

初期佛教之四念處

牛津大學東方所博士班 關則富

提要

本文探討初期佛教典籍中的四念處，以巴利文四部與漢譯四阿含為主要研究資料。

本文認為四念處可能原本是一般性的通則，適用於不同的修行方法。巴利文與漢譯的各版本《念處經》雖載有許多具體的修行方法，然而各版所載修行方法的種類彼此差異頗大，本文試圖從此經的成立與發展來了解其中的問題。本文探討經中常見的以四禪為中心的修行過程與四念處的關係。本文指出四念處中的身，受，心即為五蘊中的色，受，識三蘊，並討論為什麼只有此三蘊特別被聯繫到四念處。

The Four *Satipaṭṭhānas* in Early Buddhism

Tse-fu Kuan

I. Introduction

This essay is an attempt to explore the teachings on the four *satipaṭṭhānas* (establishments of mindfulness or foundations of mindfulness) in early Buddhism.¹ The principle sources for this essay will be the Pali *Nikāyas* and the Chinese translation of the *Āgamas*. The *Abhidhamma*, both Pali and Chinese versions, and the Pali commentaries will be utilised in aid of the understanding of this subject in the early Buddhist texts. It is worth exploring what the four *satipaṭṭhānas* originally refer to and which accounts could be regarded as the essential or earlier teachings on the four *satipaṭṭhānas*.

II. Various Versions of the *Satipaṭṭhāna Sutta*

As R. M. L. Gethin (1992a: 44) indicates, the *Satipaṭṭhāna Sutta* in the *Majjhima Nikāya* and the *Mahāsatipaṭṭhāna Sutta* in the *Dīgha Nikāya* appear identical except for the addition in the latter of a detailed

¹ I would like to thank Professor Gombrich for his very helpful guidance and correcting my English. I would also like to thank Dr Sue Hamilton and Dr Eivind Kahrs for their useful suggestions. I am also grateful to the members of editing & reviewing committee of the *Satyābhisamaya: A Buddhist Studies Quarterly* for their valuable comments, which gave me an opportunity to improve this essay.

