

Dighanikaye 《長部》22經

## (ce-)Mahasatipatthanasuttam 大念處經

### The Great Frames of Reference

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經典出自：《長部 22 經》大念處經(D.22./II,290~315)。參考：廖文燦譯：《念的站立在前經》(巴漢對照)；感謝依華居士校對。

# Mahsatipatthanasuttam 大念處經

## The Great Frames of Reference

如是我聞。一時，

I have heard that on one occasion

世尊住在俱盧人中。俱盧人的市鎮，叫做劍磨瑟曇。

the Blessed One was staying in the Kuru country. Now there is a town of the Kurus called Kammasadhamma.

在那裡，世尊喊諸比丘：「諸比丘！」

There the Blessed One addressed the monks, “Monks.”

「祥善者！」那些比丘應世尊。世尊說了這：

“Venerable sir,” the monks replied.

## Uddeso 總說

「諸比丘！這一條道路<sup>1</sup>，<sup>1</sup>為( )諸有情的清淨，

The Blessed One said this: “ monks, his is the direct path <sup>1</sup> for the purification of beings,

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<sup>1</sup> 一條道路(ekayana magga 一乘道)：(1)必須靠自力修習的方法。(2)此一條路(ekamaggo)，「不是兩條路」( na dvedhatho)，由此路完成八聖道。(3)由佛陀獨自發現四念處可以達到涅槃。(4)只有在佛陀的教法中可以見到這種禪法，沒有其他的宗教指出這條路。Mv.I,40.：“...atthikehi upabbatam maggan”ti. (‘道’乃尋求者所發現。)DA.22./III,745.：**Maggoti kenatthena maggo?**

Nibbanagamanatthena nibbanatthikehi magganiyatthena ca.(道：以何義稱為‘道’？以趣向涅槃之義，以尋找涅槃，以被尋求之義。)

<sup>2</sup> 為諸悲傷及諸啼哭的超越，<sup>3</sup> 為諸苦憂的消滅，

<sup>2</sup>for the overcoming of sorrow & lamentation, <sup>3</sup>for the disappearance of pain & distress,

<sup>4</sup> 為真理的獲得，<sup>5</sup> 為涅槃的作證，就是四念住。

<sup>4</sup>for the attainment of the right method, & <sup>5</sup>for the realization of Unbinding -- in other words, the four frames of reference.

哪四種？在這裡，諸比丘！比丘在身隨觀身而住，

Which four? “monks, there is the case where a monk remains focused on the body in & of itself --

熱心、正知、具念，引離在世間的貪、憂<sup>1</sup>；

ardent, alert, & mindful -- putting aside greed & distress with reference to the world.

在諸感受隨觀諸感受而住，熱心、正知、具念，

He remains focused on feelings in & of themselves --ardent, alert, & mindful --

引離在世間的貪、憂；在心隨觀心而住，熱心、正知、具念，

putting aside greed & distress with reference to the world, He remains focused on mind in & of themselves --ardent, alert, & mindful --

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<sup>1</sup> DA.22./III,758. : **vineyyati** tadavgavinayena va vikkhambhanavinayena va vinayitva.(引導離開：暫時引離，或鎮伏引離，或引離後。) **Loketi** tasmimyeva kaye.(在世間：在此正是身體)。引離貪憂，即捨斷身體上、感受上等的貪憂。

引離在世間的貪、憂；在諸法隨觀諸法<sup>1</sup>而住，

putting aside greed & distress with reference to the world, He remains focused on mental qualities in & of themselves --

熱心、正知、具念，引離在世間的貪、憂。

ardent, alert, & mindful --putting aside greed & distress with reference to the world.

--Uddeso nitthito.--

## Kayanupassana anapanapabbam 〔身隨觀—呼吸〕

(A. Body)

然而，諸比丘！比丘如何在身隨觀身住？在這裡，諸比丘！

“And monks, how does a monk remain focused on the body in & of itself? [1]

“There is the case where a monk --

比丘去曠野<sup>2</sup>，或去樹下，或去空屋坐，

having gone to the wilderness, to the shade of a tree, or to an empty building --

結跏趺後，端正身體後，使(正)念於鼻端<sup>3</sup>現起之後，

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<sup>1</sup> 隨觀諸法：dhammanupassi (dhamma(單數形態表達複數意義)+anupassi)。

<sup>2</sup> aratta(Vedic aranya; from arana(遠離的、偏僻的),+ya),【中】曠野，林野，森林、閑林、空閑處；音譯：阿蘭若、阿練若。葉均譯：《清淨道論》(Vism.72.)：「除了村和村的邊界外，其他的一切處都為阿練若。」(Vin.III,p.46.)。Vibh.(p.251.)：「於帝柱之外，一切都為阿練若。」Samantapasadika(p.301.)：「至少要有五百弓(一弓約四肘長)的距離才名阿練若。」

<sup>3</sup> DA.2./I,210-1. : **Parimukham satim upatthapetva**ti kammatthanabhimukham satim thapayitva. Mukhasamipeva katvati attho. Teneva Vibhagve vuttam-- “ayam sati upatthita hoti supatthita

sits down folding his legs crosswise, holding his body erect and setting mindfulness to the fore [lit: the front of the chest].

他具念的<sup>1</sup>吸氣，他具念的呼氣。正在吸氣長，他詳知：『我吸氣長』，

Always mindful, he breathes in; mindful he breathes out. “Breathing in long, he discerns that he is breathing in long;

或正在呼氣長，他詳知：『我呼氣長』；或正在吸氣短，

or breathing out long, he discerns that he is breathing out long. Or breathing in short,

他詳知：『我吸氣短』，或正在呼氣短者，他詳知：『我呼氣短。』

he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short.

他學：『感受全(吸)息，我將吸氣』，他學：『感受全(呼)息，我將呼氣』；

He trains himself to breathe in sensitive to the entire body and to breathe out sensitive to the entire body.

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nasikagge va mukhanimitte va, tena vuccati parimukham satim upatthapetva”ti (vibha.537). Athava **pariti** pariggahattho. **Mukhanti** niyyanattho. **Satti** upatthanattho. (「念」存續於遍口(鼻端)之後：使念被放置於業處的前面，放置接近於口之意。或然，遍：掌握之意。口：釋放之意。念：存續之意。《分別論》說：此「念」存續、善存續在鼻端(nasika-agge)或在口相(mukhanimitte)，以念住於鼻端被稱為「念」的存續之後。)《沙門果經》新疏(DT2./pg.2.124)：**Nasikaggeti** nasaputagge. **Mukhanimittam** nama uttarotthassa vemajjhappadeso, yattha nasikavato patihabbati. : (鼻端：鼻腔出口。口相：是上唇的中部，空氣出入鼻孔時磨擦之處。) Dh.374：「若人常正念：諸蘊之生滅，獲得喜與樂，知彼得不死。」

<sup>1</sup> 具念的：sato va : sato-va , sato(<sata , adj.m.sg.Nom.) pp. of sarati(= sumarati, √sar (sk. smṛti √smṛ) ) 記憶、憶念。va : eva 的省略，表強調。

他學：『正使身行<sup>1</sup>輕安，我將吸氣』，

He trains himself to breathe in calming bodily fabrication

他學：『正使身行輕安，我將呼氣。』

and to breathe out calming bodily fabrication.

諸比丘！譬如熟練的轉轆轤者，或轉轆轤者的徒弟，正在長轉，

monks, just as a skilled turner or his apprentice, when making a long turn,

他詳知：『我長轉』；或正在短轉，他詳知：『我短轉』；

discerns that he is making a long turn, or when making a short turn discerns that he is making a short turn;

同樣地，諸比丘！比丘正在吸氣長，他詳知：『我吸氣長』，

in the same way the monk, when breathing in long, discerns that he is breathing in long;

或正在呼氣長，他詳知：『我呼氣長』；或正在吸氣短，

when breathing out long, discerns that he is breathing out long; or breathing in short,

他詳知：『我吸氣短』；或正在呼氣短，他詳知：『我呼氣短。』

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<sup>1</sup> 身行：kayasavkhara，在此指「呼吸」(MA.43./II,351.：Kayasavkharati assasapassasa)。「出入息屬於身，此等諸法為繫縛於身，所以出入息為‘身行’。」(《有明小經》M.44.Culavedallasuttam/I,301.)  
「使身行輕安」(passambhayam kayasavkharam)，即使呼吸輕安(passaddhi 安息、安靜)、柔軟(muduta)、堪能(kammabbata)，消滅粗的心行(受、想心所)。

he discerns that he is breathing in short; or breathing out short, he discerns that he is breathing out short;

他學：『感受全(吸)息，我將吸氣』，他學：『感受全(呼)息，我將呼氣』；

He trains himself to breathe in sensitive to the entire body and to breathe out sensitive to the entire body.

他學：『正使身行輕安，我將吸氣』，

He trains himself to breathe in calming bodily fabrication,

他學：『正使身行輕安，我將呼氣。』

and to breathe out calming bodily fabrication.

這樣在身內，在身隨觀身而住；或在身外，在身隨觀身而住；

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself,

或在身內及身外，在身隨觀身而住。在身隨觀集法而住；

or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body,

或在身隨觀滅法而住；

on the phenomenon of passing away with regard to the body,

或在身隨觀集法及(隨觀)滅法而住，

or on the phenomenon of origination & passing away with regard to the body.

或『身存在』的念現起，

Or his mindfulness that ‘There is a body’

這樣直到浸入智、浸入憶念為止，他無依止而住，

is maintained to the extent of knowledge & remembrance. And he remains independent,

並且在世間一無所取。諸比丘！就這樣比丘在身隨觀身而住。

unsustained by (not clinging to) anything in the world. **Monks**, this is how a monk remains focused on the body in & of itself.

--Anapanapabbam nitthitam.--

### Kayanupassana iriyapathapabbam 〔身隨觀—四威儀〕

再者，諸比丘！正在去的比丘，他詳知：『我去』；

[2] “Furthermore, **monks**, when walking, the monk discerns that he is walking.

或正在站著，他詳知：『我站著』；或正在坐著，他詳知：『我坐著』；

When standing, he discerns that he is standing. When sitting, he discerns that he is sitting.

正在臥著，他詳知：『我臥著』。又他的身體無論成為何種姿態，就這樣他以這種方式詳知它。

When lying down, he discerns that he is lying down. Or however his body is disposed, that is how he discerns it.

這樣在身內隨觀身而住；或在身外<sup>1</sup>，在身隨觀身而住；

“In this way he remains focused internally on the body in & of itself,

或在身內及身外，在身隨觀身而住。

or focused externally on the body in & of itself,

在身隨觀集法而住；或在身隨觀滅法而住；

Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body,

或在身隨觀集法及(隨觀)滅法而住；

or on the phenomenon of origination & passing away with regard to the body.

或『身存在』的念現起，

Or his mindfulness that ‘There is a body’

這樣直到浸入智、浸入憶念為止，他無依止而住，並且在世間一無所取。

is maintained to the extent of knowledge & remembrance. And he remains

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<sup>1</sup> 或在身外：觀察他人時，只保持覺知。

independent, unsustained by anything in the world.

諸比丘！就這樣比丘在身隨觀身而住。

monks, this is how a monk remains focused on the body in & of itself.

--Iriyapathapabbam nitthitam.--

### Kayanupassana sampajanapabbam 〔身隨觀—正知〕

再者，諸比丘！比丘向前(走)、返回(走)，成為全知者；

[3] “Furthermore, monks, when going forward & returning, he makes himself fully alert;

看前面時，看旁邊時，成為全知者；彎曲時，伸出時，成為全知者；

when looking toward & looking away, he makes himself fully alert; when bending & extending his limbs, he makes himself fully alert;

攜帶僧伽梨衣及鉢及衣時，成為全知者；

when carrying his outer cloak, his upper robe & his bowl, he makes himself fully alert;

吃、喝、嚼、嘗時，成為全知者；

when eating, drinking, chewing, & savoring, he makes himself fully alert;

大便、小便時，成為全知者；

when urinating & defecating, he makes himself fully alert;

去、站、坐、睡、醒、語、默時，成為全知者。

when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully alert.

這樣在身內隨觀身而住(等)，...

“In this way he remains focused internally on the body in & of itself, or focused externally... unsustained by anything in the world.

諸比丘！就這樣比丘在身隨觀身而住。

monks, this is how a monk remains focused on the body in & of itself.

--Sampajanapabbam nitthitam.--

**Kayanupassana patikulamanasikarapabbam**〔身隨觀—厭逆作意〕

再者，諸比丘！比丘對這身體，從腳掌往上，

[4] “Furthermore, a monk reflects on this very body from the soles of the feet on up,

從頭頂往下，(被)皮包著，他觀察充滿種種的不淨：

from the crown of the head on down, surrounded by skin and full of various kinds of unclean things:

『在此身，有<sup>1</sup>頭髮、<sup>2</sup>身毛、<sup>3</sup>指甲、<sup>4</sup>牙、<sup>5</sup>皮、<sup>6</sup>肉、<sup>7</sup>腱、

‘In this body there are<sup>1</sup> head hairs, <sup>2</sup> body hairs, <sup>3</sup> nails, <sup>4</sup> teeth, <sup>5</sup> skin, <sup>6</sup> flesh, <sup>7</sup> tendons,

<sup>8</sup>骨、<sup>9</sup>骨髓、<sup>10</sup>腎臟、<sup>11</sup>心臟、<sup>12</sup>肝臟、<sup>13</sup>肋膜、<sup>14</sup>脾臟、

<sup>8</sup>bones, <sup>9</sup>bone marrow, <sup>10</sup>kidneys, <sup>11</sup>heart, <sup>12</sup>liver, <sup>13</sup>pleura, <sup>14</sup>spleen,

<sup>15</sup>肺臟、<sup>16</sup>腸、<sup>17</sup>腸間膜、<sup>18</sup>胃、<sup>19</sup>糞、<sup>20</sup>膽、<sup>21</sup>痰、

<sup>15</sup>lungs, <sup>16</sup>large intestines, <sup>17</sup>small intestines, <sup>18</sup>gorge, <sup>19</sup>feces, <sup>20</sup>bile, <sup>21</sup>phlegm,

<sup>22</sup>膿、<sup>23</sup>血、<sup>24</sup>汗、<sup>25</sup>脂肪、<sup>26</sup>淚、<sup>27</sup>油脂、<sup>28</sup>唾液、<sup>29</sup>鼻涕、<sup>30</sup>關節滑液、

<sup>31</sup>尿。

<sup>22</sup>pus, <sup>23</sup>blood, <sup>24</sup>sweat, <sup>25</sup>fat, <sup>26</sup>tears, <sup>27</sup>skin-oil, <sup>28</sup>saliva, <sup>29</sup>mucus, <sup>30</sup>fluid in the joints, <sup>31</sup>urine.'

諸比丘！好像兩口的袋，充滿種種供應的穀物，

monks, just as if a sack with openings at both ends were full of various kinds of grain --

這就是：米、稻穀、綠豆、菜豆、芝麻、糙米<sup>1</sup>。

wheat, rice, mung beans, kidney beans, sesame seeds, husked rice --

有眼睛的人把它倒出來之後，能觀察到：

and a man with good eyesight, pouring it out, were to reflect,

『這些是米，這些是稻穀，這些是綠豆，這些是菜豆，這些是芝麻，這些

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<sup>1</sup> 精米(salinam；rices；有的說「麥」wheat)、稻穀(vihinam)、綠豆(mugganam)、菜豆(masanam)、芝麻(tilanam)、糙米(tandulanam 去殼米=sali-tandula)。

是糙米。』

‘This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,’

同樣地；諸比丘！比丘對這身體，從腳掌往上，

in the same way, monks, a monk reflects on this very body from the soles of the feet on up,

從頭頂往下，(被)皮包著，他觀察充滿種種的不淨：

from the crown of the head on down, surrounded by skin and full of various kinds of unclean things:

『在此身，有<sup>1</sup>頭髮、<sup>2</sup>身毛、<sup>3</sup>指甲、<sup>4</sup>牙、<sup>5</sup>皮、<sup>6</sup>肉、<sup>7</sup>腱、

‘In this body there are<sup>1</sup> head hairs, <sup>2</sup> body hairs, <sup>3</sup> nails, <sup>4</sup> teeth, <sup>5</sup> skin, <sup>6</sup> flesh, <sup>7</sup> tendons,

<sup>8</sup>骨、<sup>9</sup>骨髓、<sup>10</sup>腎臟、<sup>11</sup>心臟、<sup>12</sup>肝臟、<sup>13</sup>肋膜、<sup>14</sup>脾臟、

<sup>8</sup> bones, <sup>9</sup> bone marrow, <sup>10</sup> kidneys, <sup>11</sup> heart, <sup>12</sup> liver, <sup>13</sup> pleura, <sup>14</sup> spleen,

<sup>15</sup>肺臟、<sup>16</sup>腸、<sup>17</sup>腸間膜、<sup>18</sup>胃、<sup>19</sup>糞、<sup>20</sup>膽、<sup>21</sup>痰、

<sup>15</sup> lungs, <sup>16</sup> large intestines, <sup>17</sup> small intestines, <sup>18</sup> gorge, <sup>19</sup> feces, <sup>20</sup> bile, <sup>21</sup> phlegm,

<sup>22</sup>膿、<sup>23</sup>血、<sup>24</sup>汗、<sup>25</sup>脂肪、<sup>26</sup>淚、<sup>27</sup>油脂、<sup>28</sup>唾液、<sup>29</sup>鼻涕、<sup>30</sup>關節滑液、<sup>31</sup>尿。』

<sup>22</sup> pus, <sup>23</sup> blood, <sup>24</sup> sweat, <sup>25</sup> fat, <sup>26</sup> tears, <sup>27</sup> skin-oil, <sup>28</sup> saliva, <sup>29</sup> mucus, <sup>30</sup> fluid in the joints, <sup>31</sup> urine.’

這樣在身內隨觀身而住(等) , ...

“In this way he remains focused internally on the body in & of itself, or focused externally... unsustained by anything in the world.

諸比丘！就這樣比丘在身隨觀身而住。

This is how a monk remains focused on the body in & of itself.

Patikulamanasikarapabbam nitthitam.

### Kayanupassana dhatumanasikarapabbam 〔身隨觀一界作意〕

再者，諸比丘！

[5] “Furthermore, monks,

比丘對這身體隨意安置，隨意擺放<sup>1</sup>，從‘界’觀察：

-- however it stands, however it is disposed -- in terms of properties:

『在這身體，有<sup>1</sup>地界、<sup>2</sup>水界、<sup>3</sup>火界、<sup>4</sup>風界。』

‘In this body there is the earth property, the liquid property, the fire property, & the wind property.’

諸比丘！譬如熟練的屠牛者，或屠牛者的徒弟，

monks, just as a skilled butcher or his apprentice,

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<sup>1</sup> 《長部疏》DT.22./CS:pg.2.308.：「安置：色身的狀態，在在處處片刻中，處置自身姿勢的說理。  
擺放：於在在處處之場合，其樣子的安頓、擺放。」

殺牛後，(肉)一片一片地分離後，坐在十字路口；同樣地；  
having killed a cow, would sit at a crossroads cutting it up into pieces,

諸比丘！比丘對這身體隨意安置，隨意擺放，從‘界’觀察：

monks, the monk contemplates this very body -- however it stands, however it is disposed --

『在此身，有<sup>1</sup>地界、<sup>2</sup>水界、<sup>3</sup>火界、<sup>4</sup>風界。』

in terms of properties: ‘In this body there is the earth property, the liquid property, the fire property, & the wind property.’

這樣在身內隨觀身而住(等)，...

“In this way he remains focused internally on the body in & of itself, or focused externally... unsustained by anything in the world.

諸比丘！就這樣比丘在身隨觀身而住。

monks, This is how a monk remains focused on the body in & of itself.

Dhatumanasikarapabbam nitthitam.

Kayanupassana navasivathikapabbam 〔身隨觀一九種墓地觀〕

〔身隨觀一九種墓地觀之一〕

再者，諸比丘！譬如比丘應該看丟棄在基地的屍體：

[6] “Furthermore, monks, as if he were to see a corpse cast away in a charnel ground --

死一日，或死二日，或死三日，膨脹，烏青，生膿；

one day, two days, three days dead -- bloated, livid, & festering,

他這樣對這身體一起聯想：『(我)這身體也是這樣，未來會變成這樣。』

he applies it to this very body, ‘This body, too: Such is its nature, such is its future, such its unavoidable fate’

這樣在身內隨觀身而住(等)，...

“In this way he remains focused internally on the body in & of itself, or focused externally... unsustained by anything in the world.

諸比丘！就這樣比丘在身隨觀身而住。

This is how a monk remains focused on the body in & of itself.

〔身隨觀一九種墓地觀之二〕

再者，諸比丘！譬如比丘應該看丟棄在基地的屍體：

“Or again, monks, as if he were to see a corpse cast away in a charnel ground,

被烏鴉啄，或被鷹啄，或被禿鷲啄，

picked at by crows, vultures, & hawks,

或被蒼鷺啄，或被狗咬，或被老虎咬，  
by hyenas, dogs, tigers,

或被豹咬，或被狐狼咬，或被種種小生物咬；  
leopards, jackals, and various other creatures;

他這樣對這身體一起聯想：『(我)這身體也是這樣，未來會變成這樣。』

He applies it to this very body, ‘This body, too: Such is its nature, such is its future, such its unavoidable fate.’

這樣在身內隨觀身而住(等)，...

“In this way he remains focused internally on the body in & of itself, or focused externally... unsustained by anything in the world.

諸比丘！就這樣比丘在身隨觀身而住。

monks, this is how a monk remains focused on the body in & of itself.

〔身隨觀—九種墓地觀之三〕

再者，諸比丘！譬如比丘應該看丟棄在基地的屍體：

“Or again, monks, as if he were to see a corpse cast away in a charnel ground,

(被)筋連結的骨鏈，有肉有血；...

a skeleton smeared with flesh & blood, connected with tendons...

〔身隨觀—九種墓地觀之四〕

(被)筋連結的骨鏈，無肉、有血塗布；...

a fleshless skeleton smeared with blood, connected with tendons...

〔身隨觀—九種墓地觀之五〕

(被)筋連結的骨鏈，無肉無血；...

a skeleton without flesh or blood, connected with tendons...

〔身隨觀—九種墓地觀之六〕

沒有連結的骨頭，散亂在四方、四隅，手骨在另一處，

bones detached from their tendons, scattered in all directions -- here a hand bone,

足骨在另一處，足踝(尸×𠂔)骨在另一處，小腿骨在另一處，大腿骨在另一處，

there a foot bone, here a shin bone, there a thigh bone, here a hip bone,

髖骨在另一處，肋骨在另一處，脊椎骨在另一處，肩骨在另一處，

there a back bone, here a rib, there a chest bone, here a shoulder bone,

頸骨在另一處，顎骨在另一處，牙齒在另一處，頭顱在另一處，

there a neck bone, here a jaw bone, there a tooth, here a skull,

他這樣對這身體一起聯想：『(我)這身體也是這樣，未來會變成這樣。』

He applies it to this very body, ‘This body, too: Such is its nature, such is its future, such its unavoidable fate.’

這樣在身內隨觀身而住(等) , ...

“In this way he remains focused internally on the body in & of itself, or focused externally... unsustained by anything in the world.

諸比丘！就這樣比丘在身隨觀身而住。

This is how a monk remains focused on the body in & of itself.

〔身隨觀一九種墓地觀之七〕

再者，諸比丘！譬如比丘應該看丟棄在墓地的屍體：

“Or again, as if he were to see a corpse cast away in a charnel ground,

骨頭是白的，像螺的顏色， ...

the bones whitened, somewhat like the color of shells...

〔身隨觀一九種墓地觀之八〕

過了一年後，骨頭混雜泥土， ...

piled up, more than a year old...

〔身隨觀一九種墓地觀之九〕

骨頭腐敗，生成粉末；

decomposed into a powder:

他這樣對這身體一起聯想：『(我)這身體也是這樣，未來會變成這樣。』

He applies it to this very body, ‘This body, too: Such is its nature, such is its future, such its unavoidable fate.’

這樣在身內隨觀身而住；或在身外，在身隨觀身而住；

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself,

或在身內及身外，在身隨觀身而住。

or both internally & externally on the body in & of itself.

在身隨觀集法而住；或在身隨觀滅法而住；

Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body,

或在身隨觀集法及(隨觀)滅法而住；

or on the phenomenon of origination & passing away with regard to the body.

或『身存在』的念現起，

Or his mindfulness that ‘There is a body’

這樣直到浸入智、浸入憶念為止，他無依止而住，並且在世間一無所取。

is maintained to the extent of knowledge & remembrance. And he remains

independent, unsustained by (not clinging to) anything in the world.

諸比丘！就這樣比丘在身隨觀身而住。

This is how a monk remains focused on the body in & of itself.

Navasivathikapabbam nitthitam.

Cuddasakayanupassana nitthita.

## Vedananupassana 〔受隨觀〕

(B. Feelings)

然而，諸比丘！比丘如何在諸感受，隨觀諸感受而住？在這裡，諸比丘！

“And monks, how does a monk remain focused on feelings in & of themselves?  
There is the case where a monk,

比丘感受樂受時，他詳知：『我感受樂受』；

When feeling a pleasant feeling, he discerns that he is feeling a pleasant feeling.

感受苦受時，他詳知：『我感受苦受』；

when feeling a painful feeling, discerns that he is feeling a painful feeling.

感受不苦不樂受時，他詳知：『我感受不苦不樂受』。

When feeling a neither-painful-nor-pleasant feeling, he discerns that he is feeling a  
neither-painful-nor-pleasant feeling.

感受有污染的樂受時，他詳知：『我感受有污染的樂受』；

When feeling a pleasant feeling of the flesh, he discerns that he is feeling a pleasant feeling of the flesh.

感受無污染的樂受時，他詳知：『我感受無污染的樂受』；

When feeling a pleasant feeling not of the flesh, he discerns that he is feeling a pleasant feeling not of the flesh.

感受有污染的苦受時，他詳知：『我感受有污染的苦受。』

“When feeling a painful feeling of the flesh, he discerns that he is feeling a painful feeling of the flesh.

感受無污染的苦受時，他詳知：『我感受無污染的苦受』，

When feeling a painful feeling not of the flesh, he discerns that he is feeling a painful feeling not of the flesh.

感受有污染的不苦不樂受時，

When feeling a neither-painful-nor-pleasant feeling of the flesh,

他詳知：『我感受有污染的不苦不樂受。』

he discerns that he is feeling a neither-painful-nor-pleasant feeling of the flesh.

感受無污染的不苦不樂受時，

When feeling a neither-painful-nor-pleasant feeling not of the flesh,

他詳知：『我感受無污染的不苦不樂受。』

he discerns that he is feeling a neither-painful-nor-pleasant feeling not of the flesh.

這樣在身內，在諸感受隨觀諸感受而住；或在身外，在諸感受隨觀諸感受而住；

“In this way he remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves,

或在身內及身外，在諸感受隨觀諸感受而住。

or both internally & externally on feelings in & of themselves.

或在諸感受隨觀集法而住；

Or he remains focused on the phenomenon of origination with regard to feelings,

或在諸感受隨觀滅法而住；或在諸感受隨觀集法及滅法而住，

on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings.

『感受存在』的念現起，

Or his mindfulness that ‘There are feelings’

這樣直到浸入智、浸入憶念為止，他無依止而住，並且在世間一無所取。

is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by (not clinging to) anything in the world.

諸比丘！就這樣比丘在諸感受隨觀諸感受而住。

Monks, this is how a monk remains focused on feelings in & of themselves.

Vedananupassana nitthita.

## Cittanupassana 〔心隨觀〕

(C. Mind)

再者，諸比丘！比丘如何在心隨觀心而住？

“And monks, how does a monk remain focused on the mind in & of itself?”

在這裡，諸比丘！比丘心有染，他詳知：『心有染』；

Monks, there is the case where a monk, when the mind has passion, discerns that the mind has passion.

心離染，他詳知：『心離染』；心有瞋，他詳知：『心有瞋』；

When the mind is without passion, he discerns that the mind is without passion.  
When the mind has aversion, he discerns that the mind has aversion.

心離瞋，他詳知：『心離瞋』；心有癡，他詳知：『心有癡』；

When the mind is without aversion, he discerns that the mind is without aversion.  
When the mind has delusion, he discerns that the mind has delusion.

心離癡，他詳知：『心離癡』；

When the mind is without delusion, he discerns that the mind is without delusion.

心昏昧，他詳知：『心昏昧』；

“When the mind is restricted, he discerns that the mind is restricted.

心散亂，他詳知：『心散亂』；

When the mind is scattered, he discerns that the mind is scattered.

廣大心，他詳知：『廣大心』；

When the mind is enlarged, he discerns that the mind is enlarged.

無廣大心，他詳知：『無廣大心』；

When the mind is not enlarged, he discerns that the mind is not enlarged.

有上心，他詳知：『有上心』；

When the mind is surpassed, he discerns that the mind is surpassed.

無上心，他詳知：『無上心』；

When the mind is unsurpassed, he discerns that the mind is unsurpassed.

心定，他詳知：『心定』；

When the mind is concentrated, he discerns that the mind is concentrated.

心未定，他詳知：『心未定』；

When the mind is not concentrated, he discerns that the mind is not concentrated.

心解脫，他詳知：『心解脫』；

When the mind is released, he discerns that the mind is released.

心未解脫，他詳知：『心未解脫』。

When the mind is not released, he discerns that the mind is not released.

這樣在身內，在心隨觀心而住；在身外，在心隨觀心而住；

“In this way he remains focused internally on the mind in & of itself, or externally on the mind in & of itself,

在身內及身外，在心隨觀心而住。

or both internally & externally on the mind in & of itself.

在心隨觀集法而住，

Or he remains focused on the phenomenon of origination with regard to the mind,

在心隨觀滅法而住；

on the phenomenon of passing away with regard to the mind,

在心隨觀集法及滅法而住，

or on the phenomenon of origination & passing away with regard to the mind.

『心存在』的念現起，

Or his mindfulness that ‘There is a mind’

這樣直到浸入智、浸入憶念為止，他無依止而住，並且在世間一無所取。

is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by (not clinging to) anything in the world.

諸比丘！就這樣比丘在心隨觀心而住。

Monks, this is how a monk remains focused on the mind in & of itself.

Cittanupassana nitthita.

### Dhammanupassana nivaranaṅgaṃ [法隨觀—〔五〕蓋]

(D. Mental Qualities)

又，諸比丘！比丘如何在諸法隨觀諸法而住？

“And Monks, how does a monk remain focused on mental qualities in & of themselves?”

在這裡，諸比丘！比丘在五蓋諸法，隨觀(五蓋)諸法而住<sup>1</sup>。

[1] “There is the case where a monk remains focused on mental qualities in & of themselves with reference to the five hindrances.

然而，諸比丘！比丘如何在五蓋諸法，隨觀諸法而住？

And how does a monk remain focused on mental qualities in & of themselves with

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<sup>1</sup> 在五蓋隨觀五蓋而住：本句直譯：「在諸法隨觀諸法而住，在五蓋。」意即：(1)在慾的意欲，隨觀慾的意欲，(2)在瞋，隨觀瞋，(3)在昏沈及呆滯，隨觀昏沈及呆滯，(4)在掉舉與後悔，隨觀掉舉與後悔，(5)在疑，隨觀疑。

reference to the five hindrances?

在這裡，諸比丘！比丘在身內有慾的意欲，

There is the case where, there being sensual desire present within,

他詳知：『在我的身內有慾的意欲』；

a monk discerns that ‘There is sensual desire present within me.

或在身內無慾的意欲，他詳知：『在我的身內無慾的意欲』；

‘Or, there being no sensual desire present within, he discerns that ‘There is no sensual desire present within me.’

及像對未被生的慾的意欲出生了，他詳知它；

He discerns how there is the arising of unarisen sensual desire.

及像對被生的慾的意欲，徹底捨斷，他詳知它；

And he discerns how there is the abandoning of sensual desire once it has arisen.

及像對被徹底捨斷的欲的意欲，在未來不出生，他詳知它。

And he discerns how there is no further appearance in the future of sensual desire that has been abandoned.

或在身內有瞋，他詳知：『我的身內有瞋』；

‘Or, there being ill will present within, a monk discerns that ‘There is ill will present within me.

或在身內無瞋，他詳知：『我的身內無瞋』；

‘Or, there being no ill will present within, he discerns that ‘There is no ill will present within me.’

像對未被生的瞋出生了，他詳知它；

He discerns how there is the arising of unarisen ill will.

及像對被生的瞋，徹底捨斷，他詳知它；

And he discerns how there is the abandoning of ill will once it has arisen.

及像對被徹底捨斷的瞋，在未來不出生，他詳知它。

And he discerns how there is no further appearance in the future of ill will that has been abandoned.

或在身內有昏沈及呆滯，他詳知：『我的內心有昏沈及呆滯』；

‘Or, there being sloth and drowsiness present within, a monk discerns that ‘There is sloth and drowsiness present within me.’

或在身內無昏沈及呆滯，他詳知：『我的內心無昏沈及呆滯』；

‘Or, there being no sloth and drowsiness present within, he discerns that ‘There is no sloth and drowsiness present within me.’

及像對未被生的昏沈及呆滯出生了，他詳知它；

He discerns how there is the arising of unarisen sloth and drowsiness.

及像對已被生的昏沈及呆滯，徹底捨斷，他詳知它；

And he discerns how there is no further appearance in the future of sloth and drowsiness that has been abandoned.

及像徹底捨斷的昏沈及呆滯，在未來不出生，他詳知它。

And he discerns how there is no further appearance in the future of sloth and drowsiness that has been abandoned.

或在身內有掉舉與後悔，他詳知：『我的內心有掉舉與後悔』；

And he discerns how there is no further appearance in the future of restlessness and anxiety that has been abandoned.

或像在身內無掉舉與後悔，他詳知：『我的內心無掉舉與後悔』；

‘Or, there being no restlessness and anxiety present within, he discerns that ‘There is no restlessness and anxiety present within me.’

及像對未被生的掉舉與後悔出生了，他詳知它；

He discerns how there is the arising of unarisen restlessness and anxiety.

及像對被生的掉舉與後悔，徹底捨斷，他詳知它；

And he discerns how there is no further appearance in the future of restlessness and anxiety that has been abandoned.

及像徹底捨斷的掉舉與後悔，在未來不出生，他詳知它。

And he discerns how there is no further appearance in the future of restlessness and anxiety that has been abandoned.

或在身內有疑，他詳知：『我的內心有疑』；

‘Or, there being uncertainty present within, a monk discerns that ‘There is uncertainty present within me.

或像在身內無疑，他詳知：『我的內心無疑』；

‘Or, there being no uncertainty present within, he discerns that ‘There is no uncertainty present within me.’

及像對未被生的疑出生了，他詳知它；

He discerns how there is the arising of unarisen uncertainty.

及像對被生的疑，徹底捨斷，他詳知它；

And he discerns how there is the abandoning of uncertainty once it has arisen.

及像徹底捨斷的疑，在未來不出生，他詳知它。

And he discerns how there is no further appearance in the future of uncertainty that has been abandoned.

這樣在身內，在(五蓋)諸法，隨觀諸法而住；

“In this way he remains focused internally on mental qualities in & of themselves,

或在身外，在(五蓋)諸法，隨觀諸法而住；

or externally on mental qualities in & of themselves,

或在身內及身外，在(五蓋)諸法，隨觀諸法而住。

or both internally & externally on mental qualities in & of themselves.

或在(五蓋集)諸法，隨觀諸集法而住；

Or he remains focused on the phenomenon of origination with regard to mental qualities,

或在(五蓋滅)諸法，隨觀諸滅法而住；

or on the phenomenon of passing away with regard to mental qualities,

或在(五蓋集及滅)諸法，隨觀集法及滅法而住，

or on the phenomenon of origination & passing away with regard to mental qualities.

或『諸法存在』的念現起，

Or his mindfulness that ‘There are mental qualities’

這樣直到浸入智、浸入憶念為止，他無依止而住，並且在世間一無所取。

is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by (not clinging to) anything in the world.

諸比丘！就這樣比丘在五蓋，隨觀諸法而住。

Monks, this is how a monk remains focused on mental qualities in & of themselves with reference to the five hindrances.

## Dhammanupassana khandhapabbam 〔法隨觀一〔五〕蘊〕

再者，諸比丘！比丘在五取蘊，隨觀(五取蘊)諸法而住<sup>1</sup>。

[2] “Furthermore, monks, the monk remains focused on mental qualities in & of themselves with reference to the five aggregates for clinging/sustenance.

然而，諸比丘！比丘如何在五取蘊，隨觀諸法而住？

And how does he remain focused on mental qualities in & of themselves with reference to the five aggregates for clinging/sustenance?

在這裡，諸比丘！比丘：『這樣是肉體，這樣是肉體的生出，這樣是肉體的

滅絕；

Monks, there is the case where a monk [discerns]: ‘Such is form, such its origination, such its disappearance.

這樣是感受，這樣是感受的生出，這樣是感受的滅絕；

Such is feeling, such its origination, such its disappearance.

這樣是想，這樣是想的生出，這樣是想的滅絕；

Such is perception, such its origination, such its disappearance.

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<sup>1</sup> 在五蘊隨觀五蘊而住：本句巴利文直譯：「在諸法隨觀諸法而住，在五蘊。」

這樣是諸行，這樣是諸行的生出，這樣是諸行的滅絕；

Such are fabrications, such its origination, such its disappearance.

這樣是識，這樣是識的生出，這樣是識的滅絕』。

Such is consciousness, such its origination, such its disappearance.’

這樣在身內，在(五取蘊)諸法，隨觀諸法而住；

“In this way he remains focused internally on the mental qualities in & of themselves,

或這樣在身外，在(五取蘊)諸法，隨觀諸法而住；

or focused externally on the mental qualities in & of themselves,

或在身內及身外，在(五取蘊)諸法，隨觀諸法而住。

or both internally & externally on mental qualities in & of themselves.

或在(五取蘊)諸法，隨觀諸集法而住；

Or he remains focused on the phenomenon of origination with regard to mental qualities,

或在(五取蘊)諸法，隨觀諸滅法而住；

or on the phenomenon of passing away with regard to mental qualities,

或在(五取蘊)諸法，隨觀諸集法及滅法而住，

or on the phenomenon of origination & passing away with regard to mental

qualities.

或『諸法存在』的念現起，

Or his mindfulness that ‘There are mental qualities’

這樣直到浸入智、浸入憶念為止，他無依止而住，並且在世間一無所取。

is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by (not clinging to) anything in the world.

諸比丘！就這樣比丘在五取蘊，隨觀諸法而住。

Monks, this is how a monk remains focused on mental qualities in & of themselves with reference to the five aggregates for clinging/sustenance.

--Khandhapabbam nitthitam.--

**Dhammanupassana ayatanapabbam** 〔法隨觀一〔十二〕處〕

再者，諸比丘！

[3] “Furthermore, monks,

比丘在內外六處諸法，隨觀諸法而住。

the monk remains focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media.

然而，諸比丘！

And monks,

比丘如何在內外六處諸法，隨觀諸法而住？

how does he remain focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media?

在這裡，諸比丘！比丘詳知眼，及詳知諸形色，

There is the case where he discerns the eye, he discerns forms,

及他詳知：緣於這兩者，結縛被產生；

he discerns the fetter that arises dependent on both.

像對未被生的結縛出生了，他詳知它；

He discerns how there is the arising of an unarisen fetter.

及像對被生的結縛，徹底捨斷，他詳知它；

And he discerns how there is the abandoning of a fetter once it has arisen.

及像對被徹底捨斷的結縛，在未來不出生，他詳知它。

And he discerns how there is no further appearance in the future of a fetter that has been abandoned.

又，他詳知耳，及他詳知諸聲，

There is the case where he discerns the ear, he discerns sounds,

及他詳知：緣於這兩者，結縛被產生；

he discerns the fetter that arises dependent on both.

像對未被生的結縛出生了，他詳知它；

He discerns how there is the arising of an unarisen fetter.

及像對被生的結縛，徹底捨斷，他詳知它；

And he discerns how there is the abandoning of a fetter once it has arisen.

及像對被徹底捨斷的結縛，在未來不出生，他詳知它。

And he discerns how there is no further appearance in the future of a fetter that has been abandoned.

又，他詳知鼻，及他詳知諸香，

There is the case where he discerns the nose, he discerns smells,

及他詳知：緣於這兩者，結縛被產生；

he discerns the fetter that arises dependent on both.

像對未被生的結縛出生了，他詳知它；

He discerns how there is the arising of an unarisen fetter.

及像對被生的結縛，徹底捨斷，他詳知它；

And he discerns how there is the abandoning of a fetter once it has arisen.

及像對被徹底捨斷的結縛，在未來不出生，他詳知它。

And he discerns how there is no further appearance in the future of a fetter that has been abandoned.

又，他詳知舌，及他詳知諸味，

There is the case where he discerns the tongue, he discerns tastes,

及他詳知：緣於這兩者，結縛被產生；

he discerns the fetter that arises dependent on both.

像對未被生的結縛出生了，他詳知它；

He discerns how there is the arising of an unarisen fetter.

及像對被生的結縛，徹底捨斷，他詳知它；

And he discerns how there is the abandoning of a fetter once it has arisen.

及像對被徹底捨斷的結縛，在未來不出生，他詳知它。

And he discerns how there is no further appearance in the future of a fetter that has been abandoned.

又，他詳知身，及他詳知諸觸，

There is the case where he discerns the body, he discerns tangible objects,

及他詳知：緣於這兩者，結縛被產生；

he discerns the fetter that arises dependent on both. He discerns how there is the arising of an unarisen fetter.

像對未被生的結縛出生了，他詳知它；

And he discerns how there is the abandoning of a fetter once it has arisen.

及像對被生的結縛，徹底捨斷，他詳知它；

And he discerns how there is the abandoning of a fetter once it has arisen.

及像對被徹底捨斷的結縛，在未來不出生，他詳知它。

And he discerns how there is no further appearance in the future of a fetter that has been abandoned.

又，他詳知意，及他詳知諸法，

There is the case where he discerns the intellect, he discerns rational objects,

yabca tadubhayam paticca uppajjati samyojanam tabca pajanati,

及他詳知：緣於這兩者，結縛被產生；

he discerns the fetter that arises dependent on both.

像對未被生的結縛出生了，他詳知它；

He discerns how there is the arising of an unarisen fetter.

及像對被生的結縛，徹底捨斷，他詳知它；

And he discerns how there is the abandoning of a fetter once it has arisen.

及像對被徹底捨斷的結縛，在未來不出生，他詳知它。

And he discerns how there is no further appearance in the future of a fetter that has been abandoned.

這樣在身內，在(內外六處)諸法，隨觀諸法而住；

“In this way he remains focused internally on the mental qualities in & of themselves,

或在身外，在(內外六處)諸法，隨觀諸法而住；

or externally on mental qualities in & of themselves,

或在身內及身外，在(內外六處)諸法，隨觀諸法而住。

or both internally & externally on mental qualities in & of themselves.

或在(內外六處)諸法，隨觀集法而住；

Or he remains focused on the phenomenon of origination with regard to mental qualities,

或在(內外六處)諸法，隨觀滅法而住；

or on the phenomenon of passing away with regard to mental qualities,

或在(內外六處)諸法，隨觀集法及滅法而住，

or on the phenomenon of origination & passing away with regard to mental

qualities.

或『諸法存在』的念現起，

Or his mindfulness that ‘There are mental qualities’

這樣直到浸入智、浸入憶念為止，他無依止而住，並且在世間一無所取。

is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by (not clinging to) anything in the world.

諸比丘！就這樣，

Monks,

比丘在內外六處諸法，隨觀諸法而住。

This is how a monk remains focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media.

*Ayatanapabbam nitthitam.*

**Dhammanupassana bojjhavgapabbam**〔法隨觀一〔七〕覺支〕

再者，諸比丘！比丘在七覺支<sup>1</sup>諸法，隨觀諸法而住。

[4] “Furthermore, monks, the monk remains focused on mental qualities in & of themselves with reference to the seven factors of awakening.

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<sup>1</sup> 七覺支：(1)念(巴 sati, 梵 smṛti f.)覺支、(2)擇法(巴 dhamma-vicaya, 梵 dharma-pravicaya m.)覺支、(3)精進(巴 viriya, 梵 virya n.)覺支(英雄本色覺支)、(4)喜(巴 pīti, 梵 prīti f.)覺支、(5)輕安(巴 passaddhi, 梵 prārabdhī f.)覺支、(6)定(巴 samādhi, 梵 samādhi m.)覺支、(7)捨(巴 upekkhā, 梵 upekṣā f.)覺支(旁觀覺支)。

然而，諸比丘！比丘如何在七覺支諸法，隨觀諸法而住？

And monks, how does he remain focused on mental qualities in & of themselves with reference to the seven factors of awakening?

在這裡，諸比丘！比丘在身內有念覺支，

monks, there is the case where, there being mindfulness as a factor of awakening present within,

他詳知：『我的身內有念覺支』；

he discerns that ‘Mindfulness as a factor of awakening is present within me.’

或我的身內沒有念覺支，他詳知：『在我的身內沒有念覺支』；

Or, there being no mindfulness as a factor of awakening present within, he discerns that ‘Mindfulness as a factor of awakening is not present within me.’

及像對未被生的念覺支出生出生了，他詳知它；

He discerns how there is the arising of unarisen mindfulness as a factor of awakening.

及像對被生的念覺支，修習圓滿，他詳知它。

And he discerns how there is the culmination of the development of mindfulness as a factor of awakening once it has arisen.

或身內有擇法覺支，

There being analysis of qualities as a factor of awakening present within,

他詳知：『我的身內有擇法覺支』；

he discerns that ‘analysis of qualities as a factor of awakening is present within me.’

或身內沒有擇法覺支，

Or, there being no analysis of qualities as a factor of awakening present within,

他詳知：『我的身內沒有擇法覺支』；

he discerns that ‘analysis of qualities as a factor of awakening is not present within me.’

及像對未被生的擇法覺支出生了，他詳知它；

He discerns how there is the arising of unarisen analysis of qualities as a factor of awakening.

及像對被生的擇法覺支，修習圓滿，他詳知它。

And he discerns how there is the culmination of the development of analysis of qualities as a factor of awakening once it has arisen.

或身內有精進覺支，他詳知：『我的身內有精進覺支』；

There being persistence as a factor of awakening present within, he discerns that ‘persistence as a factor of awakening is present within me.’

或身內有無精進覺支，他詳知：『我的身內沒有精進覺支』；

Or, there being no persistence as a factor of awakening present within, he discerns that ‘persistence as a factor of awakening is not present within me.’

及像對未被生的精進覺支出生了，他詳知它；

He discerns how there is the arising of unarisen persistence as a factor of awakening.

及像對被生的精進覺支，修習圓滿，他詳知它。

And he discerns how there is the culmination of the development of persistence as a factor of awakening once it has arisen.

或身內有喜覺支，他詳知：『我的身內有喜覺支』；

There being rapture as a factor of awakening present within, he discerns that ‘rapture as a factor of awakening is present within me.’

或身內沒有喜覺支，他詳知：『在我的身內沒有喜覺支』；

Or, there being no rapture as a factor of awakening present within, he discerns that ‘rapture as a factor of awakening is not present within me.’

及像對未被生的喜覺支出生了，他詳知它；

He discerns how there is the arising of unarisen rapture as a factor of awakening.

及像對被生的喜覺支，修習圓滿，他詳知它。

And he discerns how there is the culmination of the development of rapture as a factor of awakening once it has arisen.

或身內有輕安覺支，

There being serenity as a factor of awakening present within,

他詳知：『我的身內有輕安覺支』；

he discerns that ‘serenity as a factor of awakening is present within me.’

或身內沒有輕安覺支，

Or, there being no serenity as a factor of awakening present within,

他詳知：『在我的身內沒有輕安覺支』；

he discerns that ‘serenity as a factor of awakening is not present within me.’

及像對未被生的輕安覺支出生了，他詳知它；

He discerns how there is the arising of unarisen serenity as a factor of awakening.

及像對被生的輕安覺支，修習圓滿，他詳知它。

And he discerns how there is the culmination of the development of serenity as a factor of awakening once it has arisen.

或身內有定覺支，

There being concentration as a factor of awakening present within,

他詳知：『我的身內有定覺支』；

he discerns that ‘concentration as a factor of awakening is present within me.’

或身內沒有定覺支，

Or, there being no concentration as a factor of awakening present within,

他詳知：『我的身內沒有定覺支』；

he discerns that ‘concentration as a factor of awakening is not present within me.’

及像對未被生的定覺支出生了，他詳知它；

He discerns how there is the arising of unarisen concentration as a factor of awakening.

及像對被生的定覺支，修習圓滿，他詳知它。

And he discerns how there is the culmination of the development of concentration as a factor of awakening once it has arisen.

或身內有捨覺支，

There being equanimity as a factor of awakening present within,

他詳知：『我的身內有捨覺支』；

he discerns that ‘equanimity as a factor of awakening is present within me.’

或身內沒有捨覺支，

Or, there being no equanimity as a factor of awakening present within,

他詳知：『我的身內沒有捨覺支』；

he discerns that ‘equanimity as a factor of awakening is not present within me.’

及像對未被生的捨覺支出生了，他詳知它；

He discerns how there is the arising of unarisen equanimity as a factor of awakening.

及像對被生的捨覺支，修習圓滿，他詳知它。

And he discerns how there is the culmination of the development of equanimity as a factor of awakening once it has arisen.

這樣在身內，在(七覺支)諸法，隨觀諸法而住；

“In this way he remains focused internally on mental qualities in & of themselves,

或在身外，在(七覺支)諸法，隨觀諸法而住；

or externally on mental qualities in & of themselves,

或在身內及身外，在(七覺支)諸法，隨觀諸法而住。

or both internally & externally on mental qualities in & of themselves.

在(七覺支)諸法隨觀集法而住；

Or he remains focused on the phenomenon of origination with regard to mental qualities,

或在(七覺支)諸法隨觀滅法而住；

or on the phenomenon of passing away with regard to mental qualities,

或在(七覺支)諸法，隨觀集法及滅法而住，

or on the phenomenon of origination & passing away with regard to mental qualities.

或『諸法存在』的念現起，

Or his mindfulness that ‘There are mental qualities’

這樣直到浸入智、浸入憶念為止，他無依止而住，並且在世間一無所取。

is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by (not clinging to) anything in the world.

諸比丘！就這樣在七覺支，比丘在諸法隨觀諸法而住。

This is how a monk remains focused on mental qualities in & of themselves with reference to the seven factors of awakening.

*Bojjhavgapabbam nitthitam.*

**Dhammanupassana saccapabbam** 〔法隨觀一〔四〕諦〕

再者，諸比丘！比丘在四聖諦諸法，隨觀諸法而住<sup>1</sup>。

[5] “Furthermore, *monks*, the monk remains focused on mental qualities in & of themselves with reference to the four noble truths.

然而，諸比丘！比丘如何在四聖諦諸法，隨觀諸法而住？

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<sup>1</sup> 本句直譯：「在諸法隨觀諸法而住，在四聖諦。」

And **monks**, how does he remain focused on mental qualities in & of themselves with reference to the four noble truths?

在這裡，諸比丘！比丘如實詳知：『這是苦』，

There is the case where he discerns, as it is actually present, that ‘This is stress...

他如實詳知：『這是苦集』，他如實詳知：『這是苦的滅』，

This is the origination of stress... This is the cessation of stress...

他如實詳知：『這是往苦的滅的行道』。

This is the way leading to the cessation of stress.’

Pathamabhanavaro nitthito.

## Dukkhasaccaniddeso (苦諦解說)

諸比丘！什麼是苦聖諦？生也是苦，老也是苦，

[a] ‘Now what is the noble truth of stress? Birth is stress, aging is stress,

死也是苦，生也是苦，愁悲苦憂傷心苦<sup>1</sup>，

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<sup>1</sup> 《阿毘達磨義廣釋》(Vibh.v.PTS:p.181)：Tesam tesam sattanam tamtamgati-adisu attabhavapatilabho **jati**. Tathanibbattassa ca attabhavassa puranabhavo **jara**. Etasseva ekabhavaparicchinnassa pariyosanam **maranam**. Batibyanadihi phutthassa cittasantapo **soko**. Tasseva vacipalapo **paridevo**. Kayikadukkhavedana **dukkham**. Manasikadukkhavedana **domanassam**. Batibyanadihi phutthassa adhimattacetodukkhappabhavito bhuso ayaso **upayasa**. (各類諸有情，趣此、趣此等，得到自體稱為‘生’。老：如此已再生的、自體的老化。死：這個劃分一期生命的盡頭。愁：於親戚諸不幸等，觸發悲傷。悲：他(連帶)說出廢話。苦：身苦受。憂：作意中有苦受。惱：於親戚諸不幸等，觸發很多心苦，很多悲傷。)

death is stressful; sorrow, lamentation, pain, distress, & despair are stress;

怨憎會是苦，愛別離是苦，

association with the unloved is stress; separation from the loved is stress;

所求不得也是苦；簡單說，五取蘊即是苦。

not getting what is wanted is stress; not getting what is wanted is stress. In short, the five aggregates for clinging/sustenance are stress.

又，諸比丘！什麼是‘生’？凡是各種有情，於各種有情類之

“And what is birth?

<sup>1</sup>生、<sup>2</sup>和合發生、<sup>3</sup>趣入、<sup>4</sup>出現、<sup>5</sup>諸蘊顯現，<sup>6</sup>諸處獲得，

Whatever <sup>1</sup>birth, <sup>2</sup>taking birth, <sup>3</sup>descent, <sup>4</sup>coming-to-be, <sup>5</sup>coming-forth, <sup>6</sup>appearance of aggregates, & acquisition of [sense] spheres of the various beings in this or that group of beings,

諸比丘！這被稱為‘生’。

that is called birth.

又，諸比丘！什麼是‘老’？凡是各種有情，於各種有情類之

“And what is aging?

<sup>1</sup>年老、<sup>2</sup>老衰、<sup>3</sup>齒落、<sup>4</sup>髮白、<sup>5</sup>皮皺，<sup>6</sup>壽命的耗盡、

Whatever <sup>1</sup>aging, <sup>2</sup>decrepitude, <sup>3</sup>brokenness, <sup>4</sup>graying, <sup>5</sup>wrinkling, <sup>6</sup>decline of life-force,

<sup>7</sup>諸根老朽。諸比丘！這被稱為‘老’。

<sup>7</sup>weakening of the faculties of the various beings in this or that group of beings, that is called aging.

又，諸比丘！什麼是‘死’？凡是各種有情，於各種有情部類之

“And what is death?

<sup>1</sup>脫離、<sup>2</sup>脫離狀態、<sup>3</sup>迸裂、<sup>4</sup>消失、<sup>5</sup>死、<sup>6</sup>死亡、<sup>7</sup>死期到、<sup>8</sup>諸蘊的迸裂、

Whatever <sup>1</sup>deceasing, <sup>2</sup>passing away, <sup>3</sup>breaking up, <sup>4</sup>disappearance, <sup>5</sup>dying, <sup>6</sup>death, <sup>7</sup>completion of time, <sup>8</sup>break up of the aggregates,

<sup>9</sup>身軀的拋下、<sup>10</sup>命根全斷，諸比丘！這被稱為‘死’。

<sup>9</sup>casting off of the body, <sup>10</sup>interruption in the life faculty of the various beings in this or that group of beings, that is called death.

又，諸比丘！什麼是‘愁’？諸比丘！凡是俱有種種不幸，

“And what is sorrow?

為種種苦法所惱的 <sup>1</sup>愁、<sup>2</sup>悲傷、

Whatever <sup>1</sup>sorrow, <sup>2</sup>sorrowing,

<sup>3</sup>傷心、<sup>4</sup>內愁、<sup>5</sup>內愴，諸比丘！這被稱為‘愁’。

<sup>3</sup>sadness, <sup>4</sup>inward sorrow, <sup>5</sup>inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

又，諸比丘！什麼是‘悲傷’？諸比丘！凡是俱有種種不幸，

“And what is lamentation?

為種種苦法所惱的<sup>1</sup>悲、<sup>2</sup>悲痛、

Whatever<sup>1</sup>crying, <sup>2</sup>grieving,

<sup>3</sup>嘆息、<sup>4</sup>悲哀、<sup>5</sup>悲歎、<sup>6</sup>悲愴，諸比丘！這被稱為‘悲’。

<sup>3</sup>lamenting, <sup>4</sup>weeping, <sup>5</sup>wailing, <sup>6</sup>lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

又，諸比丘！什麼是‘苦’？諸比丘！凡是<sup>1</sup>身的痛苦，

“And what is pain? Whatever is experienced as<sup>1</sup>bodily pain,

<sup>2</sup>身的不愉快，<sup>3</sup>感受身觸所生之痛、<sup>4</sup>及不愉快，

<sup>2</sup>bodily discomfort, <sup>3</sup>pain or <sup>4</sup>discomfort born of bodily contact,

諸比丘！這被稱為‘苦’。

that is called pain.

又，諸比丘！什麼是‘憂’？諸比丘！凡是<sup>1</sup>心的苦，

“And what is distress? Whatever is experienced as<sup>1</sup>mental pain,

<sup>2</sup>心不愉快，<sup>3</sup>感受意觸所生之痛苦、<sup>4</sup>及不愉快，

<sup>2</sup>mental discomfort, <sup>3</sup>pain or <sup>4</sup>discomfort born of mental contact,

諸比丘！這被稱為‘憂’。

that is called distress.

又，諸比丘！什麼是‘悶’？

“And what is despair?

諸比丘！凡是俱有種種的不幸，

Monks,

被苦法所惱的<sup>1</sup>愁、<sup>2</sup>悶、<sup>3</sup>氣餒、<sup>4</sup>沮喪，

whatever<sup>1</sup> despair, <sup>2</sup> despondency, <sup>3</sup> desperation of anyone suffering from misfortune,  
<sup>4</sup> touched by a painful thing,

諸比丘！這被稱為‘悶’。

that is called despair.

又，諸比丘！什麼是‘怨憎會苦’？

“And monks, what is the stress of association with the unbeloved?

於此，凡是那些不可喜的、不可樂的、不合意的諸色、諸聲、諸香、諸味、

諸觸、諸法；

There is the case where undesirable, unpleasing, unattractive sights, sounds, aromas,  
flavors, or tactile sensations occur to one;

或者凡是不義之欲、不利之欲、不爽之欲、無從執著中釋放之欲，凡是它們<sup>1</sup>碰面、<sup>2</sup>聚會、<sup>3</sup>聯誼、<sup>4</sup>交際在一起。

or one has <sup>1</sup>connection, <sup>2</sup>contact, <sup>3</sup>relationship, <sup>4</sup>interaction with those who wish one ill, who wish for one's harm, who wish for one's discomfort, who wish one no security from the yoke.

諸比丘！這被稱為‘怨憎會苦’。

monks, this is called the stress of association with the unbeloved.

又，諸比丘！什麼是‘愛別離苦’？

“And monks, what is the stress of separation from the loved?”

於此，凡是那些可喜的、愉快的、合意的諸色、諸聲、諸香、諸味、諸觸、諸法；

There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one;

或者凡是<sup>1</sup>有義利之欲、<sup>2</sup>有利益之欲、<sup>3</sup>爽快之欲、<sup>4</sup>瑜伽安穩之欲，或母、或父、或兄弟、或姐妹、或朋友、或同事、或親戚，凡是它們<sup>1</sup>未碰面、<sup>2</sup>未聚會、<sup>3</sup>未聯誼、<sup>4</sup>交際在一起。

or one has <sup>1</sup>no connection, <sup>2</sup>no contact, <sup>3</sup>no relationship, <sup>4</sup>no interaction with those <sup>1</sup>who wish one well, <sup>2</sup>who wish for one's benefit, <sup>3</sup>who wish for one's comfort, <sup>4</sup>who

wish one security from the yoke, nor with one's mother, father, brother, sister, friends, companions, or relatives.

諸比丘！這被稱為‘愛別離苦’。

This is called the stress of separation from the loved.

又，諸比丘！什麼是‘求不得苦’？

“And what is the stress of not getting what one wants?”

諸比丘！於生法，眾生生起這樣的欲望：

In beings subject to birth, the wish arises,

「啊！真的！願我們不出生，願我們的出生不來。」

‘O, may we not be subject to birth, and may birth not come to us.’

然而，為了想要的卻得不到，這就是那種求不得苦。

But this is not be achieved by wishing. This is the stress of not getting what one wants.

諸比丘！於老法，眾生生起這樣的欲望：

monks, in beings subject to aging, the wish arises,

「啊！真的！願我們不老，願我們的老不來。」

‘O, may we not be subject to aging, and may birth not come to us.’

然而，為了想要的卻得不到，這就是那種求不得苦。

But this is not be achieved by wishing. This is the stress of not getting what one wants.

諸比丘！於病法，眾生生起這樣的欲望：

monks, in beings subject to illness, the wish arises,

「啊！真的！願我們不生病，願我們的病不來。」

‘O, may we not be subject to illness, and may birth not come to us.’

然而，為了想要的卻得不到，這就是那種求不得苦。

But this is not be achieved by wishing. This is the stress of not getting what one wants.

諸比丘！於諸死法，眾生生起這樣的欲望：

monks, in beings subject to death, the wish arises,

「啊！真的！願我們不死，願我們的死不來。」

‘O, may we not be subject to death, and may birth not come to us.’

然而，為了想要的卻得不到，這就是那種求不得苦。

But this is not be achieved by wishing. This is the stress of not getting what one wants.

諸比丘！於愁、悲、苦、憂、悶法之眾生，生如是之欲求：

monks, in beings subject to sorrow, lamentation, pain, distress, & despair, the wish arises,

「啊！真的！願我們不愁、悲、苦、憂、悶，

‘O, may we not be subject to sorrow, lamentation, pain, distress, & despair,

願我們的憂、悲、苦、惱、悶不來。」

and may sorrow, lamentation, pain, distress, & despair not come to us.’

然而，為了想要的卻得不到，這就是那種求不得苦。

But this is not be achieved by wishing. This is the stress of not getting what one wants.

又，諸比丘！‘簡單說，什麼是五取蘊之苦’？

“And monks, what are the five aggregates for clinging/sustenance that, in short, are stress?”

這就是：色取蘊、受取蘊、想取蘊、

Form as an aggregate for clinging/sustenance, feeling as an aggregate for clinging/sustenance, perception as an aggregate for clinging/sustenance,

行取蘊、識取蘊，

fabrications as an aggregate for clinging/sustenance, consciousness as an aggregate for clinging/sustenance:

諸比丘！簡單說，這被稱為五取蘊之苦。

These are called the five aggregates for clinging/sustenance that, in short, are stress.

諸比丘！這被稱為苦聖諦。

Monks, “This is called the noble truth of stress.

### Samudayasaccaniddeso (集諦解說)

諸比丘！什麼是苦集聖諦？

[b] “And what is the noble truth of the origination of stress?

那種愛是(能)再生，與喜染俱行，處處全然歡喜<sup>1</sup>，

The craving that makes for further becoming -- accompanied by passion & delight, relishing now here & now there --

這就是：欲愛、有愛、無有愛。

i.e., craving for sensuality, craving for becoming, craving for non-becoming.

諸比丘！那渴愛生起時在哪裡生起，住著時在哪裡住著<sup>2</sup>？

“And where does this craving, when arising, arise? And where, when dwelling, does it dwell?

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<sup>1</sup> DA.22./III,800. : **Tatratatrabhinandini**ti yatra yatra attabhavo, tatra tatra abhinandini.(處處全然歡喜：在在處處自己存活，就在在處處全然歡喜。)

<sup>2</sup> 古譯常作：「生時生、住時住」，「生時生、滅時滅」。

凡在世間有令人喜歡的形色、令人愉悅的形色，在這裡渴愛生時生，在這裡住時住。

Whatever is endearing & alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

什麼是世間令人喜歡的形色、令人愉悅的形色？眼在世間為令人喜歡的形色、令人愉悅的形色，

“And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world.

渴愛生起時在這裡生起，住著時在這裡住著。

That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

在世間的耳...在世間的鼻...在世間的舌...在世間的身...在世間的意

“The ear... The nose... The tongue... The body... The intellect...

為令人喜歡的形色、令人愉悅的形色，在這裡渴愛生時生，在這裡住時住。

Whatever is endearing & alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

在世間的眾色...在世間的眾聲...在世間的眾香...在世間的眾味...在世間的眾觸...

“Forms... Sounds... Smells... Tastes... Tactile sensations... Ideas...

在世間的諸法為令人喜歡的形色、令人愉悅的形色，

is endearing & alluring in terms of the world:

渴愛生起時在這裡生起，住著時在這裡住著。

that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

在世間的眼識...在世間的耳識...在世間的鼻識...在世間的舌識...

“Eye-consciousness... Ear-consciousness... Nose-consciousness...  
Tongue-consciousness...

在世間的身識...在世間的意識<sup>1</sup>為令人喜歡的形色、令人愉悅的形色，

Body-consciousness... Intellect-consciousness...

is endearing & alluring in terms of the world:

渴愛生起時在這裡生起，住著時在這裡住著。

that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

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<sup>1</sup> MA.9./I,209. : **Vibbananti** yamkibci cittam.(識(意識)：任何的‘心’。 ) Spk:S.12.11./II,24. : **Vibbananti** cittam. (識：‘心’。)

在世間的眼觸...在世間的耳觸...在世間的鼻觸...

“Eye-contact... Ear-contact... Nose-contact...”

在世間的舌觸...在世間的身觸...在世間的意觸為令人喜歡的形色、令人愉悅的形色，

Tongue-contact...Body-contact... Intellect-contact...  
is endearing & alluring in terms of the world:

渴愛生起時在這裡生起，住著時在這裡住著。

that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

在世間的眼觸所生之受...在世間的耳觸所生之受...

“Feeling born of eye-contact... Feeling born of ear-contact...”

在世間的鼻觸所生之受...在世間的舌觸所生之受...

Feeling born of nose-contact... Feeling born of tongue-contact...

在世間的身觸所生之受...在世間的意觸所生之受，在世間為令人喜歡的形色、令人愉悅的形色，

Feeling born of body-contact... Feeling born of intellect-contact...  
is endearing & alluring in terms of the world:

渴愛生起時在這裡生起，住著時在這裡住著。

that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

在世間的色想...在世間的聲想...在世間的香想...在世間的味想...

“Perception of forms... Perception of sounds... Perception of smells... Perception of tastes...

在世間的觸想...法想為令人喜歡的形色、令人愉悅的形色，

Perception of tactile sensations... Perception of ideas...  
is endearing & alluring in terms of the world:

渴愛生起時在這裡生起，住著時在這裡住著。

that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

在世間的色思<sup>1</sup>...在世間的聲思...在世間的香思...在世間的味思...

“Intention for forms... Intention for sounds... Intention for smells... Intention for tastes...

在世間的觸思...在世間的法思為令人喜歡的形色、令人愉悅的形色，

Intention for tactile sensations... Intention for ideas...

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<sup>1</sup> Sabcetana(sam+cetana), 【陰】思想，認識，知覺，意圖(thought, cogitation, perception, intention)。

is endearing & alluring in terms of the world:

渴愛生起時在這裡生起，住著時在這裡住著。

that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

在世間的色愛...在世間的聲愛...在世間的香愛...在世間的味愛...

“Craving for forms... Craving for sounds... Craving for smells... Craving for tastes...

在世間的觸愛...在世間的法愛為令人喜歡的形色、令人愉悅的形色，

Craving for tactile sensations... Craving for ideas...

is endearing & alluring in terms of the world:

渴愛生起時在這裡生起，住著時在這裡住著。

that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

在世間的色尋...在世間的聲尋...在世間的香尋...在世間的味尋...

“Thought directed at forms... Thought directed at sounds... Thought directed at smells... Thought directed at tastes...

在世間的觸尋...在世間的法尋為令人喜歡的形色、令人愉悅的形色，

Thought directed at tactile sensations... Thought directed at ideas...

is endearing & alluring in terms of the world:

渴愛生起時在這裡生起，住著時在這裡住著。

that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

在世間的色伺...在世間的聲伺...在世間的香伺...在世間的味伺...

“Evaluation of forms... Evaluation of sounds... Evaluation of smells... Evaluation of tastes...

在世間的觸伺...在世間的法伺為令人喜歡的形色、令人愉悅的形色，

Evaluation of tactile sensations... Evaluation of ideas is endearing & alluring in terms of the world.

渴愛生起時在這裡生起，住著時在這裡住著。

that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

諸比丘！這是說苦集聖諦。

“This is called the noble truth of the origination of stress.

### Nirodhasaccaniddeṣo (滅諦解說)

又，諸比丘！什麼是苦滅聖諦？

[c] “And what is the noble truth of the cessation of stress?”

凡是那種貪愛的<sup>1</sup>離貪無贖餘、<sup>2</sup>滅、<sup>3</sup>放出、<sup>4</sup>捨離、<sup>5</sup>解脫、<sup>6</sup>無執著。

The remainderless<sup>1</sup>fading & <sup>2</sup>cessation, <sup>3</sup>renunciation, <sup>4</sup>relinquishment, <sup>5</sup>release, & <sup>6</sup>letting go of that very craving.

諸比丘！那渴愛棄時在哪裡棄？滅時在哪裡滅？

“And where, when being abandoned, is this craving abandoned? And where, when ceasing, does it cease?”

凡在世間有令人喜歡的形色、令人愉悅的形色，渴愛棄時在這裡棄，滅時在這裡滅。

Whatever is endearing & alluring in terms of the world: that is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

什麼是在世間令人喜歡的形色、令人愉悅的形色？眼在世間有令人喜歡的形色、令人愉悅的形色，

“And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world.

渴愛棄時在這裡棄，滅時在這裡滅。

That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

在世間的耳...在世間的鼻...在世間的舌...在世間的身...在世間的意

“The ear... The nose... The tongue... The body... The intellect...

為令人喜歡的形色、令人愉悅的形色，渴愛棄時在這裡棄，滅時在這裡滅。

is endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

在世間的色...在世間的聲...在世間的香...在世間的味...在世間的觸...

“Forms... Sounds... Smells... Tastes... Tactile sensations... Ideas...

在世間的諸法為令人喜歡的形色、令人愉悅的形色，

is endearing & alluring in terms of the world.

渴愛棄時在這裡棄，滅時在這裡滅。

That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

在世間的眼識...在世間的耳識...在世間的鼻識...在世間的舌識...

“Eye-consciousness... Ear-consciousness... Nose-consciousness...

Tongue-consciousness...

在世間的身識...在世間的意識為令人喜歡的形色、令人愉悅的形色，

Body-consciousness... Intellect-consciousness...

is intellect endearing & alluring in terms of the world.

渴愛棄時在這裡棄，滅時在這裡滅。

That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

在世間的眼觸...在世間的耳觸...在世間的鼻觸...

“Eye-contact... Ear-contact... Nose-contact...”

在世間的舌觸...在世間的身觸...在世間的意觸為令人喜歡的形色、令人愉悅的形色，

Tongue-contact... Body-contact... Intellect-contact...  
is intellect endearing & alluring in terms of the world.

渴愛棄時在這裡棄，滅時在這裡滅。

That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

在世間的眼觸所生之受...在世間的耳觸所生之受...

“Feeling born of eye-contact... Feeling born of ear-contact...”

在世間的鼻觸所生之受...在世間的舌觸所生之受...

Feeling born of nose-contact... Feeling born of tongue-contact...

在世間的身觸所生之受...在世間的意觸所生之受在世間為令人喜歡的形色、令人愉悅的形色，

Feeling born of body-contact... Feeling born of intellect-contact...  
is intellect endearing & alluring in terms of the world.

渴愛棄時在這裡棄，滅時在這裡滅。

That is where, when being abandoned, this craving is abandoned. That is where,  
when ceasing, it ceases.

在世間的色想...在世間的聲想...在世間的香想...在世間的味想...

“Perception of forms... Perception of sounds... Perception of smells... Perception of  
tastes...

在世間的觸想...法想為令人喜歡的形色、令人愉悅的形色，

Perception of tactile sensations... Perception of ideas...  
is intellect endearing & alluring in terms of the world.

渴愛棄時在這裡棄，滅時在這裡滅。

That is where, when being abandoned, this craving is abandoned. That is where,  
when ceasing, it ceases.

在世間的色思<sup>1</sup>...在世間的聲思...在世間的香思...在世間的味思...

“Intention for forms... Intention for sounds... Intention for smells... Intention for  
tastes...

在世間的觸思...在世間的法思為令人喜歡的形色、令人愉悅的形色，

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<sup>1</sup> Sabcetana(sam+cetana), 【陰】思想，認識，知覺，意圖(thought, cogitation, perception, intention)。

Intention for tactile sensations... Intention for ideas...  
is intellect endearing & alluring in terms of the world.

渴愛棄時在這裡棄，滅時在這裡滅。

That is where, when being abandoned, this craving is abandoned. That is where,  
when ceasing, it ceases.

在世間的色愛...在世間的聲愛...在世間的香愛...在世間的味愛...

“Craving for forms... Craving for sounds... Craving for smells... Craving for tastes...

在世間的觸愛...在世間的法愛為令人喜歡的形色、令人愉悅的形色，

Craving for tactile sensations... Craving for ideas...  
is intellect endearing & alluring in terms of the world.

渴愛棄時在這裡棄，滅時在這裡滅。

That is where, when being abandoned, this craving is abandoned. That is where,  
when ceasing, it ceases.

在世間的色尋...在世間的聲尋...在世間的香尋...在世間的味尋...

“Thought directed at forms... Thought directed at sounds... Thought directed at  
smells... Thought directed at tastes...

在世間的觸尋...在世間的法尋為令人喜歡的形色、令人愉悅的形色，

Thought directed at tactile sensations... Thought directed at ideas...  
is intellect endearing & alluring in terms of the world.

渴愛棄時在這裡棄，滅時在這裡滅。

That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

在世間的色伺...在世間的聲伺...在世間的香伺...在世間的味伺...

“Evaluation of forms... Evaluation of sounds... Evaluation of smells... Evaluation of tastes...

在世間的觸伺...在世間的法伺為令人喜歡的形色、令人愉悅的形色，

Evaluation of tactile sensations... Evaluation of ideas is endearing & alluring in terms of the world.

渴愛棄時在這裡棄，滅時在這裡滅。

That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

諸比丘！這被稱為苦滅聖諦。

“This is called the noble truth of the cessation of stress.

### Maggasaccaniddeso (道諦解說)

又，諸比丘！什麼是導致苦滅行道聖諦？

[d] “And what is the noble truth of the path of practice leading to the cessation of stress?”

這就是八支聖道，包括這些：正見、正思惟、正語、

Just this very noble eightfold path: right view, right resolve, right speech,

正業、正命、正精進、正念、正定。

right action, right livelihood, right effort, right mindfulness, right concentration.

又，諸比丘！什麼是‘正見’？諸比丘！凡是<sup>1</sup>苦之智<sup>1</sup>、

“And what is right view? <sup>1</sup>Knowledge with regard to stress,

<sup>2</sup>苦集之智、<sup>3</sup>苦滅之智、<sup>4</sup>導致苦滅之道之智，

<sup>2</sup>knowledge with regard to the origination of stress, <sup>3</sup>knowledge with regard to the cessation of stress, <sup>4</sup>knowledge with regard to the way of practice leading to the cessation of stress:

Ayam vuccati, bhikkhave, sammaditthi.

諸比丘！這被稱為正見。

This is called right view.

又，諸比丘！什麼是‘正思’？

“And what is right resolve?

無欲之思，無恚之思，無害之思，

Aspiring to renunciation, to freedom from ill will, to harmlessness:

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<sup>1</sup> SA.45.8./III,123.：「苦之智：於四種行相，已生起暢通思惟、貫通省察自在之智。其餘同理。」

諸比丘！這被稱為正思。

This is called right resolve.

又，諸比丘！什麼是‘正語’？遠離妄語，遠離兩舌，

“And what is right speech? Abstaining from lying, from divisive speech,

遠離惡口，遠離綺語，諸比丘！這被稱為正語。

from abusive speech, & from idle chatter: This is called right speech.

又，諸比丘！什麼是‘正業’？

“And what is right action?

<sup>1</sup> 遠離殺生<sup>1</sup>，<sup>2</sup> 遠離不與取，<sup>3</sup> 遠離邪淫<sup>1</sup>，

<sup>1</sup>Abstaining from taking life, <sup>2</sup>from stealing, & <sup>3</sup>from sexual intercourse.

諸比丘！這被稱為正業。

This is called right action.

又，諸比丘！什麼是‘正命’？

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<sup>1</sup> Atipata(ati 超越+ pat 落下),【陽】殺死，殺害。KhA.33.：「離殺生：此中，足，(身)、寬廣〔周圍〕具足，速度成就，足善安立，優美、柔軟、明淨、勇敢、大力，語明瞭，受世間喜愛，其眾不破，無畏懼，不被迫害，被他攻擊不死，眷屬〔隨從〕無量，善姿容，善外形，少病、無憂，與所喜愛、可意的相處而不別離，長壽，如此等。」MA.9./I,198.：「不共通有情(=別的生物)之殺害，稱為‘殺生’，處死有情，殺害有情之謂。有情：此處是從世俗的表達，從勝義諦，稱為(具有)命根。」

“And what is right livelihood?”

諸比丘！在此，聖弟子捨邪命，依正命而活命。

There is the case where a noble disciple, having abandoned dishonest livelihood, keeps his life going with right livelihood:

諸比丘！這被稱為正命。

This is called right livelihood.

又，諸比丘！什麼是‘正精進’？

“And what is right effort?”

諸比丘！於此，比丘為不生未生之惡不善法

Monks, there is the case where a monk for the sake of the non-arising of evil, unskillful qualities that have not yet arisen,

而<sup>1</sup>起欲、<sup>2</sup>精進、<sup>3</sup>發奮、<sup>4</sup>策勵心；

generates<sup>1</sup> desire, <sup>2</sup> endeavors, <sup>3</sup> arouses persistence, <sup>4</sup> upholds & exerts his intent

為斷已生之諸惡不善法，

for the sake of the abandoning of evil, unskillful qualities that have arisen.

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<sup>1</sup> 遠離邪淫：S.45.8./V,9.：abrahmacariya veramani(離非梵行)。MA.9./I,199.：「於欲邪行：此處‘於欲’指淫行。邪行：極度受責備的低劣的行為。從形相上，非法的欲望，轉起身門，要經過不正確的尋思，在欲上邪行。」

而<sup>1</sup>起欲、<sup>2</sup>精進、<sup>3</sup>發奮、<sup>4</sup>策勵心；

generates <sup>1</sup>desire, <sup>2</sup>endeavors, <sup>3</sup>arouses persistence, <sup>4</sup>upholds & exerts his intent

為生起未生之諸善法，而<sup>1</sup>起欲、<sup>2</sup>精進、

for the sake of the arising of skillful qualities that have not yet arisen generates <sup>1</sup>desire, <sup>2</sup>endeavors,

<sup>3</sup>發奮、<sup>4</sup>策勵心；為延續已生之諸善法，

<sup>3</sup>arouses persistence, <sup>4</sup>upholds & exerts his intent for the maintenance,

無混亂、倍修習、廣修習、圓滿，

non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen:

而<sup>1</sup>起欲、<sup>2</sup>精進、<sup>3</sup>發奮、<sup>4</sup>策勵心。

generates <sup>1</sup>desire, <sup>2</sup>endeavors, <sup>3</sup>arouses persistence, <sup>4</sup>upholds & exerts his intent.

諸比丘！這被稱為正精進。

This is called right mindfulness.

再者，諸比丘！什麼是‘正念’？在這裡，諸比丘！比丘在身，觀身而住，

“And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself --

熱心、正知、具念，引離在世間的貪、憂。

ardent, alert, & mindful -- putting aside greed & distress with reference to the world.

在感受，觀感受而住，熱誠、正知、具念，引離在世間的貪、憂，

He remains focused on the feeling in & of itself-- ardent, alert, & mindful -- putting aside greed & distress with reference to the world.

在心，隨觀心而住，熱誠、正知、具念，引離在世間的貪、憂，

He remains focused on mind in & of themselves -- ardent, alert, & mindful -- putting aside greed & distress with reference to the world. This is called right mindfulness.

在諸法，觀諸法而住，熱誠、正知、具念，引離世間的貪、憂；

He remains focused on mental qualities in & of themselves -- ardent, alert, & mindful -- putting aside greed & distress with reference to the world.

諸比丘！這被稱為正念。

This is called right mindfulness.

再者，諸比丘！什麼是‘正定’？

“And what is right concentration?”

在這裡，諸比丘！比丘離諸欲、離諸不善法，

There is the case where a monk -- quite withdrawn from sensuality, withdrawn from

unskillful (mental) qualities --

有尋有伺<sup>1</sup>，由離生喜、樂，達初禪而住；

enters & remains in the first jhana: rapture & pleasure born from withdrawal,

尋伺寂靜，內心安然，心成專一，

accompanied by directed thought & evaluation.

無尋無伺，由定生喜、樂，達第二禪而住；

With the stilling of directed thought & evaluation, he enters & remains in the second jhana:

他住在捨，離喜之染而住，(具)正念正知，

rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance.

以身感受樂，那些聖者這樣說：「捨、具念、樂住」，達第三禪而住。

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<sup>1</sup> 《分別論》〈禪那分別品〉(Vbh.565.) Tattha katamo **vitakko**? Yo <sup>1</sup>takko <sup>2</sup>vitakko <sup>3</sup>savkappo <sup>4</sup>appana <sup>5</sup>byappana <sup>6</sup>cetaso abhiniropana <sup>7</sup>sammasavkappo-- ayam vuccati "vitakko". 什麼叫做「尋(思)」(vitakko, vi(含強化之義)+takka < **takk** 思索，尋、思索)? 凡是 <sup>1</sup>尋(takka)、<sup>2</sup>尋思 (vitakka, 尋思、思維、思量)、<sup>3</sup>思惟(savkappa)、<sup>4</sup>安止(appana, 把心固定在一個對象)、<sup>5</sup>極安止(byappana=vyappana < vi+appana)、<sup>6</sup>心的安置(cetaso abhiniropana)、<sup>7</sup>正思惟(sammasavkappo)，這稱為尋。七個同義詞中，最能表達「尋」的性質及作用的是「心的安置」(cetaso abhiniropana)，即把心安置在所緣上。

《分別論》〈禪那分別品〉(Vbh.565.): Tattha katamo **vicaro**? Yo <sup>1</sup>caro <sup>2</sup>vicaro <sup>3</sup>anuvicaro <sup>4</sup>upavicaro <sup>5</sup>cittassa anusandhanata <sup>6</sup>anupekkhanata-- ayam vuccati vicaro. Iti imina ca vitakkena imina ca vicarena upeto hoti ...pe... samannagato. Tena vuccati "savittakkam savicaran"ti. (什麼叫做「伺(察)」? 凡是 <sup>1</sup>伺(caro 偵查)、<sup>2</sup>伺察(vicaro)、<sup>3</sup>隨伺(anucaro 緊跟著伺察)、<sup>4</sup>近伺(upacaro 靠近伺察)、<sup>5</sup>心的隨屬(cittassa anu-sandhanata)、<sup>6</sup>熟慮(anupekkhanata)，這稱為「伺」。以此等已賦予尋、伺之意。…成就。這即是說有尋、有伺。)(六個同義詞中，最能表達「伺」的性質及作用的是「心的隨屬」，即專注在所緣上，「伺」緊接著「尋」之後。「伺」不包括在在第三禪以上的禪那。)

With the fading of rapture he remains in equanimity, mindful & alert, physically sensitive of pleasure. He enters & remains in the third jhana, of which the Noble Ones declare,

又，捨樂、離苦，以前所感受的喜、憂皆滅，

‘Equanimous & mindful, he has a pleasurable abiding.’ With the abandoning of pleasure & pain --

(成為)不苦不樂，捨念清淨，達第四禪而住。

as with the earlier disappearance of elation & distress -- he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain.

諸比丘！這被稱為正定。

This is called right concentration.

諸比丘！這被稱為導至苦滅行道聖諦。

“This is called the noble truth of the path of practice leading to the cessation of stress.

這樣在身內，在(四聖諦)諸法，隨觀諸法而住；

“In this way he remains focused internally on mental qualities in & of themselves,

或在身外，在(四聖諦)諸法，隨觀諸法而住；

or externally on mental qualities in & of themselves,

或在身內及身外，在(四聖諦)諸法，隨觀諸法而住。

or both internally & externally on mental qualities in & of themselves.

在(四聖諦)諸法，隨觀集法而住；

Or he remains focused on the phenomenon of origination with regard to mental qualities,

或在(四聖諦)諸法，隨觀滅法而住；

on the phenomenon of passing away with regard to mental qualities,

或在(四聖諦)諸法，隨觀集法及滅法而住，

or on the phenomenon of origination & passing away with regard to mental qualities.

或『諸法存在』的念現起，

Or his mindfulness that ‘There are mental qualities’

這樣直到浸入智、浸入憶念為止，他無依止而住，並且在世間一無所取。

is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by (not clinging to) anything in the world.

諸比丘！就這樣比丘在四聖諦諸法，隨觀諸法而住。

Monks, this is how a monk remains focused on mental qualities in & of themselves

with reference to the four noble truths.

Saccapabbam nitthitam.

Dhammanupassana nitthita.

(E. Conclusion)

諸比丘！任何人凡是確實能這樣修習四念住七年者，

“Now, monks, if anyone would develop these four frames of reference in this way for seven years,

那兩(種)果其中之一果，

one of two fruits can be expected for him:

可被預期：在這一生中是完全智；或是有餘依的不還果。

either gnosis right here & now, or -- if there be any remnant of clinging-sustenance -- non-return.

諸比丘！且置<sup>1</sup>七年；

“monks, let alone seven years.

諸比丘！任何人凡是確實能這樣修習四念住六年者...

monks, if anyone would develop these four frames of reference in this way for six years...

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<sup>1</sup> 且置：titthantu(<titthati<tha(sk. tisthati √stha)站立)：3.pl.imp. 讓他們(=七年)住立(不要動)。

五年...四年...三年...二年...一年，

five... four... three... two years... one year...

諸比丘！且置一年；

“monks, let alone one years.

諸比丘！任何人凡是確實能這樣修習四念住七個月者，

Monks, if anyone would develop these four frames of reference in this way for seven months,

那兩(種)果其中之一的果，

one of two fruits can be expected for him:

可被預期：在這一生中是完全智；或是有餘依的不還果。

either gnosis right here & now, or -- if there be any remnant of clinging-sustenance -- non-return.

諸比丘！任何人凡是確實能這樣修習四念住

Monks, If anyone would develop these four frames of reference in this way for

六月...五月...四月...三月...

seven months... six months... five months... four months... three months...

二月...一月...半月...，諸比丘！且置半月。

two months... one month... half a month, “Let alone half a month.

諸比丘！任何人凡是確實能這樣修習四念住七日者，

Monks, if anyone would develop these four frames of reference in this way for seven days,

那兩(種)果其中之一的果，

one of two fruits can be expected for him:

可被預期：在這一生中是完全智；或是有餘依的不還果。

either gnosis right here & now, or -- if there be any remnant of clinging-sustenance -- non-return.

世尊說：「諸比丘！這一條道路，<sup>1</sup>為(諸)諸有情的清淨，

“monks, this is the direct path<sup>1</sup> for the purification of beings,

<sup>2</sup>為諸悲傷及諸啼哭的超越，<sup>3</sup>為諸苦憂的消滅，

<sup>2</sup>for the overcoming of sorrow & lamentation, <sup>3</sup>for the disappearance of pain & distress,

<sup>4</sup>為真理的獲得，<sup>5</sup>為涅槃的作證，就是四念住。

<sup>4</sup>for the attainment of the right method, & <sup>5</sup>for the realization of Unbinding -- in other words, the four frames of reference.’

以上任何已說的，因為這理由，而被說出來。」

Thus was it said, and in reference to this was it said.”

世尊說了這。那些滿意的諸比丘，全然歡喜世尊之所說。

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.

~ Mahasatipatthanasuttam nitthitam dasamam. ~

english translation from Thanissaro:D.22.The Great Frames of Reference :

<http://www.accesstoinsight.org/canon/digha/dn22.html>

(Revised: Fri 3 December 1999)

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