

《思經》比對

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此處比對下列經論：

1. 《雜阿含 359 經》（內 279）
2. 《雜阿含 360 經》（內 280）
3. 《雜阿含 361 經》（內 281）
4. 《相應部》因緣相應 12.38：思(之一)
5. 《攝事分》「來往門」（內 279-281）
6. SN 12.38 Cetana Sutta: Intention
7. SN 12.38 Cetanaa Sutta: Volition

1. 《雜阿含 359 經》（內 279）

- (01) 如是我聞：一時，佛住舍衛國祇樹給孤獨園。
- (2a) 爾時，世尊告諸比丘：「若思量、若妄想生，彼使攀緣識住；有攀緣識住故，有未來世生老病死、憂悲惱苦，如是純大苦聚集。
- (2b) 若不思量、不妄想、無使，〔則〕無攀緣識住；無攀緣識住故，於未來世生老病死、憂悲惱苦滅，如是純大苦聚滅。」
- (03) 佛說此經已，諸比丘聞佛所說，歡喜奉行。

2. 《雜阿含 360 經》（內 280）

- (01) 如是我聞：一時，佛住舍衛國祇樹給孤獨園。
- (2a) 爾時，世尊告諸比丘：「若思量、若妄想者，則有使攀緣識住；有攀緣識住故入於名色，入名色故有未來世生老病死、憂悲惱苦，如是純大苦聚集。
- (2b) 若不思量、無妄想、無使，無攀緣識住；無攀緣識住故不入名色，不入名色故生老病死、憂悲惱苦滅，如是純大苦聚滅。」

(03) 佛說此經已，諸比丘聞佛所說，歡喜奉行。

3. 《雜阿含 361 經》（內 281）

(01) 如是我聞：一時，佛住舍衛國祇樹給孤獨園。

(2a) 爾時，世尊告諸比丘：「若有思量、有妄想，則有使攀緣識住；有攀緣識住故入於名色，入名色故則有往來，有往來故則有生死，有生死故則有未來世生老病死、憂悲惱苦，如是純大苦聚集。

(2b) 若不思量、無妄想、無使，無攀緣識住；無攀緣識住故不入名色，不入名色故則無往來，無往來故則無生死，無生死故於未來世生老病死、憂悲惱苦滅，如是純大苦聚滅。」

(03) 佛說此經已，諸比丘聞佛所說，歡喜奉行。

4. 《相應部》因緣相應 12.38：思(之一)

一、[爾時，世尊]住舍衛城。

二、[爾時，世尊曰：]「諸比丘！雖思量、企畫、考慮之任何事，此為識定之所緣。有所緣故而有識住。其識之住增長時，於未來而有再生，於未來至有再生時，生未來之老死、愁、悲、苦、憂、惱。如是乃此全苦蘊之集。

三、諸比丘！若無思量，無企畫，然有思慮時，此為識定之所緣。有所緣故有識之住，其識之住增長時，於未來有再生，於未來至有再生時，生未來之老死、愁悲、苦、憂、惱。如是乃此全苦蘊之集。

四、諸比丘！若無思量，無企畫，無思慮，則無此識定之所緣，無所緣故無識之住，無識住且不增長時，於未來則無再生；於未來無再生，則滅未來之生、老、死、愁、悲、苦、憂、惱。如是乃此全苦蘊之滅。」

5. 《攝事分》「來往門」

一、出雜染（分三）

辰一略標列

復次，當知略有二種雜染：一、業愛雜染，二、妄見雜染。

辰二明所依

此二雜染，依於二品：一、在家品，二、出家品。

辰三釋二因

應知此中，業愛雜染所造作故，名思所作；

妄見雜染邪計起故，名計所執。

二、辨來往（分二）

辰一舉二類（分二）

巳一異生（分二）

午一由具雜染

此中異生，若在家品，若出家品，具二雜染。

午二能招後有

由諸纏故及隨眠故，因彼所緣，於四識住，令心生起諸雜染已，招集後有，循環往來，不得解脫。

巳二有學（分二）

午一斷見雜染

有學見跡，妄見雜染已永斷故，唯有我慢依處習氣尚有餘故，不造新業，不欣後有。

午二有業愛染

業愛雜染，無有諸纏能為雜染，唯有隨眠依附相續能為雜染。因彼所緣，於諸識住，雜染其心，招集後有。

辰二簡無學

若諸無學，二種雜染，纏及隨眠皆永斷故，即現法中，於諸識住，其心雜染，及與當來所招後有，一切皆無。

【比對】：計所執＝妄想＝企畫，思量＝思所作，使＝隨眠＝思慮。
計所執（妄想）先行斷除。隨眠（使）最後斷除。

6.SN 12.38 Cetana Sutta: Intention

translated from the Pali by Thanissaro Bhikkhu

1.Staying at Savatthi...

2. [the Blessed One said,] "What one **intends**, what one **arranges**, and what one **obsesses** about: This is a support for the stationing of **consciousness**. There being a support, there is a landing [or: an establishing] of consciousness. When that consciousness lands and grows, there is the production of renewed becoming in the future. When there is the production of renewed becoming in the future, there is future birth, aging & death, sorrow, lamentation, pain, distress, & despair. Such is the origination of this entire mass of suffering & stress.
- 3."If one **doesn't intend and doesn't arrange, but one still obsesses [about something]**, this is a support for the stationing of **consciousness**. There being a support, there is a landing of **consciousness**. When **that consciousness** lands and grows, there is the production of renewed becoming in the future. When there is the production of renewed becoming in the future, there is future birth, aging & death, sorrow, lamentation, pain, distress, & despair. Such [too] is the origination of this entire mass of suffering & stress.
- 4."But when **one doesn't intend, arrange, or obsess [about anything]**, there is no support for the stationing of **consciousness**. There being no support, there is no landing of consciousness. When that **consciousness** doesn't land & grow, there is no production of renewed becoming in the future. When there is no production of renewed becoming in the future, there is no future birth, aging & death, sorrow, lamentation, pain, distress, or despair. Such is the cessation of this entire mass of suffering & stress."

7. SN 12.38 Cetanaa Sutta: Volition

translated from the Pali by Maurice O'Connell Walshe

1. [*At Saavatthii*
2. *the Blessed One said:*] "Monks, what a man **wills**, what he **plans**, what he **dwells** on forms the basis for the continuation of **consciousness**. This basis being present, **consciousness** has a lodgment. **Consciousness** being lodged there and growing, rebirth of renewed existence takes place in the future, and from this renewed existence arise birth, decay-and-death, grief,

lamentation, suffering, sorrow and despair. Such is the uprising of this entire mass of suffering.

3."Even if a man **does not will and plan, yet if he dwells on something** this forms a basis for the continuation of **consciousness**:... rebirth... takes place...

4."But if a man **neither wills nor plans nor dwells on anything**, no basis is formed for the continuation of **consciousness**. This basis being absent, **consciousness** has no lodgment. **Consciousness** not being lodged there and not growing, no rebirth of renewed existence takes place in the future, and so birth, decay-and-death, grief, lamentation, suffering, sorrow and despair are destroyed. Such is the cessation of this entire mass of suffering."
