

原始佛教「五蘊」其實是指「一切外在與內在的虛假訊息的接收方式」Original Buddhism's "Five Aggregates" actually refer to "the ways of receiving all external and internal false information"

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對佛教有少許認識的朋友相信對[摩訶般若波羅密多心經 the Heart Sutra of Prajnaparamita](#)並不陌生，在心經中的第一句：

Friends who have some knowledge of Buddhism are likely familiar with the [Heart Sutra of Prajnaparamita](#). In the first sentence of the Heart Sutra, it says:

觀自在菩薩，行深般若波羅密多時，照見五蘊皆空，渡一切苦厄。

[摩訶般若波羅密多心經 the Heart Sutra of Prajnaparamita](#)

這句話用原始佛教的概念的解析是：

The original meaning from a primitive buddhism perspective:

覺知和平等心的禪修可使人超脫並到達彼岸。並當在般若智慧深入到某一個階段時，可以達到色、受、想、行、識皆停止運作的狀態，並可以超脫於所有痛苦和煩惱。

Meditation on mindfulness and equanimity can lead people to transcendence and reach the other shore. When prajna wisdom reaches a certain stage, it can achieve a state where the functions of form, sensation, perception, mental formations, and consciousness all cease, and one can transcend all suffering and afflictions.

在這裡的「五蘊」其實是照應著心經這句：

The "five aggregates" within actually correspond to the sentence in the Heart Sutra which says:

依般若波羅密多故，心無罣礙。

[摩訶般若波羅密多心經 the Heart Sutra of Prajnaparamita](#)

這句說話原意是指「通過修行般若智慧的方法，心再沒有任何阻礙。」

The original meaning of this sentence is "Through the practice of the method of Prajna wisdom, the mind no longer has any obstacles."

所以我們的「心」會因為「五蘊」而被阻礙。其實「五蘊」原意是指「我們受困於身體制造給我們自己的空相訊息」。

So our "mind" is obstructed by the "five aggregates." In fact, the original meaning of the "five aggregates" refers to our being trapped in the empty appearances that the body creates for us.

以下有一些日常生活作為例子去說明「五蘊」如何影響我們，如何令我們「心」有所礙，顯意識失去控制。

Here are some examples from daily life to explain how the "five aggregates" affect us, how they hinder our "mind", and how they cause our consciousness to lose control:

色蘊 (Form) 一眼、耳、鼻、舌、身的訊息供應

Pāli ■■■ (rūpa) — Sensory information from the eyes, ears, nose, tongue, and body

我們從人體所提供給我們的感觀無時無刻都會在外界吸收大量訊息，例如「視覺」、「聽覺」、「味覺」、「嗅覺」與「觸覺」。這些訊息也會作為一種內在的刺激而引起潛意識對顯意識產生「依附」。人體一切的感官接收的訊息其實是外界對人體的刺激，我們並不知道其本質但又因為「色蘊」對外界產生執著。

We absorb a large amount of information from the external world through the senses provided by the human body, such as "sight", "hearing", "taste", "smell", and "touch". These pieces of information can also serve as internal stimuli, causing the subconscious to become "attached" to the consciousness. All sensory information received by the human body is actually external stimuli, and we do not know their nature, but due to the "form aggregate", we develop an attachment to the external world.

「相由心生」其實出自佛教用語，所謂的「相」是指所有一切你認為客觀存在的事物，都是由「心」所生，和一個人的外在沒有任何關係。我們人體有很多感官可以令我們透過視覺、聽覺、觸覺、味覺、嗅覺等去感知一種事物不同的面向，在原始佛教中認為，一切經由我們在意識下的感官所感知到的一切事物，其實只是我們創造出給自己的刺激。例如我們感知到一朵花的顏色其實是經由光線折射到我們的視網膜反映出來，客觀並不存在所謂的顏色。而聲音只是經由空氣的震動傳到我們的耳朵內的聽覺感知元

件，客觀並不存在所謂的聲音。味覺與嗅覺只是我們人體的感知機制讓我們聞和吃到不同的味道，客觀並不存在所謂的味。以上種種人體感知功能如果換作另一種動物，更可能有另一種因為不同物種之間感知功能的差異導致對客觀事物有不同的體會。

“Appearance arises from the mind” actually comes from Buddhist terminology. The so-called “Xiang(Appearance)” refers to all things you consider to exist objectively, which are all born from the “mind” and have nothing to do with a person’s external appearance. Our human body has many senses that allow us to perceive different aspects of a thing through vision, hearing, touch, taste, smell, etc. In primitive Buddhism, it is believed that everything perceived by our senses under consciousness is actually only a stimulation we create for ourselves. For example, the color we perceive from a flower is actually reflected by the light refracted onto our retina. There is no objective existence of color. Sound is only perceived through the auditory sensing component in our ears by the vibration of air, and there is no objective existence of sound. Taste and smell are just our sensory mechanisms that allow us to smell and taste different flavors, and there is no objective existence of taste. All of these human sensory functions, if applied to another animal, may lead to different perceptions of objective things due to differences in sensory functions between different species.

例子一：一名陌生男士在路上遇見一名陌生女士。

Example 1: A stranger meets a woman on the street.

例子二：艾倫在家裡看見蟑螂

Example 2: Alan sees a cockroach at home.

受蘊 (feeling) — 一個人內在感受

Pāli ■■■■■ (vedanā) — Personal internal sensations

從「色蘊」得到外在訊息後會產生內在感受。例如覺得有「好感」、產生情慾、覺得恐懼、嘔心討厭等等。

After receiving external information through the “form aggregate”, we generate internal sensations. For example, we may feel “attraction”, experience desire, and feel fear, or disgust.

例子一：陌生男士因為透過視覺或者嗅覺等等感官刺激產生對陌生女士的「莫名好感」。

Example 1: The stranger develops an inexplicable “liking” for the woman due to sensory stimulation such as visual or olfactory cues.

例子二：艾倫因為因為透過視覺或者觸覺等等感官刺激對蟑螂的恐懼、嘔心討厭等等感覺。

Example 2: Alan experiences fear, disgust, and other negative emotions toward cockroaches due to sensory stimulation such as visual or tactile cues.

想蘊 (perceptions) — 想像，概念

Pāli ■■■■■ (saññā) — Imagination and concepts

因在「受蘊」引起的內在刺激下引起進一步的想像，不能自拔。

Due to the internal stimuli caused by the “feeling aggregate”, the individual’s imagination is further aroused, and they become unable to extricate themselves from their thoughts.

例子一：陌生男士開始對該陌生女士產生幻想，例如性幻想、幻想與陌生女士有進一步的接觸、幻想和期待下一次的邂逅。

Example 1: The stranger begins to have fantasies about the woman, such as sexual fantasies, fantasies of further contact with her, and fantasies of the next encounter.

例子二：艾倫開始幻想蟑螂會爬上他的身體，或者在晚上睡覺時進入他的口和耳。

Example 2: Alan begins to imagine that cockroaches will crawl on their body or enter their mouth and ears while they sleep at night.

行蘊 (Activity) — 意識引起的外在行為

Pāli ■■■■■ (saṅkhāra) — external behavior caused by consciousness

受到「受蘊」和「想蘊」的影響，身體開始被潛意識操控引起肉體一系列的行為。

Influenced by the “feeling aggregate” and the “perception aggregate”, the body begins to be controlled by the subconscious, leading to a series of physical behaviors.

例子一：開始接近陌生女士並提出希望與其交換聯絡方法。更甚會對該女人作出性騷擾，甚至強姦。

Example 1: The stranger begins to approach the woman and proposes to exchange contact information. In more extreme cases, they may sexually harass or even rape the woman.

例子二：艾倫如果感受到恐懼、嘔心討厭等情緒，會馬上逃離現場，更甚或會暈到。如果是感受到嘔心討厭或會不斷蟑螂作出攻擊性行為。

Example 2: If Alan feels fear, disgust, or other negative emotions, they may immediately flee from the scene or even faint. If they feel disgusted, they may exhibit defensive or aggressive behavior towards the cockroach.

識蘊—潛意識對我們的影響，例如本能、過去的經歷以及因生活經驗形成的性格等等

Pāli ■■■■■■ (viññāṇa) — The influence of the subconscious on us, such as instincts, past experiences, and the formation of our personality based on life experiences.

並不是所有外在和內在訊息都能引起潛意識依附，潛意識依附的條件與我們的本能、過去的經歷以及所形成的性格等等有關。潛意識包含著大量訊息，在日常生活中潛意識會在我們不知情的情況下紀錄各種外在和內在訊息。我們無時無刻都會受到潛意識的影響，觸發起潛意識的某種感覺記憶和動物性本能就會引起潛意識對顯意識的「依附」，但當中的因果關係非常隱閉、複雜並不可思議，我們很難在沒有對自己意識的觀察下知道自己念頭和情緒慾望的起因。當「依附」開始時潛意識會產生大量念頭，顯意識不知不覺被這些念頭所影響，當顯意識投入到念頭當中就會進一步產生慾望和情緒。

Not all external and internal information can trigger subconscious attachment. The conditions for subconscious attachment are related to our instincts, past experiences, and the formation of our personality. The subconscious contains a large amount of information, and in daily life, the subconscious records various external and internal information without our knowledge. We are constantly influenced by the subconscious, and when a certain feeling memory or animal instinct is triggered, it will cause the subconscious to become 'attached' to the consciousness. However, the causal relationship between them is very hidden, complex, and unimaginable, and it is difficult for us to know the cause of our thoughts and emotional desires without observing our own consciousness. When attachment begins, the subconscious produces a large number of thoughts, and the consciousness is unconsciously influenced by these thoughts. When the consciousness is immersed in these thoughts, it will further generate desires and emotions.

例子一：一個人的美醜本無一個客觀標準，都是主觀感受。但陌生男士可能因其過去的經歷或者在小時候對母親的依戀，自行發展和定義出對「美」的主觀標準，所以才會對陌生女士產生情緒和慾望。

Example 1: Beauty and ugliness have no objective standards and are all subjective feelings. However, the stranger may have developed and defined his own subjective standards for 'beauty' based on his past experiences or attachment to his mother in childhood, which is why he has emotions and desires towards the woman.

例子二：艾倫可能童年對蟑螂的外觀或體型的厭惡反應太強烈，或基於某種與蟑螂有關的原因所產生的恐懼，所以才會如此恐懼蟑螂。

Example 2: Alan may have had a strong aversion to the appearance or size of cockroaches in childhood, or developed a fear based on some association with cockroaches, leading to their fear of cockroaches now.

最後 Finally

很多人非常沉迷神秘主義，將心經最後的咒語視為修行至寶。但其實心經的第一句就已經總結了原始佛教修行的核心。就是透過內觀冥想修行般若智慧可以「覺有情，渡眾生」，在心裡認知和明白我們所受到的任何外在與內在的對顯意識的刺激都是虛假，並在內觀冥想中理解和體會這些現象是虛假後，可以解脫於一切痛苦。

Many people are deeply addicted to mysticism and view the mantra at the end of the Heart Sutra as a treasure for spiritual practice. However, the first sentence of the Heart Sutra has already summarized the core of original Buddhist practice. Through introspective meditation, Prajna wisdom can be attained, which enables us to "perceive the existence of all sentient beings and liberate them from suffering." By recognizing and understanding in our hearts that any external or internal stimuli we receive, which affect our consciousness, are all false, and by comprehending these phenomena as false in introspective meditation, we can be liberated from all suffering.