

內觀雜誌第 97 期【2013 年 9 月】

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【本期重點】：阿含經專題研究教材：（1）《禪思經》、《三摩提經》比對；（2）善法聚三經。

第 97 期內容：阿含經專題研究教材：

1. 《禪思經》、《三摩提經》比對

2. 善法聚三經



《禪思經》、《三摩提經》比對

說明：

《雜阿含經》中有《禪思經》和《三摩提經》成組出現。三摩提就是三昧、三摩地。《禪思經》或《如實知經》出現「當勤方便，修習禪思，內寂其心」的經句；《三摩提經》出現「當修無量三摩提，專精繫念」的經句，這二經常常相連出現。以下經號依據《大正藏》。依據《瑜伽師地論·攝事分》「智門」的解說，禪思是指如理作意。

【五蘊四經】禪思經

《雜阿含 65 經》

- (01) 如是我聞：一時，佛住舍衛國祇樹給孤獨園。
- (02) 爾時，世尊告諸比丘：「常當修習方便禪思，內寂其心。所以者何？比丘常當修習方便禪思，內寂其心，如實觀察。」
- (03) 云何如實觀察？此是色，此是色集、此是色滅；此是受、想、行、識，此是識集、此是識滅。
- (4a) 云何色集？受、想、行、識集？
- (4b) 愚癡無聞凡夫，於苦、樂、不苦不樂受，不如實觀察此受集、受滅、受味、受患、受離；不如實觀察故，於受樂著生取，取緣有，有緣生，生緣老病死、憂悲惱苦。如是純大苦聚從集而生。
- (4c) 是名色集，是名受、想、行、識集。
- (5a) 云何色滅？受、想、行、識滅？
- (5b) 多聞聖弟子，受諸苦、樂、不苦不樂受，如實觀察受集、受滅、受味、受患、受離；如實觀察故，於受樂著滅，著滅故取滅，取滅故有滅，有滅故生滅，生滅故老病死、憂悲惱苦滅。如是純大苦聚皆悉得滅。
- (5c) 是名色滅，受、想、行、識滅。
- (06) 是故，比丘！常當修習方便禪思，內寂其心。比丘禪思住，內寂其心，精勤方便，如實觀察。」
- (07) 佛說此經已，諸比丘聞佛所說，歡喜奉行。
- (08) 如 1 觀察，如是 2 分別、3 種種分別、4 知、5 廣知、6 種種知、7-8 親近(有二經)、9-10 親近修習(有二經)、11 入觸、12 證十二經，

亦如是廣說。【此處共 12 經屬禪思】

《雜阿含 66 經》

- (01) 如是我聞：一時，佛住舍衛國祇樹給孤獨園。
- (02) 爾時，世尊告諸比丘：「常當修習方便禪思，內寂其心。所以者何？修習方便禪思，內寂其心已，如實觀察。」
- (03) 云何如實觀察？如實觀察此色，此色集、此色滅。此受、想、行、識，此識集、此識滅。
- (4a) 云何色集？云何受、想、行、識集？
- (4b) 比丘！愚癡無聞凡夫，不如實觀察色集、〔色滅〕、色味、色患、色離故、〔樂著〕彼色，讚歎、愛著，於未來世色復生。
- (4c) 受、想、行、識，亦如是廣說。
- (4d) 彼色生，受、想、行、識生已，不解脫於色，不解脫於受、想、行、識，我說彼不解脫生老病死、憂悲惱苦純大苦聚。
- (4e) 是名色集，受、想、行、識集。
- (5a) 云何色滅？受、想、行、識滅？
- (5b) 多聞聖弟子，如實觀察色集、色滅、色味、色患、色離，〔如實知〕故，不樂於色、不讚歎色、不樂著色，亦不生未來色。
- (5c) 受、想、行、識，亦如是廣說。
- (5d) 色不生，受、想、行、識不生故，於色得解脫，於受、想、行、識得解脫，我說彼解脫生老病死、〔憂悲惱苦純大苦聚〕。
- (5e) 是名色滅，受、想、行、識滅。
- (06) 是故，比丘！常當修習方便禪思，內寂其心，精勤方便，如實觀察。」
- (07) 佛說此經已，諸比丘聞佛所說，歡喜奉行。
- (08) 如觀察，如是乃至作證十二經亦應廣說。【此處共 12 經屬禪思】

《雜阿含 67 經》

- (01) 如是我聞：一時，佛住舍衛國祇樹給孤獨園。
- (02) 爾時，世尊告諸比丘：「常當修習方便禪思，內寂其心。所以者何？比丘修習方便禪思，內寂其心已，如實觀察。」
- (03) 云何如實觀察？如實知此色，此色集、此色滅。此受、想、行、識，此識集、此識滅。
- (4a) 云何色集？受，想、行、識集？

- (4b) 愚癡無聞凡夫，不如實知色集、色滅、色味、色患、色離，不如實知故，樂著彼色、讚歎於色；樂著於色、讚歎色故取，取緣有，有緣生，生緣老死憂悲惱苦，如是純大苦聚生。
- (4c) 〔受、想、行、識，亦如是廣說〕。
- (4d) 是名色集，受、想、行、識集。
- (5a) 云何色滅？受、想、行、識滅？
- (5b) 多聞聖弟子，如實知色集、色滅、色味、色患、色離，如實知故，不樂著色、不讚歎色；不樂著、讚歎色故，愛樂滅，愛樂滅故取滅，取滅故有滅，有滅故生滅，生滅故老病死、憂悲惱苦滅，如是純大苦聚滅。
- (5c) 多聞聖弟子，如實知受、想、行、識集、識滅、識味、識患、識離，如實知彼故，不樂著彼識，不讚歎於識，不樂著、讚歎識故，樂愛滅，樂愛滅故取滅，取滅故有滅，有滅故生滅，生滅故老病死、憂悲惱苦滅，如是純大苦聚滅。
- (5d) 比丘！是名色滅，受、想、行、識滅。
- (06) 比丘！常當修習方便禪思，內寂其心。」
- (07) 佛說此經已，諸比丘聞佛所說，歡喜奉行。
- (08) 如觀察，乃至作證十二經亦如是廣說。【此處共 12 經屬禪思】

《雜阿含 68 經》

- (01) 如是我聞：一時，佛住舍衛國祇樹給孤獨園。
- (02) 爾時，世尊告諸比丘：「常當修習方便禪思，內寂其心，如實觀察。」
- (03) 云何如實觀察？如實知此色，此色集、此色滅。此受、想、行、識，此識集、此識滅。
- (4a) 云何色集？受、想、行、識集？
- (4b) 緣眼及色眼識生，三事和合生觸，緣觸生受，緣受生愛，乃至〔純大苦聚生〕。
- (4c) 〔如是〕耳、鼻、舌、身，緣意及法生意識，三事和合生觸，緣觸生受，緣受生愛，如是乃至純大苦聚生。
- (4d) 是名色集，受、想、行、識集。
- (5a) 云何色滅？受、想、行、識滅？
- (5b) 緣眼及色眼識生，三事和合生觸；觸滅則受滅，乃至純大苦聚滅。
- (5c) 如是耳、鼻、舌、身，緣意及法意識生，三事和合生觸；觸滅則

- 受滅，〔乃至〕純大苦聚滅。
- (5d)是名色滅，受、想、行、識滅。
- (06)是故，比丘！常當修習方便禪思，內寂其心。」
- (07)佛說此經已，諸比丘聞佛所說，歡喜奉行。
- (08)如觀察，乃至作證十二經亦如是廣說。【此處共 12 經屬禪思】

受與生及樂，亦說六入處，一一十二種，〔禪思〕三昧經。

注意：由上之攝頌可知，還有與『禪思』對應的《三昧經》十二種。

問：如 1 觀察，如是 2 分別、3 種種分別、4 知、5 廣知、6 種種知、7-8 親近(有二經)、9-10 親近修習(有二經)、11 入觸、12 證十二經的內容是什麼？

答：《攝事分》「實顯了行門」說：

復次，當知有十二種如實顯了行相，如《攝異門分》說：謂 1 聽聞、2 各別善取、3 惡取故，4 正教、5 現量、6 比量境界故，7 自相、8 共相故，9 如所有性、10 盡所有性故，11 入見、12 究竟地故。

《攝異門分》〔解釋等門 12 句〕說：

- 復次，1 解釋者，謂能顯示彼自性故。
- 2 開示者，謂即顯示此應遍知、此應永斷等差別故。
- 3 顯了者，謂能顯示若不永斷、不遍知等成過患故。
- 4 了者，謂了相作意。
- 5 解者，謂勝解作意。
- 6 知者，謂遠離等作意。
- 7 等解了者，謂了自相故。
- 8 近解了者，謂了共相故。
- 9 點了者，謂了盡其所有故。
- 10 通達者，謂了如其所有故。
- 11 觸者，謂於八聖支道梵行所攝。
- 12 作證者，謂於彼果涅槃。

問：與『禪思』對應的《三昧經》十二種為何？

答：補足如下：

【五蘊四經】三摩提

《雜阿含 65b 經》

- (01) 如是我聞：一時，佛住舍衛國祇樹給孤獨園。
- (02) 爾時，世尊告諸比丘：「當修無量三摩提，精勤繫念。所以者何？修無量三摩提，精勤繫念已，如實觀察。」
- (03) 云何如實觀察？此是色，此是色集、此是色滅；此是受、想、行、識，此是識集、此是識滅。
- (4a) 云何色集？受、想、行、識集？
- (4b) 愚癡無聞凡夫，於苦、樂、不苦不樂受，不如實觀察此受集、受滅、受味、受患、受離；不如實觀察故，於受樂著生取，取緣有，有緣生，生緣老病死、憂悲惱苦。如是純大苦聚從集而生。
- (4c) 是名色集，是名受、想、行、識集。
- (5a) 云何色滅？受、想、行、識滅？
- (5b) 多聞聖弟子，受諸苦、樂、不苦不樂受，如實觀察受集、受滅、受味、受患、受離；如實觀察故，於受樂著滅，著滅故取滅，取滅故有滅，有滅故生滅，生滅故老病死、憂悲惱苦滅。如是純大苦聚皆悉得滅。
- (5c) 是名色滅，受、想、行、識滅。
- (06) 是故，比丘！當修無量三摩提，精勤繫念，如實觀察。」
- (07) 佛說此經已，諸比丘聞佛所說，歡喜奉行。
- (08) 如 1 觀察，如是 2 分別、3 種種分別、4 知、5 廣知、6 種種知、7-8 親近(有二經)、9-10 親近修習(有二經)、11 入觸、12 證十二經，亦如是廣說。【此處共 12 經屬三摩提】

《雜阿含 66b 經》

- (01) 如是我聞：一時，佛住舍衛國祇樹給孤獨園。
- (02) 爾時，世尊告諸比丘：「當修無量三摩提，精勤繫念。所以者何？修無量三摩提，精勤繫念已，如實觀察。」
- (03) 云何如實觀察？如實觀察此色，此色集、此色滅。此受、想、行、識，此識集、此識滅。
- (4a) 云何色集？云何受、想、行、識集？
- (4b) 比丘！愚癡無聞凡夫，不如實觀察色集、〔色滅〕、色味、色患、色離故、〔樂著〕彼色，讚歎、愛著，於未來世色復生。
- (4c) 受、想、行、識，亦如是廣說。

- (4d)彼色生，受、想、行、識生已，不解脫於色，不解脫於受、想、行、識，我說彼不解脫生老病死、憂悲惱苦純大苦聚。
- (4e)是名色集，受、想、行、識集。
- (5a)云何色滅？受、想、行、識滅？
- (5b)多聞聖弟子，如實觀察色集、色滅、色味、色患、色離，〔如實知〕故，不樂於色、不讚歎色、不樂著色，亦不生未來色。
- (5c)受、想、行、識，亦如是廣說。
- (5d)色不生，受、想、行、識不生故，於色得解脫，於受、想、行、識得解脫，我說彼解脫生老病死、〔憂悲惱苦純大苦聚〕。
- (5e)是名色滅，受、想、行、識滅。
- (06)是故，比丘！當修無量三摩提，精勤繫念，如實觀察。」
- (07)佛說此經已，諸比丘聞佛所說，歡喜奉行。
- (08)如觀察，如是乃至作證十二經亦應廣說。【此處共 12 經屬三摩提】

《雜阿含 67b 經》

- (01)如是我聞：一時，佛住舍衛國祇樹給孤獨園。
- (02)爾時，世尊告諸比丘：「當修無量三摩提，精勤繫念。所以者何？修無量三摩提，精勤繫念已，如實觀察。」
- (03)云何如實觀察？如實知此色，此色集、此色滅。此受、想、行、識，此識集、此識滅。
- (4a)云何色集？受、想、行、識集？
- (4b)愚癡無聞凡夫，不如實知色集、色滅、色味、色患、色離，不如實知故，樂著彼色、讚歎於色；樂著於色、讚歎色故取，取緣有，有緣生，生緣老死憂悲惱苦，如是純大苦聚生。
- (4c)〔受、想、行、識，亦如是廣說〕。
- (4d)是名色集，受、想、行、識集。
- (5a)云何色滅？受、想、行、識滅？
- (5b)多聞聖弟子，如實知色集、色滅、色味、色患、色離，如實知故，不樂著色、不讚歎色；不樂著、讚歎色故，愛樂滅，愛樂滅故取滅，取滅故有滅，有滅故生滅，生滅故老病死、憂悲惱苦滅，如是純大苦聚滅。
- (5c)多聞聖弟子，如實知受、想、行、識集、識滅、識味、識患、識離，如實知彼故，不樂著彼識，不讚歎於識，不樂著、讚歎識故，樂愛滅，樂愛滅故取滅，取滅故有滅，有滅故生滅，生滅故老病死、

- 憂悲惱苦滅，如是純大苦聚滅。
- (5d)比丘！是名色滅，受、想、行、識滅。
- (06)比丘！當修無量三摩提，精勤繫念。」
- (07)佛說此經已，諸比丘聞佛所說，歡喜奉行。
- (08)如觀察，乃至作證十二經亦如是廣說。【此處共 12 經屬三摩提】

《雜阿含 68b 經》

- (01)如是我聞：一時，佛住舍衛國祇樹給孤獨園。
- (02)爾時，世尊告諸比丘：「當修無量三摩提，精勤繫念，如實觀察。
- (03)云何如實觀察？如實知此色，此色集、此色滅。此受、想、行、識，此識集、此識滅。
- (4a)云何色集？受、想、行、識集？
- (4b)緣眼及色眼識生，三事和合生觸，緣觸生受，緣受生愛，乃至〔純大苦聚生〕。
- (4c)〔如是〕耳、鼻、舌、身，緣意及法生意識，三事和合生觸，緣觸生受，緣受生愛，如是乃至純大苦聚生。
- (4d)是名色集，受、想、行、識集。
- (5a)云何色滅？受、想、行、識滅？
- (5b)緣眼及色眼識生，三事和合生觸；觸滅則受滅，乃至純大苦聚滅。
- (5c)如是耳、鼻、舌、身，緣意及法意識生，三事和合生觸；觸滅則受滅，〔乃至〕純大苦聚滅。
- (5d)是名色滅，受、想、行、識滅。
- (06)是故，比丘！當修無量三摩提，精勤繫念。」
- (07)佛說此經已，諸比丘聞佛所說，歡喜奉行。
- (08)如觀察，乃至作證十二經亦如是廣說。【此處共 12 經屬三摩提】

【六處二經】

《雜阿含 206 經》

- (01)如是我聞：一時，佛住毘舍離城耆婆拘摩羅藥師菴羅園。
- (02)爾時，世尊告諸比丘：「當勤方便禪思，內寂其心。所以者何？比丘！方便禪思，內寂其心，如是如實知顯現。於何如實知顯現？
- (3a)於眼如實知顯現，若色、眼識、眼觸、眼觸因緣生受——若苦、若樂、不苦不樂，彼亦如實知顯現。

- (3b) 耳、鼻、舌、身、意，亦復如是。
(04) 此諸法無常、有為，亦如是如實知顯現。」
(05) 佛說此經已，諸比丘聞佛所說，歡喜奉行。【此處 1 經屬禪思】

《雜阿含 207 經》

- (01) 如是我聞：一時，佛住毘舍離耆婆拘摩羅藥師菴羅園。
(02) 爾時，世尊告諸比丘：「當修無量三摩提，精勤繫念。所以者何？修無量三摩提，精勤繫念已，則如實顯現。於何如實顯現？」
(03) 於眼如實顯現，如是廣說，乃至此諸法無常、有為，此如實顯現。」
(04) 佛說此經已，諸比丘聞佛所說，歡喜奉行。【此處 1 經屬三昧】

【緣起二經】

《雜阿含 367 經》

- (01) 如是我聞：一時，佛住舍衛國祇樹給孤獨園。
(02) 爾時，世尊告諸比丘：「當勤方便，修習禪思，內寂其心。所以者何？」
(03) 比丘禪思、內寂其心、精勤方便者，如是如實顯現。云何如實顯現？
(4a) 老死如實顯現，老死集、老死滅、老死滅道跡如實顯現。
(4b) 生、有、取、愛、受、觸、六入處、名色、識，行如實顯現、行集、行滅、行滅道跡如實顯現。
(05) 此諸法無常、有為、有漏，如實顯現。」
(06) 佛說此經已，諸比丘聞佛所說，歡喜奉行。【此處 1 經屬禪思】

《雜阿含 368 經》

- (01) 如是我聞：一時，佛住舍衛國祇樹給孤獨園。
(02) 爾時，世尊告諸比丘：「當修無量三摩提，專精繫念。
(03) 修無量三摩提，專精繫念已，如是如實顯現。云何如實顯現？」
(04) 謂老死如實顯現，乃至行〔滅道跡〕如實顯現。
(05) 此諸法，無常、有為、有漏，如是如實顯現。」
(06) 佛說此經已，諸比丘聞佛所說，歡喜奉行。【此處 1 經屬三昧】

問：「當勤方便，修習禪思，內寂其心」和「當修無量三摩提，專精繫念」有什麼差異？

答：《攝事分》「智門」說：

復次，有二種如實智：一者、如理作意所發；二者、三摩地所發。

問：什麼是如理作意所發的如實智？

當知此中，由正聞、思所成作意，聽聞正法增上力故，於五種受「分位轉變」所起過患如實了知。又即於此「分位轉變」如理思惟，名「不定地如實正智」。此為依止，能隨入修。

(a) 云何名為「分位轉變」所起過患？謂苦樂位諸無常性：苦分位中有自性苦性，樂分位中有變壞法性。

(b) 云何名為「分位轉變」？謂樂分位與苦分位有別異性。若苦分位與樂分位有別異性，如是當知一切分位展轉別異。

(c) 於此別異如實觀見，於此分位住「無常想」，如實觀見別異過患，知所有受皆是苦已，住於「苦想」。有如是想，有如是見，能證清淨，是故亦得名「如實智」。

問：什麼是三摩地所發的如實智？

「依定所發如實智」者，謂即依彼行相轉時，輕安所攝，清淨無擾，寂靜而轉，當知此行與前差別。

問：如實顯現出何法？

又「無常」性，是一切行共相；「苦」性是一切有漏法共相，二如實智為依止故，當知如實能正顯了彼法二相。

《相應部·蘊相應二經》

(5) Concentration

[五]三昧

1. I heard thus. At one time the Blessed One was living in the monastery offered by Anàthapiñḍika in Jeta's grove in Sàvatthi.

一、如是我聞。爾時，世尊住捨衛城祇樹林給孤獨園。

2. From there the Blessed One addressed the monks: Monks, develop concentration. The concentrated monk sees it, as it really is.

二、於此，世尊告諸比丘曰：「諸比丘！」「大德！」彼諸比丘應諾世尊。世尊乃如是說曰：「諸比丘！應修習三昧。諸比丘！入三昧之比丘應如實了知。」

3. What does he see as it really is? He sees the arising of matter and the fading of matter, the arising of feelings and the fading of feelings, the arising of perceptions and the fading of perceptions, the arising of intentions and the fading of intentions and the arising of consciousness and the fading of consciousness.

三、何為如實了知耶？[謂]色集與滅，受集與滅，想集與滅，行集與滅，識集與滅是。

4. Monks, what is, the arising of matter the arising of feelings, the arising of perceptions, the arising of intentions and the arising of consciousness?

四、諸比丘！以何為色集耶？以何為受集耶？以何為想集耶？以何為行集耶？以何為識集耶？

5. Monks, there is rejoicing, a declaration and an attachment. For what is there rejoicing, a declaration and an attachment?

五、諸比丘！於此處歡喜、歡呼、耽著而住。何為歡喜、歡呼、耽著而住耶？

6. There is rejoicing for matter, a declaration for matter and attachment for matter. When there is rejoicing, declaration for and attachment for matter, there arise enjoyment. Enjoyment in matter is attachment. On account of that attachment is being. On account of being is birth. On account of birth, decay, death, grief, lament, unpleasantness, displeasure and distress arise. Thus rises the complete mass of unpleasantness.

六、歡喜、歡呼、耽著於色而住。依歡喜、歡呼、耽著，而彼生喜。喜取於色。緣取而彼有生，緣有而彼生生，緣生而老、死、愁、悲、苦、憂、惱生。如是於此處，悉皆有苦蘊之集。

7. There is rejoicing for feelings, a declaration for feelings and attachment for feelings. When there is rejoicing, declaration and attachment for feelings, there arise enjoyment. Enjoyment in feelings is attachment. On account of that attachment is being. On account of being is birth. On account of birth, decay, death, grief, lament, unpleasantness, displeasure and distress arise. Thus rises the complete mass of unpleasantness.

七、歡喜於受，歡喜、歡呼、耽著於色而住。依歡喜、歡呼、耽著，

而彼生喜。喜取於色。緣取而彼有生，緣有而彼生生，緣生而老、死、乃至愁、悲、苦、憂、惱生。如是於此處，悉皆有苦蘊之集。

8. There is rejoicing for perceptions, a declaration for perceptions and attachment for perceptions. When there is rejoicing, declaration and attachment there arise enjoyment in it. Enjoyment in perceptions is attachment. On account of that attachment is being. On account of being is birth. On account of birth, decay, death, grief, lament, unpleasantness, displeasure and distress arise. Thus rises the complete mass of unpleasantness.

八、歡喜於想，歡喜、歡呼、耽著於色而住。依歡喜、歡呼、耽著，而彼生喜。喜取於色。緣取而彼有生，緣有而彼生生，緣生而老、死、乃至愁、悲、苦、憂、惱生。如是於此處，悉皆有苦蘊之集。

9. There is rejoicing for intentions, a declaration for intentions and attachment for intentions. When there is rejoicing, declaration and attachment for intentions, there arise enjoyment. Enjoyment in intentions is attachment. On account of that attachment is being. On account of being is birth. On account of birth, decay, death, grief, lament, unpleasantness, displeasure and distress arise Thus rises the complete mass of unpleasantness.

九、歡喜於行，歡喜、歡呼、耽著於色而住。依歡喜、歡呼、耽著，而彼生喜。喜取於色。緣取而彼有生，緣有而彼生生，緣生而老、死、乃至愁、悲、苦、憂、惱生。如是於此處，悉皆有苦蘊之集。

10. There is rejoicing for consciousness, a declaration for consciousness and attachment for consciousness. When there is rejoicing, declaration and attachment for consciousness, there arise enjoyment in it. Enjoyment in consciousness is attachment. On account of that attachment is being. On account of being is birth. On account of birth decay, death, grief, lament, unpleasantness, displeasure and distress arise Thus rises the complete mass of unpleasantness.

十、歡喜於識，歡喜、歡呼、耽著於識而住。依歡喜、歡呼、耽著於識而住，而彼生喜、喜取於識。緣取而彼有生，緣有而生生。緣生而老、死、乃至愁、悲、苦、憂、惱生。如是於此處，悉皆有苦蘊之集。

11. Monks, this is the arising of matter, the arising of feelings, the

arising of perceptions, the arising of intentions and the arising of consciousness.

十一、諸比丘！此是色之集，是受之集，是想之集，是行之集，是識之集。

12. Monks, what is the fading of matter, the fading of feelings, the fading of perceptions, the fading of intentions and the fading of consciousness?

Here there is no rejoicing, no declaration and no attachment. For what is there no rejoicing, no declaration and no attachment?

十二、諸比丘！何為色之滅耶！何為受之滅耶！何為想之滅耶！何為行之滅耶！何為識之滅耶？諸比丘！於此處不歡喜、不歡呼，不耽著而住。何為不歡喜，不歡呼，不耽著而住耶？

13. There is no rejoicing, no declaration and no attachment for matter. When there is no rejoicing, declaration or attachment for matter, the enjoyment for matter ceases. With the cessation of enjoyment for matter attachment ceases. With the cessation of attachment being ceases. With the cessation of being, birth, decay, death, grief, lament, unpleasantness, displeasure and distress cease. Thus ceases the complete mass of unpleasantness.

十三、不歡喜、不歡呼、不耽著於色而住。依不歡喜、不歡呼、不耽著色而住，彼於色喜滅，喜滅故彼取滅。取滅故有滅，緣生而老、死、乃至愁、悲、苦、憂、惱生。如是於此處悉皆苦蘊之滅。

14. There is no rejoicing, no declaration, and no attachment for feelings. When there is no rejoicing, declaration or attachment for feelings, the enjoyment in feelings, ceases. With the cessation of enjoyment for feelings attachment ceases. With the cessation of attachment being ceases. With the cessation of being, birth, decay, death, grief, lament, unpleasantness, displeasure and distress cease. Thus ceases the complete mass of unpleasantness.

十四、不歡喜、不歡呼，不耽著於受而住。依不歡喜、不歡呼、不耽著受而住，彼受喜滅，喜滅故彼取滅，取滅故有滅，有滅故緣生而老、死、乃至愁、悲、苦、憂、惱生。如是而於此處，悉皆苦蘊之滅。

15. There is no rejoicing, no declaration, and no attachment for

perceptions. When there is no rejoicing, declaration or attachment for perceptions the enjoyment in perceptions ceases. With the cessation of enjoyment for perceptions attachment ceases. With the cessation of attachment being ceases. With the cessation of being, birth, decay, death, grief, lament, unpleasantness, displeasure and distress cease Thus ceases the complete mass of unpleasantness.

十五、不歡喜、不歡呼，不耽著於想而住。依不歡喜、不歡呼、不耽著想而住，彼想喜滅，喜滅故彼取滅，取滅故有滅，有滅故緣生而老、死、乃至愁、悲、苦、憂、惱生。如是而於此處，悉皆苦蘊之滅。

16. There is no rejoicing, no declaration, and no attachment for intentions. When there is no rejoicing, declaration or attachment for intentions the enjoyment for intentions ceases. With the cessation of enjoyment for intentions attachment ceases. With the cessation of attachment being ceases. With the cessation of being, birth, decay, death, grief, lament, unpleasantness, displeasure and distress cease. Thus ceases the complete mass of unpleasantness.

十六、不歡喜、不歡呼、不耽著行而住。依不歡喜、不歡呼，不耽著於行而住，則彼於行喜滅。喜滅故彼取滅。取滅故緣生而老、死、乃至愁、悲、苦、憂、惱生。如是而於此處，悉皆苦蘊之滅。

17. There is no rejoicing, no declaration, and no attachment for consciousness. When there is no rejoicing, no declaration and no attachment for consciousness, the enjoyment for consciousness ceases. With the cessation of enjoyment for consciousness attachment ceases. With the cessation of attachment being ceases. With the cessation of being, birth, decay, death, grief, lament, unpleasantness, displeasure and distress cease. Thus ceases the complete mass of unpleasantness.

十七、不歡喜、不歡呼、不耽著於識而住。依不歡喜、不歡呼、不耽著於識而住，則彼於識喜滅，乃至喜滅故彼取滅，取滅故緣生而老、死、乃至愁、悲、苦、憂、惱生。如是於此處，悉皆苦蘊之滅。

18. Monks, this is the cessation of matter, the cessation of feelings, the cessation of perceptions, the cessation of intentions and the cessation of consciousness.

十八、諸比丘！此色之滅……乃至……受之滅，想之滅、行之滅、識之滅。」

(6) Seclusion

[六]宴默

1. I heard thus. At one time the Blessed One was living in the monastery offered by Anàthapiñḍika in Jeta's grove in Sàvatthi.

一、[爾時，世尊]住捨衛城……

2. From there the Blessed One addressed the monks: Monks, **apply yourself to seclusion**. The secluded monk sees it, as it really is.

二、於此，世尊告諸比丘曰：「諸比丘！**於宴默得瑜伽**。諸比丘！為宴默之比丘如實了知。

3. What does he see as it really is? He sees the arising of matter, the fading of matter, the arising of feelings, the fading of feelings, the arising of perceptions, the fading of perceptions, the arising of intentions, the fading of intentions and the arising of consciousness, the fading of consciousness.

三、以何為如實了知耶？[謂]色之集與滅，受之集與滅，想之集與滅，行之集與滅，識之集與滅（註：原本略去想和識）。

4. Monks, what is, the arising of matter the arising of feelings, the arising of perceptions, the arising of intentions and the arising of consciousness?

四、諸比丘！以何為色集耶？以何為受集耶？以何為想集耶？以何為行集耶？以何為識集耶？（應如始經之廣說。）」

5. Monks, there is rejoicing, a declaration and an attachment. For what is there rejoicing, declaration and attachment?

五、諸比丘！於此處歡喜、歡呼、耽著而住。何為歡喜、歡呼、耽著而住耶？

6. There is rejoicing for matter, a declaration for matter and attachment for matter. When there is rejoicing, declaration for and attachment for matter, there arise enjoyment. Enjoyment in matter is attachment. On account of that attachment is being. On account of being is birth. On account of birth, decay, death, grief, lament, unpleasantness, displeasure and distress arise. Thus rises the

complete mass of unpleasantness.

六、歡喜、歡呼、耽著於色而住。依歡喜、歡呼、耽著，而彼生喜。喜取於色。緣取而彼有生，緣有而彼生生，緣生而老、死、愁、悲、苦、憂、惱生。如是於此處，悉皆有苦蘊之集。

7. There is rejoicing for feelings, a declaration for feelings and attachment for feelings. When there is rejoicing, declaration and attachment for feelings, there arise enjoyment. Enjoyment in feelings is attachment. On account of that attachment is being. On account of being is birth. On account of birth, decay, death, grief, lament, unpleasantness, displeasure and distress arise. Thus arises the complete mass of unpleasantness.

七、歡喜於受，歡喜、歡呼、耽著於色而住。依歡喜、歡呼、耽著，而彼生喜。喜取於色。緣取而彼有生，緣有而彼生生，緣生而老、死、乃至愁、悲、苦、憂、惱生。如是於此處，悉皆有苦蘊之集。

8. There is rejoicing for perceptions, a declaration for perceptions and attachment for perceptions. When there is rejoicing, declaration and attachment for perceptions, there arise enjoyment. Enjoyment in perceptions is attachment. On account of that attachment is being. On account of being is birth. On account of birth, decay, death, grief, lament, unpleasantness, displeasure and distress arise. Thus rises the complete mass of unpleasantness.

八、歡喜於想，歡喜、歡呼、耽著於色而住。依歡喜、歡呼、耽著，而彼生喜。喜取於色。緣取而彼有生，緣有而彼生生，緣生而老、死、乃至愁、悲、苦、憂、惱生。如是於此處，悉皆有苦蘊之集。

9. There is rejoicing for intentions, a declaration for intentions and attachment for intentions. When there is rejoicing, declaration and attachment for intentions, there arise enjoyment in it. Enjoyment in intentions is attachment. On account of that attachment is being. On account of being is birth. On account of birth, decay, death, grief, lament, unpleasantness, displeasure and distress arise Thus rises the complete mass of unpleasantness.

九、歡喜於行，歡喜、歡呼、耽著於色而住。依歡喜、歡呼、耽著，而彼生喜。喜取於色。緣取而彼有生，緣有而彼生生，緣生而老、死、乃至愁、悲、苦、憂、惱生。如是於此處，悉皆有苦蘊之集。

10. There is rejoicing for consciousness, a declaration for consciousness and attachment for consciousness. When there is rejoicing, declaration and attachment for consciousness, there arise enjoyment. Enjoyment in consciousness is attachment. On account of that attachment is being. On account of being is birth. On account of birth decay, death, grief, lament, unpleasantness, displeasure and distress arise Thus rises the complete mass of unpleasantness.

十、歡喜、歡呼、耽著於識而住。依歡喜、歡呼、耽著於識而住，而彼生喜、喜取於識。緣取而彼有生，緣有而生生。緣生而老、死、乃至愁、悲、苦、憂、惱生。如是於此處，悉皆有苦蘊之集。

11. Monks, this is the arising of matter, the arising of feelings, the arising of perceptions, the arising of intentions and the arising of consciousness.

十一、諸比丘！此是色之集，乃至此是受之集，乃至此是想之集，乃至此是行之集，乃至此是識之集。

12. Monks, what is the fading of matter, the fading of feelings, the fading of perceptions, the fading of intentions and the fading of consciousness?

Monks, there is no rejoicing, no declaration and no attachment. For what is there no rejoicing, declaration and attachment?

十二、諸比丘！何為色之滅耶！乃至何為受之滅耶！乃至何為想之滅耶！乃至何為行之滅耶！乃至何為識之滅耶？諸比丘！於此處不歡喜、不歡呼，不耽著而住。何為不歡喜，不歡呼，不耽著而住耶？

13. There is no rejoicing, no declaration and no attachment for matter. When there is no rejoicing, no declaration, and no attachment for matter, the enjoyment for matter ceases. With the cessation of enjoyment for matter attachment ceases. With the cessation of attachment being ceases. With the cessation of being, birth, decay, death, grief, lament, unpleasantness, displeasure and distress cease. Thus ceases the complete mass of unpleasantness.

十三、不歡喜、不歡呼、不耽著於色而住。依不歡喜、不歡呼、不耽著於色而住，彼於色喜滅，喜滅故彼取滅。取滅故有滅，緣生而老、死、乃至愁、悲、苦、憂、惱生。如是於此處悉皆苦蘊之滅。

14. There is no rejoicing, no declaration, and no attachment for feelings.

When there is no rejoicing, declaration and attachment for feelings, the enjoyment for feelings ceases. With the cessation of enjoyment for feelings attachment ceases. With the cessation of attachment being ceases. With the cessation of being, birth, decay, death, grief, lament, unpleasantness, displeasure and distress cease. Thus ceases the complete mass of unpleasantness.

十四、不歡喜、不歡呼，不耽著於受而住。依不歡喜、不歡呼、不耽著受而住，彼受喜滅，喜滅故彼取滅，取滅故有滅，有滅故緣生而老、死、乃至愁、悲、苦、憂、惱生。如是而於此處，悉皆苦蘊之滅。

15. There is no rejoicing, declaration, or attachment for perceptions.

When there is no rejoicing, declaration and attachment for perceptions the enjoyment in perceptions ceases. With the cessation of enjoyment for perceptions attachment ceases. With the cessation of attachment being ceases. With the cessation of being, birth, decay, death, grief, lament, unpleasantness, displeasure and distress cease. Thus ceases the complete mass of unpleasantness.

十五、不歡喜、不歡呼，不耽著於想而住。依不歡喜、不歡呼、不耽著想而住，彼想喜滅，喜滅故彼取滅，取滅故有滅，有滅故緣生而老、死、乃至愁、悲、苦、憂、惱生。如是而於此處，悉皆苦蘊之滅。

16. There is no rejoicing, declaration, or attachment for intentions

When there is no rejoicing, declaration and attachment for intentions the enjoyment for intentions ceases. With the cessation of enjoyment for intentions attachment ceases. With the cessation of attachment being ceases. With the cessation of being, birth, decay, death, grief, lament, unpleasantness, displeasure and distress cease. Thus ceases the complete mass of unpleasantness.

十六、不歡喜、不歡呼、不耽著行而住。依不歡喜、不歡呼，不耽著於行而住，則彼於行喜滅。喜滅故彼取滅。取滅故緣生而老、死、乃至愁、悲、苦、憂、惱生。如是而於此處，悉皆苦蘊之滅。

17. There is no rejoicing, declaration, or attachment for consciousness.

When there is no rejoicing, declaration and attachment for consciousness, the enjoyment for consciousness ceases. With the

cessation of enjoyment for consciousness attachment ceases. With the cessation of attachment being ceases. With the cessation of being, birth, decay, death, grief, lament, unpleasantness, displeasure and distress cease. Thus ceases the complete mass of unpleasantness.

十七、不歡喜、不歡呼、不耽著於識而住。依不歡喜、不歡呼、不耽著於識而住，則彼於識喜滅，乃至喜滅故彼取滅，取滅故緣生而老、死、乃至愁、悲、苦、憂、惱生。如是於此處，悉皆苦蘊之滅。

18. Monks, this is the cessation of matter, the cessation of feelings, the cessation of perceptions, the cessation of intentions and the cessation of consciousness.

十八、諸比丘！此色之滅……乃至……受之滅，想之滅、行之滅、識之滅。」

《相應部·處相應四經》

[九九]三昧

二、「諸比丘！當增修於定(三昧)。

諸比丘！心具定之比丘，可如實知事物。

三、如何如實知事物耶？

四、如實知『眼是無常，』如實知『色為無常，』如實知『眼識是無常，』如實知『眼觸是無常，』如實知『凡緣此眼觸所生之受，或樂、或苦、或非苦非樂，此亦無常。』

五~九、如實知『耳是……鼻是……舌是……身是……意是無常，』如實知『法是無常，』如實知『意識是無常，』如實知『意觸是無常，』如實知『凡緣此意觸所生之受，或樂、或苦、或非苦非樂，此亦無常。』

一〇、諸比丘！當增修於定，心具定之比丘，可如實知事物。」

[一〇〇]獨想

二、「諸比丘！當致力於獨想。

諸比丘！獨想之比丘，如實知事物。

三、如何而得如實知事物耶？

四~九、如實知『眼是無常，』如實知『色是無常，』如實知『眼識

是無常。』如實知『眼觸是無常，』如實知『凡緣此眼觸所生之受，或樂、或苦、或非苦非樂，此亦無常，』如實知『耳是……鼻是……舌是……身是……意是……』。

一〇、諸比丘！當致力於獨想。

諸比丘！獨想之比丘，如實知事物。」

[一五九]耆婆菴羅林(一)

一、爾時，世尊住王舍城外之耆婆菴羅林。

二、於此，世尊言諸比丘曰：「諸比丘！」……

三、「諸比丘！須修定。

諸比丘！獲得定之比丘，顯現於如實。何者為顯現於如實耶？

四、『眼是無常』是如實顯現，『色是無常』是如實顯現，『眼識是無常』是如實顯現，『眼觸是無常』是如實顯現，『凡緣此眼觸所生之受，或樂、或苦、或非苦非樂，亦是無常』是如實顯現。

五~九、『耳是無常』是如實顯現……鼻是……舌是……身是……意是無常』是如實顯現，『法是無常』是如實顯現，『意識是無常』是如實顯現，『意觸是無常』是如實顯現，『凡依緣意觸所生之受，或樂、或苦、或非苦非樂，亦是無常』是如實顯現。

一〇、諸比丘！須修定！得定之比丘是如實顯現。」

[一六〇]耆婆菴羅林(二)

一、爾時，世尊住王舍城[外之]耆婆菴羅林。

二、於此，世尊言諸比丘曰：「諸比丘！」……

三、「諸比丘！應將心專致於寂想。

諸比丘！入於寂想之比丘如實顯現。何者為如實顯現耶？

四~九、『眼是無常』是如實顯現，『耳是無常』是如實顯現……『鼻是……舌是……身是……』意是無常』是如實顯現……『凡緣此意觸所生之受，或樂、或苦、或非苦非樂，亦無常』是如實顯現。

一〇、諸比丘！應將心專致於寂想，入於寂想之比丘是如實顯現。」

35. 10. 6.

(99) Concentration

1. At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha and addressed the monks from there:

2. Monks, develop concentration, the concentrated monk, knows it, as it really is.
3. What does he know as it really is?
- 4-8. He knows the eye, forms, eye-consciousness, eye-contact and whatever feelings pleasant, unpleasant or neither unpleasant nor pleasant born of eye-contact are impermanent, as it really is.
Repeat for the ear, nose, tongue, and body.
9. He knows the mind, ideas, mind-consciousness, mind-contact and whatever feelings pleasant, unpleasant or neither unpleasant nor pleasant born of mind-contact are impermanent, as it really is.
10. Monks, develop concentration; the concentrated monk, knows it as it really is.

34. 10. 7.

(100) Seclusion

1. At one time the Blessed One was living in the squirrels' sanctuary in the bamboo grove in Rajagaha and addressed the monks from there:
2. Monks, **practice seclusion**, the secluded monk, knows it, as it really is.
3. What does he know as it really is?
- 4-8. He knows the eye, forms, eye-consciousness, eye-contact and whatever feelings pleasant, unpleasant or neither unpleasant nor pleasant born of eye-contact are impermanent, as it really is.
Repeat for the ear, nose, tongue, and body.
9. He knows the mind, ideas, mind-consciousness, mind-contact and whatever feelings pleasant, unpleasant or neither unpleasant nor pleasant born of mind-contact are impermanent, as it really is.
10. Monks, practice seclusion, the secluded monk, knows it, as it really is.

34. 16. 5.

(160) In Jāvaka's Mango Orchard 1

1. At one time the Blessed One lived in Jāvaka's mango orchard in Rajagaha.

2. From there the Blessed One addressed the monks:
3. Monks, develop concentration, to the concentrated monk things plainly appear as they really are. What appears plainly as they really are?
4. The eye plainly appears, as impermanent as it really is. Forms, eye-consciousness, eye-contact and whatever feelings pleasant, unpleasant, or neither unpleasant nor pleasant born of eye contact plainly appear as impermanent as they really are.
- 5-8. The ear, nose, tongue, body plainly appear as impermanent as it really is.
9. The mind plainly appears, as impermanent as it really is. Ideas, mind-consciousness, mind-contact and whatever feelings pleasant, unpleasant, or neither unpleasant nor pleasant born of mind contact plainly appear as impermanent as they really are.
10. Monks, develop concentration, to the concentrated monk things plainly appear as they really are.

34. 16. 6.

(161) In Jāvaka's Mango Orchard 2

1. At one time the Blessed One lived in Jāvaka's mango orchard in Rajagaha.
2. From there the Blessed One addressed the monks:
3. Monks, **yoke yourself to seclusion**, to the secluded monk things plainly appear as they really are. What appears plainly as they really are?
4. The eye plainly appears, as impermanent as it really is. Forms, eye-consciousness, eye-contact and whatever feelings pleasant, unpleasant, or neither unpleasant nor pleasant born of eye contact plainly appear as impermanent as they really are.
- 5-8. The ear, nose, tongue, body plainly appear as impermanent as it really is.
9. The mind plainly appears, as impermanent as it really is. Ideas, mind-consciousness, mind-contact and whatever feelings pleasant, unpleasant, or neither unpleasant nor pleasant born of mind contact

- plainly appear as impermanent as they really are.
10. Monks, yoke yourself to seclusion to the secluded monk things plainly appear as they really are.

善法聚三經

《雜阿含 611 經》

- (01) 如是我聞：一時，佛住舍衛國祇樹給孤獨園。
- (02) 爾時，世尊告諸比丘：「有善法聚、不善法聚。
- (3a) 云何善法聚？所謂四念處，是為正說。所以者何？
- (3b) 純一滿淨聚者，所謂四念處。云何為四？謂身身觀念處，受、心、法法觀念處。
- (4a) 云何不善聚？不善聚者，所謂五蓋，是為正說。所以者何？
- (4b) 純一逸滿不善聚者，所謂五蓋。何等為五？謂貪欲蓋、瞋恚蓋、睡眠蓋、掉悔蓋、疑蓋。」
- (05) 佛說此經已，諸比丘聞佛所說，歡喜奉行。

《雜阿含 725 經》

- (01) 如是我聞：一時，佛住舍衛國祇樹給孤獨園。
- (2a) 爾時，世尊告諸比丘：「說不善積聚者，所謂五蓋，是為正說。所以者何？
- (2b) 純一不善聚者，謂五蓋故。何等為五？謂貪欲蓋、瞋恚蓋、睡眠蓋、掉悔蓋、疑蓋。
- (3a) 說善積聚者，謂七覺分，是為正說。所以者何？
- (3b) 純一滿淨者，是七覺分故。何等為七？謂念覺分、擇法覺分、精進覺分、喜覺分、猗覺分、定覺分、捨覺分。」
- (04) 佛說此經已，諸比丘聞佛所說，歡喜奉行。

《雜阿含 767 經》

- (01) 如是我聞：一時，佛住舍衛國祇樹給孤獨園。
- (2a) 爾時，世尊告諸比丘：「說不善聚者，謂五蓋，是為正說。所

以者何？

(2b) 純一不善聚者，所謂五蓋。何等為五？謂貪欲蓋、瞋恚、〔睡眠〕、掉悔、疑蓋。

(3a) 說善法聚者，所謂八聖道，是名正說。所以者何？

(3b) 純一滿淨善聚者，謂八聖道。何等為八？謂正見、正志、正語、正業、正命、正方便、正念、正定。」

(04) 佛說此經已，諸比丘聞佛所說，歡喜奉行。

比較：

可知四念處、七覺分、八聖道，都是純一滿淨善聚，是相通的。



《內觀雜誌》

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