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巴利注釋的重要性

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I. Stages in the development of the commentaries 注釋發展的階段

1. Commentaries in the suttas themselves: 經中的注釋

(1) The Buddha comments on his own terminology. 佛陀注解自己的語詞

Examples: SN 12.2, Vibhanga Sutta on dependent origination, explains the meaning of the terms used in the formula. SN 45.8 gives definitions of the eight factors of the noble eightfold path.

例：相應部 12 相應 2 經，講解緣起的《分別經》講解了十二緣起支裡每一支的意思。相應部 45 相應 8 經，定義了八支聖道中每一支的意思。

(2) Others comment on statements by the Buddha. 其他人注解佛陀的開示

Examples: MN 18, MN 138 · Mahākaccāna comments on a brief statement by the Buddha. MN 133 Mahākaccāna comments on a poem spoken by the Buddha; MN 141, Sāriputta explains the four noble truths.

例：中部 18 和 138 經兩經都是摩訶迦旃延注解佛陀簡短的開示。中部 141 經舍利弗解釋了四聖諦。

2. The emergence of commentarial-style works included in the Pali Canon: the Niddesas, commenting on two chapters in the Suttanipāta. Example from Mahāniddeśa, commenting on the first line of the Aṭṭhakavagga: “For one who desires sensual pleasures.” Mahāniddeśa quotes the line, and then explains: “There are two kinds of sensual pleasures: sensual pleasures as objects, and sensual pleasures as defilements. What are SPs as objects?”

Agreeable forms, sounds, odors, tastes, touches, and desirable possessions, etc. What are SPs as defilements? Sensual desire, sensual lust, sensual thoughts, sensual craving, sensual delight, etc.” Another type of early commentary would be chapters in the Vibhanga of the Abhidhamma Pitaka, which give detailed analysis of terms used in the suttas.

巴利聖典裡出現注釋形式的作品：《義釋》，注解了《經集》的兩品。如《大義釋》中注解八頌經品中的第一行「他追求欲樂 *Kāmaṃ*

kāmayamānassa」。《大義釋》引用了這句話然後解釋「有兩種欲愛：事欲和煩惱欲。什麼是事欲？即可愛之色、聲、香、味、觸、所欲之財產等。什麼是煩惱欲？欲欲、貪欲、思惟欲、欲愛、欲樂等」。另一種早期注釋的形式是屬於阿毗達磨藏的《分別論》之章節，詳細地分析了經中的語詞。

3. The *Aṭṭhakathā*: ancient Indian *aṭṭhakathā*, Sinhala *aṭṭhakathā*, the Pāli *aṭṭhakathā*. Here we will be concerned with the Pāli *aṭṭhakathā* to the Sutta Pitaka and the Visuddhimagga. The *Vism* is not itself an *aṭṭhakathā*, but it is the foundation for the Pāli *aṭṭhakathā*. Buddhaghosa claims that he composed the Pāli *aṭṭhakathā* on the basis of the old Indian *aṭṭhakathā*, which had been translated into the old Sinhala language and preserve in Sri Lanka. Buddhaghosa took the essence of those commentaries and translated them into the language we call Pāli. The *Vism* is his own composition, of course, but it is based on the old commentaries and serves as the foundation for the Pāli commentaries.

注釋書：古老的印度注釋書，僧伽羅語注釋書，巴利注釋書。

這裡我們涉及經藏和《清淨道論》的巴利注釋。《清淨道論》本身不是注釋書，但它是巴利注釋的基礎。覺音聲稱他編纂的巴利注釋書是以古印度的注釋書為基礎的，這些注釋書曾被翻譯成僧伽羅語保存在錫蘭。覺音採用了注釋書的精華並翻譯成我們稱為巴利的語言。《清淨道論》當然是他自己的作品，但是是基於古注的，也為巴利注釋提供了基礎。

II. The four origins of a sutta: Why the Buddha spoke a particular sutta

經的四種緣起：佛陀為什麼開示某一部經？

The commentaries classify suttas into four types based on their origin:

注釋書依據經的緣起將經分成四種:

1. His own inclination (*attajjhāsayā*). Those discourses the Buddha gives on his own initiative, without being asked by others. Example: the Sabbāsava Sutta, the Simile of the Cloth, the Satipaṭṭhāna Sutta, etc. Many suttas on dependent origination, the five aggregates, the noble eightfold path, etc.

(佛陀) 自己的意樂。佛陀自行、不問自說而說法，如《一切漏經》、《布喻經》、《念住經》等。很多講緣起、五蘊、八聖道的經 [也是如此]。

2. Because of the inclinations of others (*parajjhāsaya*). When the Buddha sees that a disciple needs a particular teaching, then he gives a discourse to help that disciple. For example, the First Sermon (Dhammacakka Sutta) was given out of concern for the five ascetics; the discourse to Rāhula was given to help Rāhula attain arahantship. Many suttas where a monk comes and asks the Buddha for a teaching, without asking a question.

他人的意樂。當佛陀看見某一個弟子需要某種特定的指導，為幫助這位弟子而給予開示。如《轉法輪經》是出於對五比丘的關心而初轉法輪；《教誡羅睺羅經》是為了幫助羅睺羅證阿羅漢。很多部經比丘過來請法，沒有提問。

(3) A discourse given in response to a question (*pucchāvasika*): When people come to the Buddha and ask a question, the Buddha responds with a discourse. There are countless suttas of this type. A good example is the Sāmaññaphala Sutta: King Ajātasattu comes to the Buddha and asks, “What are the benefits of the monastic life?” and the Buddha explains the entire process of monastic training, up to the jhānas, higher knowledges, and liberation.

回應提問。有人來拜見佛陀並問一個問題，佛陀以開示回覆。數不清的經是這種形式。一個很好的例子是《沙門果經》：阿闍世王來找佛陀問「沙門生活的利益是什麼？」，佛陀解釋了出家人訓練的整個過程，到禪那、神通和解脫。

(4) Discourse given because of a particular incident (*aṭṭh'uppatti*). Sometimes the particular incident can be seen in the sutta itself. For example, the Brahmajāla Sutta (DN no. 1) was given because the Buddha and the Sangha were being praised by some and criticized by others. The Discourse on the Simile of the Saw (MN 21) was given because a monk named Phaggunā became angry when the other monks criticized him. The Discourse on the Snake Simile (MN 22) was given because a monk named Ariṭṭha was telling the monks that there is no harm for a monk to indulge in sensual pleasures. The Mahānidāna Sutta was given because Ānanda came to the Buddha and said dependent origination is easy to understand. But often the story behind the sutta *does not appear in the sutta itself*. In these cases, the commentary provides the background the story, the reason for the sutta. A good example: the Mūlapariyāya Sutta (MN no. 1). Other examples: the Dhammadāyaka Sutta (MN no. 3) and the Puttamaṃsa Sutta, “The Simile of Son’s Flesh” (SN 12.63).

因特殊的事件而開示。有時經中可看到這個特殊的事件。如《梵網經》(長部 1) 是因為有人稱讚佛陀和僧團，有人批評佛陀和僧團。中部 21 《鋸喻經》是因帕辜那比丘被其它比丘批評時生氣。中部 22 《蛇喻經》

是因名叫阿哩得的比丘告訴比丘沉溺於欲樂沒有害處。《大因緣經》(DN15) 是因阿難去見佛陀說緣起易懂。但是經的背景故事通常不出現在經文中。在這種情況下，注釋書會提供背景故事，即講經的原因。一個很好的例子是中部 1 《根本法門經》。另外還有中部 3 《法嗣經》和相應部 12.63 《子肉喻經》。

There are texts in verse for which the commentary relates a full story behind each verse. Each verse of the Dhammapada is said to have been spoken because of a particular incident. The commentary relates the story behind the verse. So too for the verses in the Rhinoceros Horn Sutta of the Suttanipāta: each verse has a corresponding story about a paccekabuddha. The commentaries also give us biographies of the great disciples of the Buddha—particularly the Anguttara Nikāya Commentary. These biographies usually go back to their past lives, showing the occasion when they first made the resolve to become a great disciple of the Buddha. Thus the commentaries include an abundant literature of stories about the Buddha and his disciples.

有偈頌的經文是注釋書為每一個偈頌提供一個完整的背景故事。《法句經》的每一個偈頌都說是由於一個特定的事件而說。注釋書將故事和偈頌聯繫起來。在《經集》的《犀牛角經》亦然：每一段偈頌都對應一位辟支佛的故事。注釋書也提供給我們佛陀大弟子們的傳記，尤其是在《增支部》的注釋書裡。這些傳記通常會回溯他們的過去世，指出他們第一次決意要成為佛陀大弟子的場景。因此注釋書有關於佛陀和弟子們故事的豐富文獻。

III. The explanation of words (*padavaṇṇanā*) 語詞的解析

1. One of the functions of the commentary is to explain every word occurring in the sutta, sometimes even ordinary words, but special attention is given to words with doctrinal importance.

注釋書的一個功能是解釋經中出現的每一個詞，有時甚至是普通的詞，但特別關注是有重要教義的詞。

2. An example: The meaning of the word “Tathāgata,” a designation for the Buddha. The Dīgha Commentary gives eight explanations of the word. The best known are “thus come” and “thus gone.” It explains the sense in which the Buddha is one who has “thus come” and “thus gone,” using various doctrinal concepts to explain them. The Vism explains the nine qualities of the Buddha: *araham, sammā sambuddho*, etc.

例：Tathāgata 是佛陀名號之一。關於這個詞的意思，《長部注釋》給了八種解釋。最為人知的是「如來」和「如去」。它用了各種教理概念來解釋佛陀為何是「如來」和「如去」。《清淨道論》解釋了佛陀的九種功德：阿羅漢、正等正覺者等。

3. Another example: The Simile of the Cloth mentions sixteen *upakkilesa*, minor defilements. The meaning of some of these terms is not immediately clear. The Majjhima Commentary provides definitions of these defilements, sometimes with examples.

另一例：《布喻經》提到十六種隨煩惱，[即]小煩惱。其中一些語詞之意不甚明瞭。中部注釋定義了這些煩惱，有時還提供例子。

4. The commentary will often take a word that occurs with different meanings in different contexts. It will explain the different meanings and cite canonical texts where those meanings occur.

注釋書時常會記錄一個語詞在不同文脈下的不同涵義。它會解釋這些不同的涵義並引出這些意思出現的經文。

One example is the word *dhamma*. The Majjhima Commentary explains that the word can mean the scriptures, the four noble truths, samādhi, wisdom, nature, phenomena, merit, things that can be known, etc.

一個例子是關於「法」。中部注釋解釋這個詞可代表經典、四聖諦、定、慧、本性、現象、福德、和可知之事物等。

Another example is the word *brahmacariya*, “the holy life.” The Suttanipāta Commentary explains that this expression can mean abstinence from sex, the path, meditation, and the Teaching as a whole.

另一個例子是「梵行」。《經集》注釋解釋這個詞總的來說可代表離淫、道、禪修、和教說。

7. Sometimes the commentarial explanation of a word is not correct. Example: The commentaries explain nibbāna as “the absence of the forest of craving” (*vānasaṅkhātāya taṇhāya abhāvena nibbānanti*). But it is well known that nibbāna is really derived from the verb *nibbāyati*, “to go out”, to be extinguished, said of a fire.

有時注釋對一個詞的解讀是不正確的。如注釋把涅槃 *nibbāna* 解釋為「無有愛之稠林」(*vānasaṅkhātāya taṇhāya abhāvena nibbānanti*)。但眾所周知涅槃 *nibbāna* 是從動詞 *nibbāyati* 而來，代表熄滅，是就火而言。

IV. Doctrinal developments in commentaries 注釋書中教理的發展

Using as basis the four tasks regarding the Four Noble Truths 以關於四聖諦之四個任務為基

1. First noble truth, the truth of dukkha, is to be fully understood (*pariññeyyam*) 第一聖諦，苦諦，應遍知

Three kinds of full understanding: 三種遍知

- (1) Full understanding of the known (*ñāta-pariññā*): knowing the various phenomena in the five aggregates by way of their specific characteristic (*lakkhaṇa*).

知遍知：以特相而知五蘊之各種現象

Example: the material-form aggregate (*rūpakkhandha*) is divided into the four primary elements and derived matter. Each of the four elements should be examined by way of its characteristic, etc. So too for feeling, perception, volitions, consciousness. One should also know the conditions (*paccaya*) for the five aggregates.

例：色蘊分為四大及所造色。每一大元素應由特相等來檢查。對於受、想、行、識亦復如是。也需要知道五蘊之緣。

- (2) Full understanding through investigation (*ūraṇa-pariññā*). Understanding the five aggregates, or *nāmarūpa*, by way of their general characteristics, the three characteristics of impermanence, dukkha, and non-self.

度遍知：以共相 — 無常、苦、無我三相而知五蘊或名色。

- (3) Full understanding through abandoning (*pahāna-pariññā*). Abandoning wrong ideas about conditioned phenomena through insight into their true nature: e.g. eliminating the idea of permanence through perception of impermanence; eliminating the idea of pleasure through perception of dukkha; eliminating the idea of a self through perception of non-self. (the seven insights).

斷遍知：由觀智深入有為法之本質而捨斷錯誤見解，如無常隨觀斷常想，苦隨觀斷樂想，無我隨觀斷我想（七隨觀）。

2. The second noble truth is to be abandoned (*pahātabbam*) 第二聖諦應捨斷

The defilements are to be “restrained” and “abandoned.” The commentaries mention five means of restraint (*saṃvara*) and three means of abandonment (*pahāna*).

煩惱應防護或捨斷。注釋書提到五種防護(*saṃvara*)和三種捨斷(*pahāna*)。

- (1) *Five means of restraint*: by observing precepts; by mindfulness (restraint of the sense faculties), by knowledge (reflection on the requisites), by patience, by energy.

五種防護：持戒、正念（防護諸根）、智（對資具的思擇）、忍、精進。

- (2) *Three kinds of abandonment: abandoning in a particular respect (by insight knowledge), abandoning by suppression (through samādhi), abandoning by eradication (by the wisdom of the path). Some commentaries add abandoning by tranquilization (by the fruition) and abandoning by escape (= nibbāna).*

三種捨斷：彼分斷（以觀智）、鎮伏斷（由定）、正斷斷（以道智）。有的注釋書增加安息斷（以果）和出離（=涅槃）斷。

3. The third noble truth (nibbāna) is to be realized. 第三聖諦（涅槃）應作證

4. The fourth noble truth (the path) is to be developed. 第四聖諦應修習

Two kinds of development: mundane path (*lokiya*) and world-transcending (*lokuttara*) path. 兩種修習：世間道和出世間道。

V. A new development in commentaries: the single-moment path 注釋書新發展：道一剎那

The commentaries apply the Abhidhamma doctrine of four paths and four fruits to interpretation of the suttas. This leads to the idea of the world-transcending path as *a single mind-moment* with four functions: the path consciousness directly experiences nibbāna, the third noble truth, as object (*ārammaṇato*), but it *understands* the first noble truth, *abandons* the second noble truth, and *develops* the path, the fourth noble truth by way of function (*kiccato*). Simile in *Visuddhimagga*: Like a lamp that performs four functions: sheds light, removes darkness, consumes the oil, burns the wick.

注釋書使用了阿毗達磨四道四果的法義來解讀經。這導向以出世間道為一個心識剎那，並具備四種作用的思想：道心直接體驗第三聖諦涅槃為所緣，但它遍知第一聖諦，捨斷第二聖諦，修習第四聖諦道。《清淨道論》之譬喻：譬如燈火，[於同一時間]發揮四種功能：發光、破除黑暗、耗油、燃燒燈芯。

VI. Principles of interpretation: 解讀的原則

Using the four noble truths as a “lens” for interpreting sutta passages. 用四聖諦的角度來解讀經文

1. Hemavata Sutta 《雪山夜叉經》

171. "There are in the world five strands of sensual pleasure with mind as sixth: having eliminated desire for these, one is thereby released from suffering. (19)	世間有五欲 心為第六種 若離此諸欲 如斯解脫苦
172. "This outlet from the world has been expounded to you just as it is. This is what I declare to you: one is thereby released from suffering."	世間之出口 對汝如實說 我如是宣說 如斯解脫苦

Commentary 注釋

171. Thus, when the yakkha asked him questions, the Blessed One said: **Five objects of sensual pleasure.** Here, by mentioning the "five objects of sensual pleasure," the five internal sense bases that take these as their objects are included (namely, the eye and so forth). **With mind as sixth:** by mentioning the mind base, which is the sixth among the internal bases, the base of mental phenomena, its objective sphere, is included. Thus, the Buddha shows *the truth of suffering* by way of the twelve sense bases.

因此當夜叉向他拋問時，世尊說：**五欲**。這裡，當提及「**五欲**」時，以這些[五欲]為所緣的五內處（即是眼等）也包含在內。「**心為第六種**」：當提及六內處之第六意處時，法處—它[意處]的所緣境域 --也包含其中。因此佛陀以十二處來顯示苦諦。

Having eliminated desire for these: The meaning is this: "One contemplates these things with insight. When insight reaches the path of arahantship, one has completely **eliminated**, removed, **desire**, namely, craving, **for these**, for the twelve sense bases, which represents the truth of suffering."

「**若離此諸欲**」：這句的意思是「他於此中作觀」，當觀達至阿羅漢道時，他完全滅除、排除了對**這些**、象徵苦諦的十二處的欲，即愛。

One is thereby released from suffering: "By this means one is released from the suffering of the round." The phrase "one is released from suffering" shows the truth of cessation, and the

word **thereby** indicates the method, the truth of the path. In this way, the four noble truths have been shown here. He thereby concludes the teaching with its culmination in arahantship.

「如斯解脫苦」：「這句是說解脫於輪迴之苦」。短語「解脫苦」顯示了滅諦，而「如斯」這個詞表明了方法——道諦。四聖諦以此種方式而呈現於此。他從而總結教導的頂點是阿羅漢。

2. Sūciloma Sutta 《針毛夜叉經》

272. “Born from affection, arisen from oneself, like the trunk-born shoots of the banyan tree, manifold, attached to sensual pleasures, like a māluvā creeper stretched across the woods. (3)	恰似榕樹生氣根， 由己親愛生， 恰如林中遍蔓草， 廣繫於諸欲。
273. “Those who understand their source, they dispel it—listen, O yakkha!— they cross this flood so hard to cross, uncrossed before, for no renewed existence.”	夜叉汝諦聽！ 若人已了知， 煩惱依何生， 於之能遣除， 能渡諸瀑流， 難渡未曾渡， 不再受諸有。

Commentary to Sūciloma Sutta 《針毛夜叉經》的注釋

272–273. Those who understand their source, they dispel it—listen, O yakkha! What does he indicate by this? “Those who understand the source from which the many defilements arise know: ‘They arise within oneself because of craving.’ Abandoning craving with the fire of knowledge, *they dispel it*, abandon it, eliminate it. Thus here, by knowledge of the person, he indicates the full understanding of suffering; and by the dispelling of defilements such as craving, lust, and so forth, he indicates the abandoning of its origin.

「夜叉汝諦聽！若人已了知，煩惱依何生，於之能遣除」，他如是[說]是顯示什麼？那些了知諸煩惱生起之因者，知道：「因渴愛而由己生」。用智火

捨斷渴愛，「於之能遣除」，捨棄之、滅除之。因此這裡他以此人之智指對苦的遍知；以遣除如渴愛、貪欲等諸煩惱，指捨斷集。

Those who dispel it **cross this flood so hard to cross, uncrossed before, for no renewed existence**. By this he indicates the development of the path and the realization of cessation. For those who dispel the many defilements necessarily develop the path. And those who develop the path cross this fourfold flood—the flood of sensual desire and so forth—**uncrossed before**: not previously overcome in **this long journey of saṃsāra**; **for no renewed existence**: for nibbāna.

那些遣除它的人，能渡諸瀑流，難渡未曾渡，不再受諸有。這是指修習道和作證滅。因那些遣除諸煩惱之人必定修習道。而那些修習道之人度過這四種未曾渡之瀑流——欲瀑流等：在輪迴的漫漫長路中未曾征服。不再受諸有：涅槃。

3. **Ajitaṃāṇavapucchā (from the Pārāyanavagga of Suttanipāta)** 阿耆多問 (《經集》「彼岸道品」)

<p>1032. “By what is the world shrouded? What is its great peril?” (1)</p> <p>1033. “The world is shrouded by ignorance, Suffering is its great peril.” (2) [198]</p>	<p>1032. 以何世間被覆蔽， 何以言是大怖畏？</p> <p>1033. 無明覆蔽此世間， 苦是世間大怖畏。</p>
<p>1034. “Everywhere the streams are flowing,” (said the Venerable Ajita). “What is the barrier against the streams? Speak of the restraint of the streams: by what are the streams closed off?” (3)</p> <p>1035. “Whatever streams there are in the world, mindfulness is the barrier against them. I speak of this as restraint of the streams. They are closed off by wisdom.” (4)</p>	<p>1034. 煩惱遍流處， (尊者阿耆多曰) 何為其遮障？ 示流之防護， 依何流得閉？</p> <p>1035. 世間種種流， 正念為遮障。 我謂此防護。 依慧得閉塞。</p>
<p>1036. “Wisdom and mindfulness,” (said the Venerable Ajita),</p>	<p>1036. 慧與念及名與色，</p>

<p>“and name-and-form, dear sir— when asked this by me please declare: where does this come to an end?” (5)</p> <p>1037. “it is by the cessation of consciousness that this here comes to an end.” (6)</p>	<p>(尊者阿耨多曰) 如何可以得湮滅？ 我今以此問世尊， 懇請世尊為我說。</p> <p>1037. 識滅其於此得滅。</p>
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Commentary to Ajita Sutta of Pārāyanavagga (vv. 1032, etc.): 「彼岸道品」《阿耨多經》注釋

At this point, by the statement, “Suffering is the world’s great peril,” the truth of suffering is shown; by the phrase, “the streams,” the truth of the origin; by the statement, “They are closed off by wisdom,” the truth of the path; and by the phrase, “they come to an end without remainder,” the truth of cessation.

於此，「苦是世間大怖畏」這句是顯示苦諦；詞組「種種流」是集諦；「依慧得閉塞」這句顯示的是道諦；詞組「它們無餘滅盡」顯示的是滅諦。