

10 Fetters (saṃyojana) 束縛

Fetter that binds the mind to the cycle of rebirth

束縛思想導致重生的循環/十种障碍（心结）将人束缚于轮回之中

1. **Self-delusion (Sakayaditth) / self-identification views/personality-belief (sakkāya-diṭṭhi)** 有身見/自我觀點 / 「我」的邪見。

2. **Uncertainty/sceptical doubt (vicikicchā)** 不確定性 / 懷疑佛陀的教法。

3. **Clinging to mere rules and ritual/grasping at precepts and practices (sīlabbata-parāmāsa)** 執著/抓緊/堅持 規則和禮節/宗教儀式。執著於儀式和典禮(戒禁取見)。

4. **sensual passion/craving(kāma-rāga)** 貪欲/感性的享樂 渴望/慾望的享樂 /欲貪。

5. **ill-will/resistance (vyāpāda)** 惡意/抵抗 / 瞋恨。

6. **Passion for form/craving for fine-material existence (rūpa-rāga)** 渴望色界/色貪（渴望出生在色相的世界）

7. **Passion for formless phenomena/craving for immaterial existence (arūpa-rāga)** 渴望無色界/無色貪（渴望出生在無色相的世界）

8. **Minor Conceit (māna)** 自負/自豪/傲慢。

9. **Restlessness (uddhacca)** 躁動/慌張/掉舉。

10. **Ignorance (avijjā)** 無明/無知

a) Sotāpanna, Stream-Enterer

入流者(須陀洹)：斷除了前三種束縛（心結），入流者是入於能導致涅槃之流，他最多再七番生死輪迴便可以解脫了。他已經確定不會再生於惡道：地獄、畜生、鬼、阿蘇羅。

b) **Sakadāgāmi, Once-Returner** 一來者(斯陀含)：第四、第五個束縛減弱了，他再返回欲界一次便可解脫生死(欲界是指人、天)。

c) **Anāgāmi, Non-Returner** 不來者(阿那含)：第四、第五個束縛破除了，他不再投生於欲界。

d) **Arahant, the Worthy One** 圓覺者(阿拉漢)：最後五個束縛破除了，他不會再投生輪迴於世間。

Sotāpanna: [sota+āpanna] stream-enterer, lit: 'having entered the stream'. Designates a person who has reached **sotāpatti**. He is described as having destroyed the three lowest **saṃyojanas** viz. **sakkāya-diṭṭhi**, **vicikicchā** and **sīlabbata parāmāsa**. Having vanquished **vicikicchā**, he is also said to have gained unshakable confidence in the **dhamma**. Furthermore, he is said to have destroyed all tendencies to break any of the **pañcasīla** and therefore to be totally free from the perspective of any future existence in a **vinipāta**, to have reached a non-return point on his spiritual path, from which he is certain to attain **sambodhi** within his next seven lives. A **sotāpanna** has become an **ariya**. For further details about the characteristics of a stream-entry, see: **sotāpatti**; for further details regarding the factors leading to stream-entry, see: **sotāpattiyāṅga**.

Sakadāgāmi: [sakad+āgāmi] lit: 'once returner' i.e. one who will return to this (human) world not more than once - designates an individual having reached the second of the four **maggas** leading to **Nibbāna**.

Anāgāmi: [an+āgāmi] lit: 'one who does not return' - designates an individual having reached the third of the four **maggas** leading to **Nibbāna**. He is so called because after death, he cannot 'return to this world', i.e. be reborn as a human being or a low class **deva**, but only as a special type of **Brahmā**. He will reach **arahatta** and eventually **Parinibbāna** during that one and only subsequent life. An **anāgāmi** is generally described as an individual having abandoned the five **saṃyojanas** connected to what is inferior (*orambhāgiya*) that fetter him to the round of existence.

Arahant: lit: 'a worthy one'. Derived from verb '*arahati*' (*to be worthy of, to deserve, to merit*). It seems the term was already in use in India before the Buddha and used as an honorific title, particularly for **samaṇas**. Mahavira, the founder of Jainism, is also referred to as an arahant in Jain scriptures. In the context of the Buddha's teaching, it refers to an individual who has completed the path and will not be reborn after death. The suttas offer a great variety of ways to define an arahant. At the time of death, he enters **Parinibbāna**.