

內觀雜誌第 117 期【2015 年 8 月】

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【本期重點】：阿含研究教材：《大緣方便經》比對和因明論式。

第 117 期內容：

阿含研究教材：

《大緣方便經》比對和因明論式

1. 《長阿含經》第 13 經：大緣方便經
2. 《長部》第 15 經：大緣經
3. 「緣守護而有執杖等罪惡法生」到「緣愛而求生」的因明論式
4. **Maha-nidana Sutta: The Great Causes Discourse**

●《長阿含經》第 13 經：大緣方便經

說明：

此處經文的分段編號，是配合南傳《長部》第 15 經《大緣經》的編號，如此便於比對。

(01)如是我聞：一時，佛在拘流沙國劫摩沙住處，與大比丘眾千二百五十人俱。

爾時，阿難在閑靜處，作是念言：「甚奇！甚特！世尊所說十二因緣法之光明，甚深難解？如我意觀，猶如目前，以何為深！」

於是，阿難即從靜室起，至世尊所，頭面禮足，在一面坐，白世尊言：「我向於靜室，默自思念：甚奇！甚特！世尊所說十二因緣法之光明，甚深難解？如我意觀，如在目前，以何為深！」

爾時，世尊告阿難曰：「止！止！勿作此言！十二因緣法之光明，甚深難解。阿難！此十二因緣難見難知，諸天魔、梵、沙門、婆羅門、未見緣者，若欲思量觀察分別其義者，則皆荒迷，無能見者。」

(02)阿難！我今語汝老死有緣：

若有問言：『何等是老死緣？』應答彼言：『生是老死緣。』

若復問言：『誰是生緣？』應答彼言：『有是生緣。』

若復問言：『誰是有緣？』應答彼言：『取是有緣。』

若復問言：『誰是取緣？』應答彼言：『愛是取緣。』

若復問言：『誰是愛緣？』應答彼言：『受是愛緣。』

若復問言：『誰是受緣？』應答彼言：『觸是受緣。』

若復問言：『誰為觸緣？』應答彼言：『六入是觸緣。』

若復問言：『誰為六入緣？』應答彼言：『名色是六入緣。』

若復問言：『誰為名色緣？』應答彼言：『識是名色緣。』

若復問言：『誰為識緣？』應答彼言：『行是識緣。』

若復問言：『誰為行緣？』應答彼言：『癡是行緣。』

(03)阿難！如是緣癡有行，緣行有識，緣識有名色，緣名色有六入，緣六入有觸，緣觸有受，緣受有愛，緣愛有取，緣取有有，緣有有生，緣生有老、死、憂、悲、苦惱，大患所集，是為此大苦陰。」

(04)佛告阿難：「緣生有老死，此為何義？若使一切眾生無有生者，寧有老死不？」阿難答曰：「無也。」

「是故，阿難！以此緣，知老死由生，緣生有老死。我所說者，義在於此。」

(05)又告阿難：「緣有有生，此為何義？若使一切眾生無有欲有、色有、無色有者，寧有生不？」答曰：「無也。」

「阿難！我以此緣，知生由有，緣有有生。我所說者，義在於此。」

(06)又告阿難：「緣取有有，此為何義？若使一切眾生無有欲取、見取、戒取、我取者，寧有有不？」答曰：「無也。」

「阿難！我以此緣，知有由取，緣取有有。我所說者，義在於此。」

(07)又告阿難：「緣愛有取，此為何義？若使一切眾生無有欲愛、有愛、無有愛者，寧有取不？」答曰：「無有。」

「阿難！我以此緣，知取由愛，緣愛有取。我所說者，義在於此。」

(08)又告阿難：「緣受有愛，此為何義？若使一切眾生無有樂受、苦受、不苦不樂受者，寧有愛不？」答曰：「無也。」「阿難！我以此緣，知愛由受，緣受有愛。我所說者，義在於此。」

(09)阿難！當知因愛有求，因求有利，因利有用，因用有欲，因欲有著，因著有嫉，因嫉有守，因守有護。

(10)阿難！由有護故，有刀杖、諍訟，作無數惡。〔我所說者，義在於此。〕阿難！此為何義？若使一切眾生無有護者，當有刀杖、諍訟，起無數惡不？」答曰：「無也。」

「是故，阿難！以此因緣，知刀杖、諍訟由護而起，緣護有刀杖、諍訟。阿難！我所說者，義在於此。」

(11)又告阿難：「因守有護，此為何義？若使一切眾生無有守者，寧有護不？」答曰：「無也。」「阿難！我以此緣，知護由守，因守有護。我所說者，義在於此。」

(12)阿難！因嫉有守，此為何義？若使一切眾生無有嫉者，寧有守不？」答曰：「無也。」「阿難！我以此緣，知守由嫉，因嫉有守。我所說者，義在於此。」

(13)阿難！因著有嫉，此為何義？若使一切眾生無有著者，寧有嫉不？」答曰：「無也。」「阿難！我以此緣，知嫉由著，因著有嫉。我所說者，義在於此。」

(14)阿難！因欲有著，此為何義？若使一切眾生無有欲者，寧有著不？」答曰：「無也。」「阿難！我以此緣，知著由欲，因欲有著。我所說者，義在於此。」

(15)阿難！因用有欲，此為何義？若使一切眾生無有用者，寧有欲

不？」答曰：「無也。」「阿難！我以此義，知欲由用，因用有欲。我所說者，義在於此。

(16)阿難！因利有用，此為何義？若使一切眾生無有利者，寧有用不？」答曰：「無也。」「阿難！我以此義，知用由利，因利有用。我所說者，義在於此。

(17)阿難！因求有利，此為何義？若使一切眾生無有求者，寧有利不？」答曰：「無也。」「阿難！我以此緣，知利由求，因求有利。我所說者，義在於此。

(18)阿難！因愛有求，此為何義？若使一切眾生無有愛者，寧有求不？」答曰：「無也。」「阿難！我以此緣，知求由愛，因愛有求。我所說者，義在於此。」

○又告阿難：「因愛有求，……至於守護；受亦如是，因受有求，……至於守護。」

(19)佛告阿難：「緣觸有受，此為何義？阿難！若使無眼、無色、無眼識者，寧有觸不？」答曰：「無也。」「若無耳、聲、耳識，鼻、香、鼻識，舌、味、舌識，身、觸、身識，意、法、意識者，寧有觸不？」答曰：「無也。」「阿難！若使一切眾生無有觸者，寧有受不？」答曰：「無也。」「阿難！我以是義，知受由觸，緣觸有受。我所說者，義在於此。

(20)阿難！緣名色有觸，此為何義？若使一切眾生無有名色者，寧有心觸不？」答曰：「無也。」「若使一切眾生無形色相貌者，寧有身觸不？」答曰：「無也。」「阿難！若無名色，寧有觸不？」答曰：「無也。」「阿難！我以是緣，知觸由名色，緣名色有觸。我所說者，義在於此。

(21)阿難！緣識有名色，此為何義？若識不入母胎者，有名色不？」答曰：「無也。」「若識入胎不出者，有名色不？」答曰：「無也。」「若識出胎，嬰孩敗壞，名色得增長不？」答曰：「無也。」「阿難！若無識者，有名色不？」答曰：「無也。」「阿難！我以是緣，知名色由識，緣識有名色。我所說者，義在於此。

(22)阿難！緣名色有識，此為何義？若識不住名色，則識無住處；若識無住處，寧有生、老、病、死、憂、悲、苦惱不？」答曰：「無也。」「阿難！若無名色，寧有識不？」答曰：「無也。」「阿難！我以是緣，知識由名色，緣名色有識。我所說者，義在於此。

○阿難！是故名色緣識，識緣名色，名色緣六入，六入緣觸、觸緣受、

受緣愛、愛緣取，取緣有，有緣生，生緣老、死、憂、悲、苦惱，大苦陰集。

(23)阿難！齊是為語，齊是為應，齊是為限，齊此為演說，齊是為智觀，齊是為眾生。

○阿難！諸比丘於此法中，如實正觀，無漏心解脫。阿難！此比丘當名為慧解脫。如是解脫比丘如來終亦知，如來不終亦知，如來終不終亦知，如來非終非不終亦知。何以故？

阿難！齊是為語，齊是為應，齊是為限，齊是為演說，齊是為智觀，齊是為眾生。如是盡知己，無漏心解脫比丘不知不見如是知見。

(27)阿難！夫計我者，齊幾名我見，『名色與受，俱計以為我』。

有人言：『受非我，我是受。』

或有言：『受非我，我非受，受法是我。』

或有言：『受非我，我非受，受法非我，但愛是我。』

比對：此處漢譯先討論受(27) -(32)，南傳先討論色(23)- (26)。

(28)阿難！彼見我者，言『受是我』，當語彼言：『如來說三受：樂受、苦受、不苦不樂受。當有樂受時，無有苦受、不苦不樂受；有苦受時，無有樂受、不苦不樂受；有不苦不樂受時，無有苦受、樂受。』所以然者，阿難！樂觸緣生樂受，若樂觸滅受亦滅。阿難！苦觸緣生苦受，若苦觸滅受亦滅。不苦不樂觸緣生不苦不樂受，若不苦不樂觸滅受亦滅。阿難！如兩木相攢則有火生，各置異處則無有火。此亦如是，因樂觸緣故生樂受，若樂觸滅受亦俱滅。因苦觸緣故生苦受，若苦觸滅受亦俱滅。因不苦不樂觸緣生不苦不樂受，若不苦不樂觸滅受亦俱滅。

(29)阿難！此三受有為、無常，從因緣生，盡法、滅法，為朽壞法，彼非我有，我非彼有，當以正智如實觀之。阿難！彼見我者，以受為我，彼則為非。

○阿難！彼見我者，言：『受非我，我是受』者，當語彼言：『如來說三受：苦受、樂受、不苦不樂受。若樂受是我者，樂受滅時，則有二我，此則為過。若苦受是我者，苦受滅時，則有二我，此則為過。若不苦不樂受是我者，不苦不樂受滅時，則有二我，此則為過。』〔是故，〕阿難！彼見我者，言：『受非我，我是受。』彼則為非。

- (31)阿難！彼計我者，作是說：『受非我，我非受，受法是我。』當語彼言：『一切無受，汝云何言有受法，汝是受法耶？』對曰：『非是。』是故，阿難！彼計我者，言：『受非我，我非受，受法是我。』彼則為非。
- (30)阿難！彼計我者，作是言：『受非我，我非受，受法非我，但愛是我。』者，當語彼言：『一切無受，云何有愛？汝是愛耶？』對曰：『非也。』是故，阿難！彼計我者，言：『受非我，我非受，受法非我，愛是我。』者，彼則為非。
- (32)阿難！齊是為語，齊是為應，齊是為限，齊是為演說，齊是為智觀，齊是為眾生。阿難！諸比丘於此法中如實正觀，於無漏心解脫。阿難！此比丘當名為慧解脫。如是解脫心比丘，有我亦知，無我亦知，有我無我亦知，非有我非無我亦知。何以故？阿難！齊是為語，齊是為應，齊是為限，齊是為演說，齊是為智觀，齊是為眾生。如是盡知己，無漏心解脫比丘不知不見如是知見。」
- (23)佛語阿難：「彼計我者，齊已為定，彼計我者，a 或言少色是我，b 或言多色是我，c 或言少無色是我，d 或言多無色是我。」
- (24)阿難！彼言少色是我者，定少色是我，我所見是，餘者為非。
多色是我者，定多色是我，我所見是，餘者為非。
少無色是我者，定言少無色是我，我所見是，餘者為非。
多無色是我者，定多無色是我，我所見是，餘者為非。」

【此處漢譯無(25)- (26)】

- (33)佛告阿難：「七識住、二入處，諸有沙門、婆羅門言：『此處安隱，為救、為護、為舍、為燈、為明、為歸，為不虛妄，為不煩惱。』云何為七？
- (a)或有眾生，若干種身、若干種想，天及人〔是〕，此是初識住處。諸沙門、婆羅門言：『此處安隱，為救、為護、為舍、為燈、為明、為歸、為不虛妄、為不煩惱。』阿難！若比丘知初識住，知集、知滅、知味、知過、知出要，如實知者。阿難！彼比丘言：『彼非我，我非彼。』如實知見。
- (b)或有眾生，若干種身而一想，梵光音天是。
- (c)或有眾生，一身若干種想，光音天是。
- (d)或有眾生一身一想，遍淨天是。
- (e)或有眾生，住空處。

(f)或有眾生，住識處。

(g)或有眾生，住不用處，是為〔第〕七識住處。

或有沙門、婆羅門言：『此處安隱，為救、為護、為舍、為燈、為明、為歸，為不虛妄，為不煩惱。』

阿難！若比丘知〔第〕七識住，知集、知滅、知味、知過、知出要，如實知見。彼比丘言：『彼非我，我非彼。』如實知見。

是為七識住。云何二入處？無想入、非想非無想入是〔為〕。

(34)阿難！此二入處，或有沙門、婆羅門言：『此處安隱，為救、為護、為舍、為燈、為明、為歸，為不虛妄，為不煩惱。』

阿難！若比丘知二入處，知集、知滅、知味、知過、知出要，如實知見，彼比丘言：『彼非我，我非彼。』如實知見。是為二入。

(35)阿難！復有八解脫。云何八？

色觀色，初解脫。

內色想、觀外色，二解脫。

淨解脫，三解脫。

度色想，滅有對想，不念雜想，住空處，四解脫。

度空處，住識處，五解脫。

度識處，住不用處，六解脫。

度不用處，住有想無想處，七解脫。

滅盡定，八解脫。

(36)阿難！諸比丘於此八解脫，逆順遊行，入出自在，如是比丘得俱解脫。」

爾時，阿難聞佛所說，歡喜奉行！

● 《長部》(一五)大緣經

說明：

此為元亨寺版。為了方便比對，今將十二緣起各項標上號碼次第：1 無明，2 行，3 識，4 名色，5 六處，6 觸，7 受，8 愛，9 取，10 有，11 生，12 老死。並列出（假言）因明論式供參考。

○一、如是我聞：

一時，世尊住拘樓國之劍磨瑟曇，名為拘樓之市鎮。

爾時，長老阿難詣世尊之處，詣已，敬禮世尊，坐於一面。

坐於一面之長老阿難問世尊言：「世尊！希有哉！不可思議哉！

此緣起法甚深遠，有深遠相。但如我等觀察，卻甚明顯。」

「阿難！勿作如是言，阿難！勿作如是言。阿難！此緣起法甚深遠，有深遠相。阿難！因不覺、不徹見此法，此有情類，如絲縷纏結，如腫物所蔽，如文叉草、波羅波草[之亂雜]，故不得出離惡生、惡趣、地獄之輪迴。」

○二、阿難！若[有人]問：『依此緣而有 12 老死耶？』應該答：『有。』

若言：『緣何而有老死耶？』應該說：『緣 11 生而有老死。』

阿難！若有人問：『依此緣而有生耶？』應該答：『有。』

若言：『緣何而有生耶？』應該說：『緣 10 有而有生。』

阿難！若有人問：『依此緣而有有耶？』應該答：『有。』

若言：『緣何而有有耶？』應該說：『緣 9 取而有有。』

阿難！若有人問：『依此緣而有取耶？』應該答：『有。』

若言：『緣何而有取耶？』應該說：『緣 8 愛而有取。』

阿難！若有人問：『依此緣而有愛耶？』應該答：『有。』

若言：『緣何而有愛耶？』應該說：『緣 7 受而有愛。』

阿難！若有人問：『依此緣而有受耶？』應該答：『有。』

若言：『緣何而有受耶？』應該說：『緣 6 觸而有受。』

阿難！若有人問：『依此緣而有觸耶？』應該答：『有。』

若言：『緣何而有觸耶？』應該說：『緣 4 名色而有觸。』

阿難！若有人問：『依此緣而有名色耶？』應該答：『有。』

若言：『緣何而有名色耶？』應該說：『緣 3 識而有名色。』

阿難！若有人問：『依此緣而有識耶？』應該答：『有。』

若言：『緣何而有識耶？』應該說：『緣 4 名色而有識。』

○三、阿難！如是緣 4 名色而識[生]，緣 3 識而名色[生]，緣 4 名色而觸[生]，緣 6 觸而受[生]，緣 7 受而愛[生]，緣 8 愛而取[生]，緣 9 取而有[生]，緣 10 有而生[生]，緣 11 生而老死[生]，緣 12 老死而愁、悲、苦、憂、惱[生]。如是有一切苦蘊之集。

○四、如是既說，『緣生而[有]老死』。阿難！如何緣生而[有]老死？此乃應如是知，阿難！若任何者，於任何處，一切完全不生時——猶如：於天之天相、乾闥婆之乾闥婆相、夜叉之夜叉相、物精之物精相、人之人相、四足之四足相、鳥之鳥相、蝎蛇之蝎蛇相——阿難！若諸有情如實不生形狀，即一切之不生時，可施設老死耶？」

「世尊！實不然。」

「是故，阿難！於此，其有老死之因，其因緣，其集，其緣[而]稱謂生。」

【論式 11】生是老死之因、因緣、集、緣，因為若任何者，於任何處，一切完全不生——如：天之天相、乾闥婆之乾闥婆相、夜叉之夜叉相、物精之物精相、人之人相、四足之四足相、鳥之鳥相、蝎蛇之蝎蛇相——若諸有情如實不生（形狀），即一切之不生，則不可施設老死故。

○五、如是既言，『緣有而有生。』阿難！如何是緣有而有生耶？此乃應如是知，阿難！若任何者，於任何處，一切完全不生時——猶如：欲有、色有、無色有——無一切之有時，可施設生耶？」

「世尊！實不然。」

「是故，阿難！於此，其有生之因，其因緣，其集，其緣[而]稱謂有。」

【論式 10】有是生之因、因緣、集、緣，因為若任何者，於任何處，一切完全不生——如：欲有、色有、無色有——無一切之有，則不可施設生故。

○六、如是既言，『緣取而有有。』阿難！如何緣取而有有耶？此乃應如是知，阿難！若任何者，於任何處，一切完全無取之時——猶如：欲取、見取、戒禁取、我語取——無一切取之時，可施設有耶？」

「世尊！實不然。」

「是故，阿難！於此，有有之因，其因緣，其集，其緣[而]稱謂取。

【論式 9】取是有之因、因緣、集、緣，因為若任何者，於任何處，一切完全無取——如：欲取、見取、戒禁取、我語取——無一切取，則不可施設有故。

○七、如是既言，『緣愛而有取。』阿難！如何緣愛而有取耶？此乃應如是知，阿難！若任何者，於任何處，一切完全無愛之時——猶如：色愛、聲愛、香愛、味愛、觸愛、法愛——無一切愛之時，可施設取耶？」

「世尊！實不然。」

「是故，阿難！於此，有取之因，其因緣，其集，其緣[而]稱謂愛。

【論式 8】愛是取之因、因緣、集、緣，因為若任何者，於任何處，一切完全無愛——如：色愛、聲愛、香愛、味愛、觸愛、法愛——無一切愛，則不可施設取故。

○八、如是既言，『緣受而有愛。』阿難！如何緣受而有愛耶？此乃應如是知，阿難！若任何者，於任何處，一切完全無受之時——猶如：眼觸所生之受、耳觸所生之受、鼻觸所生之受、舌觸所生之受、身觸所生之受，意觸所生之受——無一切受時，可施設愛耶？」

「世尊！實不然。」

「是故，阿難！於此，有愛之因，其因緣，其集，其緣[而]稱謂受。

【論式 7】受是愛之因、因緣、集、緣，因為若任何者，於任何處，一切完全無受——如：眼觸所生之受、耳觸所生之受、鼻觸所生之受、舌觸所生之受、身觸所生之受，意觸所生之受——無一切受，則不可施設愛故。

○九、如是，阿難！緣受而愛生，緣愛而求生，緣求而利生，緣利而用生，緣用而欲[貪]生，緣欲而耽著生，緣耽著而佔有生，緣佔有而慳吝生，緣慳吝而守護生，緣守護而執杖、執劍、鬥、諍、競、爭論、惡口、妄語等，無數罪惡之法生。

【7 受→8 愛→a 求→b 利→c 用→d 欲[貪]→e 耽著→f1 佔有
→f2 慳吝→g 守護→h 執杖等】

一〇、如是既言，『緣守護而執杖、執劍、鬥、諍、競、爭論、惡口、妄語等，無數罪惡之法生。』阿難！如何是緣守護而執杖、執劍、鬥、諍、競、爭論、惡口、妄語等，無數罪惡之法生耶？此乃應如是知，阿難！若任何者，於任何處，一切完全無守護，即一切之無守護時，由守護之法滅而執杖、執劍、鬥、諍、競、爭論、惡口、妄語等無數罪惡之法亦生耶？」

「世尊！實不然。」

「是故，阿難！於此，有執杖、執劍、鬥、諍、競、爭論、惡口、妄語等，無數罪惡法生之因，其因緣，其緣[而]稱謂守護。

【論式 g】守護擁有物是執杖、執劍、鬥、諍、競、爭論、惡口、妄語等，無數罪惡法生之因、因緣、集、緣，因為若任何者，於任何處，一切完全無守護擁有物，即一切之無守護，由守護擁有物之法滅，則執杖、執劍、鬥、諍、競、爭論、惡口、妄語等無數罪惡之法亦不生故。

一一、如是既言，『緣慳吝而有守護。』阿難！如何緣慳吝而有守護耶？此乃應如是知，阿難！若任何者，於任何處，一切完全無守護，即無一切守護之時，由慳吝滅，亦施設守護耶？」

「世尊！實不然。」

「是故，阿難！於此，有守護之因，其因緣，其集，其緣[而]稱謂慳吝。

【f2】慳吝是守護擁有物之因、因緣、集、緣，因為若任何者，於任何處，一切完全無守護擁有物，即無一切守護擁有物，由慳吝滅，則不施設守護擁有物故。

一二、（下段有改正）

如是既言，『緣佔有而有慳吝。』阿難！如何緣佔有而有慳吝耶？此乃應如是知，阿難！若任何者，於任何處，一切完全無慳吝，即無一切慳吝之時，由慳吝之滅，亦施設佔有耶？」

「世尊！實不然。」

「是故，阿難！於此，有慳吝之因，其因緣，其集，其緣[而]稱謂佔有。

【論式 f1】佔有是慳吝之因、因緣、集、緣，因為若任何者，於任何處，一切完全無慳吝，即無一切慳吝，由慳吝滅，則不施設守佔有故。

一三、（下段有改正）

如是既言，『緣貪著而有佔有。』阿難！如何緣貪著而有佔有耶？此乃應如是知，阿難！若任何者，於任何處，一切完全無貪著，即無一切貪著時，由貪著之滅，亦施設佔有耶？」

「世尊！實不然。」

「是故，阿難！於此，有佔有之因，其因緣，其集，其緣[而]稱謂貪著。

【論式 e】貪著是佔有之因、因緣、集、緣，因為若任何者，於任何處，一切完全無貪著，即無一切貪著，由貪著之滅，則不施設佔有故。

一四、如是既言，『緣欲而有貪著。』阿難！如何緣欲而有貪著耶？此乃應如是知，阿難！若任何者，於任何處，一切完全無欲，即無一切欲時，由欲之滅，亦施設貪著耶？」

「世尊！實不然。」

「是故，阿難！於此，有貪著之因，其因緣，其集，其緣[而]稱謂欲。

【論式 d】欲是貪著之因、因緣、集、緣，因為若任何者，於任何處，一切完全無欲，即無一切欲，由欲之滅，則不施設貪著故。

一五、如是既言，『緣用而有欲。』阿難！如何緣用而有欲耶？此乃應如是知，阿難！若任何者，於任何處，一切完全無用，即無一切用時，由用之滅，亦施設欲耶？」

「世尊！實不然。」

「是故，阿難！於此，有欲之因，其因緣，其集，其緣[而]稱謂用。

【論式 c】用是欲之因、因緣、集、緣，因為若任何者，於任何處，一切完全無用，即無一切用，由用之滅，則不施設欲故。

一六、如是既言，『緣利而有用。』阿難！如何緣利而有用耶？此乃應如是知，阿難！若任何者，於任何處，一切完全無利，即無一切利時，由利之滅，亦施設用耶？」

「世尊！實不然。」

「是故，阿難！於此，有用之因，其因緣，其集，其緣[而]稱謂利。

【論式 b】利是用之因、因緣、集、緣，因為若任何者，於任何處，一切完全無利，即無一切利，由利之滅，則不施設用故。

一七、如是既言，『緣求而有利。』阿難！如何緣求而有利耶？此乃應如是知，阿難！若任何者，於任何處，一切完全無求，即無一切求時，由求之滅，亦施設利耶？」

「世尊！實不然。」

「是故，阿難！於此，有利之因，其因緣，其集，其緣[而]稱謂求。

【論式 a】求是利之因、因緣、集、緣，因為若任何者，於任何處，一切完全無求，即無一切求，由求之滅，則不施設利故。

一八、如是既言，『緣愛而有求。』阿難！如何緣愛而有求耶？此乃應如是知，阿難！若任何者，於任何處，一切完全無愛——猶如：欲愛、有愛、非有愛——無一切愛時，由愛之滅，亦施設求耶？」

「世尊！實不然。」

「是故，阿難！於此，有求之因，其因緣，其集，其緣[而]稱謂愛。

【論式 8】愛是求之因、因緣、集、緣，因為若任何者，於任何處，一切完全無愛——如：欲愛、有愛、非有愛——無一切愛，由愛之滅，則不施設求故。

阿難！有如是二法，依二法之結合，則是 7 受。

說明：

- (1) 流轉法之一是：7 受→8 愛→a 求→b 利（獲得）→c 用（使用、下決定）→d 欲[貪]→e 耽著→f1 佔有→f2 慳吝→g 守護→h 執杖等。
- (2) 流轉法之二是：7 受→8 愛→9 取→10 有。

一九、如是既說，『緣觸而有受。』阿難！如何緣觸而有受耶？此乃應如是知，阿難！若任何者，於任何處，一切完全無觸，即無一切觸時——猶如：眼觸、耳觸、鼻觸、舌觸、身觸、意觸——由觸之滅，亦施設受耶？」

「世尊！實不然。」

「是故，阿難！於此，有受之因，其因緣，其集，其緣[而]稱謂觸。

【論式 6】觸是受之因、因緣、集、緣，因為若任何者，於任何處，一切完全無觸，即無一切觸——如：眼觸、耳觸、鼻觸、舌觸、身觸、意觸——由觸之滅，則不施設受故。

二〇、如是既言，『緣名色而有觸。』阿難！如何緣名色而有觸耶？此乃應如是知，阿難！a 依彼形相，依彼標相，依彼相貌，雖有名身之施設，若無其形相、標相、相貌時，尚於色身，施設名目之觸(心觸)耶？」

「世尊！實不然。」

「阿難！b 依彼形相，依彼標相，依彼相貌，雖施設色身，若無其形相、標相、相貌時，尚於名身，施設有對觸(身觸)耶？」

「世尊！實不然。」

「阿難！c 依彼形相，依彼標相，依彼相貌，雖施設名身及色身，若無其形相、標相、相貌時，尚施設名目之觸及有對觸耶？」

「世尊！實不然。」

「阿難！d 依彼形相，依彼標相，依彼相貌，雖施設名色，若無其形相、標相、相貌時，倘施設名色耶？」

「世尊！實不然。」

「是故，阿難！於此，有觸之因，其因緣，其集，其緣[而]稱謂名色。

【論式 4a】名色是觸之因、因緣、集、緣，因為 a 依彼形相，依彼標相，依彼相貌，雖有名身之施設，若無其形相、標相、相貌，尚於色身，則不施設名目之觸(心觸)故。

【論式 4b】名色是觸之因、因緣、集、緣，因為 b 依彼形相，依彼標相，依彼相貌，雖施設色身，若無其形相、標相、相貌時，尚於名身，則不施設有對觸(身觸) 故。

【論式 4c】名色是觸之因、因緣、集、緣，因為 c 依彼形相，依彼標相，依彼相貌，雖施設名身及色身，若無其形相、標相、相貌，則不施設名目之觸及有對觸故。

【論式 4d】名色是觸之因、因緣、集、緣，因為 d 依彼形相，依彼標相，依彼相貌，雖施設名色，若無其形相、標相、相貌，則不施設名色故。

二一、如是既言，『緣識而有名色。』阿難！如何緣識而有名色耶？此乃應如是知，阿難！a 識不入母胎時，尚且名色能結成於母胎耶？」

「世尊！實不然。」

「阿難！b 識若入母胎後而消滅，名色尚能出現於[名色之]相耶？」

「世尊！實不然。」

「阿難！c 識於幼者，即在男童或女童被切斷時，名色尚且能增大、成長、發達耶？」

「世尊！實不然。」

「是故，阿難！於此，有名色之因，其因緣，其集，其緣[而]稱謂識。

【論式 3a】識是名色之因、因緣、集、緣，因為 a 若識不入母胎，則名色不能結成於母胎（則名色不能增長於母胎）故。

【論式 3b】識是名色之因、因緣、集、緣，因為 b 若識入母胎後而消滅，則名色不能出現於[名色之]相（則名色不能生於此世）故。

【論式 3c】識是名色之因、因緣、集、緣，因為若幼者（男童或女童）之識被切斷，則名色不能增大、成長、發達故。
以上表示識為必要條件。

二二、如是既言，『緣名色而有識。』阿難！如何緣名色而有識耶？此乃應如是知，阿難！識若不得依據於名色時，於未來，尚亦施設生、老、死、苦集之存在耶？」

「世尊！實不然。」

「是故，阿難！於此，有識之因，其因緣，其集，其緣[而]稱謂名色。

【論式 4】名色是識之因、因緣、集、緣，因為若識不得依據於名色，則於未來不施設生、老、死、苦集之存在故。

論點：若有名色則有識，若無識則無有名色。識是必要條件。

論點：若有識則有名色，若無名色則無有識，無有生、老、死、苦集之存在。名色是必要條件。

論點：因而識和名色互為充要條件。

阿難！由此範圍有生、老、死、或再生，由此範圍有增語道、言語道、施設道、智慧界、流轉輪迴，由此範圍施設現相，此名色即與識俱。

二三、復次，阿難！施設我者，至何種程度耶？

阿難！a 施設我為有色、有量者說：『我之我是有色、有量。』

又阿難！b 施設我為有色、無量者說：『我之我是有色、無量。』

又阿難！c 施設我為無色、有量者說：『我之我是無色、有量。』

又阿難！d 施設我為無色、無量者說：『我之我是無色、無量。』

二四、阿難！此中，施設我而說有色、有量者，或於現世，施設我而說有色、有量；或於來世，施設我而說有色、有量。而思惟：『若與此有異相者，我將令合致此相。』

是故，阿難！彼執我為有色、有量是邪見，蓋，可為至言。

阿難！此中，施設我而說有色、無量者，或於現世，施設我而說有色、無量；或於來世，施設我而說有色、無量。而思惟：『若與此有異相者，我將令合致此相。』

是故，阿難！彼執我為有色、無量是邪見，蓋，可為至言。

阿難！此中，施設我而說無色、有量者，或於現世，施設我而說無色、有量；或於來世，施設我而說無色、有量……乃至……於來世，施設我而說無色、無量。而思惟：『若與此有異相者，我將令合致此相。』

是故，阿難！彼執我為無色、無量是邪見，蓋，可為至言。

阿難！如是為施設我者之所說。

二五、阿難！不施設我，不說此者至何種程度耶？

阿難！不施設我為有色、有量者，不說：『我之我是有色、有量。』

又阿難！不施設我為有色、無量者，不說：『我之我是有色、無量。』

又阿難！不施設我為無色、有量者，不說：『我之我是無色、有量。』

又阿難！不施設我為無色、無量者，不說：『我之我是無色、無量。』

二六、阿難！此中，不施設我為有色、有量，不作此說者：或於現世，不施設我為有色、有量，不作此說；或於來世，不施設我為有色、有量，不作此說；不思惟：『若與此有異相者，我不令合致此相。』

是故，阿難！彼不執我為有色、有量之邪見，蓋，可為至言。阿難！此中，不施設我為有色、無量，不作此說者：或於現世，不施設我為有色、無量，不作此說；或於來世，不施設我為有色、無量，不作此說；不思惟：『若與此有異相者，我不令合致此相。』

是故，阿難！彼不執我為有色、無量之邪見，蓋，可為至言。阿難！此中，不施設我為無色、有量，不作此說者：或於現世，不施設我為無色、有量，不作此說；或於來世，不施設我為無色、有量，不作此說；不思惟：『若與此有異相者，我不令合致此相。』

是故，阿難！彼不執我為無色、有量之邪見，蓋，可為至言。阿難！此中，不施設我為無色、無量，不作此說者：或於現世，不施設我為無色、無量，不作此說；或於來世，不施設我為無色、無量，不作此說；不思惟：『若與此有異相者，我不令合致此相。』

是故，阿難！彼不執我為無色、無量之邪見，蓋，可為至言。阿難！如是，不施設我者不作是說。

二七、阿難！要如何觀察我耶？阿難！對於受：

或以『受是我之我。』

或以『受實非我之我，不得感受者，即是我之我。』

阿難！如是觀察我。

或以『受實非我之我，又不得感受者亦非我之我，我應依我之領納，即受之法，始是我之我。』

阿難！如是觀察我。

二八、阿難！此中，對於言『受是我之我』者，不得不如是言：『友！此受有三，是樂受、苦受、不苦不樂受。此等三受之中，汝見何為我耶？』

阿難！若於某時，領納樂受，其同時不領納苦受，又不領納不苦不樂受，爾時應唯領納樂受。

阿難！若又於某時，領納苦受，其同時不領納樂受，又不領納不苦不樂受，爾時應唯領納苦受。

阿難！若又於某時，領納不苦不樂受，其同時不領納樂受，又不領苦受，爾時應唯領納不苦不樂受。

二九、阿難！樂受實是無常、有為、緣起之法、滅盡之法、敗壞之法、離欲之法、滅法也。

阿難！苦受亦實是無常、有為、緣起之法、滅盡之法、敗壞之法、離欲之法、滅法也。

阿難！不苦不樂受亦實是無常、有為、緣起之法、滅盡之法、敗壞之法、離欲之法、滅法也。

若領納樂受，還是思惟：『此是我之我』者，彼又依於樂受之滅，實應不得思惟：『我之我滅。』

若領納苦受，還是思惟：『此是我之我』者，彼又依於苦受之滅，實應不得思惟：『我之我滅。』

若領納不苦不樂受，還是思惟：『此是我之我』者，彼又依於不苦不樂受之滅，實應不得思惟：『我之我滅。』

對如是言：『受是我之我』者，要於現見之法，觀察我是無常、樂、苦皆[歸於消]滅之生滅法。

阿難！是故，依此，不可能觀察『受是我之我。』

【論式】若彼領納樂受，思惟：『此是我之我』者，則彼依於樂受之滅，應思惟：『我之我滅』。

【論式】彼不應主張『受是我之我』，因為彼『受是我之我』者，於現見之某法（受），觀察是無常、樂、苦皆[歸於消]滅之生滅法故。

三〇、阿難！此中，又言：『受實非我之我，不得感受者，即是我之我。』

對彼應如是言：『友！無一切所受之處，於其處還得思惟『有我』耶？』

「世尊！實不然。」

「阿難！是故，依此，不可能觀察『受實非我之我，不得感受者，即是我之我。』

【論式】彼不應主張『不得感受者是我之我』，因為彼於無一切所受之處，不得思惟『有我』故。

三一、阿難！此中，又言：『受實非我之我，我之我亦非不得感受者，我應依我之領納，即我之我是受法』

對彼應如是言：『友！一切感受完全消滅時，即無一切受，由此受之滅，還得有思惟：於此『有我之我』耶？』

「世尊！實不然。」

「是故，阿難！依此，不可能觀察『受實非我之我，不得感受者亦非我之我，我應我之領納，即我是受法。』

【論式】彼不應主張『我應依我之領納，即我之我是受法』，因為彼於一切感受完全消滅時，即無一切受，由此受之滅，不得思惟於此『有我之我』故。

三二、阿難！是故，比丘不觀察受是我，亦不觀察不得感受者是我：又不觀察我應依我之領納，即我之我是受法。

不觀如是之我者，彼於世間之任何者皆不執著。不執著故，無有恐怖。無有恐怖故，唯獨般涅槃，自知：『生已盡、梵行已立、所作已作、更無後有。』

阿難！如是，心解脫之比丘，不問：『如來死後有耶？』若彼執著是言者，彼則非正。不問：『如來死後無耶？』若彼執著是言者，彼則非正。不問：『如來死後亦無耶？』若彼執著是言者，彼則非正。不問：『如來死後亦非有亦非無耶？』

若彼執著是言者，彼則非正。此乃依如何之因由耶？阿難！比丘由此範圍證知增語道、言語道、施設道、智慧界、流轉輪迴而解脫。對證知如是解脫之比丘，不知不見[之徒]，執著[是見]者則不正。

三三、阿難！彼識住有七，處有二。何者為七[種識住]？

阿難！有種種身、種種想之有情，即人、一類天神與一類墮地獄者，此為第一識住。

阿難！有種種身，一類想之有情，即有依初靜慮而生之梵眾天，此為第二識住。

阿難！有一類身，種種想之有情，即光音天，此為第三識住。

阿難！有一類身，一類想之有情，即遍淨天，此為第四識住。

阿難！有超一切色想，超有對想，不作意種種想，是『空無邊』而生於空無邊處之有情，此為第五識住者。

阿難！有超一切空無邊處，是『識無邊』而生於識無邊處之有情，此為第六識住。

阿難！有超一切識無邊處，是『無所有』而生於無所有處之有情，此為第七識住。

[二處者，第一]是無想有情處，第二是非想非非想處。

三四、阿難！此中，有種種身、種種想之有情，即人、一類天神及一類墮地獄者，為第一識住，如此者，阿難！實又知其集、知其滅、知其福、知其禍、知其[由輪迴之]出離。且彼還得此[識住]而歡喜耶？」

「世尊！實不然。」

「阿難！此中，超一切識無邊處，是『無所有』而無所有處者，為第七識住，如此者，阿難！實又知其集、知其滅、知其福、知其禍、知其[由輪迴之]出離，且彼還得此[識住]而歡喜耶？」

「世尊！實不然。」

「阿難！此中，無想有情處是如是，如此者，阿難！實又知其集、知其滅、知其福、知其禍、知其[由輪迴之]出離，且彼得依此[處]而歡喜耶？」

「世尊！實不然。」

「阿難！此中，非想非非想處是如是，如此者，阿難！實又知其集、知其滅、知其福、知其禍、知其[由輪迴之]出離，且彼還得依此[處]而歡喜耶？」

「世尊！實不然。」

「是故，阿難！比丘如實知此等之七識住及此等二處之集、滅、福、禍、出離，由生[緣起]而解脫。

阿難！此比丘名為慧解脫。」

【論式】若彼於「七識住及此等二處」知其集、知其滅、知其福、知其禍、知其[由輪迴之]出離，則彼於此[七識住及此等二處]而不歡喜。

【論式】慧解脫比丘無執著而解脫，因為如實知此等之七識住及此等二處之集、滅、味、患故。

三五、阿難！此解脫有八，何為八耶？

有色者觀色，此為第一解脫。

內無色、有想者觀外色，此為第二解脫。

唯『清淨』[觀]解脫，此為第三解脫。

起一切色想，起一切有對想，不作意種種想，『空是無邊』，連空無邊處而住。此為第四解脫。

超一切空無邊處，『識是無邊』，達識無邊處而住。此為第五解脫。

超一切識無邊處，『是無所有』，達無所有處而住。此為第六解脫。

超一切無所有處，達非想非非想處而住。此為第七解脫。

超一切非想非非想處，達想受滅盡而住。此為第八解脫。

三六、阿難！是故，比丘順入於此等之八解脫，或逆入，或順入，樂時、樂所，只要於樂之間，出入此，如是能盡諸漏，證得無漏心解脫、慧解脫，於現法中以勝通慧，自證覺受。

阿難！此比丘名為俱解脫[者]。阿難！此俱解脫之外，且無更殊勝之解脫。」

世尊如是說已，長老阿難歡喜、隨喜於世尊之所說。

● 「緣守護而有執杖等罪惡法生」到「緣愛而求生」的因明論式

因明論式：於此，有執杖、執劍、鬥、誶、競、爭論、惡口、妄語等，無數罪惡法生之因，其因緣，其緣而稱謂守護[宗]，因為一切之無守護時，由守護之法滅而有執杖、執劍、鬥、誶、競、爭論、惡口、妄語等無數罪惡之法亦不生[因]故。

淺白論式：守護是執杖、執劍、鬥、誶等無數罪惡法生的必要條件[宗]，

因為若無守護則執杖、執劍、鬥、誶等無數罪惡法不生[因]故。
所以，緣守護而有執杖、執劍、鬥、誶等無數罪惡之法生的要義是，守護是執杖、執劍、鬥、誶等無數罪惡法生的必要條件。

因明論式：於此，有守護之因，其因緣，其集，其緣而稱謂慳吝，因為若任何者，於任何處，一切完全無守護，即無一切守護之時，由慳吝滅，則不可施設守護故。

淺白論式：慳吝是守護的必要條件，因為若沒有慳吝則沒有守護故。

以下類推：

淺白論式：佔有是慳吝的必要條件，因為若沒有佔有則沒有慳吝故。

淺白論式：貪著是佔有的必要條件，因為若沒有貪著則沒有佔有故。

淺白論式：欲貪是貪著的必要條件，因為若沒有欲貪則沒有貪著故。

淺白論式：用是欲貪的必要條件，因為若沒有用則沒有欲貪故。

淺白論式：利是用的必要條件，因為若沒有利則沒有用故。

淺白論式：求是利的必要條件，因為若沒有求則沒有利故。

淺白論式：愛是求的必要條件，因為若沒有愛則沒有求故。

以上緣起的流轉是「求欲門」：受→愛→求→利→用→欲貪→耽著→佔有→慳吝→守護→執杖等。

●Maha-nidana Sutta: The Great Causes Discourse

translated from the Pali by

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Dependent Co-arising

(1) I have heard that on one occasion the Blessed One was living among the Kurus. Now, the Kurus have a town named Kammasadhamma. There Ven. Ananda approached the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "It's amazing, lord, it's astounding, how deep this dependent co-arising is, and how deep its appearance, and yet to me it seems as clear as clear can be."

[The Buddha:] "Don't say that, Ananda. Don't say that. Deep is this dependent co-arising, and deep its appearance. It's because of not understanding and not penetrating this Dhamma that this generation is like a tangled skein, a knotted ball of string, like matted rushes and reeds, and does not go beyond transmigration, beyond the planes of deprivation, woe, and bad destinations.

(2) "If one is asked, 'Is there a demonstrable requisite condition for aging and death?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition do aging and death come?' one should say, 'Aging and death come from birth as their requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for birth?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does birth come?' one should say, 'Birth comes from becoming as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for becoming?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does becoming come?' one should say, 'Becoming comes from clinging as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for clinging?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does clinging come?' one should say, 'Clinging comes from craving as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for craving?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does craving come?' one should say, 'Craving comes from feeling as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for feeling?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does feeling come?' one should say, 'Feeling comes from contact as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for contact?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does contact come?' one should say, 'Contact comes from name-and-form as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for name-and-form?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does name-and-form come?' one should say, 'Name-and-form comes from consciousness as its requisite condition.'

"If one is asked, 'Is there a demonstrable requisite condition for consciousness?' one should answer, 'There is.'

"If one is asked, 'From what requisite condition does consciousness come?' one should say, 'Consciousness comes from name-and-form as its requisite condition.'

(3) "Thus, Ananda, from **name-and-form** as a requisite condition comes consciousness. From **consciousness** as a requisite condition comes name-and-form. From **name-and-form** as a requisite condition comes contact. From **contact** as a requisite condition comes feeling. From **feeling** as a requisite condition comes craving. From craving as a requisite condition comes clinging. From clinging as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, aging, death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress.

Aging and Death

(4) "'From birth as a requisite condition come aging and death.' Thus it has been said. And this is the way to understand how from birth as a requisite condition come aging and death. If there were no birth at all, in any way, of anything anywhere — i.e., of devas in the state of devas, of celestials in the state of celestials, of spirits in the state of spirits, of demons in the state of

demons, of human beings in the human state, of quadrupeds in the state of quadrupeds, of birds in the state of birds, of snakes in the state of snakes, or of any being in its own state — in the utter absence of birth, from the cessation of birth, would aging and death be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for aging and death, i.e., birth.

Birth

(5) "'From becoming as a requisite condition comes birth.' Thus it has been said. And this is the way to understand how from becoming as a requisite condition comes birth. If there were no becoming at all, in any way, of anything anywhere — i.e., sensual becoming, form becoming, or formless becoming — in the utter absence of becoming, from the cessation of becoming, would birth be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for birth, i.e., becoming.

Becoming

(6) "'From clinging as a requisite condition comes becoming.' Thus it has been said. And this is the way to understand how from clinging as a requisite condition comes becoming. If there were no clinging at all, in any way, of anything anywhere — i.e., clinging to sensuality, clinging to precepts and practices, clinging to views, or clinging to doctrines of the self — in the utter

absence of clinging, from the cessation of clinging, would becoming be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for becoming, i.e., clinging.

Clinging

(7) "'From craving as a requisite condition comes clinging.' Thus it has been said. And this is the way to understand how from craving as a requisite condition comes clinging. If there were no craving at all, in any way, of anything anywhere — i.e., craving for sensuality, craving for becoming, craving for no becoming — in the utter absence of craving, from the cessation of craving, would clinging be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for clinging, i.e., craving.

Craving

(8) "'From feeling as a requisite condition comes craving.' Thus it has been said. And this is the way to understand how from feeling as a requisite condition comes craving. If there were no feeling at all, in any way, of anything anywhere — i.e., feeling born of contact at the eye, feeling born of contact at the ear, feeling born of contact at the nose, feeling born of contact at the tongue, feeling born of contact at the body, or feeling born of contact at the intellect — in the utter absence of feeling, from the cessation of feeling, would craving be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for craving, i.e., feeling.

Dependent on Craving

(9) "Now, craving is dependent on feeling, seeking is dependent on craving, acquisition is dependent on seeking, ascertainment is dependent on acquisition, desire and passion is dependent on ascertainment, attachment is dependent on desire and passion, possessiveness is dependent on attachment, stinginess is dependent on possessiveness, defensiveness is dependent on stinginess, and because of defensiveness, dependent on defensiveness, various evil, unskillful phenomena come into play: the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies.

(10) "And this is the way to understand how it is that because of defensiveness various evil, unskillful phenomena come into play: the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies. If there were no defensiveness at all, in any way, of anything anywhere, in the utter absence of defensiveness, from the cessation of defensiveness, would various evil, unskillful phenomena — the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies — come into play?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for the coming-into-play of various evil, unskillful phenomena —

the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies — i.e., defensiveness.

(11) "'Defensiveness is dependent on stinginess.' Thus it has been said. And this is the way to understand how defensiveness is dependent on stinginess. If there were no stinginess at all, in any way, of anything anywhere, in the utter absence of stinginess, from the cessation of stinginess, would defensiveness be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for defensiveness, i.e., stinginess.

(12-18) (Similarly back through the chain of conditions: stinginess, attachment, possessiveness, desire and passion, ascertainment, acquisition, and seeking.)

"Seeking is dependent on craving.' Thus it has been said. And this is the way to understand how seeking is dependent on craving. If there were no craving at all, in any way, of anything anywhere — i.e., craving for sensuality, craving for becoming, craving for no becoming — in the utter absence of craving, from the cessation of craving, would seeking be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for seeking, i.e., craving.

Thus, Ananda, these two phenomena [the chain of conditions leading from craving to birth, aging, and death, and the chain of conditions leading from craving to quarrels, etc.], as a duality, flow back into one place at feeling.

Feeling

(19) "From contact as a requisite condition comes feeling.' Thus it has been said. And this is the way to understand how from contact as a requisite condition comes feeling. If there were no contact at all, in any way, of anything anywhere — i.e., contact at the eye, contact at the ear, contact at the nose, contact at the tongue, contact at the body, or contact at the intellect — in the utter absence of contact, from the cessation of contact, would feeling be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for feeling, i.e., contact.

Contact

(20) "From name-&-form as a requisite condition comes contact. Thus it has been said. And this is the way to understand how, from name-&-form as a requisite condition comes contact. If the qualities, traits, themes, & indicators by which there is a description of name-group (mental activity) were all absent, would designation-contact with regard to the form-group (the physical properties) be discerned?"

"No, lord."

"If the permutations, signs, themes, and indicators by which there is a description of form-group were all absent, would resistance-contact with regard to the name-group be discerned?"

"No, lord."

"If the permutations, signs, themes, and indicators by which there is a description of name-group and form-group were all absent, would designation-contact or resistance-contact be discerned?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for contact, i.e., name-and-form."

Name-and-form

(21) "'From consciousness as a requisite condition comes name-and-form.' Thus it has been said. And this is the way to understand how from consciousness as a requisite condition comes name-and-form. If consciousness were not to descend into the mother's womb, would name-and-form take shape in the womb?"

"No, lord."

"If, after descending into the womb, consciousness were to depart, would name-and-form be produced for this world?"

"No, lord."

"If the consciousness of the young boy or girl were to be cut off, would name-and-form ripen, grow, and reach maturity?"

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for name-and-form, i.e., consciousness."

Consciousness

(22) "'From name-and-form as a requisite condition comes consciousness.'
Thus it has been said. And this is the way to understand how from name-and-form as a requisite condition comes consciousness. **If consciousness were not to gain a foothold in name-and-form, would a coming-into-play of the origination of birth, aging, death, and stress in the future be discerned?**

"No, lord."

"Thus this is a cause, this is a reason, this is an origination, this is a requisite condition for consciousness, i.e., name-and-form.

"This is the extent to which there is birth, aging, death, passing away, and re-arising. This is the extent to which there are means of designation, expression, and delineation. This is the extent to which the sphere of discernment extends, the extent to which the cycle revolves for the manifesting (discernibility) of this world — **i.e., name-and-form together with consciousness.**

Delineations of a Self

(23) "To what extent, Ananda, does one delineate when delineating a self? Either delineating a self possessed of form and finite, one delineates that 'My self is possessed of form and finite.' Or, delineating a self possessed of form and infinite, one delineates that 'My self is possessed of form and infinite.' Or, delineating a self formless and finite, one delineates that 'My self is formless and finite.' Or, delineating a self formless and infinite, one delineates that 'My self is formless and infinite.'

(24) "Now, the one who, when delineating a self, delineates it as possessed of form and finite, either delineates it as possessed of form and finite in the

present, or of such a nature that it will [naturally] become possessed of form and finite [in the future/after death], or he believes that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self possessed of form and finite obsesses him.

"The one who, when delineating a self, delineates it as possessed of form and infinite, either delineates it as possessed of form and infinite in the present, or of such a nature that it will [naturally] become possessed of form and infinite [in the future/after death], or he believes that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self possessed of form and infinite obsesses him.

"The one who, when delineating a self, delineates it as formless and finite, either delineates it as formless and finite in the present, or of such a nature that it will [naturally] become formless and finite [in the future/after death], or he believes that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self formless and finite obsesses him.

"The one who, when delineating a self, delineates it as formless and infinite, either delineates it as formless and infinite in the present, or of such a nature that it will [naturally] become formless and infinite [in the future/after death], or he believes that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self formless and infinite obsesses him.

Non-Delineations of a Self

(25) "To what extent, Ananda, does one not delineate when not delineating a self? Either not delineating a self possessed of form and finite, one does not delineate that 'My self is possessed of form and finite.' Or, not delineating a self possessed of form and infinite, one does not delineate that 'My self is possessed of form and infinite.' Or, not delineating a self formless and finite, one does not delineate that 'My self is formless and finite.' Or, not delineating a self formless and infinite, one does not delineate that 'My self is formless and infinite.'

(26) "Now, the one who, when not delineating a self, does not delineate it as possessed of form and finite, does not delineate it as possessed of form and finite in the present, nor does he delineate it as of such a nature that it will [naturally] become possessed of form and finite [in the future/after death], nor does he believe that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self possessed of form and finite does not obsess him.

"The one who, when not delineating a self, does not delineate it as possessed of form and infinite, does not delineate it as possessed of form and infinite in the present, nor does he delineate it as of such a nature that it will [naturally] become possessed of form and infinite [in the future/after death], nor does he believe that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self possessed of form and infinite does not obsess him.

"The one who, when not delineating a self, does not delineate it as formless and finite, does not delineate it as formless and finite in the present, nor does he delineate it as of such a nature that it will [naturally] become formless and finite [in the future/after death], nor does he believe that 'Although it is not yet that way, I will convert it into being that way.' This

being the case, it is proper to say that a fixed view of a self formless and finite does not obsess him.

"The one who, when not delineating a self, does not delineate it as formless and infinite, does not delineate it as formless and infinite in the present, nor does he delineate it as of such a nature that it will [naturally] become formless and infinite [in the future/after death], nor does he believe that 'Although it is not yet that way, I will convert it into being that way.' This being the case, it is proper to say that a fixed view of a self formless and infinite does not obsess him.

Assumptions of a Self

(27) "To what extent, Ananda, does one assume when assuming a self? Assuming feeling to be the self, one assumes that 'Feeling is my self' [or] 'Feeling is not my self: My self is oblivious [to feeling]' [or] 'Neither is feeling my self, nor is my self oblivious to feeling, but rather my self feels, in that my self is subject to feeling.'

(28) "Now, one who says, 'Feeling is my self,' should be addressed as follows: 'There are these three feelings, my friend — feelings of pleasure, feelings of pain, and feelings of neither pleasure nor pain. Which of these three feelings do you assume to be the self?' At a moment when a feeling of pleasure is sensed, no feeling of pain or of neither pleasure nor pain is sensed. Only a feeling of pleasure is sensed at that moment. At a moment when a feeling of pain is sensed, no feeling of pleasure or of neither pleasure nor pain is sensed. Only a feeling of pain is sensed at that moment. At a moment when a feeling of neither pleasure nor pain is sensed, no feeling of pleasure or of pain is sensed. Only a feeling of neither pleasure nor pain is sensed at that moment.

(29) "Now, a feeling of pleasure is inconstant, fabricated, dependent on conditions, subject to passing away, dissolution, fading, and cessation. A feeling of pain is inconstant, fabricated, dependent on conditions, subject to passing away, dissolution, fading, and cessation. A feeling of neither pleasure nor pain is inconstant, fabricated, dependent on conditions, subject to passing away, dissolution, fading, and cessation. Having sensed a feeling of pleasure as 'my self,' then with the cessation of one's very own feeling of pleasure, 'my self' has perished. Having sensed a feeling of pain as 'my self,' then with the cessation of one's very own feeling of pain, 'my self' has perished. Having sensed a feeling of neither pleasure nor pain as 'my self,' then with the cessation of one's very own feeling of neither pleasure nor pain, 'my self' has perished.

"Thus he assumes, assuming in the immediate present a self inconstant, entangled in pleasure and pain, subject to arising and passing away, he who says, 'Feeling is my self.' Thus in this manner, Ananda, one does not see fit to assume feeling to be the self.

(30) "As for the person who says, 'Feeling is not the self: My self is oblivious [to feeling],' he should be addressed as follows: 'My friend, where nothing whatsoever is sensed (experienced) at all, would there be the thought, "I am"?"'

"No, lord."

"Thus in this manner, Ananda, one does not see fit to assume that 'Feeling is not my self: My self is oblivious [to feeling].'

(31) "As for the person who says, 'Neither is feeling my self, nor is my self oblivious [to feeling], but rather my self feels, in that my self is subject to feeling,' he should be addressed as follows: 'My friend, should feelings

altogether and every way stop without remainder, then with feeling completely not existing, owing to the cessation of feeling, would there be the thought, "I am"?"

"No, lord."

"Thus in this manner, Ananda, one does not see fit to assume that 'Neither is feeling my self, nor is my self oblivious [to feeling], but rather my self feels, in that my self is subject to feeling.'

(32) "Now, Ananda, in as far as a monk does not assume feeling to be the self, nor the self as oblivious, nor that 'My self feels, in that my self is subject to feeling,' then, *not assuming in this way, he is not sustained by anything (does not cling to anything) in the world.* Unsustained, he is not agitated. Unagitated, he 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.'

"If anyone were to say with regard to a monk whose mind is thus released that 'The Tathagata exists after death,' is his view, that would be mistaken; that 'The Tathagata does not exist after death'... that 'The Tathagata both exists and does not exist after death'... that 'The Tathagata neither exists nor does not exist after death' is his view, that would be mistaken. Why? Having directly known the extent of designation and the extent of the objects of designation, the extent of expression and the extent of the objects of expression, the extent of description and the extent of the objects of description, the extent of discernment and the extent of the objects of discernment, the extent to which the cycle revolves: Having directly known that, the monk is released. [To say that,] *'The monk released, having directly known that, does not see, does not know* is his opinion,' that would be mistaken.

Seven Stations of Consciousness

(33) "Ananda, there are these seven stations of consciousness and two spheres. Which seven?

"There are beings with diversity of body and diversity of perception, such as human beings, some devas, and some beings in the lower realms. This is the first station of consciousness.

"There are beings with diversity of body and singularity of perception, such as the devas of the Brahma hosts generated by the first [jhana] and some beings in the four realms of deprivation. This is the second station of consciousness.

"There are beings with singularity of body and diversity of perception, such as the Radiant Devas. This is the third station of consciousness.

"There are beings with singularity of body and singularity of perception, such as the Beautifully Lustrous Devas. This is the fourth station of consciousness.

"There are beings who, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, [perceiving,] 'Infinite space,' arrive at the dimension of the infinitude of space. This is the fifth station of consciousness.

"There are beings who, with the complete transcending of the dimension of the infinitude of space, [perceiving,] 'Infinite consciousness,' arrive at the dimension of the infinitude of consciousness. This is the sixth station of consciousness.

"There are beings who, with the complete transcending of the dimension of the infinitude of consciousness, [perceiving,] 'There is nothing,' arrive at the dimension of nothingness. This is the seventh station of consciousness.

"The dimension of non-percipient beings and, second, the dimension of neither perception nor non-perception. [These are the **two spheres**.]

(34) "Now, as for the first station of consciousness — beings with diversity of body and diversity of perception, such as human beings, some devas, and some beings in the lower realms: If one discerns that [station of consciousness], discerns its origination, discerns its passing away, discerns its allure, discerns its drawbacks, discerns the escape from it, would it be proper, by means of that [discernment] to take delight there?"

"No, lord."

(Similarly with each of the remaining stations of consciousness and two spheres.)

"Ananda, when knowing — as they actually are — the origination, passing away, allure, drawbacks of — and escape from — these seven stations of consciousness and two spheres, a monk is released through lack of clinging, he is said to be a monk released through discernment.

Eight Emancipations

(35) "Ananda, there are these eight emancipations. Which eight?"

"Possessed of form, one sees forms. This is the first emancipation.

"Not percipient of form internally, one sees forms externally. This is the second emancipation.

"One is intent only on the beautiful. This is the third emancipation.

"With the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, [perceiving,] 'Infinite space,' one enters and remains in the dimension of the infinitude of space. This is the fourth emancipation.

"With the complete transcending of the dimension of the infinitude of space, [perceiving,] 'Infinite consciousness,' one enters and remains in the dimension of the infinitude of consciousness. This is the fifth emancipation.

"With the complete transcending of the dimension of the infinitude of consciousness, [perceiving,] 'There is nothing,' one enters and remains in the dimension of nothingness. This is the sixth emancipation.

"With the complete transcending of the dimension of nothingness, one enters and remains in the dimension of neither perception nor non-perception. This is the seventh emancipation.

"With the complete transcending of the dimension of neither perception nor non-perception, one enters and remains in the cessation of perception and feeling. This is the eighth emancipation.

(36)"Now, when a monk attains these eight emancipations in forward order, in reverse order, in forward and reverse order, when he attains them and emerges from them wherever he wants, however he wants, and for as long as he wants, when through the ending of the mental fermentations he enters and remains in the fermentation-free awareness-release and discernment-release, having directly known it and realized it in the here and now, he is said to be a monk released in both ways. And as for another release in both ways, higher or more sublime than this, there is none."

That is what the Blessed One said. Gratified, Ven. Ananda delighted in the Blessed One's words.

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