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【本期重點】：介紹南傳《中部》重要經文：《愛盡大經》。

第 35 期內容文摘：

《中部》第三八經《愛盡大經》

Mahatanhasankhaya Sutta (英文)



《中部》第三八經《愛盡大經》

說明：許多修行者雖然努力禪修，但缺少於聞思佛法，不知不覺墮入「常見」，於此《愛盡大經》佛陀有明確的教導，值得特別注意。本經由林崇安教授依英譯本校正。

三十八、愛盡大經

(1) 如是我聞：

一時，世尊在舍衛城祇陀林給孤獨園。

(2) 爾時，漁夫之子唵帝比丘起如是惡見：「如我所知，世尊所說之法，即：此同一之識流轉、輪迴而非其他。」

(3) 一些比丘聞知漁夫之子唵帝比丘生起如是惡見：「如我所知，世尊所說之法，即：此同一之識流轉、輪迴而非其他。」乃詣漁夫之子唵帝比丘之處，對漁夫之子唵帝比丘作如是言：「友唵帝！汝實起如是之惡見：如我所知，世尊所說之法……耶？」

「諸友！我如是知世尊所說之法，即：此同一之識流轉、輪迴而非其他。」

於是彼等比丘欲使唵帝比丘離此惡見，交互質問，以問理由，共同論議：「友唵帝！勿言如是，勿誣世尊，誣世尊者不善，世尊不如是說。友唵帝！世尊以種種門，說識是緣生，無緣識即不生。」

漁夫之子唵帝比丘受彼等比丘交互質問，以問理由，共同論議，仍固執惡見，墨守主張言：「諸友！我如是知世尊所說之法，即：此同一之識流轉、輪迴而非其他。」

(4) 彼等比丘不能使漁夫之子唵帝比丘離彼邪見，乃詣世尊之處，頂禮世尊，坐於一面。

坐於一面之彼等比丘白世尊言：世尊！漁夫之子唵帝比丘起如是惡見：「如我所知，世尊所說之法，即：此同一之識流轉、輪迴而非其他。」然，世尊！我等聞漁夫之子唵帝比丘起如是惡見：「如我所知，世尊所說之法……。」世尊！於是我等詣漁夫之子比丘唵帝之處而問

比丘唵帝言：友唵帝！汝實起如是之惡見：如我所知，世尊所說之法……耶？」世尊！比丘唵帝答我等言：「諸友！我如是知世尊所說之法，即：此同一之識流轉、輪迴而非其他。」於是我等比丘欲使唵帝比丘離此惡見，交互質問，以問理由，共同論議：「友唵帝！勿言如是，勿誣世尊，誣世尊者不善，世尊不如是說。友唵帝！世尊以種種門，說識是緣生，無緣識即不生。」

世尊！如是漁夫之子唵帝比丘受我等交互質問，以問理由，共同論議，然彼固執惡見，墨守主張言：「諸友！我如是知世尊所說之法……。」世尊！我等不能使唵帝比丘離彼惡見，故以此事稟告世尊。

（5）爾時，世尊告一比丘言：「來！比丘！汝以我名，告漁夫之子唵帝比丘言：「友唵帝！師呼汝。」

「唯然！世尊」彼比丘應諾世尊而往漁夫之子唵帝比丘處，告言：「友唵帝！師呼汝。」

「唯然！友」漁夫之子唵帝比丘應諾而詣世尊之處，頂禮世尊，坐於一面。

對坐於一面之唵帝比丘，世尊問曰：「唵帝！汝實起如是惡見：如我所知，世尊所說之法，即：此同一之識流轉、輪迴而非其他耶？」

「如是，世尊！我如是知世尊所說之法，即：此同一之識流轉、輪迴而非其他。」

「唵帝！彼識是何耶？」

「世尊！彼是能語、能受，並於此處彼處受善惡業之果報。」

世尊言：「愚人！汝依何知予如是說法耶？愚人！我非以種種門說識是緣生，無緣識即不生耶？然愚人！汝自不解，而誣我等，汝損自己，積聚過失。愚人！此於汝長期不利益、不安樂。」

（6）如是，世尊告諸比丘言：「諸比丘！於此如何思惟耶？此漁夫之子唵帝比丘於此法、律，有起智慧之火花耶？」

彼等言：「世尊！如何能有？世尊！實無是事。」

如是語時，漁夫子唵帝比丘沈默、狼狽、縮肩、低頭、消沈而不能回答。

世尊知比丘唵帝沈默、狼狽、縮肩、低頭、消沈而不能回答，乃告唵

帝比丘言：「愚人！汝應自知己之惡見，我今問諸比丘。」

(7) 於是世尊問諸比丘言：「諸比丘！汝等理解我所說法，如同此漁夫之子唵帝比丘自不理解，而誣我等，傷損自己，積聚過失耶？」

「不也，世尊！世尊以種種門，對我等說識是緣生，無緣識即不生。」

「善哉！諸比丘！善哉！諸比丘！汝等從我知如是法也。諸比丘！我對汝等以種種門說：識是緣生，無緣識即不生，而此唵帝比丘自不理解，而誣我等，傷損自己，積聚過失。此於愚癡人長期不利益、不安樂。

(8) 諸比丘！依何緣而識生，即名為何識。如眼緣於色而識生，即名為眼識。耳緣於聲而識生，即名為耳識。鼻緣於香而識生，即名為鼻識。舌緣於味而識生，即名為舌識。身緣於所觸而識生，即名為身識。意緣於法而識生，即名為意識。

諸比丘！猶如依靠何緣而火燃，即名為何火。如緣薪而火燃，即名為薪火。緣柴而火燃，即名為柴火。緣草而火燃，即名為草火。緣牛糞而火燃，即名為牛糞火。緣穀皮而火燃，即名為穀皮火。緣塵屑而火燃，即名為塵屑火。

諸比丘！如是依何緣而識生，即名為何識。如眼緣於色而識生，即名為眼識。耳緣於聲而識生，即名為耳識。鼻緣於香而識生，即名為鼻識。舌緣於味而識生，即名為舌識。身緣於所觸而識生，即名為身識。意緣於法而識生，即名為意識。」

(9) 「諸比丘！汝等見『此是有』耶？」「唯然！世尊！」

「諸比丘！汝等見『此是彼食所生』耶？」「唯然！世尊！」

「諸比丘！汝等見『彼食滅則此有滅』耶？」「唯然！世尊！」

(10) 「諸比丘！猶豫於『此是有』者，疑即生耶？」「唯然！世尊！」

「諸比丘！猶豫於『此是彼食所生』者，疑即生耶？」「唯然！世尊！」

「諸比丘！猶豫於『彼食滅則此有滅』者，疑即生耶？」「唯然！世尊！」

(11) 「諸比丘！如實正見『此是有』者，疑即捨耶？」「唯然！世尊！」

「諸比丘！如實正見『此是彼食所生』者，疑即捨耶？」「唯然！世尊！」

「諸比丘！如實正見『彼食滅則此有滅』者，疑即捨耶？」「唯然！世尊！」

(12)「諸比丘！如是汝等不疑於『此是有』耶？」「唯然！世尊！」

「諸比丘！如是汝等不疑於『此是彼食所生』耶？」「唯然！世尊！」

「諸比丘！如是汝等不疑於『彼食滅則此有滅』耶？」「唯然！世尊！」

(13)「諸比丘！如是汝等如實善見『此是有』耶？」「唯然！世尊！」

「諸比丘！如是汝等如實善見『此是彼食所生』耶？」「唯然！世尊！」

「諸比丘！如是汝等如實善見『彼食滅則此有滅』耶？」「唯然！世尊！」

(14)「諸比丘！如是清淨、皎潔之見，若汝等執著、自珍、自享而擁有，汝等得調理解法如筏喻之說，為度至彼岸而非為執持者耶？」
「不也！世尊！」

「諸比丘！如是清淨、皎潔之見，若汝等不執著、不自珍、不自享而擁有，汝等得調理解法如筏喻之說，為度至彼岸而非為執持者耶？」
「唯然！世尊！」

(15)「諸比丘！為維持已生有情之存有，或為支援有情之尋求新有，有四種食。云何為四？」

一、或粗或細之搏食，二、觸食，三、意思食，四、識食。

(16)諸比丘！此等四食以何為緣？以何為集？以何為種？以何為源耶？」

曰：此等四食以愛為緣、為集、為種、為源也。

諸比丘！此愛以何為緣？以何為集？以何為種？以何為源耶？」

曰：愛以受為緣、為集、為種、為源也。

諸比丘！此受以何為緣？以何為集？以何為種？以何為源耶？」

曰：受以觸為緣、為集、為種、為源也。

諸比丘！此觸以何為緣？以何為集？以何為種？以何為源耶？」

曰：觸以六處為緣、為集、為種、為源也。

諸比丘！此六處以何為緣？以何為集？以何為種？以何為源耶？」

曰：六處以名色為緣、為集、為種、為源也。

諸比丘！此名色以何為緣？以何為集？以何為種？以何為源耶？

曰：名色以識為緣、為集、為種、為源也。

諸比丘！此識以何為緣？以何為集？以何為種？以何為源耶？

曰：識以行為緣、為集、為種、為源也。

諸比丘！此之行以何為緣？以何為集？以何為種？以何為源耶？

曰：行以無明為緣、為集、為種、為源也。

(17) 諸比丘！如是緣無明而有行，緣行而有識，緣識而有名色，緣名色而有六處，緣六處而有觸，緣觸而有受，緣受而有愛，緣愛而有取，緣取而有有，緣有而有生，緣生而有老死、愁、嘆、苦、憂、惱，如是全苦蘊之集。」

(18) 「緣生而有老死，如是之謂也。諸比丘！實緣生而有老死耶？或不然耶？於其處如何思惟耶？」

「世尊！緣生而有老死，於其處我等如是思惟：緣生而有老死。」

「緣有而有生，如是之謂也。諸比丘！實緣有而有生耶？或不然耶？於其處如何思惟耶？」

「世尊！緣有而有生，於其處我等如是思惟：緣有而有生。」

「緣取而有有，如是之謂也。諸比丘！實緣取而有有耶？或不然耶？於其處如何思惟耶？」

「世尊！緣取而有有，於其處我等如是思惟：緣取而有有。」

「緣愛而有取，如是之謂也。諸比丘！實緣愛而有取耶？或不然耶？於其處如何思惟耶？」

「世尊！緣愛而有取，於其處我等如是思惟：緣愛而有取。」

「緣受而有愛，如是之謂也。諸比丘！實緣受而有愛耶？或不然耶？於其處如何思惟耶？」

「世尊！緣受而有愛，於其處我等如是思惟：緣受而有愛。」

「緣觸而有受，如是之謂也。諸比丘！實緣觸而有受耶？或不然耶？於其處如何思惟耶？」

「世尊！緣觸而有受，於其處我等如是思惟：緣觸而有受。」

「緣六處而有觸，如是之謂也。諸比丘！實緣六處而有觸耶？或不然耶？於其處如何思惟耶？」

「世尊！緣六處而有觸，於其處我等如是思惟：緣六處而有觸。」

「緣名色而有六處，如是之謂也。諸比丘！實緣名色而有六處耶？或不然耶？於其處如何思惟耶？」

「世尊！緣名色而有六處，於其處我等如是思惟：緣名色而有六處。」

「緣識而有名色，如是之謂也。諸比丘！實緣識而有名色耶？或不然耶？於其處如何思惟耶？」

「世尊！緣識而有名色，於其處我等如是思惟：緣識而有名色。」

「緣行而有識，如是之謂也。諸比丘！實緣行而有識耶？或不然耶？於其處如何思惟耶？」

「世尊！緣行而有識，於其處我等如是思惟：緣行而有識。」

「緣無明而有行，如是之謂也。諸比丘！實緣無明而有行耶？或不然耶？於其處如何思惟耶？」

「世尊！緣無明而有行，於其處我等如是思惟：緣無明而有行。」

(19)「善哉！諸比丘！汝等如是言，我亦如是言：此有故彼有，此生故彼生，即緣無明而有行，緣行而有識，緣識而有名色，緣名色而有六處，緣六處而有觸，緣觸而有受，緣受而有愛，緣愛而有取，緣取而有有，緣有而有生，緣生而有老死、愁、嘆、苦、憂、惱生，如是全苦蘊之集。」

(20)無明無餘離滅而行滅，行滅而識滅，識滅而名色滅，名色滅而六處滅，六處滅而觸滅，觸滅而受滅，受滅而愛滅，愛滅而取滅，取滅而有滅，有滅而生滅，生滅而老死、愁、嘆、苦、憂、惱滅，如是全苦蘊之滅。」

(21)「由生滅故而老死滅，如是之謂也。諸比丘！實生滅故而老死滅耶？或不然耶？於其處如何思惟耶？」

「世尊！由生滅故而老死滅，於其處我等如是思惟：由生滅故而老死滅也。」

「由有滅故而生滅，如是之謂也。諸比丘！實由有滅故而生滅耶？或不然耶？於其處，如何思惟耶？」

「世尊！由有滅故而生滅，於其處我等如是思惟：由有滅故而生滅。」

「由取滅故而有滅，如是之謂也。諸比丘！實由取滅故而有滅耶？或不然耶？於其處如何思惟耶？」

「世尊！由取滅故而有滅，於其處我等如是思惟：由取滅故而有滅。」

「由愛滅故而取滅，如是之謂也。諸比丘！實由愛滅故而取滅耶？或不然耶？於其處如何思惟耶？」

「世尊！由愛滅故而取滅，於其處我等如是思惟：由愛滅故而取滅。」

「由受滅故而愛滅，如是之謂也。諸比丘！實由受滅故而愛滅耶？或不然耶？於其處如何思惟耶？」

「世尊！由受滅故而愛滅，於其處我等如是思惟：由受滅故而愛滅。」

「由觸滅故而受滅，如是之謂也。諸比丘！實由觸滅故而受滅耶？或不然耶？於其處如何思惟耶？」

「世尊！由觸滅故而受滅，於其處我等如是思惟：由觸滅故而受滅。」

「由六處滅故而觸滅，如是之謂也。諸比丘！實由六處滅故而觸滅耶？或不然耶？於其處如何思惟耶？」

「世尊！由六處滅故而觸滅，於其處我等如是思惟：由六處滅故而觸滅。」

「由名色滅故而六處滅，如是之謂也。諸比丘！實由名色滅故而六處滅耶？或不然耶？於其處如何思惟耶？」

「世尊！由名色滅故而六處滅，於其處我等如是思惟：由名色滅故而六處滅。」

「由識滅故而名色滅，如是之謂也。諸比丘！實由識滅故而名色滅耶？或不然耶？於其處如何思惟耶？」

「世尊！由識滅故而名色滅，於其處我等如是思惟：由識滅故而名色滅。」

「由行滅故而識滅，如是之謂也。諸比丘！實由行滅故而識滅耶？或不然耶？於其處如何思惟耶？」

「世尊！由行滅故而識滅，於其處我等如是思惟：由行滅故而識滅。」

「由無明滅故而行滅，如是之謂也。諸比丘！實由無明滅故而行滅

耶？或不然耶？於其處如何思惟耶？」

「世尊！由無明滅故而行滅，於其處我等如是思惟：由無明滅故而行滅。」

(22)「善哉！諸比丘！汝等如是言，我亦如是言：此無故彼無，此滅故彼滅，即無明滅而行滅，行滅而識滅，識滅而名色滅，名色滅而六處滅，六處滅而觸滅，觸滅而受滅，受滅而愛滅，由愛滅而取滅，取滅而有滅，有滅而生滅，生滅而老死、愁、嘆、苦、憂、惱滅，如是全苦蘊之滅。」

(23)「諸比丘！汝等有如是知、如是見，而猶向於過去：我等於過去存在耶？於過去不存在耶？於過去是何耶？於過去是如何耶？於過去我等已是何，而後成為何耶？」

「不也！世尊！」

「諸比丘！汝等有如是知、如是見，而猶向於未來：我等於未來存在耶？於未來不存在耶？於未來是何耶？我等於未來是如何耶？於未來我將是何，而後成為何耶？」

「不也！世尊！」

「諸比丘！汝等有如是知、如是見，而猶向於現在於內自疑：我存在耶？我不存在耶？我為何耶？我如何存在耶？此存在由何處而來？往何處而去耶？」

「不也！世尊！」

(24)「諸比丘！汝等有如是知、如是見，而猶如是言：我等尊師，以尊師故我等如是言耶？」

「不也！世尊！」

「諸比丘！汝等有如是知、如是見，而猶如是言：此沙門如是言，他沙門如是言，然我等不如是言耶？」

「不也！世尊！」

「諸比丘！汝等如是知、如是見，而猶認他師耶？」

「不也！世尊！」

「諸比丘！汝等如是知、如是見，而猶返回凡俗沙門、婆羅門之奉行、激辯、祝祭，以之為最勝耶？」

「不也！世尊！」

「諸比丘！汝等唯說汝等所自知、自見、自覺者耶？」

「唯然！世尊！」

(25)「善哉！諸比丘！汝等已從我導之以法，此是現見、應時、唯此見、引導、智者內所證。緣此而有所說：『諸比丘！此法是現見、應時、唯此見、引導、智者內所證。』如是之謂也。

(26) 諸比丘！三事和合而入胎。或有父母會合，然母還未合時，且乾達婆不現前，其時不入胎。或有父母會合，母已合時水，然乾達婆不現前，其時不入胎。

諸比丘！或有父母會合，母已合時，且乾達婆現前，如是三事和合者，有入胎也。

(27) 諸比丘！母於九個月或十月間以大擔心懷胎，如荷重擔。諸比丘！母經九個月或十個月後，以大擔心生產，如荷重擔。

諸比丘！嬰兒生已，以己血哺之，蓋於聖者之律，母乳謂之血也。

(28) 諸比丘！彼童子成長，諸根成熟，玩諸遊戲，例如：玩具小鋤、小棒、翻筋斗、玩具風車、量尺、小車、小弓等。

(29) 諸比丘！彼童子成長，諸根更熟，以五欲而歡樂，眼識於色，希欲、貪愛、喜悅、愛好，隨欲激情。耳識於聲……，鼻識於香……，舌識於味……，身識於觸，希欲、貪愛、喜悅、愛好，隨欲激情。

(30) 彼以眼見色，愛好美色，憎惡不好之色，於身未立正念而住於狹劣心，不如實知心解脫、慧解脫，此處惡不善法無餘滅盡。

彼如是隨其愛憎，感受或樂、或苦、或不苦不樂之受：彼愛樂、歡迎、執著其受。彼愛樂、歡迎、執著其受而生歡喜。於受歡喜者，即取也。彼緣取而有有，緣有而有生。緣生而有老死、愁、嘆、苦、憂、惱，如是全苦蘊之集。

以耳聞聲……乃至……以鼻嗅香……以舌嚐味……以身觸所觸……以意知法，愛好好法，憎惡不好之法，於身未立正念而住於狹劣心，不如實知心解脫、慧解脫，此處惡不善法無餘滅盡。

彼如是隨其愛憎，感受或樂、或苦、或不苦不樂之受：彼愛樂、歡迎、執著其受。彼愛樂、歡迎、執著其受而生歡喜。於受歡喜者，即取也。

彼緣取而有有，緣有而有生。緣生而有老死、愁、嘆、苦、憂、惱，如是全苦蘊之集。

(31) 諸比丘！如來出現世間，彼世尊是阿羅漢、正等覺、明行圓滿、善逝、世間解、無上丈夫調御士、天人師、佛、世尊。如來智慧自證而開示，含括天界、魔界、梵界，並此世界沙門、婆羅門、天人眾。彼宣說正法，開示初善、中善、後善，文義巧妙，純一圓滿，清白梵行。

(32) 居士、居士子，或其他族姓子，聽聞如來之教法；聞是法已，深生淨信。生淨信已，作是思惟：『在家迫迮，多諸塵穢，出家寬曠，猶若虛空；染室家者，不易一向修習圓滿，清白梵行，如螺淨耀，是故我應剃除鬚髮，被服袈裟，棄捨家法，出趣非家。』

彼於後時，或捨小財物，或捨多財物，或捨小親族，或捨多親族。既棄捨已，剃除鬚髮，被服袈裟，遠離家法，出趣非家。

(33) 如是彼出家，具足比丘應學之學處。

離害生命，棄諸刀杖，有慚有愧，慈悲、哀愍一切有情之利益。

離不與取，取於所與（若淨施物知量而受），期於所與（於諸所有不生染著），無諸盜心（攝受清淨無罪自體）。離非梵行，常修遠行、妙行，遠離生臭姪欲穢法。離虛誑語，常樂實語、諦語、信語、可承受語、世無諍語。離離間語，不聞此語為破壞故向彼而說，不聞彼語為破壞故向此而說。常樂和合已破壞者，諸和好者讚令堅固。愛和合、好和合、喜和合、說和合語。離羸惡語，所發語言，無有過失，順耳、合意、悅心、優雅、可樂，眾所樂聞。離雜穢語，凡所發言應時應處，稱法稱律，真實可貴，適時應理，明確無雜，能引義利。

遠離損傷種子、作物，不非時食，日唯一食，不於夜食。不觀歌舞、音樂、戲劇。離華鬘、塗香、持粉、裝飾、裝扮。遠離高廣大床，不受蓄金銀等寶。

不受生穀、生肉、婦人、少女、男奴、女婢。終不攝養山羊、綿羊、雞、豬、象、牛、馬、驢諸傍生類，不受大田、小田，遠離差使、差事。遠離買賣、偽秤、偽斗、偽斛函等。遠離賄賂、欺詐、虛偽。遠離傷害、殺戮、拘禁、攔劫、奪食。

(34) 彼滿足其護身之衣及其養體之施食，往何處，唯持此衣、鉢而往。

猶如有翼之鳥，飛往何處，只持其翼。

如是比丘滿足其護身之衣及養體之施食，往何處，唯持此衣、鉢而往。

彼如是具足聖戒蘊，內受無垢之樂。

(35) 彼眼見諸色，不取其相，不執隨好。彼若放逸不防護，而隨著貧愛、憂悲、過惡、不淨法，即攝御眼根，防護眼根，令達眼根之防護。耳聞諸聲……鼻嗅諸香……舌味諸味……身觸諸觸……乃至意知諸法，不取其相，不執隨好。彼若放逸不防護，而隨著貪愛、憂悲、過惡、不淨法，即攝御意根，防護意根，令達意根之防護。

彼具足此聖密護根門，內受無垢之樂。

(36) 彼進、退以具正智，瞻前、顧後亦具正智。屈伸手足、持下衣、上衣及鉢，飲食嘗味，大小便利，行住坐臥，醒時，語時，默時，皆具正智。

(37) 彼具足此聖戒蘊、聖密護諸根、聖正念正智、聖圓滿知足，彼尋一空閑處、樹下、山洞、塚間、林藪、野外之槁堆。

(38) 彼乞食而歸，食已，端身正坐，繫念在前。

彼捨棄世間貪欲，無貪欲心而住，由離貪欲令心淨化。

捨棄害心及瞋恚，無害心而住，利益慈愍一切生物有類，由離害心及瞋恚令心淨化。

捨棄昏沈及睡眠，脫離昏沈、睡眠而住，光明想而正念正智，由離昏沈、睡眠令心淨化。

捨棄掉舉及惡作，心輕而住，內心寂靜，由離掉舉、惡作令心淨化。

捨棄猶疑，脫離猶疑而住，於淨法無有猶疑，由離猶疑令心淨化。

(39) 彼捨此等五蓋、心穢、慧羸，離欲、離不善法，有尋、有伺，離生喜樂，初靜慮具足住。

彼尋、伺寂靜，於內等淨，心一趣性，無尋、無伺，定生喜樂，第二靜慮具足住。

彼遠離喜貪，安住捨、念，及以正知，身領受樂，聖所宣說：捨、念具足、安樂而住，第三靜慮具足安住。

彼斷樂斷苦，先喜憂沒，不苦不樂，捨、念、清淨，第四靜慮具足住。

(40) 諸比丘！彼以眼見色，不愛好美色，不憎惡不好之色，於身確立正念而住於無量心，如實知心解脫、慧解脫，此處惡不善法無餘滅盡。

彼如是捨其愛憎，感受或樂、或苦、或不苦不樂之受：彼不愛樂、歡迎、執著其受。彼不愛樂、歡迎、執著其受而滅歡喜。於受滅歡喜者，即取滅也。取滅而有滅，有滅而生滅，生滅而老死、愁、嘆、苦、憂、惱滅，如是全苦蘊之滅。

以耳聞聲……乃至……以鼻嗅香……以舌嚐味……以身觸所觸……以意知法，不愛好好法，不憎惡不好之法，於身確立正念而住於無量心，如實知心解脫、慧解脫，此處惡不善法無餘滅盡。

彼如是捨其愛憎，感受或樂、或苦、或不苦不樂之受：彼不愛樂、歡迎、執著其受。彼不愛樂、歡迎、執著其受而滅歡喜。於受滅歡喜者，即取滅也。取滅而有滅，有滅而生滅，生滅而老死、愁、嘆、苦、憂、惱滅，如是全苦蘊之滅。

(41) 諸比丘！汝等受持我所略說愛盡解脫，然漁夫之子唵帝比丘為大愛網、愛鉤所縛。」

世尊如是說已。諸比丘歡喜、隨喜於世尊之所說。

38. Mahatanhasankhaya Sutta

- The Greater Discourse on the Destruction of Craving

(SETTING)

1. THUS HAVE I HEARD.

On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

2. Now on that occasion a pernicious view had arisen in a bhikkhu named Sati, son of a fisherman, thus: "As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another."

3. Several bhikkhus, having heard about this, went to the bhikkhu Sati and asked him: "Friend Sati, is it true that such a pernicious view has arisen in you?"

"Exactly so, friends. As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another."

Then those bhikkhus, desiring to detach him from that pernicious view, pressed and questioned and cross-questioned him thus: "Friend Sati, do not say so.

Do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One.

The Blessed One would not speak thus.

For in many discourses the Blessed One has stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness."

Yet although pressed and questioned and cross-questioned by those bhikkhus in this way, the bhikkhu Sati, son of a fisherman, still obstinately adhered to that pernicious view and continued to

insist upon it.

4. Since the bhikkhus were unable to detach him from that pernicious view, they went to the Blessed One, and after paying homage to him, they sat down at one side and told him all that had occurred, adding: “Venerable sir, since we could not detach the bhikkhu Sati, son of a fisherman, from this pernicious view, we have reported this matter to the Blessed One.”

5. Then the Blessed One addressed a certain bhikkhu thus: “Come, bhikkhu, tell the bhikkhu Sati, son of a fisherman, in my name that the Teacher calls him.” - “Yes, venerable sir,” he replied, and he went to the bhikkhu Sati and told him: “The Teacher calls you, friend Sati.”

“Yes, friend,” he replied, and he went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One then asked him: “Sati, is it true that the following pernicious view has arisen in you: ‘As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another’?”

“Exactly so, venerable sir. As I understand the Dhamma taught by the Blessed One, it is this same consciousness that runs and wanders through the round of rebirths, not another.”

“What is that consciousness, Sati?”

“Venerable sir, it is that which speaks and feels and experiences here and there the result of good and bad actions.”

“Misguided man, to whom have you ever known me to teach the Dhamma in that way? Misguided man, in many discourses have I not stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness? But you, misguided man, have misrepresented us by your wrong grasp and injured yourself and stored up much demerit; for this will lead to your harm and suffering for a long time.”

6. Then the Blessed One addressed the bhikkhus thus: “Bhikkhus,

what do you think? Has this bhikkhu Sati, son of a fisherman, kindled even a spark of wisdom in this Dhamma and Discipline?”

“How could he, venerable sir? No, venerable sir.”

When this was said, the bhikkhu Sati, son of a fisherman, sat silent, dismayed, with shoulders drooping and head down, glum, and without response.

Then, knowing this, the Blessed One told him: “Misguided man, you will be recognised by your own pernicious view.

I shall question the bhikkhus on this matter.”

7. Then the Blessed One addressed the bhikkhus thus: “Bhikkhus, do you understand the Dhamma taught by me as this bhikkhu Sati, son of a fisherman, does when he misrepresents us by his wrong grasp and injures himself and stores up much demerit?”

“No, venerable sir. For in many discourses the Blessed One has stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness.”

“Good, bhikkhus. It is good that you understand the Dhamma taught by me thus.

For in many discourses I have stated consciousness to be dependently arisen, since without a condition there is no origination of consciousness.

But this bhikkhu Sati, son of a fisherman, misrepresents us by his wrong grasp and injures himself and stores up much demerit; for this will lead to the harm and suffering of this misguided man for a long time.

(CONDITIONALITY OF CONSCIOUSNESS)

8. “Bhikkhus, consciousness is reckoned by the particular condition dependent upon which it arises.

When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness; when consciousness arises dependent on the ear and sounds, it is reckoned as

ear-consciousness; when consciousness arises dependent on the nose and odours, it is reckoned as nose-consciousness; when consciousness arises dependent on the tongue and flavours, it is reckoned as tongue-consciousness ; when consciousness arises dependent on the body and tangibles, it is reckoned as body-consciousness; when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.

Just as fire is reckoned by the particular condition dependent on which it burns - when fire burns dependent on logs, it is reckoned as a log fire; when fire burns dependent on faggots, it is reckoned as a faggot fire; when fire burns dependent on grass, it is reckoned as a grass fire; when fire burns dependent on cowdung, it is reckoned as a cowdung fire; when fire burns dependent on chaff, it is reckoned as a chaff fire; when fire burns dependent on rubbish, it is reckoned as a rubbish fire

- so too, consciousness is reckoned by the particular condition dependent on which it arises.

When consciousness arises dependent on the eye and forms, it is reckoned as eye-consciousness ... when consciousness arises dependent on the mind and mind-objects, it is reckoned as mind-consciousness.

(GENERAL QUESTIONNAIRE ON BEING)

9. "Bhikkhus, do you see: 'This has come to be'?"

- "Yes, venerable sir."

- "Bhikkhus, do you see: 'Its origination occurs with that as nutriment'?"

- "Yes, venerable sir."

- "Bhikkhus, do you see: 'With the cessation of that nutriment, what has come to be is subject to cessation'?"

- "Yes, venerable sir."

10. "Bhikkhus, does doubt arise when one is uncertain thus: 'Has

this come to be or not'?"

- "Yes, venerable sir."

- "Bhikkhus, does doubt arise when one is uncertain thus: 'Does its origination occur with that as nutriment or not'?"

- "Yes, venerable sir."

- "Bhikkhus, does doubt arise when one is uncertain thus: 'With the cessation of that nutriment, is what has come to be subject to cessation or not'?"

- "Yes, venerable sir."

11. "Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: 'This has come to be'?"

- "Yes, venerable sir."

- "Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: 'Its origination occurs with that as nutriment'?"

- "Yes, venerable sir."

- "Bhikkhus, is doubt abandoned in one who sees as it actually is with proper wisdom thus: 'With the cessation of that nutriment, what has come to be is subject to cessation'?"

- "Yes, venerable sir."

12. "Bhikkhus, are you free from doubt here: 'This has come to be'?" - "Yes, venerable sir."

- "Bhikkhus, are you free from doubt here: 'Its origination occurs with that as nutriment'?"

- "Yes, venerable sir."

- "Bhikkhus, are you free from doubt here: 'With the cessation of that nutriment, what has come to be is subject to cessation'?"

- "Yes, venerable sir."

13. "Bhikkhus, has it been seen well by you as it actually is with

proper wisdom thus: 'This has come to be'?"

- "Yes, venerable sir."

- "Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: 'Its origination occurs with that as nutriment'?"

- "Yes, venerable sir."

- "Bhikkhus, has it been seen well by you as it actually is with proper wisdom thus: 'With the cessation of that nutriment, what has come to be is subject to cessation?'

- "Yes, venerable sir."

14. "Bhikkhus, purified and bright as this view is, if you adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand the Dhamma that has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?"

- "No, venerable sir."

- "Bhikkhus, purified and bright as this view is, if you do not adhere to it, cherish it, treasure it, and treat it as a possession, would you then understand the Dhamma that has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?"

- "Yes, venerable sir."

(NUTRIMENT AND DEPENDENT ORIGINATION)

15. "Bhikkhus, there are these four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four?"

They are: physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth.

16. "Now, bhikkhus, these four kinds of nutriment have what as their source, what as their origin, from what are they born and

produced?

These four kinds of nutriment have craving as their source, craving as their origin; they are born and produced from craving.

And this craving has what as its source ... ?

Craving has feeling as its source ...

And this feeling has what as its source ... ?

Feeling has contact as its source ...

And this contact has what as its source ... ?

Contact has the sixfold base as its source ...

And this sixfold base has what as its source ... ?

The sixfold base has mentality-materiality as its source ...

And this mentality-materiality has what as its source ... ?

Mentality. materiality has consciousness as its source ...

And this consciousness has what as its source ... ?

Consciousness has formations as its source ...

And these formations have what as their source, what as their origin, from what are they born and produced?

Formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance.

(FORWARD EXPOSITION ON ARISING)

17. "So, bhikkhus, with ignorance as condition, formations [come to be]; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base; with the sixfold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, being; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass

of suffering.

(REVERSE ORDER QUESTIONNAIRE ON ARISING)

18. “‘With birth as condition, ageing and death’: so it was said.

Now, bhikkhus, do ageing and death have birth as condition or not, or how do you take it in this case?”

“Ageing and death have birth as condition, venerable sir.

Thus we take it in this case: ‘With birth as condition, ageing and death.’”

“‘With being as condition, birth’: so it was said. Now, bhikkhus, does birth have being as condition or not, or how do you take it in this case?”

“Birth has being as condition, venerable sir.

Thus we take it in this case: ‘With being as condition, birth.’”

“‘With clinging as condition, being’: so it was said.

Now, bhikkhus, does being have clinging as condition or not, or how do you take it in this case?”

“Being has clinging as condition, venerable sir.

Thus we take it in this case: ‘With clinging as condition, being.’”

“‘With craving as condition, clinging’: so it was said.

Now, bhikkhus, does clinging have craving as condition or not, or how do you take it in this case?”

“Clinging has craving as condition, venerable sir.

Thus we take it in this case: ‘With craving as condition, clinging.’”

“‘With feeling as condition, craving’: so it was said.

Now, bhikkhus, does craving have feeling as condition or not, or how do you take it in this case?”

“Craving has feeling as condition, venerable sir.

Thus we take it in this case: ‘With feeling as condition, craving.’”

“With contact as condition, feeling’: so it was said.

Now, bhikkhus, does feeling have contact as condition or not, or how do you take it in this case?”

“Feeling has contact as condition, venerable sir.

Thus we take it in this case: ‘With contact as condition, feeling.’”

“With the sixfold base as condition, contact’: so it was said.

Now, bhikkhus, does contact have the sixfold base as condition or not, or how do you take it in this case?”

“Contact has the sixfold base as condition, venerable sir.

Thus we take it in this case: ‘With the sixfold base as condition, contact.’”

“With mentality-materiality as condition, the sixfold base’: so it was said. Now, bhikkhus, does the sixfold base have mentality-materiality as condition or not, or how do you take it in this case?”

“The sixfold base has mentality-materiality as condition, venerable sir.

Thus we take it in this case: ‘With mentality-materiality as condition, the sixfold base.’”

“With consciousness as condition, mentality-materiality’: so it was said.

Now, bhikkhus, does mentality-materiality have consciousness as condition or not, or how do you take it in this case?”

“Mentality-materiality has consciousness as condition, venerable sir.

Thus we take it in this case: ‘With consciousness as condition, mentality-materiality.’”

“With formations as condition, consciousness’: so it was said.

Now, bhikkhus, does consciousness have formations as condition or not, or how do you take it in this case?”

“Consciousness has formations as condition, venerable sir.

Thus we take it in this case: ‘With formations as condition, consciousness.’”

“‘With ignorance as condition, formations’: so it was said.

Now, bhikkhus, do formations have ignorance as condition or not, or how do you take it in this case?”

“Formations have ignorance as condition, venerable sir.

Thus we take it in this case: ‘With formations as condition, ignorance.’”

(RECAPITULATION ON ARISING)

19. “Good, bhikkhus. So you say thus, and I also say thus: ‘When this exists, that comes to be; with the arising of this, that arises.’

That is, with ignorance as condition, formations [come to be]; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the sixfold base; with the sixfold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging;

with clinging as condition, being; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

(FORWARD EXPOSITION ON CESSATION)

20. “But with the remainderless fading away and cessation of ignorance comes cessation of formations; with the cessation of formations, cessation of consciousness; with the cessation of consciousness, cessation of mentality-materiality; with the cessation of mentality-materiality, cessation of the sixfold base; with the cessation of the sixfold base, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving,

cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

(REVERSE ORDER QUESTIONNAIRE ON CESSATION)

21. “‘With the cessation of birth, cessation of ageing and death’: so it was said. Now, bhikkhus, do ageing and death cease with the cessation of birth or not, or how do you take it in this case?”

“Ageing and death cease with the cessation of birth, venerable sir.

Thus we take it in this case: ‘With the cessation of birth, cessation of ageing and death.’”

“‘With the cessation of being, cessation of birth’ ...

‘With the cessation of clinging, cessation of being’ ...

‘With the cessation of craving, cessation of clinging’ ...

‘With the cessation of feeling, cessation of craving’ ...

‘With the cessation of contact, cessation of feeling’ ...

‘With the cessation of the sixfold base, cessation of contact’ ...

‘With the cessation of mentality-materiality, cessation of the sixfold base’ ...

‘With the cessation of consciousness, cessation of mentality-materiality’ ...

‘With the cessation of formations, cessation of consciousness’ ...

‘With the cessation of ignorance, cessation of formations’: so it was said.

Now, bhikkhus, do formations cease with the cessation of ignorance or not, or how do you take it in this case?”

“Formations cease with the cessation of ignorance, venerable sir.

Thus we take it in this case: ‘With the cessation of ignorance,

cessation of formations.”

(RECAPITULATION ON CESSATION)

22. “Good, bhikkhus. So you say thus, and I also say thus: ‘When this does not exist, that does not come to be; with the cessation of this, that ceases.’

That is, with the cessation of ignorance comes cessation of formations; with the cessation of formations, cessation of consciousness; with the cessation of consciousness, cessation of mentality-materiality; with the cessation of mentality-materiality, cessation of the sixfold base; with the cessation of the sixfold base, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

(PERSONAL KNOWLEDGE)

23. “Bhikkhus, knowing and seeing in this way, would you run back to the past thus: ‘Were we in the past? Were we not in the past? What were we in the past? How were we in the past? Having been what, what did we become in the past?’?”

- “No, venerable sir.”

- “Knowing and seeing in this way, would you run forward to the future thus: ‘Shall we be in the future? Shall we not be in the future? What shall we be in the future? How shall we be in the future? Having been what, what shall we become in the future?’?”

- “No, venerable sir.”

- “Knowing and seeing in this way, would you now be inwardly perplexed about the present thus: ‘Am I? Am I not? What am I? How am I? Where has this being come from? Where will it go?’?”

- “No, venerable sir.”

24. “Bhikkhus, knowing and seeing in this way, would you speak thus: ‘The Teacher is respected by us. We speak as we do out of respect for the Teacher’?”

- “No, venerable sir.”

- “Knowing and seeing in this way, would you speak thus: ‘The Recluse says this, and so do [other] recluses, but we do not speak thus’?”

- “No, venerable sir.”

- “Knowing and seeing in this way, would you acknowledge another teacher?”

- “No, venerable sir.”

- “Knowing and seeing in this way, 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]?”

- “No, venerable sir.”

- “Do you speak only of what you have known, seen, and understood for yourselves?”

- “Yes, venerable sir.”

25. “Good, bhikkhus. So you have been guided by me with this Dhamma, which is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.

For it was with reference to this that it has been said: ‘Bhikkhus, this Dhamma is visible here and now, immediately effective, inviting inspection, onward leading, to be experienced by the wise for themselves.’

(THE ROUND OF EXISTENCE: CONCEPTION TO MATURITY)

26. “Bhikkhus, the conception of an embryo in a womb takes place through the union of three things.

Here, there is the union of the mother and father, but it is not the mother's season, and the being to be reborn is not present - in this case there is no conception of an embryo in a womb.

Here, there is the union of the mother and father, and it is the mother's season, but the being to be reborn is not present - in this case too there is no conception of an embryo in a womb.

But when there is the union of the mother and father, and it is the mother's season, and the being to be reborn is present, through the union of these three things the conception of an embryo in a womb takes place.

27. "The mother then carries the embryo in her womb for nine or ten months with much anxiety, as a heavy burden.

Then, at the end of nine or ten months, the mother gives birth with much anxiety, as a heavy burden.

Then, when the child is born, she nourishes it with her own blood; for the mother's breast-milk is called blood in the Noble One's Discipline.

28. "When he grows up and his faculties mature, the child plays at such games as toy ploughs, tipcat, somersaults, toy windmills, toy measures, toy cars, and a toy bow and arrow.

29. "When he grows up and his faculties mature [still further], the youth enjoys himself provided and endowed with the five cords of sensual pleasure, with forms cognizable by the eye ... sounds cognizable by the ear ... odours cognizable by the nose ... flavours cognizable by the tongue ... tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust.

(THE CONTINUATION OF THE ROUND)

30. "On seeing a form with the eye, he lusts after it if it is pleasing; he dislikes it if it is unpleasing.

He abides with mindfulness of the body unestablished, with a

limited mind, and he does not understand as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.

Engaged as he is in favouring and opposing, whatever feeling he feels - whether pleasant or painful or neither-painful-nor-pleasant - he delights in that feeling, welcomes it, and remains holding to it.

As he does so, delight arises in him.

Now delight in feelings is clinging. With his clinging as condition, being [comes to be]; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be.

Such is the origin of this whole mass of suffering.

“On hearing a sound with the ear ...

On smelling an odour with the nose ...

On tasting a flavour with the tongue ...

On touching a tangible with the body ...

On cognizing a mind-object with the mind, he lusts after it if it is pleasing; he dislikes it if it is unpleasing ...

Now delight in feelings is clinging.

With his clinging as condition, being [comes to be]; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.

(THE ENDING OF THE ROUND: THE GRADUAL TRAINING)

31-38. “Here, bhikkhus, a Tathagata appears in the world, accomplished, fully enlightened ... (as Sutta 27, §§11-18) ... he purifies his mind from doubt.

39. “Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and

abides in the first jhana ...

With the stilling of applied and sustained thought, he enters upon and abides in the second jhana ...

With the fading away as well of rapture ... he enters upon and abides in the third jhana ...

With the abandoning of pleasure and pain ... he enters upon and abides in the fourth jhana ... which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

(THE ENDING OF THE ROUND: FULL CESSATION)

40. "On seeing a form with the eye, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing. He abides with mindfulness of the body established, with an immeasurable mind, and he understands as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome states cease without remainder.

Having thus abandoned favouring and opposing, whatever feeling he feels, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling, welcome it, or remain holding to it.

As he does not do so, delight in feelings ceases in him.

With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease.

Such is the cessation of this whole mass of suffering.

"On hearing a sound with the ear ... On smelling an odour with the nose ...

On tasting a flavour with the tongue ... On touching a tangible with the body ...

On cognizing a mind-object with the mind, he does not lust after it if it is pleasing; he does not dislike it if it is unpleasing ...

With the cessation of his delight comes cessation of clinging; with the cessation of clinging, cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering.

(CONCLUSION)

41. “Bhikkhus, remember this deliverance through the destruction of craving as taught in brief by me.

But the bhikkhu Sati, son of a fisherman, is caught up in a vast net of craving, in the trammel of craving.”

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One’s words.



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