānucaritarā² sayampaṭibhānarā³ dhammarām deseti. Takkissa kho pana Sandaka satthuno vīmaṁsissa sutakkitampi hoti, duttakkitampi hoti, tathāpi hoti, aññathāpi hoti.

28. Tatra Sandaka viññū puriso iti paṭisañcikkhati: “Ayaṁ kho bhavaṁ satthā takkī vīmaṁsī, so takkapariyāhatarā vīmaṁsānucaritarā sayampaṭibhānarā dhammarām deseti. Takkissa kho pana satthuno vīmaṁsissa sutakkitampi hoti, duttakkitampi hoti, tathāpi hoti, aññathāpi hoti. So anassāsikam idam brahmacariyanti iti viditvā tasmā brahmacariyā nibbija pakkamati.

29. Idam kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyam anassāsikam brahmacariyam akkhātam, yattha viññū puriso sasakkam brahmacariyam na vaseyya, vasanto vā nārādheyya nāyam dhammarām kusalam.

30. Puna ca param Sandaka idhekacco satthā mando hoti momūho;⁴ so mandattā momūhattā tathā tathā tathā pañhaṁ puṭho samāno vācāvikkhepaṁ āpajjati amarāvikkhepaṁ;⁵ “Evampi me no, tathā pi me no, aññathā pi me no, no ti pi me no, no no ti pi me no”ti.⁶

31. Tatra Sandaka viññū puriso iti paṭisañcikkhati: “Ayaṁ kho bhavaṁ satthā mando momūho, so mandattā momūhattā tathā tathā pañhaṁ puṭho samāno vācāvikkhepaṁ āpajjati amarāvikkhepaṁ: ‘Evam pi me no, tathāpi me no, aññathā pi me no, no ti pi me no, no no ti pi me no’ti. So anassāsikam idam brahmacariyanti iti viditvā tasmā brahmacariyā nibbija pakkamati.

32. Idam kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena catuttham anassāsikam brahmacariyam akkhātam, yattha viññū puriso sasakkam brahmacariyam na vaseyya, vasanto vā nārādheyya nāyam dhammarām kusalam.

¹ Takkin: adj. Thinking, reasoning, sceptical. / + pariyāhata: Struck out, affected with. 感染的。 / = “Beaten out by argumentations.” 辭論。

² Vīmaṁsā: f. Consideration, examination, test, investigation, the fourth of the Iddhipādas. 考慮。 / + anucarita: pp. Connected with, accompanied by, pervaded with. 連接。

³ Sayam: adv. Self, by oneself. / + paṭibhāna: nt. Understanding, illumination, intelligence; readiness or confidence of speech, promptitude. 敏捷。

⁴ Manda: adj. Slow, lazy, indolent. / Mandatta: nt. Stupidity. 愚笨。 / Momūha: adj. Dull, silly, stupid, infatuated, bewildered. 晦暗的。 / Momūhatta: nt. Silliness, foolishness, bewilderment of the mind. 愚蠢。

⁵ Vācā + vikkhepa: Confusion of speech, equivocation. 謬混。 / Amarā: A kind of slippery fish, an eel. 魚類。 / + vikkhepika: Eel-wobbler, one who practices eel-wriggling, “oscillation like the fish.” 猶豫。

⁶ “I don’t say it is like this. And I don’t say say it is like that. And I don’t say it is otherwise. And I don’t say it is not so. And I don’t say it is not not so.”

33. Imāni kho Sandaka tena Bhagavatā jānatā passatā arahatā sammāsambuddhena **cattāri** anassāsikāni brahmaçariyāni akkhātāni, yattha viññū puriso sasakkam brahmaçariyām na vaseyya, vasanto vā nārādheyya nāyaṁ dhammaṁ kusalan”ti.

34. **Acchariyām** bho Ānanda abbhutam bho Ānanda, yāvañcidam tena Bhagavatā jānatā passatā arahatā sammāsambuddhena **cattāri** anassāsikāneva brahmaçariyāni anassāsikāni brahmaçariyām”ti akkhātāni. **Yattha** viññū puriso sasakkam brahmaçariyām na vaseyya, vasanto vā nārādheyya nāyaṁ dhammaṁ kusalam: “Yo pana so bho Ānanda satthā kim vādī kim akkhāyī, yattha viññū puriso sasakkam brahmaçariyām vaseyya, vasanto vā ārādheyya nāyaṁ dhammaṁ kusalan”ti?

35~42. Idha Sandaka **Tathāgato** loke **uppajjati**: “Arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadamasārathī satthā devamanussānam Buddha Bhagavā. So imam lokaṁ sadevakam samārakam sabrahmakam sassamaṇabrahmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti, so dhammarām deseti: ‘ādikalyāṇam majjhekalyāṇam pariyoṣānakalyāṇam sāttham sabyañjanam kevalaparipuṇṇam parisuddham brahmaçariyām pakāseti. Tam dhammarām suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto. So tam dhammarām sutvā Tathāgate saddharām paṭilabhati.

So tena saddhāpaṭilābhena **samannāgato** itipaṭisañcikkhati: sambādho gharāvāso rajāpatho, abbhokāso pabbajjā, nayidam sukarām agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham sañkhalikhitam brahmaçariyām caritum, yannūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyām pabbajeyyan”ti. So aparena samayena appam vā bhogakkhandham pahāya mahantaṁ vā bhogakkhandham pahāya appam vā nātiparivatṭam pahāya mahantaṁ vā nātiparivatṭam pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyām pabbajati.

So evam pabbajito samāno bhikkhūnam **sikkhāsājīvasamāpanno** pāṇātipātam pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānam pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭīkaṅkhī athenena sucibhūtena attanā viharati. Abrahmacariyām pahāya brahmaçārī hoti, ārācārī virato methunā gāmadhammā. Musāvādanā pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisarīvādako lokassa. Pisunaṁ vācam pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesam bhedāya, amutra vā sutvā na imesam akkhātā amūsam bhedāya, iti bhinnānam vā sandhātā sahitānam vā anuppādātā, samaggārāmo samaggarato samagganandī samaggakaranīm vācam bhāsitā hoti. Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṭasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūparām vācam bhāsitā hoti. Samphappalāparām pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammadvādī vinayavādī nidhānavatim vācam bhāsitā kālena sāpadesam pariyantavatim atthasamhitam.

So **bijagāmabhūtagāmasamārambhā** paṭivirato hoti. Ekabhattiko hoti rattūparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭhānā paṭivirato hoti. Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahanā paṭivirato hoti āmakadhaññapaṭiggahanā paṭivirato hoti. Āmakamarīsapaṭiggahanā paṭivirato hoti. Itthikumārikapaṭiggahanā paṭivirato hoti. Dāsidāsapaṭiggahanā paṭivirato hoti. Ajelakapaṭiggahanā paṭivirato hoti. Kukkuṭasūkarapaṭiggahanā paṭivirato hoti. Hatthigavāssavalavāpaṭiggahanā paṭivirato hoti. Khettavatthupaṭiggahanā paṭivirato hoti. Dūteyyapahīnagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭakarīsakuṭamānākūṭā paṭivirato hoti. Ukkoṭanavañcananikatisāciyogā paṭivirato hoti. Chedanavadvabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

So **santuṭṭho** hoti kāyaparihārikena cīvarena, kucchiparihārikena pindapātena, so yena yeneva pakkamati, samādāyeva pakkamati. Seyyathāpi nāma pakkhīsakuṇo yena yeneva ḍeti, sapattabhārova ḍeti. Evamevam bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. Yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattam anavajjasukham paṭisamvedeti.

So **cakkhunā** rūpam disvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam cakkhundriyam asamvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye saṁvaram āpajjati. Sotena saddam sutvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam sotindriyam asamvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya patipajjati, rakkhati sotindriyam, sotindriye saṁvaram āpajjati. Ghānena gandham ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam ghānindriyam asamvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati ghānindriyam, ghānindriye saṁvaram āpajjati. Jivhāya rasam sāyitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam jivhindriyam asamvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati jivhindriyam, jivhindriye saṁvaram āpajjati. Kāyena phoṭṭhabbam phūsítvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam kāyindriyam asamvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati kāyindriyam, kāyindriye saṁvaram āpajjati. Manasā dhammarūpiññāya na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam manindriyam asamvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvaram paṭipajjati, rakkhati manindriyam, manindriye saṁvaram āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhattam abyāsekasukham paṭisamvedeti.

So **abhikkante** paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, sammiñjite pasārite sampajānakārī hoti, saṅghātipattacīvaraṁ dhammānaṁ sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī hoti.

So iminā ca ariyena **sīlakkhandhena** samannāgato iminā ca ariyena indriyasamvarena samannāgato iminā ca ariyena satisampajaññena samannāgato vivittam senāsanam bhajati. Araññam rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam.

So **pacchābhettam** piṇḍapātapaṭikkanto nisīdati pallan̄kam ābhujitvā ujuṁ kāyam panidhāya, parimukham satim upaṭṭhapetvā. So abhijjhā loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittam parisodheti. Byāpādapadosam pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī. Byāpādapadosā cittam parisodeti, thīnamiddham pahāya vigatathīnamiddho viharati ālokasaññī sato sampajāno. Thīnamiddha cittam parisodheti, uddhaccakukkuccam pahāya anuddhato viharati ajjhattam vūpasantacitto. Uddhaccakukkuccā cittam parisodheti. Vicikiccham pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu. Vicikicchāya cittam parisodheti.

43. So ime **pañca nīvarane** pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītikham **paṭhamam** jhānam upasampajja viharati. Yasmim kho Sandaka satthari sāvako evarūpam ulāram visesam adhigacchat. Tattha viññū puriso sasakkaṁ brahmācariyam vaseyya, vasanto vā ārādhayya nāyam dhammaṁ kusalam

44~46. Puna ca param Sandaka bhikkhu vitakkavicārānam vūpasamā ajjhattarām sampasādanām cetaso ekodibhāvām avitakkamā avicārām samādhijām pītisukham dutiyām **jhānam** upasampajja viharati. Yasmim kho Sandaka satthari sāvako evarūpām ulāram visesam adhigacchati. Tattha viññū puriso sasakkam brahmacariyām vaseyya, vasanto vā ārādheyya ñāyām dhammarām kusalam.

Puna ca param Sandaka bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena pañsaranvedeti. Yantām ariyā ācikkhanti: upekkhako satimā sukhavihārīti tam **tatiyām** jhānam upasampajja viharati. Yasmim kho Sandaka satthari sāvako evarūpām ulāram visesam adhigacchati. Tattha viññū puriso sasakkam brahmacariyām vaseyya, vasanto vā ārādheyya ñāyām dhammarām kusalam.

Puna ca param Sandaka bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam atthañgamā adukkhamā asukhamā upekkhāsatipārisuddhim **catutthām** jhānam upasampajja viharati. Yasmim kho Sandaka satthari sāvako evarūpām ulāram visesam adhigacchati. tattha viññū puriso sasakkam brahmacariyām vaseyya, vasanto vā ārādheyya ñāyām dhammarām kusalam.

47. So evam samāhite **citte** parisuddhe pariyođāte anañgañe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte pubbenivāsānussatiñāñaya cittam abhininnāmeti. So anekavihitam pubbenivāsam anussarati, seyyathidaṁ: ekampi jātiṁ dvepi jātiyo, tiſſopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tiṁsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi sañvātakappe anekepi vivañṭakappe anekepi sañvātavivañṭakappe amutrāsim evannāmo evañgutto evamāñño evamāñhāro evamāñsukhadukkhapañsamvedī evamāñyupariyanto. So tato cuto amutra udapādiṁ tatrāpāsim evannāmo evañgutto evamāñvāñño evamāñhāro evamāñsukhadukkhapañsamvedī evamāñyupariyanto. So tato cuto idhūpapanno'ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarati. Yasmim kho Sandaka satthari sāvako evarūpām ulāram visesam adhigacchati. Tattha viññū puriso sasakkam brahmacariyām vaseyya, vasanto vā ārādheyya ñāyām dhammarām kusalam.

48. So evam samāhite **citte** parisuddhe pariyođāte anañgañe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte sattānam cutūpapātañāñaya cittam abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hine pañite suvanñe dubbaññe sugate duggate yathākammūpage satte pajānāti. Yasmim kho Sandaka satthari sāvako evarūpām ulāram visesam adhigacchati. Tattha viññū puriso sasakkam brahmacariyām vaseyya, vasanto vā ārādheyya ñāyām dhammarām kusalam.

49. So evam samāhite **citte** parisuddhe pariyođāte anañgañe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte āsavānam khayañāñaya cittam abhininnāmeti. So idam dukkhanti yathābhūtam pajānāti. Ayam dukkhasamudayoti yathābhūtam pajānāti. Ayam dukkhanirodhoti yathābhūtam pajānāti. Ayam dukkhanirodhagāminī patipadāti yathābhūtam pajānāti. Ime āsavāti yathābhūtam pajānāti ayam āsavasamudayoti yathābhūtam pajānāti. Ayam āsavanirodhoti yathābhūtam pajānāti. Ayam āsavanirodhagāminī patipadāti yathābhūtam pajānāti.

50. Tassa evam **jānato** evam passato **kāmāsavāpi** cittam vimuccati, bhavāsavāpi cittam vimuccati, avijjāsavāpi cittam vimuccati, vimuttasmim vimuttamiti ñāñam hoti: Khīñā jāti, vusitam brahmacariyām, kataññām, nāparam itthattāyāti pajānāti. Yasmim kho Sandaka satthari sāvako evarūpām ulāram visesam adhigacchati. Tattha viññū puriso sasakkam brahmacariyām vaseyya, vasanto vā ārādheyya ñāyām dhammarām kusalan'ti.

51. Yo pana so bho Ānanda bhikkhu araham khīñāsavo vusitavā katakaranīyo ohitabhāro anuppattasadattho parikkhīñabhadavasaññojano sammadaññā vimutto. Paribhuñjeyya so kāmeti? Yo so Sandaka bhikkhu araham khīñāsavo vusitavā katakaranīyo ohitabhāro anuppattasadattho parikkhīñabhadavasaññojano sammadaññā vimutto. **Abhabbo**¹ so pañcaṭhānāni ajjhācaritum,² abhabbo khīñāsavo bhikkhu sañcicca³ pāñam jīvitā voropetum;⁴ abhabbo khīñāsavo bhikkhu adinnam theyyasañkhātam ādātum; abhabbo khīñāsavo bhikkhu methunam dhammarūp patisevetum; abhabbo khīñāsavo bhikkhu sampajānamusā bhāsitum; abhabbo khīñāsavo bhikkhu sannidhikārakam kāme paribhuñjītum seyyathāpi pubbe agāriyabhūto. Yo so Sandaka bhikkhu araham khīñāsavo vusitavā katakaranīyo ohitabhāro anuppattasadattho parikkhīñabhadavasaññojano sammadaññā vimutto. Abhabbo so imāni pañcaṭhānāni ajjhācaritun”ti.

52. Yo pana so bho Ānanda bhikkhu araham khīñāsavo vusitavā katakaranīyo ohitabhāro anuppattasadattho parikkhīñabhadavasaññojano sammadaññā vimutto. Tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satatam samitam nāñadassanam paccupatthitam: “Khīñā me āsavā”ti? Tena hi Sandaka upamante karissāmi, upamāyapidhekacce viññū purisā bhāsitassa attham ājānanti. **Seyyathāpi** Sandaka purisassa hatthapādā chinnā, tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satatam samitam chinnā va hatthapādā. Api ca kho pana tam paccavekkhamāno jānāti: “Chinnā me hatthapādā”ti. Evameva kho Sandaka yo so bhikkhu araham khīñāsavo vusitavā katakaranīyo ohitabhāro anuppattasadattho parikkhīñabhadavasaññojano sammadaññā vimutto. Tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satatam samitam khīñāva āsavā. Api ca kho nam paccavekkhamāno jānāti: “Khīñā me āsavā”ti.

53. “Kīva bahukā pana bho Ānanda imasmiṁ dhammadvinaye niyyātāro”ti? ‘Na kho Sandaka ekam yeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyo’ va ye imasmiṁ dhammadvinaye niyyātāro”ti. Acchariyam bho Ānanda, abbhutam bho Ānanda, na ca nāma sadhammokkāmsanā bhavissati na paradhammāvasādanā⁵ āyatane ca dhammadesanā, tāva bahukā ca niyyātāro paññāyissan”ti. Ime panā’jīvakā puttamatāya⁶ puttā. Attānañ ceva ukkaṁsentī,⁷ pare ca vambhenti,⁸ tayo ceva niyyātāro paññāpentī. Seyyathīdam: “Nandam Vaccham, Kisam Sañkiccam, Makkhalirū Gosālan”ti.

54. Atha kho Sandako paribbājako sakam parisam āmantesi: “Carantu bhonto samaṇe Gotame brahmacariyavāso, na dāni sukaram amhehi lābhāsakkārasiloke⁹ pariccajutu”ti. Itihidam Sandako paribbājako sakam parisam uyyojesi¹⁰ Bhagavati brahmacariye”ti.

~ Sandakasuttaṁ chatthaṁ. ~

¹ adj. Impossible, not likely, unable.

² infi. To conduct oneself according to; to flirt with. 調情。

³ adv. Discriminately, purposely, with intention. 區別。

⁴ infi. To deprive of, to take away. / + Jīvitā: To deprive of life. 使喪失。

⁵ Para + dhamma + avasādana: nt. Causing to sink; ending; disheartening. 令人沮喪的。

⁶ Putta + mata: A woman whose sons (children).

⁷ caus, pre. To exalt, praise. 頌揚。

⁸ caus, pre. To treat with contempt, despise, revile, scold. 罵。

⁹ Lābha + sakkāra: Gain and honour. / + siloka: Fame.

¹⁰ caus, pre. To instigate; to dismiss, take leave of, send off, let go. 教唆。

(M.77.) Mahāsakuludāyi suttam

1. Evam me sutam. Ekam samayam Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe.
2. Tena kho pana samayena sambahulā abhiññatā **abhiññatā¹** paribbājakā Moranivāpe² Paribbājakārāme patīvasanti, seyyathidam: Anugāro Varadharo Sakuludāyi ca paribbājako aññe ca abhiññatā abhiññatā paribbājakā.
3. Atha kho Bhagavā pubbanhasamayaṁ nivāsetvā pattacīvaraṁ ādāya Rājagaham piṇḍaya pāvisi, atha kho Bhagavato etadahosi: “Atippago kho tāva Rājagahe piṇḍaya caritum, yannūnāham yena Moranivāpo paribbājakārāmo yena Sakuludāyi paribbājako tenupasaṅkameyyan”ti.
4. Atha kho Bhagavā yena **Moranivāpo** paribbājakārāmo tenupasaṅkami. Tena kho pana samayena **Sakuludāyi** paribbājako tena kho pana samayena Sakuludāyi paribbājako **mahatiyā paribbājakaparisāya** saddhim nisinno hoti unnādiniyā uccāsaddamahāsaddāya anekavihitam tiracchānakatham kathentiyā, Seyyathidam: “Rājakatham corakatham mahāmattakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham (yānakatham) sayanakatham mālākatham gandhakatham nātikatham gāmakatham nigamakatham nagarakatham janapadakatham ithikatham (purisakatham) sūrakatham visikhākatham kumbhaṭṭhānakatham pubbapetakatham nānattakatham lokakkhāyikam samuddakkhāyikam iti bhavābhavakatham iti vā. Addasā kho Sakuludāyi paribbājako Bhagavantam dūratova āgacchantam, disvāna sakam parisam saṅthapesi: ‘Appasaddā bhonto hontu mā bhonto saddamakattha, ayam samaṇo Gotamo āgacchat. Appasaddakāmo kho pana so āyasmā appasaddassa vanṇavādī, appevanāma appasaddam parisam viditvā upasaṅkamitabbam maññeyyā’ti. Atha kho te paribbājakā tuṇhī ahesum.
5. Atha kho Bhagavā yena Sakuludāyi paribbājako tenupasaṅkami. Atha kho Sakuludāyi paribbājako Bhagavantam etadavoca: “**Etu** kho bhante **Bhagavā**, svāgatam bhante Bhagavato, cirassam kho bhante Bhagavā imaṁ pariyāyamakāsi, yadidam idhāgamanāya. Nisīdatu bhante Bhagavā idamāsanam paññattan”ti, nisīdi Bhagavā paññatte āsane. Sakuludāyi kho paribbājako aññataram nīcam āsanam gahetvā ekamantam nisīdi. Ekamantam nisinnam kho Sakuludāyīm paribbājakam Bhagavā etadavoca: “**Kāyanuttha** Udāyi etarahi kathāya sannisinnā? **Kā** ca pana vo antarā kathā vippakatā”ti?
6. Tiṭṭhat’ esā bhante kathā yāya mayam **etarahi** kathāya sannisinnā, n’ esā bhante kathā Bhagavato dullabhā bhavissati pacchā pi savanāya. Purimāni bhante divasāni purimataraṇi³ nānātitthiyānam⁴ samaṇabrahmaṇānam kutūhalasālāyam⁵ sannisinnānam sannipatitānam.⁶ Ayamantarā kathā udapādi: “**Lābhā** vata bho Aṅga Magadhānam suladdham vata bho Aṅga Magadhānam, yathime samaṇabrahmaṇā **sāṅghino gaṇino gaṇācariyā⁷** nātā⁸ **yasassino⁹** titthakarā¹ sādhusammata²

¹ pp. (1) Known, recognized. 認出。 / (2) (well) known, distinguished. 使傑出。

² Mora: A peacock. / + nivāpa: Food thrown (for feeding), fodder, bait; gift, portion, ration.

³ Divasa + purimatara: The day before.

⁴ Nānā: adv. Variously, differently. 種種。 / + titthiya: An adherent of another sect, anheretic. 派別。

⁵ Kutūhalā + sālā: A hall for recreation, a common room. 休息室。

⁶ Sannisinna: pp. Sitting down together. / Sannipatita: pp. Come together.

⁷ Saṅghin: adj. Having a crowd (of followers), the head of an order. / Gaṇin: adj. One who has a host of followers. /

Gaṇa + acariya: “A teacher of a crowd,” who has (many) followers.

⁸ pp. Known, well-known; experienced, brought to knowledge, realized.

⁹ adj. Glorious, famous, renowned, having all endowments or comforts of life. 光榮的。

bahujanassa,³ Rājagahaṁ vassāvāsaṁ⁴ osaṭā.⁵ Ayampi kho Pūrano Kassapo saṅghī c 'eva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa, sopi Rājagahaṁ vassāvāsaṁ osaṭo. Ayampi kho Makkhali Gosālo saṅghī c 'eva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa, sopi Rājagahaṁ vassāvāsaṁ osaṭo. Ayampi kho Ajito Kesakambalī saṅghī c 'eva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa, sopi Rājagahaṁ vassāvāsaṁ osaṭo. Ayampi kho Pakudho Kaccāyano saṅghī c 'eva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa, sopi Rājagahaṁ vassāvāsaṁ osaṭo. Ayampi kho Sañjayo Bellat̄hiputto saṅghī c 'eva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa, sopi Rājagahaṁ vassāvāsaṁ osaṭo. Ayampi kho Nigan̄tho Nātaputto saṅghī c 'eva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa, sopi Rājagahaṁ vassāvāsaṁ osaṭo. Ayampi kho samano Gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa, sopi Rājagahaṁ vassāvāsaṁ osaṭo. “Koru kho imesam̄ bhavataṁ samanabrahmanānam̄ saṅghinām̄ gaṇinām̄ gaṇācariyānam̄ ñātānam̄ yasassīnām̄ titthakarānam̄ sādhusammatānam̄ bahujanassa, sāvakānam̄ sakkato garukato mānito pūjito?⁶ Kathañca pana sāvakā sakkatvā garukatvā upanissāya⁷ viharanti”ti? Tatr' ekacce evam āhamstu: “Ayam kho Pūraṇo Kassapo saṅghī c 'eva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; so ca kho sāvakānam̄ na sakkato na garukato na mānito na pūjito; na ca pana Pūraṇam̄ Kassapam̄ sāvakā sakkatvā garukatvā upanissāya viharanti. Bhūtapubbam̄ Pūraṇo Kassapo anekasatāya parisāya dhammarām̄ deseti. Tatr' aññataro Pūraṇassa Kassapassa sāvako saddam̄ akāsi: ‘Mā bhonto Pūraṇam̄ Kassapam̄ etam atthaṁ pucchittha: N' eso etam jānāti, mayam etaṁ jānāma, amhe etam atthaṁ pucchatha; mayam etaṁ bhavantam̄ byākarissāmāti. Bhūtapubbam̄ Pūraṇo Kassapo bāhā paggayha⁸ kandanto⁹ na labhati: “Appasaddā bhonto hontu, mā bhonto saddam̄ akattha; n' ete bhavante pucchanti, amhe ete pucchanti; mayam etesam byākarissāmāti. Bahū kho pana Pūraṇassa Kassapassa sāvakā vādaṁ āropetvā¹⁰ apakkantā.¹¹ “Na tvam̄ imam̄ dhammadvinayam̄ ajānāsi. Aham̄ imam̄ dhammadvinayam̄ ajānāmi; kiṁ tvam̄ imam̄ dhammadvinayam̄ ajānissasi? Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno. Sahitam̄¹² me, asahitaṁ te. Pure vacanīyam̄ pacchā avaca, pacchā vacanīyam̄ pure avaca. Āciṇṇam̄¹³ te viparāvattam̄,¹⁴ āropito¹⁵ te vādo, niggahīto¹⁶ si,¹⁷ cara¹⁸ vādappamokkhāya¹⁹ nibbeṭhehi²⁰ vā sace

¹ Tittha + kara: A “ford-maker,” founder of a sect. 可涉水而過之處, 派別。

² Sādu + sammata: Highly honoured.

³ Bahu + jana: A mass of people, a great multitude, a crowd, a great many people. 許多。

⁴ Vassa + āvāsa: Residence. 居住。

⁵ pp. Having withdraw to, gone to or into, under-gone, visited. 撤退；離開。

⁶ Sakkata: pp. Honoured, duly attended. / Garuka: Somewhat heavy. 有點兒。 / Mānita: pp. Revered, honoured. / Pūjita: pp. Honoured, revered, done a service.

⁷ adv. Near, close by; depending on, by means of.

⁸ Bāhā: f. The arm. / Paggayha: ger. Reaching or stretching out one's arms (as sign of supplication). 伸出。

⁹ ppr. To cry, wail, weep, lament, bewail. 嘆哭。

¹⁰ caus, ger. To make ascend, to lead up to; to put on, take up to. 登高。 / +

vādaṁ: To refute a person, to get the better of. 駁倒。

¹¹ ppr. To cut off.

¹² pp. Accompanied with; united, keeping together; consistent, sensible, to the point. 陪同。

¹³ Practiced, performed, (habitually) indulged in.

¹⁴ pp. Reversed, changed. 相反的。

¹⁵ pp. Produced, come forward, set up; effected, made; put on (to a stake), impaled. 結果。

¹⁶ adj. Restrained, checked, rebuked, reproved. 抑制。

¹⁷ Atthi: pre. 2p. To be.

¹⁸ nt./ adj. The act of going about, walking; one who walks or lives.

¹⁹ Vāda + ppmokha: Discharging, launching, letting loose, gushing out. 排出。 / = Pouring out gossip. 流言蜚語。

²⁰ Imper. To give an evasive answer. 托辭的。

pahosi”ti. Iti Pūraṇo Kassapo sāvakānaṁ na sakkato na garukato na mānito na pūjito; na ca pana Pūraṇam Kassapam sāvakā sakkatvā garukatvā upanissāya viharanti, **akkutṭho**¹ ca pana Pūraṇo Kassapo **dhammakkosenā**²”ti.² Ekacce evam āhamśu: “Ayampi kho Makkhalī Gosālo saṅghī c’ eva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; sopi sāvakānaṁ na sakkato na garukato na mānito na pūjito, na ca pana Makkhalīm Gosālam sāvakā sakkatvā garukatvā upanissāya viharanti. Bhūtapubbaṁ Makkhalī Gosālo anekasatāya parisāya dhammam deseti. Tatr’ aññataro Makkhalissa Gosālassa sāvako saddamakāsi: ‘Mā bhonto Makkhalīm Gosālam etam attham pucchittha, n’ eso etam jānāti, mayam etam jānāma, amhe etamattham pucchatha, mayam etam bhavantānam byākarissāmāti. Bhūtapubbaṁ Makkhalī Gosālo bāhā paggayha kandanto na labhati, appasaddā bhonto hontu, mā bhonto saddam akattha, n’ ete bhavante pucchanti, amhe ete pucchanti, mayam etam byākarissāmāti. Bahū kho pana Makkhalissa Gosālassa sāvakā vādaṁ āropetvā apakkantā: ‘Na tvam imam dhammavinayam ajānāsi, aham imam dhammavinayam ajānāmi, kiṁ tvam imam dhammavinayam ajānissasi? Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno; sahitam me, asahitam te, pure vacanīyam pacchā avaca, pacchā vacanīyam pure avaca, āciṇnante viparāvattam, āropito te vādo niggahīto si, cara vādappamokkhāya, nibbeṭhehi vā sace pahosī’ti. Iti Makkhalī Gosālo sāvakānaṁ na sakkato na garukato na mānito na pūjito na ca pana Makkhalīm Gosālam sāvakā sakkatvā garukatvā upanissāya viharanti, akkutṭho ca pana Makkhalī Gosālo dhammakkosenā”ti. Ekacce evam āhamśu: “Ayampi kho Ajito Kesakambalī saṅghī c’ eva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; sopi sāvakānaṁ na sakkato na garukato na mānito na pūjito, na ca pana Ajitam Kesakambalīm sāvakā sakkatvā garukatvā upanissāya viharanti. Bhūtapubbaṁ Ajito Kesakambalī anekasatāya parisāya dhammam deseti. Tatr’ aññataro Ajitassa Kesakambalissa sāvako saddamakāsi: ‘Mā bhonto Ajitam Kesakambalīm etam attham pucchittha, n’ eso etam jānāti, mayam etam jānāma, amhe etam attham pucchatha, mayam etam bhavantānam byākarissāmāti. Bhūtapubbaṁ Ajito Kesakambalī bāhā paggayha kandanto na labhati, appasaddā bhonto hontu, mā bhonto saddam akattha, n’ ete bhavante pucchanti, amhe ete pucchanti, mayam etam byākarissāmāti. Bahū kho pana Ajitassa Kesakambalissa sāvakā vādaṁ āropetvā apakkantā: ‘Na tvam imam dhammavinayam ajānāsi, aham imam dhammavinayam ajānāmi, kiṁ tvam imam dhammavinayam ajānissasi? Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno, sahitam me, asahitam te, pure vacanīyam pacchā avaca, pacchā vacanīyam pure avaca, āciṇnante viparāvattam, āropito te vādo niggahītosi, cara vādappamokkhāya nibbeṭhehi vā sace pahosī’ti. Iti Ajito Kesakambalī sāvakānaṁ na sakkato na garukato na mānito na pūjito na ca pana Ajitam Kesakambalīm sāvakā sakkatvā garukatvā upanissāya viharanti, akkutṭho ca pana Ajito Kesakambalī dhammakkosenā”ti. Ekacce evam āhamśu: “Ayampi kho Pakudho Kaccāyano saṅghī c’ eva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; so pi sāvakānaṁ na sakkato na garukato na mānito na pūjito, na ca pana Pakudham Kaccāyanam sāvakā sakkatvā garukatvā upanissāya viharanti. Bhūtapubbaṁ Pakudho Kaccāyano anekasatāya parisāya dhammam deseti. Tatr’ aññataro Pakudhassa Kaccāyanassa sāvako saddamakāsi: ‘Mā bhonto Pakudham Kaccāyanam etam attham pucchittha, n’ eso etam jānāti, mayam etam jānāma, amhe etam attham pucchatha, mayam etam bhavantānam byākarissāmāti. Bhūtapubbaṁ Pakudho Kaccāyano bāhā paggayha kandanto na labhati, appasaddā bhonto hontu, mā bhonto saddam akattha, n’ ete bhavante pucchanti, amhe ete pucchanti, mayam etam byākarissāmāti. Bahū kho pana Pakudhassa Kaccāyanassa sāvakā vādaṁ āropetvā apakkantā: ‘Na tvam imam dhammavinayam ajānāsi, aham imam dhammavinayam ajānāmi, kiṁ tvam imam dhammavinayam ajānissasi? Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno, sahitam me, asahitam te, pure vacanīyam pacchā avaca, pacchā vacanīyam pure avaca, āciṇnante viparāvattam, āropito te vādo niggahītosi, cara vādappamokkhāya nibbeṭhehi vā sace pahosī’ti. Iti Pakudho Kccāyano

¹ adj. Being reviled, scolded, railed. 尊罵。

² Dhamma + akkosana: nt. Abuse; scolding. 謷謗。

sāvakānām na sakkato na garukato na mānito na pūjito na ca pana Pakudham Kccāyanām sāvakā sakkatvā garukatvā upanissāya viharanti, akkuṭho ca pana Pakudho Kaccāyano dhammaddkosenā”ti. Ekacce evam āhamṣu: “Ayampi kho Sañjayo Bellaṭṭhiputto saṅghī c’ eva gaṇī ca gaṇācariyo ca nāto yasassī titthakaro sādhusammato bahujanassa; so pi sāvakānām na sakkato na garukato na mānito na pūjito, na ca pana Sañjayam Bellaṭṭhiputtam sāvakā sakkatvā garukatvā upanissāya viharanti. Bhūtapubbam Sañjayo Bellaṭṭhiputto anekasatāya parisāya dhammarām deseti. Tatr’ aññataro Sañjayassa Bellaṭṭhiputtassa sāvako saddamakāsi: ‘Mā bhonto Sañjayam Bellaṭṭhiputtam etam attham pucchittha, n’ eso etam jānāti, mayam etam jānāma, amhe etam attham pucchatha, mayam etam bhavantānām byākarissāmāti. Bhūtapubbam Sañjayo Bellaṭṭhiputto bāhā paggayha kandanto na labhati, appasaddā bhonto hontu, mā bhonto saddam akattha, n’ ete bhavante pucchanti, amhe ete pucchanti, mayam etam byākarissāmāti. Bahū kho pana Sañjayassa Bellaṭṭhiputtassa sāvakā vādam āropetvā apakkantā: ‘Na tvām imam dhammadvinayam ajānāsi, aham imam dhammadvinayam ajānāmi, kiṁ tvām imam dhammadvinayam ajānissasi? Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno, sahitam me, asahitarā te, pure vacanīyam pacchā avaca, pacchā vacanīyam pure avaca, āciṇnante viparāvattam, āropito te vādo niggahītosi, cara vādappamokkhāya nibbeṭhehi vā sace pahosī’ti. Iti Sañjayo Bellaṭṭhiputto sāvakānām na sakkato na garukato na mānito na pūjito na ca pana Sañjayam Bellaṭṭhiputtam sāvakā sakkatvā garukatvā upanissāya viharanti, akkuṭho ca pana Sañjayo Bellaṭṭhiputto dhammaddkosenā”ti. Ekacce evam āhamṣu: “Ayampi kho Nigaṇṭho Nātaputto saṅghī c’ eva gaṇī ca gaṇācariyo ca nāto yasassī titthakaro sādhusammato bahujanassa; so pi sāvakānām na sakkato na garukato na mānito na pūjito, na ca pana Nigaṇṭham Nātaputtam sāvakā sakkatvā garukatvā upanissāya viharanti. Bhūtapubbam Nigaṇṭho Nātaputto anekasatāya parisāya dhammarām deseti. Tatr’ aññataro Nigaṇṭhassa Nātaputtassa sāvako saddamakāsi: ‘Mā bhonto Nigaṇṭham Nātaputtam etam attham pucchittha, n’ eso etam jānāti, mayam etam jānāma, amhe etam attham pucchatha, mayam etam bhavantānām byākarissāmāti. Bhūtapubbam Nigaṇṭho Nātaputto bāhā paggayha kandanto na labhati, appasaddā bhonto hontu, mā bhonto saddam akattha, n’ ete bhavante pucchanti, amhe ete pucchanti, mayam etam byākarissāmāti. Bahū kho pana Nigaṇṭhassa Nātaputtassa sāvakā vādam āropetvā apakkantā: ‘Na tvām imam dhammadvinayam ajānāsi, aham imam dhammadvinayam ajānāmi, kiṁ tvām imam dhammadvinayam ajānissasi? Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno, sahitam me, asahitarā te, pure vacanīyam pacchā avaca, pacchā vacanīyam pure avaca, āciṇnante viparāvattam, āropito te vādo niggahītosi, cara vādappamokkhāya nibbeṭhehi vā sace pahosī’ti. Iti Nigaṇṭho Nātaputto sāvakānām na sakkato na garukato na mānito pūjito na ca pana Nigaṇṭham Nātaputtam sāvakā sakkatvā garukatvā upanissāya viharanti, akkuṭho ca pana Nigaṇṭho Nātaputto dhammaddkosenā”ti. Ekacce evam āhamṣu: “Ayam kho samaṇo Gotamo saṅghī c’ eva gaṇī ca gaṇācariyo ca nāto yassasī titthakaro sādhusammato bahujanassa; so ca kho sāvakānām sakkato garukato mānito pūjito; samaṇañca pana Gotamañ sāvakā sakkatvā garukatvā upanissāya viharanti. Bhūtapubbam samaṇo Gotamo anekasatāya parisāya dhammadā deseti. Tatr’ aññataro samaṇassa Gotamassa sāvako ukkāsi.¹ Tam enām aññataro sabrahmacārī jaṇukena² ghaṭesi:³ ‘Appasaddo āyasmā hotu, mā’ yasmā saddam akāsi, satthā no Bhagavā dhammadā deseti’ti. Yasmim samaye samaṇo Gotamo anekasatāya parisāya dhammadā deseti, n’ eva tasmiṁ samaye samaṇassa Gotamassa sāvakānām khipitasaddo vā hoti ukkāsitasaddo⁴ vā. Tam enām janakāyo⁵ paccāsiṁsamānarūpo⁶ paccupataṭhito hoti: ‘Yam no Bhagavā dhammadā bhāsissati, tam no sossāmāti.⁷ Seyyathāpi nāma

¹ aor. To “ahem!” to cough, to clear one’s throat. 啊哼。

² The knee. 膝蓋。

³ aor. To strike, beat, knock against, touch; to offend, mock, object to. 攻擊；觸怒。

⁴ Khipita + sadda: The sound of expectorations. 咳出聲音。/ Ukkāsita + sadda: The noise of clearing the throat. 清楚的。

⁵ Jana + kāya: A body or group of people.

⁶ Paccāsiṁsatī: ppr. To expect, wait for, desire, hope for, ask. 盼望。

⁷ Suṇāti: fut. To hear.

puriso **cātummahāpathē** khuddam̄ madhuṁ anelakam̄¹ pīleyya,² tam enam̄ mahājanakāyo paccāsiṁsamānarūpo paccupaṭṭhito assa. Evam evam yasmiṁ samaye samaṇo Gotamo anekasatāya parisāya dhammam̄ deseti, n’ eva tasmiṁ samaye samaṇassa Gotamassa sāvakānam khipitasaddo vā hoti ukkāsitasaddo vā, tam enam̄ mahājanakāyo paccāsiṁsamānarūpo paccupaṭṭhito hoti: ‘Yam no Bhagavā dhammam̄ bhāsissati, tam no sossāmāti. Ye pi samaṇassa Gotamassa sāvakā sabrahmacārīhi sampayojetvā³ sikkham̄ paccakkhāya⁴ hīnāy’ āvattanti,⁵ te pi Satthu vaṇṇavādino honti, dhammassa vaṇṇavādino honti, saṅghassa vaṇṇavādino honti. Attagarahino yeva honti anaññagarahino:⁶ ‘Mayam eve’ amhā alakkhikā,⁷ mayam̄ appapuññā ye mayam̄ evam svākkhāte dhammavinaye pabbajitvā n’ āsakkhimha yāvajīvaṁ paripuṇṇam̄ parisuddharūp brahmacariyam̄ caritun”ti. Te ārāmikabhūtā vā upāsakabhūtā⁸ vā pañcasu sikkhāpadesu samādāya vattanti. Iti samaṇo Gotamo sāvakānam sakkato garukato mānito pūjito, samanañ ca pana Gotamam̄ sāvakā sakkatvā garukatvā upanissāya viharantī”ti.

7. “**Kati** pana tvam̄ Udāyi, **dhamme samanupassasi** yehi mama sāvakā sakkaronti garukaronti mānenti pūjenti, sakkatvā garukatvā upanissāya viharantī”ti?

8. **Pañca** kho aham̄ bhante Bhagavati **dhamme** samanupassāmi yehi Bhagavantam̄ sāvakā sakkaronti garukaronti mānenti pūjenti, sakkatvā garukatvā upanissāya viharanti. Katame pañca? “Bhagavā hi bhante, **appāhāro** appāhāratāya⁹ ca vaṇṇavādī; imam̄ kho aham̄ bhante, Bhagavati **paṭhamam̄** dhammam̄ samanupassāmi yena Bhagavantam̄ sāvakā sakkaronti garukaronti mānenti pūjenti, sakkatvā garukatvā upanissāya viharanti. Punaca param̄ bhante Bhagavā **santuṭṭho**¹⁰ itarītarena¹¹ **cīvarena** itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī; yam pi bhante, Bhagavā santuṭṭho itarītarena cīvarena itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī. Imam̄ kho aham̄ bhante Bhagavati **dutiyam̄** dhammam̄ samanupassāmi, yena Bhagavantam̄ sāvakā sakkaronti garukaronti mānenti pūjenti, sakkatvā garukatvā upanissāya viharanti. Puna ca param̄ bhante, Bhagavā santuṭṭho itarītarena **piṇḍapātena** itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī; yampi bhante, Bhagavā santuṭṭho itarītarena piṇḍapātena itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī. Imam̄ kho aham̄ bhante Bhagavati **tatiyam̄** dhammam̄ samanupassāmi yena Bhagavantam̄ sāvakā sakkaronti garukaronti mānenti pūjenti, sakkatvā garukatvā upanissāya viharanti. Puna ca param̄ bhante, Bhagavā santuṭṭho itarītarena **senāsanena** itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī; yampi bhante, Bhagavā santuṭṭho itarītarena senāsanena itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī. Imam̄ kho aham̄ bhante Bhagavati **catuttham̄** dhammam̄ samanupassāmi, yena Bhagavantam̄ sāvakā sakkaronti garukaronti mānenti pūjenti, sakkatvā garukatvā upanissāya viharanti. Puna ca param̄ bhante, Bhagavā **pavivitto** pavivekassa ca vaṇṇavādī; yampi bhante, Bhagavā pavivitto pavivekassa ca vaṇṇavādī. Imam̄ kho aham̄ bhante Bhagavati **pañcamam̄** dhammam̄ samanupassāmi, yena Bhagavantam̄ sāvakā sakkaronti garukaronti mānenti pūjenti sakkatvā

¹ Khudda: adj. Small, inferior, low; trifling, insignificant. / Madhu: Honey. / Aneñaka: adj. Faultless, pure. 無過失的。

² opt. To press, press down; to weigh down heavily; to clench; to crush, keep under, subjugate; to molest. 捏緊；困脹。

³ ger. To associate (with); to quarrel. 聯想；挑剔。

⁴ Paccakkhāti: ger. To speak against, to reject, refuse, disavow, abandon, give up. 拒絕。 / +

sikkham̄: Similar terms of a religious-moral nature. 宗教的道德上。

⁵ Hīnāya + āvattati: One who returns to the world.

⁶ Atta + garahin: Self-censuring. 講責。 / Anañña: Not another, the same, self-same, identical. 同一的。 / +

garahin: adj. Blaming, censuring. 責備。

⁷ adj. Unfortunate unhappy, of bad luck. 不幸的。

⁸ ārāmika: adj. Finding delight in, fond of; belonging to an ārāma, one who shares the congregation, an attendant of the ārāma. / Upāsaka: A devout or faithful layman, a lay devotee. / + bhūta: pp. Grown, become; born, produced.

⁹ Appa + āhāra, āhāratā: Taking little or no food, fasting.

¹⁰ Santuṭṭha: pp. Pleased, happy. / Santuṭṭhi: f. Satisfaction, contentment. 稱心。

¹¹ Itara: adj. Other, second, next; different. / Itarītarena: adv. Of one kind or another, in every way, anyhow. 無論如何。

garukatvā upanissāya viharanti. Ime kho aham bhante Bhagavati pañcadhamme samanupassāmi, yehi Bhagavantam sāvakā sakkaronti garukaronti mānenti pūjenti sakkatvā garukatvā upanissāya viharantī”ti.

9. “**Appāhāro** samaño Gotamo **appāhāratāya** ca **vaṇṇavādī**”ti iti ce mam Udāyi sāvakā sakkareyyum garukareyyum māneyyum pūjeyyum, sakkatvā garukatvā upanissāya vihareyyum. Santi kho pana me Udāyi, sāvakā kosakāhārā pi adhakosakāhārā pi beluvāhārā¹ pi adhabeluvāhārā pi. Aham kho pan’ Udāyi app’ ekadā iminā pattena samatittikam² pi bhuñjāmi, bhiyyo pi bhuñjāmi. Appāhāro samaño Gotamo appāhāratāya ca **vaṇṇavādī**”ti. Iti ce marū Udāyi sāvakā sakkareyyum garukareyyum māneyyum sakkatvā garukatvā upanissāya vihareyyum. Ye te Udāyi, mama sāvakā kosakāhārā pi adhakosakāhārā pi beluvāhārā pi adhabeluvāhārā pi, na marū te iminā dhammena sakkareyyum garukareyyum māneyyum pūjeyyum sakkatvā garukatvā upanissāya vihareyyum. “Santuṭṭho samaño Gotamo itarītarena **cīvarena** itarītaracīvarasantuṭṭhiyā ca **vaṇṇavādī**”ti. Iti ce marū Udāyi sāvakā sakkareyyum garukareyyum māneyyum pūjeyyum, sakkatvā garukatvā upanissāya vihareyyum. Santi kho pana me Udāyi, sāvakā paṃsukūlikā lūkhacīvaradharā te susānā vā saṅkārakūṭā vā pāpaṇikā³ vā nantakāni⁴ uccinitvā⁵ saṅghāṭim karitvā dhārenti. Aham kho pan’ Udāyi, app’ ekadā gahapaticīvarāni dhāremi dalhāni⁶ yattha lūkhāni alāpulomasāni.⁷ Santuṭṭho samaño Gotamo itarītarena cīvarena itarītara cīvara santuṭṭhiyā ca **vaṇṇavādī**”ti. Iti ce marū Udāyi sāvakā sakkareyyum garukareyyum māneyyum pūjeyyum, sakkatvā garukatvā upanissāya vihareyyum. Ye te Udāyi, mama sāvakā paṃsukūlikā lūkhacīvaradharā te susānā vā saṅkārakūṭā vā pāpaṇikā vā nantakāni uccinitvā saṅghāṭim karitvā dhārenti, na marū te iminā dhammena sakkareyyum garukareyyum māneyyum pūjeyyum, sakkatvā garukatvā upanissāya vihareyyum. “Santuṭṭho samaño Gotamo itarītarena **pindapātena** itarītarapiṇḍapātasantuṭṭhiyā ca **vaṇṇavādī**”ti. Iti ce marū Udāyi sāvakā sakkareyyum garukareyyum māneyyum pūjeyyum sakkatvā garukatvā upanissāya vihareyyum. Santi kho pana me Udāyi, sāvakā piṇḍapātikā sapadānacārino⁸ ucchepake va te ratā,⁹ te antaragharam paviṭṭhā¹⁰ samānā āsanena¹¹ pi nimantiyamānā¹² na sādiyanti.¹³ Aham kho pan’ Udāyi, app’ ekadā nimantane pi bhuñjāmi sālīnam odanāni vicitakālakarām anekasūparām anekabyañjanāri.¹⁴ “Santuṭṭho samaño Gotamo itarītarena piṇḍapātena itarītarapiṇḍapātasantuṭṭhiyā ca **vaṇṇavādī**”ti. Iti ce marū Udāyi sāvakā sakkareyyum garukareyyum māneyyum pūjeyyum, sakkatvā garukatvā upanissāya vihareyyum. Ye te Udāyi mama sāvakā piṇḍapātikā sapadānacārino uñcchepake va te ratā, antaragharam paviṭṭhā samānā āsanenapi nimantiyamānā na sādiyanti, na marū te iminā dhammena sakkareyyum garukareyyum māneyyum

¹ Kosaka: A bowl, container, or vessel for food. / + āhāra: adj. Living on a bowl-full of food. / Adhā & addha: One half, half. / Beluva & beluva: Wood of the Vilva tree.

² Samatitthika: adj. Even or level with the border or bank; quite full, brimful. 盈滿的。

³ Susāna: nt. A cemetery. 墓地。/ Saṅkhāra + kūṭa: Rubbish heaps. 垃圾堆。/ Pāpaṇika: adj. Belonging to a shop; laid out in the shop.

⁴ nt. A shred, rag, worn-out cloth. 碎布。

⁵ ger. To select, choose, search, gather, pick out or up. 選擇。

⁶ adj. Firm, strong, solid; steady, fast. 穩固的。

⁷ Alāpu: nt. A gourd, pumpkin. 葫蘆。/ + lomasa: adj. Hairy, covered with hair, downy, soft.

⁸ Sapadāna + carati: To go on uninterrupted alms-begging. 不間斷的。

⁹ Ucchepaka: nt. Leavings of food. / Rata: pp. Delighting in, intent on, devoted. 以...為樂。

¹⁰ pp. Entered, gone into, visited.

¹¹ Samāna: adj. Similar, equal, even, same. 相像的。/ āsana: nt. Sitting, sitting down; a seat, throne.

¹² Nimanteti: ppr. To send a message, to call, summon, invite, coax. 召喚。

¹³ pre. To enjoy for oneself, to agree to, permit, let take place. 允許。

¹⁴ Sālīna: adj. Fine (rice). / Odana: m./ nt. Boiled (milk-) rice, gruel. 稀粥。/ Vicitā + kālaka + bhatta: Rice from which the black grains have been separated. / + Sūpa: Broth, soup, curry. 清湯。/ + Vyañjana: Curry.

pūjeyyum, sakkatvā garukatvā upanissāya vihareyyum. “Santuṭṭho samaṇo Gotamo itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī”ti. Iti ce marū Udāyi sāvakā sakkareyyum garukareyyum māneyyum pūjeyyum, sakkatvā garukatvā upanissāya vihareyyum. Santi kho pana me Udāyi, sāvakā rukkhamūlikā abbhokāsikā, te atṭha māse channam¹ na upenti.² Aham kho pan’ Udāyi, app’ ekadā kūṭāgāresu³ pi viharāmi ullittāvalittesu nivātesu⁴ phussitaggalesu pihitavātapānesu.⁵ “Santuṭṭho samaṇo Gotamo itarītarena senāsanena itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī”ti. Iti ce marū Udāyi, sāvakā sakkareyyum garukareyyum māneyyum pūjeyyum sakkatvā garukatvā upanissāya vihareyyum. Ye te Udāyi mama sāvakā rukkhamūlikā abbhokāsikā te atṭhamāse channam na upenti, na marū te iminā dhammena sakkareyyum garukareyyum māneyyum pūjeyyum, sakkatvā garukatvā upanissāya vihareyyum. “Pavivitto samaṇo Gotamo pavivekassa ca vaṇṇavādī”ti. iti ce marū Udāyi, sāvakā sakkareyyum garukareyyum māneyyum pūjeyyum, sakkatvā garukatvā upanissāya vihareyyum. Santi kho pana me Udāyi sāvakā āraññakā pantasenāsanā araññavanapatthāni pantāni senāsanāni ajjhogahetvā viharanti. Te anvaddhamāsam⁶ saṅghamajjhē osaranti⁷ pātimokkhuddesāya.⁸ Aham kho pan’ Udāyi app’ ekadā ākiṇṇo⁹ viharāmi bhikkhū hi bhikkhunīhi upāsakehi upāsikāhi rañño rājamahāmattehi titthiyehi titthiyasāvakehi. “Pavivitto samaṇo Gotamo pavivekassa ca vaṇṇavādī”ti. Iti ce marū Udāyi, sāvakā sakkareyyum garukareyyum mānyem pūjeyyum, sakkatvā garukatvā upanissāya vihareyyum. Ye te Udāyi mama sāvakā āraññakā pantasenāsanā araññe vanapatthāni pantāni senāsanāni ajjhogahetvā viharanti anvaddhamāsam saṅghamajjhē osaranti pātimokkhuddesāya, na marū te iminā dhammena sakkareyyum garukareyyum māneyyum pūjeyyum, sakkatvā garukatvā upanissāya vihareyyun”ti.

10. Iti kho Udāyi, na mama marū sāvakā imehi pañcahi dhammehi sakkaronti garukaronti mānenti pūjenti, sakkatvā garukatvā upanissāya viharanti. Atthi kho Udāyi, aññe ca pañca dhammā, yehi mama sāvakā sakkaronti garukaronti mānenti pūjenti, sakkatvā garukatvā upanissāya viharanti. Katame pañca?

11. Idh’ Udāyi, mama sāvakā adhisile¹⁰ sambhāventi:¹¹ “Sīlavā samaṇo Gotamo paramena sīlakkhandhena samannāgato”ti. Yamp’ Udāyi mama sāvakā adhisile sambhāventi: “Sīlavā samaṇo Gotamo paramena sīlakkhandhena samannāgato”ti. Ayam kho Udāyi, pathamo dhammo yena mama sāvakā sakkaronti garukaronti mānenti pūjenti, sakkatvā garukatvā upanissāya viharanti.

12. Puna ca param Udāyi, mama sāvakā abhikkante¹² ñāṇadassane sambhāventi: ‘Jānam yev’ āha samaṇo Gotamo ‘jānāmī’ti, passam yev’ āha samaṇo Gotamo ‘passāmī’ti, abhiññāya samaṇo Gotamo dhammarūp deseti no anabhiññāya: ‘Sanidānam samaṇo Gotamo dhammarūp deseti no anidānam,¹³

¹ nt. A secret place. 隱蔽的。

² pre. To go to, come to, approach, undergo, attain. / + Na: As answer: “does not meet the question.”

³ Kūṭa + āgāra: nt. A building with a peaked roof or pinnacles, possibly gabled; or with an upper storey. 頂點。

⁴ Ullitta + āvalitta: Smeared up & down, smeared all round. 塗上和下。/

Nivāta: Lowliness, humbleness, obedience, gentleness. 謙遜；卑賤。

⁵ Phussita + aggala: With fastened (clinched) bolts (or better: door-wings). 扣緊。/ Pihita: pp. Covered, closed, shut, obstructed. / + Vāta + pāna: Lattice, window. 格子。

⁶ adv. Every fortnight, twice a month. 兩星期。

⁷ pre. To flow, to go away, to recede to, to visit. 流動。

⁸ Pātimokha + uddesa: Recitation of the. 背誦詩文。

⁹ pp. Strewn over, beset with, crowded, full of, dense, rich in. 散播過。

¹⁰ nt. Higher, morality. 道德品德。

¹¹ caus, pre. To honour, esteem. 尊敬。

¹² adj. Excellent, supreme. 傑出的。

¹³ Sa + nidāna: nt. Tying down to; ground, foundation, occasion; source, origin, cause; reason, reference, subject. 基礎。

sappātihāriyam samaṇo Gotamo dhammarūpi deseti no appātihāriyanti.¹ Yamp Udāyi mamaṁ sāvakā abhikkante nāñadassane sambhāventi: “Jānam yev’ āha samaṇo Gotamo ‘Jānāmī’ti, passam yev’ āha samaṇo Gotamo ‘passāmī’ti. Abhiññāya samaṇo Gotamo dhammarūpi deseti no anabhiññāya, sanidānam samaṇo Gotamo dhammarūpi deseti no anidānam, sappātihāriyam samaṇo Gotamo dhammarūpi deseti no appātihāriyanti. Ayam kho Udāyi, **dutyo** dhammo yena mama sāvakā sakkaronti garukaronti mānenti pūjenti, sakkatvā garukatvā upanissāya viharanti.

13. Puna ca param Udāyi, mama sāvakā **adhipaññāya** sambhāventi: “Paññavā samaṇo Gotamo paramena paññākkhandhena samannāgato. Tam vata anāgatam² vā vādapatham³ na dakkhati⁴ uppānam vā parappavādam⁵ na sahadhammena suniggahitam nigganhissati”ti,⁶ n’ etam thānam vijjati. Tam kim maññasi Udāyi? Api nu me sāvakā evam jānantā evam passantā antarantarākatham⁷ opāteyyun”ti?⁸
“No hetam bhante.”

Na kho panāham Udāyi sāvakesu anusāsanim⁹ paccāsiṁsāmi¹⁰ aññadatthu¹¹ mamaṁ yeva sāvakā anusāsanim paccāsiṁsanti. Yam pan Udāyi mama sāvakā adhipaññāya samabhāventi: “Paññavā samaṇo Gotamo paramena paññākkhandhena samannāgato. Tam anāgatam vā vādapatham na dakkhati uppānam vā parappavādam na sahadhammena suniggahitam nigganhissati”ti, n’ etam thānam vijjati. Ayam kho Udāyi, **tatiyo** dhammo yena mama sāvakā sakkaronti garukaronti mānenti pūjenti, sakkatvā garukatvā upanissāya viharanti.

14. Puna ca param udāyi, mama sāvakā yena **dukkhena** dukkhotiṇā **dukkhapareṭā**,¹² te marū upasaṅkamitvā dukkham ariyasaccam pucchanti, tesāham dukkham ariyasaccam puṭho vyākaromi, tesāham cittam ārādhemi pañhassa veyyākaraṇena. Te marū upasaṅkamitvā dukkhasamudayam ariyasaccam pucchanti, tesāham dukkham ariyasaccam puṭho vyākaromi, tesāham cittam ārādhemi pañhassa veyyākaraṇena. Te marū upasaṅkamitvā dukkhanirodham ariyasaccam pucchanti, tesāham dukkham ariyasaccam puṭho vyākaromi, tesāham cittam ārādhemi pañhassa veyyākaraṇena. Te marū upasaṅkamitvā dukkhanirodhagāminīpaṭipadam ariyasaccam pucchanti, tesāham dukkhanirodhagāminīpaṭipadam ariyasaccam puṭho vyākaromi, tesāham cittam ārādhemi pañhassa veyyākaraṇena. Yampān’ Udāyi, mama sāvakā yena dukkhena dukkhotiṇā dukkhapareṭā, te marū upasaṅkamitvā dukkham ariyasaccam pucchanti, tesāham dukkham ariyasaccam puṭho vyākaromi, tesāham cittam ārādhemi pañhassa veyyākaraṇena. Te marū upasaṅkamitvā dukkhasamudayam ariyasaccam pucchanti, tesāham dukkham ariyasaccam puṭho vyākaromi, tesāham cittam ārādhemi pañhassa veyyākaraṇena. Te marū upasaṅkamitvā dukkhanirodham ariyasaccam pucchanti, tesāham dukkham ariyasaccam puṭho vyākaromi, tesāham cittam ārādhemi pañhassa veyyākaraṇena. Te marū upasaṅkamitvā dukkhanirodhagāminīpaṭipadam ariyasaccam pucchanti, tesāham dukkhanirodhagāminīpaṭipadam ariyasaccam puṭho vyākaromi, tesāham cittam ārādhemi pañhassa

¹ Sap + pātihāriya: Wonderful, extraordinary, sublime. 異常的。 / Ap + pātihāriya: Pain, ordinary, stupid. 差勁的。

² adj. Not come yet, future.

³ Vāda + patha: “Way of speech,” signs of recognition, attribute, definition. 把…歸於；認為…是某人所有。

⁴ Dassati: pre. To see.

⁵ Para + ppavāda: Disputation with another, challenge, opposition in teaching. 挑戰。

⁶ fut. To hold back, restrain; to rebuke, censure. 指責。

⁷ Antara: adj. “inside” and “in between.” / + antara + kathā: “in between talk, talk for pastime, chance conversation.

⁸ opt. To make fall, to destroy, to break, to interrupt. 打斷。 / + kathā: To interrupt a conversation.

⁹ adj. Following, striving after, acting in accordance with, living up to or after. 奮鬥。

¹⁰ pre. To expect, wait for, desire, hope for, ask. 預期。

¹¹ adv. Surely, all-round, absolutely only, at any rate. 比例。

¹² Dukkha + otiṇa: fallen into misery. 痛苦。 / + Pareṭa: Afflicted by pain or misery. 悲慘。

veyyākaranena. Ayam kho Udāyi, **catuttho** dhammo yena mamaṁ sāvakā sakkaronti garukaronti mānenti pūjenti, sakkatvā garukatvā upanissāya viharanti.

15. Puna ca param Udāyi, akkhātā mayā sāvakānam paṭipadā yathāpaṭipannā me sāvakā **cattāro satipaṭṭhāne**¹ bhāventi: “Idh’ Udāyi bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. Vedanāsu vedanānu passī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. Citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā² viharanti.

16. Puna ca param Udāyi, akkhātā mayā sāvakānam paṭipadā, yathā paṭipannā me sāvakā **cattāro sammappadhāne**³ bhāventi. Idh’ Udāyi, bhikkhu anuppannānam pāpakānam akusalānam dhammānam anuppādāya⁴ chandam janeti vāyamati viriyam ārabhati cittam paggaṇhāti padahati, uppannānam pāpakānam akusalānam dhammānam pahānāya chandam janeti vāyamati viriyam ārabhati cittam paggaṇhāti padahati;⁵ anuppannānam kusalānam dhammānam uppādāya chandam janeti vāyamati viriyam ārabhati cittam paggaṇhāti padahati, uppannānam kusalānam dhammānam thitiyā asammosāya⁶ bhiyyobhāvāya⁷ vepullāya bhāvanāya pāripūriyā⁸ chandam janeti vāyamati viriyam ārabhati cittam paggaṇhāti padahati. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

17. Puna ca param Udāyi akkhātā mayā sāvakānam paṭipadā yathāpaṭipannā me sāvakā **cattāro iddhipāde**⁹ bhāventi. Idh’ Udāyi bhikkhu chandasamādhipadhānasāṅkhārasamannāgataṁ iddhipādaṁ bhāveti. Viriyasamādhipadhānasāṅkhārasamannāgataṁ iddhipādaṁ bhāveti. Cittasamādhipadhānasāṅkhārasamannāgataṁ iddhipādaṁ bhāveti. Vīmaṁsāsamādhipadhānasāṅkhārasamannāgataṁ iddhipādaṁ bhāveti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

18. Puna ca param Udāyi, akkhātā mayā sāvakānam paṭipadā yathāpaṭipannā me sāvakā bhāventi. Idh’ Udāyi bhikkhu saddhindriyam bhāveti upasamagāmiṁ sambodhagāmiṁ. Viriyindriyam bhāveti upasamagāmiṁ sambodhagāmiṁ. Satindriyam bhāveti upasamagāmiṁ sambodhagāmiṁ. Samādhindriyam bhāveti upasamagāmiṁ sambodhagāmiṁ. Paññindriyam bhāveti upasamagāmiṁ sambodhagāmiṁ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

19. Puna ca param Udāyi, akkhātā mayā sāvakānam paṭipadā, yathāpaṭipannā me sāvakā **pañcabalāni**¹¹ bhāventi. Idh’ Udāyi, bhikkhu saddhābalam bhāveti upasamagāmiṁ sambodhagāmiṁ. Viriyabalaṁ

¹ The Four Foundations of Mindfulness.

² Abhiññā: f. Knowledge. / + vosāna: nt. (relative) achievement, perfection (in this world), accomplishment. 成就。 / + pārami: f. Completeness, perfection, highest state. 卓越。 / + patta: pp. Obtained, attained, got, reached.

³ Sammā + ppadhāna: Right exertion. 努力。 / The Four Right Kinds of Striving.

⁴ Upādiyati: ger. “Taking up.”

⁵ pre. To strive, exert; to confront, take up, fight against, stand. 行使。

⁶ Absence of confusion. 混亂。

⁷ Bhiyyo + bhāva: Getting more, increase, multiplication. 增強。

⁸ Vepulla: nt. Full development, abundance, plenty, fullness. 豐富。 /

Pāripūrī: f. Fulfilment, completion, consummation. 完全。

⁹ The Four Bases for Spiritual Power.

¹⁰ The Five Faculties.

¹¹ The Five Power.

bhāveti upasamagāmīṁ sambodhagāmīṁ. Satibalaṁ bhāveti upasamagāmīṁ sambodhagāmīṁ. Samādhibalaṁ bhāveti upasamagāmīṁ sambodhagāmīṁ. Paññābalam bhāveti upasamagāmīṁ sambodhagāmīṁ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

20. Puna ca param Udāyi, akkhātā mayā sāvakānam paṭipadā yathāpaṭipannā me sāvakā **sattabojjhāṅge**¹ bhāventi. Idh' Udāyi, bhikkhu satisambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmīṁ. Dhammavicasambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmīṁ. Viriyasambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmīṁ. Pītisambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmīṁ. Passaddhi sambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmīṁ. Samādhisambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmīṁ. Upekkhāsambojjhaṅgam bhāveti vivekanissitam virāganissitam nirodhanissitam vossaggapariṇāmīṁ. Tatra ca pana me sāvakā bahu abhiññāvosānapāramippattā viharanti.

21. Puna ca param Udāyi, akkhātā mayā sāvakānam paṭipadā yathāpaṭipannā me sāvakā **ariyam atthaṅgikāni maggam**² bhāventi. Idh' Udāyi, bhikkhu sammādiṭṭhiṁ bhāveti, sammāsaṅkappaṁ bhāveti, sammāvācam bhāveti, sammākammantam bhāveti, sammājīvam bhāveti, sammāvāyamam bhāveti, sammāsatim bhāveti, sammāsamādhim bhāveti. Tatra ca pana me sāvakā bahu abhiññāvosānapāramippattā viharanti.

22. Puna ca param Udāyi, akkhātā mayā sāvakānam patipadā yathāpaṭipannā me sāvakā **atṭha vimokkhe**³ bhāventi. **Rūpī** rūpāni passati; ayam **paṭhamo** vimokkho. Ajjhattam arūpasaññi bahiddhā rūpāni passati; ayam **dutyo** vimokkho. Subhan t' eva **adhimutto** hoti; ayam **tatiyo** vimokkho. **Sabbaso** rūpasaññānam samatikkamma, paṭighasaññānam atthaṅgamā, nānattasaññānam amanasikārā: 'Ananto ākāso' ti ākāsānañcāyatanaṁ upasampajja viharati; ayam **catuttho** vimokkho. Sabbaso ākāsānañcāyatanaṁ samatikkamma: 'Anantarūpiññānan' ti viññānañcāyatanaṁ upasampajja viharati; ayam **pañcamo** vimokkho. Sabbaso **viññānañcāyatanaṁ** samatikkamma: 'Natthi kiñci' ti ākiñcaññāyatanaṁ upasampajja viharati, ayam **chaṭṭho** vimokkho. Sabbaso ākiñcaññāyatanaṁ samatikkamma **nevasaññānaññāyatanaṁ** upasampajja viharati; ayam **sattamo** vimokkho. Sabbaso nevasaññānaññāyatanaṁ samatikkamma **saññāvedayitanirodham** upasampajja viharati; ayam **atṭhamo** vimokkho. Tatra ca pana me sāvakā bahu abhiññāvosānapāramippattā viharanti.

23. Puna ca param Udāyi, akkhātā mayā sāvakānam paṭipadā yathā paṭipannā me sāvakā **atṭha abhibhāyatānāi**⁴ bhāventi. Ajjhattam rūpasaññi eko bahiddhā **rūpāni** passati **parittāni**⁵ suvañṇadubbañṇāni,⁶ tāni abhibhuyya:⁷ 'jānāmi passāmī' ti evamśaññi hoti. Idam **paṭhamam** abhibhāyatānam. Ajjhattam rūpasaññi eko bahiddhā rūpāni passati **appamāṇāni**⁸ suvañṇadubbañṇāni, tāni abhibhuyya: 'jānāmi passāmī' ti evamśaññi hoti. Idam **dutiyam** abhibhāyatānam. Ajjhattam arūpasaññi eko bahiddhā rūpāni passati **parittāni** suvañṇadubbañṇāni, tāni abhibhuyya: 'Jānāmi passāmī' ti evamśaññi hoti. Idam **tatiyam** abhibhāyatānam. Ajjhattam arūpasaññi eko bahiddhā rūpāni

¹ The Seven Enlightenment Factors.

² The Noble Eightfold Path.

³ The Eight Liberations.

⁴ Abhiha + āyatana: The eight bases for Transcendence. 超然存在。 / The Eight Bases for Transcendence.

⁵ adj. Small, little, inferior, insignificant, limited, of no account, trifling. 低等的。

⁶ Suvañṇa: Of good colour, good, favoured, beautiful. 贊同。 / + dub + bañṇa: Of bad colour, ugly.

⁷ Abhibhavati: ger. To overcome, master, be lord over, vanquish, conquer. 戰勝。

⁸ adj. "Without measure," immeasurable, endless, boundless, unlimited, unrestricted, all-permeating. 不可測量的。

passati **appamānāni** suvaṇṇadubbaṇṇāni, tāni abhibhuyya: ‘Jānāmi passāmī’ti evaṁsaññi hoti. Idam **catutthām** abhibhāyatanaṁ. Ajjhattam arūpasaññi eko bahiddhā rūpāni passati **nīlāni** nīlavāṇṇāni nīlanidassanāni nīlanibhāsāni.¹ Seyyathāpi nāma **ummāpupphām**² **nīlam** nīlavāṇṇām nīlanidassanām nīlanibhāsām, seyyathāpi vā pana tam **vatthām Bārāṇaseyyakām**³ ubhatobhāgavimāṭṭam⁴ **nīlam** nīlavāṇṇām nīlanidassanām nīlanibhāsām. Evam evam ajjhattam arūpasaññi eko bahiddhā rūpāni passati nīlāni nīlavāṇṇāni nīlanidassanāni nīlanibhāsāni, tāni abhibhuyya: ‘Jānāmi passāmī’ti evaṁsaññi hoti. Idam **pañcamām** abhibhāyatanaṁ. Ajjhattam arūpasaññi eko bahiddhā rūpāni passati **pītāni**⁵ pītavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathāpi nāma **kanikārapupphām**⁶ pītam pītavaṇṇām pītanidassanām pītanibhāsām, seyyathāpi vā pana tam **vatthām Bārāṇaseyyakām** ubhatobhāgavimāṭṭam pītam pītavaṇṇām pītanidassanām pītanibhāsām. Evam evam ajjhattam arūpasaññi eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, tāni abhibhuyya: ‘Jānāmi passāmī’ti evaṁsaññi hoti. Idam **chaṭṭhamām** abhibhāyatanaṁ. Ajjhattam arūpasaññi eko bahiddhā rūpāni passati **lohitakāni**⁷ lohitakām lohitakavaṇṇām lohitakanibhāsāni. Seyyathāpi nāma **bandhujivakapupphām**⁸ lohitakām lohitakavaṇṇām lohitakanidassanām lohitakanibhāsām, seyyathāpi vā pana tam **vatthām Bārāṇaseyyakām** ubhatobhāgavimāṭṭam lohitakām lohitakavaṇṇām lohitakanidassanām lohitakanibhāsām. Evam evam ajjhattam arūpasaññi eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni, tāni abhibhuyya: ‘Jānāmi passāmī’ti evaṁsaññi hoti. Idam **sattamām** abhibhāyatanaṁ. Ajjhattam arūpasaññi eko bahiddhā rūpāni passati **odātāni**⁹ odātavaṇṇāni odātanidassanāni odātanibhāsāni. Seyyathāpi nāma **osadhītārakā**¹⁰ odātā odātavaṇṇā odātanidassanā odātanibhāsā, seyyathāpi vā pana tam **vatthām Bārāṇaseyyakām** ubhatobhāgavimāṭṭam odātam odātavaṇṇām odātanidassanām odātanibhāsām. Evam evam ajjhattam arūpasaññi eko bahiddhā rūpāni passati odātāni odātavaṇṇāti odātanidassanāni odātanibhāsāni, tāni abhibhuyya: ‘Jānāmi passāmī’ti evaṁ saññi hoti. Idam **aṭṭhamām** abhibhāyatanaṁ. Tatra ca pana me sāvakā bahū abhiññavosānapāramippattā viharanti.

24. Puna ca param Udāyi, akkhātā mayā sāvakānaṁ patipadā, yathā patipannā me sāvakā **dasakasiṇāyatanāni**¹¹ bhāventi. **Pathavi** kasiṇam eko sañjānāti¹² uddham adho tiriyaṁ advayaṁ appamāṇām. **Apo** kasiṇam eko sañjānāti uddham adho tiriyaṁ advayaṁ appamāṇām. **Tejo** kasiṇam eko sañjānāti uddham adho tiriyaṁ advayaṁ appamāṇām. **Vāyo** kasiṇam eko sañjānāti uddham adho tiriyaṁ advayaṁ appamāṇām. **Nīla** kasiṇam eko sañjānāti uddham adho tiriyaṁ advayaṁ appamāṇām.

¹ Nīla: adj. Dark-blue, blue-black, blue-green. / + vanṇa: Blue colour, coloured blue or green. / + Nidassana: nt. “Pointing at” evidence, example, comparison, apposition, attribute, characteristic; sign, term. 證據。 / + Nibhā: f. Shine, lustre, splendour.

² Ummā + puppha: The (azure) flower of flax. 天藍色的亞麻。

³ adj. Of Benares.

⁴ Ubhato + bhāgavimutta: One who is emancipated in two ways. 使脫離。

⁵ adj. Yellow, golden-coloured.

⁶ Kanikāra + puppha: Its (yellow) flower, taken metaphorically as typical emblem of yellow and of brightness.

⁷ adj. Red.

⁸ Bandhujīvaka + puppha: The plant Pentapetes phoenicea.

⁹ Odāta: adj. Clean, white, prominently applied to the dress as a sign of distinction (white). / + vanṇa: Of white colour, white.

¹⁰ Osadhī + tārakā: Star of healing, the only thing we know about this star is its white brilliance. 光彩。

¹¹ Dasa: num. Ten. / + kasiṇa: nt. One of the aids to kammatthāna the practice by means of which mystic meditation may be attained. / The Ten Kasiṇas.

¹² pre. To recognize, perceive, know, to be aware of. 認出。

¹³ Anvayaṁ: nt./adj. Conformity, accordance; following, having the same course, behaving according to, consequential, in conformity with. 適合。

Pīta kasiṇam eko sañjānāti uddham adho tiriyaṁ advayaṁ appamāṇaṁ. **Lohita** kasiṇam eko sañjānāti uddham adho tiriyaṁ advayaṁ appamāṇaṁ. **Odāta** kasiṇam eko sañjānāti uddham adho tiriyaṁ advayaṁ appamāṇaṁ. **Ākāsa** kasiṇameko sañjānāti uddham adho tiriyaṁ advayaṁ appamāṇaṁ. **Viññāna** kasiṇam eko sañjānāti uddham adho tiriyaṁ advayaṁ appamāṇaṁ. Tatra ca pana me sāvakā bahū abhiññāvosaṇapāramippattā viharanti.

25. Puna ca param Udāyi, akkhātā mayā sāvakānam paṭipadā, yathāpaṭipannā me sāvakā **cattāri jhānāni**¹ bhāventi. Idh' Udāyi, bhikkhū vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāraṁ vivekajāṁ pītisukhaṁ **paṭhamāṁ** jhānaṁ upasampajja viharati; so imam eva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati,² n' āssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṁ³ hoti. **Seyyathāpi** Udāyi, **dakkho nahāpako**⁴ vā nahāpakantevāsī vā kamṣathāle⁵ nahānīyacuṇṇāni⁶ ākiritvā⁷ udakena paripphosakaṁ⁸ paripphosakaṁ sanneyya,⁹ sāyaṁ¹⁰ nahānīyapiṇḍi¹¹ snehānugatā¹² snehapareta¹³ santarabāhirā¹⁴ phuṭa¹⁵ snehena¹⁶ na ca paggharaṇī.¹⁷ eva kho Udāyi, bhikkhū imam eva kāyaṁ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati; n' āssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṁ hoti.

26. Puna ca param Udāyi, bhikkhu vitakkavicārānaṁ vūpasamā ajjhattāṁ sampasādānaṁ cetaso ekodibhāvaṁ avitakkam avicāraṁ samādhijāṁ pītisukham **dutiyāṁ jhānaṁ** upasampajja viharati; so imam eva kāyaṁ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, n' āssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṁ hoti. **Seyyathāpi** udāyi, **udakarahado**¹⁸ **ubbhidodako**,¹⁹ tassa n'ev assa puratthimāya disāya udakassa āyamukhaṁ,²⁰ na pacchimāya disāya udakassa āyamukhaṁ, na uttarāya disāya udakassa āyamukhaṁ, na dakkhināya disāya udakassa āyamukhaṁ; devo²¹ ca kālena kālam sammādhāram²² n' ānuppaveccheyya;²³ atha kho tamhā ca

¹ The Four Jhānas.

² Abhisandeti: caus, pre. To make overflow, to make full, fill, pervade. 使濕透。/ Parisandeti: caus, pre. To make flow round, to make overflow, to fill. 使浸泡。/ Paripūreti: caus, pre. To fulfil; to fill (up), make more full, supplement, fill out, add to. 使充滿。/ Parippharati: pre. To pervade. 使普及。

³ Apphuta & apphuṭa: Untouched, unpervaded, not penetrated. 沒未普及。

⁴ A barber, bath attendant; a bath man. 浴缸匠。

⁵ Kāmsa + thāla: Metal dish, as distinguished from earthenware; in a metal basin. 金屬的臉盆。

⁶ Nahāniya: adj. + cuṇṇa: Bath powder. 浴缸的粉末。

⁷ ger. To strew over, scatter, sprinkle, disperse, fill, heaped. 堆積。

⁸ adv. Sprinkled all round. 灑或噴霧。

⁹ opt. To mix, knead. 捏制。

¹⁰ adv. At night.

¹¹ + piṇḍi: The ball bath.

¹² Sa + sineha & sneha: Viscous liquid, unctuous moisture, sap. 黏有液體。/ + gata: Anything moist or oily. 弄濕。

¹³ + pareta: pp. Gone on to, affected with, overcome by. / = Soaks. 使濕透。

¹⁴ Santara + bāhira: Within & without; inside and out.

¹⁵ Pervaded, permeated, thrilled. 擴散。

¹⁶ Fat; Oil. 油脂。

¹⁷ adj. Trickling, oozing, dripping. 使滴。/ + na: Does not ooze. 不會洩漏。（水泡）

¹⁸ Udaka + rahada: A lake of waters.

¹⁹ Ubbhida + odaka: Whose waters well up or spring water; well up from below. 井水或泉水。

²⁰ āya: Coming in, entrance. / + mukha: Entrance, inflow, going in. / + na: No inflow. 不斷地流入。

²¹ The sky; rain.

²² Sammā + dhārā: A heavy shower. 陣雨。

²³ opt. To give, give over to, offer up, present, supply. / + na: Would not be replenished. 不斷地灌滿。

udakarahadā sītā vāridhārā¹ ubbhijjivā² tam eva udakarahadām sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, n' āssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭam assa. Evam eva kho Udāyi, bhikkhu imam eva kāyam samādhijena pītisukhena abhisandetī parisandetī paripūretī parippharati, n' āssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭam hoti.

27. Puna ca param Udāyi, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisainvedeti. Yan tam ariyā ācikkhanti: “Upekkhako satimā sukha vihārī”ti tam **tatiyam** jhānam upasampajja viharati; so imameva kāyam nippītikena³ sukhena abhisandetī parisandetī paripūretī parippharati, n' āssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭam hoti. Seyyathāpi Udāyi, **uppaliniyam**⁴ vā paduminiyam⁵ vā puṇḍarīkiniyam⁶ vā, appekaccāni⁷ uppalāni vā padumāni vā puṇḍarīkāni vā, udate jātāni, udate samvaḍḍhāni⁸ udakā nuggatāni⁹ antonimuggaposīni,¹⁰ tāni yāva c' aggā¹¹ yāva ca mūlā, sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, n' āssa kiñci sabbāvataṁ uppalānām vā padumānām vā puṇḍarīkānām vā sītena vārinā apphuṭam assa. Evam eva kho Udāyi, bhikkhu imam eva kāyam nippītikena sukhena abhisandetī parisandetī paripūretī parippharati, n' āssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭam hoti.

28. Puna ca param Udāyi, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkham asukham upekkhā satipārisuddhim **catuttham** jhānam upasampajja viharati; so imam eva kāyam parisuddhena cetasā pariyodātena pharitvā nisinno hoti, n' āssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭam hoti. Seyyathāpi Udāyi, puriso **odātena**¹² vatthena sasīsam pārupitvā¹³ nisinno assa, n' āssa kiñci sabbāvato kāyassa odātena vatthena apphuṭam assa. Evam eva kho Udāyi, bhikkhu imam eva kāyam parisuddhena cetasā pariyodātena pharitvā nisinno hoti, n' āssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭam hoti. Tatra ca pana me sāvakā bahū abhiññā vosānapāramippattā viharanti.

29. Puna ca param Udāyi, akkhātā mayā sāvakānam patipadā, yathāpaṭipannā me sāvakā evam **pajānanti**:¹⁴ “Ayaṁ kho me kāyo rūpī cātummahābhūtiko¹⁵ mātāpettikasambhavo¹⁶ odanakkumāsūpacayo¹⁷ aniccucchādanaparimaddanabhedanaviddhamāsanadhammo,¹ idañ ca pana me

¹ Vāri: nt. Water. / + dhārā: f. Torrent, stream, flow, shower. 奔流的水。

² ger. To burst upwards, to spring up out of the ground, to well up; to sprout; welling up. 涌現。（湖裏的水）

³ adj. Free from (feelings of) enjoyment; divested of rapture. 使喜的剝奪或放棄了喜。

⁴ f. A lotus-pond.

⁵ f. A lotus pond of lotuses; red lotuses.

⁶ f. A pool or pond of white lotuses; white lotuses.

⁷ Appa + ekacca: adj. One, certain, definite; some lotuses.

⁸ pp. Grown up, brought up; grow in the water.

⁹ Udaka + an + uggata: Come out, risen; high, lofty, exalted. 沒有長出水面。

¹⁰ Anto + nimugga: Altogether immersed. / + posin: adj. Thriving (on), nourished by. 茂盛生長。/

Immersed in the water. 浸入水中。

¹¹ nt. Top, point. (泡在水裏生長)

¹² adj. Clean, white. / + vattha: A white dress.

¹³ ger. To cover, dress, hide, veil. 掩護。（一塊白布）

¹⁴ Insight Knowledge.

¹⁵ Cātūr +mmahābhūtika: Consisting of the 4 great elements (of kāya). / =

Material form, consisting of the four great elements. 由四大種所組成。

¹⁶ Māta + pettika: adj. Maternal & paternal. 母和父。/ + sambhava: Origin, birth, production. / =

Procreated by a mother and father. 由父母所生。

¹⁷ Odana: m./ nt. / + kummāsa + upacaya: A heap of boiled rice and sour milk, of he body; built up out of boiled rice and

viññāṇam ettha sitam² ettha patibaddham³. Seyyathāpi Udāyi, mani veñuriyo subho⁴ jātimā aṭṭhamso⁵ suparikammakato⁶ accho vippasanno⁷ sabbākārasampanno, tatr' assa suttam āvutam⁹ nīlam vā pītam vā lohitam vā odātam vā pañdusuttam¹⁰ vā; tamena cakkhumā puriso hatthe karitvā paccavekkheyaa: ‘Ayaṁ kho manī veñuriyo subho jātimā aṭṭhamso suparikammakato accho vippasanno sabbākārasampanno, tatr' idam suttam āvutam nīlam vā pītam vā lohitam vā odātam vā pañdusuttam vā’ti. Evam eva kho Udāyi, akkhātā mayā sāvakānam paṭipadā, yathā paṭipannā me sāvakā evam jānanti: ‘Ayaṁ kho me kāyo rūpī cātummahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhamāsanadhammo, idañ ca pana me viññāṇam ettha sitam ettha paṭibaddhan’’ti. Tatra ca pana me sāvakā bahū abhiññā vosānapāramippattā viharanti.

30. Puna ca param Udāyi, akkhātā mayā sāvakānam paṭipadā, yathā paṭipannā me sāvakā imamhā kāyā¹¹ aññam kāyan abhinimminanti¹² rūpiṁ manomayam¹³ sabbaṅgapaccaṅgim¹⁴ abhinindriyam.¹⁵ Seyyathāpi Udāyi, puriso muñjamhā isīkām¹⁶ pabbāheyya,¹⁷ tassa evañ c assa: “Ayaṁ muñjo ayam isīkā; añño muñjo aññā isīkā, muñjamhā tveva isīkā pabbālha”ti.¹⁸ Seyyathāpi vā pan' Udāyi puriso asim¹⁹ pabbāheyya, tassa evam assa: “Ayam asi ayaṁ kosi; añño asi aññā kosi, kosiyā tveva asi pabbālho”ti. Seyyathāpi pan' Udāyi, puriso ahim²⁰ karaṇḍā²⁰ uddhareyya,²¹ tassa evam assa: “Ayam ahi ayam karaṇḍo; añño ahi añño karaṇḍo, karaṇḍā tveva ahi ubbhato”ti. Evam eva kho Udāyi, akkhātā mayā sāvakānam paṭipadā, yathā paṭipannā me sāvakā imamhā kāyā aññam kāyam abhinimminanti rūpiṁ manomayam sabbaṅgapaccaṅgim abhinindriyam. Tatra ca pana me sāvakā bahū abhiññā vosānapāramippattā viharanti.

31. Puna ca param Udāyi, akkhātā mayā sāvakānam paṭipadā, yathāpaṭipannā me sāvakā anekavihitam iddhividham²² paccanubhonti: “Eko pi hutvā bahudhā honti bahudhā pi hutvā eko honti, āvībhāvam tirobhāvam tirokuḍḍam tiropākāram tiropabbatam asajjamānā gacchanti seyyathāpi ākāse; paṭhaviyā pi

porridge. 由飯和粥所累集。

¹ A + nicca: adj. Unstable. 動搖的。 / + ucchādana: nt. Anointing the body with perfumes shampooing. / + parimaddana: nt. Rubbing, kneading, shampooing. 摩擦。 / + bhedana: nt. Breaking (open). / + viddhānsana: adj. Destroying. / = Subject to impermanence, to being worn and rubbed away, to dissolution and disintegration. 是無常，毀壞，磨損，毀滅的特性。

² pp. Bound. 被縛住的。

³ adj. Bound to, in fetters or bonds, attracted to or by, dependent on. 弓誘。

⁴ Mani: A gem, jewel. / Veñuriya: nt. A precious stone, lapis lazuli. 寶石。 / Subha: adj. Shining, bright, beautiful.

⁵ Jātimant: adj. Of good birth, having natural or genuine qualities, noble, excellent. /

Aṭṭha + arīsa: Eight-edged; eight-faceted. 八個棱。

⁶ Su + parikamma: nt. Beautifully arranged or prepared, fitful, well worked. 間歇的。

⁷ Accha: adj. Clear, transparent. / Vippasanna: adj. (quite) purified, clear; happy, bright, pure, sinless. 使潔淨。

⁸ Sabba + ākāra + sampanna: Endowed with all good qualities.

⁹ Sutta: nt. A thread, string. / āvuta: pp. Strung upon, tied on, fixed on to. 用線綁。

¹⁰ Pañdu + sutta: Orange-coloured string.

¹¹ The Mind-made Body.

¹² pre. To create (by magic), produce, shape, make. 創造魔法。

¹³ Mano + mayam: Made of mind, consisting of mind; formed by the magic power of the mind, magically formed. 構成。

¹⁴ Sabba + aṅga + paccāṅga: All limbs. 肢。

¹⁵ “With supersenseorgans,” with organs of supernormal thought or perception.

¹⁶ Muñja: A sort of grass (reed); the sheath. 鞘。 / Isikā & isīkā: f. A reed. 蘆葦。

¹⁷ Ubbhati: opt. To pull out, take away, destroy.

¹⁸ Ubbālha: adj. Oppressed, troubled, harassed, annoyed, vexed. 壓迫。

¹⁹ Asi: A sword, a large knife. 劍。 / Kosi: f. A sheath.

²⁰ Ahi: A snake. / Karanda: m./ nt. The cast skin, slough of serpent.

²¹ opt. To pull out, draw out. / Uddhaṭa & ubbhata > uddharati: pp.

²² The Kinds of Supernormal Power.

ummujjanimujjam karonti seyyathāpi udake; udake pi abhijjamāne gacchanti seyyathāpi pathaviyam; ākāse pi palliñkena kamanti seyyathā pi pakkhi sakuño; ime pi candimasūriye evam mahiddhike evam mahānubhāve pāñinā parimasanti parimajjanti, yāva brahmalokā pi kāyena vasam vattenti. Seyyathāpi Udāyi dakkho **kumbhakāro**¹ vā kumbhakārantevāsi vā suparikammakatāya mattikāya² yam yad eva bhājanavikatim³ ākañkheyya, tam tad eva kareyya abhinippahdeyya;⁴ seyyathāpi vā pan' Udāyi dakkho **dantakāro**⁵ vā dantakārantevāsi vā suparikammakatasmiñ dantasmiñ yam yad eva dantavikatim ākañkheyya, tam tad eva kareyya abhinippahdeyya; seyyathāpi vā pan' Udāyi dakkho **suvañṇakāro**⁶ vā suvañṇakārantevāsi vā suparikammakatasmiñ suvañṇasmiñ yam yad eva suvañṇavikatim ākañkheyya, tam tad eva kareyya abhinippādeyya. Evam eva kho Udāyi, akkhātā mayā sāvakānam pañipadā, yathāpañipannā me sāvakā anekavihitam iddhividham paccanubhonti: “Eko pi hutvā bahudhā honti, bahudhā pi hutvā eko honti, āvībhāvam tirobhāvam tirokuḍḍam tiropākāram tiropabbatam asajjamānā gacchanti seyyathāpi ākāse; pañhavyā pi ummujjanimujjam karonti seyyathāpi udake; udake pi abhijjamāne gacchanti seyyathāpi pañhavyam; ākāse pi palliñkena kamanti seyyathāpi pakkhi sakuño; ime pi candimasūriye evam mahiddhike evam mahānubhāve pāñinā parimasanti parimajjanti, yāva brahmalokā pi kāyena vasam vattenti. Tatra ca pana me sāvakā bahū abhiññā abhiññā vosānapāramippattā viharanti.

32. Puna ca param Udāyi, akkhātā mayā sāvakānam pañipadā, yathāpañipannā me sāvakā **dibbāya** **sotadhātuyā**⁷ visuddhāya atikkantamānusikāya ubho sadde suñanti dibbe ca mānuse ca, ye dūre santike santike ca. Seyyathāpi Udāyi, balavā **sañkhadhamo**⁸ appakasiren' eva⁹ catuddisā viññāpeyya.¹⁰ Evam eva kho Udāyi, akkhātā mayā sāvakānam pañipadā, yathāpañipannā me sāvakā dibbāya **sotadhātuyā** visuddhāya atikkantamānusikāya ubho sadde suñanti, dibbe ca mānuse ca ye dūre santike ca. Tatra ca pana me sāvakā bahū abhiññā vosānapāramippattā viharanti.

33. Puna ca param Udāyi, akkhātā mayā sāvakānam pañipadā, yathāpañipannā me sāvakā parasattānam parapuggalānam **cetasā**¹¹ ceto paricca **pajānanti** sarāgam vā cittam: ““Sarāgam cittan’ti pajānanti, vītarāgam vā cittam: ‘Vītarāgam cittan’ti pajānanti, sadosam vā cittam: ‘Sadosam cittan’ti pajānanti, vītadosam vā cittam: ‘Vītadosam cittan’ti pajānanti, samoham vā cittam: ‘Samoham cittan’ti pajānanti, vītamoham vā cittam: ‘Vītamoham cittan’ti pajānanti, sañkhittam vā cittam: ‘Sañkhittam cittan’ti pajānanti, vikkhittam vā cittam: ‘Vikkhittam cittan’ti pajānanti, mahaggatañ vā cittam: ‘Mahaggatañ cittan’ti pajānanti, amahaggatañ vā cittam: ‘Amahaggatañ cittan’ti pajānanti, sa-uttaram vā cittam: ‘Sa-uttaram cittan’ti pajānanti, anuttaram vā cittam: ‘Anuttaram cittan’ti pajānanti, samāhitam vā cittam: ‘Samāhitam cittan’ti pajānanti, asamāhitam vā cittam: ‘Asamāhitam cittan’ti pajānanti, vimuttam vā cittam: ‘Vimuttam cittan’ti pajānanti, avimuttam vā cittam: ‘Avimuttam cittan’ti pajānanti. **Seyyathāpi** Udāyi, **ithī** vā puriso vā daharo yuvā mañdanajātiko ādāse¹² vā parisuddhe pariyoñāte acche vā udakapatte sakam mukhanimittam paccavekkhamāno: “Sakañikam vā sakañikan”ti jāneyya:

¹ Kumbha + kāra: A potter; enumerated with other occupations and trades at. 陶工。

² f. Clay; loam, mud. 黏土；壤土。

³ Bhājana + vikati: A special bowl.

⁴ opt. To bring into existence, produce, effect, work, perform. 存在。

⁵ Danta + kāra: An artisan in ivory, ivory-worker. 象牙工匠。/ + Vikati: A vessel of ivory. 容器。

⁶ Suvañña + kāra: Goldsmith. 金匠。

⁷ The Divine Ear Element.

⁸ Sañkha + dhama: A trumpeter. 喇叭手。

⁹ Appa + kasirena: No difficulty.

¹⁰ caus, opt. To address, inform, teach, instruct; to give to understand; to appeal to, to beg. 指示。

¹¹ Understanding the Minds of Others.

¹² ādāsa: A mirror. / Accha: adj. Clear, transparent. 透明的。

“Akaṇikam vā akanikan”ti¹ jāneyya. Evam eva kho Udāyi, akkhātā mayā sāvakānam paṭipadā, yathā paṭipannā me sāvakā parasattānam parapuggalānam cetasā ceto paricca pajānanti sarāgam vā cittam: ‘Sarāgam cittan’ti pajānanti, vītarāgam vā cittam: ‘Vītarāgam cittan’ti pajānanti, sadosam vā cittam: ‘Sadosam cittan’ti pajānanti, vītadosam vā cittam: ‘Vītadosam cittan’ti pajānanti, samoham vā cittam: ‘Samoham cittan’ti pajānanti, vītamoham vā cittam: ‘Vītamoham cittan’ti pajānanti, saṅkhittam vā cittam: ‘Saṅkhittam cittan’ti pajānanti, vikkhittam vā cittam: ‘Vikkhittam cittan’ti pajānanti, mahaggatam vā cittam: ‘Mahaggatam gatam cittan’ti pajānanti, amahaggatam vā cittam: ‘Amahaggatam cittan’ti pajānanti, sa-uttaram vā cittam: ‘Sa-uttaram cittan’ti pajānanti, anuttaram vā cittam: ‘Anuttaram cittan’ti pajānanti, samāhitam vā cittam: ‘Samāhitam cittan’ti pajānanti, asamāhitam vā cittam: ‘Asamāhitam cittan’ti pajānanti, vimuttam vā cittam: ‘Vimuttam cittan’ti pajānanti, avimuttam vā cittam: ‘Avimuttam cittan’ti pajānanti. Tatra ca pana me sāvakā bahū abhiññā vosānapāramippattā viharanti.

34. Puna ca param Udāyi, akkhātā mayā sāvakānam paṭipadā, yathāpaṭipannā me sāvakā **anekavihitam pubbenivāsam**² anussaranti, seyyathīdan: “Ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo, vīsatimpi jātiyo tiṁsampi jātiyo cattārisampi jātiyo paññāsampi jātiyo, jātisatampi jātisahassampi jātisatasahassampi, anekepi saṁvāṭṭakappe anekepi vivāṭṭakappe, anekepi saṁvāṭṭavivāṭṭakappe: Amutra āsim evannāmo evaṅgotto evamāvāṇo evamāhāro evam sukhadukkhapaṭisamvedi evamāyupariyanto, so tato cuto amutra udapādim, tatrāp āsim evannāmo evaṅgotto evamāvāṇo evamāhāro evam sukhadukkhapaṭisamvedi evamāyupariyanto, so tato cuto idhūpapanno”ti. Iti sākāram sa-uddesam anekavihitam pubbenivāsam anussarati, **seyyathāpi** Udāyi, **puriso** sakamhā gāmā aññam gāmarā gaccheyya, tamhā pi gāmā aññam gāmarā gaccheyya, so tamhā gāmā sakam yeva gāmām paccāgaccheyya;³ tassa evam assa: “Aham kho sakamhā gāmā amum gāmām agañchim, tatra evam atṭhāsim evam nisidim evam abhāsim evam tuṇhī ahosim, tamhāpi gāmā amum gāmām agañchim, tatrāpi evam atṭhāsim evam nisidim evam abhāsim evam tuṇhī ahosim. So’ mhi tamhā gāmā sakam yeva gāmām paccāgato”ti. Evam eva kho Udāyi, akkhātā mayā sāvakānam paṭipadā, yathāpaṭipannā me sāvakā anekavihitam pubbe nivāsam anussaranti, seyyathīdan: “Ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo, vīsatimpi jātiyo tiṁsampi jātiyo cattārisampi jātiyo paññāsampi jātiyo, jātisatampi jātisahassampi jātisatasahassampi, anekepi saṁvāṭṭakappe anekepi vivāṭṭakappe, anekepi saṁvāṭṭavivāṭṭakappe: Amutra āsim evannāmo evaṅgotto evamāvāṇo evamāhāro evam sukhadukkhapaṭisamvedi evamāyupariyanto, so tato cuto amutra udapādim, tatrāpāsim evannāmo evaṅgotto evamāvāṇo evamāhāro evam sukhadukkhapaṭisamvedi evamāyupariyanto, so tato cuto idhūpapanno”ti. Iti sākāram sa-uddesam anekavihitam pubbe nivāsam anussarati. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

35. Puna ca param Udāyi, akkhātā mayā sāvakānam paṭipadā, yathāpaṭinnā me sāvakā **dibbena**⁴ **cakkhunā** visuddhena atikkantamānusakena satte passanti: “Cavamāne upapajjamāne hīne pañite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti, ime vata bhonte sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyam duggatim vinipātam nirayam upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatim saggam lokam upapannā”ti. Iti

¹ Sakanika: adj. Having a mole. 瘢。 / A + kaṇika: No mole; spot. 斑點。

² The Recollection of Past Lives.

³ opt. To fall back on, return again, to go back to, withdraw, slide back from.

⁴ The Divine Eye.

dibbena cakkhunā visuddhena atikkantamānusakena satte passanati: “Cavamāne upapajjamāne hīne pañite suvaṇne dubbaṇne sugate duggate yathākammūpage satte pajānāti, **seyyathāpass**¹ Udāyi dve **agārā** sadvārā, tattha cakkhumā puriso majjhe ṭhito passeyya manusse gehe pavisante pi nikkhamante pi anusañcarante pi anuvicarante¹ pi. Evam eva kho Udāyi, akkhātā mayā sāvakānam paṭipadā, yathāpaṭipannā me sāvakā dibbena cakkhunā visuddhena atikkantamānusakena satte passanti: Cavamāne upapajjamāne hīne pañite suvaṇne dubbaṇne sugate duggate yathākammūpage satte pajānanti. Tatra ca pana me sāvakā bahu abhiññāvosānapāramippattā viharanti.

36. Puna ca param Udāyi, akkhātā mayā sāvakānam paṭipadā, yathā paṭipannā me sāvakā **āsavānam khayā**² anāsavam cetovimuttim paññāvimuttim diṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharanti. **Seyyathāpi** Udāyi, **pabbatasāṅkhepe** udakarahado accho vippasanno anāvilo, tattha cakkhumā puriso tīre ṭhito passeyya sippisambukām pi sakkharakaṭhalam pi macchagumbam pi carantam pi tiṭṭhantam pi; tassa evamassa: “Ayam kho udakarahado accho vippasanno anāvilo, tatr’ ime sippisambukā pi sakkharakaṭhalā pi macchagumbā pi carantipi tiṭṭhanti pī”ti. Evam eva kho Udāyi, akkhātā mayā sāvakānam paṭipadā, yathā paṭipannā me sāvakā āsavānam khayā anāsavam ceto vimuttim paññāvimuttim diṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharanti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

37. “**Ayam** kho Udāyi, **pañcamo dhammo** yena mamaṁ sāvakā sakkaronti garukaronti mānenti pūjenti, sakkatvā garukatvā upanissāya viharanti.

38. Ime kho Udāyi, **pañca dharmā** yehi mama sāvakā sakkaronti garukaronti mānenti pūjenti, sakkatvā garukatvā upanissāya viharanti”ti.

“Idamavoca Bhagavā, attamano Sakuludāyi paribbājako Bhagavato bhāsitaṁ abhinandī”ti.

~ Mahāsakuludāyi suttam sattam ~

(M.78.) Samañamañḍikā suttam

1. Evam me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena **Uggāhamāno** paribbājako Samañamañḍikāputto samayappavādake tindukācire ekasālakē³ Mallikāya ārāme paṭivasati mahatiyā paribbājakaparisāya saddhim timattehi paribbājakasatehi.

2. Atha kho **Pañcakaṅgo** thapati Sāvatthiyā nikkhomi divādivassa Bhagavantam dassanāya. Atha kho Pañcakaṅgassa thapatissa etadahosi: “Akālo kho tāva Bhagavantam dassanāya; paṭisallīno Bhagavā, manobhāvanīyānampi bhikkhūnam asamayo dassanāya, paṭisallīnā manobhāvanīyā bhikkhū. Yannūnāhaṁ yena samayappavādako tindukācīro ekasālako Mallikāya ārāme yena Uggāhamāno

¹ Anusañcarati: ppr. To walk along, to go round about, to visit. / Anuvicarati: ppr. To wander about, stroll roam through, explore. 漫遊於。

² The Destruction of the Taints.

³ Samaya: Congregation; time, condition. 集合，情況。 / + ppavādaka: adj. Belonging to a discussion, intended for disputation. / = “Debating hall.” 辯論會堂。 / Tinduka: The tree Diospyros embryopteris. / + cīra: nt. Bark, fibre. 樹皮。 / Eka + sālā + ka: f. A large (covered & enclosed) hall, large room, house. 有屋頂的和圍住。

paribbājako Samañamañḍikāputto tenupasaṅkameyyan”ti? Atha kho Pañcakaṅgo thapati yena samayappavādako tindukāciro ekasālako Mallikāya ārāmo tenupasaṅkami.

3. Tena kho pana samayena **Uggāhamāno** paribbājako Samañamañḍikāputto mahatiyā **paribbājakaparisāya** saddhiṁ nisinno hoti unnādiniyā uccāsaddāya mahāsaddāya anekavihitam tiracchānakathāṁ kathentiyā, seyyathīdam: “Rājakathāṁ corakathāṁ mahāmattakathāṁ senākathāṁ bhayakathāṁ yuddhakathāṁ annakathāṁ pānakathāṁ vatthakathāṁ (yānakathāṁ) sayanakathāṁ mālākathāṁ gandhakathāṁ ñātikathāṁ gāmakathāṁ nigamakathāṁ nagarakathāṁ janapadakathāṁ itthikathāṁ sūrakathāṁ visikhākathāṁ kumbhaṭṭhānakathāṁ pubbapetakathāṁ nānattakathāṁ lokakkhāyikam samuddakkhāyikam itibhavābhavakathāṁ iti vā. Addasā kho Uggahamāno paribbājako Samañamañḍikāputto Pañcakaṅgam thapatim dūrato va āgacchantam; disvāna sakam parisam santhapesi: ‘Appasaddā bhonto hontu, mā bhonto saddamakattha; ayam samañassa Gotamassa sāvakō āgacchatī, Pañcakaṅgo thapati. Yāvatā kho pana samañassa Gotamassa sāvakā gihī odātavasanā Sāvatthiyām paṭivasantī, ayam tesam aññataro Pañcakaṅgo thapati. Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino, app’ eva nāma appasaddam parisam viditvā upasaṅkamitabbam maññeeyyā”ti. Atha kho te paribbājakā tuṇhī ahesurī.

4. Atha kho **Pañcakaṅgo** thapati yena Uggahamāno paribbājako Samañamañḍikāputto ten’ upasaṅkami, upasaṅkamitvā Uggahamānenā paribbājakena Samañamañḍikāputtena saddhiṁ sammodi; sammodanīyām kathaṁ sārāniyām vītisāretvā ekamantam nisidi. Ekamantam nisinnam kho Pañcakaṅgam thapatim Uggahamāno paribbājako Samañamañḍikāputtoutto etadavoca:

5. “**Catuhi** kho aham **thapati**, dhammehi samannāgataṁ purisapuggalam paññāpemi¹ sampannakusalam paramakusalaṁ uttamapattipattam² samañam ayojjham.³ Katamehi catuhi? Idha thapati na **kāyena** pāpakaṁ kammarā karoti, na pāpikarā **vācaṁ** bhāsatī, na pāpakaṁ **saṅkappaṁ** saṅkappeti, na pāpakaṁ **ājivam** ājivati. Imehi kho aham thapati, catuhi dhammehi samannāgataṁ purisapuggalam paññāpemi sampannakusalaṁ paramakusalaṁ uttamapattipattam samañam ayojjhan”ti.

6. Atha kho Pañcakaṅgo thapati Uggahamānenā paribbājakassa Samañamañḍikāputtassa bhāsitam n’ eva **abhinandi**, **nappatikkosi**; anabhinanditvā appatikkositvā uṭṭhāyā ūsanā pakkāmi: “Bhagavato santike etassa bhāsitassā attham ājānissāmi”ti.

7. Atha kho **Pañcakaṅgo** thapati yena Bhagavā ten’ upasaṅkami; upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisidi. Ekamantam nisinno kho Pañcakaṅgo thapati yāvatako ahosi Uggahamānenā paribbājakena Samañamañḍikāputtena saddhiṁ **kathāsallāpo**, tam sabbarā Bhagavato ārocesi. Evam vutte Bhagavā Pañcakaṅgam thapatim etadavoca:

8. Evarī sante kho thapati daharo⁴ **kumāro** mando uttānaseyyako⁵ sampannakusalo **bhavissati** paramakusalo uttamapattipatto samañō ayojho, yathā Uggahamānenā paribbājakassa Samañamañḍikāputtassa vacanam. Dharassa hi thapati kumārassa mandassa uttānaseyyakassa

¹ caus, pre. To make known, declare, point out, appoint, assign, recognize, define. 聲明。

² Sampanna: pp. Successful, complete, perfect. / Parama: adj. Highest, most excellent, superior, best. / Uttama: adj. “Ut-most,” highest, greatest, best. / + patti: f. Gaining, gain, profit, advantage. 利潤。/ + patta: One who has obtained what can be obtained.

³ adj. Not to be conquered or subdued. 克服或鎮壓。

⁴ adj. Small, little, delicate, young; a young boy, youth, lad. 嬌弱的。

⁵ Manda: adj. Soft, tender, lovely. 嫩的。/ Uttāna + seyyaka: “Lying on one’s back,” an infant. 嬰兒。

‘**kāyo’ti** pi na hoti, kuto pana kāyena pāpakaṁ kammaṁ karissati, aññatra phanditamattā?¹ Dharassa hi thapati kumārassa mandassa uttānaseyyakassa ‘**vācā’ti** pi na hoti, kuto pana pāpikam vācam bhāsissati, aññatra roditamattā?² Dharassa hi thapati kumārassa mandassa uttānaseyyakassa ‘**saṅkappo’ti** pi na hoti, kuto pana pāpikam saṅkappaṁ saṅkappissati, aññatra vikujjitamattā?³ Dharassa hi thapati kumārassa mandassa uttānaseyyakassa ‘**ājivo’ti** pi na hoti, kuto pana pāpakaṁ ājivam ājivissati, aññatra mātuthaññā?⁴ Evarṁ sante kho thapati daharo kumāro mando uttānaseyyako sampannakusalo bhavissati paramakusalā uttamapattipatto samaṇo ayojho, yathā Uggāhamānassa paribbājakassa Samañamañḍikāputtassa vacanam. Catuhi kho aham thapati dhammehi samannāgataṁ purisapuggalaṁ paññāpemi **na** c’ eva sampannakusalarūpa na paramakusalarūpa na uttamapattipattam samaṇam ayojham, api c’ imam daharam kumāram mandaṁ uttānaseyyakaṁ samadhiggayha⁵ tiṭṭhati. **Katamehi catuhi?** Idha thapati, **na** kāyena pāpakaṁ kammaṁ **karoti**, na pāpikaṁ vācarūpa bhāsati, na pāpakaṁ saṅkappaṁ saṅkappeti, na pāpikaṁ ājivam ājivati. Imehi kho aham thapati catuhi dhammehi samannāgataṁ purisapuggalaṁ paññāpemi, na c’ eva sampannakusalaṁ na paramakusalaṁ na uttamapattipattam samaṇam ayojham, api c’ imam daharam kumāraṁ mandaṁ uttānaseyyakaṁ samadhiggayha tiṭṭhati.

9. **Dasa** hi kho aham thapati dhammehi samannāgataṁ purisapuggalaṁ paññāpemi sampannakusalaṁ paramakusalaṁ uttamapattipattam samaṇam ayojham: “Ime **akusalasīlā** taham thapati veditabban”ti vadāmi. “Ito **samuṭṭhānā**⁶ akusalasīlā taham thapati veditabban”ti vadāmi. “Idha akusalasīlā **aparisesā** nirujjhanti, taham thapati veditabban”ti vadāmi. “Evarṁ **paṭipanno** akusalānam sīlānam nirodhāya paṭipanno hoti taham thapati veditabban”ti vadāmi. “Ime kusalasīlā taham thapati **veditabban**”ti vadāmi. “Ito samuṭṭhānā kusalasīlā taham thapati veditabban”ti vadāmi. “Idha kusalasīlā aparisesā nirujjhanti, taham thapati veditabban”ti vadāmi. “Evarṁ paṭipanno kusalānam sīlānam nirodhāya paṭipanno hoti, taham thapati veditabban”ti vadāmi. “Ime **akusalasaṅkappā** taham thapati veditabban”ti vadāmi. “Ito samuṭṭhānā akusalasaṅkappā taham thapati veditabban”ti vadāmi. Idha akusalasaṅkappā aparisesā nirujjhanti, taham thapati veditabban”ti vadāmi. “Evarṁ paṭipanno akusalānam saṅkappānam nirodhāya paṭipanno hoti, taham thapati veditabban”ti vadāmi. “Ime **kusalasaṅkappā** taham thapati veditabban”ti vadāmi. “Ito samuṭṭhānā kusalasaṅkappā taham thapati veditabban”ti vadāmi. “Idha kusalasaṅkappā aparisesā nirujjhanti, taham thapati veditabban”ti vadāmi. “Evarṁ paṭipanno kusalānam saṅkappānam nirodhāya paṭipanno hoti, taham thapati veditabban”ti vadāmi.

10. **Katame** ca thapati **akusalasīlā**? Akusala kāyakammaṁ, akusalaṁ vacīkammaṁ, pāpako ājivo. Ime vuccanti thapati akusalasīlā. Ime ca thapati **akusalasīlā** kiṁ samuṭṭhānā? Samuṭṭhānam pi nesam vuttam: ‘**Cittasamuṭṭhānā’ti** ’ssa **vacanīyā**. Katamaṁ cittam? Cittam pi hi bahu **anekavidhānī** **nānappakārakam** **sacittam** **sarāgam** **sadosam** **samoham**. Ito samuṭṭhānā akusalasīlā. Ime ca thapati akusalasīlā kuhim aparisesā nirujjhanti? Nirodho pi nesam vutto: “Idha thapati bhikkhu kāyaduccaritam **pahāya** kāyasucaritarūpa bhāveti, vacīduccaritam pahāya vacīsucaritarūpa bhāveti, manoduccaritam pahāya manusucaritarūpa bhāveti, micchā ājivam pahāya sammā ājivena jivikam kappeti. Etth’ ete akusalasīlā aparisesā nirujjhanti. Katham **paṭipanno** ca thapati akusalānam sīlānam nirodhāya paṭipanno hoti? Idha thapati bhikkhū **anuppannānam** pāpakaṁ akusalānam dharmānam anuppādāya chandaṁ janeti, vāyamati viriyam ārabhati cittam paggañhāti padahati; uppannānam

¹ Phandita: nt, Throbbing, flashing; throb. 跳動，閃光。 / + mattā: “By his throbbing only.”

² Rudati & rodati: pp. To cry, lament, weep, wail; crying, weeping. 哀悼。

³ Vikujjhita: pp. Made angry, angered, annoyed, vexed; sulking. 惹惱。

⁴ Mātar: f. Mother. / + thañña: nt. Mother’s milk; mother’s breast. 乳房。

⁵ Samadhigañhāti: ger. To reach, to get, obtain; to exceed, surpass, to overcome, to master. 超過。

⁶ nt. Rising, origination, cause. 上升，起源。

pāpakānam akusalānam dhammānam pahānāya chandam janeti, vāyamati viriyam ārabhati cittam paggañhāti padahati; anuppannānam kusalānam dhammānam uppādāya chandam janeti, vāyamati viriyam ārabhati cittam paggañhāti padahati; uppannānam kusalānam dhammānam thitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandam janeti, vāyamati viriyam ārabhati cittam paggañhāti padahati. Evarūpa paṭipanno kho thapati akusalānam sīlānam nirodhāya paṭipanno hoti.

11. **Katame ca thapati kusalasīlā?** Kusalam kāyakammam, kusalam vacīkammam, ājīvapārisuddhim pi kho aham thapati sīlasmīm vadāmi. Ime vuccanti thapati kusalasīlā. Ime ca thapati kusalasīlā kim samuṭṭhānā? Samuṭṭhānam pi nesam vuttam: Cittasamuṭṭhānātissa vacanīyā. Katamām cittam? Cittam pi hi buhu anekavidham nānappakārakam, yam cittam vītarāgam vītadosam vītamoham. Ito samuṭṭhānā kusalasīlā. Ime ca thapati kusalasīlā kuhiṁ aparisesā nirujjhanti? Nirodho pi nesam vutto: "Idha thapati bhikkhu sīlavā hoti no ca sīlamayo,¹ tañ ca cetovimuttim paññāvimuttim yathābhūtam pajānāti; yath' assa te kusalasīlā aparisesā nirujjhanti. Katham paṭipanno ca thapati kusalānam sīlānam nirodhāya paṭipanno hoti? Idha thapati bhikkhu anuppannānam pāpakānam akusalānam dhammānam anuppādāya chandam janeti, vāyamati viriyam ārabhati cittam paggañhāti padahati; uppannānam pāpakānam akusalānam dhammānam pahānāya chandam janeti, vāyamati viriyam ārabhati cittam paggañhāti padahati; anuppannānam kusalānam dhammānam uppādāya chandam janeti, vāyamati viriyam ārabhati cittam paggañhāti, padahati; uppannānam kusalānam dhammānam thitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandam janeti, vāyamati viriyam ārabhati cittam paggañhāti padahati. Evarūpa paṭipanno kho thapati kusalānam sīlānam nirodhāya paṭipanno hoti.

12. **Katame ca thapati akusalasaṅkappā?** Kāmasaṅkappo byāpādasaṅkappo vihiṁsāsaṅkappo, ime vuccanti thapati akusalasaṅkappā. Ime ca thapati akusalasaṅkappā kim samuṭṭhānā? Samuṭṭhānam pi nesam vuttam, saññāsamuṭṭhānātī' ssa vacanīyā. Katamā saññā? Saññā pi hi buhu anekavidhā nānappakārikā kāmasaññā byāpādasaññā vihiṁsāsaññā, ito samuṭṭhānā akusalāṅkappā. Ime ca thapati akusalasaṅkappā kuhiṁ aparisosā nirujjhanti? Nirodhopi nesam vutto: Idha thapati bhikkhū vivicceva kāmehī vivicca akusalehī dhamehī savitakkam savicāram vivekajam pitisukham paṭhamāñjhānam upasampajja viharati, eth' ete akusalasaṅkappā aparisesā nirujjhanti. Katham paṭipanno ca thapati akusalānam saṅkappānam nirodhāya paṭipanno hoti? Idha thapati bhikkhu anuppannānam pāpakānam akusalānam dhammānam anuppādāya chandam janeti, vāyamati viriyam ārabhati cittam paggañhāti padahati; uppannānam pāpakānam akusalānam dhammānam pahānāya chandam janeti, vāyamati viriyam ārabhati cittam paggañhāti, padahati; anuppannānam kusalānam dhammānam uppādāya chandam janeti, vāyamati viriyam ārabhati cittam paggañhāti, padahati; uppannānam kusalānam dhammānam thitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chanda janeti, vāyamati viriyam ārabhati cittam paggañhāti padahati. Evarūpa paṭipanno kho thapati, akusalānam saṅkappānam nirodhāya paṭipanno hoti.

13. **Katame ca thapati kusalasaṅkappā?** Nekhammasaṅkappo abyāpādasaṅkappo avihimśāsaṅkappo; ime vuccanti thapati kusalasaṅkappā. Ime ca thapati kusalasaṅkappā kim samuṭṭhānā? Samuṭṭhānam pi nesam vuttam, saññāsamuṭṭhānā ti 'ssa vacanīyā. Katamā saññā? Saññā pi hi buhu anekavidhā nānappakārikā nekkhammasaññā abyāpādasaññā avihimśāsaññā; ito samuṭṭhānā kusalāṅkappā. Ime ca thapati kusalasaṅkappā kuhiṁ aparisesā nirujjhanti? Nirodhopi nesam vutto: Idha thapati bhikkhu vitakkavicārānam vūpasamā ajjhataṁ sampasādanam cetaso ekodibhāvaṁ avitakkaṁ avicāram samādhijam pītisukham dutiyāñjhānam upasampajja viharati. Eth' ete kusalasaṅkappā aparisesā nirujjhanti. Katham paṭipanno ca thapati kusalānam saṅkappānam nirodhāya paṭipanno hoti? Idha thapati bhikkhu anuppannānam pāpakānam akusalānam dhammānam anuppādāya chandam janeti,

¹ Sīla + maya: Consisting in morality. 在於道德品德上。

vāyamati viriyam ārabhati cittam paggañhāti padahati; uppānānam pāpakānam akusalānam dhammānam pahānāya chandam janeti, vāyamati viriyam ārabhati cittam paggañhāti padahati; anuppānānam kusalānam dhammānam uppādāya chandam janeti, vāyamati viriyam ārabhati cittam paggañhāti padahati; uppānānam kusalānam dhammānam thitiyā asammosāya bhiyyobhāvāya ve pullāya bhāvanāya pāripūriyā chanda janeti, vāyamati viriyam ārabhati cittam paggañhāti padahati. Evam paṭipanno kho thapati kusalānam saṅkappānam nirodhāya paṭipanno hoti.

14. Katamehi cāham thapati dasahi dhammehi samannāgataṁ purisapuggalāṁ paññāpemi sampannakusalaṁ paramakusalaṁ uttamapattipattarāṁ samaṇarāṁ ayojjhaṁ? Idha thapati bhikkhu asekhāya¹ sammādiṭṭhiyā samannāgato hoti; asekhenā sammāsaṅkappena samannāgato hoti; asekhāya sammāvācāya samannāgato hoti; asekhenā sammākammantena samannāgato hoti; asekhenā sammā-ājīvena samannāgato hoti; asekhenā sammāvāyāmena samannāgato hoti; asekhāya sammāsatiyā samannāgato hoti; asekhāya sammāsamādhinā samannāgato hoti, asekhenā sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti. Imehi kho aham thapati dasahi dhammehi samannāgataṁ purisapuggalāṁ paññāpemi sampannakusalaṁ paramakusalaṁ uttamapattipattarāṁ samaṇarāṁ ayojjhan”ti.

“Idamavoca Bhagavā. Attamano Pañcakaṅgo thapati Bhagavato bhāsitam abhinandī”ti.

~ Samaṇamaṇḍikā suttaṁ atṭhamam. ~

(M.79.) Culasakuludāyisuttam navamam.

1. Evarā me sutarā. Ekarā samayarā Bhagavā Rājagahe viharati Veļuvane Kalandakanivāpe. Tena kho pana samayena Sakuludāyi paribbājako Moranivāpe² paribbājakārāme paṭivasati mahatiyā paribbājakaparisāya saddhim.

2. Atha kho Bhagavā pubbanhasamayaṁ nivāsetvā pattacīvaram ādāya Rājagahaṁ piṇḍāya pāvisi. Atha kho Bhagavato etadahosi: “Atippago kho tāva Rājagahaṁ piṇḍāya caritum, yannūnāhaṁ yena Moranivāpo paribbājakārāmo yena Sakuludāyi paribbājako ten’ upasaṅkameyyan”ti.

3~4. Atha kho Bhagavā yena Moranivāpo paribbājakārāmo ten’ upasaṅkami. Tena kho pana samayena Sakuludāyi paribbājako mahatiyā paribbājaka parisāya saddhim nisinno hoti unnādiniyā uccāsaddāya mahāsaddāya anekavihitām tiracchānakathām kathentiyā, seyyathīdam: Rājakathām corakathām mahāmattakathām senākathām bhayakathām yuddhakathām annakathām pānakathām vatthakathām sayanakathām mālākathām gandhakathām nātikathām yānakathām gāmakathām nigamakathām nagarakathām janapadakathām itthikathām sūrakathām visikhākathām kumbhaṭhānakathām pubbapetakathām nānattakathām lokakkhāyikām samuddakkhāyikām itibhavābhavakathām iti vā. Addasā kho Sakuludāyi paribbājako Bhagavantaṁ dūratoca āgacchantarā; disvāna sakāni parisāni santhapesi: “Appasaddā bhonto hontu mā bhonto saddam akattha. Ayam samaṇo Gotamo āgacchatī, appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādi, app’ eva nāma appasaddam parisam viditvā upasaṅkamitabbaṁ maññeeyyā”ti. Atha kho te paribbājakā tuṇhī ahesum. Atha kho Bhagavā yena Sakuludāyi paribbājako ten’ upaṅkami. Atha kho Sakuludāyi paribbājako Bhagavantaṁ etad

¹ Asekha & asekha: adj. Not requiring to be trained, adept, perfect. 不需要訓練。

² Mora: A peacock. / + nivāpa: Food thrown (for feeding), fodder, bait; gift, portion. 喂。

avoca: “Etu kho bhante Bhagavā; svāgatam̄ bhante Bhagavato. Cirassam̄ kho bhante Bhagavā imam̄ pariyāyam akāsi yadidam̄ idh’ āgamanāya; nisīdatu bhante Bhagavā, idam̄ āsanam̄ paññattan”ti. Nisīdi Bhagavā paññatte āsane. Sakuludāyi pi kho paribbājako aññataram̄ nīcam̄ āsanam̄ gahetvā ekamantam̄ nisīdi. Ekamantam̄ nisinnam̄ kho Sakuludāyi paribbājakam̄ Bhagavā etad avoca: “Kāya nu” ttha Udāyi, etarahi kathāya sannisinnā? Kā ca pana vo antarākathā vippakata”ti?

5. **Tiṭṭhat'** esā bhante kathā yāya mayam̄ etarahi kathāya sannisinnā. **N'** esā bhante kathā Bhagavato dullabhā bhavissati pacchāpi **savaṇāya**. Yadāham̄ bhante imam̄ parisam̄ anupasaṅkanto¹ homi, athāyam̄ parisā anekavihitam̄ tiracchānakatham̄ kathentī nisinnā hoti. Yadā ca kho aham̄ bhante, imam̄ parisam̄ upasaṅkanto homi. Athāyam̄ parisā mamam̄ yeva mukham̄ **ullokentī**² nisinnā hoti: “Yam no samaṇo Udāyi dhammam̄ bhāsissati, tam no sossāmā”ti.³ **Yadā** pana bhante Bhagavā imam̄ parisam̄ upasaṅkanto hoti, atha ahañ c’ eva ayañ ca parisā Bhagavato va mukham̄ ullokentā nisinnā homa: “Yam no Bhagavā dhammam̄ bhāsissati, tam sossāmā”ti.

6. “Tena h’ Udāyi, tam̄ yev’ ettha **paṭibhātu**, yathā maṁ paṭibhāseyyā”ti. Purimāni bhante divasāni purimatarāni sabbaññū sabbadassāvī aparisesam̄ nāṇadassanam̄ paṭijānamāno: “**Carato** ca me tiṭṭhato ca suttassa ca jāgarassa ca satatarām̄ samitarām̄ nāṇadassanarām̄ paccupaṭṭhitam̄”ti. So mayā pubbantarām̄ ārabba pañham̄ puṭṭho samāno aññen’ aññam̄ paṭicari,⁴ bahiddhā katham̄ apanāmesi.⁵ **Kopañ** ca dosañ ca appaccayañ⁶ ca pātvākāsi.⁷ Tassa mayham̄ bhante, Bhagavantam̄ yeva ārabba paṭi udapādi: “Aho nūna Bhagavā, aho nūna sugato, yo imesam̄ dhammānam̄ kusalo”ti. Ko pan’ eso Udāyi, sabbaññū sabbadassāvī aparisesam̄ nāṇadassanam̄ paṭijānamāno: “Carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satatarām̄ samitarām̄ nāṇadassanarām̄ paccupaṭṭhitam̄”ti. Yo tayā pubbantarām̄ ārabba pañham̄ puṭṭho samāno aññen’ aññam̄ paṭicari, bahiddhā katham̄ apanāmesi: “Kopañ ca dosañ ca appaccayañ ca pātvākāsi”ti? “Niganṭho bhante Nātaputto”ti.

7. Yo kho Udāyi anekavihitam̄ **pubbenivāsam̄ anussareyya** seyyathīdam: “Ekam pi jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo, dasa pi jātiyo vīsatim pi jātiyo tiṁsam pi jātiyo cattārīsam pi jātiyo paññāsam pi jātiyo, jātisatam pi jātisahassam pi jātisatasahassam pi, aneke pi saṁvatṭakappe aneke pi vivatṭakappe aneke pi saṁvatṭavivatṭakappe; amutrāsim evannāmo evaṅgotto evamāvāṇo evamāhāro evaṁsukhadukkhapaṭisāṁvedi evamāyupariyanto. So tato cuto amutra udapādim tatrāpāsim evannāmo evaṅgotto evamāvāṇo evamāhāro evaṁsukhadukkhapaṭisāṁvedi evamāyupariyanno, so tato cuto idh’ ūpapanno”ti. Iti sākāraṁ sa-uddesam̄ anekavihitam̄ pubbenivāsam̄ anussareyya, so vā maṁ pubbantarām̄ ārabba pañham̄ puccheyya, tam̄ vā’ ham̄ pubbantarām̄ ārabba pañham̄ puccheyyam̄; so vā me pubbantarām̄ ārabba pañhassa veyyākaranena cittam̄ ārādheyya, tassa vā’ ham̄ pubbantarām̄ ārabba pañhassa veyyākaranena cittam̄ ārādheyyam̄. Yo kho Udāyi, **dibbena cakkhunā** visuddhena atikkantamānusakena satte passeyya: “Cavamāne upapajjamāne hine pañite suvaṇṇe dubbaṇṇe sugate duggate yathākammupage satte pajānāti. Ime vata bhonte sattā kāyaduccaritenā samannāgatā vacīduccaritenā samannāgatā manoduccaritenā samannāgatā ariyānam̄ upavādakā micchadiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedā parammarañā apāyam̄ duggatim̄ vinipātam̄ nirayaṁ upapannā. Ime vā pana bhonto sattā kāyasucaritenā samannāgatā

¹ ppr. Not to go to, not to approach. 接近。

² ppr. To look on to, look for, await. 準備以待。

³ Suṇāti: fut. To hear.

⁴ Aññena aññam̄ paṭicarati: aor. “To be saved by another in another way,” or to from one (thing) to another, i. e. to receive a diff, answer to what is asked.

⁵ Katham̄ bahiddhā apanāmeti: caus, aor. Carry outside.

⁶ Discontent, dissatisfaction, dejection, sulkiness. 不滿，不高興。

⁷ Pātur + karoti: aor. To make appear. 顯露。

vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedā parammaraṇā sugatiṁ saggam̄ lokam̄ upannā”ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati: “Cavamāne upapajjamāne hīne pañīte suvaṇṇe dubbanne sugate duggate yathākammūpage satte pajānāti, so vā marī aparantam̄ ārabbha pañham̄ puccheyya. Tam̄ vā’ ham̄ aparantam̄ ārabbha pañham̄ puccheyyam̄; so vā me aparantam̄ ārabbha pañhassa veyyākaraṇena cittam̄ ārādheyya, tassa vā’ ham̄ aparantam̄ ārabbha pañhassa veyyākaraṇena cittam̄ ārādheyyam̄. Api c’ Udāyi, tiṭṭhatu pubbanto tiṭṭhatu aparanto, dhammarām te desessāmi: “Imasmim̄ sati, idam̄ hoti; imass’ uppādā idam̄ upapajjati, imasmim̄ asati, idam̄ na hoti, imassa nirodhā imam̄ nirujjhati”ti.

8. Aham̄ hi Bhante yāvatakam pi me iminā **attabhāvena**² **paccanubhūtarī**,³ tam pi nappahomi iti sākāram̄ sa-uddesam̄ anussaritum. Kuto panāham̄ anekavihitam̄ pubbenivāsam̄ anussarissāmi seyyathidam: “Ekam pi jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo, dasa pi jātiyo vīsatim pi jātiyo tiṁsam pi jātiyo cattāriṁ sam pi jātiyo paññāsam pi jātiyo, jātisatam pi jātisahassam pi jātisatasahassam pi, aneke pi samvāṭṭakappe aneke pi vivaṭṭakappe, aneke pi samvāṭṭavivaṭṭakappe; amutrāsim̄ evannāmo evaṅgutto evamāvāṇo evamāhāro evam̄ sukhadukkhapaṭisamvedi evamāyupariyanto. So tato cuto amutra udapādiṁ tatrāpāsim̄ evannāmo evaṅgutto evamāvāṇo evamāhāro evam̄sukhadukkhapaṭisamvedi evamāyupariyanto. So tato cuto idh’ ūpapanno ti. Iti sākāram̄ sa-uddesam̄ anekavihitam̄ pubbenivāsam̄ anussarissāmi seyyathāpi Bhagavā. Aham̄ hi bhante etarahi parīsupisācakampi⁴ na passāmi, kuto panāham̄ dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Ime vata bhonte sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānam upavādakā⁵ micchadiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyam̄ duggatiṁ vinipātam̄ nirayam̄ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatiṁ saggam̄ lokam̄ upannā ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānissāmi seyyathāpi Bhagavā. Yam̄ pana marī bhante Bhagavā evam āha: “Api c’ Udāyi tiṭṭhatu pubbanto tiṭṭhatu aparanto, dhammarām desessāmi, imasmim̄ sati idam̄ hoti, imass’ uppādā idam̄ upapajjati, imasmim̄ asati idam̄ na hoti, imassa nirodhā idam̄ nirujjhati”ti. “Tañ ca pana me bhiyyosomattāya na pakkhāyati.⁶ Appeva nāmāham̄ bhante sake ācariyake Bhagavato cittam̄ ārādheyyam̄ pañhassa veyyākaraṇenā”ti.

9. Kin ti pana te Udāyi sake **ācariyake** hotīta? Amhākām̄ bhante sake ācariyake evam̄ hoti: “Ayaṁ paramo **vāṇo**, ayam̄ paramo vāṇo”ti. Yam̄ pana te etam̄ Udāyi sake ācariyake evam̄ hoti: “Ayaṁ paramo vāṇo, ayam̄ paramo vāṇo”ti. “Katamo so paramo vāṇo”ti? Yasmā bhante vāṇāañño vāṇo uttaritaro vā pañītataro vā n’ atthi, so paramo vāṇo”ti. “Katamo pana so Udāyi vāṇo, yasmā vāṇāañño vāṇo uttaritaro vā pañītataro vā n’ atthi”ti? “Yasmā bhante vāṇāañño vāṇo uttaritaro vā pañītataro vā n’ atthi, so paramo vāṇo”ti.

¹ Apara + anta: Further away, west-ward; future.

² Atta + bhāva: One’s own nature (i) person, personality, individuality, living creature; form, appearance. 特徵。

³ Paccanubhoti: pp. To experience, undergo, realize. 經歷。

⁴ Parīsu: Dust, dirt, soil. 汗斑。 / + pisācaka: A mud sprite (some sort of demon).

⁵ Upavādaka: adj. Blaming, finding fault, speaking evil of. 責備。 / + ariyānam̄: Insulting the gentle. 溫和的侮辱。

⁶ pre. To appear, shine forth, to be clearly visible.

10. “Dīghā pi kho te esā Udāyi phareyya.¹ Yasmā bhante vanṇā añño vanno uttaritaro vā pañītataro vā n’ atthi, so paramo vanṇo”ti vadesi; tañ ca vanṇam na paññāpesi. Seyyathāpi Udāyi puriso evam vadeyya: “Aham yā imasmīm janapade janapadakalyāñī tam icchāmi tam kāmemi”ti. Tam enām evam vadeyyum: “Ambho purisa yam tvaṁ janapadakalyāñim icchasi kāmesi, jānāsi tam janapadakalyāñim: ‘Khattiyī vā Brāhmaṇī vā Vessī vā Suddī vā’ti? Iti puṭṭho: ‘No’ti vadeyya. Tam enām evam vadeyyum: “Ambho purisa yam tvaṁ janapadakalyāñim icchasi kāmesi jānāsi, tam janapadakalyāñim: ‘Evam nāmā evam gottā iti vā’ti, tam enām evam vadeyyum: ‘Ambho purisa yam tvaṁ janapadakalyāñim icchasi kāmesi jānāsi, tam janapadakalyāñim evam nāmā evam gottā iti vā’ti. ‘Dīghā vā rassā vā majjhīmā vā kālī vā sāmā² vā maṅguracchavī³ vā’ti? Amukasmiṁ gāme vā nigame vā nagare vā ti? Iti puṭṭho: ‘No’ti vadeyya. Tam enām evam vadeyyum: ‘Ambho purisa yam tvaṁ na jānāsi na passasi, tam tvaṁ icchasi kāmesi ti? Iti puṭṭho: ‘Āmā’ti⁴ vadeyya. Tam kim maññasi Udāyi, nanu evam sante tassa purisassa appāṭihīrakam⁵ bhāsatam sampajjatī ti?⁶ Addhā⁷ kho bhante, evam sante tassa purisassa appāṭihīrakam bhāsatam sampajjatī ti? Evam eva kho Udāyi yasmā bhante, vanṇā añño vanṇo uttaritaro vā pañītataro vā n’ atthi, so paramo vanṇo ti vadesi, tañ ca vanṇam na paññāpesī ti.

11. “Seyyathāpi bhante manī veluriyo subho⁸ jātimā aṭṭhamiso⁹ suparikammakato¹⁰ pañḍukambale¹¹ nikkhitto¹² bhāsatī ca tapati ca virocatī¹³ ca; evam vanṇo attā hoti arogo param marañā”ti.

12. Tam kim maññasi Udāyi? Yo vā manī veluriyo subho jātimā aṭṭhamiso suparikammakato pañḍukambale nikkhitto bhāsatī ca tapati ca virocatī ca; yo vā rattandhakāratimisāyam¹⁴ kimi khajjopāṇako,¹⁵ imesam ubhinnam vanṇānam katamo vanṇo abhikkantataro ca pañītataro cā ti? Yvāyam bhante, rattandhakāratimisāya kimi khajjopāṇako, ayam imesam ubhinnam vanṇānam abhikkantataro ca pañītataro cā ti.

13. Tam kim maññasi Udāyi? Yo vā rattandhakāratimisāya kimi khajjopāṇako, yo vā rattandhakāratimisāya telappadīpo,¹⁶ imesam ubhinnam vanṇānam katamo vanṇo abhikkantataro ca pañītataro cā ti? Yvāyam bhante, rattandhakāratimisāya telappadīpo, ayam imesam ubhinnam vanṇānam abhikkantataro ca pañītataro cā ti.

¹ opt. To spread, make expand. 使膨脹。

² Kāla & kāla: Dark. / Sāma: Yellow, of a golden colour, beautiful.

³ Maṅgura + cchavi: Of golden colour.

⁴ indecl. “Yes, indeed, certainly.” 當然的。

⁵ Ap + pāṭihīra + kathā: Stupid talk.

⁶ pre. To turn out, to happen, become. 發生。

⁷ adv. Certainly, for sure, really, truly. 實際上。

⁸ Manī: A gem, jewel. / Veluriya: nt. A precious stone, lapis lazuli. 寶石。/ Subha: adj. Shining, bright, beautiful.

⁹ Jātimant: adj. Of good birth, having natural or genuine qualities, noble, excellent. 出色的。/ Aṭṭha + arīsa: Eight-edged; eight-faceted. 八個棱。

¹⁰ Su + parikamma: nt. Beautifully arranged or prepared, fitful, well worked. 間歇的。

¹¹ Pañḍu: adj. Pale-red or yellow, reddish, light yellow. / + kambala: A light red blanket, orange-coloured cloth. 毛毯。

¹² adj. Laid down, lying; put down into, set in, arranged.

¹³ Bhāsatī: pre. To shine, shine forth, fill with splendour. 使填滿光輝。/ Tapati: pre. To shine, to be bright. /

Virocatī: pre. To shine (forth), to be brilliant. 明亮的。

¹⁴ Ratta + andhakāra: The dark of night, nightly darkness. / + timisa: nt. Darkness.

¹⁵ The fire-fly.

¹⁶ Tela + ppadīpa: An oil lamp.

14. Tam kiṁ maññasi Udāyi? Yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahā aggikkhandho,¹ imesam ubhinnam vaṇṇānam katamo vaṇṇo abhikkantataro ca pañītataro cā ti? Yvāyam bhante, rattandhakāratimisāya mahā aggikkhandho, ayam imesam ubhinnam vaṇṇānam abhikkantataro ca pañītataro cā ti.

15. Tam kiṁ maññasi Udāyi? Yo vā rattandhakāratimisāya mahā aggikkhandho, yā vā rattiya paccūsasamayaṁ² viddhe vigatavalāhake deve³ osadhītārakā,⁴ imesam ubhinnam vaṇṇānam katamo vaṇṇo abhikkantataro ca pañītataro cā ti? Yāyam bhante rattiya paccusasamayaṁ viddhe vigatavalāhake deve osadhītārakā, ayam imesam ubhinnam vaṇṇānam abhikkantataro ca pañītataro cā ti.

16. Tam kiṁ maññasi Udāyi? Yā vā rattiya paccūsasamayaṁ viddhe vigatavalāhake deve osadhītārakā, yo vā tadahu' posathe⁵ pannarase⁶ viddhe vigatavalāhake deve abhido⁷ ad̄dharattasamayaṁ⁸ cando, imesam ubhinnam vaṇṇānam katamo vaṇṇo abhikkantataro ca pañītataro cā ti? Yvāyam bhante tadahu' posathe pannarase viddhe vigatavalāhake deve abhido ad̄dharattasamayaṁ cando, ayam imesam ubhinnam vaṇṇānam abhikkantataro ca pañītataro cā ti?

17. Tam kiṁ maññasi Udāyi? Yo vā tadahu' posathe pannarase viddhe vigatavalāhake deve abhido ad̄dharattasamayaṁ cando, yo vā vassānam pacchime māse saradasamaye⁹ viddhe vigatavalāhake deve abhido majjhantikasamayaṁ¹⁰ suryo, imesam ubhinnam vaṇṇānam katamo ca vaṇṇo abhikkantataro pañītataro cā ti. Yvāyam bhante vassānam pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhantikasamayaṁ suryo, ayam imesam ubhinnam vaṇṇānam abhikkantataro ca pañītataro cā ti.

18. Ato¹¹ kho te Udāyi, bahūhi bahutarā devā ye imesam candimasuriyānam ābhā nānubhonti,¹² pajānāmi. Atha ca panāhaṁ na vadāmi: “Yasmā vaṇṇā añño vaṇṇo uttaritaro vā pañītataro vā na’ tthi”ti. Atha ca pana tvam Udāyi: “Yvāyam vaṇṇo kiminā khajjopanakena hīnataro ca patikiṭṭhataro¹³ so paramo vaṇṇo ti vadasi, tañ ca vaṇṇām na paññāpesi”ti.

19. “**Acchidam**¹⁴ Bhagavā kathām? Acchidam Sugato kathan”ti? Kim pana tvam Udāyi evam vadasi: “Acchidam Bhagavā kathām, acchidam Sugato kathan”ti? Amhākām bhante, sake ācariyake evam hoti: “Ayam paramo vaṇṇo ayam paramo vaṇṇo”ti. Te mayam bhante Bhagavatā sake ācariyake samanuyuñjiyamānā samanuggāhiyamānā samanubhāsiyamānā¹⁵ rittā tucchā¹ aparaddhā² ti.

¹ Aggi + kandha: A great mass of fire, a huge fire, fire-brand. 火炬。

² Paccūsa + samaya: “The time towards dawn,” morning, dawn. 黎明。

³ Viddha: adj. Clear. / + vigata-valāhaka deva: A clear sky without a cloud.

⁴ Osadhī + tārakā: Star of healing; ‘morning star.’

⁵ Tad + ahu + uposatha: On the Uposatha day.

⁶ adj./ num. Fifteen (and fifteenth).

⁷ adj. “Full, powerful” or unbroken, unrestricted. 無限制的。

⁸ Ad̄dha & addha + rattā: Midnight. / + samaya: Congregation; time, condition. 情況。

⁹ Sarada + samaya: The autumn season.

¹⁰ Majjhantika: Midday, noon.

¹¹ adv. Hence, now, therefore. 由是。

¹² ābhā: f. Shine, splendour, luster, light. 榮耀。/ Na + anubhavati & anubhoti: pre. To come to or by, to undergo, suffer (feel), get, undertake, partake in, experience. 涉及；經歷。

¹³ Paṭikiṭṭha, pakkiliṭṭha & paṭikuṭṭha: Inferior, low, vile; “miserable.” 較差的；淒慘的。

¹⁴ Acchidam & acchidā > chindati: aor. To cut off, to destroy, to remove, both.

¹⁵ Samanuyuñjati: ppp, ppr. To rejoice at, to approve. 欣喜。/ Samanugāhati: ppp, ppr. Being pressed. 迫使某人接受。/

20. “Kim pan Udāyi atthi ekantasukho loko? Atthi ākāravatī³ patipadā ekantasukhassa lokassa sacchikiriyāyā”ti? Amhākam bhante sake ācariyake evam hoti: “Atthi ekantasukho loko, atthi ākāravatī patipadā ekantasukhassa lokassa sacchikiriyāyā”ti.

21. “Katamā pana sā Udāyi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti? Idha bhante ekacco pāṇātipātam pahāya pāṇātipātā paṭivirato hoti, adinnādānam pahāya adinnādānā paṭivirato hoti, kāmesu micchācāram pahāya kāmesu micchācārā paṭivirato hoti, musāvādām pahāya musāvādā paṭivirato hoti, aññataram vā pana tapoguṇam⁴ samādāya vattati, ayam kho sā bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā ti.

22. Tam kim maññasi Udāyi? Yasmi samaye pāṇātipātam pahāya pāṇātipātā paṭivirato hoti, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī cā ti? Sukhadukkhī bhante. Tam kim maññasi Udāyi, yasmi samaye kāmesu micchācāram pahāya kāmesu micchācārā paṭivirato hoti, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vā ti? Sukhadukkhī bhante. Tam kim maññasi Udāyi, yasmi samaye musāvādām pahāya musāvādā paṭivirato hoti, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vā ti? Sukhadukkhī bhante. Tam kim maññasi Udāyi, yasmi samaye aññataram tapoguṇam samādāya vattati, ekantasukhī vā tasmim samaye attā hoti sukhadukkhī vāti? Sukhadukkhī bhante.

23. Tam kim maññasi Udāyi? “Api nu kho vokiṇṇasukhadukkham⁵ paṭipadam āgamma ekantasukhassa lokassa sacchikiriyā hotī”ti? “Acchidañ Bhagavā katham, acchidañ Sugato kathan”ti? Kim pana tvam Udāyi evam vadesi: “Acchidañ Bhagavā katham, acchidañ Sugato kathan”ti. Amhākam bhante sake ācariyake evam hoti: “Atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti. Te mayam bhante Bhagavatā sake ācariyake samanuyuñjiyamānā samanugāhiyamānā samanubhāsiyamānā rittā tucchā aparaddhā ti.

24. “Kim pana bhante atthi ekantasukho loko? Atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti? “Atthi kho Udāyi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti.

25. “Katamā pana sā bhante ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti? Idh’ Udāyi bhikkhu vivicc’ eva kāmehi vivicca akusalehi dhammehi savitakkañ savicāram vivekajam pītisukham paṭhamajjhānam upasampajja viharati. Vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvarañ avitakkañ avicāram samādhijam pītisukham dutiyajjhānam upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañ ca kāyena paṭisaṁvedeti. Yan tam ariyā ācikkhanti: ‘Upekkhako satimā sukhavihāri’ti tam tatiyajjhānam upasampajja viharati. Ayam kho sā Udāyi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti. Na kho sā bhante ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā. Sacchikato hi’ ssa bhante ettāvatā ekantasukho loko hotī”ti. Na khvāssa Udāyi ettāvatā ekantasukho loko sacchikato hoti; ākāravatī tveva sā paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti.

Samanubhāsatī: pp, ppr. To converse or study together.

¹ Ritta: pp. Devoid, empty, free, rid (of). 缺乏的。 / Tuccha: adj. Empty, vain, deserted. 荒野。

² pp. Missed, gone wrong, failed, sinned. 違反教規。

³ vat. adj. Having a form; having a cause; grounded. 舉止。

⁴ Tapa & tapo: Torment, punishment, penance. 使煩擾。 / + guna: Constituent part, ingredient, component, element.

⁵ Vokiṇṇa: adj. Covered with, drenched (with); mixed up, full of. 使濕透。

26. Evaṁ **vutte** Sakuludāyissa paribbājakassa parisā unnādinī uccāsadda mahāsaddā ahosi: “**Ettha mayam anassāma**¹ sācariyakā;² ettha mayam anassāma sācariyakā, na mayam ito bhiyyo uttaritaram pajānāmāti. Atha kho Sakuludāyissa paribbājako te paribbājake appasadde katvā Bhagavantam etad avoca:

27. “**Kittāvatā** pan’ assa bhante ekantasukho loko sacchikato hotī”ti? “Idh’ Udāyi bhikkhū sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā adukkhamiṁ asukhamiṁ upekkhāsatipārisuddhiṁ **catutthajjhānam** upasampajja viharati. Yāvatā devatā ekantasukhamiṁ lokam uppānā tāhi devatāhi saddhiṁ santiṭhati sallapati³ sākaccharām samāpajjati.⁴ Ettāvatā khvāssa Udāya, ekantasukho loko sacchikato hotī”ti.

28. “Etassa **nūna**⁵ bhante, ekantasukhassa lokassa sacchikiriyāhetu bhikkhū Bhagavati **brahmacariyam carantī**”ti? “Na kho Udāyi, etassa ekantasukhassa lokassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti. Atthi kho Udāyi, aññe va dhammā uttaritarā ca pañītatarā ca, yesam sacchikiriyāhetu bhikkhū mayi brahmacariyam carantī”ti. “Katame pana te bhante dhammā uttaritarā ca pañītatarā ca, yesam sacchikiriyāhetu bhikkhū Bhagavati brahmacariyam carantī”ti?

29~36. Idh’ Udāyi **Tathāgato** loke uppajjati, araham sammāsambuddho vijjācaranāsampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānam Buddha Bhagavā so imam lokam sadevakaṁ samārakam sabrahmakaṁ sassamaṇabrahmaṇīm pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti, so dhammarām deseti: ādikalyāṇam majjhakalyāṇam pariyoṣānakalyāṇam sāttham sabyañjanam kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Tam dhammarām suṇāti.

Gahapati vā gahapatiputto vā aññatarasmim vā kule **paccājāto**, so tam dhammarām sutvā Tathāgate saddhamiṁ paṭilabhati. So tena saddhāpaṭilābhena samannāgato itipaṭisañcikkhati: sambādho gharāvāso rajāpatho, abbhokāso pabbajā, nayidam sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddam saṅkhalikhitaṁ brahmacariyam caritum, yannūnāhaṁ kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajanti. So aparena samayena appam vā bhogakkhandham pahāya mahantaṁ vā bhogakkhandham pahāya appam vā ñātiparivaṭṭam pahāya mahantaṁ vā ñātiparivaṭṭam pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati. So evam pabbajito samāno bhikkhūnam sikkhāsājivasamāpanno pāñātipātam pahāya pāñātipātā paṭivirato hoti, nihitadaṇḍo nihitasatto lajji dayāpanno sabbapāñabhūtahitānukampī viharati. Adinnādānam pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭīkañkhī athenena sucibhūtena attanā viharati. Abrahmacariyam pahāya brahmācārī hoti, ārācārī virato methunā gāmadhammā. Musāvādām pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisamvādako lokassa. Pisunam vācam pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesam bhedāya, amutra vā sutvā na imesam akkhātā amūsam bhedāya, iti bhinnānam vā sandhātā sahitānam vā anuppadātā, samaggārāmo samaggarato samagganandi samaggakaraṇīm vācam bhāsitā hoti. Pharusaṁ vācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṭasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpam vācam bhāsitā hoti. Samphappalāpam pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī athavādī dhammavādī vinayavādī nidhānavatim vācam bhāsitā kālena sāpadesam pariyantavatim atthasamhitam.

¹ Nassati: aor. To perish, to be lost or destroyed, to disappear, come to an end. 消滅。

² adj. Together with one’s teacher.

³ Santiṭhati: pre. To stand, stand still, remain, continue. 繼續存在。 / Sallapati: pre. To talk (with).

⁴ Samāpajjati: pre. To come into, enter upon, attain. / + sākaccharām: To engage in conversation. 會話。

⁵ Nūna & nūnam: indecl. Surely, certainly, indeed.

So **bījagāmabhūtagāmasamārambhā** paṭivirato hoti. Ekabhattiko hoti rattuparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhāna paṭivirato hoti. Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahanā paṭivirato hoti āmakadhaññapaṭiggahanā paṭivirato hoti. Āmakamarīṣapaṭiggahanā paṭivirato hoti.

Itthikumārikapaṭiggahanā paṭivirato hoti. Dāsidāsapaṭiggahanā paṭivirato hoti. Ajelakapaṭiggahanā paṭivirato hoti. Kukkuṭasūkarapaṭiggahanā paṭivirato hoti. Hatthigavāssavalavāpaṭiggahanā paṭivirato hoti. Khettavatthupaṭiggahanā paṭivirato hoti. Dūteyyapahīnagamanānuyogā paṭivirato hoti.

Kayavikkayā paṭivirato hoti. Tulākūṭakamānakūṭā paṭivirato hoti.

Ukkotanavañcananikatisāciyogā paṭivirato hoti. Chedanavadvabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

So **santuṭṭho** hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena, so yena yeneva pakkamati, samādāyeva pakkamati. Seyyathāpi nāma pakkhi sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti. Evamevaṁ bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. Yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattam anavajjasukham paṭisamvedeti.

So cakkhunā rūpam disvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam cakkhundriyam asaṁvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriyesamvaram āpajjati.

So **sotena** saddam sutvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam sotendriyam asaṁvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati sotendriyam, sotendri yesamvaram āpajjati.

So **ghānena** gandham ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam ghānendriyam asaṁvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati ghānendriyam, ghānendri yesamvaram āpajjati.

So **jīvhāya** rasam sāyitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam jīvhendriyam asaṁvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati jīvhendriyam, jīvhendriye saṁvaram āpajjati.

So kāyena **phoṭṭhabbām** phūsitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam kāyendriyam asaṁvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvarāya paṭipajjati, rakkhati kāyendriyam, kāyendriye saṁvaram āpajjati.

So manasā **dhammam viññāya** na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam manendriyam asaṁvutam viharantam abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṁvaram paṭipajjati, rakkhati manendriyam, manendriye saṁvaram āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhattam abyāsekasukham paṭisamvedeti

So abhikkante **paṭikkante** sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, sammiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaraḍhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī hoti.

So iminā ca ariyena **sīlakkhandhena** samannāgato iminā ca ariyena indriyasamivarena samannāgato iminā ca ariyena satisampajaññena samannāgato vivittam senāsanam bhajati. Araññam rukkhamūlam pabbatam kandaram giriguham susānam vanapattam abbhokāsam palālapuñjam. So pacchābhuttam piñdapātapaṭikkanto nisīdati pallaṅkam ābhujitvā ujum kāyam panidhāya, parimukham satim upaṭṭhapetvā.

37. So abhijjhām loke pahāya **vigatābhijjhena** cetasā viharati, abhijjhāya cittam parisodheti. Byāpādapadosam pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī. Byāpādapadosā cittam parisodheti, thīnamiddarām pahāya vigatātānamiddo viharati ālokasaññi sato sampajāno. Thīnamiddā cittam parisodheti, uddhaccakukkuccam pahāya anuddhato viharati ajjhattam vūpasantacitto. Uddhaccakukkuccā cittam parisodheti. Vicikiccharām pahāya tiṇavaciciccho viharati akathaṅkathi kusalesu dhammesu. Vicikicchāya cittam parisodheti. So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamarām jhānarām upasampajja viharati. Ayampi kho Udāyi, dhammo uttarītarō ca pañītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti.

38~40. Puna ca paraṁ Udāyi, bhikkhu vitakkavicārānaṁ vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham **dutiyam** jhānarām upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati. Sato ca sampajāno sukhañca kāyena paṭisarīvedeti. Yantam ariyā ācikkhanti: upekkhako satimā sukhavihārī ti tam tatiyam jhānarām upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā adukkham asukham upekkhāsatipārisuddhirām catuttham jhānarām upasampajja viharati. Ayampi kho udāyi, dhammo uttarītarō ca pañītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti.

41. So evam samāhite citte parisuddhe pariyođāte anaṅgaṇe vigatupakkilese mudubhūte kammaniye thite āneñjappatte pubbe nivāsānussatiññāya cittam abhininnāmeti. So anekavihitam **pubbenivāśam** anussarati, seyyathīdām: ekampi jātiṁ dvepi jātiyo, tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tiṁsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivatṭakappe anekepi saṁvaṭṭavivatṭakappe amutrāsim evannāmo evaṅgutto evam vāṇo evamāhāro evam sukhadukkhapaṭisamivedi evamāyupariyanto. So tato cuto amutra udapādim tatrāpāsim evannāmo evaṅgutto evam vāṇo evamāhāro evam sukhadukkhapaṭisamivedi evamāyupariyanto. So tato cuto idhūpapanno ti. Iti sākāram sauddesam anekavihitam pubbenivāśam anussarati, ayampi kho udāyi dhammo uttarītarō ca pañītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti.

42. So evam samāhite citte parisuddhe pariyođāte anaṅgaṇe vigatupakkilese mudubhūte kammaniye thite āneñjappatte sattānam cūtupapātaññāya cittam abhininnāmeti. So **dibbena** cakkhunā visuddhena atikkantamānusakena satte passati: cavamāne upapajjamāne, hine pañīte suvaṇṇe dubbaṇṇe sugate duggate yathākammupage satte pajānāti. Ime vata bhontē sattā kāyaduccaritenā samannāgatā vacīduccaritenā samannāgatā manoduuccaritenā samannāgatā ariyānam upavādakā micchadiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyam duggatim vinipātam nirayam upapannā, ime vā pana bhonto sattā kāyasucaritenā samannāgatā vacīsucaritenā samannāgatā manusucaritenā samannāgatā ariyānam anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatim saggam lokam upannā ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne pañīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti, ayampi kho udāyi, dhammo uttarītarō ca pañītataro ca, yassa sacchikiriyāhetu bhikkhū mayi brahmacariyam caranti.

43. So evam samāhite **citte** parisuddhe pariyodāte anaṅgaṇe vigatupakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānam khayaññāya cittam abhininnāmeti. So idam dukkhanti yathābhūtam pajānāti. Ayam dukkhasamudayoti yatābhūtam pajānāti. Ayam dukkhanirodhoti yatābhūtam pajānāti. Ayam dukkhanirodhagāminīpaṭipadāti yathābhūtam pajānāti, ime āsavāti yathābhūtam pajānāti. Ayam āsavasamudayoti yathābhūtam pajānāti. Ayam āsavanirodhoti yathābhūtam pajānāti. Ayam āsavanirodhagāminīpaṭipadāti yathābhūtam pajānāti.

44. Tassa evam jānato evam passato **kāmāsavā** pi cittam **vimuccati**. Bhavāsavā pi cittam vimuccati. Avijjāsavā pi cittam vimuccati. Vimuttasmiṁ vimuttam iti nāñam hoti: Khīñā jāti, vusitarā brahmaçariyam, kataṁ karañiyam, nāparam itthattāyāti pajānāti. Ayam kho Udāyi, dhammo uttaritaro ca paññataro ca, yassa sacchikiriyā hetu bhikkhū mayi brahmaçariyam caranti. Ime kho Udāyi, dhammā uttaritarā ca paññatarā ca yesam sacchikiriyā hetu bhikkhū mayi brahmaçariyam carantī”ti.

45. Evam vutte Sakuludāyi paribbājako Bhagavantam etad avoca: “**Abhikkantaṁ** bhante, abhikkantam bhante. Seyyathāpi bhante, nikujjitatam vā ukkujjeyya, paṭiccannam vā vicareyya, mūlhassa vā maggām ācikkheyya, andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhīntī ti. Evam evam Bhagavatā anekapariyāyena dhammo pakāsito. Esāham bhante, Bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāham bhante, Bhagavato santike pabbajam, labheyyam upasampadan”ti.

46. Evam **vutte** Sakuludāyissa paribbājakassa parisā Sakuludāyim paribbājakam etadavoca: “**Mā** bhavaṁ Udāyi, samaṇe Gotame **brahmaçariyam cari**; mā bhavaṁ Udāyi, ācariyo hutvā antevāsīvāsam¹ vasi. **Seyyathāpi** nāma mañiko² hutvā uddekaniko³ assa. Evam sampadam⁴ etam bhoto Udāyissa bhavissati. Mā bhavaṁ Udāyi samaṇe Gotame brahmaçariyam cari; mā bhavaṁ Udāyi ācariyo hutvā antevāsīvāsam¹ vasī”ti. Iti h idam Sakuludāyissa paribbājakassa parisā Sakuludāyim paribrabājakam antarāyam akāsi Bhagavati brahmaçariye”ti.

~ Culasakuludāyisuttam navamam. ~

(M.80.) Vekhanassasuttam

1. Evarū me sutam. Ekaṁ samayam **Bhagavā** Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme.

2. Atha kho **Vekhanasso** paribbājako yena Bhagavā ten’ upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṁ sammodi, sammodanīyam katham sārāṇīyam vītisāretvā ekamantam aṭṭhāsi. Ekamantam ṭhito kho Vekhanasso paribbājako Bhagavato santike udānam udānesi: “Ayam paramo vaṇṇo, ayam paramo vaṇṇo”ti! Kirī pana tvarū Kaccāna evarū vadesi: “Ayam paramo vaṇṇo, ayam paramo vaṇṇo”ti? “Katamo Kaccāna so paramo vaṇṇo”ti? “Yasmā bho Gotama vaṇṇā añño vaṇṇo uttaritaro vā paññitaro vā na’ tthi, so paramo vaṇṇo”ti. “Katamo pana so Kaccāna vaṇṇo yasmā vaṇṇā añño vaṇṇo uttaritaro

¹ Ante: pref. near, inside, within. 在範圍內。 / + vāsin: One who lives in; lodges or lives with his master or teacher, a pupil. / + vāsa: Living, sojourn, life. 逗留。 / Vasati: aor. To live, dwell, stay, abide; to spend time.

² f. Of a charm, the Jewel-charm, by means of which one can read other people’s minds. 符咒。

³ adj. Spouting, ejecting. 噴出。 / = Fit for drawing up water.

⁴ f. Attainment, success, accomplishment; happiness, good fortune; blessing, bliss. 成就。

vā pañītataro vā na' tthī"ti? "Yasmā bho Gotama vaṇṇā añño vaṇṇo uttarītarovā pañītataro vā na' tthi, so paramo vaṇṇo"ti.

3~11. Dīghā pi kho te esā Kaccāna phareyya. Yasmā bho Gotama vaṇṇā añño vaṇṇo uttarītaro vā pañītataro vā na' tthi, so paramo vaṇṇo ti vadesi; tañ ca vaṇṇam na paññāpesi. Seyyathāpi Kaccāna puriso evam vadeyya: "Aham yā imasmim janapade janapadakalyāñī, tam icchāmi tam kāmemī"ti. Tam enam evam vadeyyum: Ambho purisa, yam tvam janapadakalyāñīm icchasi kāmesi, jānāsi tvam janapadakalyāñī: Khattiyi vā brāhmañī vā vessī vā suddi vā ti? Iti puṭho no ti vadeyya. Tam enam vadeyyum: Ambho purisa, yam tvam janapadakalyāñīm icchasi kāmesi, jānāsi tam janapadakalyāñīm: Evam nāmā evam gottā iti cā ti. Tam enam vadeyyum: Ambho purisa, yam tvam janapada kalyāñīm icchasi kāmesi, jānāsi tam janapadakalyāñīm evam nāmā evam gottā iti cā ti. Dīghā vā rassā vā majjhāmā vā kāli vā sāmā vā maṅguracchavī vā ti? Amukasmiṁ gāme vā nigame vā nagare vā ti? Iti pūṭho no ti vadeyya. Tam enam evam vadeyyum: ambho purisa, yam tvam na jānāsi na passasi, tam tvam icchasi kāmesī ti? Iti puṭho āmāti vadeyya. Tam kiṁ maññāsi Kaccāna? Nanu evam sante tassa purisassa appāṭihīrakatam bhāsitam sampajjatī ti? Addhā kho bho Gotama evam sante tassa purisassa appāṭihīrakatam bhāsitam sampajjatī ti. Evam eva kho tvam Kaccāna, yasmā bhante, vaṇṇā añño vaṇṇo uttarītaro vā pañītataro vā na' tthi, so paramo vaṇṇo ti vadesi, tañ ca vaṇṇam na paññāpesī ti.

Seyyathāpi bho Gotama maṇi veļuriyo subho jātimā aṭṭhaṁso suparikammakato pañḍukambale nikkhitto bhāsatī ca tapati ca virocati ca; evam vaṇṇo attā hoti arogo param marañā ti.

Tam kiṁ maññāsi kaccāna? Yo vā maṇi veļuriyo subho jātimā aṭṭhaṁso suparikammakato pañḍukambale nikkhitto bhāsatī ca tapati ca virocati ca; yo vā rattandhakāratimisāya kimi khajjopaṇako, imesam ubhinnam vaṇṇānam katamo vaṇṇo abhikkantataro ca pañītataro cā ti? Yvāyam bho Gotama rattandhakāratimisāya kimi khajjopaṇako, ayaṁ imesam ubhinnam vaṇṇānam abhikkantataro ca pañītataro cā ti.

Tam kiṁ maññāsi Kaccāna? Yo vā rattandhakāratimisāya kimi khajjopaṇako, yo vā rattandhakāratimisāya telappadīpo, imesam ubhinnam vaṇṇānam katamo vaṇṇo abhikkantataro ca pañītataro cā ti? Yvāyam ho Gotama rattandhakāratimisāya telappadīpo, ayaṁ imesam ubhinnam vaṇṇānam abhikkantataro ca pañītataro cā ti.

Tam kiṁ maññāsi Kaccāna? Yo vā rattandhakāratimisāya telappadīpo yo vā rattandhakāratimisāya mahā aggikkhandho, imesam ubhinnam vaṇṇānam katamo vaṇṇo abhikkantataro ca pañītataro cā ti? Yvāyam bho Gotama, rattandhakāratimisāya mahā aggikkhandho, ayaṁ imesam ubhinnam vaṇṇānam abhikkantataro ca pañītataro cā ti.

Tam kiṁ maññāsi Kaccāna? Yo vā rattandhakāratimisāya mahā aggikkhandho, yā vā rattiya paccusasamayaṁ viddhe vigatavalāhake deve osadhītārakā, imesam ubhinnam vaṇṇānam katamo vaṇṇo abhikkantataro ca pañītataro cā ti? Yvāyam bho Gotama rattiya paccusasamayaṁ viddhe vigatavalāhake deve osadhītārakā, ayaṁ imesam ubhinnam vaṇṇānam abhikkantataro ca pañītataro cā ti.

Tam kiṁ maññāsi maññāsi Kaccāna? Yā vā rattiya paccūsasamayaṁ viddhe vigatavalāhake deve osadītārakā, yo vā tadahu' posathe paññarase viddhe vigatavalāhake deve abhido aḍḍharattisamayaṁ cando, imesam ubhinnam vaṇṇānam katamo vaṇṇo abhikkantataro ca pañītataro cā ti? Yvāyam bho Gotamo tadahu' posathe paññarase viddhe vigatavalāhake deve abhido aḍḍharattisamayaṁ cando, ayaṁ imesam ubhinnam vaṇṇānam abhikkantataro ca pañītataro cā ti.

Tarī kiṁ maññasi Kaccāna? Yo vā tadahu' posathe paññarase viddhe vigatavalāhake deve abhido aḍḍharattisamayaṁ cando, yo vā vassānam pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhantikasamayaṁ suriyo, imesam ubhinnam vaṇṇānam katamo vaṇṇo abhikkantataro ca paññitataro cā ti? Yvāyam bho Gotama vassānam pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhantikasamayaṁ suriyo, ayam imesam ubhinnam vaṇṇānam abhikkantataro ca paññitataro cā ti.

Ato kho te Kaccāna, bahūhi bahutarā devā ye imesam candimasuriyānam ābhā nānubhonti; tyāhaṁ pajānāmi. Atha ca panāhaṁ na vadāmi: yasmā vaṇṇā añño vaṇṇo uttaritaro vā paññitataro vā na' tthi ti. Atha ca pana tvam Kaccāna yvāyam vaṇṇo kiminā khajjopanakena hīnataro ca patikiṭṭhataro ca, so paramo vaṇṇo ti vadesi, tañ ca vaṇṇam na paññāpesi.

12. Pañca kho ime Kaccāna kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajaṇīyā; sotaviññeyyā saddā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajaṇīyā; ghānaviññeyyā gandhā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajaṇīyā; jivhāviññeyyā rasā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajaṇīyā; kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajaṇīyā. Ime kho Kacchāna pañca kāmaguṇā.

13. Yam kho Kaccāna ime pañca kāmaguṇe paṭicca uppajjati sukham somanassaṁ, idam vuccati kāmasukham. Iti kāmehi kāmasukham kāmasukhā kāmaggasukham tattha aggam akkhāyatī ti.

14. Evaṁ vutte Vekhanasso paribbājako Bhagavantaṁ etadavoca: “Acchariyam bho Gotama, abbhutam bho Gotama. Yāva subhāsitañ c’ idam bhotā Gotamena: Kāmehi kāmasukham, kāmasukhā kāmaggasukham tattha aggam akkhāyatī”ti. Dujjānam¹ kho etam Kaccāna, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena aññathācariyakena² kāmaṁ vā kāmasukham vā kāmaggasukham vā. Ye kho te Kaccāna bhikkhū arahanto khīṇāsavā vusitavanto katakaraniyā ohitabhārā anuppattasadatthāparikkhīṇabhasamyojanā sammadaññāvimuttā, te kho etam jāneyyum: Kāmaṁ vā kāmasukham vā kāmaggasukham vā ti.

15. Evaṁ vutte Vekhanasso paribbājako kupito anattamano Bhagavantaṁ yeva khuṁsento³ Bhagavantaṁ yeva vamhento⁴ Bhagavantaṁ yeva vadamāno: “Samaṇo ca Gotamo pāpito bhavissati”ti. Bhagavantaṁ etadavoca: “Evam eva pan’ idh’ eke samaṇabrāhmaṇā ajānantā pubbantaṁ, apassantā aparantaṁ,⁵ atha ca pana: Khiṇā jāti, vusitaṁ brahmacariyam, kataṁ karaṇiyam nāparam itthātāyā”ti. Patijānanti: “Tesam idam bhāsitam hassakam⁶ yeva sampajjati,⁷ nāmakam⁸ yeva sampajjati, rittakam yeva sampajjati, tucchakam⁹ yeva sampajjati”ti.

¹ Du + jāna: Hard to know.

² Añña + diṭṭhika: Having different views. / + khantika: Acquiescing in different views, following another faith. 默認。 / + rucika: Being dependent on someone else's will or under another's influence. 依賴的。 / Aññatra + yoga: adj. Following another discipline. 紀律。 / Aññathā: adv. In a different manner, otherwise, differently. / + cariya: nt. (mostly) conduct, behavior, state of live of.

³ ppr. To scold, to curse, to be angry at, to have spite against. 詛咒。

⁴ Vambheti & vamheti: ppr. To treat with contempt, despise, revile, scold. 蔑視。

⁵ Pubba + anta: The past. / Apara + anta: Further away, west-ward.

⁶ adj./ nt. Ridiculous. 荒謬的。

⁷ pre. To come to, to fall to; to succeed, prosper. 辦妥。

⁸ adj. Consisting of a mere name, i.e. mere talk, nonsense, ridiculous. 僅僅的說。

⁹ Ritta: pp. Devoid, empty, free, rid (of). 缺乏的。 / Tuccha: adj. Empty, vain, deserted. 荒野。

16. Ye kho te Kaccāna, samañabrahmañā ajānantā **pubbantam**, apassantā **aparantaṁ**: “Khīnā jāti, vusitam brahmacariyam, kataṁ karaṇīyam nāparam itthattāyāni pajānāmā”ti paṭijānanti; tesam so yeva sahadhammiko niggaho¹ hoti. Api ca Kaccāna, tiṭṭhatu pubbanto, tiṭṭhatu aparanto. Etu viññū puriso asaṭho amāyāvī² ujjujātiko:³ “Aham anusāsāmi, aham dhammañ desemi, yathānusiṭṭham⁴ tathā paṭipajjamāno⁵ na cirass’ eva sāmaññeva ñassati, sāmañ dakkhī”ti.⁶ Evam kira sammā bandhanā vippamokkho⁷ hoti yadidam avijjābandhanā. **Seyyathāpi** Kaccāna daharo kumāro mando⁸ uttānaseyyako kanṭhapañcamehi⁹ bandhanehi baddho¹⁰ assa suttabandhanehi, tassa vuddhim anvāya¹¹ indriyānam paripākam¹² anvāya tāni bandhanāni mucceyyum; so mokkho’ mhī”ti kho jāneyya no ca bandhanam. Evam eva kho Kaccāna, etu viññū puriso asaṭho amāyāvi ujjujātiko: “Aham anusāsāmi, aham dhammam desemi; yathānusiṭṭham tathā paṭipajjamāno na cirass’ eva sāmañ ñeva ñassati, sāmañ dakkhī”ti. Evam kira sammā bandhanā vippamokkho hoti yadidam avijjābandhanā”ti.

17. Evaṁ vutte, Vekhanasso paribbājako Bhagavantam etadavoca: “**Abhikkantam** bho Gotama, abhikkantam bho Gotama, seyyathāpi bho Gotama nikkujjitam vā ukkujjeyya, paṭicchannam vā vīvareyya, mūlhassa vā maggam ācikkheyya andhakāre vā telapajjotam dhāreyya, cakkhumanto rūpāni dakkhīnti ti, evam evam bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantam Gotamam saraṇam **gacchāmi** dhammañca bhikkhusaṅghañca. Upāsakanam marū bhavañ Gotamo dhāretu ajjatagge pāñupetam saraṇaṅgatan”ti.

~ Vekhanassasuttaṁ dasamam ~

¹ Bahuka and Adhikakka,
Gaya and Sundarika too,
Payaga and Sarassati,
And the stream Bahumati -
A fool may there forever bathe
Yet will not purify dark deeds.

What can the Sundarika bring to pass?
What the Payaga? What the Bahuka?
They cannot purify an evil-doer,
A man who has done cruel and brutal deeds.

One pure in heart has evermore
The Feast of Spring, the Holy Day;
One fair in act, one pure in heart
Brings his virtue to perfection.

¹ Restraint, control, rebuke, censure, blame. 抑制。

² Asaṭha: adj. Without guile, not fraudulent, honest. 不狡猾。 / Amāyāvin: adj. Without guile, not deceiving, honest.

³ Uju & ujju: adj. Straight, direct; straightforward, honest, upright. 坦率的。 / + jātika: adj. Being like, being of, having.

⁴ pp. Instructed, admonished, advised; ordered, commanded. 告誡。

⁵ ppr. To enter upon (a path), to go along, follow out (a way or plan), to go by.

⁶ Jānāti: fut. To know. / Dakkhin: adj. Seeing, perceiving. 察覺。

⁷ Release, deliverance. 解放。

⁸ adj. Slow, lazy.

⁹ Kanṭha: Neck. / + pañcama: The fifth.

¹⁰ Bandhana: nt. Binding, bond, fetter. 拘束。 / Baddha: pp. Bound, in bondage. 綁。 / Sutta: nt. A thread, string.

¹¹ Anvāya: ger. Undergoing, experiencing, attaining. 經歷。 / + vuddhim: Growing up.

¹² Paripāka: Over ripeness, decay, collapse. 腐朽。 / + indriyānam: Decay of the (mental) faculties, in formula defining.

If is here, Brahmin, that you should bathe,
To make yourself a refuge for all beings.
And if you speak no falsehood
Nor work harm for living beings,
Nor take what is offered not,
With faith and free from avarice,
What need for you to go to Gaya?
For any well be your Gaya

² 大念處經

(MAHASATIPATTHANA SUTTA)

總說

如是我聞，一時世尊住在俱盧國的一個市鎮，名為劍磨瑟曇。那時世尊稱呼諸比丘說：「諸比丘。」諸比丘回答說：「世尊。」世尊如此開示：「諸比丘，這是使眾生清淨、超越憂愁與悲傷、滅除痛苦與憂惱、成就正道與現證涅槃的單一道路，那就是四念處。

何謂四念處？在此，諸比丘，比丘以熱誠、正知、正念安住於觀身為身，去除對世間的貪欲及憂惱。他以熱誠、正知、正念安住於觀受為受，去除對世間的貪欲及憂惱。他以熱誠、正知、正念安住於觀心為心，去除對世間的貪欲及憂惱。他以熱誠、正知、正念安住於觀法為法，去除對世間的貪欲及憂惱。

³ 身念處（身隨觀念處）

甲、安般念（呼吸念；入出息念）

諸比丘，比丘如何安住於觀身為身呢？

在此，諸比丘，比丘前往森林、樹下或空地，盤腿而坐，保持身體正直，安立正念在自己面前（的呼吸）。他正念地吸

氣，正念地呼氣。吸氣長的時候，他了知：『我吸氣長。』呼氣長的時候，他了知：『我呼氣長。』吸氣短的時候，他了知：『我吸氣短。』呼氣短的時候，他了知：『我呼氣短。』他如此訓練：『我應當覺知（氣息的）全身而吸氣。』他如此訓練：

『我應當覺知（氣息的）全身而呼氣。』他如此訓練：『我應當平靜（氣息的）身行而吸氣。』他如此訓練：『我應當平靜（氣息的）身行而呼氣。』

就像善巧的車床師或他的學徒，當他做長彎的時候，他了知：『我做長彎。』當他做短彎的時候，他了知：『我做短彎。』

同樣地，當比丘吸氣長的時候，他了知：『我吸氣長。』呼氣長的時候，他了知：『我呼氣長。』吸氣短的時候，他了知：『我吸氣短。』呼氣短的時候，他了知：『我呼氣短。』他如此訓練：『我應當覺知（氣息的）全身而吸氣。』他如此訓練：『我應當平靜（氣息的）身行而吸氣。』他如此訓練：『我應當平靜（氣息的）身行而呼氣。』

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。或者他建立起『有身』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

⁴ 乙、四威儀

再者，諸比丘，行走時比丘了知：『我正在行走。』站立時他了知：『我正站立著。』坐著時他了知：『我正坐著。』躺著時他了知：『我正在躺著。』無論身體處在那一種姿勢，他都如實地了知。

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。或者他建立起『有身』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

⁵ 丙、正知（明覺）

再者，諸比丘，向前進或返回的時候，比丘以正知而行。向前看或向旁看的時候，他以正知而行。屈伸肢體的時候，他以正知而行。穿著袈裟、執持衣鉢的時候，他以正知而行。吃飯、喝水、咀嚼、嚐味的時候，他以正知而行。大小便利的時候，他以正知而行。走路、站立、坐著、入睡與醒來、說話或沉默的時候，他以正知而行。

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。或者他建立起『有身』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

⁶ 丁、不淨觀（可厭作意）

再者，諸比丘，比丘思惟這個身體，從腳掌思惟上來及從頭髮思惟下去，這個身體由皮膚所包裹，並且充滿許多不淨之物：『在這個身體當中有頭髮、身毛、指甲、牙齒、皮膚、肌肉、筋腱、骨骼、骨髓、腎臟、心臟、肝臟、肋膜、脾臟、肺臟、腸、腸間膜、胃中物、糞便、膽汁、痰、膿、血、汗、脂肪、淚液、油脂、唾液、鼻涕、關節滑液、尿液。』

諸比丘，就像一個兩端開口的袋子，裡面裝滿了各種穀類，如粳米、米、綠豆、豆、芝麻、精米。一個視力良好的人打開袋子，檢查它們，說：『這是粳米、這是米、這是綠豆、這是豆、這是芝麻、這是精米。』

同樣地，諸比丘，比丘思惟這個身體，從腳掌思惟上來及從頭髮思惟下去，這個身體由皮膚所包裹，並且充滿許多不淨之物：『在這個身體當中有頭髮、身毛、指甲、牙齒、皮膚、肌肉、筋腱、骨骼、骨髓、腎臟、心臟、肝臟、肋膜、脾臟、肺臟、腸、腸間膜、胃中物、糞便、膽汁、痰、膿、血、汗、脂肪、淚液、油脂、唾液、鼻涕、關節滑液、尿液。』

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。或者他建立起『有身』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

⁷ 戊、界分別觀（界作意）

再者，諸比丘，無論身體如何被擺置或安放，比丘都以各種界來觀察這個身體：『在這個身體裡有地界、水界、火界、風界。』

諸比丘，就像一個熟練的屠夫或屠夫的學徒，屠宰了一頭母牛之後，將牠切成肉塊，然後坐在十字路口。

同樣地，諸比丘，無論身體如何被擺置或安放，比丘都以各種界來觀察這個身體：『在這個身體裡有地界、水界、火界、風界。』

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。或者他建立起『有身』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

⁸ 己、九種墳場觀

再者，諸比丘，比丘在墳場中見到死後經過一天、二天或三天的被丟棄屍體，那屍體腫脹、變色、腐爛。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。或者他建立起『有身』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，被烏鵲、老鷹、禿鷹、蒼鷺、狗、老虎、豹、豺狼或各種蟲所噉食。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。或者他建立起『有身』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，已經變成隻剩下（一些）血肉附著的一具骸骨，依靠筋腱而連結在一起。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

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再者，諸比丘，比丘在墳場中見到被丟棄的屍體，已經變成一具沒有肉而只有血跡漫塗的骸骨，依靠筋腱而連結在一起。

他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。或者他建立起『有身』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，已經變成沒有血肉的骸骨，依靠筋腱而連結在一起。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。或者他建立起『有身』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，已經變成分散在各處的骨頭：這裡一塊手骨、那裡一塊腳骨、這裡一塊腳踝骨，那裡一塊小腿骨、這裡一塊大腿骨、那裡一塊髖骨、這裡一塊肋骨、那裡一塊背骨、這裡一塊胸骨、那裡一塊頸椎骨、這裡一塊下顎骨、那裡一塊牙齦骨、這裡是頭蓋骨。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。或者他建立起

『有身』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，已經變成貝殼色的白骨。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。或者他建立起『有身』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，已變成經過一年以上的一堆骨頭。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。或者他建立起『有身』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，骨頭已經腐朽成骨粉。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。或者他建立起『有身』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

⁹ 受念處（受隨觀念處）

再者，諸比丘，比丘如何安住於觀受為受呢？

在此，諸比丘，感到樂受時，比丘了知：『我感到樂受。』感到苦受時，他了知：『我感到苦受。』感到不苦不樂受時他了知『我感到不苦不樂受。』感到有愛染的樂受時，他了知：『我感到有愛染的樂受。』感到沒有愛染的樂受時，他了知：『我感到沒有愛染的樂受。』感到有愛染的苦受時，他了知：『我感到有愛染的苦受。』感到沒有愛染的苦受時，他了知：『我感到沒有愛染的苦受。』感到有愛染的不苦不樂受時，他了知：『我感到有愛染的不苦不樂受。』感到沒有愛染的不苦不樂受時，他了知：『我感到沒有愛染的不苦不樂受。』

如此，他安住於觀照內在的受為受、安住於觀照外在的受為受或安住於觀照內在與外在的受為受。他安住於觀照受的生起現象、安住於觀照受的壞滅現象或安住於觀照受的生起與壞滅現象。或者他建立起『有受』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀受為受的方法。

¹⁰ 心念處（心隨觀念處）

再者，諸比丘，比丘如何安住於觀心為心呢？

在此，諸比丘，比丘了知有貪欲的心為有貪欲的心，了知沒有貪欲的心為沒有貪欲的心；了知有瞋恨的心為有瞋恨的心，

了知沒有瞋恨的心為沒有瞋恨的心；了知有愚癡的心為有愚癡的心，了知沒有愚癡的心為沒有愚癡的心；了知收縮的心為收縮的心，了知散亂的心為散亂的心；了知廣大的心為廣大的心，了知不廣大的心為不廣大的心；了知有上的心為有上的心，了知無上的心為無上的心；了知專一的心為專一的心，了知不專一的心為不專一的心；了知解脫的心為解脫的心，了知未解脫的心為未解脫的心。

如此，他安住於觀照內在的心為心、安住於觀照外在的心為心或安住於觀照內在與外在的心為心。他安住於觀照心的生起現象、安住於觀照心的壞滅現象或安住於觀照心的生起與壞滅現象。或者他建立起

『有心』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀心為心的方法。

¹¹ 甲、五蓋

再者，諸比丘，比丘如何安住於觀法為法呢？

在此，諸比丘，比丘依五蓋而安住於觀法為法。

諸比丘，比丘如何依五蓋而安住於觀法為法呢？在此，諸比丘，內心有欲欲¹¹時，比丘了知：『我內心有欲欲。』內心沒有

欲欲時，他了知：『我內心沒有欲欲。』他了知尚未生起的欲欲如何在他內心生起；他了知已經在他內心生起的欲欲如何被滅除；他了知已經被滅除的欲欲如何不會再於未來生起。

內心有瞋恨時，他了知：『我內心有瞋恨。』內心沒有瞋恨時，他了知：『我內心沒有瞋恨。』他了知尚未生起的瞋恨如何在他內心生起；他了知已經在他內心生起的瞋恨如何被滅除；他了知已經被滅除的瞋恨如何不會再於未來生起。

內心有昏沉與睡眠時，他了知：『我內心有昏沉與睡眠。』內心沒有昏沉與睡眠時，他了知：『我內心沒有昏沉與睡眠。』他了知尚未生起的昏沉與睡眠如何在他內心生起；他了知已經在他內心生起的昏沉與睡眠如何被滅除；他了知已經被滅除的昏沉與睡眠如何不會再於未來生起。

內心有掉舉與追悔時，他了知：『我內心有掉舉與追悔。』內心沒有掉舉與追悔時，他了知：『我內心沒有掉舉與追悔。』他了知尚未生起的掉舉與追悔如何在他內心生起；他了知已經在他內心生起的掉舉與追悔如何被滅除；他了知已經被滅除的掉舉與追悔如何不會再於未來生起。

內心有懷疑時，他了知：『我內心有懷疑。』內心沒有懷疑時，他了知：『我內心沒有懷疑。』他了知尚未生起的懷疑如何在他內心生起；他了知已經在他內心生起的懷疑如何被滅除；他了知已經被滅除的懷疑如何不會再於未來生起。

如此，他安住於觀照內在的法為法、安住於觀照外在的法為法或安住於觀照內與外在的法為法。他安住於觀照法的生起現象、安住於觀照法的壞滅現象或安住於觀照法的生起與壞滅現象。或者他建立起『有法』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘依五蓋而安住於觀法為法的方法。

¹² 乙、五取蘊

再者，諸比丘，比丘依五取蘊而安住於觀法為法。

諸比丘，比丘如何依五取蘊而安住於觀法為法呢？

在此，諸比丘，比丘了知：『這是色，這是色的生起，這是色的壞滅；這是受，這是受的生起，這是受的壞滅；這是想，

這是想的生起，這是想的壞滅；這是行，這是行的生起，這是行的壞滅；這是識，這是識的生起，這是識的壞滅。』

如此，他安住於觀照內在的法為法、安住於觀照外在的法為法或安住於觀照內與外在的法為法。他安住於觀照法的生起現象、安住於觀照法的壞滅現象或安住於觀照法的生起與壞滅現象。或者他建立起『有法』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘依五取蘊而安住於觀法為法的方法。

¹³ 丙、六處

再者，諸比丘，比丘依六內處與六外處而安住於觀法為法。

諸比丘，比丘如何依六內處與六外處而安住於觀法為法呢？

在此，諸比丘，比丘了知眼根，了知色塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

他了知耳根，了知聲塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

他了知鼻根，了知香塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

他了知舌根，了知味塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

他了知身根，了知觸塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

他了知意根，了知法塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

如此，他安住於觀照內在的法為法、安住於觀照外在的法為法或安住於觀照內在與外在的法為法。他安住於觀照法的生起現象、安住於觀照法的壞滅現象或安住於觀照法的生起與壞滅現象。或者他建立起

『有法』的正念只為了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘依六內處與六外處而安住於觀法為法的方法。

¹⁴ 丁、七覺支

再者，諸比丘，比丘依七覺支而安住於觀法為法。

諸比丘，比丘如何依七覺支而安住於觀法為法呢？

在此，諸比丘，念覺支存在比丘内心時，他了知：『念覺支存在我内心。』念覺支不存在他内心時，他了知：『念覺支不存

在我内心。』他了知尚未生起的念覺支如何在他内心生起，他了知如何培育及圓滿已經生起的念覺支。

擇法覺支存在他内心時，他了知：『擇法覺支存在我内心。』擇法覺支不存在他内心時，他了知：『擇法覺支不存在我内心。』

他了知尚未生起的擇法覺支如何在他内心生起，他了知如何培育及圓滿已經生起的擇法覺支。

精進覺支存在他内心時，他了知：『精進覺支存在我内心。』精進覺支不存在他内心時，他了知：『精進覺支不存在我内心。』

他了知尚未生起的精進覺支如何在他内心生起，他了知如何培育及圓滿已經生起的精進覺支。

喜覺支存在他内心時，他了知：『喜覺支存在我内心。』喜覺支不存在他内心時，他了知：『喜覺支不存在我内心。』他了知尚未生起的喜覺支如何在他内心生起，他了知如何培育及圓滿已經生起的喜覺支。

輕安覺支存在他内心時，他了知：『輕安覺支存在我内心。』輕安覺支不存在他内心時，他了知：『輕安覺支不存在我内心。』

他了知尚未生起的輕安覺支如何在他内心生起，他了知如何培育及圓滿已經生起的輕安覺支。

定覺支存在他内心時，他了知：『定覺支存在我内心。』定覺支不存在他内心時，他了知：『定覺支不存在我内心。』他了知尚未生起的定覺支如何在他内心生起，他了知如何培育及圓滿已經生起的定覺支。

捨覺支存在他内心時，他了知：『捨覺支存在我内心。』捨覺支不存在他内心時，他了知：『捨覺支不存在我内心。』他了知尚未生起的捨覺支如何在他内心生起，他了知如何培育及圓滿已經生起的捨覺支。

如此，他安住於觀照內在的法為法、安住於觀照外在的法為法或安住於觀照內在與外在的法為法。他安住於觀照法的生起現象、安住於觀照法的壞滅現象或安住於觀照法的生起與壞滅現象。或者他建立起『有法』的正念只為了更高的智慧與正念。

他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘依七覺支而安住於觀法為法的方法。

¹⁵ 戊、四聖諦

再者，諸比丘，比丘依四聖諦而安住於觀法為法。

諸比丘，比丘如何依四聖諦而安住於觀法為法呢？

在此，諸比丘，比丘如實地了知：『這是苦。』如實地了知：『這是苦的原因。』如實地了知：『這是苦的息滅。』如實地了知：『這是導致苦息滅的修行方法。』

¹⁶ 修行念處的成果

諸比丘，如此修行四念處七年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

不用說七年，諸比丘，如此修行四念處六年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

不用說六年，諸比丘……

不用說五年，諸比丘……

不用說四年，諸比丘……

不用說三年，諸比丘……

不用說二年，諸比丘……

不用說一年，諸比丘，如此修行四念處七個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，

則證得阿那含果。

不用說七個月，諸比丘……

不用說六個月，諸比丘……

不用說五個月，諸比丘……

不用說四個月，諸比丘……

不用說三個月，諸比丘……

不用說二個月，諸比丘……

不用說一個月，諸比丘……

不用說半個月，諸比丘，如此修行四念處七天的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，

則證得阿那含果。

這就是為什麼說：『諸比丘，這是使眾生清淨、超越憂愁與悲傷、滅除痛苦與憂惱、成就正道與現證涅槃的單一道路，那

就是四念處。』」

世尊如此開示之後，諸比丘對世尊的話感到愉悅與歡喜。

¹⁷ Enough with teaching the Dhamma

That even I found hard to reach;

For it will never be perceived

By those who live in lust and hate.

Those dyed in lust, wrapped in darkness
Will never discern this abstruse Dhamma
Which goes against the worldly stream,
Subtle, deep, and difficult to see.

¹⁸ In Magadha there have appeared till now
Impure teachings devised by those still stained.
Open the doors to the Deathless! Let them hear
The Dhamma that the Stainless One has found.

Just as one who stands on a mountain peak
Can see below the people all around,
So, O Wise One, All-seeing Sage,
Ascend the palace of the Dhamma.
Let the Sorrowless One survey this human breed,
Engulfed in sorrow, overcome by birth and old age.

Arise, victorious hero, caravan leader,
Debtless one, and wander in the world.
Let the Blessed One teach the Dhamma,
There will be those who will understand.

世尊如果不說法，世人愈墮落，祇有更趨向黑暗的世界；如果有方法說教，即使是再艱深的教理，也必有能夠理解的人；請世尊為了憐湣世人而垂教，度人濟世。

¹⁹ Open for them are the doors to the Deathless,
Let those with ears now show their faith.
Thinking it would be troublesome, O Brahma,
I did not speak the Dhamma subtle and sublime.

²⁰ I am one who has transcended all, a knower of all,
Unsullied among all things, renouncing all,
By craving's ceasing freed. Having known this all
For myself, to whom should I point as teacher?

I have no teacher, and one like me
Exists nowhere in all the world
With all its gods, because I have
No person for my counterpart.

I am the Accomplished One in the world,
I am the Teacher Supreme.
I alone am a Fully Enlightened One
Whose fires are quenched and extinguished.

I go now to the city of Kasi
To set in motion the Wheel of Dhamma.
In a world that has become blind
I go to beat the drum of the Deathless.

By your claims, friend, you ought to be the Universal Victor.

The victors are those like me
Who have won to destruction of taints.
I have vanquished all evil states,
Therefore, Upaka, I am a victor.

行進途中，遇見一位外教青年，名為優波迦。他見釋尊安詳而請高，具有一股神聖的威嚴，異經常人，就問：『你跟誰出家？師父是誰？』釋尊答：『自己是一切勝者、一切知者，自悟而解脫者，所以，自己無師，自己為天上天下最尊最上者。』但是青年不以為意，祇是淡淡地說：『可能是這樣吧！』說過之後，並不向釋尊求教。據傳說，後來他也於佛教中出了家而成一聖者。（佛教的原點 p.65,66.）

²¹ "He is the Wise One who has cast off delusion,
abandoned the heart's wilderness, victor in battle;
He knows no anguish, is perfectly even-minded,
mature in virtue, of excellent wisdom;
Beyond all temptations, he is without stain:
The Blessed One is he, and I am his disciple.

Free from perplexity, he abides contented,
spurnig worldly gains, a vessel of gladness;
A human being who has done the recluse's duty,
a man who bears his final body;
He is utterly peerless and utterly spotless:

The Blessed One is he, and I am his disciple.

He is free from doubt and skilful,
the discipliner and excellent leader.
None can surpass his resplendent qualities;
without hesitation, he is the illuminator;
Having severed conceit, he is the hero:
The Blessed One is he, and I am his disciple.

The leader of the herd, he cannot be measured,
his depths are unfathomed, he attained to the silence;
Provider of safety, possessor of knowledge,
he stands in the Dhamma, inwardly restrained;
Having overcome all bondage, he is liberated:
The Blessed One is he, and I am his disciple.

The immaculate tusker, living in remoteness,
with fetters all shattered, fully freed;
Skilled in discussion, imbued with wisdom,
his banner lowered, he no longer lusts;
Having tamed himself, he no more proliferates:
The Blessed One is he, and I am his disciple.

The best of seers, with no deceptive schemes,
gained the triple knowledge, attained to holiness;
His heart cleansed, a master of discourse,
he lives ever tranquil, the finder of knowledge;
The first of all gives, he is ever capable:
The Blessed One is he, and I am his disciple.

He is the Nonle One, developed in mind,
who has gained the goal and expounds the truth;
Endowed with mindfulness and penetrative insight,
he leans neither forwards nor back;
Free from perturbation, attained to mastery:
The Blessed One is he, and I am his disciple.

He has fared rightly and abides in meditation,
inwardly undefiled, in purity perfect;
He is independent and altogether fearless,
living secluded, attained to the summit;
Having crossed over himself, he leads us across:
The Blessed One is he, and I am his disciple.

Of supreme serenity, with extensive wisdom,
a man of great wisdom, devoid of all greed;
He is the Tathagata, he is the Sublime One,
the person unrivalled, the one without equal;
He is intrepid, proficient in all:
The lessened One is he, and I am his disciple.

He has severed craving and become the Enlightened One,
cleared of all clouds, completely untainted;
Most worthy of gifts, most mighty of spirits,
most perfect of persons, beyond estimation;
The greatest in grandeur, attained the peak of glory:
The Blessed One is he, and I am his disciple."