

## 內觀雜誌第 91 期

【本期重點】：阿含經專題研究教材：（1）種子經、封滯經、優陀那經比對。（2）思經比對。

### 第 91 期內容：

#### 阿含經專題研究教材：

- A1. 《雜阿含 39 經》：種子經（內 84）【22.54】
- A2. 《雜阿含 40 經》：封滯經（內 85）【22.53】
- A3. 《雜阿含 64 經》：優陀那經（內 54）【22.55】
  - a3 《攝事分》「聖教門」（內 54）
  - a1 《攝事分》「芽門」（內 84-85）
  - a2 《攝事分》「見大染門」（內 84-85）
- B2. 《相應部》蘊相應 22.53：封滯
- B1. 《相應部》蘊相應 22.54：種子
- B3. 《相應部》蘊相應 22.55：優陀那
- C2. SN 22.53 Upaya Sutta: Attached**
- C1. SN 22.54 Bija Sutta: Means of Propagation**
- C3. SN 22.55 Udana Sutta: Exclamation**
  
- A4. 《雜阿含 359 經》（內 279）【12.38】
- A5. 《雜阿含 360 經》（內 280）【12.39】
- A6. 《雜阿含 361 經》（內 281）【12.40】
- B4. 《相應部》因緣相應 12.38：思(之一)
  - a4-6. 《攝事分》「來往門」（內 279-281）
- C4. SN 12.38 Cetana Sutta: Intention**
- C4. SN 12.38 Cetanaa Sutta: Volition**

## 阿含經專題研究教材：

### ●《雜阿含 39 經》：種子經（內 84）

- (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：「有五種種子，何等為五？謂根種子，莖種子，節種子，自落種子，實種子。
- a 此五種子，不斷不壞，不腐不中風【不壞於風熱】，新熟堅實，有地界而無水界，彼種子不生長增廣。
- b 若彼種新熟堅實，不斷不壞，不腐不中風，有水界而無地界，彼種子亦不生長增廣。
- c 若彼種子新熟堅實，不斷不壞，不腐不中風，有地、水界，彼種子生長增廣。
- (03)比丘！彼五種子者，譬取陰俱識。地界者，譬四識住；水界者，譬貪喜。
- (04)四取攀緣識住。何等為四？
- 於色中識住，攀緣色，喜貪潤澤，生長增廣；
- 於受想行中識住，攀緣受想行，貪喜潤澤，生長增廣。
- 比丘！識於中若來若去，若住若沒，若生長增廣。
- 比丘！若離色受想行識，有若來若去，若住若生者，彼但有言數問已不知，增益生癡，以非境界故。
- (05)色界離貪，離貪已，於色封滯，意生縛斷；於色封滯，意生縛斷已，攀緣斷；攀緣斷已，識無住處，不復生長增廣。
- 受想行界離貪，離貪已，於受想行封滯，意生縛斷，於受想行封滯，意生縛斷已，攀緣斷；攀緣斷已，彼識無所住，不復生長增廣。
- (06)不生長故，不作行，不作行已住，住已知足，知足已解脫；解脫已，於諸世間都無所取無所著，無所取無所著已，自覺涅槃：我生已盡，梵行已立，所作已作，自知不受後有。
- (07)我說彼識不至東西南北，四維上下，無所至趣，唯見法，欲入涅槃，寂滅清涼，清淨真實。」
- (08)佛說此經已，諸比丘聞佛所說，歡喜奉行。

### ●《雜阿含 40 經》：封滯經（內 85）

- (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：「封滯者不解脫，不封滯則解脫。」

- (3a) 云何封滯不解脫？
- (3b) 比丘！攀緣四取陰識住。云何為四？色封滯識住，受、想、行封滯識住，乃至非境界故。是名封滯故不解脫。
- (4a) 云何不封滯則解脫？
- (4b) 於色界離貪，〔受、想、行界〕離貪，乃至清涼、真實。是則不封滯則解脫。」
- (05) 佛說此經已，諸比丘聞佛所說，歡喜奉行。  
 (印一五二)(光八六)(大四〇)

### ● 《雜阿含 64 經》：優陀那經（內 54）

- (01) 如是我聞：一時，佛住舍衛國東園鹿子母講堂。
- (02) 爾時，世尊晡時從禪起，出講堂，於堂陰中大眾前，敷座而坐。  
 爾時，世尊歎優陀那偈：  
 法無有吾我，亦復無我所，我既非當有，我所何由生？  
 比丘解脫此，則斷下分結。
- (03) 時，有一比丘從座起，偏袒右肩，右膝著地，合掌白佛言：「世尊！云何無吾我，亦無有所，我既非當有，我所何由生？比丘解脫此，則斷下分結？」
- (04) 佛告比丘：「愚癡無聞凡夫，計色是我，異我，相在；受想行識是我，異我，相在。多聞聖弟子，不見色是我，異我，相在；不見受想行識是我，異我，相在；亦非知者，亦非見者。  
 此色是無常，受想行識是無常。  
 色是苦，受想行識是苦。  
 色是無我，受想行識是無我。  
 此色非當有，受想行識非當有。  
 此色壞有，受想行識壞有，故非我.非我所，我.我所非當有。  
 如是解脫者，則斷五下分結。」
- (05) 時，彼比丘白佛言：「世尊！斷五下分結已，云何漏盡，無漏心解脫、慧解脫，現法自知作證具足住：我生已盡，梵行已立，所作已作，自知不受後有？」
- (06) 佛告比丘：「愚癡凡夫，無聞眾生，於無畏處而生恐懼。愚癡凡夫無聞眾生，怖畏無我.無我所，二俱非當生，攀緣四識住。何等為四？謂色識住、色攀緣、色愛樂，增進.廣大.生長；於受想行識住，攀緣.愛樂，增進廣大生長。」

- 比丘！識於此處，若來若去，若住若起若滅，增進廣大生長。  
 若作是說：更有異法，識若來若去，若住若起若滅，若增進.廣大.生長者，但有言說，問已不知，增益生疑，以非境界故。所以者何？
- (07)比丘！離色界貪已，於色意，生縛亦斷，於色意生縛斷已，識攀緣亦斷，識不復住，無復增進.廣大生長。  
 受想行界，離貪已，於受想行意，生縛亦斷；受想行意，生縛斷已，攀緣亦斷。識無所住，無復增進.廣大生長。
- (08)識無所住，故不增長；不增長，故無所為作；無所為作故則住，故知足，知足故解脫，解脫故於諸世間都無所取，無所取，故無所著，無所著，故自覺涅槃：我生已盡，梵行已立，所作已作，自知不受後有。
- (09)比丘！我說識不住東方，南西北方，四維上下，除欲，見法涅槃，滅盡寂靜.清涼。」
- (10)佛說此經已，諸比丘聞佛所說，歡喜奉行。

## ● 《攝事分》「聖教門」(內 54)

子一簡善惡說 (分二)

丑一標明所為

復次，是處世尊依自聖教，為欲顯示善說發起；依他邪教，為欲顯示惡說失墜自有所說。後結集者，於法門中，稱為世尊<sup>唵</sup>陀南說。

丑二釋其因緣 (分二)

寅一辨得失 (分二)

卯一略標

由二因緣，善說法律，名為發起大果大利，惡說法律即為唐捐。

卯二別釋 (分二)

辰一於善說

一者、於善說法毘奈耶中，一切眾苦永離可得，謂三種苦性；

二者、一切諸結永斷可得，謂下、上分結。

辰二於惡說

於惡說法毘奈耶中，如是二事皆不可得。

寅二廣所由 (分二)

卯一依他邪教 (分二)

辰一約苦苦辨 (分二)

巳一出彼勝解 (分二)

### 午一初二相

彼由依止薩迦耶見，於諸行中，心厭苦苦，欲樂為依，起茲勝解：「願於當來無有苦我，我無有苦。」

### 午二後二相

或復已斷，即彼苦因及彼當果，於未來世，由二種相而生勝解：謂苦未來當離於我，及我未來當無有苦。

### 巳二明未永越

雖由如是四種行相，樂斷為依，離欲界欲，生初靜慮，次第乃至於彼非想非非想處，若定、若生，由是因緣，超越苦苦而未能斷下分諸結。未斷彼故，當知苦苦未永超越。

### 辰二約壞苦行苦辨

彼於壞、行二苦斷中，尚不生樂，何況能斷？由彼隨順所未斷故，當知於順上分諸結，亦未能斷。

### 卯二依自聖教（分二）

#### 辰一發正勝解（分二）

#### 巳一厭離三苦

住內法者，初修觀時，雖於欲界未得離欲，有情勝故，而於三苦深心厭離。依樂斷欲，於諸行中，用無我見以為依止，發其勝解：「願於未來無三苦我，我無三苦。」

#### 巳二永斷苦苦

彼初修習如是行已，於欲界欲而得遠離，永斷苦苦。如前復生如是勝解：「當無彼我，我當無彼。」

#### 辰二證永解脫

如是行者，於其苦苦究竟解脫，亦永超越順下分結。即於此道次第進修，乃至能得阿羅漢果。

### 子二廣明識住（分二）

#### 丑一流轉攝（分三）

#### 寅一出愚相（分二）

#### 卯一標由怖畏

若諸愚夫，薩迦耶見以為依止，於永超越壞、行二苦，及永斷滅隨順上分一切結中，謂我當無，於不應怖妄生怖畏，尚不起樂，況當能斷！

#### 卯二釋不應怖

又於是處，由二因緣不應生怖：  
謂唯有心，住四識住，有轉有染；

又唯有心，斷四識住，無轉無染。

寅二明轉染（分二）

卯一約種種辨（分二）

辰一釋因緣（分二）

巳一略標列（分二）

午一長行（分六）

未一果攝（分二）

申一列種種（分五）

酉一四依

復有四依，謂色、受、想、行。

酉二四取

復有四取，謂於欲、見、戒禁、我語所有欲貪。

酉三二緣

復有二緣：謂若所緣，及若能緣。

酉四六識

復有六識，謂眼識等。

酉五二識住

復有二識住，謂煩惱纏住；及彼隨眠住。

申二攝略義

此中諸取增上力故，以不如理分別為先，由我、我所邪境界取，由緣自相境界之取，由俱有依，此三因緣令諸識轉，及令染污。

未二因攝

復由三種：

謂於現法趣集諦故；

緣未來苦，我當如是如是愛故；

於彼先因所生現苦而安住故。

未三受攝

復由三種：

謂趣樂位故；緣苦位故；安住不苦不樂位故。

未四世攝

復由三種：

謂趣來世故；緣去世故；住現世故。

未五愛攝

復由三種：

調由後有愛，趣後有故；  
由彼彼喜樂愛，緣未來境界故；  
由喜貪俱行愛，住現在已得境界故。

#### 未六繫攝

復由三種：  
由貪欲身繫，趣向隨順貪處事故；  
由瞋恚身繫，緣彼事故；  
由戒禁、此實二取身繫，住彼事故。

#### 午二中嗚柁南

中嗚柁南曰：「果因與受，世愛及繫。」

#### 巳二隨難釋

喜愛滋潤，如前應知，調如諸行因中宣說。

#### 辰二釋邊際（分二）

#### 巳一生邊際（分二）

#### 午一標列

又即彼識如是轉時，於二生處，當知結生相續、增廣：  
一、於有色；二、於無色。

#### 午二料簡

於有色處，依止中有而有去來；於無色處，唯有徙生。

#### 巳二住邊際（分二）

#### 午一標於兩處

即於兩處乃至壽盡相續而住，故名為住。

#### 午二別顯人中

當知此住，欲界人中有三分位：

調初入胎；

識所滋潤，胎分圓滿；

自胎而出。

#### 卯二約三界辨

當知此三復有差別：欲、色、無色，如其次第。

#### 寅三斥餘說（分三）

#### 卯一由義無別

若有棄捨如來所說識流轉道，而作是言：我當更作別異施設。當知是  
人所施設者，其文有異，其義無別，但有言事。

#### 卯二由不知答

或餘智者，於其異文，先示道理，後方詰問：汝所施設，別異者何？彼於爾時，茫然不了。

卯三由後覺非

或於後時，自得達鑑，於前所立，如理諦觀，反生愚昧；由愚昧故，自覺無知：我本受持，為惡非善。

丑二寂止攝（分二）

寅一出因緣（分三）

卯一廣依緣

又十色界，名為色界；當知復有六種受界、想界、行界。

卯二明斷位（分二）

辰一略標列

又於三位，當知諸識解脫煩惱：

謂於諸行深見過患，能令諸纏遠分離故；

於見地中，一切外道諸繫、隨眠永斷滅故；

依止修道，得究竟故。

辰二釋身繫（分二）

巳一辨相（分三）

午一貪、瞋身繫（分二）

未一顯差別

又諸外道，於所妄計一切生處，謂大自在、那羅衍拏、及眾主等無量品類，樂生彼故，名貪身繫。

於他諸見異分法中，深憎嫉故，名瞋身繫。

未二結雜染

依於邪願修梵行故，於同梵行可樂法中起憎背故，由此二緣，於增上戒學能為雜染。

午二戒禁取身繫

當知即彼由「戒禁取」，於增上心學能為雜染。

午三此實執取身繫

由「此實執取身繫」故，於增上慧學能為雜染。

巳二釋名（分二）

午一名身繫

如是四法，能於色身、名身趣向所緣安立事中，令心繫縛，故名身繫。

午二名意所成

又彼在意地故，意分別故，意相應故，意隨眠故，染污意故，名意所



成。

### 卯三釋彼斷

又彼斷者，謂緣彼境諸煩惱斷，非彼所緣，即於彼境無倒解故。

### 寅二明邊際（分二）

#### 卯一滅因緣

又由（能生）後有諸業煩惱之所攝持（能生）後有（之）「種識」，當知〔不〕於此依止建立。彼無有故，當來三種，如前所說差別理趣，生長、〔增進〕、廣大，當知一切悉皆盡滅。

#### 卯二得對治（分二）

##### 辰一總標

又即由彼無所住（之）識，因分（因之自性）、果分（果之自性）不復生長。

##### 辰二別釋（分四）

###### 巳一解脫所依

（凡是）諸道所攝而得生長，又（是）彼空解脫門為依止故，名無所為；無願解脫門為依止故，名為喜足；無相解脫門為依止故，說名為住。

###### 巳二解脫究竟（分三）

###### 午一逮得恆住

於彼愛樂數修習故，得善解脫。一切隨眠永滅盡故，心善解脫，從是已後，逮得恆住，雖住諸行而無所畏。

###### 午二滅不更生

已得諸蘊任運而滅，餘因斷故無復更生。

###### 午三遍無所趣

彼有漏識由永滅已，遍於十方皆無所趣，唯除如影諸受，與彼識蘊識樹，當知如燈皆歸寂滅。

###### 巳三解脫異名

即於有餘涅槃界中，依初纏斷，說名寂靜；

依第二斷，說名清涼；

依第三斷，說名宴默。

###### 巳四解脫因緣

又由三緣，識趣、識住皆無所有：

一、由自然非染污故；

二、由所餘不染污故；

三、由餘識助伴無故。

### ● 《攝事分》「芽門」(內 84-85)

子一出因、緣(分二)

丑一標

復次，一因、二緣，令後有芽當得生長。

丑二釋(分二)

寅一因

謂五品行中，煩惱種子所隨逐識，說名為因。

寅二緣(分二)

卯一識住

與〔田〕相似四種識住，說名為緣。

卯二喜、貪

又由喜、貪滋潤其識，令於彼彼當受生處，結生相續，感薩迦耶，亦名為緣。

子二辨種類(分二)

丑一舉不生(分三)

寅一因、緣皆具

此中有一，由四識住攝受所依，由喜、貪故，於現法中新新造集及以增長。

彼於後時成阿羅漢，令識種子悉皆腐敗，一切有芽永不得生。

寅二緣闕喜、貪

又復有一，具一切縛，勤修正行，欣樂涅槃，遍於一切諸受生處，起厭逆想。彼具縛故，種子不壞，識住和合，然於諸有起厭逆想故無喜、貪。彼由如是修正行故，於現法中堪般涅槃，其後有芽亦不得生。

寅三緣餘上貪

又復有一，住於學地，得不還果，唯有非想非非想處諸行為餘，於有頂定具足安住。彼識種子猶未一切悉皆滅盡，然於識住能遍了知，能遍通達。彼由忘念增上力故，上地貪愛猶殘少分，是不還者，當來下地一切有芽不復更生。

丑二例生長

與此相違，當知一切諸後有芽，皆得生長。

### ● 《攝事分》「見大染門」(內 84-85)

子一出二雜染（分二）

丑一標列

復次，雜染有二：

一、見雜染；

二、餘煩惱雜染。

丑二隨釋（分二）

寅一見雜染

見雜染者，謂於諸行計我、我所邪執而轉薩迦耶見。

由此見故，或執諸行以為實我，或執諸行為實我所，復有所餘此為根本諸外見趣。

寅二餘煩惱雜染

其餘貪等所有煩惱，當知是名第二雜染。

子二校量勝劣（分四）

丑一標

又見雜染得解脫時，亦能於餘畢竟解脫，非餘雜染得解脫時，即能解脫諸見雜染。

丑二徵

所以者何？

丑三釋（分二）

寅一由有退還（分二）

卯一無餘雜染

由生此者，依世間道，乃至能離無所有處所有貪欲，於諸下地其餘煩惱心得解脫，而未能脫薩迦耶見。

卯二有見雜染

由此見故，於下上地所有諸行和雜自體，不觀差別，總計為我，或計我所。由此因緣，雖昇有頂而復退還。

寅二由無退還

若於如是一切自體，遍知為苦，由出世道，先斷一切薩迦耶見，後能永斷所餘煩惱。由此因緣，無復退轉。

丑四結

是故當知唯見雜染是大雜染。

● 《相應部》蘊相應 22.53：封滯

一~二、[爾時，世尊]在舍衛城……乃至……

- 三、「諸比丘！封滯者不解脫，不封滯者，則解脫。
- 四、諸比丘！於色封滯而住於識者，以色為所緣，止住於色，近倚喜而住，令生長增廣。……乃至……以行為所緣，止住於行，近倚喜而住，令生長增廣。
- 五、諸比丘！如說「我離於色，離於受，離於想，離於行，而施設於識之來往、死生、長益、廣大」者，無有是處。
- 六~一〇、諸比丘！比丘若於色界斷貪者，以斷貪故有分斷，無有識之所緣、依止。諸比丘！比丘若於受界，……於想界……於行界……於識界斷貪者，以斷貪故有分斷，無有識之所緣、依止。
- 一一、識無依止、無增長、無現行而解脫。以解脫故住，以住故知足，知足故無恐怖，無恐怖而自般涅槃。知：生已盡、梵行已立、所作已辦、不受後有。」

### ● 《相應部》蘊相應 22.54：種子

- 一~二、[爾時，世尊]在舍衛城……乃至……
- 三、「諸比丘！有五種之種子。以何為五耶？[謂：]根之種子，莖之種子，枝之種子，節之種子，種子之種子是。
- 四、諸比丘！此五種之種子，不壞、不腐、不害於風熱，有堅核，雖善貯藏，若無地、無水者，諸比丘！此五種之種子，得生長增廣耶？」
- 「大德！不也。」
- 五、「諸比丘！此五種之種子，壞、腐、害於風熱，核不堅，不善貯藏，若有地、有水者，諸比丘！此五種之種子，得生長增廣耶？」
- 「大德！不也。」
- 六、「諸比丘！此五種之種子，不壞……乃至……善貯藏，若有地、有水者，諸比丘！此五種之種子，得生長增廣耶？」
- 「大德！是也。」
- 七、「諸比丘！地界者，譬如可見四識住。諸比丘！水界者，譬如可見喜貪。諸比丘！五種之種子者，譬如可見識與食。

說明：種子不得生長增廣有二情況：第一情況是種子壞、腐，第二情況是種子不壞、不腐，但無地、無水。法義是：識不得生長增廣有二情況：第一情況是識壞、腐，第二情況是識不壞、不腐但無四識住、無喜貪。

- 八、諸比丘！於色封滯而住識者，以色為所緣，止住於色，近依喜而住，生長、增廣。
- 九、諸比丘！於受封滯而住識者，乃……近依喜而住，生長、增廣。
- 一〇、諸比丘！於想封滯……乃至……
- 一一、諸比丘！於行封滯而住識者，以行為所緣，而止住於行，近倚喜而住，生長、增廣。
- 一二、諸比丘！如說「我離於色、離於受、離於想、離於行，而施設於識之來往、死生、長益、廣大」者，無有是處。
- 一三、諸比丘！比丘若於色界斷貪者，以斷貪故有分斷，無有識之所緣、依止。
- 一四~一六、諸比丘！比丘若於受界……想界……行界……
- 一七、若於識界斷貪者，以斷貪故有分斷，無有識之所緣、依止。
- 一八、於識無依止、無增益，無現行而解脫。以解脫故住，以住故而知足，知足故不恐怖，不恐怖而自般涅槃，知：生已盡……乃至……不受後有。」

說明：此處說：「識無依止、無增益，無現行而解脫」，可知是種子不得生長增廣的第二情況：識不壞、不腐但無四識住、無喜貪。

### ●《相應部》蘊相應 22.55：優陀那

- 一、[爾時，世尊]在舍衛城……乃至……
- 二、於此，世尊為唱優陀那曰：  
非我非我所，應無我我所，若如是勝解，則斷下分結。
- 三、如是說時，有一比丘白世尊言：「大德！以何為非我、非我所，應無我、無我所。比丘若如是勝解者，為得斷[五]下分結耶？」
- 四、「比丘！此處有無聞凡夫，不見聖人……乃至……不順善知識，見色是我，我以色有，我中有色，色中有我，受……想……行……識是我，識以我有，我中有識，識中有我。
- 五、彼不如實知色是無常為色無常，不如實知受是無常為受無常，不如實知想是無常……乃至……行是無常為行無常，不如實知識是無常為識無常。
- 六、不如實知色是苦是為色是苦，不如實知受是……苦，想是……苦，行是……苦，識是苦是為識苦。

- 七、不如實知色是無我為色無我，不如實知受是無我為受無我。不如實知想…行是無我為行無我，不如實知識是無我為識無我。
- 八、不如實知色是有為為色有為，不如實知受是有為……想是有為……行是有為……識是有為是識有為。
- 九、不如實知色是應壞，不如實知受是應壞……想是應壞……行是應壞……識是應壞。
- 一〇、諸比丘！有聞之聖弟子，見聖人，知聖人之法，善順聖人之法，見善知識，知善知識之法，善順善知識之法。不觀色是我，乃至不觀受……想……行……識是我。
- 一一、彼如實知色是無常是為色無常，如實知受是無常……想是……行是……行是無常……識是無常是為識無常。
- 一二、色是苦……乃至……識是苦……
- 一三、色無我……乃至……識無我……
- 一四、色有為……乃至……識有為……
- 一五、如實知色應壞，如實知受……想……行……識應壞。
- 一六、於彼色壞、受壞、行壞、識壞故，如是比丘，非我、非我所，應無我、無我所，比丘若如是勝解者，則斷[五]下分結。」
- 一七、[時，彼比丘白世尊曰：]  
「大德！比丘如是勝解者，則斷[五]下分結。大德！又如何知？如何見？以得無間諸漏盡耶？」
- 一八、「比丘！此處有無聞凡夫，於無畏之處，生起恐懼。比丘！無聞凡夫於非我、非我所，應無我、應無我所者，生恐懼。
- 一九、比丘！有聞之聖弟子，於無畏之處，不生怖畏。比丘！有聞之聖弟子，於非我、非我所，應無我、應無我所者，不生怖畏。
- 二〇、比丘！於色封滯而住識者，則以色為所緣，止住於色，近倚於喜而住，生長、增廣。
- 二一~二二、比丘！於受封滯……於想封滯……
- 二三、於行封滯而住於識者，則以行為所緣，止住於行，近倚於喜而住，生長、廣大。
- 二四、比丘！如彼說「我離於色、離於受、離於想、離於行，而施設於識之來往、死生、長益、廣大」者，無有是處。
- 二五、比丘！比丘若於色界斷貪者，以斷貪故有分斷，無有識之所緣、依止。
- 二六、比丘！比丘若於受界……

二七、比丘！比丘若於想界……

二八、比丘！比丘若於行界……

二九、比丘！比丘若於識界斷貪者，以斷貪故有分斷，無有識所緣、依止。

三〇、於識無依止，無增長，無現行而解脫。以解脫故住，以住故而知足，知足故無恐怖，無恐怖則自般涅槃。知：生已盡……乃至……不受後有。

三一、比丘！如是知，如是見者，則得無間諸漏盡。」

## ●SN 22.53 Upaya Sutta: Attached

translated from the Pali by Thanissaro Bhikkhu

© 1997–2012

**At Savatthi. There the Blessed One said, "One attached is unreleased; one unattached is released. Should consciousness, when standing, stand attached to (a physical) form, supported by form (as its object), [1] landing on form, watered with delight, it would exhibit growth, increase, & proliferation.**

**"Should consciousness, when standing, stand attached to feeling, supported by feeling (as its object), landing on feeling, watered with delight, it would exhibit growth, increase, & proliferation.**

**"Should consciousness, when standing, stand attached to perception, supported by perception (as its object), landing on perception, watered with delight, it would exhibit growth, increase, & proliferation.**

**"Should consciousness, when standing, stand attached to fabrications, supported by fabrications (as its object), landing on fabrications, watered with delight, it would exhibit growth, increase, & proliferation.**

**"Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase, or a proliferation of consciousness apart from form, from feeling, from perception, from fabrications,' that would be impossible.**

**"If a monk abandons passion for the property of form...**

**"If a monk abandons passion for the property of feeling...**

**"If a monk abandons passion for the property of perception...**

**"If a monk abandons passion for the property of fabrications...**

**"If a monk abandons passion for the property of consciousness, then owing to the abandonment of passion, the support is cut off, and there is no landing of consciousness. Consciousness, thus not having landed, not increasing, not concocting, is released. Owing to its release, it is steady. Owing to its steadiness, it is contented. Owing to its contentment, it is not agitated. Not agitated, he (the monk) is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"**

## **Notes**

**1. "Supported by form": I.e., having form as its object. Similarly for feeling, perception, and fabrications.**



## ● **SN 22.54 Bija Sutta: Means of Propagation**

translated from the Pali by Thanissaro Bhikkhu

© 2001–2012

At Savatthi. There the Blessed One addressed the monks: "Monks."

"Yes, lord," the monks responded.

The Blessed One said: "Monks, there are these five means of propagation. Which five?"

Root-propagation, stem-propagation, joint-propagation, cutting-propagation, & seed-propagation as the fifth. And if these five means of propagation are not broken, not rotten, not damaged by wind & sun, mature, and well-buried, but there is no earth and no water, would they exhibit growth, increase, & proliferation?"

"No, lord."

"And if these five means of propagation are broken, rotten, damaged by wind & sun, immature, and poorly-buried, but there is earth & water, would they exhibit growth, increase, & proliferation?"

"No, lord."

"And if these five means of propagation are not broken, not rotten, not damaged by wind & sun, mature, and well-buried, and there is earth & water, would they exhibit growth, increase, & proliferation?"

"Yes, lord."

**"Like the earth property, monks, is how the four standing-spots for consciousness should be seen. Like the liquid property is how delight & passion should be seen. Like the five means of propagation is how consciousness together with its nutriment should be seen.**

**"Should consciousness, when taking a stance, stand attached to (a physical) form, supported by form,[1] established on form, watered with delight, it would exhibit growth, increase, & proliferation.**

**"Should consciousness, when taking a stance, stand attached to feeling, supported by feeling, established on feeling, watered with delight, it would exhibit growth, increase, & proliferation.**

**"Should consciousness, when taking a stance, stand attached to perception, supported by perception, established on perception, watered with delight, it would exhibit growth, increase, & proliferation.**

**"Should consciousness, when taking a stance, stand attached to fabrications, supported by fabrications, established on fabrications, watered with delight, it would exhibit growth, increase, & proliferation.**

**"Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase, or a proliferation of consciousness apart from form, from feeling, from perception, from fabrications,' that would be impossible.**

**"If a monk abandons passion for the property of form...**

**"If a monk abandons passion for the property of feeling...**

**"If a monk abandons passion for the property of perception...**

**"If a monk abandons passion for the property of fabrications...**

**"If a monk abandons passion for the property of consciousness, then owing to the abandonment of passion, the support is cut off, and there is no base for consciousness. Consciousness, thus unestablished, not proliferating, not performing any function, is released. Owing to its release, it is steady. Owing to its steadiness, it is contented. Owing to its contentment, it is not agitated. Not agitated, he (the monk) is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"**

## **Notes**

**1."Supported by form": I.e., having form as its object. Similarly for feeling, perception, and fabrications.**

## **●SN 22.55 Udana Sutta: Exclamation**

**translated from the Pali by Thanissaro Bhikkhu**

**© 1995–2012**

**1.At Savatthi.**

**2.There the Blessed One exclaimed this exclamation: "'It should not be, it should not occur to me;[1] it will not be, it will not occur to me':[2] a monk set on this would break the [five] lower fetters."**

**3. When this was said, a certain monk said to the Blessed One, "In what way would a monk set on this — 'It should not be, it should not occur to me; it will not be, it will not occur to me' — break the [five] lower fetters ? "**

**4. "There is the case, monk, where an uninstructed, run-of-the-mill person — who has no regard for noble ones, is not well-versed or disciplined in their Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma — assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.**

**"He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling. He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception. He assumes (mental) fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications. He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.**

**5. "He does not discern, as it actually is, inconstant form as 'inconstant form.' He does not discern, as it actually is, inconstant feeling as 'inconstant feeling' ... inconstant perception as 'inconstant perception' ... inconstant fabrications as 'inconstant fabrications' ... inconstant consciousness as 'inconstant consciousness.'**

6."He does not discern, as it actually is, stressful form as 'stressful form' ... stressful feeling as 'stressful feeling' ... stressful perception as 'stressful perception' ... stressful fabrications as 'stressful fabrications' ... stressful consciousness as 'stressful consciousness.'

7."He does not discern, as it actually is, not-self form as 'not-self form' ... not-self feeling as 'not-self feeling' ... not-self perception as 'not-self perception' ... not-self fabrications as 'not-self fabrications' ... not-self consciousness as 'not-self consciousness.'

8."He does not discern, as it actually is, fabricated form as '**fabricated form**' ... fabricated feeling as 'fabricated feeling' ... fabricated perception as 'fabricated perception' ... fabricated fabrications as 'fabricated fabrications' ... fabricated consciousness as '**fabricated consciousness**.'

9."He does not discern, as it actually is, that '**form will stop being**' ... 'feeling will stop being' ... 'perception will stop being' ... 'fabrications will stop being' ... '**consciousness will stop being**.'

10."Now, a well-instructed disciple of the noble ones — who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for men of integrity, is well-versed & disciplined in their Dhamma — does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He does not assume feeling to be the self... does not assume perception to be the self ... does not assume fabrications to be the self... He does

**not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.**

**11."He discerns, as it actually is, inconstant form as 'inconstant form' ... inconstant feeling as 'inconstant feeling' ... inconstant perception as 'inconstant perception' ... inconstant fabrications as 'inconstant fabrications' ... inconstant consciousness as 'inconstant consciousness.'**

**12."He discerns, as it actually is, stressful form as 'stressful form' ... stressful feeling as 'stressful feeling' ... stressful perception as 'stressful perception' ... stressful fabrications as 'stressful fabrications' ... stressful consciousness as 'stressful consciousness.'**

**13."He discerns, as it actually is, not-self form as 'not-self form' ... not-self feeling as 'not-self feeling' ... not-self perception as 'not-self perception' ... not-self fabrications as 'not-self fabrications' ... not-self consciousness as 'not-self consciousness.'**

**14."He discerns, as it actually is, fabricated form as 'fabricated form' ... fabricated feeling as 'fabricated feeling' ... fabricated perception as 'fabricated perception' ... fabricated fabrications as 'fabricated fabrications' ... fabricated consciousness as 'fabricated consciousness.'**

**15."He discerns, as it actually is, that '**form will stop being**' ... 'feeling will stop being' ... 'perception will**

stop being' ... 'fabrications will stop being' ...  
'**consciousness will stop being.**'

"**From the stopping of form, from the stopping of feeling ... of perception ... of fabrications ... of consciousness,** a monk set on this — 'It should not be, it should not occur to me; it will not be, it will not occur to me' — would break the [five] lower fetters."

17."Lord, a monk set on this would break the [five] lower fetters. But for one knowing in what way, seeing in what way, is there the immediate ending of fermentations ? "

18."There is the case where an uninstructed run-of-the-mill person ... falls into fear over what is not grounds for fear. There is fear for an uninstructed run-of-the-mill person [who thinks], 'It should not be, it should not occur to me; it will not be, it will not occur to me.'

19.But an instructed disciple of the noble ones does not fall into fear over what is not grounds for fear. There is no fear for an instructed disciple of the noble ones [who thinks], 'It should not be, it should not occur to me; it will not be, it will not occur to me.'

20."Should **consciousness**, when standing (still), stand attached to (a physical) form, **supported by form (as its object)**, established on form, **watered with delight**, it would exhibit growth, increase, & proliferation.

21-22."Should **consciousness**, when standing (still), stand attached to feeling, **supported by feeling (as its**

object), established on feeling, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing (still), stand attached to perception, **supported by perception** (as its object), established on perception, watered with delight, it would exhibit growth, increase, & proliferation.

23."Should consciousness, when standing (still), stand attached to fabrications, **supported by fabrications** (as its object), established on fabrications, watered with delight, it would exhibit growth, increase, & proliferation.

24."Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase, or a proliferation of **consciousness apart from form**, from feeling, from perception, from fabrications,' that would be impossible.

25."If a monk **abandons passion** for the property of form ...

"If a monk abandons passion for the property of feeling ...

"If a monk abandons passion for the property of perception ...

"If a monk abandons passion for the property of fabrications ...

"If a monk **abandons passion** for the property of consciousness, then owing to the abandonment of



passion, **the support is cut off**, and there is no base for consciousness.

**30. Consciousness, thus unestablished, not proliferating, not performing any function, is released.** Owing to its release, it stands still. Owing to its stillness, it is contented. Owing to its contentment, it is not agitated. Not agitated, he (the monk) is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

**31."For one knowing in this way, seeing in this way, monk, there is the immediate ending of fermentations."**

## Notes

**1.I.e., "should not be mine."**

**2.I.e., "will not be mine."**

### ● 《雜阿含 359 經》（內 279）

(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：「若思量，若妄想生，彼使、攀緣識住；有攀緣識住故，有未來世生老病死、憂悲惱苦，如是純大苦聚集。

(2b) 若不思量，不妄想，無使、無攀緣識住；無攀緣識住故，於未來世生老病死、憂悲惱苦滅，如是純大苦聚滅。」

(03) 佛說此經已，諸比丘聞佛所說，歡喜奉行。

### ● 《雜阿含 360 經》（內 280）

(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：「若思量，若妄想者，則有使、攀緣識住；有攀緣識住故入於名色，入名色故有未來世生老病死、憂悲惱苦，如是純大苦聚集。
- (2b) 若不思量，無妄想，無使、無攀緣識住；無攀緣識住故不入名色，不入名色故生老病死、憂悲惱苦滅，如是純大苦聚滅。」
- (03) 佛說此經已，諸比丘聞佛所說，歡喜奉行。

### ● 《雜阿含 361 經》（內 281）

- (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：「若有思量，有妄想，則有使、攀緣識住；有攀緣識住故入於名色，入名色故則有往來，有往來故則有生死，有生死故則有未來世生老病死、憂悲惱苦，如是純大苦聚集。
- (2b) 若不思量，無妄想，無使、無攀緣識住；無攀緣識住故不入名色，不入名色故則無往來，無往來故則無生死，無生死故於未來世生老病死、憂悲惱苦滅，如是純大苦聚滅。」
- (03) 佛說此經已，諸比丘聞佛所說，歡喜奉行。

### ● 《相應部》因緣相應 12.38：思(之一)

- 一、[爾時，世尊]住舍衛城。
- 二、[爾時，世尊曰：]「諸比丘！雖思量、企畫、考慮之任何事，此為識定之所緣。有所緣故而有識住。其識之住增長時，於未來而有再生，於未來至有再生時，生未來之老死、愁、悲、苦、憂、惱。如是乃此全苦蘊之集。
- 三、諸比丘！若無思量，無企畫，然有思慮時，此為識定之所緣。有所緣故有識之住，其識之住增長時，於未來有再生，於未來至有再生時，生未來之老死、愁悲、苦、憂、惱。如是乃此全苦蘊之集。
- 四、諸比丘！若無思量，無企畫，無思慮，則無此識定之所緣，無所緣故無識之住，無識住且不增長時，於未來則無再生；於未來無再生，則滅未來之生、老、死、愁、悲、苦、憂、惱。如是乃此全苦蘊之滅。」

### ● 《攝事分》「來往門」（內 279-281）

卯一出雜染（分三）

辰一略標列

復次，當知略有二種雜染：一、業愛雜染，二、妄見雜染。

辰二明所依

此二雜染，依於二品：一、在家品，二、出家品。

辰三釋二因

應知此中，業愛雜染所造作故，名思所作；

妄見雜染邪計起故，名計所執。

卯二辨來往（分二）

辰一舉二類（分二）

巳一異生（分二）

午一由具雜染

此中異生，若在家品，若出家品，具二雜染，由諸纏故及隨眠故。

午二能招後有

因彼所緣，於四識住令心生起諸雜染已，招集後有，循環往來，不得解脫。

巳二有學（分二）

午一斷見雜染

有學見跡，妄見雜染已永斷故，唯有我慢依處習氣尚有餘故，不造新業，不欣後有。

午二有業愛染

業愛雜染，無有諸纏能為雜染，唯有隨眠依附相續能為雜染。因彼所緣，於諸識住雜染其心，招集後有。

辰二簡無學

若諸無學，二種雜染，纏及隨眠皆永斷故，即現法中，於諸識住其心雜染，及與當來所招後有，一切皆無。

## ●SN 12.38 Cetana Sutta: Intention

translated from the Pali by Thanissaro Bhikkhu

© 1995–2012

### 1.Staying at Savatthi...

2. [the Blessed One said,] "What one intends, what one arranges, and what one obsesses about:[1] This is a support for the stationing of consciousness. There being a support, there is a landing [or: an establishing] of consciousness. When that consciousness lands and grows, there is the production of renewed becoming in the future. When there is the production of renewed becoming in the future, there is future birth, aging & death, sorrow, lamentation, pain, distress, & despair. Such is the origination of this entire mass of suffering & stress.

3."If one doesn't intend and doesn't arrange, but one still obsesses [about something], this is a support for the stationing of consciousness. There being a support, there is a landing of consciousness. When that consciousness lands and grows, there is the production of renewed becoming in the future. When there is the production of renewed becoming in the future, there is future birth, aging & death, sorrow, lamentation, pain, distress, & despair. Such [too] is the origination of this entire mass of suffering & stress.

4."But when one doesn't intend, arrange, or obsess [about anything], there is no support for the stationing of consciousness. There being no support, there is no landing of consciousness. When that consciousness doesn't land & grow, there is no production of renewed becoming in the future. When there is no production of renewed becoming in the future, there is no future birth, aging & death, sorrow, lamentation, pain, distress, or despair. Such is the cessation of this entire mass of suffering & stress."

## Notes

1. The seven obsessions are: the obsession of sensual passion, the obsession of resistance, the obsession of views, the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, and the obsession of ignorance. See AN 7.12.

### ● SN 12.38 Cetanaa Sutta: Volition [1]

translated from the Pali by Maurice O'Connell Walshe  
© 2007–2012

1. [At Saavatthi]

2. *the Blessed One said:*] "Monks, what a man wills, what he plans, what he dwells on **forms the basis for the continuation of consciousness.**[2] This basis being present, consciousness has a lodgment. Consciousness being lodged there and growing, rebirth of renewed existence takes place in the future, and from this renewed existence arise birth, decay-and-death, grief, lamentation, suffering, sorrow and despair. Such is the uprising of this entire mass of suffering.

3. "Even if a man does not will and plan, **yet if he dwells on something** this forms a basis for the continuation of consciousness:... rebirth... takes place...

4. "But if a man **neither wills nor plans nor dwells on anything**, no basis is formed for the continuation of consciousness. This basis being absent, consciousness has no lodgment. Consciousness not

**being lodged there and not growing, no rebirth of renewed existence takes place in the future, and so birth, decay-and-death, grief, lamentation, suffering, sorrow and despair are destroyed. Such is the cessation of this entire mass of suffering."**

## **Notes**

**1.Cetanaa.** This is equated in AN vi, 13 with kamma. [Cf. AN 6.63, sect. [5]: "... Intention, I tell you, is kamma."]

**2.Consciousness** (defined as "karmic consciousness" in SA [SN Commentary]) is dependent on the formations (*sankhaaraa*) of which volition (n. 1) is one.

---

## 《內觀雜誌》

行政院新聞局登記證局版北市誌字第 313 號

1995 年 10 月 1 日創刊

發行人：李雪卿

編輯：內觀雜誌編輯組

宗旨：弘揚佛法的義理和介紹內觀法門

聯絡：320 中壢市郵政信箱 9-110

網站：[www.insights.org.tw](http://www.insights.org.tw)

<http://140.115.120.165/forest/>

---