靜狀態中，並非得自壓制、強迫、阻斷或壓抑，此世的涅槃經驗就是解脫一切六根和四禪八定的覺知。雖然行者仍有意識，而且這些境界也都呈現，卻不領受它們。

不過，在平常知覺經驗的層次裏，世尊的此世涅槃經驗是貪瞋癡的息滅。這表示貪瞋癡等於火；我們在緒論中說過，三藏常常把貪瞋癡稱爲火。在表面上，貪瞋就是火的觀念幾乎不須說明，但爲了更能欣賞三藏把貪瞋癡譬喻爲火的涵義，我們首先應了解佛教對於火的特殊觀點。

（待續）

執著是我們最大的自我虐待。

摘自本社出版之《慧眼初開》

槃——輪迴停止——涅槃」：當一種覺知停止時，另一種覺知生起。有如燃燒中的木片，一個火焰消失時，另一個火焰生起，雖然如此，「輪迴止息——涅槃——輪迴止息——涅槃」：一種覺知停止時，另一種覺知在我心中生起。我覺知輪迴的止息——涅槃。

增一部經 10.7

阿難：我的朋友，真是奇妙，真是殊勝，師尊已經體證生命的清淨……並證入涅槃，有眼根、色塵，卻不感受到彼界；有耳根，聲塵，卻不感受到彼界；有鼻根、香塵，卻不感受到彼界；有舌根、味塵，卻不感受到彼界；有身根、觸塵，卻不感受到彼界。

優陀夷：不感受到彼界者心中有覺知嗎？

阿難：……心中有覺知……

優陀夷：……何種覺知？

阿難：完全超越色塵的覺知，抗拒的覺知已消逝，沒有注意到對立性的覺知，思惟「空無邊」，仍在空無邊處：心中有這種覺知，卻不感受到彼界。再者，完全超越空無邊處之後，思惟「識無邊」，仍在識無邊處：心中有這種覺知，卻不感受到彼界。再者，完全超越識無邊處之後，思惟「無所有」，仍在無所有處：心中有這種覺知，卻不感受到彼界。

朋友，有一次當我住在黑林遊憩園的薩克陀時，查地羅巴契柯比丘尼來到我的住處，她來到後向我問訊作禮，站在一邊。隨即對我說：「那種既非壓制亦非強迫或阻斷、壓抑心理功能的禪定，卻仍是解脫的結果、靜心的結果和不心亂的結果：師尊說這種禪定是什麼的結果呢？」

我告訴她：「……師尊說這種禪定是覺悟的結果。」朋友，有了這種覺知，就不會感受到彼界。

增一部經 9.37

在這種非比尋常的心理寧

**喜於滅盡貪愛，**
**已捨棄一切輪迴，**
**他們稱為如來。**

本事經 44

〈長老優陀夷偈〉用譬喻來說明這二種涅槃的區別：

**熊熊烈火不加燃料**
**就漸漸熄滅**
**它的餘燼仍在：**
**這是證悟者的有餘涅槃。**
**大龍將認得**
**龍所說的龍**
**心已無漏**
**解脫貪**
**解脫瞋**
**解脫癡**

**他的身體已滅盡，**
**完全無漏地止息。**

長老偈 15.2

在詩中，優陀夷長老把有餘涅槃（完全解脫貪瞋癡的境界）比喻爲火焰已滅，但餘燼仍在發光的火。雖然他的譬喻並未完整，他似乎暗示無餘涅槃（聖人在死時捨棄了肉體）就像火已經完全熄滅，餘燼冷卻下來。

因此，我們一直在討論的完全自由自在而無瑕無垢的經驗，是死後的涅槃經驗。雖然如此，但在這一世就已經有某些禪定的境界，預先透露涅槃的滋味，也讓佛陀能夠以他的智慧說出其中消息。

**阿難：師尊，比丘要如何修禪定才能於地而無地想，於水而無水想，於火而無火想，於風而無風想，於空無邊處而無空無邊處想，於識無邊處而無識無邊處想，於無所有處而無無所有處想，於非想非非想處而無非想非非想處想，於此世而無此世想，於來世而無來世想，卻仍然能夠覺察？**

**佛陀：阿難，比丘可以覺察到：「這是安詳，這是優美——一切心理作用止息，一切輪迴的業因息滅，貪息滅，瞋息滅，寂靜，涅槃。」**

增一部經 10.6

（阿難也以同樣問題問舍利弗，舍利弗回答他本人曾經有過一次此種禪定經驗。）

**阿難：當時你覺察到什麼？**
**舍利弗：「輪迴停止——涅**

有其他的嗎？你回答：「不要那麼說，我的朋友。」當我問你……是既有又沒有其他的嗎？是既非有又非沒有其他的嗎？你回答：「不要那麼說，我的朋友。」你的話應該如何解釋呢？

舍利弗：說……還有其他的嗎？……就沒有其他的嗎？……是既有又沒有其他的嗎？……是既非有又非沒有其他的嗎？這就是在無分別中強作分別。不管六觸如何，這都是在作分別。由於六觸的完全凋謝和停止，分別也就跟著停止與緩和。

增一部經 4.173

這種涅槃經驗是無邊無際的自由自在，超越一切範疇，稱爲無餘涅槃。涅槃有兩種，其分別如下：

比丘，涅槃有二種。那兩種？一種是有餘涅槃，一種是無餘涅槃。有餘涅槃是什麼？內心清淨無漏，修行圓滿，所作皆辦，放下負擔，證得真正目標，摧毀存有的束縛，由正見而獲得解脫。他的五根仍在，感覺完整，能夠覺知苦樂憂喜，但貪瞋癡不起，稱為有餘涅槃。無餘涅槃是什麼？比丘……由正見而獲得解脫。他所感覺的一切，當下冷靜不生作用，稱為無餘涅槃。

本事經 44

「當下冷靜」是在描述已經證悟涅槃者所經驗到的死亡境界，接續上段文字的這首詩，清楚地表達其意涵：

見道者 自在者 如來者
宣說二種涅槃：
一種是此世的有餘涅槃
輪迴業因的貪愛已滅；
另一種是此世後的無餘涅槃，
一切輪迴完全停止。

證悟這種無為法的人，
由於輪迴業因的貪愛已滅，
他們的心已獲解脫。
通達教法核心的他們，

**他就解脫了色無色、苦樂的枷鎖。**

優陀那 1.10

**不可名狀、不可窮盡、照耀周遭一切的心，沒有地大的堅性，沒有水大的溼性，沒有火大的光性，沒有風大的動性，沒有諸天的神性，沒有諸法的一切性。**

中部經 49

「沒有諸法的一切性」這句話的意思，可以從下面這句話得到最好的詮釋：

**諸法是什麼？諸法是眼與色、耳與聲、鼻與香、舌與味、身與觸、意與法。比丘，這就是所謂的諸法。如果有人說：「否定了這一切諸法，我還可以舉出其他的法。」那麼他不僅無法說明，也將陷入苦境。為什麼？因為它是超越一切範疇的。**

雜部經 35.23

如果六根和六塵構成「諸法」，除了「諸法」之外還有哪些呢？

**摩訶俱絺羅：除了六觸（眼見色，耳聞聲，鼻嗅香，舌嚐味，身接觸，意想法）的不斷停止和凋謝之外，還有其他的嗎？**

**舍利弗：不要那麼說，我的朋友。**

**摩訶俱絺羅：除了六觸的完全停止和凋謝之外，就沒有其他的嗎？**

**舍利弗：不要那麼說，我的朋友。**

**摩訶俱絺羅：……是既有又沒有其他的嗎？**

**舍利弗：不要那麼說，我的朋友。**

**摩訶俱絺羅：……是既非有又非沒有其他的嗎？**

**舍利弗：不要那麼說，我的朋友。**

**摩訶俱絺羅：當我問你……還有其他的嗎？你回答：「不要那麼說，我的朋友。」當我問你……就沒**

# 心如燼火（四）

坦尼沙羅比丘 著
鄭振煌 譯

所謂「經驗該目標的人沒有標準/測量/限制可言」，意思是說，他的經驗，完全解脫一切構成吾人宇宙知識的最基本認知和分別。佛陀用來直接描述已經證悟該目標的形容詞只有少數幾個，「解脫」是其中之一，它有兩層意思：一、解脫依賴，如前所述；二、解脫限制，即使是最微妙最細微的限制。

第二種意義描述證悟境界的無邊無際和離言絕思，在巴利經典中也可發現其他許多類似的句子，清楚指出該目標的內心經驗。

**不可名狀、不可限量的心**
**照亮周遭的一切：**
**此中無地水火風。**
**此中無長短、粗細、善惡、名色。**
**心滅則諸行寂靜。**

長部經 11

**比丘，在那個境界中，無地無水，無火無風，無空無邊處，無識無邊處，無無所有處，無非想非非想處，無此世，無來世，無日，無月。在那個境界中，無來無去無靜止，無滅無生：無根、無塵、無識。這是苦的息滅。**

優陀那 8.1

**此中無地水火風：**
**此中星辰不閃耀，**
**太陽不可見，**
**月亮不出現，**
**黑暗不存在。**
**當聖者已了知這一切，**

> release, contented as a result of stillness, and as a result of contentment one is not agitated: This concentration is said by the Master to be the fruit of what?'
>
> I said to her, '...This concentration is said by the Master to be the fruit of gnosis (the knowledge of Awakening).' Having this sort of perception, friend, one is not sensitive to that sphere.
>
> A IX.37

In this extraordinary state of mental poise—neither pressed, forced, blocked, or suppressed—nibbāna in the present life is experienced as freedom from all perception dealing with the six sensory spheres & the spheres of meditative absorption. Although one is conscious, and these spheres are present, one does not partake of them.

On the level of ordinary sensory experience, however, nibbana in the present life is experienced by the Worthy One as the passing away of passion, aversion, & delusion. This implies that these three states are analogous to fire; and as we saw in the Introduction, they are directly referred to as fires at various points in the Canon. On the surface, the notion of passion & aversion as fires hardly requires explanation, but in order to gain a fuller appreciation of the analogies that the Canon draws between fire on the one hand, and passion, aversion, & delusion on the other, we first need some background on the specifically Buddhist views on fire it contains.

**( to be continued )**

the innocent mind is willing to try anything... just because of its innocence

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Ānanda: It is amazing, my friend, it is marvelous, how the Master has attained & recognized the opportunity for the purification of beings...and the direct realization of nibbāna, where the eye will be, and forms, and yet one will not be sensitive to that sphere; where the ear will be, and sounds...where the nose will be, and odors...where the tongue will be, and flavors...where the body will be, and tactile sensations and yet one will not be sensitive to that sphere.

Udāyin: Is one insensitive to that sphere with or without a perception in mind?

Ānanda: ...with a perception in mind...

Udāyin: ...what perception?

Ānanda: There is the case where with the complete transcending of perceptions dealing with form, and the passing away of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'infinite space,' one remains in the sphere of the infinitude of space: Having this perception in mind, one is not sensitive to that sphere.

Further, with the complete transcending of the sphere of the infinitude of space, thinking, 'infinite consciousness,' one remains in the sphere of the infinitude of consciousness: Having this perception in mind, one is not sensitive to that sphere.

Further, with the complete transcending of the sphere of the infinitude of consciousness, thinking, 'There is nothing,' one remains in the sphere of nothingness: Having this perception in mind, one is not sensitive to that sphere.

Once, friend, when I was staying in Sāketa at the Game Refuge in the Black Forest, the nun Jaṭilā Bhāgikā went to where I was staying, and on arrival—having bowed to me—stood to one side. As soon as she had stood to one side, she said to me: 'The concentration whereby—neither pressed down nor forced back, nor with mental processes kept blocked or suppressed—still as a result of

Thus the completely free & unadulterated experience we have been discussing is that of nibbāna after death. There are, though, states of concentration which give a foretaste of this experience in the present life and which enabled the Buddha to say that he taught the goal on the basis of direct knowledge.

> Ānanda: In what way, venerable sir, might a monk attain concentration of such a form that he would have neither the perception of earth with regard to earth, nor of water with regard to water, nor of fire...wind...the sphere of the infinitude of space...the sphere of the infinitude of consciousness...the sphere of nothingness...
> the sphere of neither perception nor non-perception...this world...nor of the next world with regard to the next world, and yet he would still be percipient?
>
> The Buddha: There is the case, Ānanda, where he would be percipient of this: 'This is peace, this is exquisite—the resolution of all mental processes; the relinquishment of all the paraphernalia of becoming; the ending of craving; dispassion; stopping; nibbāna.'
>
> A x.6

(Ānanda puts the same question to Sāriputta, who responds that he himself once had experienced such a concentration.)

> Ānanda: But what were you percipient of at that time?
>
> Sāriputta: 'The stopping of becoming—nibbāna—the stopping of becoming—nibbāna': One perception arose in me as another perception stopped. Just as in a blazing woodchip fire, one flame arises as another flame disappears, even so, 'The stopping of becoming—nibbāna—the stopping of becoming—nibbāna': One perception arose in me as another one stopped. I was percipient of the stopping of becoming—nibbāna.
>
> A x.7

Those who know this state uncompounded,
their minds released
through the ending of craving,
the guide to becoming,

they, attaining the Teaching's core,
delighting in the ending of craving,
have abandoned all becoming:
They, the Such.

ITI 44

The Verses of the Elder Udāyin suggest a simile to illustrate the distinction between these two nibbāna properties:

A great blazing fire
unnourished grows calm
And while its embers exist
is said to be out:
Conveying a meaning,
this image is taught by the cognizant.

Great Nāgas* will recognize
the Nāga as taught by the Nāga
As free from passion
free from aversion
free from delusion
without mental effluent.

His body discarded, the Nāga
will go totally out
without effluent.

THAG XV.2

Here Ven. Udāyin compares the nibbāna property with fuel remaining—the state of being absolutely free from passion, aversion, & delusion—to a fire whose flames have died out, but whose embers are still glowing. Although he does not complete the analogy, he seems to imply that the nibbāna property without fuel remaining—when the Worthy One discards his body at death—is like a fire so totally out that its embers have grown cold.

And what is the nibbāna property with fuel remaining? There is the case where a monk is a worthy one devoid of mental effluents, who has attained completion, finished the task, laid down the burden, attained the true goal, destroyed the bonds of becoming, and is released through right knowledge. His five sense faculties still remain, and owing to their being intact, he is cognizant of the pleasant & the unpleasant, and is sensitive to pleasure & pain. That which is the passing away of passion, aversion, & delusion in him is termed the nibbāna property with fuel remaining.

And what is the nibbāna property with no fuel remaining? There is the case where a monk is a worthy one...released through right knowledge. All that is sensed by him, being unrelished, will grow cold right here. This is termed the nibbāna property with no fuel remaining.

ITI 44

The phrase referring to the range of feeling as 'growing cold right here' is a set expression describing death as experienced by one who has reached the goal. The verse following this passage states explicitly that this is what is meant here.

These two
nibbāna properties
proclaimed by the one with vision
    the one independent
    the one who is Such:

one property, here in this life
with fuel remaining
    from the ending of craving,
    the guide to becoming

and that with no fuel remaining
after this life
in which all becoming
    stops completely.

not say that, my friend'. Now, how is the meaning of this statement to be understood?

Sāriputta: Saying...is it the case that there is anything else... is it the case that there is not anything else...is it the case that there both is & is not anything else...is it the case the there neither is nor is not anything else, one is differentiating non-differentiation. However far the six spheres of contact go, that is how far differentiation goes. However far differentiation goes, that is how far the six spheres of contact go. With the remainderless fading & stopping of the six spheres of contact, there comes to be the stopping, the allaying of differentiation.

A IV.173

The sphere of non-differentiation, although it may not be described, may be realized through direct experience.

Monks, that sphere should be realized where the eye (vision) stops and the perception (mental noting) of form fades. That sphere is to be realized where the ear stops and the perception of sound fades...where the nose stops and the perception of odor fades...where the tongue stops and the perception of flavor fades...where the body stops and the perception of tactile sensation fades...where the intellect stops and the perception of idea/phenomenon fades: That sphere should be realized.

S XXXV.117

This experience of the goal—absolutely unlimited freedom, beyond classification and exclusive of all else—is termed the elemental nibbāna property with no 'fuel' remaining *(anupādisesa-nibbāna-dhātu)*. It is one of two ways in which nibbāna is experienced, the distinction between the two being expressed as follows:

Monks, there are these two forms of the nibbāna property. What two? The nibbāna property with fuel remaining, and the nibbāna property with no fuel remaining.

The phrase 'does not partake of the allness of the All' can best be understood with reference to the following three passages:

> What is the All? Simply the eye & forms, ear & sounds, nose & odors, tongue & flavors, body & tactile sensations, intellect & ideas. This, monks, is termed the All. Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his statement, would be unable to explain, and furthermore, would be put to grief. Why? Because it lies beyond range.
>
> S xxxv.23

If the six senses & their objects—sometimes called the six spheres of contact—constitute the All, is there anything beyond the All?

> MahāKoṭṭhita: With the remainderless stopping & fading of the six spheres of contact (vision, hearing, smell, taste, touch, & intellection) is it the case that there is anything else?
>
> Sāriputta: Do not say that, my friend.
>
> MahāKoṭṭhita: With the remainderless stopping & fading of the six spheres of contact, is it the case that there is not anything else?
>
> Sāriputta: Do not say that, my friend.
>
> MahāKoṭṭhita: ...is it the case that there both is & is not anything else?
>
> Sāriputta: Do not say that, my friend.
>
> MahāKoṭṭhita: ...is it the case that there neither is nor is not anything else?
>
> Sāriputta: Do not say that, my friend.
>
> MahāKoṭṭhita: Being asked...if there is anything else, you say, 'Do not say that, my friend'. Being asked...if there is not anything else...if there both is & is not anything else... if there neither is nor is not anything else, you say, 'Do

There is, monks, that sphere where there is neither earth nor water, nor fire nor wind, nor sphere of the infinitude of space, nor sphere of the infinitude of consciousness, nor sphere of nothingness, nor sphere of neither perception nor non-perception, nor this world, nor the next world, nor sun, nor moon. And there, I say, there is neither coming nor going nor stasis, nor passing away nor arising: without stance, without foundation, without support (mental object). This, just this, is the end of stress.

UD VIII.1

Where water, earth, fire, & wind have no footing:
There the stars do not shine,
the sun is not visible,
the moon does not appear,
darkness is not found.

And when a sage, a worthy one, through sagacity
has known (this) for himself,
Then from form & formless,
from pleasure & pain,

He is freed.

UD I.10

Consciousness without feature, without end, luminous all around, does not partake of the solidity of earth, the liquidity of water, the radiance of fire, the windiness of wind, the divinity of devas (and so on through a list of the various levels of godhood to) the allness of the All.

M 49

天真無邪的心，樂意做一切嘗試，只因為它的天真無邪。

摘自本社出版之《慧眼初開》

# THE MIND LIKE FIRE UNBOUND (IV)

*by Thanissaro Bhikkhu*
*Translated into Chinese by Cheng Chen-huang*

So to say that no criterion/measurement/limit exists for the person experiencing the goal means that the person's experience is totally free of all the most elementary perceptions & distinctions that underlie our knowledge of the cosmos. And the word "free"—one of the few the Buddha uses in a straightforward way to describe the mind that has attained the goal—thus carries two meanings: free from dependency, as we have already seen, and free from limitations, even of the most abstruse & subtlest sort.

This second reading of the verse—dealing with the limitlessness & indescribability of the goal for the person experiencing it—is supported by a number of other passages in the Pali Canon referring explicitly to the inner experience of the goal.

Consciousness without feature, without end
luminous all around:
Here water, earth, fire, & wind have no footing.
Here long & short
coarse & fine

fair & foul
name & form
are all brought to an end.
With the stopping
of (the activity of) consciousness,
each is here brought to an end.

D 11