

Nīvaraṇappahānaṃ

斷除五蓋

216. “So iminā ca ariyena sīlakkhandhena samannāgato, iminā ca ariyena indriyasaṃvarena samannāgato, iminā ca ariyena satisampajaññaṃ samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, vivittaṃ senāsanam bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

六七 具足此聖戒蘊、聖諸根之防護、聖正念正智、望之滿足，選[住]空閑處、樹下、山岳、峽谷、巖窟、藪林、露地、塚間、槁堆。

So pacchābhataṃ piṇḍapātappaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

彼乞食而歸，食已而結跏趺坐、端身安住，現起深正念 10。

217. “So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti.

六八 彼對世間，捨棄貪欲、無貪欲心而住，由[離]貪欲令心淨化。

Byāpādapadosaṃ pahāya abyāpannacitto (pg. 1.0068) viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti.

捨棄害心及瞋恚，不害心而住，利益慈愍一切生物有類，由[離]害心及瞋恚令心淨化。

Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī, sato sampajāno, thinamiddhā cittaṃ parisodheti.

捨棄昏沈及睡眠，脫離昏沈、睡眠而住，光明想而正念正智，由[離]昏沈、睡眠令心淨化。

Uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti.

捨棄掉舉及惡作，心輕而住，內心寂靜，由[離]掉舉、惡作令心淨化。

Vicikicchaṃ pahāya tiṇṇavicikiccho viharati, akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

捨棄疑，脫離疑而住，於淨法無有疑，由[離]疑令心淨化。

218. “Seyyathāpi mahārāja, puriso iṇaṃ ādāya kammante payojeyya. Tassa te kammantā samijjheyyaṃ. So yāni ca porāṇāni iṇamūlāni, tāni ca byantiṃ kareyya §, siyā cassa uttariṃ avasiṭṭhaṃ dārabharaṇāya.

六九 大王！猶如有人，以負債而營事業，其事業繁榮，得還清負債之本金，尚有剩餘，得以養妻。

Tassa evamassa- ‘ahaṃ kho pubbe iṇaṃ ādāya kammante payojesiṃ. Tassa me te kammantā samijjihimsu. Sohaṃ yāni ca porāṇāni iṇamūlāni, tāni ca b

yantiṃ akāsiṃ, atthi ca me uttariṃ avasiṭṭhaṃ dārabharaṇāyā'ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

其時，彼思惟：「我曾負債以營事業，事業繁榮，得還清負債之 72 本金，尚有剩餘，得以養妻。」而彼其喜亦悅樂。

219. "Seyyathāpi, mahārāja, puriso ābādhiko assa dukkhito bāḷhagilāno; bhattañcassa nacchādeyya, na cassa kāye balamattā. So aparena samayena tamhā ābādhā mucceyya; bhattaṃ cassa chādeyya, siyā cassa kāye balamattā.

七〇 大王!猶如有人，為重病所惱，不喜食物，而消失體力。然，其後，彼脫離其疾病，喜得食物，以恢復體力。

Tassa evamassa- 'ahaṃ kho pubbe ābādhiko ahoṣiṃ dukkhito bāḷhagilāno ; bhattañca me nacchādesi, na ca me āsi ṅ kāye balamattā. Somhi etarahi tamhā ābādhā mutto; bhattañca me chādeti, atthi ca me kāye balamattā'ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

其時，彼思惟：「我曾為重病所惱，不喜食物，而消失體力。然今，我脫離疾病，喜得食物，恢復體力。」而彼其喜亦悅樂。

220. "Seyyathāpi, mahārāja, puriso bandhanāgāre baddho assa. So aparena samayena tamhā bandhanāgārā mucceyya sotthinā abbhayena ṅ , na cassa kiñci bhogānaṃ vayo. Tassa evamassa- 'ahaṃ kho pubbe bandhanāgāre baddho ahoṣiṃ, somhi etarahi tamhā bandhanāgārā mutto (pg. 1.0069) sotthinā abbhayena. Natthi ca me kiñci bhogānaṃ vayo'ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

七一 大王!猶如有人，繫禁於牢獄，彼其後健全安樂，又不減損彼之財物，得解放此牢獄。其時彼思惟：「我雖嘗繫禁於牢獄，但今健全安穩，又不減損我之財物，得解放此牢獄。」而彼喜其所悅樂。

221. "Seyyathāpi, mahārāja, puriso dāso assa anattādhīno parādhīno na y enakāmaṃgamo. So aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso y enakāmaṃgamo.

七三 復次，大王!猶如有人為奴隸，不隸屬自己而隸屬他人，不得如自己所欲而往；然後彼得解放奴隸之境遇，隸屬自己，不隸屬他人，獨立自由，任自己所欲而往。

Tassa evamassa- 'ahaṃ kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na y enakāmaṃgamo. Somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso y enakāmaṃgamo'ti. So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

其時，彼思惟：「我曾為奴隸，不隸屬自己而隸屬他人，不得如自己所欲而往；今我得解放奴隸之境遇，隸屬自己，不隸屬他人，獨立自由，得任自己所欲而往。」而彼其喜亦悅樂。

222. “Seyyathāpi, mahārāja, puriso sadhano sabhogo kantāraddhānamaggaṃ paṭipajjeyya dubbhikkhaṃ sappaṭibhayaṃ. So aparena samayena taṃ kantāraṃ nitthareyya sotthinā, gāmantam anupāpuṇeyya khemaṃ appaṭibhayaṃ .

七三 復次，大王！猶如有人，財豐富裕，不能踏行曠野之道以求食，於危險[怖畏戰慄]。然後，彼出此曠野，安穩無難，而安達無怖畏之村落。

Tassa evamassa- ‘ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjīṃ dubbhikkhaṃ sappaṭibhayaṃ. Somhi etarahi taṃ kantāraṃ nittahiṇṇo sotthinā, gāmantam anupatto khemaṃ appaṭibhayan’ti. So tatonidānam labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

某時，彼思惟：「我為財豐富裕，不能跨行曠野之道以求食，於危險(怖畏戰慄)，然今，我出此曠野，安穩無難，安達無怖畏之村落。」而彼其喜亦悅樂。

223. “Evameva kho, mahārāja, bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsabyaṃ yathā kantāraddhānamaggaṃ, evaṃ ime pañca nīvaraṇe appahīne attani samanupassati.

七四 大王！比丘不捨離此等之五蓋，以觀自己猶如負債者、如疾病者、如囚獄者、如遇奴隸之境、曠野之路者。

224. “Seyyathāpi, mahārāja, yathā āṇaṇyaṃ yathā ārogyaṃ yathā bandhanā mokkhaṃ yathā bhujissaṃ yathā khemantabhūmiṃ; evameva kho, mahārāja, bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

大王！然，比丘捨離此等之五蓋，以觀察(自己)，猶如無負債、無疾病、出獄、自由、安穩者。

225. “Tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.

七五 觀察自己，捨離彼五蓋者，而生歡喜，生歡喜者而身經安；身經安者而覺樂，覺樂者而心得三昧。

《阿毘達磨集異門足論》卷九 (大正 . 406a):

遠離五蓋

飯食訖，收衣鉢，洗足已，持坐具往阿練若，曠野山林，遠惡有情。捨諸臥具，其處唯有非人所居，或住空閑，或在樹下，結加趺坐，端直其身，捨異攀緣住對面念。心恆專注，遠離貪、瞋、昏沈睡眠、掉舉惡作、疑惑猶豫，諸隨煩惱能礙善品，令慧力贏，不證涅槃，住生死者，由斯離欲惡不善法，乃至得住第四靜慮。

Paṭhamajjhānaṃ

初禪

226. “so vivicceva kāmehi, vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. so imameva a (pg. 1.0070) kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.

彼離諸欲、離不善法；有尋有伺、由離生喜樂，達初禪而住。彼由離生喜樂，以流潤充滿盈溢周偏其身；以由離生喜、樂，無不普洽其全身。

227. “seyyathāpi mahārāja, dakkho nhāpako vā nhāpakantevāsī vā kaṃsat hāle nhāniyacunṇāni ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sāyaṃ nhāniyapiṇḍi snehānugatā snehaparetā santarabāhirā phuṭā snehena, na ca paggharaṇī; evameva kho, mahārāja, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.

idampi kho, mahārāja, sandiṭṭhikaṃ sāmaññaphalaṃ purimehi sandiṭṭhikehi sāmaññaphalehi abhikkantatarañca paṇītatarañca.

七六 大王！猶如浴室之熟練助浴者，或其弟子，撒洗粉於銅盆，注入水滴而混合，洗粉潤濕，由潤濕而溶化，其內外具潤濕而周偏不遺漏。大王！比丘如是由離生喜樂，流潤充滿盈溢周偏其身；以由離生喜樂，無不普洽其全身。

大王！此亦沙門[修行]現世之果報，比前者更為殊勝微妙。

Dutiyajjhānaṃ

228. “puna caparaṃ, mahārāja, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. so imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

七七 大王！更有比丘，以滅尋伺，內心安靜、心為專一，無尋無伺，由定生喜樂，達第二禪而住。彼以由定生喜樂，流潤充滿盈溢周偏其身；以由定生喜樂，無不普洽其全身。

229. “seyyathāpi, mahārāja, udakarahado gambhīro ubbhidodako Ṣ tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, devo ca na kālenakālaṃ sammādhāraṃ anup

paveccheyya. Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijitvā tamev a udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripp hareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa.

Evameva kho, mahārāja, bhikkhu imameva kāyaṃ samādhijena pītisukhena a bhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ (pg. 1.0071) hoti.

Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhike hi sāmāññaphalehi abhikkantatarañca pañītatarāñca.

七八 大王！猶如有深池湧出水，於此[水池]，無東方之流入[口]，無西方之流入[口]，無北方之流入[口]，無南方之流入[口]，兩天神時時與驟雨¹¹，而且，由此深池湧流冷水，以冷水充滿盈溢、周偏流潤此深池；無不以冷水普洽此深池。大王！比丘如是以由定生喜樂，充滿盈溢、周偏流潤其身；以由定生喜樂，無不普洽其全身。

大王！此亦沙門[修行]現世之果報，比前者更殊勝微妙。

Tatiyajjhānaṃ

230. “Puna caparaṃ, mahārāja, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti- ‘upekkhako satimā sukhavihārī’ ti, tatiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

七九 大王！更有比丘，離喜而住捨，正念正智，以身感受樂。諸聖者言：「以捨而正念樂住」達第三禪而住。彼無喜樂，充滿盈溢、周偏流潤其身；無喜樂，無不普洽其全身。

231. “Seyyathāpi, mahārāja, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni § paripūrāni parippuṭāni § , nāssa kiñci sabbāvataṃ uppālānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa; evameva kho, mahārāja, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhike hi sāmāññaphalehi abhikkantatarañca pañītatarāñca.

八〇 大王！猶如於青蓮池、紅蓮池、白蓮池中，有青蓮、紅蓮、白蓮生於水中、長於水中、浸於水中，吸引水底之營養，由頂上至根，受冷水所充滿、盈溢、周偏之流潤，冷水無不普洽青蓮、紅蓮、白蓮。大王！比丘如是以喜樂，充滿盈溢、周偏流潤其身；以喜樂無不普洽其全身。

大王！此亦沙門[修行]現世之果報，比前者更殊勝微妙。

Catutthajjhānaṃ

232. “Puna caparaṃ, mahārāja, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasu khaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, so ima meva kāyaṃ parisuddhena cetasā pariyodātena pharivā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

八一 大王!更有比丘!捨樂離苦，前所感受之悅、憂具滅，不苦不樂，成爲捨念清淨，達第四禪而住。彼以純淨心，偏滿其身而坐，其純淨之心，無不普洽其全身。

233. “Seyyathāpi (pg. 1.0072) mahārāja, puriso odātena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa; evameva kho, mahārāja, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhike hi sāmāññaphalehi abhikkantatarañca pañītatarañca.

八二 大王!猶如有人，從頭至足，被覆白淨之衣而生，其白淨衣，無不普洽其全身。大王!比丘以如是純淨之心，偏滿其身而坐!以純淨之心，無不普洽其全身。

大王!此亦沙門[修行]現世果報，比前者更爲殊勝微妙。