

# MAHĀ-SATIPATTHĀNA-SUTTAM<sup>\*</sup>

## 大念處經

***Namo Tassa Bhagavato, Arahato Sammā-sambuddhassa.*** (x3)  
**禮敬世尊·阿羅漢·正等正覺者。** (三遍)

Evam me sutam: ekaṃ samayaṃ Bhagavā kurūsu viharatī kammāsadammaṃ nāma kurūnaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti. “Bhadante”ti kho te bhikkhū Bhagavato paccassosum Bhagavā etad-avoca:

如是我聞，一時世尊住在俱盧國的一個市鎮，名為劍磨瑟曇。那時世尊稱呼諸比丘說：「諸比丘。」諸比丘回答說：「世尊。」世尊如此開示：

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\* 出處：Dīgha Nikāya, Sutta 22 《長部·第二十二經》。

## Uddeso 總說

“Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā soka-pariddavānaṃ samatikkamāya dukkha-domanassānaṃ atthaṅgamāya nāyassa adhigamāya nibbānassa sacchi-kiriyaṃ, yad-idaṃ cattāro satipatthānā.

「諸比丘，這是使眾生清淨、超越憂愁與悲傷、滅除痛苦與憂惱、成就正道與現證涅槃的單一道路，那就是四念處。

Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ; citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ; dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ.

何謂四念處？在此，諸比丘，比丘以熱誠、正知、正念安住於觀身為身，去除對世間的貪欲及憂惱。他以熱誠、正知、正念安住於觀受為受，去除對世間的貪欲及憂惱。他以熱誠、正知、正念安住於觀心為心，去除對世間的貪欲及憂惱。他以熱誠、正知、正念安住於觀法為法，去除對世間的貪欲及憂惱。

Uddeso niṭṭhito.  
總說節完畢。

## ① Kāyānupassanā 身念處

### 1. Ānāpāna-pabbam 安般念

Kathañ-ca, bhikkhave, bhikkhu kāye kāyānupassī viharati? Idha, bhikkhave, bhikkhu arañña-gato vā rukkha-mūla-gato vā suññāgāra-gato vā nisīdati pallaṅkam ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā, so sato’va assasati, sato passasati. Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti; rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti; ‘sabba-kāya-ṭṭisaṃvedī assasissāmī’ti sikkhati, ‘sabba-kāya-ṭṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ kāya-saṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāya-saṅkhāraṃ passasissāmī’ti sikkhati.

諸比丘，比丘如何安住於觀身為身呢？在此，諸比丘，比丘前往森林、樹下或空地，盤腿而坐，保持身體正直，安立正念在自己面前。他正念地吸氣，正念地呼氣。吸氣長的時候，他了知：『我吸氣長。』呼氣長的時候，他了知：『我呼氣長。』吸氣短的時候，他了知：『我吸氣短。』呼氣短的時候，他了知：『我呼氣短。』他如此訓練：『我應當覺知全身而吸氣。』他如此訓練：『我應當覺知全身而呼氣。』他如此訓練：『我應當平靜身行而吸氣。』他如此訓練：『我應當平靜身行而呼氣。』

Seyyathā'pi, bhikkhave, dakkho bhama-kāro vā bhama-kārantevāsī vā dīghañ vā añchanto 'dīghañ añchāmī'ti pajānāti, rassañ vā añchanto 'rassañ añchāmī'ti pajānāti, evam-eva kho, bhikkhave, bhikkhu dīghañ vā assasanto 'dīghañ assasāmī'ti pajānāti, dīghañ vā passasanto 'dīghañ passasāmī'ti pajānāti; rassañ vā assasanto 'rassañ assasāmī'ti pajānāti, rassañ vā passasanto 'rassañ passasāmī'ti pajānāti; 'sabba-kāya-pañisaṃvedī assasissāmī'ti sikkhati, 'sabba-kāya-pañisaṃvedī passasissāmī'ti sikkhati; 'passambhayaṃ kāya-saṅkhāraṃ assasissāmī'ti sikkhati, 'passambhayaṃ kāya-saṅkhāraṃ passasissāmī'ti sikkhati.

就像善巧的車床師或他的學徒，當他做長彎的時候，他了知：『我做長彎。』當他做短彎的時候，他了知：『我做短彎。』同樣地，當比丘吸氣長的時候，他了知：『我吸氣長。』呼氣長的時候，他了知：『我呼氣長。』吸氣短的時候，他了知：『我吸氣短。』呼氣短的時候，他了知：『我呼氣短。』他如此訓練：『我應當覺知全身而吸氣。』他如此訓練：『我應當覺知全身而呼氣。』他如此訓練：『我應當平靜身行而吸氣。』他如此訓練：『我應當平靜身行而呼氣。』

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatta-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassīvā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

‘Atthi kāyo’ti vā pan’assa sati paccupatṭhitā hoti, yāva-d-eva ñāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身爲身的方法。

Ānāpāna-pabbam̐ niṭṭham̐.  
安般念節完畢。

## 2. Iriyāpatha-pabbam̐ 四威儀

Puna ca param̐, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ti pajānāti, ṭhito vā ‘ṭhito’mhī’ti pajānāti, nisinno vā ‘nisinno’mhī’ti pajānāti, sayāno vā ‘sayāno’mhī’ti pajānāti. Yathā yathā vā pan’assa kāyo paṇihito hoti tathā tathā nam̐ pajānāti.

再者，諸比丘，行走時比丘了知：『我正在行走。』站立時他了知：『我正站立著。』坐著時他了知：『我正坐著。』躺著時他了知：『我正在躺著。』無論身體處在那一種姿勢，他都如實地了知。

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vāyā-dhammānupassī vā kāyasmim viharati, samudaya-vāyā-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva ñāṇa-mattāya patissati-mattāya anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

Iriyāpatha-pabbam niṭṭhitam.

四威儀節完畢。

### 3. Catu-sampajañña-pabbarā

#### 正知

Puna ca param, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti; ālokite vilokite sampajānakārī hoti; samīñjite pasārite sampajānakārī hoti; saṅghāṭi-patta-cīvara-dhāraṇe sampajānakārī hoti; asite pīte khāyite sāyite sampajānakārī hoti; uccāra-passāva-kamme sampajānakārī hoti; gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhī-bhāve sampajānakārī hoti.

再者，諸比丘，向前進或返回的時候，比丘以正知而行。向前看或向旁看的時候，他以正知而行。屈伸肢體的時候，他以正知而行。穿著袈裟、執持衣鉢的時候，他以正知而行。吃飯、喝水、咀嚼、嚐味的時候，他以正知而行。大小便利的時候，他以正知而行。走路、站立、坐著、入睡與醒來、說話或沈默的時候，他以正知而行。

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vāya-dhammānupassī vā kāyasmim viharati, samudaya-vāya-dhammānupassī vā kāyasmim viharati.



如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva ñāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

Catu-sampajañña-pabbam niṭṭham.

正知節完畢。

## 4. Paṭikkūla-manasikāra-pabbaṃ

### 不淨觀

Puna ca paraṃ, bhikkhave, bhikkhu imam-eva kāyaṃ uddhaṃ pāda-talā adho kesa-matthakā taca-pariyantaṃ pūraṃ nānappakāraassa asucino paccavekkhati: ‘atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru aṭṭhi aṭṭhi-miñjā vakkam hadayaṃ yakanam kilomakaṃ pihakaṃ papphāsaṃ antaṃ anta-guṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttan’ti.

再者，諸比丘，比丘思惟這個身體，從腳掌思惟上來及從頭髮思惟下去，這個身體由皮膚所包裹，並且充滿許多不淨之物：『在這個身體當中有頭髮、身毛、指甲、牙齒、皮膚、肌肉、筋腱、骨骼、骨髓、腎臟、心臟、肝臟、肋膜、脾臟、肺臟、腸、腸間膜、胃中物、糞便、膽汁、痰、膿、血、汗、脂肪、淚液、油脂、唾液、鼻涕、關節滑液、尿液。』

Seyyathā’pi, bhikkhave, ubhato-mukhā mutoḷī pūrā nana-vihitassa dhañṇassa, seyyathīdaṃ: sālīnaṃ vihīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ. Tam-enaṃ cakkhumā puriso muñcitvā paccavekkheyya: ‘ime sālī, ime vihī, ime muggā, ime māsā, ime tilā, ime taṇḍulā’ti.

諸比丘，就像一個兩端開口的袋子，裏面裝滿了各種穀類，如粳米、米、綠豆、豆、芝麻、精米。一個視力良好的人打開袋子，檢查它們，說：『這是粳米、這是米、這是綠豆、這是豆、這是芝麻、這是精米。』

Evam-eva kho, bhikkhave, bhikkhu imam-eva kāyaṃ uddham pāda-talā adho kesa-matthakā taca-pariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: 'atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru aṭṭhi aṭṭhi-miñjā vakkam hadayaṃ yakanam kilomakam pihakam papphasam antam anta-guṇam udariyam karisam pittam semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghanikā lasikā muttan'ti.

同樣地，諸比丘，比丘思惟這個身體，從腳掌思惟上來及從頭髮思惟下去，這個身體由皮膚所包裹，並且充滿許多不淨之物：『在這個身體當中有頭髮、身毛、指甲、牙齒、皮膚、肌肉、筋腱、骨骼、骨髓、腎臟、心臟、肝臟、肋膜、脾臟、肺臟、腸、腸間膜、胃中物、糞便、膽汁、痰、膿、血、汗、脂肪、淚液、油脂、唾液、鼻涕、關節滑液、尿液。』

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva ñāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

Paṭikkūla-manasikāra-pabbaṃ niṭṭhitam.

不淨觀節完畢。

## 5. Dhātu-manasikāra-pabbarā

### 界分別觀

Puna ca param, bhikkhave, bhikkhu imam-eva kāyaṃ yathā-ññitaṃ yathā-paññitaṃ dhātuso paccavekkhati: ‘atthi imasmim kāye paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātū’ ti.

再者，諸比丘，無論身體如何被擺置或安放，比丘都以各種界來觀察這個身體：『在這個身體裏有地界、水界、火界、風界。』

Seyyathā’pi, bhikkhave, dakkho go-ghātako vā go-ghātakantevāsī vā gāviṃ vadhitvā cātummahā-pathe khilaso paṭivibhajitvā nisinno assa.

諸比丘，就像一個熟練的屠夫或屠夫的學徒，屠宰了一頭母牛之後，將牠切成肉塊，然後坐在十字路口。

Evam-eva kho, bhikkhave, bhikkhu imam-eva kāyaṃ yathā-ññitaṃ yathā-paññitaṃ dhātuso paccavekkhati: ‘atthi imasmim kāye paṭhavī-dhātu āpo-dhātu tejo-dhātu vāyo-dhātū’ ti.

同樣地，諸比丘，無論身體如何被擺置或安放，比丘都以各種界來觀察這個身體：『在這個身體裏有地界、水界、火界、風界。』

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva ñāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

Dhātu-manasikāra-pabbāṃ niṭṭhitāṃ.

界分別觀節完畢。

## 6. Nava-sīvathika-pabbam

### 九種墳場觀

i. Puna ca param, bhikkhave, bhikkhu seyyathā'pi passeyya sarīram sīvathikāya chaḍḍitam ekāha-mataṃ vā dvīha-mataṃ vā tīha-mataṃ vā uddhumātakam vinīlakam vipubbaka-jātam, so imam-eva kāyam upasamharati: 'ayam'pi kho kāyo evam-dhammo evambhāvī etaṃ anatīto'ti.

再者，諸比丘，比丘在墳場中見到死後經過一天、兩天或三天的被丟棄屍體，那屍體腫脹、變色、腐爛。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva ñāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身爲身的方法。

ii. Puna ca param, bhikkhave, bhikkhu seyyathā’pi passeyya sarīram sīvathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ supāṇehi vā khajjamānaṃ sigālehi vā khajjamānaṃ vividhehi vā pāṇaka-jātehi khajjamānaṃ, so imam-eva kāyaṃ upasamharati: ‘ayam’pi kho kāyo evaṃ-dhammo evambhāvī etaṃ anatīto’ti.

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，被烏鴉、老鷹、禿鷹、狗、豺狼或各種蟲所噉食。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』



Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vāyā-dhammānupassī vā kāyasmim viharati, samudaya-vāyā-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva ñāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

iii. Puna ca param, bhikkhave, bhikkhu seyyathā’pi passeyya sarīram sīvatikāya chaḍḍitam aṭṭhi-saṅkhalikam samaṃsa-lohitam nahāru-sambandham so imam-eva kāyaṃ upasamharati ‘ayam’pi kho kāyo evaṃ-dhammo evambhāvī etaṃ anatīto’ti.

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，已經變成隻剩下血肉附著的一具骸骨，依靠筋腱而連結在一起。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

Iti ajjhattam vā kāye kāyānupassī viharati bahiddhā vā kāye kāyānupassī viharati ajjhatta-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati vaya-dhammānupassī vā kāyasmim viharati samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

iv. Puna ca param, bhikkhave, bhikkhu seyyathā'pi passeyya sarīram sīvathikāya chaḍḍitam aṭṭhi-saṅkhalikaṃ nimmaṃsa-lohitamakkhitaṃ nahāru-sambandham so imam-eva kāyaṃ upasaṃharati 'ayam'pi kho kāyo evaṃ-dhammo evambhāvī etaṃ anatīto'ti.

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，已經變成一具沒有肉而只有血跡漫塗的骸骨，依靠筋腱而連結在一起。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

Iti ajjhattam vā kāye kāyānupassī viharati bahiddhā vā kāye kāyānupassī viharati, ajjhatta-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

'Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati-mattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evam'pi, kho bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身爲身的方法。

v. Puna ca param, bhikkhave, bhikkhu seyyathā'pi passeyya sarīram sīvathikāya chaḍḍitaṃ aṭṭhi-saṅkhalikaṃ apagata-maṃsa-lohitaṃ nahāru-sambandhaṃ so imam-eva kāyaṃ upasaṃharati 'ayam'pi kho kāyo evaṃ-dhammo evambhāvī etaṃ anaṭṭo'ti.

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，已經變成沒有血肉的骸骨，依靠筋髓而連結在一起。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身爲身、安住於觀照外在的身爲身或安住於觀照內在與外在的身爲身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti, yāva-d-eva ñāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身爲身的方法。

vi. Puna ca param, bhikkhave, bhikkhu seyyathā’pi passeyya sarīram sīvathikāya chaḍḍitam aṭṭhikāni apagata-sambandhāni disā-vidisāsu vikkhittāni aññena hatthaṭṭhikam aññena pādaṭṭhikam aññena jaṅghaṭṭhikam aññena ūraṭṭhikam aññena kaṭaṭṭhikam aññena piṭṭhikaṅṭakam aññena sīsakaṭāham so imam-eva kāyam upasamharati ‘ayam’pi kho kāyo evam-dhammo evambhāvī etaṃ anatīto’ti.

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，已經變成分散在各處的骨頭：這裏一塊手骨、那裏一塊腳骨，這裏一塊小腿骨、那裏一塊大腿骨、這裏一塊髖骨、那裏一塊背骨、這裏是頭蓋骨。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

Iti ajjhataṃ vā kāye kāyānupassī viharati bahiddhā vā kāye kāyānupassī viharati ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati vaya-dhammānupassī vā kāyasmim viharati samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva ñāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

vii. Puna ca paraṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sīvathikāya chadditaṃ aṭṭhikāni setāni saṅkha-vaṇṇupanibhāni so imam-eva kāyaṃ upasaṃharati ‘ayam’pi kho kāyo evaṃ-dhammo evambhāvī etaṃ anātīto’ti.

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，已經變成貝殼色的白骨。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati ajjhatta-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身為身的方法。

viii. Puna ca param, bhikkhave, bhikkhu seyyathā'pi passeyya sarīram sīvathikāya chaḍḍitaṃ aṭṭhikāni puñjakitāni tero-vassikāni so imam-eva kāyaṃ upasaṃharati 'ayam'pi kho kāyo evaṃ-dhammo evambhāvī etaṃ anatīto'ti.

再者，諸比丘，比丘在墳場中見到被丟棄的屍體，已變成經過一年以上的一堆骨頭。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati vaya-dhammānupassī vā kāyasmim viharati samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身為身、安住於觀照外在的身為身或安住於觀照內在與外在的身為身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

'Atthi kāyo'ti vā pan'assa sati paccupaṭṭhitā hoti yāva-d-eva ñāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam'pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.



或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身爲身的方法。

ix. Puna ca param, bhikkhave, bhikkhu seyyathā'pi passeyya sarīram sīvathikāya chaḍḍitam aṭṭhikāni pūtīni cuṇṇaka-jātāni, so imam-eva kāyaṃ upasaṃharati 'ayam'pi kho kāyo evaṃ-dhammo evambhāvī etaṃ anaṭṭo'ti.

再者，比丘，比丘在墳場中見到被丟棄的屍體，骨頭已經腐朽成骨粉。他拿自己的身體來和那具屍體作比較，內心思惟著：『確實地，我的身體也具有同樣的本質，它將會變成那樣，如此的下場是無法避免的。』

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhata-bahiddhā vā kāye kāyānupassī viharati, samudaya-dhammānupassī vā kāyasmim viharati, vaya-dhammānupassī vā kāyasmim viharati, samudaya-vaya-dhammānupassī vā kāyasmim viharati.

如此，他安住於觀照內在的身爲身、安住於觀照外在的身爲身或安住於觀照內在與外在的身爲身。他安住於觀照身的生起現象、安住於觀照身的壞滅現象或安住於觀照身的生起與壞滅現象。

‘Atthi kāyo’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva ñāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evam’pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

或者他建立起『有身』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀身爲身的方法。

Nava-sīvathika-pabbam niṭṭhitam.

九種墳場觀節完畢。

**Kāyānupassanā niṭṭhitā.**

身念處完畢。

## ② Vedanānupassanā 受念處

Kathañ-ca, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?  
再者，諸比丘，比丘如何安住於觀受爲受呢？

1. Idha, bhikkhave, bhikkhu sukhaṃ vedanaṃ vediyamāno  
‘sukhaṃ vedanaṃ vediyāmi’ ti pajānāti.

在此，諸比丘，感到樂受時，比丘了知：『我感到樂受。』

2. Dukkhaṃ vedanaṃ vediyamāno ‘dukkhaṃ vedanaṃ  
vediyāmi’ ti pajānāti.

感到苦受時，他了知：『我感到苦受。』

3. Adukkhamasukhaṃ vā vedanaṃ vediyamāno ‘adukkhamasukhaṃ  
vedanaṃ vediyāmi’ ti pajānāti.

感到不苦不樂受時，他了知：『我感到不苦不樂受。』

4. Sāmiṣaṃ vā sukhaṃ vedanaṃ vediyamāno ‘sāmiṣaṃ sukhaṃ  
vedanaṃ vediyāmi’ ti pajānāti.

感到有愛染的樂受時，他了知：『我感到有愛染的樂受。』

5. Nirāmiṣaṃ vā sukhaṃ vedanaṃ vediyamāno 'nirāmiṣaṃ sukhaṃ vedanaṃ vediyāmi'ti pajānāti.

感到沒有愛染的樂受時，他了知：『我感到沒有愛染的樂受。』

6. Sāmiṣaṃ vā dukkhaṃ vedanaṃ vediyamāno 'sāmiṣaṃ dukkhaṃ vedanaṃ vediyāmi'ti pajānāti.

感到有愛染的苦受時，他了知：『我感到有愛染的苦受。』

7. Nirāmiṣaṃ vā dukkhaṃ vedanaṃ vediyamāno 'nirāmiṣaṃ dukkhaṃ vedanaṃ vediyāmi'ti pajānāti.

感到沒有愛染的苦受時，他了知：『我感到沒有愛染的苦受。』

8. Sāmiṣaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno 'sāmiṣaṃ adukkhamasukhaṃ vedanaṃ vediyāmi'ti pajānāti.

感到有愛染的不苦不樂受時，他了知：『我感到有愛染的不苦不樂受。』

9. Nirāmiṣaṃ vā adukkhamasukhaṃ vedanaṃ vediyamāno 'nirāmiṣaṃ adukkhamasukhaṃ vedanaṃ vediyāmi'ti pajānāti.

感到沒有愛染的不苦不樂受時，他了知：『我感到沒有愛染的不苦不樂受。』

Iti ajjhattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhatta-bahiddhā vā vedanāsu vedanānupassī viharati, samudaya-dhammānupassī vā vedanāsu viharati, vaya-dhammānupassī vā vedanāsu viharati, samudaya-vaya-dhammānupassī vā vedanāsu viharati.

如此，他安住於觀照內在的受爲受、安住於觀照外在的受爲受或安住於觀照內在與外在的受爲受。他安住於觀照受的生起現象、安住於觀照受的壞滅現象或安住於觀照受的生起與壞滅現象。

‘Atthi vedanā’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva ñāṇa-mattāya patissati-mattāya. Anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.

或者他建立起『有受』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀受爲受的方法。

**Vedanānupassanā niṭṭhitā.**

**受念處完畢。**

### ③ Cittānupassanā 心念處

Kathañ-ca pana, bhikkhave, bhikkhu citte cittānupassī viharati?  
再者，諸比丘，比丘如何安住於觀心爲心呢？

1. Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti,

在此，諸比丘，比丘了知有貪欲的心爲有貪欲的心，

2. vīta-rāgaṃ vā cittaṃ ‘vīta-rāgaṃ cittaṃ’ti pajānāti,  
了知沒有貪欲的心爲沒有貪欲的心；

3. sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānāti,  
了知有瞋恨的心爲有瞋恨的心，

4. vīta-dosaṃ vā cittaṃ ‘vīta-dosaṃ cittaṃ’ti pajānāti,  
了知沒有瞋恨的心爲沒有瞋恨的心；

5. samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānāti,  
了知有愚癡的心爲有愚癡的心，

6. vīta-mohaṃ vā cittaṃ ‘vīta-mohaṃ cittaṃ’ti pajānāti.  
了知沒有愚癡的心爲沒有愚癡的心；
7. Saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ cittaṃ’ti pajānāti,  
了知收縮的心爲收縮的心，
8. vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’ti pajānāti,  
了知散亂的心爲散亂的心；
9. mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajānāti,  
了知廣大的心爲廣大的心，
10. amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ’ti pajānāti,  
了知不廣大的心爲不廣大的心；
11. sa-uttaraṃ vā cittaṃ ‘sa-uttaraṃ cittaṃ’ti pajānāti,  
了知有上的心爲有上的心，
12. anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṃ’ti pajānāti,  
了知無上的心爲無上的心；

13. samāhitam vā cittaṃ ‘samāhitam cittaṃ’ti pajānāti,  
了知專一的心爲專一的心，
14. asamāhitam vā cittaṃ ‘asamāhitam cittaṃ’ti pajānāti,  
了知不專一的心爲不專一的心；
15. vimuttam vā cittaṃ ‘vimuttam cittaṃ’ti pajānāti,  
了知解脫的心爲解脫的心，
16. avimuttam vā cittaṃ ‘avimuttam cittaṃ’ti pajānāti.  
了知未解脫的心爲未解脫的心。

Iti ajjhataṃ vā citte cittaṇupassī viharati, bahiddhā vā citte cittaṇupassī viharati, ajjhata-bahiddhā vā citte cittaṇupassī viharati, samudaya-dhammānupassī vā cittaṃmiṃ viharati, vāya-dhammānupassī vā cittaṃmiṃ viharati samudaya-vāya-dhammānupassī vā cittaṃmiṃ viharati.

如此，他安住於觀照內在的心爲心、安住於觀照外在的心爲心或安住於觀照內在與外在的心爲心。他安住於觀照心的生起現象、安住於觀照心的壞滅現象或安住於觀照心的生起與壞滅現象。



‘Atthi cittan’ti vā pan’assa satī paccupaṭṭhitā hoti, yāva-d-eva ñāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho, bhikkhave, bhikkhu citte cittānupassī viharati.

或者他建立起『有心』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘安住於觀心爲心的方法。

**Cittānupassanā niṭṭhitā.**

**心念處完畢。**

## ④ Dhammānupassanā 法念處

### 1. Nīvaraṇa-pabbarā 五蓋

Kathañ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati? Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. Kathañ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

再者，諸比丘，比丘如何安住於觀法爲法呢？在此，諸比丘，比丘依五蓋而安住於觀法爲法。諸比丘，比丘如何依五蓋而安住於觀法爲法呢？

i. Idha, bhikkhave, bhikkhu santam vā ajjhataṃ kāmacchandaṃ ‘atthi me ajjhataṃ kāmacchando’ti pajānāti asantaṃ vā ajjhataṃ kāmacchandaṃ ‘natthi me ajjhataṃ kāmacchando’ti pajānāti. Yathā ca anuppanassa kāmacchandassa uppādo hoti tañ-ca pajānāti, yathā ca uppanassa kāmacchandassa pahānaṃ hoti tañ-ca pajānāti. Yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti tañ-ca pajānāti.

在此，諸比丘，內心有欲欲時，比丘了知：『我內心有欲欲。』內心沒有欲欲時，他了知：『我內心沒有欲欲。』他了知尚未生起的欲欲如何在他內心生起；他了知已經在他內心生起的欲欲如何被滅除；他了知已經被滅除的欲欲如何不會再於未來生起。

ii. Santam vā ajjhataṃ vyāpādaṃ ‘atthi me ajjhataṃ vyāpādo’ti pajānāti, asantaṃ vā ajjhataṃ vyāpādaṃ ‘natthi me ajjhataṃ vyāpādo’ti pajānāti. Yathā ca anuppannaṃ vyāpādaṃ uppādo hoti tañ-ca pajānāti, yathā ca uppannaṃ vyāpādaṃ pahānaṃ hoti tañ-ca pajānāti, yathā ca pahīnaṃ vyāpādaṃ āyatim anuppādo hoti tañ-ca pajānāti.

內心有瞋恨時，他了知：『我內心有瞋恨。』內心沒有瞋恨時，他了知：『我內心沒有瞋恨。』他了知尚未生起的瞋恨如何在他內心生起；他了知已經在他內心生起的瞋恨如何被滅除；他了知已經被滅除的瞋恨如何不會再於未來生起。

iii. Santam vā ajjhataṃ thīna-middham ‘atthi me ajjhataṃ thīna-middham’ti pajānāti, asantaṃ vā ajjhataṃ thīna-middham ‘natthi me ajjhataṃ thīna-middham’ti pajānāti, yathā ca anuppannaṃ thīna-middham uppādo hoti tañ-ca pajānāti. Yathā ca uppannaṃ thīna-middham pahānaṃ hoti tañ-ca pajānāti. Yathā ca pahīnaṃ thīna-middham āyatim anuppādo hoti tañ-ca pajānāti.

內心有昏沉與睡眠時，他了知：『我內心有昏沉與睡眠。』內心沒有昏沉與睡眠時，他了知：『我內心沒有昏沉與睡眠。』他了知尚未生起的昏沉與睡眠如何在他內心生起；他了知已經在他內心生起的昏沉與睡眠如何被滅除；他了知已經被滅除的昏沉與睡眠如何不會再於未來生起。

iv. *Santaṃ vā ajjhataṃ uddhacca-kukkuccaṃ ‘atthi me ajjhataṃ uddhacca-kukkuccaṃ’ti pajānāti, asantaṃ vā ajjhataṃ uddhacca-kukkuccaṃ ‘natthi me ajjhataṃ uddhacca-kukkuccaṃ’ti pajānāti. Yathā ca anuppanassa uddhacca-kukkuccassa uppādo hoti tañ-ca pajānāti. Yathā ca uppanassa uddhacca-kukkuccassa pahānaṃ hoti tañ-ca pajānāti, yathā ca pahīnassa uddhacca-kukkuccassa āyatim anuppādo hoti tañ-ca pajānāti.*

內心有掉舉與追悔時，他了知：『我內心有掉舉與追悔。』內心沒有掉舉與追悔時，他了知：『我內心沒有掉舉與追悔。』他了知尚未生起的掉舉與追悔如何在他內心生起；他了知已經在他內心生起的掉舉與追悔如何被滅除；他了知已經被滅除的掉舉與追悔如何不會再於未來生起。

v. Santam vā ajjhataṃ vivikicchaṃ ‘atthi me ajjhataṃ vicikicchā’ti pajānāti, asantaṃ vā ajjhataṃ vicikicchaṃ ‘natthi me ajjhataṃ vicikicchā’ti pajānāti. Yathā ca anuppannāya vicikicchāya uppādo hoti tañ-ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti tañ-ca pajānāti. Yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti, tañ-ca pajānāti.

內心有懷疑時，他了知：『我內心有懷疑。』內心沒有懷疑時，他了知：『我內心沒有懷疑。』他了知尚未生起的懷疑如何在他內心生起；他了知已經在他內心生起的懷疑如何被滅除；他了知已經被滅除的懷疑如何不會再於未來生起。

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati, samudaya-dhammānupassī vā dhammesu viharati, vaya-dhammānupassī vā dhammesu viharati, samudaya-vaya-dhammānupassī vā dhammesu viharati.

如此，他安住於觀照內在的法爲法、安住於觀照外在的法爲法或安住於觀照內在與外在的法爲法。他安住於觀照法的生起現象、安住於觀照法的壞滅現象或安住於觀照法的生起與壞滅現象。

‘Atthi dhammā’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva ñāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

或者他建立起『有法』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘依五蓋而安住於觀法爲法的方法。

Nīvaraṇa-pabbam niṭṭhitam.

五蓋節完畢。

## 2. Pañcupādānakkhandha-pabbam

### 五取蘊

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu. Kathañ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu?

再者，諸比丘，比丘依五取蘊而安住於觀法爲法。諸比丘，比丘如何依五取蘊而安住於觀法爲法呢？

i. Idha, bhikkhave, bhikkhu ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo,

在此，諸比丘，比丘了知：『這是色，這是色的生起，這是色的壞滅；

ii. iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo, 這是受，這是受的生起，這是受的壞滅；

iii. iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo, 這是想，這是想的生起，這是想的壞滅；

iv. iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo,

這是行，這是行的生起，這是行的壞滅；

v. iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti.

這是識，這是識的生起，這是識的壞滅。』

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatta-bahiddhā vā dhammesu dhammānupassī viharati. Samudaya dhammānupassī vā dhammesu viharati, vaya-dhammānupassī vā dhammesu viharati, samudaya-vaya-dhammānupassī vā dhammesu viharati.

如此，他安住於觀照內在的法爲法、安住於觀照外在的法爲法或安住於觀照內在與外在的法爲法。他安住於觀照法的生起現象、安住於觀照法的壞滅現象或安住於觀照法的生起與壞滅現象。

‘Atthi dhammā’ti vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

或者他建立起『有法』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘依五取蘊而安住於觀法爲法的方法。

Pañcupādānakkhandha-pabbaṃ niṭṭhitaṃ.

五取蘊節完畢。



### 3. Āyatana-pabbam 十二處

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu. Kathañ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu?

再者，諸比丘，比丘依六內處與六外處而安住於觀法爲法。諸比丘，比丘如何依六內處與六外處而安住於觀法爲法呢？

i-ii. Idha, bhikkhave, bhikkhu cakkhuñ-ca pajānāti, rūpe ca pajānāti, yañ-ca tadubhayam paṭicca uppajjati saññojanam tañ-ca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañ-ca pajānāti. Yathā ca uppannassa saññojanassa pahānam hoti tañ-ca pajānāti. Yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañ-ca pajānāti.

在此，諸比丘，比丘了知眼根，了知色塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

iii-iv. Sotañ-ca pajānāti, sadde ca pajānāti, yañ-ca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañ-ca pajānāti. Yathā ca anuppanassa saññojanassa uppādo hoti tañ-ca pajānāti. Yathā ca uppanassa saññojanassa pahānaṃ hoti tañ-ca pajānāti. Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti tañ-ca pajānāti.

他了知耳根，了知聲塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

v-vi. Ghānañ-ca pajānāti, gandhe ca pajānāti, yañ-ca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañ-ca pajānāti. Yathā ca anuppanassa saññojanassa uppādo hoti tañ-ca pajānāti. Yathā ca uppanassa saññojanassa pahānaṃ hoti tañ-ca pajānāti. Yathā ca pahīnassa saññojanassa āyatiṃ anuppādo hoti tañ-ca pajānāti.

他了知鼻根，了知香塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

vii-viii. Jivhañ-ca pajānāti, rase ca pajānāti, yañ-ca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañ-ca pajānāti. Yathā ca anuppanassa saññojanassa uppādo hoti tañ-ca pajānāti. Yathā ca uppanassa saññojanassa pahānaṃ hoti tañ-ca pajānāti. Yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañ-ca pajānāti.

他了知舌根，了知味塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

ix-x. Kāyañ-ca pajānāti, phoṭṭhabbe ca pajānāti, yañ-ca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañ-ca pajānāti. Yathā ca anuppanassa saññojanassa uppādo hoti tañ-ca pajānāti. Yathā ca uppanassa saññojanassa pahānaṃ hoti tañ-ca pajānāti. Yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañ-ca pajānāti.

他了知身根，了知觸塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

xi-xii. Manañ-ca pajānāti, dhamme ca pajānāti, yañ-ca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañ-ca pajānāti. Yathā ca anuppanassa saññojanassa uppādo hoti tañ-ca pajānāti. Yathā ca uppanassa saññojanassa pahānaṃ hoti tañ-ca pajānāti. Yathā ca pahīnassa saññojanassa āyatim anuppādo hoti tañ-ca pajānāti.

他了知意根，了知法塵及了知依靠此二者而生起的結，了知尚未生起的結如何生起，了知已經生起的結如何被滅除，了知已經被滅除的結如何不會再於未來生起。

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati, samudaya-dhammānupassī vā dhammesu viharati, vaya-dhammānupassī vā dhammesu viharati, samudaya-vaya-dhammānupassī vā dhammesu viharati.

如此，他安住於觀照內在的法爲法、安住於觀照外在的法爲法或安住於觀照內在與外在的法爲法。他安住於觀照法的生起現象、安住於觀照法的壞滅現象或安住於觀照法的生起與壞滅現象。

‘Atthi dhammā’ti vā pan’assa sati paccupaṭṭhitā hoti, yāva-d-eva ñāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattika-bāhiresu āyatanesu.

或者他建立起『有法』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘依六內處與六外處而安住於觀法爲法的方法。

Āyatana-pabbam nitthitam.

十二處節完畢。

#### 4. Bojjhaṅga-pabbam

七覺支

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. Kathañ-ca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?

再者，諸比丘，比丘依七覺支而安住於觀法爲法。諸比丘，比丘如何依七覺支而安住於觀法爲法呢？

i. Idha, bhikkhave, bhikkhu santam vā ajjhataṃ sati-sambojjhaṅgaṃ ‘atthi me ajjhataṃ sati-sambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ sati-sambojjhaṅgaṃ ‘natthi me ajjhataṃ sati-sambojjhaṅgo’ti pajānāti. Yathā ca anuppannaṃ sati-sambojjhaṅgassa uppādo hoti taṅ-ca pajānāti, yathā ca uppannaṃ sati-sambojjhaṅgassa bhāvanāya pāripūrī hoti taṅ-ca pajānāti.

在此，諸比丘，念覺支存在比丘內心時，他了知：『念覺支存在我內心。』念覺支不存在他內心時，他了知：『念覺支不存在我內心。』他了知尚未生起的念覺支如何在他內心生起，他了知如何培育及圓滿已經生起的念覺支。

ii. Santaṃ vā ajjhataṃ dhamma-vicaya-sambojjhaṅgaṃ ‘atthi me ajjhataṃ dhamma-vicaya-sambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ dhamma-vicaya-sambojjhaṅgaṃ ‘natthi me ajjhataṃ dhamma-vicaya-sambojjhaṅgo’ti pajānāti. Yathā ca anuppannaṃ dhamma-vicaya-sambojjhaṅgassa uppādo hoti taṅ-ca pajānāti. Yathā ca uppannaṃ dhamma-vicaya-sambojjhaṅgassa bhāvanāya pāripūrī hoti taṅ-ca pajānāti.

擇法覺支存在他內心時，他了知：『擇法覺支存在我內心。』擇法覺支不存在他內心時，他了知：『擇法覺支不存在我內心。』他了知尚未生起的擇法覺支如何在他內心生起，他了知如何培育及圓滿已經生起的擇法覺支。

iii. Santam vā ajjhataṃ viriya-sambojjhaṅgaṃ ‘atthi me ajjhataṃ viriya-sambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ viriya-sambojjhaṅgaṃ ‘natthi me ajjhataṃ viriya-sambojjhaṅgo’ti pajānāti. Yathā ca anuppannassa viriya-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti. Yathā ca uppannassa viriya-sambojjhaṅgassa bhāvanāya pāripurī hoti tañ-ca pajānāti.

精進覺支存在他內心時，他了知：『精進覺支存在我內心。』  
精進覺支不存在他內心時，他了知：『精進覺支不存在我內心。』  
他了知尚未生起的精進覺支如何在他內心生起，他了知如何培育及圓滿已經生起的精進覺支。

iv. Santam vā ajjhataṃ pīti-sambojjhaṅgaṃ ‘atthi me ajjhataṃ pīti-sambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ pīti-sambojjhaṅgaṃ ‘natthi me ajjhataṃ pīti-sambojjhaṅgo’ti pajānāti. Yathā ca anuppannassa pīti-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti. Yathā ca uppannassa pīti-sambojjhaṅgassa bhāvanāya pāripurī hoti tañ-ca pajānāti.

喜覺支存在他內心時，他了知：『喜覺支存在我內心。』喜覺支不存在他內心時，他了知：『喜覺支不存在我內心。』他了知尚未生起的喜覺支如何在他內心生起，他了知如何培育及圓滿已經生起的喜覺支。

v. Santam vā ajjhataṃ passaddhi-sambojjhaṅgaṃ ‘atthi me ajjhataṃ passaddhi-sambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ passaddhi-sambojjhaṅgaṃ ‘natthi me ajjhataṃ passaddhi-sambojjhaṅgo’ti pajānāti. Yathā ca anuppanassa passaddhi-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti. Yathā ca uppanassa passaddhi-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañ-ca pajānāti.

輕安覺支存在他內心時，他了知：『輕安覺支存在我內心。』輕安覺支不存在他內心時，他了知：『輕安覺支不存在我內心。』他了知尚未生起的輕安覺支如何在他內心生起，他了知如何培育及圓滿已經生起的輕安覺支。

vi. Santam vā ajjhataṃ samādhī-sambojjhaṅgaṃ ‘atthi me ajjhataṃ samādhī-sambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ samādhī-sambojjhaṅgaṃ ‘natthi me ajjhataṃ samādhī-sambojjhaṅgo’ti pajānāti. Yathā ca anuppanassa samādhī-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti. Yathā ca uppanassa samādhī-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañ-ca pajānāti.

定覺支存在他內心時，他了知：『定覺支存在我內心。』定覺支不存在他內心時，他了知：『定覺支不存在我內心。』他了知尚未生起的定覺支如何在他內心生起，他了知如何培育及圓滿已經生起的定覺支。



vii. Santam vā ajjhataṃ upekkhā-sambojjhaṅgaṃ ‘atthi me ajjhataṃ upekkhā-sambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ upekkhā-sambojjhaṅgaṃ ‘natthi me ajjhataṃ upekkhā-sambojjhaṅgo’ti pajānāti. Yathā ca anuppanassa upekkhā-sambojjhaṅgassa uppādo hoti tañ-ca pajānāti. Yathā ca uppanassa upekkhā-sambojjhaṅgassa bhāvanāya pāripūrī hoti tañ-ca pajānāti.

捨覺支存在他內心時，他了知：『捨覺支存在我內心。』捨覺支不存在他內心時，他了知：『捨覺支不存在我內心。』他了知尚未生起的捨覺支如何在他內心生起，他了知如何培育及圓滿已經生起的捨覺支。

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati, samudaya-dhammānupassī vā dhammesu viharati, vaya-dhammānupassī vā dhammesu viharati, samudaya-vaya-dhammānupassī vā dhammesu viharati.

如此，他安住於觀照內在的法爲法、安住於觀照外在的法爲法或安住於觀照內在與外在的法爲法。他安住於觀照法的生起現象、安住於觀照法的壞滅現象或安住於觀照法的生起與壞滅現象。

‘Atthi dhammā’ti vā pan’assa sati paccupaṭṭhitā hoti, yāva-d-eva ñāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu sambojjhaṅgesu.

或者他建立起『有法』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘依七覺支而安住於觀法爲法的方法。

Bojjhaṅga-pabbam nitthitam.

七覺支節完畢。

## 5. Ariya-sacca-pabbam

四聖諦

Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariya-saccesu. Kathañ-ca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariya-saccesu?

再者，諸比丘，比丘依四聖諦而安住於觀法爲法。諸比丘，比丘如何依四聖諦而安住於觀法爲法呢？

Idha, bhikkhave, bhikkhu ‘idaṃ dukkhan’ti yathā-bhūtaṃ pajānāti, ‘ayaṃ dukkha-samudayo’ti yathā-bhūtaṃ pajānāti, ‘ayaṃ dukkha-nirodho’ti yathā-bhūtaṃ pajānāti, ‘ayaṃ dukkha-nirodha-gāmiṇī paṭipadā’ti yathā-bhūtaṃ pajānāti.

在此，諸比丘，比丘如實地了知：『這是苦。』如實地了知：『這是苦的原因。』如實地了知：『這是苦的息滅。』如實地了知：『這是導致苦息滅的修行方法。』

### i. Dukkhasacca

#### 苦諦

Katamañ-ca, bhikkhave, dukkhaṃ ariya-saccaṃ? Jāti’pi dukkhā, jarā’pi dukkhā, maraṇam’pi dukkhaṃ, soka-parideva-dukkha-domanassupāyāsā’pi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam’p’icchaṃ na labhati tam’pi dukkhaṃ, saṅkhittena pañc’upādānakkhandhā dukkhā.

諸比丘，何謂苦聖諦？生是苦；老是苦；死是苦；愁、悲、苦、憂、惱是苦；怨憎會是苦；愛別離是苦；求不得是苦。簡而言之，五取蘊是苦。

a. Katamā ca, bhikkhave, jāti? Yā tesam tesam sattānam tamhi tamhi satta-nikāye jāti sañjāti okkanti abhinibbanti khandhānam pātu-bhāvo āyatanānam paṭilābho, ayaṃ vuccati, bhikkhave, jāti.

諸比丘，什麼是生呢？無論是什麼眾生，在任何眾生的群體，都有誕生、產生、出現、生起、諸蘊的顯現、諸處的獲得，諸比丘，那稱為生。

b. Katamā ca, bhikkhave, jarā? Yā tesam tesam sattānam tamhi tamhi satta-nikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānam paripāko, ayaṃ vuccati, bhikkhave, jarā.

諸比丘，什麼是老呢？無論是什麼眾生，在任何眾生的群體，都有衰老、老朽、牙齒損壞、頭髮蒼白、皮膚變皺、壽命損減、諸根老熟，諸比丘，那稱為老。

c. Katamañ-ca, bhikkhave, maraṇam? Yaṃ tesam tesam sattānam tamhā tamhā satta-nikāyā cuti cavanatā bhedo antaradhānam maccu-maraṇam kāla-kiriyaṃ khandhānam bhedo kaḷabarassa nikkhepo jīvitindriyass'upacchedo, idaṃ vuccati, bhikkhave, maraṇam.

諸比丘，什麼是死呢？無論是什麼眾生，在任何眾生的群體，都有死亡、逝世、解體、消失、命終、諸蘊的分離、身體的捨棄、命根的毀壞，諸比丘，那稱為死。

d. Katamo ca, bhikkhave, soko? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkha-dhammena phutṭhassa soko socanā socitattaṃ anto soko anto parisoko, yaṃ vuccati, bhikkhave, soko.

諸比丘，什麼是愁呢？任何時候，由於任何的不幸，任何人遭遇到令人苦惱的法而有憂愁、悲傷、苦惱、內在的哀傷、內在的悲痛，諸比丘，那稱為愁。

Katamo ca, bhikkhave, paridevo? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkha-dhammena phutṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ, yaṃ vuccati, bhikkhave, paridevo.

諸比丘，什麼是悲呢？任何時候，由於任何的不幸，任何人遭遇到令人苦惱的法而有痛哭、悲泣、大聲悲嘆、高聲哀呼，諸比丘，那稱為悲。

Katamañ-ca, bhikkhave, dukkhaṃ? Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāya-samphassaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, dukkhaṃ.

諸比丘，什麼是苦呢？任何身體的痛苦感受、身體的不愉快感受或由於身體接觸而產生的痛苦或不愉快感受，諸比丘，那稱為苦。

Katamañ-ca, bhikkhave, domanassaṃ? Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ mano-samphassajaṃ dukkhaṃ asātaṃ vedayitaṃ, idaṃ vuccati, bhikkhave, domanassaṃ.

諸比丘，什麼是憂呢？任何心理的痛苦感受、心理的不愉快感受或由於心理接觸而產生的痛苦或不愉快感受，諸比丘，那稱為憂。

Katamo ca, bhikkhave, upāyāso? Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkha-dhammena phuṭṭhassa āyāso upāyāso āyāsittatāṃ upāyāsittatāṃ, ayaṃ vuccati, bhikkhave, upāyāso.

諸比丘，什麼是惱呢？任何時候，由於任何的不幸，任何人遭遇到令人苦惱的法而有憂惱、大憂惱，以及由於憂惱、大憂惱而感受到的苦痛，諸比丘，那稱為惱。

e. Katamo ca, bhikkhave, appiyehi sampayogo dukkho? Idha yassa te honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā pan'assa te honti anatta-kāmā ahita-kāmā aphāsuka-kāmā ayogakkhema-kāmā, yā tehi saddhiṃ saṅgati samāgamo samodhānaṃ missī-bhāvo, ayaṃ vuccati, bhikkhave, appiyehi sampayogo dukkho.

諸比丘，什麼是怨憎會苦呢？在這裏，任何人有了不想要的、討厭的、不愉快的色塵、聲塵、香塵、味塵、觸塵或法塵，或者任何人遭遇到心懷惡意者、心懷傷害意者、心懷擾亂意者、心懷危害意者，與這些人會合、交往、聯絡、結合，諸比丘，那稱為怨憎會苦。

f. Katamo ca, bhikkhave, piyehi vippayogo dukkho? Idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā pan'assa te honti attha-kāmā hita-kāmā phāsuka-kāmā yogakkhema-kāmā mātā vā pitā vā bhātā vā bhagini vā jeṭṭhā vā kaniṭṭhā vā mittā vā amaccā vā ñāti sālohitā vā, yā tehi saddhim asaṅgati asamāgamo asamodhānaṃ amissī-bhāvo, ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho.

諸比丘，什麼是愛別離苦呢？在這裏，任何人有想要的、喜愛的、愉快的色塵、聲塵、香塵、味塵、觸塵或法塵，或者任何人遇到心懷善意者、心懷好意者、心懷安慰意者、心懷安穩意者、母親、父親、兄弟、姊妹、朋友、同事或血親，然後喪失了與這些人的會合、交往、聯絡、結合，諸比丘，那稱為愛別離苦。

g. Katamañ-ca, bhikkhave, yam'p'icchañ na labhati tam'pi dukkhañ? Jāti-dhammānañ, bhikkhave, sattānañ evañ icchā uppajjati: aho vata mayañ na jāti-dhammā assāma, na ca vata no jāti āgaccheyyā ti. Na kho pan'etañ icchāya pattabbañ. Idam'pi yam'p'icchañ na labhati tam'pi dukkhañ.

諸比丘，什麼是求不得苦呢？諸比丘，會遭受生的眾生內心生起這樣的願望：『希望我不要遭受生，希望我不要投生！』然而此事無法借著願望而達成，這就是求不得苦。

Jarā-dhammānañ, bhikkhave, sattānañ evañ icchā uppajjati: aho vata mayañ na jarā-dhammā assāma, na ca vata no jarā āgaccheyyā ti, na kho pan'etañ icchāya pattabbañ. Idam'pi yam'p'icchañ na labhati tam'pi dukkhañ.

諸比丘，會遭受老的眾生內心生起這樣的願望：『希望我不要遭受老，希望我不要變老！』然而此事無法借著願望而達成，這就是求不得苦。

Vyādhi-dhammānañ, bhikkhave, sattānañ evañ icchā uppajjati: aho vata mayañ na vyādhi-dhammā assāma. Na ca vata no vyādhi āgaccheyyāti, na kho pan'etañ icchāya pattabbañ. Idam'pi yam'p'icchañ na labhati tam'pi dukkhañ.



諸比丘，會遭受病的眾生內心生起這樣的願望：『希望我不要遭受病，希望我不要生病！』然而此事無法借著願望而達成，這就是求不得苦。

Maraṇa-dhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na maraṇa-dhammā assāma, na ca vata no maraṇaṃ āgaccheyyāti, na kho paṇ'etaṃ icchāya pattabbaṃ. Idam'pi yam'p'icchaṃ na labhati tam'pi dukkhaṃ.

諸比丘，會遭受死的眾生內心生起這樣的願望：『希望我不要遭受死，希望我不要死亡！』然而此事無法借著願望而達成，這就是求不得苦。

Soka-parideva-dukkha-domanassa-upāyāsadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati: aho vata mayaṃ na soka-parideva-dukkha-domanassa-upāyāsadhammā assāma, na ca vata no soka-parideva-dukkha-domanassa-upāyāsā āgaccheyyāti, na kho paṇ'etaṃ icchāya pattabbaṃ. Idam'pi yam'p'icchaṃ na labhati tam'pi dukkhaṃ.

諸比丘，會遭受愁、悲、苦、憂、惱的眾生內心生起這樣的願望：『希望我不要遭受愁、悲、苦、憂、惱，希望我沒有愁、悲、苦、憂、惱！』然而此事無法借著願望而達成，這就是求不得苦。

h. Katame ca, bhikkhave, saṅkhittena pañc'upādānakkhandhā dukkha? Seyyathīdaṃ rūpūpādānakkhandho vedanūpādānakkhandho saññūpādānakkhandho saṅkhārūpādānakkhandho viññānūpādānakkhandho, ime vuccanti, bhikkhave, saṅkhittena pañc'upādānakkhandhā dukkha.

諸比丘，『簡而言之，五取蘊是苦』是指什麼呢？它們是：色取蘊、受取蘊、想取蘊、行取蘊、識取蘊。簡而言之，這五取蘊是苦。

Idaṃ vuccati, bhikkhave, dukkhaṃ ariya-saccaṃ.

諸比丘，這稱為苦聖諦。

## ii. Samudayasacca

### 集諦

Katamañ-ca, bhikkhave, dukkha-samudayaṃ ariya-saccaṃ? Yāyaṃ taṇhā ponobhavikā nandi-rāga-sahagatā tatra tatrābhinandinī, seyyathīdaṃ: kāma-taṇhā bhava-taṇhā vibhava-taṇhā. Sā kho pan'esā, bhikkhave, taṇhā kattha uppajjamānā uppajjati, kattha nivisaṃmānā nivisati? Yaṃ loke piya-rūpaṃ sāta-rūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

諸比丘，何謂苦集聖諦？造成投生的是愛欲，它伴隨著喜與貪同時生起，四處追求愛樂，也就是：欲愛、有愛、非有愛。諸比丘，愛欲在那裏生起，在那裏建立呢？在世間有可愛與可喜之物的任何地方，愛欲就在那裏生起，在那裏建立。

Kiñ-ca loke piya-rūpaṃ sāta-rūpaṃ? Cakkhum loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Sotam loke piya-rūpaṃ sāta-rūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Ghānam loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Jivhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Kāyo loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Mano loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

在世間什麼是可愛與可喜的呢？在世間眼根是可愛與可喜的，愛欲就在這裏生起與建立。在世間耳根是可愛與可喜的，愛欲就在這裏生起與建立。在世間鼻根是可愛與可喜的，愛欲就在這裏生起與建立。在世間舌根是可愛與可喜的，愛欲就在這裏生起與建立。在世間身根是可愛與可喜的，愛欲就在這裏生起與建立。在世間意根是可愛與可喜的，愛欲就在這裏生起與建立。

Rūpā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Saddā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, etth'a nivisaṃmānā nivisati. Gandhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Rasā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Phoṭṭhabbā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Dhammā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

在世間色塵是可愛與可喜的，愛欲就在這裏生起與建立。在世間聲塵是可愛與可喜的，愛欲就在這裏生起與建立。在世間香塵是可愛與可喜的，愛欲就在這裏生起與建立。在世間味塵是可愛與可喜的，愛欲就在這裏生起與建立。在世間觸塵是可愛與可喜的，愛欲就在這裏生起與建立。在世間法塵是可愛與可喜的，愛欲就在這裏生起與建立。

Cakkhu-viññāṇam loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajji, ettha nivisaṃmānā nivisati. Sota-viññāṇam loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Ghāna-viññāṇam loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Jivhā-viññāṇam loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Kāya-viññāṇam loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Mano-viññāṇam loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

在世間眼識是可愛與可喜的，愛欲就在這裏生起與建立。在世間耳識是可愛與可喜的，愛欲就在這裏生起與建立。在世間鼻識是可愛與可喜的，愛欲就在這裏生起與建立。在世間舌識是可愛與可喜的，愛欲就在這裏生起與建立。在世間身識是可愛與可喜的，愛欲就在這裏生起與建立。在世間意識是可愛與可喜的，愛欲就在這裏生起與建立。

Cakkhu-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Sota-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Ghāna-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Jivhā-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Kāya-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Mano-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

在世間眼觸是可愛與可喜的，愛欲就在這裏生起與建立。在世間耳觸是可愛與可喜的，愛欲就在這裏生起與建立。在世間鼻觸是可愛與可喜的，愛欲就在這裏生起與建立。在世間舌觸是可愛與可喜的，愛欲就在這裏生起與建立。在世間身觸是可愛與可喜的，愛欲就在這裏生起與建立。在世間意觸是可愛與可喜的，愛欲就在這裏生起與建立。

Cakkhu-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Sota-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Ghāna-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Jivhā-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Kāya-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Mano-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

在世間眼觸生受是可愛與可喜的，愛欲就在這裏生起與建立。在世間耳觸生受是可愛與可喜的，愛欲就在這裏生起與建立。在世間鼻觸生受是可愛與可喜的，愛欲就在這裏生起與建立。在世間舌觸生受是可愛與可喜的，愛欲就在這裏生起與建立。在世間身觸生受是可愛與可喜的，愛欲就在這裏生起與建立。在世間意觸生受是可愛與可喜的，愛欲就在這裏生起與建立。

Rūpa-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Sadda-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Gandha-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Rasa-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Phoṭṭhabba-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati. Dhamma-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃmānā nivisati.

在世間色想是可愛與可喜的，愛欲就在這裏生起與建立。在世間聲想是可愛與可喜的，愛欲就在這裏生起與建立。在世間香想是可愛與可喜的，愛欲就在這裏生起與建立。在世間味想是可愛與可喜的，愛欲就在這裏生起與建立。在世間觸想是可愛與可喜的，愛欲就在這裏生起與建立。在世間法想是可愛與可喜的，愛欲就在這裏生起與建立。



Rūpa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Sadda-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Gandha-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Rasa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Phoṭṭhabba-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Dhamma-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

在世間色思是可愛與可喜的，愛欲就在這裏生起與建立。在世間聲思是可愛與可喜的，愛欲就在這裏生起與建立。在世間香思是可愛與可喜的，愛欲就在這裏生起與建立。在世間味思是可愛與可喜的，愛欲就在這裏生起與建立。在世間觸思是可愛與可喜的，愛欲就在這裏生起與建立。在世間法思是可愛與可喜的，愛欲就在這裏生起與建立。

Rūpa-tañhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sadda-tañhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Gandha-tañhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Rasa-tañhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā tañhā uppajjamānā uppajjati. Ettha nivisamānā nivisati. Phoṭṭhabba-tañhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Dhamma-tañhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā tañhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

在世間色愛是可愛與可喜的，愛欲就在這裏生起與建立。在世間聲愛是可愛與可喜的，愛欲就在這裏生起與建立。在世間香愛是可愛與可喜的，愛欲就在這裏生起與建立。在世間味愛是可愛與可喜的，愛欲就在這裏生起與建立。在世間觸愛是可愛與可喜的，愛欲就在這裏生起與建立。在世間法愛是可愛與可喜的，愛欲就在這裏生起與建立。

Rūpa-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Sadda-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Gandha-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Rasa-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Phoṭṭhabba-vitakko loke piya-rūpaṃ sāta-rūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati. Dhamma-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisaṃānā nivisati.

在世間色尋是可愛與可喜的，愛欲就在這裏生起與建立。在世間聲尋是可愛與可喜的，愛欲就在這裏生起與建立。在世間香尋是可愛與可喜的，愛欲就在這裏生起與建立。在世間味尋是可愛與可喜的，愛欲就在這裏生起與建立。在世間觸尋是可愛與可喜的，愛欲就在這裏生起與建立。在世間法尋是可愛與可喜的，愛欲就在這裏生起與建立。

Rūpa-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Sadda-vicāro loke piya-rūpaṃ sāta-rūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Gandha-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Rasa-vicāro loke piya-rūpaṃ sāta-rūpaṃ etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Phoṭṭhabba-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati. Dhamma-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.

在世間色伺是可愛與可喜的，愛欲就在這裏生起與建立。在世間聲伺是可愛與可喜的，愛欲就在這裏生起與建立。在世間香伺是可愛與可喜的，愛欲就在這裏生起與建立。在世間味伺是可愛與可喜的，愛欲就在這裏生起與建立。在世間觸伺是可愛與可喜的，愛欲就在這裏生起與建立。在世間法伺是可愛與可喜的，愛欲就在這裏生起與建立。

Idaṃ vuccati, bhikkhave, dukkha-samudayaṃ ariya-saccaṃ.  
諸比丘，這稱為苦集聖諦。

iii. Nirodhasacca

滅諦

Katamañ-ca, bhikkhave, dukkha-nirodham ariya-saccam? Yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo. Sā kho pan'esā, bhikkhave, taṇhā kattha pahīyamānā pahīyati, kattha nirujjhamānā nirujjhati? Yam loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

諸比丘，何謂苦滅聖諦？那就是此愛欲的完全消逝無餘、捨離與棄除，從愛欲解脫、不執著。然而，諸比丘，如何捨棄愛欲，滅除愛欲呢？在世間有可愛與可喜之物的任何地方，就在那裏捨棄愛欲、滅除愛欲。

Kiñ-ca loke piya-rūpaṃ sāta-rūpaṃ? Cakkhum loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sotam loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Ghānam loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Jivhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kāyo loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Mano loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

在世間什麼是可愛與可喜的呢？在世間眼根是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間耳根是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間鼻根是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間舌根是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間身根是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間意根是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。

Rūpā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Saddā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabbā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhammā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

在世間色塵是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。  
 在世間聲塵是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間香塵是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間味塵是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間觸塵是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間法塵是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。

Cakkhu-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sota-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Ghāna-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Jivhā-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kāya-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Mano-viññāṇaṃ loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

在世間眼識是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。  
 在世間耳識是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間鼻識是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間舌識是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間身識是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間意識是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。

Cakkhu-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sota-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Ghāna-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Jivhā-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kāya-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Mano-samphasso loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

在世間眼觸是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間耳觸是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間鼻觸是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間舌觸是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間身觸是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間意觸是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。



Cakkhu-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sota-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Ghāna-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Jivhā-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Kāya-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati. Ettha nirujjhamānā nirujjhati. Mano-samphassajā vedanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati. Ettha nirujjhamānā nirujjhati.

在世間眼觸生受是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間耳觸生受是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間鼻觸生受是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間舌觸生受是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間身觸生受是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間意觸生受是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。

Rūpa-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sadda-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandha-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasa-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabba-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhamma-saññā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

在世間色想是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間聲想是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間香想是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間味想是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間觸想是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間法想是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。

Rūpa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sadda-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandha-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasa-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabba-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhamma-sañcetanā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

在世間色思是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間聲思是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間香思是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間味思是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間觸思是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間法思是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。

Rūpa-tañhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā tañhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sadda-tañhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā tañhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandha-tañhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā tañhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasa-tañhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā tañhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabba-tañhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā tañhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhamma-tañhā loke piya-rūpaṃ sāta-rūpaṃ, etth'esā tañhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

在世間色愛是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間聲愛是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間香愛是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間味愛是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間觸愛是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間法愛是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。

Rūpa-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sadda-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandha-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasa-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabba-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhamma-vitakko loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

在世間色尋是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。  
 在世間聲尋是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。  
 在世間香尋是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。  
 在世間味尋是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。  
 在世間觸尋是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。  
 在世間法尋是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。

Rūpa-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Sadda-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Gandha-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Rasa-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Phoṭṭhabba-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati. Dhamma-vicāro loke piya-rūpaṃ sāta-rūpaṃ, etth'esā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.

在世間色伺是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間聲伺是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間香伺是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間味伺是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間觸伺是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。在世間法伺是可愛與可喜的，就在這裏捨棄愛欲、滅除愛欲。

Idaṃ vuccati, bhikkhave, dukkha-nirodhaṃ ariya-saccaṃ.

諸比丘，這稱為苦滅聖諦。

iv. Maggasacca  
道諦

Katamañ-ca ca, bhikkhave, dukkha-nirodha-gāminī paṭipadā ariya-saccam? Ayam-eva ariyo atthaṅgiko maggo, seyyathīdam: sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi.

諸比丘，何謂導致苦滅的道聖諦？那就是八聖道分，即正見、正思惟、正語、正業、正命、正精進、正念、正定。

a. Katamā ca, bhikkhave, sammā-diṭṭhi? Yam kho, bhikkhave, dukkhe nāṇam dukkha-samudaye nāṇam dukkha-nirodhe nāṇam dukkha-nirodha-gāminiyā paṭipadāya nāṇam, ayam vuccati, bhikkhave, sammā-diṭṭhi.

諸比丘，什麼是正見呢？諸比丘，正見就是了知苦的智慧、了知苦因的智慧、了知苦滅的智慧、了知導致苦滅之道的智慧。諸比丘，這稱為正見。

b. Katamo ca, bhikkhave, sammā-saṅkappo? Nekkhamma-saṅkappo avyāpāda-saṅkappo avihimsā-saṅkappo, ayam vuccati, bhikkhave, sammā-saṅkappo.

諸比丘，什麼是正思惟呢？出離思惟、無瞋思惟、無害思惟，諸比丘，這稱為正思惟。

c. Katamā ca, bhikkhave, sammā-vācā? Musā-vādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, ayaṃ vuccati, bhikkhave, sammā-vācā.

諸比丘，什麼是正語呢？不妄語、不兩舌、不惡口、不綺語，諸比丘，這稱為正語。

d. Katamo ca, bhikkhave, sammā-kammanto? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī, ayaṃ vuccati, bhikkhave, sammā-kammanto.

諸比丘，什麼是正業呢？不殺生、不偷盜、不邪淫，諸比丘，這稱為正業。

e. Katamo ca, bhikkhave, sammā-ājīvo? Idha, bhikkhave, ariya-sāvako micchā-ājīvaṃ pahāya sammā-ājīvena jīvikaṃ kappeti, ayaṃ vuccati, bhikkhave, sammā-ājīvo.

諸比丘，什麼是正命呢？在此，諸比丘，聖弟子捨離邪命而以正當的方法謀生，諸比丘，這稱為正命。



f. Katamo ca, bhikkhave, sammā-vāyāmo? Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhiyyo-bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, ayaṃ vuccati, bhikkhave, sammā-vāyāmo.

諸比丘，什麼是正精進呢？在此，諸比丘，比丘生起意願、勤奮、激發精進、策勵自心、努力避免尚未生起的邪惡不善法生起。他生起意願、勤奮、激發精進、策勵自心、努力降伏已經生起的邪惡不善法。他生起意願、勤奮、激發精進、策勵自心、努力促使尚未生起的善法生起。他生起意願、勤奮、激發精進、策勵自心、努力使已經生起的善法持續、不衰退、增長、廣大、成就圓滿。諸比丘，這稱為正精進。

g. Katamā ca, bhikkhave, sammā-sati? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhā-domanassaṃ, ayaṃ vuccati, bhikkhave, sammā-sati.

諸比丘，什麼是正念呢？在此，諸比丘，比丘以熱誠、正知、正念安住於觀身為身，去除對世間的貪欲及憂惱。他以熱誠、正知、正念安住於觀受為受，去除對世間的貪欲及憂惱。他以熱誠、正知、正念安住於觀心為心，去除對世間的貪欲及憂惱。他以熱誠、正知、正念安住於觀法為法，去除對世間的貪欲及憂惱。諸比丘，這稱為正念。

h. Katamo ca, bhikkhave, sammā-samādhi? Idha, bhikkhave, bhikkhu vivicc’eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pīti-sukhaṃ paṭhamajjhānaṃ upasampajja viharati; vitakka-vicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ dutiyajjhānaṃ upasampajja viharati; pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañ-ca kāyena paṭisaṃvedeti, yan-taṃ ariyā ācikkanti, “upekkhako satimā sukha-vihārī”ti, tatiyajjhānaṃ upasampajja viharati; sukhasa ca pahānā dukkhassa ca pahānā pubbe’va somanassa-domanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhā-sati-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati, ayaṃ vuccati, bhikkhave, sammā-samādhi.

諸比丘，什麼是正定呢？在此，諸比丘，比丘遠離愛欲，遠離不善法，進入並安住於具有尋、伺及由遠離而生之喜、樂的初禪。平息了尋、伺之後，借著獲得內在的清淨與一心，他進入並安住於沒有尋、伺，但具有由定而生之喜、樂的第二禪。捨離了喜之後，他保持捨心，具備正念與正知，如此他以身感受快樂，正如聖者們所說的：『此快樂是安住於捨心與正念者所感受的。』他進入並安住於第三禪。由於捨離了苦與樂及先前滅除了喜與憂，他進入並安住於超越苦樂及由捨與正念淨化的第四禪。諸比丘，這稱為正定。

Idaṃ vuccati, bhikkhave, dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ.

諸比丘，這稱為導致苦滅的道聖諦。

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata bahiddhā vā dhammesu dhammānupassī viharati, samudaya-dhammānupassī vā dhammesu viharati, vaya-dhammānupassī vā dhammesu viharati, samudaya-vaya-dhammānupassī vā dhammesu viharati.

如此，他安住於觀照內在的法爲法、安住於觀照外在的法爲法或安住於觀照內在與外在的法爲法。他安住於觀照法的生起現象、安住於觀照法的壞滅現象或安住於觀照法的生起與壞滅現象。

‘Atthi dhammā’tī vā pan’assa sati paccupaṭṭhitā hoti yāva-d-eva nāṇa-mattāya patissati-mattāya, anissito ca viharati na ca kiñci loke upādiyati, Evaṃ kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariya-saccesu.

或者他建立起『有法』的正念只爲了更高的智慧與正念。他獨立地安住，不執著世間的任何事物。諸比丘，這就是比丘依四聖諦而安住於觀法爲法的方法。

Ariya-sacca-pabbamāni niṭṭhitāni.

四聖諦節完畢。

Dhammānupassanā niṭṭhitā.

法念處完畢。

## 修行念處的成果

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta-vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

諸比丘，如此修行四念處七年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Tiṭṭhantu, bhikkhave, satta vassāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說七年，諸比丘，如此修行四念處六年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Tiṭṭhantu, bhikkhave, cha vassāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya pañca vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說六年，諸比丘，如此修行四念處五年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Tiṭṭhantu, bhikkhave, pañca vassāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cattāri vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說五年，諸比丘，如此修行四念處四年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Tiṭṭhantu, bhikkhave, cattāri vassāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya tīṇi vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說四年，諸比丘，如此修行四念處三年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Tiṭṭhantu, bhikkhave, tīṇi vassāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya dve vassāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說三年，諸比丘，如此修行四念處兩年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Tiṭṭhantu, bhikkhave, dve vassāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ vassam, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說兩年，諸比丘，如此修行四念處一年的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Tiṭṭhatu, bhikkhave, ekaṃ vassaṃ, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說一年，諸比丘，如此修行四念處七個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Tiṭṭhantu, bhikkhave, satta māsāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni, tassa dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說七個月，諸比丘，如此修行四念處六個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。



Tiṭṭhantu, bhikkhave, cha māsāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya pañca māsāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說六個月，諸比丘，如此修行四念處五個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Tiṭṭhantu, bhikkhave, pañca māsāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cattāri māsāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說五個月，諸比丘，如此修行四念處四個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Tiṭṭhantu, bhikkhave, cattāri māsāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya tīṇi māsāni, tassa dvinnam phalānam aññataram phalam pāṭikaṅkham, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說四個月，諸比丘，如此修行四念處三個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Titṭhantu, bhikkhave, tīṇi māsāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya dve māsāni, tassa dvinnam phalānam aññataram phalam paṭikaṅkham, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說三個月，諸比丘，如此修行四念處兩個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Titṭhantu, bhikkhave, dve māsāni, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya ekaṃ māsam, tassa dvinnam phalānam aññataram phalam paṭikaṅkham, diṭṭhe'va dhamme aññā, sati vā upādisese anāgāmitā.

不用說兩個月，諸比丘，如此修行四念處一個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Tiṭṭhatu, bhikkhave, māso, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya aḍḍhamāsaṃ, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkham, diṭṭhe’va dhamme aññā, sati vā upādisese anāgāmitā.

不用說一個月，諸比丘，如此修行四念處半個月的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Tiṭṭhatu, bhikkhave, aḍḍhamāso, yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkham, diṭṭhe’va dhamme aññā, sati vā upādisese anāgāmitā’ti.

不用說半個月，諸比丘，如此修行四念處七天的人，可望得到兩種成果之一：今生證得阿羅漢果；若還有煩惱未盡的話，則證得阿那含果。

Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā soka-pariddavānaṃ samatikkamāya dukkha-domanassānaṃ atthaṅgamāya nāyassa adhigamāya nibbānassa sacchi-kiriyaṃ yaḍ-idaṃ: cattāro satipaṭṭhānā’ti iti yaṅ-taṃ vuttaṃ idaṃ-etaṃ paṭicca vuttaṃ’ti.

這就是爲什麼說：『諸比丘，這是使眾生清淨、超越憂愁與悲傷、滅除痛苦與憂惱、成就正道與現證涅槃的單一道路，那就是四念處。』』

Idam-avoca Bhagavā, attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun’ti.

世尊如此開示之後，諸比丘對世尊的話感到愉悅與歡喜。

**Mahā-satipaṭṭhāna-suttaṃ niṭṭhitaṃ.**

**大念處經完畢。**

